Từ Điển Thiền & Thuật Ngữ Phật Giáo Anh-Việt [Dictionary of Zen & Buddhist Terms] Vol 11 (J-R)

Từ Điển Thiền & Thuật Ngữ Phật Giáo Việt-Anh & Anh-Việt (Thiện Phúc)

THIEÄN PHUÙC

TÖØ ÑIEÅN THIEÀN & THUAÄT NGÖÕ PHAÄT GIAÙO

DICTIONARY OF ZEN & BUDDHIST TERMS

ANH-VIEÄT ENGLISH-VIETNAMESE

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LÔØI GIÔÙI THIEÄU Ñaïo höõu Traàn Ngoïc phaùp danh Thieän Phuùc khoâng chæ laø moät hoïc giaû nghieân cöùu khaù saâu saéc veà Phaät phaùp, maø coøn laø moät Phaät töû thuaàn thaønh luoân gaéng coâng tu taäp ñeå ñaït ñeán con ñöôøng giaùc ngoä vaø giaûi thoaùt. Thieän Phuùc ñaõ bieân soaïn boä töï ñieån Phaät Hoïc Vieät -Ngöõ vaø Anh Ngöõ raát kyõ löôõng. Ñoàng thôøi, ñaïo-höõu cuõng ñaõ bieân soaïn boä Phaät Phaùp Caên Baûn vaø möôøi taäp saùch giaùo lyù phoå thoâng baèng tieáng vieät ñeå giuùp caùc baïn treû muoán tìm hieåu Phaät phaùp. Sau khi ñoïc xong nhöõng boä saùch treân, toâi thaønh thaät taùn thaùn coâng ñöùc cuûa ñaïo höõu, ñaõ daønh ra hai möôi maáy naêm trôøi ñeå nghieân cöùu vaø saùng taùc, trong luùc ñôøi soáng ôû Myõ raát baän roän. Hoâm nay ñaïo höõu Thieän -Phuùc laïi ñem baûn thaûo boä Töø Ñieån Thieàn vaø Thuaät Ngöõ Phaät Giaùo nhôø toâi vieát lôøi giôùi thieäu. Taùc phaåm "Töø Ñieån Thieàn vaø Thuaät Ngöõ Phaät Giaùo" ñöôïc vieát baèng hai ngoân ngöõ Vieät-Anh raát deã hieåu. Sau khi ñoïc xong, toâi nhaän thaáy boä saùch vôùi gaàn 7.000 trang giaáy khoå lôùn toaøn boä vieát veà nhöõng thuaät ngöõ Thieàn, nhöõng lôøi daïy cuûa Phaät Toå Thích Ca Maâu Ni vaø chö Toå veà phöông phaùp Thieàn ñònh, cuõng nhö haønh traïng cuûa caùc Thieàn Sö Trung Hoa, Ñaïi Haøn, Nhaät Baûn vaø Vieät Nam. Maëc daàu caùc Thieàn sö daïy raèng haønh giaû tu Thieàn khoâng neân leä thuoäc vaøo vaên töï ñeå daïy hay ñeå naém baét giaùo phaùp nhaø Thieàn bôûi vì ñoïc vaø giaûi thích kinh ñieån khoâng daãn ñeán giaùc ngoä, nhöng haønh giaû tu Thieàn ñöøng bao giôø queân raèng kinh ñieån luoân ñoùng moät vai troø quan troïng nhaát trong vieäc tu haønh: kinh ñieån gioáng nhö baûn ñoà chæ ñöôøng - trong khi baûn ñoà coù theå chæ cho baïn choã naøo baïn neân ñi vaø ñöa ra moät loä trình ngaén nhaát, baïn vaãn phaûi töï mình ñi treân con ñöôøng aáy.

Vaø khoâng leä thuoäc vaøo vaên töï ñoøi hoûi haønh giaû hoïc hoûi qua thöïc taäp vaø kinh nghieäm. Noùi toùm laïi, maëc daàu Thieàn Phaät giaùo nhaán maïnh vaøo thöïc taäp, haønh giaû tu Thieàn phaûi tu taä p môùi mong ñaït ñöôïc caùi thaáy ñuùng ñaén veà giaùo phaùp nhaø Thieàn, nhöng nhöõng höôùng daãn baèng vaên töï vaãn luoân caàn thieát cho ngöôøi môùi baét ñaàu tu taäp Thieàn ñònh. Töôûng cuõng neân nhaéc laïi laø Thieàn ñöôïc Toå Boà Ñeà Ñaït Ma chính thöùc ñöa vaøo Trung Hoa vaøo khoaûng naêm 520 sau Taây lòch, maëc daàu noù ñaõ ñeán ñoù tröôùc ñaây vaø ñaõ phaùt trieån trong toâng Thieân Thai. Nhöng vaøo khoaûng theá kyû thöù hai thì taïi mieàn Baéc Vieät Nam ñaõ coù nhöõng vò Taêng noåi tieáng, ñieån hình laø ngaøi Khöông Taêng Hoäi. Ngöôøi ta tin raèng trong ba trung taâm Phaät giaùo coå ñaïi ôû Ñoâng AÙ laø Laïc Döông, Baønh Thaønh vaø Luy Laâu thì trung taâm Luy Laâu ôû Giao Chæ laø trung taâm Phaät giaùo ñaàu tieân ñöôïc thaønh laäp döôùi trieàu Haùn vaøo khoaûng theá kyû thöù nhaát sau Taây lòch. Thôøi ñoù Luy Laâu laø thuû phuû cuûa Giao Chæ, luùc baáy giôø laø thuoäc ñòa cuûa Trung Hoa. Vì Luy Laâu naèm giöõa con ñöôøng giao thöông AÁn Hoa, neân thôøi ñoù caùc nhaø sö tieàn phong AÁn Ñoä tröôùc khi ñeán Trung Hoa hoï ñeàu gheù laïi Luy Laâu. Vì theá maø Luy Laâu ñaõ trôû thaønh moät ñieåm thuaän tieän vaø höng thònh cho caùc ñoaøn truyeàn giaùo tieân phong töø AÁn Ñoä ñeán löu truù, truyeàn baù giaùo lyù nhaø Phaät tröôùc khi caùc vò tieáp tuïc cuoäc haønh trình ñi veà phöông Baéc. Cuõng chính vì theá maø Taêng Ñoaøn Luy Laâu ñöôïc thaønh laäp tröôùc caû Laïc Döông vaø Baønh Thaønh. Vaøo thôøi ñoù trung taâm Luy Laâu coù treân 20 ngoâi chuøa vaø 500 Taêng só. Chính ra Khöông Taêng Hoäi laø vò Thieàn sö Vieät Nam ñaàu tieân; tuy nhieân, thieàn phaùi Vieät Nam chæ baét ñaàu ñöôïc thaønh laäp töø thôøi Thieàn sö Tyø Ni Ña Löu Chi vaøo theá kyû thöù VI maø thoâi. Kyø thaät, Phaät giaùo Thieàn toâng Vieät Nam chöa ñöôïc phaùt trieån maïnh cho maõi ñeán naêm 580 khi Thieàn sö Tyø Ni Ña Löu Chi, moät vò sö AÁn Ñoä, laø ñeä töû cuûa Tam Toå Taêng Xaùn, tröôùc khi doøng Thieàn Trung Hoa bò chia laøm hai, Baéc vaø Nam toâng, ñaõ ñeán Vieät Nam vaø saùng laäp doøng Thieàn Tyø Ni Ña Löu Chi. Toå truyeàn cuûa doøng Thieàn ñaàu tieân naày chaám döùt sau khi toå thöù 28 cuûa noù thò tòch vaøo naêm 1216. Tuy nhieân, aûnh höôûng cuûa noù coøn raát maïnh ôû phía Baéc. Doøng Thieàn thöù hai taïi Vieät Nam ñöôïc phaùt khôûi vaøo cuoái theá kyû thöù VIII bôûi moät nhaø sö Trung Hoa teân laø Voâ Ngoân Thoâng (?-826), moät ñeä töû cuûa Thieàn sö Baùch Tröôïng Hoaøi Haûi. Toå truyeàn cuûa doøng Thieàn naày chaám döùt vaøo theá kyû thöù 13, duø doøng Thieàn naày vaãn toàn taïi. Maëc duø hai doøng Thieàn naày khoâng coø n toàn taïi nhö nhöõng doøng truyeàn thöøa, nhöng chính hai doøng Thieàn naày ñaõ ñaët neàn moùng vöõng chaéc cho Phaät giaùo Vieät Nam. Naêm 1069, vua Lyù Thaùnh Toân phaùt ñoäng chieán dòch Nam tieán choáng laïi Chieâm Thaønh, trong chieán dòch naày trong soá haøng traêm ngaøn tuø binh baét ñöôïc, coù moät tuø binh raát ñaëc bieät ñöôïc ñöa veà

kinh ñoâ Thaêng Long, moät nhaø sö Trung Hoa teân Thaûo Ñöôøng. Vôùi söï hoå trôï maïnh meõ cuûa vua Lyù Thaùnh Toân, doøng Thieàn Thaûo Ñöôøng ñaõ ñöôïc khai saùn g vaøo theá kyû thöù XI. Sau ñoù doøng Thieàn Truùc Laâm ñöôïc sô Toå Traàn

Nhaân Toâng (1258-1308) khai saùng vaøo cuoái theá kyû thöù XIII. Trong khi Laâm Teá toâng ñöôïc Thieàn sö Vinh Taây Minh truyeàn sang Nhaät Baûn vaøo theá kyû thöù XII vaø Taøo Ñoäng ñöôïc truyeàn sang Nhaät Baûn vaøo theá kyû thöù XIII bôûi thieàn sö Ñaïo Nguyeân thì ôû Vieät Nam maõi ñeán theá kyû thöù 17, moät soá nhaø sö Trung Hoa môùi sang Vieät Nam vaø saùng laäp nhöõng doøng Thieàn Laâm Teá vaø Taøo Ñoäng. Hoï ñöôïc caùc chuùa Trònh ôû Ñaøng Ngoaøi cuõng nhö caùc chuùa Nguyeãn ôû Ñaøng Trong tieáp ñaõi noàng haäu. Cuøng thôøi ñoù, Thieàn phaùi Truùc Laâm cuûa Vieät Nam cuõng ñöôïc phuïc hoài. Taát caû nhöõng ñieàu naøy cho chuùng ta thaáy raèng Thieàn ñaõ trôû thaønh moät phaàn cuûa ñôøi soáng vaø cuûa neàn vaên hoùa Vieät Nam chuùng ta trong gaàn hai ngaøn naêm nay. Ñieàu naøy coù nghóa laø khi noùi veà moät ñôøi soáng an laïc trong Phaät giaùo ngöôøi ta nghó ngay ñeán Thieàn. Toâi raát ñoàng yù vôùi ñaïo höõu Thieän Phuùc veà vieäc bieân soaïn boä "Töø Ñieån Thieàn & Thuaät Ngöõ Phaät Giaùo" vì muïc ñích cuûa ngöôøi tu Phaät laø "Giaùc Ngoä vaø Giaûi Thoaùt" vaø muïc ñích cuûa Thieàn cuõng laø nhö vaäy, cuõng laø giaùc ngoä ñeå ñi ñeán choã voâ öu, khoâng buoàn phieàn, khoâng lo aâu. Noùi caùch khaùc, thieàn laø khoâng coù phieàn naõo laøm naùo loaïn thaân taâm. Haønh giaû haønh thieàn ñeå ñaït ñöôïc traïng thaùi haïnh phuùc vaø an laïc nhaát trong ñôøi soáng haèng ngaøy. Ñaïo höõu Thieän Phuùc ñaõ nhieät tình xem xeùt veà taát caû nhöõng gì bao goàm trong boä saùch naøy, vì thaät deã daøng laïc loái trong moät phaïm truø noùi vaø laøm haàu nhö khoâng coù giôùi haïn cuûa caùc Thieàn Sö vaø caùc Thaày Thieàn Trung Hoa, Nhaät Baûn vaø Vieät Nam. Ñeå laøm ñöôïc ñieàu naøy, ñaïo höõu Thieän Phuùc ñaõ coá gaéng laøm sao cho moãi töø trong boä "Töø Ñieån Thieàn & Thuaät Ngöõ Phaät Giaùo" naøy laø moät böôùc tieán ñi gaàn tôùi giaùc ngoä vaø giaûi thoaùt maø Ñöùc Phaät ñaõ noùi ñeán hôn 2.600 naêm tröôùc. Toâi nghó raèng vò naøo coù duyeân laønh tham khaûo nhöõng thuaät ngöõ trong boä "Töø Ñieån Thieàn & Thuaät Ngöõ Phaät Giaùo" naày vaø tinh chuyeân tu taäp thì chaéc chaén seõ töøng böôùc gaët haùi ñöôïc söï giaùc ngoä vaø giaûi thoaùt moïi khoå ñau phieàn naõo ñeå ñi ñeán nieàm an laïc nhaát ñôøi. Vôùi tinh thaàn quaûng baù phaùp thí, ñaïo höõu Thieän Phuùc hy voïng raèng oâng ñaõ trình baøy moät caùch roõ raøng nhöõng yù nghóa cuûa Thieàn vaø ñaày ñuû lòch söû cuõng nhö tieåu söû nhaèm ñöa ra moät böùc tranh khaù roõ raøng veà söï phaùt trieån cuûa Thieàn taïi caùc xöù Trung Hoa, Nhaät Baûn vaø Vieät Nam. Sau khi tham khaûo xong taùc phaåm, toâi thaønh thaät caûm ôn ñaïo höõu Thieän Phuùc ñaõ boû ra raát nhieàu thì giôø vaø coâng söùc trong ñôøi soáng beà boän ôû Hoa Kyø ñeå soaïn thaûo vaø vieát boä "Töø Ñieån Thieàn & Thuaät Ngöõ Phaät Giaùo" ñeå coáng hieán cho caùc ñoïc giaû höõu duyeân vôùi Phaät Phaùp seõ ñöôïc nieàm haïnh phuùc vaø an laïc voâ bieân. Ñaây laø moät coâng ñöùc phaùp thí khoù nghó baøn. Toâi raát hoan hyû taùn thaùn coâng ñöùc phaùp thí trong vieäc hoaøn taát moät taùc phaåm toân giaùo vaø vaên hoùa hieám hoi naøy. Nhöõng taäp saùch naøy coøn laø söï ñoùng goùp quyù baùu trong vieäc truyeàn baù Chaùnh Phaùp. Toâi cuõng muoán nhaân ñaây chaân thaønh ca ngôïi tinh thaàn vò tha cuûa ñaïo höõu Thieän Phuùc, ñaõ vì söï an laïc vaø haïnh phuùc voâ bieân cuûa chuùng sanh maø boû ra nhieàu thì giôø vaø coá gaéng

khoâng meät moûi ñeå hoaøn thaønh taùc phaåm “Töø Ñieån Thieàn & Thuaät Ngöõ Phaät Giaùo” naày. Hoâm nay nhaân muøa Phaät Ñaûn Phaät lòch 2559 taây lòch 2015, toâi raát hoan hyû giôùi thieäu taùc phaåm “Töø Ñieån Thieàn & Thuaät Ngöõ Phaät Giaùo” do ñaïo höõu Thieän Phuùc bieân soaïn ñeán vôùi taát caû chö Taêng Ni vaø Phaät töû cuøng ñoäc giaû boán phöông. Ñaây chaúng nhöõng laø moät moùn aên tinh thaàn raát quyù baùu vaø thaät caàn thieát chaúng nhöõng cho chö Taêng Ni trong caùc töï vieän maø coøn cho taát caû moïi ngöôøi. Hy voïng moïi ngöôøi ñeàu coù trong tay boä “Töø Ñieån Thieàn & Thuaät Ngöõ Phaät Giaùo” vaø söû duïng noù nhö Kim Chæ Nam trôï giuùp mình tieán saâu hôn trong vieäc tu taäp haàu coù ñöôïc cuoäc soáng an laïc vaø haïnh phuùc ngay trong luùc naøy. Thaät vaäy, moät khi chuùng ta hieåu ñöôïc coát loûi cuûa Phaät Phaùp, ñaëc bieät laø yù nghóa vaø phöông phaùp haønh Thieàn, chuùng ta coù theå aùp duïng chuùng trong ñôøi soáng nhaèm caûi thieän thaân taâm vaø cuoái cuøng ñaït ñeán Ñaïo Quaû.

Caån Buùt Sa-moân Thích Chôn Thaønh

INTRODUCTION Mr. Ngoc Tran, his Buddha Name Thien Phuc, is not only a Buddhist scholar, but he is also a devout practitioner who always tries his best to cultivate to achieve enlightenment and emancipation. He has an extensive knowledge of Buddhism. Thien Phuc is also the author of Vietnamese-English Buddhist Dictionary, English-Vietnamese Buddhist Dictionary, the Basic Buddhist Doctrines, and ten volumes of Buddhism in Daily Life. These books help Buddhists understand the application of Buddhist theory in their daily activities. After reading these volumes, I sincerely commend Thien Phuc, who has spent more than two decades studying and composing these books, regardless of his busy and hurried life in the United States. Today, Mr. Thien Phuc Ngoc Tran brought me a draft of his work called “Dictionary of Zen & Buddhist Terms” which comprises of nine volumes, and asked me to write an introduction for this work. The work is written in Vietnamese and English and is very easy to understand. After reading the draft of “Dictionary of Zen & Buddhist Terms”, I found that this work with almost 7,000 large-sized pages were written about all Zen terms, the Buddha’s and Patriarches’ teachings on methods of resettlement of mind, as well as actions from Ancient Zen Masters from China, Korea, Japan, and Vietnam. Even though Zen Masters say that Zen practitioners do not depend on written words to teach or grasp the Zen teachings because reading and intepreting the Buddhist scriptures will not lead to enlightenment, but Zen practitioners should never forget the fact that scriptures always play one of the most important roles in cultivation: the scriptures are like a road map - while the map can show you where you would like to go and even set out the quickest route, you still must travel the road for yourself. And not depending on written words requires that practitioners learn through practice and experience. In short, even though Zen Buddhism places great emphasis on practices, a practitioner must perform to gain proper insight into Zen teachings, but written guidelines are still necessary for any Zen beginners. It should be noted that official introduction of Zen to China in around 520 is attributed to Bodhidharma, though it came earlier, and its extension to T’ien-T’ai. But by the second century, Tongkin (North

Vietnam) already had several famous monks, especially Sanghapala. It is believed that among the three ancient Buddhist centers in East Asia, Lo-Yang, Peng-Ch'eng, and Luy-Lau, Luy Lau center in Giao Chi (Tongkin) was then the first to be founded under the Han Dynasty, around the early first century A.D. Luy Lau at that time was the capital of Giao Chi, which was then a Chinese colony, was on the main trade route between India and China, so before landing in China, most pioneer Indian monks landed in Tongkin. Therefore, Luy Lau became a favorable and prosperous resort for Indian pioneer missionaries to stay and preach the Buddha's Teachings before continuing their journey to the North. And therefore, the Order Buddhism of Luy Lau was founded even before the ones in Lo-Yang and Peng-Ch'eng. According to the document recorded in an Anthology of the Most Talented Figures in Ch'an Park, our most ancient Buddhist literary collection, Master K'ang Seng Hui, a monk of Sogdian origin, was the first Buddhist Master at Luy Lau Center. He was born in Tongkin, where he was received into the Order of monks afterwards. He became the most famous monk who translated a large number of Buddhist Canonical books into Chinese and later he visited Nan-King, where he built the first temple and preached the Dharma. At that time, Luy Lau had more than 20 temples and 500 monks. Hjiang-Jing-Hui was the first Vietnamese Zen master; however, Vietnamese Zen sects only developed at the time of Zen master Vinitaruci in the sixth century. As a matter of fact, Vietnamese Zen Buddhism had not developed until 580 when Vinitaruci, an Indian monk, a disciple of the Third Patriarch Seng-Ts'an, long before its split into northern and southern schools. The first lineage of Vietnamese Zen Masters ended with the death of its twenty-eighth patriarch in 1216, however, its influence continued to be prominent in the north (see Tyø Ni Ña Löu Chi). The second Zen lineage in

Vietnam was initiated in the end of the eighth century by the Chinese monk named Wu-Yun-T'ung, a disciple of Pai-Zhang. This lineage of Zen Masters also died out in the thirteenth century, though the school itself survives. Although the first two lineages of Zen did not survive as lineages, they did lay the solid foundations for future Vietnamese Buddhism. In 1069, the Ly dynasty's campaign of southward expansion against Champa reached its farthest extent, the seventeenth parallel. In the course of this campaign, a very significant prisoner of war was brought to Thang Long Capital from captured Champa territory. This prisoner was the Chinese monk Ts'ao-Tang. With the strong support of king Lyù Thaùnh Toân (1054-1072), Ts'ao-Tang established the Ts'ao-Tang Zen lineage in the eleventh century. Later, Truùc Laâm Zen sect was founded by the first patriarch Traàn Nhaân Toâng in the end of the thirteenth century. While in the twelfth century, the tradition of Lin-Chi school was brought from China by Zen master Eisai Zenji (1141-1215); and in the first half of the 13th century, the tradition of Soto school was brought to Japan from China by the Japanese master Dogen Zenji (1200-1253). In Vietnam, until the 17th century, a number of Chinese monks came to Vietnam and founded such Ch'an Sects as the Lin-Chi Sect and the T'ao Tung Sect. They were warmlly received by both Trinh Lords in the North and Nguyen Lords in the South. The Ch'an Sect of Truc Lam was also restored. All these show us

that Zen has become a part of our life and our Vietnamese culture for almost two thousand years. It is to say, when talking about a peaceful life in Buddhism, people think right away of meditation. I totally agree with Thien Phuc about the subject of “Dictionary of Zen & Buddhist Terms” for the purpose of any Buddhist practitioner is “Enlightenment and Emancipation” and the purpose of Zen is also the same, also reaching the state of mind that is without sorrow or without worry. In other words, Zen means something that does not disturb the body and mind. Zen practitioners practice zen in order to obtain the most peaceful state of mind in daily life. Thien Phuc has given the most earnest consideration as to what to include in this series, as it would be easy to stray into the almost unlimited field of sayings and doings of the many Chinese, Japanese and Vietnamese Zen Masters and Teachers. In order to be able to do this, Thien Phuc has tried to make each term in the “Dictionary of Zen & Buddhist Terms” a step that helps us to approach the enlightenment and emancipation that the Buddha mentioned twenty six hundred years ago. I think whoever has the opportunity to make a reference to the “Dictionary of Zen & Buddhist Terms” and dilifently practice will achieve the most peaceful states of mind. With the spirit of broad Dharma offering, Mr. Thien Phuc Ngoc Tran hopes that he has presented the Zen ideas clearly and sufficient history and biography to give a pretty clear picture of the growth of Zen in China, Japan and Vietnam. After reading these volumes, I sincerely thank Mr. Thien Phuc Ngoc Tran, who has sacrificed so much time and efforts in his busy life in the United States in order to be able to complete this work and contribute to our unlimited happiness and peace for all of us. This work is the unthinkable merit of giving of the Buddhadharma. I am very please to praise the author’s merits for his accomplishment of this rare religious and cultural work. These books are also a genuine contribution to the propagation of the Dharma. I also want to take this opportunity to send my appreciation to Mr. Thien Phuc Ngoc Tran for his altruism. For the sake of all beings’ unlimited happiness and peace, he has spent so much time and untiring efforts to complete this work. By the commemoration festival of the Vesak (Buddha’s Birth Day) in the year of 2559 (2015), I am glad to introduce this great work to all Monks, Nuns, lay-people and all other readers. This is precious spiritual nourishment not only for Monks and Nuns in temples but also for everybody. With the hope that each and everyone of you will possess and to utilize the “Dictionary of Zen & Buddhist Terms” as a guide to aid in your deeper study of Buddha-Dharma so that we can all have peaceful and happy lives at the present moment. In fact, when we understand the core meanings of the Buddhadharma, especially the exact meanings and methods of Zen practices, we can put them into practice in our life to improve our body and mind and, eventually to attain the Way. Respectfully Most Ven. Thich Chon Thanh

LÔØI TÖÏA Ñaây khoâng phaûi laø boä Töi Ñieån Anh-Vieät Vieät-Anh bình thöôøng, ñaây cuõng khoâng phaûi laø Toaøn Taäp Thuaät Ngöõ Thieàn. Ñaây chæ laø moät boä saùch nhoû goàm nhöõng töø ngöõ Thieàn vaø Phaät giaùo caên baûn, hay nhöõng töø thöôøng hay gaëp trong nhöõng baøi thuyeát giaûng veà Thieàn, vôùi hy voïng giuùp nhöõng Phaät töû vaø haønh giaû tu Thieàn naøo mong muoán tìm hieåu theâm veà

nhöõng baøi giaûng veà Thieàn baèng Anh ngöõ. Ñöùc Phaät ñaõ baét ñaàu thuyeát giaûng Phaät phaùp 26 theá kyû veà tröôùc maø giaùo lyù thaät laø thaäm thaâm raát khoù cho baát cöù ai trong chuùng ta thaáu trieät, duø baèng chính ngoân ngöõ cuûa chuùng ta. Ngoaøi ra, khoâng coù töø ngöõ töông ñöông Vieät hay Anh naøo coù theå loät traàn ñöôïc heát yù nghóa cuûa nhieàu töø ngöõ Phaïn Pali vaø Sanskrit. Laïi caøng khoù hôn cho ngöôøi Vieät chuùng ta traùnh nhöõng dieãn dòch sai laàm khi chuùng ta ñoïc nhöõng kinh ñieån ñöôïc Vieät dòch töø nhöõng kinh ñieån Ñaïi thöøa cuûa Trung quoác. Trong boä saùch naøy toâi ñaõ maïo muoäi boû taát caû nhöõng daáu cuûa chöõ Hoa vaø Sanskrit cuõng nhö Pali ñöôïc vieát theo maãu töï La Tinh vì toâi thieát nghó chuùng chæ laøm cho nhöõng ñoäc giaû thoâng thöôøng boái roái theâm maø thoâi. Rieâng ñoái vôùi caùc baäc hoïc giaû uyeân thaâm chöõ Hoa vaø chöõ Baéc Phaïn cuõng nhö Nam Phaïn, thì nhöõng daáu naøy thaät söï khoâng caàn thieát, vì hoï seõ nhaän ra ñöôïc ngay nguyeân ngöõ chöõ Hoa vaø chöõ Phaïn. Theo truyeàn thoáng Thieàn, ngöôøi ta noùi giaùo thuyeát Thieàn ñaõ coù töø thôøi ñöùc Phaät lòch söû Thích Ca Maâu Ni, ngöôøi ñaõ truyeàn laïi khoâng baèng ngoân ngöõ cho moät trong nhöõng ngöôøi ñeä töû taøi gioûi cuûa Ngaøi laø Ma Ha Ca Dieáp. Truyeàn thoáng naøy ñeà caäp ñeán teân cuûa hai möôi taùm vò Toå AÁn Ñoä, nhöõng ngöôøi ñaõ truyeàn laïi giaùo phaùp Thieàn baét ñaàu töø thôøi ñöùc Phaät vaø Ñaïi Ca Dieáp, roài keát thuùc taïi AÁn Ñoä vôùi toå Boà Ñeà Ñaït Ma. Vaøo theá kyû thöù naêm, Boà Ñeà Ñaït Ma du haønh sang Trung Hoa, nôi oâng ñaõ coù nhöõng ñeä töû ngöôøi Hoa. Trong soá nhöõng ngöôøi naøy, ngöôøi ta noùi ngaøi ñaõ choïn Hueä Khaû laø ngöôøi keá thöøa chính thöùc cuûa mình. Sau ñoù truyeàn thoáng naøy theo ñoù maø phaùt trieån qua saùu doøng truyeàn thöøa cuûa caùc Toå sö Trung Hoa, keát thuùc vôùi Luïc Toå Hueä Naêng. Chính vì vaäy chuùn g ta coù theå caû quyeát raèng taát caû nhöõng hình thöùc cuûa Thieàn Phaät giaùo coøn toàn taïi ñeán ngaøy nay ñeàu coù nguoàn goác töø Luïc Toå, Boà Ñeà Ñaït Ma, vaø ñöùc Phaät lòch söû Thích Ca Maâu Ni. Rieâng ñoái vôùi ngöôøi Vieät Nam, nhö quyù vò ñaõ bieát, giaùo lyù vaø truyeàn thoáng Phaät giaùo ñaõ aên saâu vaøo xaõ hoäi Vieät Nam chuùng ta töø 20 theá kyû nay, vaø ña phaàn ngöôøi Vieät chuùng ta trong quoác noäi cuõng nhö taïi haûi ngoaïi ñeàu tröïc tieáp hay giaùn tieáp thöïc haønh Thieàn Phaät giaùo. Thaät tình maø noùi, ngaøy nay Phaät töû hay khoâng Phaät töû ñeàu ñang tìm toøi hoïc hoûi giaùo lyù naày nhöõng mong môû mang vaø caûi thieän cuoäc soáng cho chính mình. Nhöõng ai nhieät thaønh nghieân cöùu Thieàn thöôøng thaáy raèng sau khi caùi quyeán ruõ ban ñaàu cuûa noù moøn moûi, nhöõng böôùc keá tieáp ñoøi hoûi phaûi theo ñuoåi noù moät caùch ñuùng ñaén ñaõ trôû thaønh chaùn naûn vaø khoâng coù keát quaû. Caùi kinh nghieäm ngoä Thieàn quaû thaät laø tuyeät vôøi, nhöng vaán ñeà thieát yeáu ôû ñaây laø laøm sao ngöôøi ta coù theå theå nhaäp vaøo kinh nghieäm naøy? Phaûi thaønh thaät maø noùi raèng vaán ñeà naém baét ñöôïc caùi ngoä Thieàn tuyeät dieäu naøy maõi cho ñeán ngaøy nay vaãn coøn laø moät aån soá chöa giaûi ñaùp ñöôïc cho nhieàu ngöôøi haâm moä Thieàn treân theá giôùi. Coù phaûi vì lyù do ña soá hoï chöa ñaït ñeán möùc chín chaén trong vieäc nghieân cöùu ñeå coù theå thöïc söï tu taäp Thieàn hay khoâng? Raát coù theå laø nhö vaäy, vì ña soá haønh giaû

muoán tu thieàn thöôøng nghe ñaâu ñoù caùi caâu 'giaùo phaùp naøy baát laäp vaên töï'. Ñaây quaû laø moät loái suy nghó sai laàm veà Thieàn. Ñoàng yù tu taäp Thieàn khoâng phaûi laø moät vaán ñeà maø caùc hoïc giaû khoâng ñöôïc truyeàn thuï coù theå ñöông ñaàu chæ baèng trí thöùc hoaëc baùc hoïc thuaàn tuùy. Vaø cuõng ñoàng yù chæ coù nhöõng ngöôøi ñaõ coù kinh nghieäm töï thaân môùi coù theå baøn luaän veà chuû ñeà naøy moät caùch maät thieát vaø ñaùng tin caäy ñöôïc. Bôûi vì Thieàn, töï baûn tính cuûa noù khoâng phaûi laø moät trieá t hoïc, maø laø moät kinh nghieäm tröïc tieáp maø ngöôøi ta phaûi thaâm nhaäp baèng caû con ngöôøi mình, nghóa laø baèng taát caû thaân vaø taâm mình. Trong Phaät giaùo moät ngöôøi phaûi traûi qua vieäc tu taäp coù nghóa laø moät ngöôøi 'höõu hoïc'. Haønh giaû tu thieàn neân luoân nhôù raèng phaøm phu, neáu khoâng hoïc thì khoâng bieát ñaâu laø ñuùng ñaâu laø sai ñeå tu taäp. Vì theá, neáu khoâng hoïc theo lôøi chæ daãn cuûa caùc Thieàn sö ñaõ ñaït ñaïo, khoâng suy nghieäm veà nhöõng kinh nghieäm veà cuoäc ñôøi tu haønh cuûa hoï vôùi ñaày nhöõng töôøng thuaät veà kinh nghieäm maø hoï thöïc söï ñaït ñöôïc trong suoát nhöõng cuoäc tranh ñaáu trong Thieàn cuûa hoï, quaû thaät laø khoâng theå naøo tu taäp Thieàn ñuùng caùch ñöôïc. Caùc phaùp ngöõ vaø töï

truyeän cuûa nhöõng thieàn sö ñaõ chöùng toû, trong suoát nhöõng theá kyû ñaõ qua, laø nhöõng taøi lieäu voâ giaù cho ngöôøi hoïc Thieàn, vaø nhöõng taøi lieäu ñoù ñaõ ñöôïc chaáp nhaän vaø quí troïng bôûi taát caû nhöõng ngöôøi tìm kieám Thieàn khaép nôi treân theá giôùi nhö laø caùc höôùng ñaïo vaø baïn löõ voâ song treân cuoäc haønh trình tieán ñeán giaùc ngoä. Vôùi hy voïng giuùp taêng tieán kieán thöùc veà Thieàn vaø giuùp cho nhöõng ai vaãn haèng tìm kieám nhöõng lôøi chæ daãn veà Thieàn ñeå cho vieäc coâng phu tu taäp Thieàn ñöôïc deã daøng hôn, toâi maïo muoäi bieân soaïn boä Töø Ñieån Thieàn vaø Thuaät Ngöõ Phaät Giaùo nhoû nhoi naøy. Nhöõng taäp saùch naøy khoâng nhöõng chæ bao goàm nhöõng thuaät ngöõ, maø coøn coù moät soá caâu chuyeän veà cuoäc ñôø i cuûa caùc thieàn sö vaø phaùp ngöõ cuûa hoï. Hy voïng raèng töø noäi dung cuûa nhöõng taøi lieäu naøy chuùng ta coù theå coù ñöôïc moät hình aûnh veà ñôøi soáng vaø haønh traïng cuûa caùc thieàn sö, nhôø vaäy maø chuùng ta coù theå hieåu roõ hôn Thieàn ñaõ ñöôïc thöïc söï tu taäp nhö theá naøo. Vì khoâng ai coù ñuû tö caùch hôn chính nhöõng baäc thieàn sö ñaõ ñaéc phaùp naøy ñeå ñoái trò vôùi vaán ñeà tu taäp Thieàn. Do vaäy, theo thieån yù, tu taäp theo göông haïnh vaø nhöõng lôøi chæ daïy cuûa nhöõng thieàn sö ñaõ ñaéc phaùp trong quaù khöù laø phöông caùch ñuùng ñaén vaø an toaøn nhaát ñeå tu taäp Thieàn. Vì nhöõng lyù do ñoù, cho ñeán khi naøo coù ñöôïc moät boä Töø Ñieån Thuaät Ngöõ Thieàn hoaøn chænh, toâi ñaõ maïo muoäi bieân soaïn nhöõng töø ngöõ thöôøng duøng cuûa Thieàn Phaät giaùo cuõng nhö nhöõng töø ngöõ lieân heä vôùi Thieàn Phaät giaùo trong suoát hôn hai möôi laêm naêm qua. Ñoàng yù laø coù raát nhieàu loãi laàm vaø sai soùt trong nhöõng taäp saùch nhoû naày vaø coøn laâu laém nhöõng quyeån saùch naày môùi ñöôïc xem laø hoaøn chænh, tuy nhieân, vôùi öôùc mong chia xeû chaân lyù, chuùng toâi ñaõ khoâng ngaàn ngaïi cho xuaát baûn vaø truyeàn baù nhöõng quyeån saùch naày ñeán tay moïi ngöôøi. Hôn nöõa, chính Ñöùc Töø Phuï ñaõ töøng daïy: “Trong phaùp Boá Thí, boá thí Phaùp hay boá thí moùn quaø chaân lyù

Phaät phaùp laø caùch cuùng döôøng cao tuyeät nhöùt treân ñôøi naày." Moät laàn nöõa, Hy voïng nhöõng quyeån saùch nhoû naày seõ thaät söï giuùp ích cho nhöõng ai muoán tìm bieát theâm veà chaân lyù thöïc taùnh vaïn höõu. Nhö ñaõ noùi treân, ñaây khoâng phaûi laø moät tuyeät taùc hoaøn chænh, vì theá chuùng toâi chaân thaønh caûm taï söï chæ daïy cuûa chö hoïc giaû vaø caùc baäc cao minh. Toâi cuõng xin ñöôïc thaâm taï thaày boån sö laø Hoøa Thöôïng Thích Giaùc Nhieân, Phaùp Chuû Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát Só Theá Giôùi, chö Taêng Ni ñaõ töøng giuùp ñôû toâi trong tieán trình bieân soaïn taäp saùch naøy, cuõng nhö nhöõng ngöôøi trong gia ñình ñaõ trôï giuùp toâi raát nhieàu. Vaø treân heát, taùc giaû xin tröôùc cung kính cuùng döôøng leân ngoâi Tam Baûo, sau thaønh kính hoài höôùng taát caû coâng ñöùc naày ñeán chuùng sanh muoân loaøi trong quaù khöù, hieän taïi vaø vò lai. Nhöõng mong ai naáy ñeàu thaáy ñöôïc söï lôïi laïc cuûa Phaät phaùp, ñeå moät ngaøy khoâng xa naøo ñoù, phaùp giôùi chuùng sanh ñoàng sanh veà coõi Nieát Baøn mieân vieãn.

Anaheim, California Thieän Phuùc

PREFACE This work is not an ordinary English-Vietnamese or Vietnamese-English Dictionary, nor is this a Total Zen and Buddhist Terminology. This is only a small work that compiles of some basic Zen and Buddhist terms, and related terms that are often seen in Zen and Buddhist texts in English with the hope to help Vietnamese Buddhists and Zen practitioners understand more Zen teachings and Buddhist essays written in English or Buddhist Three Baskets translated into English from either Pali or Sanscrit. Buddha teachings taught by the Buddha 26 centuries ago were so deep and so broad that it's difficult for any one to understand thoroughly, even in their own languages. Beside, there are no absolute English or Vietnamese equivalents for numerous Pali and Sanskrit words. It's even more difficult for Vietnamese people who have tried to read Vietnamese texts partly translated from the Chinese Mahayana without making a fallacious interpretation. In this work, all the diacritical marks in Romanized Chinese, Sanskrit and Pali words have been left out, since, in my poor opinion, they would only be causing more confusing to the general readers. For Chinese, Sanskrit, and Pali scholars, these marks may not be necessary for they will at once recognize the original characters. According to Zen tradition, the teachings of Zen are said to date back to the historical Buddha, Sakyamuni, who wordlessly transmitted them to Mahakasyapa, one of his most talented disciples. The tradition names a series of twenty-eight Indian Patriarchs who passed the teachings on, beginning with the historical Buddha and Mahakasyapa, then culminating in India with Patriarch Bodhidharma. In the fifth century, Bodhidharma traveled to China, where he took on Chinese disciples. From among them, Bodhidharma is said to have selected Hui-k'o to be his official successor. The tradition then traces its lineage through six generations of Chinese Patriarchs, concluding with Sixth Patriarch Hui-neng. Therefore, we can be determined that all forms of Zen Buddhism existing today trace their origins back to the Sixth Patriarch, Bodhidharma, and the historical Buddha, Sakyamuni. Especially for Vietnamese people, as you know, Buddhist teaching and tradition have deeply rooted in Vietnamese society for at least 20 centuries, and the majority of Vietnamese, in the

country or abroad, directly or indirectly practice Buddha teachings. Truly speaking, nowadays Buddhist or Non-Buddhist are searching for Buddhist text books with the hope of expanding their knowledge and improving their life. Those who take up the study of Zen Buddhism enthusiastically often discover, after initial fascination has worn off, that the consecutive steps required for its serious pursuit turn out to be disappointing and fruitless. The experience of enlightenment is indeed wonderful, but the crucial question here is, how can one get into it? Trully speaking, to this very day the problem of catching this wonderful enlightenment remains an unknown matter for most of the Zen enthusiasts in the world. Is this because most of them have not yet come to a point of maturity in their studies at which they can actually practice Zen? May be very so, because most of people who want to practice Zen often hear this phrase 'this teaching does not establish words and letters'. This is really a mistaken way of thinking about Zen. It is agreeable that the practice of religion through the mystic trance. Zen practice is not a subject that uninitiated scholars can deal with competently through intellection or formal pedantry. And it is also agreeable that only those who have had the self-experience can discuss this topic with authoritative intimacy. Since Zen is not, in its essence, a philosophy but a direct experience that one must enter into with one's whole being, it is to say with both one's body and mind. In Buddhism those who still undergo religious exercises means those are still learning. Zen practitioners should always remember that for ordinary men, if they do not learn, will never know what is right and wrong for their cultivation. Therefore, it would be impossible to practice correct methods of Zen if one would not learn to follow the advice of the accomplished Zen Masters, not to reflect on their life-stories; stories that abound with accounts of the actual experience gained during their struggles in Zen. The discourses and autobiographies of these Masters have proved, in past centuries, to be invaluable documents for Zen

students, and they are accepted and cherished by all Zen seekers from all over the world as infallible guides and companions on the journey towards Enlightenment. In the hope of helping beginning Zen practitioners further an understanding of Zen and making things easier for them to search for practical instructions from the past Zen Masters, I venture to compose this little Dictionary of Zen and Buddhist Terms. These volumes not only include Zen and Buddhist terms, but they also include a number of short stories of lives of the past Zen Masters and their teachings. In the hope that from these documents we may obtain a picture of the lives and works of the Zen Masters, thus getting a clearer idea of how Zen work is actually done. For none is better qualified than these accomplished Masters to deal with the subject of Zen practice. Therefore, in my poor opinion, to follow the past Zen masters' examples and instructions is the best and safest way to practice Zen. For these reasons, until an adequate and complete Dictionary of Zen and Buddhist Terms is in existence, I have temerariously tried to compile some most useful Zen and Buddhist terms, and related terms which I have collected from reading Zen and Buddhist texts in English during the last twenty- five years. I agree that there are surely a lot of deficiencies and errors

in these booklets and I am far from considering this attempt as final and perfect; however, with a wish of sharing the gift of truth, I am not reluctant to publish and spread these booklets to everyone. Besides, the Buddha taught: “Among Dana, the Dharma Dana or the gift of truth of Buddha’s teachings is the highest of all donations on earth.” Once again, I hope that these booklets are really helpful for those who want to know more about the truth of all nature and universe. As I mentioned above, this is not a completely perfect work, so I would very much appreciate and open for any comments and suggestions from the learned as well as from our elderly. I wish to express my deep gratitude to my original teacher, Most Venerable Thich Giac Nhieân, President of the International Sangha Bhikshu Buddhist Association. I also wish to appreciate all monks and nuns, as well as everybody in my family who have been helping me a lot in the process of composing this work. And above all, the author would like first to respectfully offer this work to the Triratna, and secondly to demit the good produced by composing these books to all other sentient beings, universally, past, present and future. Hoping everyone can see the real benefit of the Buddha’s teachings, and hoping that some day every sentient being will be able to enter the Eternal Nirvana.

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CAÛM TAÏ Tröôùc nhaát, taùc giaû xin chaân thaønh caûm taï Hoøa Thöôïng Thích Giaùc Nhieân ñaõ khuyeán khích taùc giaû töø nhöõng ngaøy ñaàu khoù khaên cuûa coâng vieäc bieân soaïn. Hoøa Thöôïng ñaõ cung caáp Anh Taïng cuõng nhö nhöõng saùch giaùo lyù Phaät giaùo khaùc. Ngoaøi ra, Ngaøi coøn daønh nhieàu thì giôø quí baùu coi laïi baûn thaûo vaø giaûng nghóa nhöõng töø ngöõ khoù hieåu. Keá thöù, taùc giaû cuõng xin chaân thaønh caûm taï Hoøa Thöôïng Tieán Só Thích Quaûng Lieân, Thieàn sö Thích Thanh Töø, Hoøa Thöôïng Thích Taâm Chaâu, Hoøa Thöôïng Thích Chôn Thaønh, Hoøa Thöôïng Thích Giaùc Löôïng, Hoøa Thöôïng Thích Nguyeân Ñaït , Hoøa Thöôïng Thích Giaùc Toaøn, Hoøa Thöôïng Thích Giaùc Tueä, Hoøa Thöôïng Thích Giaùc Ngoä, Hoøa Thöôïng Thích Taâm Vaân, Hoøa Thöôïng Thích Chaân Toân, Hoøa Thöôïng Thích Giaùc Só, Hoøa Thöôïng Thích Phaùp Taùnh, Hoøa Thöôïng Thích Thích Quaûng Thanh, Thöôïng Toïa G.S. Thích Chôn Minh ñaõ khuyeán taán trong nhöõng luùc khoù khaên, Thöôïng Toïa Thích Minh Maãn, Thích Nguyeân Trí, Thích Minh Ñaït, Thích Voâ Ñaït, Thích Taâm Thaønh, Thích Haûi Tín, chö Ñaïi Ñöùc Thích Minh AÅn, Thích Minh Ñònh, Thích Minh Thoâng, Thích Minh Nhaân, Thích Minh Nghò, caùc Sö Coâ Thích Nöõ Dung Lieân, Thích Nöõ Maãn Lieân, Thích Nöõ Phuïng Lieân, Thích Nöõ Taùnh Lieân, Thích Nöõ Hieån Lieân, Thích Nöõ Dieäu Laïc, Thích Nöõ Dieäu Nguyeät, Thích Nöõ Dieäu Hoùa, Thích Nöõ Tònh Hieàn, Thích Nöõ Dieäu Minh, Thích Nöõ Dieäu Ñaïo, Thích Nöõ Chaân Thieàn, Thích Nöõ Vieät Lieân vaø Thích Nöõ Nhö Haïnh ñaõ khuyeán khích taùc giaû vöôït qua nhöõng khoù khaên trôû ngaïi. Moät soá ñaõ khoâng ngaïi thì giôø quí baùu duyeät ñoïc phaàn Vieät ngöõ nhö Giaùo Sö Löu Khoân, Giaùo Sö Nghieâm Phuù Phaùt, Giaùo Sö Andrew J. Williams, Sonia Brousseau, Giaùo Sö Ñaøo Khaùnh Thoï, Giaùo Sö Voõ thò Ngoïc Dung, Sheila Tröông, Nguyeãn thò Kim Ngaân, Nguyeãn Minh Laân, Nguyeãn thò Ngoïc Vaân, Maät

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Anaheim, California Thieän Phuùc

Note on Language and Abbreviations (A) Languages: (B) Abreviations

Chi : Chinese A.D. : Anno Domini
Jap : Japanese (sau Taây Lòch)
Kor : Korean B.C. : Before Christ
P : Pali (tröôùc Taây Lòch)
Skt : Sanskrit i.e. : For example
Tib : Tibetan e.g. : For example
Viet: Vietnamese a : Adjective
n : Noun
n.pl : Noun Plural
v : Verb

Words or Phrases that are used interchangeably Nhaân = Nhôn (nghóa laø ngöôøi) Nhaát = Nhöùt (nghóa laø moät) Naày= Naøy Nhaät = Nhöït (nghóa laø ngaøy) Dharma (skt)=Dhamma (p) Yeát = Kieát Karma (skt)=Kamma (p) Xaûy = Xaåy Sutra (skt)=Sutta (p)

Note To Our Readers Lôøi ghi chuù ñeán chö ñoäc giaû This booklet is a collection of Zen and Buddhist-related terms, and terms that are often seen in Buddhist Zen texts, written in both Vietnamese and English. Like I said in the Preface, this is not a Total and Complete Dictionary of Zen and Buddhist Terms; however, with a wish of share, I hope that all of you will find this a useful and helpful booklet for you to broaden knowledge on Zen Buddhism— Quyeån saùch nhoû naày chæ laø moät taäp hôïp caùc töø ngöõ Thieàn vaø caùc töø ngöõ coù lieân quan ñeán Phaät giaùo, vaø caùc töø ngöõ thöôøng ñöôïc tìm thaáy trong caùc saùch baùo veà Thieàn ñöôïc vieát baèng caû tieáng Vieät laãn tieáng Anh. Nhö treân ñaõ noùi, ñaây khoâng phaûi laø boä töø ñieån hoaøn haûo; tuy nhieân, vôùi taâm nguyeän seû chia, toâi mong raèng quí vò seõ tìm thaáy nôi boä saùch naày nhöõng ñieàu boå ích cho vieäc môû roäng kieán thöùc veà Thieàn trong Phaät giaùo cuûa mình.

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About The Author Thieän Phuùc Traàn Ngoïc was born in 1949 in Vónh Long Province, a small town about 136 kilometers southwest of Saigon. AKA Ngoïc-Em Traàn. He was born to a very poor family; however, his parents had tried their best to raise their all children with a minimum of high school education. He obtained his Bachelor in English in 1973, and Bachelor in Vietnamese-Chinese in 1974 at Cantho University. He was brought up in a Buddhist-tradition family. His grandparents and parents were devoted lay disciples of Honarable Venerable Master Minh Ñaêng Quang. He came to the United States in 1985 and became a disciple of Most Venerable Thích Giaùc Nhieân in the same year. He has been working for California State Department of Rehabilitation as a Rehabilitation Supervisor since 1988. His main responsibility is to supervise a unit of ten counselors who counsel people with problems, especially people with disabilities. He was very much impressed by the life and teachings of the Buddha. He realizes that Buddhism has been an important part of the cultural heritage, not only of Vietnam, but also of Southeast Asian countries and most parts of Asia. While working as a volunteer teacher of Vietnamese language programs in Southern California, around 1985 and 1986, a lot of young Vietnamese students came to him to ask for the meanings of some Zen and Buddhist terms. Some terms he was able to provide the meaning, but a lot of them he could not. He talked to Most Venerable Thích Giaùc Nhieân and was encouraged by the Most Venerable to start his work on The Basic Buddhist Terms, which later turned out to be a set of dictionary of six volumes. With the encouragement from Most Venerable Thích Giaùc Nhieân, he continued to composed a Dictionary of Zen and Buddhist Terms in 1986 and completed

the first draft in 2014. He is also the author of a series of books written in Vietnamese and English, titled "English-Vietnamese Buddhist Dictionary," 10 volumes, "Basic Buddhist Doctrines," 8 volumes, "The Sorrowless Flowers," 3 volumes, "Zen in Life," one volume, “Buddhism in Life,” ten volumes, “Buddhism, a religion of Peace, Joy, and Mindfulness,” and “Intimate Sharings with Parents and Children.” Books will be published in a near future: 1) Zen in Buddhism, 2) Famous Zen Virtues in Vietnamese and English.

wandering life. He practiced with many of Chinese emigrated monks, including Tung-ming J Hui-jih (1272-1340) and I-shan I-ning (1247- 1317). Under the latter's influence, he became a Jack-o’-lantern: Ma trôi. refined poet. Jakushitsu traveled to China in 1320 Jada-samadhi (skt): See Chæ Töôûng Ñònh. in order to become the disciple of Chung-feng Jadata (skt): See Traø Ñoà Tha. Ming-pen (1263-1323). He practiced with the Jade branches and leaves: Quyønh chi ngoïc master at T'ien-mu-shan for one year, and then dieäp—Talk of imperial descendants. traveled throughout China for several years, Jade-Buddha statue: See Ngoïc Phaät. visiting various masters. He return to Japan in Jade-fountain and Jade-flower: See Ngoïc 1326, where he spent the next twenty-five years Tuyeàn Ngoïc Hoa Löôõng Toâng. as a wandering monk. In 1362, Sasaki Ujiyori became his patron and built for him the monastery Jagarite and sutte (p): See Nguû Trong Tænh Eigen-ji in Omi province, modern day Shiga Thöùc. Prefecture. Jakushitsu gathered a community of Jagat (skt): All the living—Taát caû chuùng sanh. disciples at the temple and remained active as Jaina (skt): Kyø Na—Xaø Y Na—See Thaéng Giaû abbot for five years. In 1366, he retired in favor of (3). his leading disciple, Miteb Eishaku (?-1406)—Teân Jainism: Jaina or Nirgranta (skt)—Kyø Na—See cuûa moät vò Thieàn Taêng toâng Laâm Teá döôùi thôøi Kyø Na Giaùo. Thöông Lieâm, ñöôïc xem nhö laø ngöôøi saùng laäp ra Jaken (jap): Mithya-drsti (skt)—Wrong-views— Anh Nham Töï, moät chi nhaùnh cuûa toâng Laâm Teá. See Taø Kieán. Thieàn sö Tòch Thaát Nguyeân Quang sanh ra taïi Jakudo (jap): Santi (skt)—Nibbana (p)—Nirvana vuøng Mimasaka. Luùc 12 tuoåi, cha meï göûi Sö ñeán (skt)—Tranquility—See Tòch Tònh. chuøa Ñoâng Phöôùc ôû Ñoâng Ñoâ ñeå Sö coù theå nhaän Jakugo (jap): Primary expression of a koan, part ñöôïc söï giaùo duïc coå ñieån. Hai naêm sau ñoù, Sö of koan practice—See Tröôùc Ngöõ. quyeát ñònh soáng ñôøi xuaát gia. Sö rôøi chuøa Ñoâng Jakujoâ (jap): Quiescence—Stillness and peace, Phöôùc vaø gia nhaäp chuùng cuûa Sö Yakuoâ Tokken ôû complete inner stillness and inner peace, freedom Thöông Lieâm. Khi Yakuoâ Tokken trôû thaønh truï trì from ignorance and the care, suffering, and cuûa chuøa Kieán Nhaân, Tòch Thaát Nguyeân Quang passion resulting from it. A notion pointing to the theo thaày. Sö ñaït ngoä vaøo naêm 1306 vaø ít laâu sau state of "Extinction" (jakumetsu)—See Tòch Tónh. ñoù Sö baét ñaàu cuoäc soáng du Taêng. Sö tu taäp vôùi Jakumetsu (jap): Parinirvana or Prasama (skt)— nhieàu vò Thaày Trung Hoa di cö sang Nhaät, bao Extinction—Tranquility—Extinction—The great goàm Ñoâng Minh Hueä Nhaät vaø Nhaát Sôn Nhaát nirvana—Calmness and extinction—Nieát baøn tòch Ninh. Döôùi aûnh höôûng cuûa Nhaát Sôn Nhaát Ninh, dieät, hay Ñaïi Nieát Baøn—See Tòch Dieät.

Sö trôû thaønh moät thi só loãi laïc. Tòch Thaát Nguyeân Jakushitsu Genkoâ (1290-1367): Name of a Quang du haønh sang Trung Hoa vaøo naêm 1320 ñeå Japanese Rinzai monk of the Kamakura period trôû thaønh ñeä töû cuûa Thieàn Sö Trung Phong Minh (1185-1333), regarded as the founder of the Baûn. Sö tu taäp Thieàn vôùi Thieàn Sö Minh Baûn moät Eigen-ji branch of the Rinzai sect. Jakushitsu was naêm treân nuùi Thieän Muïc, roài du haønh khaép xöù born in Mimasaka. His parents sent him to Trung Hoa trong vaøi naêm, tham vaán vôùi nhieàu vò Toâfuku-ji in Kyoto when he was twelve years old thaày khaùc nhau. Sö trôû veà Nhaät Baûn naêm 1326, vaø so that he could receive a classical education. laøm du Taêng trong suoát 25 naêm. Vaøo naêm 1326, Two years later, the young man became Sasaki Ujiyori baûo trôï vaø xaây cho Sö ngoâi Vónh determined to undertake serious religious life. He Nguyeân Töï trong tænh Omi, ngaøy nay laø Mieàn left Toâfuku-ji and joined Yakuoâ Tokken (1245- Shiga. Tòch Thaát Nguyeân Quang quy tuï moät coäng 1320) in Kamakura. When Tokken became abbot ñoàng Taêng chuùng taïi ngoâi töï vieän naøy vaø laøm truï of Kennin-ji, Jakushitsu accompanied him. He trì 5 naêm. Vaøo naêm 1366, Sö lui veà aån tu vaø attained enlightenment in 1306 and soon began a nhöôøng chöùc truï trì laïi cho moät ñeä töû haøng ñaàu cuûa

mình laø Miteb Eishaku—See Tòch Thaát Nguyeân Jambudvipa (skt): Jambudipa (p)—Southern Quang Thieàn Sö. continent—The human world—The world in Jakushitsu-Genko Zenji (1290-1367): See Tòch which we are living—The saha world—The Thaát Nguyeân Quang Thieàn Sö. worldly world—Impure Land—See Dieâm Phuø Ñeà. Jala (skt): Xaø Lôïi—Water—Nöôùc. Jambu gold: The red-yellow gold—See Thaéng Jalabuja (p): Jalayuja (skt)—Thai sanh— Kim. Viviparous—Womb-born—Born from foetus— Jambunada (skt): See Thieäm Boä Kim. See Thai Sanh. Jambunada-suvarna (skt): See Dieâm Phuø Ñaøn Jalacandra (skt): Thuûy Trung Nguyeät—Maët traêng Kim. trong nöôùc—Moon reflection in the water— Jambu River: See Dieâm Phuø Haø. Water-moon—See Tænh Trung Lao Nguyeät. Jambu-river gold: Jambunada-suvarna (skt)— Jalaja (skt): Samsvedaja (skt)—Birth from See Dieâm Phuø Kim. moisture—Moisture sprung—See Thaáp Sanh. Jamgon Kongtrul Lodro Taye: One of the most Jalamandala (skt): See Thuûy Luaân. influential figures of nineteenth-century Tibetan Jalambara (skt): See Thuûy Maõn. Buddhism, who was instrumental in establishing Jalandhara (skt): Name of an ancient kingdom the “Non-Sectarian” (Ris Med) movement, which and city in the Punjab—See Tra Lan Ñaït La. sought to overcome the paralyzing sectariansim Jalayuja (skt): Jalabuja (p)—Thai sanh— that pervaded Tibetan Buddhism at the time—Moät Viviparous—Womb-born. trong nhöõng nhaân vaät coù aûnh höôûng nhaát cuûa Phaät Jaliniprabha-Bodhisattva (skt): Voõng Minh Boà giaùo Taây Taïng vaøo theá kyû thöù 19, ngöôøi ñaõ saép ñaët Taùt. cho vieäc thieát laäp phong traøo “Khoâng Moân Phaùi,” Jaliniprabha-Buddha (skt): Buddha with the tìm caùch vöôït qua chuû nghóa moân phaùi baïi lieät shining net—Net-Brightness Buddha—Voõng Minh ñang coù öu theá trong Phaät giaùo Taây Taïng thôøi ñoù. Phaät. Jamika (skt): Dieâm Di Ca—Name of a deity. Jaliniprabha-kumara (skt): The youth with the Jampa (tib): Maitreya

(skt)—Metteya (p)— shining net—Quang Voõng ñoàng töû—See Voõng Miroku (jap)—The expected Buddhist Love—Voâ Minh Ñoàng Töû. Naêng Thaéng—See Di Laëc. Jalogokappa (p): See Thuûy Tònh. Jampeian (tib): Mondjou-bosatu (jap)—Manjusri Jalpa (skt): Phaân Nghóa—Discrimination of (skt)—Manjugatha (skt)—See Vaên Thuø Sö Lôïi. meaning. Jamyang Khyentse Chogi Lodro (1896-1969): Jamadagni (skt): Dieäm Ma Ñaïi Hoûa Tieân—One One of the leading masters of the Ris Med (Rime) of the seven ancient sage-rsis—Moät trong baûy vò movement in Eastern Tibet, recognized as the coå Tieân. activity reincarnation of “Jam cbyangs mkhyen Jambali-sutta (p): Sutra on the waste-water pool, brtse dbang po” (Jamyang Khyentse Wangpo in the Anguttara Nikaya, IV.178—Kinh Ao Nöôùc 1820-1892). Many of the leading Tibetan lamas of Caën, trong Taêng Nhaát A Haøm, IV.178. the twentieth century were his students, including Jambhala (skt): Jambhira (skt)—Chieâm Boä La—Dingo Khyentse Rinpoche, Kalu Rinpoche, and See Chieâm Baø La. Sogal Rinpoche—Moät trong nhöõng vò thaày haøng Jambu (skt): Dieâm Phuø—Thieäm Boä—See Xaø Phuø ñaàu cuûa phong traøo Rime cuûa mieàn Ñoâng Taây Thuï. Taïng, coâng nhaän söï taùi sanh cuûa Jamyang Jambud (skt): See Dieâm Phuø Thoï. Khyentse Wangpo. Nhieàu vò Laït Ma haøng ñaàu cuûa Jambudipa (p): Jambudvipa (p)—Southern Taây Taïng vaøo theá kyû 20 laø hoïc troø cuûa ngaøi, trong continent—The human world—The world in ñoù coù caùc vò Dingo Khyentse Rinpoche, Kalu which we are living—The saha world—The Rinpoche, vaø Sogal Rinpoche. worldly world—Impure Land—Chaâu Dieâm Phuø Janabandhu (skt): Toái Thaéng Thaân—Name of an Ñeà—See Nam Thieäm Boä Chaâu. Indian monk. Janaka-karma (skt): Productive karma— Regenerative karma—Sinh nghieäp—See Nghieäp

Taùi Taïo. then six sects of which three, the Hosso, Kegon, Jana-kaya (skt): Shuraku (jap)—Coäng ñoàng— and Ritsu still exist. Then came Tendai and Collection—Community—Assemblage. Shingon, both in 806, Yuyaku-Nembutsu or Yuzu Janana (skt): Sanh Nhaân—Producing cause. (1123), Jodo (1174), Zen (1191), Shin (1224), and Janana-siddhi (skt): See Trí Hueä Thaønh Töïu Nichiren (1253). Although 1191 is given as the Phaùp. date for the introduction of Zen, Dengyo-Daishi, Janapada (skt): Ñòa—Xöù—Coäng ñoàng— who founded the Tendai School, who had gone to Nation—Inhabited place—Community. China by Imperial order to study Buddhism, Janendriya (skt): Trí Caên—Faculty of brought back information about Zen also earlier acknowledgement—Faculty of cognition—Naêng than that—Naêm toâng phaùi thöôøng ñöôïc noùi ñeán ôû löïc cuûa trí. Nhaät Baûn laø Tònh Ñoä Chaân Toâng, Chaân Ngoân, Janguli (skt): Nhöông Ngu Lyù Ñoàng Nöõ, teân cuûa Thieàn, Tònh Ñoä vaø Nhaät Lieân toâng. Phaät giaùo Ñaïi moät vò thieân nöõ—Name of a goddess. thöøa ñöôïc ñöa vaøo Nhaät Baûn vaøo naêm 572. Thoaït Jangya Hutukhtu: The major reincarnation lama tieân noù bò Thaàn Ñaïo, moät toân giaùo coå taïi ñaây, (Sprul Sku) of Inner Mongolia. The first was choáng ñoái, nhöng ít laâu sau ñoù thì Phaä t giaùo ñöôïc Ngawang Losang Choden (1642-1714). His söï yeåm trôï cuûa Hoaøng gia Nhaät vaøo thôøi cuûa Thaùi recognized reincarnation, Rolbe Dorje (1717- töû Sjotoku

Taishi (572-622). Phaät giaùo phaùt trieån 1786), studied in Tibet and became one of the moät caùch nhanh choùng döôùi thôøi Naïi Löông (710- most influential Gelukpa scholars of the time—Vò 784), luùc ñoù coù tôùi saùu toâng phaùi maø ba toâng phaùi Laït Ma taùi sanh chính cuûa Noäi Moâng. Vò ñaàu tieân vaãn coøn toàn taïi ñeán ngaøy nay laø Phaùp Töôùng, Hoa laø Ngawang Losang Choden. Vò taùi sanh ñöôïc Nghieâm, vaø Luaät toâng. Sau ñoù vaøo naêm 806 xuaát thöøa nhaän cuûa ngaøi laø Rolbe Dorje, tu hoïc ôû Taây hieän caùc toâng phaùi Thieân Thai vaø Chaân Ngoân, Taïng vaø trôû thaønh moät trong nhöõng hoïc giaû coù aûnh phaùi Duõng Döôïc Nieäm Phaät (1123), Tònh Ñoä höôûng nhaát ñöông thôøi cuûa tröôøng phaùi Gelukpa. (1174), Thieàn (1191), Tònh Ñoä Chaân Toâng (1224), Janitam (skt): See Dieân Meänh Phaùp. vaø Nhaät Lieân toâng (1253). Maëc daàu naêm 1191 laø Janmahetu (skt): Sinh Nhaân—Nguyeân nhaân cuûa moùc thôøi gian maø Thieàn ñöôïc du nhaäp vaøo Nhaät söï sinh—Birth-cause. Baûn, nhöng tröôùc ñoù Truyeàn Giaùo Ñaïi Sö, ngöôøi Janma-marana (skt): Samsara (skt)—Life and ñaõ saùng laäp toâng Thieân Thai, ñaõ phuïng meänh trieàu death—Living and dying—Birth and death— ñình du haønh sang Trung Hoa ñeå nghieân cöùu Phaät Rebirth and redeath—See Sanh Töû. giaùo, ñaõ mang nhöõng tin töùc veà Thieàn ñöa veà Nhaät Baûn sôùm hôn nhieàu. Jantu (skt): Thieän Ño—Thieàn Ñaâu—Chuùng sanh—All living beings—Human beings—See Japanese drama devoted to Buddhist themes: Thaàn Thöùc. See Nembutsu Kyoâgen. Janussoni (p): Sanh Laäu—Name of a Brahman— Japanese Kosa School: Caâu Xaù Toâng Nhaät Baûn. Teân cuûa moät vò Baø La Moân. Japanese Meditation or Intuitional School: Japa (skt): See Nieäm Tuïng. Nihon-Daruma-shun (jap)—Nhaät Baûn Ñaït Ma Toâng—The Japanese Tamo (Dharma) sect—See Japammala (skt): Mala (skt)—Beads—Chuoãi Thieàn Toâng. traøng haït. Japanese Parishioner System: Danka Seido Japanese Buddhism: See Phaät Giaùo Nhaät Baûn. (jap)—A policy of social control devised by the Japanese Buddhist sects: Toâng phaùi Nhaät Baûn— Japanese military government during the Buddhist sects in Japan—The five principal ones Tokugawa period (1600-1867). Under a series of in Japan are usually given as Shin, Shingon, Zen, regulations introduced in the early seventeenth Jodo and Nichiren. Mahayana Buddhism was century, all Japanese families were required to introduced into Japan in 572 A.D. At first opposed register as members of a local Buddhist temple. In by Shinto, the old religion, it soon won the this way, Buddhism became unofficial state Imperial support, in the time of Prince Sjotoku religion; Buddhist monks served quasi-civil Taishi. It grew rapidly in the Nara Era, having servants. Monks issued certificates (terauke),

verifying that the temple's parishioners were not Jaramaranam (p): Jaramarana (skt)—members of any illegal organization, particularly Decreptitude and death—See Laõo Töû. Christianity or the Fuji Fuse sect of Nichiren Jara-sutta (p): Sutra on old age, Samyutta Nikaya Buddhism. In some respects, the system XLVIII.41—Kinh Laõo Nieân, Töông Öng Boä benefitted Buddhism, since it guaranteed Buddhist XLVIII.41. temples large memberships, which in turn Jarayu (skt): Xaø Laâu—A placenta—An after-provided a stable economic base. The regulations birth—Nhau cuûa thai nhi. were

abolished in the Meiji period (1868-1912)— Jarayuja (skt): Jalabuja (p)—Thai sanh—Born Heä thoáng Giaùo khu cuûa Phaät giaùo Nhaät Baûn, moät from foetus—Viviparous—Womb-born. chaùnh saùch kieåm soaùt xaõ hoäi ñöôïc saép ñaët bôûi Jarayuva (skt): Jalabuja (p)—Born from foetus— chính quyeàn quaân nhaân Nhaät Baûn döôùi thôøi Ñöùc See Thai Sanh. Xuyeân. Döôùi moät chuoãi nhöõng quy ñònh ñöôïc giôùi Jari (jap): A common abbreviation for "Ajari." In thieäu vaøo ñaàu theá kyû thöù XVII, taát caû nhöõng gia Soâtoâ Zen, it is a title of respect used for a senior ñình ngöôøi Nhaät ñeàu bò ñoøi hoûi phaûi ghi danh nhö monk who has practiced Zen for more than five laø nhöõng hoäi vieân cuûa moät ngoâi chuøa taïi ñòa summer retreats—Thuaät ngöõ Taøo Ñoäng, danh phöông mình. Baèng caùch naøy, Phaät giaùo trôû thaønh hieäu cuûa moät vò Thieàn Taêng coù hôn 5 muøa an cö toân giaùo cuûa nhaø nöôùc khoâng chính thöùc; chö Taêng kieát haï. Phaät giaùo phuïc vuï gaàn nhö laø nhöõng coâng chöùc Jasmine: Mallika (skt)—Boâng laøi. cuûa chính phuû. Chö Taêng caáp phaùt giaáy chöùng Jasmine flower: Mallika (skt)—Hoa laøi. nhaän, xaùc nhaän raèng nhöõng ngöôøi trong Giaùo khu Jasosnisa (p): Phaät ñaûnh Theä Ña (maøu vaøng khoâng phaûi laø thaønh vieân cuûa baát cöù toå chöùc baát ngheä). hôïp phaùp naøo, ñaëc bieät laø Cô Ñoác giaùo hay Phaät Jata (skt): Arising—See Sanh Khôûi. giaùo Nhaät Lieân Toâng. Trong vaøi khía caïnh, heä Jataka (skt): Honshoâ (jap)—A birth stories— thoáng giaùo khu ñaõ ñem laïi lôïi ích cho Phaät giaùo, vì Stories of Buddha’s previous lives—See Kinh noù baûo ñaûm caùc chuøa Phaät giaùo vôùi soá löôïng hoäi Boån Sanh. vieân lôùn, do vaäy maø caùc töï vieän ñeàu coù moät caên Jatakamala (skt): Xaõ Ñaéc Ca Ma La—A garland baûn kinh teá vöõng vaøng. Chính saùch naøy bò baõi boû of incarnation stories in verse—See Boån Sanh döôùi thôøi Minh Trò. Man. Japanese Pure Land Buddhism: Amidism—Jatakamala-sastra: Garland of Jatakas—Baûn Jodo-Shin-Shu in Japan—See Tònh Ñoä Toâng Nhaät Sanh Man Luaän—Luaän Tuùc Sanh Truyeän—Phaät Baûn. Giaùo Coá Söï Taäp. Japanese Tamo (Dharma) sect: Nihon-Daruma- Jataka stories: Collection of the stories of the shun (jap)—Nhaät Baûn Ñaït Ma Toâng—See Buddha’s former births—See Boån Sanh Truyeän. Japanese Meditation or Intuitional School. Jataka sutta (p): Jataka sutra (skt)—Jataka Japanese Zen Sects: See Thieàn Toâng Nhaät Baûn. stories—See Boån Sanh Truyeän. Japanese Tendai Buddhism: Thieân Thai Toâng Jataka-tthakatha (skt): See Jataka-tthavannana. Nhaät Baûn. Jataka-tthavannana (p): Jataka-tthakatha (skt)— Japati (skt & p): Noùi thaàm—Noùi laàm baàm—To Boån Sanh Nghóa Thích—Boån Sanh Chuù Giaûi— murmur—To mutter—To speak to oneself—To The interpretation of the meanings of the whisper. Jataka Sutra. Japti (skt): Natti (p)—Taùc Baïch—Annunciation— Jatarapadikappa (p): See Kim Tieàn Tònh. Announcement—Declaration—Baùo cho bieát Jata-sutta (p): Sutra on tangle—Sutra on tröôùc. hindrances, Samyutta Nikaya VII.6—Kinh Trôû Jara (p & skt): Decay: Dò—Old: Giaø—Aged. Ngaïi, Töông Öng Boä VII.6. Jara-dudkha (skt): Laõo Khoå—Physical suffering Jati (p): Xaø Ñeà—Sanh—Birth or rebirth—The during old age—Physical suffering of old people. final outcome of karma—Production—Form of Jaramarana (skt): Decay and death—See Laõo existence—The eleventh in the chain of the Töû.

Nidanas—Maéc xích thöù möôøi moät trong 12 maéc Jayendra (skt): Name of a monastery—See Xaø xích nhaân duyeân—See Thaäp Nhò Duyeân Khôûi. Da Nhaân Ñaø La. Jatijara (skt): Xaø Ñeà Xaø La—Birth and Jayosnisa (skt): Jaya (skt)—See Thaéng Phaät decrepitude (aging)—Sanh vaø laõo. Ñaûnh. Jatikkhaya (p): Jatiksaya (skt)—See Jealous (a): Ganh tî. Jatikkhayam. Jealous gods: I-ha-ma-yin (tib)—See Asura. Jatikkhayam (p): Jatiksaya (skt)—One who has Jealousy (n): Irshya (skt)—See Taät Ñoá. destroyed all the causes of being reborn—Baäc ñaõ Jealous contempt: Khinh ñoá. dieät ñöôïc heát nhaân ñöa ñeán taùi sanh. Jeta (skt): Thaùi töû Kyø Ñaø. Jatiksaya (skt): Jatikkhaya (p)—See Jeta Grove: Jetavanarama (skt)—See Kyø Thoï Jatikkhayam. Caáp Coâ Ñoäc Vieân. Jatila (p): Jatiya (p)—Khoå Haïnh Toùc Roái— Jetaka (skt): Sadvahana (skt)—See Thò Dieãn Ñaéc Ascetic with tangled hair. Ca. Jatimdhara (skt): Jatimdhara (skt)—See Trì Jetavana (skt): Shravasti (skt)—Jetavana Thuûy. Garden—See Xaù Veä Quoác. Jati-marana (skt): Birth and death—Life and Jetavana Garden: Jetavanarama (skt)—See Kyø death—Living and dying—See Sanh Töû. Thoï Caáp Coâ Ñoäc Vieân. Jatisena (skt): Name of a Brahman—See Xaø Ñeà Jetavana Monastery: The monastery and garden Thuû Na. offered by Jeta and Anathapindaka—See Kyø Vieân Jati-thero (p): An elder by birth—Sanh tröôûng Tònh Xaù. laõo. Jetavanarama (skt): Jetavanarama (skt)—Jeta Jatiya (p): Jatiya (p)—Khoå Haïnh Toùc Roái— Grove—Jetavana Garden—See Kyø Thoï Caáp Coâ Ascetic with tangled hair. Ñoäc Vieân. Java (skt): Theá Toác—Impulsive process—Tieán Jetavana-vihara (skt): See Jetavana Monastery. trình thuùc ñaåy mau choùng. Jetavaniyah (skt): Jetiyasailah (skt)—See Cheá Javana (skt): Impulsion—Impulsive karma- Ña Sôn Boä. producing moments—Tieán trình thuùc ñaåy hay söï Jetavana stupa: The stupa in Jetavana, where the naêng ñoäng (ñoù cuõng chính laø luùc maø nghieäp ñöôïc Buddha revealed his supernatural powers. This is thaønh laäp). one of the eight Great Spiritual or Sacred Stupas Javana-citta (skt): Impulsive process of the of Buddhism—Ngoâi thaùp taïi Vöôøn Kyø Ñaø thuoäc mind—Toác Haønh Taâm—Mind which runs through nöôùc Xaù Veä, nôi Phaät hieän thaàn thoâng. Ñaây laø moät the object. trong taùm ngoâi thaùp thieâng lôùn cuûa Phaät giaùo. Jaya (skt): A manual sign of overcoming—See Jetavana-vihara: Jetavana Monastery and Xaø Daï. Anathapindika—See Kyø Thoï Caáp Coâ Ñoäc Vieân. Jayagupta (skt): See Xaø Da Cuùc Ña. Jetavaniya (skt): Caityaka (skt)—Chi Ñeà Gia Jayandra (skt): Giaø Da Nhaân Ñaø La—Name of a Boä—Chæ Ñeå Khaû Boä—See Cheá Ña Sôn Boä. vihara in north India—Teân cuûa moät tònh xaù ôû vuøng Jetiyasailah (skt): Jetavaniyah (skt)—See Cheá Baéc AÁn. Ña Sôn Boä. Jayanta (skt): 1) Conqueror: See Xaø Dieãn Ñeá; 2) Jetr (skt): Jeta (skt)—Victor—See Theä Ña. Name of one of one hundred pratyeka-buddhas Je-trak-ma-wa (tib): Vibhasa-sastra (skt)—See who lived a long period of time on Mount Isigili. Tyø Baø Sa Luaän. Jayapura (skt): Name of an ancient city in the Jetrjeta (skt): Thaùi töû Kyø Ñaø. Punjab—See Xaø Da Boå La. Jetrjeta-Vihara (skt): Kyø ñaø Tònh xaù. Jayasena (skt): Xaø Da Teå Na—See Thaéng Quaân. Jetsun Dampa Hutukhtu (tib): The major Jayasina (skt): Xaø Da Teå Na—See Thaéng Quaân. reicarnate lama of Mongolian Buddhism—Vò Laït Jayata (skt): See Xaø Da Ña. Ma taùi sanh chính cuûa Phaät giaùo Moâng Coå.

Jewel (n): Baûo chaâu—Mani (skt)—Gem—Pearl— Jhana-citta (p): See Thieàn Taâm. Precious stone—Baûo chaâu. Jhana factors: Cetasikas (p)—Mental actions—Jewelled-accumulation Bodhisattva: Ratnakara- Mental conducts—See Taâm Sôû. bodhisattva (skt)—Baûo Tích Boà Taùt. Jhanaga (p): Jhana factors—See Taâm Sôû. Jewelled-accumulation Budda: Ratnakara- Jhana samma ditthi (p): Chaùnh kieán trong caùc buddha (skt)—Baûo Tích Phaät. taàng thieàn. Jewelled Appearance Buddha: Maharatnaketou Jhana-sutta (p): Sutra on mental absorption, in (skt)—Phaät Baûo Töôùng. the Anguttara Nikaya, IX.36—Kinh Ñònh taâm, Jewel Cloud: Pao-Yun—See Baûo Vaân. Taêng Nhaát A Haøm, IX.36. Jewel Cloud Scripture: Kinh Baûo Vaân. Jhanna (p): See Dhyana. Jewel collection: See Baûo Tuï. Jhapana (p): Jhapeti (p)—Jhapita—See Hoûa Jewel of faith: See Tín Taøi. Taùng. Jewelled-Flower-Virtue Buddha: Ratnamalasri- Jhapeti (p): Jhapana (p)—Jhapita—See Hoûa buddha (skt)—Phaät Baûo Hoa Ñöùc. Taùng. Jewel-Heap Sutra: Ratnakuta Sutra—See Kinh Jhapita (skt): Jhapana (p)—Xaø La—See Hoûa Ñaïi Böûu Tích. Taùng. Jewel land: Jewel place—Treasure land—See Jhayin (p): Dhyayin (skt)—Dhyana master—Zen Baûo Sôû. master—Thieàn sö. Jewel-like state: See Nhö Thieät Truï. Ji (jap): 1) Thôøi Toâng (Phaät giaùo Nhaät Baûn): See Jewel Nature Thus Come One: See Böûu Thaéng Thôøi Toâng; 2) The Japanese term for temple, Nhö Lai. which commonly refers to Buddhist temples and Jewel Net of Indra: Nhaân Ñaø La Baûo Voõng. monasteries. "Ji" generally appears as a part of Jewel of the thought: Nhö YÙ Chaâu. any Buddhist temple's name: Thuaät ngöõ Nhaät Baûn Jewel-tree: See Baûo Thuï. chæ töï vieän, thöôøng chæ töï vieän Phaät giaùo. "Ji" luoân Jewelled-accumulation sutra: Ratnakuta-sutra xuaát hieän nhö laø moät phaàn cuûa teân töï vieän. (skt)—Kinh Baûo Tích—See Kinh Ñaïi Böûu Tích. Jiang-T'ien Tsu: See Giang Thieân Töï. Jewelled appearance Buddha: Jeweled Jiashan Shanhui: Kassan Zenne (jap)—See Giaùp Apearance Thus Come One—See Baûo Töôùng Sôn Thieän Hoäi Thieàn Sö. Phaät. Jicho (jap): Töï Ñieàu—Self-discipline—See Töï Jeweled Apearance Thus Come One: See Ña Ñieàu Töï Tònh Töï Ñoä. Baûo Nhö Lai. Jiei-Daishi (jap): Töø Tueä Ñaïi Sö (912-985). Jewelled canopy: Baûo caùi (taøng loïng quyù baùo). Jigme Lingpa (tib): See Dzogchen. Jewelled flower virtue Buddha: Baûo Hoa Ñöùc Jigoku (jap): Naraka (skt)—Place of torment— Phaät. Hell—See Ñòa Nguïc. Jewelled gathas: Baûo Keä—Lôøi keä quyù baùu. Jihatsu (jap): Begging bowls—A Japanese term, Jewelled nets: Löôùi Ñeá Chaâu. literally means a "wooden bowl" that serves a Jewelled Tathagata Bodhisattva: Sarva- Buddhist monk both for eating and as a begging tathagata-manih-bodhisattva (skt)—Nhö Lai Baûo bowl—Thuaät ngöõ Nhaät Baûn coù nghóa laø chieác baùt Boà Taùt. baèng goã maø caùc nhaø sö Phaät giaùo duøng vöøa cho Jeya (skt): Trí Naêng—Intellect—Knowledge vieäc aên vaø vöøa cho vieäc khaát thöïc. capacity. Jihi (skt): Japanese Buddhist term for Jhana (p): Thieàn ñònh—Meditative absorption— "compassion". The mental attitude of compassion A state of serene contemplation atained by toward all sentient beings is regarded as an ideal meditation—Nhaäp ñònh hay taàng thieàn (traïng thaùi within the Mahayana tradition, and is manifested an tónh cuûa taâm ñaït ñöôïc qua thieàn ñònh. Ñaëc tính especially to Bodhisattvas who vow to save all cuûa taâm coù khaû naêng dính chaët

treân ñoái töôïng vaø sentient beings from suffering and assist them quan saùt ñoái töôïng, ñoát chaùy phieàn naõo). toward enlightenment. The Japanese word is a

compound of two Chinese characters: "Ji" means network of sects and temples. Temple regulations "to give pleasure"and is related to the Sanskrit forbade the construction of new temples and word "maitri"; "hi" means "to relieve suffering" limited the restoration of dilapidated temples and is related to the Sanskrit word "Karuna"— without government permission. They required Thuaät ngöõ Phaät giaùo Nhaät Baûn coù nghóa laø "bi." that every temple claim a sectarian affiliation and Taâm thaùi bi maãn ñoái vôùi chuùng sanh moïi loaøi ñöôïc be listed within the given sect's hierachical xem laø moät lyù töôûng trong truyeàn thoáng Ñaïi Thöøa, structure of main temples and branch temples. In vaø hieån hieän moät caùch ñaëc bieät vôùi caùc vò Boà Taùt, some cases, entire groups were banned, such as nhöõng ngöôøi nguyeän cöùu ñoä nhaát thieát chuùng sanh the Fujufuse sect of Nichiren Buddhism. Other thoaùt khoå vaø trôi giuùp hoï ñöôïc giaùc ngoä. Thuaät ngöõ regulations, directed at the clergy, were intended Nhaät Baûn "jihi" laø töø keùp cuûa hai chöõ Trung Hoa to encourage monks and nuns to engage in "Töø" coù nghóa laø "ban vui" vaø lieân heä tôùi töø Baéc religious and spiritual pursuits. These specifically Phaïn "maitri"; "Bi" coù nghóa laø "cöùu khoå" vaø lieân prescribed certain behaviors for monks and nuns, heä tôùi töø Baéc Phaïn "Karuna." including inter-sectarian disputes, public debates, Jiho (jap): Töï Phöông—The direction of myself, and some infractions against the monastic code— this direction, this concrete place—Höôùng cuûa Luaät töï vieän ñöôïc ban haønh bôûi chaùnh quyeàn quaân chính toâi, höôùng naøy, choã cuï theå naøy. nhaân cuûa Trieàu ñaïi Ñöùc Xuyeân nhaèm kieåm soaùt Jihokkai (jap): Dharma realm of phenomena or caùc chuøa vieän Phaät giaùo ôû Nhaät Baûn. Döôùi thôøi phenomenal world—Factual world—Realm of theo ngay tröôùc trieàu ñaïi Ñöùc Xuyeân, vaøi toâng phenomena—See Söï Phaùp Giôùi. phaùi Phaät giaùo vaø nhöõng chuøa caù nhaân duy trì aûnh Jihva (skt): Jivha (p)—Thieät—Löôõi—Tongue— höôûng taøi chaùnh ñaùng keå. Nhöõng laõnh ñaïo cuûa See Luïc Caên. quaân nhaân, nhöõng ngöôøi ñaõ thoáng nhaát Nhaät Baûn, Jihvadhatu (skt): Thieät Giôùi—The tongue daãn tôùi vieäc thaønh laäp cheá ñoä cuûa trieàu ñaïi Ñöùc element. Xuyeân, maïnh meõ choáng laïi nhöõng trung taâm Jihva-rasa (skt): The place of the tongue and quyeàn löïc Phaät giaùo naøy vaø ñaõ ñem hoï trôû laïi döôùi taste—Thieät Vò Xöù. söï kieåm soaùt cuûa theá quyeàn. Chaùnh quyeàn cuûa Jihva-vijnana(skt): Taste consciousness—Tongue trieàu ñaïi Ñöùc Xuyeân coù yù ñònh laäp ra "Luaät töï consciousness or perception—See Thieät Thöùc. vieän" nhaèm duy trì söï kieåm soaùt ñoù baèng caùch giôùi Jihvendriya (skt): The organ of taste—Tongue— haïn nhöõng nhoùm Phaät giaùo tham döï vaøo theá Thieät caên—See Luïc Caên. quyeàn. Haàu heát nhöõng quy ñònh ñöôïc ban haønh Jiin Hattoâ (jap): Temple regulations enacted by giöõa naêm 1615 vaø 1640. Maëc daàu coù vaøi quy ñònh the Tokugawa military government (bafuku) ñöôïc ban ra nhaèm tieát cheá moät soá chuøa ñaëc bieät during the Tokugawa period (1600-1867) to hay nhöõng toâng phaùi caù bieät cuûa Phaät giaùo, ña control Buddhist temples in Japan. In the era phaàn laø nhöõng quy ñònh coù tính toång quaùt vaø

ñöôïc immediately preceding the Tokugawa period, aùp duïng cho toaøn boä maïng löôùi caùc toâng phaùi vaø some Buddhist sects and individual temples chuøa vieän. "Luaät töï vieän" caám chæ vieäc xaây döïng maintained significant financial influence. The nhöõng ngoâi chuøa môùi vaø haïn cheá söï truøng tu nhöõng military leaders who unified Japan, leading to the ngoâi töï vieän ñaõ bò phaù huûy maø khoâng coù söï cho establishment of the Tokugawa regime, strongly pheùp cuûa chaùnh quyeàn. Chaùnh quyeàn quaân nhaân opposed these Buddhist centers of power and yeâu caàu moãi chuøa phaûi cho bieát toâng phaùi lieân heä brought them under secular control. The vaø phaûi ñöôïc bieân vaøo soå trong caáu truùc truyeàn Tokugawa government intended the "Jiin Hattoâ" thöøa chuøa chính vaø caùc chuøa phuï cuûa toâng phaùi ñoù. to maintain that control by limiting Buddhist Trong vaøi tröôøng hôïp, toaøn nhoùm bò caám chæ hoaït groups access to secular power. Most of the ñoäng, nhö chuøa Fujufuse cuûa phaùi Nhaät Lieân regulations were issued between 1615 and 1640. Toâng. Nhöõng quy ñònh khaùc, lieân heä tröïc tieáp tôùi Although some were issued to regulate specific haøng giaùo phaåm, chuû yù khuyeán khích chö Taêng Ni temples or individual sects of Buddhism, many tham gia vaøo nhöõng muïc ñích toân giaùo vaø taâm were general in nature and applied to the entire linh. Nhöõng luaät leä naøy ñaëc bieät quy ñònh caùch cö

xöû cuûa chö Taêng Ni, bao goàm nhöõng tranh caõi giöõa Trong moät Thieàn vieän, vò Taêng ñöôïc chæ ñònh caùc toâng phaùi, tranh luaän coâng coäng, vaø moät vaøi söï troâng coi veà y baùt trong thieàn ñöôøng. Taát caû nhöõng vi phaïm luaät töï vieän. vaät duïng bò maát maùt ñeàu laø traùch nhieäm cuûa vò Ji-Ji (jap): Thôøi Thôøi—Time-time, individual Taêng naøy. Nhieäm vuï naøy theo truyeàn thoáng ñöôïc moments of time. chö Taêng Ni thay phieân nhau chia seû moãi ngaøy. Jijimuge hokkai (jap): Perfectly unimpeded Jikige-Nenge (jap): Tröïc Haï Nieâm Hoa—Actual interpenetration—Realm of non-obstruction realization of concrete phenomena here and now, between phenomena—Dharma realm of non- in which illusory concepts such as "a continuing obstruction of phenomena and phenomena—The process of realizing phenomena" are seen realm of interpenetration of phenomena and through—Thöïc chöùng baây giôø vaø ôû ñaây, trong ñoù phenomena—See Söï Söï Voâ Ngaïi Phaùp Giôùi. nhöõng khaùi nieäm aûo nhö laø "moät tieán trình chöùng Jijuyo (jap): A Japanese Buddhist term for “The nghieäm hieän töôïng lieân tuïc" ñöôïc thaáy xuyeân suoát . state of natural balance”—See Töï Thoï Duïng Tam Jikijitsu (jap): An elder monk, the manager of the Muoäi. monks' hall; in the Rinzai school the elder monk Jijuyo no Kyogai (jap): Töï Thoï Duïng Caûnh who is charged with the supercision of the monks' Giôùi—The area of receiving and using itself, that hall (zendoâ)—See Tröïc Thuaät. is, the state of natural balance. Ji-Kishi (jap): Tröïc Chæ, chæ thaúng—Point directly. Jijuyo zamai (jap): Self-fulfilling samadhi—See Jiki-Shin (jap): Upright body—Tröïc Thaân—Thaân Töï Thoï Duïng Tam Muoäi. thaúng. Jijuyu zamai (jap): Self-fulfilling samadhi—See Jikishi-Ninshin (jap): A Japanese term, literally Töï Thoï Duïng Tam Muoäi. means "direct pointing to the human mind"; an Jikai (jap): Keep or observe the precepts, to expression for the style of presenting the Buddha

cultivate ethical conduct or to take (observe) the dharma characteristic in Zen, without recourse to precepts. Observance of the precepts is a great conceptual thought or to action motivated by a value throughout the Buddhist world. Within the dualistic view of the world—Thuaät ngöõ Nhaät Baûn monastic world, monks and nuns are generally coù nghóa laø "Tröïc chæ nhaân taâm"; töø ngöõ naày chæ expected to live according to the code laid out in caùch trình baøy rieâng cuûa thieàn veà Phaùp cuûa Phaät the vinaya texts. In Mahayana descriptions of the maø khoâng heà nhôø tôùi tö duy khaùi nieäm cuõng nhö Buddhist path of a Bodhisattva, observance of the khoâng nhôø tôùi moät haønh ñoäng döïa vaøo caùch nhìn precepts is second of the six perfections—Giöõ giôùi nhò nguyeân ñoái vôùi theá giôùi—See Tröïc Chæ Nhaân laø moät giaù trò raát lôùn trong khaép theá giôùi Phaät giaùo. Taâm. Beân trong theá giôùi töï vieän, chö Taêng Ni thöôøng Jikishi-Ninshin Kenshoâ Joâbutsu (jap): Point ñöôïc mong ñôïi phaûi soáng theo ñuùng giôùi luaät ñaõ directly to the mind to see your own nature and ñöôïc ñaët ra trong caùc vaên baûn veà luaät. Trong Phaät reach Buddhahood—See Tröïc Chæ Nhaân Taâm, giaùo Ñaïi Thöøa, söï mieâu taû veà Phaät ñaïo cuûa moät vò Kieán Taùnh Thaønh Phaät. Boà Taùt, trì giôùi laø ba la maät thöù nhì trong saùu ba la Jikishi-Nyokon-Ko-Fugi (jap): Tröïc ñaùo nhö kim maät. caùnh baát nghi—To have arrived at the present and Jikai-Bongyo (jap): Brahma-carya (skt)—To have no further doubts—Ñaõ ñeán choã hieän taïi vaø remain unmarried and to keep commandments— khoâng coøn ngôø vöïc theâm gì nöõa. See Trì Giôùi Phaïm Haïnh. Jikishi Tanden (jap): Ishin-Denshin (jap)—Direct Jikai Zen (jap): See Observe-the-precepts Zen. pointing-transmission—Mind-To-Mind Jikaku-Daishi (jap): Töø Giaùc Ñaïi Sö (Nhaät Transmission, direct transmission of the Dharma Baûn)—See Vieân Nhaân. from a Zen master to a disciple. This Japanese Jikidoâ (jap): In a Zen monastery, the monk expression is used synonymously with "Ishin assigned to watch over the robes and bowls in the denshin," transmission from mind to mind—See meditation hall. Any lost items are the Jikidoâ's Taâm Truyeàn Taâm. responsibility. This duty traditionally rotates on a daily basis and is shared by all monks in turn—

Jikkai (jap): 1) The ten realms, or states of minute, and I'll make you something warm!" So existence: See Thaäp Giôùi; 2) Jujukinkai (jap): See saying, Jimon boiled some gruel for the burglar, Thaäp Giôùi Ñaïi Thöøa. seating him by the fireside. Then as he ate, she Jiko (jap): Töï Kyû—Self. began to talk to him. "I've renounced the world," Jikokuten (jap): Dhritarashatra (skt)—See Trì she said, "so I have nothing of value. But you can Quoác Thieân Vöông. take whatever you want. There is something, Jik-ten-ch-gyi (tib): Baùt Theá Phaùp—Baùt theá however, that I want from you in exchange. I've duyeân—Eight worldly conditions—Eight worldly been watching you, and it seems to me that you dharmas—See Baùt Phong. could make a decent living doing any sort of work Jimbo Zenji (jap): See Ñaïi Nhaät Naêng Nhaãn. or business you wished. And yet here you are in Jimon (jap): Phaùi Töï Sôn (Nhaät Baûn). this wretched state, not only disgracing yourself Jimon Zen Nun: Thieàn Ni Jimon—Name of a but also disgracing your family. Isn't that a shame? Japanese Zen Nun—Jimon was the daughter of a I want you to change your attitude and give up samurai. Her mother died when she was

eleven burglary. Take everything in my cottage and pawn years old, and her father passed away a few years it for money to start a suitable business. You'll be later, when she was fifteen. When she turned so much easier in mind that way!" Profoundly eighteen, she shaved her head and became a nun. moved, the young burglar voiced his thanks and Jimon was rich in kindness and compassion, doing left without taking anything at all—Vaøo moät ñeâm whatever she could to help those in need. One loäng gioù khaùc, coù moät teân troäm vaøo am kieám tieàn winter night, during a severe snowstorm, two little baïc chaâu baùu. Sö coâ Jimon thöùc daäy vaø traàm tænh beggar boys showed up at her door. They looked noùi: "Naøy ngöôøi ñaùng thöông kia! Taïi sao laïi phaûi so cold to her that she immediately took off her baêng ñoàng vöôït nuùi ñeán ñaây vaøo moät ñeâ m laïnh leõo outer robe and gave it to them. On that occasion, nhö theá naøy! Haõy chôø moät chuùt, toâi seõ tìm moät caùi she composed a poem, saying, gì ñoù giuùp cho ngöôøi aám buïng." Noùi xong, sö coâ "The plight of the desolate Jimon ñi naáu moät chuùt chaùo cho teân troäm aên, vaø how wretched these sleeves baûo teân troäm ñeán ngoài beân caïnh loø söôûi. Trong khi too narrow for shelter teân troäm aên chaùo, sö coâ Jimon baét ñaàu noùi chuyeän to keep them vôùi anh ta: "Toâi ñaõ töø boû theá gian, neân khoâng coù from spending the night outside." thöù gì ñaùng giaù. Nhöng oâng coù theå laáy ñi baát cöù Jimon laø con gaùi trong moät gia ñình voõ só ñaïo. Meï thöù gì maø oâng muoán. Tuy nhieân, ñoåi laïi toâi muoán coâ qua ñôøi naêm coâ leân 11 tuoåi, vaø cha coâ cuõng maát yeâu caàu oâng moät ñieàu. Nhìn oâng, toâ i thaáy oâng coù vaøi naêm sau, naêm coâ möôøi laêm. Ñeán naêm coâ leân theå taïo döïng moät cuoäc soáng ñaøng hoaøng trong baát möôøi taùm tuoåi, coâ caïo toùc vaø trôû thaøn h moät ni coâ. cöù coâng vieäc naøo maø oâng muoán. Nhöng boä daïng Ni coâ Jimon raát giaøu loøng töø bi, saün loøng giuùp ñôû cuûa oâng luùc naøy troâng thaät thaûm haïi, chaúng nhöõng moïi ngöôøi trong moïi coâng vieäc. Vaøo moät ñeâm oâng töï haï nhaân caùch cuûa mình maø coøn laøm nhuïc ñoâng, giöõa côn baõo tuyeát, coù hai ñöùa beù aên xin ñeán danh tieáng cuûa gia ñình nöõa. Ñieàu naøy khoâng ñaùng tröôùc cöûa am. Troâng chuùng laïnh co ro neân coâ ñaõ hoå theïn laém hay sao? Toâi muoán oâng thay ñoåi thaùi côûi chieác y khoaùc ngoaøi ñeå ñöa cho chuùng. Laàn ñoù ñoä vaø töø boû ngheà aên troäm ñi. Haõy laáy ñi baát cöù thöù ni coâ ñaõ laøm baøi keä: gì maø oâng coù theå caàm hay baùn ñi ñeå baét ñaàu coâng "Thöông cho nhöõng ngöôøi coâ thaân vieäc laøm aên thích hôïp cho oâng. Laøm ñöôïc nhö vaäy Trong caûnh ñôøi cô cöïc taâm oâng seõ thaáy deã chòu hôn nhieàu laém." Xuùc Chaúng tìm ñöôïc choán dung thaân ñoäng saâu saéc tröôùc loøng töø bi cuûa sö coâ Jimon, teân Qua côn baõo tuyeát giöõa ñeâm ñoâng." troäm leân tieáng caùm ôn vaø ra ñi maø khoâng laáy moät On another freezing night, a burglar entered her thöù gì. cottage looking for money or other valuables. Jimyo (jap): Sekiso Soen (jap)—Shih-shuang Jimon got up calmly and said, "You poor thing! Ch'u-yuan (Wade-Giles Chinese)—Shishuang Imagine crossing the fields and mountains to Chuyuan (Pinyin Chinese)—Tzu-Ming, a noted come here on a cold night like this! Wait a

monk of the Sung dynasty—Moät vò sö noåi tieáng Jinaputra (skt): ñôøi nhaø Toáng—See Töø Minh Sôû Vieän Thieàn Sö. 1) Sons of the Victorious One, meaning Jin (jap): Dust, a Japanese Buddhist expression Bodhisattvas—Thaéng giaû töû hay Phaät töû (con for the objects of human perception, including cuûa Phaät), coù nghóa laø caùc vò Boà Taùt. sights, sounds, tastes, textures, aromas, and 2) Author of the Yogacaryabhumi-sastra-karika, mental images. The term has negative translated by Hsuan-Tsang around 654 A.D. : connotations suggesting contamination or Thaän Na Phaát Ñaùt La, vò Luaän Sö ñaõ vieát boä defilement, since Buddhist tradition maintains that Du Giaø Sö Ñòa Thích Luaän, ngaøi Huyeàn sensory perceptions may stimulate desires. Trang ñaõ dòch sang Hoa ngöõ vaøo khoaûng naêm Desires lead to attachment and ultimately result in 654 sau Taây Lòch. suffering—Traàn, "jin" laø moät thuaät ngöõ Nhaät Baûn Jinatrata (skt): Toái Thaéng Cöøu—Name of an dieãn taû nhöõng vaät theå cuûa nhaän thöùc cuûa con ngöôøi Indian monk. bao goàm saéc traàn, thinh traàn, höông traàn, vò traàn, Jinayasas (skt): Thò Na Da Xaù—A noted monk xuùc traàn vaø phaùp traàn. Thuaät ngöõ mang yù nghóa from India—Moät vò Taêng noåi tieáng ngöôøi AÁn. tieâu cöïc coù nghóa laø söï nhieãm caáu, vì truyeàn thoáng Jinchu-Kakuge (jap): Inside dust, outside the Phaät giaùo luoân cho raèng nhöõng nhaän thöùc baèng frame; the secular world and the world giaùc quan coù theå khôi daäy duïc voïng. Duïc voïng experienced in the Buddhist state—Theá giôùi traàn daãn ñeán luyeán chaáp vaø haäu quaû cuoái cuøng laø ñau tuïc vaø theá giôùi chöùng nghieäm trong traïng thaùi Phaät khoå. giaùo. Jina (skt): Jing Hsuan T'a Yang Zen Master: Taiyo 1) Friend of the Jina, or, having the Jina for Kyogen (jap)—Ta-yang Ching-hsuan (Wade- friend, or to take refuge in the Triratna: Giles Chinese)—Dayang Jingxuan (Pinyin Thaéng Höõu—Laøm baïn vôùi ngöôøi chieán thaéng, Chinese)—See Kænh Huyeàn Ñaïi Döông Thieàn Sö. yù noùi veà quy y Phaät. Jingqing Daofu (Pinyin Chinese): Kyosei-Dofu 2) The name of an eloquent monk of Nalanda, (jap)—Ching-ch'ing Tao-fu (Wade-Giles around 630 A.D., author of Sarvastivadah-Chinese)—See Kính Thanh Ñaïo Phoù Thieàn Sö. vinaya-sangraha, translated into Chinese in Jingtu-zong: Tònh Ñoä Toâng. 700 A.D.: Teân cuûa moät vò Taêng coù taøi huøng Jinjippo-Mukego-Nyora (jap): Buddha of bieän taïi tu vieän Na Lan Ñaø, vaøo khoaûng naêm Unhindered Light Shinning throughout the Ten 630 sau Taây Lòch, taùc giaû cuûa boä Ñaïi Chuùng Directions—See Taän Thaäp Phöông Voâ Ngaïi Boä Luaät, ñöôïc dòch sang Hoa ngöõ khoaûng Quang Nhö Lai. naêm 700 sau Taây Lòch. Jinju-ji (jap): Caûnh Töø Töï—See Ching-Tzu ssu. 3) Victorious One: Thaéng giaû—Conqueror, Jinko (jap): Agaru (skt)—Fragrance of the aloe victor, he who overcome, a title of every wood—Traàm höông. Buddha; name of various persons; the Jaina Jinna-sutta (p): Sutra on meditating in the religion; the Jains—Dòch laø Thaéng, chæ ngoâi wilderness of the forest—See Kinh Daõ Laâm Phaät toân quyù, coøn coù nghóa laø giaùo phaùi Kyø Thieàn. Na. Jinne (jap): Kataku-Jin'e (jap)—Kataku-Jinne Jina-buddha (skt): Dhyana Buddha—Thieàn Na (jap)—The Japanese pronunciation for Ho-tseâ Phaät. Sheân-hui (670-762), an early Chinese Zen Jinadhara (skt): Bodhisattva with supreme innate monk—See Thaàn Hoäi Haø Traïch Thieàn Sö. state of balance—Toái Thaéng Nhaäm

Trì Boà Taùt. Jinro (jap): Worldly toil—See Traàn Lao. Jinadhatu (skt): Buddha's relics (hard substance Jinsetsu (jap): Gunaksetra (skt)—Lands as left after the cremation of the body)—Phaät Xaù Lôïi numerous as dust-particles—See Traàn Saùt. hay xaù lôïi cuûa Phaät (chaát cöùng coøn laïi sau leã traø tyø Jinshi Eison (1195-1272): Name of a Japanese cuûa Ñöùc Phaät). Buddhist monk of the Kamakura period (1185- Jinakura (skt): Toái Thaéng Manh Nha Boà Taùt. 1333). Eison was born in Echigo, present day Jinamitra (skt): See Thaéng Höõu (2). Fukuoka Prefecture. He became a Buddhist monk

at age seven, studying the Tendai tradition. He Ngaøi Huyeàn Trang Tam Taïng Phaùp Sö—See was first introduced to Zen by Shakuen Eichoâ (?- Huyeàn Trang. 1247) at Choâraku-ji, a Tendai temple where a Jioshosatchi (jap): The term "Jioshosatchi" refers combined form of esoteric and Zen Buddhism to the Perfect wisdom. According to the Dharma were practiced. In 1235, he journeyed to China Jewel Platform Sutra, Chapter Seventh, where he studied an exclusive form of Rinzai Zen. "Jioshosatchi" means the wisdom that He returned to Japan in 1238. In 1240, he became accomplishes what is done, the perfecting wisdom founding abbot at Manjuji in Echizen—Teân cuûa of Amoghasiddhi. The Perfect wisdom is the same moät vò Taêng Nhaät Baûn döôùi thôøi Thöông Lieâm. as the perfect mirror (the first five Eison sanh ra taïi vuøng Echigo, baây giôø laø mieàn consciousnesses turned to become the perfecting Fukuoka. Sö xuaát gia laøm Taêng naêm leân 7 tuoåi, wisdom)—Thuaät ngöõ "Jioshosatchi" chæ Thaønh Sôû theo hoïc vôùi truyeàn thoáng toâng Thieân Thai. Laàn Taùc Trí. Theo Kinh Phaùp Baûo Ñaøn, Phaåm thöù Baûy, ñaàu tieân Sö ñöôïc giôùi thieäu ñeán Thieàn bôûi Thaønh Sôû Taùc Trí laø trí cuûaPhaät Baát Khoâng hay Vi Shakuen Eichoâ taïi chuøa Choâraku-ji, moät ngoâi chuøa Dieäu Thanh hay Phaät Thích Ca Maâu Ni. Thaønh Sôû thuoäc toâng Thieân Thai nôi maø ñaïi chuùng tu taäp Taùc Trí gioáng nhö Vieân Caûnh Trí (naêm thöùc ñaàu theo hình thöùc phoái hôïp giöõa Maät toâng vaø Thieàn. ñöôïc chuyeån thaønh Thaønh Sôû Taùc Trí). Vaøo naêm 1235, Sö du haønh sang Trung Hoa taïi Jippo-Muge-Do (jap): See Land of real results ñaây Sö nghieân cöùu chuyeân veà Thieàn toâng Laâm Teá. and no hindrances. Sö trôû veà Nhaät Baûn vaøo naêm 1238. Vaøo naêm 1240, Jiri (jap): Relative and absolute—See Practice Sö trôû thaønh Sö truï trì khai sôn chuøa Manjuji trong and theory. vuøng Echizen. Jiriki (skt): Self Power, the Japanese term for Jinshuâ (jap): Shen-Hsiu (606-706)—Shen-Hsiu— seeking enlightenment through one's own merit See Thaàn Tuù. and religious practice. Self effort, which is the Jinsoku (jap): Rddipada (skt)—Thaàn Tuùc— basis of Zen. Contrasts with "Tariki". To strive Mystical foot—Mystical power—Supernatural with one's own power to cultivate and attain power—See Thaàn Tuùc Thoâng. enlightenment. Jiriki is apposed to Tariki. Tariki Jinuâ (jap): Steward of purity, the sanitation means to rely on other's power to attain steward at a Zen monastery, responsible for enlightenment—Thuaät ngöõ Nhaät Baûn chæ söï taàm keeping the latrines clean. In a Zen monastery, caàu giaùc ngoä baèng chính söï tu taäp vaø coâng ñöùc cuûa cleaning the toilets was not traditionally regulated mình. Töï löïc, söùc maïnh caên baûn cuûa Thieàn. Ñoái to lay attendants or junior monks. Senior monks laïi vôùi "Tha löïc". Töï löïc laø söùc maïnh caù nhaân

were usually expected to hold the position—Vò nhaèm ñaït tôùi ñaïi giaùc, khaùc vôùi Tariki nghóa laø tin Taêng troâng coi veà vieäc doïn deïp saïch seõ taïi moät vaøo tha löïc—See Töï Löïc. Thieàn vieän, coù traùch nhieäm laøm saïch nhaø xí. Trong Ji Sect (jap): A sect of Japanese Pure Land moät Thieàn vieän, laøm saïch nhaø xí theo truyeàn thoáng Buddhism, founded by the monk Ippen (1239- khoâng ñöôïc qui ñònh cho Phaät töû taïi gia hay moät vò 1289). Ji Sect follows the practice of "dancing Taêng coù ít tuoåi haï. Nhöõng vò Taêng cao tuoåi haï nembutsu," in which he and his followers would thöôøng giöõ phaàn vieäc naøy. dance for joy while chanting the NEMBUTSU Ji-nye-pa (tib): Knowledge of variety—Sai Bieät (Namu Amida Butsu or Praise to Amitabha Trí—This is the knowledge of the variety of Buddha). Ippen said that the practice was intended phenomena—Ñaây laø loaïi trí hieåu bieát söï sai bieät to demonstrate his joy and gratitude toward cuûa caùc hieän töôïng. Amitabha, because he was certain that he was Jinzu (jap): Abhijna (skt)—Mystical power— already saved by him—Toâng phaùi tu taäp theo Supernatural faculty—Supernatural power—See phöông thöùc thöïc haønh "khieâu vuõ nieäm Phaät," Thaàn Thoâng. trong ñoù oâng vaø caùc ñeä töû seõ vöøa khieâu vuõ vui veû, Jion-Daishi (jap): Töø AÂn Ñaïi Sö—Another name vöøa nieäm Phaät A Di Ñaø. Nhaát Bieán noùi raèng söï tu of Tripitaka Master Hsuan-Tsang—Bieät hieäu cuûa taäp naøy nhaèm bieåu loä söï vui veû vaø loøng bieát ôn

cuûa mình ñeán Ñöùc Phaät A Di Ñaø, vì oâng bieát chaéc Jiso (jap): Phenomenon—Affair—Practice. chaén raèng oâng ñaõ ñöôïc Ñöùc Phaät A Di Ñaø cöùu roãi. Söï Töôùng (Caùc phaùp höõu vi hay caùc hieän töôïng coù Jisetsu (jap): Udana (skt)—Spontaneous sanh coù dieät). preaching—Impromptu—Unsolicited—See Töï Jissatsu Temples: Thaäp Saùt—See Ten Thuyeát. Distinguished Temples. Jisha (jap): Antevasin (skt)—Attendant— Jita (skt): 1) One of one hundred pratyeka- Servant—See Personal attendant. buddhas who lived a long period of time on Mount Jishin-Jinen (jap): Töï Taâm Töï Nieâm—See Self- Isigili: Teân cuûa moät trong moät traêm vò Ñoäc giaùc regulation of the whole self. Phaät soáng thaät laâu treân nuùi Isigili; 2) Jeta (skt): Jishintsu (jap): Töï Taâm Thoâng—Khaû naêng töï bieát Thaùi töû Kyø Ñaø. taâm mình—Power to know one's own mind. Jitavana-vihara (skt): Jetavana-vihara (skt)—Jisho (jap): Siddhanta (skt)—Svasakshatkara Jetavana Monastery and Anathapindika—Tònh Xaù (skt)—Svasiddhanta (skt)—To experience by Kyø Thoï Caáp Coâ Ñoäc—See Kyø Thoï Caáp Coâ Ñoäc oneself—See Töï Chöùng. Vieân. Jishoâ (jap): Prakriti or Svabhava (skt)—Own Jito (jap): Nöõ hoaøng Trì Thoáng (Nhaät Baûn). nature or self nature—Buddha Nature—See Töï Jitsu (jap): Sö Thôøi Toâng (786-847). Taùnh. Ji-Tsu-Getsu-Tomyo-Butsu (jap): Candra-Surya- Jishoâ Butsu (jap):Natural attributed Buddha- Pradipa (skt)—Kandrarkadipa (skt)—Sun Moon nature or one's self nature is itself Buddha, one of Lamp Buddha—Sun Moon light Buddha—See the five characteristics of a Buddha's nature. This Nhaät Nguyeät Ñaêng Minh Phaät. is a Japanese expression for original Jitsu-Men-Butsu-Ken (jap): Nhaät Dieän Kieán enlightenment, the affirmation that ordinary Phaät—See Nhaät Dieän Phaät, Nguyeät Dieän Phaät. individuals possess the Buddha Nature. If one is Jiufeng Daoqian:

Kyuho-Doken (jap)—Chiu- freed from all delusions, one will see one's true feâng Tao-ch'ien—See Cöûu Phong Ñaïo Kieàn Thieàn nature and attain enlightenment—Töï Taùnh töï noù Sö. laø Phaät, moät trong naêm baûn taùnh ñaëc bieät cuûa Phaät Jiufeng Qin: Kyuho Gon (jap)—Chiu-feâng taùnh. Ñaây laø töø ngöõ Nhaät Baûn chæ cho söï giaùc ngoä Ch'in—See Cöûu Phong Caàn Thieàn Sö. nguyeân thuûy maø moïi ngöôøi bình thöôøng ñeàu coù. Jiun (jap): Sö Töø Vaân—See Jiun Sonja. Neáu con ngöôøi thoaùt ñöôïc taát caû nhöõng aûo töôûng, Jiun Myoi Zenji (1274-1345): See Töø Vaân Dieäu thì ngöôøi aáy seõ thaáy töï taùnh cuûa mình vaø ñaït ñöôïc YÙ Thieàn Sö. söï giaùc ngoä—See Nguõ Phaät Taùnh. Jiun Onko: See Jiun Sonja. Jishoâ-ji (jap): Töï Taùnh Töï (Phaät giaùo Nhaät Baûn). Jiun Sonja (1718-1804): A eminent Japanese Jishoâ Kai (jap): Precepts of the self nature—The Buddhist scholar in the eighteenth century. He ten natural moral laws to man, apart from the studied Sanskrit by himself in the pre-Meiji period Buddha’s commandments—Töï Taùnh Giôùi hay töï without being subjected to the influence of taùnh thieän (baûn taùnh giôùi), thaäp thieän giôùi laø khoâng contemporary Western scholars or Indian pandits. ñôïi ñeán giôùi luaät cuûa Phaät, töï taùnh bieát thoï trì Jiun Sonja called his collection of articles on möôøi giôùi luaät caên baûn naày. Sanskrit study “Bongaku-Shinryo” (A Guide to Jishoâ Shoâjoâ: Prakrti-prabhasvaram (skt)—Baûn Sanskrit Study). Some important parts of his Nhieân Thanh Tònh—Fundamental nature is collection were published in 1953 at Osaka to pure—Self-existent pure mind—Natural purity, commemorate the 150th anniversary of his self nature, originally pure and free from death—Moät hoïc giaû Phaät giaùo ngöôøi Nhaät Baûn noåi delusion—See Töï Taùnh Thanh Tònh. tieáng vaøo theá kyû thöù 18. OÂng töï hoïc tieáng Phaïn Jishoâ-shoâjoâ-shin (jap): The mind is pure in its döôùi thôøi tieàn Minh Trò Thieân Hoaøng, khoâng phaûi original essence—The pure-clear heart-mind of do aûnh höôûng cuûa caùc hoïc giaû Taây phöông hay self-nature—See Töï Taùnh Thanh Tònh Taâm. hoïc giaû AÁn Ñoä ñöông thôøi. OÂng ñaët teân cho boä söu Jishu (jap): The Shih School in Japan—Thôøi taäp caùc baøi vieát cuûa oâng veà vieäc hoïc tieáng Phaïn laø Toâng—See Luïc Thôøi Vaõng Sanh Toâng. “Saùch Höôùng Daãn Hoïc Tieáng Phaïn.” Moät soá noäi

dung quan troïng cuûa boä söu taäp naøy ñaõ ñöôïc in laïi Jizaiten (jap): Isvara (skt)—God of Free Will— vaøo naêm 1953 ñeå kyû nieäm laàn thöù 150 ngaøy gioã Deva and Isvaradeva—See Töï Taïi Thieân. cuûa oâng. Ji-Zang: See Caùt Taïng. Jiva (p & skt): 1) Life, livehood: Sinh meänh; 2) Ji-Zoâ (jap): Ksitigarbha (skt)—Earth womb—See The deva of long life: Kyø Baø Thieân, dòch nghóa laø Ñòa Taïng. Meänh Thieân, hay laø vò trôøi tröôøng meänh. Jnana (skt): Buddhi (skt)—Higher knowledge Jivajita (skt): Coïng maïng. (derived from meditation on the one Universal Jivajiva (skt): Jivajivaka (skt)—See Coäng Meänh Spirit—Wisdom—See Trí Tueä. Ñieåu. Jnanabhadra (skt): Trí Hieàn—Name of a monk. Jivajivaka (skt): Garuda-Upagaruda, Jivajiva, or Jnanacakshus (skt): Prajnacakshus (skt)—See Jivanjiva (skt)—See Coäng Meänh Ñieåu. Tueä Nhaõn. Jivaka (skt): Jiva (skt)—Hoaït—Soáng ñoäng, linh Jnana-candra (skt): Knowledge bright as the hoaït—Alive—Living—Lively—Revive—See moon—Hueä Nguyeät—See Trí Nguyeät. Thôøi Phöôïc Ca. Jnana-citta (skt): See Taâm Trí Tueä.

Jivakarama (skt): Kyø Baø Tònh Xaù—Name of a Jnana-darpanna (skt): The objects of wisdom— monastery in India. See Trí Caûnh. Jivaka-sutta (p): Sutra to Jivaka—Kinh Laøm Jnana-dharama-kaya (skt): The Dharmakaya as Ngöôøi Taïi Gia. wisdom—See Trí Phaùp Thaân. Jivasamjna (skt): See Thoï Giaû Töôûng. Jnana and dialectic power: Wisdom and Jivati (p): Haõy coøn taïi theá. dialectic power—See Trí Bieän. Jivatma (p): Tieåu ngaõ—Microcosmic soul. Jnanagupta (skt): See Xaø Na Quaät Ña. Jivatman (skt): Vital principle of the body— Jnana-kara (skt): Name of a monk—See Trí Thaân maïng (thaân maïng cuûa con ngöôøi). Tích. Jivha (p): Jihva (skt)—Thieät—Löôõi—Tongue— Jnana-kara-garbha (skt): Name of a Zen master See Luïc Caên. in the San-lun sect—See Trí Taïng. Jivha-skandha (skt): Tasting skandha—Thieät Jnanam-anasrava (skt): Passionless or pure Uaån. wisdom—See Voâ Laäu Hueä. Jivha-vijnana (skt): Jivhavinnanam (p)—Tongue- Jnanam-laukikam (p): See Theá Gian Trí. consciousness. Jnanam-laukottaram (p): Jnanam-lokottaram Jivhavinnanam (p): Jivha-vijnana (skt)—Tongue- (p)—See Xuaát Theá Gian Thöôïng Thöôïng Trí. consciousness. Jnanam-lokottaram (skt): Supreme supra- Jivita (skt): Life—Cuoäc soáng—Maïng caên—Thoï worldly knowledge—See Xuaát Theá Gian Thöôïng Maïng—Ñôøi soáng (moät thôøi kyø maø hôi thôû ñöôïc Thöôïng Trí. giöõ khoâng döùt). Jnanam-lokottaratam (skt): Supreme supra- Jivitakama (skt): Will to live—Ham soáng. worldly knowledge—See Xuaát Theá Gian Thöôïng Jivitakara (skt): See Thôøi Tyø Ña Ca La. Thöôïng Trí. Jivita-mada (skt): The great intoxication of life— Jnanam-lokottarataman (p): Sieâu Theá Gian See Hoaït Maïng Kieâu. Trí—Trí sieâu vieät—Knowledge of the supreme Jivita-mado (p): Intoxication with one’s supra-world. prosperous life—See Hoaït Maïng Kieâu. Jnana-mudra (skt): Wisdom seal—Trí AÁn—See Jivitendriya (skt): Life—See Meänh Caên. Tueä AÁn. Jivitindriya (skt): Animation—Breath of life— Jnana-mudra-samadhi (skt): Concentration of Faculties of life—Liveliness—Vitality—Cô theå wisdom seal—See Trí AÁn Tam Muoäi. vôùi ñaày ñuû caùc quan naêng cuûa con ngöôøi —See Jnana-paramita (skt): Knowledge perfection— Meänh Caên. See Trí Hueä Ba La Maät. Jivitindriyam (p): Life faculty—See Meänh Caên. Jnana-prabha (skt): Light of knowledge—See Trí Quang.

Jnana and Prajna (skt): See Trí Tueä. the way), or to become enlightened, i.e. the Jnanaprasthana (skt): Khôûi Ñaàu Trí Tueä—The Buddha under the bodhi tree: Thaønh Ñaïo, chöùng “Setting forth of Wisdom”—See Phaùt Trí Luaän. ñaïo hay trôû thaønh toaøn giaùc nhö Phaät Thích Ca; 3) Jnana-siddhi (skt): Trí Tueä Thaønh Töïu Phaùp— To go up to the hall or to ascend into the Zen hall Knowledge of accomplishment all the dharmas— (to start a ceremony or to preach dharma): Böôùc See Trí Hueä Thaønh Töïu Phaùp. leân thieàn phoøng (ñeå laøm leã hay giaûng phaùp). Jnanasri (skt): See Trí Caùt Töôøng. Joâdoâ-e (jap): See Joâdoâ (2). Jnana-sutta (p): Kinh Trí Hueä—Sutra on Joâdo-Nembutsu (jap): Nieäm Phaät Tònh Ñoä Toâng knowledge, in the Samyutta nikaya XXXVI.25— (Nhaät Baûn). Trong Töông Öng Boä XXXVI.25. Joâdo no Sanbukyoâ (jap): Three Pure Land Sutras: Jnanayasas (skt): A native of Magadha—See Xaø Amitabha (Amidakyoâ), Longer Amitabha Na Da Xaù. (Daimuryoâjukyoâ), and Meditation sutra Jnanendriya (skt): Caên—Faculty—Giaùc

quan (Kammuryoâjukyoâ)—Tam Kinh Tònh Ñoä, ba boä hay khaû naêng taâm lyù vaø theå chaát—See Luïc Caên. kinh Tònh Ñoä: A Di Ñaø, Voâ Löôïng Thoï, vaø Quaùn Jnapti (skt): Motion—Kieán nghò. Voâ Löôïng Thoï. Jnaptidvitiya-karmavacana (skt): See Baïch Joâdo school: See Joâdo Shinshuâ. Nhaát Yeát Ma. Joâdo Shinshuâ (jap): Shin sect of Japan—Tru Pure Jnasaki (skt): Naêng löïc trí naêng—Intellectual Land Sect of Japanese Buddhism—See Tònh faculty. Ñoä Chaân Toâng. Jnatiputra (skt): See Nhaõ Ñeà Töû. Joâdo-Shuâ: See Tònh Ñoä Toâng Nhaät Baûn. Jneyavarana (skt): Trôû ngaïi cuûa tri thöùc— Joâgaku (jap): Samadhi (skt)—Concentration or Hindrance of knowledge—The intellectual meditation—See Tam Hoïc. hindrance—See Sôû Tri Chöôùng. Jogoten (jap): Heavens of Pure Abiding—See Jo (jap): 1) The balanced state: Samadhi (skt) Tònh Cö Thieân. See Ñònh; 2) Eternity, prolonged, constant Jogushoto-Kuhooteisetsu (jap): Taùc phaåm Permanent, constant and eternal, perpetuity: Nitya Thöôïng Cung Thaùnh Ñöùc Phaùp Vöông Ñeá Thuyeát (skt)—Thöôøng thöôøng haèng. (ñöôïc bieân soaïn naêm 720 taïi Nhaät Baûn). Joâbonnoâ (jap): Suddhodana (skt)—Thuû Ñoà Ñaø Jogyo (jap): Sö Thöôøng Haønh (- 865). Na—Pure Rice King—Baïch Tònh Vöông—See Johatsu (jap): Shaving the head, shaving the hair, Tònh Phaïn Vöông. or purifying the hair—Tònh Phaùt—See Thí Phaùt. Joâbutsu (jap): Buddho-bavati (skt)—Become Joho (jap): Phaùp thöôøng truï vónh cöûu—Constant or Buddha—See Thaønh Phaät. eternal dharma—Thöôøng Phaùp. Joâchi-jii (jap): Name of an important Rinzai Join one’s hands: Chaáp tay laïi. monastery in Kamakura, Japan. Joâchi-ji was Join by marriage: Keát thaân. founded by the Chinese master Ta-hsiu Cheng- Join one’s palms to bow: Chaép tay xaù—A Bhiksu nien (1259-1289) in 1283. It was later designated or Bhiksuni, even a layperson, should not join his as one of the Gozan monasteries in Japan—Teân or her palms to bow in a mechanical manner, cuûa moät töï vieän noåi tieáng cuûa toâng Laâm Teá trong without mindfulness—Vò Tyø Kheo hay Tyø Kheo vuøng Thöông Lieâm, Nhaät Baûn. Töï vieän ñöôïc thaønh Ni, ngay caû cö só, khoâng neân chaép tay xaù moät caùch laäp bôûi moät Thieàn sö Trung Hoa teân Ñaïi Tuù vaøo maùy moùc, maø neân xaù trong tænh thöùc. naêm 1283. Veà sau naøy töï vieän ñöôïc choïn laø moät Join palms: See Bring palms together. trong nhöõng töï vieän trong heä thoán g Nguõ Sôn cuûa Join palms, a monk's salutation: Bring the ten Nhaät Baûn. fingers, or two palms together—Hieäp chöôûng. Jodo (jap): The normal state of truth—See Join a poilitical party: To commit a Sangha Thöôøng Ñaïo. Restoration Offence—Gia nhaäp ñaûng phaùi chaùnh Joâdoâ (jap): 1) Japanese Pure Land: Tònh Ñoä Toâng trò laø phaïm toäi Taêng Taøn. (Nhaät Baûn); 2) To attain the way (realization of

Jo-Jaku-Ko-Do (jap): Buddha Parinirvana (skt)— Jokai (jap): Sila (skt)—Moral conduct—Pure Eternally peaceful and bright land, which is the commandments, or to keep them in purity—Tònh abode of those who have realized the truth—See Giôùi—Giôùi haïnh thanh tònh trong saïch (giôùi haïnh Thöôøng Tòch Quang Ñoä. ñaày ñuû cuûa moät baäc xuaát gia). Joâjitsu (jap): The Satyasiddhi School—See Thaønh Jo-Kakubun: Samadhi-bodhyanga (skt)— Thöïc Toâng. Samadhi-sambodhyanga (skt)—See Ñònh Giaùc Joâjitsuron (jap): The Satyasiddhi

Sastra—See Chi. Thaønh Thöïc Luaän. Joke for passing time: Krida (skt)—Hyù (vui veû). Joâjitsu-shu (jap): The Satyasiddhi School—See Jokei (jap): Sö Trinh Khaùnh (1155-1213)—Also Thaønh Thöïc Toâng. known as Gedatsushonin (Giaûi Thoaùt Thöôïng Joâjoânin (jap): See Thöôïng Thöôïng Nhaân. Nhaân). Joâjoâza (jap): Ting-Shang-Tso—See Ñònh Thöôïng Joken (jap): Anirodhanutpada (skt)—Nityadrsti Toïa. (skt)—Sasvatadrsti (skt)—Sassataditthi (p)—View Jojuâ (jap): Nitya (skt)—Constantly abiding— of constancy or view of eternity (idealism)—The Eternal existence, the term literally means view that holds personality as permanent—See permanence, something that remains without Thöôøng Kieán. change. In a Zen monastery, it refers to the public Joken-Danken-Gedo (jap): See Thöôøng Ñoaïn property of the community, those things available Ngoaïi Ñaïo. for common use as opposed to the private Joken-Gedo (jap): See Eternity-view non- belonging of the monks and nuns. In this sense, it Buddhism. refers to buildings, grounds, utensils, and food Jokhan (jap): Ñaïi Chieâu—Name of a monk. supplies. By extension, the term may also be used Jo-Khang: A Tibet's earliest and foremost as a reference to the administrative office of the Buddhist temple. It is located in the center of monastery. The temple administration bears Tibet's capital city—Moät ngoâi chuøa sôùm nhaát vaø responsibility for the business of running the ñöùng ñaàu cuûa Taây Taïng. Chuøa toïa laïc ngay taïi monastery, including food preparation, the upkeep trung taâm thuû ñoâ Taây Taïng. of the public property, seeing the visitors, etc— Jokin (jap): Keizan Jokin Zenji (1268-1325)—Sö Thöôøng truï, thuaät ngöõ coù nghóa laø söï thöôøng haèng, Thieäu Caàn—The fourth patriarch of the Soto Sect caùi gì ñoù ôû traïng thaùi khoâng bao giôø thay ñoåi. in Japan—Töù toå toâng Taøo Ñoäng ôû Nhaät—See Trong moät thieàn vieän, töø naøy chæ taøi saûn cuûa coäng Oaùnh Sôn Thieäu Caàn Thieàn Sö. ñoàng Taêng giaø, nhöõng thöù ñeå cho moïi ngöôøi söû Joko (jap): Ñònh Quang—Samadhi-Light—See duïng, ñoái laïi vôùi taøi saûn rieâng cuûa chö Taêng Ni. Ñònh Quang Phaät. Trong nghóa naøy, thöôøng truï chæ phoøng oác, ñaát ñai, Jokon (jap): Samadhindriya (skt)—Faculty of vaät duïng, vaø thöïc phaåm döi tröõ. Noùi roäng ra, thuaät concentration—Sense of meditation—Visionary ngöõ naøy coù theå ñöôïc duøng ñeå chæ vaên phoøng haønh meditation—See Ñònh Caên. chaùnh cuûa töï vieän. Haønh chaùnh töï vieän mang traùch Joâmyoâ (jap): Vimalakirti (skt)—Name of a lay nhieäm quaûn lyù toaøn theå töï vieän, bao goàm luoân caû student of the Buddha—Tònh Danh (Duy Ma Caät), vieäc chuaån bò thöùc aên, toån phí söûa sang taøi saûn teân cuûa moät ñeä töû taïi gia cuûa Ñöùc Phaät —See Tònh chung cuûa töï vieän, vaø tieáp khaùch, vaân vaân. Danh. Jo-Ju-E-Ku (jap): Thaønh, Truï, Hoaïi, Khoâng— Joâmyoâgenronryakujutsu (jap): Taùc phaåm Tònh Formation, stability or development, dissolution or Danh Huyeàn Luaän Caùc Thuaät (Nhaät Baûn). disintegration, and void. Joâmyoâ-ji (jap): Name of an important Rinzai Jojuishikironjukki (jap): Vijnaptimatrata-siddhi- monastery in Kamakura, Japan. Joâmyoâ-ji was sastra (skt)—Thaønh Duy Thöùc Luaän Thuaät Kyù— originally founded as a Shingon temple in 1188, See Thaønh Duy Thöùc Luaän. by the Shoâgun Ashikaga Yoshikane (1147-1196). Jojuishikironyogito (jap): Vijnaptimatrata-siddhi- It

was later converted to a Zen temple by his son sastra (skt)—Thaønh Duy Thöùc Luaän Lieãu Nghóa Yoshiuji (1189-1254). Taikoâ Gyoâyuâ (1163-1241), Ñaêng—See Thaønh Duy Thöùc Luaän. a Dharma heir of Eisai (1141-1215), is officially

listed as the founding abbot. The monastery was Jo-Raku-Ga-Jo (jap): Constancy, happiness, later designated as one of the Gozan monasteries authonomy, and purity—See Thöôøng Laïc Ngaõ in Japan—Teân cuûa moät ngoâi töï vieän quan troïng Tònh. cuûa toâng Laâm Teá trong vuøng Thöông Lieâm, Nhaät Joâriki (jap): Samadhibhala (skt)—See Ñònh Löïc. Baûn. Ngoâi chuøa ban ñaàu ñöôïc töôùng quaân Joruri (jap): Taùc phaåm Tònh Löu Ly (Nhaät Baûn). Ashikaga Yoshikane cuûa doøng hoï Tuùc Lôïi Thò Josei Toda (1900-1958): Second president of thaønh laäp nhö laø moät töï vieän cuûa toâng Chaân Ngoân. Soka Gakkai, who succeeded the founder of the Veà sau noù ñöôïc con cuûa vò töôùng quaân naøy laø organization, Tsunesaburo Makiguchi. He is Yoshiuji ñoåi ra Thieàn vieän. Thieàn sö Thoái Canh generally credited with spearheading its Haønh Duõng, ñeä töû noái Phaùp cuûa Thieàn sö Minh phenomenal early growth, which was largely the Am Vinh Taây, chính thöùc ñöôïc ghi nhaän laø vò truï result of an aggressive method of proselytizing trì khai sôn. Sau naøy, ngoâi töï vieän ñöôïc choïn laøm called Shakubuku—Vò chuû tòch thöù nhì cuûa toå moät trong nhöõng töï vieän cuûa heä thoáng Nguõ Sôn chöùc Soka Gakkai, ngöôøi keá vò ngöôøi saùng laäp laø Nhaät Baûn. oâng Tsunesaburo Makiguchi. OÂng thöôøng ñöôïc Jonangpa (tib): An order of Tibetan Buddhism bieát tôùi nhö laø moät muõi nhoïn xung kích vôùi nhöõng that produced a number of influential scholars, but hieän töôïng môùi phaùt trieån, coù aûnh höôûng lôùn vôùi was suppressed by the fifth Dalai Lama Ngawang phöông thöùc naêng noå xoâng xaùo cuûa phöông thöùc Losang Gyatso (1617-1682) in the seventeenth môùi quy-y goïi laø “Shakubuku.” century. It was best known for its positive Joâshin (jap): 1) A mind fixed in meditation (a interpretation of the doctrine of Tathagata- mind fixed on goodness), the meditative mind: Garbha, which conceived of it as an essence that Ñònh YÙ, taâm chuyeân chuù vaøo thieàn ñònh—See is actualized through meditative practice. This Ñònh Taâm; 2) The body of the balanced state: view is commonly referred to as “other-Samadhi-skandha (skt)—See Ñònh Thaân. emptiness,” and is said to be based on the Joshojin (jap): See Joshojin-Bosatsu. Kalacakra-Tantra. The Dalai Lama considered Joshojin-Bosatsu (jap): Nitya Bodhisatvas—See this to be a thinly disguised version of an Thöôøng Tinh Taán Boà Taùt. unchanging, primordially undefiled “self”, and he Joâshuâ (jap): See Trieäu Chaâu Toøng Thaåm Thieàn issued a decree that Jonangpa monasteries be Sö. destroyed or forced to convert to the Gelukpa Joâshuâ-Juâshin (jap): Chao-Chou-Ts'ung-Sheân— order, and their books burned—Tröôøng phaùi Phaät Zhaozhou Congshen—See Trieäu Chaâu Toøng giaùo Taây Taïng ñaõ saûn sanh ra moät soá hoïc giaû coù Thaåm Thieàn Sö. aûnh höôûng, nhöng ñaõ bò Ñöùc Ñaït Lai Laït Ma ñôøi Joso Zen master: Thieàn sö Joso—Name of a thöù naêm laø Ngawang Losang Gyatso ñaøn aùp vaøo Japanese Zen master—Joso the Buddhist monk theá kyû thöù 17. Tröôøng phaùi naøy noåi tieáng nhaát veà was a student of the famous haiku master Basho. caùch dieãn giaûng tích cöïc veà hoïc thuyeát “Nhö Lai His religious

practices and attainments were Taïng," ñöôïc ngöôøi ta nhaän bieát nhö laø baûn theå generally kept secret, and he was mostly known ñöôïc thöïc chöùng qua tu taäp thieàn ñònh. Quan ñieåm only as a poet. Originally a saumurai, Joso was a naøy ñöôïc duøng ñeå chæ cho "Taùnh khoâng khaùc," vaø hereditary retainer of a certain barony. As the ñöôïc döïa theo Maät giaùo Kalacakra. Ñöùc Ñaït Lai eldest son, he was due to inherit his father's Laït Ma thì xem ñaây nhö moät quyeån saùch giaû traù estate, but he was devoted to his stepmother and khoù daáu ñöôïc ai veà moät caùi "ngaõ" caên nguyeân arranged for her son, his younger half-brother, to khoâng thay ñoåi vaø khoâng nhieãm oâ, neân ngaøi ñaõ succeed to the family inheritance in his stead. In ban haønh moät ñaïo duï ra leänh tieâu huûy töï vieän feudal Japan, it was not possible to make such a Jonangpa hoaëc bò aùp löïc phaûi chuyeån qua truyeàn decision arbitrarily. Deliberately wounding his thoáng Gelukpa, vaø taát caû nhöõng saùch vôû cuûa right hand, Joso retired from official service on tröôøng phaùi naøy phaûi bò ñoát toaøn boä. the grounds of disability, claiming he could not wield a sword. Unfit to be a warrior, he was no longer qualified to become head of a samurai

house. That was how the poet Joso freed himself Moät ngaøy kia, from worldly affairs to become a Zen monk. After noù quaúng ngoâi nhaø cuûa mình ñi, the death of his teacher Basho, he secluded vaø tìm thaáy töï do. himself in a cave for three years, where he wrote Sôï raèng taám thaân traàn seõ khoâ chaùy. out an entire Buddhist scripture on pebbles, one Neân ta vaøo röøng, Chinese character to a pebble, and piled them up tìm ñeán nguoàn phaùp vuõ." into a traditional "scripture mound." He also wrote Joss-sticks: Traàm höông. a book of advice for both monks and ordinary Jotai (jap): Thaønh Ñeá—Chaân giaùo Phaät phaùp— people, he called it "The Layabout Book." In Real truth—The true teaching of Buddhism. commemoration of the occasion of his retirement Joto (jap): See Receiving a hit. from the world, Joso composed this poem in Journal of Buddhist Ethics: Baùo ñieän töû veà Ñaïo formal Chinese style: Ñöùc Phaät Giaùo—Electronic Journal of Buddhist "Having carried its house on its back for years, Ethics founded by Charles Prebish and Damien a snail turns into a slug and Keown, first published in 1994. It has become one thereby gains its freedom. of the most influential periodicals in the field of In the burning house, his greates fear Buddhist Studies. Its focus is on contemporary was that his spit would dry: issues, such as human rights, gender issues, the Now seeking the rain of religion, environment, etc.—Tôø baùo ñieän töû veà Ñaïo Ñöùc he enters a forest hill." Phaät Giaùo ñöôïc Charles Prebish vaø Damien Joso laø hoïc troø cuûa thi haøo noåi tieáng veà thi cuù Keown, phaùt haønh laàn ñaàu tieân vaøo naêm 1994. Noù Basho. Söï chöùng ngoä cuûa Joso luoân ñöôïc giöõ bí ñaõ trôû thaønh moät trong nhöõng tôø baùo coù aûnh höôûng maät vaø ít ngöôøi bieát ñöôïc oâng laø moät thieàn gia, maïnh nhaát trong ngaønh nghieân cöùu Phaät giaùo. Tôø ngöôïc laïi ngöôøi ta chæ bieát oâng laø moät nhaø thô. baùo taäp trung vaøo nhöõng vaán ñeà ñöông thôøi, nhö Joso xuaát thaân töø moät doøng toäc voõ só ñaïo, oâng ñaõ nhaân quyeàn, giôùi tính, moâi tröôøng, vaân vaân. töøng noái nghieäp cha mình phuïc vuï döôùi tröôùng cuûa Journal of the International Association of moät laõnh chuùa quyù toäc. OÂng ñaõ töø choái quyeàn

thöøa Buddhist Studies: The premier academic journal keá vaø quyeát ñònh trao quyeàn naøy laïi cho baø meï keá for Buddhist Studies. It is published by the vaø ngöôøi em cuøng cha khaùc meï vôùi mình. Quyeát International Association of Buddhist Studies, an ñònh naøy ñi ngöôïc laïi nhöõng qui ñònh trong cheá ñoä organization of academic buddhologists which phong kieán Nhaät Baûn. Ñeå thöïc hieän ñöôïc muïc was founded in 1976—Tôø baùo Phaät Hoïc coù tính ñích naøy, Joso ñaõ laøm cho mình bò thöông taät treân caùch haøn laâm ñaàu tieân. Noù ñöôïc xuaát baûn bôûi Hieäp baøn tay phaûi ñeán ñoä suoát ñôøi khoâng theå söû duïng Hoäi Phaät Hoïc Theá Giôùi, moät toå chöùc haøn laâm Phaät ñöôïc kieám nöõa vaø khoâng theå laø ngöôøi gia chuû cuûa hoïc ñöôïc saùng laäp vaøo naêm 1976. gia ñình voõ só ñaïo. Ñoù laø caùch maø Joso ñaõ giaûi Journey to Nirvana: See Haønh Trình Veà Nieát thoaùt mình khoûi nhöõng söï vieäc traàn theá ñeå trôû Baøn. thaønh moät thieàn Taêng. Sau khi thi só Basho qua Journey to perfection: Haønh trình ñeán söï hoaøn ñôøi, Joso lui veà ôû aån trong moät hang ñoäng trong haûo. suoát ba naêm trôøi, nôi oâng ñaõ thöïc hieän boä kinh Journey to the West: Taây Du Kyù. Phaät ñöôïc vieát baèng Haùn töï treân ñaù cuïi; moãi chöõ Joy (n): Prti (p & skt)—Saumanasyendriya (skt)— naèm treân moät vieân ñaù, vaø nhöõng vieân ñaù naøy ñöôïc Sukkha (p)—Hoan hyû—Khoaùi laïc—Laïc (söï an xeáp laïi thaønh ñoáng theo thöù töï ñeå taïo thaønh moät vui bình thaûn trong taâm)—Bliss—Enthusiasm— boä kinh hoaøn chænh. OÂng coøn vieát moät quyeån saùch Glad—Gay—Happy—Joyful—Lively—Merry— höôùng daãn Taêng tuïc trong vieäc tu haønh vôùi nhan Pleasant—Pleasure. ñeà laø "Laõng Nhaân Luïc." Ñeå kyû nieäm thôøi gian aån Joy of abstract meditation: Thieàn Laïc—Söï hyû daät cuûa mình, Joso ñaõ saùng taùc moät baøi thô: laïc trong thieàn ñònh. "Ñaõ bao naêm, Joy, anger, grief, fear, love, hatred, and desire: con oác seân mang theo Möøng, giaän, buoàn, sôï, yeâu, gheùt, muoán (Hyû noä ai gaùnh naëng treân löng. cuï aùi oá duïc).

Joy-To-Behold City: Sudarsana (skt)—Indrapriti Joy of tranquility and extinction: Vupasama- (skt)—Hyû Kieán Thaønh—See Thieân Ñeá Thích sukha (skt)—Tòch Dieät Vi Laïc. Thaønh. Joyful (a): Thieän Khoaùi—Hoan laïc—Vui möøng— Joy of being born a deva: Vui ñöôïc sanh Thieân— Glad—Happy. Vui ñöôïc sanh vaøo coõi trôøi. Joyful accumulation: Laïc Taäp—Söï tích taäp Joy of believing: See Tín Laïc. nhöõng nieàm vui. Joy of the bodhi mind: Vui söôùng phaùt taâm boà Joyful country: See Laïc Bang. ñeà. Joyful devas: Nandikesvara (skt)—Devas of Joy-born heaven: Nirmanarati (skt)—See Hoùa pleasure—Hyû Thieân—See Hoan Laïc Thieân. Laïc Thieân. Joyful faculties: Hoan hyû caên. Joy-buns: See Hoan Hyû Ñoaøn. Joyful faith: Hoan Hyû Tín. Joy of dharma: Dharmananda (skt)—See Phaùp Joyful fruit: Laïc quaû—Nirvana. Hyû. Joyful giving: Hyû thí xaû—See Laïc Thí. Joy Dragon King: Nanda-naga-raja (skt)—Nan Joyful mentality: Attamanata (p)—Duyeät YÙ— Ñaø Long Vöông—Nanda Dragon King. Tinh thaàn vui veû. Joy and equanimity: Vyavasargarata (skt)—Hyû Joyful mind: Taâm hoan hyû (vui veû). Xaû—Hyû vaø xaû. Joyful to see: Priyadarsana (skt)—Hyû kieán. Joy of faith: Believe and rejoice in the Dharma— Joyful seeing: Priyadarsana (skt)—Beautiful See Tín Laïc. seeing—Joyful to see—Hyû kieán. Joy of the five desires:

Duïc laïc. Joyful seeing kalpa: Hyû kieán kieáp. Joy-grove garden: Nandana-vana (skt)—Hoan Joyful services: Hoan hyû haïnh—See Thaäp Haïnh Hyû Uyeån—Hoan Laïc Vieân—Hyû Laâm Uyeån—See Boà Taùt. Hoan Hyû Vieân. Joyful stage: Pramudita-bhumi (skt)—Sô ñòa Joy of hearing the law: Joy from hearing and trong Thaäp Ñòa Phaät Thöøa —Stage of joy—See meditating on the Law—Phaùp hyû hay söï vui möøng Hoan Hyû Ñòa. khi nghe ñöôïc phaùp hay töï mình tö duy veà phaùp—Joyoji (jap): Tònh AÛnh Töï (Nhaät Baûn). See Phaùp Duyeät. Joyous (a): Hoan laïc—Full of joy. Joy of the law: Dharmananda (skt)—Joy of Joyous samadhi which is liken to the play of the learning of tasting dharma—See Phaùp Hyû. lion with his prey: See Sö Töû Du Hyù Tam Muoäi. Joy of learning of tasting dharma: Joyous Vows: Haân Nguyeän—Hoan hyû nguyeän. Dharmananda (skt)—Joy of dharma—Joy of the Joyushikiron (jap): Vijnaptimatrata-siddhi-sastra Law—See Phaùp Hyû. (skt)—Thaønh Duy Thöùc Luaän—See Joy of leaving the evils of life: Ly sinh hyû laïc Vijnaptimatrata-siddhi-sastra. ñòa. Joâza (jap): The elder. Joy of meditation: See Thieàn Duyeät. 1) Quiet sitting, sitting in silence: Seiza (jap)— Joy of the mind: Manobhirama or Asaya (skt)—A See Tónh Toïa. Theá Da—A Xa Daõ—See YÙ Laïc. 2) Sthavira (skt)—High seat—Senior seat— Joy of nirvana: Vui ñöôïc nhaäp vaøo Nieát Baøn. Venerable, a term for the highest ranking Joy and peace: An laïc vaø thanh bình. monastic officer in a Zen temple after the Joy and peace of the abstract meditation: abbot. The term refers to the Joâza's position Thieàn laïc (söï an laïc vaø thanh bình cuûa thieàn). beside the abbot on the meditation platform. Joy in preaching: Joy in telling the way of It is more commonly referred to as the salvation—Hoan hyû thuyeát giaûng veà con ñöôøng "Shuso"—See Thöôïng Toïa. cöùu ñoä—See Laïc Thuyeát. Jo-Zenji (jap): Tendo Nyojo (jap)—T'ien-t'ung Joy of religion: Ñaïo laïc (nieàm vui tu haønh). Ju-ching (Wade-Giles Chinese)—Tiantong Rujing Joy of right love: Attachment to pleasure—See (Pinyin Chinese)—See Thieân Ñoàng Nhö Tònh AÙi Laïc. Thieàn Sö.

Ju (jap): 1) Receive: Thoï duïng; 2) Feeling, monastery, and then formally register at the perception, sensation: Vedana (skt)Thoï; 3) Gatha monks' hall (soâdoâ). Since all newly arrived monks (skt): See Phuùng Tuïng. and nuns register in a similar manner at the Juâaku (jap): Ten dark evil acts—Ten Evil monks' hall. The term juen sometimes is used for Actions—See Thaäp AÙc. the entry of a new resident, especially a novice, to Ju-chi (jap): From the earth, out of the Earth— a Zen monastery. Only after registering did the See Tuøng Ñòa. new abbot take possession of the abbot's Ju-Ching: See Thieân Ñoàng Nhö Tònh Thieàn Sö. quarters—Ñi vaøo töï vieän, moät töø ngöõ chæ cho söï Ju-chi-yushutsu (jap): Nhaåy leân töø ñaát—To spring chính thöùc ñaët vaøo chöùc vuï cuûa moät vò truï trì môùi forth (to burst from the earth, springing out of the trong moät Thieàn vieän. Buoåi leã thöôøng ñöôïc nhieàu Earth)—See Tuøng Ñòa Doõng Xuaát. vò khaùch danh döï ñeán chöùng kieán, thöôøng laø nhöõng Ju-Chi-Yushutsu Bosatsu (jap): See Tuøng Ñòa vò Taêng caáp cao töø caùc töï vieän khaùc cuõng nhö laø Doõng Xuaát Boà Taùt. caùc quan chöùc chính quyeàn. Vò Taêng cao tuoåi haï Juâdai Deshi (jap): Ten chief disciples of nhaát ñöôïc ñeà cöû chuû trì buoåi leã, ñieàu khieån toaøn Sakyamuni—See Thaäp Ñaïi Ñeä Töû. theå chuùng hoäi ôû moãi giai ñoaïn cuûa

buoåi leã. Theo Judaism (n): Do Thaùi giaùo. ñuùng vaên baûn cuûa nghi leã, vò taân truï trì seõ ñi vaøo Judge (n): Thaåm phaùn. coång chaùnh, daâng höông, vaø noùi moät vaøi lôøi vôùi Judge (v): Discern—Discuss—Examine—Bieän. hoäi chuùng. Sau ñoù ngaøi tieán vaøo Chaùnh ñieän ñeå laøm leã daâng höông vaø caàu nguyeän, roài noùi moät baøi Judge one's actions: Pheâ phaùn nhöõng haønh ñoäng phaùp ngaén. Vò taân truï trì cuõng seõ thaêm vieáng taát caû cuûa chính mình. nhöõng saûnh ñieän khaùc trong töï vieän, vaø chính thöùc Judge others on the basis of one's lack of ghi danh taïi Taêng ñöôøng. Vì taát caû nhöõng vò Taêng honesty: See Dó Tieåu Nhaân Chi Taâm, Ñoä Quaân hay Ni môùi ñeán ñeàu phaûi ghi danh gioáng nhö vaäy. Töû Chi Phuùc. Thuaät ngöõ "juen" thænh thoaûng ñöôïc duøng ñeå chæ Judgment (n): 1) A Judge's decision: AÙn quyeát; cho moät vò sa di môùi vaøo töï vieän. Chæ sau khi ghi 2) Ability to judge which average person danh xong thì vò taân truï trì môùi nhaän phoøng cuûa possesses: Prajna (skt)—Khaû naêng phaùn ñoaùn maø phöông tröôïng. moät ngöôøi bình thöôøng cuõng coù; 3) To look into Jufukuji (jap): Name of an important Rinzai mental conditions of all actions and speech: Thaåm monastery in Kamakura, Japan, and the first Zen löï. monastery in that city. Jufuku-ji was founded by Judicial censure: Taøi phaùn tö phaùp. Eisai (1141-1215) in 1200. Hoâjoâ Masako (1157- Ju-Doshinchi (jap): Thaäp Ñoàng Chaân Trí—Ten 1225), the widow of the founding shoâgun of the forms of understanding—See Thaäp Trí. Kamakura period (1185-1333), Minamoto Juen (jap): To enter the temple, an expression for Yiritomo, had the monastery built in the memory the formal installation of a new abbot at a Zen of her deceased husband. It was later designated temple or monastery. It is alternatively as one of the Gozan monasteries in Japan—Thoï pronounced "nyuâin." The ceremony was generally Phöôùc Töï, teân cuûa moät ngoâi chuøa thuoäc toâng Laâm witnessed by honored guests, usually high-ranking Teá taïi Thöông Lieâm, Nhaät Baûn, vaø laø ngoâi Thieàn monks from other monasteries as well as töï ñaàu tieân trong thaønh phoá naøy. Thoï Phöôùc Töï government officials. The most senior visitor ñöôïc Thieàn sö Minh Am Vinh Taây thaønh laäp vaøo officiated as "byakutsui," leading the assembly to naêm 1200. Baø Hoâjoâ Masako, quaû phuï cuûa moät vò order at each stage of the ceremony. According to töôùng quaân khai saùng ra trieàu ñaïi Thöông Lieâm laø ritual protocol, the new abbot would enter through oâng Minamoto Yiritomo, ñaõ cho xaây döïng ngoâi the main gate, offer incense, and say a few words chuøa ñeå töôûng nieäm ñeán ngöôøi choàng quaù coá cuûa to the gathered assembly. He would then proceed baø. Sau naøy chuøa ñöôïc choïn laøm moät trong nhöõng to the Buddha hall where he would offer incense töï vieän cuûa heä thoáng Nguõ Sôn Nhaät Baûn. and prayers, followed by a short sermon. The Juge-Roji (jap): Beneath trees and on open abbot would visit various other halls within the ground—See Thuï Haï Loä Ñòa.

Jugglery (n): Troø muùa roái. Juâjuâkai (jap): A term for the name of a ceremony Juâgoâ (jap): Möôøi danh hieäu cuûa Phaät—Ten in which a layperson monk is initiated into epithets or honorific titles of the Buddha—See Buddhism. It includes taking the Buddhist vows— Thaäp Hieäu. Teân goïi buoåi leã quy y cuûa ngöôøi taïi

gia. Buoåi leã Juâgyuâ-no-zu (jap): Ten pictures of cattle- bao goàm vieäc thoï giôùi. grazing—Ten Oxen Pictures—Ten Ox-herding Juâjuâkinkai (jap): Ten Heavy Precepts—The ten pictures—See Thaäp Muïc Ngöu Ñoà. major precepts—See Möôøi Giôùi Troïng Cuûa Chö Juâgyuâzu (jap): Ten Oxherding pictures—See Boà Taùt Trong Kinh Phaïm Voõng. Thaäp Muïc Ngöu Ñoà. Juâjuâkin koâan: A kind of answer to a koan by Ju-Hachi-Kai (jap): Dhatu-loka (skt)—Eighteen giving facts relating to daily life—Moät loaïi traû lôøi elementary spheres—Eighteen realms—See Thaäp coâng aùn baèng caùch ñöa ra nhöõng söï kieän lieân quan Baùt Giôùi. ñeán cuoäc soáng haèng ngaøy—See Coâng AÙn. Ju-Ho-I (jap): To abide in place in the Dharma— Juâjuâshin (jap): Ten mental stages—See Thaäp Truï Phaùp Vò. Taâm Ñòa and Thaäp Truï. Juhotsu (jap): A Japanese term, literally means Jukai (jap): "upright flywhisk" (upright hossu); the wordless 1) A Japanese term, literally means "receiving gesture of a Zen master of raising his flywhisk as the precepts"; the reception and an expression of the ineffability of Zen acknowledgment of the Buddhist precepts realization—Thuaät ngöõ Nhaät Baûn, coù nghóa laø through which one officially becomes a "phaát traàn thaúng ñöùng"; cöû chæ khoâng lôøi cuûa moät Buddhist: Thuaät ngöõ Nhaät Baûn coù nghóa laø thoï vò thieàn sö ñöa phaát traàn leân khoâng ñeå nhaán maïnh giôùi; haønh ñoäng tieáp nhaän vaø thöøa nhaän caùc ñeán tính chaát khoâng theå noùi ra ñöôïc cuûa söï theå giôùi luaät Phaät giaùo cuõng coù nghóa laø trôû thaønh nghieäm thieàn. moät Phaät töû. Ju-i (chi): Nyoi (jap)—See Nhö YÙ. 2) Taking Ten precepts—Thoï Thaäp Giôùi—A Ju-I (jap): Abide in place—See Truï Vò. Japanese term for “ten precepts” is Jukai, Jui-Yen Calls "Master": Example 12 of the Wu- which means the ten precepts for lay Men-Kuan—Thoaïi Nham Goïi OÂng Chuû, thí duï thöù Buddhists—Töø Nhaät Baûn cho “Thaäp Giôùi” laø 12 cuûa Voâ Moân Quan—See Thoaïi Nham Ngaïn Jukai, coù nghóa laø möôøi giôùi daønh cho Phaät töû Thieàn Sö. taïi gia. Jui-yen-Shih-yen (Wade-Giles Chinese): Zuigan Jukaie (jap): Ordination Ceremony—Leã Truyeàn Shigen (jap)—Ruiyan Shiyan (Pinyin Chinese)— Giôùi. A student and dharma successor of Yen-To'u Juki (jap): Vyyakarana (p)—Vyakarana (skt)— Chuan-Huo—Ñeä töû vaø Phaùp töû cuûa thieàn sö Nham Certification-discrimination—See Thoï Kyù. Ñaàu Toaøn Khoaùt—See Thoaïi Nham Sö Ngaïn Juko (jap): Tuïng keä—A Japanese term, literally Thieàn Sö. means "praise of the ancients." Verses praising Juâji (jap): 1) Abbot, head monks or nuns, the the words and deeds of past masters—Thuaät ngöõ highest ranking monk or nun at a large training Nhaät Baûn coù nghóa laø "Ca tuïng coå ñöùc." Tuïng ca monastery: Choâroâ (jap)—See Phöông Tröôïng; 2) ngôïi ngöõ luïc vaø haønh traïng cuûa caùc Thieàn sö ñôøi Ten Bodhisattva's progress or ten Bodhisattva tröôùc—See Phuùng Tuïng and Tuïng Coå. stages (ten grounds ten stages of the development Ju-ku (jap): In emptiness or inside space—See of a bodhisattva into a Buddha): Dasabhumi Tuøng Khoâng. (skt)—See Thaäp Ñòa. Jumna (skt): See Dieäm Ma La. Jujiron (jap): Dasabumika-sastra (skt)— Jump for a conclusion: Voäi keát luaän. Commentary on the the ten lands—See Thaäp Ñòa Jump (v) for joy: Vui möøng hôùn hôû—One’s heart Luaän. jumps for joy. Juji-samboâ (jap): Sambo (jap)—Three Precious Jumped about: Laêng xaêng. Ones—Triple Jewel—Triple Gem (Buddha, Junagadh (skt):

Thuû phuû cuûa Saurashtra, mieàn taây Dharma, Sangha)—See Tam Baûo. AÁn Ñoä—According to Prof. Bapat in the Twenty-

Five Hundred Years of Buddhism, Junagadh, the and smallness of the cells indicate that they capital of the province Saurashtra, west of India, belong to an early period—Theo Giaùo sö Bapat which owing to the presence of the Asoka edict trong Hai Ngaøn Naêm Traêm Naêm Phaät Giaùo, coù had already become famous among Buddhists, ñeán 130 hang ñoäng taïo thaønh naêm nhoùm rieâng bieät became a centre of attraction for them—Theo trong phaïm vi moät baùn kính boán daëm tính töø Giaùo sö Bapat trong Hai Ngaøn Naêm Traêm Naêm Junnar. Do ñoù, coù theå noùi thaønh phoá naày laø khu tu Phaät Giaùo, Junagadh laø thuû phuû cuûa Saurashtra, vieän lôùn nhaát ôû mieàn taây AÁn Ñoä. Soá löôïng ñoâng mieàn taây AÁn Ñoä, nhôø söï hieän dieän cuûa caùc chæ duï ñaûo vaø kích thöôùc nhoû beù cuûa caùc hang cho thaáy cuûa vua A Duïc maø töø laâu ñaõ ñöôïc caùc tín ñoà Phaät caùc hang naày thuoäc veà moät thôøi kyø xa xöa. giaùo bieát ñeán nhieàu vaø trôû thaønh moät trung taâm thu Junnin (jap): Vua Thuaàn Nhaân (Nhaät Baûn). huùt ñoái vôùi hoï. Junso (jap): King Tang Shun Tsung, who reigned Jundo-Raihai (jap): To go round the Hall and do China from 805 to 806—Vua Ñöôøng Thuaän Toâng, prostrations—Ñi quanh saûnh ñöôøng leã baùi. ngöôøi trò vì Trung Hoa töø naêm 805 ñeán naêm 806. Jung-wa-nga (tib): Pancabhuta (skt)—Nguõ Ñaïi— Ju-O (jap): Tung Hoaønh—Vertical or horizontal—Naêm ñaïi hay naêm yeáu toá lôùn: ñaát, nöôùc, löûa, gioù, Free in all directions. vaø hö khoâng—The five elements: earth, water, Jupiter: Brhaspati (skt)—Moäc tinh—See Moäc fire, wind, and space. Dieäu. Juni-Bu (jap): Möôøi hai boä kinh—Twelve Juppo (jap): Dasa-disah (skt)—Ten directions— sutras—See Thaäp Nhò Boä Kinh. Everywhere—All directions—See Thaäp Phöông. Juni-Bu-Kyo (jap): Dvadasanga-buddha-vacana Juppo-Butsudo-Chu (jap): See Thaäp Phöông (skt)—Möôøi hai boä kinh—Twelve sutras—See Phaät Ñoä Trung. Thaäp Nhò Boä Kinh. Jurei (jap): Vuøng Thoï Linh (Nhaät Baûn). Juni-innen (jap): Dvadasanga-pratitya-samutpada Jurisdiction (n): Quyeàn taøi phaùn. (skt)—Twelvefold chain of causation—See Thaäp Juârokujoâkai (jap): The sixteen article precepts Nhò Duyeân Khôûi. that form the basis for Soâtoâ ordinations in Japan. Juni-Ji (jap)—The twelve hours in one day and The sixteen article precepts, sometimes called the night—Möôøi hai giôø trong troïn moät ngaøy ñeâm— Bodhisattva precepts, include the three refuges See Thaäp Nhò Thôøi. (sankikai), the three pure precepts (sanshujoâkai), Juni-Nyu (jap): Dvadasayatanani (skt)—Twelve and the ten heavy precepts (juâjuâkinkai). These entries—See Thaäp Nhò Nhaäp. sixteen article precepts are understood to Junior monk: Haï toïa—See Tieåu Sö. encompass the entire moral code of Mahayana Junjiro Takakusu (1866-1945): Hoïc giaû Phaät Buddhism. Doâgen Kigen (1200-1253) spelled out giaùo ngöôøi Nhaät—See Cao Nam Thuaän Thöù Lang. the sixteen article precepts and the manner of Junimonron (jap): Dvadasanikaya sastra (skt)— ordination in a chapter in the Shoâboâgenzoâ entitled The Dvadasanikaya Sastra or the Twelve Gates— "Jukai" (Receiving the Precepts)—Möôøi saùu giôùi See Thaäp Nhò Moân Luaän. ñieàu laøm thaønh giôùi luaät caên baûn cho giôùi ñaøn Taøo Junior Buddhist

nun: Ni coâ. Ñoäng ôû Nhaät Baûn. Möôøi saùu giôùi ñieàu naøy ñoâi khi Junior monk: Haï toïa—See Tieåu Taêng. ñöôïc goïi laø Boà Taùt Giôùi, bao goàm quy y Tam Baûo, Juni Rinden (jap): The twelve-fold cycle of cause Tam Tuï Tònh giôùi, vaø möôøi troïng giôùi. Möôøi saùu and effect—See Thaäp Nhò Duyeân Khôûi. giôùi ñieàu naøy ñöôïc hieåu laø bao goàm toaøn boä giôùi Junnar (skt): Ñòa danh Phaät giaùo ôû vuøng taây AÁn luaät cuûa Phaät giaùo Ñaïi Thöøa. Thieàn sö Ñaïo Ñoä—Name of a Buddhist place in west India. Nguyeân Hy Huyeàn noùi roõ möôøi saùu giôùi ñieàu vaø According to Prof. Bapat in the Twenty-Five phong caùch thoï giôùi trong moät chöông cuûa taäp Hundred Years of Buddhism, there are as many as "Chaùnh Phaùp Nhaõn Taïng" vôùi nhan ñeà "Thoï Giôùi." 130 caves carved in five separate groups within a Ju-Shu (jap): Thoï Chuùng—See Thoï Uaån. radius of four miles from Junnar. Hence, the town Just (a): Correct—Genuine—Just—Right— can be said to be the largest monastic True—Chính (chaùnh)—Ñuùng—Leõ phaûi—Thuoäc establishment in western India. The frequency veà coâng chính.

Just cause: Chính danh (teân goïi ñuùng)—Chaùnh nghóa—Good words—Danh chính ngoân thuaän. K Just cause, good words: Danh chaùnh ngoân thuaän. Just cause can help a man speak convincingly: Ka (jap): Loãi—Error (transgression). Danh chaùnh coù theå giuùp cho ngöôøi ta aên noùi suoân Kabalinkarahara (p): Thöïc phaåm vaät chaát— seû (danh chính ngoân thuaän). Material food. Just emptiness: Tanku (jap)—Tính hö khoâng ñoäc Kabilsingh, Chatsumarn (1944 -): A professor nhaát. at Thammasat University who has become one of Just judge and awarder: Yama (skt)—the leading advocates for women’s issues in Impartial judge and awarder—Bình ñaúng vöông. Thailand. Her mother, Voramai Kabilsingh, was Just man: Ngöôøi coâng chính. the first Thai woman to take the full Bhikkuni Justice (n): Coâng lyù—Fairness. ordination, which died out centuries ago in Justifiable (a): Baøo chöõa ñöôïc. Theravada countries. In order to receive it, she Justification (n): Coâng chính hoùa—Söï phuïc hoài traveled to Taiwan in 1908, where she was given coâng chính. the ordination name “Ta Tao.” In 1957, she Justify (v): Jvala (skt)—Xaø Phaï La—To prove—established the first monastery in Thailand for To show proof—Chöùng minh (chöùng toû). women, called Wat Song dharma Kalyani. Both Juâzen (jap): Dasa-kusala-karmani (skt)—Dasa- daughter and mother have been instrumental in kusala (skt)—Ten good deeds—Ten good working to re-establish full ordination for women practices—See Thaäp Thieän. in Thailand—Teân moät vò giaûng sö taïi tröôøng ñaïi Ju-zengodo (jap): Ten paths of good action—See hoïc Thammasat, ngöôøi ñaû trôû thaønh moät trong Thaäp Thieän and Thaäp Thieän Nghieäp. nhöõng ngöôøi ñi ñaàu trong nhöõng vaán ñeàn phuï nöõ ôû Juzu (jap): Aksa-sutra (skt)—Counting beads— Thaùi Lan. Meï cuûa baø laø baø Voramai Kabilsingh, laø Rosary—Laàn chuoãi (chaâu soá). moät ngöôøi Thaùi muoán thoï giôùi tyø kheo ni, vì doøng Jvala (skt): Halo—Light—Shining—Quang minh truyeàn thöøa naøy ñaõ taøn luïi trong caùc quoác gia theo (voøng haøo quang)—The halo behind the throne of Phaät giaùo Nguyeân Thuûy maáy theá kyû qua, neân ñeå an image—Voøng haøo quang phía sau böùc töôïng ñöôïc thoï giôùi, baø phaûi du haønh sang Ñaøi Loan vaøo (quang minh hay aùnh saùng, coøn coù nghóa

laø voâ naêm 1908, taïi ñaây baø thoï giôùi vaø mang phaùp danh töôùng baát sinh). laø “Ñaïi Ñaïo.” Vaøo naêm 1957, baø thieát laäp tu vieän Jwun Ti Spirit Mantra: Phaät Maãu Chuaån Ñeà ñaàu tieân taïi Thaùi Lan daønh cho nöõ giôùi, goïi laø Wat Thaàn Chuù. Song dharma Kalyani. Caû hai meï con baø ñeàu ñaõ Jyahroda (skt): See Nhö Lö Ñaït. goùp phaàn vaøo vieäc taùi thaønh laäp giôùi ñaøn cho nöõ giôùi taïi Thaùi Lan. Jyaistha (skt): See Theä Saét Tra. Kabul (skt): See Khaùch Boá Nhó. Jyestha (skt): Jyesthaghni (skt)—Taâm—Name of one of the twenty eight constellations. Kaca (skt): Ca Chaù—Pha leâ—Crystal—Glass. Jyotirasa (skt): Thuø Trí A La Baø—The flavour of Kacalindikaka (skt): Kacilindi (skt)—A sea the light—See Quang Vò. bird—See Ca Giaø Laân Ñòa. Jyotisa (skt): Quan heä tôùi Thieân Vaên Hoïc vaø Kacamani (skt): See Ca Giaø Maït Ni. lòch—Relating to astronomy or the calendar. Kaccana (skt): See Kaccayana. Jyotisa Sastra (skt): See Thuï Ñeå Sa Luaän. Kaccanabhaddekaratta-suttam (p): Sutra on Jyotiska (skt): A luminary heavenly body—See Mahakatyayana, an overnight good guest—Kinh Thuï Ñeà Ca. Ñaïi Ca Chieân Dieân Nhaát Daï Hieàn Giaû—See Ma Ha Ca Chieân Dieân. Jyotisprabha (skt): Great illustrious Brahman— Quang Minh Ñaïi Phaïm. Kaccayana (skt): See Loäc Tuùc Vöông. Kaccha (p): Marshy land—Ñaàm laày. Kacchaka (p): A kind of fig tree—Moät loaïi caây sung.

Kacchapa (p): A turtle—A tortoise—Con ruøa. vaûi loùt chöù khoâng duøng goái. Vì hoï khoâng ñöôïc Kacchu (p): A plant the fruits of which cause itch pheùp duøng meàn, neân vaøo nhöõng ñeâm trôøi laïnh, hoï when applied to the skin—Moät loaïi caây maét meøo cuoän mình trong taám vaûi aáy. coù traùi laøm ngöùa khi chaïm vaøo da. K'ai of Ch'ing-yin: Zen master Ch'ing-yin K'ai— Kacilindika (skt): Kacalindikaka (skt)—Ca Giaø See Tònh Nhaân Khaûi Thieàn Sö. Laân Ñòa Ñieåu—See Ca Giaø Laân Ñòa. Kaidan (jap): The ordination platform in a Kada (jap): Ceya (skt)—Gatha (skt)—Giaø Ñaø— monastery—The ordination hall in a monastery— Giaø Tha—Chant—Metrical hymn or chant— See Giôùi Ñaøn Vieän. Poem—Stanza—Japanese transliteration of the Kaidan’in (jap): The ordination hall in a Sanskrit term "gaâthaâ," a form of religious verse— monastery—See Giôùi Ñaøn Vieän. Keä Phuùng Tuïng (goàm boán caâu vôùi soá chöõ nhöùt Kaidan-seki (jap): A Japanese term, literally ñònh trong moãi caâu). means "Kaidan stone," or a stone tablet outside Kadam (tib): Patha-krama (skt)—Lam rim the gates of both the Zen and Ritsu monasteries— school—See Lam-rim. See Giôùi Ñaøn Thaïch. Kadamba (skt): Ca Ñaøm Ba—Moät loaïi caây coù Kaido Soshin (jap): Hui-t’ang Tsu-Hsin—See Hoái hoa thôm—A tree or plant with fragrant flowers. Ñöôøng Toå Taâm Hoaøng Long Thieàn Sö. Kadampa (tib): Follower of Lam-rim school—A Kaifu Daoning: Kaifuku Donei (jap)—K'ai-fu person who practices the lamrim tradition of all T'ao-ning—See Khai Phuùc Ñaïo Ninh Thieàn Sö. Buddhas—Ngöôøi tu taäp taäp truyeàn thoáng Lam-rim Kaifuku Doânei (jap): K'ai-fu T'ao-ning—Kaifu cuûa chö Phaät. Daoning—See Khai Phuùc Ñaïo Ninh Thieàn Sö. Kadoâ (jap): Japanese ways of arranging or K'ai-fu T'ao-ning: Kaifuku Donei (jap)—Kaifu sticking flowers in a vase—Way of flowers—See Daoning—See Khai Phuùc Ñaïo Ninh Thieàn Sö. Hoa Ñaïo. Kaigaku (jap): Sila (skt)—Morality or precepts— Kaenri (jap): The inside flame—See Hoûa Dieäm See Tam

Hoïc. Lyù. Kaigan Zen master: Thieàn sö Kaigan—Name of Kagyu (tib): See Ca Nhó Cö Phaùi. a Japanese Zen master. Kagyupa (tib): Bka’ Brgyud (tib)—Oral Kaigan championed in the study of Buddhist transmission lineage of Tibetan Buddhism—See and Zen literature in the middle of the Toå Truyeàn Phaùi. nineteenth century. Many people thought he Kahitsu (jap): The state of ambiguity—Haø taát?— was just a scholar, not realizing that he was Why should it necessarily like that? or How can it an enlightened Zen master. Kaigan first conclusively be decided that?, etc.—Taïi sao laïi studied scriptural Buddhism with the great caàn phaûi nhö vaäy? Zen master Sengai. Later he studied Zen Kai (jap): Loka (skt)—Sphere—World—Theá giôùi. meditation with Seisetsu and Tankai. Kaigan Kaichin (jap): The Zen expression for laying out completed his Zen study with Tankai and was one's bed and retiring for the night. At Japanese recognized as a successor. At one point monasteries, at the sound of the kaichin bell, Kaigan went to Kyoto to study at the resident monks or nuns take down their bedding, academies of the other schools of Buddhism. which is stored in the monks' hall (soâdoâ). Disturbed by what he found, Kaigan wrote, Traditionally, Zen monks and nuns use only one "At the Fifth avenue bridge, futon , or mattress pad, and no pillow. Since they I turn my head and look; are allowed no other blankets, they roll east, west, south, north, themselves into the single futon on cold nights— ignorant monks are many." Thuaät ngöõ Thieàn chæ söï traûi giöôøng ñeå nguû nghæ Sö Kaigan ñoaït giaûi quaùn quaân veà vaên hoïc trong ñeâm. Taïi caùc töï vieän ôû Nhaät, khi tieáng Thieàn Phaät giaùo vaøo giöõa theá kyû thöù 19. chuoâng "kaichin," Taêng Ni lieàn laáy ñoà traûi giöôøng Nhieàu ngöôøi nghó raèng oâng laø moät hoïc giaû, caát giöõ trong Taêng phoøng ra traûi. Theo truyeàn chöù khoâng bieát ñöôïc raèng oâng laø moät thieàn sö thoáng, Thieàn Taêng vaø Thieàn Ni chæ duøng moät taám ñaéc ñaïo. Luùc ñaàu Kaigan theo hoïc vôùi ñaïi

thieàn sö Sengai. Sau ñoù sö tieáp tuïc thieàn taäp Thieàn phaùp ñeå phaùt trieån vaø höôùng daãn nhöõng vôùi hai thieàn sö Seisetsu vaø Tankai. Kaigan keû sô cô caàu ñaïo. Moái chuù taâm cuûa Kaigan laø ñaõ hoaøn taát vaø ñöôïc aán chöùng thieàn vôùi thieàn taäp trung vaøo vieäc giaûi thoaùt con ngöôøi trong sö Tankai, oâng cuõng laø ngöôøi noái phaùp cho vò thôøi kyø suy taøn. Ngaøi khoâng baän taâm vaøo baát thieàn sö naøy. Coù moät thôøi Kaigan ñi ñeán cöù chuyeän gì khaùc. Chính ñieàu naøy ñaõ laøm Kyoto ñeå tham hoïc Phaät phaùp vôùi caùc tröôøng cho ngaøi thaønh vó ñaïi." phaùi Phaät giaùo khaùc. Khoù chòu tröôùc nhöõng gì Kaigen (jap): A Japanese term, literally means oâng tìm thaáy, oâng ñaõ vieát baøi keä: "to open one’s eyes" or "opening the eye"—See "Taïi ñaïi loä soá Naêm Khai Nhaõn. Ñöùng treân caàu nhìn quanh Kaigonju-ken (jap): Silavrata-paramarsa (skt)— Suoát Ñoâng, Taây, Nam, Baéc Attachment to precepts and observances—See Ngu Taêng sao quaù nhieàu!" Giôùi Caám Thuû Kieán. Later on, Zen master Dokuon explained, Kaihan (jap): An announcement of the time of "People of the time all considered Kaigan to day. At Japanese Rinzai monasteries, the time of be widely learned, with an extraordinary and day is announced three times daily, at day break, powerful memory. And that is indeed true. dusk, and bedtime. This is done by sounding a han However, he also had three

most famous Zen (a wooden board) hanging outside the monks' hall teachers and found out the innermost secrets (soâdoâ)—Thuaät ngöõ chæ söï coâng boá thôøi khaéc trong of Zen, finally receiving the seal of approval ngaøy. Taïi nhöõng ngoâi töï vieän thuoäc toâng Laâm Teá, from Zen master Tankai. People of his time moãi thôøi khaéc trong ngaøy ñeàu ñöôïc coâng boá, vaøo thought Kaigan was a teacher of doctrinal luùc bình minh, hoaøng hoân, vaø luùc ñi nguû. Vieäc naøy Buddhism, but that was not his reality. What ñöôïc laøm baèng caùch ñaùnh vaøo moät mieáng vaùn treo Kaigan was worried about was that there beân ngoaøi Taêng ñöôøng. were many Zen followers with sterile Kai-in Zanmai (jap): Samadhi as the state like intellects, but only a few who understood the the sea—See Haûi AÁn Tam Muoäi. principles of the Teaching. It was because of Kaijoâ (jap): Khai Tònh—Break the silence—The this that he concentrated on preaching literary term literally means "Opening of silence"; the Zen, in order to develop and guide young matinal awakening of the monks in a Zen seekers. Kaigan's attention was focused on monastery by striking a wooden board (han), gong rescuing people from the decadence of the (umpan), or a warning stick. The term is also used times. He didn't have time to pay any mind to for the termination of periods of sitting meditation other things. That is precisely what made him through a sounded signal—Thuaät ngöõ coù nghóa laø great."—Sau naøy, thieàn sö Dokuon ñaõ giaûi "Phaù vôõ söï im laëng"; söï ñaùnh thöùc nhöõng vò Taêng thích veà thieàn sö Kaigan nhö sau: "Ngöôøi nguû gaät trong Thieàn vieän baèng caùch ñaùnh vaøo ñöông thôøi ai cuõng cho raèng Kaigan laø baäc nhöõng vò aáy baèng moät taám vaùn hay moät caây gaäy thöùc giaû, vôùi trí nhôù maïnh meõ sieâu phaøm. caûnh baùo. Thuaät ngöõ cuõng coù nghóa laø chaám döùt Ñuùng nhö vaäy! Tuy nhieân, ngaøi cuõng laø ñoà ñeä nhöõng thôøi thieàn taäp baèng caùch phaùt ra tieáng caûnh cuûa ba vò thieàn sö noåi tieáng nhaát thôøi ñoù. Ngaøi baùo. ñaõ töøng thaâm ngoä lyù thieàn vaø ñöôïc thieàn sö Kaike-Yoraku (jap): Opening flowers, leaves Tankai aán chöùng nhö laø ngöôøi keá thöøa toâng falling—See Khai Hoa Dieäp Laïc. moân. Ngöôøi ñöông thôøi chæ nghó raèng Kaigan Kaiki (jap): "To open a foundation"; a term for laø moät giaûng sö kinh giaùo, nhöng ñoù khoâng the founding patron of a Buddhist temple or phaûi laø tri kieán cuûa thieàn sö Kaigan. Caùi maø monastery or the founding of a temple by a thieàn sö Kaigan quan taâm laø ngaøy caøng coù patron. In most cases, founding patrons were lay nhieàu thieàn giaû theá trí bieän thoâng, nhöng chæ Buddhists who donated money to construct a new coù moät vaøi ngöôøi thöïc söï thaáu trieät toâng chæ temple in order to built blessing and merit. cuûa giaùo phaùp. Vì lyù do naøy maø thieàn sö Buddhism teaches that lay believers accrue merit Kaigan ñaõ taäp trung vaøo vieäc thuyeát giaûng from such good deeds, especially made to a

monastic community. Lay people built temples, 1768)—Tieåu söû cuûa ngöôøi Khai Sôn, Thieàn sö aån thus providing shelter to monks and nuns, for a cö Voâ Nan, ñöôïc Thieàn sö Ñoâng Laõnh Vieân Töø variety of spiritual and practical benefits—Môû ra bieân soaïn. Vaên baûn ngaén goïn cung caáp tieåu söû cuûa moät hoäi baûo trôï; thuaät ngöõ chæ moät vò thí chuû baûo Thieàn sö Voâ Nan, moät vò Thieàn sö toâng Laâm Teá, trôï cho moät ngoâi töï vieän hay söï saùng laäp ra moät thuoäc doøng

Thieàn Quan Sôn Hueä Huyeàn, vò thaày ngoâi töï vieän bôûi moät vò thí chuû. Trong haàu heát moïi cuûa Thieàn sö Chaùnh Thoï Laõo OÂng, vaø Laõo OÂng laø tröôøng hôïp, thí chuû saùng laäp laø Phaät töû taïi gia, thaày cuûa Baïch AÅn Hueä Haïc. ngöôøi hieán taëng tieàn baïc ñeå xaây döïng moät ngoâi Kaishin (jap): Sila-skandha (skt)—The precept- chuøa môùi ñeå taïo phöôùc ñöùc vaø coâng ñöùc. Phaät giaùo body—See Giôùi Thaân. daïy raèng tín thí taïi gia tích tuï phöôùc ñöùc töø nhöõng Kaishu (jap): See Sea assembly. vieäc laøm thieän laønh, ñaëc bieät laø vieäc laøm ñoái vôùi Kaiso (jap): Sö Hoaøi Toá (- 698). coäng ñoàng töï vieän. Phaät töû taïi gia xaây chuøa, cung Kaisu (jap): Chi-Sung—Kheá Tung—Name of a caáp choã ôû cho chö Taêng Ni ñöôïc lôïi laïc trong vieäc monk. tu taäp. Kaitai Futoâ Roku (jap): Boä Gia Thaùi Phoå Ñaêng Kaikkutikas (skt): Gaukulika (skt)—Kukkulikas, Luïc—See Chia t'ai P'u-teng Lu. Kukkutikas, or Kaukkutikas (skt)—See Keâ Daãn Kaiyoku (jap): To open the bath. At traditional Boä. Zen monasteries, the bath house was prepared Kaiko (jap): Haûi Khoâ—The sea has dried, and a hot bath provided for the resident monks or represents a real situation that has changed nuns only on specially designated days. Usually completely—Bieån caïn khoâ, tieâu bieåu cho moät the bath was prepared every five days during the hoaøn caûnh thaät ñaõ thay ñoåi moät caùch toaøn dieän. winter retreat and daily during the summer Kailasa (skt): Silver Mountain—See Ngaân Sôn. retreat. At Soâtoâ monasteries, bath days were Kaimyoâ (jap): 1) Buddhist precepts: See Giôùi; 2) generally observed on days with the numerals 4 Buddhist name: See Phaùp Danh; 3) Honorific title and 9. According to Zen monastic codes, the bath given to Japanese Buddhist monks at their house is one of three areas within temple grounds initiation: Töôùc vò danh döï ban cho moät vò Taêng where silence is observed—Môû nhaø taém. Taïi caùc cuûa Nhaät Baûn trong buoåi leã quaùn ñaûnh. Thieàn vieän truyeàn thoáng, nhaø taém ñöôïc chuaån bò Kairitsu (skt): A Japanese term, literally means vaø laàn taém vôùi nöôùc noùng ñöôïc cung caáp cho chö "precepts and rules," which one receives and Taêng Ni chæ trong nhöõng ngaøy ñaõ ñöôïc quy ñònh acknowledges through the ceremonial initiation maø thoâi. Thöôøng thì taåy thaùo phoøng chuaån bò moãi into Buddhism—Thuaät ngöõ Nhaät Baûn coù nghóa laø naêm ngaøy trong muøa an cö ñoâng vaø an cö haï. "giôùi luaät" ñöôïc tieáp nhaän trong leã nhaäp moân Phaät Trong nhöõng Thieàn vieän Taøo Ñoäng toâng, nhaø taém giaùo—See Giôùi Luaät. thöôøng ñöôïc môû ra vaøo nhöõng ngaøy vôùi nhöõng con Kaisan (jap): To open a mountain or Mountain soá 4 vaø 9. Theo luaät Thieàn vieän, nhaø taém laø moät founder—See Khai Sôn. trong ba nôi phaûi luoân giöõ söï im laëng. Kaisandoâ (jap): Japanese for founder's hall, a Kaji (jap): Adhisthana (skt)—To depend upon— monastery building honored the temple's founding See Gia Trì. abbot—Kaisandoâ laø thuaät ngöõ Nhaät Baûn chæ Khai Kajangala (skt): Kajinghara (skt)—See Yeát Ñaêng Sôn Ñöôøng (Toå Ñöôøng), kieán truùc vinh danh vò Yeát La. khai sôn ra töï vieän—See Founder's Hall. Kaji Ichige (jap): Katsu (jap)—To give a forceful Kaisan Shidoâ Bu'nan Anju Zenji Anroku (jap): shout, an expression used in reference to the The biography of the Founder, the hermitage- moment of attaining satori (enlightenment)— dwelling Zen Master Shidoâ Bu'nan, composed by Tieáng heùt

lôùn, töø ngöõ duøng ñeå chæ thôøi ñieåm ñaït Toârei Enji (1721-1792). The brief text provides a ngoä—See Tieáng Heùt. basic biographical sketch of Shidoâ Bu'nan (1603- Kajinghara (skt): Kajingala or Kajughira (skt)— 1676), a Rinzai master from the lineage of See Yeát Ñaêng Yeát La. Kanzan Egen who was the teacher of Doâkyoâ Etan Kaji P'ai (kor): Name of a Korean Zen sect, (1642-1721), the master of Hakuin Ekakku (1685- founded by Zen master Toui (?-825). Its main

temple located on Mount Porimsa. Zen master Kaksa (skt): Kacha (p)—An ancient kingdom of Toui traveled to China to seek Zen instructions Malava, now the peninsula Cutch—Moät vöông from Zen masters Hsi-t'ang Chih-tsang (735-814) quoác coå cuûa Malava, baây giôø laø baùn ñaûo Cutch. and Pai-chang-Huai-hai (720-814/or 818?). He Kaku (jap): Vitarka (skt)—Awareness—Tænh stayed in China to practice Zen for over thirty- giaùc. seven years before returning to Korea to found Kakua (jap): Name of a Japanese monk who the Kaji Zen sect—Ca Trí Sôn Phaùi, teân cuûa moät traveled to Sung China and became a Rinzai phaùi Thieàn Ñaïi Haøn, ñöôïc thaønh laäp bôûi Thieàn sö master there. Kakua was originally a Tendai Ñaïo Nghóa. Ngoâi chuøa chính cuûa phaùi naøy naèm monk who studied on Mount Hiei before he treân nuùi Ca Trí. Thieàn sö Ñaïo Nghóa du haønh sang became interested in Zen. He went to China in Trung Hoa caàu hoïc Thieàn phaùp vôùi caùc Thieàn sö 1171 and practiced under the Rinzai master Hui- Trí Taïng vaø Baùch Tröôïng. Sö löu laïi Trung Hoa yuan (1103-1176), better known as Fo-hai Ch'an- hôn 37 naêm tu taäp Thieàn ñònh tröôùc khi trôû veà Ñaïi shih, of the Yang-ch'i lineage. He received the Haøn ñeå thaønh laäp Thieàn phaùi Ca Trí. master's Dharma seal (inka) in 1175 and return to Kajishoâ (jap): A Japanese term, literally means Japan to propagate Zen. Kakua was among the "What does its nature look like?" A question first to attempt to spread Zen teachings in Japan, frequently used in Zen, which asks about the but he was largely unsuccessful. It is said that nature, i.e., the true nature, or Buddha-nature— when Emperor Takakura (reigned from 1161 to Thuaät ngöõ Nhaät Baûn coù nghóa laø "Baûn chaát cuûa noù 1181) invited him to court to speak about Zen, gioáng caùi gì?" Caâu hoûi thöôøng ñöôïc duøng trong Kakua responded by playing a single note on his nhaø Thieàn ñeå hoûi veà thöïc chaát, baûn chaát thaät hay flute. The emperor and his court were not Phaät taùnh cuûa caùc söï vaät. convinced, and Kakua eventually retire to a small Kajmasapada (skt): See Kaccayana. hermitage on Mount Hiei, where he practiced Zen Kajo (jap): Everyday, everyday life—See Gia until his death—Teân cuûa moät vò Taêng Nhaät Baûn Thöôøng. du haønh sang Trung Hoa vaøo thôøi nhaø Toáng vaø trôû Kajo-Daishi (jap): Gia Töôøng Ñaïi Sö (Nhaät Baûn). thaønh moät vò Thieàn sö toâng Laâm Teá taïi ñoù. Kaka (skt): See Kakala (1). Nguyeân thuûy, Thieàn sö Kakua laø moät vò Taêng Kakacupama-sutta (p): Sutra on the simile of the thuoäc toâng Thieân Thai tu hoïc treân nuùi Tyû Xan saw, in the Majjhima Nikaya 21—Kinh Thí Duï tröôùc khi coù höùng thuù vôùi Thieàn. Sö ñi ñeán Trung Caùi Cöa, trong Trung Boä Kinh 21. Hoa vaøo naêm 1171 vaø tu taäp Thieàn vôùi Thieàn sö Kakai-Ichiya (jap): Hoa Khai Nhaát Daï—See Hueä Vieân (see Hueä Vieân Thieàn Sö), doøng Döông Flower opening one night. Kyø. Sö nhaän aán chöùng vaøo naêm 1175 vaø trôû veà Kakala (skt): A

crow (Kaka (skt): Ca Ca, Ca Ca Nhaät ñeå truyeàn baù Thieàn phaùp. Kakua naèm trong Ca, Ca Ca La (con quaï)—A black insect or worm: soá nhöõng ngöôøi ñaàu tieân coá truyeàn baù giaùo phaùp Ca Ca La Truøng, moät loaïi saâu ñen (loaøi saâu caén Thieàn taïi Nhaät Baûn, nhöng nhöõng coá gaéng cuûa Sö cheát saâu meï). khoâng maáy thaønh coâng. Ngöôøi ta noùi raèng khi vua Kakkari (p): Cucumber—Döa chuoät. Takakura thænh Sö ñeán trieàu ñình ñeå thuyeát giaûng Kakkasa (p): Rough—Harsh (a)—Goà gheà. veà Thieàn, Kakua ñaùp laïi baèng caùch thoåi moät noát Kako Shichibutsu: Japanese term for the seven saùo, neân khoâng thuyeát phuïc ñöôïc Hoaøng ñeá vaø ancient Buddhas, whose biographies appear at the trieàu ñình, vaø cuoái cuøng Kakua ruùt lui veà moät nôi beginning of the Transmission of the Lamp (Ching aån cö nhoû treân nuùi Tyû Xan, nôi Sö tu taäp Thieàn Te Ch'uan Teng Lu) and other traditional accounts cho ñeán khi thò tòch. of the history of Zen Buddhism—Thuaät ngöõ Nhaät Kakuan (jap): Kuoan—See Quaùch Am Sö Vieãn Baûn chæ baûy vò coå Phaät, maø tieåu söû cuûa caùc ngaøi Thieàn Sö. xuaát hieän trong phaàn ñaàu cuûa Caûnh Ñöùc Truyeàn Kakuan-Shion (?-1234): Name of a Japanese Ñaêng Luïc vaø nhöõng ñeà muïc truyeàn thoáng khaùc cuûa monk from Daruma sect, an early Japanese school lòch söû Phaät giaùo Thieàn toâng—See Thaát Phaät. of Zen. Kakuan Shion was a disciple of the sect's Kakoustha (skt): Ka khuaát ña. founder, Dainichi Noânine; he continued to train

disciples at Samboâ-ji after Noânin's death. Later, Kalabhashin (skt): Pleasant tone—Gioïng noùi vui he moved the sect's headquarters and set up a veû. monastery at Toânomine, in the Nara area, to avoid Kalabhisheka (skt): Vase initiation—See Thuûy harassment from Tendai monks from Mount Hiei. Quaùn Ñaûnh. After Kakuan's death, his disciple Ekan (?-1251) Kalac(h)akra: Wheel of time—See Thôøi Luaân. led the group until they joined Doâgen Kigen's Kalacakra sect: Kalacakra-tantra (skt)—Thôøi (1200-1253) community at Eihei-ji. Kakuan's Luaân Giaùo. former disciples, Ejoâ (1198-1280) and Ekan, Kalacakra-tantra (skt): One of the most became leading disciples of Doâgen—Teân cuûa moät important Indian tantric texts for Tibetan vò Taêng Nhaät Baûn thuoäc Ñaït Ma Toâng, moät tröôøng Buddhism—See Thôøi Luaân Chuù. phaùi Thieàn sô thôøi ôû Nhaät. Thieàn sö Quaùch Am Sö Kalacakra-vatara (skt): See Nhaäp Thôøi Luaän. Vieãn laø ñeä töû cuûa vò khai saùng ra toâng Ñaït Ma ôû Kaladana-sutta (p): Sutra on seasonable gifts, Nhaät, Thieàn sö Ñaïi Nhaät Naêng Nhaãn; Sau khi Anguttara Nikaya V.36—Kinh quaø caùp hôïp thôøi, Naêng Nhaãn thò tòch, Sö tieáp tuïc giaùo huaán ñeä töû. Taêng Nhaát A Haøm V.36. Sau ñoù, Sö di chuyeån toång haønh dinh cuûa tröôøng Kaladhuta (skt): Silver—Baïc. phaùi naøy ñeán Toânomine, trong vuøng Naïi Löông Kalaha-vivada-sutta (p): Sutra on quarrels and (Nara) ñeå traùnh söï quaáy nhieãu töø caùc vò Taêng beân disputes, Samyutta Nikaya IV.11—Kinh Tranh toâng Thieân Thai treân nuùi Tyû Xan. Sau khi Quaùch Caûi, Töông Öng Boä IV.11. Am thò tòch, ñeä töû cuûa ngaøi laø Thieàn sö Ekan ñaõ Kalaka (skt): See Giaø La Daï Xoa. höôùng daãn nhoùm cho ñeán khi gia nhaäp vaøo coäng Kalakala (skt): Confused noise—OÀn aøo hoån loaïn. ñoàng Taêng giaø cuûa Thieàn sö Ñaïo Nguyeân taïi Vónh Kalakantha (skt): Pleasant tone—Gioïng noùi vui Bình Töï. Nhöõng

ñeä töû tröôùc ñaây cuûa Quaùch Am laø veû. Ejoâ vaø Ekan ñeàu trôû thaønh nhöõng ñeä töû haøng ñaàu Kalaksemakasya-skysaya-Vihara (skt): Tònh xaù cuûa Ñaïo Nguyeân—See Quaùch Am Sö Vieãn Thieàn Ca La Sai Ma Thích—Name of a monastery in Sö. northern India. Kakubam (jap): Sö Giaùc Vaïm (1095-1143), Phaät Kalala (skt): Ca La La—An embryo—See Phoâi giaùo Nhaät Baûn. Thai. Kakuda-Katyayana (skt): Name of one of the six Kalama (p): See Ca Lam. famous heretical leaders—See Ca La Cöu Ñaø Kalama sutra (skt): Kalama sutta (p)—See Kinh Ca Chieân Dieân. Ca Lam. Kakujo (jap): Sö Giaùc Thaïnh (1194-1249), Phaät Kalama sutta (p): Kalama sutra(skt)—See Kinh giaùo Nhaät Baûn. Ca Lam. Kakunen-daigo (jap): A Japanese term, literally Kalanda (skt): See Ca Lan Ñaø. means "unrestricted great satori"; another Kalanusarin (skt): Kieân haéc Chieân ñaøn—A kind expression for a great enlightenment—Thuaät ngöõ of precious sandal wood. Nhaät Baûn coù nghóa laø "ñaïi ngoä khoâng giôùi haïn"; söï Kalapah-pratyayanam (skt): See Nhaân Duyeân dieãn taû khaùc cuûa ñaïi giaùc—See Ngoä. Coäng Taäp Hoäi. Kakusandha (p): Kakuda-Katyayana (skt)—See Kalapakkha (p): Thôøi Luaân Giaùo—Kalacakra Caâu Löu Toân Phaät. sect—Kalacakra-tantra. Kakushin (1207-1298): Shinchi Kakushin (jap)— Kalaparvata (skt): Black mountain—See Haéc See Giaùc Taâm Thieàn Sö. Sôn. Kakuttha (skt): See Caâu Toân Haø. Kalapinaka (skt): See Ca La Tyù Naõ Ca. Kakuun (jap): Sö Giaùc Vaän (953-1007), Phaät giaùo Kalaratri (skt): One of the three queens of Nhaät Baûn. Yama, who controls midnight. Kakuzen-sho (jap): See Giaùc Thieàn Sôù Sao. Kalarava (skt): Low sweet voice—Gioïng noùi Kala (p): See Ca La (8). ngoït ngaøo. Kala (skt): See Ca La. Kalaruci (skt): See Cöông Löông Laâu Chí. Kalabhashana (skt): Low voice—Gioïng nhoû nheï.

Kalarupa (skt): See Haéc Saéc Hoä Phaùp. Kalpa-ash: Kieáp Hoâi—The ash after the fire Kalasas (p): Bình ñöïng nöôùc. kalpa of destruction—Kieáp tro, thôøi kyø chæ toaøn Kalasivi (skt): See Chi Cöông Löông Tieáp. nhöõng tro, ngay sau söï taøn phaù cuûa kieáp hoûa. Kalasumana (p): Giaø La Tu Maït Na—Name of a Kalpa of the constellations: Naksatra-kalpa monk. (skt)—See Tinh Tuù Kieáp. Kalasutra (skt): The black-rope, or black-bonds Kalpa in decay: Kieáp ñoäc—The periods of hell—See Haéc Thaèng. turbidity, impurity or chaos—See Kieáp Ñoäc and Kalasvana (skt): Charming voice—Gioïng quyeán Nguõ Ñoäc. ruõ. Kalpa of destruction or decay: Samvarta (skt)—Kalavinka (skt): A kind of sparrow in Indian— See Hoaïi Kieáp. See Ca Laêng Taàn Giaø. Kalpadi (skt): Beginning of a kalpa—Khôûi thuûy Kalasvana (skt): Gioïng Quyeán Ruû—Charming kieáp (baét ñaàu moät kieáp). voice. Kalpadruma (skt): Wish-fulfilling tree—See Kalavinka pitcher: See Taàn Giaø Bình. Kieáp Ba Thuï. Kalayasa (skt): Cöông löông daø xaù—See Thôøi Kalpa of existing: Vivarta-siddha (skt)—See Truï Xöùng. Kieáp (2). Kaleidoscope of wisdom: Wisdom-illusion— Kalpa of fire: Kalpagni (skt)—See Kieáp Hoûa. Wisdom-conjuring—Tueä aûo. Kalpa-flames: Kieáp Dieäm—See Kieáp Hoûa. Kali (skt): Ca Lôïi—Ca Leâ—Caùt Lôïi—Ca Lam Kalpa of flood: See Kieáp Thuûy. Phuø—Ca La Phuù—Striver (Ill-born): Ñaáu Traùnh Kalpa of form: Krta-yuga (p)—Satya-yuga AÙc Sanh—Kaliraja or Kalingaraja (skt): AÙc Theá (skt)—Vivarta kalpa (skt)—Kalpa of formation— Voâ Ñaïo Vöông—See Ñaáu Traùnh Vöông. See Thaønh Kieáp. Kalpa of formation: Vivarta-kalpa (skt)—See Kalika (skt): A garment of diverse

colours: Ca La Thaønh Kieáp. Ca, loaïi aùo ca leâ ca coù maøu loám ñoám (deät baèng Kalpagni (skt): Kalpa of fire—See Kieáp Hoûa. hoa caùt boái)—See Ca Lyù Ca. Kalpakasayah (skt): Kieáp Tröôïc—Kieáp oâ ueá, Kalinga (skt): See Ca Laêng Giaø Quoác. kieáp dô baån—Age of impurity. Kalingaraja (skt): Kaliraja (skt)—Ca Lôïi Kalpakashaya (skt): Kieáp Maït—End of a kalpa— Vöông—See Ca Lôïi. Thôøi kyø cuoái cuûa moät kieáp. Kalinraja (skt): Kaliraja or Kalingaraja (skt)—Ca Kalpantara (skt): Another kalpa—Bæ kieáp—Kyø Lôïi Vöông—See Ca Lôïi. kieáp khaùc. Kaliraja (skt): A former incarnation of Kalpa Sastra (skt): Kieáp Luaän—See Kha Thích Kaundinya—See Kieát Lôïi Vöông. Ba Luaän. Kaliyaka (skt): A black dragon—See Ca La Ca. Kalpasata (skt): Baùch Kieáp—One hundred Kaliyuga (skt): See Thôøi Maït Phaùp. kalpas—As long as one hundred kalpas—Daøi nhö Kalki Avatara (skt): The Buddha-to-be— moät traêm kieáp. Maitreya. Kalpashaya (skt): End of kalpa—Kyø Kieáp Taän. Kalmasapada (skt): See Ban Tuùc Vöông. Kalpa sutra (skt): See Kieáp Kinh. Kalodaka (skt): Thôøi Thuûy—See Ca Löu Ñaø Di. Kalpataru (skt): A tree in Indra's garden bearing Kalodayin (skt): Kaludayi (p)—See Ca Löu Ñaø fruit according to the seasons—See Kieáp Ba Thuï. Di. Kalpa of three thousand dust motes: Tam Thieân Kalonlama (tib): Council of the senior monks— Traàn Ñieåm Kieáp—Kieáp ba ngaøn haït buïi. Hoäi Ñoàng Tröôûng Laõo. Kalpa turbidity: See Kieáp Tröôïc. Kalpa (skt): Kappa (p)—Ko (jap)—Aeon—Life—Kalpaviksha (skt): Kalpadruma (skt)—Nhö YÙ See Kieáp. Thuï—Caây öôùc nguyeän—Wish-fulfilling tree— Kalpa of annihilation: Samvarta-siddha kalpa See Kieáp Ba Thuï. (skt)—See Khoâng Kieáp.

Kalsala-maha-bhumika-dharma (skt): Wisdom master a huge range of scholastic material on on the ten mental conditions for cultivation of monastic discipline, logic, epistemology, goodness—See Ñaïi Thieän Ñòa Phaùp Trí. cosmology, etc—Töø Baéc Phaïn duøng ñeå chæ Kaludaja: See Ca Löu Ñaø Di. "Nhöõng ngöôøi baïn Ñöùc haïnh," moät danh hieäu Kaludayin (skt): Ca Laâu Ñaø Di—See Ca Löu Ñaø ñöôïc ban taëng cho nhöõng vò sö cuûa tröôøng phaùi Di. Gelukpa, nhöõng vò ñaõ hoaøn taát moät loaït nhöõng baøi Kalunasurin (skt): Kieân haéc—Chieân ñaøn. thi vaán ñaùp ôû vaøo thôøi ñieåm cao nhaát cuûa chöông Kalu Rinpoche (1905-1989): Reincarnate lama of trình hoïc, thöôøng phaûi maát töø 15 ñeán 20 naêm ñeå the Karma Kagyupa lineage of Tibetan Buddhism, hoaøn thaønh. Trong thôøi gian naøy, hoï phaûi cheá ngöï recognized as an "activity emanation" of Jamgon moät loaït raát nhieàu nhöõng nguyeân taéc kyû luaät trong Kongtrul. He was ordained at age thirteen by the töï vieän, veà lyù luaän, veà nhaän thöùc luaän, veà vuõ truï eleventh Situ Rinpoche Karma Rangjung hoïc, vaân vaân. Gunkyab. Three years later, he began a three-Kalyanamitta (p): Kalyanamitra (skt)—Good- year, three-month, three-day retreat, and for the knowing advisor—A friend of vitue—A well next thirteen years after that engaged in yogic wishing friend—A learned master—A good friend practice. His fame as a meditator grew, and he or intimate, one well known and intimate—See was appointed meditation teacher at Pelpung Thieän Tri Thöùc. Monastery. In 1962 he left Tibet and settled in Kama (skt): Kamacchanda (p)—Duïc voïng—Nhuïc Sonada in West Bengal. From 1971 to 1981 he duïc—Wish—Longing—Sense-pleasures—Desire

traveled widely, and established meditation for sense-pleasures—Desire (sexual) or sensual centers in the U.S.A., Canada, and Europe. He desire— Mental defilement—See Duïc. was the first Tibetan teacher to lead a group of Kama-bhavo (p): Becoming in the world of Western students in the traditional three-year sense-desire—See Duïc Höõu. retreat in France from 1976 to 1980—Vò Laït Ma Kama-bhumi (skt): Sensuous sphere—See Duïc taùi sanh cuûa truyeàn thoáng Karma Kagyupa trong Giôùi. Phaät giaùo Taây Taïng, ñöôïc coâng nhaän laø hoùa thaân Kamacchanda (p): Greed—Sensuous desire— cuûa Jamgon Kongtrul. OÂng thoï giôùi vaøo naêm 13 Sensuous lust—Tham ñaém caùc duïc laïc nguõ traàn — tuoåi vôùi Situ Rinpoche Karma Rangjung Gunkyab See Tham Ñaém Duïc Laïc. ñôøi thöù 11. Ba naêm sau ñoù, oâng baét ñaàu moät cuoäc Kamadeva (skt): AÙi Thaàn—Deva of love—Deity nhaäp thaát ba naêm, ba thaùng, ba ngaøy, vaø trong 13 of love—Thaàn tình yeâu. naêm sau cuoäc nhaäp thaát ñoù oâng tu taäp du giaø. Kama-dhatu (p): Kamaloka (skt)—Ca Ma Ñaø Danh tieáng thieàn sö cuûa oâng ngaøy caøng lôùn maïnh, Ñoâ—The world of volition—The realm of vaø oâng ñöôïc boå nhaäm laøm thieàn sö taïi Tu Vieän passions—Realm of desire or sensual realm— Pelpung. Naêm 1962 oâng rôøi Taây taïng vaø ñònh cö Human world—Desire world—Passion world— taïi Sonada, mieàn taây Bengal. Töø naêm 1971 ñeá See Duïc Giôùi. 1981 oâng du haønh moät caùch roäng raõi vaø thaønh laäp Kamadhenu (skt): See Wish-fulfilling ox. nhieàu trung taâm thieàn treân ñaát Myõ vaø AÂu Chaâu. Kamaksaya (skt): Kammakkhya (p)—Exhaustion OÂng laø vò thaày Taây taïng ñaàu tieân höôùng daãn moät of the Kammic energy—Taän Nghieäp—See nhoùm thieàn sinh Taây phöông trong truyeàn thoáng ba Nghieäp Dó. naêm nhaäp thaát taïi Phaùp töø naêm 1976 ñeán naêm Kamakura (jap): Trieàu ñaïi Thöông Lieâm cuûa 1980. Nhaät (1185-1333). Kalyana-mitra (skt): Kalyana-mitta (p)—Nhöõng Kamakura Buddhism in Japan: Phaät giaùo döôùi ngöôøi baïn Ñöùc haïnh—A Sanskrit term for Trieàu ñaïi Thöông Lieâm cuûa Nhaät (1185-1333). “Virtuous friends,” a title awarded to Gelukpa Kamala (skt): Red lotus—Ba ñaàu ma—Hoàng lieân monks who successfully complete a series of oral (hoa sen ñoû). examinations at the culmination (cöïc ñieåm) of a Kamaladala-vimalanakchatraraja-samku- program of study that commonly takes fifteen to sumita-bhidjna (skt): Tònh Hoa Tuùc Vöông Trí twenty years to complete. During this time, they

Nhö Lai—Buddha of the wisdom of king of pure duïc traàn. flower. Kama-sutra (skt): Iccha-sutta (p)—Sutra on Kamalanka (skt): Name of an ancient country in desire, in the Samyutta nikaya II.69—Kinh AÙi India—See Ca Ma Laõng Ca. Duïc—Kinh Thuyeát Duïc Voïng, Töông Öng Boä Kamalashila (700-750): An Indian Buddhist II.69. master, one of the most important representatives Kama-sutta (skt): See Kama-sutra. of the Madhyamika school in the 8th century—See Kama-tanha (p): Craving for the world of sensual Lieân Hoa Giôùi. desire—Desire for pleasure senses—Sensual Kamaloka (skt): Kama-dhatu (p)—Ca Ma Ñaø craving—See Duïc AÙi. Ñoâ—See Duïc Giôùi. Kamatrsna (skt): Duïc Tham—Craving— Kamamiccha-cara (p): Kamesu-micchacara Sensuous craving. (p)—Sexual misconduct—Obscene—Adultery— Kamavacara (skt): Duïc

giôùi—World of desire. See Taø Daâm. Kamavacara-citta (p): Mental factors of the Kamamithyacaradviratih (skt): Abrahamacarya- sense sphere—See Taâm Duïc Giôùi. veramani (skt)—Kamesu-micchacara (p)— Kamavasa (p): The sense of pleasures—See Duïc Abstain from all sexual excess, or refraining from Giôùi. sexual misconduct—Against lust—No adultery— Kama-vitakko (skt): The unwholesome Not to commit adultery—Not to engage in investigation of sensuality—Duïc taàm. improper sexual misconduct—Not to have Kamayati (skt): Apologize—Xin loãi. adultery—See Khoâng Taø Daâm. Kambala (skt): Phaùt y hay aùo deät baèng toùc—A Kamamsapada (p): Kalmasapada (skt)—See Ban woollen or hair mantle; a loin cloth. Tuùc Vöông. Kamboja (skt): 1) A round reddish fruit: See Cam Kamanispati (p): Satisfactory—Maõn nguyeän. Boà; 2) One of the sixteen countries in ancient Kama-ogha (skt): Flood of sensual desire—Doøng India, noted for its beautiful women—See Cam luõ luït cuûa söï ham muoán—See Duïc Löu. Boà Quoác. Kamaraga (skt & p): Kama (skt)—Desire—Kamesana (p): Quests for sense-desire—Duïc Lust—Tham duïc—See Duïc. caàu. Kamarupa (skt): Name of an ancient kingdom Kamesu-micchacara (p): Kamamithyacara formed by the western portion of Assam—See Ca (skt)—Engage in improper sexual misconduct— Ma Luõ Ba. Taø daâm—To commit adultery—See Taø Daâm. Kamasamjna (skt): Duïc Töôûng—Conception of Kameyama (jap): Thieân Hoaøng Long Sôn (Nhaät desire—Thought of desire. Baûn). Kamasapada (p): Kalmamsapada (skt)—See Ban Kami (jap): A Shintoâ spirit or deity. Shintoâ, the Tuùc Vöông. indigenous religious tradition in Japan—Moät vò Kamasava (p): Kamasavo (p)—Kamasrava thaàn trong Thaàn Ñaïo, moät toân giaùo baûn ñòa truyeàn (skt)—Attachment to the sensual world—The thoáng cuûa Nhaät Baûn. corruption of desire—Intoxicant of worldly Kamidana (jap): Thaàn Baèng (baøi vò ñeà teân Thaàn desires or sensual pleasures—See Duïc Laäu. Thieân Chieáu Ñaïi Thaàn Amaterasu-Omikami trong Kama-sobhana-citta (p): Beautiful mental Thaàn Ñaïo Nhaät Baûn). factors of the sense sphere—Taâm Sôû Ñeïp coõi Duïc Kamisuicchacaro (skt): Sexual misconduct—See giôùi. Taø Daâm. Kamasrava (p): Kamasavo (p)—Kamasava Kamini (skt): See Ca Di Ni. (skt)—See Duïc Laäu. Kamma (p): Karma (skt)—See Nghieäp. Kama-sukha (p): Duïc Laïc—Laïc thuù nguõ duïc— Kammabhava (p): Karmically accumulative Sensual pleasures—Joy of the five desires. existence—Nghieäp Caûnh—Karma-mirror— Kamasukhallika-nuyoga (p): Devotion to Nghieäp kính. indulging in sense pleasures—Lieân tuïc luyeán aùi

Kammacatukkam (p): Four types of kamma Kinh Quaùn Voâ Löôïng Thoï. (karma)—See Töù Nghieäp. Kamogha (skt): Kama-ogha (skt)—Flood of Kamma condition: See Nghieäp Duyeân. sensual desire—The stream of the passion—See Kamma-kkhandha (p): Nghieäp Uaån—Karmical Duïc Löu. group. Kampilla (skt)—See Kim Tyø La Ñaø Ca Tyø La. Kammakkhaya (p): See Kammakkhya. Kampilya (skt): Name of a solitary placed named Kammakkhya (p): Kamaksaya (skt)—Exhaustion Kampilya in west India, near Navasari. It seems of the Kammic energy—See Nghieäp Dó. that the Buddhist community migrated from Sindh, Kamma-magga (skt): Kamma-patha (p)—Karma- presumably for fear of the Muslims and founded a marga

(skt)—See Nghieäp Ñaïo. vihara at Kampilya which was already known as a Kamma-niyama (p): Karma-niyama (skt)— sacred place—Teân cuûa moät ñòa danh heûo laùnh ôû Nghieäp Luaät—Ñònh luaät veà nghieäp—Karmic mieàn taây AÁn Ñoä, gaàn Navasari. Döôøng nhö caùc order—Law of karma. coäng ñoàng Phaät giaùo töø vuøng Sindh coù leõ vì sôï Kammanta (p): Action—Samma Kammanta nhöõng ngöôøi Hoài giaùo, ñaõ di chuyeån ñeán ñaây xaây (Right Action). döïng tu vieän taïi Kampilya, nôi voán noåi tieáng laø Kammantthana (p): Subject of meditation—Ñeà moät thaùnh ñòa. muïc tham thieàn—See Möôøi Ñeà Muïc Baát Tònh. Kamsrava (skt): Kamasrava (skt)—See Duïc Laäu. Kamma-phala (p): Haäu quaû cuûa haønh ñoäng—The Kamupapattiyo (skt): Three kinds of rebirth in fruit or result of action. the realm of Sense-Desire—See Tam Duïc Sanh. Kamma-patha (p): See Nghieäp Ñaïo. Kamuso (jap): Monks of emptiness—Hö Khoâng Kammassakata samma-dhitthi (p): Right Taêng. Understanding of seeing that only karma is our Kamyakubja (skt): See Khuùc Nöõ Thaønh. real possessions or inheritance—Chaùnh kieán thaáy Kamyo-Hoo (jap): Sö Khoan Bình Phaùp Hoaøng roõ chæ coù nghieäp môùi thöïc söï laø gia taøi cuûa chuùng (cöïu hoaøng Vuõ Ña cuûa Nhaät Baûn). ta. Kan (jap): Vipasyana (skt)—Insight— Kamma-sutta (p): Sutra on action, in the Reflection—Quaùn. Samyutta Nikaya, XXXV.145—Kinh veà nghieäp, Kana (p): Monoculous (One-eyed): Ñoäc nhaõn—Töông Öng Boä, XXXV.145. Broken rice: Gaïo naùt. Kammatthana (p): Tham thieàn—Contemplation Kanabhuj (skt): Kanada (skt)—See Kieát Noâ Boäc. and Meditation—See Nghieäp Xöù. Kanada (skt): Ca na ñaït. Kammatthanacariya (p): A Zen Master—A Kanadeva (skt): Ariyadeva (skt)—See Ca Na Ñeà meditation teacher—See Thieàn Sö. Baø. Kamma-varana (p): Karmavarana (skt)—See Kana Hoâgo (jap): Dharma lectures composed in Nghieäp Chöôùng. Japanese rather than classical Chinese. Kana Kamma-varana-sutta (p): Karmavarana-sutra Hoâgo represents a genre of Japanese teachings (skt)—See Kinh Nghieäp Chöôùng. accessible to a broader audience. Traditionally, Kammavatta (p): Phase of kamma—Giai ñoaïn Buddhist monks wrote about Buddhism in cuûa nghieäp. classical Chinese, the literary language used by Kammavibhanga (p): Nghieäp Phaân Bieät— the elite educated classes for all scholary writing. Exposition of kamma. Kana refers to two Japanese phonetic syllables Kamma-vipaka: Maturing or ripening of past (hiragana and katakana) of approximately fifty causes under the Law of Karma—The fruit or chracters each, which allow the spoken language results of deeds which have ripened—See Nghieäp to be rendered in written form. Hoâgo literally Quaû. means "words on the Dharma" and refers to a Kammu (jap): Nöõ hoaøng Hoaøn Vuõ (Nhaät Baûn). lesson or sermon about the Buddhist teachings— Kammuryo-jukyo (jap): Amitayurdhyana Sutra Nhöõng baøi giaûng Phaùp ñöôïc bieân soaïn baèng tieáng (skt)—Sutra of the meditation on Amitayus—See Nhaät chöù khoâng theo tieáng Trung Hoa coå ñieån. Nhöõng baøi giaûng Phaùp kieåu "Kana Hoâgo" thính

giaû naøo cuõng coù theå theo doõi ñöôïc. Theo truyeàn Kan-feng's One Road: See Caøn Phong Nhaát Loä. thoáng, caùc vò Taêng vieát veà Phaät giaùo baèng tieáng Kan-feâng's stopping pouring rain: See Caøn Hoa, ngoân ngöõ vaên chöông ñöôïc söû

duïng bôûi Phong Ñình Chæ Ñaïi Vuõ. nhöõng giai caáp coù hoïc thöùc uyeân baùc. "Kana" chæ Kangan Giin Zenji (jap): Haøn Nham Nghóa Doaõn hai loaïi ngöõ aâm Nhaät: hiragana and katakana vôùi Thieàn Sö—Name of a Japanese Zen khoaûng 50 maãu töï moãi loaïi, cho pheùp ngoân ngöõ monk—Teân cuûa moät vò Thieàn Taêng Nhaät Baûn. noùi chuyeån qua hình thöùc ngoân ngöõ vieát. "Hoâgo" Kangen (jap): Sö Quaùn Hieàn (853-925), Phaät giaùo coù nghóa laø "chöõ treân Phaùp" vaø noù chæ nhöõng baøi Nhaät Baûn. thuyeát giaûng veà giaùo thuyeát Phaät giaùo. Kangi-zatori (jap): A Japanese term, literally Kanaka (skt): Kanika (skt)—Ca Ni Ca—See Kieát means "gradual satori"; an expression for Ni Ca. approaching profound enlightenment through a Kanakabharadvaja (s): See Ca Naëc Ca Baït Lî succession of a number of small experiences of Ñoïa Xaø. enlightenment (kensho). In the history of Zen, the Kanakamuni (skt): Koagamana (p)— notion of "gradual enlightenment" is associated Kunagonmuni (jap)—Golden Tranquility particularly with the Northern school, which stems Buddha—See Kim Tòch Phaät. from Shen-hsiu, a student of the fifth patriarch of Kanakavatsa (skt): Kanakavata (skt)—See Ca Ch'an in China—Thuaät ngöõ Nhaät Baûn coù nghóa laø Naëc Ca Phaït Sa. "tieäm ngoä"; töø ngöõ dieãn taû söï tieán daàn tôùi giaùc ngoä Kanben (jap): K'an-pien—Brief conversations saâu saéc qua moät chuoãi nhöõng kinh nghieäm giaùc between a Zen master and a disciple in which the ngoä nhoû. Trong lòch söû nhaø Thieàn, yù nieäm "tieäm master tests the disciple's understanding of the ngoä" lieân heä tôùi tröôøng phaùi Baéc toâng, khôûi ñi töø Dharma—See Khaùm Bieän. Thaàn Tuù, ñeä töû cuûa nguõ toå Hoaèng Nhaãn —See Kanbutsu (jap): Taém Phaät—See Wash a Tieäm Ngoä. Buddha’s statue. Kangobuji (jap): Chuøa Kim Cang Phong (Nhaät Kancana (skt): See Can Ñoà Na. Baûn). Kancana-mandala (skt): See Kim Luaân. Kangyu (jap): Khaùn Ngöu—Watching over a Kanchi (skt): Name of a Buddhist place in buffalo. In Zen, the term means to train oneself— Southern India, but this place was only known as a See Thaäp Muïc Ngöu Ñoà. recognized centre of Buddhism as late as the 14th Kangyur (tib): Kanjur—See Cam Thuø. century A.D.—Ñòa danh Phaät giaùo ôû vuøng Nam Kangyur Tengyur (tib): Translation of the Word AÁn Ñoä, nhöng maõi cho ñeán theá kyû thöù 14, nôi naày of Buddha—Translation of the Teaching of môùi ñöôïc bieát ñeán laø moät trung taâm Phaät giaùo. Buddha. The canon of Tibetan Buddhism, Kanchoâ (jap): consisting of more than 300 volumes—Boä ñaïi 1) Title of the monk who superintends in a taïng giaùo ñieån Taây Taïng, goàm 300 quyeån. Buddhist monastery or temple. Among the Kanha (p): Name of one of one hundred Rinzais he is elected, but must be a roshi—pratyeka-buddhas who lived a long time on Mount See Giaùm Sö and Vieän Tröôûng. Isigili—Teân cuûa moät trong soá 100 vò Phaät ñoäc giaùc 2) Abbot: Abbess—A monk or nun who is head soáng thaät laâu treân nuùi Isigili. of a monastery (convent)—Vò Taêng hay Ni Kan-Haryo (jap): Chien-Paling—Sö Giaùm Ba truï trì moät töï vieän. Laêng (Nhaät Baûn). Kancipura (skt): Kieán Chí Boä La—See Kieán Trì Kanheri (skt): Name of a Buddhist place in west Thaønh. India—Ñòa danh Phaät giaùo ôû vuøng taây AÁn Ñoä. Kancuka (p): A jacket—AÙo choaøng. K'an-hua Ch'an (chi): Kanna Zen (jap)—Koan Kandat (skt): See Hoân Maëc Ña. practice or the Zen of seeing into a koâan,

the Kandoânin (jap): A Japanese term, means "person practice of Zen using koâan as a meditation device. of the way of leisure"—See Lôïi Laïc Ñaïo Nhaân. The term pronounced "Kanna Zen" in Japanese, Kan-feâng: See Kieàn Phong Vieät Chaâu Thieàn Sö. was originally coined by the disciples of Hung- chih Cheng-chueh (1091-1157) as a derogatory

expression for the Zen style of their rival Ta-hui regulate one's breathing at the beginning of seated Tsung-kao (1089-1163). Ta-hui was a strong meditation. In the Fukan Zazengi, Doâgen Kigen advocate for the use of koâan, regarding koâan as an (1200-1253) uses this expression to explain the essential device for attaining enlightenment. initial process of regulating one's breathing. After Eventually, the term "Kanna Zen" lost its negative adjusting one's body in the correct posture, one connotations and is generally used to denote the opens the mouth slightly and quietly and fully Rinzai style of Zen practice, which replies upon exhales, expelling the air from deep in the the use of koâan. The opposite style of practice is abdomen in a single, long breath. One then closes known as mokushoâ Zen, or silent illumination the mouth and breathes in through the nose—Thôû Zen—Tu taäp coâng aùn, tu taäp Thieàn söû duïng coâng ra trong chæ moät hôi thôû, thuaät ngöõ thôû ra vaø hít aùn nhö laø moät thöù trôï huaán cuï. Thuaät ngöõ ñöôïc vaøo ñeå ñieàu hoøa hôi thôû khi baét ñaàu toïa thieàn. phaùt aâm "Kanna Zen" theo tieáng Nhaät, nguyeân Trong quyeån "Nguyeân Lyù Toïa Thieàn," Thieàn sö thuûy ñöôïc ñaët ra bôûi nhöõng ñeä töû cuûa Thieàn sö Ñaïo Nguyeân duøng töø ngöõ naøy ñeå giaûi thích tieán Hoaèng Trí Chaùnh Giaùc nhö laø moät töø ngöõ laøm trình sô khôûi trong vieäc ñieàu töùc. Sau khi ñieàu thaân giaûm giaù trò Thieàn theo kieåu cuûa ngöôøi ñoái khaùng cho ñuùng vò theá, haønh giaû hôi môû mieäng ra vaø thôû vôùi hoï laø Ñaïi Hueä Toâng Caûo. Ñaïi Hueä laø moät ra moät caùch nheï nhaøng, ñaåy heát taát caû khoâng khí ngöôøi maïnh meõ beânh vöïc cho loái söû duïng coâng aùn, töø döôùi ñan ñieàn ra ngoaøi trong moät hôi thôû daøi. xem coâng aùn nhö laø moät thöù trôï huaán cuï thieát yeáu Roài ngaäm mieäng laïi vaø thôû baèng muõi. cho vieäc ñaït ñöôïc giaùc ngoä. Cuoái cuøng thì thuaät Kankin (jap): Sutra Reading—Khaùn Kinh—Ñoïc ngöõ "Kanna Zen" bò maát ñi caùi nghóa tieâu cöïc cuûa Kinh. noù vaø thöôøng ñöôïc söû duïng ñeå ñònh nghóa kieåu tu Kankin-Do (jap): Sutra Reading Hall—Khaùn taäp Thieàn cuûa toâng Laâm Teá, tuøy thuoäc vaøo söï söû Kinh Ñöôøng—Phoøng Ñoïc Kinh. duïng coâng aùn. Caùch tu taäp ñoái nghòch laïi vôùi Khaùn Kanku (jap): Sö Khoan Khoâng (884-972), Phaät Thoaïi Thieàn ñöôïc bieát nhö laø Maëc Chieáu Thieàn— giaùo Nhaät Baûn. See Khaùn Thoaïi Thieàn and Maëc Chieáu Thieàn. Kankkutika (skt): Gaukulika (skt)—Kukkulikas, Kan-in (jap): A warden monk in a monastery— Kukkutikas, Kaikkutikas or Kaukkutikas (skt)— See Giaùm Vieän. See Keâ Daãn Boä. Kani-krodha (skt): Vajrakumara (skt)—Kim Kanlu Wang: Cam Loä Vöông Nhö Lai. Cang Nhi—See Kim Cang Ñoàng Töû. Kanmen (jap): Hoaùn Dieän—Thay ñoåi neùt maët— Kanishka (first-second century A.D.): The third To change the facial expression. king of the Kusana dynasty of Yueh-Chih—See Kanna Zen (jap): K'an-hua Ch'an (chi)—Zen of Ca Nò Saéc Ca. the contemplation of words. Koan practice or the Kanji (jap): See Quaùn

Töï. Zen of seeing into a koâan, the practice of Zen Kanjizai (jap): See Kanjizai-Bosatsu. using koâan as a meditation device—Tu taäp coâng Kanjizai-Bosatsu (jap): Avalokitesvara (skt)— aùn—See Khaùn Thoaïi Thieàn. Bodhisattva Avalokitesvara—Bodhisattva of Free Kannan Dojo (jap): See Quan Nam Ñaïo Thöôøng Reflection—Quaùn Töï Taïi Boà Taùt—See Quaùn Töï Thieàn Sö. Taïi. Kannoâ-doâkoâ (jap): Empathy between a master Kanjo (jap): Leã quaùn ñaûnh. and disciple—Caûm ÖÙng Ñaïo Giao—Mystical Kanjo (jap): Sö Khoan Nhö (chuøa Nhaân Hoøa communication of the truth to living beings. A Ninnaji, Nhaät Baûn). Japanese term, literally means "mutual exchange Kanjoki (jap): Boä San Ñònh Kyù (Nhaät Baûn). of feeling"—See Tình Caûm Hoã Töông. Kanjur (tib): Kangyur (tib)—Cam Chaâu Nhó—Kannon (jap): Avalokitesvara (skt)—Kanzeon See Cam Thuø. (jap)—Kwannon (jap)—Regarder of Sounds—See Kankhati (p): To doubt—To be uncertain—Nghi Quaùn Theá AÂm. ngôø. Kannonkyoâ (jap): Samanta-mukha-parivartonam- Kanki Issoku (jap): "To exhale in a single avalokitesvara-vikurvana-nirdesa (skt)—Chapter breath;" a term for exhaling and inhaling to

on Avalokitesvara Universal gate—Quaùn AÂm trì, sö ñaõ cho ñaäp naùt heát taát caû caùc vaät duïng chöùa Kinh, Quaùn Theá AÂm Phaåm Phoå Moân. röôïu, keå caû caùc loaïi bình, taùch vaø baøn gheá ñöôïc K'an-pien (chi): See Kanben. duøng ñeå phuïc vuï röôïu cho khaùch. Sau ñoù thì khaùch Kanpila (skt): Unchangeable desire—Kieân Duïc. ñeán chuøa chæ ñöôïc tieáp ñaõi baèng moät taùch traø maø Kanro (jap): Amrta (skt)—Nectar—Sweet dew— thoâi. Ba naêm sau sö laëng leõ töø nhieäm vaø bieán maát A spirituous liquor—See Cam Loä. vaøo nuùi ñeå aån cö, sö treo tröôùc lieàu cuûa mình moät Kansan Zen master: Thieàn sö Kansan—Name of taám baûng, treân ñoù chæ coù hai chöõ "Maõn Nguyeän." a Japanese Zen master—Kansan left home when Kanshi (jap): Poetry composed in Chinese, he was nine years old. He had a brilliant mind and especially that written by Japanese authors. In studied both Buddhist and Confucian classics. Japan, kanshi is contrasted with Waka, poetry Inspired by one of the books he read, for a time composed in Japanese—Thi thô ñöôïc bieân soaïn Kansan devoted himself to the study and practice baèng tieáng Trung Hoa, ñaëc bieät khi ñöôïc vieát bôûi of esoteric Buddhism in western Japan, Later he nhöõng taùc giaû ngöôøi Nhaät. ÔÛ Nhaät Baûn, "kanshi" went to the capital city of Edo, where he perused ñoái ngöôïc vôùi "Waka," thi thô ñöôïc bieân soaïn the massive Buddhist canon. After nearly two baèng tieáng Nhaät. decades of these studies, Kansan finally went to Kanshiketsu (jap): A Japanese term, literally see a Zen master. Well versed in Buddhist means "dry shit stick"; a Zen expression practices, Kansan mastered the Zen teachings in designating a person who is attached to the world two years of intensive work. Subsequently Kansan of appearance. "Dry shit stick" (kan-shiketsu) is was sent to take over the abbacy of a temple in the "hua-t'ou" (wato) of a famous koan (example southern Japan. When he arrived, he found that 21 of the Wu-Men-Kuan). The expression stems drinking and carousing were so common in the from a time in China in which a wooden stick was area that the temple itself was accustomed to used instead of toilet paper—Thuaät ngöõ Nhaät Baûn supplying visitors with wine, as if it

were a coù nghóa laø "caùi caây treùt phaân khoâ." Töø ngöõ thieàn lounge. On the day that Kansan formally took chæ moät ngöôøi bò raøng buoäc vaøo theá giôùi hieän over the abbacy of the temple, he destroyed every töôïng. Ñaây laø thoaïi ñaàu cuûa moät coâng aùn noåi tieáng single wine jar, ashtray, and serving table. After (thí duï thöù 21 cuûa Voâ Moân Quan). Nguoàn goác cuûa that, guests were treated with a single cup of plain töø naày coù töø thôøi maø ôû Trung Hoa ngöôøi ta duøng tea. Three years later, Kansan retired. He moät que goã thay cho giaáy veä sinh. disappeared into the mountains, putting a sign Kanshoâ (jap): A small hanging bell used in Zen over the door of his hut that simply said, monasteries to announce the opportunity for "Content."—Thieàn sö Kansan xuaát gia töø naêm leân private instruction with the master (dokusan). The chín tuoåi, Kansan raát saùng daï vaø ham hoïc, oâng bell is sounded by striking it with a wooden chuyeân caàn nghieân cöùu caû Phaät phaùp laãn Nho hoïc. mallet. The kanshoâ sits outside the master's Luùc ñaàu Kansan daønh troïn thì giôø nghieân cöùu vaø quarters, and an assistant sounds the bell at the thöïc haønh Maät giaùo ôû mieàn Taây nöôùc Nhaät. Sau beginning of the instruction period. Students ñoù oâng chuyeån ñeán kinh ñoâ Edo, nôi oâng ñaõ seeking instruction gather to await their turn. One nghieân cöùu Ñaïi Taïng Kinh. Sau gaàn hai thaäp nieân by one, after the master signals for the next tu hoïc, cuoái cuøng Kansan gaëp ñöôïc moät thieàn sö. person to enter, students ring the bell twice to Voán ñaõ laøu thoâng Phaät phaùp, Kansan nhanh choùng announce their entrance—Chuoâng treo nhoû ñöôïc naém baét lyù thieàn sau hai naêm quyeát lieät coâng phu söû duïng trong caùc Thieàn vieän ñeå thoâng baùo cô hoäi tu taäp. Veà sau oâng ñöôïc boå nhieäm veà laøm truï trì ôû cho cuoäc Ñoäc Tham vôùi Thieàn sö. Tieáng chuoâng moät ngoâi töï vieän trong mieàn Nam nöôùc Nhaät. Khi vang leân khi ñöôïc ñaùnh vaøo bôûi moät caùi duøi. Loaïi ñeán nôi, sö môùi bieát raèng töï vieän aáy naèm trong chuoâng naøy ñöôïc ñaët beân ngoaøi khu cuûa Phöông vuøng maø teä naïn röôïu cheø say söa ñaõ trôû thaønh thoùi Tröôïng, moät vò phuï taù gioùng chuoâng ñeå cho bieát quen ñeán ñoä khaùch haønh höông khi ñeá n chuøa cuõng luùc baét ñaàu thôøi Ñoäc Tham. Caùc Thieàn sinh tuï taäp ñöôïc tieáp ñaõi baèng röôïu, nhö laø hoï ñeán moät töûu vaø ñôïi ñeán phieân mình. Töøng ngöôøi moät, sau khi vò quaùn vaäy. Ngaøy ñaàu tieân chính thöùc nhaän chöùc truï

thaày ra hieäu cho ngöôøi keá tieáp ñi vaøo thì caùc ñeä töû Dayu—See Cao An Ñaïi Ngu Thieàn Sö. seõ gioùng hai tieáng chuoâng ñeå thoâng baùo söï ñi vaøo Kaofeng: Kao Feng Yuan Miao Zen Master— cuûa hoï. See Cao Phong Nguyeân Dieäu. Kansu (jap): Kan-in (jap)—Giaùm Töï—Vò Taêng Kao-Feng Ho-shang Ch'an-yao: See Zen Giaùm Saùt—Vieän Chuû—Supervisor Officer at a Essentials. Zen monastery, one of the six senior monks Kao Feng Yuan Miao Zen Master: See Cao known as the Eastern rank at a Zen monastery Phong Nguyeân Dieäu. who assist the abbot in managing the Kapijala (skt): Partridge—Ca Taàn Xaø La—Chim administrative aspects of the community—Moät tró. trong saùu vò Taêng nhoùm Ñoâng Ban phuï taù Sö truï Kapila (skt): See Ca Tyø La (3). trì quaûn lyù taøi saûn cuûa töï vieän—See Chief Kapila-sastra: See Phaùt Luaän. Supervisor Monk and Stewards. Kapilavaddho (1906-1971): British

Buddhist who Kansui-Rai Tensa-Rai (jap): Bring the tub of worked as a photographer during World War II water and making tea—See Quaùn Thuûy Lai, and began studying meditation with Zen master U Ñieåm Traø Lai. Thittila after the war. He traveled to Thailand in Kanthaka (skt): Kieán Ñaø Ca—Ngöïa Caøn traéc— 1954, where he received the bhikkhu ordination, See Kieàn Traéc. and after returning to London founded the English Kanthaka-asvaraja (skt): Kanthaka-asvaraja Sangha Trust. In 1957 he gave back his vows, (skt)—See Kim Ñeà. changed his name to Richard Randall, and Kanthapanini (skt): See Caøn Tra Baø Ni. married. In 1967 he again received ordination and Kanto (jap): Vuøng Quan Ñoâng (Nhaät Baûn). became the director of Wat Dhammapadipa. He Kantoku (jap): Being able to control—Quaûn ñaéc. gave back his vows again in 1971 and married— Kanyakubja (skt): Kamyakubja (skt)—See Khuùc Phaät töû ngöôøi Anh, moät nhieáp aûnh gia trong thôøi Nöõ Thaønh. ñeä nhò theá chieán vaø baét ñaàu hoïc thieàn vôùi Thieàn Kanyakubja stupa: See Khuùc Nöõ Thaùp. sö U Thittila sau chieán tranh. Naêm 1954 oâng du Kanya-ratna (skt): Precious maidens—See Baûo haønh sang Thaùi Lan, taïi ñaây oâng thoï giôùi Tyø Kheo, Nöõ. vaø sau khi trôû veà Luaân Ñoân oâng saùng laäp Quyõ Kanzan (jap): Han-Shan (chi)—See Haøn Sôn. Taêng Giaø Anh quoác. Naêm 1957 oâng xaû giôùi, ñoåi Kanzan-Egen (jap): Musoâ Daishi (jap)—See teân laø Richard Randall, vaø laäp gia ñình. Naêm 1967 Quan Sôn Hueä Huyeàn Thieàn Sö. oâng laïi laàn nöõa thoï gioùi vaø trôû thaønh giaùm ñoác Tu Kanzanshi (jap): Han-Shan Shih—See Haøn Sôn Vieän Wat Dhammapadipa. Naêm 1971 oâng laïi xaû Thi Taäp. giôùi vaø laäp gia ñình. Kanzeon (jap): Kuan-Yin—Avalokitesvara Kapilavastu (skt): Kapilavatthu (p)—Kieáp Tyø La Bodhisattva, who observes the sounds of the Phaït Thoát Ñoå—See Ca Tyø La Veä. world—See Quaùn Theá AÂm Boà Taùt. Kapilavatthu (p): Kapilavastu (skt)—See Ca Tyø Kanzeon-Bosatsu (jap): Avalokitesvara (skt)— La Veä. The Bodhisattva Avalokitesvara—Kuan-Yin or Kapimala (skt): Ca Tyø Ma La—See Tyø La Avalokitesvara Bodhisattva—See Quaùn Theá AÂm Tröôûng Laõo. Boà Taùt. Kapina (skt): See Kapilavastu. Kanzeon-Bosatsu Fumon-bon (jap): The Kapinjala (skt): Ca Ca Baø Ca Taàn Ñoà La—Ca taàn Universal Gateway of the Bodhisattva Perceiver xa la—Moät loaïi chim tró—A patridge or pheasant. of the World's Sounds, the twenty-fifth chapter of Kapinjalaraja (skt): See Ca Laêng Taàn Giaø the Lotus Sutra. More popularly known in Vöông. Japanese as the "Kannonkyoâ"—Phaåm Phoå Moân Kapisa (skt): Name of an ancient kingdom, south Quaùn AÂm, chöông thöù 25 trong kinh Dieäu Phaùp of Hindukush—See Ca Taát Thí. Lieân Hoa—See Quaùn Theá AÂm Boà Taùt. Kapittha (skt): Kieáp Tæ Tha—See Kieáp Tyø Tha. Kao-an Ta-yu: Koan Daigu (jap)—Gaoan

Kapleau, Philip (1912 -): American Zen master represent islands and mountains, and moss who founded the Zen Center in Rochester, New suggests forests. Dry landscape gardens are a York in 1966, and who is the author of the common feature in Japanese Zen monasteries. influential book “The Three Pillars of Zen.”— The most famous examples include the gardens at Thieàn sö ngöôøi Myõ saùng laäp ra Trung Taâm Thieàn Ryoâan-ji, Daisen-in, and Saihoâ-ji in Kyoto—Sôn taïi Rochester, New York vaøo

naêm 1906, oâng laø Thuûy Khoâ Caïn, moät loaïi phong caûnh ñöôïc kieán taùc giaû cuûa cuoán saùch raát coù aûnh höôûng veà Thieàn truùc baèng ñaù, caùt vaø rong reâu, tieâu bieåu cho hình “Ba Truï Thieàn.” thöùc ngheä thuaät truyeàn thoáng cuûa Nhaät Baûn coù lieân Kapotaka (skt): Ca Boá Ñöùc Ca—Chim boà caâu— heä maät thieát vôùi Phaät giaùo Thieàn toâng. Trong haàu A dove—Pigeon. heát caùc tröôøng hôïp, caùt vaø ñaù cuoäi caøo laïi thaønh Kapotaka-samgharama (skt): Caùp Vieân—See haøng ñöôïc duøng ñeå tieâu bieåu cho doøng nöôùc ñang Ca Boá Ñöùc Ca Giaø Lam. chaûy, nhöõng taûng ñaù lôùn tieâu bieåu cho nhöõng ñaûo Kapotana (skt): Kebudhana (skt)—See Kieáp Boá vaø nuùi, rong reâu cho röøng raäm. Phong caûnh khoâ Ñaûm. caïn laø nhöõng neùt ñaëc tröng thoâng thöôøng trong caùc Kappa (p): Kalpa (skt)—Aeon—Life—Kieáp. töï vieän taïi Nhaät Baûn. Nhöõng thí duï noåi tieáng nhaát Kappa-mavana-puccha (p): Sutra on Kalpa bao goàm nhöõng khu vöôøn taïi caùc chuøa Ryoâan-ji, Questions, Samyutta Nikaya V.10—Kieáp Kinh, Daisen-in, vaø Saihoâ-ji ôû Kyoto—For more Töông Öng Boä V.10. information, please see Rock Garden. Kapphina (skt): See Kieáp Taân Na. Kargyupta (skt): Baïch Giaùo Laït Ma—See Laït Karaka (skt): Ca La Ca—One who does, or Ma Giaùo. causes—An agent—Taùc Nhaân. Karika (skt): See Ca Lyù Ca. Karakhojo (skt): See Cao Xöông. Karin (jap): Alatacakra (skt)—A fire-wheel—See Karana-hetu (skt): 1) Active cause: See Naêng Hoûa Luaân. Taùc Nhaân; 2) The supreme condition: Ñieàu kieän Karketana (skt): Yeát Keá Ñoâ—Name of a toái cao—See Taêng Thöôïng Duyeân. precious stone—Teân cuûa moät loaïi baûo ngoïc. Karanda (skt): Karandaka (skt)—See Ca Lan Ñaø. Karle (skt): Name of a Buddhist place in west Karandaka Bamboo Grove: Venuvana- India—Ñòa danh Phaät giaùo ôû vuøng taây AÁn Ñoä. karandaka-nivapa (skt)—Thöôùc Vieân—Vöôøn Truùc Karma (skt): Kamma (p)—Goâ (jap)—Action— Ca Lan Ñaø. Deed—See Nghieäp. Karanda-vyuha (skt): Avalokitesvara-guna- Karma accumulated from previous life: Tieàn karanda-vyuha (skt)—See Ñaïi Thöøa Trang Theá Nghieäp—Nghieäp töø kieáp tröôùc. Nghieâm Baûo Vöông. Karma arising without activity: Baát ñoäng haønh. Karanda-vyuha-sutra (skt): See Ñaïi Thöøa Trang Karma-basis: Y Nghieäp—Caên baûn cuûa nghieäp. Nghieâm Baûo Vöông. Karmabija (skt): Karma-seed—See Nghieäp Karaniya-metta-sutta (p): Sutra on loving- Chuûng. kindness—Sutra on goodwill—Kinh Loøng Töø. Karma of blessedness: Happy karma—Phöôùc Kararuci (skt): Kalaruci (skt)—Chaân Hyû—See nghieäp. Cöông Löông Laâu Chí. Karma body: Thaân taïm thôøi—Temporary body. Karavinka (skt): Ca Laêng Taàn Giaø—Ca laân ñeà— Karma-bond: Karma-fetter—See Nghieäp Phöôïc. Bird with miraculous song—Loaïi chim vôùi tieáng Karma bound: Bound by one's own evil karma hoùt kyø dieäu. —See Nghieäp Keát. Kare Sansui (jap): Dry mountains and water; Karma-cause: Kamma condition—See Nghieäp dry landscape garden constructed of stone, sand, Duyeân. and moss, which represent a traditional form of Karma caused by body: Nghieäp do thaân maø ra— Japanese art closely associated with Zen See Thaân Nghieäp. Buddhism. In most cases, raked sand or pebbles Karma caused by doubt: Nghieäp Hoaëc—Nghieäp are used to represent flowing water, larger stones gaây ra bôûi loøng nghi hoaëc.

Karma caused by the mouth or speech: Vaca- Karma Kagyupa: Karma Kagyu—See Haéc Maïo kamman (p)—Vaca-karman (skt)—An act Giaùo. performed by speech—See Khaåu Nghieäp. Karma of killing: Nghieäp gieát. Karma completes in one thought: See Nhaát Karmaksaya (skt): Consumation of the previous Nieäm Nghieäp Thaønh. actions and the results thereof—Taän nghieäp. Karma that conditions the future birth: Janaka Karma law: Luaät nhôn quaû—Law of causality. (p)—Regenerative karma—Nghieäp Taùi Sanh— Karma that leads to the general rewards: See See Nghieäp Taùi Taïo. Daãn Nghieäp. Karma consciousness: Karma-vijnana (skt)— Karma that leads to the individual reward: See Karma-majati-laksana (skt)—Goshiki (jap)—See Maõn Nghieäp. Nghieäp Thöùc. Karma Lekshe Tsomo (1944 -): American born Karma-cords: See Nghieäp Thaèng. nun ordained in the Tibetan tradition, who lived Karmadana (skt): Person in charge of the for a number of years in Tibetan communities in pagoda—See Duy Na. India. She is one of the founders of Sakyadhita Karma-deed: See Nghieäp Haønh. and has been a leading advocate and activist Karma-defilement: Nghieäp Caáu (söï ueá nhieãm regarding women's issues in Buddhism. She has cuûa nghieäp). been at the forefront of efforts to establish the full Karmadharaya (skt): See Trì Nghieäp Thích. Bhiksuni ordination in tradition in which it does Karma of different maturation: Ijuku-Go not exist—Tyø Kheo Ni ngöôøi Myõ ñöôïc thoï giôùi (jap)—See Dò Thuïc Nghieäp. vôùi truyeàn thoáng Taây Taïng, ngöôøi ñaõ soáng nhieàu Karma-dirt: The defilement of evil karma—See naêm trong coäng ñoàng Phaät giaùo Taây Taïng ôû AÁn Nghieäp Traàn. Ñoä. Baø laø moät trong nhöõng vò ñaõ thaønh laäp phong Karma and distress: See Nghieäp Naõo. traøo "Nhöõng Thích Nöõ Cuûa Ñöùc Phaät" vaø laø nhaø Karmas that eliminate the path of seeing: hoaït ñoäng daãn ñaàu trong nhöõng vaán ñeà phuï nöõ Darsana-heya-karma (skt)—See Kieán Sôû Ñoaïn trong Phaät giaùo. Baø ñaõ Nghieäp. coù nhöõng noã löïc haøng ñaàu trong vieäc thaønh laäp Karma-fetters: Karma-bonds—See Nghieäp Heä. giôùi ñaøn Ni trong caùc truyeàn thoáng khoâng coù giaùo Karma which follows desire: AÙi nghieäp. ñoaøn Ni. Karma formation: Samskara (skt)—Haønh— Karma of Mahayana Nirvana: Phi laäu phi voâ laäu Action—Activity—Conception—Disposition— nghieäp. Volitional actions—Impulse—Moral conduct. Karma-majati-laksana (skt): Karma-vijnana Karma from a previous life: Tieân Nghieäp— (skt)—See Nghieäp Thöùc. Nghieäp töø kieáp tröôùc—Prior karma. Karma-mandala (skt): See Kieát Ma Maïn Ñaø La. Karma of heaven: The natural inevitable law of Karma-maras: Karma-maras (skt)—The karma cause and effect—See Nghieäp Thieân. which hinders and harms goodness—See Nghieäp Karma-hetu (skt): See Nghieäp Nhaân. Ma. Karma of Hinayana nirvana: Voâ laäu nghieäp. Karma-marga (skt): Kamma-patha (p)—Kamma- Karma of an imperturbable nature: Hieän Baát magga (skt)—See Nghieäp Ñaïo. Ñoäng nghieäp. Karma of the mental or the mind: Taâm thoï. Karma infection: Nghieäp nhieãm. Karma-mirror: Nghieäp Caûnh—See Nghieäp Karma and its effects are an endless chain: Kính. Nghieäp Quaû Voâ Giaùn. Karma of the mouth: Vaca-karman (skt)—The Karma-Kagyu: Oral Transmission Lineage of the work of the mouth—See Khaåu Nghieäp. Karmapas—See Khaåu Truyeàn Phaùi. Karma-mudra (skt): Nghieäp AÁn—A

Sanskrit Karma Kagyu: Karma Kagyupa—See Haéc Maïo term for “action seal.”—Töø Baéc Phaïn duøng ñeå chæ Giaùo. “Nghieäp AÁn.”

Karman (skt): Karma (skt)—Action—Form of delusions: The bond of karma—See Keát Nghieäp. behavior—Action—Work—See Taùc Nghieäp. Karma results from killing: Deed of killing— Karma for next life retribution: Upapadya- See Saùt Nghieäp. vedaniya-karma (skt)—See Sanh Baùo Nghieäp. Karma-reward: Karmavipaka (skt)—See Nghieäp Karma-nirmana (skt): Nghieäp Hoùa—Karma Baùo. transformation. Karma ripens: Nghieäp thuaàn thuïc—See Nghieäp Karma of nirodha: See Dieät Nghieäp. Troå. Karma-niyama (skt): Kamma-niyama (p)— Karma ripening in a later births: Nghieäp sinh Karma-niyama (skt)—Ñònh luaät veà nghieäp— quaû ôû nhöõng kieáp sau. Karmic order—Law of karma—Nghieäp Luaät. Karma ripening in the life time: Nghieäp sinh Karma-nutrition: See Nghieäp Thöïc. quaû ôû hieän tieàn. Karma operating in the body: Kaya-sankhara Karma ripening in the next birth: Nghieäp sinh (skt)—See Thaân Nghieäp. quaû lieàn ngay kieáp keá tieáp. Karma of ordinary rebirth: See Höõu Laäu Karma-robber: Evil karma harms as does a Nghieäp. robber—See Nghieäp Taëc. Karmapa: Phaät Haïnh Giaû—Man of Buddha-Karma-sataka (skt): Baùch Nghieäp—One hundred activity—See Kieát Maõ Ba. karmas. Karma-pakshi (1206-1283 C.E.): See Phaät Haïnh Karma-sataka-sutra (skt): Baùch Nghieäp Kinh— Giaû Ñeä Nhò. Sutra on One hundred karmas. Karma-Paramita Bodhisattva (skt): Yeát Ma Ba Karma-seed: Karmabija (skt)—See Nghieäp La Maät Boà Taùt—See Nghieäp Ba La Maät Boà Taùt. Chuûng. Karmapa-Rantchung-Dorje (tib): See Kieát Karma-shadow: See Nghieäp AÛnh. Maõ Ba Töï Sinh Kim Cang. Karmasiddhiprakarana sastra (skt): See Luaän Karma phala (skt): Fruit or result of karma—See Ñaïi Thöøa Thaønh Nghieäp. Nghieäp Quaû. Karma-skandha (skt): Kamma-kkhandha (p)— Karma of previous life: Purvakarma (skt)— Karmical group—Nghieäp Uaån. Pubbakamma (p)—Tuùc Nghieäp—See Nghieäp Karma of speech: Vakkarman (p)—Vaci- Tieàn Kieáp. sankhara (p)—See Ngöõ Nghieäp. Karma-process becoming: Reality of karma or Karmasthana (skt): See Nghieäp Xöù. karma-process becoming—See Nghieäp Höõu. Karma of suffering: Khoå nghieäp. Karma produced actions: See Taùc Nghieäp. Karma Theory: Thuyeát Nghieäp Baùo. Karma produced by former intention: See Coá Karma transformation: Karma-nirmana (skt)— Tö Nghieäp. Nghieäp Hoùa. Karma for rebirth retribution: Upapadya-Karmavacara-citta (p): Sense-Sphere vedaniya-karma (skt)—See Sanh Baùo Nghieäp. Consciousness—See Taâm Duïc Giôùi. Karma of religion: The karma that leads to Karmavajra (skt): Nghieäp Kim Cang. Buddhahood—Loaïi nghieäp daãn ñeán Phaät quaû— Karmavarana (skt): See Nghieäp Chöôùng. See Ñaïo Nghieäp. Karma-vasana (skt): Karma-bija (skt)—Nghieäp Karma seed: See Nghieäp Chuûng Töû. Chuûng Töû—Activity-seed—Karma-seed—Haït Karmasiddhiprakarana (skt): Ñaïi Thöøa Haønh gioáng cuûa nghieäp—See Nghieäp Chuûng. Nghieäp Luaän. Karma-vayu (skt): Karma wind—See Nghieäp Karma of pleasure and pain of the physical Phong. body: Thaân thoï. Karma-vijnana (skt): Karma-majati-laksana Karmaprabhava (skt): Nakarmaprabhva (skt)— (skt)—See Nghieäp Thöùc. Birth not derived from

karma—See Baát Tuøng Karma-vipaka (skt): Nghieäp Coá YÙ—Intentional Nghieäp Sinh. karma, in contrast with unintentional karma Karma results from the bondage to passions or (karma-phala)—Nghieäp gaây taïo bôûi söï coá yù, ñoái

laïi vôùi nghieäp voâ tình—See Nghieäp Baùo. Karmic impression: Vasana (p & skt)—See Taäp Karmavipaka-jnana (skt): Kammavipaka-nana Khí. (skt)—Thorough knowledge of the karmas and Karmic impressions of affliction: See Phieàn retributions in three lives—See Tri Tam Theá Naõo Taäp Khí. Nghieäp Baùo Trí Löïc. Karmic impressions of deluded attachment: Karma which follows desire: See AÙi Nghieäp. See Voïng Chaáp Taäp Khí. Karma wind: See Nghieäp Phong. Karmic impressions that function without Karmaic retribution: See Nghieäp Baùo Thaân. specific limitations: See Thoâng Taäp Khí. Karmic: Pertaining to karma, related to bodily Karmic impressions of ignorance: Voâ Minh Taäp and mental acts. According to Buddhism, evil acts Khí—Löïc cuûa söï voâ minh. will bring about painful retributions—Thuoäc veà Karmic impressions of terms and words: Danh nghieäp, lieân heä tôùi nhöõng haønh ñoäng cuûa thaân vaø Ngoân Taäp Khí—Löïc cuûa ngoân töø. taâm. Theo Phaät giaùo, nhöõng haønh ñoäng xaáu aùc seõ Karmic mental function: See Taâm Taùc. ñem laïi quaû baùo khoå ñau. Karmic momentum: Taäp Khí Löïc—Löïc ñaåy cuûa Karmic account book: See Nghieäp Boä. thoùi quen. Karmic action: Characteristics of karma—Mark Karmic obstructions: See Nghieäp Chöôùng. of karma—See Nghieäp Töôùng. Karmic obstructions are difficult to eradicate: Karmic activity: Söï hoaït ñoäng cuûa nghieäp. Toäi chöôùng khoù tieâu töø. Karmic activity of mind: Taâm taùc yù—See Taâm Karmic order: Kamma-niyama (p)—Nghieäp Taùc. Luaät—Ñònh luaät veà nghieäp—Law of karma. Karmic bondage: The state of being bound by Karmic power: See Nghieäp Löïc. one's own acts—Söï troùi buoäc cuûa nghieäp. Karmic power of the great vows: Söùc maïnh cuûa Karmic cause: A cause which produces an effect caùc ñaïi nguyeän. in a future life—See Quaû Kieáp Nhaân Karmic process: Kammabhava (p)—See Nghieäp Duyeân. Höõu. Karmic consciousness: Karma-vijnana (skt)— Karmic results: The natural reward or Activity-consciousness—See Nghieäp Thöùc. retribution for a deed, brought about by the law of Karmic consequence is inconceivable: Nghieäp karma—Keát quaû cuûa nghieäp. quaû baùo baát khaû tö nghì. Karmic retribution: Retribution for evil acts in Karmic defilement: Defilements by evil acts— the past—Quaû baùo—See Nghieäp Baùo. Nghieäp Nhieãm. Karmic suffering: See Nghieäp Khoå. Karmic distress: See Nghieäp Naõo. Karmic transgression: Wrong doing will surely Karmic energy: Psycho-physical energy created bring about their retribution—Haønh ñoäng sai traùi by one's karma—See Nghieäp Löïc. chaéc chaén seõ ñem ñeán quaû baùo. Karmic existence: Nghieäp höõu. Karmic virtue: Shukuzen (jap)—See Tuùc Thieän. Karmic evil: See AÙc Haønh Nghieäp. Karmic wisdom of the conventional world: Theá Karmic force: See Nghieäp Löïc. Gian Nghieäp Trí. Karmic formation: Aggregate of volition—Haønh Karmical accumulation: Tuï Nghieäp—Söï tích tuï Uaån. cuûa nghieäp. Karmic group: Karmaskandha (skt)—Nghieäp Karmical group: Kamma-kkhandha (p)—Nghieäp uaån. Uaån. Karmic hindrances: Karmavarana (skt)— Karmikah (skt): See Thí Thieát Luaän Boä. Hinderers

caused by the deeds done—Hindering Karmindriya (p & skt): Taùc Nghieäp Caên—Sense- the attainment of success—Hindrance of karma— organs which produce karma—Caùc giaùc quan sanh Hindrance of past karma—Hindrances to spiritual nghieäp. progress brought about by evil karma—See Karnasuvarna (skt): Kieát La Naõ Toâ Phaït Laït Nghieäp Chöôùng. Na—See Yeát La Naõ Toâ Phaït Laëc Na.

Karnatak (skt): Name of a Buddhist place in west Karunika (skt): Karuna-Bhavana (skt)— India. According to Prof. Bapat in the Twenty- Mahakaruna (skt)—Great compassion—Most Five Hundred Years of Buddhism, Buddhism pitiful—See Ñaïi Bi. began to exercise its influence in Karnatak from Karunika-hridaya-dharani (skt): Thieân thuû thieân the time of Asoka, whose edicts at Siddhapur and nhaõn ñaïi bi taâm ñaø la ni. in the neighborhood are found in the province. His Karunikaraja (skt): Mighty in Loving- missionaries carried the message all over the Kindness—See Naêng Nhaân (4). land, as a result of which many Buddhist Karunikaraja-Prajnaparamita-Sutra (skt): See monasteries were built there—Ñòa danh Phaät giaùo Kinh Nhôn Vöông Baùt Nhaõ Ba La Maät. ôû vuøng taây AÁn. Theo Giaùo Sö Bapat trong Hai Kasa (skt): See Caø Sa. Ngaøn Naêm Traêm Naêm Phaät Giaùo, Phaät giaùo baét Kasagiyama (jap): Nuùi Laïp Trí (Nhaät Baûn). ñaàu coù aûnh höôûng taïi Karnatak töø thôøi vua A Duïc. Kasan-Muin (jap): Hua-Shan-Wu-Yin—See Hoøa Caùc saéc chæ cuûa vò vua naày taïi Siddhapur vaø caùc Sôn Nguõ AÂm. vuøng laân caän ñaõ ñöôïc tìm thaáy trong tænh naày. Caùc Kasapura (skt): See Ca Xa Boá Laø. ñoaøn truyeàn giaùo cuûa oâng ta phaùi ñi khaép caû nöôùc, Kasaya (skt): Kesa (jap)—Phaùp Phuïc—Dharma keát quaû laø nhieàu tu vieän Phaät giaùo ñaõ ñöôïc xaây garment—Monk robe—Ca La Sa Dò—See Caø Sa. döïng taïi ñaây. Kashaku (jap): A Japanese term, literally means Karo (jap): Hoûa Loâ—See Fire altar of the "hanging up the priest's staff"; entry of a monk esoterics. into a Zen monastery, after completing the Karotapani (skt): Khí Thuû Thieân—Name of a wandering on foot (angya) for the purpose of deity—Teân cuûa moät vò trôøi. training under a master—Thuaät ngöõ Nhaät Baûn coù Karpura (skt): Kieáp Boá La—Camphor, described nghóa laø "Treo aùo vaø gaäy"; söï ñi vaøo tu vieän cuûa as dragon-brain scent—Höông long naõo. moät vò Taêng sau khi hoaøn taát cuoäc haønh cöôùc ñeå Karsa (skt): Karsana (skt)—See Ca Lôïi Sa. nhaän söï daïy doã cuûa moät vò thaày. Karsapana (skt): See Ca Lôïi Sa Ba Naõ. Kashaya (skt): Kesa (jap)—Phaùp Phuïc—Dharma Kartchou (skt): A place said to be in Karakoram garment—Monk robe—Ca La Sa Dò—See Caø Sa. mountains—See Kieät Xoa. Kashaya Banner Thus Come One: See Ca Sa Kartri (skt): Taùc Nhaân—Nhaân toá taïo ra söï taùc Traøng Nhö Lai. ñoäng—Agent. Kashgar (skt): Name of an ancient Buddhistic Kartrkarana (skt): See Cuï Thanh. kingdom in Central Asia—See Phaùp Sa. Karttika (skt): See Ca Laät Ñeå Ca. Kashin (jap): Hanging a portrait of a deaceased Karumandana (skt): Karmadana (skt)—Person in abbot or other prominent Buddhist monk or nun in charge of the pagoda—See Duy Na. the lecture hall during the funeral services. In Karuna (skt & p): Love—Compassion— addition to the portrait, banners are hung around Compassionate—See Bi Taâm. the coffin and the personal possessions of the Karuna-apramana-cittani (skt)—Boundless deceased, such as the master's whisk,

meditation pity—See Bi Voâ Löôïng Taâm. mat, and razor, and so on, are laid out within the Karuna-Bhavana (skt): Mahakaruna (skt)— hall. Kashin is one of the nine ritual acts Great compassion—Most pitiful—See Ñaïi Bi. (kubutsuji) performed when a prominent monk or Karunamrditamati (p): Mindfulness on pity—Bi nun dies. The term is also pronounced "Keshin"— nieäm. Treo aûnh chaân dung cuûa vò truï trì ñaõ thò tòch hay Karunamreditah (skt): Bi Trieàn Nhuaän Boà Taùt— moät Taêng hay Ni noåi troäi khaùc trong Giaûng ñöôøng Name of a Bodhisattva. trong nghi leã ma chay. Beân caïnh aûnh chaân dung, Karuna-pundarika (skt): Sutra on Pity Lotus ngöôøi ta coøn treo côø phöôùn quan quan taøi, vaø flower—Bi Hoa Kinh. nhöõng vaät duïng caù nhaân nhö caây phaát traàn, chieáu Karuna-pundarika-sutra (skt): Karuna- toïa thieàn, dao caïo, vaân vaân, cuõng ñöôïc ñaët trong pundarika (skt)—Bi Hoa Kinh. saûnh ñöôøng. "Kashin" laø moät trong chín nghi thöùc

ñöôïc cöû haønh trong tang leã cuûa moät vò Taêng hay Kastha (skt): Kashtha (skt)—Timber—Wood—A Ni noåi troäi. piece of wood—Goã—Moät mieáng goã. Kashmir (skt): See Ca Thaáp Ba. Kasyapa (skt): Kassapa (p)—Maha Kasyapa (Ñaïi Kashoâ (jap): Kassapa (p)—Japanese Ca Dieáp)—See Ca Dieáp. transliteration for Kashyapa, the common Kasyapa Buddha: Ca Dieáp Phaät—See Ca Dieáp abbreviation for Makakashoâ, or Mahakasyapa— Nhö Lai. Ñaïi Ca Dieáp—See Kasyapa. Kasyapa's Flagpole: Example 22 of the Wu- Kashyapa Buddha (skt): Ca Dieáp Phaät—The Men-Kuan—Caây coät côø cuûa Ca Dieáp, thí duï thöù sixth of the seven former Buddhas—Vò Phaät thöù 22 cuûa Voâ Moân Quan—See Ca Dieáp Saùt Can. saùu trong baûy vò coå Phaät—See Thaát Phaät. Kasyapa-Matanga (skt): See Ca Dieáp Ma Ñaèng. Kasi (skt): See Ca Thi. Kasyapa school: Tröôøng phaùi Ca Dieáp (Ca Dieáp Kasibharadvaja Sutta: Kinh Noâng Gia Phaû Lôïi Boä)—See Ca Dieáp Di Boä. Ñoïa—Bharadvaja Sutra. Kasyapa-parivarta (skt): Sutra on the Buddhist Kasina (p): See Bieán Xöù (2). Council presided by Kasyapa—See Ñaïi Ca Dieáp Kasmira (skt): Kashmir or Kasmir (skt)—Keá Hoäi Kinh. Taân—See Ca Thaáp Ba. Kasyapa-parivarta-sutra (skt): See Ñaïi Ca Dieáp Kassaka-sutta (p): Sutra on the farmer, in the Hoäi Kinh. Samyutta Nikaya IV.19—Kinh ngöôøi noâng daân, Kasyapiya (skt): Mahakasyapiya (skt)—The Töông Öng Boä IV.19. Kasyapiya school—See Ca Dieáp Di Boä. Kassan-Zen’e (jap): See Giaùp Sôn Thieän Hoäi Kasyapiyah (skt): AÅm Quang Boä—See Ca Dieáp Thieàn Sö. Di Boä. Kassan Zenne (jap): Chia-shan Shan-hui— Kata (p): A mat—Chieác chieáu (ñeäm). Jiashan Shanhui—See Giaùp Sôn Thieän Hoäi Thieàn Kata (jap): The Japanese term literally means "to Sö. hang up one's bag and staff" and indicates taking Kassapa (p): Maha Kasyapa (Ñaïi Ca Dieáp)—See up residence at a Zen monastery for practice and Kasyapa. instruction. When a monk or nun first requests Kassapa-Matanga (p): Kasyapa-Matanga (skt)— formal admittance to a Zen monastery and Nhieáp Ma Ñaèng—See Ca Dieáp Ma Ñaèng. receives permission to enter, a process that may Kassapa-samyutta (p): Kasspa-samyutta (p)— take several days, the newcomer is assigned an Töông Öng Ca Dieáp—According to the Samyutta appropriate place in the residence hall. Each Nikaya, XVI, this is the title of a Buddha—Theo assigned space includes a hook, upon which the Töông Öng Boâ Kinh, XVI, ñaây laø danh hieäu cuûa

new arrival hangs up both bag and staff. The term moät vò Phaät. is also pronounced "Katoâ"—Thuaät ngöõ Nhaät Baûn Kasshiki (jap): A postulant; the Japanese term for coù nghóa ñen laø "gaùc tuùi vaø gaäy leân moùc" vaø ôû laïi an individual who lives and trains in a monastery töï vieän ñeå nhaän söï chæ giaùo vaø tu taäp. Khi moät vò without taking any monastic vows. In Chinese, Taêng hay Ni yeâu caàu ñöôïc chaáp nhaän chính thöùc kasshiki could live in the monastery indefinitely, ñöôïc pheùp vaøo töï vieän, tieán trình phaûi maát naêm without ever taking vows. In Japan, most kasshiki baûy ngaøy, ngöôøi môùi ñeán ñöôïc chæ ñònh moät choã came to the temple with the intention of thích hôïp trong Taêng ñöôøng. Moãi ngöôøi ñöôïc chæ eventually seeking ordination and staying there ñònh moät khoaûng khoâng gian bao goàm moät caùi for practice—ÖÙng vieân Taêng; "kasshiki" laø thuaät moùc, treân ñoù ngöôøi môùi ñeán maùng vaøo caû tuùi vaø ngöõ Nhaät Baûn duøng ñeå chæ moät caù nhaân soáng vaø tu gaäy. taäp trong töï vieän maø khoâng thoï giôù i. ÔÛ Trung Hoa, Katagiri Roshi, Dainin (1928 -): Name of a moät öùng vieân Taêng coù theå löu laïi töï vieän voâ thôøi Japanese Zen master of the Eihei-di lineage of haïn, maø khoâng caàn phaûi thoï giôùi. ÔÛ Nhaät Baûn, haàu Soto, who in 1963 moved to the U.S.A. to teach at heát caùc öùng vieân Taêng ñeán töï vieän vôùi chuû yù tìm Zenshu-ji Soto Zen Mission in Los Angeles. He caàu ñöôïc pheùp thoï giôùi vaø löu laïi ñeå tu taäp. later helped to establish the San Francisco Zen Center and Tassajara Mountain Center in

California. He has been one of the most word or exclamation. First used by Baso Doitsu, influential Zen masters in the West and has and later made famous by Rinzai Gigen (Lin-chi- trained a number of students who later became I-hsuan). A typical example of it occurred at the teachers themselves—Teân cuûa vò Thieàn sö Nhaät illumination of Rinzai himself, when it was used Baûn thuoäc doøng truyeàn thöøa Eihei-di cuûa toâng Taøo by the Master Obaku—Tieáng heùt, moät chöõ voâ Ñoäng, ngöôøi ñaõ di chuyeån sang Myõ vaøo naêm 1963 nghóa hay moät lôøi ta thaùn. Ñaàu tieân ñöôïc Thieàn Sö ñeå daïy Thieàn Taøo Ñoäng taïi Trung Taâm Soto Zen Maõ Toå Ñaïo Nhaát söû duïng, vaø sau naøy ñöôïc Thieàn Mission ôû Los Angeles. Veà sau naøy oâng giuùp Sö Laâm Teá Nghóa Huyeàn laøm cho noù noåi tieáng. thaønh laäp Trung Taâm Thieàn San Francisco vaø Moät thí duï ñieån hình veà tieáng heùt xaûy ra vaøo thôøi Trung Taâm Thieàn treân Nuùi Tassajara cuõng taïi ñieåm giaùc ngoä cuûa chính Laâm Teá khi tieáng heùt california. OÂng laø moät thieàn sö coù aûnh höôûng nhaát ñöôïc söû duïng bôûi Thieàn Sö Hoaøng Baù Hy Vaän — ôû Taây Phöông vaø ñaõ giaùo huaán moät soá thieàn sinh See Tieáng Heùt. maø sau naøy cuõng trôû thaønh nhöõng thaày daïy thieàn. Katsyna (skt): See Katyayana. Katai Futoâ Roku (jap): Japanese title for the Katthaka (p): Bamboo tree—Caây tre. Chia-t'ai Comprehensive Record of the Lamp or Kattoâ (jap): Moji-Zen (jap)—Thicket of creeping Chia-t'ai p'u-teng lu—Gia Thaùi Phoå Ñaêng Luïc— vines or complications—See Caùt Ñaèng. See Nguõ Ñaêng Hoäi Nguyeân. Kattoâshuâ (jap): See Shuâmon Kattoâshuâ. Katakamala (skt): Baûn Man Sanh—Book on Kattoâ Zen (jap): See Moji-Zen. Buddhist legends—Truyeän coå Phaät giaùo. Katuka (skt): Chilly—Cay. Kataku (jap): Heze (chi)—Haø Traïch—Name of Katuviya-sutta (p): Sutra on putridity, in the Zen master

He-Ze-Shen-Hui—Teân cuûa thieàn sö Anguttara Nikaya III.129—Kinh Ñoài Truïy, Taêng Haø Traïch—See Thaàn Hoäi Haø Traïch Thieàn Sö. Nhaát A Haøm III.129. Kataku-Jin'e (jap): Zen master He-Ze-Shen- Katyana (skt): Ca chieân dieân—See Ca Chieân Hui—See Thaàn Hoäi Haø Traïch Thieàn Sö. Dieân Töû. Kataku-Jinne (jap): Ho-tseâ Sheân-hui—Heze- Katyayana (skt): Maha-Katyayana or Shenhui—See Thaàn Hoäi Haø Traïch Thieàn Sö. Mahakatyayaniputra (skt)—Ma ha Ca Chieân Kataku school (jap): See Haø Traïch Toâng. Dieân—See Thaäp Ñaïi Ñeä Töû. Kataku-shuâ (jap): Hezezong (chi)—See Haø Katyayaniputra (skt): See Ca Chieân Dieân Töû. Traïch Toâng. Kaucika (skt): Kausika (skt)—See Kieâu Thi Ca. Katanana (p): Tri kieán veà söï thaønh töïu cuûa Töù ñeá. Kaudinya (skt): Kondanna (p)—Kieàu Traàn Nhö— Katasi (p): A cemetery—Nghóa ñòa. Name a prince of Magadha, uncle and one of the Katatta (skt): See Reserve karma. first five disciples of Sakyamuni—See A Nhaõ Katatta-kamma (p): Katatta (skt)—Reserve Kieàu Traàn Nhö and Naêm Ñeä Töû Ñaàu Tieân Cuûa karma—See Nghieäp Tích Tuï. Ñöùc Phaät. Kathasantsagara (skt): See Coá Söï Thoáng Hoái. Kaudritya (skt): Regret or repent—Hoái hay aên Kathavatthu (p): Bieän Giaûi—See Boä Ngöõ Toâng. naên vieäc laøm aùc trong quaù khöù. Kathavatthuppakarana-tthakatha (skt): See Kaukkutika: Gokulikas, Kukkulikas, Kukkutikas Luaän Sö Chuù. (skt)—See Keâ Daãn Boä. Kathavatthu-sutta (p): Kinh Ca Tyø La Veä—See Kaukrtya (skt): Repentance—OÁ taùc—See AÙc Boä Ngöõ Toâng. Taùc. Kathina (skt & p): Ca Hy Na—Ca Ñeà—Yeát Hy Kaula (skt): Raft—A ferryboat—See Beø. Na—The garment of merits or robe of merits— Kaurava (p): See Höõu Thaéng Bieân Chaâu. See Coâng Ñöùc Y. Kaurtya (skt): Saùm hoái (oá taùc)—Remorse— Katmandu: The present capital of Nepal—Thuû Repentence—One of the Upaklesa, or secondary ñoâ cuûa xöù Nepal. hindrances—See Saùm Hoái. Katoâ (jap): See Kata. Kausala (skt): Kosala (skt)—Coøn goïi laø Caâu Sa Katsu (jap): Ho (jap)—A shout, a meaningless La, Caâu Taùt La, hay Cö Taùt La—See Kieàu Taùt

La. mental body. Kausalya (skt): Thieän xaûo—Skillful—Clever— Kaya-moneyyam (p): Qualities of the sage as to Experienced. the body—Thaân tònh maëc. Kausambi (skt): Kosambi (skt)—Vatsapattana Kaya-napassana (skt): Söï quaùn saùt nôi thaân—(p)—Name of a city in ancient India—See Caâu Mindfulness of body—See Thaân Nieäm Xöù. Ñaøm Di. Kaya-nupassana (skt): Contemplation of the Kausidya (skt): Indolence—Sloth—The practice body—See Quaùn Thaân. of usury—Indolence—One of the Upaklesa, or Kayapagunnata (p): Proficiency of mental secondary hindrances—Giaûi ñaõi. body—Taâm Sôû Tinh Luyeän. Kausika (skt): Family name of Indra—Kieàu Thi Kayapassadhi (p): Calm of all mental factors Ca, hoï cuûa vua trôøi Ñeá Thích. (mental states)—Tranquility of mental body— Kausthila (skt): Caâu Saét Sæ La—Maha Caâu hy Taâm Sôû Vaéng Laëng. la—See Caâu Hy La. Kayappasada-rupa (skt): See Thaân Phaàn. Kautiliya-artha-sastra (skt): Vedic treatise on Kayasakkhin (p): Kayasakkhi-sutta—See Thaân real benefits—Khaûo Ñeà Laïp Thaät Lôïi Luaän. Chöùng. Kavya (skt): Royal poems and songs—Thi ca Kayasakkhi-sutta (p): Sutra on bodily witness, in cung ñình. the Anguttara Nikaya, IX.43—Kinh Traûi Nghieäm Kaya (skt): Deha or Tanu (skt)—Giaø Da— Thaân (Kinh Thaân Chöùng), Taêng Nhaát A

Haøm, Body—See Thaân. IX.43. Kaya-bhavana (p): Development of the Kayasaksin (skt): Kayasakkhin (p)—Bodily emotions—Thaân tu. witness—Kayasakkhi-sutta—See Thaân Chöùng. Kaya-dhatu (skt): Thaân Phaàn—Element of body- Kayasamata (skt): See Thaân Bình Ñaúng. senses. Kayasamati (skt): Equal state of body—Same in Kaya-duccaritam (p): Wrong conduct in body— body—See Thaân Bình Ñaúng. Thaân aùc haïnh. Kaya-sankhara (p): Physical actions—Thaân Kayagatasati (skt & p): Quaùn Thaân— Nghieäp—See Thaân Haønh. Mindfulness of the body—See Nieäm Thaân. Kaya-smrtyupasthana (skt): Meditation and full Kayagatasmrti (skt): Kayagatasati (p)—realization on the impurity of the body—See Thaân Mindfulness with regard to the body—Nieäm thaân Nieäm Xöù. (thaân haønh nieäm)—See Thaân Haønh Nieäm Tu Taäp. Kaya-socceyam (p): Purity of body—Thaân thanh Kayagatasmrti-sutra (skt): Sutra on Mindfulness tònh. of the body—Nieäm Thaân Kinh. Kaya-sparshtavya (skt): The place of the body Kayaguhya (skt): Thaân maät—All things being this and touches—Thaân Xuùc Xöù. mystic body. Kaya-sucarita (skt): See Thaân Dieäu Haïnh. Kaya-kamma (p): Kaya-karman (skt)—Bodily Kaya-succaritam (p): Right conduct in body— action—Karma caused by body—See Thaân Thaân thieän haïnh. Nghieäp. Kaya-Vac-Citta: Kaya-karmas-Vac-karmas- Kayakammannata (p): Wieldiness of mental Citta-karmas—See Thaân Khaåu YÙ. body—Taâm Sôû Thích ÖÙng. Kaya-vijnana (skt): Kaya-vinnana (p)—Body Kaya-karma (skt): Kaya-kamman (p)—Bodily consciousness—Tactile consciousness—See Thaân action—Karma caused by body—See Thaân Thöùc. Nghieäp. Kaya-vinnana (p): Kaya-vijnana (skt)—Body Kaya-karmas-Vac-karmas-Citta-karmas (skt): consciousness—Tactile consciousness—See Thaân Nghieäp nôi thaân-khaåu-yù—See Thaân Khaåu YÙ. Thöùc. Kaya-karmas-Vac-karmas-Moras-karmas (skt): Kaya-vinnatti (skt): Bodily intimation—body See Thaân Khaåu YÙ. gestures or facial expression—Dieãn taû baèng thaân. Kayalahuta (p): Taâm Sôû Khinh An—Lightness of Kaya-viveka (p): A body that dwells in seclusion

or in retirement—See Thaân AÅn Cö. taát caû nhöõng theá heä Toå Thieàn toâng vaø Thieàn sö töø Kaya-yatana (skt): See Thaân Xöù. thôøi ñöùc Phaät hoaëc thôøi Toå Boà Ñeà Ñaït Ma qua Kayendriya (skt): Body—See Thaân Caên. doøng truyeàn thöøa moân phaùi ñaëc bieät cuûa thaày Kayika (skt): Laøm vieäc baèng thaân theå— Thieàn ñeán vôùi moät ñeä töû môùi vöøa ñöôïc thaâu nhaän. Performed with the body. Theo truyeàn thoáng, nhöõng taøi lieäu naøy ñaõ ñöôïc Kayujjukata (p): Rectitude of mental body—Taâm truyeàn laïi cho nhöõng ñeä töû ngay vaøo luùc hoï thoï Sôû Chaùnh Tröïc. giôùi hay luùc hoï chính thöùc ñöôïc choïn laøm Phaùp töû Kazan-Muin (jap): Ho-shan Wu-yin—See Hoøa noái phaùp. Trong thôøi trung coå ôû Nhaät Baûn, ñieàu Sôn Nguõ AÂm. naøy trôû thaønh loái thöïc haønh thoâng thöôøng ñoái vôùi Ke-Butsu (jap): Nirmana-buddha or Nairmanika- toâng Taøo Ñoäng laø phaân caáp "huyeát maïch" ñeán vôùi buddha (skt)—Transformed Buddhas, that is, haønh giaû taïi gia naøo tham gia vaøo leã thoï giôùi —See transformation of Sakyamuni Buddha—See Hoùa Huyeát Maïch Luaän. Phaät. K'e-Hsin's expulsion of the monastery: See Kechchimyakuron (jap): Ketsumyaku Ron Khaéc Taân Xuaát Vieän. (jap)—Hsueh-mo

Lun—Treatise on Blood Keen faculties and dull faculties: Lôïi caên vaø ñoän Lineage—Treatise on the Lineage of Faith—See caên. Huyeát Maïch Luaän. Keen intellect: Lôïi trí. K'e-chen's pointing at the chest: Khaû Chaân chæ Keen roots: Able roots—Caên taùnh saùng leï—Lôïi ngöïc—See Khaû Chaân Ñieåm Hung. caên. Ke Ch'in Fo Kuo Zen Master (1063-1135): See Keen vision of right dharmas: Eye attained Khaéc Caàn Phaät Quaû Thieàn Sö. through the cultivation of Buddha-truth—Insight Kechmyaku (jap): Hsueh-mo—Blood Lineage— into truth—Ñaïo nhaõn. Blood vessel, a Buddhist term for lineage charts, Keen vision of the truth: Insight into the truth especially those within the Zen school, which (the eye attained through the cultivation of illustrate the succession of the teachings through Buddha-truth)—Ñaïo nhaõn (caùi nhìn ñaït ñöôïc qua generations of masters and disciples. Dharma tu taäp chaân lyù Phaät giaùo). transmission is likened to a blood lineage linking Keep (v): Naém giöõ. the present generation with all previous Keep abreast of: Baét kòp—Keep informed. generations of masters going back to the Buddha. Keep animals for slaughter: Nuoâi thuù vôùi muïc The charts typically delineate all generations of ñích saùt sinh (chaên nuoâi gia suùc ñeå baùn thòt). Zen patriarchs and masters from the Buddha or Keep away from someone: Stay away from Bodhidharma throught the particular sectarian someone—Traùnh xa ai. lineage of Zen master down to a newly Keep away from something: Stay away from recognized disciple. Those documents were something—Traùnh xa ñieàu gì. traditionally presented to disciples either at the Keep the discipline: Nhieáp luaät nghi giôùi. time of ordination or when they were officially Keep the faith, be dilligent in your study, and designated as Dharma heirs. During the medieval always do the right thing even at the cost of period in Japan (1185-1600), this became a your life: See Ñoác Tín-Hieáu Hoïc-Thuû Töû Thieän common practice in the Soâtoâ school to distribute Ñaïo. "kechimyaku" to lay practitioners who Keep gold: To commit an offence involves participated in precept ceremonies—Huyeát Maïch, Release and Expression of Regret—Giöõ vaøng laø moät thuaät ngöõ Phaät giaùo veà bieåu ñoà cuûa doøng phaïm giôùi xaû ñoïa (buoâng boû vaø phaùt loà saùm hoái). truyeàn thöøa, ñaëc bieät laø vôùi Thieàn toâng, giaûi thích Keep a large amount of cloth: To commit an söï noái tieáp giaùo phaùp qua nhieàu theá heä thaày vaø troø. offence involves Release and Expression of Truyeàn phaùp cuõng gioáng nhö huyeát maïch noái keát Regret—Caát giöõ nhieàu vaûi voùc laø phaïm giôùi xaû theá heä hieän taïi vôùi taát caû nhöõng theá heä thieàn sö ñoïa (buoâng boû vaø phaùt loà saùm hoái). trong quaù khöù truy nguyeân tôùi taän thôøi ñöùc Phaät Keep the mean between the extremes: Chaáp Thích Ca Maâu Ni. Nhöõng bieåu ñoà ñieån hình veõ laïi

trung. nguyeân veïn. Keep in mind: To memorize—Never forget—Heä Keep something steadfastly: Tinh taán giöõ gìn. nieäm. Keep still: Im laëng—To keep silent—To keep Keep moral disciplines: Sila-rakkhati (p)—Giöõ calm. giôùi—To observe moral precepts. Keep supplies of grain and silk or of anything: Keep more than three formal robes: To commit Döï tröõ baát cöù thöù gì—See Taùm Ñieàu Baát Tònh Cho an offence involves Release and Expression of Keû Xuaát Gia. Regret—Caát giöõ hôn ba boä y laø phaïm giôùi xaû ñoïa Keep all the teaching of Pure Land perfectly: (buoâng boû vaø

phaùt loà saùm hoái). Vieân tu Tònh Ñoä. Keep one's body erect: Hold one's body Keep up with: Baét kòp—To catch up with. upright—Giöõ cho thaân mình thaúng. Keep the vegetarian diet: Keep the fast—Trì Keep one's composure: Giöõ bình tónh. trai (trì toá). Keep one's eyes half-open (partially): Maét heù Keep one's words: Giöõ lôøi höùa—Noble man must môû. keep his words—Quaân töû baát thöïc ngoân hay quaân Keep in one's possession too many books: To töû nhaát ngoân (ngöôøi quaân töû khoâng nuoát lôøi). commit an offence involves Release and Keeper of the Buddha-law: Protector of the Expression of Regret—Caát giöõ quaù nhieàu saùch vôû Buddha-law—Ngöôøi hoä trì Phaät phaùp. khoâng sôï cho ngöôøi khaùc möôïn, cuõng khoâng chòu Keeper of the discipline: Observer of the kyù thaùc vaøo thö vieän cuûa töï vieän ñeå duøng chung laø precepts—Trì luaät. phaïm giôùi xaû ñoïa (buoâng boû vaø phaùt loà saùm hoái). Keeper of the law of oxen: See Trì Ngöu Giôùi. Keep the precepts: Sila (skt)—Silam-rakkhati Keeper of the pagoda: Viharapala (skt)—See Baø (p)—Cultivating ethical conduct—Take (observe) La. the precepts—Giöõ giôùi. Keeping animals for slaughter: Chaên nuoâi gia Keep the precepts strictly: See Giôùi Haïnh Tinh suùc ñeå baùn thòt—See Taùm Ñieàu Baát Tònh Cho Keû Nghieâm. Xuaát Gia. Keep one's promise: Giöõ lôøi höùa. Keeping bad company: Giao du aùc höõu. Keep (take) one's promise to do something: Keeping the precepts perfectly: Sila-visuddhi (p Giöõ haïnh nguyeän laøm gì. & skt)—Giôùi thanh tònh—Purity of life. Keep secret: Giöõ bí maät. Keeping the pure precepts of Buddhas, Keep one's sense-organs under control: Hoä ultimately fulfilling them: Giöõ giôùi thanh tònh. phoøng caùc caên. Keeping servants: Nuoâi naáng noâ tì—See Taùm Keep servants or slaves: Nuoâi ngöôøi laøm hay noâ Ñieàu Baát Tònh Cho Keû Xuaát Gia. leä (nuoâi naáng noâ tì)—See Taùm Ñieàu Baát Tònh Cho Kegon (jap): Hua-Yen (chi)—Japanese lineage of Keû Xuaát Gia. the Chinese Hua-Yen school—See Hoa Nghieâm Keep silent: Vacamyama (skt)—Tónh maëc—Hold Toâng Nhaät Baûn. one's peace—Restraining speech or voice—Giöõ Kegon-kyoâ (jap): Hua-Yen Sutra—The Flower im laëng—Nín. Garland Sutra—See Kinh Hoa Nghieâm. Keep silent about one's faults: Khoâng noùi loãi Kegon school: The Flower Garland School— mình (giöõ im laëng veà nhöõng ñieàu sai quaáy cuûa Hua-Yen sect in Japan—See Hoa Nghieâm Toâng mình). Nhaät Baûn. Keep silver or money: This is one of the eight Kegon sect: Hua-Yen (chi)—See Hoa Nghieâm things that monks and nuns are not allowed to Toâng Nhaät Baûn. possess—Giöõ baïc hay tieàn baïc—See Taùm Ñieàu Kegon-shu: Hua-Yen school—Hua-Yen Sect— Baát Tònh Cho Keû Xuaát Gia. See Hoa Nghieâm Toâng. Keep someone under strict control: Kieåm soaùt Keihoâ Shumitsu (jap): Kuei-feâng Tsung-mi— ai chaët cheõ. Guifeng Zongmi—See Khueâ Phong Toâng Maät Keep something intact: Giöõ cho ñieàu gì ñoù ñöôïc Thieàn Sö.

Keiki (jap): Ananda (skt)—Name of the Buddha's thuaät ngöõ naøy, thöôøng ñöôïc phaùt aâm laø "Kyoâsaku." half brother and the second patriarch in India—A "Keisaku" thöôøng ñöôïc laøm baèng goã, vôùi tay caàm Nan (Khaùnh Hyû), teân cuûa ngöôøi em khaùc meï vôùi coù hình troøn ôû moät ñaàu ñeå naém tay vaøo, coøn ñaàu Ñöùc Phaät, cuõng laø vò toå thöù nhì taïi AÁn Ñoä. kia ñeå goõ vaøo thaân. Chieàu

daøi cuûa caây gaäy caûnh Keirai (jap): Venerative bow—Kính leã. tænh thay ñoåi töø hai ñeán naêm boä Anh. Gaäy naëng Keisaku (jap): The warning staff or admonition hôn ñöôïc söû duïng vaøo muøa laïnh hôn khi ngöôøi ta staff used during periods of seated meditation maëc quaàn aùo daày, trong khi gaäy nheï ñöôïc duøng (zazen) to ward off drowsiness, to discipline a trong thôøi tieát aám aùp. Söû duïng caây gaäy khoâng coá yù mind that is wandering, or to encourage the efforts phaït daï, maëc daàu coù ñoâi luùc caùch duøng noù coù veû of a meditator striving for enlightenment. Keisaku thoâ loã vaø ñau ñôùn. Kyø thaät, gaäy caûnh tænh ñöôïc is the Japanese reading of the Madarin term, xem nhö laø söï trôï giuùp chuû yeáu cho nhöõng ai tu pronounced "ching-ts'e," which is preferred by the taäp thieàn toïa, ñaëc bieät laø khi noù naèm trong tay cuûa Rinzai school. In the Soâtoâ school, the same term, moät vò Thieàn sö gioûi. Gaäy caûnh tænh chaúng nhöõng is more often pronounced Kyoâsaku. Keisaku trôï giuùp haønh giaû tænh thöùc vaø taäp trung, maø noù coøn typically are made from wood, with a rounded giuùp laøm giaûm söï caêng thaúng vaø khoù chòu nôi cô handle at one end for gripping and a flat portion at baép trong nhöõng thôøi thieàn keùo daøi. Ngöôøi ta coù the other end which strike the body. They come in theå yeâu caàu ñöôïc ñaùnh khi hoï buoàn nguû baèng caùch various length, from two to five feet. Heavier ñöa tay leân theo kieåu Hôïp Chöôûng, caùch toân kính weight keisaku are used in colder weather when theo kieåu Phaät giaùo. Trong nhöõng luùc khaùc, vò thaày heavier clothing provides extra padding, while coù theå nhaän ra daáu hieäu buoàn nguû neân ñaùnh. lighter keisaku are used in warm weather. The Thöôøng thöôøng, vò thaày goõ nheï treân vai ñeå caûnh use of the stick is not intended as a form of baùo tröôùc laø thaày saép ñaùnh cho ngöôøi naøy moät gaäy. punishment, although sometimes its use may Haønh giaû ngaõ ngöôøi veà phía tröôùc vaø chieác gaäy rôi appear quite harsh or painful. Indeed, it is ngay treân vai vaø cô baép treân löng. Sau ñoù, haønh regarded as a crucial aid for those who sit in giaû caûm taï thaày ñaõ ñaùnh cho mình moät gaäy, vaø vò meditation, especially in the hands of a skillful thaày traû lôøi baèng caùch cuùi ñaàu xuoáng—See Thieàn master. Not only does the keisaku assist Baûn (3). meditators to stay awake and focused, it relieves Keisan (jap): Chih-Shan—Vuøng Kheâ Sôn— some of the musclular tension and discomfort that Keizan Jokin Zenji—See Oaùnh Sôn Thieäu Caàn may build up during longer sessions. Individuals Thieàn Sö. may request a blow from the keisaku when they Keisa-Rai (jap): Kình Traø Lai—Holding up tea feel sleepy or distracted by lifting their hands in and coming—Mang traø ñeán cho Thaày. the gasshoâ, the Buddhist gesture of reverence. In Keisen Soâryuâ (1425-1500): Name of a Japanese other instances, the master may recognize the Rinzai monk in the fifteen century (suirng the signs of sleepiness and offer the blow. Generally, Shikaga period (1392-1568)). He was a seventh the master gives a warning tap on the shoulder to generation descendant of Kanzan Egen's (1277- prepare the individual to receive the blow. The 1369) Myoâshin-ji line. He became the Dharma meditator leans forward and the keisaku fall heir of Sekkoâ Soâshin (1408-1486) and was one of across the shoulder and back muscles. Afterward, his four principal disciples. He served as abbot at the

meditator thanks the master by bowing, and Myoâshin-ji, Ryoâan-ji, and other major Rinzai the master responds with a bow—Caây gaäy caûnh monasteries—Teân cuûa moät vò Taêng thuoäc toân g tænh ñöôïc söû duïng trong caùc thôøi toïa thieàn nhaèm Laâm Teá vaøo theá kyû thöù XV. Sö laø phaùp töû theá heä phoøng giöõ khoâng cho bò hoân traàm, kyû luaät taâm thöù baûy cuûa Thieàn sö Quan Sôn Hueä Huyeàn, doøng khoâng cho noù lang thang, hay khuyeán khích nhöõng Thieàn Dieäu Taâm Töï. Sö trôû thaønh phaùp töû noái noã löïc cuûa haønh giaû ñang coá gaéng ñaït ñöôïc giaùc Phaùp cuûa Thieàn sö Sekkoâ Soâshin, vaø moät trong ngoä. "Keisaku" laø thuaät ngöõ Nhaät Baûn ñoïc theo töø boán ñeä töû chính cuûa vò naøy. Sö laøm truï trì Dieäu phoå thoâng Trung Hoa "Caûnh Giaùc," maø toâng Laâm Taâm Töï, Ryoâan-ji, vaø nhöõng töï vieän lôùn cuûa toâng Teá thích söû duïng. Trong toâng Taøo Ñoäng, cuõng Laâm Teá.

Keishu (jap): Striking the head—To make Sôn Thanh Quy, teân cuûa moät taùc phaåm ñöôïc ngaøi obeisance by prostration—Kheå thuû (daäp ñaàu leã Oaùnh Sôn vieát veà quy luaät (thanh quy) cuûa Taêng laïy)—See Keâ Thuû. chuùng trong caùc thieàn vieän Taøo Ñoäng toâng—See Keishu-Hai (jap): Keâ Thuû Baùi—Bowing the Oaùnh Sôn Thieäu Caàn Thieàn Sö. head—See Hoøa Nam. Keka (jap): Effect—See Quaû. Keisoku (jap): Kukkutapada (skt)—“Cock-Foot” Kekai-Sekai-Ki (jap): Flowers opening are the Mountain—See Keâ Tuùc Sôn. occurrence of the world—See Hoa Khai Theá Giôùi Keisu (jap): Name of a large, bronze percussion Khôûi. instrument used during sutra chanting and other Kekka-fusa (jap): See Kieát Giaø. rituals in the Buddha hall (Butsuden). In the Zen Kekka-fuza (jap): Kieát Giaø Phu Toïa—Ngoài kieát sect, the keisu is made from cast bronze and is giaø—Sitting in lotus posture—To assume the full shaped very much like a begging bowl. It rests on lotus position—See Kieát Giaø. a pillow, supported by a wooden stand. The keisu Kekkai (jap): 1) Bounded area, a depository of is sounded by striking the rim with a padden stick. rules of morality, bound by the commandments: It is used throughout ritual ceremonies to Sima-bandha (skt)—See Kieát Giôùi; 2) Restricted punctuate the chanting. In Japanese, it is also area or bounded area, the Japanese term for called a kin. Smaller versions are called shoâkei— monastery grounds that were restricted to Teân cuûa moät loaïi chuoâng lôùn, moät loaïi khí cuï laøm practitioners only. In Japan, the term applied baèng ñoàng, ñöôïc söû duïng trong khi tuïng kinh vaø especially to Buddhist monastery complexes such caùc nghi leã trong Phaät ñieän. Trong Thieàn toâng, as those on Mount Hiei and Mount Koâya, where chuoâng ñoàng ñöôïc ñuùc theo hình caùi baùt khaát thöïc. women are not allowed to enter. These were also Chuoâng ñöôïc ñaët treân moät caùi goái, naèm treân moät known as nyonin kekkai, areas restricted from beä goã. Khi ñaùnh vaøo meùp chuoâng vôùi moät caùi duøi women: Khu vöïc giôùi haïn, thuaät ngöõ Nhaät Baûn chæ boïc vaûi thì chuoâng seõ phaùt thaønh tieáng. Chuoâng nhöõng khu trong töï vieän chæ daønh cho nhöõng ngöôøi ñöôïc söû duïng trong caùc nghi leã ñeå nhaán maïnh cuoái tu taäp maø thoâi. ÔÛ Nhaät Baûn, thuaät ngöõ naøy ñaëc moät ñoaïn luùc tuïng kinh. Trong tieáng Nhaät, noù cuõng bieät aùp duïng cho nhöõng khu trong töï vieän nhö ñöôïc goïi laø "kin." Nhöõng loaïi chuoâng

nhoû hôn thì nhöõng khu treân nuùi Tyû Xan vaø nuùi Cao Daõ, nôi maø ñöôïc goïi laø "shoâkei." ñaøn baø khoâng ñöôïc pheùp ñi vaøo. Keitoku-Dentoâ-Roku (jap): Ching-Te-Ch'uan- Kekkaiji (jap): See Restricted Area. Teng-Lu—Record Concerning the Passing On the Kelikila (skt): See Keá Lôïi Caùt La. Lamp—See Caûnh Ñöùc Truyeàn Ñaêng Luïc. Kempon-Hokkeshu (jap): Hieån Boån Phaùp Hoa Keitoku-ji (jap): Caûnh Ñöùc Töï—See Ching-te Toâng (Nhaät Baûn). ssu. Ken-Butsu (jap): Thaáy baùo thaân vaø öùng thaân cuûa Keizan Joâkin (1268-1325): See Oaùnh Sôn Thieäu Phaät—Beholding Buddha—To see Buddha—To Caàn Thieàn Sö. realize the state of Buddha—See Kieán Phaät. Keizan Jokin Shingi (jap): See Keizan Shingi. Kenchoâ-ji (jap): See Kieán Tröôøng Töï. Keizan Jokin Zenji (1268-1325): See Oaùnh Sôn Kenchoâji-ha (jap): See Kieán Tröôøng Töï Phaùi. Thieäu Caàn Thieàn Sö. Kenchuâ Seikoku Zokutoâ Roku (jap): Japanese Keizan Shingi (jap): Name of a book written by title for the Chien-chung Ching-kuo Keizan Jokin on regulations for monks in Zen Supplementary Record of the Lamp—Chien- monasteries of the Soto School. A Soâtoâ monastic chung Ching-kuo Hsu-teng Lu—Tònh Quaû Hö code of two sections composed by Keizan Joâkin Ñaêng Luïc—See Tònh Quaû Hoä Quoác Tuøy Thaønh (1268-1325), the Second Patriarch of the Zen sect Thieàn Sö. in Japan. Keizan wrote the code in 1325 to govern Kenchuâ-shi (jap): Go-i (jap)—Sho-shu-hen life at Yoâkoâ-ji, a monastery he founded in Noto. (jap)—Five degrees of Tung-Shan-Liang-Chieh— The text is also known as the Keizan Oshoâ Shingi See Ñoäng Sôn Nguõ Vò. or the Toâkoku Shingi. It was first published in Ken-Chuâ-To (jap): Both the relative and the 1680 by the Soâtoâ scholar monk Manzan—Oaùnh absolute having arrived at the middle. The state

and condition of absolute naturalness—Traïng thaùi boä "Sinh Thö" vaø "Ngöôøi Phaät Töû Tu Thieàn vaø ñieàu kieän cuûa söï hoaøn toaøn töï nhieân—See Chuaån Bò caùi Cheát Nhö Theá Naøo." Kieâm Trung Ñaùo. Kennin (jap): Trieàu ñaïi Kieán Nhaân (Nhaät Baûn). Kendoâ (jap): The art of fencing— Kennin-ji (jap): Kieán Nhaân Töï (Nhaät Baûn) ôû Swordsmanship—The way of sword—Kieám ñaïo Kyoto—Name of a temple in Kyoto, Japan—See (kieám thuaät)—The art of fencing—See Kieám Kieán Nhaân Töï. Ñaïo. Kenninji-ha (jap): See Kieán Nhaân Töï Phaùi. Kengo (jap): Bhadra-kalpa (skt)—The good Kenshin-Kensho (jap): Seeing (beholding) the kalpa—The virtuous kalpa—The age in which we Mind, beholding the Nature—Kieán Taâm Kieán are living now—See Hieàn Kieáp. Taùnh—See Seeing the Mind, seeing the Nature. Kengongokyosho (jap): Hoa Nghieâm Nguõ Giaùo Kensho (jap): Kieâm Töông—Blue thread, of the Chöông. sort used in ancient times to bind Chinese texts. In Kengongokyoshoshijiki (jap): Hoa Nghieâm Nguõ Zen, the words are a concrete symbol of Giaùo Chöông Chæ Söï Kyù, 6 quyeån (Phaät giaùo Nhaät thoughts—Moät loaïi chæ maøu xanh, duøng ñeå ñoùng Baûn). saùch beân Trung Hoa thôøi coå ñaïi. Trong Thieàn, Kengonkyo (jap): Avatamsaka (skt)—Flower thuaät ngöõ laø moät bieåu töôïng cuï theå cuûa tö töôûng. Ornament Sutra—Flower Adornment Sutra—See Kenshoâ (jap): Kieán Taùnh—Seeing one's nature, Kinh Hoa Nghieâm. that is, realizing one's own original Buddha Kengonkyotangenki (jap): Hoa Nghieâm Kinh Nature. Kenshoâ is

a Japanese term commonly Thaåm Huyeàn Kyù (Nhaät Baûn). used for an enlightenment experience. In most Kengonshu (jap): Hua Yen School—Hua Yen cases, it is used synonymously with satori. In the tsung—Kegon sect—Kegon school—See Hoa Rinzai school, it most often refers more Nghieâm Toâng. specifically to one's initial enlightenment Keng-Sheng Assembly: An assembly for experience attained through koâan practice—See offerings on the night of Keâng-Sheân—See Canh Giaùc Ngoä. Thaân Hoäi. Kenshoâ-Godo (jap): A Japanese term for Kengyo-Tenshi (jap): Firmly Going Sons of “looking into your own nature directly and finding Heavens—Kieân Haønh Thieân Töû. it to be the same as the ultimate nature of the Ken-Issai-Gi (jap): Kieán Nhaát Thieát Nghóa— universe”—See Kieán Taùnh. Vision of all meanings. Kenshoâ-Joâ-Butsu (jap): Seeing one's nature and Kenjuken (jap): Drsti-paramarsa (skt)— attaining Buddhahood—See Kieán Taùnh Thaønh Conservative standpoint—See Kieán Thuû Kieán. Phaät. Kennett Roshi, Jiyu (1924 -): British born Soto Kentan (jap): The term literally means "looking Zen master who studied at Soji-di in Japan under at the 'tan'"; a round made by Zen masters through Chisan Koho Zenji. In 1970 she became the abbot the meditation hall along the rows of zazen of Shasta Abbey, and she has also taught at the practitioners early in the morning during the first University of California at Berkeley, as well as set sitting periods of the day. By making this numerous Zen centers. She is the founder of the round the master gets an impression of the state of Order of Buddhist Contemplatives and author of a mind of the practitioners, each of whom greets number of books, including “The Book of Life,” him with a gasshoâ—Thuaät ngöõ coù nghóa laø "nhìn and “How a Zen Buddhist Prepares for Death.”— leân ñaøn"; caùc vò Thieàn sö thöôøng ñi moät voøng Thieàn sö ngöôøi Anh thuoäc toâng phaùi Taøo Ñoäng, quanh caùc haøng Thieàn sinh vaøo buoåi saùng sôùm theo hoïc taïi töï vieän Soji-di (Nhaät Baûn) vôùi thaày tröôùc thôøi toïa thieàn ñeå coù caûm töôûng veà traïng thaùi Chisan Koho. Naêm 1970 baø trôû thaønh truï trì cuûa tu taâm cuûa hoï, moãi thieàn sinh ñeàu phaûi chaáp tay vaùi vieän Shasta Abbey, baø cuõng daïy taïi ñaïi hoïc chaøo vò thieàn sö. Berkeley ôû California vaø nhieàu trung taâm Thieàn Kentokutetsu (jap): Kieán Ñaéc Trieät—Can see khaùc. Baø laø ngöôøi saùng laäp Hoäi Phaät Töû Quaùn thoroughly—Coù theå thaáy thaáu suoát. Töôûng, baø cuõng laø taùc giaû cuûa moät soá saùch, goàm Kentsui (jap): "Hammer and tongs" method of

Zen training—Phöông phaùp reøn caëp baèng buùa söû duïng noù. Nguõ ñieàu y giuùp xa laùnh tham duïc, trong nhaø Thieàn—See Laõo Baø Thieàn. thaát ñieàu y giuùp traùnh khoûi saân haän, trong khi cöûu Kenzoku (jap): Parivara (skt&p)—Relatives—ñieàu y giuùp laøm giaûm sôùt si meâ. Thieàn sö Ñaïo Family—Quyeán Thuoäc. Nguyeân Hy Huyeàn ñaõ vieát moät baøi luaän vôùi nhan Kernels of ignorance: Voâ Minh Giôùi—Coõi voâ ñeà "Coâng Ñöùc Y," trong boä Chaùnh Phaùp Nhaõn minh. Taïng. Trong ñoù, ngaøi ñaõ giaûi thích raèng taát caû chö Keruva (skt): Necklace of pearl—Necklace of Phaät vaø chö Toå Thieàn toâng ñaõ maëc chieác aùo caø sa diamond—Chuoãi Anh Laïc. tieâu bieåu cho Phaùp. Chö Taêng Ni nhaän y aùo trong Kesa (jap): Kasaya (skt)—Symbolic robe of the buoåi leã thoï giôùi ñaùnh daáu nhö laø

nhöõng thaønh vieân transmission from a master to a disciple—Chieác cuûa coäng ñoàng Taêng giaø noái keát hoï trôû veà vôùi chö aùo bieåu töôïng cuûa söï truyeàn thöøa töø moät vò thaày Toå vaø chö Phaät—See Caø Sa Thaäp Ñöùc. ñeán ñeä töû—See Caø Sa. Kesara (skt): Keâ Taùc La—Keá Taùt La—Hair: Toùc Kesa Bukuro (jap): The bag or box designed to hay loâng—Mane of a lion: Loâng bôøm cuûa sö töû—carry monastic robes, alternatively known as the Curly hair: Loâng quaén—Name of a gem: Teân moät kesa goâri, or kesa bunko. Traditionally, monks loaïi baûo chaâu. used a large cloth bag to carry their robes and Keshin (jap): See Kashin. other possessions. In East Asia, boxes made of Keshu (jap): A monk or nun who is responsible bamboo or lacquered wood are also commonly for visiting the houses of supporters and collecting used. Zen monks always carry the kesa bukuro donations—See Hoùa Chuû. with them when they go out on pilgrimage—Caùi Kesini (skt): Ña Phaùt—See Keá Thieát Ni. tuùi ñöôïc laøm ra ñeå caát chöùa aùo caø sa. Theo truyeàn Kesi-sutta (p): Sutra to Kesi the horsetrainer— thoáng, chö Taêng söû duïng moät caùi tuùi vaûi lôùn ñeå See Kinh Ngöôøi Luyeän Ngöïa. ñöïng quaàn aùo vaø nhöõng vaät sôû höõu caù nhaân khaùc. Keso-Sodon (jap): Sö Hoa Taåu Toâng Ñaøm (Phaät Trong vuøng Ñoâng AÙ, nhöõng chieác hoäp laøm baèng giaùo Nhaät Baûn)—Name of a monk. tre hay goã ñaùnh boùng thöôøng ñöôïc söû duïng. Thieàn Ke-T'eng (jap): A word literally meaning vines Taêng thöôøng mang theo aùo caø sa khi hoï ñi haønh and wistaria, which are entangling. It refers to the höông (haønh cöôùc)—See Haønh Cöôùc and Haønh nature of koans, which are, as it were, obstructive Cöôùc Taêng. complications, which according to some Zen Kesa Kudoku (jap): Merit of the monastic robe. Masters ought not to have been brought into Zen There are three type of monastic robes practice as not being of positive helpfulness— traditionally worn by monks, which are called Nghóa ñen cuûa Ke-t'eng laø nhöõng daây nho vaø hoa kesa in Japanese. It is said that each type of kesa caùt ñaèng töû, nghóa laø roái muø. Töø naøy chæ cho baûn brings a specific benefit with its use. The five- chaát cuûa caùc coâng aùn vôùi nhöõng phöùc taïp ngaên trôû, strip kesa free from greed, the seven-strip kesa maø theo moät soá Thieàn sö khoâng neân söû duïng trong destroys anger, while the nine-strip kesa Thieàn taäp vì noù khoâng ñem laïi lôïi ích tích cöïc naøo alleviates ignorance. Zen Master Doâgen Kigen caû. (1200-1253) wrote an essay entitled "Kesa Ketou (skt): Appearance—Töôùng maïo. kudoku," which is included as a chapter in the Ketsuge (skt): A Japanese term, literally means Shoâboâgenzoâ. In it, he explains that all the "beginning the summer"; the first day of the Buddhas and patriarchs of Zen have worn the summer retreat (ango) or the summer training monastic robe which symbolizes the Dharma. period in a Zen monastery—Thuaät ngöõ Nhaät Baûn Monks and nuns receive their robes at ordination, coù nghóa laø "baét ñaàu muøa heø"; ngaøy ñaàu tieân cuûa clothing which marks them as members of the muøa an cö kieát haï hay ngaøy ñaàu thôøi kyø tænh taâm monastic community and links them back to the trong moät thieàn vieän. Buddhas and patriarchs—Coâng ñöùc caø sa. Theo Ketsumyaku Ron (jap): Kechchimyakuron truyeàn thoáng coù ba loaïi caø sa ñöôïc chö Taêng söû (jap)—Hsueh-mo Lun—Treatise on Blood duïng, maø tieáng Nhaät goïi laø

"kesa." Ngöôøi ta noùi Lineage or Treatise on the Lineage of Faith. raèng aùo caø sa mang laïi lôïi ích ñaëc bieät cho ngöôøi Although the text is traditionally attributed to

Bodhidharma (?-532), the first patriarch, it is a Khadiraka (skt): Ñaõm Moäc—Kha Leâ—Khö Ñoà later work, probably composed in the early T'ang La—See Kieát Ñòa Laïc Ca. dynasty (618-907). The sermon stresses the Zen Khadroma (tib): See Dakini. teaching of seeing into one's own nature and thus Khaggavisana-sutta (p): Sutra on a rhinoceros attaining enlightenment without reliance on horn—Kinh Teâ Giaùc. external practices or written words. The author Khakkara (skt): Khama-pana (p)—Shujoâ (jap)— may have been from Ma-tsu Tao-i's lineage or A monk’s staff—See Tích Tröôïng and Walking perhaps from the Oxhead school—See Huyeát staff. Maïch Luaän. Khalcha: Name of a mountainous country in Ketu (skt): See Keá Ñoâ. North India—See Cao Xöông. Ketumbaraga (p): Name of one of one hundred Kham (tib): Dhatu (skt)—Sphere—Giôùi. pratyeka-buddhas who lived a long time on Mount Khama (p): Khamapana or Kshama (skt)— Isigili—Teân cuûa moät trong moät traêm vò Phaät ñoäc Asking for pardon—Repentance—Hoái loãi. giaùc ñaõ soáng thaät laâu treân nuùi Isigili. Khamapana (p): Khama (p)—Asking for Ke-U-Kyo (jap): Hy Höõu Kinh—Sutra of the pardon—Confession—Söï thuù toäi hay xöng toäi. Buddha's Preaching on Comparison of the Merits Khanabhana (skt): See Saùt Na Sinh Dieät. of Rare Occurences. Khana-khana (p): Ksana-ksana (skt)—See Nieäm Keunin (jap): See Hy Höõu Nhaân. Nieäm. Ke-U-Sekai-Ki (jap): Hoa Vuõ Theá Giôùi Khôûi— Khanda (p & skt): See Kieàn Ñoä. The raining of Flowers is the occurrence of the Khandaka (p): Basic rules for the Sangha—See world—See Hoa Khai Theá Giôùi Khôûi. Kinh Kieàn Ñoä. Kevadha-sutta (p): Kinh Kieân Coá—Sutra on the Khanda-parinibbana (p): Extinguishing of the firmness. aggregate-continuum—Daäp taét söï vaän haønh lieân Key instructions: Nhöõng lôøi chæ giaùo troïng yeáu— tuïc cuûa nguõ uaån. These instructions are given directly from a guru Khandaparitta (p): Sutra on the five to a student concerning meditation on the nature aggregates—Uaån Minh Hoä Kinh. of mind. While some of these are written, there Khandaparitta-sutta (p): See Khandaparitta. are many passed on orally—Nhöõng lôøi chæ giaùo töø Khanda-samyutta (p): Sutra on the aggregates moät vò thaày ñeán ñeä töû lieân heä ñeán thieàn ñònh baûn of clinging—Sutra on the aggregates of becoming, taâm. Trong khi coù moät soá nhöõng lôøi naày ñöôïc ghi in the Samyutta Nikaya XXII—Kinh nguõ uaån thuû, xuoáng, cuõng coù nhieàu lôøi giaùo huaán chæ ñöôïc Töông Öng Boä XXII. truyeàn mieäng. Khanda-sutta (p): Sutra on aggregates, in the Key point: Ñieåm troïng yeáu. Samyutta Nikaya XXII.48—Kinh Nguõ Uaån,Töông Key point of view: Quan ñieåm troïng yeáu. Öng Boä XXII.48. Kha (skt): Hö khoâng (baàu trôøi hay khoâng gian)— Khandro (tib): Daka (skt)—Male sky-goer, name Sky. of a deity—Khoâng haønh nam, teân cuûa moät vò trôøi. Khacitavigarbha (skt): Hình veû treân töôøng—A Khanh Hy Zen Master: Thieàn Sö Khaùnh Hyû painted figure on the wall. ((1066-1142)—See Khaùnh Hyû. Khadaniya (skt): Kha Ñaõn Ni—Khö Ñaø Ni—Khö Khanh Long Zen Master: Thieàn sö Khaùnh Xaø Ni—See Töôùc Thöïc. Long—See Khaùnh Long Thieàn Sö. Khadga (skt): A sword: Löôõi kieám—Rhinoceros’ Khanika (p): Ksana (skt)—Saùt

na. horn: Söøng teâ giaùc—Rhinoceros: Teâ giaùc. Khanika-samadhi (p): Ksanika-samadhi (skt)— Khadga-visana (skt): Kieát Giaø Baø Sa—Kieát Giaø Momentary concentration—Saùt Na Ñònh—Söï Tyø Sa Naõ—Söøng teâ giaùc—A rhinoceros' horn. ñònh trong saùt na hieän taïi. Khadira (skt): See Kha Ñòa La. Khanjagardahbha (skt): Con löøa queø—The Khadira circle of mountain: Khadiraka (skt)— Buddha taught: "Sentient beings had better throw See Kha Ñòa La Sôn. away ordinary thought, wisdom, knowledge as

they resemble the character of a lame donkey."— nhaát laø quyeån "Being Nobody, Going Nowhere," A lame donkey—Ñöùc Phaät daïy: "Chuùng sanh neân ñöôïc giaûi thöôûng Töôûng Nieäm Christmas vöùt boû tö töôûng hay trí tueä phaøm phu vì noù nhö Humphreys. Baø laø moät trong nhöõng vò thaày Thieàn moät con löøa queø." Taây phöông coù aûnh höôûng lôùn, baø ñaõ töøng daïy taïi Khantaka (p): Ngöïa Kieàn Traéc—The Buddha's Hoa Kyø, UÙc, vaø AÙ Chaâu. Naêm 1978 baø trôû thaønh horse phuï taù cuûa Tyø Kheo Khantipalo taïi Wat Khanti (p): Kshanti (skt)—Tolerance—Buddhadhamma thuoäc New South Wales, UÙc Forebearance—Patience—See Nhaãn Nhuïc. Chaâu. Khanti-bala (p): Kshanti-bala (skt)—Patience Khemabhirata (p): Name of one of one hundred strength—Power of tolerance (forebearance or pratyeka-buddhas who lived a long time on Mount patience)—See Nhaãn Löïc. Isigili—Teân cuûa moät trong moät traêm vò Phaät ñoäc Khanti-paramita (p): Ksanti-paramita (skt)— giaùc soáng moät thôøi gian daøi treân nuùi Isigili. Perfection of forebearance—See Nhaãn Nhuïc Ba Khenpo (tib): An abbot of a monastery, or a La Maät. Tibetan title for someone who has completed ten Khapuspa (skt): See Khoâng Hoa. years of study of Buddhism—Vieän chuû moät ngoâi Kharadiya (skt): See Giaø La Ñaø. töï vieän, hay danh hieäu cuûa Phaät giaùo Taây Taïng Kharismiga (skt): An ancient kingdom on the daønh cho ngöôøi ñaõ coù treân möôøi naêm hoïc Phaät. upper Oxus—See Hoùa Lôïi Taäp Di Ca. Khensur Rinpoche (tib): A Tibetan term for Kharodakanadi (p): Great Ash River—Ñaïi Khoâi "precious former abbot," which means someone Haø—Soâng Tro. who has retired as abbot of a monastery—Töø ngöõ Kharostha (skt): See Lö Thaàn (2). Taây taïng duøng ñeå chæ "Vò cöïu truï trì quyù baùu," coù Khataka (skt): Kanthaka (skt & p)—See Kieàn nghóa laø ngöôøi truï trì töï vieän ñaõ nghæ höu. Traéc. Khetta (p): Ksetra (skt)—Quoác Ñoä—A Khattiya (p): Ksatriya (skt)—The warriors in the country—Native land—Abode of a race—Nôi ôû caste system of ancient India—Doøng doõi Saùt ñeá cuûa caùc chuùng höõu tình. lôïi trong heä thoáng giai caáp thôøi coå AÁn Ñoä —See Khmer Buddhism: Cambodian Buddhism—Phaät Saùt Ñeá Lôïi. giaùo Cam Boát. Khavandha (skt): Name of an ancient kingdom Khmer Buddhist literature: Cambodian and city, modern Kartchou, south-east of the Buddhist literature—Vaên hoïc Phaät giaùo Cam Boát. Sirikol Lake—See Yeát Baøn Ñaø. Khmer Ramakerti: Khmer Buddhist Jataka Khaya (p): Ksaya (skt)—Dieät—Taän theá— which depicts the Bodhisattva's moral Exhausting—Destruction—Decay—Wasting or development in many lives as He moves toward wearing away—End—Termination—Destruction Buddhahood—Baûn Sanh Kinh cuûa ngöôøi Khmer, of the universe. mieâu taø veà nhieàu kieáp cuûa Boà Taùt tröôùc khi Ngaøi Khema (p): See Thaùi Hoøa Tyø Kheo Ni.

thaønh Phaät. Khema (skt): Secure—An ninh. Khorba (tib): Luaân Hoài—Samsara—To Khema, Ayya (1923-1997): German born Jewish revolve—To turn around the wheel of life. nun who wrote a number of books on Buddhism, Khorwa (tib): See Khorba. the most popular of which was “Being Nobody, Khotan: Xöù Vu Ñieàn—Name of an ancient Going Nowhere,” which received the Christmas kingdom—See Öu Ñieàn. Humphreys Memorial Award. She was one of the Khubilai: Hoát Taát Lieät—Name of a Mongolian most influential Western meditation teachers, and king. taught courses in the U.S.A. , Australia, and Asia. Khuddakagama (skt): Khuddaka-nikaya (p)— In 1978 she became the assistant to Ven. The fifth of the Agamas—See Khuaát Ñaø Ca A Khantipalo at Wat Buddhadhamma in New South Haøm. Wales—Tyø Kheo Ni ngöôøi Do Thaùi sanh taïi Ñöùc Khuddaka-Nikaya (p): The Collection of Minor quoác, baø ñaõ vieát moät soá saùch Phaät giaùo, phoå bieán Discourses—See Tieåu A Haøm.

Khuddaka-patha (p): Small Recitation Sutra— luùc naøy vaø beân trong ngoân cuù. Sutra of little reading—See Kinh Tieåu Tuïng. Kidoâ (jap): Hsu-Tang—See Hö Ñöôøng Thieàn Sö. Khulm (skt): See Hoát Laãm. Kidoâ-chigu (jap): Hsu-t'ang Chih-yu—See Hö Khuong Tang Hoi: Sanghapala (skt)—See Ñöôøng Thieàn Sö. Khöông Taêng Hoäi Thieàn Sö. Kido-roku (jap): See Hsu-t'ang Chih-yu Yu Lu. Khuong Viet Zen Master (933-1011): See Kidoâ Roku Daibetsu (jap): The Japanese title for Khuoâng Vieät Thieàn Sö. the Hsu-t'ang Lu Tai-pieh, a collection of one Khuppipasa (p): Hunger and thirst—Ñoùi vaø khaùt. hundred old koâan with answers composed by Hsu-Khyativijnana (skt): Nhöõng gì gaàn nhö töông öùng t'ang Chih-yu. The Kidoâ Roku Daibetsu is still vôùi nhaän thöùc—Which almost corresponds to used today as an advanced text within the modern perception—See Hieän Thöùc. Japanese Rinzai—Boä söu taäp 100 coâng aùn ñöôïc Khyil-khor (tib): Mandara (skt)—Maïn Ñaø La— Thieàn sö Hö Ñöôøng Trí Ngu bieân soaïn. Hieän taïi Name of a sacred mountain in Buddhist legend— boä saùch naøy vaãn coøn ñöôïc söû duïng nhö moät vaên Teân cuûa moät ngoïn nuùi thieâng trong huyeàn thoaïi baûn Thieàn cho baäc cao trong Thieàn toâng Laâm teá Phaät giaùo. thôøi caän ñaïi—See Hö Ñöôøng Thieàn Sö. Khyung (tib): Garuda (skt)—Ca Laâu La. Kie (jap): To turn to and rely on, or believe (in Ki (jap): A Japanese term, literally means Buddhism)—To take refuge (in the Triratna)—"action"—See Haønh Ñoäng. See Quy Y. Kian-Eshoâ (jap): Hsu-an Huai-ch'ang—See Hö Kie Samboâ (jap): Taking Refuge in the Am Hoaøi Söôûng Thieàn Sö. Triratna—To trust the Triratna—See Quy Y Tam Kian Soen Zenji (1261-1313): Name of a famous Baûo. Japanese Zen master of the Rinzai school in the Kigan (jap): The procession accompanying the thirteenth century—Quy Am Toå Vieân, teân cuûa coffin of a prominent monk or nun as it is carried moät Thieàn sö noåi tieáng thuoäc toâng Laâm Teá cuûa from the lecture hall to the cremation grounds. Nhaät Baûn vaøo theá kyû thöù XIII. During the procession, attendants carry the coffin Kiang-si Tao-i: Baso Doitsu (jap)—Ma-Tsu-Tao- on their shoulders, while other members of the I—Giang Taây Ñaïo Nhaát—See Maõ Toå Ñaïo Nhaát monastic community follow behind, carrying Thieàn Sö. banners, incense burners, gongs, and other items Kibetsu (jap): Vyakarana (skt)—Prediction—The needed at the cremation site. Kigan is one of nine Buddha's

affirmation that a practitioner will ritual actions (kubutsuji) performed during the become Buddha in the future—See Kyù Bieät and funeral services for abbots and other high-ranking Thoï Kyù. members of the monastic community—Nhöõng Kicca (p): Duty—Function—Nhieäm vuï—Söï vaän ngöôøi ñöa ñaùm ñi theo quan taøi cuûa moät vò Taêng haønh. hay Ni noåi troäi khi quan taøi ñöôïc mang ñi töø giaûng Kicca nana (p): Tri kieán veà cô naêng cuûa Töù ñeá. ñöôøng cuûa töï vieän ñeán choã traø tyø. Trong ñaùm Kichijoâ-ji (jap): Name of a monastery of Japanese ngöôøi naøy, nhöõng thò giaû vaùc quan taøi treân vai, Soto in Kyoto, which was founded in 1457 by Ota trong khi nhöõng thaønh vieân khaùc trong töï vieän ñi Dokan and was in the Tokugawa period among theo sau, mang côø phöôùn, lö höông, chaäp choûa, vaø the most important centers of Zen in Japan—Teân nhöõng thöù caàn thieát khaùc ñeán choã hoûa taùng. cuûa moät thieàn vieän thuoäc phaùi Taøo Ñoäng Nhaät "Kigan" laø moät trong chín nghi thöùc trong ñaùm ma Baûn ôû Kyoto, ñöôïc Oto Dokan xaây döïng vaøo naêm cuûa vò vieän chuû vaø nhöõng thaønh vieân cao caáp khaùc 1457 vaø ñöôïc coi nhö moät trong nhöõng trung taâm trong töï vieän. thieàn lôùn nhaát ôû Nhaät Baûn trong thôøi kyø Kiho (jap): Adbhuta-dharma (skt)—Marvels— Tokugawa. Unprecedented occurences—Wonders—Vò taèng Kichizo (jap): See Caùt Taïng. höõu (hi phaùp). Kichu-Kuri (jap): Cô Trung Cuù Lyù—At this Kihwa (1376-1433): Name of a famous Korean moment itself, and the inside of a word—Ngay töï monk who wrote an important commentaries on the Perfect Enlightenment Sutra—Teân cuûa moät vò

sö noåi tieáng ngöôøi Ñaïi Haøn, ngöôøi ñaõ vieát boä luaän bôûi toâng Laâm Teá. "Kikan koâan" duøng vôùi söï khaùc veà kinh Vieân Giaùc. bieät vaø phaân bieät. Nhaø caûi caùch Thieàn toâng Nhaät Kikai (jap): The center of breathing—See Ñan Baûn vaøo theá kyû thöù 18 laø Baïch AÅn Hueä Haïc vaø Ñieàn. nhöõng ñeä töû noái tieáp oâng ñaõ phaùt trieån moät heä Kikai-tanden (jap): Hara (skt)—See Ñan Ñieàn. thoáng tu taäp coâng aùn ñang söû duïng cho ñeán ngaø y Ki-Kakubun (jap): Priti-bodhyanga (skt)— nay. Caùc ñeä töû ñaõ coù kinh nghieäm ngoä Thieàn ñaàu Enjoyment of the state of truth—See Hyû Giaùc tieân ñöôïc höôùng daãn qua moät chuoãi coâng aùn vôùi yù Phaàn. ñònh laøm cho söï hieåu bieát cuûa mình thaâm saâu hôn. Kikan (jap): "Kikan koâan" laø chuûng loaïi thöù nhì trong moät loaït 1) A teaching device used by a Zen master to naêm chuûng loaïi coâng aùn. Chuùng theo sau nhöõng help a disciple overcome a hindrance to coâng aùn noùi veà phaùp thaân, loaïi coâng aùn nhaán maïnh enlightenment. The term is derived the ñeán söù chöùng nghieäm veà söï thieát yeáu cuûa nhaát theå Japanese words "Konki," which means cuûa töï ngaõ vaø chaân töôùng. Nhaèm ngaên chaën khoâng "capacity" and "kanmon," which means cho ñeä töû bò maéc vaøo baãy cuûa söï hieåu bieát caï n côït "barrier gate." The master sets up barrier treân beà maët, "Kikan koâan" khuyeán khích söï quaùn gates in accordance with the individual chieáu veà tính ña daïng vaø söï khaùc bieät naèm trong capacities of his disciples—Moät thöù trôï huaán söï ñoàng nhaát. Ngöôøi ta noùi raèng naém baét ñöôïc yù cuï ñöôïc söû duïng bôûi caùc Thieàn sö nhaèm giuùp nghóa cuûa taùnh nhaát theå vaø ña daïng cho pheùp haønh ñeä töû vöôït qua trôû ngaïi ñeå ñi ñeán giaùc ngoä. giaû ñoái ñaàu vôùi nhöõng hieän töôïng moät caùch töï Thuaät ngöõ

ñöôïc ruùt ra töø töø ngöõ "Konkai," coù nhieân ngay baây giôø vaø taïi ñaây—See Nguõ Chuûng nghóa laø "coù khaû naêng" vaø "cöûa cuûa raøo caûn." Coâng AÙn. Thieàn sö laøm saün "nhöõng caùnh cöûa cuûa raøo Kike (jap): Returning home and sitting in peace— caûn" thích hôïp vôùi khaû naêng caù nhaân cuûa ñeä töû Returning to our self in Zazen—See Coâng AÙn Qui cuûa mình—See Coâng AÙn. Gia OÅn Toïa. 2) See Qui Giaùm. Kiki (jap): K'uei-Chi (632-682)—Quy-Chi—Khuy Kikana (skt): Name of a people in Afghanistan— Cô—Sö Khuy Cô—See Khueâ Cô. See Keâ Khöông Na. Kikushi (jap): Kuo-shih (chi)—Imperial Kikan Koâan (jap): One of the five categories of Teacher—See Quoác Sö. koâan distinguished by the Rinzai school. Kikan Kikutsuri (jap): Devil's cave or deluded koâan deal with differentiation and distinction. The consciousness, a place of total darkness where eighteenth-century Japanese Rinzai reformer one can see nothing. The term appears in Zen Hakui Ekaku (1685-1768) and his successors writings in reference to living in a state of developed a system for koâan practice in use delusion, attached to false conception of reality. today. Students who have already experienced an Zen masters often apply the term "kikutsuri no initial break-though (kenshoâ) are guided through a kakkei," living in a devils' cave, to those students series of koâan intended to deepen their who become obsessed with nihilism, a false understanding. Kikan koâan are the second understanding of the concept of emptiness—Voïng category in the series. They follow the hosshin Thöùc hay yù thöùc meâ laàm, moät choã hoaøn toaøn taêm koâan, which stress the realization of the essential toái, nôi maø ngöôøi khoâng theå thaáy ñöôïc gì caû. Thuaät oneness of the self and all reality. In order to ngöõ naøy xuaát hieän trong höõng baøi bieát veà Thieàn ñeå prevent students from getting trapped at a chæ haønh giaû ñang soáng trong moät traïng thaùi aûo superficial level of understanding, kikan koâan töôûng, chaáp chaët vaøo khaùi nieäm giaû taïo khoâng encourage the contemplation of multiplicity and thaät. Caùc vò Thieàn sö thöôøng aùp duïng thuaät ngöõ differentiation within the underlying unity. It is "kikutsuri no kakkei," soáng trong hang quyû, vôùi said that holding together the sense of oneness nhöõng ñeä töû bò aùm aûnh vaøo thuyeát hö voâ, söï hieåu and multiplicity allows the freedom to deal bieát sai laïc veà khaùi nieäm khoâng taùnh—See Quyû spontaneously with phenomena in the here and Quaät Lyù. now—Moät trong naêm loaïi coâng aùn ñöôïc phaân bieät Kilesa (p): Klesa (skt)—Baát tònh—Duïc voïng— OÂ

nhieãm—Afflictions—Defilements—Impurities— Kill one that many may live: Nhaát Saùt Ña Sinh— Passions—Phieàn naõo, nhöõng yeáu toá laøm cho taâm oâ Gieát moät cöùu nhieàu. nhieãm. Phieàn naõo coù theå khôûi daäy ngay caû khi caùc Kill one's mind: Saùt taâm. ñieàu kieän cuûa chuùng ñaõ ñöôïc loaïi tröø. Kill through negligence: Ngoä Saùt—Gieát haïi Kilesa-dvaya (p): See Nhò Phieàn Naõo. chuùng sanh, nhöng khoâng coá yù saùt sinh— Kilesa parinibbana (p): Complete elimination of Manslaughter. afflictions—Complete extinguishment of Killed (a): Bò gieát—Bò saùt haïi. defilments—Hoaøn toaøn loaïi tröø phieàn naõo. Killing: Vadha-himsa (skt)—See Saùt (1). Kilesa-kshaya (p): See Klesakshaya. Killing animals: Saùt haïi loaøi suùc sanh. Kilesa-samyutta (p): See Kinh Töông Öng Phieàn Killing an Araht: Thí A-la-haùn. Naõo.

Killing through curse: Chuù Saùt—Gieát baèng caùch Kilesa-varana (p): Klesavarana(skt)—See Phieàn nguyeàn ruûa. Naõo Chöôùng. Killing of living beings is to be abandoned: Saùt Kill (v): Gieát choùc—Saùt sanh—Killing—See Saùt sanh caàn phaûi töø boû. (1). Killing a master (teacher): Thí A xaø leâ—Gieát Kill animals for food: Laøm thòt—Killing—See Thaày daïy ñaïo. Saùt (1). Killing a monk: Thí Taêng—Gieát Tyø kheo. Kill anyone in training to be an arhat is equal Killing or not killing: Saùt sanh hay khoâng saùt to the sin of killing an arhat: Gieát baäc Thaùnh giaû sanh. höõu hoïc ñoàng toäi gieát baäc Thaùnh voâ hoïc A La Killing one's father: Thí phuï—Gieát cha. Haùn. Killing one's mother: Thí maãu—Gieát meï. Kill a Bodhisattva in dhyana is equal to the sin Killing oneself: Suicide—See Töï Taän. of killing one's father: Gieát Boà Taùt ñang nhaäp Killing a sentient being means killing the live ñònh ñoàng vôùi toäi gieát cha. of a future Buddha for all sentient beings have Kill a cat in order to save ten thousand mice: a common Buddha Nature: Gieát moät chuùng sanh Gieát moät con meøo ñeå cöùu vaïn con chuoät (Saùt nhaát laø gieát ñi söï soáng cuûa moät vò Phaät töông lai vì taát mieâu cöùu vaïn thöû). caû chuùng sanh ñeàu coù Phaät Taùnh. Kill father or mother: See Saùt Phuï Saùt Maãu. Killing by words: Khaåu Nghieäp Saùt—Gieát baèng Kill (murder) or hurt an Arhat: Gieát A La Haùn. lôøi noùi. Kill (murder) or hurt an Enlightening being: Kimattha-sutta (p): Sutra on What the Purpose Gieát A La Haùn. is, Anguttara Nikaya XI.1—Kinh noùi veà muïc ñích Kill (murder) or hurt a Saint: Gieát A La Haùn. laø gì (cho ngöôøi tu Phaät), Taêng Nhaát A Haøm XI.1. Kill (murder) one's father: Gieát cha (saùt phuï). Kim Lien Tich Truyen Zen Master: See Kim Kill (murder) one's mother: Gieát meï (saùt maãu). Lieân Tòch Truyeàn Thieàn Sö. Kill (v) intentionally: Coá yù gieát—A Buddhist Kimmei (jap): Hoaøng ñeá Khaâm Minh (Nhaät Baûn). shall not intentionally kill any living creature— Kimnara: Kimnara (skt)—Nhaân phi nhaân—Non- Moät Phaät töû khoâng coá yù gieát haïi baát cöù chuùng sanh Human Angels—See Khaån Na La. naøo. Kimoâ (jap): The hair on a tortoise, a Zen Kill (v) living beings: Killing—See Saùt Sinh. expression for something that does not exist, i.e. Kill a nun: Gieát cheát Tyø Kheo Ni. the non-existent—Quy Mao, loâng ruøa (hay söøng Kill oneself: Saùt thaân (töï saùt)—Suicide—See Töï thoû), ñöôïc ví vôùi nhöõng chuyeän khoâng theå xaõy ra Taän. ñöôïc. Kill oneself by sitting: Zasatsu (jap)—Toïa Saùt— Kimoâ-tokaku (jap): Tortoise (turtle's) hairs and The term means to keep practicing Zazen, even rabbit horns (no such things really exist)—Kim when it is difficult to sit—Töï gieát mình baèng ngoài, Mao Thoá Giaùc—Loâng Ruøa Söøng Thoû—Hair on a nghóa laø vaãn tieáp tuïc toïa Thieàn daàu coù khoù khaên tortoise and horn of a rabbit—See Quy Mao Thoá theá maáy. Giaùc.

Kimshuka (skt): Butea frondosa, a kind of tree Kindness and affection: AÂn nghóa. originated from north India, that bears beautiful Kindness that is equal from every perspective: red blossoms—Moät loaïi caây goác mieàn baéc AÁn Ñoä, Bình Ñaúng Lieân Maãn—Loøng thöông ngöôøi bao la cho ra boâng ñoû thaät ñeïp. bình ñaúng baát kyø ôû bình dieän naøo. Kimsila-sutta (p): Sutra on With What Virtue— Kindness and hospitality: Loøng töû teá vaø hieáu Kinh vôùi coâng ñöùc naøo. khaùch. Kimsuka (skt): Red pearls—Xích ngoïc. Kindly father of the triple world: The Kimsuka-sutta (p):

Sutra on the red pearls— Buddha—Tam giôùi töø phuï, Ñöùc Phaät. Sutra on the Riddle tree, Samyutta Nikaya Kindly talk: Priyavacana (skt)— Kind speech, or XXXV.204—Kinh noùi veà nhöõng haït xích ngoïc, pleasant words—Affectionate speech—Kind Töông Öng Boä XXXV.204. communication—See AÙi Ngöõ. Kimyo-Jinjippo-Mugeko-Nyorai (jap): See Quy Kindness of heart: Nhaân aùi. Maïng Taän Thaäp Phöông Voâ Ngaïi Quang Nhö Lai. Kindred: Baø con—Relatives. Kin (jap): A percussion instrument used during Kindred Sayings: Samyuktagama (skt)—Taïp A Buddhist ritual services. In Japanese, it is Haøm—Töông Öng Boä Kinh—Miscelaneous alternatively called keisu. The "kin" is made from Agamas. cast bronze and is shaped like a bowl or cauldron. Kindred spirits: Taâm taâm töông aán hay taâm ñaàu It rests on a cushion; larger instruments sit on yù hôïp (loøng in loøng hay mieäng chöa noùi maø yù ñaõ wooden stands. It is sounded by striking the side hieåu nhau. Ñaây laø moät loái truyeàn thuï trong Phaät or rim with a padded mallet called a bai. The giaùo)—See Taâm Truyeàn Taâm. instrument is used during sutra chanting—Loaïi King: A king or a prince—See Quoác Vöông. chuoâng trong nghi leã Phaät giaùo. ÔÛ Nhaät Baûn, King Adorned With Lapus Lazuli Buddha: Phaät ngöôøi ta coøn goïi noù laø "keisu." Chuoâng ñöôïc ñuùt Löu Ly Trang Nghieâm Vöông. baèng ñoàng coù hình caùi cheùn hay caùi noài. Noù ñöôïc King Ajatasattu: Ajatasatru (skt)—Vua A Xaø ñaët treân moät caùi goái; loaïi lôùn hôn thì ñöôïc ñaët treân Theá. beä baèng caây. Noù taïi thaønh tieáng khi ñöôïc ñaùnh vaøo King Ashoka: Asoka (skt)—See A Duïc Vöông. meùp vôùi moät caùi duøi caây ñöôïc quaàn vaûi chung King of all asuras: Bali (skt)—Ba Tró—Vua A tu quanh, maø tieáng Nhaät goïi laø "bai." Chuoâng ñöôïc la. duøng trong khi trì tuïng kinh ñieån Phaät giaùo. King of Asura: Rahu or Rahu atula (skt)— Kinbyo (jap): Caân Bình—See Towel and flask. Suraskandha (skt)—Khö La Chieân Ñaø—Vua loaøi Kind (a): Coù loøng töø taâm—Generous—Kind- A tu la—A kind of demon—Quyû vöông. hearted—Be kind to others—AÊn ôû toát vôùi ngöôøi King with the awe-inspiring voice: khaùc. Bhismagarjita-ghosasvara-raja (skt)—See Oai AÂm Kindada-sutta (p): Sutra on a giver of what, Vöông. Samyutta Nikaya I.42—Kinh moät ngöôøi thí caùi gì, King in beggar’s clothing: Vò hoaøng ñeá trong y trong Töông Öng Boä I.42. phuïc ngöôøi haønh khaát. Kind father makes a filial son: Cha nhaân töø sanh King Bimbisara: See Taàn Baø Sa La. con hieáu thaûo (Phuï töø töû hieáu). King of birds: Garuda or Garula (skt)—Dragon- Kind heart: Töø Taâm, caùi taâm muoán mang laïi cho devouring bird—See Kim Xí Ñieåu. tha nhaân nieàm an laïc—See Töù Voâ Löôïng Taâm. King Blazing Red Imperial Banner Buddha: Kind-Hearted Ghost King: See Töø Taâm Quyû Phaät Hoàng Dieäm Ñeá Traøng Vöông. Vöông. King of the bodhi of the Pure Land: Lord Kind Sir!: Nhaân giaû! (Luïc Toå Hueä Naêng thöôøng Amitabha—Cöûu Phaåm Giaùc Vöông—Vua Boà Ñeà duøng töø naøy ñeå goïi ngöôøi ñoái dieän). nôi coõi Tònh Ñoä. Kindliness: Loving-kindness—Loøng töø. King’s Book of records: Thaùnh Ñaêng Luïc. Kindness (n): Kind heart—Loøng haûo taâm—Nhaân King born from the crown of the head: haäu—Nhaân töø—Nhaân aùi. Murdhaja-raja (skt)—Murdhata (skt)—See Ñaûnh

Sanh Vöông. Vöông An Laäp Tam Muoäi. King of the brahman heaven: Mahabrahma-King of Gandharvas: Manodijnasvara (skt)—See devaraja (skt)—King of the eighteen Nhaïc AÂm Caøn Thaùt Baø Vöông. Brahmalokas—Ñaïi Phaïm Thieân Vöông. King of Garuda: Garuda-raja (skt)—Ca Laâu La King of bulls: Rsabha (skt)—Ngöu Vöông—A Vöông—See Kim Xí Ñieåu Vöông. term applied to the Buddha—Töø ngöõ aùm chæ Ñöùc King of gods: Sakra-devanam (skt)—Naêng Thieân Phaät. ñeá—Indra—See Ñeá Thích. King of celestial musicians: Dhrtarastra (skt)— King-goose: Raja-hamsa (skt)—See Nga Vöông. Dhatarattha (p)—Eastern Heaven King—See Trì King-goose with a mixture of milk and water: Quoác Thieân Vöông. See Nga Vöông Bieät Nhuõ. King of courage: Mattabhaya (skt)—Voâ UÙy Kings of the Great Brahma Heavens: See Ñaïi Vöông—King of Fearlessness. Phaïm Thieân Vöông. King of the demons: Quyû vöông. King with great good-looking: Maha-sudarsana- King Demon-Horde-Subduer Buddha: Phaät raja (skt)—Ñaïi Thieän Kieán Vöông. Haøng Phuïc Chuùng Ma Vöông. King of great quiescence: Ñaïi Tòch Vöông—Vua King of devas: Deva-loka-raja (skt)—Spirit cuûa söï thanh tònh voâ bieân. guardians of Buddhism—Thieân vöông, nhöõng King of the grievous river: See Sôû Giang thieân hoä thieän thaàn hoä trì Phaät giaùo—See Töï Taïi Vöông. Thieân. King of Heaven: 1) Emperor of heaven: See King of the deva of Free Movement: Thieân Ñeá; 2) Guardian of the worlds: Tenno Vasavartana-deva-raja (skt)—Vasavattati-deva- (jap)—See Thieân Vöông. raja (p)—Töï Taïi Thieân Vöông. King of Heavens of Enjoyment of Emanations: King of devaloka: Indra (skt)—Brgua-byin See Hoùa Laïc Thieân Vöông. (tib)—Indra heavens—See Thieân Ñeá Thích. King of Heavens of Free Enjoyment of Others' King of the devils: Ahura-Mazda (skt)—Yeâu Emanations: See Tha Hoùa Töï Taïi Thieân Vöông. thaàn—Vua cuûa loaøi yeâu. Kings of Heavens of Great Freedom: See Ñaïi King of the Dharma: Dhammassami (p)— Töï Taïi Thieân Vöông. Dharma King—See Phaùp Vöông. Kings of Heavens in which Light is used for King of the dragon: 1) Mucilinda (skt): Chaân Sound: See Quang AÂm Thieân Vöông. lieân ñaø; 2) Upananda-naga-raja (skt): Baït Nan Ñaø Kings of Heavens of the Suyama: See Daï Ma Long vöông; 3) Vasuki-Nagaraja (skt): Hoøa tu caùt Thieân Vöông. Long vöông. Kings of Heavens of Universal Purity: See Bieán King of emptiness: Bhismagarjitasvara raja Tònh Thieân Vöông. (skt)—Teân goïi khaùc cuûa Ñöùc Phaät—The king of Kings of Heavens of Vast Results: See Quaûng immateriality—Buddha—Lord of all things—King Quaû Thieân Vöông. of Majestic Voice—See Khoâng Vöông. King of Hell: Dieâm vöông—See Minh Vöông. King of enlightenment: Enlightened king—Giaùc King of the hell of the Black-Rope: See Toáng vöông. Ñeá Vöông. King of evil spirits through the five skandhas: King of all ideas or aims: Ñaïi Nghóa Vöông. Uaån Ma Vöông—Vua cuûa nhöõng con ma hay King of immateriality: Bhismagarjitasvara raja chöôùng ngaïi cuûa nguõ uaån. (skt)—King of emptiness—See Khoâng Vöông. King of Fearlessness: Mattabhaya (skt)—Voâ UÙy King of incense-mountain: Gandhamadana- Vöông—King of Courage. giriraja (skt)—Höông Sôn Vöông. King-feast: A royal feast referred to in the Lotus King Infinite Voices Buddha: Phaät Voâ Löôïng Sutra—See Vöông Thieän. AÂm Thinh Vöông. King of Firm-standing concentration: Samadhi- King of Jewel-Lotuses: Ñaïi Baûo Hoa Vöông—

raja-supratisthita-samadhi (skt)—Tam Muoäi King of Jewel-lotuses (the finest of such gem-

flowers). Vöông Tam Muoäi. King of Joy Bodhisattva: Pramodya-raja (skt)— Kingship in Buddhism: Vöông vò trong Phaät Hyû Vöông Boà Taùt. Giaùo—Ordained Buddhists do not have to honor King of Kindness and Strength Buddha: Phaät royalty—See Luaän Sa Moân Baát Kính Vöông Giaû. Töø Löïc Vöông. King of songs: Geya-rajan (skt)—Vua caùc baøi haùt King of Kinnara: 1) Khaån Na La Vöông: See (keä). Khaån Na La; 2) Druma (skt): Phaùp Kieân Na La King of the sounding or rattling staff: Nilalanda Vöông, vua Kieân Na La. (skt)—Thanh Tröôïng Vöông—See Thanh Tröôïng. King Kosala: Vua Caâu Xaù La. King of stars Buddha: Natchatraraja-Buddha King Krta of Kashmere: See Caùt Lôïi Ña Vöông. (skt)—Tuù Vöông Phaät. King of Kumbanda: Kumbhanda-raja (skt)— King of the star-flower: Naksatra-raja- King of demons of monstrous form—See Cöu Baøn sankusumitabhijna (skt)—See Tuùc Vöông Hoa. Traø. King of Successive Victories: Lieân Thaéng King of Liang: See Löông Voõ Ñeá. Vöông. King Lion's Roar And Power Of Self-Mastery King of Sumeru Mountain: Sumeru-giriraja Buddha: Phaät Sö Töû Haåu Töi Taïi Löïc Vöông. (skt)—Dieäu Cao Sôn Vöông—Tu Di Sôn Vöông— King of the mahadruma Kinnaras: Ñaïi Thoï King of Mount Meru. Khaån Na La Vöông—The Indra's musicians, who King of the Tala trees: Calendraraja (skt)—See live on Gandha-madana. Ta La Thoï Vöông. King of Mahoraga: See Ma Haàu La Giaø Vöông. King of the teaching: See Phaùp Vöông. King of Majestic Voice: Bhismagarjitasvara raja King of the ten kinds of nectar: Thaäp Cam Loä (skt)—The king of immateriality—See Khoâng Vöông. Vöông. King of the Ten Vows: Samantabhadra (skt)— King of maras: Mara-raja (skt)—Lord of the sixth Thaäp Nguyeän Vöông. heaven of the desire-realm—See Ma Vöông. Kings of Thirty-Three Heavens: See Ñao Lôïi King-Master-Father: Quaân Sö Phuï (Vua-Thaày Thieân Vöông. vaø Cha). King of titans: See A-Tu-La Vöông. King of merciful power: Maitribala-raja (skt)— King of Treasures: See Baûo Vöông. King of merciful virtue—Töø Löïc Vöông—See King of Treasures Samadhi: See Baûo Vöông Maitribala-raja. Tam Muoäi. King of merciful virtue: See Töø Löïc Vöông. Kings of the Tushita Heavens: Samtushita-deva- King of the mountains: Giri-cakravartin (skt)— raja (skt)—See Ñaâu Suaát Thieân Vöông. King of the highest peak—See Sôn Vöông. King of Univeral Purity: See Bieán Tònh Vöông. King of Naga: See Ñaïi Long Vöông. King of Universal and Supernatural King of Past-Lives Buddha: Tuù Vöông Phaät. Illumination: A Buddha is known as King of King Precious Lotus Skillful Dwelling Beneath universal and supernatural illumination—Ñaúng The Sala Tree Buddha: Phaät Baûo Lieân Hoa Dieäu Giaùc Vöông. Thieän Truï Ta La Thoï Vöông. King Vast Adornment Buddha: Phaät Quaûng King Rare As The Udumbara Flower Trang Nghieâm Vöông. Buddha: Phaät Öu Ñaøm Baùt La Hoa Thuø Thaéng King Well-Stilled Moon-Sound And Wonderful Vöông. Venerable Wisdom Buddha: Phaät Thieän Tòch King's relatives on his maternal side: Hoaøng Nguyeät AÂm Dieäu Toân Trí Vöông. thích. King of the vows: See Nguyeän Vöông. King's relatives on the paternal side: Hoaøng King of Wei: Wei Hsiao-Ching-T'i—See Nguïy thaân. Vöông. King of Sages: See Thaùnh Trung Vöông.

King of wisdom-lamp: See Tueä Ñaêng Vöông. King of samadhi: Baûo Vöông Tam Muoäi—See King Wisdom Like Mountains And Seas And

Self-Mastery's Penetrations Buddha: Phaät Sôn home to such famous Zen master Ta-hui Tsung- Haûi Hueä Töï Taïi Thoâng Vöông—See Sôn Haûi Nhö kao (1089-1163). Ching-shan became known as Lai. one of the Five Mountains, the most prestigious King of yakshas: See Daï Xoa Vöông. Zen monasteries in China—Kính Sôn, toïa laïc taïi King of Yaksas and guardian of the secrets of ñòa ñieåm maø ngaøy nay thuoäc tænh Chieát Giang, Buddha: Vajirasattva (skt)—Bí maät chuû. Trung Hoa, maø theo truyeàn thoáng laø moät vò trí Kingdom (n): Vöông quoác. quan troïng cuûa Thieàn toâng. Kính Sôn laø ñòa ñieåm Kingdom of gods: Kingdom of celestials—Nöôùc cuûa Vaïn Thoï Töï, queâ nhaø cuûa Thieàn sö Ñaïi Hueä Trôøi—Nöôùc cuûa chö Thieân. Toâng Caûo. Kính Sôn coøn ñöôïc bieát laø moät trong Kingdom of light and virtue: Quang Ñöùc quoác—Nguõ Sôn, nôi coù nhöõng töï vieän löøng danh nhaát cuûa See Avabhasa. Trung Hoa. Kingdom of Righteousness: Vöông quoác Chaùnh Kinzan-Bansui (jap): Ch'in-shan-Weân-sui— Ñaïo. Qinshan Wensui—See Vaên Thuùy Khaâm Sôn Kingyuâ (jap): Chin-niu (chi)—See Kim Ngöu Thieàn Sö. Thieàn Sö. Kinzan Doâken (jap): Ching-shan Tao-ch'in (714- Kingship (n): Vöông quyeàn. 792)—Kính Sôn Ñaïo Khieâm—Name of a Chinese Kinhin (jap): Cankrama (skt)—A Japanese term Zen monk of the T'ang dynasty, the final master of for "zen walking between sitting periods" or Oxhead School. He was the Dharma heir of "walking meditation," usually used in Zen—See Hsuan-su—See Kính Sôn Phaùp Khaâm Thieàn Sö. Kinh Haønh. Kippan (jap): To eat meals—Ngaät Phaïn (aên côm). Kinhin-Dogyo (jap): Kinh Haønh Ñaïo Nghieäp—Kiriya (skt): An action of an arhat which causes Kinh haønh vaø toïa thieàn—To walk in zen walking no karma—Haønh ñoäng cuûa moät vò A la haùn, khoâng and to sit in zazen. coøn gaây ra nghieäp nöõa. Kinkaku-ji (jap): The Golden Pavilion, the Kiriya-citta (p): An inoperative mind that gives popular name for Rokuon-ji, a Rinzai temple in neither cause nor result—Taâm khoâng do vaän haønh northwestern Kyoto, Japan—Chuøa Kim Caùc (Nhaät cuûa nghieäp, khoâng ñöa ra nguyeân nhaân vaø cuõng Baûn). khoâng coøn taïo quaû nöõa. Kinkara (skt): Khaån Yeát La Boà Taùt—Caên Yeát Kiriyama, Seiyu (1921 -): Founder of Agonshu, a La—Teân cuûa moät vò Boà Taùt—Name of a Japanese Buddhist sect that claim to have Bodhisattva. received pure and original Buddhism as taught in Kinku (jap): Kim Khaåu—The golden mouth of its earliest texts. Kiriyama asserts that he received the Buddha. a vision of Kannon (Avalokitesvara) in 1970, Kinnara (skt): Half horse, half man—See Nhaân during which he was told the problems of most Phi Nhaân. people, including himself, are caused by the malicious actions of the dead, who plague the Kin-Shi-Cho-O (jap): Garuda (skt)—Dragon- living unless the karmic ties that allow them to do devouring bird—King of birds—See Kim Xí Ñieåu. so are cut off. Subsequent to this vision, he Kinship (n): Quan heä thaân thuoäc—Quan heä founded a new movement that emphasized huyeát toäc. worship of Kannon. His followers also commonly Kinsman of the sun: Adiccabandhu (skt)—Name engage in ascetic practices designed to cut off of a Buddha as a member of a family of the Solar karma, as well as meditation, reciting

Buddhist race—Gia heä maët trôøi, teân cuûa moät vò Phaät thuoäc texts, and standing under waterfalls in order to gia heä maët trôøi. cleanse themselves. In 1978 he began calling his Kinzan (jap): Ch'ing-shan—Qinshan or Mount organization Agonshu, claiming that its doctrines Ching, a mountain in modern-day Che-chiang and practices derive from the Agamas—Vò saùng province, China, which was traditionally an laäp ra toâng phaùi Agonshu cuûa Nhaät Baûn, toâng phaùi important religious site for Zen. The mountain naøy tuyeân boá laø ñaõ nhaän ñöôïc giaùo phaùp thanh was the site of the Zen monastery Wan-shou Ssu, tònh vaø nguyeân thuûy Phaät giaùo ñaõ ñöôïc giaûng daïy

trong nhöõng kinh vaên buoåi sôùm suûa nhaát. Kiriyama nhaø naøy qua nhaø khaùc hoûi xem ngöôøi ta coù bieát xaùc nhaän raèng chính oâng ñaõ nhaän ñöôïc nhaõn naêng thuoác gì cöùu soáng con baø hay khoâng. Dó nhieân laø cuûa ngaøi Quaùn Theá AÂm vaøo naêm 1970, trong luùc khoâng ai coù theå giuùp baø ñöôïc caû. Cuoái cuøng, baø aáy oâng ñöôïc daïy raèng trôû ngaïi cuûa haàu heát moïi gaëp ñöôïc moät vò ñeä töû cuûa Ñöùc Phaät, ngöôøi ñaõ ngöôøi keå caû oâng gaây ra bôûi nhöõng haønh ñoäng xaáu khuyeân baø neân ñeán gaëp Phaät. Khi baø mang xaùc aùc cuûa ngöôøi cheát, nhöõng ngöôøi gaây tai hoïa cho con ñeán gaëp Phaät vaø keå cho Ñöùc Phaät nghe caâu ngöôøi soáng tröø phi naøo nhöõng aùc nghieäp aáy bò caét chuyeän buoàn cuûa baø, Ñöùc Phaät laéng nghe vôùi taát ñöùt. Theo sau nhaõn naêng, oâng thaønh laäp moät loøng bi maãn. Ñöùc Phaät muoán baø phaûi nhaän ra khoå phong traøo nhaán maïnh ñeán vieäc leã baùi ngaøi Quaùn ñau laø moät söï kieän thaät cuûa ñôøi soáng maø khoâng ai AÂm. Nhöõng ñeä töû cuûa oâng cuõng thöôøng tham döï coù theå traùnh ñöôïc neân Ngaøi beøn baûo baø: "Coù moät vaøo vieäc tu taäp khoå haïnh ñöôïc phaùc hoïa ra ñeå caét caùch giaûi quyeát vaán ñeà. Baø ñi tìm cho ta naêm haït ñöùt aùc nghieäp, cuõng nhö tu taäp thieàn ñònh, trì tuïng caûi töø nhöõng gia ñình chöa coù ngöôøi cheát." Nghe kinh ñieån vaø ñöùng döôùi thaùt nöôùc ñeå töï thanh loïc xong Kisa Gautami beøn ra ñi tìm haït caûi töø nhöõng mình. Naêm 1978 oâng baét ñaàu goïi toå chöùc cuûa oâng gia ñình khoâng coù ngöôøi cheát, nhöng thaát baïi vì gia laø Agonshu, vaø tuyeân boá raèng giaùo thuyeát vaø thöïc ñình naøo baø ñeán gaëp cuõng ñeàu ñaõ coù ngöôøi cheát. haønh ñeàu laáy töø trong Kinh A Haøm. Cuoái cuøng baø hieåu ra raèng Ñöùc Phaät muoán töï baø Kisa Gautami (skt): Kisa Gautami was a young tìm ra – Caùi cheát ñeán vôùi taát caû moïi ngöôøi. Chaáp woman from a rich family who was married a nhaän caùi cheát laø moät söï kieän khoâng traùnh khoûi wealthy merchant. When her only son was about a trong ñôøi soáng neân baø khoâng coøn buoàn khoå nöõa. year old, he suddenly fell ill and died. Baø lieàn choân caát con, sau ñoù baø trôû laïi gaëp vaø xin Overwhelmed with grief, Kisa Gautami took the quy-y Phaät. dead child in her arms and went from house to Kise-Inhon-gyo (jap): Sutra of Past Occurences house asking people if they knew of a medicine of Causes in the World—Khôûi Theá Nhaân Boån that could restore her child's life. Of course no Kinh. one was able to help her. Finally, she met a Kisek-En (jap): Khí Theá Gian—Vessel world, follower of the Buddha, who advised her to see traditionally, opposed to the world of the the Buddha. When she carried the dead child

to sentient—Theo truyeàn thoáng, "khí theá gian" ñoái the Buddha and told him her sad story, he listened laïi vôùi "höõu tình theá gian"—See Khí Giôùi (2). with patience and compassion. The Buddha Kisen-Kigo (jap): Before the moment, after the wanted her to recognize that suffering is a fact of moment—See Cô Tieân Cô Haäu. life and that no one can avoid it. He said to her, Kisen-Kugo (jap): Intuition before and “There is only one way to solve your problem. Go consideration after—See Cô Tieân Cuù Haäu. and get me five mustard seeds from any family in Kisho-Chijo (jap): Zhi-Chang-Kui-Zong—See Trí which there has never been a death.” Kisa Thöôøng Quy Toâng Thieàn Sö. Gautami set off to look for such a household but Kiso Sakushin (jap): See Qui Toâng Saùch Chaân without success. Every family she visited had Thieàn Sö. experienced the death of one person or another. Kissako (jap): A Japanese term, literally means At last, she understood what the Buddha had "drink a bowl of tea!"—See AÅm Nhaát Boâi Traø. wanted her to find out for herself – that death Kisu-Chijo (jap): See Trí Thöôøng Quy Toâng comes to all. Accepting the fact that death is Thieàn Sö. inevitable, she no longer grieved. She took the Kitchen office (jap): One of the seven primary child’s body away and later returned to the buildings forming the core of a Zen temple or Buddha to become one of his followers—Kisa monastery, known as the ku'in in Japanese. The Gautami laø teân cuûa moät thieáu nöõ thuoäc haøng theá Kitchen-office housed both the kitchen areas and gia voïng toäc, keát hoân vôùi moät thöông gia giaøu coù. related staff as well as all of the administrative Ñeán khi con trai cuûa baø leân moät tuoåi, thì noù ñoät offices for the monastery—Truø phoøng, moät trong nhieân phaùt beänh maø qua ñôøi. Vì quaù buoàn khoå neân baûy kieán truùc chính trong töï vieän—See Ku'in. baø Kisa Gautami mang xaùc ñöùa con treân tay ñi heát Kitchen-office building: Khoá Vieän—See Ku'in.

Kitoâ (jap): The term means prayers to Buddhas, Chöôùng vaø Sôû Tri Chöôùng—Hindrances caused by Bodhisattvas, or Shintoâ kami (deities) for some evil passions and by intellection—Nhöõng chöôùng special intention. Typical intentions traditionally ngaïi gaây neân bôûi phieàn naõo vaø tri thöùc. included requests for fair weather or for rain, Klesavatta (skt): Phase of defilements—Giai relief from various natural disasters, recovery ñoaïn cuûa phieàn naõo. from illness, and so on. In some cases, lay people Klesha (skt): Klesa (skt)—See Phieàn Naõo. make special requests to temples and monasteries Klishtamanas (skt): Nhieãm oâ yù hay maït na bò oâ to have kitoâ performed in exchange for a nhieãm—Manas contaminated. donation—Thuaät ngöõ "kitoâ" coù nghóa laø caàu Klista (skt): Contaminated—Nhieãm oâ. nguyeän ñeán chö Phaät, chö Boà Taùt, hay caùc vò thaàn Klistamano consciousness (Alaya): See YÙ Caên. trong Thaàn Ñaïo (Nhaät Baûn) vôùi moät yù ñònh ñaëc Klistamano-vijnana (skt): Klistamanas bieät naøo ñoù. Chuû ñònh ñieån hình theo truyeàn thoáng consciousness—Ñeä Nhò Naêng Bieán—Thöùc Maït bao goàm caàu möa, caàu nheï bôùt tai öông, caàu laønh Na—See YÙ Caên. beänh, vaân vaân. Trong vaøi tröôøng hôïp, Phaät töû taïi Klong-Chen-Pa: Longchen Rabjampa (1308- gia cuùng döôøng ñeå ñoåi laáy söï vieäc töï vieän laøm leã 1364)—One of the most influential masters of the caàu ñaûo cho mình. Nyingmapa order of Tibetan Buddhism, Kiyo (jap): Cô yeáu—The

central part of a particularly important in the Dzogchen (great mechanism; also means the moment of the perfection) tradition. Among his best works are present—Phaàn chính yeáu, cuõng coù nghóa laø luùc the “Seven Treasuries,” and the “Fourfold hieän taïi naøy ñaây. Innermost Essence—Moät trong nhöõng vò thaày noåi Kiyosumi (jap): Nuùi Thanh Tröøng (Nhaät Baûn). tieáng cuûa tröôøng phaùi Nyingmapa cuûa Phaät giaùo Klesas (skt): Kilesha (p)—Affliction (trouble— Taây Taïng. Anguish—Distress—Defilement—Hindrance— Knapsack: Khaát Voõng—Caùi tay naõi. Moral depravity—The three fires: lust, hatred and Knee: Ñaàu goái. illusion)—See Phieàn Naõo. Knee-Animals: Ñaàu goái sanh Baøng sanh—When Klesas arising from false reasoning: Phaân bieät the person’s knees are the last to remain warm, khôûi phieàn naõo—Phieàn naõo y nöông vaøo caùc the spirit of that person has been reborn among duyeân maø khôûi daäy nhöõng taø lyù luaän. animals—Khi ñieåm noùng sau cuøng trong thaân theå Klesa consciousness: Nyon-yid (tib)—Phieàn Naõo laø ñaàu goái, thì thaàn thöùc cuûa ngöôøi aáy ñaõ taùi sanh Thöùc. vaøo loaïi baøng sanh (thuù)—See Luïc Ñieåm Taùi Klesa which is natural to all: Caâu sinh khôûi Sanh. phieàn naõo—Phieàn naõo do huaân taäp töø voâ thuûy ñeán Kneel down in prayer: Quyø goái caàu nguyeän. nay. Kneel with incense: See Quyø Höông. Klesadvaya (skt): See Nhò Phieàn Naõo. Knife: Dao—Knife (chopper). Klesakasayah (skt): Afflictive turbidity—mpurity Kniska (skt): Kanishka (skt)—See Ca Nò Saéc Ca. of affliction—See Phieàn Naõo Tröôïc. Knives and staves: Naïn göôm ñao. Klesa-maha-bhumika-dharma (skt): Ñaïi Tuøy Knots: See Heä Phöôïc. Phieàn Naõo Ñòa Phaùp—See Ñaïi Tuøy Phieàn Naõo. Knot of hatred: Oaùn keát. Klesa-prahiyate (skt): Ñoaïn Hoaëc—To bring Know (v): Budh (skt)—To be aware of—To be illusion to an end—Döùt boû meâ laàm voïng hoaëc acquainted with—Bieát—Giaùc. (baèng chaân trí). Know action is ungraspable: Bieát haïnh baát khaû Klesavarana (skt): Afflictive hindrance— ñaéc. Affliction obstacles—Affliction obstructions— Know affairs: tri söï. Barrier of temptation, passion or defilement— Know beforehand: Bieát tröôùc. Hindrance of impurity—Hindrance of passions— Know to behave: Bieát cö xöû. Hindrance on spiritual progress—See Phieàn Naõo Know that the body of one sentient being Chöôùng. enters all realms of sentient beings: Bieát moät Klesavarana-Jneyavarana (skt): Phieàn Naõo

thaân chuùng sanh vaøo khaép taát caû chuùng sanh giôùi. Ñeà baát khaû ñaéc. Know all Buddhas’ fulfillment of the ten Know the equality of faculties of all sentient powers and attainment of true enlightenment: beings: Bieát taát caû chuùng sanh caùc caên bình ñaúng. Bieát taát caû Nhö Lai ñaày ñuû thaäp löïc thaønh Chaùnh Know by experience: Chöùng giaùc—To prove and Ñaúng Chaùnh Giaùc. perceive. Know the Buddha-law: Know the deep meaning Know the good and bad acts of all sentient of the sautras—Tri phaùp (hieåu bieát thaâm nghóa cuûa beings: Bieát taát caû chuùng sanh thieän vaø baát thieän Phaät phaùp). hieän haønh. Know that all Buddhas of all times and all the Know how to exterpate afflictions: Bieát ñoaïn beings they teach are essentially equal, töø phieàn naõo. definitely, without duality: Chö Phaät ñeàu bieát Know the mentalities of all sentient beings: tam theá taát caû chö Phaät, cuøng taát caû

chuùng sanh Bieát taát caû chuùng sanh taâm taùnh phaân bieät. ñöôïc giaùo hoùa theå taùnh bình ñaúng, quyeát ñònh Know the perspective of all sentient beings: khoâng hai—All Buddhas know that all Buddhas of Bieát taát caû caûnh giôùi cuûa chuùng sanh. all times and all the beings they teach are Know how to prevent afflictions: Bieát phoøng hoä essentially equal, definitely, without duality, one phieàn naõo. of the ten kinds of mastery of nondual action of all Know how to reject afflictions: Bieát nhaøm lìa Buddhas. phieàn naõo. Know Buddha is ungraspable: Bieát Phaät baát khaû Know how to stop afflictions: Bieát ngaên döùt ñaéc. phieàn naõo. Know all the Buddha-worlds: To have the Know the impassioned habitual activities of all infinite Buddha-wisdom and to know how to save sentient beings: Bieát taát caû chuùng sanh phieàn naõo all beings in them—Tri voâ bieân chö Phaät theá giôùi. taäp khí hieän haønh. Know clearly all sentient beings: Bieát roõ chuùng Know all the inclinations of all sentient beings' sanh. minds: Bieát roõ taát caû taâm sôû thích cuûa chuùng sanh. Know the created and uncreated are Know the infinity of all things: Bieát taát caû phaùp ungraspable: Bieát höõu vi voâ vi baát khaû ñaéc. voâ löôïng töôùng. Know the dharmas: See Tri Phaùp. Know that all instants, past, future and Know the different classes of people: Bieát present, are one instant, definitely, without ngöôøi. duality: Chö Phaät ñeàu bieát tam theá taát caû saùt na laø Know all the different phenomena in all moät saùt na, quyeát ñònh khoâng hai—See Möôøi Ñieàu worlds, interrelated in Indra's net: Bieát heát taát Voâ Nhò Thöïc Haønh Phaùp Töï Taïi Cuûa Chö Phaät . caû theá giôùi chuûng, trong taát caû phaùp giôùi nhöõng söï Know the interpenetration of mental activities sai bieät nhö löôùi Thieân Ñeá khoâng thöøa soùt. of all sentient beings: Bieát chuùng sanh taâm haønh Know the doctrine: Quaùn ñaïo. voâ ngaïi. Know the doctrine thoroughly: Quaùn Ñaïo— Know the lands and congregations of all Thaáu trieät giaùo phaùp. Buddhas present in the cosmos, their teaching Know domains of the network of the ten and training: Bieát hieän taïi thaäp phöông taän hö directions: Bieát chöøng ngaèn möôøi phöông xuaát khoâng phaùp giôùi taát caû Phaät, quoác ñoä, chuùng hoäi, sanh trí hueä. thuyeát phaùp, ñieàu phuïc. Know Enlightening Beings are ungraspable: Know the Law: Bieát phaùp. Bieát Boà Taùt baát khaû ñaéc. Know the light of knowledge of all Buddha Know all enlightening beings' vows and teachings is unobstructed: Bieát taát caû Phaät phaùp practices, mastery, preservation of the trí hueä quang minh voâ ngaïi. teaching, and mystical transfigurations: Bieát taát Know the meaning: Bieát nghóa. caû Boà Taùt nguyeän haïnh, töï taïi, truï trì, bieán hoùa. Know the mental compulsions of all sentient Know Enlightenment is ungraspable: Bieát Boà beings: Bieát taát caû chuùng sanh taâm söû hieän haønh.

Know the mind is ungraspable: Bieát taâm baát khaû ñôøi tröôùc vaø hoäi nhaäp ñöôïc ñaïo chí thöôïng— ñaéc. According to the Sutra In Forty-Two Sections, Know the misconceptions and delusions of all Chapter 13, a Sramana asked the Buddha: 'What worldlings without clinging to them: Bieát taát caû are the causes and conditions by which one come theá gian ñieân ñaûo moäng töôûng ñeàu voâ sôû tröôùc to know past lives and also by which one's xuaát sanh trí hueä. understanding enables one to attain

the Way?’ Know moderation: Bieát ñieàu tieát (bieát thieåu duïc The Buddha said: ‘By purifying the mind and tri tuùc). guarding the will, your understanding can achieve Know no where to go: Khoâng bieát ñi ñaâu. (attain) the Way. Just as when you polish a mirror, Know one another: Töông tri. the dust vanishes and brightness remains; so, too, Know one’s appellations: Bieát nhöõng xöng taùn. if you cut off and do not seek desires, you can Know one’s definitions: Bieát nhöõng an laäp. then know past lives.”—Theo Kinh Töù Thaäp Nhò Know one’s deliberations: Bieát nhöõng luaän nghò. Chöông, Chöông 13, coù moät vò sa Moân hoûi Phaät, Know one’s endlessness: Bieát kia voâ taän. ‘Bôûi lyù do gì maø bieát ñöôïc ñôøi tröôùc, maø hoäi nhaäp ñöôïc ñaïo chí thöôïng?’ Ñöùc Phaät daïy: ‘Taâm thanh Know one’s faults: See Tri Quaù. tònh, chí vöõng beàn thì hoäi nhaäp ñaïo chí thöôïng, Know the future is ungraspable: Bieát vò lai baát cuõng nhö khi lau kính heát dô thì trong saùng hieån khaû ñaéc. loä; ñoaïn taän aùi duïc vaø taâm khoâng mong caàu thì seõ Know one’s heart in reality: Nhö thöïc tri kieán bieát ñôøi tröôùc’.” taâm—Trí saùng suoát cuûa Nhö Lai, do töï xem xeùt Know the past is ungraspable: Bieát quaù khöù baát mình maø phaùt loä (khoâng theo ngöôøi khaùc, khoâng khaû ñaéc. do ngöôøi khaùc). Know the path to salvation: See Tri Ñaïo. Know one’s orders: Bieát nhöõng cheá lònh. Know people as individuals: Bieát ngöôøi nhö Know one’s own capability: Töï löôïng. nhöõng caù nhaân. Know one’s place: An phaän thuû thöôøng—To seek Know and perceive: Learning—Perception—contentment in ordinariness—To have no fighting See Tri Thöùc. spirit. Know perfectly all beings: Bieát roõ taát caû chuùng Know one’s provisional names: Bieát nhöõng giaû sanh. danh. Know perfectly all Buddha-lands: Bieát roõ taát caû Know one’s quiescence: Bieát kia tòch dieät. coõi Phaät. Know one’s rules: Bieát nhöõng quy taéc. Know perfectly all disciplines: Bieát roõ taát caû Know oneself: Bieát mình. ñieàu phuïc. Know one’s speech: Bieát nhöõng ngoân ngöõ. Know perfectly all Enlightening Beings: Bieát roõ Know one’s total emptiness: Bieát taát caû laø taát caû Boà Taùt. “khoâng.”. Know perfectly all mystic transformations: Know the order of appearance of all Buddhas Bieát roõ taát caû thaàn bieán. of the future: Bieát taát caû vò lai taát caû thöù ñeä cuûa Know perfectly all pasts, presents, and futures: caùc vò Phaät. Bieát roõ taát caû tam theá. Know the order of appearance of all Buddhas Know perfectly all phenomena: Bieát roõ taát caû of the past: Bieát quaù khöù taát caû thöù ñeä cuûa caùc vò caùc phaùp. Phaät. Know perfectly all teachings: Bieát roõ taát caû giaùo Know that all past, future and present Buddha- phaùp. lands inhere in one Buddha-land, definitively, Know perfectly all worlds: Bieát roõ taát caû theá without duality: Chö Phaät ñeàu bieát tam theá taát caû giôùi. coõi Phaät, vaøo moät coõi Phaät, quyeát ñònh khoâng Know that all periods of time are not periods hai—See Möôøi Ñieàu Voâ Nhò Thöïc Haønh Phaùp Töï of time, yet they innumerate periods of time: Taïi Cuûa Chö Phaät. Bieát taát caû caùc kieáp ñeàu laø phi kieáp, maø chôn thaät Know past lives and attain the Way: Bieát ñöôïc noùi taát caû kieáp.

Know all phenomena come from goodness of all Buddhas of all times are the same interdependent origination: Bieát heát taát caû phaùp one root of goodness, definitely, without duality— ñeàu töø duyeân khôûi khoâng thöøa soùt. Chö Phaät ñeàu bieát taát

caû tam theá chö Phaät coù bao Know the presence of all things in a single nhieâu thieän caên ñeàu ñoàng moät thieän caên, quyeát instant: Bieát taát caû phaùp taïi moät nieäm. ñònh khoâng hai—See Möôøi Ñieàu Voâ Nhò Thöïc Know the present is ungraspable: Bieát hieän taïi Haønh Phaùp Töi Taïi Cuûa Chö Phaät. baát khaû ñaéc. Know and see the reality of all things: As does Know all previous transmigrations: the Buddha—Nhö Lai thaáy bieát thöïc töôùng cuûa Purvanivasanusmrti-jnana (skt)—Tri Tuùc Meänh chö phaùp—See Nhö Thöïc Tri Kieán. Voâ Laäu Trí—Bieát roõ caùc tieàn kieáp cuûa chính Know that the seed of enlightenment in all mình—See Thaäp Löïc Nhö Lai. sentient beings, past, present, and future, does Know all principles: Bodhisattvas have no not die out: Bieát tam theá taát caû chuùng sanh Phaät discrimination, and yet expound various chuûng khoâng döùt, xuaát sanh trí hueä. principle—Bieát caùc phaùp ñeàu khoâng phaân bieät maø Know by seeing: Becoming aware—Tri kieán. thuyeát caùc phaùp. Know all sentient beings are difficult to Know principles of Buddhas: Bieát Nhö Lai phaùp. harmonize: Bieát taát caû chuùng sanh ñeàu raát khoù Know principles of Buddhist disciples: Bieát hoøa hôïp. Thanh Vaên phaùp. Know all sentient beings are difficult to Know principles of Individual Illuminates: Bieát liberate: Bieát taát caû chuùng sanh raát khoù ñoä. Ñoäc giaùc phaùp. Know all sentient beings' minds exhaustively: Know all principles of language exhaustively: Bieát heát taát caû taâm chuùng sanh khoâng thöø a soùt. Bieát heát taát caû phaùp ngoân ngöõ khoâng thöøa soùt. Know all sentient beings are by nature neither Know principles of the world: Bieát theá gian harmonious nor good: Taát caû chuùng sanh taùnh phaùp. chaúng hoøa chaúng laønh. Know that the realms of desire, form, and Know sentient beings are ungraspable: Bieát formless are only mind: Bieát tam giôùi duy taâm. chuùng sanh baát khaû ñaéc. Know that all realms of sentient beings can be Knowing that all sentient beings are only vessels of the Buddhas' teaching: Bieát taát caû upheld by thought: Bieát taát caû chuùng sanh chæ do chuùng sanh giôùi ñeàu kham laøm phaùp khí cuûa chö töôûng chaáp trì. Phaät. Know the spiritual power of the enlightened Know that all realms of sentient beings enter can enter all universes: Bieát Nhö Lai thaàn löïc the body of an Enlightening Being: Bieát taát caû hay nhaäp taát caû phaùp giôùi xuaát sanh trí hueä. chuùng sanh giôùi ñeàu vaøo thaân moät Boà Taùt. Know something inside out: Am Hieåu (bieát Know that all realms of sentient beings enter roõ)—To know well—Hieåu töôøng taän—To the body of one sentient being: Bieát taát caû chuùng understand thoroughly—Hieåu töø trong ra ngoaøi. sanh giôùi ñeàu vaøo thaân moät chuùng sanh. Know the techniques for entering and Know that all realms of sentient beings enter emerging from concentration: Kheùo bieát tam the matrix of enlightenment: Bieát taát caû chuùng muoäi, nhaäp xuaát phöông tieän. sanh giôùi ñeàu vaøo Nhö Lai taïng. Know all ten directions are inconceivable: Bieát Know that all realms of sentient beings taát caû thaäp phöông baát tö nghì. essentially have no reality: Bieát taát caû chuùng Know all things in all times: Bieát roõ tam theá: quaù sanh giôùi boån taùnh khoâng thaät. khöù, hieän taïi vaø vò lai—Knowing the worlds of Know and regard reality as it is: Bieát vaø thaáy past, present and future (know all things in all nhö thöïc—See Nhö Thöïc Tri

Kieán. times). Know the roots of all beings: See Tri Caên. Know all things to be known: Bieát taát caû nhöõng Know that the roots of goodness of all Buddhas ñieàu caàn bieát. of all times: All Buddhas know that the roots of Know all things are beyond idle philosophizing:

Chö Phaät bieát taát caû phaùp ñeàu rôøi nhaøn ñaøm hyù maõn vaø coâng ñöùc cuûa chö Phaät khoâng thöøa soùt. luaän, maø vaãn hay khai thò thieän caên cuûa chö Know virtues or qualities of a Buddha: Trí Ñöùc. Phaät—All Buddhas know all things are beyond Know one's weakness: Bieát thaân. idle philosophizing, yet can demonstrate the roots Know well: Am hieåu—To understand of goodness. thoroughly—To know something inside out. Know all things of the future exhaustively: Bieát Know the words of all Buddhas of all times are heát taát caû phaùp vò lai khoâng thöøa soùt. the words of one Buddha, definitely, without Know all things have no bondage or release: duality: Chö Phaät ñeàu bieát tam theá taát caû lôøi Phaät, Bieát chö phaùp khoâng troùi khoâng môû. laø moät lôøi Phaät, quyeát ñònh khoâng hai—See Möôøi Know all things have no reception or assembly: Ñieàu Voâ Nhò Thöïc Haønh Phaùp Töi Taïi Cuûa Chö Bieát chö phaùp khoâng thoï khoâng nhoùm. Phaät. Know all things of the past exhaustively: Bieát Know all worlds, inverted, upright, and so on: heát taát caû phaùp quaù khöù khoâng thöøa soùt. Bieát taát caû theá giôùi uùp ngöûa vaân vaân xuaát sanh trí Know all things of the present exhaustively: hueä. Bieát heát taát caû phaùp hieän taïi khoâng thöøa soùt. Know all world systems exhaustively: Bieát heát Know all things are ungraspable: Bieát taát caû taát caû ñaïo theá gian khoâng thöøa soùt. phaùp baát khaû ñaéc. Know all worlds are ungraspable: Bieát taát caû Know thoroughly: Tattva-jna (skt)—Chaân Tri— theá gian baát khaû ñaéc. To know the true nature or to know thoroughly— Know that worldly phenomena and Buddhist Bieát baûn theå chaân thöïc hay bieát hoaøn toaøn. principles are essentially not different, Know the times and all duties: Bieát thôøi bieát definitely, without duality: Chö Phaät ñeàu bieát theá vieäc. phaùp vaø Phaät phaùp, taùnh khoâng sai khaùc, quyeát Know the true nature: Chaân Tri—Know ñònh khoâng hai—See Möôøi Ñieàu Voâ Nhò Thöïc thoroughly. Haønh Phaùp Töi Taïi Cuûa Chö Phaät. Know the true reality of all things is unvarying, Knowable: Khaû Tri—Coù theå bieát ñöôïc. not different, and they attain freedom: Bieát nôi Knowability (n): Tính coù theå nhaän bieát ñöôïc— caùc phaùp chaúng rieâng chaúng khaùc maø ñöôïc töi taïi . Tính khaû tri—Coù theå lyù giaûi ñöôïc. Know that all truths ultimately lead to Knower: Trí Giaû—Wise man—Ngöôøi trí. emancipation by one path: Bieát taát caû phaùp ñeàu Knower of the cosmos: Lokavidu (skt)—Ngöôøi do moät ñaïo xuaát ly xuaát sanh trí hueä. hieåu roõ theá gian—The knower of the world—See Know the understandings of all sentient Theá Gian Giaûi. beings: Bieát taát caû chuùng sanh tri giaûi chuùng sanh Knower of the Dhamma: Tri Phaùp. trí hueä. Knower of groups: Parisannu (p)—Tri Chuùng. Know the unity of all things: Bieát taát caû phaùp Knower of the meaning: Atthannu (p)—Tri moät töôùng. Nghóa. Know the unity, variety, and universality of all Knower of moderation: Mattannu (p)—Tri things: Bieát taát caû phaùp moät taùnh, nhieàu taùnh, truï Löôïng. roäng lôùn xuaát sanh trí hueä. Knower

of persons: Tri Nhaân. Know the various distinctions of all Buddha- Knower of reality: See Nhö Thöïc Tri Giaû. lands: Bieát taát caû coõi Phaät nhieàu thöù sai bieät xuaát Knower of the right time: Tri Thôøi. sanh trí hueä. Knower of self: Attannu (p)—Töï tri. Know the various physical forms: Bieát taát caû Knower of the world: Lokavid (skt)—See Theá nhieàu loaïi thaân xuaát sanh trí hueä. Gian Giaûi. Know all the various ranks: Know high, Knowing: Jananam (p)—Jna (skt)—Söï hieåu middling, and low of the roots of goodness. Know bieát—Understanding—Knowing reveals itself in all Buddhas' complete knowledge and virtues do many ways. Knowing can be active whenever not increase or decrease—Bieát heát taát caû trí vieân there is hearing, seeing, feeling, comparing,

remembering, imagining, reflecting, worrying, Knowing the suffering of pain: Bieát khoå khoå. hoping and so forth—Caùi bieát coù theå ñöôïc bieåu Knowing the suffering of transitoriness: Bieát hieän ra baèng nhieàu caùch. Taùc duïng cuûa caùi "Bieát" haønh khoå. nhö chuùng ta thöôøng thaáy khi nghe, thaáy, caûm Knowledge (n): 1) Comprehension: See Kieán giaùc, so saùnh, nhôù, töôûng töôïng, suy tö, lo sôï, hy Thöùc; 2) Awareness: See Taùnh Giaùc. voïng, vaân vaân. Knowledge abiding in the marvelous dharma: Knowing all beings: Tri nhaát thieát chuùng sanh Dieäu Phaùp Truï Trí—Caùi trí thöôøng truï nôi dieäu (Buddha-wisdom). phaùp. Knowing the Buddha-worlds and how to save Knowledge of the absolute: Wisdom of ultimate the beings: See Tri Voâ Bieân Chö Phaät Trí. truth—Chaân trí. Knowing the desires of others: Tri chuûng chuûng Knowledge of absolute truth: Tattvajnana giaûi trí löïc. (skt)—See Chaân Thöïc Trí. Knowing the destinations of others: Tri nhöùt Knowledge of the actual condition of every thieát sôû ñaïo trí löïc. individual: See Tri Chuûng Chuûng Giôùi Trí Löïc. Knowing hand: Right hand—Trí thuû (baøn tay bieát Knowledge appears to enter the path of vieäc). individual illumination: See Hieän Tieàn Nhaäp Knowing how to feel satisfied and being Bích Chi Phaät Ñaïo Trí. content with material conditions: Thieåu Duïc Tri Knowledge appears to enter the path of Tuùc. personally liberated saints: See Hieän Tieàn Nhaäp Knowing karmic retributions throughout the Thanh Vaên Ñaïo Trí. three periods of time: Tri tam theá nghieäp baùo Trí Knowledge arising from fundamental löïc. knowledge: See Haäu Ñaéc Trí. Knowing all methods of salvation: Tri nhöùt thieát Knowledge or assurance derived from doing: phaùp cöùu ñoä (Buddha-wisdom—bieát taát caû phöông Action and proof—Practice of religious discipline phaùp cöùu ñoä chuùng sanh). and the resulting enlightenment—Haønh Knowing a mind-object with the mind: Khi yù chöùng. nhaän phaùp, hoan hyû khôûi leân, phaùp aáy ñöôïc suy Knowledge attained through cultivation: tö—One investigates a corresponding object Wisdom attained through cultivation. productive of pleasure. Knowledge of the bhutatathata: Inherent Knowing the minds of others: Tha Taâm intelligence—Inherent knowledge—Tính Giaùc. Thoâng. Knowledge of the births of all beings: Trí bieát Knowing odor: Gandha-vijnana (skt)—Höông taát caû chuùng sanh. Thöùc. Knowledge of Buddhas: See Nhö Lai Trí. Knowing in one's mind: Tha taâm thoâng—Söï bieát Knowledge of all Buddha-bodies: Trí vaøo khaép thaáu suoát taâm cuûa ngöôøi khaùc. taát caû thaân Phaät. Knowing in

other's thought: Tha taâm thoâng. Knowledge of Buddha shines on all without Knowing all previous transmigrations: Tuùc discrimination: Trí hueä cuûa Ñöùc Nhö Lai chieáu Meänh Thoâng. khaép taát caû khoâng coù phaân bieät. Knowing the right modes of ceremonial: Tri Knowledge of all Buddha-teachings: Trí bieát taát Leã—Knowing the right modes of respect—Bieát caû Phaät phaùp. nghi thöùc leã laïc. Knowledge capacity: Jeya (skt)—Trí Naêng— Knowing or seeing as they are: Insight Intellect. accordant with reality—See Nhö Thöïc Tri Kieán. Knowledge of the causes and effects: See Tri Knowing the states of others: Tri chuûng chuûng Tam Theá Nhaân Quaû Nghieäp Baùo Trí. giôùi trí löïc. Knowledge of the cessation of suffering: Dieät Knowing the suffering of disintegration: Bieát trí. hoaïi khoå. Knowledge of clinging to signs (marks) and

false discriminations: See Thuû Töôùng Phaân Bieät Knowledge of the discriminating of existences: Chaáp Tröôùc Trí. Vastuparativikalpa-vijnana (skt)—YÙ thöùc phaân Knowledge of complete destruction: bieät (nhöõng ñieàu khaùc nhau naûy sinh trong yù thöùc Kshayajnana (skt)—Trí cuûa söï ñoaïn dieät hoaøn chuû quan). toaøn—When the knowledge of complete Knowledge of discrimination: destruction or kshayajnana is realized, there is Vastuprativikalpajnana (skt)—See Söï Phaân Bieät never again the assertion of evil passions—Khi Thöùc. caùi trí cuûa söï ñoaïn dieät hoaøn toaøn (kshayajnana) Knowledge of the discrimination of things: ñöôïc theå chöùng thì seõ khoâng bao giôø coøn söï xaùc Viveka (skt)—Discriminating wisdom—Phaân Bieät ñònh veà caùc phieàn naõo nöõa. Trí—Differentiating knowledge, discrimination of Knowledge-conduct-perfect: Vijja-carana- phenomena, as contrast with knowledge of the sampanna (p)—Vidya-carana-sampanna (skt)— fundamental identity of all things (voâ phaân bieät Myogyosoku (jap)—See Minh Haïnh Tuùc. trí)—Phaân bieät hieän töôïng hay söï töôùng höõu vi, Knowledge comprehending all Buddha ñoái laïi vôùi voâ phaân bieät hay caên baûn thöïc trí cuûa teachings: Trí thoâng ñaït taát caû Phaät phaùp. Ñöùc Phaät—See Haäu Ñaéc Trí. Knowledge of the consequences of actions of Knowledge of distinctions in all sentient all sentient beings: Trí bieát taát caû nghieäp baùo cuûa beings's cycle of births and deaths: Knowledge chuùng sanh. of distinctions in all sentient beings's death in one Knowledge of contemplation: Tri thöùc do quaùn place and birth in another in the various states of töôûng maø coù. existence—Trí bieát taát caû chuùng Knowledge of the decease and rebirth of sanh ôû trong caùc loaøi cheát ñaây sanh kia sai khaùc beings: Sattanam-cutupapate-nanam-vijja (p)— nhau. Höõu tình sanh töû minh. Knowledge of distinguishing all things: Thích trí Knowledge and deductions: See Kieán Thöùc hueä vì phaân bieät caùc phaùp—See Möôøi Ñieàu Vui Vaø Suy Dieãn. Thích Cuûa Chö Ñaïi Boà Taùt. Knowledge derived from memory: Vasita Knowledge of the divine ear: See Thieân Nhó Trí (skt)—Huaân taäp hay söï hieåu bieát xuaát phaùt töø kyù Thoâng. öùc—Habitual perfuming derived from memory. Knowledge of the divine eye: See Thieân Nhaõn Knowledge derived from phenomena: See Trí Chöùng Thoâng. Töôùng Trí. Knowledge of emancipation of the body: Knowledge of desires or moral directions of all Vimiktijnana-darsana-skandha (skt)—Gedatsu- beings: See Tri Chuûng Chuûng Giaûi Trí Löïc. Chiken-Shin (jap)—Body

of the knowledge of Knowledge of the destruction of the liberation—Giaûi Thoaùt Tri Kieán Thaân. corruption: Asavanam-khaye-nanam-vijja (p)— Knowledge of embodying omniscience in all Laäu taän trí minh. realms of beings: Trí ôû nôi taát caû choã thoï sanh Knowledge of destruction of all illusion: Tri ñeàu ñaày ñuû nhöùt thieát trí. vónh ñoaïn taäp khí trí löïc—See Thaäp Löïc Nhö Lai. Knowledge embracing all pure phenomena: Trí Knowledge of the Dharma: Dharma-jnana nhieáp khaép taát caû tònh phaùp. (skt)—See Phaùp Trí. Knowledge of enlightened reality: Bodhi real Knowledge of the differences in faculties of all wisdom—Thöïc Trí Boà Ñeà. sentient beings: Knowledge that explains the Knowledge establishing all universal truth to all sentient beings as is appropriate—Trí principles: Trí an truï taát caû phaùp quaûng ñaïi khaép kheùo bieát caên cô cuûa taát caû chuùng sanh chaúng heát khoâng thöøa. ñoàng maø tuøy nghi thuyeát phaùp. Knowledge and experience of Nirvana: Giaûi Knowledge of differentiation: Phaân bieät trí. thoaùt tri kieán. Knowledge of direction and consequence of all Knowledge of extinction of contamination: See laws: See Tri Nhöùt Thieát Sôû Ñaïo Trí Löïc. Laäu Taän Trí.

Knowledge of extinction of all sentient beings' söï voâ thöôøng. Tröïc giaùc ñöôïc söï dieät taän nhanh deisres, compulsions, delusions, and habits, choùng cuûa caùc phaùp. without abandoning the practices of Knowledge of the law of suffering: Dukkha- Enlightening Beings: Trí kheùo bieát taát caû chuùng dharma-jnana (skt)—See Khoå Phaùp Trí. sanh laïc duïc, phieàn naõo, nghi hoaëc, taäp khí ñeàu Knowledge of liberation: See Giaûi Tri Kieán. dieät heát, maø chaúng rôøi boû haïnh Boà Taùt. Knowledge of like and dislike arising from Knowledge of the extinction of suffering: Dieät mental conditions: See Trí Töôùng (2). trí. Knowledge of a man without ego: Knowledge of all forms of former existences of Pudgalanairatmyajnana (skt)—See Nhaân Voâ Ngaõ self and others: Purvanivasanusmrti-jnana (skt)— Trí. Khaû naêng bieát ñöôïc quaù khöù vò lai cuûa mình vaø Knowledge of manifestation of bodies in all ngöôøi—See Tuùc Maïng Thoâng. worlds: Trí hieän thaân mình ôû khaép trong taát caû Knowledge of all former existence: theá giôùi. Purvanivasanusmrti-jnana (skt)—See Tuùc Maïng Knowledge of manifestation of reflections in Thoâng. all assemblies: Trí hieän aûnh töôïng mình ôû khaép Knowledge of (all) former existence of self and trong taát caû chuùng hoäi ñaïo traøng. others: Puva-nivasanusmrti-jnana (skt)—See Tuùc Knowledge of all methods of concentration Maïng Thoâng. spells: Trí bieát taát caû moân Ñaø La Ni. Knowledge of fundamental principles: Knowledge of methods are only means Fundamental wisdom—Original wisdom—Primal liberation for enlightening beings: See Tri Chö wisdom—Source of all truth and virtue—Intuitive Thieàn Giaûi Thoaùt Tam Muoäi Trí Löïc. knowledge or wisdom—See Caên Baûn Trí. Knowledge and mind: See Taâm Trí. Knowledge of future karma: Bieát nghieäp töông Knowledge of the minds of all others: Paracitta- lai. jnana (skt)—See Tha Taâm Thoâng. Knowledge of how to cause all beings to enter Knowledge of no-rebirth: Voâ sanh trí. the reality body: Trí khieán taát caû chuùng sanh Knowledge of non-duality: Advaya-jnatritva nhaäp phaùp thaân. (skt)—See Tri Kieán Baát Nhò. Knowledge of how-it-is: See Nhö Thò Giaûi. Knowledge of non-self of the dharma: Knowledge of how

to make magical displays of Dharmanairatmyajnana (skt)—Knowledge of non- past, future and present: Trí laøm söï bieán hoùa substantiality of the Dharma—See Phaùp Voâ Ngaõ khaép tam theá. Trí. Knowledge illuminating all Buddha-lands: Trí Knowledge of the non-substantiality of chieáu saùng taát caû coõi Phaät. dharma: Dharmanairatmyajnana (skt)—See Phaùp Knowledge of infinite different natures of Voâ Ngaõ Trí. sentient beings: Trí kheùo bieát taát caû chuùng sanh Knowledge of the objective sphere: Objective coù voâ löôïng taùnh. world and the subjective mind—Caûnh trí. Knowledge of interpretation of all writings: Trí Knowledge obtained from seeing: Nhaõn trí. bieát taát caû vaên töï bieän taøi. Knowledge of one's liberation: Giaûi thoaùt tri Knowledge of introducing sentient beings to kieán. truth: See Tri Chuùng Sanh Kieán Giaûi Sai Bieät Trí. Knowledge of one's own past births: Tuùc maïng Knowledge of karma of all beings: See Tri Tam minh—See Tuùc Maïng Thoâng. Theá Nghieäp Baùo Trí Löïc. Knowledge of one's past lives: Knowledge of the language and speech of all Pubbenivasanussati-nanam-vijja (p)— sentient beings: Trí bieát taát caû ngoân ngöõ aâm Recollection of one's previous (past) lives—See thanh töø bieän thieän xaûo cuûa chuùng sanh. Tuùc Maïng Thoâng. Knowledge of the law of impermanence: Knowledge only: Prajnaøptimaøtra (skt)—Mind-Anicca-nupassana-nana (p)—Tueä giaùc thaáy ñöôïc only—See Duy Thöùc.

Knowledge of the ordinary: Jnanam-laukikam behavior: Trí bieát taát caû taâm haønh cuûa chuùng sanh. (skt)—See Theá Gian Trí. Knowledge of skillful means: Upayajnana Knowledge of the origin of suffering: Taäp trí. (skt)—Expedient wisdom—Phöông Tieän Trí— Knowledge of other beings' passing away and Skilful knowledge—Skilful means of arising: Knowledge of others' deaths and rebirths knowledge—See Quyeàn Trí. according to their deeds—Thieân nhaõn trí hay trí Knowledge of all stages of dhyana liberation: bieát söï sanh töû cuûa chuùng sanh tuøy theo nghieäp See Tri Chö Thieàn Giaûi Thoaùt Tam Muoäi Trí Löïc . cuûa hoï—See Thieân Nhaõn Trí. Knowledge succeeding upon fundamental Knowledge of others' minds: Paricce-nanam knowledge: Knowledge arising from fundamental (p)—See Tha Taâm Trí. knowledge—Trí khôûi leân töø caên baûn trí—See Haäu Knowledge of pain and pleasure resulting from Ñaéc Trí. the knowledge or consciousness, causing Knowledge of suffering: Khoå Trí—See Thaäp Trí. continuous responsive memory: See Töông Tuïc Knowledge and supernatural power: Trí Löïc— Töôùng. Trí Tueä vaø Thaàn Löïc—Power of knowledge: Knowledge of past and future of self and Naêng löïc cuûa trí tueä—The efficient use of mystic others or ability to penetrate into past and knowledge: Haønh giaû (tu thieàn) coù ñuû naêng löïc xöû future lives of self and others: duïng maät trí. Purvanivasanusmrti-jnana (skt)—Khaû naêng bieát Knowledge of the supra-world: Jnanam- ñöôïc quaù khöù vò lai cuûa mình vaø ngöôøi —See Tuùc lokottaram (skt)—Trí sieâu vieät—Supra-mundane, Maïng Thoâng. or spiritual wisdom, or Super-worldly Knowledge of past karma: Bieát nghieäp quaù khöù. knowledge—See Xuaát Theá Gian Trí. Knowledge of the path (to eliminate Knowledge of the supreme spirit: sufferings): Ñaïo trí. Adhyatmatidya (skt)—Noäi Minh. Knowledge of perfection: Jnana-paramita Knowledge of the supreme supra-world: Sieâu (skt)—See Trí Ba La

Maät. Theá Gian Trí—Trí sieâu vieät. Knowledge of the powers and faculties of all Knowledge of all things: Trí Taïng—Trí bieát heát beings: See Tri Chuùng Sanh Taâm Taùnh trí Löïc. thaûy söï vaät. Knowledge of present illusion and liberation: Knowledge of all the thoughts of all beings: Bieát phieàn naõo vaø giaûi thoaùt trong hieän taïi. Memory of all the thoughts of all beings—See Knowledge of the profound, occult import of Thöùc Bieät Tha Taâm. all Buddha teachings: Trí bieát lyù thuù thaâm maät Knowledge of the total destruction of all cuûa taát caû Phaät phaùp. impurities: Knowledge by which one is able to Knowledge of reality: Wisdom of reality—See destroy all passions (greed, hatred and Nhö Thöïc Trí. ignorance)—Laäu taän trí hay trí bieát veà söï ñoaïn töø Knowledge relies on the body: Trí thöùc nöông hoaøn toaøn moïi oâ nhieãm. vaøo saéc thaân maø taïo taùc nhöõng haønh vi thieän hay Knowledge of total freedom reaching the aùc—See Möôøi Laàm Laïc Thieàn Giaû Coù Theå Bò Rôi other shore: Trí taát caû töï taïi ñeán bæ ngaïn. Vaøo. Knowledge of the ultimate: Final wisdom— Knowledge of right and wrong in every Ultimate wisdom—Taát caùnh trí (trí hueä toái condition: See Tri Thò Xöù Phi Xöù Trí Löïc. thöôïng). Knowledge of the same order: See Loaïi Trí. Knowledge on the unimpediment of the Knowledge of the seed or cause of all Dharma: See Phaùp Voâ Ngaïi Trí. phenomena: Omniscience—Chuûng trí. Knowledge of variety: Ji-nye-pa (tib)—See Knowledge of the self: 1) Atmabodha (skt): Ngaõ Sai Bieät Trí. Thöùc (trong kinh ñieån Veä Ñaø); 2) Knowledge of Knowledge and vision of the Buddha: Tri kieán the self: Atmanjnana (skt)—Ngaõ Sôû Tri. Phaät. Knowledge of all sentient beings' mental Knowledge is wealth: Tri kieán laø taøi saûn (Ña vaên

vi phuù). "coâng aùn" chæ moät thöù trôï huaán cuï ñöôïc söû duïng Knowledge of what is consonant with it: trong Thieàn toâng, ñaëc bieät coù lieân heä tôùi toâng Laâm Anvaye-nanam (p)—Loaïi Trí. Teá. Haønh giaû söû duïng coâng aùn nhö laø tieâu ñieåm Knowledge of what is so and what is not so: Trí trong thieàn ñònh ñeå vöôït qua söï suy nghó nhò kheùo bieát thò xöù phi xöù. nguyeân vaø khích taán kinh nghieäm giaùc ngoä. Daàu Knowledge of the workings of karma: See Sanh coâng aùn thöôøng ñöôïc nghó nhö laø nhöõng thöù laøm Töû Trí. cho haønh giaû boái roái, coâng aùn khoâng coá yù khaùm Knowledge of all worlds, all lands, all times, all phaù nhöõng caâu traû lôøi coù tính lyù luaän, maø ngöôïc laïi ages, without abandoning the practices of chuùng thaùch thöùc söï suy lyù taàm thöôøng. Trong enlightening beings: See Tri Tam Theá Trí. Thieàn Trung Hoa, tu taäp coâng aùn nôû roä döôùi söï Ko (jap): A Japanese term for "Gentlemen," an khuyeán taán cuûa Thieàn sö Ñaïi Hueä Toâng Caûo honorific used for both monks and laymen—Thuaät (1089-1163), ngöôøi ñaït voâ ñöch trong vieäc söû duïng ngöõ Nhaät Baûn, coù nghóa laø "OÂng," caùch goïi toân coâng aùn laøm trôï huaán cuï vaø baùc boû vieäc hoïc vaên quyù, ñöôïc duøng cho caû chö Taêng laãn cö só. chöông coâng aùn. Vaøo theá kyû thöù XVIII, taïi Nhaät Koâ (jap): 1) Fragrance: Gandha (skt)—Höông Baûn, ña soá coâng aùn ñöôïc heä thoáng hoùa bôûi Thieàn (höông thôm); 2) Aeon, a world age or a world sö Baïch AÅn Hueä Haïc vaø ñeä töû cuûa mình laø Thieàn cycle: Kalpa (skt)—See Kieáp; 3) Kung-an, a sö Ñoâng Laõnh Vieân Töø. Heä thoáng naøy bao goàm public case, a term for a teaching

device used naêm möùc ñoä—See Coâng AÙn and Nguõ Chuûng Coâng within the Zen school, especially associated with AÙn. the Rinzai style of practice: Coâng aùn, thuaät ngöõ Koâan of Buddha recitation: See Coâng AÙn Nieäm chæ phöông saùch giaùo huaán ñöôïc duøng trong Thieàn Phaät. toâng, ñaëc bieät lieân heä ñeán caùch tu taäp cuûa toâng Koâan Collection: One of the most important Laâm Teá. styles of Zen literature. Most koâan collections Koagamana (p): Kanakamuni (skt)—Caâu Na draw sayings and incidents from the classical Haøm Maâu Ni—Caâu Na Haøm—Golden Tranquility tradition. Many are famous stories about the Buddha—See Kim Tòch Phaät. interaction between Zen masters and their Koâan: Kung-an (chi)—Public case—Official disciples. Koâan collections were originally government law-text. This name was given to a compiled by Zen masters of the Sung dynasty board on which a new law was displayed. It is thus (960-1280) in China as aids in training disciples. a symbol of universal law, or Dharma; the Collections often include the compiler's prose and Universe itself. The term "koâan" is referred to a poetic commentary on each case. The most kind of teaching device used within the Zen important collections include the Wu-men-kuan school, especially associated with the Rinzai style (Mumonkan) and the Pi-yen Lu (Hekiganroku)— of practice. Practitioners use koâan as the focus of Söu taäp coâng aùn, moät trong nhöõng phöông caùch meditation in order to transcend dualistic thinking quan troïng nhaát trong vaên chöông Thieàn. Haàu heát and promote enlightenment experiences. nhöõng söï söu taäp coâng aùn xoay quanh nhöõng ngöõ Although commonly thought of as puzzles, koâan luïc vaø nhöõng söï coá töø truyeàn thoáng coå ñieån. Phaàn are not intended to elicit rational responses, but nhieàu laø nhöõng giai thoaïi noåi tieáng veà söï gaëp gôõ they rather challenge ordinarily discursive and giöõa nhöõng vò Thieàn sö vaø ñeä töû. Nhöõng söï söu taäp rational thought. In Chinese Zen, koâan practice coâng aùn baét nguoàn töø söï bieân soaïn cuûa caùc Thieàn came to full flower under the inspiration of Zen sö ñôøi nhaø Toáng beân Trung Hoa nhö laø taøi lieâuï trôï master Ta-hui Tsung-kao, who championed its huaán ñeå daïy ñeä töû. Söu taäp thöôøng bao goàm baøi active use as a meditative device and rejected the vaên xuoâi cuûa ngöôøi soaïn vaø söï bình giaûng baèng thi literary study of koâan. In the eighteenth century, keä trong moãi taéc (tröôøng hôïp). Nhöõng söu taäp quan in Japan, the majority of koâan were systematized troïng nhaát bao goàm caùc boä Voâ Moân Quan vaø Bích by Zen master Hakuin Ekaku (1685-1768) and his Nham Luïc. disciple, Torei Enji. This system includes five Koâan Daigu (jap): Kao-an Ta-yu—Gaoan types or progressive levels of koâan—Thuaät ngöõ Dayu—See Cao An Ñaïi Ngu Thieàn Sö.

Koâan of Dharmakaya: Koâan of body of the Kobutsu (jap): An ancient Buddha or a Buddha of Dharma—See Hosshin-Koâan. an earlier world age—See Coå Phaät. Koâan of Emptiness: See Coâng AÙn Veà “Khoâng”. Kobutsu-Konbutsu (jap): Coå Phaät Kim Phaät— Koâan Esho (jap): Hö Am Hoaøi Söôûng—Name of Ancient Buddhas and present Buddhas, Buddhas a Chinese Zen master—Teân cuûa moät thieàn sö throughout time or eternal Buddhas—Phaät quaù Trung Hoa. khöù vaø Phaät hieän taïi. Koâans that are especially hard to penetrate: Kodai no Monji (jap): See Quaûng

Ñaïi Vaên Töï. See Nanto-Koâan—See Coâng AÙn Nan Ngoä. Kodanna (skt): See A Nhaõ Kieàu Traàn Nhö. Koâan-gazing Zen (jap): Khaùn Coâng AÙn Thieàn— Koâden (jap): See Offer incense. Style of seated meditation characteristic of the Kodha (p): Dosa (skt)—Anger—Ill-will— Rinzai school of Zen, which uses koâan as the Hatred—See Saân Haän. focus of meditation—See Khaùn Thoaïi Thieàn. Kodhana-sutta (p): Sutra on an angry person, Koâans and Head phrases: See Coâng AÙn Vaø Anguttara Nikaya VII.60—Kinh ngöôøi saân haän, Thoaïi Ñaàu. trong Taêng Nhaát A Haøm VII.60. Koâans that are interpreted twice: See Löôõng Kodoku-On (jap): Jetavana (skt)—Solitary Truøng Coâng AÙn. Garden—See Coâ Ñoäc Vieân. Koans interview: 1) Individual and private Koen (? - 1169): Name of a Tendai monk and one interview between a Master and a pupil: See of the masters of Honen on Mount Hiei—Hoaøng Tham Vaán; 2) Practicing Zen through the Koan Vieân, teân cuûa moät vò sö thuoäc toâng Thieân Thai, Exercise: See Tham Coâng AÙn. moät trong nhöõng vò thaày cuûa toå Phaùp Nhieân. Koâan literature: See Vaên Hoïc Coâng AÙn. Koâgaku-ji (jap): See Höôùng Ngaïc Töï. Koâan named "Mu": Coâng AÙn Mu—See Mu. Koâgakuji-ha (jap): See Höôùng Ngaïc Töï Phaùi. Koâan of precepts: See Coâng AÙn "Caám Giôùi". Koâgaku Soâen (jap): The formal religious name of Koâan series studied after the Hekigan-roku: the prominent Rinzai master Shaku Soâen (1859- Moät chuoãi coâng aùn ñöôïc nghieân cöùu sau thôøi Bích 1919)—Phaùp danh chính thöùc cuûa Thieàn sö toâng Nham Luïc—See Hekigo. Laâm Teá Shaku Soâen. Koâan series studied before the Hekigan-roku: Kogonkyo (jap): Ghanavyuha sutra (skt)— Moät chuoãi coâng aùn ñöôïc nghieân cöùu tröôùc thôøi Mahayana Esoteric Adornment Sutra—Ñaïi Thöøa Bích Nham Luïc—See Hekizen. Maät Nghieâm Kinh—Haäu Nghieâm Kinh. Koâan word: See Coâng AÙn. Koâ Haku (jap): "White Lady," Japanese for Hou Koâans and Zen: See Coâng AÙn Vaø Thieàn. Po, a clever female robber who appears in Zen Koben (jap): Sö Cao Bieän (Nhaät Baûn 1173- literature as the partner of Koâ Koku—See Koâ 1232)—See Cao Bieän. Koku. Koâboâ Daishi (jap): The posthumous honorific Koho (jap): Kaofeng—Zen Master Kao-Feng- title, which means "Great Teacher Who Spreads Yuan-Miao (1238-1295)—Cao Phong Dieäu Toå— Widely the Dharma," by which Kukai (774-835), See Cao Phong Nguyeân Dieäu Thieàn Sö. the founder of the Shingon sect in Japan, is Kohoâ-Kakumyoâ (1271-1361): Cao Phong Giaùc popularly known—See Hoaèng Phaùp Ñaïi Sö. Minh—Name of a Japanese Rinzai monk of the Kobo Daisu (jap): See Hoaèng Phaùp Ñaïi Sö. Kamakura period (1185-1333). Koâhoâ was the Koboku (jap): Withered Tree—Caây khoâ— disciple of Shinchi Kakushin (1207-1298) and the Withered timber, decayed, dried-up trees—See second generation patriarch of the Hoâttoâ line of Khoâ Moäc. Japanese Rinzai Zen. He founded Unju-ji in Koboku-Do (jap): Khoâ Moäc Ñöôøng—See Izumo and Daiyuâ-ji in Izumi—Cao Phong Giaùc Withered Tree Hall. Minh, teân cuûa moät vò Taêng Nhaät Baûn thuoäc toâng Kobukuji (jap): Chuøa Höng Phöôùc (Nhaät Baûn). Laâm Teá döôùi trieàu ñaïi Thöông Lieâm. Koâhoâ laø ñeä Kobusshin (jap): A Japanese term, literally töû cuûa Thieàn sö Voâ Boån Giaùc Taâm vaø laø Toå cuûa means "Old Buddha's mind"—See Coå Phaät Taâm. theá heä thöù nhì trong doøng truyeàn thöøa Hoâttoâ, thuoäc

toâng Laâm Teá. Sö khai sôn chuøa Unju-ji ôû Izumo Koâke Sonshoâ (jap): Hsing-hua Ts'un-chiang— vaø chuøa Daiyuâ-ji ôû Izumi. Xinghua Cunjiang—See Höng Hoùa Toàn Töông Koho-Kennichi Zenji (jap): See Cao Phong Hieån Thieàn Sö. Nhaät Thieàn Sö. Koâke-Zonshoâ (jap): Hsing-hua-t'sun-chiang Koin (jap): Quang AÂm—Light and shadow— (chi)—See Höng Hoùa Toàn Töông Thieàn Sö. Passing time. Koki-Gassho (jap): Hoà Quî Hôïp Chöôûng— Koji (jap): Lay followers—Phaät töû taïi gia—See Foreign type of kneeling with joining hands—See Cö Só. Hoã Quî. Kojo (jap): Höôùng Thöôïng—Ascendant—Inclined Kokika (skt): Kokila (skt)—Cöu Di La—Teân moät to the good. loaøi chim cu—A kind of cuckoo. Koâjoâ (jap): Reality, the ultimate state of Kokila (skt): See Kokika. enlightenment. The opposite of koâge, or Kokkutsu no soâge (jap): See Cave of the phenomenal reality. Koâjoâ refers to the realm of Dharma. absolute equality, which transcends all Koâ Koku (jap): "Lord Black," Japanese for Hou distinctions. The term literally means above or Hei, a clever male robber who appears in Zen beyond, or to move upward or to progress. In the literature as the partner of Koâ Haku—See Koâ Zen school, the term is sometimes used for the Haku. third and highest level of a three part system of Kokon (jap): Ancient-present—See Coå Kim. koâan practice; in this system, koâjoâ follows Richi Koâkon Zazen (jap): Evening session of zazen, and kikan—Thöïc taïi chaân nhö, traïng thaùi toái haäu one of the four periods of zazen (shiji zazen) cuûa giaùc ngoä, ñoái laïi vôùi hieän töôïng chaân nhö. observed daily in Zen monasteries. Although the Thöïc taïi chaân nhö chæ cho coõi cuûa söï bình ñaúng exact hours differ by monastery, Koâkon zazen is tuyeät ñoái, vöôït ra ngoaøi taát caû nhöõng bieän bieät. held in the evening, often between seven and nine Thuaät ngöõ coù nghóa laø ôû treân vaø vöôït ra ngoaøi, hay o'clock—Thôøi tham thieàn vaøo buoåi toái, moät trong ñi leân. Trong Thieàn toâng, thuaät ngöõ naøy thænh boán thôøi thieàn toïa ñöôïc tu taäp trong caùc töï vieän. thoaûng ñöôïc duøng ñeå möùc ñoä cao nhaát trong tu taäp Maëc daàu giôø khaéc coù khaùc nhau tuøy theo töøng töï coâng aùn. vieän, thôøi tham thieàn vaøo buoåi toái thöôøng ñöôïc toå Koâjuâ-shuâ (jap): An alternative Japanese chöùc vaøo khoaûng giöõa baûy vaø chín giôø toái. transliteration of Hung-chou school, an important Kokoro (jap): Shin (jap)—A Japanese term for Chinese lineage of early Zen. Also transliterated heart, mind, soul and spirit—See Taâm (2). as Koâshuâ-shuâ—Caùch chuyeån dòch ra tieáng Nhaät Kokorozashi (jap): A Japanese term which means khaùc cuûa teân cuûa tröôøng phaùi Hoàng Chaâu, moät will, volition, intention, plan, outlook, goal, doøng Thieàn quan troïng trong Thieàn sô thôøi ôû ambition, wish, hope, resolve, and so on—Will for Trung Hoa. Cuõng ñöôïc chuyeån dòch thaønh "Koâshuâ - truth—See YÙ Chí Tìm Chaân Lyù. shuâ." Koku (jap): Akasa (skt)—Open space—Hö Kokalika (skt): Name of Devadatta's disciple, khoâng—See Khoâng. who made a false accusation that Sariputra and Kokubunji (jap): Quoác Töï (Nhaät Baûn). Maugalyayana had a sexual intercourse with a Kokubunniji (jap): Quoác Ni Töï (Nhaät Baûn). woman. As a result, he fell into great lotus hell Kokuge (jap): Gaganakusuma (skt)— while alive—Teân cuûa ñeä töû cuûa Ñeà Baø Ñaït Ña, Gaganapushpa (skt)—Flowers in the sky—See Hö ngöôøi ñaõ caùo gian Xaù Lôïi Phaát vaø Muïc Kieàn Lieân Khoâng Hoa.

coù söï daâm duïc vôùi moät ngöôøi ñaøn baø. Keát quaû laø Koku-Rakuchi (jap): Hö khoâng rôi ruïng xuoáng oâng bò ñoïa vaøo ñaïi nguïc hoàng lieân ngay khi coøn ñaát—Space falls to the ground—See Hö Khoâng soáng. Laïc Ñòa. Kokan Zen master: Thieàn sö Kokan—Name of a Kokusan (jap): Black mountains—The black Japanese Zen master—See Hoå Quan Sö Luyeän mountains, a legendary region understood to be Thieàn Sö. north of India. In Indian mythology, the black Koken (jap): Hoaøng haäu Hieáu Khieâm (Nhaät Baûn).

mountains are veiled in darkness and infested toái taêm hoaøn toaøn maø moät moân ñoà thieàn laën nguïp with evil demons. Zen masters sometimes use an trong ñoù khi ñang toïa thieàn, ngay tröôùc khi ñaït allusion to this region as a metaphor for a mental ñöôïc giaùc ngoä. state in which a person is hindered by delusions Kokutai-ji (jap): See Quoác Thaùi Töï. and discriminatory thinking. An expression used Kokutaiji-ha (jap): See Quoác Thaùi Töï Phaùi. in Zen for attachment to discriminating thinking, Kokuzo (jap): Akasagarbha-bodhisattva (skt)— which hinders practice. A master might say, for Bodhisattva of Space—See Hö Khoâng Taïng Boà example, that a student is caught in the black Taùt. mountains, if the student seems determined to Kokyo (jap): Ancient mirror—In Zen, the term resolve a koan with reason. The phrase is an symbolizes the mind—See Coå Kính. allusion to a legendary region of the world Kokyuâ: Inhale and exhale—In Japanese people inhabited by demons. According to Indian say "kokyu". "Ko" is exhalation and "kyu" is mythology, there are black mountains to the north inhalation—Hít vaøo vaø thôû ra thei tieáng Nhaät laø of the continent. The area within the mountains is "kokyu"—See Soå Töùc Quaùn. completely black and infested with evil demons. Kokyuâ-Joâryuâ (jap): Hu-ch'iu Shao-lung—Huqin In many cases, masters use a longer version of the Shaolong—See Hoä Quoác Kinh Vieän Thieàn Sö. phrase, "living in a demon's cave in the black Kokyuâ-no-daiji (jap): A Japanese term, literally mountains."—Haéc sôn, moät vuøng huyeàn thoaïi means "great experience of one's own self"; ñöôïc hieåu laø naèm veà phía baéc AÁn Ñoä. TrongThaàn another expression for the experience of thoaïi AÁn Ñoä, haéc sôn bò che phuû trong boùng toái vaø awakening or enlightenment—Thuaät ngöõ Nhaät bò quaáy phaù bôûi ma quyû. Thænh thoaûng caùc Thieàn Baûn coù nghóa laø "söï theå nghieäm lôùn veà töï ngaõ"; sö duøng söï aûo töôûng gaùn cho vuøng naøy nhö moät caùch dieãn taû khaùc cuûa söï theå nghieäm veà ngoä. traïng thaùi taâm trong ñoù haønh giaû bò trôû ngaïi bôûi aûo Kolita (skt): Caâu Lôïi Thaùi Töû—The eldest son of giaùc cuûa söï suy nghó bieän bieät. Töø ngöõ ñöôïc duøng Dronodana, uncle of Sakyamuni; said to be trong nhaø Thieàn ñeå chæ söï chaáp tröôùc vaøo söï suy Mahanama, but others say nghó bieän bieät, laøm trôû ngaïi vieäc tu taäp. Thí duï, Mahamaudgalyayana—Ngöôøi con tröôûng cuûa Ñaáu moät vò thaày coù theå noùi raèng ñeä töû bò maéc keït trong Phaïm Vöông, moät ngöôøi chuù cuûa Phaät Thích Ca; Haéc sôn neáu ngöôøi ñeä töû aáy quyeát duøng lyù luaän ñeå coù ngöôøi noùi laø Ma-Ha-Na-Ma, nhöng coù ngöôøi laïi giaûi quyeát coâng aùn cuûa mình. Töø ngöõ laø moät lôøi noùi laø Ma Ha Muïc Kieàn Lieân. noùi boùng veà moät vuøng huyeàn thoaïi veà theá giôùi Kolomo (jap): Wide sleeved black monk's robe— ñöôïc caùc loaøi quyû

truù nguï. Theo thaàn thoaïi AÁn Ñoä, Moät loaïi y maøu ñen coù tay aùo roäng. coù moät ngoïn Haéc sôn naèm veà phía baéc cuûa chaâu Koma (jap): Cao Ly Quoác (moät trong ba nöôùc nhoû luïc. Vuøng maø trong ñoù caùc nuùi hoaøn toaøn moät maø u cuûa Haøn Quoác, hai nöôùc kia laø Tan La Shiragi vaø ñen vaø luoân bò loaøi quyû quaáy nhieãu. Trong nhieàu Baùch Teá Kudara). tröôøng hôïp, caùc vò thaày coù theå duøng moät thuaät ngöõ Komeito (jap): Japanese political party associated daøi hôn "Soáng nôi hang quyû trong Haéc sôn." with the Soka Gakkai, which traces itself back to Kokushi (jap): Imperial Teacher—National Nicheren (1222-1282). Ironically, despite its name Teacher—See Quoác Sö. and stated intention of bringing ethical conduct Koku-Shin (jap): Dharmakaya (skt)—See Hö into Japanese politics, but it has been involved in Khoâng Thaân. a number of high profile scandals—Ñaûng phaùi Kokushittsuâ (jap): A Japanese term, literally chính trò cuûa Nhaät Baûn lieân heä vôùi Soka Gakkai, means an "obvious seal of black paint"; a Zen coù nguoàn goác töø thôøi ngaøi Nhaät Lieân. Mæa mai, duø expression meaning the state of total darkness in teân vaø chuû ñích cuûa noù laø ñem ñaïo ñöùc vaøo chính which a practitioner of meditation (zazen) trò Nhaät Baûn, nhöng toå chöùc naøy ñaõ dính líu vôùi sometimes finds himself before a breakthrough to moät soá nhöõng vaán ñeà thaät xaáu xa. an experience of awakening or enlightenment— Komokuten (jap): Virupaksha (skt)—The broad- Thuaät ngöõ Nhaät Baûn coù nghóa laø "moät daáu aán roõ eyed (ugly-eyed) deva—Quaûng Muïc Thieân raøng baèng sôn ñen"; töø ngöõ thieàn moâ taû traïng thaùi Vöông.

Komusoâ (jap): “Emptiness monks”—Monk of Kongochokyo-Mikkyo (jap): Kinh Kim Cang emptiness—See Hö Khoâng Taêng. Ñaûnh Maät Giaùo—See Kinh Kim Cang Ñaûnh. Komyo (jap): Prabhasvara (skt)—Light (bright Kongoâ Hannya Haramitsu Kyoâ (jap): and clear)—Illumination—See Quang Minh. Vajracchedika-prajna-paramita-sutra (skt)— Komyoji (jap): Chuøa Quang Minh (Nhaät Baûn). Diamond sutra—The Perfection of Wisdom Komyo-Kogo (jap): Hoaøng haäu Quang Minh Diamond Sutra—See Kinh Kim Cang. (Nhaät Baûn). Kongoâjoâ (jap): Vajrayana (skt)—Tantrayana Kon (jap): 1) Indriya (skt): See Sense organ; 2) (skt)—Adamantine vehicle—Diamond way— Mula (skt): Root—Caên baûn. Nyingmapa, Kagyupa, Sakyapa vaø Gelugpa—See Konagamana (p): Kanakamuni (skt)—Caâu Na Kim Cang Thöøa. Haøm—Caâu Na Maâu Ni—Caâu Na Haøm Maâu Ni. Kongoâkai Mandara (jap): Vajradhatu-mandala Konantoritsu (jap): Coå Nam Ñoâ Luaät Toâng (Phaät (skt)—Diamond Realm Mandala—Kim Cang Giôùi Giaùo Nhaät Baûn). Maïn Ñaø La—See Kim Cang Giôùi. Konchok Gyelpo (1034-1102): Founder of Sakya Kongoâ-Kyoâ (jap): Vajraccedika-prajna- monastery in 1073. He was a disciple of the paramita-sutra (skt)—Diamond sutra—See Kinh translator Drokmi, who traveled to India and Kim Cang. studied Sanskrit with Santipa. Sakya later became Kongo-Satta (jap): The Diamond Buddha—See the chief monastery of the Sakyapa order of Kim Cang Taùt Ñoûa. Tibetan Buddhism—Vò saùng laäp tu vieän Sakya Konkoâ (jap): Vajra (skt)—Ba Di La—Diamond or vaøo naêm 1703. Ngaøi laø ñeä töû cuûa nhaø thoâng dòch adamantine—See Kim Cang. Drokmi, ngöôøi ñaõ du haønh ñeán AÁn Ñoä vaø hoïc

Koân-nin (jap): Hung-jen—See Hoaèng Nhaãn Nguõ Phaïn ngöõ vôùi Santipa. Tu vieän Sakya sau naøy trôû Toå. thaønh tu vieän chính cuûa tröôøng phaùi Sakyapa cuûa Konjin (jap): Darkness—Sloth—Stupefaction— Phaät giaùo Taây taïng. See Hoân Traàm. Kondane (skt): Name of a Buddhist place in west Konkai-Komyoji (jap): Kim Giôùi Quang Minh Töï India, about seven miles from Karjat. The (Nhaät Baûn). Buddhist caves in Kondane are slightly of later Konkanapura (skt): Name of an ancient date than those at Bhaja. The facade pillars are in kingdom—See Cung Kieán Na Boå La. stone instead of wood. The caitya hall is one of Konkoâmyoâkyoâ (jap): Suvarnaprabhasa-Sutra the earliest and is an important landmark in the (skt)—Golden Light Sutra—See Kinh Kim Quang development of rock-cut architecture—Moät ñòa Minh. danh Phaät giaùo ôû vuøng taây AÁn Ñoä, caùch Karjat baûy Konkoâmyoâ-Saisho-O-Kyo (jap): daëm. Caùc hang ñoäng ôû Kondane coù nieân ñaïi hôi Suvarnabhasottama-raja-sutra (skt)— muoän hôn caùc hang ñoäng ôû Bhaja (see Bhaja). Suvarnaprabhasa-raja-sutra (skt)—Chin-kuan- Caùc caây coät ôû maët tieàn baèng ñaù chôù khoâ ng phaûi ming-tsui-sheng-wang-ching (chi)—The Golden baèng goã. Ñaïi saûnh Thaùnh ñieän thuoäc loaïi xöa nhaát, Light Supreme King Sutra—Kim Quang Minh Toái vaø laø moät böôùc ngoaët quan troïng trong söï phaùt Thaéng Vöông Kinh—See Kinh Kim Quang Minh. trieån cuûa kieán truùc hang ñaù. Konkomyo-Shitenno-Gokoku (jap): Kim Quang Kondanna (p): Kaundinya (skt)—See Kieàu Traàn Minh Töù Thieân Vöông Hoä Quoác Chi Töï (nhaät Nhö. Baûn). Kondo (jap): Kim Ñöôøng Ñieän (Chuøa Nhaät Baûn). Konkoâ No Cho (jap): See Vajra pounder. Kongakai (jap): See Kim Cang Giôùi. Konpon-Setsu-Issai-U-Bu (jap): Mula- Kong'an (kor): A Korean term for "koan"—Haøn sarvastivadin (skt)—Original School of the ngöõ chæ "coâng aùn"—See Coâng AÙn. Preaching that All Things Exist, one of the sects of Kongochi (jap): Sö Kim Cang Trí (Nhaät Baûn). Early Buddhism—Caên Baûn Thuyeát Nhaát Thieát Kongochokyo (jap): Vajra-crown sutra—See Höõu Boä, moät trong nhöõng boä phaùi cuûa Phaät giaùo Kinh Kim Cang Ñaûnh. Nguyeân Thuûy—See Nhaát Thieát Höõu Caên Boån.

Kon-Riki-Kaku-Do (jap): Caên Löïc Giaùc Ñaïo— Kornfield, Jack: American lay vipassana teacher See Roots-powers-limbs of truth-path. who trained with Ajahn Chah and S. N. Goenka. Konshi-Sangai (jap): Kim Thöû Tam Giôùi, tam Chogyam Trungpa invited him to teach Theravada giôùi (duïc giôùi, saéc giôùi, vaø voâ saéc giôùi) ôû ñaây vaø meditation at Naropa Institute in the early 1970s, baây giôø—The triple world here and now. and for several years after that he taught Konshoâ (jap): The evening bell which is sounded meditation in a variety of places all over the after sunset. It is customary in Zen monasteries to world. He co-founded the Insight Meditation ring the evening bell 108 times to drive out all Society in Barre, MA, U.S.A., where he is one of delusions. The number corresponds to the number the main teachers. He has published a number of of different kinds of delusion that are said to books, including "Living Buddhist Masters," and afflict human beings. As the person responsible "Dharma Talks," (with Joseph Goldstein)—Phaät sounds the bell, he or she simultaneously chants a töû taïi gia ngöôøi Myõ, thaày daïy thieàn minh saùt, töøng

sutra. On New Year's Eve, Zen monasteries sound thoï giaùo vôùi Ajahn Chah vaø S. N. Goenka. the Konshoâ 108 times at midnight—Chuoâng chieàu Chogyam Trungpa ñaõ môøi oâng daïy thieàn Nguyeân ñöôïc ñaùnh leân sau khi maët trôøi laën. Ñaây laø taäp tuïc Thuûy taïi Vieän Naropa vaøo ñaàu thaäp nieân 1970s, cuûa caùc Thieàn vieän ñaùnh 108 tieáng chuoâng ñeå xua vaø trong nhieàu naêm sau khi daïy thieàn taïi ñaây, oâng ñuoåi aûo töôûng. Con soá töông öùng vôùi caùc loaïi aûo coøn daïy thieàn taïi nhieàu nôi khaùc khaép theá giôùi. töôûng khaùc nhau maø ngöôøi noùi laø ñaõ gaây phieàn OÂng ñoàng saùng laäp Hoäi Thieàn Minh Saùt (Insight chuoác naõo cho con ngöôøi. Khi ngöôøi chòu traùch Meditation Society) ôû Barre, Massachussett, Hoa nhieäm gioùng leân tieáng chuoâng, ngöôøi aáy ñoàng thôøi Kyø, taïi ñaây oâng laø thaày giaùo truï coät. OÂng ñaõ xuaát cuõng ñang trì kinh. Vaøo ñeâm tröø tòch, caùc Thieàn baûn moät soá saùch, goàm quyeån “Nhöõng Vò Thaày vieän cuõng ñaùnh chuoâng 108 laàn ngay vaøo luùc nöûa Phaät Giaùo Soáng,” vaø “Phaùp Thoaïi” (cuøng vieát vôùi ñeâm. Joseph Goldstein). Kon-tsegs (tib): Ratna-rasi or Ratna-kuta (skt)— Koâroku (jap): Broad records—To record in Baûo Tích—Collection of gems—Accumulated details all the teachings or detailed teachings of a treasures. founding master (patriarch)—Quaûng luïc, ghi cheùp Konyodha (skt): Name of an ancient kingdom, tæ mæ phaùp ngöõ (lôøi daïy) cuûa toå thaày khai sôn. possibly the present Ganjam town—See Cung Koromo (jap): A long monastic robe worn by Ngöï Ñaø. Buddhist monks in China and Japan. In India, this Ko-On-Ten (jap): Abhasvara (skt)—A Ba Hoäi— style of robe was traditionally used as a sleeping A Ba Thoaïi—Heaven of radiant sound—See garment—Y daøi ñöôïc chö Taêng Trung Hoa vaø Quang AÂm Thieân. Nhaät Baûn maëc. ÔÛ AÁn Ñoä, loaïi y naøy theo truyeàn Koravya (skt): Kuru (skt)—Caâu Löu Sa—See thoáng ñöôïc duøng nhö aùo nguû. Caâu Löu Baø Vöông. Korosi, Csoma Sandor (1784-1842): Korean Buddhism: Korean Buddhism—Phaät Transylvanian scholar who traveled to Ladakh in Giaùo Trieàu Tieân. search of the origins of the Hungarian people. He Korean canon of Buddhism: See Cao Ly Taïng. believed that these origins lay in Central Asia Kori-ji (jap): Quaûng Lôïi Töï —Name of a temple among the Uighurs, and thought that their in Japan. language was related to Hungarian. In order to Korin (jap): Hsiang-Lin—1) Name of a region in trace Hungarian origins, he traveled throughout Japan: Vuøng Höông Laâm (Nhaät Baûn); 2) Hsiang- Central Asia and the Himalayan region, and he lin-ch'en-yuan (chi): Korin (jap)—See Tröøng Vieãn conducted research in Leh for almost two years. Höông Laâm Thieàn Sö. Although he never found records relating to Korlo (tib): Chakra (skt)—Luaân—Wheel. Hungarians, during his studies he produced a Korlo-dompa (tib): Chakra-samvara (skt)—Luaân seminal Tibetan-English dictionary and Giôùi—A meditational deity which belongs to the Grammar. He also brought a wealth of annuttara tantra set of teaching—Moät vò trôøi thieàn information about Tibetan culture to Europe, and trong giaùo phaùp maät toâng voâ thöôïng. is widely regarded as the father of Tibetan Studies

in the West—Moät hoïc giaû ngöôøi Transylva du Kosen—Name of a Japanese Zen master—Kosen haønh ñeán Ladakh ñeå tìm toøi nguoàn goác cuûa ngöôøi studied Zen

with master Ryoten, trying to Hung Gia Lôïi. OÂng tin töôûng raèng nguoàn goác cuûa meditate on emptiness. Ryoten admonished him, hoï ôû taïi vuøng Trung AÙ trong soá nhöõng ngöôøi "Intensive Zen meditation must be like a mute Uighurs, vaø nghó raèng ngoân ngöõ cuûa hoï lieân heä tôùi having a dream. You are too intellectual to study ngoân ngöõ Hung Gia Lôïi. Ñeå truy nguyeân nguoàn Zen." Far from being discouraged by this, Kosen goác cuûa ngöôøi Hung Gia Lôïi, oâng ñaõ du haønh khaép stirred himself to make even greater efforts. One caùc mieàn Trung AÙ vaø vuøng Hy Maõ Laïp Sôn, vaø night as he sat watching the rain, a boy monk oâng ñaõ laøm cuoäc nghieân cöùu taïi Leh trong 2 naêm. called to him in a loud voice. Kosen responded, Maëc duø oâng chaúng bao giôø tìm thaáy taøi lieäu lieân then all of a sudden experienced an awakening of heä tôùi ngöôøi Hung Gia Lôïi, trong khi nghieân cöùu insight. Later Kosen went to study with Zen oâng ñaõ laøm ra moät boä Töï Ñieån vaø Vaên Phaïm Taây master Hakuin. One day the master quoted a Taïng. OÂng cuõng ñaõ mang veà AÂu Chaâu raát nhieàu famous line of scripture that says, "Don't dwell on nhöõng tin töùc veà vaên hoùa Taây Taïng, vaø oâng ñöôïc anything, yet enliven the mind." Then he asked xem nhö moät caùch roäng raõi laø cha ñeû cuûa ngaønh Kosen, "What is the mind?" Kosen said, "Not nghieân cöùu veà Taây Taïng ôû phöông Taây. dwelling on anything!!!" Hakujun punched him six Koryu Osaka Zenji: See Ninh Phaûn Thieàn Sö. or seven times and said, "You ignoramus! You Kosa (skt): 1) Auspicious, good luck, great- still don't know the meaning of the words 'yet fortune: Caùt Töôøng; 2) Auspicious grass: Coû caùt enliven' do you?" At that moment, Kosen attained töôøng; 3) Cask, box, treasury: Caâu xaù (chieác hoäp, liberation—Kosen theo hoïc Thieàn vôùi thieàn sö kho baùu). Ryoten, coá gaéng tu taäp thieàn khoâng quaùn. Ryoten Kosai-Zenji (jap): Hung-chi Ch'an-shih (chi)— thöôøng quôû Kosen: "Thieàn giaû thaâm saâu nhö ngöôøi Hoaøng Teá Thieàn Sö—See Haønh Tö Thanh caâm naèm moäng vaäy. OÂng quaù thoâng minh ñeå tham Nguyeân Thieàn Sö. hoïc Thieàn." Khoâng heà nao loøng tröôùc lôøi nhaän xeùt Kosajja (p): Abhidharma (skt)—Sarvastivadin cuûa thaày, Kosen caøng tinh taán noã löïc nhieàu hôn (skt)—Treasury—Caâu Xaù Taïng. trong coâng phu thieàn ñònh. Moät ñeâm khi Kosen Kosala (skt): Coøn goïi laø Caâu Sa La, Caâu Taùt La, ñang ngoài nhìn möa ngoaøi trôøi, boãng nghe tieáng hay Cö Taùt La—See Kieàu Taùt La. moät chuù tieåu goïi teân mình. Kosen ñaùp laïi, baát chôït Kosala-samyutta (p): Sutra on King Pasedani thaáy taâm mình böøng saùng. Sau naøy, Kosen ñeán Kosala, Samyutta Nikaya 3—Kinh Töông Öng tham hoïc vôùi thieàn sö Baïch AÅn Hueä Haïc. Ngaøy Kieàu Taùt La, Töông Öng Boä 3—Kinh ñöùc Phaät noï, Baïch AÅn Hueä Haïc trích giaûng ñoaïn kinh vaên giaûng cho vua Ba Tö Naëc. noåi tieáng: "Öng voâ sôû truï nhi sanh kyø taâm," ngaøi Kosala-sutta (p): Sutra about the Kosalan, chôït quay sang Kosen vaø hoûi: "Taâm laø caùi gì?" Anguttara Nikaya V.49—Kinh Kieàu Taùt La— Kosen ñaùp ngay: "Öng voâ sôû truï!!!" Baïch AÅn Hueä Taêng Nhaát A Haøm V.49—Kinh noùi veà ngöôøi Caâu Haïc lieàn goõ naêm baûy cuù leân ñaàu Kosen, quôû raèng: Sa La—See Kieàu Taùt La. "Ñoà ngu doát! Ñeán baây giôø maø vaãn chöa hieåu ñöôïc Kosambi (skt): Kieàu Thöôøng Di—An ancient site yù cuûa 'nhi sanh kyø taâm' hay sao? Ngay lôøi noùi naøy in central India—Moät vuøng

ñaát coå naèm ôû mieàn Kosen hoaùt nhieân ñaïi ngoä." trung AÁn Ñoä—See Caâu Ñaøm Di. Kosen, Takujuâ (1760-1833): See Takujuâ Kosen. Kosambiya-suttam (p): Sutra on Kosambi—Kinh Kosetsu (jap): Vipasyin-buddha (skt)—Universal Kieàu Thöôøng Di. Preaching Buddha—Phoå Thuyeát Phaät. Kosa-sastra (skt): See Caâu Xaù Luaän. Koshaku (jap): Fragrance Accumulation—See Kosa school: Caâu Xaù Toâng. Höông Tích. Kosa Sect: —Abhidharma-kosa or Pitaka school Koshaku-Kyoku (jap): Fragrance-Accumulation's of Vasubandhu—See Caâu Xaù Toâng. office—See Höông Tích Cuïc. Kosa-Zenji (jap): Hongji-chan-shi (jap)—See Koshala (skt): Coøn goïi laø Caâu Sa La, Caâu Taùt Hoaøng Teá Thieàn Sö. La, hay Cö Taùt La—See Kieàu Taùt La. Koâsen Soâon Zen master (1816-1892): Thieàn sö Kosha school: Kosa Sect—Toâng Caâu Xaù cuûa

Ngaøi Theá Thaân—Abhidharma-kosa or Pitaka möôøi trieäu. Laïi coù nôi giaûi thích laø 100 hay school of Vasubandhu—See Caâu Xaù Toâng. 100.000. Koshin Mida: Amida within the self—Self- Kotlan (skt): Kha Ñoát La—An ancient kingdom Nature Amitabha, Mind-Only Pure Land (the west of Tsung-Ling, south of Karakal lake—Moät concept of Mind-Only Pure Land refers to the vöông quoác coå naèm veà phía taây cuûa Suøng Lónh, veà Pure Land within our True Mind)—Di Ñaø Boån phía nam hoà Karakal. Taùnh Tònh Ñoä Duy Taâm. Koâtoâroku (jap): Tenshoâ Koâtoâroku (jap)—Thieân Koâshoâ-ji (jap): Name of a Soâtoâ temple in Thaùnh Quaûng Ñaêng Luïc—See T'ien-sheng Fukukusa, Japan, south of Kyoto. Zen master Kuang-teng Lu. Doâgen Kigen (1200-1253) established a Kotsu (jap): 1) A Japanese term literally means community there in 1233 a few years after he “bones”: See Coát; 2) A small staff or baton used returned from China. The temple was officially by a Zen master when instructing students or consecrated in 1236. Doâgen constructed Koâshoâ-ji giving a sermon. It is usually 15 inches (35 as the first Chinese-style Zen temple in Japan. It centimeters) long, made from wood or bamboo: included a monks' hall (soâdoâ), a Dharma hall Chieác gaäy nhoû ñöôïc moät vò Thieàn sö söû duïng khi (hoâdoâ), and a Buddha hall (Butsudoâ) —Teân cuûa giaùo huaán ñeä töû hay thuyeát giaûng. Gaäy thöôøng daøi moät töï vieän Taøo Ñoäng trong vuøng Fukukusa, Nhaät khoaûng 3,5 taác, ñöôïc laøm baèng caây hay tre. Baûn, naèm veà phía nam Kyoto. Thieàn sö Ñaïo Kotsu Jiki (jap): To beg for food—Begging Nguyeân Hy Huyeàn ñaõ xaây döïng taïi ñoù moät ngoâi töï alms—See Khaát Thöïc. vieän vaøo naêm 1233, chæ vaøi naêm sau khi Sö trôû veà Koun Ejo Zenji (jap): See Coâ Vaân Hoaøi Trang töø Trung Hoa. Ngoâi töï vieän ñöôïc chính thöùc thöøa Thieàn Sö. nhaän vaøo naêm 1236. Thieàn sö Ñaïo Nguyeân Hy Kousha-shu (jap): Abhidharma-kosa or Pitaka Huyeàn xaây döïng töï vieän Koâshoâ-ji nhö laø ngoâi school of Vasubandhu—See Caâu Xaù Toâng. chuøa ñaàu tieân ôû Nhaät kieán truùc theo kieåu caùch Koya (jap): Nuùi Cao Daõ (Nhaät Baûn). Trung Hoa. Noù goàm moät Taêng ñöôøng, moät Phaùp Koyo Seibo (jap): Hsing-yang Ch'ing-p'ou—ñöôøng, vaø Chaùnh ñieän (Phaät ñieän). Xingyang Qingpou—See Höng Döông Thanh Koâshoâ Uchiyama Zenji: Zen Master Kosho Phaåu Thieàn Sö. Uchiyama—See Noäi Sôn Höng Chính Thieàn Sö. Koâyoâboku no Zen (jap): Hoaøng döông Thieàn— Koshu (jap): Haûo Thuû—A good hand, a nice See Boxwood Zen. hand, a person who has

practical ability—Ngöôøi Koâyoâ Seijoâ (jap): Hsing-yang Ch'ing-jang— coù khaû naêng thöïc tieãn. Xingyang Qingrang—See Höng Döông Thanh Koâshuâ-Bunki Zenji (jap): Hangchou-Wenhsi— Nhöôïng Thieàn Sö. See Haøng Chaâu Vaên Hyû Thieàn Sö. Kozankoka (jap): Huang Sanku—Hoaøng Sôn Coác Koâshuâshaku (jap): The barbarian with a red (Nhaät Baûn). beard—Ngöôøi Hoà raâu ñoû—See Barbarian. Koâzen Gokokuron (jap): "Discourse on the Koâshuâ-Tenryuâ (jap): Hangzhou Tianlong—See Propagation of Zen and Protection of the Nation," Haøng Chaâu Thieân Long Thieàn Sö. name of a work of commentary. The text has Koâshuâ-Tenryuâ Zenji (jap): Hang-chou-T'ien- three parts, composed by the Japanese Rinzai lung—See Haøng Chaâu Thieân Long Thieàn Sö. monk Eisai (1141-1215) in 1198—See Höng Koso (jap): The Founding Patriarch—See Cao Toå. Thieàn Hoä Quoác Luaän. Kosthaka (skt): Caâu saéc tha ca. Kozen-Zetsugo (jap): Quang Tieàn Tuyeät Haäu— Koteng (jap): Caùt Ñaèng—Name of a monk. Never before—Unprecedent—Unique. Koti (skt): 1) Chu-chih: See Caâu Chi Thieàn Sö; 2) Krakucchanda (skt): Kakuda-Katyayana (skt)— A numerical unit in India; some said to be equal to Kakusandha (p)—See Caâu Löu Toân Phaät and Thaát one million, but others said to be equal to ten Phaät. billion. Also explained by 100, or 100,000, or 10 Krakucchanda Buddha (skt): See Krakucchanda. million—Caâu Lôïi hay caâu chi, ñôn vò cuûa AÁn Ñoä; Krama (skt): Succession—Thöù ñeä—See Hai moät soá noùi noù töông ñöông moät trieäu, soá khaùc noùi

Möôi Boán Phaùp Baát Töông Öng Trong Duy Thöùc reform—Repentance—See Saùm Hoái. Hoïc. Ksamayati (skt): Repentance rites—See Hoái Krida (skt): Khela (skt)—See Hyù. Phaùp. Krida-pradosika (skt): See Hyû Tieâu Thieân. Ksana (skt): Ksana, said to be 20 lava or 400 Kripa (skt): Bi—Söï thöông xoùt, loøng bi maãn— finger-snaps—See Saùt Na. Pity—Compassion. Ksana-bhanga (skt): Khanabhana (p)—See Saùt Kripatma (skt): Tö töôûng thöông xoùt—Pitying Na Sinh Dieät. thought—A Bodhisattva with a pitying thought of Ksana-ksana (p): An instant—Thought after sentient beings ought not to eat any meat thought—See Nieäm Nieäm. whatever—Moät vò Boà Taùt vôùi tö töôûng thöông xoùt Ksanika-samadhi (skt): Khanika-samadhi (p)— chuùng sanh, khoâng neân aên baát cöù thöù thòt naøo. Momentary concentration—Saùt Na Ñònh—Söï Krishna (skt): See Caùt Lyù Saét Naõ. ñònh trong saùt na hieän taïi. Krisna-karna (skt): Mahakala (skt)—See Haéc Ksanti (skt): Khanti (p)—Kieân nhaãn ñôïi chôø vieäc Thieân. gì—Patience—Endurance—Forebearance— Kritaka-akritaka (skt): Made and not-made— Patient waiting for something—See Nhaãn Nhuïc. See Taùc Phi Taùc. Ksanti-bala (p): Khanti-bala (p)—Patience Kritsna (skt) Kasina (p): Complete—A circle. strength—Power of tolerance (forebearance or Kriya (skt): Kiriya (p)—Haønh hay haønh ñoäng— patience)—See Nhaãn Löïc. Acting—Action. Ksanti-deva (skt): Patience-deva—Saèn Ñeà Baø— Kriyabhivyakti (skt): Manifested work—Sôû taùc Nhaãn Nhuïc Thieân. minh lieãu hay coâng vieäc ñöôïc bieåu hieän. Ksanti-paramita (skt): Nhaãn Ba La Maät—Nhaãn Kriya-tantra (skt): See Nghieäp Chuù. nhuïc—Constancy—Forebearance—Patience— Krodha (skt): Pratigha or Dvesa (skt)—Anger— Perseverence—Powers of patient endurance— See Phaãn. Repression—See Nhaãn Nhuïc Ba La Maät. Krodha-candra-tilaka (p): Nguyeät Yeåm

Phaån Noä Ksanti-paramita-Bodhisattva (skt): Cardinal Trì Minh Vöông. patience—See Saèn Ñeà Ba La Maät Boà Taùt. Krosa (skt): Caâu Loâ Xaù—Caâu Laâu Xaù—See Caâu Ksantirsi (skt): Ksantyrsi (skt)——Enduring rsi— Loâ Xaù. Patient rsi—See Saèn Ñeà Tieân Nhaân. Krpalu (skt): Laân Maãn Boà Taùt—Compassionate Ksanti-simha (skt): Sö Töû Nhaãn—Name of a Bodhisattva. monk. Krpatma (skt): See Kripatma. Ksanti in sound: Ghoshanugakshanti (skt)— Krsna (skt): Mahakala (skt)—See Haéc Thieân. Kshanti in sounds—See AÂm Höôûng Nhaãn. Krsnakarma (skt): Darkening of the month— Ksanti-vadirsi (skt): See Saèn Ñeà Ñeà Baø. Latter half of the month—Period of the waning Ksarapaniya (skt): Sai La Ba Ni—See Saám La moon—See Haéc Nguyeät. Baùn Ni. Krsnakarna (skt): Name of a goddess—Haéc nhó. Ksattriya (skt): Khattiya (p)—Military and Krsnapaksa (skt): The period of the waning ruling—See Saùt Ñeá Lôïi. moon—See Haéc Nguyeät. Ksauma (skt): Ksaumaka (skt)—See Saám Ma. Krta-yuga (p): Satya-yuga (skt)—Vivarta kalpa Ksauma garments: Saùm Ma Y—Clothing made (skt)—See Thaønh Kieáp. of ksauma, i.e. wild flax—Y aùo laøm baèng moät loaïi Krttika (skt): Ngang—See Twenty eight caây gai daïi. constellations. Ksaya (skt): Khaya (p)—Taän theá—Exhausting— Krtyanusthana-jnana (skt): Wisdom of Destruction—Decay—Wasting or wearing perfecting the double work of self-welfare and away—End—Termination—Destruction of the the welfare of others—See Thaønh Sôû Taùc Trí. universe. Ksa (skt): Ksha (skt)—Land—Ñoä (quoác ñoä). Ksaya-jnana (skt): Knowledge that thoroughly Ksama (skt): Ksamayati (skt)—Confession and knows the destruction of the universe—See Taän

Trí. Suffering: Duhka (skt)—See Khoå; 3) Phrase: Pada Ksema (skt): An bình—Peace—Quiet—Tranquil. (skt)—Cuù. Ksetra (skt): Ñoä—Land—Ksetra is also used to Kuan-Hsu-K'ung-Tsang-P'u-Sa Ching (chi): imply a universe consisting of three thousand Sutra on contemplation of Bodhisattva of Space— large chiliocosms—“Ñoä” cuõng ñöôïc duøng ñeå chæ Kinh Quaùn Hö Khoâng Taïng Boà Taùt. vuõ truï bao goàm tam thieân theá giôùi —See Töù Ñoä. Kuan-li-ssu (chi): Name of an important Chinese Ksha (skt): Ksetra (skt)—Saùt ñoä (ñaát). Zen monastery on A-yu-wang-shan. It was Kshama (skt): Khama (p)—Repentance—Saùm designated as one of the Five Mountains, the most hoái. prestigious Zen monasteries in China—Teân cuûa Kshana (skt): Saùt na—A very short period of moät ngoâi chuøa treân nuùi A Duïc Vöông. Ñaây laø moät time. trong naêm ngoâi chuøa lôùn vaø noåi tieáng nhaát trong Kshanikam (skt): Saùt na hay söï taïm bôï — heä thoáng Nguõ Sôn. Momentariness. Kuan-nan Tao-ch'ang: Kannan Dojo (jap)—See Kshanti (skt): Nhaãn nhuïc hay an nhaãn—See Quan Nam Ñaïo Thöôøng Thieàn Sö. Ksanti. Kuan Shi Yin (chi): Avalokitesvara (skt)—One of Kshantideva (skt): Nhaãn nhuïc thieân. the two attendants by the side of Amitabha— Kshanti-Paramita (skt): Nhaãn nhuïc Ba la Maät. Quaùn Theá AÂm, moät trong hai vò haàu caïnh cuûa Ñöùc Kshantiparamita sound: See Nhaãn Nhuïc Ñòa. Phaät A Di Ñaø. Kshatriya (skt): The warrior and ruling castes in Kuan Shi Yin’s Efficacious Response True India during Sakyamuni’s time—See Saùt Ñeá Lôïi. Words: Quaùn AÂm Linh Caûm Chaân Ngoân—See Kshitigarbha (skt): See Ksitigarbha. Thaäp Chuù. Ksi-Ki: Khuy Cô—Name of a noted monk during Kuan-Shih-Yin-Kuan-Ching (chi):

Sutra on the T’ang Dynasty—See Khueâ Cô. contemplation on Avalokitesvara Bodhisattva— Ksinasrava (skt): Thief-destroyer—See Saùt Taëc. Kinh Quaùn Theá AÂm Quaùn Kinh. Ksirinika (skt): Sai Lôïi Ni Ca—A sap-bearing Kuan-Ting (chi): See Quaùn Ñaûnh Ñaïi Sö. tree—Moät loaïi caây coù muû. Kuan-wu-liang-shou-fo-ching (chi): Ksitigarbha (skt): Kshigarbha—Earth-store Amitayurdhyana Sutra (skt)—Kammuryo-jukyo Bodhisattva—Earth-Treasury Bodhisattva— (jap)—Sutra of the meditation on Amitayus—See Earth-Womb Bodhisattva—See Ñòa Taïng Boà Taùt. Kinh Quaùn Voâ Löôïng Thoï. Ksitigarbha (Earth-Store) Bodhisattva on the Kuan-Yin (chi): Avalokitesvara (skt)—Kannon 24th day: Leã vía Ñòa Taïng Boà Taùt vaøo ngaøy 24. (jap)—See Quaùn Theá AÂm Boà Taùt. Ksitigarbha-pranidhana-Sutra (skt): Kinh Ñòa Kuan-yin Ching (chi): Kuan-yin Sutra, the Taïng—See Kinh Ñòa Taïng Boản Nguyeän. popular Chinese title for the "Kuan-shih-yin P'u-sa Ksitigarbha Shrine: Ñieän Ñòa Taïng. P'u-men"—Quaùn Theá AÂm Kinh, Quaùn Theá AÂm Ksudrakadhyaya (skt): Khuddaka-patha (p)— Phaåm Phoå Moân. Tieåu Tuïng—Small Recitation Sutra—Kinh bao Kuan Yin efficacious response true words: goàm qui ñònh veà thöïc haønh nghi leã. Quaùn AÂm linh caûm chaân ngoân. Ksudrakagama (skt): Khuaát Ñaø Ca A Haøm— Kuan-Yin Gandharaja: Höông Vöông Quaùn AÂm. Division of smaller books—Minor Sayings— Kuan-Yin gazing at the moon in the water: See Small Agama Sutra—See Kinh Tieåu A Haøm. Thuûy Nguyeät Quaùn AÂm. Ksudrakapitaka (skt): Ksudrakagama (skt)—See Kuan-Yin with the willow-branch: See Döông Kinh Tieåu A Haøm. Lieãu Quaùn AÂm. Ksudrapanthaka (skt): See Chaâu Lôïi Baøn Ñaø Kuang-Ming (chi): See Quang Minh Töï. Giaø. Kuang-Tsu (chi): Chih-men Kuang-tsu (chi)—See Ku (jap): 1) A Japanese word equivalent to Quang Toä Trí Moân Thieàn Sö. Emptiness or sunyata: Thuaät ngöõ Nhaät Baûn töông Kuang-Yong Nan-Ta (chi): Nanto Koyu (jap)—ñöông vôùi töø 'sunyata' coù nghóa laø 'khoâng'; 2) Nan-t'a Kuang-yung (Wade-Giles Chinese)—

Nanta Guangyong (Pinyin Chinese)—See Nam Kuei Shan Attends on Pai Chang: See Coâng AÙn Thaùp Quang Duõng Thieàn Sö. Qui Sôn Thænh Baùch Tröôïng. Kuang-Zhai (chi): See Quang Traïch Töï. Kuei-shan Kicks Over the Water Bottle: See Kuang-Zhai’s four yanas: See Quang Traïch Töù Coâng AÙn Döôïc Ñaûo Tònh Bình. Thöøa. Kuei-shan-Ling-yu: Isan-Reiyu (jap)—Guishan Kuang-Zhao-Hui-Jue (chi): See Quaûng Chieáu Lingyou—Thieàn sö Qui Sôn (771-853)—See Qui Hueä Giaùc Thieàn Sö. Sôn Linh Höïu Thieàn Sö. Kuang-Zuo-Zhi-Men (chi): See Quang Toä Trí Kuei-shan School: Igyo-Shu (jap)—Kuei-yang Moân Thieàn Sö. school, a lineage of Chinese Zen active during the Kubera (p): Caâu pheä la. T'ang dynasty (618-907)—See Quy Ngöôõng Toâng. Kubutsuji (jap): Nine Buddhist ritual actions Kuei-shan T’a-an: Isan Daian (jap)—Guishan performed as a part of the funeral of a prominent Da'an—See Ñaïi An Phuùc Chaâu Thieàn Sö. Buddhist monk or nun. They are: 1) laying the Kuei-tsung Chih-ch'ang: Kisu-Chijo (jap)— corpse in the coffin (nyuâgab), 2) moving the coffin Guizong Zhichang—See Quy Toâng Trí Thöôøng to the lecture hall (igan butsuji), 3) closing the Thieàn Sö. coffin lid (sagan butsuji), 4) hanging a portrait of Kuei-Tsung-Chih-Chieh (chi): Quy Toâng Chí the deceased in the lecture hall or at the

front gate Chi—Name of a Chinese Zen master—Teân cuûa (kashin), 5) a brief sermon on the Dharma in front moät thieàn sö Trung Hoa. of the coffin at the taiya service (taireishoâsan), 6) Kuei-tsung's cutting a snake with a spade: See carrying the coffin to the cremation grounds Coâng AÙn Quy Toâng Traûm Xaø Nhaân Duyeân. (kigan), 7) offering hot tea (tencha butsuji), 8) Kuei-tsung Ts'eâ-cheân: Kiso Sakushin (jap)—offering hot sweetened water (tentoâ butsuji), and Guizong Cezhen—See Qui Toâng Saùch Chaân 9) starting the cremation fire with a torch (ako)— Thieàn Sö. Chín nghi thöùc ñöôïc cöû haønh trong tang leã cuûa moät Kuei-Yang-Tsung (chi): Igyo-Shu (jap)—See vò Taêng hay Ni noåi troäi trong töï vieän. Ñoù laø: 1) ñaët Quy Ngöôõng Toâng. thi haøi vaøo quan taøi, 2) di quan ñeán giaûng ñöôøng Kufuâ (jap): Zen practice, especially seated cuûa töï vieän, 3) ñoùng naép quan taøi laïi, 4) treo di meditation or contemplation of a koâan during aûnh cuûa ngöôøi quaù coá trong giaûng ñöôøng hay ngay seated meditation—Coâng phu thieàn taäp, ñaëc bieät tröôùc coång, 5) moät baøi thuyeát giaûng ngaén ñöôïc laø toïa thieàn hay quaùn coâng aùn trong khi toïa thieàn. thuyeát ngay tröôùc quan taøi, 6) di quan ñeán nôi hoûa Kufuâ-Bendo (jap): Coâng phu bieän ñaïo—Zen taùng, 7) cuùng traø noùng, 8) cuùng nöôùc ñöôøng noùng, master Dogen used the words "Kufu-Bendo" to 9) baét ñaàu traø tyø vôùi ngoïn ñuoác. express Zazen itself—Thieàn sö Ñaïo Nguyeân duøng Kucha: Kutche or Kutcha (skt)—Khuaát Chi— töø ngöõ "Coâng phu bieän ñaïo" ñeå dieãn taû thieàn toïa — Khuaát Töø—Khoá Xa—See Quy Tö. See Bendowa. Kuden (jap): The field of felicity in the poor, Kuge (jap): Khapuspa (skt)—Aristocracy: Coâng which means happiness produced through gia (giôùi quí toäc Nhaät Baûn)—Flowers in space: kindness to needy people—Phöôùc ñieàn nôi ngöôøi Khoâng hoa (hoa ñoám trong hö khoâng)—See ngheøo—See Töù Phöôùc Ñieàn. Khoâng Hoa. Kudoku (jap): Guna (skt)—Good quality— Kuâ-gedatsu (jap): Release through meditation on Virtue—Merit and virtue—See Coâng Ñöùc. emptiness. To empty the mind of the ideas of me, K'uei-Chi (632-682): Quy-Chi—Khuy Cô—The mine and sufferings which are unreal—Hieåu ñöôïc main student of Hsuan-Tsang, who is credited baûn chaát cuûa vaïn höõu voán khoâng. Laøm cho caùi taâm with founding the Fa-Hsiang school—See Khueâ khoâng, caùi toâi khoâng, caùi cuûa toâi khoâng, khoå Cô. khoâng, laø giaûi thoaùt—See Tam Giaûi Thoaùt. Kuei-feâng Tsung-mi: Keiho Shumitsu (jap)— Kuhana (skt): Sieåm Khuùc—Flattery and fawning. Guifeng Zongmi—Thieàn sö Toâng Maät (780- Kui-Chen: Rakan Keishin (jap)—Lo-han Kui- 841)—See Khueâ Phong Toâng Maät Thieàn Sö. chen (Wade-Giles Chinese)—Luohan Guichen

(Pinyin Chinese)—See La Haùn Queá Saâm Thieàn Kukai (jap): Kobo Daishi (774-835)—See Khoâng Sö. Haûi (2). Ku'in (jap): The kitchen-office building, one of Kukkucca (p): Uddhacca (p)—Worry— the seven core buildings (shichidoâ garan) within a Restlessness and worry—See Lo AÂu. traditional Zen monastery in China and Japan. In Kukkuc-cam (p): Uddhacca (p)—Worry—See Lo traditional layouts, the ku'in was located off to the AÂu. right side of the Buddha hall (butsudoâ). The large Kukkulaniraya (p): Nhieät Khoâi Ñòa Nguïc—Ñòa kitchen-office complexes of medieval Zen nguïc tro noùng—The hell of red-hot ash. monasteries housed not only

the kitchen areas Kukkuravatika-sutta (p): Sutra on the dog-duty where the two daily meals were prepared for the ascetic, in the Majjhima Nikaya 57—Kinh Khoå whole monastic community, but also storage areas Haïnh Con Choù, Trung A Haøm 57. and administrative offices. The head administrator Kukkutapada (skt): Kukkutapadagiri (skt)—See in the ku'in was the tenzo, or cook, one of the Keâ Tuùc Sôn. highest offices in the monastery hierarchy. The Kukkutapadagiri (skt): Kukkutapada—See Keâ tenzo typically oversaw a large staff of assistants Tuùc Sôn. and novices. Other administrative officers (toâhan) Kukkutarama (skt): Keâ Laâm Tònh Xaù—See Keâ liekwise had their offices in the ku'in. Over the Vieân. centuries, ku'in fell out of use in Japanese Zen Kukkutavinara (skt): Keâ Laâm Tònh Xaù—See Keâ monasteries; they were replaced by the smaller Vieân. kuri—Kieán truùc truø phoøng, moät trong baûy kieán truùc Kukkutika (skt): Gokulikas, Kukkulikas, or coát loõi trong trong moät Thieàn vieän truyeàn thoáng ôû Kaukkutikas (skt)—See Keâ Daãn Boä. Trung Hoa vaø Nhaät Baûn. Theo söï saép xeáp truyeàn Kukrtya (skt): Kukkucam (p)—Remorse—thoáng, truø phoøng toïa laïc beân caùnh phaûi cuûa Phaät Regret—Worry—See Lo aâu. ñieän. Khu vöïc truø phoøng trong Thieàn vieän khoâng Kuksa (kor): A Korean term for “national chæ laø khu nhaø beáp, nôi maø haèng ngaøy hai böõa côm master”—See Quoác Sö. ñöôïc chuaån bò cho coäng ñoàng Taêng giaø, maø coøn laø Kukkucca (p): Kukrtya (skt)—See Hoái Haän. kho laãm vaø nhöõng vaên phoøng haønh chaùnh khaù c. Vò Kuku (jap): Sunyata-sunyata (skt)—Emptiness of Taêng quaûn lyù chaùnh trong truø phoøng laø vò ñieån toïa, emptiness—See Khoâng Khoâng. moät trong nhöõng chöùc vuï cao nhaát trong heä thoáng Kukyuâ-Joâryuâ (jap): Hu-ch'iu Shao-lung—Huqin töï vieän. Vò ñieån toïa ñaëc bieät troâng coi taát caû caùc vò Shaolong—Hoå Khaâu Thieäu Long—See Hoä Quoác phuï taù vaø nhöõng sa di môùi tu. Vaên phoøng cuûa Kinh Vieän Thieàn Sö. nhöõng vò Taêng chöùc saéc khaùc cuõng ñöôïc ñaët trong Kula (skt): Family—Gia ñình. truø phoøng. Trong nhieàu theá kyû, truø phoøng khoâng Kuladhita (skt): Thieän Nöõõ Nhaân—Good and coøn ñöôïc söû duïng trong caùc Thieàn vieän Nhaät Baûn; believing women. maø ñöôïc thay baèng khu nhaø beáp nhoû hôn. Kuladuhitra (skt): Thieän Nöõõ Nhaân—Good and Ku-in Koshaku (jap): Khoá Vieän Höông Tích— believing women. See Höông Tích Cuïc. Kulapati (skt): See Ca La Vieät. Kui-Xing: Zen master Kui-Xing—See Qui Tænh Kula-patra (skt): Thieän nam töû!—Good sons!— Quaûng Giaùo Dieäp Huyeän Thieàn Sö. A son of a noble family, respectable youth. Kujoâe (jap): Nine-strip robe, one of the three Kula-patri (skt): Thieän nöõ nhaân!—Good basic types of the patched robe. The kujoâe was daughters!—A daughter of a good family, orignally designed to be worn as a formal outer respectable girl. garment, which monks and nuns wore whenever they had business outside the monastery Kula-putra (skt): See Thieän Nam Töû. grounds—Cöûu ñieàu y, moät trong ba loaïi aùo caø sa Kula-sutta (p): Sutra on Families, in the caên baûn. Cöûu ñieàu y laø loaïi y aùo chính thöùc cuûa Anguttara Nikaya IV.255—Kinh Gia ñình, Taêng chö Taêng Ni, hoï phaûi maëc loaïi y naøy khi coù vieäc Nhaát A Haøm IV.255. phaûi ñi ra khoûi khuoân vieân cuûa töï vieän. Kulika (skt): Name of an ancient city in India—

See Caâu Lyù Ca. Kumaralabdha (skt): See Caâu Ma La Ña. Ku-ling's clapping on the back: Coâng aùn veà Coå Kumaralata (skt): The nineteenth patriarch of Linh Voã Löng—After attaining enlightenment, Indian Zen sect—Cöu Ma La Ña laø vò toå thöù 19 ôû Ku-ling bid farewell to Master Bai-Zhang and AÁn Ñoä—See Hai Möôi Taùm Toå AÁn Ñoä. returned to the monastery in which he had been Kumararaja (skt): Crown prince: Thaùi töû—An ordained by his "first teacher", the monk who had epithet of Buddha: Danh hieäu cuûa Ñöùc Phaät—An brought him up from childhood and who, at that epithet of Manjusri: Danh hieäu cuûa Vaên Thuø Sö time, was a very old man. However, his original Lôïi. teacher had not entirely understood the Truth, but Kumarata (skt): Cöu Ma La Ña—The nineteenth he was too proud to take advice from his student, patriarch of Indian Ch'an Sect—Vò toå thöù 19 cuûa as he thought disciples would never surpass their doøng Thieàn AÁn Ñoä. teacher. So Shen-tsan would like to help his Kumarayana (skt): Cöu Ma La Giaø Vieâm— teacher to get awakened. One day, Shen-tsan was Father of Kumarajiva—Cha cuûa Ngaøi Cöu Ma La helping his old teacher to bathe. While washing Thaäp—See Cöu Ma La Thaäp. the old man's back, he clapped on his back and Kumari-deva (skt): Caâu Ma Lôïi Thieân—Teân cuûa said to him, "This is such a fine temple, but the moät vò trôøi—Name of a deity. Buddha in it is not at all holy!" His old teacher Kumarilabhatta (skt): Cöu Ma La Ña—See Caâu then turned round and looked at him, whereupon Ma La Ña. Shen-tsan commended, "Though the Buddha is Kumbhanda (skt): Demons of monstrous form— not holy, he can still radiate the light!"—The koan Caùt Baøn Traø—See Cöu Baøn Traø. on Ku-ling's clapping on the back—Sau khi ngoä Kumbhira (skt): See Kim Tyø La. ñaïo vôùi Toå Baùch Tröôïng, Thieàn sö Coå Linh beøn Kumbhiraba (skt): Kumbhira (skt)—See Kim Tyø trôû veà boån töï, nôi Sö thí phaùt vôùi vò "thuï nghieäp La. sö", vò thaày ñaõ daïy Sö töø hoài nhoû vaø khi ñoù ñaõ giaø Kumidha (skt): Name of an ancient kingdom on laém roài. Tuy nhieân, vò boån sö naøy chöa thaáu ñaïo, the Beloortagh to the north of Badakhshan—See nhöng laïi raát kieâu ngaïo vaø khoâng muoán nghe lôøi Caâu Meâ Ñaø. khuyeân cuûa ñeä töû, vì nghó raèng ñeä töû laøm sao hôn Kumma-sutta (p): Sutra on the tortoise, in the thaày ñöôïc. Vì theá ngaøi muoán tìm caùch caûnh tænh Samyutta Nikaya XXXV.199—Kinh Con Ruøa, boån sö. Moät hoâm, Sö kyø coï cho thaày khi taém. Sö Töông Öng Boä XXXV.199. beøn voã löng thaày noùi: "Thaät laø moät ñieän Phaät ñeïp, Kumon (jap): Sunyata school—See Khoâng Moân. maø trong ñoù laïi chaúng linh thaùnh chuùt naøo." Vò Kumuda (skt): Opening lotus—See Caâu Vaät Ñaàu. Thaày quay ñaàu laïi nhìn Sö. Sö noùi: "Phaät tuy Ku-Muhen-Sho-Jo (jap): Balance in infinite khoâng linh thaùnh, nhöng coù theå phoùng quang!" space—The Sphere of Infinite Space—Khoâng voâ Ku-ling Tsan: See Thaàn Taùn Thieàn Sö. bieân xöù ñònh—See Töù Voâ Saéc Ñònh. Kuluta (skt): See Khuaát Loä Ña. Kunagonmuni (jap): Koagamana (p)— Kumano-Gongen (jap): Huøng Daõ Quyeàn Hieän (vò Kanakamuni (skt)—Golden Tranquility Buddha— thaàn taïi ñeàn Kyû Y, Kii, Nhaät Baûn). See Kim Tòch Phaät and Thaát Phaät. Kumara (skt): See Caâu Ma La. Kunala (skt): See Caâu Na La. Kumara-bhuta (skt): See Cöu Ma La Giaø Ñòa. Kunda (skt): 1) Nectar jug: Quaân ñoà loä (tònh Kumarajiva (344-412): See Cöu Ma La Thaäp. bình); 2)

A kind of flower, perhaps jasmine: Quaân Kumarajuâ (jap): Japanese transliteration for Na, moät loaïi hoa, coù leõ laø hoa laøi. Kumarajiva. Generally abbreviated to Rajuâ—See Kunda-Kunda (skt): See Khang Ñaït. Cöu Ma La Thaäp. Kundalin (skt): Quaân Ñoà Lôïi—A ring-shaped Kumarakadeva (skt): Name of a youthful deva— vase or bottle—Thuûy bình hình troøn nhö chieác See Caâu Ma La Thieân. nhaãn. Kumara-Kasyapa (p): Cöu Ma La Ca Dieáp— Kundalini (skt): See Hoûa Xaø Khí. Name of an Indian monk—Teân cuûa moät vò Taêng Kundali-Raja: Quaân Traø Lôïi Minh Vöông. AÁn Ñoä.

Kundapadhaniyaka (p): See Quaân Ñoà Baùt Thaùn. the world during the Kalpa of Emptiness (the Kundgahgrags: Coâng Gia Caùt Laït Tö—See Phoå eternal past)—See Khoâng Vöông. Hyû Danh Vaên. Kuonji (jap): Chuøa Cöûu Vieãn (Nhaät Baûn). Kundi (skt): Kundika (skt)—See Quaân Trì. Kuo-shih (chi): Kikushi (jap)—Imperial Kundika (skt): Baûo Bình—See Thuûy Bình. Teacher—See Quoác Sö. Kundokuho (jap): The Japanese mode of reading Kuo-shih's Three Calls: Hui-Zhung Kuo-shih's Chinese writing—Caùch ngöôøi Nhaät ñoïc chöõ vieát Three Calls—Quoác Sö Tam Hoaùn—See Hueä cuûa Trung Hoa. Trung Tam Hoaùn. Kunduruka (skt): See Nhuõ Höông. Ku-Poison Ghost: See Coå Ñoäc Quyû. K'ung (jap): Sunyata (skt)—Emptiness—See Kuran (skt): Name of an ancient kingdom in Khoâng Taùnh. Tokhara—See Khuaát Laõng Na. Kung-an (chi): Koan (jap)—Public case—See Kurava (p): See Thaéng Bieän Chaâu. Coâng AÙn. Kuri (jap): A small monastery kitchen, K'un-Lun mountain: See Coân Loân Sôn. traditionally used to prepare meals for the Kun-Shan Temple: Coân Sôn Töï—See Coân Sôn residents of the abbot's quarters and guest (1). quarters. The kuri was much smaller in size than Kunshin Goi (jap): The five ranks of lord and the main kitchen-office, or ku'in, where meals for vassal. An alternative expression of the five ranks the majority of the monastic community were developed by Ts'ao-shan Pen-chi (840-901). In prepared. Over the centuries, Japanese Zen this version of the formula, the lord represents monasteries only constructed the kuri rather than ultimate reality and the vassal represents the ku'in, and the kuri became the administrative phenomenal existence. The five-part formula may core for the monastery. Instead of gathering as a be translated: 1) the lord sees the vassal; 2) the community to eat together in a central dining hall, vassal faces the lord; 3) the lord alone; 4) the most Japanese monks and nuns ate within their vassal alone; and 5) lord and vassal are one— specific subtemples (tatchuâ) within the larger Naêm caáp cho chuû vaø chö haàu. Moät thuaät ngöõ thay monastery complex. Meals were typically ñoåi vôùi nguõ vò ñöôïc Thieàn sö Taøo Sôn Baûn Tòch prepared at the small kuri which served the phaùt trieån. Trong ñoù chuû tieâu bieåu cho thöïc taïi toái various subtemples—Nhaø beáp nhoû trong Thieàn haäu vaø chö haàu ñaïi dieän cho söï hieän höõu coù tính vieän, theo truyeàn thoáng ñöôïc söû duïng ñeå chuaån bò hieän töôïng. Naêm caáp naày bao goàm: 1) chuû thaáy nhöõng böõa aên cho nhöõng vò Taêng tröïc thuoäc chö haàu, 2) chö haàu gaëp maët chuû, 3) moät mình chuû, phöông tröôïng vaø khaùch ñöôøng. Nhaø beáp naøy nhoû 4) moät mình chö haàu, 5) chuû vaø chö haàu laø moät — hôn nhieàu so vôùi truø phoøng cuûa Thieàn vieän (ku'in), See

Ñoäng Sôn Nguõ Vò. nôi chuaån bò cho taát caû nhöõng böõa aên cho haàu heát Kunshi-namshe (tib): Ground consciousness— coäng ñoàng Taêng giaø trong töï vieän. Traûi qua nhieàu See A Laïi Da Thöùc. theá kyû, caùc Thieàn vieän Nhaät Baûn chæ xaây döïng khu Kun-sop (tib): Samvrti-satya (skt)—Theá ñeá— nhaø beáp nhoû thay vì caû khu truø phoøng lôùn, vaø khu Mundane truth—Ordinary categories in contrast nhaø beáp nhoû laïi trôû thaønh khu trung taâm haønh with categories of reality (chaân ñeá)—Common or chaùnh cuûa töï vieän. Thay vì tuï hoïp trong truø phoøng ordinary statement, as if phenomena were real— ñeå thoï thöïc, haàu heát chö Taêng Ni Nhaät Baûn thoï See Tuïc Ñeá. thöïc trong khu chuøa phuï ñaëc bieät cuûa hoï naèm Kunti (skt): Cao-ñeá—Who is associated with trong khuoân vieân cuûa ngoâi töï vieän lôùn hôn. Nhöõng Avalokitesvara (Quaùn AÂm). böõa aên ñöôïc chuaån bò taïi khu nhaø beáp nhoû phuïc vuï Kuntu-Zangpo (tib): Samantabhadra or Visva cho nhieàu khu chuøa phuï trong töï vieän. bhadra (skt)—Universal Virtue—Phoå Hieàn. Kurkutapadagiri (p): Gradhakuta (skt)— Ku-O (jap): Bhismagarjitasvara raja (skt)—The Kukkutapada (skt)—See Keâ Tuùc Sôn. name of a legendary eternal Buddha who ruled Kurkutika (skr): See Keâ Daãn Boä.

Kurodani (jap): Part of Mount Hiei where Honen Kusala karma (skt): Kusala kamma (p)—Thieän dwelt for some time and studied under Eiku— nghieäp—Wholesome karma—Good karma— Hieizan—See Tyû Xan Sôn. Skillful action which will produce pleasant results. Kuru (skt): See Caâu Löu Sa. Kusala-mahabhumika (skt): General functions of Kurudvipa (skt): Uttarakuru (skt)—Caâu Lö good—See Ñaïi Thieän Ñòa Phaùp. Chaâu—Teân goïi cuûa Baéc Ñaïi Chaâu hay Baéc Cu Loâ Kusala-maha-bhumika-dharma (skt): The Chaâu—The northern of the four continents of a mental conditions for cultivation of goodness in world—See Töù Chaâu. the Kosa Sastra—See Ñaïi Thieän Ñòa Phaùp. Kuruma Takudo (jap): Lai Maõ Ñoàn Ñaïo Sö, teân Kusala-mula (skt): Good roots—See Thieän Caên. cuûa moät Thieàn sö cuûa toâng Taøo Ñoäng Nhaät Baûn— Kusala-mula-samgraha (skt): The sutra on Name of a Japanese Soto Zen master. saluting with folded hands—See Hoa Thuû Kinh. Kuryana (skt): Kuvayana (skt)—Name of an Kusala-mula-samuccheda (skt): Ñoaïn Thieän ancient kingdom south-west of Ferghana, north of Caên—To cut off or destroy, roots of goodness— the upper Oxus, the present Kurrategeen—See Caét ñöùt vaø ñoaïn taän thieän caên. Cuùc Lôïi Nhai Na. Kusalanasrava (skt): Good things free from evil Kusa (skt): 1) Grass of good omen for divination: flowings—See Thieän Voâ Laäu Phaùp. Coâ Thi Thaûo, moät loaïi coû kieát töôøng; 2) See Caâu Kusalo-dharma-cchanda (skt): See Thieän Phaùp Xaù Toâng. Duïc. Kusagrapura (skt): Name of an ancient residence Kusamapura (skt): See Caåu Toâ Ma Boå La. of the kings of Magadha—See Caùt Töôøng Mao Kusana (skt): See Quyù Söông. Quoác. Kusan Sunim (1909-1981): Name of a Korean Kusa grass: Dabbha (p)—Kusa (skt)—See Caùt Son monk, born in Namwon to a farming family. Töôøng Thaûo. At the age of twenty-six he chanted Buddhist Kusakakarma (skt): Wonderful pure nature— Mantras during a period of illness, and when he Dieäu Taùnh Thanh Tònh. was cured decided to become a monk. He studied Kusala (p): Su, Sadhu, or Bhadra (skt)—Ñieàu under Hyobong Sunin at Songgwangsa,

and at the thieän—Good deeds—Wholesome—Good or age of thirty-one received monastic ordination at wholesome is in contrast with evil or Tongdosa. From 1962 to 1966 he served as an unwholesome—Thieän laø traùi vôùi aùc. Nhöõng haønh abbot of Tonghwasa, and in 1967 he founded the phaùp höõu laäu vaø voâ laäu thuaän ích cho ñôøi naày vaø Bul-il International Meditation Center at ñôøi khaùc (treân thoâng vôùi Boà Taùt vaø Phaät, döôùi thaáu Songgwangsa as a place for foreigners to practice trôøi vaø ngöôøi). meditation. He was one of the most influential Kusala-akusala (skt): Good and evil— Son masters of the twentieth century, and had a Wholesome and unwholesome—Thieän aùc. significant impact on the Chogye Order. He is Kusala-citta (skt): Wholesome consciousness— particularly known for emphasizing the centrality Wholesome mind—See Thieän Taâm. of meditative practice and considering study of Kusala-dhamma (p): Good dharma. scriptures to be of secondary importance. His Kusala-dharma (skt): Kusala-dhamma (p)— books include “The Way of Korean Zen and Nine Good dharma—Meritorious action—Baïch phaùp— Mountains.”—Teân cuûa moät Thieàn sö Trieàu Tieân, Thieän phaùp (caùc vieäc laønh khoâng ñem laïi khoå ñau sanh taïi Namwon trong moät gia ñình noâng daân. maø ngöôïc laïi, mang laïi an laïc vaø haïnh phuùc). Vaøo tuoåi 26 oâng trì chuù Phaät giaùo trong khi ñang Kusala-dharma-samgrahaka-sila (skt): Nhieáp beänh hoaïn, vaø khi laønh beänh oâng quyeát ñònh xuaát Thieän Phaùp Giôùi—Recieve wholesome dharma gia laøm Taêng. OÂng theo hoïc vôùi sö Hyobong Sunin methods of cultivation. taïi chuøa Songgwangsa, vaø vaøo tuoåi 31, oâng thoï ñaïi Kusala-dharma-tathata (skt): Thieän Phaùp Chaân giôùi taïi Tongdosa. Töø naêm 1962 ñeán naêm 1966 Nhö—See Cöûu Voâ Vi. oâng truï trì chuøa Tonghwasa, vaø naêm 1967 oâng Kusala kamma (p): Good deed. saùng laäp Trung Taâm Thieàn Ñònh Quoác Teá Bul-il taïi Songgwangsa ñöôïc xem nhö laø moät nôi cho

nhieàu ngöôøi ngoaïi quoác ñeán thöïc taäp thieàn. OÂng laø Kusinagara (skt): Kushinara (p)—Kusigramaka moät trong nhöõng thieàn sö coù aûnh höôûng nhaát vaøo (skt)—Belonged to an ancient Indian Kingdom— theá kyû 20, vaø coù aûnh höôûng ñaùng keå vôùi tröôøng Thi Thaønh—See Caâu Thi Na. phaùi Chogye. OÂng ñöôïc ñaëc bieät bieät ñeán qua vieäc Kusinagara stupa: See Caâu Thi Na Thaùp. oâng nhaán maïnh ñeán söï thieát yeáu cuûa thieàn taäp vaø Kusinara (skt): Kusinagara—See Caâu Thi Na. xem vieäc hoïc kinh laø haøng quan troïng thöù yeáu thöù Kusita (p): Lazy person—Ngöôøi löôøi bieáng. hai. Nhöõng saùch cuûa oâng goàm boä “Con Ñöôøng Cuûa Kusita-vatthuni (p): Be slack—Giaûi Ñaõi Söï. Thieàn Toâng Ñaïi Haøn vaø Cöûu Sôn.” Kusito (p): Be slack—Giaûi ñaõi. Kusha (skt): Kusha (jap)—Caâu Xaù Toâng—A Kusulaka (skt): See Caâu Toâ La. Japanese Buddhist school whose doctrines are Kusula-mula-samuccheda (skt): Kusala-mula- based on Vasubandhu’s Treasury of Higher samuccheda (skt)—See Ñoaïn Thieän Caên. Doctrine (Abhidharma-Kosa), which was Kusum (tib): Three kayas—Tam thaân Phaät—A translated into Chinese by Paramartha and Hsuan- Tibetan term for “three bodies”. Tsang. In China it only existed as a separate Kusuma (skt): Puspa, or Padma (skt)—See Hoa. school during the T’ang dynasty. It was brought to Kusuma-mala (skt): Hoa

Phaùt—A wrath of Japan in the seventh and eighth centuries. It is a flowers—See Hoa Maïn. realistic school that conceives of phenomena as Kusumapura (skt): Pataliputra (skt)—Pusapura being composed of subtle elements called (skt)— Hoa Thaønh—See Hoa Thò Thaønh. “Dharmas,” and much of the school’s philosophy Kutadanti (skt): See Khuùc Xæ La Saùt Nöõ. is devoted to categorization of them—Moät tröôøng Kutagarasala (skt): Mahavana-Sangharama phaùi Phaät giaùo cuûa Nhaät Baûn maø giaùo lyù döïa vaøo (skt)—See Ñaïi Laâm Tònh Xaù. boä Vi Dieäu Phaùp cuûa Ngaøi Theá Thaân, boä A Tyø Ñaït Kuta-sutta (p): Sutra on the peak of the roof, in Ma Caâu Xaù Luaän ñaõ ñöôïc caùc ngaøi Paramartha vaø the Anguttara Nikaya III.110—Kinh noùi veà ñænh Huyeàn Trang dòch sang Hoa ngöõ. Taïi Trung Hoa noùc, Taêng Nhaát A Haøm III.110. Caâu Xaù toâng vaãn coøn laø moät toâng phaùi bieät laäp Kutcha (skt): Kutsha (skt)—Cöu Ty Quoác—Dao ñeán ñôøi nhaø Ñöôøng. Toâng phaùi naøy ñöôïc truyeàn Taàn Cöu Ma La Thaäp—See Kumarajiva. sang Nhaät Baûn vaøo nhöõng theá kyû thöù 7 vaø thöù 8. Ku-Tsang: See Coâ Taïng. Ñaây laø tröôøng phaùi hieän thöïc, nhìn söï vaät laø söï Kutsha (skt): Kumarajiva—Dao Taàn Cöu Ma La phoái hôïp cuûa nhöõng yeáu toá vi teá goïi laø “Phaùp,” vaø Thaäp. haàu heát trieát lyù cuûa tröôøng phaùi laø phaân loaïi nhöõng “phaùp” aáy. Kuvera (skt): Kubera (skt)—See Caâu Pheä La. Kushala (p): See Kusala. Kuya (jap): Sö Khoâng Daõ (903-972), Phaät giaùo Nhaät Baûn. Ku-Shan-Yuan-Hsien (chi): Coå Sôn Nguyeân Hieàn—Name of a Chinese Zen master—Teân cuûa Kuya Shonin (jap): Khoâng Daõ Thöôïng Nhaân moät thieàn sö Trung Hoa. (Phaät giaùo Nhaät Baûn). Kusharon (jap): Abhidharma-kosa-sastra—See Ku-Yin-Ching-Ch'in (chi): Name of a Chinese Caâu Xaù Luaän. Zen master—Teân cuûa moät thieàn sö Trung Hoa— See Coå AÂm Tònh Caàm Thieàn Sö. Kushashu (jap): Kosa Sect—See Caâu Xaù Toâng. Kuyoâ (jap): Serving offerings—Offerings made to Kushinagara (skt): Kushinara (p)—Kusigramaka express veneration, especially offerings made to (skt)—Thi Thaønh—See Caâu Thi Na. the three treasures, the Buddha, the Dharma, and Kusho (jap): Born of emptiness—The state that the Sangha. The word "kuyoâ" is the Japanese is like emptiness—See Khoâng Sanh. translation of the Sanskrit term "Puja." Kuyoâ can Ku-Shu-Metsu-Do (jap): Khoå Taäp Dieät Ñaïo— include ritual offferings of food, flowers, incense The four axioms of truths: suffering, accumulation and so on, presented to images of Buddhas and of suffering, extinguishing of suffering, and Bodhisattvas. It may also refer to the food, extinction of suffering—See Töù Dieäu Ñeá. clothing, shelter, and other necessities that lay Kusi (skt): Kucha (skt)—See Quy Tö. people provide for monks and nuns—Cuùng döôøng

ñeå toû loøng toân kính, ñaëc bieät laø cuùng döôøng leân Kyoâ (jap): 1) Sutra (skt): sutta (p)—See Kinh; 2) ngoâi tam baûo, Phaät, Phaùp, Taêng. Töø ngöõ "kuyo" laø Object: Visaya (skt)—See Caûnh. tieáng Nhaät dòch ra töø thuaät ngöõ Baéc Phaïn "Puja." Kyoâaiho (jap): Kính AÙi Phaùp—Dharmas of Cuùng döôøng bao goàm cuùng döôøng thöùc aên, höông, reverence and love—Dharmas of reverent love. hoa, vaân vaân, ñöôïc trình ra tröôùc hình töôïng Phaät Kyo-Bosatsu-Ho (jap): Bodhisattva-vavada hay Boà Taùt. Cuùng döôøng cuõng chæ cho thöïc phaåm,

(skt)—Teachings for Bodhisattvas, another name y aùo, phoøng oác, vaø nhöõng thöù caàn duøng maø ngöôøi for the Lotus Sutra—Giaùo Boà Taùt Phaùp, teân khaùc taïi gia cung öùng cho chö Taêng Ni—See Memorial cuûa kinh Phaùp Hoa. service. Kyochusui (jap): In the reality of circumstances Kuzen-Zetsugo (jap): Khoâng Tieàn Tuyeät Haäu—there is water—Caûnh Trung Höõu Thuûy—Trong Never before—Unprecedent—Unique. caûnh coù nöôùc—According to the Records of the Ku Zoâshi (jap): See Zen Phrase Book. Transmission of the Lamp (Ch'uan-Teng-Lu), Kwaido-Soshin (jap): Hui-t'ang-tsu-hsin (chi)— Volume VIII, Nan-Ch'uan-Pu-Yuan one day on Maido Soshin (jap)—See Toå Taâm Hoái Ñöôøng seeing Master To-Inpo coming toward him; so he Hoaøng Long Thieàn Sö. points to a water jar and says, "The jar is Kwan (jap): An exclamation often used by Yun- circumstances. Inside the jar there is water. Men-Wen-Yen—Moät tieáng than thöôøng ñöôïc Without disturbing the circumstances, bring some Thieàn Sö Vaân Moân duøng—See Vaân Moân Vaên water to this old monk." Inpo then brings the jar of Yeån Thieàn Sö. water before Nan-Ch'uan and pours. Nan-Ch'uan Kwan-Chu (jap): Taitzu-Huan-Chung—Sö Ñaïi leaves it at that (affirmation of Inpo's behavior). Töø Khoan Trung—See Ñaïi Töø Hoaøn Trung Thieàn Thus, Sö. "Nan-Ch'uan seeks water, Kwangjosa P'ai (kor): Name of a Korean Soâtoâ The ocean having dried right to the bottom. Zen sect, founded by Zen master Iom (870-936) in Inpo serves a pot, the end of the ninth century. Its main temple Tipped over and emptied out completely." located on Mount Sumi—Tu Di Sôn Phaùi, teân cuûa Zen practitioners should always remember that "in moät phaùi Thieàn Taøo Ñoäng cuûa Phaät giaùo Ñaïi Haøn, the reality of circumstances there is water, and in ñöôïc thaønh laäp bôûi Thieàn sö Lôïi Nghieâm vaøo cuoái the reality of water there are circumstances." To theá kyû thöù IX. Ngoâi chuøa chính cuûa toâng phaùi naøy disturb water is immature, and to disturb toïa laïc treân nuùi Tu Di. circumstances is immature too —Theo Caûnh Ñöùc Kwannon (jap): Avalokitesvara (skt)—See Quaùn Truyeàn Ñaêng Luïc, quyeån VIII, moät hoâm Thieàn sö Theá AÂm. Nam Tuyeàn Phoå Nguyeän thaáy Ñaëng AÅn Phong Kwanro-ku (jap): See Khuyeán Laëc. tieán veà phía mình, beøn chæ vaøo moät caùi bình nöôùc Kwan-Seum-Bosai (kor): See Quaùn Theá AÂm. vaø noùi: "Bình laø caûnh huoáng. Trong bình coù nöôùc. Kwan-Um-Bosai (kor): See Quaùn Theá AÂm. Mang ñeán cho laõo Taêng moät ít nöôùc maø ñöøng gaây Kwatsu (jap): Ho (jap)—See Katsu. khuaáy ñoäng ñeán caûnh." AÅn Phong mang bình nöôùc Kwatz (jap): See Tieáng Heùt. ñeán tröôùc Nam Tuyeàn vaø roùt nöôùc ra. Nam Tuyeàn Kwazan (jap): 1) One of the Five Sacret ñeå yeân nhö vaäy (khaúng nhaän thaùi ñoä cuûa AÅn Mountains of China: Hoa Sôn, moät trong naêm Phong). Vì vaäy laøm baøi keä: ngoïn nuùi thieâng lieâng cuûa Trung quoác —See Nguõ "Nam Tuyeàn tìm nöôùc, Ñaøi Sôn; 2) Name of a Japanese monk: See Quan Ñaïi döông khoâ caïn ñeán taän ñaùy. Sôn Hueä Huyeàn Thieàn Sö. AÅn Phong cho caû bình, Kyabdro (tib): See Quy Y. Truùt heát vaø laøm caïn hoaøn toaøn." Haønh giaû tu Thieàn neân luoân nhôù raèng "trong hieän Kye-che (tib): Ayatana (skt)—See Traàn Caûnh. thöïc cuûa caûnh coù nöôùc, vaø trong hieän thöïc cuûa Anuttara-yoga-tantra (skt): Kye-dorje (tib)— nöôùc coù caûnh." Khuaáy ñoäng nöôùc laø coøn non keùm, Highest yoga

tantra—Voâ Thöôïng Du Giaø Chuù. vaø khuaáy ñoäng caûnh cuõng laø coøn non keùm.

Kyoâ-ge-betsuden (jap): Special transmission Phaùp. OÂng ñaõ cuøng vôùi moät nhoùm Taêng só phieân outside of the teaching—See Giaùo Ngoaïi Bieät dòch kinh ñieån Phaïn sang chöõ Ñaïi Haøn, vaø moät soá Truyeàn. lôùn cho raèng chính oâng ñaõ dòch boä Luaät Taïng ôû Kyoâgen Chikan (jap): Hsiang-yen Chih-hsien— Trieàu Tieân. Xiangyan Zhixian—See Höông Nghieâm Trí Nhaøn Kyongho: Kyongho Songu (1849-1912)—Name Thieàn Sö. of an important Korean Buddhist leader in the Kyoâgyoshinsho (jap): See Giaùo Haïnh Tín Chöùng. nineteenth century. Kyongho did not write any Kyoâjong (kor): One of the two survived sects in major work, but he left a large number of Korea during the reign of King Sejong (1418- instructions for meditation—Teân cuûa moät vò Taêng 1450), fourth ruler of the Choson dynasty. Under laõnh ñaïo Phaät giaùo Ñaïi Haøn vaøo theá kyû thöù XIX. this king, the number of Buddhist schools in Korea Kyongho khoâng vieát moät taùc phaåm lôùn naøo, nhöng was reduced to only two, the other was Sonjong. oâng ñaõ ñeå laïi raát nhieàu höôùng daãn haønh thieàn. The Kyojong school brought together elements of Kyoârin-Choâon (jap): Hsiang-lin Ch'eâng-yuan— Hwaom (Hua-Yen), Popsang (Fa-Hsiang), and See Tröøng Vieãn Höông Laâm Thieàn Sö. Sammon (San-Lun) traditions. The Sonjong or Kyoâsaku (jap): Awakening stick—A Japanese meditation school combined the Kyeul (Lu-Tsung term for “a wake-up stick” or “a warning staff”— or Vinaya), Chont’ae (T’ien-T’ai), and Chinese See Thieàn Baûn (3). Son (Ch’an) traditions. These two remained the Kyoâsei-Doâfu (jap): Ching-ch'ing Tao-fu—See only official schools of Buddhism in Korea until Kính Thanh Ñaïo Phoù Thieàn Sö. 1935—Moät trong hai toâng phaùi soáng soùt ôû Trieàu Kyosho-Dofu (jap): Ching-ch'ing Tao-fu (863/or Tieân döôùi thôøi vua Sejong, vò vua thöù tö cuûa trieàu 68-937)—See Kính Thanh Ñaïo Phoù Thieàn Sö. ñaïi Choson. Döôùi thôøi vua naøy thì caùc toâng phaùi Kyoto (jap): Ñoâng Ñoâ (coá ñoâ cuûa Nhaät Baûn). Phaät giaùo taïi Trieàu Tieân giaûm xuoáng coøn hai maø Kyoâun-shuâ (jap): A Japanese term, literally thoâi, tröôøng phaùi kia laø Thieàn toâng. Tröôøng phaùi means "Anthology of the Mad Cloud"—See Kyojong ñaõ phoái hôïp caùc yeáu toá cuûa caùc toâng phaùi Cuoàng Vaân. Hoa Nghieâm, Phaùp Töôùng vaø Tam Luaän. Thieàn Kyoâzan Ejaku (jap): Yang-shan Hui-chi—See toâng phoái hôïp Luaät toâng, Thieâ n Thai vaø Thieàn Ngöôõng Sôn Hueä Tòch Thieàn Sö. toâng Trung Hoa. Hai toâng phaùi naøy laø hai toâng Kyoâzan-shu (jap): Yang-Shan-Tsung—See Quy phaùi duy nhaát coøn toàn taïi cuûa Phaät giaùo Trieàu Tieân Ngöôõng Toâng. cho ñeán naêm 1935. Ky Son Temple: Chuøa Kyø Sôn—One of the most Kyol-che (kor): See Nhaäp Thaát. ancient temple in Vinh Long province—Moät trong Kyomik (fifth century): Name of a Korean monk nhöõng ngoâi chuøa coå trong tænh Vónh Long. of the Paekche kingdom who traveled to India, Kyuâ-do (jap): Art of archery—The Way of the where he studied Sanskrit and concentrated on the Bow—See Cung Ñaïo. study of monastic discipline (kyeyul—Vinaya). Kyuâhai (jap): See Tam Baùi. He returned to Paekche in 526, along with the Kyuâhoâ-Doâken (jap): Chiu-feâng Tao-ch'ien— Indian monk Devadatta

(Paedalta) and several Jiufeng Daoqian—See Cöûu Phong Ñaïo Kieàn recensions (söï duyeät laïi) of the “Vinaya” and Thieàn Sö. some “Abhidharma” texts. Together with a team Kyuâhoâ Gon (jap): Chiu-feâng Ch'in—Jiufeng of monks, he translated the texts into Korean, and Qin—See Cöûu Phong Caàn Thieàn Sö. is widely credited with establishing the Vinaya Kyusan (jap): Cöùu Tham, tìm toøi—To tradition (Kyeyul chong) in Korea—Teân cuûa moät investigate—To search for something. vò sö ngöôøi Trieàu Tieân thuoäc vöông quoác Paekche, Kyuâshuâ (jap): Vuøng Cöûu Chaâu (Nhaät Baûn). ngöôøi ñaõ du haønh sang AÁn Ñoä, taïi ñaây oâng ñaõ theo Kyutai (jap): Nine truths—See Cöûu Ñeá. hoïc Phaïn ngöõ vaø taäp trung vaøo tu taäp Luaät Toâng. OÂng trôû veà Paekche naêm 526, vôùi moät vò Taêng ngöôøi AÁn Ñoä teân Devadatta vaø sau nhieàu laàn duyeät laïi veà giôùi luaät vaø vaøi vaên kinh Vi Dieäu

Lacking appearance: Na-vidyate, or Nirabhasa, L or Animitta (skt), or Alakshana (skt)—Voâ Töôùng—Formlessness or imagelessness or Label: To imputate: Gaùn cho—Signboard: Chieâu shadowlessness—Thieáu hình töôùng. baøi. Lacking associative thought: Asannasatto (p)— Labdha-jnana (skt): Avikalpajnana or Asamjni (skt)—Voâ Töôûng—Absence of Nirvikalpajnana (skt)—Non-discriminative thinking—Non-conscious—Non-perception— wisdom—See Voâ Phaân Bieät Trí. Without thought—Khoâng coøn suy töôûng. Labha (skt): Gain—Profit—Lôïi loäc. Lacking basis: Voâ Caên Cöù—Baseless— Labha-sakkara-samyutta (p): Sutra on gains and Groundless—Unfounded—Without foundation or tribute, Samyutta Nikaya XVII—Kinh Töông Öng reason—Khoâng coù caên cöù. Lôïi Ñaéc Cung Kính, Töông Öng Boä XVII. Lacking a cause for coming into being: Voâ Labha-siloka-sakkara-micchayasa (p): Gain, Nhaân Sinh—Thieáu nhaân hieän höõu. praise, honour, and ill-gotten fame—Thaâu ñoaït Lacking cessation: Khoâng chaám döùt. baát chaùnh, tieáng toát, danh voïng, lôøi khen taëng vaø Lacking comprehension of theories and lôïi loäc. practice is a burden for practitioners: See Labho (p): Gain—Ñaéc hay ñöôïc lôïi. Moâng Ñoång Tam Baùch Ñaûm. Labor (v): Caät löïc laøm vieäc (coâng phu). Lacking connection: Voâ Hôïp—Thieáu söï noái keát. Labor steward: Shissui (jap)—Taïp Dòch Taêng— Lacking distinction: Voâ Höõu Sai Bieät—Thieáu söï See Stewards. phaân bieät. Laborious (a): Chuyeân caàn. Lacking divine vision: Voâ Höõu Thieân Nhaõn—Laboriously: Chuyeân caàn. Thieáu caùi nhìn saùng suoát cuûa Thieân nhaõn. Lack of confidence and assurance: Thieáu töï tin. Lacking exclusion: Voâ Ly—Thieáu söï loaïi tröø hay Lack of conscience: To have no conscience— giuõ boû nhöõng thöù caàn giuõ boû. Lack of consciousness—Voâ Löông Taâm. Lacking expedient means: Voâ Phöông Tieän— Lack of both conscience and shame: Voâ Taøm Thieáu phöông tieän hay phöông caùch thích hôïp. Voâ Quí—Thieáu caû yù thöùc laãn söï xaáu hoã—No Lacking hatred: Voâ Saân—Tröø saân khueå—Khoâng sense of shame or disgrace—Shameless. coøn saân haän. Lack of consciousness: To have no conscience—Lacking hatred Buddha: Voâ Saân Phaät. Lack of conscience—Voâ Löông Taâm. Lacking knowledge of the minds of others: See Lack of devoted interest in cultivation: Voâ Voâ Tha Taâm Trí Giaû. Thaéng Giaûi—Thieáu söï quan taâm hay heát loøng vaøo Lacking life: Voâ Meänh—Thieáu ñôøi soáng. tu taäp. Lacking mental disturbance: Voâ

Hoaëc—Khoâng Lack of faith: Ashraddhya (skt)—Lack of faith— coù nhöõng roái loaïn veà tinh thaàn (khoâng nghi hoaëc, See Baát Tín. khoâng phieàn naõo). Lack of moral dread: Voâ quyù. Lacking possessions: Khoâng coù sôû höõu. Lack of remorse: Anapatrapya (skt)—Voâ quí Lacking the predisposition to attain liberation: (khoâng bieát theïn). Voâ Nieát Baøn Tính—Thieáu thaønh toá Lack of moral shame: Voâ taøm. ñeå ñaït ñöôïc giaûi thoaùt. Lack of shame: Ahrikya (skt)—Voâ taøm—Laøm sai Lacking the predisposition toward cessation: maø töôûng mình ñuùng neân khoâng bieát xaáu hoå —To Voâ Chæ Töùc Tính—Thieáu thaønh toá ñeå ñaït ñöôïc tòch do wrong, but always feel self-righteous. dieät. Lack of wholesome root: Avaramatraka-kusala- Lacking seeds: Voâ Chuûng Töû—Thieáu chuûng töû. mula (skt)—Thieåu Thieän Caên—Thieáu goác reã toát Lacking self: Voâ Höõu Ngaõ—Khoâng coù caùi toâi. laønh. Lacking self-nature: Asvabhava (skt)—Absence Lack of wisdom: Lieät tueä. of the substance of existence—See Voâ Töï Tính. Lacking: Thieáu—Khoâng coù.

Lacking thorough knowledge: Baát Lieãu Tri— taïi caùc xöù theo Phaät giaùo nguyeân thuûy coù phong Thieáu caùi kieán thöùc hieåu bieát thaáu ñaùo. tuïc vaøo chuøa tu moät thôøi gian, roài sau ñoù môùi trôû Lacking wisdom: Voâ Trí. veà ñôøi soáng beân ngoaøi. Lacking worldly aspirations: Voâ Duïc YÙ Lake without heat: Manasarovara or Manasa- Laïc—Khoâng coøn ham muoán duïc laïc traàn tuïc. saro-vara (skt)—See Voâ Nhieät Trì. Ladakh: See Ö Huy. Lakkha (p): Laksa (skt)—Möôøi vaïn (ñôn vò ño Ladder step: Ladder rungs—See Theâ Ñaêng. löôøng cuûa AÁn Ñoä). Lady: Baïch Ni Sö. Lakkhana (p): Laksana (skt)—Form—Saéc Lagati (skt): Laggati (p)— Tenet—To cling—To Töôùng—See Laksana. adhere—To stick or attach one’s self to—See Lakkhanam (p): Laksana (skt)—A distinctive Chaáp Tröôùc. mark, sign, indication, or characteristic—Töôùng Laghiman (skt): To make self or others lighter— traïng söï vaät. See Naêng Khinh. Lakkhana-sutta (p): Sutra on Characterized Laghu (skt): La Caàu—AÙnh saùng—Light. Action, in the Anguttara Nikaya III.2—Kinh Lagna-atman (skt): Baùm chaët vaøo caùi Ta— Töôùng, hay kinh nhaân caùch hoùa, trong Taêng Nhaát Egoism—Ego-grasping (Clinging to the “I”)—See A Haøm III.2. Chaáp Ngaõ. Laksa (skt): Laëc Sa—Maøu ñoû thaúm—A reddish Lagna-graha (skt): Chaáp Trì—To hold firmly or colour. to insist firmly on anything—Giöõ vaøo hay naém Laksana (skt): Lakkhana (p)—Form—Saéc vaøo khoâng lay chuyeån. Töôùng—Töôùng traïng söï vaät. Lagna-laksana (skt): Chaáp Töôùng—To attach to Laksana-bhaga (skt): Objective or the seen forms or to cling to the characteristics of portion—See Töôùng Phaàn. dharmas—Baùm chaët vaøo hình töôùng cuûa chö phaùp. Laksana-samadhi (skt): Töôùng Tam Muoäi— Lagna-samkhyam (skt): Adhering or clinging to Concentration on external appearance. one’s interpretation—See Chaáp Kieán. Laksana-svabhava (skt): Lakkhana-sabhava Lahari (skt): Wave—Soùng. (p)—Töôùng Töï Taùnh—Nature of different Lahu-bhanda (skt): Light articles of the Sangha— characteristics of all dharmas—Taùnh sai khaùc giöõa See Vaät Caàn Duøng. caùc töôùng traïng. Laissez-faire: See Nhieäm Beänh. Laksana-tathata (skt): Reality of Tathata—Thöïc Laity (n): Chuùng taïi gia—See Taïi Gia Chuùng. Töôùng Chaân Nhö. Laity in Mahayana

countries: Chuùng taïi gia taïi Laksana-vimakta-bodhi-hrdaya-sastra (skt): caùc xöù theo Phaät giaùo Ñaïi Thöøa—Lay Buddhists See Boà Ñeà Taâm Lyù Töôùng Luaän. in Mahayana countries usually make offerings to Laksana-vyanjana (skt): Good marks—Töôùng monks and nuns with the hope that the Sangha Haûo. will cultivate correctly and then teach them to Laksana (skt): Lakkhanam (p)—Characteristic cultivate in the right path too—Phaät töû taïi gia taïi marks—La Ngaät Saùi—See Töôùng. caùc xöù theo Phaät giaùo ñaïi thöøa thöôøng cuùng döôøng Lakshanasunyata (skt): Töôùng khoâng— cho chö taêng ni vôùi hy voïng Taêng giaø seõ tu haønh Emptiness of appearance, one of the seven ñuùng ñaén ñeå roài daïy cho hoï cuõng tu haønh theo con sunyatas—See Thaát Chuûng Khoâng. ñöôøng ñuùng ñaén. Lakshana-vyanjana (skt): Good marks—See Laity who observe the first eight Töôùng Haûo—See Tam Thaäp Nhò Haûo Töôùng. commandments: Caän Truï giôùi. Laksma-maha-vidhya (skt): See Ñaïi Caùt Töôøng Laity in Theravada countries: Chuùng taïi gia taïi Bieán Boà Taùt. caùc xöù theo Phaät giaùo nguyeân thuûy—Lay Laksmi (skt): Coâng Ñöùc Thieân Nöõ—The goddess Buddhists in Theravada countries have the custom of fortune, of good auspices, etc—Caùt Töôøng of men entering a Buddhist monastery for a period thieân nöõ—Ñaïi coâng ñöùc thieân—Nöõ Thaàn may of time, later returning to lay life—Phaät töû taïi gia maén.

La-Kuei: Tröôûng laõo La Quí (852-936)—See La Belgian scholar of Buddhism who spent most of Quí. his academic career at the Universiteù de Louvain Lalana (tib): Left channel—See Taû Kinh (2). and who produced some of the most influential Lalita Vistara-sutra (skt): Phöông Ñaúng Ñaïi studies and translations of Indian Buddhism, Trang Nghieâm Kinh—Sutra of Diffusion of including a monumental translation of the Shining—See Phoå Dieäu Kinh. Mahprajnaparamita sastra, attributed to Lam (tib): Buddhist path—Phaät ñaïo. Nagarjuna, and his Histoire du Bouddhisme Indien Lama (tib): Tibetan for a teacher or spiritual (History of Indian Buddhism)—Teân cuûa moät hoïc master—See Laït Ma. giaû Phaät giaùo ngöôøi Bæ, ngöôøi ñaõ gaàn suoát ñôøi daïy Lamaism: Lama (tib)—See Laït Ma Giaùo. taïi tröôøng ñaïi hoïc Universiteù de Louvain, vaø ñaõ Lamaist Buddhist Monastery of North xuaát baûn nhöõng nghieân cöùu coù aûnh höôûng lôùn cuõng America: The first Tibetan Buddhist Monastery nhö nhöõng taùc phaåm dòch thuaät veà Phaät giaùo AÁn in North America, founded by the Kalmyk Ñoä, bao goàm boä dòch tröù danh cuûa oâng laø boä Ñaïi Mongolian Gelukpa Geshe Wanggyal (1901- Trí Ñoä Luaän dòch töø nguyeân taùc cuûa ngaøi Long 1983) in Freewood Acres, NJ.—Tu vieän Phaät giaùo Thoï, vaø boä Lòch Söû Phaät Giaùo AÁn Ñoä. Taây taïng ñaàu tieân ôû vuøng Baéc Myõ, ñöôïc ngaøi Lamp: Ñaêng (ngoïn ñeøn). Gelukpa Geshe Wanggyal cuûa tröôøng phaùi Lamp That Contemplates The World Buddha: Kalmyk Moâng Coå saùng laäp taïi Freewood Acres, Phaät Quan Theá Ñaêng. NJ., Hoa Kyø. Lamp of delusion: See Si Ñaêng. Lamakindriya (skt): Low (dull) capacities—Low Lamp of Dharma: Phaùp Ñaêng—The lamp of spiritual faculty—See Haï Caên. Dharma which dispels the darkness of Lamako (p): Haï Lieät—Thaáp keùm—Teä—Bad— ignorance—Ngoïn ñeøn Phaät Phaùp xua tan boùng toái Inferior—Low—Vile. voâ minh. Lamay-naljor (tib): Guru yoga—Du Giaø A Xaø

Lamp-flame: Dipapradipa (skt)—Ñaêng Hoûa— Leâ—Du giaø taêng—See Du Giaø Sö. AÙnh löûa cuûa ngoïn ñeøn. Lamayuru: The oldest Buddhist monastery in the Lamp-light: Ñaêng Quang—AÙnh saùng cuûa ngoïn Ladakh and Zanskar region of the Indian ñeøn. Himalayas. According to legend, Naropa (1016- Lamp and Light: Ñaêng vaø Quang—Ngoïn ñeøn vaø 1100) selected the site and magically drained a AÙnh saùng cuûa noù—This is one of Hui-neng's lake that filled the valley. It is a Drukpa Kagyupa favorite similes, to illustrate unity. The Sixth monastery, which houses several hundred Patriarch said that the lamp is the "body" for the monks—Tu vieän Phaät giaùo coå nhaát taïi Ladakh vaø light, and the light is the "use" of the lamp, and vuøng Zanskar thuoäc vuøng Hy Maõ Laïp Sôn, AÁn Ñoä. pointed out that dhyana (meditation) and prajna Theo truyeàn thuyeát, Naropa löïa vò trí naøy vaø ñaõ (wisdom) are similarly related—Ñaây laø moät trong ruùt caïn nöôùc trong hoà moät caùch huyeãn aûo nhö aûo nhöõng aån duï maø Luïc Toå thích duøng ñeå bieåu thò söï thuaät. Ñaây laø tu vieän cuûa tröôøng phaùi Drukpa ñoàng nhaát. Luïc Toå noùi raèng ñeøn laø "thaân" cuûa aùnh Kagyupa, truù xöù cuûa haøng maáy traêm chö Taêng. saùng, vaø aùnh saùng laø "duïng" cuûa ñeøn, vaø ngaøi chæ Lamba (skt): Lam-baø—Who is associated with ra raèng Thieàn vaø Baùt nhaõ cuõng gioáng nhö vaäy. Sakyamuni—One of the ten raksasi or Lamp-like appearance: Hieän töôïng gioáng nhö demonesses mentioned in the Lotus Sutra—See ngoïn ñeøn thaép baèng daàu bô—According to Lama Thaäp La Saùt Nöõ. Geshe Kelsang Gyatso in Buddhism in Mahayana Lam bras (tib): Path and result—Ñaïo vaø Quaû— Tradition, this is one of the eight levels of mind Con ñöôøng vaø Keát quaû—See Ñaïo Quaû (2). development during the sleep process. It is Lamdre (tib): Path and goal—Ñaïo vaø muïc tieâu. perceived instantly when the energy wind of our Lament (n): Lôøi than van reân ræ. air element dissolves—Theo Laït Ma Geshe Lamentation: Lôøi than vaõn. Kelsang Gyatso trong Phaät Giaùo Truyeàn Thoáng Lamotte, EÙtienne (1903-1983): Name of a Ñaïi Thöøa, töôùng gioáng nhö aûo töôïng laø moät trong taùm taâm phaùt sinh trong giaác nguû. Töôùng naày ñöôïc

nhaän ra lieàn khi luoàng khí löïc cuûa phong ñaïi trong Buddha—See Tòch Quang Ñoä. chuùng ta tan raõ—See Taùm Töôùng. Land of common residence of beings and Lamp that is limitless in the lighting of other saints: Bonsho-Dogo-Do (jap)—Transformed lamps: Voâ Taän Ñaêng—See Inexhaustible lamp. land—See Phaøm Thaùnh Ñoàng Cö Ñòa. Lamp of the mind: Taâm Ñaêng—Inner ligh or Land of darkness: Dark land—U ñòa (caûnh giôùi intelligence—Ñeøn taâm hay söï saùng suoát beân trong toái taêm). hay söï thoâng minh. Land of dharma clouds: Dharmamegha (skt)— Lamp for the Path to Awakening: Bodhipatha- Ground of the Dharma cloud—Phaùp Vaân ñòa. pradipa (skt)—Boà Ñeà Ñaïo Ñaêng Luaän—Giaùc Ñaïo Land and dust: Lands, countless as dust—Saùt Ñaêng Luaän. traàn (caùc coõi ñaát nhieàu nhö nhöõng haït vi traàn). Lamp of the Ultimate truth: Paramattha-dipani Land of endless light: Voâ Bieân Quang Ñoä—Land (p)—See Chaân Ñeá Ñaêng. of infinite light, refers to Amitabha's Pure Land. Lamp in the wind: See Phong Ñaêng. Land of enlightenment: Quoác ñoä giaùc ngoä. Lamp of wisdom: Tueä Ñaêng (ngoïn ñeøn

saùng trí Land of Eternally Quiescent Light: See Thöôøng tueä phaù tan toái taêm haéc aùm). Tòch Quang Tònh Ñoä. Lamp of the Wonderful Law: Dieäu Phaùp Land of eternally tranquil light: See Thöôøng Ñaêng—Ngoïn ñeøn dieäu phaùp. Tòch Quang Tònh Ñoä. Lamplight (n): AÙnh ñeøn. Land of Eternally tranquil light serenity and Lam rim (tib): Patha-krama (skt)—Stages of the illumination: See Thöôøng Tòch Quang Tònh Ñoä. path—See Boà Ñeà Ñaïo Thöù Ñeä Luaän. Land of the “Ever-Silent Illuminating Pure Lam rim school: Patha-krama (skt)—Kadam Land”: See Thöôøng Tòch Quang Tònh Ñoä. (tib)—One of the major schools in Tibet. It was Land of Expediency: Inhabited by Arhats and founded by Atisha (993-1054)—Moät trong nhöõng lesser Bodhisattvas—Nôi cö nguï cuûa caùc baäc A tröôøng phaùi chính cuûa Taây Taïng, ñöôïc ngaøi A Ñeå La Haùn vaø Boà Taùt caáp thaáp—See Phöông Tieän Sa saùng laäp. Höõu Dö Ñoä. Lan-ch'i Tao-lung: Rankei-Doryu (jap)—See Land of Expedient Liberation: See Phöông Tieän Lan Kheâ Ñaïo Long Thieàn Sö. Höõu Dö Ñoä. Land (n): Ñaát—Ñoä—Thoå—Ñòa—Stage. Land extremely difficult to conquer: Sudurjaya Land of Bliss: Cöïc Laïc Quoác. (skt)—Cöïc Nan Thaéng ñòa—Ground of Land of all fragrances: Chuùng Höông Quoác invincibility. Ñoä—Coõi cuûa ñuû caùc loaøi höông. Land of fancy: Utopia—Hö aûo ñòa (coõi hö aûo). Land in which all beings are transformed: Hoùa Land of freedom from defilement: Vimala ñoä—Quoác ñoä nôi chuùng sanh ñöôïc chuyeån hoùa (skt)—Ground of leaving filth—Land of purity—(choán truï xöù cuûa hoùa thaân Phaät). Ly Caáu ñòa. Land of bliss: Sukhavati—The Western Pure Land of good thoughts: Sadhumati (skt)—Thieän Land—Taây Phöông Tònh Ñoä. Hueä ñòa—Ground of good wisdom. Land of Buddha’s enjoyment: The pure land of Land of great joy: Coõi cöïc laïc. every Buddha—Lieân Hoa quoác. Lands Hall: Tochido (jap)—Thoå Ñòa Ñöôøng— Land in which a Buddha himself dwells: Baùo Local Deities Hall. ñoä—Quoác ñoä cuûa Ñöùc Phaät (choán truï xöù cuûa baùo Lan-hsi Tao-lung: Rankei-Doryu (jap)—See Lan thaân Phaät). Kheâ Ñaïo Long Thieàn Sö. Land of Buddha-reward: See Thöïc Baùo Ñoä. Land of immeasurable light: Refers to Land of all Buddhas in their Sambhogakaya: Amitabha's Pure Land—Voâ Löôïng Quang Ñoä— See Baùo Ñoä. Chæ coõi voâ löôïng quang trong coõi Tònh Ñoä cuûa ñöùc Land of the Buddha’s self-expression as Phaät A Di Ñaø. wisdom: Saéc Töôùng Ñoä. Land of indolence and pride: The land of Land of calm and illumination: Land of the temporary habitation for those who aspire to the

Pure Land—See Tònh Ñoä Bieân Ñòa. adhyasaya-bhumi (skt)—Tònh Thaéng YÙ Laïc Ñòa. Land of infinite light: Voâ Bieân Quang Ñoä—Land Land of purity: Vimala (skt)—Ly Caáu ñòa— of endless light, refers to Amitabha's Pure Land. Ground of leaving filth—Land of freedom from Land of infinite space: Akasanantyayatanam defilement. (skt)—Sphere of boundless space—Khoâng voâ Land of radiance: Prabhakari (skt)—Phaùt Quang bieân xöù ñòa (Nhöùt Ñònh—First samadhi). ñòa—Ground of emitting light. Land of joy: Paramudita (skt)—Hoan Hyû ñòa— Land of real results and no hindrances: Jippo- Ground of happiness or delight. Muge-Do (jap)—Realms of permanent reward Land of joy and peace: Vuøng ñaát an laïc vaø thanh and freedom, that is, the land of Bodhisattvas who bình. have realized the

teaching perfectly—See Thöïc Land of knowledge without thinking or not Baùo Voâ Chöôùng Ngaïi Ñoä. thinking: Naivasanjnana-samjnayatana (skt)— Land of recompense: See Baùo Ñoä. Where ther is neither consciousness nor Land of remainder: Hoben-Uyo-Do (jap)—Land unconsciousness—Phi Töôûng Phi Phi Töôûng Xöù of expedient methods where something still Ñòa (Töù Ñònh—Fourth samadhhi). remains, that is, the land of those who are led by Land-locked (a): Ñöôïc bao boïc bôûi ñaát lieàn. Buddha's teachings but who have not yet Land of naturalness: See Chaân Nhö Quoác Ñoä. completely realized the teaching for Land of Nirvana: Nirvanic Pure Land—See Tònh themselves—Phöông tieän höõu dö ñoä laø nôi coù giaùo Thoå Nieát Baøn. phaùp cuûa Phaät nhöng chuùng sanh chöa hoaøn toaøn Land of Nirvanic Bliss: Laïc Thoå—Refers to chöùng ngoä giaùo phaùp cho chính mình—See Amitabha's Pure Land—Chæ coõi Tònh Ñoä cuûa ñöùc Phöông Tieän Höõu Dö Ñoä. Phaät A Di Ñaø. Land of rest: An döôõng ñòa—Pure Land. Land of no-birth: Coõi nöôùc voâ sinh—Land of no- Land of Reward: Baùo Ñoä—Pure Land—Thöïc birth—See Voâ Sanh Quoác Ñoä. Baùo Tònh Ñoä—The Land of Reward, inhabited by Land of No-Concern: Coõi nöôùc Voâ Öu. the highest Bodhisattvas—Nôi cö nguï cuûa caùc baäc Land of no-form: Coõi nöôùc khoâng coù hình töôùng Boà Taùt ôû caáp cao—See Baùo Ñoä. (Tònh Ñoä). Landscape: Caûnh Trí—Sight—View—The Land of no-retrogression: Coõi khoâng coøn quay objective world and the subjective mind, or trôû laïi—Quaû vò khoâng coøn phaûi luaân hoài. knowledge of the objective sphere—Caûnh hay Land of nothingness: Atkincanyayatana (skt)— coøn goïi laø lyù sôû quaùn; trí hay coøn goïi laø taâm naêng Voâ Sôû Höõu Xöù Ñòa (Tam Ñònh—Third samadhi). quaùn. Lands as numerous as dust-particles: Land and sea: Saùt haûi. Gunaksetra (skt)—Jinsetsu (jap)—See Traàn Saùt. Land suited to the needs: ÖÙng Ñoä—Hoùa Ñoä— Land of omniscience: Vijnana-nantyayatanam Any realm suited to the needs of its occupants, (skt)—Land of infinite perception—Thöùc voâ bieân one of the two lands—ÖÙng trong cô duyeân chuùng xöù (Nhò Ñònh—Second samadhi). sanh maø hoùa hieän nôi ñaát nöôùc—See Nhò Ñoä (A). Lands in other locations: Caùc coõi phöông khaùc. Land of tolerance: Nhaãn Ñoä—Coõi nöôùc cuûa Land of peace and bliss (Pure Land): Sugati nhaãn nhuïc. (skt)—An Laïc Meänh—Caûnh giôùi hoan laïc— Land of transformation: See Bieán Hoùa Ñoä. Bliss—Blissing world—Happy fate—An Laïc Ñoä. Land of True Reward: Coõi Thaät Baùo Voâ Chöôùng Land of peace and provision: Land of rest, Ngaïi—Coõi cuûa thöïc baùo khoâng coøn chöôùng ngaïi. another name for the Pure Land—An Döôõng Land of Ultimate Bliss: Cöïc Laïc quoác ñoä. Ñòa—An Döôõng Quoác. Land of unproducedness: See Voâ Sanh Quoác Land of pure karmic perfection: Land of the Ñoä. Buddhas—Hoaøn thieän thanh tònh nghieäp ñoä (Phaät Land of Utmost Bliss: Cöïc Laïc quoác ñoä. ñoä). Land in view of wisdom: Abhimukhi (skt)—Hieän Land of purely victorious joyful mind: Suddhy- Tieàn ñòa—Ground of manifestation.

Land of the vow: Nguyeän Ñoä. twelfth century Chinese Zen master of the Yogi Land in the Western Quarter: Pure Land—Taây lineage of Rinzai Zen, a student and dharma Phöông Quoác Ñoä. successor of Yueh-an Shan-kuo, and the master of Land of

wondrous joy after the previous joys: Yueh-lin Shih-kuan—See Laõo Na Töø Ñaêng Ñaïi Ly Hyû Dieäu Laïc Ñòa (Tam thieàn—Third dhyana). Hoaèng Thieàn Sö. Lang darma (reigned 838-842): Name of the last Lao-Tzu: Lao-Tan—Laõo Ñam—Laõo Töû—Lao- king of the Yar Lung dynasty of Tibet, who came Tzu is one of China's greatest sages, born in about to power following the assassination of Relbachen 604 B.C.—Laõo Töû laø moät hieàn trieát vó ñaïi nhaát (reigned 815-836). His assassination by the cuûa Trung Quoác, sanh vaøo khoaûng naêm 604 tröôùc Buddhist monk Belgi Dorje is still regularly re- Taây Lòch. enacted today in the "Black Hat Dance." Laotian Buddhism: Phaät Giaùo Laøo. Following his death, the Yar Lung dynasty came Lapatra (skt): Beggar-bowl—Begging bowl— to an end—Teân cuûa vò vua sau cuøng cuûa trieàu ñaïi See Baùt Khaát Thöïc. Yar Lung ôû Taây Taïng, ngöôøi leân caàm quyeàn theo Lapis lazuli: Löu ly. sau vuï vua Relbachen bò aùm saùt. Söï aùm saùt oâng do Lapse (n): Söï loãi laàm—Söï phaïm toäi. moät vò sö teân Belgi Dorje ñaõ ra tay vaø hieän nay Lapse of memory: Söï nhôù laàm. ngöôøi ta vaãn coøn laøm laïi hoaït caûnh aùm saùt naøy qua Lapse of pen: Söï vieát laàm. "Ñieäu Vuõ Noùn Ñen." Sau caùi cheát cuûa oâng, trieàu Lapse of tongue: Söï lôõ lôøi. ñaïi Yar Lung cuõng chaám döùt. Lapse from virtue: Moral lapse—Söï truïy laïc. Language (n): Abhidhana (skt)—Language—La Qui: Tröôûng laõo La Quí (852-936)—Senior Words—See Ngoân Töø. Venerable La Quí (852-936)—See La Quí. Languages of all sentient beings are infinite: Large or Abundant Fruitage Heaven: Phaùp ngöõ ngoân cuûa taát caû chuùng sanh voâ löôïng. Brhatphala (skt)—Quaûng Quaû Thieân. Language is simple but the thought is Large Amitabha Sutra: Larger Sukhavativyuha extraordinary: Lôøi noùi giaûn dò maø yù töù ñuû ñaày sutra—Larger sutra—Sutra on the Buddha of (Ngoân giaûn yù cai). Infinite Life, this is the basic canon of Pure Land Languages and writings: Desanapatha (skt)—Buddhism—Kinh A Di Ñaø—Kinh Voâ Löôïng Thoï, Teaching, recitation, and stories, etc.—See Ngoân ñaây laø kinh ñieån caên baûn cuûa tröôøng phaùi Tònh Ñoä. Ngöõ Vaên Töï. Large robe: Samghati (skt)—Dai-e (jap)—A kind Lang-yeh Hui-chueh: Roya Ekaku (jap)—See of garment, a monk's robe—Ñaïi y. Lang Nha Hueä Giaùc Thieàn Sö. Large-scale reconstruction: Truøng tu ñaïi quy Langye Huijue: Roya Ekaku (jap)—Lang-yeh moâ. Hui-chueh—See Lang Nha Hueä Giaùc Thieàn Sö. Large temple bell: Ogane (jap)—The large Lan-hsi-Tao-lung: Rankei-Doryu (jap)—See Lan temple bell on Buddhist monastery grounds. In Kheâ Ñaïo Long Thieàn Sö. Japanese, "ogane" is the more popular Lanka (skt): The island of Ceylon—See Laêng transliteration of the characters that are formally Giaø. pronounced "daishoâ.' The ogane, which is usually Lanka Mount: Lanka (skt)—Nuùi Laêng Giaø. made of cast bronze, hangs in a detached structure Lankadvipa (skt): Simhaladvipa (skt)—Actual Sri or bell tower (shoâroâ) specially designed for its Lanka—Laêng Giaø Ñaûo (Sö Töû quoác). display and ringing. Each one has a distinctive Lankavatara Sutra (skt): Ryoâgakyoâ (jap)— voice. They are prized as works of art for the Leng-ch'ieh Ching (chi)—See Kinh Laêng Giaø. deep, resonant sound they produce and the Lao-na Tsu-teng: Rono Soto (jap)—Thieàn sö intricate designs in the casting. The large bell can Trung Hoa vaøo khoaûng theá kyû thöù XII, thuoäc doøng be heard from afar when it is rung to signal events Döông Kyø

cuûa Thieàn Laâm Teá, ñeä töû vaø ngöôøi noái to the temple community. On the eve of the new phaùp cuûa thieàn sö Nguyeät Am Thieän Quaû, vaø laø year, most Buddhist temples ring the ogane 108 thaày cuûa thieàn sö Nguyeät Laâm Sö Quaùn—The times to mark the passing of the old year. Each toll represents one of the 108 passions or

afflictions that afflict human beings, and they are Last emancipation: Söï giaûi thoaùt cuoái cuøng (quaû symbolically cast off in preparation for the new vò A La Haùn). year—Ñaïi hoàng chung, chuoâng lôùn cuûa töï vieän Last existence: Ñôøi (kieáp taùi sinh) cuoái cuøng. Phaät giaùo. Ñaïi hoàng chung thöôøng ñuùc baèng ñoàng, Last judgment: Söï phaùn xeùt cuoái cuøng. treo treân thaùp chuoâng taùch rôøi, chæ ñaëc bieät daønh Last teachings of the Buddha: Nhöõng lôøi di giaùo ñeå treo vaø ñaùnh chuoâng maø thoâi. Moãi loaïi chuoâ ng cuoái cuøng cuûa Ñöùc Phaät. ñeàu phaùt ra aâm thanh khaùc bieät nhau. Chuùng ñöôïc Last things: Nhöõng söï vieäc sau cuøng. ñaùnh giaù nhö laø nhöõng taùc phaåm ngheä thuaät cho ra Last warm spots after death: Nhöõng Ñieåm Noùng nhöõng aâm thanh vang voïng saâu xa vaø caùch saép ñaët Toái Haäu—See Luïc Ñieåm Taùi Sanh. phöùc taïp trong khi ñuùc chuoâng. Khi noù ñöôïc ñaùnh Last words of a dead person: Lôøi traên troái. leân thì tieáng chuoâng ñaïi hoàng coù theå ñöôïc nghe töø Lasting: Mieân vieãn—Far-off—Durable. xa ñeå baùo cho bieát nhöõng leã hoäi trong coäng ñoàng Latch of a door: Then gaøi cöûa—See Quan Leä töï vieän. Vaøo ñeâm tröø tòch, haàu heát caùc töï vieän Phaät Töû. giaùo ñeàu ñaùnh 108 laàn tieáng ñaïi hoàng chung ñeå Late Han Dynasty: From 25 to 221 A.D.—Nhaø ñaùnh daáu naêm cuõ ñaõ qua ñi. Moãi laàn tieâu bieåu cho Haäu Haùn Trung Hoa töø naêm 25 ñeán naêm 221 sau moät trong 108 duïc voïng hay phieàn naõo ñaõ laøm naõo taây lòch. haïi con ngöôøi, vaø moät caùch töôïng tröng, nhöõng Latent (v): Tieàm aån. tieáng chuoâng naøy xua ñuoåi heát thaûy phieàn naõo ñeå Latent definition of “Neither increasing nor chuaån bò cho naêm môùi. decreasing: See Giaø thuyeân. Larger Sukhavativyuha sutra: Larger sutra— Latent karmic imprints: Samudaya-vasana Sutra on the Buddha of Infinite Life—See Large (skt)—Vasana (p & skt)—Pakchak (tib)—See Taäp Amitabha Sutra. Khí. Larger edition of a canonical work: Ñaïi Phaåm Latent power: Söùc maïnh tieàm aån. Kinh—The fuller edition of a canonical work. The Latent proclivities: Anusaya (p)—Latent Mahaprajna-Paramita Sutra translated into proclivity or underlying tendency—See Tuøy Chinese by Kumarajiva in 27 books—Kinh Ñaïi Mieân. Baùt Nhaõ ñöôïc Cöu Ma La Thaäp dòch sang Haùn Latent tendency: Anusaya (p)—Proclivity—Tuøy Taïng 27 quyeån. Mieân—Khuynh höôùng—Xu höôùng. Larger sutra: Larger Sukhavativyuha sutra— Latently defiled existence: Phieàn Naõo Tuøy Mieân Sutra on the Buddha of Infinite Life—Large Höõu—Hieän höõu coù khuynh höôùng bò phieàn naõo. Amitabha Sutra. Later: After—Posterior—Haäu (veà sau naøy). Lascivious (a): Daâm—Sexual misconduct. Later born: Haäu Sanh—Sanh sau. Lashyalakshana (skt): Sôû Töôùng Naêng Töôùng— Later generations: Later ages—The life after Caùi neâu ñònh vaø caùi ñöôïc neâu ñònh—Predicating this—Haäu theá. and predicated. Later half of the month: Krsnakarma (skt)— Last Age: Dharma-Ending Age—Thôøi Maït Phaùp.

Darkening of the month—Period of the waning Last but not least: Cuoái cuøng. moon—Second fortnight of a lunar month—Haéc Last day: Taän theá—Heretical people believe that nguyeät. there would be a so-called “Last Day” when Latter Age of the Dharma: Mappoâ (jap)—The people will receive the last judgment from a so-Degenerate Age of Dharma—The Dharma called Almighty Creator—Ngöôøi theo dò giaùo tin Ending Age—The Decadence of the Law—The raèng coù moät ngaøy taän theá khi maø hoï phaûi chòu söï period of the end of Dharma—See Maït Phaùp. phaùn xeùt cuoái cuøng töø caùi goïi laø Ñaáng Saùng Taïo Latter Dharma: End or the period of decline and toaøn naêng. termination—10.000 years of decay (during which Last dharma age: Dharma-Ending Age—Last Buddhism degenerates)—Thôøi gian 10.000 naêm Age—Thôøi Maït Phaùp. phaùp taøn vaø phaùp luïn—See Maït Phaùp. Last disciple of Buddha: Subhadra—Ñeä Töû Cuoái Latter Eastern Han Dynasty (206 B.C.-220): Cuøng—See Toái Haäu Ñeä Töû.

Trieàu ñaïi Haäu Ñoâng Haùn. Law of causality: Luaät nhaân quaû. Latter Le Dynasty (1428-1527): Nhaø Haäu Leâ Law of causation: Luaät nhaân duyeân—The (VN). Buddhist understanding of cause and effect, which Laudation: Pasamsa (p)—Praise—Taùn Thaùn hay is based on the understanding that all phenomena, tieáng khen. whether physical or mental, have causes. Laugh at (v): Cöôøi nhaïo baùng. Everything arises due to certain causes and Laugh (v) scornfully: Cöôøi khinh bæ—To laugh conditions. When those causes cease to exist, the contemptuously. thing in question changes and passes out of Laugh (v) wholeheartedly: Cöôøi hoàn nhieân (as existence. The law of Causation is closely related Maitreya does). to the concept of codependent origination, which Laughing Buddha: Mautreya (skt)—Mi-lo-fo is used to explain the origin and the possible (chi)—See Phaät Di Laëc. cessation of suffering. In addition, the Buddhist Laukika (skt): Lokiya (p)—Common views— Law of Causation maintains that every intentional Common ways—Common things—Ordinary action necessarily produces an effect, whether in things—Theá tuïc—Tuïc ñeá hoaëc phaùp theá gian. this lifetime or in a future life. In this regard, the Laukika-jnana (skt): Jnanam-laukikam (skt)— Law of Causation is closely related to the concept Knowledge of the ordinary—See Theá Gian Trí. of karma. Good actions necessarily produce Laukka (skt): Realm—Sphere—Region—See positive fruits, and evil actions necessarily Caûnh Giôùi. produce negative fruits. According to Buddhist Lava (skt): La Baø—La Döï—Laïp Phöôïc La Döï— teachings, a Twelve Link Chain of Causation Laïp Phaï—1) A lava, which is equivalent to 20 illustrated how human suffering arises from a finger-snaps: Moä La Baø baèng hai möôi laàn caùi series of interrelated conditions. The Twelve-Link khaûy moùng—See Four short divisions of time; 2) Chain begins with ignorance. Ignorance leads to A division of time: See La Baø; 3) A brief time; the dispositions, consciousness, name and form, six 900th part of a day and night, or one minute thirty- senses (the five senses plus the mind), sensory six seconds: Moät khoaûng thôøi gian ngaén, moät phaàn stimulation, feeling, desire, attachment to things 900 cuûa ngaøy vaø ñeâm hay moät phuùt 36 giaây. and persons, becoming, birth, and finally aging, La Valleùe Poussin, Louis de (1869-1929): dying, and sorrow. In

Theravada Buddhism, the Belgian scholar of Buddhism, best known for his teaching of the Law of Causation is closely monumental translation of the Chinese version of related to the four noble truths, especially the Vasubandhu's Abhidharma-Kosa, He also second and the third truths which explain the published a number of other influential cause and relief of suffering. When the chain is translations and other Buddhist thematic studies. explained as above, it describes the causes of He spent most of his career at the University of suffering. When the chain is reversed, it illustrates Ghent, and in 1921 founded the Socieùteù Belge how eliminating spiritual ignorance will alleviate d'EÙtuses Orientales—Hoïc giaû Phaät giaùo ngöôøi Bæ, suffering. In Mahayana Buddhism, the teaching of noåi tieáng vôùi baûn dòch töø tieáng Trung Hoa sang the Law of Causation is closely related to the Anh ngöõ taùc phaåm A Tyø Ñaït Ma Caâu Xaù Luaän cuûa teaching of emptiness. The concept of emptiness ngaøi Theá Thaân. OÂng cuõng xuaát baûn moät soá nhöõng recognizes that all things are mutually taùc phaåm phieân dòch coù aûnh höôûng vaø nhöõng interdependent—Söï hieåu bieát cuûa Phaät töû veà luaät nghieân cöùu chuyeân ñeà veà Phaät giaùo. Ña phaàn thôøi nhaân quaû döïa treân söï hieåu bieát veà taát caû caùc hieän gian cuûa oâng laø giaûng daïy taïi Ñaïi Hoïc Ghent, vaø töôïng, veà caû theå chaát laãn tinh thaàn, ñeàu coù nhöõng naêm 1921 oâng saùng laäp Hoäi Nghieân Cöùu Ñoâng nguyeân nhaân cuûa chuùng. Moïi vieäc khôûi leân ñeàu do Phöông cuûa Bæ. nhöõng nhaân duyeân nhaát ñònh naøo ñoù. Khi nhöõng Lavana (skt): Salty—Maën. nhaân ñoù khoâng coøn toàn taïi, söï söï vieäc ñang baøn thaûo seõ thay ñoåi vaø maát ñi. Luaät Nhaân Quaû lieân heä Law (n): Ñònh luaät—Phaùp luaät—Pheùp taéc—Qui maät thieát vôùi khaùi nieäm nhaân duyeân, ñöôïc söû duïng taéc—Universal law: Ñònh luaät vuõ truï. ñeå giaûi thích nguoàn goác vaø söï coù theå chaám döùt khoå Law of appearance: See Tích Moân.

ñau. Theâm vaøo ñoù, luaät Nhaân Duyeân trong ñaïo Law of interdependent causation: Luaät nhaân Phaät cho raèng moïi haønh ñoäng coá yù ñeàu phaùt sanh duyeân. ra moät haäu quaû, hoaëc ngay trong ñôøi naøy hoaëc Law of karma: Kamma-niyama (p)—Karmic trong kieáp lai sanh. Vôùi caùi nhìn naøy, luaät Nhaân order—Nghieäp Luaät—Ñònh luaät veà nghieäp. Duyeân lieân heä maät thieát vôùi khaùi nieäm veà nghieäp. Law making for deliverance: Nissaraniya- Nhöõng haønh ñoäng toát taát nhieân saûn sanh ra nhöõng dhatuyo (p)—Xuaát ly giôùi. quaû tích cöïc, vaø nhöõng haønh ñoäng xaáu aùc taát nhieân Law of moral causation: Luaät cuûa nguyeân nhaân saûn sanh ra nhöõng quaû tieâu cöïc. Theo giaùo thuyeát luaân lyù. ñaïo Phaät, möôøi hai maéc xích nhaân quaû ñaõ phoâ Law of no rebirth: The law of immortality—See dieãn söï khoå ñau cuûa con ngöôøi khôûi leân töø moät Voâ Sanh Phaùp. chuoãi nhöõng duyeân lieân heä vôùi nhau nhö theá naøo. Law of Original: See Boån Moân. Thaäp Nhò Duyeân Khôûi baét ñaàu töø voâ minh. Voâ Law of phenomenal change: See Hoùa Lyù. minh daãn ñeán haønh, thöùc, danh saéc, luïc nhaäp, xuùc, Law of the saints: Holy law—Teaching of the caûm thoï, aùi, thuû, höõu, sanh, vaø cuoái cuøng laø laõo saints—Thaùnh phaùp. beänh töû. Trong Phaät giaùo Nguyeân Thuûy, luaät Nhaân Law of salvation: Luaät cöùu roãi. Duyeân lieân heä

maät thieát vôùi töù dieäu ñeá, ñaëc bieät laø Law of supply and demand: Quy luaät cung caàu chaân lyù thöù nhì vaø thöù ba, giaûi thích nguyeân nhaân (cung caàu phaùp taéc). vaø söï giaûm thieåu khoå ñau. Khi nhöõng maéc xích Law of all things: Dharma-niyama (skt)—Ñònh ñöôïc keå nhö treân thì noù dieãn taû nhöõng nguyeân luaät vaïn phaùp. nhaân cuûa khoå ñau. Khi maéc xích ñöôïc ñaûo ngöôïc Law of transformation: Luaät bieán ñoåi. laïi, noù phoâ dieãn söï chaám döùt voâ minh seõ laøm giaûm Law of void: Khoâng lyù (about the unreality of the thieåu khoå ñau nhö theá naøo. Trong Phaät giaùo Ñaïi ego and phenomena—veà tính khoâng coù thöïc chaát Thöøa, giaùo thuyeát Nhaân Duyeân lieân heä maät thieát cuûa caùi ngaõ vaø vaïn höõu). vôùi giaùo thuyeát taùnh khoâng. Khaùi nieäm veà taùnh Law of the world: See Theá Gian Phaùp. khoâng thöøa nhaän raèng moïi söï moïi vieäc treân ñôøi Lawfulness: Ñuùng theo luaät leä. naøy ñeàu tuøy thuoäc laãn nhau—See Nhaân Duyeân Lawfulness of karma: Ñònh luaät taùc nghieäp. and Thaäp Nhò Duyeân Khôûi. Lawfulness of the mind: Ñònh luaät taâm lyù. Law of cause and effect: See Luaät Nhôn Quaû. Lawfulness of the physical events: Ñònh luaät vaät Law of change: See Law of impermanence. lyù. Law Circle: Dharma-mandala (skt)—The Law Lax (a): Loûng leûo. Circle is the circle of letters (bija-aksara) Lax in regard to both wisdom and discipline: representing all the saintly beings—Phaùp Maïn Ñaø Xao laõng caû veà trí tueä laãn giôùi luaät. La laø loaïi Maïn Ñaø La baèng vaên töï, trình baøy toaøn theå caùc Thaùnh giaû. Laxness: Pramada (skt)—Laxity—See Phoùng Daät. Law of discontinuation: Upeksha-hetu (skt)— See Quaùn Ñaõi Nhaân. Lay (tib): Karma (skt)—See Nghieäp. Law of events connected with the dharma: Lay adherent: Upasaka (skt): OÂ Ba Saùch Ca Luaät cuûa vaïn phaùp. (Nam cö só hay caän söï nam, Phaät töû thuaàn thaønh)—Layman follower—Male servant or Law-Flower: The Lotus Flower Sect—Tien Tai disciple—See Öu Baø Taéc. sect—See Phaùp Hoa Toâng. Layana (skt): Prasada (skt)—Hall—Ñöôøng. Law of generality: See Bieán Haønh Nhaân. Lay Believer (jap): Gahattha (p)—Kulampuriso Laws of Hinayana: Methods of Hinayana—Tieåu (p)—Kulampurisha (skt)—At home (a lay man or Phaùp—See Hinayana. woman)—Cö só taïi gia—Not leaving home as a Law of immortality: Voâ Sanh Phaùp—See Law of monk or a nun—One who resides at home (in a no rebirth. family), an ordinary member of a religious group Law of impermanence: Law of change—Luaät voâ who is neither ordained nor a member of a thöôøng. religious order of monks or nuns. Lay believers do Law of interdependence: Luaät duyeân sinh.

not vow to devote their entire lives to religious Lay hold of: Upadana (skt)—Grasping—Clinging practice. In Buddhist contexts, lay believers are to existence—See Thuû. frequently called householders, indicating that Laying out one's bed and retiring for the their primary concern revolves around family life, night: See Kaichin. unlike monks and nuns, who leave the home life Lay life: Cuoäc soáng theá tuïc. when they enter the monastery. Lay Buddhists Lay male disciple: See Lay follower. follow an abbreviated set of moral precepts, Lay male practitioner: See Lay follower. known as the five precepts, which enjoin the Layman (n): Upasaka (skt)—Nam cö só—See Öu practitioner to abstain from killing, stealing, Baø Taéc.

sexual misconduct, lying, and drinking alcohol. Layman P'ang: Hokoji (jap)—Houn (jap)—P'ang These are the first five precepts kept by all Yun—Pangyun—See Long Uaån Thieàn Sö. ordained Buddhists, although they are interpreted Lay people: Grhin (skt)—Secular people—Caän differently for lay people. For example, the third truï—See Cö Só. precept, which forbids monks and nuns from Lay people and monks: See Taïi Gia Xuaát Gia. engaging in any sexual activity, is understood to Lay person: Cö só (nam vaø nöõ). preclude only improper sexual contact, including Layperson Bodhisattva: Boà Taùt Taïi Gia—Lay- premarital and extramarital relations, for lay person-precept Bodhisattva—See Taïi Gia Boà believers—Cö só taïi gia, chöù khoâng phaûi tu só xuaát Taùt Giôùi. gia, ngöôøi chöa bao giôø thoï giôùi ñeå trôû thaønh moät Lay practitioner: See Haønh Giaû Taïi Gia. thaønh vieân cuûa giaùo ñoaøn Taêng hay Ni. Cö só taïi Laywomen: Upasika (skt)—Female servant or gia khoâng nguyeän hieán troïn ñôøi soáng trong söï tu disciple—Lay follower, who undertake to obey taäp toân giaùo. Trong caùc vaên baûn Phaät giaùo, cö só the five commandments—Caän söï nöõ. taïi gia thöôøng ñöôïc goïi laø Gia Chuû, chæ ra raèng Laywoman follower: Upasika (skt)—Female quan taâm chính cuûa hoï xoay quanh ñôøi soáng gia servant—See OÂ Ba Ti Ca. ñình, khoâng gioáng nhö chö Taêng Ni, nhöõng ngöôøi Laywomen (n): Upasika (skt)—Nöõ cö só—See ñaõ rôøi boû cuoäc soáng gia ñình ñeå ñi vaøo soáng tu Caän Truï Nöõ. trong töï vieän. Cö só taïi gia chæ vaâng giöõ moät soá Laziness (n): Söï löôøi bieáng. giôùi luaät, ñöôïc bieát nhö laø Nguõ Giôùi, baét buoäc haønh giaû taïi gia traùnh saùt sanh, troäm caép, taø daâm, Lazy (a): Idle—Giaûi ñaõi—Löôøi bieáng—Traây löôøi. voïng ngöõ, vaø uoáng nhöõng chaát cay ñoäc. Ñaây cuõng Lazy-minded: Taâm giaûi ñaõi (löôøi bieáng). laø naêm giôùi ñaàu tieân maø taát caû nhöõng ngöôøi Phaät Lead (v): Daãn daét—To guide. töû ñeàu phaûi vaâng giöõ, maëc daàu ñöôïc dieãn dòch theo Lead and guide the deluded by using the law of moät caùch khaùc cho ngöôøi taïi gia. Thí duï nhö, giôùi birth: So by birth they lead and guide the thöù ba, caám chö Taêng Ni can döï vaøo baát cöù sinh deluded, causing them to open up in hoaït tình duïc naøo, thì ñöôïc dieãn dòch laø khoâng taø understanding and practice all that is good—Duøng daâm, bao goàm nhöõng sinh hoaït tình duïc tieàn hoân sanh phaùp maø daïy doã daãn daét quaàn meâ, laøm cho nhaân, hoaëc sinh hoaït tình duïc ngoaøi hoân nhaân cho hoï khai ngoä thöïc haønh ñuû caùc nghieäp laønh. ngöôøi taïi gia. Lead a holy life: Soáng ñôøi thaùnh thieän. Lay Bodhisattvas: Taïi gia Boà Taùt. Lead to happiness and calm: Ñem ñeán haïnh Lay Bodhisattvas' Precepts: See Taïi Gia Boà Taùt phuùc vaø an laønh. Giôùi. Lead a life of idleness: Aranyaka (skt)—Be Lay devotee: Kulampuriso (p)—Kulampurisha idle—Nhaøn cö. (skt)—Cö só taïi gia. Lead a miserable life: Soáng ñôøi cô cöïc. Lay follower: Upasaka (skt): Lay adherent— Lead a religious life: See Tu Haønh. Male servant or dicciple—See Öu Baø Taéc. Lead someone to true happiness: Ñöa ai ñeán Lay the hand on the top of the head: Ma ñaûnh chaân haïnh phuùc—The Buddha's Path leads hay xoa tay leân ñaàu ñeä töû—A custom of the sentient beings to true happiness in this world and Buddha in teaching his disciples—See Ma Ñænh.

hereafter—Ñaïo Phaät ñöa chuùng sanh ñeán chaân Learn to respect each other: Taäp quí troïng laãn haïnh phuùc ñôøi naøy vaø ñôøi sau. nhau. Leader: Leading monk—Master—Ñaïo sö. Learn something from someone: Hoïc ñieàu gì töø Leaders among gods and men: Thieân nhaân moät ngöôøi. tröôïng phu—See Luïc Quaùn Phaùp. Learn and teach: Hoïc hoûi vaø chia xeû (hoïc tu vaø Leader of the chanting: Intoner—Chuû teá Sö— chia xeû)—See Thaäp Coâng Ñöùc. One of the seven monks—See Thaát Taêng. Learn a worldly subject: Hoïc moân hoïc cuûa theá Leading monk: Leader—Ñaïo Sö. tuïc—A Bhiksu or Bhiksuni can study a worldly Leading virtues: Ñaïi ñöùc. subject to upgrade his or her worldly knowledge Leakage of commandments: See Laäu Giôùi. so he or she can enrich his or her knowledge for Leakages of delusive memory: See Nieäm Laäu. preaching in Buddhism. However, he or she Leaking: Outflows—Conditioned dharmas—See cannot invite female or male teacher to come to Phaùp Höõu Laäu. his or her place to receive private tutoring. If he or Lean backward: Ngaõ veà phía sau. she does that, he or she commits an Expression of Lean forward: Ngaõ veà phía tröôùc. Regret Offense—Moät vò Tyø Kheo hay Tyø Kheo Lean to the right or left: Ngaõ qua beân phaûi hay Ni coù theå hoïc moät moân hoïc cuûa theá tuïc ñeå laøm beân traùi. giaøu kieán thöùc cuûa mình khi giaûng Phaät phaùp. Tuy Leap over: Vikrama (skt)—Surpass— nhieân, vò aáy khoâng ñöôïc môøi thaày hay coâ ñeán choã Trascendent—Sieâu. mình ôû ñeå daïy theâm cho rieâng mình. Neáu laøm nhö Learn the Buddha's truth: Tu Phaät—Practise vaäy laø vò aáy phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa Buddha's truth. (phaûi phaùt loà saùm hoái). Learn (v) the dharma: Hoïc Phaät phaùp—If you Learn worldly subjects and neglect to only learn the dharma without cultivating it, you cultivate: Hoïc moân hoïc cuûa theá tuïc vaø laõng queân will become more and more arrogant—Neáu baïn tu taäp—To commit an Expression of Regret chæ hoïc Phaät phaùp maø khoâng haønh trì, baïn seõ ngaøy Offense—Vò Tyø Kheo hay Tyø Kheo Ni naøo chæ lo caøng trôû neân coáng cao ngaõ maïn. hoïc moân theá tuïc maø laõng queân vieäc tu taäp phaàn Learn from young: Hoïc töø thuôû nhoû—If you do taâm linh, laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà not learn when young, what will you do when you saùm hoái. grow old?—Neáu nhoû maø khoâng hoïc thì lôùn laøm Learned: Bahu-sruta (skt—See Learned monk. ñöôïc caùi gì? Learned monk: A monk who has learned much, Learn to give to others what we would have bears in mind, and retained what he has learnt—for ourself: Taäp chia xeû vôùi ngöôøi khaùc nhöõng gì See Ña Vaên Tyø Kheo. mình coù. Learner: Sekho puggalo (p)—Höõu hoïc nhaân. Learn (good) manners: Hoïc laáy phong caùch toát. Learning: Hoïc. Learn by hearsay: Hoïc loùm—To learn merely by Learning and Beyond Learning Stage: Höõu Hoïc listening and observing. Voâ Hoïc—See Höõu Hoïc and Voâ Hoïc. Learn by heart: Nhaäp taâm. Learning of communication: Sabdavidya (skt)— Learn to love each other: Taäp thöông yeâu laãn See Thanh Minh (4) and Nguõ Minh. nhau. Learning of grammar and language: Learn as much as possible, question Sabhavidya (skt)—Thuyeát minh veà ngöõ phaùp vaø thoroughly, think carefully, judge correctly, luaän vaên trong ngoân ngöõ—See Thanh Minh (4) and Nguõ Minh. and act honestly: Baùc hoïc, thaåm vaán, thaän tö, minh

bieän, vaø ñoác haønh (hoïc roäng, hoûi cho kyõ, suy Learning of Logic and Science: Hetuvidya nghó cho chính chaén, xeùt ñoaùn cho roõ raøng, vaø (skt)—See Nhaân Minh and Nguõ Minh. haønh ñoäng moät caùch löông thieän). Learning of medicine: Cikitsa (skt)—Y Phöông Learn to protect each other: Taäp baûo veä laãn Minh—See Nguõ Minh. nhau.

Learning and no longer learning: Saika-asaika Leave home at twenty-five as a hermit: The (skt)—See Hoïc Voâ Hoïc. Buddha Left the home life at the age of twenty- Learning state: Saiksa (skt)—Sekha (skt)— five—Xuaát gia tu haønh naêm 19 (or 25) tuoåi. Gakuchi (jap)—The stages in which one who is Leave ideas: Naiskramya-samjna (skt)—Xuaát Ly still learning—Hoïc Ñòa, nhöõng giai vò maø haønh giaû Töôûng—Leave thought. vaãn coøn phaûi hoïc—See Höõu Hoïc. Leave the impure: Abandon the defiling Learning through meditation: See Ñònh Hoïc. influence of the pasions or ilusion—See Ly Caáu. Learning of technology: Silpakarmasthana Leave the monastic order: Return to lay life— (skt)—Coâng Xaûo Minh—See Nguõ Minh. Hoaøn tuïc. Learning wholesome behavior: Thoï Hoïc Thieän Leave one's mentor before the fifth Rain Haønh—Haønh vi thoï hoïc thieän laønh. Retreat: To commit an Expression of Regret Learning without thought is useless: Hoïc maø Offence—Rôøi boû y chæ sö tröôùc muøa an cö kieát haï khoâng suy nghó thì nhö khoâng hoïc (Hoïc nhi baát tö thöù 5 laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm taéc voõng). hoái. Leave: Parityajati (skt)—Abandon—To part Leave (v) respectfully (v): Baùi töø. from—Töø Boû—Renunciation—See Xuaát Gia. Leave the Sangha: To commit an Expression of Leave affliction: Xuaát Ly Phieàn Naõo—Xa lìa Regret Offence—Rôøi boû Taêng Giaø laø phaïm giôùi phieàn phieàn naõo. Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm hoái). Leave birth and death: Xuaát Ly Sanh Töû—Xa Leave the secular life: Pravraj (skt)—See Xuaát lìa sanh töû. Gia. Leave conception: Leave thought—Ly nieäm. Leave (v) someone or something alone: Ñeå yeân. Leave the chain of rebirth: Ly Sanh (lìa boû soáng Leave one's teacher and Patriarchal Temple: cheát cuûa luaân hoài). Rôøi boû Thaày vaø Toå Ñình laø phaïm giôùi Ba Daät Ñeà, Leave the corpse in a temporary shelter prior phaûi phaùt loà saùm hoái—Commits an Expression of to burial: Quaøn (taïm thôøi ñeå ngöôøi cheát taïi nhaø Regret Offence. quaøn tröôùc khi choân caát). Leave thought: Naiskramya-samjna (skt)—Xuaát Leave the cycle of birth and death: Thoaùt voøng Ly Töôûng—Leave ideas. sinh töû. Leave (v) the world: Xuaát Theá—To leave the Leave desires or passions: Be free from desires world—Beyond or outside this world—Not of this or passions—Ly duïc. world—Of nirvana character—Renunciation—To Leave the dusty world of passion and delusion: transcend the secular world. Xuaát Traàn (coõi cuûa duïc voïng vaø aûo töôûng). Leave the wrong path for the right one: Caûi taø Leave one form of existence: Lìa kieáp naày. quy chaùnh. Leave forever the life on earth: To go beyond Leaving behind everything: Boû laïi sau löng moïi the cycle of death and rebirth—Pass across the thöù—See Ly Töôùng Ngoân Thuyeát. mundane existence—Sieâu ñoä. Leaving behind the stages of individual Leave a good name: Löu danh. salvation: Giôùi xa lìa böïc nhò thöøa. Leave home and cast off desires: Xaû Gia Khí Leaving home: Xuaát Gia—Renunciation.

Duïc—Become a monk—Ly gia caét duïc ñeå trôû Leaving no trace: Mosshoseki (jap)—See Voâ thaønh moät vò Taêng. Löu Tích. Leave (v) home and enter the way: Xuaát gia Leaving the world through liberation: nhaäp ñaïo. Lokavidin (skt)—Theá gian giaûi—See Thaäp Hieäu. Leave home for a religious life: Go forth from Lecture: A discourse—A sermon—Baøi phaùp—To home into a homeless life—Xuaát gia ñeå soáng ñôøi expound or to explain at length—Khai dieãn (kinh khoâng nhaø. keä). Lecture on the dharma: Thuyeát Phaùp—To teach—To preach—To sermon—To lecture on the

Dharma—To tell or expound the law, or doctrine. Lekhana (skt): Cheùp kinh—Thö Taû—To copy the Lecture (v) the entire community every five scriptures. days: Gosan Joâdoâ (jap)—To go to the lecture hall Lekha-sutta (p): Sutra on inscription, in the for the fifth day sermon. According to monastic Anguttara Nikaya III.133—Kinh Bia, Taêng Nhaát codes used in the practice of Zen, the abbot is A Haøm, III.133. expected to give public lectures to the entire Lend money with interest: To commit an community every five days, on the fifth, tenth, offence involves Release and Expression of fifteenth, twentieth, and twenty-fifth of each lunar Regret—Cho vay tieàn ñeå laáy lôøi laø phaïm giôùi xaû month. Besides, Zen monasteries hold services for ñoïa (phaûi buoâng boû vaø phaùt loà saùm hoái). the health of the emperor on the first and fifteenth Lend things to those who do return them: Ñoà of the month—Thaêng ñöôøng thuyeát phaùp trong trong nhaø chæ neân ñöa cho nhöõng ngöôøi naøo möôïn ngaøy thöù naêm. Theo luaät cuûa Thanh quy trong roài traû laïi. Thieàn vieän, vò truï trì luoân ñöôïc quaàn chuùng mong Leng-ch'ieh Ching (chi): Ryoâgakyoâ (jap)— ñôïi thaêng ñöôøng thuyeát phaùp cöù moãi naêm ngaøy Lankavatara Sutra (skt)—See Kinh Laêng Giaø. moät laàn, trong nhöõng ngaøy moàng 5, moàng 10, 15, Length of life: Maïng. 20, vaø 25 trong moãi thaùng tính theo aâm lòch. Beân Lengthy (a): Daøi doøng vaên töï—Wordy. caïnh ñoù, caùc Thieàn vieän coøn cöû haønh leã laïc caàu söï Lengthwise way of Hinayana: Thuï sieâu—Long kieän khang cho nhaø vua moãi moàng moät vaø ngaøy way of Hinayana. raèm trong thaùng. Lesbian: Ñoàng tình luyeán aùi (cuøng phaùi nöõ vôùi Lecture given on Buddhist topics: Phaùp Thoaïi—nhau)—Homosexuality. Dharma-talk—Moät baøi giaûng veà nhöõng chuû ñeà Less emphasis on self-importance: Lower Phaät phaùp. oneself—Töï nhuùn nhöôøng ñeå laøm cho loøng muoán Lecture hall: Amphitheater—Auditorium— cuûa keû khaùc ñöôïc ñaày ñuû. Preaching hall—Giaûng ñöôøng. Lessen (v): Giaûm bôùt—To relieve—To reduce— Lecture room: Caitya (skt)—Hall—Palace— To decrease—To subside—To diminish. Temple—Ñieän—Giaûng ñöôøng trong töï vieän. Lesser: Nhoû hôn, ít hôn, keùm hôn. Lecturers: Giaûng sö—See Nguõ Chuûng Thuyeát Lesser capacity: Haï Caên—Khaû naêng thaáp keùm. Nhaân. Lesser saints and greatest Bodhisattvas: See Leddupata (skt): The distance a man of average Tieåu Thaùnh vaø Ñaïi Boà Taùt. height can toss a clod of dirt underarm, Lesser Vehicle: Hinayana (skt)—Haï Thöøa— approximately 6 meters—Khoaûng caùch maø moät Theravada Buddhism—The lower yana—Smaller ngöôøi coù chieàu cao trung bình coù theå tung moät cuïc vehicle—Tieåu thöøa. ñaát leân cao khoaûng 6 meùt. Lesser vehicle

meditation: Shojo-zen (jap)— Left channel: Lalana (tib)—See Taû Kinh (2). Tieåu Thöøa Thieàn—Thieàn theo Tieåu Thöøa. Leg of wisdom: See Tueä Tuùc. Lesser vehicle precepts: Tieåu Thöøa Giôùi—Giôùi Legal (a): Hôïp phaùp. laät cuûa Tieåu Thöøa. Legalism (n): Chuû nghóa troïng luaät baèng hình Lessons derived from external events: See Tích thöùc. Hoùa. Legends of King Asoka: Asoka-vadana-mala Lest (conj): For fear that—E raèng—Sôï raèng. (skt)—A Duïc Vöông Truyeän—Stories of King Let bygones be bygones: Haõy ñeå cho quaù khöù Asoka. chìm vaøo quaù khöù (Vaõng söï höu ñeà)—To forget Legitimacy (n): Söï hôïp phaùp—Legitimate. the past. Legitimate age for receiving full Let food be medicine: Laáy caùi aên laøm phöông commandments: See Nieân Maõn Thoï Cuï. phaùp trò lieäu (dó thöïc vi lieäu)—Diet therapy. Leisure (a): Idleness—Unoccupied—Nhaøn roãi. Let go: Tyaga (skt)—Caga (p)—Xaû—1) Leisure life: Cuoäc soáng nhaøn roãi. Disentangle: Côûi ra, môû ra; 2) Release, unloose, Leisure time: Nhaøn roãi. untie: See Giaûi Thoaùt.

Let go of things that are difficult to let go: Vieäc Lewdness (n): Daâm duïc—Adultery—khoù xaû boû maø xaû boû ñöôïc. Fornication—Lascivious—Licentious talk— Let hundred flowers bloom: Baùch gia teà phoùng, Sexual misconduct—Sexual passion—See Daâm. baùch gia tranh minh (traêm hoa ñua nôû, traêm nhaø Lexicography: Linguistics—Ngöõ hoïc. ñua tieáng)—Let a hundred schools of thought Li (chi): 1) A Chinese measure of length: See Lí; contend (struggle). 2) Principle, the absolute cosmic order: See Lyù Let’s regard our own things (deeds) to see if (6). they are done or left undone: Haõy quan taâm ñeán Liability to sickness: Beänh taät deã xaâm nhaäp. vieäc cuûa chính mình, xem coi mình ñaõ laøm ñöôïc gì Liang Chieh: Liang-chieh Tung-shan—See vaø chöa laøm ñöôïc gì. Löông Giôùi Ñoäng Sôn Thieàn Sö. Let the truth be your lamp and your refuge: Liang-chieh's moving his sleeves and leaving Haõy laáy chaân lyù laøm ñeøn vaø nôi nöông töïa cho the hall: See Löông Giôùi Phaát Tuï Xuaát Khöù. chính baïn. Liang Chieh Tung-shan: Liang-chieh—See Letter: 1) Syllable: Aksara (skt)—Chöõ; 2) Both in Löông Giôùi Ñoäng Sôn Thieàn Sö. the spirit and the letter: Ngoân töø, caû veà yù nghóa laãn Liang Dynasty: Trieàu ñaïi nhaø Löông (Trung Hoa ngoân töø; 3) Vyanjanakaya (skt): See Vaên Thaân. vaøo theá kyû thöù VI). Letter written with one’s own blood: Huyeát Liang-Jen: See Löông Nhaãn. Thö—Ñöôïc vieát baèng chính maùu cuûa mình. Liang-Jie-Tung-Shan: See Löông Giôùi Ñoäng Sôn Letting go: Upeksa (skt)—Thoûng tay—See Thieàn Sö. Buoâng Xaû. Liang-Pi: See Löông Bí. Level: Even—Bình (baèng phaúng)—Möùc ñoä— Liang-Shan's “This was painted by Wu-Chu”: Trình ñoä. See Löông Sôn Ngoâ Xöû Só Hoïa. Level of being first in the world: See Theá Ñeä Liangshan Yuanguan: Ryokan Enkan (jap)— Nhaát Ñòa. Liang-shan Yuan-kuan—See Löông Sôn Duyeân Level of effort: Möùc ñoä noã löïc. Quaùn Laõng Chaâu Thieàn Sö. Level and full feet: Baøn chaân baèng thaúng. Liang-shan Yuan-kuan: See Löông Sôn Duyeân Level of heat: See Noaõn Ñòa. Quaùn Laõng Chaâu Thieàn Sö. Level of patience: The stage of patience—See Liang-Wu-Ti (502-550): King of Liang—See Nhaãn Ñòa. Löông Voõ Ñeá. Levels of practice: Möùc ñoä tu taäp. Lianhua Fengxian: Renge Hosho (jap)—See Levels of purity and impurity: Möùc ñoä tònh tröôïc Lieân Hoa Phong Töôøng Am Chuû. (möùc ñoä thanh tònh vaø

nhieãm tröôïc). Libations: Tieáu—Libations or offerings, Level of the summit: Murdhana (skt)—See Ñaûnh especially to ancestors; the offerings of All Souls Ñòa. Day—Söï raõi röôïu cuùng teá, ñaëc bieät cuùng teá toå tieân Levelled up teaching: Direct teaching—Bình ñaïo hay cuùng Vu Lan Boàn. giaùo. Liberal (a): Phoùng khoaùng. Levitation (n): The rising or lifting of a person or Liberal mind and a well-nourished body: Ngöôøi thing by means held to be supernatural—Naâng coù taâm roäng löôïng thì thaân cuõng ñöôïc thaûnh thôi— moät ngöôøi hay moät vaät baèng söùc thaàn thoâng. Fit and happy—Carefree and contented. Levitation and transportation: Naêng caát thaân Liberalism (n): Chuû nghóa caáp tieán (töï do). nheï nhaøng tôùi khaép moïi nôi—See Baùt Ñaïi Töï Taïi Liberalist (n): Ngöôøi theo chuû nghóa caáp tieán. Ngaõ. Liberalize (v): Töï do hoùa. Lewd (a): Lust or sexual desire—Daâm— Liberate (v): Mukti (skt)—Khai phoùng—Giaûi Lewdness. thoaùt—To deliver—To emancipate—To free—To Lewd words: Licentious talk—Daâm ngoân (nhöõng rescue—To save—Deliverance. cuoäc noùi chuyeän daâm ñaûng). Liberate completely: Giaûi thoaùt hoaøn toaøn. Liberate living beings: See Phoùng Sanh.

Liberate someone: Ñoä thoaùt ai. Intermediate State: Bardo-thos-grol (tib)—See Liberated: Dó Ñaéc Giaûi Thoaùt—Ñöôïc giaûi thoaùt. Töû Thö Taây Taïng. Liberated from existence: Absolute Liberation through the limitless perception: annihilation—Absolute extinction—Completed See Thöùc Voâ Bieân Xöù Giaûi Thoaùt. extinction of individual existence—Extinguished Liberation of the mind: Ceto-vimutti (skt)— from existence—Tòch dieät—See Nieát Baøn. Deliverance of the mind—See Taâm Giaûi Thoaùt. Liberated mind: Vimuttam-cittam (p)—See Taâm Liberation through morality: Giôùi Giaûi Thoaùt Giaûi Thoaùt. Moân—Giaûi thoaùt thoâng qua tu taäp trì giôùi vaø phaåm Liberated one: Giaûi Thoaùt Giaû—Baäc ñaõ ñöôïc haïnh. giaûi thoaùt. Liberation through signlessness: See Voâ Töôùng Liberated wisdom: Tueä Giaûi Thoaùt. Giaûi Thoaùt Moân. Liberating practice: Xuaát Ly Haønh—Söï tu haønh Liberation from the yoke of lust, hatred and ñeå ñöôïc giaûi thoaùt. ignorance: Thoaùt khoûi aùch tham saân si. Liberation (n): Vimokshatraya (skt)—Mukti or Libertinism: See Chuû Tröông Phoùng Daät. Vimutti (p)—Moksha (skt)—Deliverance— Liberty (n): Söï töï do. Emancipation—Freedom—Realization of Liberty of contraries: Töï do ñoái laäp—Töï do löïa liberation—Setting free—Söï giaûi thoaùt—Söï giaûi choïn giöõa thieän vaø aùc. phoùng—Söï giaûi cöùu—See Giaûi Thoaùt. Liberty of movement: Töï do haønh ñoäng. Liberation from affliction: Phieàn Naõo Giaûi Libidinous contact with a male: Ñem loøng daâm Thoaùt—Giaûi thoaùt khoûi phieàn naõo. chaïm vaøo thaân theå ngöôøi nam. Liberation from the cognitive hindrances: Sôû Li-Bo's doubt: See Lyù Boät Hoaøi Nghi. Tri Chöôùng Giaûi Thoaùt—Giaûi thoaùt khoûi trôû ngaïi Library of scriptures: Taøng kinh caùc hay Taïng veà söï nhaän thöùc hay hieåu bieát. Ñieän (thö vieän kinh ñieån). Liberation which is not contingent on time: See Library of sutras: The treasury of all the sutras— Baát Thôøi Giaûi Thoaùt. See Thieân Cung Baûo Taïng. Liberation and enlightenment: Giaûi thoaùt vaø Licavi (skt): Löïc só. giaùc ngoä. Licchavi (skt): Ly Xa—Laäp Xöôùng—Laät Chieám Liberation from the eternal suffering cannot Baø—Laät Chieám Tyø—Leâ Xa Tì—Leä Xa—Leä be accomplished by

procastinating and being Xöông—Luaät Xa—See Leâ Xa. lazy: If wishing to find liberation from the eternal Licentious: Buoâng lung—Phoùng ñaûng—Truïy laïc. suffering in tens and thousands of reincarnations Licentious talk: Lewd words—Daâm ngoân (nhöõng of the cycle of rebirths, it cannot be accomplished cuoäc noùi chuyeän daâm ñaûng). by procastinating and being lazy—Muoán thoaùt Lictors: Great deva-messengers—Thieân Söù ñöôïc söï thoáng khoå luaân hoài trong vaïn kieáp, khoâng Giaû—See Nguõ Ñaïi Söù Giaû. phaûi chæ duøng taâm daàn daø, chôø heïn hay bieáng treã Lictor of anger: Messenger of anger—See Saân maø ñöôïc. Khueå Söù. Liberation of the mind: See Taâm Giaûi Thoaùt. Lictors of Hades: Messengers of Hades—Minh Liberation in one lifetime: Giaûi thoaùt trong moät Söù (söù quan hay söù giaû cuûa Dieâm Vöông). ñôøi. Lictor of ignorance: The messenger, lictor, or Liberation in the present life: Giaûi haønh sinh. affliction of unenlightenment—See Si Söû. Liberation through concentration and wisdom: Lictor of pride: Messenger of pride—See Maïn Giaûi Thoaùt Baèng Ñònh Hueä—Giaûi thoaùt thoâng qua Söû. thieàn ñònh vaø trí tueä. Lictor of unenlightenment: Messenger of Liberation through emptiness: The gate of unenlightenment—See Si Söû. salvation or deliverance by the realization of the Lie (v): Mrsavaca (skt)—Tell lie—Noùi doái. immaterial—See Khoâng Giaûi Thoaùt Moân. Lie beyond: Naèm ngoaøi Liberation through Hearing in the

Lie (v) beyond the power of comprehension: Life’s hardships: See Meänh Nan. Naèm ngoaøi taàm hieåu bieát. Life and honour: Perils to life and perils to noble Lie lifeless: Naèm nhö cheát (baát ñoäng). character—See Meänh Phaïm. Lie in wait for: Resign oneself—Watch one's Lifeless (a): Thieáu sinh ñoäng. opportunity—AÅn nhaãn chôø thôøi. Lifelike (a): Linh ñoäng—Lively—Full of life. Lien-hua Feâng-hsiang: Renge Hosho (jap)— Life line on the hand: Ñöôøng sanh maïng. Lianhua Fengxian—See Lieân Hoa Phong Töôøng Life-long innocence: Nhaát sanh baát phaïm. Am Chuû. Life maintaining energy: Praa (skt)—Bindu Lieu Dat Thiet Thanh Zen Master (?-1823): (tib)—The breath of life—See Sinh Khí. See Lieãu Ñaït Thieät Thaønh Thieàn Sö. Life is painful, empty, impermanent, egoless Lieu Quan Zen Master (?-1743): See Lieãu Quaùn (selfless) and nondual: Ñôøi laø khoå, khoâng, voâ Thieàn Sö. thöôøng, voâ ngaõ vaø baát nhò. Life (n): Jati (skt)—Jiva (skt & p) or Jivitendriya Life of a period of Buddhism: Life or extent of a (skt)—Livehood—Ñôøi soáng—See Baûn Meänh. period of Buddhism—Phaät phaùp thoï meänh. Life after this: Haäu theá—Later generations or Life is a place to lodge, death is returning ages. home: Sanh kyù töû quy (sanh giaû kyù giaû, töû giaû quy Life of asceticism: Cuoäc soáng khoå haïnh. giaû). Life being a constant struggle against sorrow Life potential: Löïc cuûa sinh meänh—Life force. and calamity: Ñôøi soáng luoân phaûi chieán ñaáu Life’s problems: Nhöõng khoù khaên trong ñôøi. choáng laïi öu lo hoaïn naïn. Life-Prolonging Avalokitesvara Bodhisattva: Life of the body: Jiva (skt)—Sinh maïng (söï soáng Dieân Meänh Quaùn AÂm Boà Taùt—Ngaøi Quaùn AÂm coù cuûa cô theå con ngöôøi). pheùp tu vaø ñöùc keùo daøi cuoäc soáng. Lifebuoy: Floating bag—Swimming float—Phuø Life-prolonging Bodhisattva: The bodhisattvas nang (phao cöùu caáp). who are able to increase length of life—See Dieân Life is the co-existence of mind and matter: Söï Meänh Boà Taùt.

soáng laø söï keát hôïp cuûa taâm vaø thaân. Life-Prolonging Ksitigarbha Bodhisattva: Dieân Life of conduct: Haønh vi—Behavior. Meänh Ñòa Taïng Boà Taùt—Ngaøi Ñòa Taïng Boà Taùt Life of a conscious being: Sinh meänh cuûa höõu coù pheùp tu vaø ñöùc keùo daøi ñöôïc tuoåi thoï. tình chuùng. Life-Prolonging Samantabhadra Bodhisattva: Life cycle: See Chu Trình Cuoäc Soáng. Dieân Meänh Phoå Hieàn Boà Taùt—Ngaøi Phoå Hieàn coù Life is dear to all: Ñôøi soáng quyù giaù vôùi moïi pheùp tu vaø ñöùc keùo daøi tuoâi thoï. ngöôøi. Life and purity: Sinh meänh vaø söï thanh khieát. Life and death: Soáng cheát. Life of rest and kindness: See Töùc Töø. Life and death are natural things about which Life's retribution: See Sanh baùo. it is useless to worry: Sanh töû leõ thöôøng, lo laéng Lifespan: Kieáp soáng—Tuoåi thoï. chæ voâ ích maø thoâi. Life star: The life-star of an individual—See Boån Life and death are nirvana: Sanh töû laø Nieát baøn. Meänh Tinh. Life's distress and delusion: Phieàn naõo trong ñôøi Life is suffering: Cuoäc soáng laø khoå. soáng. Life of the Tathagata: Nhö Lai Thoï Löôïng. Life's distress and illusion: Phieàn naõo caûnh—See Lifetime: The period of an individual existence— Möôøi Caûnh Thieàn Ñònh. Nhaát Kyø—Moät ñôøi. Life's end: Meänh chung. Life turbidity: Maïng Tröôïc. Life is endless: Fate is endless—Meänh Voâ Life is uncertain, death is certain: See Maïng Giaùn—See Nguõ Voâ Giaùn. Soáng Mong Manh, Caùi Cheát Laø Chaéc Chaén. Life energy: See Sanh Löïc. Life faculty: Jivitindriyam (p)—Maïng Caên. Life force: Löïc cuûa sinh meänh.

Life is without birth: Unborn life—See Voâ Sanh Light Of Great Penetrations Buddha: Phaät Ñaïi Chi Sanh. Thoâng Quang. Life in the world of no-form: Arupyacarin Light of great vehicle: Mahayana-pradipa (skt)— Formless deeds—See Voâ Saéc Haønh. (skt)—Great vehicle lamp—Ñaïi Thöøa Ñaêng. Lifetime (a): Generation—Suoát ñôøi—Theá heä. Light of great, wondrous sound: Xuaát ñaïi dieäu Lifetime (n): Moät kieáp. aâm quang minh. Lifted and purified mind: Taâm trong saùng vaø Light-hearted: Without care—Voâ tö. thanh tònh. Light of independent universal illumination of Light (n): Prabha (skt)—Brightness— nondwelling knowledge: Quang minh trí voâ truï töï Illumination—Splendor—AÙnh saùng—Quang taïi chieáu khaép. minh—Quang huy—Ray—Beam. Light of indestructibly unexcelled great Light of accumulation of all virtues: Tích taäp taát knowledge: Baát Khaû Hoaïi quang minh ñaïi trí voâ caû coâng ñöùc quang minh. thöôïng. Light-Appearance Bodhisattva: Prabha-Ketou- Light of inexhaustibly unexcelled great Bodhisattva (skt)—Bright Appearance knowledge: Baát Khaû Cöùu Caùnh quang minh ñaïi Bodhisattva—Quang Töôùng Boà Taùt. trí voâ thöôïng. Light arises within someone: AÙnh saùng toûa ngôøi Light of joy: Quang hyû quang—One of the twelve trong ai. lights of Amitabha Buddha. Light of awareness: AÙnh saùng tænh thöùc. Light of knowledge: Jnana-prabha (skt)—See Trí Light of Buddha: Buddharansi (skt)—Phaät Quang. Quang—Aura—Glory—Halo—Spiritual Light of knowledge of all Buddhas: Phaät trí enlightenment—AÙnh saùng cuûa ñöùc Phaät. quang minh. Light from the Buddha's body: Phaät thaân quang. Light of a life: See Meänh Quang. Light from a Buddha's mind: Phaät taâm quang— Light of marvelous sayings according to need: Taâm quang—AÙnh quang minh töø taâm Phaät phaùt ra. Coù quang minh tuøy sôû nghi

xuaát dieäu aâm. Light of Buddha-truth: Ñaïo quang. Light from the mind: The light from the mind Light candles: Ñoát ñeøn caày. (Buddha's mind)—See Taâm Quang Minh. Light and darkness: Minh minh (saùng vaø toái)— Light-net Buddha: Voõng Minh Phaät. AÙnh saùng vaø boùng toái. Light Outshinning the Sun and the Moon: Sieâu Light ease: Prashraddhi (skt)—Nheï nhaøng thô Nhaät Nguyeät Quang—One of the twelve lights of thôùi—See Khinh An. Amitabha Buddha. Light at the end of the tunnel: Bæ cöïc thaùi lai Light pervades internally: Which helps the (qua côn cô cöïc ñeán hoài toát laønh)—When person extract intestinal worms—Trong Thaân misfortune reaches its limit, then prosperity Nhaët Truøng. comes. Light of Precious Flowers in Space Buddha: Light of enlightenment overcomes ignorance: Phaät Hö Khoâng Baûo Hoa Quang. See Minh Haéc. Light of producing free utterances adorning Light of faith: AÙnh saùng cuûa loøng tin. lands and maturing sentient beings: Coù quang Light of free knowledge forever terminating minh xuaát aâm thanh töï taïi thanh tònh trang nghieâm all false descriptions: Quang minh trí töï taïi döùt quoác ñoä thaønh thuïc chuùng sanh. haún taát caû hyù luaän. Light of pure, free illumination: Thanh tònh töï Light of freedom showing the eternal taïi chieáu quang minh. cancellation of all doubts: Quang minh thò hieän Light and shadow: Passing time—Quang aâm caûnh giôùi töï taïi döùt haún taát caû nghi ngôø. (thôøi gian troâi qua). Light of future: Giaùc ngoä—All-knowing. Light-Sound Heavens: Abhasvara (skt)—The Light of gods: Thaàn quang—Deva light. heavens of utmost light and purity—See Quang AÂm Thieân.

Light source: Quang nguyeân. Buddha-nature: The revealing or lightening Light of the Tathagata-eye streams forth causes, associated with the Buddha-wisdom—See radiance: A Vairocana-samadhi—Nhaát Thieát Lieãu Nhaân Phaät Taùnh. Nhö Lai Nhaõn Saéc Nhö Minh Chieáu Tam Ma Lighting strings of lanterns: See Phoùng Ñaêng. Ñòa—Moät loaïi tam muoäi cuûa Phaät Tyø Loâ Giaù Na, Lighting up all the world: See My Gian Quang. trong ñoù aùnh quang nhaõn saéc cuûa Nhö Lai chieáu Lightless: Voâ Quang—Khoâng coù aùnh saùng— khaép. Unilluminating. Light in temporary manifestations: The Lightness: Nheï dòu—See Khinh Nhuyeãn. phenomenal radiance of Buddha—See Hieän Khôûi Lightness of consciousness: Cittalahuta (p)— Quang. Taâm Khinh An. Light of total universal illumination: Phoå chieáu Lightness of mental body: Kayalahuta (p)—Taâm quang minh (quang minh chieáu khaép taát caû). Sôû Khinh An. Light of truth: AÙnh saùng cuûa chôn lyù. Lightning: Ñieån Chôùp. Light of understanding all languages and Lightning flash: AÙnh ñieån chôùp—See Thieåm gladdening others: Quang minh hieån khaép taát caû Ñieän Quang. ngoân ngöõ khieán sanh hoan hyû. Lightning Flash Ghost King: Quyû Vöông Ñieån Light of unexcelled great knowledge which Quang. produces mystic transformation: Xuaát Sanh Lightning and flint-fire: Ví söï vieäc nhanh nhö Bieán Hoùa quang minh ñaïi trí voâ thöôïng. laøn ñieån chôùp—See Ñieän Quang Thaïch Hoûa. Light of unexcelled great knowledge of all Lightning speed: Thaàn toác. spiritual powers: Nhöùt Thieát Thaàn Thoâng quang Lightning of the Truth: Phaùp ñieån (ñieän). minh ñaïi trí voâ thöôïng. Li-I's samadhi: See Nöõ Töû Xuaát Ñònh. Light of unexcelled great knowledge of Li-Kao's questioning

Buddha-dharma: See Lyù sustaining the nature of Buddhahood: Trì Phaät Cao Vaán Ñaïo. Chuûng Taùnh quang minh ñaïi trí voâ thöôïng. Like: 1) Thus, as, in such manner, so: Tatha Light of unexcelled great knowledge of (skt)—Nhö Lai, Nhö Nhö; 2) Equal, impartial: universal illumination: Phoå Chieáu quang minh Bình ñaúng, nhö nhau. ñaïi trí voâ thöôïng. Like an apparation: See Nhö Bieán Nhö Hoùa. Light of unimpeded wisdom does not rest on Like a bubble: See Nhö Baøo. anything: Voâ ngaïi hueä quang minh khoâng choã y. Like a cloud: Nhö vaân (chaúng khaùc gì maây). Light of universally unexcelled great Likes and dislikes: Things one likes and does not knowledge: Phoå Tuøy Thuaän quang minh ñaïi trí voâ like—Nhöõng ñieàu thích vaø nhöõng ñieàu khoâng thöôïng. thích. Light of Unmoving Wisdom Buddha: Phaät Baát Like the dog barking at its own reflection in Ñoäng Trí Quang. the well: See Caåu Laâm Tænh Pheä. Light of various adornments unexcelled great Like a dragon in its coil: Nhö Long Baøn—Gioáng knowledge: Chuûng Chuûng Trang Nghieâm quang nhö roàng cuoän. Trong Thieàn, thuaät ngöõ naøy coù minh ñaïi trí voâ thöôïng. nghóa laø theá ngoài vöõng vaøng vaø söùc löïc khoâng caàn Light-Virtue Buddha: Quang Ñöùc Phaät. phaûi coá gaéng quaù ñaùng—In Zen, the term means a Light wave: Quang laõng (aùnh saùng vaø soùng). sitting posture in which there is stability and Light of the western paradise: See Taây Quang. power without undue rigidity or exertion. Light of wisdom: See Trí Hueä Quang. Like a dream: Nhö moäng—Chaúng khaùc gì giaác Light of the worlds: Giaùc ngoä—All-knowing. moäng. Lighted tinder: See Thaïch Hoûa. Like an echo: Nhö Höôûng—Nhö aâm vang— Lightening causes of attaining the perfect Chaúng khaùc gì tieáng voïng. Like father like son: Cha naøo con naáy (Hoå phuï sanh hoå töû).

Like a fish or a hare: See Ngö Thoá. Limited mental conception: Khaùi nieäm tinh thaàn Like fish, which only see the bait and not the haïn heïp. hook, people only see what serves their Limited virtue: Giôùi höõu haïn. purpose and are blind to what does not: See Limited vision: Phaøm Nhaõn—Maét thòt cuûa nhuïc Nhaân Kieán Lôïi Nhi Baát Kieán Haïi; Ngö Kieán Thöïc thaân, coù taàm nhìn giôùi haïn—Flesh-eye—Human Nhi Baát Kieán Caâu. eye—Physical eye—Eye of the body. Like an illusion: Mayopama (skt)—Illusory— Limited wisdom: Thieåu Trí—Trí tueä haïn cheá. Nhö Huyeãn—See Nhö AÛo Limitless (a): Ananta (skt)—Anisthita (skt)—Voâ Like an illusion and a dream: Nhö Huyeãn bieân—Voâ soá—Endless—Boundless—Infinite— Moäng—Chaúng khaùc gì moäng aûo. Khoâng coù giôùi haïn—Khoâng coù bôø beán. Like lightning: Nhö ñieån chôùp. Limitless bodies: Voâ Cöïc Chi Theå—See Voâ Bieân Like a raging current: Nhö Boäc Löu—Chaúng Thaân. khaùc gì doøng nöôùc ñang chaûy raát maïnh. Limitless consciousness: Thöùc Voâ Bieân—Thöùc Like a shadow: Nhö AÛnh—Nhö boùng hình (chaúng lôùn lao, khoâng coù giôùi haïn. khaùc gì caùi boùng). Limitless and endless: Voâ Bieân Voâ Teá—Khoâng Like smoke: Nhö Dieäm—Gioáng nhö khoùi (chaúng coù giôùi haïn vaø voâ cuøng voâ taän. khaùc gì khoùi). Limitless equanimity: Upekkha (p)—Upeksa Like the sutras: Nhö Kheá Kinh—gioáng theo kinh (skt)—Xaû voâ löôïng. ñieån. Limitless indifference: Upeksa (skt)—Absolute Likewise: Cuõng nhö vaäy. indifference—Giving up all things—Complete Liking to be in tranquil extinction and

abandonment—See Xaû Voâ Löôïng Taâm. annihilating afflictions, forgetting the Bodhi Limitless joy: Mudita (skt&p)—See Hyû Voâ mind: Thích nôi tòch dieät, döùt tröø phieàn naõo, neân Löôïng Taâm. queân maát Boà Ñeà taâm. Limitless joy Tathagata: Tathagata-mudita Liking the ways of individual liberation: Thích (skt)—Nhö Lai Hyû Boà Taùt. ñaïo nhò thöøa—Liking the ways of individual Limitless light: Appamanabha (p)— liberation, one of the ten things that Bodhisattvas Apramanabha (skt)—AÙnh saùng voâ löôïng—Quang should avoid. minh voâ löôïng—Immeasurable splendor—Infinite Limb of calmness: Prasrabdhi-sambodhyanga light. (skt)—Tröø ñaúng giaùc chi—Tröø giaùc phaàn— Limitless perception: Vijnanancayatana (skt)—Elimination as a limb of the truth. State of boundless knowledge—See Thöùc Voâ Limbs of enlightenment: Sapta-bodhyangani Bieân Xöù. (skt)—Sambojjhanga (p)—See Giaùc Chi. Limitless perception heaven: The second of the Limit (v): Haïn cheá—To bound—To restrict. formless realms—Chuùng sanh truï nôi thöùc—See Limit of suffering: Dukkhassanta (skt)—Khoå teá Thöùc Voâ Bieân Xöù. hay giôùi haïn cuoái cuøng cuûa ñau khoå (entrance to Limitless realm: Voâ Bieân Giôùi—Voâ bieân saùt nirvana—cöûa vaøo nieát baøn). caûnh—Caûnh giôùi voâ haïn. Limited: Finite—Limitation—Limited— Limitless realm of reality: Caûnh giôùi voâ haïn cuûa Restricted—Höõu Haïn—Coù giôùi haïn—Haïn heïp— thöïc taïi. Höõu löôïng—Finite, opposite of measureless, Limitless realm of things: See Voâ Bieân Phaùp boundless or infinite—Coù theå ño löôøng ñöôïc, ñoái Giôùi. laïi vôùi voâ löôïng hay khoâng ño löôøng ñöôïc: Limitless space heaven: Khoâng Voâ Bieân Xöù— Limited. First of the formless realms—Chuùng sanh khoâng Limited Halo: Parinimmitavasavatti-deva (skt)— xöù truï. Haøo Quang Haïn Löôïng. Limitless world: The infinite world—See Voâ Limited and limitless: Höõu Haïn Voâ Haïn—Höõu Bieân Theá Giôùi. bieân voâ bieân. Lin-Chi: Rinzai (jap)—Lin-Chi I-Hsuan—See

Laâm Teá Nghóa Huyeàn Thieàn Sö. voâ vò, ngaên chaën cô duyeân beân ngoaøi (laøm sao maø Lin-Chi's blind ass: See Laâm Teá Haït Lö. kyû xaûo duøng trong phöông tieän laïi choáng traùi vôùi Lin Chien Lu (chi): Rinkanroku (jap)—See Laâm söùc maïnh veït xuyeân qua traêm ngaøn doøng chaûy cho Gian Luïc. ñöôïc?)' Vò Taêng laïi hoûi: 'Theá naøo laø ñeä tam cuù?' Lin-Chi's growing pine tree: See Laâm Teá Taøi Laâm Teá noùi: 'Nhìn xem treân raïp dieãn troø roái, giaät Tuøng. daây sau maøn. Laøm sao lyù hoäi ñaây?'" Nhöõng caâ u Lin-Chi hitting T'a-Wu on the side three times: naøy trôû neân noåi tieáng ôû Trung Hoa vaø Nhaät Baûn. See Coâng AÙn Ñaïi Ngu Tam Quyeàn. Truyeàn thoáng Laâm Teá veà sau naøy duøng coâng thöùc Lin-chi-I-hsuan: Rinzai Gigen (jap)—See Laâm naøy nhö moät coâng aùn. Tuy nhieân, truyeàn thoáng Teá Nghóa Huyeàn Thieàn Sö. khoâng coù söï hieåu bieát thoáng nhaát veà yù nghóa cuûa Lin-chi-lu (chi): Rinzai-roku (jap)—Laâm Teá ba caâu naøy. Luïc—Records of teachings of Lin-Chi, name of a Lin-Chi's True Man: See Laâm Teá Chaân Nhaân. collection of Zen koans—Söu taäp nhöõng lôøi daïy Lin-Chi Tsung: Lin-Chi Sect—See Laâm Teá cuûa ngaøi Laâm Teá, goàm nhöõng coâng aùn thieàn. Toâng. Lin-Chi School: See Laâm Teá Toâng. Lin-Chi's ultimate principle of Buddhism: See Lin-Chi Sect: Tröôøng phaùi Laâm Teá—Rinzai Laâm Teá Phaät Phaùp Ñaïi YÙ. (Zen) school—See Laâm Teá Toâng.

Lindtner, Christian: Name of a Danish scholar Lin-chi's Three Phrases: Sanku (jap)—San- of Buddhism, best known for his influential work chu—A formulaic expression developed by Zen on Madhyamaka and the Epistemological master Lin-chi I-hsuan, the founder of the Rinzai tradition. His books include Nagarjuniana (1982) school of Zen, as a teaching device. It is based on and Miscellanea Buddhica (1985)—Teân cuûa moät a passage from the Sayings of Lin-chi: One day, a hoïc giaû Phaät giaùo ngöôøi Ñan Maïch, noåi tieáng nhôø monk came and asked, "What is the First Phrase?" söï nghieân cöùu veà Truyeàn Thoáng Trung Quaùn Lin-chi said, "When the seal of the Three Nhaän Thöùc luaän. Caùc taùc phaåm cuûa oâng goàm hai Essentials is revealed, the vermilion dots are seen boä Nagarjuniana (1982) vaø Miscellanea Buddhica to be merged, and yet, without resort to (19850. discussion, host and guest are distinct." The monk Lines of action: Haønh nghieäp. asked, "What is the Second Phrase?" Lin-chi said, Lines on the palm and fingers: See Thuû Luaân. "How could Miao-chie permit Wu-cho to question Lineage (n): See Doøng Truyeàn Thöøa. him? How can skill in the use of expedients go Lineage Chart: A listing from generation to against the power to cut through the myriad generation of the Zen practitioners officially streams?" The monk asked again, "What is the regarded as Dharma heirs within a segment of the Third Phrase?" Lin-chi said, "Look at the puppets Zen school. Lineage charts ressemble family playing on the stage! All their jumps and jerks trees, mapping out the religious notion of Dharma depend upon the person behind." These phrases transmission. They are a standard feature in the became known in China and in Japan. The later Zen school for presenting in graphic form of Rinzai tradition used the formula as a koâan. understanding that the Dharma is passed from However, the tradition does not have a unified master to disciple. Lineage charts typically begin understanding of the meaning of the phrases— with the historical Buddha, Mahakasyapa, Laâm Teá Tam Cuù, caùch thöùc dieãn taû ñöôïc khai trieån Bodhidharma, or another founding patriarch. The bôûi Thieàn sö Laâm Teá Nghóa Huyeàn, vò saùng laäp ra list then continues through the subsequent toâng Laâm Teá, nhö laø moät phöông saùch ñeå giaùo generations of patriarchs and masters—Bieåu ñoà huaán ñeä töû. Noù ñöôïc caên cöù treân ngöõ luïc cuûa doøng truyeàn thöøa, moät danh saùch töø theá heä naøy Thieàn sö Laâm Teá: "Moät hoâm, moät vò Taêng ñeán vaø sang theá heä khaùc cuûa caùc haønh giaû tu Thieàn ñöôïc hoûi: 'Caùi gì laø ñeä nhaát cuù?' Laâm Teá noùi: 'Khi maø xem laø truyeàn nhaân noái Phaùp trong moät phaàn cuûa tam yeáu aán khai chu, ñieåm traùch, chöa cho nghó Thieàn toâng. Bieåu ñoà doøng truyeàn thöøa cuõng gioáng ngôïi söï phaân bieät chuû khaùch.' Vò Taêng laïi hoûi: 'Theá nhö "gia thuï" (caây gia ñình), veõ ra khaùi nieäm coøn Ñeä nhò cuù laø gì?' Laâm Teá noùi: 'Baøi töø caâu hoûi truyeàn Phaùp trong toân giaùo. Chuùng laø neùt ñaët tröng

tieâu chuaån trong Thieàn toâng veà hình thöùc hieåu bieát Lion Koâan: Coâng aùn muùa vôùi sö töû—This is a raèng Phaùp ñöôïc truyeàn töø thaày qua troø giôùi thieäu well-known koan, the koan about the potentiality baèng bieåu ñoà. Bieåu ñoà doøng truyeàn thöøa tieâu bieåu and conditions of questions and answers between baét ñaàu

vôùi ñöùc Phaät lòch söû Thích Ca Maâu Ni, Zen master Yao-Shan (Yakusen) and his disciple, ñeán Ma Ha Ca Dieáp, Boà Ñeà Ñaït Ma, hoaëc moät vò Yun-Yen (Ungan Donjo). One day, Yao-Shan toå khai saùng khaùc. Roài sau ñoù danh saùch tieáp tuïc (Yakusen) asked: “I’ve heard that you can tame qua nhieàu theá heä Toå thaày sau ñoù. lions. Is that so?” Yun-Yen (Ungan Donjo) said: Lineage of dharma transmission: Phaùp Heä— “Yes.” Yao-Shan said: “How many can you The line of transmission of a particular teaching of tame?” Yun-Yen said: “Six.” Yao-Shan said: “I the Buddha. can tame them too.” Yun-Yen asked: “How many Ling-T’ao: See Linh Thao Thieàn Sö. does the master tame?” Yao-Shan said: “One.” Linguistics: Lexicography—Ngoân ngöõ hoïc. Yun-Yen said: “One is six. Six is one.”—Moät Ling-yin-ssu (jap): Name of an important Chinese coâng aùn noåi tieáng, coâng aùn noùi veà cô duyeân vaán Zen monastery on Pei-shan. The monastery's full ñaùp giöõa Thieàn sö Döôïc Sôn vaø ñeä töû cuûa mình laø name was Ching-te Ling-yin-ssu. It was Vaân Nham Ñaøm Thaïnh. Moät hoâm, Döôïc Sôn hoûi desginated as one of the Five Mountains, the most Vaân Nham Ñaøm Thaïnh: “Ta nghe ngöôi bieát laøm prestigious Zen monasteries in China—Caûnh Phuùc sö töû muùa phaûi chaêng?” Sö thöa: “Phaûi.” Döôïc Sôn Linh AÁn Töï, teân cuûa moät Thieàn vieän quan troïng hoûi: “Muùa ñöôïc maáy suaát?” Sö thöa: “Muùa ñöôïc cuûa Trung Hoa treân nuùi Baéc Sôn, moät trong nhöõng saùu suaát.” Döôïc Sôn noùi: “Ta cuõng muùa ñöôïc.” Sö Thieàn vieän danh tieáng trong heä thoáng Nguõ Sôn. hoûi: “Hoøa Thöôïng muùa ñöôïc maáy suaát?” Döôïc Ling-Yu: See Traø Laêng UÙc. Sôn ñaùp: “Ta muùa ñöôïc moät suaát.” Sö noùi: “Moät Ling-yun Chih-ch'in: Ling-yun Zhiqin—See Linh töùc saùu, saùu töùc moät.” Vaân Chí Caàn Thieàn Sö. Lion-light: Sö töû quang. Ling-yun Zhiqin: Ling-yun Chih-ch'in—See Linh Lion’s milk: See Sö Töû Nhuû. Vaân Chí Caàn Thieàn Sö. Lion of nirvana: See Tòch Nghieäp Sö Töû. Linji Yixuan: Rinzai Gigen (jap)—Lin-chi-I- Lion’s roar: Simhanada (skt)—Shishiku (jap)—hsuan—See Laâm Teá Nghóa Huyeàn Thieàn Sö. An expression indicating intensity and power, Link of pollution: Nidana of pollution—See since a lion's roar is said to possess the resonance Nhieãm Duyeân. of one hundred animals. Buddhist scripture often Link together: Gaén lieàn nhau—Töông quan apply the original Sanskrit expression töông lieân vôùi nhau. "Simhanada" to describe the unsurpassed quality Links with the Buddha resulting from calling of the Buddha preaching the Dharma—"Sö töû upon him: Coù cô duyeân vôùi Phaät khi nieäm hoàng hoáng," thuaät ngöõ chæ cöôøng löïc, vì ngöôøi ta noùi danh cuûa Ngaøi. tieáng sö töû hoáng coù söùc aâm höôûng vang doäi maïnh Lion among men: Nhaân trung sö töû (Buddha— gaáp haøng traêm laàn tieáng vang aâm höôûng cuûa Phaät)—Phaät laø baäc thaày hay höôùng ñaïo sö cuûa nhöõng loaøi thuù khaùc. Kinh ñieån Phaät giaùo thöôøng loaøi ngöôøi (baäc xuaát chuùng giöõa loaøi ngöôøi)—The aùp duïng thuaät ngöõ Baéc Phaïn nguyeân thuûy Lion of men, Buddha as leader and commander. "Simhanada" ñeå chæ cho phaåm chaát khoâng gì coù Lion-arouse: Khí theá cuûa con sö töû. theå vöôït qua ñöôïc cuûa lôøi thuyeát phaùp cuûa ñöùc Lion aroused to anger: See Sö Töû Phaán Taán. Phaät—See Sö Töû Hoáng. Lion Buddha: Phaät Sö Töû. Lion’s roar Bodhisattva: Simhanadanadin (skt)—Sö Töû Hoáng Boà Taùt—See Sö Töû Hoáng.

Lion cub: See Coâng AÙn Sö Töû Nhi. Lion-Roars-Sovereign-Power-King Buddha: Sö Lion's high seat: Shishi-Koza (jap)—Sö Töû Cao Töû Hoáng Töï Taïi Löïc Vöông Phaät. Toøa—A seat of Buddhist preaching. Lion's Roar Thus Come One: Sö Töû Hoáng Nhö Lion-jawed: Goø maù noåi cao nhö hai meùp cuûa sö Lai. töû. Lion seat: Simhasana (skt)—Shishi-Za (jap)—A Lion king: The Buddha—Sö töû vöông (Ñöùc Phaät). seat of Buddhist preaching—See Sö Töû Toøa.

Lion-shaped body: Thaân theå oai nghieâm nhö sö Literary name of a monk: Ñaïo hieäu. töû—Upper torso like that of a royal lion. Literary is not the Way, it is only used to carry Lion Sprint Complete Buddha: Sö Töû Phaán Taán the Way: Vaên töï khoâng phaûi laø Ñaïo, noù chæ ñöôïc Phaät. duøng ñeå chuyeân chôû Ñaïo maø thoâi (Vaên dó taûi Lion Sprint Complete in Ten Thousand Ñaïo). Practices Thus Come One: Nhö Lai Sö Töû Phaán Literary work: AÙng vaên chöông. Taán Cuï Tuùc Vaïn Haïnh. Literature of Buddhism: Phaùp Vaên (vaên chöông Lion's Throne: Simhasana (skt)—Toøa Thieân Phaät giaùo). Quang Sö Töû—See Sö Töû Toøa. Literature of the Five Mountains: Gosan- Lion's voice Buddha: Simhaghosa-buddha Bungaku (jap)—See Vaên Hoïc Nguõ Sôn. (skt)— Sö Töû AÂm Phaät—See Sö Töû AÂm. Little bell: See Khaùnh (1). Lips and tongue: Thaàn thieät. Little learning: Thieåu vaên. Liquid perfume: Liquid scent—Höông thuûy Little merit: Tieåu Coâng Ñöùc—Coâng ñöùc nhoû. (nöôùc thôm). Little world: Cakkavala (p)—Tieåu Theá Giôùi— Lisavi (skt): Löïc só. Tieåu vuõ truï—Microcosmo. Listen attentively: Laéng nghe. Liturgy for birth: See Keä Taùn Vaõng Sanh. Listen not to what is contrary to the Buddha's Liu T'ieh-mo: Ryu Tetsuma (jap)—Liu Tiemo— teachings: Ñöøng nghe nhöõng gì traùi laïi vôùi lôøi See Löu Thieát Ma Ni Thieàn Sö. Phaät daïy (Phi leã vaät thanh). Liu Tiemo: Ryu Tetsuma (jap)—Liu T'ieh-mo— Listen to the Dharma: See Thính Phaùp. See Löu Thieát Ma Ni Thieàn Sö. Listen to one Mara-temptation opens the way Liu-tsu-Ta-shih (chi): Rokuso-Daishi (jap)—Luïc for a myriad Mara-arrows: See Nhöùt Ma Vaïn Toå Ñaïi Sö—See Hueä-Naêng Ñaïi Sö. Tieån. Liu-Tsu-Ta-Shih-Fa-Pao-T'an Ching: Platform Listen repectfully: Laéng nghe vôùi loøng toân kính Sutra of the Sixth Patriarch—See Luïc Toå Ñaøn (Taåy nhó cung thính). Kinh. Listen secretly: nghe leùn. Live according to the Buddhist laws and you Listen or sing songs or perform music: To will be at peace at death: Soáng thuaän theo lôøi commit an Expression of Regret Offence—Nghe Phaät daïy thì chaéc chaén luùc cheát ñöôïc bình an (Sinh nhaïc hay ca haùt, hay chôi aâm nhaïc laø phaïm giôùi thuaän töû an). Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Live alone: Ñoäc Cö—Dwelling alone as a Listening to the dharma: Dhammassanvana hermit—Soáng ñôn ñoäc nhö moät aån só. (p)—See Thính Phaùp. Live in a careless and disorderly manner: To Listening to the explanations of the virtues commit a Sangha Restoration—Soáng caåu thaû of Enlightening Beings: Tònh tu ngöõ nghieäp, nghe beâ boái laø phaïm toäi Taêng Taøn. noùi coâng ñöùc cuûa Boà Taùt. Live all one's life: Soáng suoát ñôøi. Listening to the true teaching without Live all one's life on fruits and roots: Soáng caû worrying about one's body or life: Tònh tu ngöõ ñôøi baèng quaû vaø cuû. nghieäp, ôû choã chö Phaät laéng nghe chaùnh phaùp Live as a cow: See Ngöu Giôùi. chaúng tieác thaân maïng. Live Dharma: Soáng phaùp—To practice

Dharma Listening to the voice of Buddhas joyfully: Tònh means to live Dharma with all aspects of our tu ngöõ nghieäp, thích laéng nghe aâm thanh cuûa Ñöùc being and know it truly through experience. Nhö Lai. Live from day to day: Soáng laây laát qua ngaøy. Litany of Liang-Wu-Ti for his wife: See Löông Live a hard life: Soáng khaéc khoå. Hoaøng Saùm. Live a holy life: Soáng ñôøi thaùnh thieän. Literalism: Chuû nghóa tröïc giaûi—Söï giaûi thích Live (v) for one's senses or oneself: Soáng cho theo nghóa ñen hay nghóa cuûa töøng chöõ moät. giaùc quan hay cho chính mình. Literary collection: Tuyeån taäp vaên hoïc.

Live and die in happiness: Soáng vaø cheát trong an Live with one's identity hidden: AÅn taùnh mai laïc—Death must surely come to everyone sooner danh—To bury one's name. or later. But if one learns to Truth, one can live Live without control over the sense-organs: and die in peace and happiness—Caùi cheát seõ ñeán Soáng khoâng cheá ngöï caùc caên. khoâng choùng thì chaày. Nhöõng ai hieåu ñaïo seõ Livelihood: The means by which we make a soáng cheát trong an laïc vaø haïnh phuùc. living to support ourselves—Caùch sinh soáng. Live from day to day: Soáng laây laát. Liveliness: Jivitindriya (skt)—Animation—Breath Live in a great jewel-adorned mansion and of life—Liveliness—Vitality—Sinh khí. perform Buddha-work: Truï nôi laàu caùc trang Lively: Jiva or Jivaka (skt)—Alive—Living— nghieâm maø laøm Phaät söï. Soáng ñoäng. Live in harmony with others: Soáng haøi hoøa vôùi Living: Soáng—Standard of living: Möùc soáng. tha nhaân. Living in all ages: Truï taát caû kieáp laø vieân laâm cuûa Live in harmony with universal law: Soáng haøi Boà Taùt—See Truï Nhaát Thieát Kieáp. hoøa vôùi ñònh luaät thieân nhieân. Living in the air: Antarikravavasina (skt)—Hö Livehood: Jiva (skt)—Life—Sinh meänh. khoâng cö. Live in kindness: Soáng vôùi loøng töø. Living among one's own kind: Dorui-Chu-Sho Live long: Soáng thoï. (jap)—Ñoàng Loaïi Trung Sinh—The term Live in narrow circumstances: Kham khoå—expresses the Buddhist attitude from the other Austere. side, not only independence but also Live observing the body in the body: Live identification—Soáng trong ñoàng loaïi. Thuaät ngöõ contemplating (considering, reflecting on, looking dieãn ñaït thaùi ñoä Phaät giaùo töø phía khaùc, chaúng upon) the body—Soáng quaùn thaân treân thaân— nhöõng laø ñoäc laäp maø coøn gioáng nhau nöõa. Contemplation of body—See Quaùn Thaân. Living as animals: Go-Vratika (skt)—Kukkura- Live in peace and harmony: Soáng trong hoøa bình Vratika (skt)—See Ngöu Caåu Ngoaïi Ñaïo. vaø hoøa hôïp. Living beings: Satta-sacetano (p)—Sattva- Live in peace and be content with one's sacetana (skt)—See Chuùng Sanh. occupation: An cö laïc nghieäp. Living beings in the six paths: Chuùng sanh trong Live peacefully: To pacify mind and body—An luïc ñaïo. truï thaân taâm. Living beings are sunk in the mire of craving: Live a religious life: Soáng cuoäc soáng theo Chuùng sanh chìm ñaém trong vuõng buøn aùi duïc — nhöõng qui taéc cuûa toân giaùo (tu taäp). Great Enlightening Beings think that all Live in retirement: Aranyaka (skt)— worldlings are sunk in the mire of craving, and no Hermitage—To conceal one's name or to live in a one but Enlightening Beings can rescue them— hermitage—See A Lan Nhaõ. Chö ñaïi Boà Taùt nghó raèng taát caû theá gian chìm taïi Live by the right path but always appear to vuõng buøn aùi duïc, töø

chö Boà Taùt ra, khoâng ai coù enter false paths: An truï trong chaùnh ñaïo chaúng theå cöùu hoï ñöôïc—See Möôøi Lyù Do Khieán Chö boû taø ñaïo—See An Truï Chaùnh Ñaïo, Baát Khí Taø Ñaïi Boà Taùt Thò Hieän Vi Tieáu, Taâm Töï Theä Ñieàu Ñaïo. Phuïc Chuùng Sanh. Live rightly: Soáng moät caùch chaân chính. Living beings think they have the power of Live in seclusion in a room: Gynaeceum—Room knowledge: The Enlightening Beings, with of forbidden access—Caám phoøng. unobstructed eyes, look over all the Brahma Live together: Chung soáng—Cuøng ôû. heavens and all the controlling heavens, and Lived with or born with: Dosho (jap)—Ñoàng think: because of self-pride, these sentient beings Sanh. all think they have the power of knowledge—Chö Live with control over the sense-organs: Soáng Boà Taùt duøng maét voâ chöôùng ngaïi quaùn saùt taát caû cheá ngöï caùc caên. Phaïm Thieân nhaãn ñeán Ñaïi Töï Taïi Thieân trong möôøi phöông maø nghó raèng: Nhöõng chuùng sanh naày ñeàu töï cho raèng mình coù ñaïi trí löïc.

Living beings turbidity: Turbidity of sentient Lobha-mula-citta (skt): Tham Taâm—beings—See Chuùng Sanh Tröôïc. Consciousness rooted in attachment—Mind rooted Living Buddha: An incarnation Buddha—Sinh in attachment. Phaät—See Hoaït Phaät. Lobho (p): Greed—Tham. Living's and the Buddha's indestructibilities Lobho akusala mulam (p): Unwholesome root of neither increase nor decrease: See Sinh Phaät greed—Tham baát thieän caên. Baát Taêng Baát Giaûm. Local Buddhist Sangha: Giaùo Hoäi Phaät Giaùo Ñòa Living and the Buddha are one: Sinh Phaät Nhöùt Phöông. Theå—Sinh Phaät Baát Nhò—Phaøm Thaùnh Nhöùt Local Deities Hall: Tochido (jap)—Lands Hall— Nhö—See Sinh Phaät Nhöùt Nhö. Thoå Ñòa Ñöôøng. Living and the Buddha are but temporary Local guardian deity of the soil: God of the names: See Sinh Phaät Giaû Danh. soil—Thoå Ñòa Thaàn. Living concord: See Thaân Hoaø Ñoàng Truï. Local temple: Chuøa ñòa phöông. Living creatures: See Chuùng Sanh. Localism (n): Theo chuû nghóa ñòa phöông—Ngöôøi Living in darkness and bounding for darkness: ñaët quyeàn lôïi cuûa mình leân treân quyeàn lôïi cuûa Loaïi soáng trong boùng toái vaø höôùng ñeán boùng toái. giaùo hoäi vaø ñaát nöôùc. Living in darkness and bounding for the light: Localization (n): Ñòa phöông hoùa—Cuïc boä hoùa. Loaïi soáng trong boùng toái, nhöng höôùng ñeán aùnh Locana (skt): See Lö Xaù Na. saùng. Location of a pagoda: Vò trí cuûa chuøa. Living on earth: Bhuma (skt)—Ñòa cö (soáng treân Lochana (skt): Locana (skt)—See Lö Xaù Na. maët ñaát). Lockjaw: Chöùng Cöùng Haøm hay chöùng khít Living intelligent being: A living soul—See haøm—See Nguõ Chuûng AÙc Beänh. Sanh Linh. Lodge (v) pilgrims: Provide the pilgrims with Living in isolation: Soáng aån daät—Seclude room and board (food)—Cung caáp phoøng troï vaø oneself from society. thöùc aên cho khaùch haønh höông. Living in the light and bounding for the Lofty (a): High—Eminent—Cao tuyeät—Traùc darkness: Loaïi ngöôøi soáng trong aùnh saùng, nhöng tuyeät. höôùng ñeán boùng toái. Lofty aim: Muïc tieâu cao tuyeät. Living in the light and bounding for the light: Lofty objective: Muïc tieâu cao tuyeät. Loaïi soáng trong aùnh saùng vaø höôùng ñeán aùnh saùng. Logic: Lyù luaän—Zen practice does not work with Living in a palace of all kinds of adornments, logic, but rather with intuitional perception. Zen giving it up and leaving home,

wishing to save practitioners should always remember that Zen sentient beings: Thò hieän ôû nhöõng cung ñieän trang stands in opposition to logic, formal or informal. nghieâm—See Truï Nôi Cung Ñieän. However, it is not the object of Zen to look Living soul: Intelligence of the living—Mind of illogical for its own sake, but to make people the living—Sinh linh. know that logical consistency is not final, and that Living stream of wisdom: Which is able to there is a certain transcendental statement that cleanse all impurity—See Tueä Löu. cannot be attained by mere intelletual cleverness. Living and things: Men and things—Ngöôøi vaø vaät The intellectual groove of "yes" and "no" is quite hay höõu tình vaø phi tình—The living and things— accomodating when things run their regular Men and things—The self and things—See Sanh course; but as soon as the ultimate question of life Phaùp. comes up, the intellect fails to answer it Living on wild fruits and nuts: Moäc thöïc. satisfactorily. The Zenist will not accept Load of night-soil: The human body that has to unfounded knowledge, especially in exploratory be carried about—See Thæ Ñaûm Töû. search, such as that of seeking to know the self- Lobha (p): Tham lam—Greed—Covetousness— nature. In Zen, everything must be discovered by Taâm naém giöõ vaät öa thích. the direct method without any exception—Thieàn

taäp khoâng ñi vôùi lyù luaän, maø vôùi tri thöùc tröïc giaùc. Lokadhipateyyam (p): The predominant Haønh giaû tu Thieàn neân luoân nhôù raèng Thieàn phaûn influence on the world—Theá taêng thöôïng. ñoái lyù luaän, caû veà chính thöùc laãn khoâng chính thöù c. Lokadhipati (skt): One who has predominant Tuy nhieân, khoâng phaûi muïc tieâu cuûa Thieàn laø laøm influence on the world, one of the titles of the cho chính noù khoâng hôïp vôùi lyù luaän, nhöng maø Buddha—Baäc thuø thaéng trong theá gian, moät trong laøm cho con ngöôøi bieát raèng tính nhö nhaát cuûa lyù nhöõng danh hieäu cuûa ñöùc Phaät. luaän khoâng phaûi laø cöùu caùnh, vaø raèng coù moät söï Lokageya (skt): See Loä Giaø Kyø Daï. xaùc quyeát sieâu vieät naøo ñoù khoâng theå naøo ñaït ñöôïc Lokajettha (p): Lokajyestha (skt)—Lokanatha chæ baèng vôùi söï thoâng minh cuûa trí tueä. Khuoân saùo (skt)—Theá Toân—See Thaäp Hieäu. trí tueä "ñuùng" vaø "sai" ñöôïc hoaøn toaøn tuøy cô öùng Lokajyestha (skt): Lokajettha (p)—Lokanatha bieán khi söï vieäc ñi ñuùng theo quyõ ñaïo cuûa noù; theá (skt)—World's Honored One—World's most nhöng ngay khi vaán ñeà cuûa cuoäc soáng saép ñeán hoài venerable—Theá Toân—See Thaäp Hieäu. chung cuoäc, thì trí tueä khoâng traû lôøi ñöôïc noù moät Lokamitra, Dharmachari: Name of a British caùch thoûa ñaùng. Thieàn gia seõ khoâng chaáp nhaän Buddhist and member of the Friends of Western loaïi kieán thöùc voâ caên cöù, ñaëc bieät laø trong söï doø Buddhist Order (FWBO)—Teân cuûa moät Phaät töû daãm taàm caàu, nhö söï taàm caàu töï taùnh. Trong ngöôøi Anh vaø hoäi vieân cuûa Hoäi Phaät Töû Taây Thieàn, moïi thöù phaûi ñöôïc khaùm phaù baèng phöông Phöông—See Hoäi Phaät Töû Taây Phöông. phaùp tröïc tieáp, khoâng coù ngoaïi leä —See Lyù Luaän Lokanatha (skt): Lokajyestha (skt)—Theá Chuû— Vaø Thieàn Theá Chuû Thieân—Phaïm Thieân—Ñaïi Chí Taïi Logically reasoning of a cause: Hetuvidya Thieân hay vua cuûa theá gian—The lord of the (skt)—See Nhaân Minh. world—World ruler—See Loä Ca Na Tha. Loha (skt):

Loä Haï—Copper, gold, or iron, etc.— Lokantarika (skt): Bieân Nguïc—Bieân Ñòa Ñòa Kim loaïi, keå chung ñoàng vaøng hay saét. Nguïc—The side hells. Lohagambhira (p): Ñòa nguïc ñoàng soâi. Lokapalas (skt): Raskapalas (skt)—Hoä quoác—Hoä Lo-han (chi): Rakan (jap)—See A La Haùn. Phaùp Thaàn—World protectors—See Hoä Theá Giaû. Lo-han Kui-ch'eân: Luohan Guichen—See La Lokaraksa (skt): Theá Hoä—Chi Caâu La Saám— Haùn Queá Saâm Thieàn Sö. Name of a monk. Lo-Han-T'ao-Hsien (chi): Rakan-Dokan (jap)— Lokasema (second century): Name of a Scythian See Ñaïo Hieàn. monk who traveled to China in the second century Loha-raja (skt): Anu-raja (skt)—Vi traàn—Cöïc and became an important translator of Buddhist nhoû. texts. He worked with An-Shih-Kao in Lo-Yang Lohita (skt): Loä Giaø Ña—Maøu ñoû hay maøu for twenty years. One of his most important works ñoàng—Red, copper-coloured, one of the twelve was a partial translation of the “Eight Thousand clear forms which can be seen by eyes. Line Perfection of Wisdom Sutra” (Astasahasrika- Loiter to engage in idle conversations: La caø Prajna-Paramita-Sutra)—Teân cuûa moät vò sö ngöôøi taùn gaãu—A Bhiksu or Bhiksuni should not loiter in Scythian, ngöôøi ñaõ du haønh sang Trung Quoác vaøo a layperson’s house or in the town to engage in theá kyû thöù 2 vaø trôû thaønh moät dòch giaû quan troïng idle conversation or to eat snacks—Tyø Kheo hay trong vieäc phieân dòch kinh ñieån Phaät giaùo. Ngaøi Tyø Kheo Ni khoâng neân la caø ôû nhaø cö só hay nôi laøm vieäc vôùi sö An Theá Cao taïi Laïc Döông. Moät phoá chôï ñeå taùn gaãu vaø aên quaø vaët. trong nhöõng taùc phaåm quan troïng cuûa oâng laø moät Loka (skt): Universe—World—Coõi—Giôùi—Coøn phaàn dòch thuaät boä “Taùm ngaøn caâu keä Baùt Nhaõ Ba goïi laø Loä Giaø—See Loä Ca. La Maät Ña.” Loka-dhamma (p): Loka-dharma (skt)— Lokakshin (skt): Chi Laâu Ca Saám—See Chi Saám. Mundane law—The world law—Law of this Loka-sutta (p): Sutra on the world, in the world—See Theá Gian Phaùp. Samyutta Nikaya XXXV.82—Kinh Caûnh Giôùi, Loka-dharma (skt): See Loka-dhamma. trong Töông Öng Boä XXXV.82. Lokadhatu (skt): This world—World system— Theá giôùi naày.

Lokavajja (skt): Acts criticized by people in Lokottara-jnana (skt): Jnanam-lokottaram general—Nhöõng haønh ñoäng thöôøng bò ngöôøi theá (skt)—Trí sieâu vieät—Knowledge of the supra- gian chæ trích. world—See Xuaát Theá Gian Trí. Lokavartani-dharmavartani-jnanavartani- Lokottaratamajnana (skt): Jnanam-lokottaratam dhatu (skt): The world where this worldly life, the (skt)—Supreme supra-worldly knowledge—See Dharma and the Buddha-knowledge are Xuaát Theá Gian Thöôïng Thöôïng Trí. evolved—See Theá Gian Chuyeån Phaùp Luaân Trí Lokottaravada (skt): See Lokottaravadinah. Chuyeån Giôùi. Lokottaravadina (skt): See Lokottaravadinah. Lokavid (skt): Lokavit (skt)—Loä Ca Bò—Knower Lokottaravadinah (skt): Lokottaravada (skt)—Lö of the world—See Theá Gian Giaûi. Caâu Ña Baø Thi Boä—See Thuyeát Xuaát Theá Boä. Lokavidu (skt): Ngöôøi hieåu roõ theá gian—The Lokuttara (p): Lokottara (skt)—Sieâu theá—Ñaây laø knower of the cosmos—The knower of the töø ñeå chæ boán ñaïo, boán quaû vaø Nieát baøn—world—See Theá Gian Giaûi. Supermundane—See Sieâu Nhieân. Lokavipatti-sutta (p): Sutra on the failings of the Lokuttara-citta (p): See Taâm Sieâu Theá. worlds, Anguttara

Nikaya VIII.6—Kinh noùi veà Lokuttara-dhamma (p): Unconditioned dhamma nhöõng thaát baïi cuûa theá gian, Taêng Nhaát A Haøm which is nibbana—Sieâu Theá Phaùp. VIII.6. Lokuttara-magga (p): Sieâu Theá Ñaïo— Lokavit (skt): Lokavid (skt)—See Theá Gian Giaûi. Supramundane path. Lokayatika (skt): Loä Ca Da Ñeå Ca—See Thuaän Loneliness (n): Söï leõ loi—Söï coâ ñôn—Solitary. Theá Phaùi. Lonely (a): Leõ loi. Lokayatika-sutta (p): Sutra on the Cosmologist, Long Abstinence: Tröôøng trai (Söï kieâng thòt, Samyutta Nikaya, XII.48—Sutra on those who kieâng röôïu, vaø tieát duïc vónh vieãn). study the origin and structure of the universe. Long and broad tongue: Töôùng löôõi roäng daøi— Lokeshvara (skt): See Lokesvara. See Quaûng Tröôøng Thieät Töôùng. Lokesvara (skt): Lokesvararaja (skt)—Lord of Long ch dzok ku (tib): Sambhogakaya (skt)— the world—See Nhieâu Vöông Phaät. Enjoyment body—The reward body, or the Lokesvara-Buddha (skt): Töï taïi vöông Phaät. sambhoga-kaya of a Buddha—The functioning Lokesvararaja (skt): World-Sovereign King— glorious body—Baùo thaân—See Thoï Duïng Thaân. Theá Nhieâu Vöông—See Theá Töï Taïi Vöông. Longchen Nyingtig (tib): Heart Sphere of the Lokisvara-Buddha (skt): Master Sovereign King Great Expanse—See Taâm Giôùi. Buddha—Theá Töï Taïi Vöông Phaät—Töï Taïi Vöông Longchenpa (tib): Name of a Tibetan Buddhist Phaät. master and scholar in the fourteenth century—Teân Lokiya (p): Laukika (skt)—Theá tuïc—Ordinary cuûa moät vò thaày vaø hoïc giaû Phaät giaùo Taây Taïng world—Common views—Common ways— vaøo theá kyû thöù XIV. Mundane—Tuïc ñeá hoaëc phaùp theá gian. Longchen Rabjampa (1308-1364): Name of one Lokiya-citta (p): Taâm Theá Gian—Mundane of the most influential masters of the Nyingmapa mind—A mind which is mundane, not order of Tibetan Buddhism, particularly important experiencing nirvana. in the Dzogchen (great perfection) tradition. Lokiya-magga (p): Theá Gian Ñaïo—Mundane Among his best works are the “Seven Treasuries,” path—A path which is mundane, not leading to and the “Fourfold Innermost Essence—Teân cuûa nirvana. moät trong nhöõng vò thaày coù aûnh höôûng nhaát cuûa Lokiya-samadhi (skt): Theá Gian Ñònh—Nhieãm tröôøng phaùi Ninh Maõ thuoäc Phaät giaùo Taây Taïng, Ñònh—Defiled state of concentration—Traïng thaùi ñaëc bieät quan troïng vôùi chi phaùi Ñaïi Toaøn ñònh khoâng thanh khieát. (Dzogchen). Trong soá nhöõng taùc phaåm noåi tieáng Lokottara (skt): Lokuttara (p)—Sieâu theá—Super- nhaát cuûa oâng laø nhöõng boä “Thaát Baûo Taïng” vaø boä mundane—Supra-mundane—See Sieâu Nhieân. “Töù Noäi Yeáu.”

Long Abstinence: Tröôøng trai (Söï kieâng thòt, Longer Sukhavativyuha Sutra: Kinh A Di Ñaø kieâng röôïu, vaø tieát duïc vónh vieãn). Boån Nguyeän—Longer Amitabha Sutra. Long Agama Sutra: Digha-nikaya (p)—Cho- Longevity: Soáng thoï. agon-kyo (jap)—See Kinh Tröôøng A Haøm. Longevity for the Buddhism: Söï tröôøng toàn cuûa Long life: Eternal life—Tröôøng sinh. Phaät giaùo. Long life without death: Tröôøng sinh baát töû. Longji Shaoxiu: Ryusai Shoshu (jap)—Shao-hsiu (of) Long standing: Of long time—Thaâm nieân. Lung-chi—See Thieäu Tu Long Teá Thieàn Sö. Longer Agama Sutra: Kinh Tröôøng A Haøm. Longtan Chongxin: Ryutan-Shoshin (jap)—See Longer Sukhavativyuha Sutra: Longer Long Ñaøm Suøng Tín Thieàn Sö. Amitabha

Sutra—Kinh A Di Ñaø Boån Nguyeän. Longya Judun: Ryuge Kodon (jap)—Lung-ya Longchen Rabjampa (1308-1364): One of the Chu-tun—See Long Nha Cö Ñoän Thieàn Sö. most influential masters of the Nyingmapa order Look after a sick person: To see a fellow monk of Tibetan Buddhism, particularly important in the or nun is sick and does not ask about his or her Dzogchen (great perfection) tradition. Among his condition and look after him or her is to commit an best works are the “Seven Treasuries,” and the Expression of Regret Offence—Thaáy ngöôøi beänh “Fourfold Innermost Essence. maø khoâng chòu chaêm soùc laø phaïm giôùi Long collection: Dirghagama (skt)—The Long Ba Daät Ñeà. Agamas—See Kinh Tröôøng A Haøm. Look at with the eyes: Sacchikaroti (p)— Long (v) for: Khaùt voïng—To aspire for. Sakshatkrita (skt)—Nhìn thaáy baèng maét—See Long kalpa: Chogo (jap)—Tröôøng Kieáp. Realization. Long-life heaven: Cung trôøi tröôøng thoï. Look (v) back deeply: Nhìn saâu vaøo chính mình. Long life without growing old: Tröôøng sanh baát Look down on one’s master: To commit an laõo—Cuoäc soáng keùo daøi khoâng giaø, khoâng cheát— Expression of Regret Offence—Khinh khi thaày toå Immortality. laø phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt Long life spent in saving others: See Hoùa Tha loà saùm hoái). Thoï. Look for: To search for—Tìm caàu. Long-lived: Soáng laâu. Look for faults in others: See Tìm Loãi Ngöôøi. Long-nailed ascetic brahmacari: See Traûo Ñoäc. Look forward to do something: Mong ñôïi ñeå Long-nailed brahmacarin: Dighanakha (p)— laøm ñieàu gì. Tröôøng Traûo Phaïm Chí—Vò phaïm chí ñeå moùng Look into: Vipasyana or Vidarsana (skt)— tay vaø moùng chaân thaät daøi. Contemplation—See Quaùn. Long night of births and deaths: Ñeâm daøi sanh Look into (things) and think over: Quaùn töû. Nieäm—Nhìn vaøo söï vaät ñeå quaùn töôûng—To Long robs and optional garments: Thính y—Laø contemplate and ponder. loaïi tröôøng y khoâng baét buoäc phaûi maëc. Look (v) inward: Xem xeùt noäi taâm. Long slender fingers: Ngoùn tay daøi, ñaàu ngoùn Look inward for salvation: Nhìn vaøo beân trong nhoû vaø nhoïn—See Tam Thaäp Nhò Haûo Töôùng. cuûa chính mình hay hoài ñaàu thò ngaïn —Turn the Long way of Hinayana: Lengthwise way of head and there is the shore. Hinayana—Thuï sieâu—Con ñöôøng doïc hay ñöôøng Look (v) lightly: Ñaùnh giaù thaáp—Disregard— tröôøng cuûa Tieåu thöøa. Underestimate—Coi thöôøng, ñaùnh giaù thaáp—See Long way to work out one’s own salvation: Thuï Xem Thöôøng. xuaát—Giaùo phaùp chuû tröông döïa vaøo töï löïc Look not at what is contrary to the Buddha’s (Thaùnh ñaïo moân). teachings: Ñöøng nhìn nhöõng gì ngöôïc laïi vôùi lôøi Long-work Sutras: Agama (skt)—Kinh tröôøng A Phaät daïy. Haøm. Look at oneself before criticizing others: Töï Longer Amitabha Sutra: Pure Land Sutras—See xeùt mình tröôùc khi xeùt ngöôøi (Phaûn caàu chö kyû). Kinh Voâ Löôïng Thoï. Look at oneself in a mirror: See Chieáu Kieán.

Look for someone or something: Search for— carrying out the Dharma to teach and convert Taàm caàu. living beings: Quaùn khoâng choã laøm (voâ haønh) maø Look at the stars to tell people’s fortunes: To duøng vieäc laøm (haønh ñoäng) ñeå giaùo hoùa chuùng commit an Expression of Regret Offence—Nhìn sanh. sao ñoaùn meänh laø

phaïm vaøo giôùi Ba Daät Ñeà, phaûi Looking into suffering in the world without phaùt loà saùm hoái. hating birth and death, i.e. samsara: Quaùn Theá Look up: Ngöôõng—Nhìn leân. Gian Khoå maø khoâng gheùt sanh töû. Look up at someone: To adore someone—Kính Looking into the unborn, i.e. the uncreate ngöôõng ai. while abiding in the illusion of life to shoulder Look up to: Chieâm ngöôõng. To adore—To responsibility to save others: Quaùn Voâ Sanh maø revere. duøng phaùp sanh (nöông theo höõu sanh) ñeå gaùnh Look up at someone or something with vaùc taát caû. respect: Chieâm ngöôõng. Looking into the unreality of all phenomena: Looking: To look at—See Nhìn. Boà Taùt khoâng truï voâ vi. Looking into the absence of the ego while Loose: Vitakkacarita (p)—Baåm taùnh phoùng daät— continuing to teach all living beings Distracted—Unrestrainted, or discursive indefatigably: Quaùn Voâ Ngaõ maø daïy doã ngöôøi temperament. khoâng nhaøm moûi. Loose bonds: Untie bonds—Undo bonds—Giaûi Looking into the impermanence without keát. discarding the performance of good deeds: Loose cross-legged sitting: Agura (skt)—See Quaùn Voâ Thöôøng maø khoâng nhaøm vieäc laønh (lôïi Ngoài Xeáp Cheùo Loûng. haønh). Loose explanation: Thuû Thöù Ngöõ—Easy, facile, Looking into nirvana with no intention of loose talk—Söï giaûi thích loûng leûo keùm coûi. dwelling in it permanently: Quaùn Tòch Dieät maø Loose one's illusion about sins: Be khoâng tòch dieät haún. disillusioned—Tænh moäng. Looking into the non-existing destinations of loose someone from his bonds: To relieve all things while the mind is set on practicing distress—Giaûi aùch. excellent actions as true destinations: Quaùn Looseness: No slackness—Baát phoùng daät. Khoâng Choã Veà (khoâng quy tuùc) maø vaãn veà theo Loot (v): AÊn cöôùp—To rob. phaùp laønh. Lopon (tib): Acarya (skt)—Spiritual master—Vò Looking into nothingness (emptiness) without thaày taâm linh. forgetting (abandoning) about great Lo-p'u Yuan-an: Rakuho Gen'an (jap)—Luopu compassion: Quaùn Khoâng Voâ maø khoâng boû ñaïi bi. Yuanan—See Laïc Phoå Nguyeân An Thieàn Sö. Looking for an ox: Seeking the ox—Tìm traâu. Loquacious (a): Ña ngoân. Looking into passionlessness without cutting Lord: An epithet of the Buddha—The Blessed off the passion-stream in order to stay in the One—The Exalted One—See Theá Toân. world to liberate others: Quaùn Voâ Laäu maø Lord with the absolute intelligence: See Khoâng khoâng ñoaïn caùc laäu. Vöông Phaùp. Looking into the relinquishment (of nirvana) Lord of Beasts Ghost King: Quyû Vöông Chuû while one's body and mind are set on the Thuù. practice of all good deeds: Quaùn xa lìa (buoâng Lord of Birds Ghost King: Quyû Vöông Chuû boû) maø thaân taâm tu caùc phaùp laønh. Caàm. Looking into the right position (of nirvana) Lord of Birth Ghost King: Quyû Vöông Chuû without following the Hinayana habit of staying Saûn. in it: Quaùn Chaùnh Phaùp Vò (choã chöùng) maø khoâng Lord of Calamities Ghost King: Quyû Vöông Chuû theo Tieåu thöøa. Hoïa. Looking into the state of non-action while

Lord of charity: Danapati (skt)—Almsgiver— along the lines of Karma Yoga, the way of Right Benefactor—Patron of Buddhism—Ñaøn chuû (thí Action. chuû). Lord of songs: Gathapati (skt)—Chuùa teå cuûa taát Lord of constellations: Naksatranatha (skt)— caû caùc baøi haùt. Tinh Tuù Vöông. Lord of supreme dharma: Buddha—Voâ thöôïng Lord

of constellations Buddha: Naksatra-raja- phaùp vöông. Buddha (skt)—Tuùc Vöông Phaät. Lord of transformation: Lord of conversion— Lord of conversion: Lord of transformation— Hoùa Chuû. Ngöôøi chuû trì vieäc giaùo hoùa—See Hoùa Chuû. Lord of Wealth Ghost King: Quyû Vöông Chuû Lord of Danger Ghost King: Quyû Vöông Chuû Taøi. Hieåm. Lord of the West: Amitabha Buddha—Taây Lord of death and hell: Yama (skt)—Dieäm Ma Phöông Giaùo Chuû (A Di Ñaø Phaät). Vöông—Lord of death and hell—Töû Vöông. Lord of the World: Bhagava (skt)—Lokajyestha Lord of devas: Devapati (skt)—Thieân Chuû—See (skt)—World's Honored One—See Theá Thieân. Devapati. Lord of the world of human beings: Brahma- Lord of devas, born in the womb of an ass: sanamku (skt)—Ta Baø Theá Giôùi Chuû—Lord of the Thieân Ñeá thaùc sanh vaøo thai löøa—See Thieân Ñeá Saha-loka-dhatu. Sinh Lö Thai. Lordship (n): Vò theá cuûa Ñöùc Vua—Chuû quyeàn— Lord of Domestic Animals Ghost King: Quyû Quyeàn thoáng trò. Vöông Chuû Suùc. Lordly wife: Ayyabhariya (p)—Vôï haønh xöû nhö Lord of elephants: See Töôïng Chuû. moät baø chuû—See Thaát Chuûng Phu Nhaân. Lord of Food Ghost King: Quyû Vöông Chuû Lose consciousness: Baát tænh. Thöïc. Lose (v) courage: Ngaõ loøng. Lord of great grace: See Ñaïi AÂn Giaùo Chuû. Lose (v) face: Maát maët. Lord of the heavens of form: Phaïm Thieân—See Lose one's conscience: Taùn taän löông taâm—To Brahma. be insensible to right feeling—To be wicked to Lord of the hundred commentaries: Baùch Boån the point of having no more conscience. Luaän Sö—See Baùch Boån Sôù Chuû. Lose one's hold in life: Maát sinh löïc. Lord of the intellect: Thöùc Chuû—The lord of the Lose (miss) an opportunity: Lôõ dòp. mind, the alaya-vijnana as discriminator— Lose one's temper: Ñoå khuøng—Noåi noùng. Taâm phaân bieät, taâm laøm chuû. Lose one's vow to save other sentient beings: Lord of Life Ghost King: Quyû Vöông Chuû Maïng. Tieâu tan chí nguyeän ñoä tha—To lose one's Lord Maheshvara's Palace: Cung Thieân Vöông. altruistic determination. Lord of Mountain Spirit Ghost King: Quyû Lose one's way: Laïc ñöôøng. Vöông Chuû Mò. Lose proper mindfulness: Mushitasmriti (skt)— Lord of the Saha-loka-dhatu: Brahma-sanamku Thaát nieäm hay khoâng giöõ ñöôïc chaùnh nieäm — (skt)—Ta Baø Theá Giôùi Chuû —Lord of the world of Distraction. human beings. Loser bewails his loss: Ngöôøi baïi thì sanh taâm Lord of the Saha world: Lord of the Saha-loka- saàu muoän. dhatu—Ta Baø Theá Giôùi Chuû. Lo-shan Tao-hsien: Razan Dokan (jap)—See La Lord of Sickness Ghost King: Quyû Vöông Chuû Sôn Ñaïo Nhaøn Phöôùc Chaâu Thieàn Sö. Taät. Losing body and losing life: Soshin-Shitsumei Lord of the sixth desire-heaven: Mara-papiyan (jap)—Taùn Thaân Thaát Meänh—Losing (skt)—Thieân ma ba tuaàn. composure—In Zen, the term means "to attain Lord's Song: Bhagavad-gita (skt)—Chí Toân Ca— realization."—Maát caû thaân laãn maïng, coù nghóa laø A complete treatise on spiritual development maát ñi söï bình tónh. Trong Thieàn, thuaät ngöõ coù nghóa laø söï "ñaït ngoä."

Losing one's vitality: Maát heát tinh khí—See Cöûu Lotus-pietism: Nichiren (jap)—New Lotus sect Chuûng Hoaïnh Töû. (Mahayanistic)—Nhaät Lieân Toâng—Nichiren Sect. Loss (n): 1) Decline: Alabho (p)—Thaát, baát ñaéc Lotus pietism sect: Nhaät Lieân Toâng—Nichiren hay thua keùm; 2) Vyasanani (p): Söï maát maùt, toån Sect. thaát.

Lotus position: Padmasana (skt)—Kekka-fuza Loss in each thought-moment: Nieäm Nieäm (jap)—Cross-legged position—See Kieát Giaø. Thaát—Söï maát chaùnh nieäm trong töøng giaây phuùt. Lotus posture: Padmasana (skt)—Tö theá ngoài Loss of everything: Maát heát moïi thöù (yù noùi ngöôøi kieát giaø—Cross-legged position—See Kieát Giaø. tu bò thoái chuyeån seõ maát heát moïi thöù). Lotus radiance: Padmaprabha (skt)—See Hoa Loss of good name: Thöông toån danh döï. Quang. Loss of health: Taät beänh toån thaát. Lotus samadhi: Samadhi of the Lotus—Lieân Hoa Loss of mindfulness: Nieäm Thaát—Thaát nieäm— Tam Muoäi—Tham thieàn vaø nhaäp tam muoäi trong Söï maát chaùnh nieäm. theá ngoài hoa sen—See Phaùp Hoa Tam Muoäi. Loss of morality: Giôùi toån thaát. Lotus samadhi of Vairocana from which Loss of relatives: Thaân thuoäc toån thaát. Amitabha was born: See Nhaát Thieát Nhö Lai Loss of right view: Chaùnh kieán toån thaát. Chö Phaùp Boån Taùnh Thanh Tònh Lieân Hoa Tam Loss of wealth: Taøi saûn toån thaát. Muoäi. Lotus (n): Pundarika (skt)—Ba Ñaàu Ma—See Lotus school: Lieân Hoa Toâng—See Lotus sect. Lieân Hoa. Lotus sect: Phaùp Hoa Toâng—Lotus sect was one Lotus blossoms: See Hoa Sen. time a branch of the Pure Land school. Its doctrine Lotus-Blossom-Light-Play-Magic Buddha: Lieân is based on the Lotus Sutra, thus it is called the Hoa Quang Du Hyù Thaàn Thoâng Phaät. Lotus school. Its followers try to overcome all Lotus Blossom Recitation: Lieân Hoa Trì Danh. passions by strictly observing precepts and Lotus-Blossom Samadhi: See Phaùp Hoa Tam reciting or calling upon the name of Amitabha, Muoäi. hoping after death, they will be welcomed by Lotus in the body: See Thaân Lieân. Amitabha Buddha in the Pure Land—Tröôøng phaùi Lotus born: Rinchen jungni (tib)—Padma- Phaùp Hoa, nguyeân tröôùc ñaây laø moät nhaùnh cuûa Sambhava (skt)—See Lieân Hoa Sanh. tröôøng phaùi Tònh ñoä. Giaùo lyù caên baûn cuûa tröôøng Lotus flower: Lieân Hoa—Hoa sen. phaùi naày laø kinh Phaùp Hoa. Tín ñoà trong tröôøng Lotus-Flower Light, Roaming In Spiritual phaùi naày coá gaéng vöôït nhöõng ñam meâ baèng caùch tuaân theo giôùi luaät vaø thöôøng nieäm Hoàng Danh Power Buddha: Phaät Lieân Hoa Quang Du Hí Ñöùc A Di Ñaø ñeå khi cheát ñöôïc vaõng sanh Tònh Ñoä. Thaàn Thoâng. Lotus seed: Lieân töû hay haït sen. Lotus flower opens, the fruit is seen therein: See Hoa Quaû Ñoàng Thôøi. Lotus seed pod: Göông sen. Lotus grades: Nine Holy Grades of Lotus—See Lotus Sramanas: Phaân Ñaø Lôïi Hoa Sa Moân— Cöûu Phaåm Lieân Hoa. Baäc Thaùnh giaû cuûa quaû Tö Ñaø Haøm. Lotus Flower Color: Renge-Shiki (jap)—Lieân Lotus store: See Hoa Taïng Theá Giôùi. Hoa Saéc. Lotus-store world: Pure Land of all Buddhas in Lotus Flower Sect: See Phaùp Hoa Toâng. their enjoyment bodies—See Hoa Taïng Theá Giôùi. Lotus ksetra: Lotus Land—Lieân Hoa Ñòa. Lotus Sutra: Saddharma-pundarika-sutra (skt)— Hokkyo (jap)—Wonderful Law Lotus Flower— Lotus land: See Lieân Bang. See Kinh Dieäu Phaùp Lieân Hoa. Lotus leaf: Laù sen. Lotus Sutra Chapter on Avalokitesvara Lotus of the mind: The original purity of the Bodhisattva: Kinh Quaùn Theá AÂm Boà Taùt. mind—See Taâm Lieân. Lotus Sutra Chapter on the Universal Gateway Lotus palace: Padmavimana (skt)—Lieân cung. of Avalokitesvara Bodhisattva: Lotus sutra— Lotus pedestal: Lieân Ñaøi—Ñaøi sen—Lieân hoa See Kinh

Dieäu Phaùp Lieân Hoa. ñaøi.

Lotus throne: Buddha-throne—Ñaøi sen (lieân khoâng saùt haïi suùc sanh. toøa)—See Hoa Toïa. Love mankind selflessly: AÙi nhaân voâ vò lôïi Lotus treasury: Hoa taïng. (thöông ngöôøi moät caùch baát vuï lôïi). Lotus Treasury World: Lotus treasury store— Love misfortune: Khoå luïy vì tình. See Hoa Taïng Theá Giôùi. Love one another: Töông aùi. Lotus womb: See Hoa Thai. Love one's country as much as one's life: AÙi Lotus world: The Lotus world or universe of each quoác nhö kyû (yeâu nöôùc nhö yeâu sinh meänh cuûa Buddha for his sambhogakaya—See Hoa Taïng chính mình). Theá Giôùi. Love others as much as oneself: AÙi nhaân nhö kyû Louis de la Vallee Poussin: One of the most (thöông ngöôøi nhö theå thöông thaân). eminent Belgium Buddhist scholars in the Love in the passion realm: To hanker after— nineteenth century—Moät trong nhöõng hoïc giaû Desire—See Duïc AÙi. Phaät giaùo ngöôøi Bæ noåi tieáng vaøo theá kyû thöù 19— Love in the realm of form: Rupa-raga (p)—Saéc See Phoå San. aùi keát hay tham saéc—Attachment to the world of Love (v): Kaøma or Raøga (skt)—Affection—Yeâu forms—Greed for the fine-material—Lust or thöông—See AÙi. desire for form—Craving for the world of form. Love is the beginning of hatred: AÙi vi taêng thuûy Love in the realm of formlessness: Arupa-raga (thöông laø baét ñaàu gheùt). (p)—Voâ saéc aùi keát hay tham voâ saéc—Lust or Love of Blessing Heaven: Coõi Trôøi Phöôùc AÙi. desire for formlessness—Greed for the Love for the Buddha-truth: AÙi phaùp. immaterial—Attachment to the formless world— Love and care for: AÙi tích—To be unwilling to Craving for the formless world. give up—Luyeán aùi khoâng bao giôø muoán buoâng boû. Love and Respect Ghost King: AÙi Kính Quyû Love and Compassion: Loøng nhaân aùi vaø töø bi. Vöông. Love and desire: Love of family—Craving for Love and righteousness: Nhaân nghóa—Charity sensuality—Craving for non-existence—See AÙi and justice. Duïc. Love someone deeply: Thöông ai saâu ñaäm. Love or desire as a contributory cause: Love wealth as if it were life itself: AÙi taøi nhö Attachment—AÙi duyeân. meänh (thöông tieàn nhö thöông chính thaân mình). Love of existence: Possession resulting in Lovely (a): Deã thöông—Lovable—Pleasant. suffering—Höõu AÙi Ñeá. Loving: Coù tình—Affectionate. Love of existence in one of the conditioned Loving heart: AÙi taâm—A mind full of desire; a realms: Bhavasava (p)—Söï ham muoán hieän höõu mind dominated by desire; a loving heart—Taâm trong moät trong nhöõng caûnh giôùi höõu laäu. ñaày duïc voïng, hay taâm bò duïc voïng thoáng trò. Love of family: Love and desire—Craving for Loving kindness: Maitri (skt)—Metta (p)— sensuality—Craving for non-existence—See AÙi Affection—Tenderness—Loøng töø—See Töø. Duïc. Loving-kindness and compassion: See Töø Bi. Love as fire that burns: AÙi hoûa. Loving-kindness, compassion, joy and Love and give alms to the poor: Thöông xoùt vaø equanimity: Töø Bi Hyû Xaû—See Töù Voâ Löôïng boá thí cho ngöôøi ngheøo. Taâm. Love of the good: AÙi thieän. Loving-kindness or hate: Vôùi töø taâm hay vôùi saân Love growing from thinking of others: See AÙi taâm—See Töø Taâm-Saân Taâm. Kieán. Loving-mother: Affectionate—Töø maãu. Love and hate: AÙi haän (aùi nhueã hay aùi taéng)— Loving One: Maitreya (skt)—See Di Laëc. Desire and hate—Like and dislike.

Loving-reverence: Töø kính. Love inspired by desire: See Duïc AÙi. Loving speech: AÙi Ngöõ—The words of love of a Love inspired by the dharma: See Phaùp AÙi. Bodhisattva—Lôøi noùi yeâu thöông cuûa moät vò Boà Love and not to kill animals: Thöông xoùt vaø Taùt—See Töù Nhieáp Phaùp.

Low capacity: Dull—Ñoän caên—Those born with Lowest of the lowest classes who enter the base character or of low capacity—Nhöõng ngöôøi Pure Land of Amitabha: Haï phaåm haï sanh. sanh ra vôùi haï caên. Lowest quality: See Haï Phaåm. Low or dull faculty: Lamakindriya (p)—Ñoän Lowest order of a monk's robes: That of five caên—Low Spiritual faculty. patches—Lower garments—Haï y. Low element: Hina-dhatu (p)—Lieät giôùi. Lowest ranked robe: Y haï—Three lowest Low-mindedness: Styana (skt)—Hoân traàm. ranks—Ba loaïi Haï Taêng Giaø Leâ. Low spiritual faculty: Lamakindriya (skt & p)— Lowest stages in the Pure Land: See Haï Phaåm. Low (dull) capacities—Low spiritual faculty—See Lowest of the three highest classes: Thöôïng Haï Caên. Phaåm Haï Sanh. Low sweet voice: Kalarava (skt)—Gioïng noùi ngoït Lowest of the three lowest classes: Haï Phaåm Haï ngaøo. Sanh. Low voice: Kalabhashana (skt)—Gioïng nhoû nheï. Lowest of the three middle classes: Trung Phaåm Lower class of “prayer-beads.”: Haï phaåm nieäm Haï Sanh. chaâu—Lower, numbering 27. This is one of the Loyal and pious: Trung hieáu. four classes of “prayer-beads.”—Ñaây laø moät trong Loyalty: Söï thuûy chung. boán loaïi nieäm chaâu—See Töù Nieäm Chaâu. Lo-Yang: Laïc Döông—Name of an ancient Lower fetters: Bonds in the lower desire-realms capital of China. It was the capital town of Wei, or the lower fetters which hold the individual in on the Yellow River, in northern China, a great the realms of desire—Nhöõng troùi buoäc trong caûnh center of Buddhist study and activity to which thaáp duïc giôùi. many monks from India had come, bringing Lower garments: Haï y—The lowest order of a numerous manuscripts. This was the situation monk’s robes, that of five patches—Y haï cuûa chö when Bodhidharma came there after his Taêng, y 5 maûnh. unprofitable interview with the Emperor Wu-ti. As Lower Hinayana: Sarvastivada (skt)—Laäp Tính Bodhidharma, with his emphasis on the seeking of Toâng—Everything exists or has its own nature. the Buddha Mind, was not welcomed there, so, he Lower ideas in Hinayana Nirvana: Haï thöøa Nieát left and made his way to the Shaolin Temple on Baøn chöôùng. Mount Sung, also called the Wu-tai Mountain— Lower level: Haï Phaåm—Baäc thaáp. Teân cuûa ñeá ñoâ cuûa Trung Hoa. Laïc Döông chính Lower Mahayana: Phaù Töôùng Toâng—Form has laø kinh ñoâ cuûa trieàu Nguïy, naèm beân bôø soâng no reality because of the doctrine of the void. Hoaøng Haø, mieàn baéc Trung Hoa, moät trung taâm Lower one’s voice: Dòu gioïng. nghieân cöùu Phaät giaùo lôùn vôùi nhieàu sinh hoaït maø Lower orders of disciples: See Haï Chuùng (1). nhöõng nhaø sö AÁn Ñoä thöôøng ñeán vaø mang theo raát Lower realm: Haï giôùi—Human world—Theá giôùi nhieàu kinh ñieån. Ñaây cuõng chính laø nôi maø Toå Boà loaøi ngöôøi. Ñeà Ñaït Ma ñaõ ñi ñeán sau cuoäc phoûng vaán voâ boå Lower regions: See Haï Ñòa. vôùi vua Löông Voõ Ñeá. Taïi Laïc Döông, Toå Boà Ñeà Lower region of the 52-stages: See Haï Ñòa. Ñaït Ma vôùi söï nhaán maïnh ñeán chuyeän taàm caàu Lower world: Human

world—Haï giôùi. Phaät Taâm, neân ngaøi khoâng ñöôïc hoan ngheânh, vì Lower-yana: Haï thöøa—Hinayana—Inferior theá, ngaøi ñaõ ñi veà höôùng chuøa Thieáu Laâm treân nuùi yana—Mean yana—Haï lieät thöøa. Tung Sôn, coøn goïi laø Nguõ Ñaøi Sôn. Lowering the flame: Haï ngoïn löûa xuoáng ñeå baét Luck (n): Vaän may ruûi—Soá maïng ñaàu leã hoûa taùng—See Ako. Lucky: Srì (skt)—Auspicious—Fortunate—Caùt Lowest of the Buddha-ksetra: Kim Quang Phaät töôøng. Saùt—Caûnh giôùi thaáp nhaát cuûa Phaät Giôùi. Lucky day: Caùt Nhaät—Ngaøy laønh. Lowest classes: Caáp thaáp nhaát—1) Sudra: Maït Lucky kalpa: Bhadrakalpa (skt): Nhôn Hieàn Haïng—See Thuû Ñaø La and Töù Giai Caáp AÁn Ñoä ; kieáp—Good Kalpa. 2) See Haï Phaåm. Lucky star: Phuùc tinh (ngoâi sao phuùc ñöùc).

Ludrup (tib): Long Thoï—See Nagarjuna. Lung (tib): Vayu (skt)—Wind element—Phong Lu-keng-Taifu (jap): See Rikuko-Taifu. Ñaïi. Lu-kuo: Loã Quoác—Name of a country where Lung-chi Shao-hsiu: Ryusai Shoshu (jap)—See Confucius was born—Teân cuûa nöôùc Loã, nôi sanh Thieäu Tu Long Teá Thieàn Sö. cuûa Khoảng Töû. Lung-gi-ch (tib): Dharma of statement—Vaên Töï Lumbini (skt & p): Laïp Phaït Ni—Laâm Vi Ni—Phaùp—Scriptural dharma—Teachings based on See Laâm Tì Ni. the Buddhist scriptures—Teachings of the Lumbini Garden stupa: Thaùp Laâm Tyø Ni— Tripitaka. Lumbini Garden, Buddha’s birthplace in Lung-gom (tib): A Tibetan term for "mastery of Kapilavastu, This is one of the eight Great the energy currents"—Thuaät ngöõ Taây Taïng coù Spiritual or Sacred Stupas of Buddhism—Thaùp nghóa laø "cheá ngöï nhöõng doøng naêng löôïng trong cô trong vöôøn Laâm Tyø Ni trong thaønh Ca Tyø La Veä laø theå." nôi ñaûn sanh cuûa Phaät, ñaây laø moät trong taùm ngoâi Lung-Men: See Long Moân. thaùp thieâng lôùn cuûa Phaät giaùo—See Baùt Ñaïi Linh Lung-Men-Ch’ing-Yuan: See Long Moân Thanh Thaùp. Vieãn Thieàn Sö. Lumbini Park: Lumbini (skt)—See Laâm Tì Ni. Lung-Shu Jing-Tu: See Long Thô Tònh Ñoä. Luminaries: Varaprabha (skt)—Dieäu Quang— Lung-t'an-Ch'ung-hsin: Ryutan-Shoshin (jap)—AÙnh saùng kyø dieäu. See Long Ñaøm Suøng Tín Thieàn Sö. Luminosity: Selwa (tib)—See Tòch Chieáu. Lung-t'an's paper candle: Lung-t'an: Luminous: Quang Duï—AÙnh saùng röïc rôõ. Renowned Far and Wide—See Long Ñaøm Cöûu Luminous and quiescent: See Chieáu Tòch. Höôûng. Lump of clay: Mritparamanu (skt)—Clay-atom— Lung-t'an: Renowned Far and Wide: Lung- See Neâ Vi Traàn. t'an's paper candle—See Long Ñaøm Cöûu Höôûng. Lump of foam: Beøo boït. Lung-ya Chu-tun: Ryuge Kodon (jap)—Longya Lump of Red Flesh: Lin-Chi's True Man—Laâm Judun—See Long Nha Cö Ñoän Thieàn Sö. Teá Hoàng Nhuïc (moät khoái thòt ñoû) —An expression Lung-ya "Would you kindly pass me the used by the T'ang Zen master Lin-chi I-hsuan (?- meditation plank": See Long Nha Quaù Baûng. 866) in reference to the human body or the human Luohan Guichen: Rakan Keichin (jap)—Lo- mind. Lin-chi contrasted the "Lump of red flesh" han Kui-ch'eân—See La Haùn Queá Saâm Thieàn Sö. (shakuniku danjoâ) with the innate Buddha Nature Luopu acquiesced to Zen master Jiashan: See within the self. A famous passage from the Laïc Phoå Ñaàu Sö. Sayings of Lin-chi says: "The master ascended the Luopu's final time of death: See Laïc Phoå Laâm hall and said, 'Here in this lump of red flesh there Chung. is a True Man

with no rank. Constantly he goes in Luopu's returning home: See Laïc Phoå Hoaøn and out the gates of your face. If there are any of Höông. you who don't know this for a fact, then look! Luopu Yuanan: Rakuho Gen'an (jap)—Lo-p'u Look!'"—Moät töø ngöõ ñöôïc Thieàn sö Laâm Teá Yuan-an—See Laïc Phoå Nguyeân An Thieàn Sö. Nghóa Huyeàn söû duïng ñeå chæ cho caùi thaân hay caùi Luoshan Daoxian: Razan Dokan (jap)—See La taâm cuûa con ngöôøi. Laâm Teá ñoái chieáu "moät khoái Sôn Ñaïo Nhaøn Phöôùc Chaâu Thieàn Sö. thòt ñoû" vôùi "Phaät taùnh beân trong." Moät ñoaïn vaên Lurid: Xoùa môø. noåi tieáng trong ngöõ luïc cuûa Laâm Teá noùi: "Thieàn sö Lurk somewhere: Wait secretly somewhere in thaêng ñöôøng vaø noùi, 'Ñaây, trong khoái thòt ñoû naøy order to attack someone—Rình raäp aån nuùp ôû moät coù moät voâ vò chaân nhaân. Thöôøng xuyeân ra vaøo. nôi ñeå taán coâng ngöôøi naøo ñoù. Neáu ai trong maáy oâng khoâng bieát ñieàu naøy, haõy Lu-shan: Rozan (jap)—Loâ Sôn—Mount Lu— nhìn kìa!'—See Voâ Vò Chaân Nhaân and Laâm Teá Name of a mountain famed for its beauty. There Chaân Nhaân. are said to be several hundred Buddhist temples Lunatic: Keû maát trí. on the mountain. It is also a place where White

Lotus Society White Lotus Society was formed would see a monk coming he would face the wall. early in the fourth century A.D. by Hui-Yuan— When Nanquan heard this he said, "I usually say Teân cuûa moät ngoïn nuùi noåi tieáng vì veû ñeïp cuûa noù. to the monks, 'You must comprehend what is Ngöôøi ta noùi coù haøng traêm ngoâi chuøa ñöôïc xaây before the Buddha appears in the world.' But until döïng treân nuùi naøy. Ñaây cuõng laø nôi maø Phaùp Sö now there hasn't been a single one, or even a half Hueä Vieãn ñôøi nhaø Taán ñaõ thaønh laäp Baïch Lieân Xaõ one, who understands. If he acts like this he'll vaøo khoaûng ñaàu theá kyû thöù tö sau Taây Lòch. keep on going right through the year of the ass!" Lust (n): Kama-raga (p)—Desire—See Duïc Xuanjue said, "Is Nanquan going along with Luzu Töôûng. or not?" Baofu asked Changqing, "If everything Lust for beauty: Tö thaùi duïc. was like Luzu, then there'd be no records at all! Lust breeding lust: Habit cause—Taäp nhôn. Isn't this what Nanquan was saying?" Changqing Lust for carriage: Lust for beauty—Tö thaùi said, "Acceding to people in this way! You can't duïc—Öa thích dung nghi coát caùch. find one in ten thousand like this!" Luoshan said, Lusts of flesh: Sexual desire—See Saéc Duïc. "If old teacher Chen Muzhou Daoming had seen Lust for form: Rupa-raga (p)—Saéc duïc. him he would have given him five hot jabs on the Lust for formlessness: See Voâ Saéc AÙi Keát. back! Why? Because he lets it out but doesn't take Lust of the nasal organ: Desire for fragrance— it in." Xuansha said, "If I'd been there, I would Söï ham muoán muøi thôm. have given him five hot jabs on the back too!" Lust for sleep: See Thuïy Mieân Duïc. Yunju Ci said, "Luoshan and Xuansha talking like Lust for softness to the touch or refinement: this, which one is right? If you can sort it out, then Teá xuùc duïc—Thích söï xuùc chaïm nheï nhaøng eâm aùi. I'll agree that your Dharma skills are proficient." Xuanjue said, "But about these five jabs by Lustful (a): Tham duïc. Xuansha, can they reach Luzu?"—Coâng aùn noùi veà Lustful heart: Desirous mind—Covetous mind— cô duyeân vaán ñaùp giöõa Thieàn sö Loã Toå Baûo Vaân Duïc taâm. vôùi moät vò Taêng.

Theo Caûnh Ñöùc Truyeàn Ñaêng Lustful mind: A passionate, desirous, or Luïc, quyeån VI, moãi khi Thieàn sö Loã Toå Baûo Vaân covetous mind—Duïc taâm. thaáy moät vò Taêng ñeán laø oâng xoay maët vaøo töôøng. Lustful temperament: Ragacarita (p)—Baåm Nam Tuyeàn nghe vaäy noùi: "Ta thöôøng noùi vôùi chö taùnh tham aùi—Covetousness. Taêng, 'Höôùng veà luùc Phaät chöa xuaát theá maø hoäi Lustful words: Sambhappalapo (p)—Voâ Nghóa thuû coøn chöa ñöôïc moät ngöôøi, thaäm chí laø nöûa Ngöõ—Daâm Ngöõ—Taïp Ueá Ngöõ—Meaningless ngöôøi.' OÂng ta maø nhö theá thì ñeán naêm con löøa coøn words—Insignificant speech—Ungrateful words. chöa ñöôïc." Huyeàn Giaùc noùi: "Nam Tuyeàn coù Lustrous devas: Subhakina (skt)—Deva beings ñoàng loøng vôùi Loã Toå hay khoâng?" Baûo Phöôùc hoûi who are overflowing with happiness—See Bieán Thöôøng Thanh: "Neáu maø moïi thöù ñeàu nhö Loã Toå, Tònh Thieân. thì laøm gì coøn coù kyù luïc Thieàn giaùo! Coù phaûi ñieàu Lu-tsing: Star of prosperity—Loäc Tinh—Sao taøi naøy laø caùi maø Nam Tuyeàn ñaõ noùi khoâng?" Tröôøng loäc. Thanh noùi: "Ñoàng yù vôùi ngöôøi baèng caùch naøy! Thì Lu-tsu's customs and tradition: Coâng AÙn Loã Toå trong möôøi ngaøn ngöôøi oâng khoâng theå tìm ñöôïc laáy Gia Phong hay thoùi quen vaø leà loái cuûa töï vieän Loã moät!" La Sôn noùi: "Neáu tieân sö Muïc Chaâu Traàn Toå—See Loã Toå Dieän Bích. Ñaïo Minh maø thaáy Loã Toå kieåu naøy seõ cho oâng ta Lu-tsu Pao-yun: See Loã Toå Baûo Vaân Trì Chaâu naêm thoi noùng hoåi treân löng! Taïi sao? Vì oâng ta Thieàn Sö. chæ cho ra maø khoâng laáy voâ." Huyeàn Sa noùi: "Neáu Lu-tsu Pao-yun "Facing the wall": The koan maø toâi coù ôû ñoù, toâi cuõng seõ cho oâng ta naêm thoi about the potentiality and conditions of questions noùng hoåi treân löng thoâi!" Vaân Cö Tích (?) noùi: "La and answers between Zen master Luzu Baoyun Sôn vaø Huyeàn Sa noùi nhö vaäy, ai ñuùng? Neáu maø and a monk. According to the Records of the maáy oâng coù theå tuyeån löïa ñöôïc, thì laõo Taêng seõ Transmission of the Lamp (Ch'uan-Teng-Lu), ñoàng yù raèng kyû xaûo Phaùp cuûa maáy oâng löu loaùt." Volume VI, whenever Zen master Luzu Baoyun

Huyeàn Giaùc noùi: "Nhöng noùi veà naêm thoi noùng hoåi which is believed to illustrate its impermanence cuûa Huyeàn Sa, coù ñeán ñöôïc Loã Toå hay khoâng?" graphically and to lead to a sense of detachment Lu-Tsung: The Vinaya school—See Luaät Toâng. from physical things—Moät ñeä töû cuûa Padampa Luxurious bed: To commit an offence involves Sangye vaøo theá kyû thöù 11, ngöôøi noåi tieáng veà vieäc Release and Expression of Regret—Giöôøng neäm phaùt trieån thöïc taäp "caét ñöùt." Giaùo phaùp naøy döïa xa xæ laø phaïm giôùi xaû ñoïa (buoâng boû vaø phaùt loà treân hoïc thuyeát cuûa Kinh Baùt Nhaõ Ba La Maät Ña. saùm hoái). vaø lieân heä ñeán vieäc tu taäp ñöôïc phaùc hoïa ñeå huûy Luxurious and careless, leaders in backsliding, dieät söï chaáp tröôùc vôùi khaùi nieäm "töï ngaõ." Chuû neglectful of seclusion: Nhöõng vò naày soáng ñaày yeáu cuûa heä thoáng "caét ñöùt" laø quaùn töôûng vaø töôûng ñuû, löôøi bieáng, daãn ñaàu veà ñoïa laïc, rôøi boû cuoäc töôïng thaân mình bò caét ñöùt vaø bò aên töôi nuoát soáng soáng vieãn ly. bôûi boïn ma, maø ngöôøi ta tin raèng minh hoïa söï voâ Luxurious and expensive food items: Nhöõng thöôøng baèng hình seõ daãn ñeán caûm giaùc buoâng boû thöùc aên ñaéc

tieàn vaø xa xæ—A Bhiksu or Bhiksuni vaät chaát. should not buy luxurious and expensive food Mad (a): Cuoàng. items, such as tea, sweets and so on, except in Mad and cruel: Cuoàng baïo. special cases—Tyø Kheo hay Tyø Kheo Ni khoâng Mad elephant: Compared with a deluded neân mua thöïc phaåm xa xæ vaø caùc thöùc ñaéc tieàn nhö person—So saùnh vôùi moät keû aùm muoäi u meâ — traø, baùnh, vaân vaân, tröø nhöõng tröôøng hôïp ñaëc bieät. Cuoàng töôïng. Luxurious life: Cuoäc soáng xa hoa. Mad wisdom: Cuoàng Tueä—Trí hueä ngoâng Luzu Baoyun: Roso Houn (jap)—Lu-tsu Pao- cuoàng—See Cuoàng Hueä. yun—See Loã Toå Baûo Vaân Trì Chaâu Thieàn Sö. Mad Zen: See Cuoàng Thieàn. Lying: Vitatha-vac (skt)—Noùi doái. Mada (skt): Arrogance—Kieâu. Lying position: Fine manner of lying—Uy nghi Madana (skt): Maït Ñaït Na—Tuùy quaû—A fruit luùc naèm—See Töù Chuûng Oai Nghi. called the intoxicating fruit. Lying speech: False speech—Noùi lôøi doái traù. Madarava flowers: Maïn ñaø la hoa. Maddakucchi-migadaya (skt): A forest in Sarnath in Rajagrha—See Maïn Tröïc Laâm. Maddava (p): Meàm moûng—Gentleness, softness. M Made known to the near, but not the remote: Gaàn thì bieát, xa khoâng bieát. Macchariyam (p): Avarice—Xan Tham—See Made known to others, not to self: Moïi ngöôøi Naêm Möôi Hai Taâm Sôû. ñeàu bieát, chæ mình khoâng bieát. Macchariya (p): Avaricious—Stingy— Made known to self, not to others: Chæ mình Stinginess—Buûn xæn—Khoâng muoán thaáy ngöôøi bieát, ngöôøi khaùc khoâng bieát. khaùc haïnh phuùc nhö mình. Made known to the remote, but not the Maccu (p): Töû Ma vöông—King of demons of intermediate: Xa bieát nhöng gaàn khoâng bieát. death. Made known to self and others: Moïi ngöôøi vaø Mace: Caùi chuøy. mình ñeàu bieát. Machik Lapgi Dronma (1055-1145): A student Madhu (skt): Ma Thaâu— Sweet: Ngoït—Honey: of Padampa Sangye (eleventh century) who is Maät ong—An intoxicating liquor: Moät loaïi nöôùc best known for developing the practice “cho” coù chaát laøm say. (cutting off). This is based on the doctrines of the Madhuka (skt): Maït Ñoä Ca—Bassia latifolia, a “Perfection of Wisdom” sutra and involves fine or pleasant fruit—Moät loaïi traùi raát ngon. practices designed to destroy attachment to the Madhupindika-suttam (p): Sutra on the ball of notion of “self.” Central to the system of “cutting honey—Kinh Maät Hoaøn. off” are visualizations in which one imagines that Madhura (skt): Myõ Caøn Thaùt Baø—Beautiful one’s body is cut up and devoured by demons,

Sweet Gandharva (Fragrance-devouring celestial Trung Quaùn Cuï Duyeân Toâng. musicians). Madhyamika Pure Land master: See Tònh Ñoä Madhurasvara (skt): Beautiful admirable sound Trung Quaùn Sö. Gandharva—Myõ AÂm Caøn Thaùt Baø. Madhyamika-sastra (skt): Madhyamaka Sastra Madhya (skt): Maït Ñaø—1) Intoxicating liquor: (skt)—Middle View School—See Trung Quaùn Chaát cay ñoäc; 2) One hundred thousand: 100.000; Luaän. 3) Middle: Trung; 4) River bed: Loøng soâng. Madhyamika school (skt): The Middle Doctrine Madhyadesa (skt): See Maït Theå Ñeà Xaù. School of Mahayana Buddhism—See Tam Luaän Madhyama (skt): Middle way—See Trung Ñaïo. Toâng. Madhyamagamas (skt): Majjhima Nikaya (p)— Madhyamika School in China: See Trung Luaän Medium Collection—See Trung A Haøm. Toâng Trung Hoa.

Madhyamaka (skt): U-ma (tib)—Middle View Madhyamika School in India: Trung Luaän toâng School—See Trung Luaän Toâng. AÁn Ñoä—See Trung Luaän Toâng. Madhyamaka-karika (skt): Nagarjuna (skt)— Madhyamaka-svatantrika (skt): Svatantrika- Dragon-Tree Bodhisattva—Long Thoï—See Long madhyamaka (skt)—A Sanskrit term for “Middle Thoï Boà Taùt. Way Autonomy School.”—See Trung Quaùn Töï Madhyamaka philosophy: Hoïc thuyeát Trung Quaûn Toâng. Quaùn—See Thuyeát Trung Quaùn. Madhyamika-vrtti (skt): See Trung Luaän Thích. Madhyamaka Refutal of Four Possibilities: Söï Madhyamika-vrttiprasannapada (skt): See phaûn baùc boán khaû naêng veà nguoàn goác vuõ truï—See Trung Quaùn Minh Cuù Luaän Thích. Töù Trung Quaùn Vuõ Truï Luaän. Madhyanta (skt): Present—Trung Teá—Hieän taïi. Madhyamaka-vatara (skt): Nhaäp Trung Luaän— Madhyanta-vibhanga-bhasya (skt): See Entering the Middle View, a commentary on the Madhyanta-vibhanga-sastra. Madhyamika—Moät boä luaän veà vieäc ñi vaøo Trung Madhyanta-vibhanga-kanka (skt): Hymns of the Luaän. Treatise on the Discriminating between the Madhyamaka-vatara-bhasya (skt): Commentary middle and the extremes—Bieän Trung Bieân Luaän and Interpretation on "Entering the Middle Tuïng. View"—See Nhaäp Trung Luaän Thích. Madhyanta-vibhanga-sastra (skt): Madhyama philosophy: Hoïc thuyeát Trung Ñaïo. Benchubenron (jap)—Treatise on the Madhyama-pradipada (skt): Madhya or Discriminating between the middle and the Madhyama (skt)—Middle path—See Trung Ñaïo. extremes—See Bieän Trung Bieân Luaän. Madhyama pratipatti (skt): Majjhima-patipada Madhyanta-vibhanga-tika (skt): Commentary (p)—Trung Ñaïo—Middle path. and explanation on the Treatise on the Madhyamayana (skt): Madhyamikas—Middle Discriminating between the middle and the vehicle—See Trung Thöøa. extremes—Bieän Trung Bieân Luaän Sôù. Madhyamika (skt): Dbu-mapa (tib)—A follower Madhyanta (skt): Present—Hieän taïi. of the Middle Doctrine School (Mahayana Madhyantika (skt): Maït Ñieàn Ñeå Ca—See Maït Buddhism)—See Trung Luaän Toâng. Ñieàn. Madhyamika doctrine: See Trung Luaän Thuyeát. Madman: Ngöôøi ñieân. Madhyamika-karika (skt): Madhyamika Sastra Madrajyotis (skt): Thieän Tuùc Boà Taùt—Name of a (skt)—Treatise on the Middle View—See Trung Bodhisattva, one who is always abiding in Quaùn Luaän. goodness. Madhyamika-hrdaya-karika (skt): Recitation on Madura (skt): Toå Ma noâ la—Twenty-second the mind of the middle view school—See Trung patriarch of Indian lineage—Vò toå thöù 22 cuûa doøng Quaùn Taâm Luaän Tuïng. Thieàn AÁn Ñoä—See Hai Möôi Taùm Toå AÁn Ñoä. Madhyamika-prasanghika (skt): Making Use of Madyapanaviratih (skt): Sura-meraya-majja- Consequences School—ÖÙng Thaønh Toâng—See pamadatthana (p)—Not to drink intoxicants, i.e.,

alcohol or other substances—Khoâng uoáng röôïu. Magga-dhamma-sacca (p): Marga-arya-satya Mae chi: Ngöôøi nöõ xuaát gia—A Thai term for (skt)—Noble path of the liberation—Ñaïo ñeá— “female renunciants,” who take the eight or ten See Töù Dieäu Ñeá and Baùt Chaùnh Ñaïo. precepts for lay Buddhists but also observe many Maggana (p): Religious wisdom—See Ñaïo Trí. of the rules for novice nuns outlined in the Magga-nana (p): See Marga-dharma jnana. Vinaya. The term is derived from the

Pali word Magganga (p): Path factor—Ñaïo Chi. “Pabbajita,” one who has gone forth from the Magga-sacchikaranam (p): Religious home life into homelessness. Their position in experience—See Chöùng Ñaïo. Thai society is ambiguous, as they are not Magga-samyutta (p): The Noble Eightfold recognized as nun either by the Samgha or by Path—See Baùt Chaùnh Ñaïo. most of the laity and are not able to take full Magga-vibhanga-sutta (p): Sutra on analysis monastic ordination because the Bhiksuni lineage of the path, Samyutta Nikaya XLV.8—Kinh phaân disappeared in Theravada countries centuries ago. tích con ñöôøng, Töông Öng Boä XLV.8. They generally wear white robes and shave their Magha (skt): 1) Month between the months of heads and eyebrows, and like monks they avoid January and February; 2) Name of one of the eating after noon and do not wear perfume or twenty eight constellations: Tinh, teân cuûa moät jewelry—Töø ngöõ Thaùi coù nghóa laø “ngöôøi nöõ xuaát trong 28 choøm sao. gia,” ngöôøi thoï taùm hay möôøi giôùi daønh cho Phaät Magha Puja (p): Festival celebrated in Theravada töû taïi gia, nhöng cuõng trì giöõ raát nhieàu giôùi cuûa sa countries, which commemorates the Buddha’s di Ni ñöôïc ñaët ra trong Luaät Taïng. Töø ngöõ ñöôïc miraculous gathering of 1,250 disciples at laáy töø chöõ Pali cho chöõ “Pabbajita,” moät ngöôøi rôøi Veluvana Mahavihara in Rajagrha—Leã hoäi ñöôïc boû ñôøi soáng gia ñình ñeå soáng cuoäc soáng khoâng caùc xöù theo Phaät giaùo Theravada cöû haønh ñeå nhaø. Vò trí cuûa nhöõng vò nöõ tu naøy trong xaõ hoäi töôûng nieäm ngaøy Ñöùc Phaät hoäi hoïp vôùi 1.250 ñeä töû Thaùi Lan khoâng roõ reät, vì hoï khoâng ñöôïc Taêng treân nuùi Linh Thöùu. ñoaøn vaø phaàn lôùn Phaät töû taïi gia coâng nhaän nhö laø Magic (a): 1) Magical powers: Thaàn tuùc löïc; 2) nhöõng vò Ni, vaø hoï khoâng theå thoï giôùi Tyø Kheo Ni Prestidigitation: AÛo thuaät (ma thuaät); 3) Wizardry bôûi vì truyeàn thoáng Tyø Kheo Ni ñaõ bieán maát trong (mystery): Bí thuaät. caùc xöù theo Phaät giaùo Theravada maáy theá kyû qua. Magic art: Bí Thuaät. Hoï cuõng maëc ñoà traéng vaø caïo toùc vaø chaân maøy, vaø Magic bottle: Bhadra-kumbha (skt)—Höõu Ñöùc cuõng nhö chö Taêng hoï cuõng khoâng aên sau giôø ngoï Bình—Hieàn Bình—Thieän Bình—Bình Nhö YÙ— vaø khoâng duøng nöôùc hoa hay ñoà trang söùc. Auspicious jar. Magadha (skt): Ma Ha Ñaø—Ma Kieät Ñeà—Ma Magic circle: Bodhimandala (skt)—Truth-plot, Giaø Ñaø—See Ma Kieät Ñaø. place of enlightenment—Ñaïo traøng—See Luaân Magadha stupa: See Ma Kieät Ñaø Thaùp. Vieân Cuï Tuùc. Magga (p): Marga (skt)—Ñaïo ñeá—Path—Way— Magic City: AÛo Thaønh—Illusion city. The Noble Eightfold Path—Danh töø ñeå chæ giaây Magic formula: Dharma-jnana-mudra (skt)— phuùt giaùc ngoä, khi moïi phieàn naõo ñeàu ñöôïc loaïi Phaùp Trí AÁn. töø. Taâm ñaàu tieân cuûa Nieát baøn. Magic incantations: Rddhi-mantra (skt)— Maggaliputta Tissa (p): See Muïc Kieàn Lieân Tö Dharani—Thaàn Chuù—Dharani, or magic or divine Ñeá Tu. incantations—Ñaø La Ni hay nhöõng lôøi chuù thaàn bí. Magga (p): Marga (skt)—Ñaïo—Con ñöôøng dieät Magic powers: Rddhipada (skt)—Thaàn tuùc löïc— khoå—A path or way to eliminate suffering (the See Möôøi Löïc Cuûa Chö Ñaïi Boà Taùt. Noble Eightfold Path). Magic powers in the body: Rddhi (skt)—Nhö YÙ Magga-ana (p): Marga-jnana (skt)—Religious Thaân—Thaàn löïc nôi thaân—Magic power wisdom—See Ñaïo Trí. exempting the body from physical

limitations. Magga-ariya-sacca (p): Ñaïo Dieäu Ñeá—Path of Magic powers of the mind: Rddhipada (skt)— wonderful truth—See Ñaïo Ñeá. Nhö YÙ Tuùc—Magical psychic power of ubiquity. Magga-citta (p): See Ñaïo Taâm.

Magic words: Chöõ huyeàn dieäu—See Baùt Töi Boá realms of sentient beings: Khaép hoùa hieän taát caû Thaân. chuùng sanh giôùi. Magical changes: Huyeãn hoaù. Magics (n): AÛo thuaät—(Black) Magics: Ma thuaät. Magical display of all bodies: Taát caû thaân bieán Magnanimity (n): Khoan dung—Roäng löôïng— hoùa. Ñaïi löôïng. Magical display of all lands: Khaép caùc coõi bieán Magnanimous Vows: Phoå nguyeän lôùn cuûa Phaät hoùa. vaø Boà Taùt—See Töù Hoaèng Theä Nguyeän. Magical display of education and civilization of Magnificence (n): Glory—Söï vinh quang. sentient beings: Taát caû giaùo hoùa vaø ñieàu phuïc Magnificent (a): Glorious—Vinh quang. chuùng sanh bieán hoùa. Magnify small mistake of others: To magnify Magical display of gifts: Taát caû cuùng döôøng bieán small mistake of another Bhiksu or Bhiksuni with hoùa. the intention of destroying that Bhiksu's or Magical display of all practical undertakings: Bhiksuni's reputation. This is one of the Sangha Taát caû haïnh nguyeän bieán hoùa—See Möôøi Phaùp Degradation Offences—Phoùng ñaïi moät loãi nhoû Bieán Hoùa Cuûa Chö Ñaïi Boà Taùt. cuûa moät vò Tyø Kheo hay Tyø Kheo Ni vôùi chuû yù Magical display of all voices: Taát caû aâm thanh laøm baïi hoaïi thanh danh cuûa vò aáy. Ñaây laø moät bieán hoùa. trong nhöõng loãi Taêng Taøn cuûa Tyø Kheo vaø Tyø Magical display of all attainment of true Kheo Ni. enlightenment: Taát caû thaønh chaùnh giaùc bieán Maha (p & skt): Great—To lôùn—Ñaïi. hoùa. Maha-Aprajna-paramita-Hridaya-Sutra: Magical display of explanation of all truth: Taát Prajnaparamitahrdaya-Sutra (skt)—See Kinh Baùt caû thuyeát chaân phaùp bieán hoùa. Nhaõ Ba La Maät Ña Taâm Kinh. Magical display of all empowerments: Taát caû Maha-arhat (skt): Great arhat—See Ñaïi ÖÙng gia trì bieán hoùa. Cuùng and Thaäp Hieäu. Magical display of education and civilization of Maha-ati (skt): Dzogchen (tib)—Great perfection, sentient beings: Taát caû giaùo hoùa vaø ñieàu phuïc the highest of the tantras—Phaùp ñaïi thaønh töïu. chuùng sanh bieán hoùa. Maha-atyanta (skt): Tsogchen (tib)—Ñaïi Cöùu Magical display of all sentient beings: Taát caû Caùnh—Great end. chuùng sanh bieán hoùa. Maha-augha (skt): Boäc Löu—Doøng nöôùc lôùn— Magical formulas: Dharani (skt)—Protective Great flood. spells—Naêng trì—See Ñaø La Ni. Maha-bala (skt): Great in power—The great Magical formula employed in Tantric powers obtainable by a bodhisattva—See Ñaïi Buddhism: Dharani (skt)—Mantra (skt)— Löïc. Mystical formula employed in Tantric Maha-bala-dharani (skt): Ñaïi Löïc Ñaø La Ni— Buddhism—Vow with penalties for failure—An Mantra or spell with great powers. incantation—Spell—Oath—Curse—Thaàn chuù. Maha-bala-dharani-sutra (skt): Kinh Ñaïi Löïc Ñaø Magical illusion: Maya (skt)—Huyeãn hoùa. La Ni—Sutra on mantra or spell with great Magical palace: See Hoùa Cung Ñieän. powers. Magical power: Adhitisthati (skt)—Supernatural Maha-bala-vajra-bodhisattva (skt): Ñaïi Löïc Kim power—Baùo thoâng—Thaàn thoâng (ñaïi thaàn löïc). Cang Boà Taùt—See Ñaïi Löïc Kim Cang. Magical power of determination: Maha-bala-vajrasuci (p): Ñaïi Löïc Kim Cang Adhisthanabala

(skt)—Buddha confers his Chaâm Boà Taùt—The straight great force vajra strength on all (who seek it) and upholds them— Bodhisattva. Gia trì löïc hay uy thaàn löïc. Maha-balavan (p): Mahasattva with great Magical powers of goblins, satyrs, etc: Yeâu powers—Ñaïi Löïc Só—Maggaliputra-Tissa is a thoâng. mahasattva with great powers—See Muïc Kieàn Magically producing the appearance of all the Lieân Tö Ñeá Tu.

Maha-bhata (p & skt): Element—Chuûng—Yeáu chöùc "Mahabodhi Society" ñöôïc nhaø hoaït ñoäng toá. Phaät giaùo Sri Lanka teân Anagarika Dharmapala Maha-bheriharaka-parivarta (skt): Sutra on the saùng laäp naêm 1881, muïc tieâu tieân khôûi cuûa toå chöùc Great Law drum—See Kinh Ñaïi Phaùp Coå. nhaèm taùi thieát laäp söï kieåm soaùt cuûa ñaïo Phaät treân Mahabhijna-Jnanabhibhu (skt): The great vuøng "Boà Ñeà Ñaïo Traøng." Toå chöùc vaãn coøn hoaït Buddha of supreme penetration and wisdom—See ñoäng vôùi nhieàu chi nhaùnh khaép theá giôùi. Ñaïi Thoâng Trí Thaéng Phaät. Maha-Bodhi Temple: Name of a big temple in Maha-bhisekana-mantra (skt): See Kinh Ñaïi Maha-Bodhi Gaya, near the Bodhi-tree under Quaùn Ñaûnh. which the Buddha became enlightened—Teân cuûa Mahabhrkuti (p): Ñaïi Tyø Cu Chi. moät ngoâi chuøa lôùn taïi Boà Ñeà Ñaïo Traøng, gaàn goác Mahabhumika (skt): General functions or caây Boà Ñeà, nôi Ñöùc Phaät thaønh ñaïo. universals—Bieán Ñaïi Ñòa Phaùp (nhieäm vuï toång Maha-bodhivamsa (skt): Dipavamsa (p)—Ñaïi Boà quaùt). Ñeà Thoï Söû—See Bieân Nieân Söû Phaät Giaùo Nam Maha-bhumika-dharma (skt): Ñaïi Ñòa Phaùp— Truyeàn. Ten Bodhisattva bhumi—See Ñaïi Thieän Ñòa Mahabrahma (skt): See Ñaïi Phaïm Thieân. Phaùp. Maha-brahma-deva (skt): Mahabrahma (skt)— Mahabhuta (p & skt): Ñaïi Chuûng—Four primary See Ñaïi Phaïm Thieân. elements—The four great seeds or elements Mahabrahma-loka (p & skt): Mahabrahma which enter into all things: earth (prathivi), water (skt)—See Ñaïi Phaïm Thieân. (apas), fire (tejas), and wind (vayas); as from Mahabrahman: Ñaïi phaïm thieân vöông. seeds all things spring—Boán thöù lôùn trong khaép Mahabrahmanas (skt): Ñaïi Phaïm. vaïn phaùp: ñaát, nöôùc, löûa, gioù; vaïn vaät khoâng theå Maha-Brahmane (skt): Ñaïi Baø la moân. lìa boán thöù naày maø sinh ñöôïc —See Töù Ñaïi. Maha-cakra (skt): Great wheel—Ñaïi luaân. Mahabhuta-rupa (skt): See Mahabhuta. Maha-cakra-bodhisattva (skt): Great wheel Mahabhuta-svabhava (skt): Ñaïi Taùnh Töï Taùnh— Bodhisattva—Ñaïi Luaân Boà Taùt. Self-nature of the great elements—Baûn chaát cuûa Maha-cakra-raja (skt): Great wheel King—Ñaïi chính caùc yeáu toá (haønh). Luaân Minh Vöông—See Ñaïi Luaân Kim Cang. Mahabodhi (skt): Bodh-Gaya: Boà Ñeà Ñaïo Maha-cakra-vajra (skt): See Ñaïi Luaân Kim Traøng—Great enlightenment: Ñaïi giaùc ngoä. Cang. Mahabodhi Monastery: Bodh-Gaya Mahacakravala (skt): Great circular "iron" Monastery—Töï vieän Boà Ñeà Ñaïo Traøng. mountain—See Ñaïi Thieát Vi Sôn. Mahabodhi-sangharama (skt): Ma Ha Boà Ñeà Mahacittasattva (skt): Ma Ha Chaát Ñeá Taùt Taêng Giaø Lam—See Ma Ha Boà Ñeà Töï. Ñoûa—Ma Ha Boà Ñeà Chaát Ñeá Taùt Ñoûa—A Mahabodhisattva (p): Mahasattva (skt)—Ñaïi Boà Bodhisattva—A great-mind being—See Boà Taùt. Taùt—A great Bodhisattva who has reached the Maha-Cundi

(skt): See Ñaïi Chuaån Ñeà. advanced stage of enlightenment—Vò ñaïi Boà Taùt Mahadanapati (skt): Great almsgiver—Ñaïi thí ñaõ ñaït ñeán giai ñoaïn giaùc ngoä cao. chuû. Maha-bodhisattva-pitaka-sutra (skt): Sutra for Mahadanapati-buddha (skt): See Ñaïi Thí Chuû Great Bodhisattvas—Sutra for Bodhisatva Phaät. Mahasattvas—Ñaïi Boà Taùt Taïng Kinh—Taïng kinh Mahadeva (skt): See Ñaïi Thieân. cho nhöõng vò Boà Taùt lôùn. Mahadeva (monk): Ma Ha Ñeà Baø—See Ñaïi Mahabodhi Society: Organization founded in Thieân (3). 1881 by the Sri Lankan Buddhist activist Maha-deva-loka (skt): Heaven—Realm of form Anagarika Dharmapala (1864-1933), the original and formlessness—Ñaïi Thieân Giôùi—Thöôïng giôùi. aim of which was to re-establish Buddhist control Maha-devi (skt): Maha Maya (skt)—Name of over Bodhgaya. The organization is still active Queen Mahamaya—See Ma Ha Ma Gia. today and has branches all over the world—Toå Maha-dhamma-rakkhita (p): Dharmagupta

(skt)—Dhammarakkhita (p)—See Ñaøm Voâ Ñöùc. Maha-karuna-citta (skt): See Ñaïi Bi Taâm. Maha-dhamma-samadana-suttam (p): Greater Mahakaruna Dharani Sutra (skt): See Kinh Ñaïi Sutra on Taking on Practices, Majjhima Nikaya Bi Taâm Ñaø La Ni. 46—Ñaïi Kinh Phaùp Haønh, trong Trung Boä Kinh Mahakaruna-pundarika sutra (skt): Sutra on 46. Great compassion—Ñaïi Bi Kinh. Mahadharma (skt): See Ñaïi Thöøa Phaùp. Mahakaruna-sampapatti (skt): Great Mahadharma-Chakra (skt): Great dharma compassion concentration—Ñaïi Bi Ñònh. wheel—Ñaïi Phaùp Luaân. Maha-karunika (skt): Another name for Mahadharma-Kinnaras Radja (skt): Ñaïi Phaùp Avalokitesvara—Ñaïi Bi Giaû. Khaån na la vöông. Mahakarunika-citta-dharani (skt): Ñaïi Bi Taâm Mahadignaga (skt): Dignaga (skt)—See Ñaïi Vöïc Ñaø La Ni—Great compassion mind mantra— Long. Mantra on great compassion mind. Maha Djna (skt): Ñaïi trí hueä. Mahakassapa (p): See Ma Ha Ca Dieáp. Maha-Duhkha (skt): Ñaïi khoå. Mahakasyapa (skt): See Ma Ha Ca Dieáp. Maha-dukkha-kkhandha-sutta (p): Greater Mahakasyapa's Flagpole: Caây coät côø cuûa Ca Sutra on the Mass of Suffering, in the Majjhima Dieáp—See Ca Dieáp Saùt Can. Nikaya 13—Ñaïi Kinh Khoå Uaån, trong Trung Boä Mahakatyayana (skt): See Ma Ha Ca Chieân Kinh 13. Dieân. Mahaggata-samadhi (skt): Great concentration— Mahakausthila (skt): Sariputra’s uncle—Caäu cuûa Ñaïi Ñònh—Söï ñaïi nhaäp ñònh. Xaù Lôïi Phaát—See Ma Ha Caâu Hy La. Maha-gopalaka-suttam (p): Greater Sutra on the Mahakaya (skt): Ñaïi thaân. cowherd (Ox-herd)—Ñaïi Kinh Ngöôøi Chaên Boø— Maha-kiriya-citta (skt): Inoperative sense-sphere Kinh ngöôøi giöõ boø. citta of an arhat—See Taâm Baát Vaän Haønh. Maha-gosinga-suttam (p): Ñaïi Kinh Ngöu Giaùc Maha-kusala-citta (p): Ñaïi Thieän Taâm—Great Laâm—Greater Sutra on the Ox-horn grove—Ñaïi wholesome mind—See Thieän Taâm. kinh röøng söøng boø. Maha-kutaradja (skt): Mani-kutaraja (skt)—Maha-Gotamide (skt): See Ma Ha Kieàu Ñaøm Ni. Chaâu Ñaûnh Vöông Boà Taùt—Name of a Maha-govinda (p): Great honorable ones in Bodhisattva. sutras—See Ñaïi Ñieån Toân. Mahallakas (skt): Ma Ha La—Ngu ñaàn—Stupid, Maha-govinda-suttanta (p): See Maha-govinda. ignorance. Mahagubya (p): Ñaïi bí maät cuûa Phaät. Mahamahesvara (skt): Mahesvara (skt)—See Mahahatthipadopama Sutta (p): See Töôïng Tích Ñaïi Töï Taïi Thieân. Duï Ñaïi Kinh. Maha-maitri-citta (skt): See

Ñaïi Töø Taâm. Maha-Himalaya (skt): Ñaïi Tuyeát Sôn. Mahamalunkyaputta-suttam (p): Malun-kyaputa Mahajivaka (skt): Ma Ha Kyø Vöïc—Name of a (skt)—Ñaïi Kinh Mang Luaân. monk in India (teân cuûa moät vò Taêng ôû AÁn Ñoä). Maha-malunkyovada-sutta (p): Sutra on Greater Mahakala (skt): Haéc Thieân—The great black instructions to Malunkya, Majjhima Nikaya 64— deva—See Ñaïi Haéc Thieân. Ñaïi Mang Luaân Ñoàng Töû Kinh, Trung Boä Kinh Mahakalpa (skt): Mahakappa (p)—See Ñaïi Kieáp. 64. Maha-kammavibhanga-suttam (p): Greater Maha-mandala (skt): See Ñaïi Maïn Ñaø La. sutra on exposition of kamma—See Ñaïi Kinh Mahamandarava (skt): See Ma Ha Maïn Ñaø La Nghieäp Phaân Bieät. Hoa. Mahakappa (p): Mahakalpa (skt)—See Ñaïi Kieáp. Mahamangala (p): True happiness—Chaân haïnh Mahakapphina (skt): Kapphina (skt)—See Kieáp phuùc. Taân Na. Mahamangala-sutta (p): Sutta of the true Mahakaruna (skt): Great compassion—Great happiness—Sutra on the highest protection—Kinh mercy—Great pity—See Ñaïi Bi. chaân haïnh phuùc.

Mahamanjusakas (skt): Name of a red flower Mahanama-sutta (p): Sutra to Mahanama, yielding the madder (munjeed of Bengal)—See Anguttara Nikaya XI.13—Kinh Ma Nam Caâu Ly, Ma Ha Maïn Thuø Sa-Hoa. trong Taêng Nhaát A Haøm, XI.13. Maha-mati (skt): Mahaprajna (skt)—Ñaïi Hueä— Maha-narada-kassapa-jataka (p): Kinh Ma Ha Great wisdom—Buddha-wisdom—See Ñaïi Trí. Ca Dieáp Baûn Sanh—Past Lives Mahakasya Sutra. Mahamaudgalyayana (skt): Mahamoggallana Maha-narayanopasinad (skt): Ma Ha Na Laïp Na (p)—See Ma Ha Muïc Kieàn Lieân. AÙo Nghóa Thö—Hinduism scriptures—Kinh ñieån Maha-maya (skt): Great deceit or illusion—See AÁn Ñoä giaùo. Ñaïi Huyeãn. Maha-nayaka (skt): See Ñaïi Ñaïo Sö. Maha-maya (Queen): See Ma Ha Ma Da. Mahanidana (skt): Ñaïi Thaäp Nhò Nhaân Duyeân Maha-maya-tantra (skt): Maha-maya-chenmo— Kinh—Kinh giaûng veà 12 nhaân duyeân—Sutra See Ñaïi Huyeãn Maät Thöøa. which explains the ‘Twelve Conditions of Cause- Mahamaya Zen Master: See Thieàn sö Ma Ha. and-Effect’—See Thaäp Nhò Duyeân Khôûi. Maha-mayuri-vidya (skt): Phaät Maãu Ñaïi Kim Maha-nidana-sutta (p): Kinh Ñaïi Duyeân—Sutra Dieäu Khoång Töôùc Minh Vöông—See Khoång Töôùc on great cause discourse, in the Long Agama Minh Vöông. Sutra. Maha-mayuri-vidyuarajini (skt): See Khoång Mahanikaya (skt): Ñaïi Boä Phaùi—Name of a Töôùc Minh Vöông. Buddhist school—Teân cuûa moät toâng phaùi Phaät Maha-mayuri-vidyuarajini-sutra (skt): Sutra on giaùo. mother of begetter of all Buddhas—See Kinh Phaät Mahanila (skt): Sapphire—Ma Ha Ni La—See Maãu Ñaïi Khoång Töôùc Vöông. Ñaïi Thanh Chaâu. Maha-megha-sutra (skt): Sutra on great cloud Maha-nirdesa (skt): Voâ Löôïng Nghóa kinh— inviting rains—Kinh Ñaïi Vaân Luaân Thænh Vuõ— Scriptures of measureless meaning (universalistic Ñaïi Phöông Ñaúng Voâ Töôùng Ñaïi Vaân Kinh. or the infinite)—See Phöông Quaûng. Maha Meru Buddha (skt): Ñaïi Tu Di Phaät. Maha-nirvana (skt): See Ñaïi Nieát Baøn. Mahamoggallana (p): Mahamaudgalyayana Maha-Nirvana Tolerance: Tòch dieät nhaãn. (skt)—See Ma Ha Muïc Kieàn Lieân. Maha-paa (p): Mahamati (skt)—Great wisdom— Mahamucillinda (skt): Ñaïi Muïc Chôn Laân Ñaø— Ñaïi trí tueä— Ñaïi Hueä—The leading Ma Ha Muïc

Chi—Teân cuûa moät vò vua roàng— Bodhisattva of the Lankavatara-sutra. Name of a Naga-king. Mahapadana (p): Ma Ha Baùt Ñaø Na—Tích Mahamudra (skt): Chaja-chenpo (tib)—Great truyeän veà saùu vò Phaät ra ñôøi tröôùc ñöùc Phaät Thích Seal—See Ñaïi Thuû AÁn. Ca—See Thaát Phaät. Mahamudrasiddhi (skt): Accomplishment of the Maha-padana-sutta (p): Sutra on the great major great seal—See Ñaïi Thuû AÁn Taát Ñòa. text—See Kinh Ñaïi Boån. Mahamuni (p): Great saint—Ñaïi Maâu Ni—See Mahapadesa (p): Four great citations of Ñaïi Thaùnh. practitioners—See Boán Ñieàu Tham Chieáu Lôùn. Mahanada (skt): See Maïc Ha. Mahapadma (skt): See Ma Ha Baùt Ñaëc Ma. Mahanaga (skt): See Ma Ha Na Daø. Maha Pajapati (p): Maha Pajapati Gotami (skt)— Mahanagna (skt): Ma Ha Naëc Daø Na—Ñaïi Loä See Ma Ha Ba Xaø Ba Ñeà. Thaân—Teân cuûa moät vò Thaàn khoûa thaân—Quite-Maha Pajapati Gotami (p): Maha Prajapati naked—Great naked powerful spirit. Gautami (skt)—See Ma Ha Ba Xaø Ba Ñeà. Mahanama (p & skt): See Ma Ha Na Ma. Mahapala-Vajrasuci (p): Ñaïi löïc Kim Cang Mahanama-kulika (skt): See Ma Ha Na Ma. Chaâm. Mahanaman (skt): Ñaïi Danh—Name of Maha-pandita (skt): Pandita-chen-mo (tib)— Yasodhara's father—Teân cuûa cha cuûa coâng chuùa Great Buddhist scholar—Ñaïi Hoïc Giaû. Da Du Ñaø La. Mahaparinibbana (skt): Great Nirvana—See Ñaïi Baùt Nieát Baøn.

Maha Parinibbana Sutta (p): See Maha Mahapranidhana (skt): Great vows—See Ñaïi Parinirvana Sutra. Nguyeän. Mahaparinirvana (skt): Great Nirvana—See Ñaïi Maha-pranidha-notpada-gatha (skt): Quaûng Ñaïi Baùt Nieát Baøn. Phaùt Nguyeän Tuïng—Verse on making great vows. Mahaparinirvana period: Thôøi kyø Phaùp Hoa vaø Mahapratibhana (skt): See Ñaïi Laïc Thuyeát. Nieát Baøn—See Ñaïi Baùt Nieát Baøn Kyø. Maha-pratisara (skt): Great snow-white radiant Maha Parinirvana Sutra (skt): Maha umbrella—Ñaïi Baïch Taûn Caùi. Parinibbana Sutta (p)—Great Nirvana Sutra—See Maha-pratisara-dharani (skt): Mantra of great Ñaïi Baùt Nieát Baøn Kinh. snow-white radiant umbrella—See Ñaïi Baïch Taûn Mahapaya (skt): The great appropriate means— Caùi Ñaø La Ni. See Ñaïi Phöông Tieän. Maha-pratisara-vidhya-dharani (skt): See Ñaïi Maha-pirita (skt): Ma Ha Taát Lôïi Ña Phaùp Hoäi— Tuøy Caàu Ñaø La Ni. See Phaùp Hoäi Caàu Phöôùc. Maha-pratyangira (skt): See Ñaïi Phaät Ñaûnh. Mahaprabha-Buddha (skt): Great Light Maha-pratyangira-dharani (skt): Ñaïi Phaät Ñaûnh Buddha—Ñaïi Quang Phaät. Maõn Haïnh Thuû Laêng Nghieâm Ñaø La Ni—Perfect Maha-prabhasa (skt): The Great-Light Brilliant conduct of Great Buddha Shurangama Mantra. King—See Ñaïi Quang Minh Vöông. Maha-punnama-suttam (p): Ñaïi Kinh Maõn Maha Pradjapati (skt): Mahapajapati (p)—See Nguyeät—Great sutra on Perfect Moon Light. Ma Ha Ba Xaø Ba Ñeà. Maha-Punya (skt): Punna (p)—Ñaïi Phöôùc Ñöùc— Maha Pradjapati-Bhiksuni-sutra (skt): Kinh Ñaïi Great Merit—Great Virtue achieved. AÙi Ñaïo Tyø Kheo Ni Kinh. Maha-punya-bodhisattva (skt): See Ñaïi Phöôùc Mahaprajapati (skt): Gautami (skt)—See Ma Ha Ñöùc Boà Taùt. Ba Xaø Ba Ñeà. Maha-purisa (p): Maha-purusa (skt)— Maha Prajapati Gautami (skt): Maha Pajapati Mahasattva (skt)—See Ñaïi Só. Gotami (p)—See Ma Ha Ba Xaø Ba Ñeà. Maha-purisavitakka (p):

Maha-purusa (skt)— Maha Pradjapati-sutra (skt): Sutra on Mahasattva (skt)—See Ñaïi Só. Pradjapati—Kinh Ñaïi AÙi Ñaïo. Mahapurna (skt): Great perfection dharani—Ñaïi Maha-prajna (skt): Mahavibhasana (skt)—Ma vieân maõn ñaø la ni. Ha Baùt Nhaõ—Ñaïi trí—Ñaïi hueä. Maha-purusa (skt): Maha-purisa (p)—Maha-prajna-paramita (skt): Daihannya Mahasattva (skt)—See Ñaïi Só. Haramitta (jap)—Great wisdom which has arrived Maha-rahulovada-sutta (p): Greater Sutra of at the other shore—See Ma Ha Baùt Nhaõ Ba La Advise to Rahula—See Kinh Giaùo Giôùi La Haàu Maät Ña. La. Maha-prajnaparamita-hridaya-sutra (skt): Maharajas (skt): See Töù Ñaïi Thieân Vöông. Heart sutra—See Baùt Nhaõ Taâm Kinh. Maharaja-devas (skt): Mahasvara (skt)—Deva Maha-prajnaparamita-padesa-sastra (skt): king in the North—Ña Vaên Thieân Vöông—See Töù Treatise on the Transcendental Wisdom—See Ñaïi Ñaïi Thieân Vöông. Trí Ñoä Luaän. Maharastra (skt): See Ma Ha Thích Ñaø. Maha-prajna-paramita-sastra (skt): Nagarjuna's Maharatna-dharma-raja (skt): See Ñaïi Baûo commentary on the Mahaprajnaparamita—See Phaùp Vöông. Ñaïi Trí Ñoä Luaän. Maharatnaketou (skt): Jewel Appearance Mahaprajna Sutra: Ñaïi Baùt Nhaõ Kinh. Buddha—Baûo töôùng Phaät. Mahapralaya (skt): Ñaïi phong, thuûy, vaø hoûa tai— Maha-Ratnakuta Sutra (skt): Gem-heap Sutra— The final and utter destruction of the universe by See Kinh Ñaïi Böûu Tích. wind, flood and fire—Söï hoaïi dieät cuoái cuøng cuûa Maharatnakuta-sutra-sastra (skt): Treatise on vuõ truï bôûi gioù, nöôùc, vaø löûa. the Maharatnakuta-sutra—Ñaïi Baûo Tích Kinh Luaän.

Maha-ratnapratimandita-sutra (skt): Ñaïi Baûo Maha-samgha-vinaya (skt): See Ma Ha Taêng Kyø Trang Nghieâm Kyø Kieáp Kinh—Sutra of great Luaät. jewel of adornment kalpa. Mahasamghika (skt): Great Samgha School— Maharaurava (skt): Ñaïi khieáu ñòa nguïc—See See Ñaïi Chuùng Boä. Ñaïi Khieáu Hoaùn Ñòa Nguïc. Mahasamghika Vinaya: See Ma Ha Taêng Kyø Boä. Maharaya (skt): Mahoraga (skt)—Ma Höu Laëc—Mahasamnipata-Sutra (skt): Great Aggregation See Ma Haàu La Daø. Sutra—Ñaïi Taäp Kinh—Sutra of the Great Maharddhiprapta (skt): Nhö YÙ Ca laâu la Vöông. Assembly—See Ñaïi Phöông Ñaúng Ñaïi Taäp Kinh. Maharishi (Maharchis) (skt): Ñaïi Tieân Maha-sandhi (skt): Maha-ati (skt)—Dzogchen Maharkiskanda-Buddha (skt): See Ñaïi Dieäm (tib)—Great perfection, the highest of the Kieân Phaät. tantras—Phaùp ñaïi thaønh töïu. Maharosana (skt): Ma Ha Loâ Saét Naõ—Saân Haän Mahasangha (skt): Great assembly—Ñaïi chuùng. Thieân—The angry deva. Mahasanghata Sutra: Kinh Ñaïi Taäp. Maharsi (skt): See Ñaïi Tieân. Mahasanghika (skt): Mahasanghikah (skt)—See Maharupa (skt): See Ñaïi Töôùng. Ma Ha Taêng Kyø Boä. Maha-sabha (skt): Maha-samgha (skt)—Ñaïi Mahasanghika-nikaya (skt): Maïc Ha Taêng Kyø Chuùng—The masses—Great assembly—Any Ni Giaø Da—See Ma Ha Taêng Kyø Boä. assembly—All present—Everybody. Mahasanghika-Vinaya (skt): See Maha-saccaka-sutta (p): Greater sutra to the Mahasamghika-Vinaya. Truth, in the Majjhima Nikaya 36—Ñaïi Kinh Mahasara (skt): See Ma Ha Sa La. Chaân Lyù, trong boä kinh Trung Boä 36. Maha-sarnaha-sannaddha (skt): Hoaèng Theä—Mahasaddharma-pundarika-sutra (skt): Vast or universal vows of a Buddha or a Mahayana Lotus Sutra—Ñaïi Thöøa Dieäu Phaùp Bodhisattva, especially Amitabha's

forty-eight Lieân Hoa Kinh—See Kinh Dieäu Phaùp Lieân Hoa. vows. Mahasahasrapramardana (skt): One of the Maha-saropama-suttam (p): Kinh Thí Duï Loõi sutras of Tantrism—Kinh Thuû Hoä Ñaïi Thieân Quoác Caây—Sutra on the simile of the core of a tree. Ñoä, moät trong nhöõng boä kinh cuûa Maät toâng. Maha-satipatthana-sutta (p): Sutra on the great Maha-sahassilokadhatu (p): See Ñaïi Thieân Theá frame of reference—See Kinh Ñaïi Nieäm Xöù. Giôùi. Mahasattva (skt): Ñaïi só—Ma Ha Taùt—See Ma Maha-sala-sutta (p): Sutra on being very rich, Ha Taùt Ñoûa. Samyutta Nikaya VII.14—Kinh Ñaïi Phuù, Töông Mahasattva Fu Ta Shih Expounds the Öng Boä VII.14. Scripture: See Phoù Ñaïi Só Giaûng Kinh. Maha-samadhi (skt): Mahaggata-samadhi (skt)— Mahasattva with great powers: Maha-balavan Ñaïi Ñònh—Great concentration. (p)—Ñaïi Löïc Só—Maggaliputra-Tissa is a Maha-samatha-Vipasyana (skt): Chæ Quaùn mahasattva with great powers—See Muïc Kieàn Huyeàn Vaên—See Ma Ha Chæ Quaùn. Lieân Tö Ñeá Tu. Maha-samaya-sutta (p): Ñaïi Hoäi Kinh—Sutra on Mahasattva-kumara-raja (skt): See Ma Ha Taùt general assembly—Sutra on the great meeting. Ñoûa Vöông Töû. Mahasambhava (skt): Great completion—Ñaïi Mahasatya-Nirgrantha (skt): See Ñaïi Taùt Gia Ni thaønh. Kieàn Töû. Mahasamgha (skt): Ma ha Taêng Giaø—Ñaïi chuùng. Mahasatya-Nirgrantha-sutra (skt): Bodhisattva- Mahasamghata Sutra (skt): Mahavaipulya-gocaropayavisaya-vikurvana-nirdesa (skt)—Sutra Mahasamnipata-Sutra (skt)—Ñaïi Taäp Kinh—The for Mahasatya-Nirgrantha—Ñaïi Taùt Gia Ni Kieàn sutra of the great assembly of Bodhisattvas from Töû Sôû Thuyeát Kinh. every direction—See Ñaïi Phöông Ñaúng Ñaïi Taäp Mahasena (334-362): Name of a King of Sri Kinh. Lanka—See Ñaïi Quaân.

Mahasi Sayadaw (1904-1982): Burmese monk Mahasri (skt): Goddess of fortune and beauty— and meditation teacher whose approach diverged Caùt thieân nöõ. from the traditional meditative program in Maha-sri-maha-vidya (skt): See Ñaïi Caùt Ñaïi Theravada Buddhism by dispensing with the Minh Boà Taùt. standard preliminaries of “Samatha” and instead Maha-ssapura-suttam (p): Great sutra on the teaching his students to practice insight meditation hamlet of horse-herds—Ñaïi Kinh Xoùm Ngöïa. (vipassana) intensively during extended periods of Mahasthama (Mahasthamaprapta) (skt): See Ñaïi meditative retreat. In his system, meditators learn Theá Chí Boà Taùt. to label their immediate experiences carefully Mahasthamaprapta (skt): A Bodhisattva, and cultivate “momentary concentration,” in representing the Buddha-wisdom of Amitabha— which they always become aware of the arising of See Ñaïi Theá Chí Boà Taùt. momentary phenomena. He also differed from Mahasthamaprapta Bodhisattva (skt): Vò Boà mainstream Theravada by de-emphasizing ritual, Taùt ñaõ ñaït ñöôïc ñaïi löïc—See Ñaïi Theá Chí Boà Taùt. merit-making, and other popular aspects of Mahasthama-prapta Bodhisattva on the 23rd Theravada Buddhism, and by encouraging day: Leã vía Ñaïi Theá Chí Boà Taùt vaøo ngaøy 23s. laypeople to practice meditation as much as Maha-sudarsana (skt): See Maha-sudassana. monks do—Vò Taêng ngöôøi Mieán Ñieän vaø laø thieàn Maha-sudassana (p): Maha-sudarsana (skt)—sö maø cöùu caùnh khaùc bieät vôùi truyeàn thoáng thieàn Great good-looking—See

Ñaïi Thieän Kieán. ñònh cuûa tröôøng phaùi Phaät giaùo Nguyeân Thuûy Maha-sudarsana-raja (skt): King with great baèng caùch pha cheá vôùi tieâu chuaån sô boä cuûa “thieàn good-looking—Ñaïi Thieän Kieán Vöông. chæ” vaø thay vì daïy thieàn sinh thöïc taäp thieàn minh Maha-sudarsana-raja-sutra (skt): Kinh Ñaïi saùt moät caùch maïnh meõ trong nhöõng thôøi kyø keùo Thieän Kieán Vöông—Sutra on King with great daøi cuûa thieàn thaát. Trong heä thoáng cuûa oâng ta, good-looking. haønh giaû ñaët teân cho nhöõng kinh nghieäm tröïc tieáp Maha-sujata (skt): See Ñaïi Thieän Sanh. cuûa hoï moät caùch caån thaän vaø tu taäp “chaùnh ñònh Maha-sukhavada (skt): Mahapratibhana, noted trong nhaát thôøi,” trong ñoù hoï luoân tænh thöùc nhöõng for pleasant discourse—See Ñaïi Laïc Thuyeát. hieän töôïng nhaát thôøi khôûi leân. OÂng cuõng laøm khaù c Maha-sunnata (p): See Mahasunyata. vôùi doøng chaùnh Nguyeân Thuûy baèng caùch coi nheï Maha-sunnata-sutta (p): Mahasunyata-sutra nhöõng nghi thöùc, hoài höôùng coâng ñöùc, vaø nhöõng (skt)—Sutra on the great emptiness—See Kinh bieåu hieän phoå thoâng khaùc cuûa Phaät giaùo Nguyeân Ñaïi Khoâng. Thuûy, baèng caùch khuyeán taán ngöôøi taïi gia thöïc taäp Mahasunyata (skt): Maha-sunnata (p)—Caùi thieàn ñònh cuõng nhö ngöôøi xuaát gia. khoâng lôùn—Great emptiness—The great void— Mahasiddha (skt): A practitioner who has a great Universal space—See Ñaïi Khoâng. deal of realization—Haønh giaû ñaït ñöôïc nhieàu Maha-supina-jataka (p): Sutra on great dreams chöùng nghieäm taâm linh—See Ñaïi Thaønh Töïu Giaû. of the past lives—See Ñaïi Moäng Baûn Sanh Kinh. Maha-sihanada-sutta (p): Great sutra on the Mahesvara (skt): Maha-mahesvara (skt)—See lion's roar—Sutra on great the lion's roar, Ñaïi Töï Taïi Thieân. Majjhima Nikaya 12—Kinh Ñaïi Sö Töû Hoáng, Maha-tanha-sankhaya-suttam (p): Greater sutra Trung Boä Kinh 12. on annihilating all attachment, craving, and Maha-sitavan (skt): See Ñaïi Haøn Laâm. desire—See Ñaïi Kinh Ñoaïn Taän AÙi. Maha-sitavati (skt): Saints of the grove of great Mahatantra (dharani) (skt): Great spell power cold dharani, one of the sutras of Tantrism—Ñaïi for overcoming the evil and cleaving to the Haøn Laâm Thaùnh Nan Noa Ñaø La Ni. good—See Ma Ha Ñaûn Ñaëc. Maka-Sogi-Ritsu (jap): Maha-samgha-vinaya Mahatantra-raja-mayakalpa (skt): Ñaïi Bi (skt)—A 40-fascicle translation of the vinaya of Khoâng Trí Kim Cang Ñaïi Giaùo Vöông Nghi Quyõ the Mahasamghika School—See Ma Ha Taêng Kyø Kinh—Hervajra-dakini-jala-sambara-tantra. Luaät. Mahasramana (skt): Great shaman—Ñaïi Sa moân.

Mahatapana (skt): Pratapana (skt)—The hell of Mahavairocana (skt): Ma Ha Tyø Loâ Giaù Na (Ñaïi great heat—See Ñaïi Vieâm Nhieät. Nhöït Nhö Lai)—Great Sun Buddha—Vairocana Maha-tedja (skt): Maha-teja (skt)—A king of Buddha. Garudas—Ñaïi Oai Ñöùc Ca Laâu La Vöông. Maha-vairocana-bhisambodhi-sutra (skt): See Mahatejas (skt): Awe-inspiring power or virtue— Ñaïi Nhöït Kinh. See Ñaïi Uy Ñöùc. Mahavairocana-bhisambodhivikur- Mahatejas Bodhisattva: Ñaïi Uy Ñöùc Vöông. Vitadhisthanna-vaipulya-Sutrendra-Raja- Mahatedjas Mahatedjo (skt): Ñaïi Oai Ñöùc—Teân Nama-Dharmaparyaya (skt): Mahavairocana moät vò vua trong loaøi Caâu laâu la. Sutra—See Ñaïi Tyø Loâ Giaù Na Thaønh Phaät Thaàn Mahatedjogarbha

(skt): See Ñaïi Oai Ñöùc Taïng. Bieán Gia Trì Kinh. Mahathera (p): See Ñaïi Tröôûng Laõo. Mahavairocanabhisambodhisutra (skt): See Ñaïi Maha-tika (skt): See Ñaïi Chuù. Nhöït Kinh. Mahatma (skt): See Ñaïi Ngaõ. Maha-vairocana-Bhudbha (skt): Dainichi Butsu Maha-usnisa (p): Phaät ñaûnh Quaûng Ñaïi. (jap)—See Tyø Loâ Giaù Na Phaät. Maha-usnisa-cakra-vartin (skt): Ñaïi Chuyeån Maha-vairocana-sutra (skt): Maha-vairocana- Luaân Phaät Ñaûnh—See Ñaïi Thaéng Kim Cang. bhisambodhi-sutra (skt)—See Ñaïi Nhöït Kinh. Mahavadin (skt): Doctor of the Sastras—See Ñaïi Maha-Vairocana-Tathagata (skt): Ñaïi Nhöït Nhö Luaän Sö. Lai—See Ñaïi Nhöït Giaùc Vöông. Maha-vagga (p): Great chapter of Vinaya Mahavamsa (skt & p): The Great Chronicle—See Pitaka—Ñaïi Phaåm, moät trong saùu phaåm cuûa luaät Ñaïi Söû. taïng. Mahavana (skt): Kutagarasala (skt)—See Ñaïi Maha-vagga-sutta (p): Maha-varga-sutra (skt)— Laâm Tònh Xaù. Sutra on the great chapter of Vinaya Pitaka—See Mahavana-Sangharama (skt): See Ñaïi Laâm Tònh Kinh Ñaïi Phaåm. Xaù. Mahavaipulya (skt): Sutras of Mahayana—See Mahavana-vihara (skt): See Ñaïi Laâm Tònh Xaù. Ñaïi Phöông Ñaúng. Maha-varga-sutra (skt): Maha-vagga-sutta Maha-Vaipulya-Avatamsaka-Sutra: Buddha- (skt)—See Ñaïi Phaåm Kinh. vatamsaka Sutra (skt)—The Sutra of the Garland Mahavastu (skt): Phaät Baûn Haïnh Taäp Kinh—See of Buddhas—See Ñaïi Phöông Quaûng Hoa Ñaïi Söï Kinh. Nghieâm Kinh. Mahavastu-sutra (skt): Phaät Baûn Haïnh Taäp Maha-Vaipulya-buddha (skt): See Ñaïi Phöông Kinh—See Ñaïi Söï Kinh. Quaûng Phaät. Maha-vedalla-sutta (p): Sutra on the greater set Maha-vaipulya-buddha-gandavyuha-sutra (skt): of questions and answers—Ñaïi Kinh Phöông Ñaïi Phöông Quaûng Giaùc Quaû Taïp Hoa Nghieâm Quaûng. Kinh—Ñaïi Phöông Quaûng Giaùc Phaät Kinh— Maha-vedalla-suttam (p): Maha-vedalla-sutta— Enlightened Buddha Great Vaipulyas Flower Ñaïi Kinh Phöông Quaûng. Ornament Sutra. Maha-vibhanga (skt): Bhiksu-vibhanga (skt)—Mahavaipulya-Mahasamnipata-Sutra (skt): See Ñaïi Boä Phaân Tích—Tyø Kheo Phaàn. Ñaïi Phöông Ñaúng Ñaïi Taäp Kinh. Mahavibhasa (skt): See Ñaïi Tyø Baø Sa Luaän. Maha-vaipulya-purna-buddha-sutra (skt): Sutra Mahavibhasana (skt): Maha-prajna (skt)—Ñaïi Of Perfect Enlightenment—Ñaïi Phöông Ñaúng Trí. Vieân Giaùc Tu Ña La Lieãu Nghóa Kinh—See Kinh Mahavihara (skt): Ñaïi Töï—Ma Ha Tyø Ha La— Vieân Giaùc. See Ñaïi Tònh Xaù. Maha-vaipulya-tathagata-garbha-sutra (skt): Mahavihara-nikaya (skt): See Ñaïi Töï Phaùi Kinh. Ñaïi Phöông Ñaúng Nhö Lai Taïng Kinh—See Ñaïi Mahaviharavasinah (skt): A subdivision of Phöông Quaûng Nhö Lai Bí Maät Taïng Kinh and Mahasthavira school—See Ñaïi Töï Phaùi. Kinh Voâ Löôïng Nghóa.

Mahavikramin (skt): Great Power Bodhisattva— or prohibitions for monks and nuns in Mahayana Ñaïi Löïc Boà Taùt. Buddhism)—Ñaïi thöøa giôùi cho chö Taêng Ni. Maha-vipaka-citta (skt): See Ñaïi Dò Thuïc Taâm. Mahayanadeva (skt): See Ñaïi Thöøa Thieân. Mahavira (p): See Ñaïi Caàn Duõng. Mahayana Dharma Laksana school: Maha-virya-bodhisattva (skt): See Ñaïi Duõng Dharmalaksana—See Phaùp Töôùng Toâng. Maõnh Boà Taùt. Mahayana dharma-love: See Phaùp AÙi Ñaïi Thöøa. Maha-vyuha (skt): The glorious kalpa—See Mahayana dhyana: Ñaïi Thöøa Thieàn—See

Cöûu Trang Nghieâm Kieáp. Chuûng Ñaïi Thieàn. Maha-vyutpatti (skt): Danh Nghóa Ñaïi Taäp— Mahayana doctrine: Ñaïi Thöøa Phaùp—In the Great Collection of name and meaning. Mahayana doctrine, the role of the perfection of Mahayana (skt)—Ma Ha Dieãn hay Dieãn Moân— wisdom is unique among the six perfections, for it The school of the Great Vehicle—See Ñaïi Thöøa. is in the light of the perfection of wisdom that we Mahayana-abhidharma-samuccaya (skt): Ñaïi see the emptiness of the subject, object, as well as Thöøa A Tyø Ñaït Ma Taïp Taäp Luaän—Treatise on action of the other five perfections. For example, the great vehicle on mixture collection of in the perfection of generosity, it is the perfection abhidharma. of wisdom that causes us to understand the Mahayana-abhidharma-samuccaya-vyakhya emptiness of the subject of the action of giving or (skt): Mahayana-abhidharma-samyutta-sangiti- the giver, the emptiness of the object of giving or sastra (skt)—Ñaïi Thöøa A Tyø Ñaït Ma Taïp Taäp the recipient, and the emptiness of the gift. Luaän—Treatise on the great vehicle on mixture Similarly, in the perfections of morality, patience, collection of abhidharma. energy, and meditation, it is through Mahayana-abhidharma-samyutta-sangiti- understanding the perfection of wisdom that one sastra (skt): Ñaïi Thöøa A Tyø Ñaït Ma Taïp Taäp understands the purity or emptiness of the subject, Luaän—Treatise on the great vehicle on mixture object, and action present in every sphere of collection of abhidharma. action. The practice of the six paramitas results in Mahayana-abhidharma-samyutta-sangiti- the accomplishment of the two accumulations of sastra-sthiramati (skt): See Ñaïi Thöøa A Tyø Ñaït merit and knowledge. The perfection of Ma Taïp Taäp Luaän Kyù. generosity, morality, and patience result in the Mahayana-abhidharma-sangiti (skt): Treatise on accumulation of merit; while those of meditation the great vehicle abhidharma—See Ñaïi Thöøa A and wisdom result in the accumulationof Tyø Ñaït Ma Luaän. knowledge; the perfection of energy is necessary Mahayana altar: Phöông ñaúng giôùi ñaøn. in both accumulations of merit and knowledge. These two accumulations is very necessary for the Mahayana-bhavabheda-sastra (skt): Ñaïi Thöøa cultivation and achievement of the Buddhahood. Phaù Höõu Luaän—Great vehicle sastra on refuting Besides, four infinite minds or four perfections of the belief in the reality of things. virtues may also be termed stereological or Mahayanabhidarma-samyukta-Sangiti-Sutra altruistic perfections. They are great vows of the (skt): Ñaïi thöøa A tyø ñaït ma taïp taäp luaän. enlightened ones with intention to free all sentient Mahayana Buddhism: Mahayana (skt)—Daijoâ beings. These Enlightened Beings use all kinds of (jap)—The Great Vehicle—Phaät giaùo Ñaïi Thöøa— skillful means to save themselves as well as to See Ñaïi Thöøa. save others—Trong Ñaïi Thöøa Phaùp, vai troø cuûa trí Mahayana Buddhist scriptures: See Taishoâ tueä vieân maõn thaät laø ñoäc ñaùo trong saùu ñöùc haïnh Daizoâkyoâ. vieân maõn, vì döôùi aùnh saùng cuûa trí tueä vieân maõn, Mahayana cause: Ñaïi Thöøa Nhaân—The mind of chuùng ta thaáy roõ taùnh khoâng cuûa chuû theå, khaùch enlightenment (Boà ñeà taâm)—Nhaân cuûa Ñaïi thöøa theå cuõng nhö haønh ñoäng cuûa naêm ñöùc haïnh kia. hay Boà Ñeà taâm. Thí duï nhö trong vieäc boá thí, chính trí tueä vieân Mahayana commandments: Mahayana

precepts maõn khieán cho chuùng ta hieåu ñöôïc tính khoâng cuûa or rules for monks and nuns (commands, precepts, chuû theå hay ngöôøi cho, tính khoâng cuûa khaùch theå

hay ngöôøi nhaän, vaø tính khoâng cuûa taëng vaät. in Mahayana point of view—See AÛnh Töôïng. Töông töi, trong ñöùc haïnh vieân maõn cuûa trì giôùi, Mahayana-pratipada (skt): Middle Way—Trung nhaãn nhuïc, tinh taán, vaø thieàn ñònh, chính laø do söï Ñaïo (trung ñaïo khoâng rôi vaøo nhò bieân coù khoâng). hieåu bieát trí tueä vieân maõn maø chuùng ta coù theå hieåu Mahayana practitioners: Nhöõng ngöôøi tu taäp ñöôïc söï thanh tònh hay tính khoâng cuûa chuû theå, theo Ñaïi Thöøa—See Ba Loaïi Ngöôøi Coù Theå Ñi khaùch theå, vaø haønh ñoäng hieän dieän trong töøng Theo Con Ñöôøng Ñaïi Thöøa. phaïm vi haønh ñoäng. Haønh trì saùu ñöùc haïnh vieân Mahayana-pradipa (skt): Great vehicle lamp— maõn ñöa ñeán vieäc thuû ñaéc coâng ñöùc vaø kieán thöùc. Light of great vehicle—Ñaïi Thöøa Ñaêng. Ñöùc haïnh boá thí, trì giôùi, vaø nhaãn nhuïc vieân maõn Mahayana precepts: Mahayana commandments seõ daãn ñeán söï tích luõy coâng ñöùc; trong khi thieàn or rules for monks and nuns—Ñaïi thöøa giôùi cho ñònh vaø trí tueä vieân maõn laïi daãn ñeán söï tích luõy chö Taêng Ni. kieán thöùc caàn thieát cho vieäc tu taäp; ñöùc haïnh tinh Mahayana-samgraha-upanibandhana-sastra taán caàn thieát cho caû coâng ñöùc vaø kieán thöùc. Caû hai (skt): See Nhieáp Ñaïi Thöøa Luaän Thích. thöù coâng ñöùc vaø kieán thöùc ñeàu toái caàn thieát cho Mahayana-samparigraha-sastra (skt): vieäc tu taäp ñeå ñaït thaønh Phaät quaû. Ngoaøi ra, boán Shodaijoron (jap)—Doctrine of the mere taâm voâ löôïng hay boán ñöùc haïnh phaùt sinh ra caùc ideation—See Nhieáp Ñaïi Thöøa Luaän. ñöùc haïnh cöùu ñoä vò tha. Chuùng laø nhöõng ñaïi Mahayana-samparigraha-sastra-vyakhya (skt): nguyeän cuûa nhöõng baäc giaùc ngoä muoán giaûi thoaùt Mahayana-samparigraha upanibandhana-sastra chuùng sanh. Nhöõng baäc giaùc ngoä naày duøng ñuû moïi (skt)—See Nhieáp Ñaïi Thöøa Luaän Thích. phöông tieän thieän xaûo ñeå ñoä mình ñoä ngöôøi —See Mahayana-sata-dharma-praka-samukha-sastra Ñaïi Thöøa Phaùp. (skt): See Baùch Phaùp Minh Moân Luaän. Mahayana Esoteric Adornment Sutra: Mahayana-sata-dharma-vidyadvara-sastra Kogonkyo (jap)—Ghanavyuha sutra (skt)—Ñaïi (skt): See Baùch Phaùp Minh Moân Luaän. Thöøa Maät Nghieâm Kinh—Haäu Nghieâm Kinh. Mahayana school: See Ñaïi Thöøa Toâng. Mahayana esoteric school: Thöôïng thöøa Maät Mahayana schools in Japan: Tröôøng phaùi Ñaïi toâng. Thöøa Nhaät Baûn—See Luïc Toâng Ñaïi Thöøa Nhaät Mahayana good roots realm: See Ñaïi Thöøa Baûn. Thieän Caên Giôùi. Mahayana scriptures: See Boà Taùt Taïng. Mahayana great moral law of no external Mahayanashraddhotpada sastra (skt): action: See Ñaïi Thöøa Voâ Taùc Ñaïi Giôùi. Commentary on the Awakening of Mahayana Mahayana and Hinayana: Ñaïi Thöøa vaø Tieåu Faith—The Mahayana Awakening of Faith—See Thöøa. Ñaïi Thöøa Khôûi Tín Luaän. Mahayana in its final stage: Ñaïi Thöøa Chung Mahayana sutras: See Ñaïi Thöøa Kinh. Giaùo. Mahayana sutra lankara sastra (skt): Mahayanasutra-lamkara-sastra (skt): Daijoshogoron (jap)—Treatise on the scripture of Mahayanasutra-lamkara-tika (skt)—See Ñaïi Thöøa

adorning the great vehicle—See Ñaïi Thöøa Trang Trang Nghieâm Kinh Luaän. Nghieâm Kinh Luaän. Mahayana Lankara Sastra (skt): See Ñaïi Thöøa Mahayana-sutra-lankara-tika (skt): Exposition Trang Nghieâm Luaän. of the teachings of the Vijnana-vada school, Mahayana Master: Ñaïi Thöøa Phaùp Sö. composed by Asanga—Ñaïi Thöøa Trang Nghieâm Mahayana meditation: The method of practicing Kinh Luaän (cuûa Voâ Thöùc Toâng ñöôïc ngaøi Voâ meditation which is based on the Mahayana Tröôùc bieân soaïn). Sutras—See Thieàn Ñaïi Thöøa. Mahayana Sutra of Reflection on the Mental Mahayana mind: Ñaïi Thöøa Taâm. State in Past Lives: Kinh Ñaïi Thöøa Boån Sanh Mahayanaprabhana (skt): Ñaïi Thöøa Quang Minh Taâm Ñòa Quaùn. Ñònh—See Tam Tam Muoäi. Mahayana-tanaratna-sastra (skt): Chöôûng Traân Mahayana-pratibimba (skt): AÛnh Töôïng theo Luaän—See Ñaïi Thöøa Chöôûng Traân Luaän. quan ñieåm Ñaïi Thöøa—Statue (image, shaddows)

Mahayana and Theravada: Ñaïi Thöøa Vaø Mahisasaka-nikaya-pancavargavinaya (skt): Nguyeân Thuûy—Mahayana and Hinayana. Mahisasaka-vinaya (skt)—See Nguõ Phaàn Luaät. Mahayana treasure: Bodhisattva treasure—Boà Mahisasaka-vinaya (skt): Mahisasaka-nikaya- taùt Taïng—Giaùo lyù giaûng thuyeát veà Boà Taùt ñaïi só. pancavargavinaya (skt)—See Nguõ Phaàn Luaät. Mahayana treatise on the five aggregates: Mahometism: Mohammedanism—Hoài Giaùo. Mahayana-vaipulya-panca-skandhas-sastra Mahopaya (skt): Great appropriate means—See (skt)—Luaän giaûi veà naêm uaån theo quan ñieåm Ñaïi Ñaïi Phöông Tieän. thöøa—Ñaïi Thöøa Nguõ Uaån Luaän. Mahoraga (skt): Maâu Hoâ Laïc—Ma Höu Laëc— Mahayana-vaipulya-panca-skandhas-sastra See Ma Haàu La Giaø. (skt): See Mahayana treatise on the five Maid: Girl—Female—Woman—Ngöôøi nöõ. aggregates. Maidoâ-Soshin: Hui-t'ang-Tsu-hsin—See Toå Taâm Mahayana-vaipulya-sutra (skt): Ñaïi Thöøa Hoái Ñöôøng Hoaøng Long. Phöông Ñaúng Kinh Ñieån. Maidservant: Ñaày tôù nöõ. Mahayana-vimsika (skt): Ñaïi Thöøa Nhò Thaäp Maid wife: Dasibhariya (p)—Loaïi vôï phuïc vuï Tuïng—Mahayana twenty verses. choàng nhö moät ngöôøi tôù gaùi. Mahayana-vipula-sutra (skt): See Tyø Phuù La Ñaïi Main cause: Chính nhaân—Direct cause or true Thöøa Phöông Ñaúng Kinh. cause, as compared to a contributory cause—Mahayasas (skt): Ñaïi Xöng Boà Taùt—Name of a Nhaân chính, so vôùi nhaân phuï. Bodhisattva. Main Hall: Chaùnh ñieän—See Hondoâ. Mahayana-yoga: Thöôïng thöøa Du giaø. Main idea: Ñaïi yù. Mahayana Zen: Ñaïi Thöøa Thieàn—Great Vehicle Main monastery for a school of Buddhism: See Zen. Honzan. Mahayana Zen Master: See Ma Ha Thieàn Sö. Main sanctuary: Main Hall usually consists of Mahayana Zen school: Thöôïng thöøa thieàn. three sections: the Fore Court, the Buddha Hall, Mahayanistic Negativism: Tam Luaän Toâng—See and the Inner Sanctuary—Ngoâi chaùnh ñieän (toøa San Lun. nhaø chính trong chuøa). Thöôøng thì ngoâi chaùnh ñieän Mahayanists: Phaät töû Ñaïi Thöøa. bao goàm tieàn ñieän, chaùnh ñieän vaø haäu ñieän. Mahayogayogin (skt): See Ñaïi Tu Haønh Giaû. Main Temple: A Buddhist temple or monastery Mahendra (skt): Mahendri (skt)— that serves as the institutional headquarters for a Rajamahendri—See Ñaïi An Ñaït La. network of branch temples. The pattern of Mahesvara (skt): See Ñaïi Töï Taïi Thieân. affiliation between main and

branch temples Mahesvara Bodhisattva: Ñaïi Töï Taïi Vöông. (honji matsuji) emerged in Japan during the Mahesvara Heaven: Coõi Trôøi Ma-Heâ Thuû La. medieval period (1185-1600) and was later Mahesvara-narayana (skt): Ma Heâ Na La Dieân systematized in the early modern (1600-1867) and Thieân—Name of a deity. modern period (1868-present). During the Mahi (skt): Soâng Ma Haø—See Ma Haø. Tokugawa period (1600-1867), the government Mahika (skt): Vuï—Fog or mist—Söông muø. required that all Buddhist temples be affiliated in Mahiman (skt): Ability to make self or others sectarian hierachy. The government limited the larger than anything in the world—See Naêng Ñaïi. number of sectarian headquarters to a specified Mahimsasaka (skt): Mahisasaka (skt)—See Di Sa group of main monasteries and communicated Taéc. with the main temples, which were then Mahinda (skt): See Mahindra. responsible for conveying government regulations to the branch temples under their control. Main Mahindra (skt): Mahinda (p)—Ma Hi Ñaø—See temples thus function as a part of the Ma Thaån Ñaø. government's regulatory system designed to Mahisasaka (skt): Mahishasaka (p)—Di Sa Taéc— control many aspects of Japanese society, Ma EÂ Xa Sa Ca—See Hoùa Ñòa Boä. including Buddhism. The practice of temple networks continues today in Japan, although the

separation of church and state in the post-World Maintain the four grave precepts as the War II period has freed Buddhist main temples fundamental foundations of the cultivated from any official governmental control. Most path: Laáy söï giöõ chaéc boán troïng giôùi (khoâng saùt Buddhist temples in Japan are still affiliated as sanh, khoâng troäm caép, khoâng taø daâm, khoâng voïng branch temples within an institutional sectarian ngöõ) laøm caên baûn vaøo ñaïo. structure under the administrative leadership of a Maintain the holy life in faultlessness: Duy trì main temple that serves as the sect's ñôøi soáng phaïm haïnh khoâng loãi laàm. headquarters—Moät ngoâi töï vieän laøm toång ñaøn cho Maintain the law-wheel: The remaining years of moät maïng löôùi caùc chuøa chi nhaùnh. Khuoân maãu teaching of the deeper truths of both unreality lieân keát giöõa ngoâi chuøa chaùnh vaø caùc ngoâi chuøa (Khoâng) and reality (Höõu)—Trì Phaùp Luaân. phuï xuaát hieän ôû Nhaät Baûn töø thôøi trung coå vaø veà Maintain loving kindness: Duy trì taâm töø aùi. sau naøy ñöôïc heä thoáng hoùa trong buoåi sô kyø thôøi Maintain the moral life in the interests of self: caän ñaïi maõi cho ñeán ngaøy nay. Döôùi trieàu ñaïi Ñöùc Phaù theá gian laïc taø kieán. Xuyeân, chính phuû ñoøi hoûi nhöõng ngoâi töï vieän phaûi Maintain or preserve the power of wisdom or lieân keát laïi vôùi nhau theo ñaúng caáp trong giaùo phaùi knowledge: Dharani (skt)—See Ñaø La Ni. cuûa mình. Chính phuû cuõng giôùi haïn soá toång ñaøn Maintain or restore something: Duy trì caùi gì. cuûa giaùo phaùi cho moät soá nhoùm ñaëc bieät cuûa caùc Maintain someone (a retired) in his or her ngoâi töï vieän chính vaø chæ quan heä vôùi töï vieän post: Löu duïng. chính naøy maø thoâi, nhöõng ngoâi töï vieän naøy phaûi Maintaining cause: Upastambha (skt)—Trì chòu traùch nhieäm chuyeån taûi nhöõng quy luaät cuûa nhaân—Four elements of earth, water, fire and chính phuû ñeán vôùi nhöõng ngoâi chuøa phuï naèm döôùi wind which are the causers or producers and söï kieåm soaùt cuûa hoï. Vì vaäy söï vaän

haønh cuûa maintainers of infinite forms of nature (results)— nhöõng ngoâi töi vieän chính laø moät phaàn trong heä Töù ñaïi ñaát, nöôùc, löûa, gioù laø nhöõng taùc nhaân saûn thoáng vaän haønh cuûa chính phuû ñaët ra nhaèm kieåm sanh vaø duy trì voâ soá hình saéc—See Nguõ Nhaân soaùt nhieàu phöông dieän cuûa xaõ hoäi Nhaät Baûn, bao (A). goàm caû Phaät giaùo. Vieäc thöïc haønh maïng löôùi caùc Maintaining and transgressing: See Trì Phaïm. chuøa vieän vaãn coøn tieáp tuïc cho ñeán ngaøy nay taïi Maintenance: Baûo trì—Baûo toàn—Preservation— Nhaät, maëc daàu coù söï taùch rôøi giöõa caùc chuøa vieän Conservation. vaø chính phuû sau thôøi Theá Giôùi Ñaïi Chieán laàn thöù Maintenance of that Bodhi-mind: Taâm tu hai, ñaõ cho pheùp caùc chuøa chính cuûa Phaät giaùo chaùnh giaùc. ñöôïc thoaùt ra khoûi baát cöù söï kieåm soaùt naøo cuûa Maintenance of contemplation: Vaän Taâm Quaùn chính phuû. Haàu heát caùc töi vieän Phaät giaùo vaãn coøn Töôûng—Duy trì söï quaùn töôûng. lieân keát nhö laø nhöõng ngoâi chuøa chi nhaùnh trong moät caáu truùc giaùo phaùi döôùi söï laõnh ñaïo veà haønh Maintenance of moral discipline: Trai Phaùp— chaùnh cuûa moät ngoâi töi vieän chính phuïc vuï nhö moät Söï trì giôùi (giöõ giôùi). toång ñaøn cuûa moân phaùi. Maireya (skt): Metteya (p)—Madya or Sura Main tenet: Baûn Luaän—Giaùo lyù caên baûn. (skt)—Wine—See Meã Leä Da. Main thesis: Main ideas of a text—Toâng chæ. Maithuna (jap): Love—Tình thöông. Main topic of speech: See Thoaïi Ñaàu. Maitrayani (skt): Kalyanamitta (p)— Kalyanamitra (skt)—Good-knowing advisor—See Maintain (v): Graha (skt)—Grabh (skt)—Grau Thieän Tri Thöùc. (skt)—To snatch—To take by force Grasp—Hold on—Chuïp laáy—Ñoaït laáy—See Thuû Tröôùc. Maitreya (skt): Metteya (p)—Miroku (jap)— Jampa (tib)—The expected Buddhist Love—Voâ Maintain the Buddha's pure precepts: See Hoä Naêng Thaéng—See Di Laëc. Trì Tònh Giôùi Nhö Lai. Maitreya Bodhisattva (skt): The Mercy Maintain an equal and fair mind in helping Bodhisattva—Di Laëc Boà Taùt—See Töø Thò. others: Laáy caùi taâm bình ñaúng nhö nhau ra maø cöùu giuùp.

Maitreya Bodhisattva does not have the Majjhima-dhatu (p): The middle realm—The "welcoming and escorting Vow": Boà Taùt Di middling element—Trung giôùi. Laëc khoâng coù nguyeän tieáp daãn chuùng sanh. Majjhima-lokadhatu (p): Dvisahassiloka-dhatu Maitreya Buddha (skt): Phaät Di Laëc—Metteya (p)—A middling chiliocosmos—Trung thieân theá (skt)—Laughing Buddha—Messiah—See Di Laëc. giôùi. Maitreya hall: Di Laëc Ñieän—Ñieän thôø ñöùc Phaät Majjhima Nikaya (p): Madhyamagama (skt)— Di Laëc. The Middle Length Discourses in the Pali Maitreya-Immortal-Light Buddha: Di Laëc Tieân Canon—See Trung A Haøm. Quang Phaät. Majjhima Patipada (p): Madhyama-pratipatti Maitreyanatha: Name of one of the founders of (skt)—Middle Path—See Trung Ñaïo. the Yogachara school—Teân cuûa moät trong nhöõng Major (a): Lôùn—Quan troïng. vò saùng laäp ra tröôøng phaùi Du Giaø—For more Major Amitabha Sutra: See Kinh Ñaïi Boån A Di information, please see Di Laëc Toân Ñaø. Maitreya-samadhi (skt): Töø ñònh—Töø Taâm Major basic factors of afflcition: See Ñaïi Phieàn Ñònh—Concentration on the kind heart. Naõo Ñòa Phaùp. Maitreya Shrine: Ñieän Di Laëc. Major Bodhisattva Precepts: Giôùi troïng cuûa Boà Maitreyavyakarana Sutra (skt): See Kinh Haï Taùt—See Boà Taùt Troïng Giôùi.

Sanh Di Laëc Thaønh Phaät. Major calamities: Ñaïi tai hoïa. Maitri (skt): Metta (p)—Universal love—Loving- Major chiliocosmos: A universe of 3000 great kindness—Friendship—Active goodwill— chiliocosmos—See Ñaïi Thieân Theá Giôùi. See Taâm Töø. Major deterioration characteristics of Maitribala (skt): Merciful power—Merciful heavenly beings: Suy töôùng cuûa chö Thieân—See virtue—Töø löïc. Nguõ Suy. Maitribala-raja (skt): See Töø Löïc Vöông. Major difference: Ñaïi Thuø—Söï khaùc bieät chính. Maitri-karuna (skt): Kindness and Compassion— Major events of the Buddha's life: Phaät Kî— See Töø Bi. Nhöõng söï kieän chính trong ñôøi ñöùc Phaät. Maitri-smrti (skt): See Töø Bi Quaùn. Major Grade Afflictions: See Ñaïi Tuøy Phieàn Maitri Sutra (skt): Metta-Sutta (p)—Sutra on Naõo. Kindness—See Kinh Töø Thieän. Major obstacles: Major unwholesome deeds, or Maitri-vihara (skt): An truù trong loøng töø bi— evil actions—Chöôùng ngaïi chính hay aùc nghieäp — Abiding in the heart of compassion and loving- See Troïng Chöôùng. kindness. Major Order: Taêng ñoaøn chính. Majestic (a): Uy nghi—See Ñoan Nghieâm. Major traditions: Nhöõng truyeàn thoáng caên baûn. Majestic Grand Bell: Ñaïi Hoàng Chung (loaïi Major traditions of Buddhism: Nhöõng truyeàn chuoâng thaät lôùn). thoáng caên baûn veà Phaät giaùo. Majestic supernatural powers: Uy ñöùc thaàn Major Vehicle: Mahayana (skt)—See Ñaïi Thöøa. thoâng. Major wisdom: Ñaïi Trí. Majestically Flaming Light: One of the twelve Majuka (skt): See Di Thuø Ca. lights of Amitabha Buddha—Vieâm Vöông Quang, Maka-hannya-haramita-shingyoâ (jap): Maha- moät trong möôøi hai loaïi aùnh saùng cuûa ñöùc Phaät A Prajnaparamita-Hridaya Sutra (skt)— Di Ñaø. Prajnaparamita-sutra (skt)—Heart-Sutra—See Majesty (n): Prabhava (skt)—Augustness—Awe- Kinh Baùt Nhaõ Ba La Maät Ña Taâm Kinh. inspiring-majesty—Imposing exterior—Martial Maka-hannya-haramitsu (jap): Maha- bearing—Noble bearing—Stateliness—See Töù Prajnaparamita-Hridaya Sutra (skt)—See Kinh Oai Nghi. Baùt Nhaõ Ba La Maät Ña Taâm Kinh. Majjhima (p): Middle—Trung. Makakashoâ (jap): Mahakasyapa (skt)—The Japanese pronunciation of Mahakasyapa, the

foremost disciple of the Buddha and the first Make an excursion: Du ngoaïn. Indian patriarch of Zen—See Ma Ha Ca Dieáp. Make excuse: Baøo chöõa. Makara (skt): A sea monster—See Ma Kieät La. Make false charge against someone: Caùo gian Maka-shikan (jap): The Great Practice of cho ngöôøi naøo—Haøm huyeát phuùn nhaân Stopping and Reflecting—See Ma Ha Chæ Quaùn. (ngaäm maùu phun ngöôøi). Maka-Sogi-Ritsu (jap): Maha-samgha-vinaya Make flowers: Taïo hoa—Laøm hoa, ñaëc bieät laø (skt)—See Ma Ha Taêng Kyø Luaät. hoa baèng giaáy—To fabricate flowers, especially Make (v): 1) To do, to build: Laøm, taïo döïng; 2) To paper flowers. carry out: Thi haønh; 3) Make someone a king: Toân Make fragrant: Huaân (xoâng öôùp). phong (toân phong ai laøm vua). Make friends: Laøm baïn. Make abundant offerings: Quaûng tu cuùng döôøng. Make fun of: Cöôøi cheâ. Make acquaintance with someone: Laøm quen Make good use of something: Söû duïng toát ñieàu vôùi ai. gì. Make an active contribution to something: Make a great contribution to something: Goùp Ñoùng goùp tích cöïc vaøo vieäc gì. phaàn lôùn lao vaøo vieäc gì. Make an appointment to go outside the Make great vows: Phaùt theä nguyeän lôùn laø ñaïo monastery with

someone: Laøm heïn ñi ra ngoaøi xuaát sanh Phaät phaùp, vì taâm hoï roäng raõi —Making khoûi töï vieän vôùi ai laø phaïm giôùi Ba Daät Ñeà hay great vows is a way of generating qualities of giôùi Ñoïa—Commits an Expression of Regret Buddhahood, because their minds become broad. Offence. Make hints in order to receive donations: To Make arrangements: Ñònh lieäu—Lo lieäu. commit an Expression of Regret Offence—Noùi Make an attack on someone: Attack someone— boùng gioù ñeå nhaän ñöôïc cuùng döôøng laø phaïm giôùi Coâng kích ai—Taán coâng ai. Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Make the best use of something: Taïo ñöôïc Make an image (or statue) of the Buddha: Taïo nhieàu lôïi laïc nhaát töø moät ñieàu gì. Töôïng Phaät—See Taïo Töôïng. Make choices: Löïa choïn. Make known to others, not to self: Moïi ngöôøi Make a clear distinction between right and ñeàu bieát, chæ mình khoâng bieát—See Baùt Chuûng wrong (good and evil): Phaân bieät giöõa phaûi vaø Thoï Kyù. traùi (toát vaø xaáu). Make known to self and others: Moïi ngöôøi vaø Make a close study of the Dhamma: Tha mình ñeàu bieát—See Baùt Chuûng Thoï Kyù. thieát quaùn phaùp. Make known to self, not to others: Chæ mình Make a confession: Saùm hoái—Thuù nhaän. bieát, ngöôøi khaùc khoâng bieát —See Baùt Chuûng Thoï Make destructive use of the permanent Kyù. dwelling: Laïm duïng cuûa Tam Baûo. Make known to: Noùi cho ai nghe. Make difficulties: Laøm khoù. Make known one's feelings: Giaõi baøy—Make Make a distinction (the difference) between known one's thoughts. someone and someone: Phaân bieät giöõa ai vôùi ai. Make a leak in the commandments: To break Make a distinction between something and commandments—Laäu giôùi (phaù giôùi). something: Phaân bieät giöõa caùi gì vôùi caùi gì. Make less painful: Laøm bôùt khoå ñau. Make an effort: You should make an effort to Make (v) manifest: Pakatam karoti (p)—Vyatikri cultivate yourself, the Tathagatas are only (skt)—Laøm bieåu loä ra. teachers—Baïn phaûi tinh taán töï mình tu taäp, chö Make a monk admit that he was not in his Nhö Lai chæ laø caùc ñaïo sö—See Tinh Taán. normal mind when the point of dispute arose: Make effort to solve difficulties and disputes: Amudha-vinaya (skt)—See Baát Tri (2). Coá gaéng noã löïc giaûi quyeát nhöõng khoù khaên vaø Make more friends with good people: Theâm tranh chaáp. baïn toát. Make an end to suffering: Chaám döùt ñau khoå. Make noise: Laøm oàn.

Make (take) an oath: Laäp theä—To swear. Make a resolution to do something: Make firm Make offerings: Puja (skt & p): To offer—See decision to do something—Cöông quyeát laøm vieäc Haønh Cuùng Döôøng. gì. Make offerings to the Buddha: Cuùng döôøng Ñöùc Make a road: Laøm ñöôøng—Road-Building Phaät. Bodhisattva—Trì Ñòa Boà Taùt. Make offerings to the Buddha's Dharma Body: Make a sacrifice to the gods: Teá thaàn. Cuùng Döôøng Phaùp Thaân Phaät. Make self or others lighter: Laghiman (skt)—To Make offerings to the deva: See Cuùng Thieân. make self or others lighter—To make self or Make offerings to others without wishing for others, or the world and all things light as a compensation: Cuùng döôøng cho ngöôøi maø chaúng feather—See Naêng Khinh. caàn söï baùo ôn. Make self or others any size or anywhere at Make one's appearance: Make one's presence will: Vasitva (skt)—See Naêng Töï Taïi. felt—Make itself manifest—Hieån hieän. Make the sign of the Vajra armour and Make

one’s hair stand on end: Döïng toùc gaùy. helmet: See Keát Truï. Make one's presence felt: Make one's Make someone’s acquaintance: Laøm quen vôùi appearance—Make itself manifest—Hieån linh. ai. Make oneself the sole manager of the Make someone blind: Blind someone—Laøm properties of the monastery or a charitable quaùng maét ai. organization: To commit an offence of Release Make someone calm: Laøm cho ai an tònh. and Expression of Regret—Töï mình ñöùng teân Make someone joyful all the time: Khieán ai luùc quaûn lyù taøi saûn töï vieän hay toå chöùc töø thieän laø naøo cuõng vui veû—True religion makes us joyful phaïm giôùi xaû ñoaï (phaûi buoâng boû vaø phaùt loä saùm all the time—Chaùnh ñaïo khieán cho chuùng hoái). ta luùc naøo cuõng vui veû. Make perfect sense in one’s explanation of a Make someone suitable to a situation: Adjust matter: Chöùng Thaønh Ñaïo Lyù—Giaûng giaûi roõ someone to a situation—Laøm cho ai thích öùng vaøo raøng ñaïo lyù. moät hoaøn caûnh. Make a pilgrimage: Go on pilgrimate—Laøm moät Make something clear: Elucidate something— chuyeán haønh höông. Laøm saùng toû ñieàu gì. Make a place one’s abode: Choïn nôi naøo laøm truù Make a speech about something: Phaùt bieåu (ñoïc xöù. dieãn vaên) veà moät ñieàu gì. Make preparation: Chuaån bò. Make a strong resolve: Phaùt nguyeän. Make a proposal to another monk or nun to Make a strong vow: Phaùt nguyeän. leave the monastic life: To commmit a Sangha Make subtle utterances to do Buddha-work for Restoration Offence—Ñeà nghò moät vò Tyø Kheo sentient beings: Vì chuùng sanh maø phaùt dieäu aâm hay Tyø Kheo Ni hoaøn tuïc vôùi mình laø phaïm giôùi thanh ñeå laøm Phaät söï. Taêng thaân giaûi cöùu. Make a thorough investigation: Tìm hieåu caën keõ Make progress: Tieán boä—Khai môû. töø ngoïn ñeán goác (Taàm caên cöùu ñeá) —To get to the Make (v) progress towards wisdom: Khai môû trí bottom of a matter. hueä. Make (v) up: Boå khuyeát. Make public: Coâng boá. Make up the mind to Bodhi: Start out for Make a rain retreat: An cö kieát haï. bodhi—To start out for perfect enlightenment— Make ready: Döï bò—Laøm cho saün saøng. Phaùt taâm Boà Ñeà. Make (achieve) a record: Laäp kyû luïc. Make up one’s mind: Laäp chí—Quyeát ñònh—To Make a request for the Mahayana Tripitaka: decide. Thænh Tam Taïng Ñaïi Thöøa. Make up one’s mind to do something: Decide to do something—Quyeát ñònh laøm ñieàu gì. Make up with someone: Laøm hoøa vôùi ai.

Make visibly present before the eyes: Tröôïng Nhieãu Thieàn Saøng. Sacchikaroti (p)—Sakshatkaroti (skt)—Laøm cho Ma-ku Pao-che (chi): Mayoku Hoâtetsu (jap)—thaáy roõ raøng tröôùc maét—Realization—See Chöùng. See Baûo Trieät Ma Coác Thieàn Sö. Make vow: Phaùt Nguyeän—Laäp nguyeän—To Makuragyoâ (jap): A brief Japanese Buddhist vow—To resolve—To make a vow—See Taùc service performed by a Buddhist monk over the Nguyeän. body of the deceased immediately after death. Make and fulfill a vow to benefit self and Since the service is traditionally performed at the others: See Taùc Nguyeän Moân. deathbed, it is known as the pillow sutra. Despite Make an image: Taïc töôïng—See Taïo Töôïng. the name, there is no text bearing the name Make the vows and undertake the "Pillow Sutra," nor do the various Buddhist commandments oneself: See Töï Theä Thoï Giôùi. denominations employ a

single common text for Make wide roads and good wells: Laøm ñöôøng the deathbed service. The Makuragyoâ service is roäng gieáng toát—See Baùt Phuùc Ñieàn (II). unique to Chinese, Japanese, Korean, and Maker (n): Ngöôøi saùng taïo—Externalists believe Vietnamese Buddhist customs. The service that there exists a so-called “maker”—Ngoaïi ñaïo typically includes the burning of incense, reading tin raèng coù caùi goïi laø “ñaáng saùng taïo”. of a short passage from a sutra, and a brief sermon Makiguchi, Tsunesaburo (1871-1944): Founder by a Buddhist monk. Throughout the service, the of the Soka Kyoiko Gakkai (Value Creation face of the deceased is covered with a white Society), which later developed into Soka Gakkai. cloth, used as a shroud. The custom of performing The school based itself on the teaching and the pillow sutra became common in all practice of Nichiren (1222-1282)—Ngöôøi saùng laäp denominations of Buddhism in East Asian ra tröôøng phaùi “Soka Kyoiko Gakkai” (Hoäi Saùng countries, especially Japanese Buddhism during Taïo Giaù Trò), veà sau phaùt trieån thaønh tröôøng phaùi the Tokugawa period (1600-1867). At that time, Soka Gakkai. Tröôøng phaùi naøy döïa treân giaùo the Japanese government required that in every thuyeát vaø thöïc haønh cuûa ngaøi Nhaät Lieân—See case of death, a Buddhist monk examine the body Nichiren. before filing a report and issuing a death Making Buddha: Sa-Butsu (jap)—See Taùc Phaät. certificate. Only then was permission granted for Making matters worse: Laøm cho vaán ñeà teä haïi burial or cremation. The requirement was part of hôn (Hoûa thöôïng tieâm du hay ñoå theâm daàu vaøo the Tokugawa government's effort to limit the löûa)—Pouring more oil into the fire. spread of illegal religious groups, including Christianity. Buddhist monks played a role in the Making sublime utterances: Phaùt dieäu aâm. government's program by helping to ascertain that Making Use of Consequences School: every Japanese was a member of a Buddhist Madhyamika-prasanghika (skt)—ÖÙng Thaønh temple, and not a member of an illegal religion. In Toâng—See Trung Quaùn Cuï Duyeân Toâng. earlier periods, the Makurakyoâ was a part of the Makkata (p): Markata (skt)—See Di Haàu. wake, held throughout the night following death— Makkata-suttam (p): Markata-sutra (skt)—Sutra Moät nghi leã ngaén goïn cuûa Phaät giaùo Nhaät Baûn on the monkey, Samyutta Nikaya XLVII.7—Kinh ñöôïc cöû haønh bôûi moät vò Taêng ngay taïi choã naèm Di Haàu, Töông Öng Boä XLVII.7. cuûa thaân theå moät ngöôøi vöøa môùi cheát. Vì nghi thöùc Makkha (p): Mraksa (skt)—Covering—See Phuù. theo truyeàn thoáng ñöôïc cöû haønh ngay taïi giöôøng Makkhali Gosala: See Maït Khö Leâ Caâu Xa Li. beänh, neân ngöôøi ta goïi noù laø kinh Caùi Goái. Daàu Makkha-thambha (p): Detraction (of someone's mang teân nhö vaäy, nhöng trong vaên baûn giaùo ñieån, fame) and stubborness—Deøm pha vaø coá chaáp— khoâng coù kinh naøo mang teân Kinh Caùi Goái caû, maø Phæ Baùng vaø Coá chaáp. cuõng khoâng coù trong vaên baûn cuûa caùc giaùo phaùi Ma Ku Carrying his Ring Staff: See Ma Coác Phaät giaùo khaùc cho nghi thöùc ngöôøi cheát naèm treân Truï Tröôïng. giöôøng. "Makuragyo" (nghi thöùc laâm chung treân Ma-Ku's carrying his ring-staff, circling the giöôøng beänh) laø phong tuïc ñoäc nhaát cho caùc xöù meditation seat three times: See Ma Coác Thuû Trung Hoa, Ñaïi Haøn, Nhaät Baûn vaø Vieät Nam.

Nghi thöùc tieâu bieåu bao goàm vieäc ñoát nhang, ñoïc are five kysaya periods of turbidity, impurity moät thôøi kinh ngaén, vaø thuyeát moät baøi phaùp ngaén or chaos. bôûi moät vò Taêng só Phaät giaùo. Trong suoát tieán trình 2) Trengwa (tib): Bead—A rosary which usually cuûa nghi leã, maët cuûa ngöôøi quaù coá ñöôïc che laïi has either 108, 54, 42, 38, 27, 18, or 14 baèng moät taám vaûi traéng, ñöôïc duøng ñeå khaâm lieäm. beads—Chuoãi traøng haït thöôøng laø 108, 54, 42, Phong tuïc cöû haønh kinh Caùi Goái trôû neân thoâng 38, 27, 18, hay 14 haït. duïng trong taát caû caùc giaùo phaùi Phaät giaùo taïi caùc Maladhari (skt): Who is associated with Maitreya xöù vuøng Ñoâng AÙ, ñaëc bieät laø taïi Nhaät Baûn döôùi (Di Laëc)—Trì-Anh-Laïc—Voâ-Yeåm-tuùc—See trieàu ñaïi Ñöùc Xuyeân. Vaøo thôøi ñoù, chaùnh quyeàn Thaäp La Saùt Nöõ. Nhaät Baûn ñoøi hoûi trong moïi tröôøng hôïp töû vong, Malakuta (skt): An ancient kingdom of Southern moät vò Taêng Phaät giaùo phaûi khaùm nghieäm tröôùc India—See Maït La Cuû Tra. khi ñöa ra moät baûn baùo caùo vaø caáp giaáy khai töû. Malam (p): See Mala. Chæ sau nhöõng nghi thöùc ñoù thì giaáy pheùp choân caát Malasa (skt): Maït La Sa—A mountain valley in hay hoûa taùng môùi ñöôïc caáp. Söï ñoøi hoûi naøy laø moät the upper Pundjab—Moät thung luõng naèm treân phaàn trong söï coá gaéng cuûa chaùnh quyeàn vaøo thôøi vuøng thöôïng du Pundjab. ñaïi Ñöùc Xuyeân nhaèm giôùi haïn söï lan truyeàn cuûa Malasarvastivadavinaya (skt): Caên baûn thuyeát nhöõng nhoùm toân giaùo khaùc, bao goàm caû Cô Ñoác nhaát thieát höõu boä Tì naïi da. giaùo. Nhöõng vò Taêng Phaät giaùo ñoùng moät vai troø Malava (skt): Nam La—Southern Lara—See Ma trong chöông trình cuûa chính phuû baèng caùch giuùp Laïp Baø. xaùc quyeát raèng moïi ngöôøi Nhaät ñeàu laø thaønh vieân Malaya (skt): Maït La Du—See Ma La Da. cuûa moät ngoâi töï vieän, chöù khoâng phaûi laø thaønh Malayadesa (skt): Ma La Ñeà—Ma La Da Ñeà vieân cuûa moät toân giaùo baát hôïp phaùp. Trong nhöõng Soá—Ma Ly—Nöôùc Maõ Lai AÙ—Malaya country. buoåi sô thôøi, nghi thöùc laâm chung treân giöôøng Malayagiri (skt): See Nam Haûi Ma La Da Sôn. beänh laø moät phaàn cuûa söï thöùc ñeå canh ngöôøi cheát, Malayasri (skt): Maït Giaø Thaát La—Daughter of ñöôïc cöû haønh suoát ñeâm ngay sau khi moät ngöôøi the last king of Kosala—Coâng chuùa cuûa vò vua vöøa qua ñôøi. cuoái cuøng cuûa xöù Kosala. Makuranososhi (jap): Luaän Chaåm Thaûo Chæ Male devotee: Upasaka (skt)—Caän söï nam—See (Nhaät Baûn). Upasaka. Makuta (skt): See Makutadanti. Male disciples: Upasaka—Öu Baø Taéc giôùi. Makutabandhanacetiya (skt): See Thieân Quan Male and female laypeople: Thieän Nam Tín Nöõ Töï. (thieân nam töû thieän nöõ nhaân, nam nöõ Phaät töû taïi Makutadanti (skt): Haéc Xæ—Who is associated gia). with Vairocana (Ñaïi Nhöït Nhö Lai)—One of the Male novice: Sramanera (skt)—Caàn saùch—Sa Di. ten raksasi mentioned in the Lotus sutra. Male servant: Upasaka (skt)—Lay adherent— Makyoâ (jap): 1) Mara-realm: Ma Caûnh, ma Giôùi; Male disciple—Caän söï nam. 2) Phenomena and illusory sensations. Extra- Malediction (n): Söï nguyeàn ruûa. sensory perceptions which may occur in some Maledictory (a): Nguyeàn ruûa. cases in the early states of meditation—See Hieän Malefaction (n): Ñieàu aùc. Töôïng vaø Caûm Giaùc Hö AÛo; 3) Polishing a Malefactor (n): Keû gian aùc. mirror, practice in the Buddhist state: See

Masen. Malefactors search for one another: Nhöõng keû Mala (skt): xaáu thöôøng tìm ñeán nhau ñeå baøn möu tính keá haõm 1) Malam (p): Asubham or Samkilesa (p)—haïi ngöôøi (Ngöu taàm ngöu maõ taàm maõ —Oxen Samklesa (skt)—Caáu nhieãm—Söï baát tònh look for oxen, horses look for horses). (khoâng thuaàn tònh hay khoâng trong saïch)— Male and female unicorns: Kyø Laân—The ch'I-Defilement—Dirt—Dust—Illusion— lin. Impurity—Moral impurity—Mental Male observer of the minor commandments: impurity—Uncleanness—Whatever misleads Sramanera—Sa di. or deludes the mind—Nhieãm tröôïc—There

Male organ: Purusendriya (skt)—Nam caên. Mamsa (skt): Flesh—Huyeát nhuïc—Xaùc thòt. Male servant: Upasaka (skt): Nam cö só hay caän Mamsa-bhaksana (skt): Meat-eating—AÊn thòt söï nam—Layman follower—Lay adherent. (nhuïc thöïc). Male sky-goer: Daka (skt)—Khoâng haønh nam. Mamsa-bhak-sana-vinivrtta (skt): To forbid Malevolence: Vyapada (p)—AÙc taâm—Haïi— flesh—See Ñoaïn Nhuïc. Xaáu aùc—Ill-will. Mamsa-cakkhu (p): The fleshly eye—Nhuïc Malevolent (a): Xaáu buïng. nhaõn—See Nguõ Nhaõn. Malice (n): Tính hieåm ñoäc—Baát nghóa—AÙc Mamsacaksu (skt): Human eye—The physical nieäm—AÙc caûm—Haïi (laøm haïi ngöôøi khaùc). eye or eye of flesh—Maét thòt hay maét cuûa phaøm Malicious (a): AÙc ñoäc—Xaáu xa—Devil-like— phu—See Nhuïc Nhaõn and Nguõ Nhaõn. Devilish. Man (n): Pudgala or Purusa (skt)—Con ngöôøi. Malicious gossip: Noùi lôøi theâu deät. Man-god: Nhaân thaàn. Malicious speech: Pisunavaca (p)—Backbiting Man's greed is boundless: Loøng tham cuûa con speech—Noùi lôøi thaâm ñoäc—See Ly Giaùn Ngöõ. ngöôøi voâ taän (Nhaân duïc voâ nhai). Malicious speech is to be abandoned: Noùi hai Man's hanging from a branch by his teeth; löôõi (noùi lôøi thaâm ñoäc) caàn phaûi töø boû. respond or not respond to a question?: See Maliciousness: See Ñoäc AÙc. Höông Nghieâm: Nhö Nhaân Thuï Thöôïng, Khaåu Malign: Ayaso (p)—Bad repute—Defame— Haøm Thuï Chi, Ñaùp Baát Ñaùp Tha Sôû Vaán? Disgrace—Defamation—Shame—Nhuïc (AÙc Vaên) Man's life is like water rushing down a hay tieáng nhô hay söï huûy baùng. mountain; although he is alive today, he might Malignity (n): Ñoäc taâm. find it most difficult to preserve it tomorrow: Malla (skt): See Maït La Toäc. Cuoäc soáng cuûa con ngöôøi nhö nöôùc chaûy treân non; Malleability of consciousness: Cittamuduta (p)—hoâm nay daãu coøn nhöng ngaøy mai khoù giöõ. Ñaây laø Taâm Nhu Thuaän. thuyeát "Chö haønh voâ thöôøng" cuûa giaùo lyù nhaø Malleability of mental body: Kayamuduta (p)— Phaät—This is the theory of the "impermanence of Taâm Sôû Nhu Thuaän. everything on earth" in Buddhism. Mallika (skt): Jasmine flower or a fragrant Man of merit: Ngöôøi coù phöôùc ñöùc. flower—See Maït Lôïi. Man is the most highly endowed of all Maltreat (v): Baïc ñaõi—To ill-treat—To creatures: Con ngöôøi laø gioáng linh lôïi trong vaïn persecute. höõu—See Nhaân Vi Vaïn Vaät Chi Linh. Malunkya-suttam (p): Tieåu Kinh Malunkya. Man is the most sacred of any creature: See Nhaân Malya (skt): Aksamala (skt)—Traøng haït—Beads Vi Vaïn Vaät Chi Linh. (string of)—Rosary. Man of our times sees this blossoming bush like Malyasri (skt): Maït Giaø Thaát La—See Thaéng someone who is dreaming: Ngöôøi thôøi nay thaáy Maïn Phu Nhaân. goác hoa naày gioáng nhö côn moäng—See Coâng AÙn Mama (skt):

Ma Ma—Caùi cuûa toâi—My—Mine, Thôøi Nhaân Kieán Hoa Thuï Nhö Moäng. genitive case of the first personal pronoun. Man realm: Nhaân thöøa. Mamaki (skt): Vajra mother: Kim Cang Maãu— Man of renown: See Tieân Ñaø Khaùch. Water-Element Buddha: Thuûy Taïng Phaät. Man with a sense of dignity: Virtuous man—Ñaïi Mammon (n): Thaàn taøi—Tieàn cuûa. tröôïng phu. Mammonism (n): Chuû nghóa toân thôø tieàn cuûa. Man of spirit: Hero—Baäc tröôïng phu. Mammonist (n): Ngöôøi theo chuû nghóa toân thôø Man with a sense of dignity: Virtuous man—Ñaïi tieàn cuûa—Baïn khoâng theå tu haønh cuøng luùc vôùi tröôïng phu. vieäc toân thôø tieàn cuûa ñöôïc—You cannot cultivate Man with no spiritual conception: Ngöôøi thöôøng at the same time with being a mammonist. maét thòt (Phaøm phu nhuïc nhaõn)—An ordinary man Mampukuji (jap): Manpuku-ji (jap)—See Vaïn with fleshy eyes. Phöôùc Töï. Man of superior wisdom, virtue and

conduct: Thöôïng Nhaân (moät ngöôøi coù thöôïng trí, Manasvin-naga-raja (skt): Ma Na Tö Long thöôïng ñöùc vaø thöôïng haïnh). Vöông—Name of a dragon-king—Teân cuûa moät vò Man without ego: Man without a real self or Long vöông. permanent soul—Impersonality—See Nhaân Manata (p & skt): Attamanata (p)—Duyeät YÙ—Khoâng. Joyful mentality—Tinh thaàn vui veû. Mana (p): Manam (skt)—Mada (skt)—Manam Manatimana (skt): See Maïn Quaù Maïn. (skt)—Arrogance—Conceitedness—Proud—Self- Manatta (skt): Ma Na Baø—See Ma Na Ñoûa. conceit—Superlicious—See Kieâu Maïn. Manatthaddha (p): One of one hundred Manage: To control—Chaáp söï. pratyeka-buddhas who lived a long time on Mount Manage the house works: Quaûn lyù nhaø cöûa. Isigili—Moät trong moät traêm vò Phaät ñoäc giaùc soáng Manage important matters: Caùn nhieäm ñaïi söï laâu treân nuùi Isigili. (gaùnh vaùc vieäc lôùn, vôùi Phaät giaùo tu haønh laø caùn Manava (skt): See Ma Naïp Tieân. nhieäm ñaïi söï). Manavaka (skt): 1) Sakyamuni in a previous Manage a temple: Quaûn trò chuøa. incarnation: See Ma Naïp Tieân; 2) Learned-youth Manager: Quaûn lyù—Vò sö chaáp söï trong chuøa. Bodhisattva: See Nho Ñoàng Boà Taùt; 3) See Ma Manager's office: Vaên phoøng tri söï. Naïp. Manah-paryaya (skt): Ceto-pariya-ana (skt)— Manayatanam (skt): Manayatanam (p)—Indriya See Tha Taâm Trí. or Mana-indriya (skt)—Mana-yatana (p)—Mind- Manah-sucarita (skt): Citta-sucarita (skt)—See YÙ base—See YÙ Caên. Dieäu Haïnh. Manboâ (jap): All (ten thousand) dharmas—See Manaindriya (skt): Manayatanam (p)—Indriya Vaïn Phaùp Nhaát Thieát Phaùp. (skt)—Mana-yatana (p)—Mind faculty—Mind— Mandaka (skt): A kind of baked-flour cake in See YÙ Caên. India—Moät loaïi baùnh laøm baèng boät mì ôû AÁn Ñoä. Mana-kamma (p): Mana-karman (skt)—Mental Mandakini (skt): Thieân Xöù Haø—Name of a action—See YÙ Nghieäp. celestial river—Teân cuûa moät con soâng treân coõi Mana-karma (skt): Mana-kamman (p)—Mental trôøi. action—See YÙ Nghieäp. Mandala (skt): 1) Mandara (jap): See Maïn Ñaø Manam (skt): Mana (p)—Arrogance or La; 2) Name of a sacred mountain in Buddhist Haughtiness—Proud—Pride—Arrogance—Self- legend: Khyil-khor (tib)—Teân cuûa moät ngoïn nuùi conceit—See Kieâu Maïn. thieâng trong huyeàn thoaïi Phaät giaùo. Man-an Zen master: See Vaïn An Thieàn Sö. Mandala-bodhisattva (skt): See Maïn Ñaø

La Boà Manas (skt): Mano (p)—Manah or manas (skt)— Taùt. See Tö Löôïng Naêng Bieán Thöùc. Mandala of both realms: Löôõng giôùi Maïn Ñaø La. Manasa (skt): Manasvati (skt)—Ma Na Kyø—See Mandala doctrine: Mantra teaching—See Maïn Ma Na Toâ Taát Ñeá. Ñoà La Giaùo. Manasapratyaksa (skt): See Nguõ Caâu YÙ Thöùc Mandala of the five supernatural powers: Nguõ Hieän Löôïng. Thoâng Maïn Ñaø La—Loaïi maïn ñaø la töôïng tröïng Manasarovara (skt): Manasa-saro-vara (skt)— cho naêm söùc maïnh sieâu nhieân. The lake without heat—See Voâ Nhieät Trì. Mandala of the five vajrasattvas: See Nguõ Bí Manas consciousness: Mana (skt)—Maït na Maät Maïn Ñaø La. thöùc—The rational faculty in man. Mandalaka (skt): Sacred circle—Supernatural Manashiki (jap): Maït Na Thöùc—Ego mandala—Maïn ñaø la sieâu vieät—Maïn Ñaø La consciousness, one of the eight consciousnesses— Thieâng. See Baùt Thöùc. Mandala-king: See Maïn Ñaø La Vöông. Manasikara (p): Manahkara (skt)—See Taùc YÙ. Mandala offering: See Cuùng Döôøng Maïn Ñaø La. Manasikaro (p): Attention—Chuù YÙ. Mandala of the realms of the esoteric sect: Manaskara (skt): Attention—Taùc yù. Guhyasadhatu-mandala (skt)—Bí Maät Giôùi Maïn

Ñaø La—Maïn ñaø la caûnh giôùi cuûa Maät giaùo. Manichean religion: Maït Ni Giaùo—Maït Ni Hoûa Mandala of the seventeen sages: Thaäp Thaát Toân AÛo Giaùo—The Manichean religion—See Ma Ni Maïn Ñaø La—Loaïi maïn ñaø la coù hình veû 17 vò toân Giaùo. giaû. Manicheism: See Manichean religion. Mandana (skt): Adorning—Decoration— Mani-cuda (skt): Chaâu Keá Boà Taùt—Topknot Ornamentation—Trang hoaøng. Bodhisattva—A Bodhisattva with a topknot left on Mandana-karika (skt): Time to adorn for the the head. cultivation of liberation—Giôø phuùt phaûi trang Manifest (v): To reveal—To confess—See Xuaát nghieâm trong cuoäc tu giaûi thoaùt. Hieän. Mandanusa (skt): Passing away slowly—Töø töø Manifest activities: Hieän Haønh—See Bieåu tòch dieät. Nghieäp. Mandara (jap): The altar of the law—Maïn ñaø Manifest (all kinds of) adornments in infinite la—See Giôùi Ñaøn. worlds: See Hieän Voâ Löôïng Theá Giôùi Voâ Soá Mandara-flower: See Tieåu Baïch Hoa. Trang Nghieâm. Mandaraji (jap): Chuøa Maïn Traø La (Nhaät Baûn). Manifest the appearance of transcending Mandarapuspa (skt): Flowers of the mandara the three worlds: See Hieän Töôùng Sieâu Tam tree—See Maïn Ñaø La Hoa. Giôùi. Mandarava (skt): See Mandarapuspa (skt)—See Manifest attainment of true enlightenment Maïn Ñaø La Hoa. under enlightenment trees in infinite worlds: Madarava flowers: See Maïn Ñaø La Hoa. Taát caû chö Phaät hay thò hieän voâ löôïng theá giôùi, Mandate (v): Leänh truyeàn—UÛy nhieäm—UÛy thaùc. döôùi coäi Boà Ñeà thaønh Chaùnh Ñaúng Chaùnh Giaùc . Mandayus (skt): Yeåu Meänh—Ñoaûn Meänh—Short Manifest be awake to all truths and expound life—Short-lived. their meanings, definitively, without duality: Mandhatr (skt): Murdhagata (skt)—Ñaûnh Sanh Chö Phaät ñeàu hay hieän giaùc taát caû phaùp, dieãn Vöông—See Murdhaja-raja. thuyeát yù nghóa, quyeát ñònh khoâng hai—See Möôøi Mandjuchakas (skt): Maïn thuø sa hoa. Ñieàu Voâ Nhò Thöïc Haønh Phaùp Töï Taïi Cuûa Chö Mangalavara (skt): Thöù Ba—Tuesday. Phaät. Mangala (skt): Happiness—See Haïnh phuùc. Manifest birth as Enlightening Beings in Mangala-sutta (p): Sutra on Happiness—Sutra on infinite worlds: Trong moät nieäm,

taát caû chö Phaät Protection—Kinh Haïnh Phuùc—Kinh Kieát Töôøng. ñeàu hay thò hieän voâ löôïng theá giôùi, Boà Taùt thoï Mangali (skt): An ancient capital of Udyana, the sanh. present Manglavor on the left bank of the Swat, a Manifest the bodies of celestial beings for trans-Indus State west of Kashmir—Coá ñoâ cuûa sentient beings' desires: Tuøy theo sôû thích cuûa Udyana, baây giôø laø Manglavor naèm beân taû ngaïn chuùng sanh maø vì hoï hieän thaân chö thieân. soâng Swat, moät bang cuûa AÁn Ñoä naèm veà phía taây Manifest bodies of Enlightening Beings cuûa Kashmir. adorned with virtues: Hieän thaân coâng ñöùc trang Man Giac (1052-1096): See Maõn Giaùc. nghieâm cuûa Boà Taùt. Mani (skt): 1) A precious pearl, or gem: Ngoïc Ma Manifest boundless bodies: See Hieän Voâ Löôïng Ni; 2) A symbol of Sariputra: Moät bieåu töôïng cuûa Thaân. ngaøi Xaù Lôïi Phaát; 3) The precious continent, or Manifest characteristic: Manifest forms mean wonderful land of a Buddha: Ñaïi dieäu ñòa cuûa quaû the external or phenomenal world—See Hieän Phaät—Mani stone: See Ma Ni. Töôùng. Mani Banner Buddha: Phaät Ma Ni Traøng. Manifest the characteristics of adamantine Mani Banner and Lamps' Light Buddha: ground: See Hieän Töôùng Kim Cang Ñòa. Phaät Ma Ni Traøng Ñaêng Quang. Manifest contradiction: Svartha-viruddha (skt)— Manibhadra (skt): Ma Ni Baït Ñaø La—See Baûo See Töï Ngöõ Töông Vi. Hieàn.

Manifest countless of pure beings in infinite Manifest the spiritual power of Enlightening worlds: See Thò Hieän Voâ Löôïng Theá Giôùi. Beings, able to enter concentration in the Manifest the desire to give sentient beings heart of the palace: Vì muoán hieän söùc oai ñöùc courageous strength: See Thò Hieän Ban Cho cuûa Boà Taùt coù theå ôû thaâm cung nhaäp tam muoäi maø Chuùng Sanh Söùc Duõng Maõnh. thò hieän ôû vöông cung. Manifest education of sentient beings and Manifest supreme peerless in the world: See service of the enlightened in infinite worlds: Hieån Hieän Toái Thaéng Voâ Tyû. Taát caû chö Phaät ñeàu hay thò hieän voâ löôïng theá Manifest the supreme walk of the enlightening giôùi, giaùo hoùa chuùng sanh, cuùng döôøng chö Phaät. beings: Hieån hieän böôùc toái thaéng cuûa Boà Taùt— Manifest or evidential: Löôïng hieän thaät—See See Hieån Hieän Boà Taùt Toái Thaéng Boä. Hieän Löôïng Moân. Manifest the tranquil, composed behavior of Manifest or external aid: See Hieån Gia Hoä. saints and individual illuminates in accordance Manifest faults: Hieän Haønh Quaù Thaát—Loä ra with sentient beings' inclinations: Tuøy theo sôû nhöõng loãi laàm. thích cuûa chuùng sanh maø hieän oai nghi tòch tònh Manifest form: Hieän Saéc—Theå hieän hình töôùng. cuûa Thanh Vaên hay Bích Chi Phaät. Manifest the giving of the seven kinds of Manifest transfigured emanation bodies, wealth: See Hieån Hieän Xaû Thí Thaát Thaùnh Taøi. coming forever: Hieän thaân bieán hoùa haèng Manifest the learning of all kinds of worldly khoâng ñoaïn tuyeät. things such as literature, conversation, games, Manifest turning the wheel of the Teaching in and amusements: Hieån hieän thoâng ñaït taát caû infinite worlds: Taát caû chö Phaät hay thò hieän voâ nhöõng vaên buùt, ñaøm luaän, côø nhaïc theá gian—See löôïng theá giôùi chuyeån dieäu phaùp Hieån Hieän Thoâng Ñaït. luaân. Manifest the learning of riding military Manifest untold variety of Buddha-bodies in

arts and various worldly occupations: See Hieån infinite worlds: See Hieån Hieän Voâ Löôïng Theá Hieän Thoâng Ñaït Vuõ Thuaät Binh Traän Theá Gian. Giôùi. Manifest the learning of all worldly arts Manifest virtue: See Bieåu Ñöùc. and sciences: See Hieån Hieän Thoâng Ñaït Ngheä Manifest the various powers of Buddhas: See Thuaät Khoa Hoïc Theá Gian. Hieån Hieän Phaät Thaàn Thoâng. Manifest-No-Fool Buddha: Hieän Voâ Ngu Phaät. Manifestation (n): Visible appearance—Tu thò Manifest objects: Hieän Caûnh. hieän—See Möôøi Ñieàu Tu Cuûa Chö Ñaïi Boà Taùt. Manifest phenomena: See Hieän Haønh Phaùp. Manifestation of afflictions: Bieåu thò cuûa phieàn Manifest physical forms to do Buddha- naõo. work for sentient beings: Vì chuùng sanh maø thò Manifestation body: Baùo thaân. hieän saéc thaân ñeå laøm Phaät söï. Manifestation of consciousness: Söï bieåu thò cuûa Manifest the power of enlightening beings: See thöùc. Hieån Hieän Boà Taùt Löïc. Manifestation of dharma-body: ÖÙng hoùa phaùp Manifest the practice of the seven jewels of thaân—Hieän thaân hay phöông tieän phaùp thaân. awakening: See Hieån Hieän Tu Haønh Thaát Giaùc Manifestation of enlightenment: Hieän Tieàn Böûu. Ñaúng Giaùc—Söï bieåu thò cuûa giaùc ngoä. Manifest renunciation of the mundane and Manifestation of karma: Hieän nghieäp. study of the way to liberation in infinite worlds: Manifestation of magical psychic power of Taát caû chö Phaät hay thò hieän voâ löôïng theá giôùi, ubiquity: Rddhipratiharya (skt)—Iddi-pratiharya xuaát gia hoïc ñaïo. (p)—Nhö YÙ Tuùc Thò Hieän—Manifestation of Manifest the shedding of errors and faults of power of ubiquity. word, thought, and deed: See Hieån Hieän Xa Lìa Manifestation of the mind (itself): Duy taâm sôû Tam Nghieäp Thaân Khaåu YÙ. nieäm.

Manifestation of mind in action: Manifestations Manifesting emergence from concentration: of consciousness—See Hieån Hieän Taâm Töôùng. Hoaëc hieän töø tam muoäi maø laøm Phaät söï. Manifestation of all patience and endurance: Manifesting many bodies or forms: Hieän Ña Quaûng haønh nhaãn nhuïc. Thaân. Manifestation of phenomena: Phaùp Hieän—Bieåu Manifesting nirvana: Hieän Nieát baøn. thò cuûa hieän töôïng. Manifesting occult powers: Hieän thaàn thoâng. Manifestation of unattached cognition: Voâ Tröù Manifesting physical bodies: Thò hieän saéc Trí Hieän Tieàn—Bieåu thò cuûa trí khoâng bò troùi buoäc. thaân. Manifestation of untold Buddhas in the world: Manifesting the realm of birth and death in the Hieän voâ löôïng chö Phaät xuaát theá. realm of nirvana: Nôi Nieát baøn giôùi hieän sanh töû Manifested activities: See Höõu Bieåu Nghieäp. giôùi. Manifested activities of the body, mouth, and Manifesting the realm of nirvana in the realm mind: See Höõu Bieåu Nghieäp. of birth and death: Nôi sanh töû hieän Nieát baøn Manifested Buddha: Sakyamuni Buddha—See giôùi. Phaùp Hoùa Sinh Thaân. Manifesting wisdom: See Hieän Thöùc. Manifested clearly: Vyanjita (skt)—Hieän roõ Manifesting Without Delusion Buddha: Phaät raøng. Hieän Voâ Ngu. Manifested mind: Discrimination or Manifesting the world in the realm of consciousness—See Hieän Thöùc. space, manifesting the realm of space in the Manifested Three Treasures: Hieän Tieàn Tam world: Nôi hö khoâng hieän theá giôùi, nôi theá giôùi Baûo. hieän hö khoâng. Manifesting the autonomous spiritual Mani-jewel: A precious gem of a globular shape

capacities of all Enlightening Beings: See Hieån with a short pointed top—Ngoïc nhö yù coù hình troøn Hieän Boà Taùt Oai Löïc Töi Taïi Thaàn Thoâng. vôùi ñænh ngaén vaø nhoïn—See Nhö YÙ Ngoïc. Manifesting birth in the phenomenal realm but Manika (skt): Mani (skt)—See Ma Ni. having no attachment to anything: See Hieän Mani-kutaraja (skt): Maha-kutaradja (skt)— Sanh Phaùp Giôùi Voâ Nhieãm Tröôùc. Chaâu Ñaûnh Vöông Boà Taùt—Name of a Manifesting the bodies of the celestial beings: Bodhisattva. Thò hieän nhöõng thaân Trôøi nhö Ñeá Thích, Phaïm Manipataka Buddha: Ma Ni Traøng Phaät. Vöông, Töù Thieân Vöông, vaân vaân. Manipataka-Dipaprabha-Buddha: Ma Ni Traøng Manifesting a body of transformation: Hieän Ñaêng Quang Phaät. Hoùa Thaân. Manipulate (v): Vaän ñoäng Manifesting the Buddhas: Thò hieän chö Phaät, saéc Manipulation (n): Söï vaän duïng baèng maùnh khoùe. thaân töôùng haûo, nhöùt thieát trí löïc, thaønh chaùnh Manipura-Chakra (skt): Trung Khu—See Ñan ñaúng chaùnh giaùc. Ñieàn. Manifesting the calm behavior of Buddhas' Maniskandhanaga (skt): See Ma Ni Kieän Ñaïi disciples: Thò hieän Thanh Vaên, Bích Chi Phaät oai Long Vöông. nghi tòch tònh. Manjettha (p): Cam. Manifesting consciousness: Hieän Thöùc—Söï bieåu Manjna-sabdabhigarjita (skt): Universal hieän cuûa caùi bieát. wonderful sound—See Dieäu AÂm Bieán Maõn and Manifesting correct principles: Bieåu thò Dieäu AÂm Bieán Maõn Nhö Lai. chaùnh phaùp (nhöõng nguyeân taéc ñuùng ñaén). Manju (jap): Suksma (skt)—Taùt Toâ—See Dieäu. Manifesting countless forms permanently in Manjugatha (skt): Mondjou-bosatu (jap)—one and the same place: See Hieän Voâ Löôïng Manjusri (skt)—See Vaên Thuø Sö Lôïi. Thaân. Manjughosha (skt): See Manjugosa. Manifesting the deeds of Enlightening Beings Manjugosa (skt): Manjughosha (p)—Ngöôøi coù for all sentient beings: Thò hieän Boà Taùt haïnh. gioïng noùi eâm dòu, teân goïi cuûa Ngaøi Vaên Thuø Sö

Lôïi—Gentle-voiced One, another name for Manner of action without effort: Anabhoga- Manjusri. carya (skt)—Voâ Coâng Duïng Haïnh—Haïnh khoâng Manju-ji (jap): Name of an important Rinzai coá gaéng duïng coâng. monastery in Kyoto. Manju-ji was designated as a Manner of speaking: Khaåu khí. Jissatsu temple (one of the ten distinguished Man-ngag (tib): Meditation instructions—Giaùo temples) for a time and was later designated one huaán Thieàn taäp. of the Gozan temples in Japan. Today, it is a sub- Mano (p): Manas (skt)—Manah or manas (skt)— temple of Toâfuku-ji—Teân cuûa moät ngoâi chuøa quan Maït Na Thöùc. troïng cuûa toâng Laâm Teá ôû Kyoto. Manju-ji ñaõ töøng Manobhirama (skt): Asaya (skt)—A Theá Da—A moät thôøi naèm trong heä thoáng möôøi ngoâi chuøa noåi Xa Daõ—See YÙ Laïc. tieáng cuûa Nhaät Baûn vaø sau naøy ñöôïc ñöa vaøo heä Mano-dharma (skt): The place of mind and thoáng caùc chuøa cuûa Nguõ Sôn. Ngaøy nay Manju-ji dharmas—YÙ Phaùp Xöù. noù thuoäc chuøa chính Ñoâng Phöôùc Töï. Mano-dhatu (skt): The realm of mano (citta or Manjusaka (skt): Celestial flower—See Maïn Thuø mind)—See Maït Na Thöùc Giôùi. Sa. Manodijnasvara (skt): King of Gandharvas— Manjushri (skt): See Manjusri. Nhaïc AÂm Caøn Thaùt Baø Vöông. Manjusri (skt): Monju (jap)—Manjusri Mano-duccaritam (p): Wrong conduct in Bodhisattva—The Buddha's wisdom—See Vaên thought—YÙ aùc haïnh. Thuø Sö Lôïi. Mano-dvarava-jnana-citta (p): Mind-door-

Manjusri Bodhisattva: The Wonderful Voice adverting-consciousness—See Maït Na Thöùc. Bodhisattva, the symbol of wisdom—Vaên Thuø Sö Mano-dvaravithi-citta (p): Cittas arising in a Lôïi Boà Taùt, bieåu töôïng cuûa trí tueä. mind-door process—Taâm khôûi leân töø tieán trình Manjusri Cannot Bring the Young Woman Out cuûa yù moân. of Her Samadhi: See Nöõ Töû Xuaát Ñònh. Manoguhya (skt): YÙ Maät—All thought this mystic Manjusri Hall: See Vaên Thuø Vieän. mind. Manjusri-ksetra-guna-vyuha-lankatara-sutra Manojna (skt): Ma Noâ Thò Nhöôïc—Music: AÂm (skt): Vaên Thuø Sö Lôïi Phaät Ñoä Trang Nghieâm nhaïc—Agreeable (attractive, at will, agreeable to Kinh—Sutra on Manjusri's exposition of the the mind): Vöøa yù. adornment of the Buddha-Lands. Manojnaghosa (skt): See YÙ Thanh. Manjusri-kumarabhuta (skt): Vaên Thuø Sö Lôïi Manojna-sabdabhigardjitta (skt): Manjna- Phaùp Vöông Töû—Dharma Prince Manjushri. sabdabhigarjita-buddha (skt)—See Dieäu AÂm Bieán Manjusripariprccha (skt): See Vaên Thuø Sö Lôïi Maõn Nhö Lai. Vaán Kinh. Manojnasvara (skt): See Maït Noâ Thò Nhaõ Taùp Manjusri-pucchap-raja (skt): Manjusripariprccha Phöôïc La. (skt)—See Vaên Thuø Sö Lôïi Vaán Kinh. Mano-kamma (p): Mana-karman (skt)—Mental Manjusri-vikridita-sutra (skt): Thaéng Kim Saéc action—See YÙ Nghieäp. Quang Minh Ñöùc Nöõ Kinh—Name of a sutra. Manomaya (skt): Ma Noâ—Ma Noâ Ma—Ma Noâ Manjusri-vikurvana-parivarta-sutra (skt): Vaên Maït Da—Mentally created—See YÙ Sinh Thaân. Thuø Sö Lôïi Thaàn Bieán Kinh—Sutra on Manomayadharmakaya (skt): See Nhö Lai YÙ Manjushri's miraculous transformations. Thaønh Phaùp Thaân. Mankind (n): Nhaân loaïi—Con ngöôøi. Manomayakaya (skt): A body mentally produced Manly action: Haønh ñoäng cuûa moät baäc tröôïng or produced at will—The will-body—YÙ thaønh phu. thaân—YÙ Sinh Hoùa—See YÙ Sinh Thaân. Mannen-ji (jap): Vaïn Nieân Töï—Ten-Thousand- Mano-moneyyam (p): Qualities of the sage as to Years Temple—Name of a temple. mind—YÙ tònh maëc. Manner (n): Phong caùch—Abstruse manner: Buùt Manorata (skt): Manorhata (skt)—See phaùp thaâm thuùy. Manorhita.

Manorhita (skt): Manorhata (skt)—Maït Noâ Haït cuõng ñöôïc söû duïng trong Thieàn toâng. Chaúng haïn Laït Tha—See Ma Noâ La. nhö trong toâng Hoaøng Baù Nhaät Baûn, maät chuù ñöôïc Manosamphassa (skt): YÙ Xuùc—Mind-contact. trì tuïng trong coâng phu saùng vaø toái. Kyø thaät, maät Mano-samphasso (p): Mano-samphasso (p)— chuù ñöôïc duøng nhö söï trôi löïc trong thieàn. Söï laëp ñi Mind-contact—YÙ Xuùc. laëp laïi maät chuù coù theå giuùp taäp trung vaø khieán ñöa Manosancetanahara (p): Haønh ñoäng tinh thaàn laø ñeán traïng thaùi thieàn ñònh toát hôn—See Linh Ngöõ. nhöõng chaát boå döôõng—Mental volition as Mantra of the esoteric vehicle: Incantation of nutriment. the Diamond vehicle—Bí maät chuù (Kim Cang Mano-socceyam (p): Purity of mind—YÙ thanh Thöøa). tònh. Mantra in the Flower Adornment Sutra: Mano-succaritam (p): Right conduct in thought—Avatamsaka-mantra (skt)—Thaàn chuù Hoa Nghieâm YÙ thieän haïnh. (phaåm Nhaäp Phaùp Giôùi coù 24 aâm Phaïn ngöõ). Manovijnana (skt): Mano-vinnana (p)—YÙ Mantra on great ceremony of anointment: Thöùc—See Phaân Bieät Thöùc.

Maha-bhisekana-mantra (skt)—Kinh Ñaïi Quaùn Mano-vinnana (p): Manovijnana (skt)—Mental Ñaûnh—Kinh chuù veà ñieåm ñaïo (nghi thöùc Maät consciousness—YÙ Thöùc. Toâng). Mano-vinnana-dhatu (p): Manovijnana-dhatu Mantra on great compassion mind: (skt)—The realm of mental consciousness—Maït Mahakarunika-citta-dharani (skt)—Ñaïi Bi Taâm Na Thöùc Giôùi. Ñaø La Ni—Great compassion mind mantra. Manservant: Ñaày tôù nam. Mantra of light: See Quang Minh Chaân Ngoân. Mansion of the devas: Thieân ñöôøng—Heavenly Mantra for rebirth in the Pure Land: Vaõng hall, located between the earth and the sanh quyeát ñònh chaân ngoân. Brahmalokas. Mantras of the Shingon sect: Storehouse of Manslaughter (n): Ngoä Saùt—To kill through miraculous words—Dharanis of the Shingon negligence—Gieát haïi chuùng sanh, nhöng khoâng coá sect—Dieäu ngöõ taïng. yù saùt sinh. Mantra or spell with great powers: Maha-bala- Mansvin (skt): Ma na tö (Long tö vöông). dharani (skt)—Ñaïi Löïc Ñaø La Ni. Manta (p): Dharani (skt)—Mantra (skt)—Linh Mantra teaching: Mandala doctrine—Maïn Ñoà ngöõ, thaàn chuù hay chaân ngoân—Magical words. La Giaùo—Esoteric doctrine and Mandala. Mantapadam (p): A phrase of mantra—Moät caâu Mantra Vehicle: Mantrayana (skt)—Chaân thöøa— chuù thuaät. True Vehicle—True teaching or doctrine. Mantra (skt): Dharani (skt)—Manta (p)—Shingoân Mantrayana (skt): See Chaân Ngoân Toâng. (jap)—Maät chuù—Magical words——Sacred Manu (skt): God of the world of living beings— formula—Incantation of the esoteric vehicle Thaàn cuûa theá giôùi chuùng sanh sinh höõu tình. (Diamond vehicle). Mantra are used widely in the Manual labor: Fushin (jap)—Samu (jap)—The Buddhist world, and although they may almost manual labor was required of the entire monastic closely associated with esoteric Buddhism, they community, and manual labor is also considered are sometimes used within the Zen school. In the as a regular part of the monastic practice. Obaka sect of Japanese Zen, for example, Activities such as raking the yard, collecting fire- mantras are chanted during morning and evening wood, and cooking meals are interpreted by the services. In fact, mantras are used as aids in Zen tradition as active form of meditation that meditation. The steady repetition of a mantra may contribute to an individual's practice. The help to focus the concentration and induce a better incorporation of manual labor into the Zen meditative state—Maät chuù, thaàn chuù hay chaân monastic lifestyle is said to date to the time of the ngoân ñöôïc duøng moät caùch roäng raõi trong theá giôùi fourth patriarch, Tao-hsin (580-651), when it was Phaät giaùo, vaø maëc daàu coù leõ haàu nhö chuùng coù lieân adopted as a necessity to insure the community's heä maät thieát vôùi Maät toâng, thænh thoaûng maät chuù physical survival. Tao-hsin and his disciples, said to number over five hundred, lived in a secluded

life at Shuan-feng-shan, where they could not rely neân khoâng theå laøm gì khaùc hôn ñöôïc laø thoaùi thaùc on the lay community to provide sufficient food khoâng laøm lao taùc—See Lao Taùc Thieàn. supplies. They therefore undertook farming the Manual signs: AÁn Töôùng—Kheá AÁn—See AÁn land themselves, an activity traditionally Kheá. forbidden to monks and nuns in the Vinaya. The Manual signs of

Dhyani Buddhas: See Kieát requirement to participate in manual labor was Ma AÁn. later incorporated into the Zen monastic codes. Manual signs indicative of various ideas: Mudra Pai-chang Huai-hai (720-814), traditionally (skt)—Emblem—Seal—Stamp—Sign—Symbol— credited with creating the first monastic code AÁn. specific to Zen, is said to have admonished his Manual of Zen Meditation: Caåm nang Thieàn— disciples, "A day without work, a day without See Zazengi. food." Despite the traditional value placed on Manughosa (skt): Gadgadasvara (skt)—See Dieäu manual labor, not all members of the Zen AÂm Boà Taùt. community engage in it on a daily basis. Certain Manusa-krtya (skt): Nhaân Keát Thöù—Demons monks and nuns are excused in order to shaped like men—Loaïi quyû coù hình thuø gioáng nhö concentrate more fully on meditation. Those who loaøi ngöôøi. are otherwise occupied with administrative duties Manusmrti (skt): Ma Noâ Phaùp Ñieån—Kinh ñieån are also usually excused—Lao taùc ñöôïc xem nhö Baø La Moân—Brahman scriptures. laø moät phaàn bình thöôøng cuûa ñôøi soáng Thieàn vieän. Manussa (p): Manusya (skt)—Ma Noâ Sa— Toaøn theå Taêng chuùng trong coäng ñoàng töï vieän ñeà u Human beings—Man—See Nhaân. ñoøi hoûi phaûi laøm lao taùc, vaø lao taùc cuõng ñöôïc xem Manussa-loka (p): Realm of human beings—Coõi nhö moät phaàn bình thöôøng trong tu taäp cuûa töï vieän. ngöôøi. Nhöõng sinh hoaït nhö caøo laù caây trong khuoân vieân Manussa-yana (p): See Nhaân Thöøa. töï vieän, gom cuûi, vaø naáu nöôùng nhöõng böõa aên ñöôïc Manusya (skt): Manussa (p)—Ma Noâ Sa— dieãn giaûi bôûi truyeàn thoáng Thieàn nhö laø moät hình Human nature—Man—See Nhaân. thöùc hoaït ñoäng cuûa thieàn goùp phaàn vaøo vieäc tu taäp Manusya-gati (skt): Path of human beings—Nhaân cho moät caù nhaân. Ngöôøi ta noùi söï pha troän lao taùc ñaïo. vaøo trong caùch soáng trong Thieàn vieän ñaõ coù töø thôøi Manvantara (skt): A great cycle of Töù Toå Ñaïo Tín, khi noù ñöôïc chaáp nhaän nhö laø söï manifestation—Two thousand Manvantaras make caàn thieát nhaèm baûo ñaûm söï soáng coøn veà vaät chaát a Kalpa. cuûa coäng ñoàng töï vieän. Ñaïo Tín vaø nhöõng ñeä töû Many: Bahu or Bhuri (skt)—Nhieàu. cuûa ngaøi, ngöôøi ta noùi treân 500 vò, soáng tu ñôøi aån Many activities: Ña Haønh—Nhieàu haønh ñoäng. daät taïi vuøng nuùi Thuaän Phong, nôi maø hoï khoâng Manyana: Mana (skt)—See Maït Na Thöùc. theå döïa vaøo coäng ñoàng Phaät töû taïi gia cung caáp ñuû Manyati (skt): Tö Löï—To reflect—To worry. thöïc phaåm cho mình. Vì theá hoï phaûi töï ñaûm traùch vieäc caøy caáy, moät sinh hoaït maø theo truyeàn thoáng Many bodies or forms: Ña Theå. luaät Phaät giaùo, chö Taêng Ni bò caám chæ. Söï ñoøi hoûi Many desires: Ña Tham. phaûi tham gia lao taùc veà sau naøy ñöôïc pha troän Many eons: Ña Kieáp—Nhieàu kieáp. vaøo thanh quy Thieàn vieän. Baùch Tröôïng Hoaøi Haûi, Many-Evils Ghost King: Quyû Vöông Ña AÙc. theo truyeàn thoáng ñöôïc cho laø ngöôøi ñaõ taïo ra boä Many-footed: Ña Tuùc—Many-legged— Thanh Quy ñaëc bieät cho Thieàn, ngöôøi ta noùi trong Centipedes. ñoù Sö khuyeán taán caùc ñeä töû cuûa mình: "Moät ngaøy Many jewels: Abundant treasures—Ña baûo. khoâng lao taùc, moät ngaøy khoâng aên." Maëc cho giaù Many Jewels Buddha: Prabhutaratna-Buddha trò truyeàn thoáng ñaët treân lao taùc, khoâng phaûi taát caû (skt)—Abundant treasures

Buddha—See Ña Baûo moïi thaønh vieân trong coäng ñoàng Thieàn vieän ñeàu Nhö Lai. tham gia lao taùc haèng ngaøy. Moät vaøi vò thoaùi thaùc Many sentient beings: Ña Höõu Tình Chuùng— khoâng laøm lao taùc ñeå taäp trung nhieàu hôn nöõa vaøo Nhieàu chuùng sanh höõu tình. thieàn taäp. Nhöõng ngöôøi vì baän vieäc haønh chaùnh

Manzan Dobaku Zenji (jap): Vaïn Sôn Ñaïo Baïch Mara-environment: Conditioning cause—Ma Thieàn Sö—See Vieân Thoâng Ñaïi ÖÙng Thieàn Sö. duyeân. Mao Tzu Yuan (chi): Name of the founder of Mara's evil acts: See Ma Haønh. the White Lotus School—Mao Töû Nguyeân, teân Mara-force: Occult force or hidden cause—Ma cuûa ngöôøi saùng laäp ra Baïch Lieân giaùo—See Baïch löïc. Lieân Toâng. Mara-gifts: Harmful offerings—Ma ñaøn (ma Mappoâ (jap): The Degenerate Age of Dharma—chöôùng bôûi cuûa ñaøn na tín thí). The Dharma Ending Age—The Decadence of the Mara-giving: Ma Ñaøn—Giving out of fame and Law—The period of the end of Dharma—See gains—Boá thí vì danh vì lôïi. Maït Phaùp. Mara of good-knowing advisor: Thieän tri thöùc Mara (p & skt): AÙc Ma—Death—Evil One— ma—See Baùt Ma. Demons—See Ma. Mara Heaven: Trôøi Mara—The gods who Mara-affairs Caûnh ma söï—Ma söï—See Thaäp attempt to dominate each other. Caûnh. Mara of the hell or of the underworld: AÂm Maras of the aggregates: AÁm Ma—Ma cuûa caùc ma—See Baùt Ma. uaån (nguõ uaån). Mara and heretics: See Thieân Ma Ngoaïi Ñaïo. Mara-bonds: Attachments—Mara-cords—Ma Mara-hindrances: Demonic obstacles—See Ma Phöôïc—Heä phöôïc hay söï troùi buoäc cuûa thieân ma. Chöôùng. Mara and brahma: Mara, lord of the sixth Mara of Impermanence: Voâ thöôøng ma—See heaven and Brahma, lord of the heaven of form— Baùt Ma. Ma vöông coõi trôøi duïc giôùi, vaø Phaïm thieân, vua Mara of Impersonality: Voâ ngaõ ma—See Baùt coõi trôøi saéc giôùi. Ma. Mara-circumstance: Mara conditions, or Mara of Impurity: Voâ tònh ma—See Baùt Ma. environments—See Ma Duyeân. Mara of Joylessness: Voâ laïc ma—See Baùt Ma. Mara-cords: Mara-bonds—Ma phöôïc Marakata (skt): Ma La Daø—Ngoïc bích—The Mara-country: Ma höông (queâ höông cuûa loaøi emerald. ma). Marakayikas (skt): Ma Daân—Ma Töû—Mara’s Mara-darsana (skt): Mara-tajjaniya (p)—Mara- people, or subjects—See Ma Nöõ. tarjana (skt)—See Haøng Ma. Mara-king: Ma Vöông—Tha hoùa töï taïi thieân Mara’s daughter: Ma nöõ (who tempt men to their ma—See Baùt Ma. ruin). Mara-laws: Ma giôùi (those monks who seek fame Mara of death: Ma Töû. and authority—nhöõng vò Tyø Kheo tìm caàu danh Mara-deeds: Ma söï (deeds that hinder the voïng). Buddha-truth—nhöõng vieäc che chaén maát chaân lyù Mara-law monk: Ma Giôùi Tyø Kheo—Who seeks Phaät phaùp). fame and gains or luxury. Mara’s delusive light: Ma quang (aùnh saùng Mara-legions: Ma Chuùng—Ma quaân. huyeãn aûo cuûa ma quaân). Maramma-samghikaya (skt): See Tieàn Toâng. Mara who destroys of good: Phaù Hoaïi Thieän Ma Marana (skt&p): Töû—Death—In Buddhism, vöông. Marana means the arising and passing away of all Mara-destroyer Bodhisattva: Mara-pramardaka mental and physical phenomena—Trong Phaät (skt)—Haøng Ma Boà Taùt. giaùo, Marana coù nghóa laø söï keá tuïc khoâng ngöøng Mara-deva (skt): Paranirmita-vasavartin(skt)— cuûa caùc hieän töôïng theå chaát vaø

taâm thaàn laàn löôït The god of lust, sin, and death—See Ma Thieân. naåy sinh vaø cheát ñi—See Cheát. Mara-dhyana: Evil thoughts, or wrong and Marananussati (p): The recollection of death or harmful meditation practices—See Ma Thieàn. the discourse on mindfulness of death—Thuyeát Mara-enmity: Enemy of the Buddha—Ma oaùn, tænh thöùc veà söï cheát—See Nieäm Töû. keû thuø cuûa Ñöùc Phaät.

Maranasanna-kamma (p): Death proximate Mara-tajjaniya-suttam (p): Mara-pramathana- karma—Caän töû nghieäp. suttam (skt)—Mara-pramardana-sutra (skt)—Kinh Marana-satti-sutta (p): Marana-smrti-sutra Haøng Ma—Sutra on overcoming demons. (skt)—See Kinh Nieäm Töû. Mara-tarjana (skt): Mara-tajjaniya (p)—Mara- Marana-smrti (skt): Mindfulness of the darsana (skt)—See Haøng Ma. inevitability of death—See Nieäm Töû. Mara-way: Mara-path—Ma ñaïo—See Luïc Ñaïo. Marana-smrti-sutra (skt): Marana-satti-sutta Mara of wishing to achieve Samadhi: Tam Muoäi (p)—See Kinh Nieäm Töû. ma. Mara-papiman (skt): Duratama Mara (skt)—See Mara of wishing to attain Bodhicitta: Boà ñeà taâm Ma Ba Tuaàn. ma. Mara-papiyas (skt): Töû quyû—Demons of death— Marakata (skt): Maït La Kieát Ña—Ma La Ca Deadly demons—The world of death—The Ñaø—Ngoïc Bích—The emerald. inhabitants of hell. Marana (skt): Death—See Cheát. Mara-pasa-sutta (p): Sutra on Mara's Power, Marananussati (p): The recollection of death— Samyutta Nikaya XXXV.115—Kinh Ma Löïc, See Nieäm Töû. Töông Öng Boä XXXV.115. Maranasanna-kamma (p): Marana (skt)—Death- Mara of the passions: Army of mara—proximate karma—Nghieäp luùc saép cheát—See Demonic afflictions—Demon of afflictions—See Nghieäp Caän Töû. Phieàn Naõo Ma. March of time: Tieán trình thôøi gian. Mara-path: Mara-way, one of the six destinies— Mardala (skt): Mrdanga (skt)—See Maâu Ñaø La. Ma ñaïo—See Luïc Ñaïo. Mardjaka (skt): A leâ—Name of a flower—Nhaønh Mara’s people: Marakayikas (skt)—Mara’s höông cuùc. subjects—Ma daân. Marga (skt): Magga (p)—See Maït Giaø. Mara-power: Occult force or hidden cause—Ma Marga-anvaya-jnana (skt): Wisdom obtain löïc. through insight into the way—See Ñaïo Loaïi Trí. Mara-pramardaka (skt): Mara-destroyer Marga-arya-satya (skt): Magga-dhamma-sacca Bodhisattva—Haøng Ma Boà Taùt. (p)—Noble path of the liberation—Ñaïo ñeá—See Mara-pramardana-sutra (skt): Mara-tajjaniya- Baùt Chaùnh Ñaïo. suttam (p)—Mara-pramathana-suttam (skt)—Kinh Marga-citta (skt): Bodhi mind—See Boà Ñeà Taâm. Haøng Ma—Sutra on overcoming demons. Marga-dharma (skt): Dogma—Teachings— Mara-pramathana-suttam (skt): Mara- Tenets—Ñaïo phaùp. pramardana-sutra (skt)—Sutra on overcoming Marga-dharma jnana (skt): Magga-nana (p)— demons—Kinh Haøng Ma. See Ñaïo Phaùp Trí. Mara-raja (skt): Death—Evil One—Demons— Marga-dharma-jnana-ksanti (skt): Ñaïo Phaùp Trí See Ma Vöông. Nhaãn. Mara-realm: Ma Caûnh—Ma giôùi (theá giôùi cuûa Marga-envaya-jnana (skt)—Marga-anvaya- loaøi ma). jnana (skt)—See Ñaïo Loaïi Trí. Mara-robbers of the mind: See Taâm Ma Taëc. Marga-envaya-jnana-ksanti (skt): Marga- Mara-rules: See Ma Giôùi (3). anvaya-jnana-ksanti (skt)—See Ñaïo Loaïi Trí Mara of Samadhi: The mara of wishing to Nhaãn. achieve Samadhi—Tam Muoäi ma. Marga-jnana (skt): Maggana (p)—Naygajnana Mara-samyutta (p): Samyutta Nikaya 4—Kinh (skt)—Religious

wisdom—See Ñaïo Trí. Töông Öng AÙc Ma, Töông Öng Boä 4. Margam-ashtangikam (skt): Eight Noble Paths— Mara-servitude: The condition of those who See Baùt Chaùnh Ñaïo. obey mara—See Ma Nhaãn. Marganga-tathata (skt): Ñaïo Phaàn Chaân Nhö— See Cöûu Voâ Vi.

Marga-phala (skt): The result of the Buddha- Marks of existence: Trilaksana (skt)—way—See Ñaïo Quaû. Tilakkhana (p)—Fa-Hsiang (chin)—Marks of Marga-satya (skt): The truth of the PATH that existence—Characteristics of Dharma—See Phaùp leads to the cessation of suffering (the way of Töôùng. cure)—See Ñaïo Ñeá. Marks of existence school: Dharma-laksana Margasiras (skt): The month between November (skt)—Phaùp Töôùng toâng. and December—See Maït Giaø Thuûy La. Mark of the great conch of the teachings: Ñaïi Marichi (skt): Marici (skt)—1) Queen of heaven: Phaùp Loa Töôùng—Daáu hieäu cuûa ñaïi phaùp loa. Ñaáu Muï, Maït Lôïi Chi (nöõ thaàn Maït lî chi)—See Mark of impermanence: Mudda-aniccam (p)— Ma Lôïi Chi; 2) Marici (skt): Name of a Voâ Thöôøng AÁn—See Tam Phaùp AÁn. Bodhisattva. Mark of karma: Characteristics of karma— Marichi-dharani-sutra (skt): Maït lî chi Ñaø La Ni Karmic action—See Nghieäp Töôùng. Kinh—One of the sutras of Tantrism. Mark of liberation: The condition of liberation— Marici (skt): See Marichi. See Giaûi Thoaùt Töôùng. Marici-dharani-sutra (skt): Ma Lôïi Chi Thieân Mark of life-span: Töôùng thoï giaû—To see life- Ñaø La Ni Kinh—Maït Lôïi Chi Thieân Ñaø La Ni after-life as real. Kinh—Name of a sutra. Mark of manifestation: Hieän töôùng. Marici-upama (skt): Simile of waves and Mark of meditative absorption: Tam Ma Ñòa sunlight—Dieäm Duï—Thí duï caùc phaùp nhö soùng Töôùng—Daáu veát cuûa söï tham thieàn nhaäp tam ma vaø naéng. ñòa. Marital (a): Thuoäc veà hoân nhaân. Mark of mental objects: Taâm Caûnh Giôùi Mark (n): Nimitta (skt)—Appearance—Image— Töôùng—Bieåu hieän cuûa taâm caûnh. Outward—Bieåu Hieän—Daáu veát—Hình aûnh. Mark of the mind: Mental trace—See Taâm Tích. Mark of abiding: Truï Töôùng—Daáu hieäu cuûa truï. Mark a new era: Ñaùnh daáu moät kyû nguyeân môùi. Mark of advancement: Khaû tieán töôùng. Mark of an object: Töôùng cuûa ñoái töôïng (moät vaät Mark (laksana) of the bhutatathata: Essential gì ñoù). characteristic of the bhutatathata—Chaân nhö thaät Mark of others: Töôùng Nhôn—See beings as töôùng. real. Mark of attachment to coarse discrimination: Marks of perfection: Dvatrimsadvara-laksana Thoâ Phaân Bieät Chaáp Tröôùc Töôùng—Bieåu hieän cuûa (skt)—Dvattimsavara-lakkhana (p)—Haûo töôùng— söï chaáp tröôùc thoâ thieån. Excellent marks—See Tam Thaäp Nhò Haûo Töôùng. Mark of birht and death: Töôùng sanh dieät. Mark of practice: Tu Haønh Töôùng—Bieåu hieän Mark of cognition: Lieãu Bieät Töôùng—Daáu veát cuûa söï tu haønh. cuûa söï nhaän bieát. Mark of purity: Tònh Töôùng—Bieåu hieän cuûa söï Mark in common: Totality—Generality—Coäng thanh tònh. Töôùng. Mark of self: Töôùng Ngaõ—See self as real. Mark of complete release: Caâu giaûi thoaùt töôùng. Mark of sentient beings: To see all things as Mark of conditions: Duyeân Töôùng—Daáu veát cuûa real—Töôùng chuùng sanh—Töôùng cuûa vaïn vaät höõu ñieàu kieän. tình. Marks of decay: Suy töôùng—There are five Mark of thousand-spoked wheel: Chæ döôùi loøng marks of decay. baøn chaân coù ngaøn caùi xoaùy troân oác nhö hình caû

Mark of defilement: Nhieãm Töôùng—Daáu veát ngaøn caây caêm baùnh xe—See Tam Thaäp Nhò Haûo cuûa söï ueá nhieãm. Töôùng. Mark of emptiness: See Khoâng Töôùng. Mark of totality: Generality—In common—Coäng Mark of enlightenment: Giaùc Ngoä Töôùng—Ngoä Töôùng. Tích—Daáu veát cuûa söï giaùc ngoä. Mark of transformation: Bieán Töôùng—Daáu hieäu Mark an era: Khai nguyeân. cuûa söï bieán ñoåi.

Mark of Turning: Chuyeån töôùng. and raised several sons, at the same time he also Mark of the wind: Phong Töôùng—Hình töôùng continued to cultivate as a lay tantric practitioner. cuûa gioù. Marpa is one of the most widely revered figures Mark of wisdom of liberation: Tueä giaûi thoaùt in Tibetan Buddhism, and Kagyupa is considered töôùng. to have attained a level of awakening equivalent Mark of the world: See Theá Töôùng. to that of Buddha Vajradhara. Even though he was Marks of the world are permanent: See Theá a lay person in the outward appearance, he Gian Töôùng Thöôøng Truï. accepted the monastic lifestyle, and completely Markata (skt): Makkata (p)—Monkey—See Di transcended all attachments to worldly affairs. His Haàu. best-known disciple was Milarepa—Nhaø sö Taây Markata-hrada (skt): A place in Vaisali where Taïng ñaàu tieân thuoäc doøng Kagyupa, ngöôøi ñaõ ba Buddha preached—See Di Haàu Giang. laàn du haønh sang AÁn Ñoä, taïi ñaây oâng ñaõ theo hoïc Marker (n): Daây chæ maøu duøng ñeå ñaùnh daáu trang tieáng Baéc Phaïn vaø thoï leã quaùn ñaûnh Maät giaùo töø saùch. moät vaøi vò thaày noåi tieáng ngöôøi AÁn Ñoä, trong ñoù Market: Thò tröôøng. coù Naropa. Khi trôû veà Taây Taïng, oâng trôû neân moät Markless: Voâ Töôùng—Khoâng coù daáu veát. nhaø phieân dòch noåi tieáng, oâng keát hoân vôùi Dakmema, vaø coù vaøi ñöùa con trai, trong khi ñoù thì Markless cultivation: Voâ Töôùng Tu—Tu taäp oâng vaãn tieáp tuïc tu taäp nhö moät Phaät töû taïi gia. phaùp moân voâ töôùng. Marpa laø moät trong nhöõng nhaân vaät ñöôïc toân kính Markless enlightenment: See Voâ Töôùng Boà Ñeà. moät caùch roäng raõi trong Phaät giaùo Taây Taïng vaø Markless equality: Voâ Töôùng Bình Ñaúng—Söï tröôøng phaùi Kagyupa, oâng ñöôïc xem nhö laø ngöôøi bình ñaúng voâ töôùng. ñaõ ñaït ñöôïc möùc ñoä giaùc ngoä töông ñöông vôùi Markless field of blessings: Voâ Töôùng Phöôùc Chaáp Kim Cang Phaät. Maëc duø oâng chæ laø moät Phaät Ñieàn. töû taïi gia vôùi daùng veû beân ngoaøi, oâng chaáp nhaän Markless mind: Voâ Töôùng Taâm—Caùi taâm khoâng soáng ñôøi soáng töï vieän, vaø hoaøn toaøn vöôït qua taát coù hình töôùng. caû nhöõng luyeán chaáp vôùi coâng vieäc theá tuïc. Vò ñeä Markless repentance: Musoâ Zange (jap)— töû noåi tieáng cuûa oâng laø ngaøi Milarepa. The formless repentance—See Voâ Töôùng Saùm Married Clergy: See Married monks. Hoái. Married monks: Hoûa traïch Taêng—Monks in the Markless repentance and reform: See Voâ burning house. Traditionally speaking, in most Töôùng Saùm Hoái. parts of the Buddhist world, Buddhist monks and Markless thusness: Voâ Töôùng Chaân Nhö—Chaân nuns leave the ordinary life of a married Nhö khoâng coù hình töôùng. householder to live celibate lives within the Markless triple refuge: See Voâ Töôùng Tam Quy monastic community. In Japanese Buddhism, this Y Giôùi. is no longer the norm in the modern period (1868- Markless wisdom: Voâ Töôùng Hueä—Trí

hueä present), and most Japanese Buddhist monks are khoâng hình töôùng. actually married men with families. They are Marmacchid (skt): To cut through wound, or sometimes called priests in English, since the reach vital parts; cause to die—See Ñoaïn Maït word monk only implies celibacy in all Buddhist Ma). contexts. The Joâdo Shinshuâ, or True Pure Land Marpa: See Marpa Chogi Lodro. sect, was the first Japanese sect to allow its clergy Marpa Chogi Lodro (1012-1097): First Tibetan to marry, beginning with the founder Shinran master of the Kagyupa tradition, who made three (1173-1262), who lived during the late twelfth and visits to India, where he studied Sanskrit and early thirteenth centuries. For many centuries, received tantric initiations from several famous Joâdo Shinshuâ priests were the only married Indian masters, including Naropa (1016-1100). Buddhist clergy in Japan. During the Meiji period Upon his return to Tibet he became a noted (1868-1912), the Japanese government lifted the translator, married a woman named Dakmema, legal sanction against marriage for Buddhist

monks. Although the monastic code was never Mars: Angaraka (skt)—Hoûa tinh. actually changed, Buddhist monks began to marry, Marsh spirit: Thaàn Ñaàm Laày. and it is now very normal for Buddhist temples in Martial bearing: Prabhava (skt)—Augustness— Japan to be handed down within biological Awe-inspiring-majesty—Imposing exterior— families, with sons inheriting the position of head Majestic—Noble bearing—Stateliness—Oai monk from their fathers. The Japanese introduced Nghi. the practice of married clergy to Korea during the Martyr: Vò töû vì ñaïo. years of occupation (1911-1945). The practice Martyrdom: Söï cheát vì ñaïo. resulted in difficulties in the Korean Buddhist Marvellous: Manju (skt)—Dieäu—Huyeàn dieäu— community after the end of the Second World Phi thöôøng—Miraculous—Outstanding— War, when Korean Buddhist began to reassert the Wonderful. traditional monastic code of celibacy—Vò Taêng Marvellous activity: Sucarita (skt)—Sucaritani trong nhaø löûa hay vò Taêng maø vaãn coøn coù vôï con. (skt)—Wonderful conduct—Dieäu Haïnh—Haïnh Theo truyeàn thoáng maø noùi, trong haàu heát moïi vuøng phi thöôøng. cuûa theá giôùi Phaät giaùo, chö Taêng Ni rôøi boû cuoäc Marvellous activity of speech: Marvellous soáng hoân nhaân theá tuïc ñeå soáng ñôøi ñoäc thaân trong control of one's mouth—Haïnh phi thöôøng nôi lôøi coäng ñoàng töï vieän. Trong Phaät giaùo Nhaät Baûn, noùi, haïnh keàm thuùc nôi khaåu. vieäc naøy khoâng coøn laø tieâu chuaån bình thöôøng Marvellous attributes: Caùc thuoäc tính phi trong thôøi caän ñaïi, vaø haàu nhö chö Taêng Nhaä t Baûn thöôøng. ñeàu thaät söï laø ngöôøi coù gia ñình. Thænh thoaûng hoï Marvellous cause: Dieäu Nhaân—Nguyeân nhaân kyø ñöôïc goïi laø "muïc sö" trong tieáng Anh, vì chöõ dieäu. "Taêng" trong caùc vaên baûn Phaät giaùo chæ daønh cho Marvellous control of one's mouth: Vaksucarita ngöôøi coù söï soáng ñoäc thaân maø thoâi.Tònh Ñoä Chaân (skt)—See Ngöõ Dieäu Haïnh. Toâng laø toâng phaùi Phaät giaùo Nhaät Baûn ñaàu tieân Marvellous cure: Dieäu Döôïc—Thaàn döôïc. cho pheùp chö Taêng keát hoân, baét ñaàu töø vò saùng laäp Marvellous dharma: Saddharma (skt)—See Dieäu Thaân Loan (1173-1262), ngöôøi soáng trong thôøi Phaùp. cuoái theá kyû thöù XII. Trong

nhieàu theá kyû, chö Taêng Marvellous enlightenment: Myokaku (jap)— cuûa Tònh Ñoä Chaân Toâng, toâng phaùi duy nhaát laø Cöùu Caùnh Giaùc—Söï giaùc ngoä phi thöôøng—The chö Taêng keát hoân trong Phaät giaùo Nhaät Baûn. Döôùi fine state of truth—See Dieäu Giaùc. thôøi Minh Trò, chaùnh phuû Nhaät Baûn thaùo boû luaät Marvellous existence: Sö hieän höõu kyø dieäu— choáng laïi hoân nhaân cho Taêng só. Maëc daàu luaät leä See Dieäu Höõu. trong töï vieän chaúng bao giôø thöïc söï thay ñoåi, chö Marvellous expedient wisdom: Dieäu Phöông Taêng Phaät giaùo baét ñaàu keát hoân, vaø ngaøy nay taïi Tieän Hueä—Trí hueä phöông tieän tuyeät vôøi. caùc töï vieän, vieäc truyeàn thöøa trong huyeát thoáng gia Marvellous function: Dieäu Duïng—Caùi duïng ñình laø chuyeän raát bình thöôøng, vôùi con thöøa keá vò tuyeät vôøi. trí Thuû Toøa töø ngöôøi cha. Ngöôøi Nhaät giôùi thieäu vieäc vò Taêng laäp gia ñình ñeán Ñaïi Haøn trong thôøi Marvellous land: Dieäu Thoå—Coõi kyø dieäu. kyø Nhaät chieám ñoùng xöù naøy (1911-1945). Söï thöïc Marvellous meditative absorption: Dieäu Ñònh— haønh naøy ñaït ñöôïc keát quaû khoù khaên trong coäng Söï nhaäp ñònh tuyeät vôøi. ñoàng Phaät giaùo Ñaïi Haøn sau khi Theá Chieán laàn Marvellous man: Acchariya manussa (p)—An thöù II keát thuùc, khi Phaät töû Ñaïi Haøn xaùc ñònh laïi extraordinary man—A wonderful man, one of the truyeàn thoáng soáng ñoäc thaân trong töï vieän. epithets used to express the respect to the Married monks and nuns: See Hoûa traïch Taêng Buddha—Ngöôøi phi thöôøng, moät trong nhöõng teân Ni. goïi toân xöng ñöùc Phaät. Marrow of meditation: The marrow of Marvellous mind: Taâm kyø dieäu—See Dieäu Taâm. meditation, mentioned in the Lankavara Sutra— Marvellous no-self mind (cognition): Voâ Ngaõ See Thieàn Tuûy. Dieäu Trí—Trí voâ ngaõ kyø dieäu. Marry early: Taûo hoân. Marvellous observation: Dieäu Quaùn Saùt—Söï

quaùn saùt tuyeät vôøi. (chi)—Imperial Teacher—See Quoác Sö. Marvellous observing cognition: Dieäu quaùn saùt Master of discourse: Dharma-bhanaka (skt)— Trí. Expounder of the Law—See Phaùp Sö. Marvellous psychic powers: Vi Dieäu Thaàn Master and elder: Sö huynh (thaày vaø caùc baäc ñaøn Löïc—Thaàn löïc vi dieäu. anh). Marvellous purification: Dieäu Thieän Tu Trì—Söï Master and friends: Sö höõu. thanh tònh vi dieäu trong tu trì. Master of the ineffable: Shimo-Shi (jap)—Thaäp Marvellous purity: Dieäu Tònh—Söï thanh tònh Ma Sö—A teacher of the ineffable, a master tuyeät vôøi. whose state and whose teaching cannot be Marvellous response: See Dieäu ÖÙng. understood intellectually—Ngöôøi thaày khoâng theå Marvellous teaching: See Dieäu Giaùo. dieãn taû ñöôïc baèng vaên töï, moät vò thaày maø traïng Marvellous transformation: Dieäu Hoùa—Söï bieán thaùi vaø giaùo thuyeát khoâng theå hieåu ñöôïc baèng lyù ñoåi kyø dieäu. trí. Marvellous true nature: See Dieäu Chaân Nhö Master's instructions: Huaán leänh cuûa vò thaày— Tính. See Agyo. Marvellous vehicle: Dieäu Thöøa—Coã xe vi Master of the law: Teacher of the rules of the dieäu—The Wonderful Yana—See Ñaïi Thöøa. discipline—See Phaùp Sö. Marvellous wisdom: Sukshmamati (skt)— Master of a new or junior monk: Acarya (skt)— Exquisite knowledge—See Dieäu Hueä. Y Chæ Sö—Y Chæ A Xaø Leâ—Thaày giaùo thoï Marxism (n): Chuû nghóa Maùc Xít—Hoïc thuyeát cuûa caùc Tyø Kheo vöøa môùi

ñöôïc thoï giôùi ñeå daïy doã laáy tö töôûng trieát hoïc, chính trò, xaõ hoäi vaø kinh teá vaø nhaéc nhôû trong vieäc tu haønh—See Nguõ Chuûng cuûa Karl Marx laøm cô baûn. A Xaø Leâ. Masa (skt): Ma Taåy—Moät thaùng—A month. Master of the nuns: Ni tröôûng. Masakyo (jap): Ma Taùc Kính—Maøi gaïch laøm Master with perfect abilities: Rdzogs chen göông—See Grinding a brick to make a mirror. (tib)—Mahasiddha (skt)—See Ñaïi Thaønh Töïu Masangin (jap): Three pounds of flax—Three Giaû. pounds of hemp—See Ba Caân Gai. Master of sacred words: Phaïm AÂm Sö. Masen (jap): Polishing a tile—Maøi gaïch laøm Master sovereign: Isvara (skt)—Töï Taïi vöông göông—See Grinding a brick to make a mirror. (Vairocana). Maskari-Gosaliputra (skt): Makkhali-Gosala Master's staff: See Kotsu (2). (p)—See Maït Giaø Leâ. Master of the sutra-pitaka: Kinh Taïng Phaùp Sö. Mass (n): Leã (taïi chuøa hay nhaø thôø)—Ñaïi Master teacher: Guru—Sö phuï. chuùng—Quaàn chuùng. Master of the temple: Abbot—See Toïa Chuû. Massan Ryonen (jap): Mo-shan Liao-jan—See Master of a thousand sastras: A title for Maït Sôn Lieãu Nhieân Thieàn Sö Ni. Nagarjuna and Vasubandhu—See Thieân Boä Luaän Master (n): Leader—Guide—Ñaïo sö—OÂng Sö. chuû—Thaày. Master of all time: Confucius—Vaïn theá sö bieåu Master (v): Acarya (skt)—1) Spiritual teacher (Khoảng Phu Töû). (instructor, master, preceptor): A xaø leâ, giaùo thoï Master of Tipitaka: Tipetaka (p)—Tipetaki (p)— sö, y chæ sö; 2) To overcome (to subdue, to Tam Taïng Phaùp Sö—Master of the the three control): Khaéc phuïc. Baskets of the Law. Master of ceremonies: Vò chuû leã. Master Vaidurya Light Tathagata and making Master of the commandments: Teacher of the offerings to Him: Coâng ñöùc nieäm hoàng danh vaø discipline—Giôùi sö. cuùng döôøng Ñöùc Döôïc Sö Löu Ly Quang Nhö Lai. Master of the community: See Master of a new Master workman of a sect: Founder of the or junior monk. doctrine of a sect, who founded its doctrines—See Master of the country: Kikushi (jap)—Kuo-shih Toâng Töôïng.

Mastering of the teachings and attaining of the deïp phaù taát caû chuùng ma—See Möôøi Voâ Ngaïi Cuûa supreme fulfillment: Nôi phaùp töï taïi roát raùo toái Chö Ñaïi Boà Taùt. thöôïng. Masturbation: To commit an offence of Release Mastery: Phaùp Töï Taïi. and Expression of Regret—Thuû daâm laø phaïm toäi Mastery of abstract contemplation: Lieãu vi xaû ñoïa (buoâng boû vaø phaùt loä). thieàn ñònh—See Möôøi Voâ Ngaïi Cuûa Chö Ñaïi Boà Masura Sangharama (skt): Ñaäu Giaø Lam—See Taùt. Ma Du La Giaø Lam. Mastery of all practices of Enlightening Mat: Toïa cuï. Beings: Taát caû Boà Taùt haïnh töï taïi—See Möôøi Voâ Mata (p): Mother—Meï. Ngaïi Cuûa Chö Ñaïi Boà Taùt. Matanga (skt): Name of the low-caste woman Mastery of cultivating all virtuous practices: who inveigled Ananda—See Ma Ñaêng Giaø. Töï taïi tu taát caû haïnh coâng ñöùc—See Möôøi Voâ Matanga-aranyakah (skt): See Ma Ñaêng Giaø Ngaïi Cuûa Chö Ñaïi Boà Taùt. A Lan Nhaõ. Mastery of directing all roots of goodness to Matanga-Ariya (p): Thaùnh Taêng Ma Ñaêng Giaø— enlightenment: Töï taïi ñem taát caû caùc thieän caên Name of one of one hundred Pratyeka-buddhas hoài höôùng Boà Ñeà—See Möôøi Voâ Ngaïi Cuûa Chö who lived a long time on Mount Isigili. Ñaïi Boà Taùt. Matanga spell: See Ma Ñaêng Giaø Chuù. Mastery of the discipline of nonreliance: Töï taïi Matanga sutra (skt): Sutra on Matanga—See caám giôùi voâ sôû y—See Möôøi

Voâ Ngaïi Cuûa Chö Kinh Ma Ñaêng Giaø. Ñaïi Boà Taùt. Matangi (skt): Matanga (skt)—Name of the low- Mastery of educating and civilizing all caste woman who inveigled Ananda—See Ma sentient beings: Töï taïi giaùo hoùa ñieàu phuïc taát caû Ñaêng Giaø. chuùng sanh—See Möôøi Voâ Ngaïi Cuûa Chö Ñaïi Boà Matangi-Sutra (skt): Sutra on Matangi—See Taùt. Kinh Ma Ñaêng Giaø. Mastery of extensive knowledge: Töï taïi trí Mata-sutta (p): Sutra on mother, Samyutta quaûng ñaïi—See Möôøi Voâ Ngaïi Cuûa Chö Ñaïi Boà Nikaya, XV.14-19—Kinh veà Meï, Töông Öng Boä, Taùt. XV.14-19. Mastery of illuminating all truths: Töï taïi chieáu Match: One who is equal in skill, strength, similar khaép taát caû phaùp—See Möôøi Voâ Ngaïi Cuûa Chö to another—Ngöôøi ngang taøi söùc. Ñaïi Boà Taùt. Matchless: Peerless (unmatched, unequalled)— Mastery of inducing the determination for Baäc voâ song (voâ ñòch, khoâng coù ñoái thuû). enlightenment according to inclinations: Töï taïi Matchmaker: Ngöôøi mai moái hay trung gian. tuøy sôû thích khieán phaùt taâm Boà Ñeà —See Möôøi Voâ Material: Vaät chaát—Thuoäc veà vaät chaát—Nguyeân Ngaïi Cuûa Chö Ñaïi Boà Taùt. lieäu—Vaät lieäu. Mastery of manifesting attainment of true Material appearance: Rupalakshana (skt)— enlightenment according to the needs of those Appearance—Form—External manifestation— to be taught: Töï taïi tuøy sôû öng hoùa hieän thaønh The visible—See Saéc Töôùng. chaùnh giaùc—See Möôøi Voâ Ngaïi Cuûa Chö Ñaïi Boà Material basis of mind: Vatthurupa (skt)—Saéc Taùt. Caên. Mastery of nondual action of all Buddhas: Ñieàu Material being: Höõu theå höõu hình. Voâ Nhò Thöïc Haønh Phaùp Töï Taïi Cuûa Chö Phaät. Material body: Thaân Vaät Chaát—Thaân höõu hình. Mastery of self-control: Ñieàu ngöï (töï taïi hay töï Material as a bubble: The impermanence of kieåm soaùt laáy mình). material—Saéc baøo (saéc nhö bong boùng hay söï voâ Mastery of undiminishing energy: Töï taïi tinh thöôøng cuûa saéc). taán baát thoái chuyeån—See Möôøi Voâ Ngaïi Cuûa Chö Material cause: Nguyeân nhaân veà theå chaát. Ñaïi Boà Taùt. Material comforts: Tieän nghi vaät chaát. Mastery of wisdom crushing all demons: Töï taïi Material composition: Saéc—External form—

Corporality—Thaønh phaàn höõu hình. Mati (skt): Ma ñeà—1) Intellect: Hueä; 2) Material compound: Saéc Tuï—Hôïp theå höõu hình. Understanding (devotion, discernment, Material environment: See Y Baùo. understanding by wisdom: Thoâng hieåu. Material existence: Rupani (skt)—Höõu (saéc Matikamata (p): A female devotee during the höõu)—See Saéc Phaùp. Buddha's time. When cooking for the monks, she Material food: Kabalinkara (p)—Ñoaøn Thöïc. was always mindful on her work. Soon later she Material forms: Realm of form—See Saéc Giôùi. attained the sainthood—Moät tín nöõ vaøo thôøi Ñöùc Material and immaterial: See Höõu Khoâng. Phaät, hoã trôï chö taêng haønh thieàn. Trong luùc lo naáu Material and immaterial world: Theá giôùi vaät nöôùng cho chö taêng baø luoân luoân chuù taâm chaùnh chaát vaø phi vaät chaát—See Theá Giôùi Vaät Chaát and nieäm vaøo vieäc laøm, chaúng bao laâu sau baø ñaéc Theá Giôùi Phi Vaät Chaát. thaùnh quaû. Material life: See Cuoäc Soáng Vaät Chaát. Matipura (skt): An ancient kingdom and city— Material objects: Visible objects, the realm of See Maït Ñeå Boå La. vision or form—See Saéc Caûnh. Matisimha (skt): Maït Ñeå Taêng Ha—The lion of Material-offering: Vasu-dana (skt)—Giving gifts

intelligence: Sö töû cuûa söï thoâng minh—An to the needy—See Taøi Thí and Nhò Boá Thí. honorific title: Moät toân hieäu raát danh döï. Material phenomena: Hieän töôïng vaät chaát. Matr (skt): Mata (p)—Mother—Meï. Material or phenomenal existence: The taint of Matrata (skt): See Duy. existence—See Höõu Laäu Hoaëc. Matricide (n): Toäi gieát meï. Material pleasure: Thuù vui xaùc thòt. Matrimonial (a): Thuoäc veà hoân nhaân—Thuoäc veà Material possessions: Cuûa caûi vaät chaát. choàng vôï. Material shape: Rupa (skt)—See Saéc. Matrimonial contract: Marriage certificate— Material and spiritual support: Söï uûng hoä Hoân thuù. vaät chaát vaø tinh thaàn. Matrimony (n): Hoân nhaân—Hoân phoái. Material success: Söï thaønh coâng veà vaät chaát. Matrix (n): Khuoân maãu—Maãu thöùc. Material things: Vaät chaát Matrka (skt): Ma Chí Lyù Ca—Another name for Material or things which have form: Saéc. the Abhidharma pitaka—Basket of Abhidharma— Material for washing: Ñoà ñeå röûa raùy. Baûn maãu—See A Tyø Ñaït Ma. Material well-being: Haïnh phuùc vaät chaát. Matrnanda (skt): See Maïn Ña Nan Ñeà. Material world: Rupadhatu (skt)—Physical Matsara (skt): Maït Ta La—Boûn xeûn tham lam— world—Theá giôùi vaät chaát (theá giôùi höõu hình)— Grudging—Stingy—Greedy. See Saéc Giôùi. Matsara-raga (skt): See Matsara. Materialism (n): Chuû nghóa vaät chaát—Duy vaät Matsarya (skt): Ñoá kî—Envy—Jealousy— chuû nghóa. Stinginess—See Hai Möôi Boán Phieàn Naõo Phuï. Materialist (n): Lokayatika (skt)—Ngöôøi theo Ma-Tsu: Baso Doitsu (jap)—Ma-Tsu-Tao-I—See chuû nghóa duy vaät—See Thuaän Theá Phaùi. Maõ Toå Ñaïo Nhaát Thieàn Sö. Materialist view: Matsuko-Makken (jap)—Maït Matsudai (jap): Mappo—Maït ñaïi—Degenerate Kieáp Maït Kieán—See Ñoaïn Kieán Chaáp. Age of Dharma—See Maït Phaùp. Materialistic (a): Thuoäc veà chuû nghóa duy vaät—Matsugo-no-rokan koâan: A koan made by Zen Thöôøng kieán. master for finally testing his own most advanced Materialistics (n): See Thöôøng Kieán and Nhò students—Coâng aùn ñöa ra bôûi moät vò thaày cho Chuûng Taø Kieán. cuoäc traéc nghieäm sau cuøng cho nhöõng ñeä töû ôû trình Maternal (a): Thuoäc veà ngöôøi meï. ñoä cao—See Coâng AÙn. Maternal family: Ngoaïi Thaân—Mother's family. Ma Tsu's How lofty!: Thaät cao ngaát laøm sao!— Maternity (n): Tình traïng laøm meï. See Maõ Toå: Thaùi Coâ Nguy Sanh. Mathura (skt): Madhura (skt)—See Ma Thaâu La. Matsuji (jap): Honji matsuji (jap)—See Branch temple.

Matsuko-Makken (jap): Materialist view—Maït Thuïc Quaû. Kieáp Maït Kieán—See Ñoaïn Kieán Chaáp. Maturation of feeling sensation: Vipaka- Matsuo Basho Zenji (1644-1694): See Tuøng Vó vedaniyata (skt)—Dò Thuïc Thoï. Ba Tieâu Thieàn Sö. Maturation of a germ: Vipaøkahetu (p & skt)—Dò Ma Tsu's Permutations of Assertion and thuïc nhaân (nhaân chín muoài). Denial: See Maõ Toå Töù Cuù Baùch Phi. Maturation of suffering: Thoï Khoå Dò Thuïc— Ma-tsu Tao-i: Baso Doitsu (jap)—Mazu Daoyi— Söï chín muoài cuûa khoå. See Maõ Toå Ñaïo Nhaát Thieàn Sö. Mature in confidence: Saddhanusari (skt)—See Ma-tsu Ssu-chia Lu: Baso-Doitsu-Zenji-Goroku Tuøy Tín Haønh. (jap)—Recorded sayings of the four houses of Mature (v) doubts: See Thuaàn Thuïc Nghi Tình. Ma-tsu—Records of the Words of Zen Master Maturity (n): Vieân maõn—Söï thaønh thuïc. Matsu-Tao-I—Maõ Toå Töù Gia Luïc—See Maõ Toå

Maturity of doubts: See Thuaàn Thuïc Nghi Tình. Ñaïo Nhaát Thieàn Sö. Maturity moment: Gotrabhu (skt)—See Thôøi Ma-Tsu-Tao-I: Baso Doitsu (jap)—Ma-Tsu—See Khaéc Giaûi Thoaùt. Maõ Toå. Matutacandi (skt): Haéc Xæ—Black teeth, name of MaTzu: "Tsang's head is white, Hai's head is one of the raksasi—Loaïi quyû La saùt raêng ñen. black": Ñaàu Taïng traéng, Ñaàu Haûi ñen—See Coâng Maudgalyayana (skt): Moggallana (p)—Mokuren AÙn Taïng Ñaàu Baïch Haûi Ñaàu Haéc. (jap)—Muïc Kieàn Lieân—See Ma Ha Mattabhaya (skt): Voâ UÙy Vöông—King of Muïc Kieàn Lieân. Courage—King of Fearlessness. Maulatathagata (skt): Caên Boån Nhö Lai (Ñöùc Mattannu (p): Knower of moderation—Tri Nhö Lai caên baûn)—The original Tathagata. Löôïng. Mauna (skt): Silent—Tòch maëc. Matter (n): Rupa (skt)—Saéc—Vaät chaát— Maunatathagata (skt): Ñöùc Nhö Lai tòch laëng— Element—Form or thing—1) Four matters: Töù ñaïi The Tathagata in silence. (solidity: Ñaát, Fluidity: Nöôùc, Heat: Löûa, Motion: Mauneya (skt): Mauna (skt)—Silent—Tòch maëc. Gioù); 2) Aggregate matter: Saéc uaån. Mauni (skt): Mauna (skt)—Silent—Tòch maëc. Matter of fact: Söï vieäc thöïc teá. Maxim (n): Nguyeân lyù—Chuaån taéc. Matter is just immaterial, the immaterial is Maximum (a): Toái ña just matter: See Saéc Töùc Thò Khoâng, Khoâng Töùc Maximum benefit and happiness for mandkind: Thò Saéc. Lôïi laïc vaø haïnh phuùc toái ña cho nhaân loaïi. Matter of life and death: Vaán ñeà sinh töû. May the Buddha bless someone: Caàu Phaät gia Matter and mind: The material and hoä cho ai. immaterial—See Saéc Taâm. May the Buddha bless you: Caàu Phaät phuø hoä Matters proposed by the Zen novice: Vaán ñeà baïn. thieàn sinh hoûi ñeå bieát nhaän xeùt cuûa thaày—See Maya (skt): Ma Da—Deceit—See Huyeãn. Kình Ñaûm. Maya (Queen): Wife of Suddhodana, and mother Matter of soul in Buddhism: Vaán ñeà linh hoàn of Sakyamuni (Siddhartha)—See Ma Ha Ma Gia. trong ñaïo Phaät. Maya-devi (skt): Tònh Dieäu—Name of the Mattrata (skt): Cittamatra (skt)—Mind-only or Buddha's mother—See Ma Gia. mind itself—Duy Thöùc—See Duy Taâm. Maya-drsti (skt): Atmandrsti (skt)—See Ngaõ Matugama-samyutta: Sutra on Destinies of Kieán. Women, in the Samyutta Nikaya 37—Kinh thaân Mayakalpa (skt): Illusory eon—See AÛo Kieáp. phaän nöõ nhaân, Töông Öng Boä 37. Mayakaya (skt): Illusory body—See AÛo Thaân. Maturation: Abhyavagadha (skt)—Ripened— Maya-like: Mayopama (skt)—As an illusion or Chín muoài—Söï thaønh thuïc—See Dò Thuïc. illusory—See Nhö AÛo. Maturation of effect: Vipaka-phala (skt)—Ijuku- Maya-nimitta (skt): Huyeãn Töôùng—Illusory ka (jap)—Differing from the cause—See Dò appearance.

Maya-saha-dhamma-rupamviya (p): Maya to the hungry ghosts who suffer perpetual hunger. (skt)—See Huyeãn Hoùa. The offering is accompanied by a brief verse. Maya-upama (skt): Huyeãn Duï—A simile on the According to Ichimura Shohei in his translation of illusion of all things—Thí duï chæ caùc phaùp nhö Doâgen Kigen's monastic code, monks at Eihei-ji huyeãn. today chant the verse, "Oh, host of hungry ghosts. Maya-vajra (skt): Huyeãn Hoùa Kim Cöông— Now I make an offering of food for you. This food Name of a Bodhisattva. is offered widely in all ten regions. For all those Mayavisaya (skt): World of delusion—Caûnh giôùi of ghost spirits"—Nghi thöùc haèng ngaøy ñöôïc thöïc huyeãn aûo. hieän trong böõa aên trong caùc Thieàn töï ñeå

thí thöïc Maybe: Coù leõ—Perhaps—Possible—Likely. cho ngaï quyû. Tröôùc khi aên, moãi vò Taêng Ni ñeàu ñeå Mayini-sutra (skt): See Phaùp Töôùng Kinh. rieâng ra vaøi haït côm hay moät ít thöïc phaåm nhö laø Mayo (p): Realm of hells—Coõi ñòa nguïc. ñoà thí thöïc cho ngaï quyû, nhöõng keû luoân bò ñoùi Mayoi (jap): Deception—Delusion—Error—The khaùt. Thí thöïc thöôøng ñi keøm bôûi moät baøi keä ngaén. state of doubt or uncertainty, as contrasted with Trong phaàn dòch boä saùch Töï Vieän Thanh Quy cuûa enlightenment—AÛo aûnh, sai laàm. Traïng thaùi muø Thieàn sö Ñaïo Nguyeân Hy Huyeàn, Ichimura môø, khoâng chaéc chaén, ñoái laïi vôùi traïng thaùi giaùc Shohei vieát: "Ngaøy nay chö Taêng taïi Vónh An Töï ngoä. tuïng keä 'OÂ, chuû cuûa loaøi ngaï quyû. Giôø ñaây baàn Mayoku (jap): Maku—Zen master Ma-Yu-Bao- Taêng xin thí thöïc cho ngöôøi. Thöïc phaåm naøy ñöôïc Che—See Ma Coác Baûo Trieät Thieàn Sö. cuùng thí khaép caû möôøi phöông, cho taát caû vong Mayoku Hoâtetsu (jap): Ma-yu-Pao-ch'eâ—Mayu linh ngaï quyû.'" Baoche—See Ma Coác Baûo Trieät Thieàn Sö. Mean (a): Baàn tieän—Despicable—Xan— Mayopama (skt): Maya-like—See Nhö AÛo. Avaricious—Stingy. Mayopamasamadhi (skt): Meditation on the Mean or selfish in regard to the supreme law: unreality of all things—See Nhö Huyeãn Tam See Khan Laän Thaéng Phaùp. Muoäi. Meaning: Nghóa lyù—YÙ nghóa. Mayopamasamadhikaya (skt): See Nhö AÛo Tam Meaning of absolute truth: Chaân thaät nghóa. Muoäi Thaân. Meaning of categories of things: Arthagati Mayu Baoche: Mayoku-Hotetsu (jap)—Ma-yu- (skt)—Nghóa Loaïi—YÙ nghóa chuûng loaïi cuûa söï Pao-ch'eâ—See Ma Coác Baûo Trieät Thieàn Sö. vaät. Ma-yu-Pao-ch'eâ: Ma-yu-Pao-ch'eâ—Mayu Meaning of cause: Nhaân Nghóa—YÙ nghóa (nghóa Baoche—See Ma Coác Baûo Trieät Thieàn Sö. lyù) cuûa nguyeân nhaân. Mayura (skt): Ma Do La—Khoång Töôùc Ñieåu (con Meaning of a doctrine: Meaning of a teaching—coâng)—A Peacock—Great "peacock" king—Ñaïi Giaùo Nghóa (nghóa cuûa giaùo phaùp). Khoång Töôùc vöông. Meaning of enlightenment: Supreme or Mayura-raja (skt): Maha-mayuri-vidya (skt)— fundamental meaning—Supreme reality—Ñeä Mayura (skt)—See Khoång Töôùc Minh Vöông. nhaát nghóa. Mayura-sana (skt): Khoång Töôùc Toøa—Peacock Meaning and form: Nghóa Töôùng—Truth and its throne. aspect—Nghóa lyù vaø töôùng traïng. Mazu Daoyi: Baso Doitsu (jap)—Ma-tsu Tao-i— Meaning or ideas of a sutra: Kinh nghóa—YÙ See Maõ Toå Ñaïo Nhaát Thieàn Sö. nghóa cuûa kinh. Meal Offering Before the Buddhas: Phaïn Thöïc Meaning of immovability: Baát Ñoäng Nghóa— cuùng döôøng chö Phaät. Immobility, one of the ten meanings of the Mealtime ritual: Shussan (jap)—A daily ritual “void.”—Baát Ñoäng, moät trong möôøi nghóa cuûa performed at mealtime in Zen temples for the “khoâng.” sake of hungry ghosts. Before eating, each monk Meaning of karma: Nghieäp Nghóa—YÙ nghóa or nun sets aside a few grains of rice or a small veà nghieäp. amount of another food item (saba) as an offering Meaning of middle way: See Trung Ñaïo Nghóa.

Meaning of the passage of a scripture: Kinh Measureless Curtain Buddha: Amitadhvaga- YÙ—YÙ nghóa cuûa moät ñoaïn kinh. Buddha (skt)—Voâ Löôïng Traøng Phaät. Meaning of the profound: Huyeàn Nghóa—Deep Measureless-Life Buddha:

Phaät Voâ Löôïng Thoï. meaning. Measureless power: Infinite power—See Voâ Meaning of the self: Ngaõ Nghóa—Nghóa lyù veà caùi Löôïng Löïc. ‘ngaõ’. Measureless Vigour Buddha: Voâ Löôïng Tinh Meaning of the sutras: Nghóa kinh—Sôû Taán Phaät. Thuyeân—That which is expounded, explained, or Measurelessly limitless asankhyeya kalpas: Voâ commented—Nghóa lyù cuûa kinh ñieån laø sôû thuyeân löôïng voâ bieân a taêng kyø kieáp. (coøn döïa vaøo kinh vaên maø laøm cho saùng toû nghóa Measuring: Ño löôøng. lyù thì goïi laø naêng thuyeân). Measuring by Appearance or sound, etc, i.e. Meanings of the teachings: Meaning of a smoke: Hieän löôïng. doctrine—Giaùo Nghóa (nghóa cuûa giaùo phaùp). Measuring by inference, i.e. the inference of Meaning of universal: See Bình Ñaúng Nghóa. fire from smoke: Tyû Löôïng. Meaningful: Coù yù nghóa. Meat eating: Mamsa-bhaksana (skt)—AÊn thòt—Meaningless: Voâ Nghóa. See Nhuïc Thöïc. Meaningless words: Sambhappalapo (p)—Voâ Meat-eating pollutes the life of the individual Nghóa Ngöõ—Daâm Ngöõ—Taïp Ueá Ngöõ—Lustful and his descendants: Söï aên thòt khoâng nhöõng laøm words—Insignificant speech—Ungrateful words. oâ ueá cuoäc soáng caù nhaân, maø noù coøn laøm oâ ueá cuoäc Meanness: Buûn xæn—Selfishness. soáng cuûa con chaùu sau naày nöõa. Means: Upaøya (p & skt)—Skillful means— Meat with the three pure qualities: See Tam Skillful methods—Phöông tieän (ñieàu hay vaät duøng Tònh Nhuïc. ñeå ñaït ñeán muïc ñích nhö con thuyeàn ñöa ngöôøi Mechanism (n): Cô cheá—Cô giôùi luaän—Hoïc sang soâng). thuyeát laáy söï vaän ñoäng trong khoâng gian laøm cô sôû Means to cultivate or practice Buddha giaûi thích cho nhöõng söï kieän phaùt sinh. dharma: Phöông tieän tu taäp Phaät phaùp. Meddling: Ña söï. Means of discipline: Ñöôøng loái moâ phaïm Medhyadesa (skt): Central civilization—See Vaên Means of integration: Catvari-samgraha-vastuni Minh Trung Öông. (skt)—Ways of leading human beings to Medial doctrine of idealism: See Duy Thöùc emancipation—Phaùp ñeå daãn daét chuùng sanh ñi Trung Ñaïo. ñeán giaûi thoaùt—See Töù Nhieáp Phaùp. Mediate: (a): Trung gian—(v): Laøm trung gian. Means of living: Keá sinh nhai. Mediateness (n): Tình traïng laøm trung gian. Means of transportation over the sea of Mediating cause of all taint: The 7th Mano- mortality to salvation: Phöông tieän vöôït thoaùt vijnana mind—Maït na thöùc—Y boån taâm. bieån sanh töû ñeå ñöôïc cöùu ñoä. Mediation (n): Söï laøm trung gian. Means used during the intermediate stage: Mediator (n): An intermediate person—See See Trung AÁm Phaùp Söï. Trung Nhaân. Mean yana: Inferior yana—Lower yana—Haï lieät Mediatory (a): Thuoäc veà vai troø laøm trung gian. thöøa. Mediatrix (n): Ngöôøi nöõ laøm trung gian. Measure (n): Bieän phaùp—(v): Tính ñeám. Medicament: Thuoác men—Medicine—Remedy. Measure and reckon with one’s spiritual Medicinal plant: Döôïc thaûo. powers: Duøng thaàn löïc ñeå tính ñeám. Medicinal wine: Döôïc töûu. Measureless (a): Apramana (skt)—Voâ Löôïng. Medicine: Bhaichad or Bhaisajya (skt)—1) Measureless Appearance Buddha: Medicament, remedy: Baát saùi (thuoác, döôïc); 2)A Amitaskanda-buddha (skt)—Buddha of Bhikhsu should use medicine made from leaves Innumerable Characteristics—Voâ Löôïng Töôùng (in some sutras mentioned Urine): Thuoác cuûa moät Phaät. vò Tyø Kheo laøm baèng laù caây (coù choã noùi nöôùc ñaùi).

Medicine Buddha: Bhaishajya-Guru-Buddha Meditate and think: Thieàn quaùn vaø suy nghó— (skt)—Yakushi butsu (jap)—Buddha of Healing— See Quaùn Töôûng. See Döôïc Sö Phaät. Meditate in walking: Cankramana (skt)—To Medicine Buddha's Land: Theá giôùi cuûa Ñöùc Phaät walk about after meditating to prevent Döôïc Sö. sleepiness—Kinh haønh hay ñi boä sau khi ngoài Medicine Buddha Sutra: Bhaisaya-guru- thieàn ñeå traùnh thuïy mieân—See Kinh Haønh. vaiduryaprabhasapurvapranidhanavisesavistar— Meditate on the way to prevent wrong See Kinh Döôïc Sö Löu Ly Baûn Nguyeän Coâng thoughts and delusions: Voâ sinh saùm hoái (thieàn Ñöùc. quaùn ñeå traùnh nhöõng suy nghó sai laàm cuõng nhö Medicine Buddha: A Welcomer and Escorter nhöõng aûo töôûng). of all kinds of sentient beings: Tieáp Daãn Ñaïo Sö Meditating facing the wall: The wall-gazer, Döôïc Sö Löu Ly Quang Nhö Lai. applied to Bodhidharma—See Bích Quaùn. Medicine of fairy: Linh ñôn. Meditation (n): Bhaøvanaø (p & skt)—Dhyana- Medicine of immortality: See Baát Töû Döôïc. paramita (skt)—Samadhindriya (skt)—Ñònh caên—Medicine of the law: See Phaùp Döôïc. See Thieàn Ñònh Ba La Maät. Medicine King (Bhaisajya) Buddha on the 29th Meditation abode: Dhyana-abode—Thieàn Cö— day: Leã vía Döôïc Vöông Boà Taùt vaøo ngaøy 29. See Thieàn Phoøng. Medicine Master Buddha: Bhaisajya Buddha Meditative absorption: Samadhi (skt)— (skt)—Medicine teacher—See Döôïc Sö Phaät. Concentration—Contemplation on reality—Tam Medicine Master Buddha on the 8th day: Leã vía Muoäi—See Tam Ma Ñòa. Döôïc Sö Phaät vaøo ngaøy moàng taùm. Meditation on achieving the development of Medicine Master Crystal Light Buddha: Phaät self and all others: Nhaát Thieát Thieàn hay thieàn Döôïc Sö Löu Ly Quang—See Bhaisajyaguru. quaùn nhaèm phaùt trieån töï giaùc vaø giaùc tha ñeán möùc Medicine Master's True Words for Anointing toái thöôïng. the Crown: Döôïc Sö Quaùn Ñaûnh Chaân Ngoân. Meditation against forgetfulness: Baát voïng Medicine for the mind: Taâm Döôïc—Moân thuoác thieàn. trò taâm—Medicine for the heart. Meditation on Amitabha Sutra: Medicine spirit: Thaàn Y Döôïc. Amitayurdhyana Sutra (skt)—See Kinh Quaùn Voâ Medicine stone: Yakuseki (jap)—See Döôïc Löôïng Thoï. Thaïch. Meditation-associates: Thieàn Hoøa—Fellow Meditate (v): Zenna (jap)—Suy nieäm—Thieàn— monks—Thieàn Hoøa Giaû—Thieàn Hoøa Töû—Baïn Contemplation. ñoàng tu thieàn (lôøi xöng hoâ thaân tình ñaïo vò). Meditate upon Buddha: Contemplate upon Meditation bliss: Thieàn duyeät. Buddha—See Quaùn Phaät. Meditation of boundless space: See Thöùc Xöù Meditate on and contemplate Buddhas: Tö duy Ñònh. quaùn saùt veà chö Phaät. Meditation and Buddha recitation: See Thieàn Meditate on the impurity of external objects to Quaùn Vaø Nieäm Phaät. strengthen emancipation: Laøm lôùn maïnh yù chí Meditation in Buddhism: Thieàn Quaùn trong Phaät giaûi thoaùt baèng quaùn söï baát tònh cuûa vaïn vaät. giaùo—See Thieàn Phaät Giaùo. Meditate on the impurity of one's body to Meditation-cave: See Thieàn Quaät. remove passions: Quaùn thaân baát tònh ñeå tröø duïc Meditation on compassion: See Töø Bi Quaùn. voïng. Meditation by concentrating one's mind: Thieàn Meditate on the Pure Land: Quaùn saùt chaùnh baèng caùch taäp trung tö töôûng—See Chæ Moân. haïnh—Quaùn saùt veà Taây Phöông Tònh Ñoä. Meditation and

concentration: Thieàn Ñònh. Meditate upon something: Ponder over Meditation by concentrating the mind: See Chæ something—Reflect upon something—Think of Moân. something—Quaùn töôûng (taâm nieäm) veà caùi gì. Meditation connected with the abode of the

infinite space: Akasanantyayatana (skt)—Khoâng Taâm Xaû. voâ bieân xöù ñònh. Meditation on external forms: Phenomenal Meditation by contemplating on any object to meditation—See Söï Quaùn. obtain wisdom and to eliminate delusions: See Meditation of extinction: Thieàn tòch dieät—See Quaùn Töôûng Moân. Metsujinjoâ. Meditation by counting one's breaths: Meditation fist: Musti (skt)—The meditation fist, Contemplation by counting the breathing—See Soå the sign of meditation shown by the left fist, the Töùc Moân. right indicating wisdom—See Thieàn Quyeàn. Meditation by contemplating on any objects: Meditation on the five elements: Quaùn veà nguõ Thieàn baèng caùch quaùn töôûng söï vaät—See Quaùn ñaïi—See Nguõ Ñaïi Quaùn. Töôûng Moân. Meditation flavor: Zen flavor—See Thieàn Vò. Meditation on corpse: Nivasamjna (skt)—Quaùn Meditation by following one's breaths: See Tuøy xaùc cheát—Types of meditation on corpse which Töùc Moân. helps free us from attachment to the human Meditation on the glories of the Pure Land: body—Loaïi thieàn quaùn veà thaân theå giuùp ta thoaùt Quaùn Saùt Moân hay Thieàn ñònh Vaõng Sanh. ñöôïc luyeán aùi veà thaân—See Cöûu Töôûng Quaùn. Meditation on the good: Thieän Nhaân Thieàn hay Meditation on dead body: Asubha-bhavana thieàn veà nhöõng ñieàu thieän—Meditation on the (skt)—Quaùn töû thi. good. Meditation on Death: Quaùn veà caùi cheát—See Meditation hall: Zendo (jap)—Ch'an hall—Zen Töû Quaùn. hall—See Thieàn Ñöôøng. Meditation to develop the impartial mind: Bình Meditation helps giving up ignorance: Thieàn ñaúng Tam muoäi. ñònh giuùp chuùng ta töø boû si meâ. Meditation on the Dharmadhatu: Phaùp Giôùi Meditation on the immateriality: See Taùnh Quaùn. Khoâng Quaùn. Meditation on the Dharmakaya: Insight into Meditation on immediate presentations: the dharmakaya—Phaùp thaân quaùn. Abhisamaya (skt)—See Hieän Quaùn. Meditation on the difficulties: Meditation on the Meditation on the impermanence of mind: See difficulties of certain dhyana conditions—Nan Quaùn Taâm Voâ Thöôøng. Thieàn hay thieàn quaùn veà nhöõng vaán ñeà khoù khaên. Meditation on impurity: Asubhasmrti (skt)—See Meditation on diversity of realms: Quaùn giôùi Quaùn Baát Tònh. phaân bieät. Meditation on the impurity of the body: Quaùn Meditation door: Quaùn saùt Moân. Thaân Baát Tònh—Quaùn vaø toaøn chöùng ñöôïc thaân Meditation on the eight negations: Thieàn quaùn naày baát tònh—See Thaân Nieäm Xöù. veà taùm phuû ñònh. Meditation on the infinite meanings of Meditation on all elements: Dhammanupassana reality: Anatanirdesapratisthana samadhi (skt)— (p)—Dharmasmrtyupasthana (p)—Dharma-See Voâ Löôïng Nghóa Xöù Tam Muoäi. smrtyupasthana (skt)—Contemplation of mind— Meditation on and inquiry into: Thieàn Quaùn Vaø See Phaùp Nieäm Xöù. Khaûo Saùt—Quaùn saùt vaø minh saùt. Meditation on Emptiness: Sunnatanupassana Meditation on insight: Vipassana (p)— (p)—Contemplation of emptiness—See Khoâng Vipasyana (skt)—See Thieàn Minh Saùt. Quaùn. Meditation instructions: Man-ngag

(tib)—Söï Meditation on the entrance to all conditions: höôùng daãn veà thieàn ñònh. Meditation on the entrance to all the superior Meditation on interdependence: See Quaùn dhyana conditions—Nhaát Thieát Moân Thieàn hay Töông Töùc Töông Nhaäp. thieàn veà cöûa vaøo toái thöøa thieàn ñònh. Meditation in the law or of all things: Meditation on equality: See Bình Ñaúng Quaùn. Imperturbable examination of the law or of all Meditation on equanimity: See Thieàn Quaùn Veà things—See Quaùn Saùt Phaùp Nhaãn.

Meditation on loving-kindness: See Quaùn Taâm Meditation posture: The posture having eight Töø. features of Buddha way of sitting—See Tö Theá Meditation on all Mahayana practices and Toïa Thieàn. actions: Nhaát Thieát Haønh Thieàn—Thieàn veà thöïc Meditation practice: Söï haønh thieàn. taäp vaø haønh ñoäng Ñaïi thöøa. Meditation on practices and actions: See Nhaát Meditation on the mean: See Trung Quaùn. Thieát Haønh Thieàn. Meditations on mercy: Töø quaùn. Meditation practitioner: Haønh Giaû—Ngöôøi tu Meditation-methods: See Thieàn Phaùp. taäp thieàn ñònh. Meditation Methods in Buddhism: See Haønh Meditation on the principle of causality: Thieàn Phaùp. Pratyeka Buddha (skt)—See Duyeân Giaùc. Meditation as the method of entry into truth: Meditations on purity: Thanh tònh quaùn. See Quaùn Moân. Meditation and quietness: Thieàn tónh. Meditation on the mind: See Thieàn Quaùn Veà Meditation on the real or underlying nature: Taâm. Lyù quaùn—Quaùn thöïc taùnh cuûa vaïn phaùp hay quaùn Meditation on the mind-objects: See Quaùn Phaùp taùnh khoâng. Meditation more on the impurity: Quaùn chieáu Meditation on reality: Insight into reality— nhieàu hôn veà söï baát tònh. Thöïc töôùng quaùn (quaùn saùt chaân lyù). Meditation on nidanas: Nhaân Duyeân Quaùn— Meditation on the reality of the void: Chaân Quaùn saùt veà nhaân duyeân. quaùn. Meditation on no thought: Just sit in zazen Meditation in the realm of form: Rupa-dhyana (meditation) thinking of nothing—See Quaùn Voâ (skt)—Rupa-jhana (p)—Thieàn Saéc Giôùi. Nieäm. Meditation in the realm of no-form: Immaterial Meditation on non-existence: Removing absorption—Thieàn Voâ Saéc Giôùi. attachment to consciousness by meditating on Meditation on relative truth: Contemplation of non-existence—See Quaùn Voâ Ngaõ. the provisional—See Giaû Quaùn. Meditation of not forgetting: Baát Vong Thieàn— Meditation for removing various attachments: Thieàn khoâng queân. Thieàn quaùn thaùo gôõ luyeán chaáp. Meditation on, and observing of the setting Meditation by returning to the mind: Thieàn sun: See Nhaät Töôûng Quaùn. baèng caùch höôùng veà taâm mình hay quay veà chieáu Meditation on the original nature of things: roïi vaøo trong caùi taâm naêng quaùn cuûa chính mình—Citta-smrtyupasthana (skt)—See Taùnh Nieäm Xöù. See Hoaøn Moân. Meditation by pacifying the mind: See Tònh Meditation on ridding all afflictions: Tröø Phieàn Moân. Naõo Thieàn—Meditation on ridding all suffers Meditation on perfect purity: See Thanh Tònh from the miseries of passion and delusion. Tònh Thieàn. Meditation-river: See Thieàn Haø. Meditation period: Thôøi gian haønh thieàn. Mediatation as the root of all virtue: Meditation of pervasive inclusiveness: The Samadhindriya (skt)—Faculty of concentration— meditation of non-obstruction between Ñònh caên. phenomena and

phenomena—Quaùn söï söï voâ ngaïi. Meditation on the sensations: Quaùn thoï thò Meditation on phenomena: See Söï Thieàn. khoå—See Thoï Nieäm Xöù. Meditation on the pitiable condition of the Meditation sessions: Time tables for living: Bi quaùn. meditation—Thôøi Khoùa Coâng Phu Thieàn Ñònh. Meditation on pitifulness: Bi quaùn. Meditation on the setting sun: See Nhaät Töôûng Meditation on pity (mercy): Quaùn Töø bi. Quaùn. Meditation plank: Zemban (jap)—Thieàn baûn. Meditation on the six elements: Quaùn Ñaïi. Meditation platform: Meditation tan—See Thieàn Meditation-staff: See Thieàn Tröôïng. Ñaøn. Meditation on the state of neither nor non-

thought: See Quaùn Voâ Töôûng. Contemplation of emptiness—See Khoâng Quaùn. Meditation on stopping Perception and Meditation warden: See Thieàn Traán. Feeling: See Dieät Thoï Töôûng Ñònh and Dieät Taän Meditation on the way to bring joy to all Ñònh. people: See Thöû Theá Tha Theá Laïc Thieàn. Meditation subjects: Ñeà muïc haønh thieàn. Meditations on the wider and greater wisdom: Meditation subjects of foulness or impurities: Quaûng ñaïi trí hueä quaùn—Quaùn veà trí hueä quaûng Ñeà muïc veà baát tònh trong Thieàn, ñaïi vaø roäng lôùn. ñöôïc ñeà nghò cho nhöõng ngöôøi ham meâ saéc duïc — Meditation in the wilderness of the forest: Daõ Especially recommended for removing sensual Laâm Thieàn (thieàn ñònh nôi röøng nuùi hoang daõ). lust—See Möôøi Ñeà Muïc Baát Tònh. Meditation and wisdom: Dhyana-Prajna (skt)— Meditation of suchness: The true thusness Thieàn trí—See Thieàn Ñònh Trí Tueä. samadhi—See Chaân Nhö Tam Muoäi. Meditative (a): Quaùn töôûng—Meditating or Meditation of the supreme vehicle: Toái Thöôïng inclined to meditate—Rapt. Thöøa Thieàn—Phaùp moân thieàn toái thöôïng. Meditative absorption: Samadhi (skt & p)—Meditation Sutra: Kinh Toïa Thieàn Chæ Quaùn. Ting-nge-dzin (tib)—Ñònh—See Absorption (3). Meditation tan: Meditation platform—See Thieàn Meditative concentration in the thoughtless Ñaøn. heaven: Asamjnisamapatti (skt)—Voâ töôûng Meditation teacher: Kammatthanacariya (p)— ñònh—See Hai Möôi Boán Phaùp Baát Töông Öng Thaày daïy Thieàn. Trong Duy Thöùc Hoïc. Meditation on the ten illusions: Thaäp Du Meditative concentration in extinction: Quaùn—Quaùn veà möôøi thöù aûo töôûng. Nirodhasamapatti (skt)—Dieät taän ñònh—See Hai Meditation for those who should have fallen Möôi Boán Phaùp Baát Töông Öng Trong Duy Thöùc into the lowest gati: See Haï Boái Quaùn. Hoïc. Meditation and thought: Thieàn quaùn. Meditative concentrations of pure Meditation on the three unreal objects: Ba benevolence, compassion, joy, and equanimity: caùch quaùn chö phaùp laø giaû taïm—See Tam Giaû See Töø Bi Hyû Xaû Ñònh. Quaùn. Meditative concentration in the thoughtless Meditation on true emptiness: Thieàn quaùn veà heaven: Asamjnisamapatti (skt)—Voâ töôûng Chaân Khoâng—See Khoâng Quaùn. ñònh—See Hai Möôi Boán Phaùp Baát Töông Öng Meditation on the uncleanness: Meditation on Trong Duy Thöùc Hoïc. impurity—See Quaùn Baát Tònh. Meditative concentration in thoughtless Meditation on the universal: Byodo kan (jap)— meditation: Asamjnivipaka (skt)—Voâ töôûng Meditation on equality—See Bình Ñaúng Quaùn. baùo—See Hai Möôi Boán Phaùp Baát Töông Öng Meditation on the unreality: Quaùn taùnh khoâng Trong Duy Thöùc Hoïc. cuûa vaïn phaùp—See Quaùn Khoâng Taùnh. Meditative insight into the unreality of

all Meditation on the unreality of all things: things: See Phaùp Khoâng Quaùn. Mayopamasamadhi (skt)—Nhö aûo tam muoäi Meditative method: See Thieàn Moân. (quaùn taùnh khoâng cuûa vaïn phaùp)—See Nhö Meditative mind: Ñònh taâm—Taâm thieàn ñònh— Huyeãn Tam Muoäi. Mind fixed on goodness. Meditation on the unreality of the sin-nature: Meditative repetition: Tam Ma Ñòa Nieäm That sin arises from perversion and that it has no Tuïng—Söï ñeå taâm tham thieàn nhaäp ñònh. real existence—Thieàn quaùn ñeå thaáy roõ baûn chaát Meditative sitting: Toïa Thieàn—Sitting khoâng thaät cuûa toäi loãi; toäi loãi khôûi leân töø söï taø vaïy meditation. vaø khoâng coù thöïc höõu. Meditative tradition: Truyeàn thoáng tö duy—See Meditation of vast and universal tranquility: Meditation in Buddhism. Quaûng Phoå Tòch Ñònh—Thieàn tòch tònh bao la. Meditator (n): Thieàn sinh—Zen student. Meditation on the void: Sunnatanupassana (p)— Medium (n): Vaät trung gian—Moâi giôùi—Ngöôøi

leân ñoàng leân coát. thöù XIV. Medium capacity: Trung caên. Meiji (jap): Minh Trò Thieân Hoaøng (Nhaät Baûn). Medium Collection: Madhyamagamas (skt)—Mei-Mei-Hyaku-So-To (jap): Utterly clear are Majjhima Nikaya (p)—Trung A Haøm—Trung Boä the hundred weeds—See Minh Minh Baùch Thaûo Kinh—Middle Work, or Middle Length Ñaàu. Discourses in the Pali Canon. Meisho (jap): See Meisho Tokken. Medium rebirth: To be born in the Western Meisho Tokken: Ming-chao Te-chien (chi)—See Paradise of the Pure Land—Trung phaåm (sanh Minh Chieâu Ñöùc Khieâm Thieàn Sö. vaøo Taây Phöông Cöïc Laïc). Meiyo-no-Shinto (jap): See AÂm Döông Thaàn Meek (a): Hieàn laønh. Ñaïo. Meek Sramanas: Nhu Nhuyeãn Sa Moân—Baäc Meka (skt): See Di Ca. Thaùnh giaû cuûa quaû A Na Haøm. Mekhala (skt): Di Ca La—A girdle: Voøng ñai— Meekly (adv): Moät caùch hieàn laønh. Name of an elder: Teân cuûa moät vò tröôûng laõo. Meekness (n): Söï oân nhu—Hoøa thuaän—Mekkyaku (jap): Dieät Kieáp—Hoaïi Kieáp—World Kindness. destruction. Meet with an accident: Ngoä naïn—Sa cô (bò hoaïn Melancholic (a): Phieàn muoän. naïn)—To have misfortune. Melancholy: Phieàn muoän—Saàu bi—Sad— Meet the hateful is suffering: Grievous. Apriyasamparayoyga (p)—Oaùn Taéng Hoäi Khoå. Melodramatic (a): Taàm thöôøng maø laøm nhö troïng Meet and to negotiate: Hoäi thöông. ñaïi. Meet only with rich and intellectual people: Member (n): Hoäi vieân (cuûa chuøa). And not showing concern for those who are poor Memorable: Ñaùng ghi nhôù. or unlearned, commits an Expression of Regret Memorial: (a): Kính nhôù hay töôûng nieäm—(n): Offence—Chæ tieáp ngöôøi giaøu coù caùc baäc trí thöùc, Ñaøi töôûng nieäm. coøn ngöôøi ngheøo khoå ít hoïc thì khoâng quan taâm Memorial service: Kuyoâ (jap)—Buddhist ritual tôùi, vò aáy phaïm giôùi Ba Daät Ñeà. services that are held for deceased members of Meet on a separate peak: Gaëp nhau taïi ñænh Bieät the community, both lay and monastic, to mark Phong—See Bieät Phong Töông Kieán. specific anniversaries of the date of death. The Meeting the criteria to receive the rules: See custom of holding memorial services for several Giôùi Khí. years after death was first developed in China Meeting Someone Attained in the Tao: See Loä under Confucian influence. Initially, Chinese Zen Phuøng Ñaït Ñaïo. monasteries developed a

system of memorial Meeting with the uncongenial is suffering: Oaùn services to commemorate the passing of monks taéng hoäi khoå. and nuns from within the monastery community. Megha (skt): Di Giaø—Cloud—Vaân—Maây. When Zen spread to Japan, lay sponsors requested Megha-dundubhi-svara-raja (skt): A Buddha funeral and memorial services for their deceased who has a voice as musical as the sound of the family members. To accommodate this, Zen thunder of the clouds—See Vaân Loâi AÂm Vöông. monks adapted the services originally for ordinary Megha-sri (skt): Coâng Ñöùc Vaân Tyø Kheo—Name monks and nuns. Since the Tokugawa period of a monk. (1600-1867), it has been customary that all Meghasvara-raja (skt): Ruler of the cloud Japanese receive funeral and memorial services drums—See Vaân Töi Taïi Vöông. from a Buddhist temple. The pattern of services Mei-Ghost: Animal ghost—See Mî quyû. currently used by the majority of Japanese Meiho Soteisu Zenji (1277-1350): Minh Phong Buddhist sects is closely related to the original Toâ Trieát Thieàn Sö—Name of a Japanese Soto Zen Zen memorial rituals. In East Asian countries, the monk in the fourteenth century—Teân cuûa moät vò actual pattern of memorial services differs slightly Thieàn Taêng toâng Taøo Ñoäng Nhaät Baûn vaøo theá kyû between the various school of Buddhism. In the initial period of mourning (chuâin) immediately

followed the death, services were traditionally baûy, thöù möôøi ba, thöù möôøi baûy, thöù hai möôi ba, held every seven days for the first forty-nine days thöù hai möôi baûy, vaø thöù ba möôi ba. Trong vaøi and then again on the hundredth day. Today, in tröôøng hôïp, leã töôûng nieäm tieáp tuïc ñöôïc cöû haønh Japan, families rarely hold all seven-service-day; cho ñeán naêm thöù 50. Chu kyø cuûa nghi leã bao goàm the first and the last are most common. naêm thöù ba möôi ba vaø naêm thöù 50, ngoaïi tröø Subsequent anniversary services gradually trong tröôøng hôïp nhöõng thaønh vieân noåi troäi cuûa become less frequent, with the first anniversary coäng ñoàng töi vieän, nhö laø vò saùng laäp cuûa toâng being the most important. In the Zen sect, it is phaùi hay doøng truyeàn thöøa. typical for memorial services to be held on the Memorial tablet: Ihai (jap)—A Japanese first, third, seventh, thirteenth, seventeenth, Buddhist term for “Ancestral tablet.” Memorial twenty-third, twenty-seventh, and thirty-third tablets have been used in part of East Asian years. In some cases, memorial services continue funeral rituals since at least the second or third until the fiftieth anniversary. The cycle of services century in China. They were originally Confucian concludes with the thirty-third or fiftieth service, in origin, but were adopted by Chinese Buddhism. except in the case of extremely prominent The custom of making memorial tablets was members of the monastic community, such as the transmitted to Japan by the Zen school and founder of a sect or lineage—Leã töôûng nieäm ñöôïc became widespread during the Tokugawa period cöû haønh cho nhöõng thaønh vieân quaù coá cuûa coäng (1600-1867). According to modern Japanese ñoàng, caû Taêng laãn tuïc, ñaùnh daáu ñaëc bieät leã chu Buddhist custom, items on the tablet include the nieân ngaøy quaù vaõng. Thoùi quen leã töôûng nieäm posthumous Buddhist name, date of death, secular ñöôïc cöû haønh vaøi naêm sau ngaøy maát ñaàu tieân

phaùt name, and age are inscribed on the memorial trieån taïi Trung Hoa döôùi aûnh höôûng cuûa Khoảng tablet—Thuaät ngöõ Phaät giaùo Nhaät Baûn coù nghóa laø giaùo. Luùc ñaàu, caùc Thieàn vieän Trung Hoa phaùt "Baøi vò" (taám bia nhoû ñeà teân ngöôøi quaù coá ñöôïc trieån moät heä thoáng leã töôûng nieäm ñeå kyû nieäm ngaøy thôø trong chuøa). Baøi vò ñaõ ñöôïc söû duïng trong nghi thò tòch cuûa chö Taêng Ni trong töï vieän. Khi Thieàn thöùc taïi moät soá nôi trong vuøng Ñoâng AÙ ít nhaát laø töø phaùt trieån sang Nhaät Baûn, cö só taïi gia yeâu caàu theá kyû thöù hai hay thöù ba taïi Trung Hoa. Nguoàn laøm leã töôûng nieäm cho nhöõng thaønh vieân quaù vaõng goác phaùt xuaát töø Khoảng giaùo, nhöng ñöôïc Phaät trong gia ñình cuûa hoï. Ñeå öùng hôïp vôùi vaán ñeà naøy, giaùo Trung Hoa chaáp nhaän. Phong tuïc laøm baøi vò chö Taêng söûa ñoåi nghi leã maø nguyeân thuûy chæ daønh ñaõ ñöôïc Thieàn toâng truyeàn sang Nhaät Baûn vaø noù cho chö Taêng Ni maø thoâi. Töø thôøi Ñöùc Xuyeân, taát lan roäng khaép nôi vaøo thôøi ñaïi Ñöùc Xuyeân. Theo caû ngöôøi Nhaät ñaõ trôû thaønh quen thuoäc vôùi vieäc cöû phong tuïc Phaät giaùo Nhaät Baûn thôøi caän ñaïi, nhöõng haønh tang leã vaø leã töôûng nieäm taïi moät töï vieän Phaät thöù ñöôïc ghi treân baøi vò bao goàm danh hieäu ñöôïc giaùo. Khuoân maãu nghi leã hieän taïi ñöôïc söû duïng ban, ngaøy thò tòch, theá danh, vaø tuoåi thoï. bôûi ñaïi ña soá caùc toâng phaùi Phaät giaùo Nhaät Baûn Memorize: Keep in mind—Never forget—Heä ñeàu lieân heä maät thieát vôùi nghi leã cuûa Thieàn toâng. nieäm. Taïi caùc xöù Ñoâng AÙ, bao goàm caû Vieät Nam, khuoân Memory: Smrti (skt)—Smrtindriya (skt)—Kyù maãu thöïc söï cuûa leã töôûng nieäm hôi khaùc nhau giöõa öùc—Nieäm—Nieäm caên—See Nieäm. caùc tröôøng phaùi Phaät giaùo. Thôøi kyø ñaàu laø thôøi Memory to cling to illusion: See Nieäm Tröôùc. tang cheá ngay sau khi cheát, theo truyeàn thoáng, leã Memory had failed in regard to the point of ñöôïc cöû haønh cöù baûy ngaøy moät laàn trong 49 ngaøy dispute: Smrti-vinaya (skt)—No recollection— ñaàu, roài cöû haønh leã 100 ngaøy. Ngaøy nay, taïi Nhaät See ÖÙc Nieäm. Baûn, nhöõng gia ñình hieám khi cöû haønh taát caû baûy Memory-seeds: Vasanavija (skt): Huaân taäp chuûng laàn (baûy thaát) cuûa nghi leã baûy ngaøy (cuùng thaát); töû—See Vasanavija. thaát ñaàu vaø thaát cuoái thöôøng ñöôïc cöû haønh. Nhöõng Memory of all the thoughts of all beings: nghi leã kyû nieäm theo sau daàn daàn ñoù trôû neân ít Knowledge of all the thoughts of all beings—See thoâng duïng, vôùi leã töôûng nieäm naêm ñaàu laø quan Kyù Taâm. troïng nhaát. Trong Thieàn toâng, leã töôûng nieäm tieâu Mempeki (jap): Mien-pi (chi)—See Dieän Bích. bieåu ñöôïc cöû haønh vaøo naêm ñaàu, naêm thöù ba, thöù Memyo (jap): Asvaghosa (skt)—Name of a

Buddhist patriarch in India—Teân cuûa moät vò toå Mendicant scholar: Mendicant monk—See Khaát beân AÁn Ñoä—See Maõ Minh. Só. Men: Nhaân—Manusya or one of the nine states of Mendicate: To beg for food—Khaát thöïc. bondage and the one state of liberation. Meng-Tzu (Mencius 372-289 B.C.): See Maïnh Men and the Buddha's law: Nhaân Phaùp—Con Töû. ngöôøi vaø giaùo phaùp nhaø Phaät. Menju-kuketsu (jap): Face-to-face oral Men in Buddhist point of view: Con ngöôøi theo transmission of the Dharma—A Japanese term, quan ñieåm Phaät giaùo—See Nhaân (3). roughly means

"receiving privately the Men and devas: Nhaân thieân. transmission of the oral secret"; an expression Men and Deva vehicles: Nhaân Thieân Thöøa—See referring to the transmissionof the Buddha-dharma Nguõ Thöøa (A). from mind-to-mind from a Zen master to his Men and disembodied spirits: Nhaân Quyû— student—Thuaät ngöõ Nhaät Baûn, gaàn coù nghóa laø Ngöôøi vaø quyû—Men and demons or disembodied "truyeàn baèng mieäng moät caùch bí maät töø ngöôøi naày ghosts. sang ngöôøi khaùc". Töø ñöôïc duøng ñeå chæ caùch Men-men (jap): Face-face—Dieän Dieän. truyeàn Phaùp cuûa Phaät baèng caùch töø taâm sang taâm Men if they do not learn, will never know what töø moät vò thaày qua moät moân ñoà—See Taâm Truyeàn is right and wrong: Ngöôøi maø khoâng hoïc thì Taâm. khoâng bieát phaûi traùi (Nhaân baát hoïc baát tri lyù). Menju Shihoâ (jap): Face-to-face oral transmission Men come into the world with nothing: Baûn lai of the Dharma—Truyeàn Phaùp maët ñoái maët—See voâ nhaát vaät. Menju-kuketsu and Face-to-face transmission. Men and things: See Nhaân Phaùp. Menmoku (jap): Dieän Muïc—Maët vaø maét, yù noùi Men and universe: Con ngöôøi vaø vuõ truï—Men in daùng veû beà ngoaøi—Appearance—Face and Buddhist point of view—See Nhaân (3). eyes—Physiognomy. Men-vehicle: Man—See Nhaân Thöøa. Menpeki (jap): Mien-pi (chi)—A Japanese term Men's view of the world: Theá giôùi quan cuûa con for "facing a wall." This is the sort of meditation ngöôøi—Men thoughtlessly view the world as in which Bodhidharma reportedly engaged at pleasure place to live—Phaøm phu höôûng thuï voâ Shao-Lin Monastery for nine years upon his taâm chaúng chuùt giaùc tri—See Töù Nhaân Quaùn Theá. arrival in China—Töø ngöõ Nhaät Baûn coù nghóa laø Men or women: Nam hay nöõ. "dieän bích." Ñaây laø moät loaïi thieàn trong ñoù Boà Ñeà Men, women, the old and the young: Nam phuï Ñaït Ma ñaõ thöïc haønh taïi Chuøa Thieáu Laâm trong laõo aáu (taát caû moïi ngöôøi trong xaõ hoäi). chín naêm khi ngaøi môùi ñeán Trung quoác. Men and women should not shake hands: Nam Menpi-Ko-Sansun (jap): Face-skin three inches nöõ thoï thoï baát thaân (nam nöõ khoâng ñöôïc ñuïng tay thick—See Dieän Bì Haäu Tam Thoán. vaøo nhau, ñaây laø moät truyeàn thoáng coå truyeàn cuûa Menri-Shin-Setsu (jap): Dieän Lyù Taâm Thuyeát— caû Taøu laãn Vieät Nam—This is the old tradition of The side-in mind expounding—Thuyeát töø trong both China and Vietnam). taâm. Mencius: See Meng-Tzu. Menri-Sho-Setsu (jap): Dieän Lyù Tính Thuyeát— Mend the sky and bathe the sun: Boå thieân duïc The side-in nature expounding—Thuyeát töø trong nhaät (vaù trôøi vaø taém cho maët trôøi, yù noùi vaù trôøi laáp tính. bieån, töùc laø söï nghieäp to lôùn)—Great Mental (a): Tinh thaàn—Thuoäc veà taâm—Taâm achievements. thaàn. Mendicancy (n): To beg for food—Religious Mental absorption: Ñònh taâm. mendicancy—See Khaát thöïc. Mental action: Mana-kamma (p)—Mana-karman Mendicant: Almsman—Khaát só. (skt)—The function of mind or thought—See YÙ Mendicant conducts: Ñaàu Ñaø—See Dhudanga. Nghieäp. Mendicant monk: Almsman—A mendicant Mental action pertaining to the door of the scholar—A religious mendicant—See Khaát Só. mind: YÙ Nghieäp thuoäc nôi Cöûa YÙ.

Mental activity: Haønh töôùng—See Höõu Sôû AÂm Ñaø La Ni. Duyeân. Mental command of various intellectual Mental anguish: Uaát Chöng—Annoyance— powers: See Chuûng Chuûng Bieän Taøi Ñaø La Ni. Sorrow—Khoå naõo tinh thaàn—Khoå taâm. Mental concentration: Samadhi (skt)—Taäp trung Mental approach: Taâm Thuù Nhaäp—Höôùng ñi tö töôûng. cuûa taâm. Mental conditions: Mental activities—Taâm Mental appropriation: Taâm Chaáp Thuï—Söï chaáp Ñòa—Taâm sôû hay Tueä soá—See Taâm Sôû Phaùp. cuûa taâm. Mental conditions in contrast to mind itself: Mental attachment: Taâm Chaáp—Söï chaáp tröôùc Tueä soá. cuûa taâm. Mental conducts: Cetasikas (p)—Mental Mental attitude of vowing: Theä Taâm—Theå actions—Mental factors—Nhöõng yeáu toá phuï thuoäc nguyeän trong loøng. vaøo taâm vaø gaén lieàn vôùi moät nhaän thöùc —Mental Mental blockages: Nhöõng chöôùng ngaïi cuûa taâm. conditions or emotions—See Taâm Sôû. Mental bondages: Cetaso-vinibandha (p)—Trieàn Mental confusion: Internal distraction—Noäi phöôïc taâm thaàn. taùn—Noäi taùn loaïn. Mental changes: All transformations, or Mental consciousness: See YÙ Thöùc. phenomenal changes, are mental—See Thöùc Mental continuum: Cittasantana (skt)—Doøng Bieán. taâm thöùc. Mental chatter: See YÙ Ngoân. Mental cultivation: Inward cultivation—Tu taäp Mental cognition: Intuitive cognition—Mental noäi taâm. perception—Mind and consciousness—Internal Mental defilements: Tinh thaàn oâ tröôïc. perception—The mind and cognition—See Taâm Mental deliberation: Taâm Löôïng—Tinh thaàn Thöùc. khoan dung. Mental cognition of the environment: See Taâm Mental derangement: Amudha-vinaya (skt)— Duyeân. Irresponsibility—See Baát Tri (2). Mental collectednesses belonging to the World Mental development: Bhaøvanaø (p & skt)—See of No-Form: Arupya (skt)—Voâ Saéc Ñònh—See Thieàn Ñònh. Töù Thieàn Thieân. Mental dharmas: Cittam (skt)—Mental Mental command: Ñaø la ni. dharmas—Ideas—Mind—See Taâm Phaùp. Mental command of all times: See Tam Theá Ñaø Mental direction: See Taâm Thuù. La Ni. Mental discipline: Samadhi (skt)—Training the Mental command of concentration: See Tam mind in Concentration—Practicing concentration Muoäi Ñaø-La-Ni. of the mind—Huaán luyeän taâm linh, thöïc hieän söï Mental command of light of the teachings: See taäp trung—See Ñònh. Phaùp Quang Minh Ñaø-La-Ni. Mental disposition: Adhyasaya (skt)—Ajjhasaya Mental command of practice: See Tu Haønh Ñaø- (p)—Adhyasayati (skt)—Intent—Purpose—Thaâm La-Ni. Taâm. Mental command of producing unobstructed Mental distraction: Taâm thaàn taùn loaïn. ears: See Xuaát Sinh Voâ Ngaïi Nhó Ñaø La Ni. Mental distress: See Taâm Nhieãu Loaïn. Mental command of (all) qualities of Mental endurance: YÙ nhaãn—Mental patience. Buddhahood: See Nhaát thieát Phaät phaùp Ñaø La Mental enlightenment: See Minh Taâm Boà Ñeà. Ni. Mental equipoise: Taâm Caân Baèng—Söï an ñònh Mental comand of reflection: See Tö Duy Ñaø- cuûa taâm. La-Ni. Mental expansion bodhi: See Xuaát Ñaùo Boà Ñeà. Mental command of retaining what one hears Mental eye: Maét taâm. without forgetting: See Vaên Trì Ñaø La Ni. Mental factors: Cetasikas (p)—Caitasika (skt)— Mental command of universal sound: See Vieân Sem-yung (tib)—Mental actions—Mental

conditions or emotions—See Taâm Sôû. baát tònh nôi taâm—Whatever misleads or deludes Mental factor analysis: A mind which the mind—Baát cöù thöù gì laøm sai laïc hay meâ môø investigates its objects carefully and precisely— nôi taâm ñeàu laø söï baát tònh nôi taâm. See Taâm Sôû Tö. Mental intelligence: Spirit of mind—State of Mental factor attention: A mind which focuses mind—Taâm caûnh hay taâm thaàn (traïng thaùi taâm). on one particular object from among various Mental intoxicants: Asrava (skt)—Cankers— objects—See Taâm Sôû Taùc YÙ. Impurity—Outflow discharge—Unclean— Mental factor contact: See Tieáp Xuùc Taâm Lyù. Worldly—Conditioned merits and virtues lead to Mental factor intention: All of our desires rebirth within samsara—Baát cöù thöù gì trong voøng develop because of the thoughts of our mental sanh töû, phöôùc ñöùc vaø coâng ñöùc höõu laäu ñeàu daãn factor intention—See Taâm Sôû Haønh. tôùi taùi sanh trong coõi luaân hoài—See Höõu Laäu. Mental factor investigation: See Taâm Sôû Taàm. Mental karma: Mental action—See YÙ Nghieäp. Mental factors of the sense sphere: Mental learning: Zen—See YÙ Hoïc. Kamavacara-citta (p)—See Taâm Duïc Giôùi. Mental light: Wisdom light—Taâm quang—AÙnh Mental faculty: Manas (skt)—Mental faculty— saùng cuûa taâm—Trí hueä quang minh hay Taâm Mental vision—The eye of the mind—See Taâm quang minh. Caên. Mental luminosity: Taâm Phaùt Quang—Söï chieáu Mental focus: Taâm Chuyeân Chuù—Söï chuyeân chuù sang hay tinh anh cuûa taâm. cuûa taâm. Mental and moral hindrances: Nhöõng chöôùng Mental food: Vijnana-ahara (skt)—Spiritual ngaïi che laáp phaàn tinh thaàn vaø ñaïo lyù cuûa food—See Thöùc Thöïc. con ngöôøi. Mental formation: Citta-samskara (skt)— Mental object: Dhammarammana (p)—Dharma- Samskara (skt)—Sankhara (p)—Volition—Haønh alambana (skt)—Phaùp xöù—Inner mental uaån—Söï caáu taïo cuûa taâm—See Taâm Haønh. objects—See Phaùp Traàn. Mental formation group: Citta-samskara or Mental order: Citta-niyama (p)—Traät töï cuûa taâm Samskara-skandha (skt)—Aggregate of volition, thöùc. action which inevitably passes on its effects— Mental patience: YÙ nhaãn—Mental endurance. Haønh uaån, haønh ñoäng daãn ñeán haäu quaû moät caùch Mental perception: Manaketa (skt)—Notion taát yeáu—See Haønh Uaån. Intuitive cognition—Mental cognition—See Taâm Mental formation forces: Löïc caáu taïo cuûa taâm. Thöùc. Mental formation is impermanent: Haønh laø voâ Mental phenomena: Töôùng phaàn—Hieän töôïng thöôøng. tinh thaàn. Mental formation is neither permanent Mental and physical sufferings: Khoå ñau tinh nor impermanent: Haønh laø phi thöôøng phi voâ thaàn vaø vaät chaát. thöôøng. Mental pollution: Taâm Caáu—Phieàn naõo—The Mental formation is permanent: Haønh laø impurities of the mind—Passions and delusions— thöôøng. Söï ueá tröôïc cuûa taâm. Mental formation is both permanent and Mental potential: Tieàm naêng tinh thaàn. impermanent: Haønh laø caû thöôøng laãn voâ thöôøng. Mental power: See YÙ Löïc. Mental functions: Caitasika-dharma (skt) Taâm Mental powers of memory and enlightenment: Haønh—Duïng cuûa taâm—Taâm sôû höõu phaùp. See Kyù Thuyeát Thò Ñaïo. Mental ground: Bottom of the heart—See Taâm Mental purity: Taâm thanh tònh. Ñòa. Mental qualities: Aitta (skt)— Mental illness: Bònh taâm thaàn. Citasamprayuktasamskarah

(skt)—Taâm Sôû Höõu Mental impression: Taâm AÁn—Mind seal. Phaùp. Mental impurity: Mala (skt)—Defilement— Mental quiescence: Ceto-samatha (p & skt)—Dust—Illusion—Impurity—Moral impurity—Söï Taâm chæ—Taâm yeân laëng hay nieäm yeân laëng—

Tranquility of thoughts. —See Dieän Döôïc. Mental realization: Shingo (jap)—Taâm Ngoä. Menzan Zuiho Zenji (1683-1769): Name of a Mental reservation: Giöõ trong loøng. Japanese Soâtoâ Zen scholar monk in the eighteenth Mental resolve: Taâm Nguyeän—The will of the century, during the Tokugawa period (1600-1867), mind—Resolve—Mental vow—Nguyeän öôùc trong who carried out a major reformation of the Soâtoâ taâm. sect, which was inspired by his elder Manzan Mental sickness: Spiritual sickness—Taâm bònh. Doâhaku (1636-1715). Menzan was born in Higo Mental sloth: Heedlessness—Disturbance— province, in the Kumamoto area. He studied Distraction—See Loaïn Ñoäng. briefly under Manzan, but then became the Mental states: Traïng thaùi cuûa taâm—See Taâm Sôû. disciple of Sonnoâ Soâeki (1649-1705). After Mental state of non-semblance: Cittanirabhava Soâeki's death in 1705, Menzan undertook a (skt)—Mind that has no form—Taâm voâ töôùng. thousand-day period of strict solitude at Roâba-an Mental strength: Mental vigor—Mind power— in Sagami. He later became abbot at several Psychical energy—Strength of mind—See Taâm leading Soâtoâ monasteries. He wrote several Löïc. commentaries on Doâgen Kigen's (1200-1253) Mental suffering: Khoå veà tinh thaàn—See Taâm writings, the most important being the Khoå. Shoâboâgenzoâ Shoâtenroku, and eleven-volume Mental stage: Traïng huoáng taâm linh. encyclopedic companion to the Shoâboâgenzoâ— Mental suffering: Daurmanasya (skt)— Dieän Sôn Ñoan Phöông Thieàn Sö, teân cuûa moät vò Distress—Grief—See Saàu Muoän. Thieàn Taêng Nhaät Baûn vaøo theá kyû thöù XVIII, döôùi trieàu ñaïi Ñöùc Xuyeân, ngöôøi ñaõ thöïc thi cuoäc caûi Mental system: Cittakalapa (skt)—Heä thoáng taâm caùch lôùn ôû toâng Taøo Ñoäng, laáy caûm höùng töø ngöôøi thöùc. anh trai cuûa Sö laø Thieàn sö Vaïn Sôn Ñaïo Baïch. Mental telepathy: Paracitta-jnana (skt)—Tha Dieän Sôn Ñoan Phöông sanh trong tænh Higo, vuøng Taâm Trí Thoâng—See Tha Taâm Thoâng. Kumamoto. Sö tu taäp vôùi Vaïn Sôn Ñaïo Baïch Mental trace: Mark of the mind—See Taâm Tích. trong moät thôøi gian ngaén, nhöng sau ñoù trôû thaønh Mental training: Reøn luyeän tinh thaàn—Proper ñeä töû cuûa Thieàn sö Sonnoâ Soâeki. Sau khi Sonnoâ mental training: Reøn luyeän tinh thaàn ñuùng caùch. Soâeki thò tòch vaøo naêm 1705, Dieän Sôn aån cö Mental transformation: Taâm Chuyeån—Söï bieán 1.000 ngaøy ñeâm taïi vuøng Roâba-an ôû Sagami. Veà ñoåi cuûa taâm. sau naøy Sö laøm truï trì taïi nhieàu Thieàn vieän Taøo Mental vigor: Mental strength—Psychical Ñoäng. Sö vieát moät soá luaän veà nhöõng taùc phaåm cuûa energy—Strength of mind—Taâm Löïc—Mind Ñaïo Nguyeân, quan troïng nhaát laø boä "Shoâboâgenzoâ power. Shoâtenroku" vaø boä baùch khoa toaøn thö 11 taäp ñi Mental volition: Manosancetana (p)—Tö Nieäm keøm vôùi boä Chaùnh Phaùp Nhaõn Taïng. Thöïc. Merchant (n): Thöông gia. Mental vow: Taâm Nguyeän—The will of the Merciful (a): Hay thöông xoùt—Compassion—See mind—Resolve—Mental resolve—Nguyeän öôùc

Töø Bi. trong taâm. Merciful heart: Light of mind—See Taâm Quang. Mental wandering: Taâm dong ruoåi lang thang— Merciful light: The light radiated from the Inattentive mind—Scattered mind—Wandering Buddhas' or Bodhisattvas' body—See Töø Quang. mind—See Taùn Taâm. Merciful power: Maitribala (skt)—Merciful Mental words: Thoughts and words—YÙ ngoân. virtue—Töø löïc. Mentality (n): Taâm Taùnh—Tinh thaàn. Merciless (a): Nhaãn taâm. Mentality and corporeality: Naøma-ruøpa (skt)— Mercury: Budha (skt)—Thuûy tinh. Danh saéc (söï toång hôïp teân goïi vaø hình theå, taâm lyù Mercy: Bi maãn—Loøng nhaân töø—Söï thöông xoùt— vaø vaät lyù)—Name and form. See Tam Thieän Caên. Mention (v): Ñaû ñoäng—To touch on. Mercy-Power-King Buddha: Töø Löïc Vöông Menyaku (jap): Face medicines or skin cleansers Phaät.

Mercy-Storage Buddha: Töø Taïng Phaät. Ñöùc. Mercy as water fertilizing the life: Töø Merit of the three treasures: Tam Baûo Coâng Thuûy—Loøng töø ví nhö nöôùc cam loà röôùi nhuaän Ñöùc—Coâng ñöùc cuûa Tam Baûo. nhaân sinh. Merit-transference: Parinama (skt)—Eko Mercury (n): Thuûy tinh—See Thuûy Dieäu. (jap)—Dedication—Transfer of merit—See Hoài Mere verbal agreement is not evidence: Mieäng Höôùng. löôõi khoâng phaûi laø baèng chöùng (Khaåu thieät voâ Merit of universal grace and salvation: AÂn ñöùc. baèng)—Words of mouth do not constitute proof. Merit and virtue: Phöôùc Ñöùc vaø Coâng Ñöùc— Merit (n): Coâng traïng—See Coâng Ñöùc. Virtue achieved—Meritorious virtue—See Phöôùc Merit achieved without artificiality: Mui- Ñöùc Coâng Ñöùc. Kudoku (jap): Voâ Vi Coâng Ñöùc—Letting things be Merit-Virtue-Blossom Buddha: Coâng Ñöùc Hoa as they naturally are, not doing anything Phaät. superfluous—Haõy ñeå cho söï vieäc nhö chuùng laø, Merit And Virtue And Good Renown Buddha: ñöøng laøm gì dö thöøa. Phaät Thieän Danh Xöng Coâng Ñöùc. Merit of aiding others: Lôïi Tha Coâng Ñöùc—Merit and virtue of the original pledges by the Coâng ñöùc cuûa vieäc giuùp ñôû ngöôøi khaùc tu taäp. Medicine Buddha: Bhaisaya-guru- Merit attained through cultivation: Tu Thaønh vaiduryaprabhasapurvapranidhanavisesavistara Ñöùc—Coâng ñöùc do tu taäp. (skt)—The Medicine Buddha Sutra—See Kinh Merit of converting others: Hoùa coâng (coâng ñöùc Döôïc Sö Boån Nguyeän Coâng Ñöùc. chuyeån hoùa ngöôøi khaùc). Merit of virtuous roots: Thieän Caên Coâng Ñöùc— Merit of converting others become one's own: Coâng ñöùc cuûa thieän caên—Merit of wholesome See Hoùa Coâng Qui Kyù. roots. Merits of the cultivation of the mindfulness of Merit of wholesome roots: Thieän Caên Coâng the body: See Coâng Ñöùc Thaân Haønh Nieäm. Ñöùc—Coâng ñöùc cuûa thieän caên—Merit of virtuous Merit of cutting off all illusion and perfecting roots. of supreme nirvana: See Ñoaïn Ñöùc. Merits of worshipping Earth-Store Merit and demerit: Coâng quaù (coâng ñöùc vaø Bodhisattva: Coâng Ñöùc Leã Baùi Ngaøi Ñòa Taïng nhöõng ñieàu laàm loãi laøm maát ñi coâng ñöùc). Boà Taùt. Merit of the ear: Coâng ñöùc veà tai—See Nhó Meritless (a): Voâ Coâng Ñöùc—Khoâng coù coâng Coâng Ñöùc. ñöùc. Merit of the eye: Coâng ñöùc veà maét—See Nhaõn Meritorious (a): Coù coâng ñöùc. Coâng Ñöùc. Meritorious actions: Thieän Nghieäp—Haønh ñoäng Merit of faith: Saddha-dhika (skt)—Merit of the coù coâng

ñöùc—See Coâng Ñöùc. believing heart—Virtue of faith—Tín ñöùc (coâng Meritorious Adornment Sutra: Coâng Ñöùc Trang ñöùc cuûa nieàm tin). Nghieâm Kinh—Teân taét cuûa kinh Nhaát Thieát Phaùp Merit of faith Bodhisattva: Saddha-dhika- Coâng Ñöùc Trang Nghieâm Vöông. bodhisattva (skt)—See Tín Ñöùc Boà Taùt. Meritorious deeds: Meritorious actions—See Merit of giving: Danamayam punna kiriya vatthu Coâng Ñöùc. (p)—Thí haønh phöôùc nghieäp söï. Meritorious exercise: See Coâng Ñöùc Du. Merit of meditation: Bhavanamaya punna kiriya Meritorious gates to Amitabha's Pure vatthu (p)—Tu haønh phöôùc nghieäp söï. Land: Coâng ñöùc phaûi thaønh töïu ñeå ñöôïc vaõng Merit of the monastic robe: See Kesa Kudoku. sanh veà coõi Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø. Merit of morality: Silamayam punna kiriya Meritorious kamma formations: vatthu (p)—Giôùi haønh phöôùc nghieäp söï. Puabhisankhara (p)—Coâng Ñöùc Haønh. Merit of nirvana: See Quaû Ñöùc. Meritorious karmic formation: Merit of perfect knowledge: Trí ñöùc. Punnabhisankharo (p)—Phöôùc haønh. Merits of the Preacher: Phaåm Phaùp Sö Coâng Meritorious Virtue Jewelled Mountain Spirit

Mantra: Coâng Ñöùc Baûo Sôn Thaàn Chuù. Metal wheel: See Kim Luaân. Meritoriously adorned (a): Coâng ñöùc trang Metamorphic born: Hoùa sanh—As with moths nghieâm. from the chrysalis. Merry-making feasts: Caùc troø vui. Metamorphic devi: Kyû Ngheä Thieân Nöõ—The Meru (skt): See Tu Di Sôn. metamorphic devi on the head of Siva, perhaps Merudhvaja (skt): Name of the universe of the moon which is the usual figure on Siva's head. Merukalpa Buddha—See Tu Di Töôùng. Metamorphose (v): Evolve—To transform—AÛo Merudvaja-Buddha (skt): Sumeru-Appearance hoùa—Bieán hoùa—Chuyeån hoùa. Buddha—See Tu Di Töôùng Phaät. Metamorphosed Buddha: Nirmana-Buddha Merukuta (skt): Abhirati—SeeTu Di Ñaûnh. (skt)—Incarnate Buddha—See Hoùa Phaät. Meruprabhasa-Buddha: See Tu Di Quang Phaät. Metaphor (n): Opammam (p)—Aupamya (skt)— Merupradipa-Buddha: See Tu Di Ñaêng Phaät. AÅn duï—Simile—AÅn duï. Meru-Ray Buddha: Meruprabhasa-Buddha Metaphor of the raft: Raft parable—See Phieät (skt)— See Tu Di Quang Phaät. Duï. Message: Thoâng ñieäp. Metaphorical (a): Thuoäc veà aån duï—Figurative. Message of love and peace: Thoâng ñieäp veà tình Metaphorical speech: Duï Ngoân—Pheùp aån duï thöông vaø hoøa bình—The Buddha's teaching is a baèng ngoân ngöõ. true meassage of love and peace to the world— Metaphysical (a): Thuoäc veà Sieâu hình hoïc. Lôøi Phaät daïy laø moät thoâng ñieäp chôn thaät veà tình Metaphysical essence: Baûn chaát sieâu hình. thöông vaø hoøa bình cho toaøn theá giôùi. Metaphysical issues: See Vaán Ñeà Sieâu Hình. Message of love and wisdom: Thoâng ñieäp cuûa Metaphysical speculation: See Suy Bieän Sieâu tình thöông vaø trí tueä Hình. Messenger (n): Maïn söù—See Söù Giaû. Metaphysical theories of existence: See Sieâu Messenger of Aksobhya: Voâ Ñoäng Söù Giaû—Baát Hình Hoïc Veà Cuoäc Ñôøi. Ñoäng Nhö Lai Söù. Metaphysical-unconscious: Voâ yù thöùc sieâu hình. Messenger of anger: Lictor of anger—See Saân Metaphysician (n): Nhaø sieâu hình hoïc. Khueå Söù. Metaphysics (n): Sieâu hình hoïc. Messenger of the Buddha: Messenger of the Metapsychical: Sieâu linh. Tathagata—Phaät söù. Metapsychics: Sieâu linh hoïc. Messengers of darkness: Messengers of

Metempsychosis: Thuyeát luaân hoài. Hades—See Minh Söù. Methinks (old English): It seems to me—Döôøng Messenger of desire: Temptation of desire—See nhö, Tham Duïc Söû. Method: Phöông phaùp. Messenger of doubt: See Nghi Söû. Method of the ambrosial truth: Cam Loä Huyeàn Messenger Ghost: See Truyeàn Toáng Quyû. Moân. Messengers of Hades: Lictors of Hades— Method of analysis: Phöông phaùp phaân tích. Messengers of darkness—Minh Söù (söù quan hay Methods of attainment or deeds of a Buddha söù giaû cuûa Dieâm Vöông). or Bodhisattva: See Boån Taäp Kinh. Messenger of ignorance: Lictor of misleader of Methods of a bodhisattva's preparation: ignorance—See Voâ Minh Söû. Phöông phaùp chuaån bò cuûa moät vò Boà Taùt—See Töù Messenger of pride: Maïn Söù—The lictor of Söï Phaùp Moân. pride—See Maïn Söû. Methods of a bodhisattva's preparation Messenger of the Tathagata: Messenger of the for preaching the Law: See Töù Söï Phaùp Moân. Buddha—Phaät söù. Methods of Bodhisattva transformation: Ways Messenger of unenlightenment: Affliction or of illusion—Methods of illusion—AÛo moân. lictor of unenlightenment—See Si Söû. Method of Buddha-kaya: The methods of the Metal circle: See Kim Luaân. Buddha—See Phaùp Moân Thaân.

Methods of Buddhist religion: Arts of Buddhist Thöïc (1). religion—Ñaïo thuaät (phöông phaùp hay ngheä thuaät Methods of worship of the prolonging life: tu haønh cuûa Phaät giaùo). Yeimmeiho (jap)—See Dieân Meänh Phaùp. Method of commandments: See Giôùi Moân. Methods of worship of the Life-prolonging Method of concentration on visualizing the Bodhisattvas: Yeimmeiho (jap)—See Dieân Meänh sun: Shan-Tao's explanation of the first of the Phaùp. thirteen contemplations presented in the Methods of worship the water deva for rain: Contemplation Sutra—Phaùp quaùn töôûng maët trôøi, Thuûy Thieân Phaùp hay phöông phaùp cuùng Thuûy söï giaûi thích ñaàu tieân cuûa ngaøi Thieän Ñaïo trong Thieân ñeå caàu möa. möôøi ba phaùp thieàn quaùn trong kinh Thieàn Quaùn. Methodology (n): Phöông phaùp luaän. Method of contemplating: Method of Methula (p): Name of one of one hundred contemplation—Quaùn Haønh—Quaùn Phaùp—Phaùp Pratyeka-buddhas who lived a long time on Mount Quaùn Saùt Haønh Phaùp cuûa Taâm. Isigili—Teân cuûa moät trong moät traêm vò Phaät ñoäc Method of contemplation: Method of giaùc ñaõ soáng moät thôøi gian daøi treân nuùi Isigili. contemplating—Quaùn Phaùp. Meticulous work of art: Taùc phaåm ngheä thuaät Methods of dealing with questions: Phöông phaùp coâng phu. traû lôøi caâu hoûi—See Töù Kyù. Metorai-Meitoda, Antorai-Antoda (jap): Minh Methods of development of enlightenment: Ñaàu Lai, Minh Ñaàu Ñaû; AÙm Ñaàu Lai, AÙm Ñaàu Phöông phaùp phaùt trieån taâm giaùc ngoä. Ñaû—When clear-sighted person comes, beat him; Method of the Dharmakaya: Phöông phaùp veà when a dull-headed person comes, beat him. The Thaân—See Phaùp Moân Thaân. term means leaving clear-headedness as it is, and Methods of exhortation: Method of persuation— just acting. It has similar usage with the term Khuyeán moân. "Encounter Buddhas kill Buddhas, encounter Methods of Hinayana: Laws of Hinayana—Tieåu Patriarchs kill Patriarchs."—Ngöôøi saùng suoát ñeán, Phaùp. ñaùnh ngöôøi saùng suoát; ngöôøi toái aùm ñeán, ñaùnh Methods of illusion: See Huyeãn Moân. ngöôøi toái

aùm. Thuaät ngöõ naøy coù nghóa laø ñeå cho Method of immediacy: See Ñoán Phaùp. taâm trí töï noù saùng suoát nhö noù laø vaø chæ haønh ñoäng Methods laid down by the Buddha: See Hoùa maø thoâi. Thuaät ngöõ naøy cuõng coù coâng duïng nhö Nghi. thuaät ngöõ "Phuøng Phaät Saùt Phaät Phuøng Toå Saùt Toå" Methods of meditation: Phöông caùch thieàn (Gaëp Phaät gieát Phaät, gaëp Toå gieát Toå). ñònh—See Phaùp Moân Thieàn Ñònh. Metrical hymn: Gatha (skt)—Chant, stanza, or Method of meditation through counting the verse—Keä. breathings: See Soå Töùc Moân. Metrical Pieces: Ca Vònh. Methods of mysticism: Thieàn Phaùp—Methods of Metropolitan (n): Ñoâ thò. meditation—See Phaùp Moân Thieàn Ñònh. Metsu (jap): Nirodha, Nirdha (skt)—Vyata (skt)— Method of patience: See Nhaãn Vò. Vyupasama (skt)—Cessation—See Dieät. Method of persuation: Methods of exhortation— Metsudo (jap): Nirvana (skt)—Cessation of the See Khuyeán Moân. process of becoming—See Dieät Ñoä. Method of practice: Haønh Phaùp—Pheùp tu Metsujinjoâ (jap): The meditation of extinction, an haønh. advanced level of meditation in which all mental Method of proposition on which a sect activity is extinguished. Practitioners in the depends: See Toâng Y. Theravada tradition sought this meditative state as Methods of the Pure Land: See Phaùp Moân Nieäm one of the ultimate states of mental tranquility. It Phaät. is said that once attained, a practitioner can remain in meditation for up to seven days. Only Methods of saving sentient beings: Instruction in those who have reached enlightenment and thus the Buddhist principles—See Hoùa Phaùp. attained the stage of an arhat are capable of Method of taking meals: Sejiki (jap)—See Thí attaining the meditation of extinction—Thieàn tòch

dieät, trình ñoä thieàn taäp cao trong ñoù sinh hoaït taâm Tieåu vuõ truï—Little world. thöùc bò daäp taét. Haønh giaû trong truyeàn thoáng Microcosm of the universe: The smallest Nguyeân Thuûy tìm thaáy traïng thaùi thieàn ñònh naøy particle—An atom—Nhaát Vi Traàn. nhö laø moät trong nhöõng traïng thaùi tónh laëng toái Mid-Autumn Festival: Teát Trung Thu hay Teát haäu. Ngöôøi ta noùi raèng moät khi ñaõ ñaït ñöôïc traïng Nhi Ñoàng—This festival day for children is thaùi naøy, moät vò haønh giaû coù theå ôû trong thieàn ñònh celebrated around the middle of the eighth month laâu ñeán baûy ngaøy. Chæ coù nhöõng ai ñaõ ñaït ñöôïc of the Lunar Year—Ngaøy leã Teát Nhi Ñoàng ñöôïc giaùc ngoä vaø nhö vaäy ñaït ñeán giai ñoaïn cuûa moät toå chöùc vaøo giöõa thaùng taùm aâm lòch. baäc A La Haùn thì môùi coù theå ñaït ñöôïc traïng thaùi Midday meal for monks and nuns: See Trai thieàn tòch dieät. Thöïc. Metta (p): Maitri (skt)—Loving-kindness—See Middha (skt): Middham (p)—Fall asleep to Taâm Töø. obscure the mind—To sleep—Torpor—Sloth—Metta-bhavana (skt): See Voâ Löôïng Töø Taâm. Drowsiness—See Thuïy Mieân. Mettai (jap): Nirodha-aryasatya (skt)—End of Middham (p): Torpor—Thuïy Mieân—See Naêm suffering—The Truth of the end of suffering—See Möôi Hai Taâm Sôû. Dieät Ñeá. Middle (a): Giöõa—The Mahayana principle of the Metta-karuna (p): See Töø Bi. Middle—See Trung. Metta-paramita (p): Töø Ba La Maät—Perfection Middle Agama Sutra: Madhyamagama (skt)— of loving-kindness. Chu-Agon-Kyo (jap)—Majjhima Nikaya—See Metta Sutta (p): Maitri Sutra—Sutra on goodwill, Kinh Trung A Haøm. in

the Anguttara Nikaya XI.16—Kinh Töø Thieän, Middle capacity: Intermediate capacity—Trung trong Taêng Nhaát A Haøm XI.16. Caên—See Tam Caên. Metteya (p): Maitreya (skt)—Phaät Di Laëc—See Middle class: Giai caáp trung löu. Di Laëc. Middle class of goddness with a return to Mi (jap): Rasa (skt)—Flavor—Taste—Vò. human life: Nhôn ñaïo—Do nghieäp laønh baäc giöõa Miasma (n): Chöôùng khí. maø böôùc tôùi. Mi-bskyod-pa (tib): Akkhobha-buddha (p)— Middle class of “prayer-beads.”: Trung phaåm— Aksobhya Buddha (skt)—Immovable Buddha— See Töù Nieäm Chaâu. Imperturbable Buddha—See Baát Ñoäng Toân Nhö Middle class of rebirth in the Pure Land: See Lai. Trung Boái. Miccaka (skt): See Di Giaø Ca. Middle conveyance: Pratyeka-buddha vehicle— Miccha (p): Wrong—Taø (sai traùi). See Duyeân Giaùc Thöøa. Miccha ditthi (p): Drishti (skt)—Mithya-drsti Middle of the day: Trung Nhaät Phaàn—One of the (skt)—Wrong views—See Taø Kieán. three divisions of the day—See Tam Nhaät Phaàn. Miccha-jiva (p): Mithya-jiva (skt)—Heterodox or Middle doctrine: The “middle” doctrine of the improper way to obtain a living—See Taø Meänh. Madhyamaka School—See Trung Dó Dieäu Nhaát Micchaka (skt): Mikkaka (p)—See Di Giaø Ca. Thieát Phaùp. Miccha-magga (p): Wrong path—See Taø Ñaïo. Middle Doctrine School: Madhyamika (skt)— Miccha-samadhi (p): Wrong concentration—Evil Middle vehicle—See Trung Thöøa. samadhi—See Taø Ñònh. Middle Length Agama Sutras: See Kinh Trung Micchatta (p): Eight wrong factors or eight A Haøm. wrongnesses—See Baùt Taø Ñaïo. Middle Length Discourses: Majjhima Nikaya— Micchatta-niyato rasi (p): Evil accumulation Medium Collection—See Kinh Trung A Haøm. with fixed result—Taø ñònh tuï. Middle and lower stages: Those of the middle Miccha-vaca (p): Lying—See Voïng Ngöõ. and lower stages—See Trung Haï Thöøa. Michael Viggo (1821-1908): See Haøo Tö Boái Nhó. Middle Path: Madhyama-pratipada (skt)—Middle Microcosmo: Cakkavala (p)—Tieåu Theá Giôùi— way—See Trung Ñaïo.

Middle path elucidated by the union of both Loäc—Con nai. popular and higher truths: Nhò Ñeá Hieäp Minh Migadaya (p): Deer Park—Loäc Vieân. Trung Ñaïo. Migalandika (skt): Loäc tröôïng. Middle path of the higher truth: Trung Ñaïo Migaramatupasada (p): Loäc Maãu Giaûng Ñöôøng. Chaân Ñeá. Might: Power—Uy löïc—Söùc maïnh. Middle path of worldly truth: Trung Ñaïo Tuïc Might with enormous power of all Buddhas: Ñeá. Söùc maïnh voâ song cuûa chö Phaät. Middle rank: Trung Boái—Baäc ôû giöõa. Mighty: Powerful—Oai huøng. Middle robe: Uttarasanga (skt)—Chu-e (jap)— Mighty Diamond: Vajramaharaja (skt)—See Ñaïi See Y Trung. Löïc Kim Cang. Middle school: Madhyamika (skt)—The Middle Mighty lord of deva: Sakra (skt)—Indra—Vedic school bases its doctrines on three sastras—Tam god—Ñeá Thích. Luaän toâng coù giaùo thuyeát döïa treân ba boä luaän— Mighty in Loving-Kindness: Naêng Nhaân—See SeeTam Luaän Toâng. Karunikaraja. Middle school sastra: Trung Quaùn Luaän. Mighty in Loving Kindness Sutra: Karunikaraja- Middle stages of the Pure Land: Trung phaåm— Prajnaparamita-Sutra (skt)—Jeân Wang Ching or Ba baäc giöõa cuûa vaõng sanh Tònh ñoä—See Cöûu the Benevolent king sutra—Kinh Nhôn Vöông Baùt Phaåm Lieân Hoa and Cöûu Phaåm An Döôõng. Nhaõ Ba La Maät—See Kinh Nhaân Vöông. Middle of the three highest classes: Thöôïng Mihira (skt): Meâ Xí La Ñaïi Töôùng.

Phaåm Trung Sanh—See Cöûu Phaåm Lieân Hoa. Miidera (jap): Phaùi Tam Tænh Töï (Phaät giaùo Nhaät Middle of the three lowest classes (grades): Haï Baûn). Phaåm Trung Sanh—See Cöûu Phaåm Lieân Hoa. Mi-jied 'jig-rten-gyi-khams (tib): Saha world— Middle of the three middle classes: Trung Phaåm Theá giôùi Ta baø. Trung Sanh—See Cöûu Phaåm Lieân Hoa. Mi-jig-pa (tib): Caturvaisaradya (skt)—Four Middle truth: Chaân lyù töông ñoái—See Trung Ñeá. fearlessnesses—Four-fold Fearlessness—See Töù Middle vehicle: Madhyamika (skt)—Middle Voâ UÙy. Doctrine School—See Trung Thöøa. Mijin (jap): Paramanu (skt)—Fine motes of Middle View School: Chugan-Ha (jap)—Phaùi dust—Vi traàn—The smallest conceivable thing—Trung Quaùn—See Trung Luaän Toâng. An infinitessimal particle or atom—Parama—See Middle Way: Majjhima-patipada (p)—Middle Cöïc Vi Traàn. Path—See Trung Ñaïo. Mikkaka (skt): Micchaka or Michchhaka (skt)— Middle Way Autonomy School: Svatantrika- Di Giaø Ca—Toå thöù saùu ôû AÁn Ñoä—The sixth madhyamaka (skt)—See Trung Quaùn Töï Quaûn patriarch in India. Toâng. Mikkyoâ (jap): Mantra (skt)—Maät Kinh—Kinh Middle-way germ-nature: See Ñaïo Chuûng Tính. ñieån Maät toâng—Secret teaching, the foundation Middle Way and the “I”: Middle road and the texts of the esoteric school or the Mantrayana. “I”—Trung Ñaïo vaø Caùi Toâi—See Ngaõ Vaø Trung Milam (tib): Dream practice—See Moäng Phaùp. Ñaïo. Milanda (skt): Di Lan Ñaø. Middling chiliocosm: Dvisahassi-lokadhatu (p)— Milarepa (1040-1123): See Maõ Laïp Ba. Majjhima-lokadhatu (p)—See Trung Thieân Theá Mild and pliable heart: See Nhu Nhuyeãn. Giôùi. Milinda (skt): Menander (skt)—See Di Lan Ñaø. Middling element: Majjhima-dhatu (p)—Trung Milinda-panha: Milinda’s questions—Questions giôùi. of King Milinda—See Di Lan Ñaø Vaán Ñaïo. Middling kalpa: A period of 336.000.000 years— Milinda’s questions: Di Lan Ñaø Vaán Ñaïo—See Trung Kieáp. Milinda’s panha. Mien-pi (chi): Menpeki (jap)—See Dieän Bích. Military assistance: Boá thí veà quaân söï. Miga (p): Mrga (skt)—Maät Lôïi Giaø La—A deer— Military government: Bakufu (jap)—A military

government in Japan under the leadership of a Mind of amlsgiving: Thí taâm. shogun. The term literally means "tent Mind of anger: Taâm töùc giaän noùng naûy hay saân government," referring to the field headquarters nhueá taâm—See Saân Khueå Taâm and Tam Ñoäc. of a military leader during war time—Chaùnh phuû Mind apart from all ideas of activity or quaân nhaân cuûa Nhaät Baûn döôùi söï laõnh ñaïo cuûa moät inactivity: Nhaát Ñaïo Voâ Vi Taâm. vò Töôùng quaân. Töø naøy coù nghóa ñen laø "Chaùnh Mind of arising and ceasing: Sinh Dieät Taâm— phuû traïi lính," chæ cho nhöõng caên leàu chæ huy cuûa Taâm sinh dieät. giôùi laõnh ñaïo quaân ñoäi trong thôøi chieán. Mind attached to love: Taâm aùi tröôùc—Mind of Milk: Söõa—See Baùt Chuûng Chuùc. sensual love. Milk of cow and ass: See Ngöu Lö Nhò Nhuû. Mind of attention or Inquiry: Taàm caàu taâm. Milk of the dharma: See Phaùp Nhuõ. Mind-base: Thought, the mind-sense—See YÙ Milk product: A rich liquor skimmed from boiled Caên. butter, clarified butter and ghee—See Ñeà Hoà. Mind is awakened: Awareness—See Taâm Tænh Millenium: Ngaøn naêm—Thieân nieân. Thöùc. Millenium of the Common Era: Thieân nieân kyû Mind being free from delusion: Taâm

töi taïi—The ñaàu coâng nguyeân. mind which has got rid of all hindances. Mimaha (skt): See Nhó Maït Haï. Mind as bhutatathata: See Taâm Chaân Nhö Moân. Mimamsa (skt): Nhó Maïn Sai—See Di Man Sa Mind of big ego: See Töï Cao Töï Ñaïi. Phaùi. Mind of black near-attainment: Access Mimamsaka (skt): See Thanh Thöôøng Truù. meditation—Khaû naêng gaàn chöùng ñaéc ñònh an Mimamsa-rddhi-pada (skt): Meditation on one chæ—Ability to enter concentration—See Ñònh subject—Intense contemplation or meditation— Caän Haønh. Suffience of contemplation—The state of Mind and body are aching and in a state of dhyana—See Tö Duy Nhö YÙ Thaàn Tuùc. panic: Thaân taâm ñau ñôùn kinh hoaøng. Mimamsa-sutra (skt): Nhó Maïn Sai Kinh—Kinh Mind and Body Drop-off : Buoâng boû thaân taâm— ñieån cuûa phaùi Nhó Maïn Sai (AÁn giaùo). See Shinjin Datsuraku. Mimansaka (skt): See Thanh Thöôøng Truù. Mind in bondage: Taâm Phöôïc—The mind in Minamoto-no-Yoritomo (jap): Trieàu ñaïi Nguyeân bondage, which takes the seeming for the real— Laïi (Nhaät Baûn). Voïng töôûng nhö daây buoäc taâm, laáy huyeãn laøm Mind (n): Mano (p)—Mana (skt)—See Taâm Trí. thöïc. Mind of abandoning things of the world: Xaû Mind which is not bound to anything is a Taâm—Boà Taùt xaû boû moïi thöù. liberated mind: Taâm khoâng vöôùng maéc laø taâm Mind is able to enter countless concentrations: giaûi thoaùt. Taâm töï taïi—Control of mind—Trí hueä hay nhaäp Mind and Buddha: Example 34 of the Wu-Men- voâ soá tam muoäi. Kuan—See Taâm vaø Phaät. Mind abides nowhere: See Taâm Voâ Sôû Truï. Mind is Buddha: See Taâm Phaät. Mind is in accordant with wisdom: See Nhaát Mind of Buddha: Spiritual enlightened heart— Thieát YÙ Nghieäp Tuøy Trí Hueä. Phaät taâm—Mind is Buddha—See Taâm Phaät. Mind and act are not separated: Thought and Mind and Buddha are identical: The identity of deed in accord—See Taâm Haønh Baát Ly. mind and Buddha—Mind is Buddha—The highest Mind and actions: Citta-samskara (skt)—doctrine of Mahayana—Mind here and now is Activities of the Mind—Söï hoaït ñoäng cuûa Taâm— Buddha—See Töùc Taâm Thò Phaät. See Taâm Haønh. Mind, Buddha and all the living are the same: Mind or active thought: Töôûng sinh. See Taâm, Phaät, Caäp Chuùng Sanh Thò Tam Voâ Sai Mind of aiding all to fulfil their vows and Bieät. accomplish their spiritual ends: See Linh Tha Mind and Buddha witness together: Taâm Nguyeän Maõn. Chöùng—To realize—The inner witness, or

assurance—Taâm vaø Phaät aán chöùng laãn nhau. Mind comprehending all non-origination, not Mind that is capable of enlightenment from apprehending any intrinsic nature in anything: within: See Töï Giaùc Ngoä Taâm. Taâm cuøng khaép taát caû voâ sanh, vì caùc phaùp töï taùnh Mind-cease body-sunk beings: Shinmetsu- baát khaû ñaéc. Shinmotsu (jap)—Taâm Dieät Thaân Moät—Mind- Mind comprehending all past, present, and cease body-sunk beings, practitioners who feel future, knowing them all in a single thought: too sleepy to concentrate on a Buddhist lecture— Taâm cuøng khaép taát caû tam theá, vì moät nieäm ñeàu Haønh giaû quaù buoàn nguû khoâng taäp trung vaøo baøi bieát roõ. thuyeát giaûng. Mind comprehending all realms of reality, Mind of certainty: Quyeát Ñònh Taâm—Taâm chaéc deeply penetrating infinity: Taâm cuøng khaép chaén. phaùp giôùi, vì thaâm nhaäp voâ bieân.

Mind choosing well what to do, never making a Mind comprehending all sentient beings, mistake anywhere: YÙ kheùo löïa choã laøm, vì chöa knowing their faculties, inclinations, and habit töøng coù moät choã loãi laàm. energies: Taâm cuøng khaép taát caû chuùng sanh, vì Mind of clear light: Taâm vôùi aùnh saùng trong bieát roõ caên duïc taäp khí. suoát—See Thanh Minh Quang Taâm. Mind comprehending all spaces, their Mind which clings to things as real: Taâm chaáp intentions far-reaching: Taâm cuøng khaép taát caû vaøo vaïn höõu thöïc coù. hö khoâng, vì phaùt yù roäng lôùn. Mind closely guarding the senses: YÙ giöõ gìn caùc Mind of concentration: Samadhikkhanda (p)— caên. Taâm Ñònh—Group of concentration. Mind and cognition: Mind and consciousness— Mind of conclusion or decision: Quyeát ñònh taâm. Internal perception—See Taâm Thöùc. Mind of Confucianism: See Ngu Ñoàng Trì Trai Mind collected into oneness: Taäp trung tinh thaàn Taâm. vaøo moät ñieåm. Mind congealed as ice: The heart congealed as Mind of common people: See Dò Sanh Kyø Döông ice—See Taâm Baêng. Taâm. Mind consciousness: YÙ thöùc. Mind of Compassion: Taâm Töø Bi. Mind and consciousness: Mind and Mind of compassion and kindness: Spirit of consciousness—See Taâm Thöùc. compassion and kindness—Töø yù. Mind-contact: Mano-samphasso (p)—YÙ Xuùc. Mind of complete abandonment: Upeksa (skt)— Mind of contamination: A name for the seventh Limitless indifference—Giving up all things—See vijnana—See Nhieãm OÂ YÙ. Xaû Voâ Löôïng Taâm. Mind of corresponding with the laws: See Taâm Mind comprehending all freedoms, Baát Töông Öng. manifesting realization of Buddhahood Mind-cultivation: Taâm tu haønh (tu taâm)—See Tu everywhere in a single instant: Taâm cuøng khaép Taâm. taát caû töï taïi, vì moät nieäm khaép hieän thaønh Phaät. Mind delivered from desire: Taâm giaûi thoaùt— Mind comprehending all infinities, knowing the Taâm giaûi thoaùt khoûi duïc voïng. differentiations of the networks of illusions: Mind delivered from ignorance by wisdom: Taâm cuøng khaép taát caû voâ bieân, vì bieát nhöõng Hueä giaûi thoaùt—Hueä giaûi thoaùt khoûi si meâ. huyeãn voïng sai bieät. Mind in a dependent state: See YÛ Tha Taâm. Mind comprehending all knowledge, knowing Mind of desire and attachment: A mind the realms of reality everywhere: Taâm cuøng dominated by desire—See AÙi Taâm. khaép taát caû trí hueä, vì tuøy thuaän bieát roõ phaùp giôùi. Mind of detachment: Equanimity—Mind of Mind comprehending all nonobstruction, not renunciation—See Taâm Khoâng Chaáp Tröôùc. dwelling on the mind of self or the mind of Mind development: See Phaùt Trieån Taâm. other: Taâm cuøng khaép taát caû voâ ngaïi, vì chaúng truï Mind devoted to enlightenment: Taâm chuyeân töï taâm, tha taâm. nhaát caàu giaùc ngoä—The mind is exclusively

devoted to enlightenment. Mind of faith is the basis: Laáy söï tín taâm laøm caên Mind of Dhyana: Taâm thieàn ñònh—See Ñònh baûn—See Tín Taâm Vi Boån. Taâm. Mind of feeling deep inside: Taâm töï haøo. Mind of direct pupils of the Buddha, or Mind-field: See Taâm Ñieàn. Sravaka: See Duy Uaån Voâ Ngaõ Taâm. Mind filled with great compassion: Taâm Ñaïi Bi. Mind dirt: Mind dust—Afflictions—Taâm Traàn— Mind fixed on goodness: Meditative mind—See Phieàn naõo hay buïi traàn cuûa taâm. Ñònh

Taâm. Mind of disciples of the Diamond Vehicle: See Mind fixed on meditation: Ñònh taâm ñònh yù. Bí Maät Trang Nghieâm Taâm. Mind of floursihing brightness: Taâm minh thaïnh. Mind of disciples of the One Vehicle: Mind of Mind-flower: Heart-flower—See Taâm Hoa. disciples of the One Vehicle—See Cöïc Voâ Töï Mind free from discriminating: Nirvikalpa Taùnh Taâm. (skt)—Voâ phaân bieät taâm (trí). Mind of disciples of the Three Vehicles: Tha Mind free of discrimination: Nirvikalpa-jnana Duyeân Ñaïi Thöøa Taâm—See Giaùc Taâm Baát Sanh (skt)—Non-discriminating mind—See Voâ Phaân Taâm. Bieät Taâm. Mind of disgust and renunciation: Taâm nhaøm Mind free from doubts: Taâm khoâng nghi hoaëc. boû. Mind free to wander in the realm of all things: Mind dominated by desire: Loving heart—A Du taâm phaùp giôùi. mind full of desire—AÙi taâm. Mind free of greed: Taâm lìa tham. Mind-door-adverting-consciousness: Mano- Mind free of impurity: Mind free from all dvarava-jnana-citta (p)—See Mano. impurity—See Taâm Thanh Tònh. Mind-door-process: Tieán trình cuûa taâm moân. Mind free to wander in all realms: See Du Taâm Mind dust: Afflictions—Mind dirt—Taâm Traàn— Phaùp Giôùi. Phieàn naõo hay buïi traàn cuûa taâm. Mind full of desires: See AÙi Taâm. Mind and its emotions: Taâm Taâm Soá—Taâm vaø Mind full of doubt: Taâm nghi tröôùc. taâm sôû—The mind and its conditions. Mind full of hate: Taâm saân tröôùc. Mind is empty: Kenosis (skt)—The empty Mind full of lust: Taâm duïc tröôùc. mind—Taâm troáng roãng—See Taâm Khoâng. Mind full of pride: Taâm maïn tröôùc. Mind of enlightenment: Bodhihrdaya or Minds gaining freedom in the midst of all Bodhicitta (skt)—See Giaùc Taâm. things, they develop great relinquishment: Vôùi Mind of enlightenment in the past that took taát caû phaùp taâm ñöôïc töï taïi maø sanh loøng ñaïi xaû. care of infinite sentient beings: Quaù khöù voâ Mind-gem: See Taâm Chaâu. löôïng Boà Ñeà Taâm nhieáp thoï taát caû chuùng sanh. Mind of glorifying all Buddha-worlds: See Taâm Mind entrance: YÙ Nhaäp. Trang Nghieâm Theá Giôùi. Mind of Equanimity: Bình Ñaúng Taâm. Mind of glowing wisdom: Dieäm Hueä Taâm—Taâm Minds are equanimous, without sense of high saùng röïc. or low status: Taâm bình ñaúng, khoâng cao haï. Mind of grass and trees: Somoku-Shin (jap)— Mind of existence and non-existence: Taâm coù The instinctive processes that exist in the "life- taâm khoâng. force" itself and that are present prior to Mind-extinction: Taâm dieät. consciousness—See Thaûo Moäc Taâm. Mind and eye: Taâm vaø Nhaõn. Mind of great detachment: See Xaû Voâ Löôïng Mind's eye: Drishti (skt)—Maét taâm—Taâm Taâm. Nhaõn—See Taâm Muïc. Mind of great enlightenment: Ñaïi Ñaïo Taâm— Mind faculty: Manayatanam (p)—Indriya or Taâm giaùc ngoä lôùn. Mana-indriya (skt)—Mana-yatana (p)—Mind Mind of great equanimity: See Xaû Voâ Löôïng sense—See YÙ Caên. Taâm. Mind of faith: A believing mind—See Tín Taâm. Mind of great faith: See Ñaïi Tín Taâm.

Mind of great joy: Ñaïi laïc taâm—See Hyû Voâ caên. Löôïng Taâm. Mind life: See Taâm Meänh. Mind of great kindness: See Töø Voâ Löôïng Taâm. Mind like the adamantine world-surrounding Mind of great pity: See Bi Voâ Löôïng Taâm. mountains: Taâm nhö Kim Cang Vi sôn. Mind-ground: Shinji (jap)—The mental ground or Mind like the clear

sun: Taâm nhö tònh nhöït. condition—See Taâm Ñòa. Mind like diamond: Taâm nhö Kim Cang. Mind-Ground Dharma Door: See Taâm Ñòa Mind like the finest jewel: Taâm nhö Ma Ni Böûu Phaùp Moân. vöông. Mind-ground for an enlightenment: Shinchi Mind like the great earth: Taâm nhö nhö ñaïi ñòa. kakushin (jap)—Taâm Ñòa Giaùc Taâm. Mind like the great ocean: Taâm nhö ñaïi haûi. Mind of guarding the law: Hoä Taâm—Taâm hoä Mind like a horse: See Taâm Maõ. phaùp. Mind like a horse and the heart like a monkey: Mind is not heart nor brain; it's a combination YÙ maõ taâm vieân. of feeling, perception, thinking and awareness: Mind like a lotus blossom: Taâm nhö lieân hoa. Taâm khoâng phaûi laø tim hay oùc; maø laø söï phoái hôïp Mind is like a monkey: See Taâm Vieân. cuûa caûm giaùc, caûm xuùc, söï suy nghó vaø nhaän thöùc. Mind is like a monkey, the thought is like a Mind or heart of the Mahayana: Seeking the horse: See Taâm Vieân YÙ Maõ. mind of Buddha by means of Mahayana—Ñaïi Mind like the polar mountain: Taâm nhö Tu Di Thöøa taâm. Sôn vöông. Mind here and now is Buddha: Soku-shin-ze- Mind like sand in its countless functionings: Sa butsu (jap)—The identity of mind and Buddha— Taâm—Haèng haø sa soá taâm. See Töùc Taâm Thò Phaät. Mind like space: Taâm nhö hö khoâng. Mind of highest wisdom: Ñænh taâm. Mind is like a supervisor: Taâm nhö ngöôøi höôùng Mind hovering over the hoard of acquired daãn—See Höôùng Ñaïo Taâm. wealth: Ñaàu oùc lieân töôûng ñeán cuûa caûi tích luõy. Mind like an udumbara flower: Taâm nhö hoa Mind is impermanent: Taâm voâ thöôøng. öu-ñaøm-baùt. Mind in its inner character and influence: Noäi Mind of the living: Intelligence of the living— taâm töôùng—Baûn taâm thanh tònh bình ñaúng beân The living soul—Sinh linh. trong. Mind of loving-kindness: Loving-kindness— Mind of Inexpressible: Taâm baát tö nghì. Love—See Taâm Töø AÙi. Mind of insight, knowing the mentalities of all Mind of the Mahayana: Heart of the sentient beings: YÙ roõ bieát beân trong, vì bieát roõ Mahayana—See Taâm Ñaïi Thöøa. taâm sôû thích cuûa chuùng sanh. Mind of manifestation of all patience and Mind as it is: Taâm Töôùng—Caùi töôùng cuûa taâm. endurance: See Taâm Quaûng Haønh Nhaãn Nhuïc. Mind of Joy: Happy in spirit—Hoan Hyû Taâm— Mind mara: Taâm ma—See Taâm Taëc. Hyû taâm—Vui veû trong taâm. Mind as master: See Taâm Sö. Mind of keeping moral law: Giôùi Taâm—Taâm giöõ Mind of mastery: Ñaïi thaéng taâm. gìn giôùi luaät. Mind and matter: Namarupa (skt)—Name and Mind of Kindness: Töø Taâm. form—Individuality of things—Danh saéc. Mind and knowledge: Trí Taâm—Taâm vaø trí (taâm Mind measure: The ordinary man's calculating laø theá, trí laø duïng)—Knowledge and mind or the mind—See Taâm Löôïng. wisdom of the mind (mind being the organ, Mind medicament: Taâm döôïc. knowing the function). Mind of meditation: Ñònh taâm. Mind lacks defiled attachment: Voâ AÙi Nhieãm Mind and mental actions arise together: Taâm—Taâm khoâng bò chaáp tröôùc laøm ueá nhieãm. Sampayutta-dhamma (p)—Associated dharmas— Mind of leadership, generating all roots of Taâm vaø taâm sôû cuøng khôûi leân hay lieân keát vôùi goodness: YÙ thöôïng thuû vì phaùt khôûi taát caû thieän nhau.

Mind and mental conditions: Taâm taâm (taâm vaø Mind ocean: Cittodadhi (skt)—Mind sea—Bieån taâm sôû). taâm—Mind-ocean—See Taâm Haûi. Mind and mental factors: Taâm Taâm Sôû—Taâm Mind of omniscience: Sarvajnana (skt)—All-taâm sôû phaùp (taâm taâm phaùp). knowing—Buddha-wisdom—See Nhaát Thieát Trí. Mind as a microcosm: The universe in a Mind-only: Prajnaøptimaøtra (skt)—Idealism—See thought—See Taâm Tính Tam Thieân. Duy Taâm. Mind-to-mind transmission: Ishin-denshin Mind that is only good at intervals: Scattered, (jap)—See Taâm Truyeàn Taâm. inattentive mind—Taâm taùn loaïn hay laø taâm tu taùn Mind mirror: The heart mirror—See Taâm Kính. thieän—See Taùn Taâm. Mind is like a monkey, the thought is like a Mind-Only School: Cittamatra school—Mind- horse: See Taâm Vieân YÙ Maõ. Only Sect—See Duy Thöùc Toâng. Mind and matter are identical: See Saéc Taâm Mind-Only Sect: Vijnanavada (skt)—Intuitive Baát Nhò. Sect—Zen Sect—See Duy Thöùc Toâng. Mind as the moon: See Taâm Nguyeät. Mindon: Name of a Burmese King who organized Mind-moon revolution: The mind's or heart's the fifth council—See Maãn Ñoâng. moon—See Taâm Minh Luaân. Mind organ: Manas (skt)—See Taâm Caên. Mind-motor: See Taâm Cô. Mind-oriented training: Tu taäp höôùng veà taâm. Mind-nature: The Tathagata-garbha—Nhö Lai Mind outstanding like a mountain: Taâm taêng taïng taâm—See Taâm Tính. thöôïng nhö nuùi. Mind nature being universal: See Phaùt Taâm Mind of patience or endurance: Nhaãn nhuïc taâm. Ñaúng. Mind of the people: Daân taâm. Mind that has no form: Taâm khoâng hình töôùng. Mind of perfect receptivity: Thoï Vò Taâm—Taâm Mind of no hindrances: Taâm töï taïi—The mind laõnh hoäi. which has got rid of all hindances. Mind with a perfect understanding of the Mind of no-rebirth: Taâm voâ sinh. ultimate reality: See Duyeân Lyù Boà Ñeà Taâm. Mind of non-existence: Mindless— Mind of perfection of one's work: See Töï Haïnh Unintentional—Effortless action— Maõn Tuùc Taâm. Inconsciousness—Unconscious—Mind of non- Mind pervades in all places: Cittam-hi-sarvam existence—Without thought, will or purpose— (skt)—All is mind, mind pervades in all places, in The real immaterial mind free from illusions— all the bodies—See Bieán Nhaát Thieát Xöù Taâm. See Voâ Taâm. Mind of pity: Compassionate mind—Mind of Mind of non-mental: Citta-viprayukta-samskarah pity—See Bi Taâm. (skt)—Non-mental—Taâm baát töông öng haønh Mind poisons: Defilements in mind, such as phaùp. passion or desire, aggression or anger, and Mind of the novice: Navayana-samprasthita ignorance—Nhöõng ueá nhieãm trong taâm nhö tham, (skt)—Shoshin (jap)—First intention or the initial saân vaø si. resolve—See Sô Taâm. Mind power: See Taâm Löïc. Mind in peace: Heart in peace—An taâm. Mind power and karmic power: See Taâm Löïc Mind of no rebirth: Voâ sanh taâm. Nghieäp Löïc. Mind of no Retreat: Baát Thoái Taâm. Mind to practice the way: Taâm Haønh Ñaïo—See Mind-objects: Phaùp xöù. Haønh Ñaïo Taâm. Mind of observance of the commandments: Mind of the production therefrom of the Giôùi taâm. causation: Ñaúng löu taâm. Mind which is not associated with affliction: Mind of profound penetration: YÙ thaâm nhaäp. See Baát Töông ÖÙng Taâm. Mind of protection of the Trirstna: Hoä taâm. Mind observing sentient beings well: YÙ kheùo Mind of pure

enlightenment: Pure bodhi mind— quaùn saùt chuùng sanh. See Tònh Boà Ñeà Taâm.

Mind-pure in its original essence: Jisho-shojo- Mind of seeking the Buddha's wisdom at all shin (jap)—See Töï Taùnh Thanh Tònh Taâm. times: Taâm töù thôøi caàu chuûng trí Phaät. Mind as reality body: See Taâm Phaùp Thaân. Mind of seeking a true master: Taâm caàu Chaân Mind of realization of the truth of all Buddha- Sö. laws: See Taâm Thaät Chöùng Chö Phaùp. Mind of self-enlightened ones: Mind of Mind of red increase: Taâm maøu ñoû taêng pratyeka-buddha—See Baït Nghieäp Nhaân Chuûng tröôûng—See Taêng Tröôûng Xích Taâm. Taâm. Mind of renouncement of the world: Xaû taâm. Mind-sense: The sixth of the six senses or the Mind of renunciation: Equanimity—Mind of twelve entrance—See YÙ Xöù. detachment—Mind of renunciation—See Xaû Mind of service of all Buddhas: Taâm phuïng söï Taâm. Ñaïi sö—See Phuïng Söï Ñaïi Sö Taâm. Mind of Repentance and Vows: Saùm Nguyeän Mind-shape: See Taâm Töôùng. Taâm. Mind skilled in entering concentration: YÙ kheùo Mind that resides in faith: Tín Taâm Truï. nhaäp tam muoäi. Mind that resides in irreversibility: Non- Mind-source: Goác cuûa taâm—See Taâm Nguyeân. retrogression—Baát thoái taâm truï. Mind, the Source of All Dharmas: Vaïn Phaùp Mind that resides in Making Transferences: Qui Taâm Luïc—See Toå Nguyeân Thieàn Sö. Reflexive powers—Hoài höôùng taâm truï. Mind space: Emptied mind—Mind Mind that resides in mindfulness: spaciousness—Taâm khoâng. Rememberance—Unforgetfulness—Nieäm taâm. Mind spirit: Taâm linh—Taâm Hoàn—Taâm Ñaêng Mind that resides in precepts: Nirvana mind in —The mind genius—Intelligence. effortlessness—Giôùi taâm truï. Mind of spiritual baptism by the Buddha: Ñænh Mind that resides in protecting the Dharma: Taâm—Taâm quyeát ñöôïc Phaät thoï kyù. Protection of the Truth—Hoä phaùp taâm truï. Mind-stream: Taâm Löu—Doøng chaûy cuûa taâm. Mind that resides in samadhi: Settled firmness Mind of supererogation of one's good deeds: on concentration—Ñònh taâm truï. Taâm thieän caên hoài höôùng—See Thieän Caên Hoài Mind that resides in vigor: Zealous progress— Höôùng Taâm. Tinh taán taâm truï. Mind of supreme enlightenment: Anuttaram- Mind that resides in vows: Action at will in cittam (p)—Taâm Voâ Thöôïng Boà Ñeà—See Ñaïi anything in anywhere—Nguyeän taâm truï. Ñaïo Taâm. Mind resides in wisdom: Wisdom—Tueä taâm tru. Mind sutra: Hrdaya or Maha-Prajnaparamita- Mind of resolve: Nguyeän Taâm—Taâm phaùt theä Hridaya Sutra (skt)—Heart-Sutra—See Baùt Nhaõ nguyeän. Taâm Kinh. Mind as a restless monkey: Taâm nhö vöôïn Mind of sympathy and pity: Taâm thöông xoùt. chuyeàn caây. Mind of Taoism and Brahmanism: See Anh Mind road: See Taâm Loä. Ñoàng Voâ UÙy Taâm. Mind rooted in attachment: Lobha-mula-citta Mind of the Tathagata-garbha: Nhö Lai taïng (skt)—Tham Taâm—Consciousness rooted in Taâm—The Tathagata-garbha—See Taâm Tính. attachment. Mind of ten good qualities: Thaäp thieän taâm— Mind rooted in ignorance: Moha-mula-citta Taâm cuûa möôøi ñieàu thieän. (p)—Si Caên Taâm. Mind and things: See Taâm Vaø Vaät. Mind of the same mental characteristics: Equal Mind and thought: See Taâm Töôûng. mind—The universal mind common to all—Ñaúng Mind thought and perception: Cittam-manas ca

taâm. vijnana (skt)—Mind, thought, and discernment— Mind of saving of all creatures: Taâm hoùa ñoä See Taâm YÙ Thöùc. chuùng sanh—See Hoùa Ñoä Chuùng Sanh Taâm. Mind of three periods: Past, present or future Mind seal: See Taâm AÁn. mind—See Tam Thôøi Taâm.

Mind-training: Huaán luyeän tinh thaàn. Mindfulness (n): Sati (p)—Smrtindriya (skt)—Mind in the transformation-body: See Hoùa Nieäm caên—Nieäm löïc—Söï tænh thöùc—Memory— Taâm. See Chaùnh Nieäm. Mind transference: Pravrtti-vijnana (skt)— Mindfulness of the body: Kayagata-sati (p)— Evolving of Mind—See Chuyeån Thöùc. Kayagatasmrti (skt)—See Nieäm Thaân. Mind-transmission: The transmission of the Mindfulness of the breath: Quaùn hôi thôû—See mind—See Truyeàn Taâm. Tænh Thöùc Veà Hôi Thôû. Mind of the triple world: Tam Theá Taâm—Caùi Mindfulness of the breathing: Tænh thöùc trong taâm cuûa ba coõi. hôi thôû—See Nhaäp Töùc Xuaát Töùc Nieäm. Mind: Unceasing flux of what we call Mindfulness of the Buddha: Buddha recitation— 'existence': See Taâm Thöùc: Doøng Chaûy Baát See Nieäm Phaät. Tuyeät Cuûa Söï Sinh Toàn. Mindfulness and clear awareness: Chaùnh nieäm Mind of unflagging devotion to one’s vocation: vaø tænh thöùc. Taâm tröôøng thôøi tu haønh—See Tröôøng Thôøi Tu Mindfulness and clear awareness in Haønh Taâm. meditation: Tu Taäp Thieàn Ñònh Ñöa Ñeán Chaùnh Mind is ungraspable: See Lieãu Baát Khaû Mòch. Nieäm Tænh Giaùc. Mind is in union with the thought: Taâm Hoøa Mindfulness of the devas: See Nieäm Thieân. Hôïp—See Hoøa Hôïp Taâm. Mindfulness of the Dharma: To pray to the Mind of universal salvation: All-empbracing Dharma—See Nieäm Phaùp. mind—See Phoå Ñoä Taâm. Mindfulness of the elimination of afflictions: Minds are unobstructed and like the earth, Ñoaïn Phieàn Naõo Nieäm Xöù —Chaùnh nieäm treân they benefit all equally: Khoâng taâm chöôùng ngaïi vieäc ñoaïn tröø heát thaûy caùc phieàn naõo. ñoái vôùi chuùng sanh loaïi. Mindfulness of feelings: Nieäm Thoï. Mind is unreal: Illusion mind—AÛo taâm. Mindfulness on the in-and-out breathing: Mind of utterly sincere repentance: See Taâm Anaøpraønasmrti (skt)—Anaøpaønasatti (p)—Soå töùc Thaønh Saùm Hoái. quaùn hay thieàn quaùn baèng caùch taäp trung vaøo hôi Mind vehicle: See Taâm Thöøa. thôû ra vaø vaøo—See Soå Töùc Quaùn. Mind as water: See Taâm Thuûy. Mindfulness of the inevitability of death: Mind of white appearance: Taâm coù töôùng maøu Marana-smrti (skt)—Nghó nhôù ñeán söï taát yeáu cuûa traéng—See Baïch Töôùng Taâm. caùi cheát (ñeå tinh taán tu taäp)—See Nieäm Töû. Mind of the will for good for self and others: Mindfulness of letting go: Tyagamusmrti (skt)— Nguyeän taâm. Nieäm Xaû. Mind of wisdom: Taâm Hueä—Taâm vaø trí hueä— Mindfulness of mental states: To pray to the Mind of glowing wisdom—Mind or heart Dharma—Mindfulness of the Dharma—See Nieäm wisdom—Mind of perfect understanding. Phaùp. Mind of wisdom-radiance: Hueä quang taâm. Mindfulness of the mind: Chaùnh nieäm nôi taâm— Mind within: Noäi taâm—Insight—The heart Mindfulness of thought—See Taâm Nieäm Xöù. within. Mindfulness of morality: Söï nghó nhôù ñeán vieäc Mind is without inversion: Taâm baát ñieân ñaûo. trì giôùi—See Nieäm Giôùi. Mind without resting place: Mind abides Mindfulness of the objective

realm: Caûnh Giôùi nowhere—See Taâm Voâ Sôû Truï. Nieäm Xöù—Chaùnh nieäm treân caùc hieän töôïng. Mind of zealous progress: Taán taâm—Taâm tinh Mindfulness occupied with the body: taánions. Kayagatasati (p)—See Nieäm Thaân. (Clear) mind: Taâm yù trong saïch. Mindfulness on pity: Karunamrditamati (p)—Bi Mindful (a): Coù chaùnh nieäm. Nieäm. Mindful monk: A monk who is mindful—See Mindfulness of the Sangha: Nieäm Taêng. Chaùnh Nieäm Tyø Kheo. Mindfulness and self-possession: Chaùnh nieäm

tænh giaùc. Jung-hsi—See Minh Am Vinh Taây Thieàn Sö. Mindfulness and sensation: Chaùnh nieäm treân Ming-chao Teâ-ch'ien: Mingzhao Deqian—See caûm thoï—See Thoï Nieäm Xöù. Minh Chieâu Ñöùc Khieâm Thieàn Sö. Mindfulness as the sphere of action: Duøng Ming-Hsing: See Minh Haønh. chaùnh nieäm laøm choã sôû haønh, vì ñaày ñuû nieäm xöù — Ming's Supplementary miscellaneous They fulfill the points of mindfulness. collection of Buddhist books: See Ñaïi Minh Tuïc Mindfulness and wisdom: Chaùnh nieäm vaø trí Nhaäp Taïng Chö Taäp. hueä—See Nieäm Hueä. Mingle one's mind with the Dharma: Hoøa laãn Mindless (a): Acitta (skt)—Phi Taâm—Apart form taâm mình vôùi Phaùp. mind—Without mind—No-mind or beyond Mingle something with something else: Mix mentation—Without thought—The real something with something else—Hoøa laãn caùi naøy immaterial mind is free from illusions—See Voâ vôùi caùi kia. Taâm. Ming-ti (chi): Name of a Chinese emperor of the Mindless phenomena: Nhöõng hieän töôïng voâ taâm. Han dynasty, who reigned from 58 to 75. It is said Mindlessness: Acittata (skt)—Ajnana (skt)— that in a dream, he saw a golden deity hovering Mind of non-existence—Phi taâm traïng—Voâ Trí. before his palace. After the dream, with an Mindon (1853-1878): Name of a Burmese king interpretation from his madarins, he sent who worked to revive Buddhism in Burma. In emissaries to the west to learn more about this 1871 he sponsored the "Fifth Buddhist Council," golden deity. His emissaries returned to China which was held in Mandalay. The council was with the "Sutra in Forty-Two Sections." This is convened in order to revise the Pali Canon, and said to have been the beginning of the spread of after this task was finished the texts were Buddhism in China—Vua Haùn Minh Ñeá, ngöôøi trò engraved on 729 marble tablets and stored in the vì töø naêm 58 ñeán naêm 75 sau taây lòch. Ngöôøi ta noùi Kuthodaw Pagoda in Mandalay—Teân cuûa moät vò trong moät giaác mô, nhaø vua thaáy coù moät vò thaàn vua Mieán Ñieän ngöôøi ñaõ phuïc höng Phaät giaùo taïi kim saéc ñöùng tröôùc cung ñieän cuûa mình. Sau giaác xöù naøy. Vaøo naêm 1871 oâng baûo trôï cho Hoäi Nghò mô, vôùi lôøi giaûi thích cuûa nhöõng trieàu thaàn, nhaø Keát Taäp Kinh Ñieån laàn thöù naêm toå chöùc taïi vua phaùi söù thaàn ñi Thieân Truùc ñeå tìm hieåu veà vò Mandalay. Ñaïi Hoäi ñöôïc trieäu taäp nhaèm truøng thaàn kim saéc naøy. Söù thaàn cuûa nhaø vua trôû veà vôùi tuyeân laïi kinh taïng Pali, vaø sau khi coâng vieäc hoaøn boä kinh "Töù Thaäp Nhò Chöông." Ngöôøi ta noùi ñaây taát thì taát caû vaên kinh ñaõ ñöôïc khaéc vaøo 729 phieán laø khôûi ñieåm cuûa vieäc truyeàn baù Phaät giaùo taïi ñaù caåm thaïch vaø löu giöõ taïi chuøa Kuthodaw ôû Trung Hoa. Mandalay. Mingzhao Dejian: Tu-Yen-Lung—One-eyed Mindroling: One of the major monasteries of the Dragon—See Minh Chieâu Ñöùc

Khieâm Thieàn Sö. Nyingmapa order of Tibetan Buddhism, founded Mingzhao Deqian: Dokugan-Ryu (jap)—Myosho in the seventeenth century by Terdak Lingpa Tokken (jap)—Ming-chao Teâ-ch'ien—See Minh (1646-1714) in the Hlokha region of Tibet—Moät Chieâu Ñöùc Khieâm Thieàn Sö. trong nhöõng ngoâi tònh xaù chính cuûa tröôøng phaùi Mingzhao's pure water pitcher: See Minh Nyingmapa thuoäc Phaät giaùo Taây Taïng, ñöôïc ngaøi Chieâu Tònh Bình. Terdak Lingpa saùng laäp vaøo theá kyû thöù 17 ôû vuøng Minh Dang Quang: See Minh Ñaêng Quang. Hlokha thuoäc Taây Taïng. Minh Hanh Zen Master: See Minh Haønh. Mine: Atmiya (skt)—Ngaõ sôû—"Mine" means Minh Khiem Hoang An Zen Master (1850- something that belongs to oneself—Ngaõ Sôû laø caùi 1914): See Minh Khieâm Hoaèng AÂn. thuoäc veà cuûa toâi hay caùi do ta sôû höõu. Minh Khong Zen Master: Thieàn sö Minh Khoâng Mine is always better than others': Caùi cuûa ta (1076-1141)—Zen master Minh Khoâng—See luùc naøo cuõng hay hôn cuûa ngöôøi. Minh Khoâng Thieàn Sö. Ming-an Jung-hsi: Myoan Eisai (jap)—Mingan Minh Luong Zen Master: See Minh Löông Rongxi—See Minh Am Vinh Taây Thieàn Sö. Thieàn Sö. Mingan Rongxi—Myoan Eisai (jap)—Ming-an

Minh Tri Zen Master: Thieàn Sö Minh Trí (?- Minor Purity Heaven: Parittasubha (skt)—1196)—See Minh Trí Thieàn Sö. Lesser Purity Heaven—Thieåu Tònh Thieân. Minh Vat Nhat Tri Zen Master (?-1786): See Minor restraint: Niyama (skt)—Noäi Cheá. Minh Vaät Nhaát Tri Thieàn Sö. Minor sayings: Khuddaka Nikaya (p)— Minh Vi Mat Hanh Zen Master (1828-1898): Ksudrakagama (skt)—Smaller collection— See Minh Vi Maät Haïnh. Ksudrakagama is only included in Pali canon—Boä Minister: Quan ñaïi thaàn—Phuïc vuï—Giuùp ñôû. tieåu a haøm chæ bao goàm trong kinh taïng Nam Ministers of the Law: See Phaùp Thaàn. Phaïn—See Tieåu A Haøm. Ministry (n): Hoaèng phaùp. Minor secondary afflictions: Paritta-klesa- Ministry of sacrifice: Hoaèng phaùp trong tinh thaàn bhumika-dharmah (skt)—Tieåu Tuøy Phieàn Naõo— hy sinh. Tieåu Tuøy Hoaëc—See Tuøy Phieàn Naõo. Minki Soshun Zenji (1262-1336): Minh Cöïc Sôû Minor sutras of the Pure Land Sect: See Tuaán Thieàn Sö—Name of a Chinese Lin-chi Zen Tieåu Boån A Di Ñaø Kinh. monk in the fourteenth century. He came from Minor Vehicle: Hinayana (skt)—See Tieåu Thöøa. Ming-chou, Zhe-jiang Province, China—Teân cuûa Minority (n): Thieåu soá. moät vò Thieàn Taêng toâng Laâm Teá Trung Hoa vaøo Minuscule (a): Nhoû xíu. theá kyû thöù XIV. Sö ñeán töø Minh Chaâu, thuoäc tænh Minus side: Toån giaûm bieân. trieát Giang, Trung Hoa. Minute (a): Nhoû—Vi teá—Small—Slight—Subtle. Minobu (jap): Nuùi Thaân Dieân (Nhaät Baûn). Minute action: Vi haønh (haønh vi nhoû hay vi teá)— Minor (a): Nhoû—Thöù yeáu. Subtle action. Minor afflictions: Tieåu phieàn naõo—See Thaäp Minute conducts: The extremely small conducts Tieåu Phieàn Naõo Ñòa Phaùp. of a religious figure—See Teá Haïnh. Minor Bodhisattvas: See Thieåu Boà Taùt. Minute offence to the law: Toäi nhoû (vi tieåu Minor calamities: Tai hoïa nhoû. toäi)—Minor offence to the law. Minor evil mental functions: Vimsatirupaklesa Mipham Rinpoche (tib): Name of a great (skt)—Tuøy phieàn naõo. Nyingma master and writer of the last century— Minor functions of defilement: Upaklesa- Teân cuûa moät vò ñaïi sö cuûa tröôøng phaùi Ninh

Maõ bhumika (skt)—Tieåu phieàn naõo ñòa phaùp—See vaøo theá kyû vöøa qua. Thaäp Tieåu Phieàn Naõo Ñòa Phaùp. Miracle (n): Pheùp maàu. Minor Grade Afflictions: Tieåu Tuøy phieàn naõo. Miracles of all Buddhas: Söï thaàn bieán cuûa chö Minor illness: Beänh nheï. Phaät. Minor illness which goes untreated for lack of Miracle of instruction: Anusasana patiharia a physician or medicine: beänh tuy nheï, nhöng (p)—Anusasani-patihariyam (p)—Giaùo giôùi thaàn khoâng thaày, khoâng thuoác. thoâng. Minor light: Thieåu quang. Miracle man: Ngöôøi laøm pheùp laï (thaàn thoâng). Minor Light Heaven: Parinimmitavasavatti-deva Miracle powers: Abhijna (skt)—See Thaàn (skt)—Parittabhas (skt)—Heaven of Lesser Thoâng. Light—See Thieåu Quang Thieân. Miracle of psychic power: Iddhi-patihariyam Minor moral defects arising from (p)—Thaàn tuùc thaàn thoâng. unenlightenment: Upaklesabhumikah (skt)— Miracle of psychic power of the mind: Citta- Phieàn naõo hay taâm sôû khôûi daäy töø söï voâ minh chöa samadhi (skt)—Taâm Thaàn Tuùc. giaùc ngoä—See Thaäp Tieåu Phieàn Naõo Ñòa Phaùp. Miracle of telepathy: Adesana-patihariyam (p)— Minor offence to the law: Minute offence to the Tha taâm thaàn thoâng. law—Toäi nhoû (vi tieåu toäi). Miraculous: Dieäu—Marvelous—Mysterious— Minor precepts: Giôùi khinh (giôùi nheï)—See Boán Profound—Subtle—Supernatural—Wonderful— Möôi Taùm Giôùi Khinh. Beyond thought or discussion—Huyeàn dieäu khoâng theå nghó baøn hay baát khaû tö nghì.

Miraculous acts: Vikurvana (skt)—Miraculous Mirror-like wisdom: Adarsana-jnana (skt)— transformation—Supernatural influences—See See Ñaïi Vieân Caûnh Trí. Thaàn Bieán. Mirror of the mind: The heart-mirror—See Taâm Miraculous change: Thaàn hoùa. Caûnh. Miraculous drug: Tieân döôïc. Mirror of wisdom: See Tueä Kính. Miraculous fable: Truyeàn thuyeát. Misan (jap): Vò Taùn—Chöa phaân taùn—Not Miraculous medicine: Thaàn döôïc. dissipated yet. Miraculous power: Abhijna (skt)—See Thaàn Misapprehend (v): Naém baét khoâng ñuùng choã. Thoâng. Miscalculate (v): Tính sai. Miraculous protection: Myoga (jap)—Söï baûo veä Miscellaneous acts: See Taïp Haïnh. kyø dieäu. Miscellaneous acts of virtue: Taïp Ñöùc—See Taïp Miraculous response: Wonderful response—See Haïnh. Dieäu ÖÙng. Miscellaneous Agamas: Samyuktagama (skt)— Miraculous transformation: Vikurvana (skt)— Töông ÖÙng A Caáp Ma—Kindred Sayings—See Miraculous acts—Supernatural influences—See Taïp A Haøm. Thaàn Bieán. Miscellaneous beings: Jantu (skt)—Gunsho Miraculous transformation support (from the (jap)—Living beings—Quaàn sinh. Buddha): Vikrinitadhista (skt)—Thaàn Bieán Gia Miscellaneous Canon: Samyuktapitaka (skt)— Trì. See Taïp Taïng. Mirage (n): Hallucination: AÛo caûnh—An illusion: Miscellaneous cultivation: Varied pratice—Aids AÛo aûnh. thereto or adjunctive observances—Taïp tu. Mirage city: Demon-city—Gandharva city—Caøn Miscellaneous mystic: See Maät Giaùo Taïp Boä. thaùt baø thaønh—Quyû thaønh. Miscellaneous notes: Taïp ghi. Mirage-like appearance: Töôùng gioáng nhö aûo Miscellaneous practices: Taïp Haønh—See Taïp töôïng—See AÛo Töôïng Töôùng Taâm. Haïnh. Miroku (jap): Maitreya (skt)—Bodhisattva Miscellaneous Treatises of Abhidharma on the Maitreya—See Di Laëc. variegated minds: Samyukta-abhidharma-

Mirokukyo (jap): Kinh Di Laëc—See Maitreya. hrdaya-sastra (skt)—See Taïp A Tyø Ñaøm. Mirror: Kieáng—The essential or substantial Mischievous: AÙc—Wrong—Cruel—Wicked. nature of a mirror can reveal all objects. A man Misconception (n): Quan nieäm sai laàm. can rightly be called a mirror of the universe, Misconduct: Haïnh kieåm xaáu—Taø haïnh—There since all things can be reflected in his mind; but are two classes of misconduct. the universe cannot be called a mirror for man, (Sexual) misconduct: Taø haïnh since nothing that he sees in it can show him what Misdeed (n): Haønh ñoäng xaáu. he is—Theå tính cuûa moät taám kieáng coù khaû naêng Miserable (a): Very unhappy—Uncomfortable— theå hieän muoân vaïn hình töôïng. Moät ngöôøi coù theå Khoå sôû—Khoán khoå—Baát haïnh. ñöôïc goïi moät caùch ñuùng ñaén laø taám kieáng cuûa vuõ Miserable states: AÙc ñaïo. truï, vì taát caû moïi thöù ñeàu phaûn chieáu trong taâm Miseries (n): Khoå ñau—Khoå naïn. ngöôøi aáy; nhöng vuõ truï khoâng theå ñöôïc goïi laø taám Miserly man: Ngöôøi keo kieát (boûn xeûn). kieáng cuûa con ngöôøi, vì khoâng coù thöù gì maø ngöôøi Misery (n): Dukkha (p)—Sorrow—Suffering— aáy thaáy trong vuõ truï coù theå baøy ra cho ngöôøi aáy Unsatisfying—Khoå naïn (khoå sôû ñôùn ñau). bieát ñöôïc mình laø caùi gì—See Töù Kính. Misery of death: Töû khoå—Suffering of death. Mirror and gully: Reflection and echo—See Misery and trouble: Soka (skt)—Annoyance— Kính Coác. Distress—grief—Sorrow—Khoå naõo. Mirror of heaven and earth: The Prajna- Misery and unreality: Pain and emptiness— paramita sutra—Thieân Ñòa Kính (Kinh Baùt Nhaõ Khoå khoâng. Ba La Maät Ña). Misfortune (n): Baát haïnh—Ñieàu khoâng may.

Misfortune and adversity: Baát haïnh vaø hoaïn Söï chaáp tröôùc meâ muoäi. naïn. Mistaken behavior: Taø Haønh—Haønh vi sai laàm. Misfortune and happiness: Hoïa phöôùc. Mistaken discernment: Parikalpita (skt)—See Misfortunes never come singly: Hoïa tôùi doàn daäp Phaân Bieät Sai. (Hoïa voâ ñôn chí). Mistaken discrimination: Mistaken Mishaka (jap): Mikkaka—Micchaka or discernment—Taø Töôûng Phaân Bieät—See Phaân Michchhaka—See Di Giaø Ca and Hai Möôi Taùm Bieät Sa. Toå AÁn Ñoä. Mistaken ego: See Ñaûo Ngaõ. Mi of Sheân-shan: Zen master Sheân-shan Mi—Mistaken moral disciplines: Giôùi caám sai laàm. See Thaàn Sôn Maät Thieàn Sö. Mistaken views: Nonsensical views—Upside Misinterpretation: Giaûi thích sai laàm. down or inverted views, seeing things as they Mislead someone by lying: Noùi gaït ai. seem not as they are—See Ñaûo Kieán. Misleaders: Nhöõng thöù laøm cho chuùng ta meâ Mistreat: Causing a monk or nun to fall ill and laàm—See Luïc Caên. unable to cultivate, commits a Sangha Restoration Misleadings: There are eight misleadings—Coù Offence—Baïc ñaõi moät vò Tyø Kheo hay Tyø Kheo taùm thöù meâ—See Baùt Meâ. Ni khaùc khieán cho vò aáy bò beänh vaø khoâng theå tu Misleading character of the material: See Saéc taäp ñöôïc, laø phaïm toäi Taêng Taøn. Caùi. Mistress of the nuns: Mahaprajapati, the foster- Misleading ideas: Nhöõng yù töôûng meâ hoaëc. mother of Sakyamuni—Ni Chuùng Chuû. Misleading mind: A false or wrong mind—See Mistrial: Ngoä phaùn. Voïng Taâm. Misunderstanding: Söï hieåu laàm. Misleading path: Way of sins—Meâ ñoà. Misunderstanding about Buddhism: Söï hieåu Misleading thoughts: Vitathavitakka (p)— False laàm veà Phaät

Giaùo—Nowadays, people in so many thoughts—False or misleading thoughts— places in the world still have a misunderstanding Transient thoughts—See Voïng Nieäm. about Buddhism. They view Buddhism as out- Misleading views: Misleading thoughts—See fashioned, irrational, and bound up with outdated Voïng Kieán. superstitions—Hieän nay nhieàu nôi treân theá giôùi Misleading views and thoughts: Illusory views vaãn coøn hieåu laàm veà Phaät giaùo. Nhieàu ngöôøi coi and thoughts—AÛo töôûng ñöa ñeán taø kieán—See Phaät giaùo laø coå huû, khoâng hôïp lyù vaø ñaày nhöõng meâ Kieán Hoaëc Tö Hoaëc. tín dò ñoan. Misrakavana (skt): The park where all desires Misuse one's authority: Laïm duïng quyeàn theá are fulfilled, in the West, one of Indra's four (taùc oai taùc oaùi). parks—Taïp Laâm Uyeån. Misuse (v) or destroy (v) possessions of the Miss (v): Boû xoùt. permanent dwelling: Laïm duïng hay phaù hoaïi cuûa Miss out (v): Boû soùt—To omit—To leave out— thöôøng truï. To drop out. Mithila (skt): Di Taùt La Thaønh—Name of a place Mission (n): Söù maïng—Thöøa phaùi truyeàn giaùo. in northern India. Missionaries (n): Ñoaøn truyeàn giaùo. Mithya (skt): Miccha (p)—Taø vaïy—Voïng— Missionary Contrarily—Erroneous—False—Improperly— 1) (a): Ñöôïc sai phaùi—Ñöôïc uûy thaùc söù meänh. Invertedly—Incorrectly—Untrue—Wrong view— 2) (n): Nhaø truyeàn giaùo—Nhaø truyeàn giaùo Phaät Wrongly. giaùo—Buddhist missionary. Mithyadarsana (skt): Pretensiousness—Making a Misspoken Words: Vaân Moân Saåy Lôøi—See false show—Worldly wise and fast talking—See Coâng AÙn Vaân Moân Thoaïi Ñoïa. Theá Trí Bieän Thoâng and Baùt Nan Xöù. Mistake (n): Error—Fault—Quaù thaát (sai laàm). Mithya-drsti (skt): Miccha ditthi (p). Mistaken: Laàm laãn. 1) Taø kieán: Drishti (skt)—Eroneous views— Mistaken attachment: Meâ Chaáp—Ñaûo Chaáp— Wrong view—Wrong opinion.

2) Voïng kieán—False views or wrong views of —Vò taèng höõu (hi phaùp). reality. Mizo-U-Innen-Kyo (jap): Sutra of Mithyadrsti-prativirati (skt): Baát Taø Kieán—Unprecedented Episodes—Vò Taèng Höõu Thuyeát Abstention from erroneous views—Khoâng coù caùi Nhaân Duyeân Kinh—See Vò Taèng Höõu Kinh. nhìn sai traùi. Mizo-U-Kyo (jap): Sutra of Unprecedented Mithya-jiva (skt): Miccha-jiva (p)—Heterodox or Episodes—See Vò Taèng Höõu Kinh. improper way to obtain a living—See Taø Meänh. Mleccha (skt): Di Leä Xa—Maät Lôïi Xa—See Mithyamana (skt): See Taø Maïn. Mieät Leä Xa. Mithya-marga (skt): Paganism—Con ñöôøng sai Moans and groans: Than van reàn ræ. laàm, khoâng ñuùng vôùi chôn lyù)—Heterodox way or Mo-chao Ch'an: Mokusho-zen (jap)—Silence doctrine—See Taø Ñaïo. absorption—See Maëc Chieáu Thieàn. Mithya-praptipatti-tathata (skt): See Taø Haïnh Mock (v): Cheá nhaïo—To laugh at—To jeer at— Chaân Nhö. To deride. Mithya-vaca (skt): Miccha-vaca (p)—See Voïng Modality (n): Hình thöùc—Hình thaùi. Ngöõ. Mode of approach: Upaya (skt)—See Phöông Mitigate (v): Laøm giaûm thieåu. Tieän. Mitigate (v) pain and sorrow: Laøm giaûm thieåu Modes of the Buddha's teaching of the khoå ñau buoàn phieàn. Southern sects: Caùch daïy cuûa Phaät theo Nam Mitra (skt): Favor to all beings—AÂn hueä ñoái vôùi Toâng. muoân loaøi. Modes of confession: See Saùm Phaùp. Mitrasena (skt): Maït Ña Tö Na—Name of a Modes of development of

enlightenment: monk. Phöông phaùp phaùt trieån taâm giaùc ngoä. Mitrasri (skt): See Di Ñeá Leä Thi Lôïi. Modes of enlightenment: Various branches of Mitsugo (jap): Samdha (skt)—Sang ngak (tib)— enlightenment—Giaùc chi. Maät Ngöõ—Ngoân ngöõ bí maät cuûa toâng Chaân Modes of meditation: Phaùp haønh thieàn—See Ngoân—Occult or esoteric expression—Esoteric Nguõ Thaäp Phaùp. speech—Secret language—Secret meaning. Mode of repentance: Modes of confession—See Mitsugon'in (jap): Maät Nghieâm Vieän (trong caùc Saùm Phaùp. chuøa thuoäc Phaät giaùo Nhaät Baûn). Mode of saving lives of ants: See Nghóa Veä. Mitsugyo-Dai-ichi (jap): Maät Haïnh Ñeä Nhaát— Model: Khuoân maãu—Moâ hình—Example— See Number one in exact conduct. Pattern. Mi-Tsung: School of Secrets—Secret teaching—Model teacher: Sö bieåu—Master of all time. See Maät Toâng. Modelled clay and carved wood, images: See Mixed: Heterogenous—Hybrid—Variegated— Neâ Toá Moäc Ñieâu. Taïp nhaïp. Moderate (a): See Ñieàu Ñoä. Mixed cultivation: Sundry practices—See Taïp Moderation (n): Söï ñieàu ñoä—See Ñieàu Ñoä. Haïnh. Moderation in eating: Tieát Ñoä Trong AÊn Uoáng— Mixed marriage: Hoân nhaân dò chuûng. See AÅm Thöïc Tieát Ñoä. Mixed practices: Combining practices—Mixed Moderation and Zen practitioners: Ñieàu ñoä vaø cultivation—Sundry practices—See Taïp Haïnh. haønh giaû tu Thieàn—See Tieát Ñoä Haønh Giaû. Mixing or intermingling visualization: Quaùn Modern world: Theá giôùi ngaøy nay. töôûng taïp. Modern literature: Kim vaên. Miyamo Shoson (jap): Cung Baûn Chaùnh Toân cuûa Modern perspective: Nhaõn quan hieän ñaïi. tröôøng phaùi Tònh Ñoä Nhaät Baûn—Japanese Pure Modern western science: Khoa hoïc hieän ñaïi taây Land Sutra of the Main Branch. phöông. Mi-Zo-U-Ho (jap): Adbhuta-dharma (skt)— Modernism (n): Chuû nghóa hieän ñaïi—Chuû nghóa Marvels—Unprecedented occurences—Wonders taân thôøi.

Modest (a): Humble—Unpresumptuous— maùt moïi vaät—See Nhuaän Traïch Löïc. Humility—See Khieâm Toán. Moji-Zen (jap): Katto (jap)—Word and letter Zen Modesty: Shame or a sense of shame and fear of or literary Zen, a derogatory expression for any wrong doing—Söï hoå theïn. Zen style which is overly concerned with words Modify (v): Caûi tieán. and literacy pursuits rather than seeking a direct Moggallana (p): Maudgalyayana (skt)—See Ma- understanding of the Dharma. It is used ha Muïc Kieàn Lieân. synonymously with kattoâ Zen—See Caùt Ñaèng. Moggallana-samyutta (p): Sutra on Venerable Mo-Jia sword: See Maïc Gia Kieám. Moggallana, in the Samyutta Nikaya 40—Töông Mokkha (p): See Moksa. Öng Muïc Kieàn Lieân, trong Töông Öng Boä 40. Mokkha-deva (p): See Moksa-deva. Moggaliputta Tissa (p): Dhammapali (p)—Ñaøm Moksa (skt): Pratimoksa (skt)—Mokkha (p)— Ma Ba La—See Muïc Kieàn Lieân Tö Ñeá Tu. Moäc Xoa—Giaûi thoaùt—Deliverance— Mogusa (jap): Mokusa (skt)—Yomogi (jap)—A Emancipation. Japanese term for "burning herbs" in Japanese Moksadeva (skt): See Moäc Xoa Ñeà Baø. Buddhist practice—See Ñoát Ñaàu. Moksa-dvara (skt): Vimokshamukha (skt)— Moha (skt): Avijja (p)—Avidya (skt)—Mogha Emancipation-entrance—Gate of emancipation— (p)—Moä Haø—Delusion—Ignorance—Stupid— The gate of libertaion—The door of release—See Stupidity—Unenlightened—Unconsciousness— Giaûi Thoaùt Moân. Ngu si—Ignorance

is interpreted by Moksagupta (skt): Moäc Xoa Cuùc Ña—A monk of unenlightened, i.e. misled by appearances, taking Karashahr, protagonist of the Madhyamayana the seeming for real; from this unenlightened school whose ignorance Hsuan-Tsang publicly condition arises every kind of klesa, i.e. affliction exposed. or defilement by the passions, etc—Meâ söï boû lyù, Moksa-mahaparisad (skt): Great gathering for nghi ngôø chaùnh phaùp, töø ñoù taát caû moïi phieàn naõo almsgiving—See Ñaïi Thí Hoäi. khôûi leân—See Voâ Minh. Moksa-marga (skt): The way of release (the way Moha-bandhana (skt): Si Phöôïc—The bond of or path of liberation—See Giaûi Thoaùt Ñaïo. unenlightenment—Söï troùi buoäc cuûa si meâ. Moktak (kor): Fish-shaped wooden instrument Mohaggi (p): Fire of delusion—Si Hoûa—Löûa si. used as a drum to set the rhythm for chanting the Mohakkhaya (p): Mohaksaya (skt)—Extinction sutras—Loaïi moõ coù hình con caù ñöôïc duøng ñeå of delusion—Dieät taét si meâ. ñaùnh nhòp trong luùc tuïng kinh—See Moäc Ngö. Mohaksaya (skt): Mohakkhaya (p)—Extinction of Mokuan shoâtoâ (jap): See Moäc Anh Tính Thao delusion—Dieät taét si meâ. Thieàn Sö. Mohamedanism (n): Hoài giaùo. Moku-funi (jap): A Japanese term, literally Moha-mula-citta (p): Mind rooted in ignorance— means "Silent non-two"—Thuaät ngöõ Nhaät Baûn coù Si Caên Taâm. nghóa laø "Söï laëng thinh phi nhò nguyeân"—See Im Moho (p): Delusion—Si. Laëng Phi Nhò Nguyeân. Moho akusala mulam (p): Unwholesome root of Mokugyoâ (jap): Gyorin (jap)—Wooden fish—See delusion—Si baát thieän caên. Moäc Ngö. Moho kincanam (p): Obstacles of delusion—Si Moku-Ketsu (jap): Khaùn Quyeát—Coät goã—Trong chöôùng. Thieàn, taát caû vaät baèng goã laø nhöõng thöïc theå, chöù Moist and Wet Conditions Born: Samsvedaja khoâng phaûi laø khaùi nieäm—Wooden stake. In Zen, (skt)—Thaáp Sanh. all wooden things are real entities, not concepts. Moisture-born: Samsvedaja (skt)—Thaáp sanh— Mokuren (jap): Moggallana (p)—Maudgalyayana Water-born, as with worms and fishes. (skt)—Muïc Kieàn Lieân—See Ma-Ha Muïc Kieàn Moisture sprung: Samsvedaja (skt)—Birth from Lieân. moisture—Haøn nhieät hoøa hôïp sinh (thaáp sinh). Mokusa (jap): A Japanese term for “burning Moisturing power: Nhuaän Traïch hay uy löïc röôùi herbs” in Japanese Buddhist practice—See

Hashin Kyuâji. Moments of past, present and future: See Saùt Mokushoâ Zen (jap): Silence absorption—Silent Na Tam Theá. illumination Zen—Another name for the Mokushu Momentariness: Momentary enlightenment— or quiet sitting in Zazen favored by the Soto Sect. See Ñoán Ngoä Nhaát Thôøi. Mokushoâ Zen involves practicing seated Momentariness of existence: An instance of meditation without the use of a meditative device life—See Khoaûnh Khaéc Cuûa Söï Soáng. such as a koâan as a focal point. The term Momentary ability: Naino (jap)—The Buddhas pronounced "Mo-chao Ch'an" in Chinese, was have attained perfection, their ability is originally coined by Ta-hui Tsung-kao (1089- instantaneous or momentary—Naõi Naêng, khaû 1163) as a derogatory expression for the Zen style naêng töùc thôøi chôùp nhoaùng. Chö Phaät ñaõ ñaït ñeán of his friend and rival Hung-chih Cheng-chueh toaøn thieän, khaû naêng cuûa hoï laø töùc thôøi vaø chôùp (1091-1157), which Ta-hui regarded as nhoaùng. unorthodox. The opposite style of practice is Momentary enlightenment:

Enlightenment known as "Kanna Zen," or "Koâan-gazing Zen." comes upon one abruptly and is a momentary Although the term Mokushu Zen is not always experience—See Ñoán Ngoä Nhaát Thôøi. used in a negative sense, it is more common for Momentary experience: Momentariness— people within the Soâtoâ tradition to refer to their Momentary enlightenment—See Ñoán Ngoä Nhaát style of meditation as "Shikantaza" or "just Thôøi. sitting."—Maëc chieáu Thieàn ñöôïc öa thích bôûi toâng Momentary concentration: Khanika-samadhi Taøo Ñoäng. Maëc chieáu Thieàn lieân quan ñeán tu taäp (p)—Ksanika-samadhi (skt)—Saùt Na Ñònh—Söï toïa thieàn maø khoâng duøng ñeán phöông caùch quaùn ñònh trong saùt na hieän taïi. chieáu nhö duøng coâng aùn laøm tieâu ñieåm. Thuaät ngöõ Mommu (jap): Hoaøng ñeá Vaên Vuõ (Nhaät Baûn). phaùt aâm "Mo-chao Ch'an" trong tieáng Trung Hoa, Monasterial (a): Monastic—Thuoäc veà ñôøi soáng nguyeân thuûy ñöôïc ñaët ra bôûi Thieàn sö Ñaïi Hueä aån tu—Thuoäc veà tònh xaù—Thuoäc veà Taêng vieän. Toâng Caûo nhö laø moät töø ngöõ nhaèm haï thaáp giaù trò Monastery (n): See Taêng Phöôøng. cung caùch Thieàn cuûa ngöôøi baïn vaø laø ñoái thuû Monastery in the Bamboo Grove: Venuvana Thieàn sö Hoaèng Trí Chaùnh Giaùc, maø Ñaïi Hueä cho (skt)—Bamboo-Grove Vihara—See Truùc Laâm laø khoâng chính thoáng. Kieåu ñoái nghòch cuûa maëc Tònh Xaù. chieáu thieàn laø "Coâng AÙn Thieàn." Maëc daàu thuaät Monastery cook: Bhattuddsaka (skt)—Du Ñaàu— ngöõ "Mokushu Zen" khoâng thöôøng ñöôïc duøng vôùi Hoûa Ñaàu—Ngöôøi naáu aên trong thieàn vieän—A nghóa tieâu cöïc, nhöng ngöôøi theo truyeàn thoáng Taøo monastery official who is in charge of meal Ñoäng toâng thöôøng aùm chæ kieåu thieàn cuûa hoï laø distribution. "Chæ Quaùn Ñaû Toïa" hay "chæ laø ngoài maø thoâi."— Monastery family party: See Nhaát Gia Yeán. See Maëc Chieáu Thieàn. Monastery's gardener: The monks or nuns Mold (v): Uoán naén responsible for tending the monastery's vegetable Molecule (n): Vi traàn (haït buïi thaät nhoû) —Atomic garden—See Enju. element. Monastery kitchen: Gragrant kitchen—Höông Molten Brass Hell: Ñòa Nguïc Döông Ñoàng. truø—Nhaø beáp cuûa töï vieän—The fragrant kitchen. Moment: Moät luùc. Monastery kitchen account: See Hoûa Tröôùng. Moment of impermanence: Not a moment is Monastery wholly Hinayana: Nhaát Höôùng Tieåu permanent—See Saùt Na Voâ Thöôøng. Thöøa Töï—Töï vieän Tieåu Thöøa. Moment of joy and happiness: Trong luùc sung Monastery wholly Mahayana: Nhaát Höôùng Ñaïi söôùng haïnh phuùc Thöøa Töï—Töï vieän Ñaïi Thöøa. Moment to moment extinction: Nieäm Nieäm Monastic (a): Monasterial—Thuoäc veà cuoäc soáng Dieät—Nieäm dieät trong töøng giaây töøng phuùt. aån tu hay Taêng löõ. Moment-to-moment impermanence: Unceasing Monastic age: Age in the order—Precept age— change—See Nieäm Nieäm Voâ Thöôøng. Sacerdotal age—To receive one’s monastic age.

To add to one’s monastic age on the conclusion of chö Ni Phaät giaùo vaãn tieáp tuïc ñôøi soáng ñoäc thaân, the summer retreat—The precedence of monks chö Taêng laïi laø nhöõng ngöôøi coù gia ñình—See and nuns in the Order is determined by the Married monks. number of summer retreats they have attended— Monastic Code: Shingi (jap)—Pure rules or clear See Taêng Laïp. rules, a collection of ethical precepts

designed to Monastic annual periods: Nhöõng muøa quan troïng govern the life of monks and nuns living in trong töi vieän—See Töù Tieát. religious communities. Within the Buddhist Monastic Bodhisattvas: Xuaát gia Boà Taùt. tradition, the earliest monastic code is the Vinaya, Monastic Celibacy: Traditionally speaking, in which constitutes one portion of the Tripitaka. The most parts of the Buddhist world, Buddhist monks Zen school developed its own genre of monastic and nuns leave the ordinary life of a married codes, known in Vietnamese as "Thanh Quy," in householder to live celibate lives within the Chinese as "Ching-kuei" and in Japanese as monastic community. Monastic celibacy dates to "Shingi" or "pure regulations." One of the the historical Buddha and his immediate disciples, distinctive features of the Zen codes is the who left their families and possessions behind requirement that all monks and nuns engage in when they enter the monastic life. Buddhist manual labores a regular part of their monastic Vinaya requires celibacy for all monks and nuns. training. Zen tradition maintains that the Chinese Breaking the precept against sexual relations was Zen master Pai-chang Huai-hai (720-814) one of the four violations that entailed expulsion composed the earliest Zen monastic code, the Pai- from the community. Buddhist monastic celibacy chang's Ch'ing-kuei (Hyakujoâ Shingi), in the was at first viewed as unfilial and destructive to eighth or ninth century. Chinese codes were the society, but Chinese Buddhists eventually transmitted to Japan, where Japanese Zen masters came to interpret monastic celibacy as the highest designed their own versions to suit the Japanese form of filial piety. Today monastic celibacy context. Doâgen Kigen (1200-1253), the founder of remains the norm throughout most of the Buddhist Soâtoâ Zen, wrote one of the most famous Japanese world. Japanese Buddhism represents the primary examples, the Eihei Shingi—Thanh Quy, luaät exception to this pattern: In Japan, although thanh tònh hay quy luaät roõ raøng trong töi vieän, söu Buddhist nuns continue to lead celibate lives, taäp giôùi luaät coù tính luaân lyù ñaïo ñöùc daønh cho vieäc most Buddhist monks are married men with quaûn lyù ñôøi soáng cuûa chö Taêng Ni trong caùc coäng families—Theo truyeàn thoáng maø noùi, trong haàu ñoàng toân giaùo. Trong truyeàn thoáng Phaät giaùo, quy heát caùc mieàn cuûa Phaät giaùo treân theá giôùi, Chö luaät sôùm nhaát laø boä Luaät Taïng, laøm thaønh moät Taêng vaø chö Ni Phaät giaùo rôøi boû cuoäc soáng theá tuïc phaàn cuûa Tam Taïng kinh ñieån. Thieàn toâng laøm ra ñeå soáng ñôøi ñoäc thaân trong coäng ñoàng töi vieän. boä quy luaät rieâng, maø theo tieáng Vieät goïi laø Cuoäc soáng ñoäc thaân trong töi vieän coù töø ngaøy ñöùc "Thanh Quy," tieáng Hoa goïi laø "Ching-kuei", tieáng Phaät lòch söû vaø caùc ñeä töû tröïc tieáp cuûa Ngaøi, nhöõng Nhaät laø "Shingi" hay laø nhöõng tònh luaät. Moät trong ngöôøi ñaõ boû laïi sau löng gia ñình vaø taøi saûn ñeå ñi nhöõng neùt ñaët tröng cuûa boä thanh quy ñoøi hoûi chö vaøo cuoäc soáng töi vieän. Boä luaät Phaät giaùo ñoøi hoûi Thieàn Taêng vaø Thieàn Ni phaûi tham döï vaøo vieäc cuoäc soáng ñoäc thaân nôi chö Taêng Ni. Phaïm giôùi lao taùc haèng ngaøy nhö laø moät phaàn cuûa vieäc tu taäp quan heä tình duïc laø moät trong boán vi phaïm lôùn trong Thieàn vieän. Truyeàn thoáng Thieàn toâng vaãn phaûi truïc xuaát khoûi giaùo ñoaøn. Thanh Quy soáng duy trì boä

Thanh quy sôùm nhaát ñöôïc soaïn bôûi ñoäc thaân trong töï vieän thoaït tieân ñöôïc xem nhö baát Thieàn sö Baùch Tröôïng Hoaøi Haûi, goïi laø Baùch hieáu vaø huûy dieät xaõ hoäi, nhöng cuoái cuøng nhöõng Tröôïng Thanh Quy, vaøo theá kyû thöù taùm hay thöù Phaät töû Trung Hoa xem cuoäc soáng ñoäc thaân nhö laø chín. Nhöõng quy luaät cuûa Trung Hoa ñöôïc truyeàn hình thöùc hieáu ñaïo cao nhaát. Ngaøy nay cuoäc soáng sang Nhaät Baûn, taïi ñaây caùc Thieàn sö ngöôøi Nhaät ñoäc thaân trong töï vieän vaãn ñöôïc duy trì laø quy taéc saép ñaët phieân dòch laïi cho thích hôïp vôù i ngöôøi bình thöôøng trong haàu heát moïi nôi thuoäc theá giôùi Nhaät. Thieàn sö Ñaïo Nguyeân Hy Huyeàn, vò saùng Phaät giaùo. Phaät giaùo Nhaät Baûn ñaïi dieän cho söï laäp ra toâng Taøo Ñoäng Nhaät Baûn, ñaõ vieát boä "Vónh ngoaò leä vôùi tieâu chuaån naøy: ÔÛ Nhaät Baûn, maëc daàu Bình Thanh Quy"—See Vónh Bình Thanh Quy.

Monastic companion: Taêng löõ—Taêng ñoà hay baïn Moneya-sutra (skt): Moneyya-sutta (p)—Sutra Taêng—Monastic company—Clergy. on Sagacity, Anguttara Nikaya III. 123—Sutra on Monastic confession and repentance: See Taùc practice of purification and tranquility of the Phaùp Saùm Hoái. mind—Kinh Tònh Maëc Haønh, trong Taêng Nhaát A Monastic custom: See Taêng Nghi. Haøm III. 123. Monastic dining hall: Trai Ñöôøng—Phoøng aên cuûa Moneyya-sutta (p): See Moneya-sutra. töï vieän—Abstinence hall. Mongali (skt): An ancient capital of Udyana, the Monastic education: Söï giaùo duïc Taêng Ni. present Manglavor on the left bank of the Swat, a Monastic grade: Religious grade—Ñaïo phaåm. trans-Indus State west of Kashmir—Coá ñoâ cuûa Monastic life: Cuoäc soáng tònh haïnh trong töï vieän. Udyana, baây giôø laø Manglavor naèm beân taû ngaïn Monastic Order: Tu vieän aån tu. soâng Swat, moät bang cuûa AÁn Ñoä naèm veà phía taây Monastic possessions: Monastic things or cuûa Kashmir. property—See Taêng Kyø Vaät. Mongkut (1851-1868): Name of King Rama IV, Monastic robes made according to a Thai king who was a Buddhist monk from 1824 to fashionable design: To commit an offence 1868, during which time he founded the involves Release and Expression of Regret—Y aùo Thammayut sect. As the name “Thammayut” may theo thôøi trang laø phaïm giôùi xaû ñoïa (buoâng (Dhammayutika—p) means adhering to the boû vaø phaùt loà saùm hoái). dharma. This is a reformist group, which Monastic robe of purity: Stainless garment—Voâ emphasizes strict adherence to the rules of Caáu Y—The stainless garment, the monastic robe monastic conduct (Vinaya) as well as study of the of purity—Teân goïi chung cho y aùo caø sa (khoâng scriptures. During his reign, he worked very hard dính buïi phieàn naõo). to help purify the Thai samgha—Teân cuûa vua Monastic routine: Thieàn moân quy cuû. Rama IV (1824-1868), vò vua Thaùi Lan, ngöôøi ñaõ Monastic schoolroom: Ñaøm Laâm—Phoøng giaûng töøng laø Taêng só trong thôøi ñoù oâng thaønh laäp tröôøng trong töï vieän. phaùi Thammayut. Teân Thammayut gaén lieàn vôùi “Phaùp.” Ñaây laø nhoùm caûi caùch, nhaán maïnh ñeán Monastic Training: The practice and discipline vieäc tu taäp giôùi luaät töï vieän cuõng nhö hoïc taäp kinh followed by a monastic community of monks and ñieån. Trong thôøi laøm vua, oâng cuõng laøm vieäc heát nuns. Buddhist monastic training is traditionally söùc mình

nhaèm giuùp thanh tònh Taêng ñoaøn Thaùi. said to be divided into three parts: morality or sila (kaigaku), concentration or samadhi (joâgaku), and Mongolian Buddhism: See Moâng Coå Phaät Giaùo. wisdom or prajna (egaku)—See Giôùi Ñònh Hueä. Monism (n): Thuyeát nhaát nguyeân. Monasticism (n): Ñôøi soáng trong töï vieän—Ñôøi Monji (jap): See Vaên Töï. soáng xuaát gia. Monji-hoâshi (jap): A Japanese term, literally Mondjou-bosatu (jap): Jampeian (tib)—Manjusri means "Scriptures dharma master"—See Vaên Töï (skt)—Manjugatha (skt)—Maïn Thuø Thaát Lôïi— Sö. See Vaên Thuø Sö Lôïi. Monji-Mandara (jap): Vaên töï maïn ñaø la. Mondoâ (jap): Wen-ta—Question and answer, a Monjin (jap): Vaán Tín—To ask how someone is term for the discussion about the Dharma between by bowing with the palms of the hands together a Zen master and disciple—See Vaán Ñaùp. (gassho-monjin) or with the left hand curled round Monen (jap): Vitathavitakka (p)—Deluded the thumb and the right hand covering the back of thought—False or misleading thoughts—Transient the left hand (shasshu-monjin)—Hoûi thaêm ai baèng thoughts—See Voïng Nieäm. caùch chaáp tay cuùi ñaàu chaøo hoaëc baøn tay traùi bao Money: Tieàn. laáy ngoùn tay caùi vaø baøn tay phaûi ñaët treân baøn tay traùi—See Vaán Taán. Money corrupts men’s hearts: Vaøng baïc laøm hö hoûng loøng ngöôøi (Hoaøng kim haéc theá taâm). Monju (jap): Manjugatha (skt)—Manjusri (skt)— See Vaên Thuø Sö Lôïi. Money and material things: See Tieàn Baïc Vaät Chaát. Monjushiri (jap): Manjusri (skt)—See Vaên Thuø Sö Lôïi.

Monk: Bhikkhu (p)—Bhiksu (skt)—Biku (jap)— Monk’s hat: See Thuûy Quan. Pigu (kor)—Gelong (tib)—Moät vò sö ñaõ thoï cuï tuùc Monks who hear and repeat many sutras, but giôùi—A fully ordained monk—See Cuï Tuùc Giôùi are not devoted doers: Ña vaên tyø kheo. Tyø Kheo. Monk from India: Phaïm Taêng (vò Taêng töø AÁn Monk who is affable, endowed with gentleness Ñoä). and patience, quick to grasp instruction: See Monk-king: See Maâu Ni Vöông. Thieän Ngoân Tyø Kheo. Monks and the laity: Taêng tuïc—Bhiksus and Monks in the burning house: Married monks— Laypeople. Hoûa traïch Taêng (Taêng coù gia ñình, i.e. Nhaät Monks and laymen: Ñaïo tuïc. Baûn)—See Married monks. Monks and laypeople: Taêng tuïc—Bhiksus and Monk’s chamber: Taêng phoøng. Laypeople. Monk who is in charge of storing sutras: Zosu Monk who loves the Dhamma and delights in (jap)—Taïng Ty—See Taïng Chuû. hearing it: See AÙi Thuyeát Phaùp Tyø Kheo. Monk in charge of the kettles in a monastery: Monks and nuns (friars): Taêng Ni—See Baùt Thang Ñaàu—Vò sö lo vieäc naáu nöôùc trong chuøa. Phuùc Ñieàn. Monk in charge of novices: See Xuaát Gia A Xaø Monk’s outer robe: Thöôïng y. Leâ. Monk’s patch-robe: See Ñaïi Y. Monk’s clothes: Naâu soøng—Clothes which have Monk’s precepts: Taêng Giôùi—Giôùi luaät cuûa chö been dyed in brown. Taêng. Monk who is content with any kind of Monks who read and repeat few sutras, but requisites: See Tri Tuùc Tyø Kheo. are devoted in their lives: Quaû thieån tyø kheo— Monk who controls the latrines: Monk who See Nhò Chuûng Tyø Kheo. controls the restrooms in the temple—Tònh ñaàu. Monk who refuses instructions: See Voâ Vaên Tyø Monk who destroys the truth: See Hoaïi Ñaïo Sa Kheo. Moân. Monk’s robe: Kasaya (skt)—Priestly garments— Monks’ Dormitories: See

Shuryo. Tri ñieàn (y baù naïp)—See Caø Sa. Monk who earns his living by bending down to Monk's robe made of patches: Baù naïp y—See cultivate the land: See Haï Khaåu Thöïc. Monk’s robe. Monk who has ended the stream of Monk scholar: Moät vò Taêng uyeân baùc. transmigration: Arhat—Laäu taän Tyø Kheo (A La Monks of senior ranks: Tieân Boái. Haùn). Monk who is skilful, not lax, using foresight in Monk who is a friend, associate and intimate of carrying them out, and is good at doing and good people: See Thieän Höõu Tyø Kheo. planning: See Phuïc Vuï Tyø Kheo. Monk of great talent: Baäc Taêng taøi. Monk’s staff: Khama-pana (p)—Khakkara Monk of great virtue and old age: Great (skt)—Shujoâ (jap)—See Tích Tröôïng and Walking Monk—Senior monk—Ñaïi Laõo Taêng (Ñaïi Laõo staff. Hoøa Thöôïng). Monk who ever strives to arouse energy: See Monk’s halls: One of the seven primary buildings Tinh Taán Tyø Kheo. (shichidoâ garan) which form the core of a Zen Monk student: Taêng sinh. temple or monastery. Traditionally, the monks' Monk’s toga: The monk’s robe, thrown over one hall served as the central living quarters for the shoulder, some say the right, others the left—See majority of the monastic community and also the Thieân Sam. dining hall and meditation hall—Moät trong baûy Monks who wear patched robes: Naïp Chuùng— kieán truùc chính trong thieàn vieän. Theo truyeàn Caùc vò Taêng chuùng maëc y aùo baù naïp. thoáng, Taêng ñöôøng ñöôïc duøng laøm nôi ôû chính cuûa Monkey: Thaân (from 3 p.m. to 5 p.m.)—One of Taêng chuùng, trong ñoù coøn coù phoøng aên vaø thieàn the twelve animals. ñöôøng—See Tuaàn Ñöôøng. Monkey-mind: See Taâm Vieân.

Monkey-witted (a): Blunt—Dull—Foolish— Nguyeät lang, teân cuûa vò nam tieân; 2) The female Ignorant—Silly—Stupid—Ñaàn ñoän—Ngu ñaàn. fairy’s name: Nguyeät nga, teân cuûa vò nöõ tieân; 3) Monlam Chenmo (tib): A Tibetan term for Great Soma (skt): Maët Traêng (thaùi aâm). Prayer Festival—See Ñaïi Leã Caàu Nguyeän. Moon-black Ming-Wang: Moon-spot Ming- Monmu (jap): Vaên Vuõ Thieân Hoaøng—Teân cuûa Wang—See Nguyeät Yeåm Toân. moät vò Nhaät Hoaøng töø naêm 697 ñeán 700—Name Moon contemplation: Moon samadhi—See of a Japanese king from 697 till 700. Nguyeät Luaân Quaùn Tam Muoäi. Monna (jap): Question word, or questions about Moon-deva: Nguyeät Thieân Töû—See Minh the Dharma, usually addressed by a disciple to a Nguyeät Thieân Töû. Zen master. The term literally means "to ask a Moon-disk: Nguyeät Luaân (maët traêng). question." The term refers specifically to a Moon face Buddha: See Nguyeät Dieän Phaät. question that a student asks during mondoâ Moon of Liberation Bodhisattva: Giaûi Thoaùt (question and answer session between master and nguyeät Boà Taùt. student)—Caâu hoûi veà giaùo phaùp, thöôøng ñöôïc Moonlight (n): Candraprabha (skt)—Chieán Ñaït ngöôøi ñeä töû hoûi moät vò thaày. Thuaät ngöõ ñaëc bieät La Baùt Laït Baø—See Nguyeät Quang Phaät. chæ moät caâu hoûi cuûa ngöôøi ñeä töû trong buoåi tham Moonlight Bodhisattva: Surya-prabhasana vaán vôùi thaày—See Nghi Vaán Töï. (skt)—See Nguyeät Quang Boà Taùt. Monochromatic light: AÙnh ñôn saéc. Moonlight king: See Nguyeät Quang Vöông. Monogamist (n): Ngöôøi chuû tröông nhöùt phu nhöùt Moonlight prince: See Nguyeät Quang Thaùi Töû. theâ (moät choàng moät vôï).

Moon-love-samadhi: See Nguyeät AÙi Tam Muoäi. Monogamy (n): Nhaát Phu Nhaát Theâ—Cheá ñoä moät Moon number one and moon number two: Dai- choàng moät vôï. Ichi-Getsu, Dai-Ni-Getsu (jap)—Ñeä Nhaát Nguyeät Mononobe (jap): Doøng hoï Vaät Boä (Nhaät Baûn). Ñeä Nhò Nguyeät—The primary moon and the Monophysitic: Pantheistic sect of Mahayana— secondary moon, means the first month and the See Nhaát Taùnh Toâng. second month, or the moon and its reflection, or Monophysitic sect: Pantheistic Sect—See Nhaát concentrated mind and divided mind—Maët traêng Taùnh Toâng. thöù nhaát vaø maët traêng thöù nhì, maët traêng chính vaø Monopolise (v): Ñoäc quyeàn. maët traêng phuï, coù nghóa laø thaùng thöù nhaát vaø thaùng Monotheism (n): Chuû nghóa nhaát thaàn giaùo—See thöù nhì, hay maët traêng vaø söï phaûn chieáu cuûa noù, Nhaát Thaàn Giaùo. hay ñònh taâm vaø taùn taâm. Monotheist (n): Ngöôøi theo nhaát thaàn giaùo. Moon palace: See Nguyeät Cung. Monotheistic (a): Thuoäc veà thuyeát nhaát thaàn giaùo. Moon-rat: See Nguyeät Thöû. Monotheistical (a): Monotheistic—Thuoäc veà Moon reflected in the water: Jalacandra or thuyeát nhaát thaàn giaùo. Udakacandra (skt)—See Thuûy Nguyeät. Monsoon-season-retreat: Summer retreat—See Moon reflecting in the well: Jalacandra (skt)— An Cö Kieát Haï. See Tænh Trung Lao Nguyeät. Monstruous: Very cruel—Ñaïi aùc. Moon reflection in the water: Jalacandra (skt)— Months of abstinence: Special months of Maët traêng trong nöôùc—Water-moon—See Thuûy abstinence and care for lay Buddhists—See Trai Trung Nguyeät. Nguyeät. Moon-samadhi: Moon contemplation—See Months of the devas: Thaàn Bieán Nguyeät—Thaàn Nguyeät Luaân Quaùn Tam Muoäi. Thoâng Nguyeät—See Thaàn Tuùc Nguyeät. Moon in water: Udakacandra (skt)—Jalacandra Month of purification: Trai Nguyeät—Thaùng aên (skt)—Water-moon—See Thuûy Trung Nguyeät. chay. Moral: 1) (a): Thuoäc veà luaân lyù hay ñaïo ñöùc; 2) Monthly preaching: Nguyeät thöù giaûng (baøi giaûng (n): Baøi hoïc luaân lyù. haøng thaùng veà giôùi luaät cuûa chö Taêng Ni). Moral action: Haïnh nghieäp. Moon: 1) The male fairy's name: Canda (p)— Moral argument: Lyù chöùng luaân lyù.

Moral causation: Nguyeân nhaân luaân lyù. Moralist: Nhaø ñaïo ñöùc. Moral Codes: Pannatisila (p)—Sila-vinaya Moralistic (a): Thuoäc veà söï raên daïy luaân lyù. (skt)—Commandments—Moral Codes—Moral Morality (n): Guna (skt)—Trì giôùi—Good restraint or Vinaya Pitaka—Rules—Rules of conduct—Moral power—Virtue—See Giôùi Luaät. law—See Giôùi Luaät. Morality helps giving up ill-will or hatred: Trì Moral conduct: Holding precepts (Discipline)— giôùi giuùp chuùng ta töø boû aùc yù vaø saân haän. Impulse—Giôùi Ba La Maät: Trì giôùi—Soáng ñaïo Mortality is Nirvana: Sanh töû töùc Nieát Baøn. ñöùc theo ñuùng giôùi luaät. Morality-paramita: Sila-paramita (skt)—Precept Moral conduct and religious exercises: paramita—Morality paramita—See Giôùi Ba La Discipline—Moral conduct—Moral deed— Maät and Luïc Ñoä Ba La Maät. Upright conduct—Ñöùc haïnh—Moral conduct and Morality pertaining to sense-restraint: religious practices—See Monastic Code. Indriyasamvara sila (p)—Precepts on sense- Moral conduct and religious practices: restraint—Giôùi Caên—See Thu Thuùc Luïc Caên. Coâng ñöùc vaø coâng haïnh tu

trì—Virtues— Morality-play: Kòch coù tính caùch daïy luaân lyù ñeå Virtuous—Morality—Good conduct—Moral raên ñôøi. conduct and moral deeds—Ñöùc Haïnh. Morality is as sound as the hill: Cuoäc soáng giôùi Moral conversion: Söï hoaùn caûi luaân lyù. ñöùc ñaïo haïnh cao nhö nuùi (Nghóa troïng nhö sôn). Moral formation: Study of the rules—Study of Moralize (v): Raên daïy veà luaân lyù. discipline—Giôùi hoïc—Caùi hoïc veà giôùi luaät. Moraparitta-sutta (p): Sutra on Peacock king— Moral impurity: Mala (skt)—Dust—Impurity— See Khoảng Töôùc Minh Vöông. Mental impurity—Whatever misleads or deludes Moras-karmas (skt): Ba giôùi veà yù—The three the mind—Illusion—Defilement—Caáu. dealing with the mind—See YÙ Tam. Moral infection: All kinds of moral infection, the (The) more you say, the more erros you make: various causes of transmigration—Taát caû caùc phaùp See Ña Ngoân Ña Quaù. höõu laäu laø nhöõng taïp nhaân cuûa luaân hoài sanh töû — Mormon (n): Giaùo phaùi Mormon, moät heä phaùi Tin See Taïp Nhieãm. Laønh xuaát phaùt töø tieåu bang Utah cuûa Hoa Kyø. Moral law: Luaät luaân lyù. Morning assembly: Taûo tham (buoåi tham thieàn Moral law which reveals or evolves the sôùm mai). Buddha-nature: See Phaät Taùnh Giôùi. Morning period: Thaàn Trieâu—The first of the Moral monk: Patimokkha (p)—See Giôùi Boån Tyø three divisions of the day—Moät trong ba thôøi Kheo. trong ngaøy, buoåi saùng—See Tam Nhaät Phaàn. Moral offering: Dharma-puja (skt)—Offerings to Morning service: Coâng Phu Saùng—Khoùa leã buoåi (for) the Dharma—Serving the Dharma—See saùng trong chuøa. Phaùp Cuùng Döôøng. Morning sessions: Soâshin-zazen (jap)—Khoùa Moral philosophy: Right way to be human—Ñaïo thieàn buoåi saùng—Morning session of meditation, laøm ngöôøi (luaân thöôøng ñaïo lyù). one of the four periods of zazen (shiji zazen) Moral precept: See Giôùi Ba La Maät and Luïc Ñoä observed daily in Zen monasteries. Although Ba La Maät. exact hours differ by monastery, soâshin-zazen is Moral principle: Nguyeân taéc ñaïo ñöùc. held after breakfast, sometimes between nine and Moral responsibility: Traùch nhieäm luaân lyù (traùch eleven o'clock in the morning—Moät trong boán nhieäm tinh thaàn). thôøi tu taäp toïa thieàn trong caùc Thieàn vieän. Maëc Moral restraint: Giôùi—See Giôùi Luaät. daàu thôøi khaéc coù khaùc nhau tuøy theo moãi töï vieän, Moral rules of Bodhisattva: Bodhisattva-sila nhöng thôøi khoùa buoåi saùng ñöôïc toå chöùc sau giôø (skt)—Boà taùt giôùi. ñieåm taâm, thænh thoaûng giöõa chín vaø möôøi moät giôø. Moral sense of Scriptures: Nghóa luaân lyù cuûa Mortal kinh ñieån. 1) (a): All beings are mortal—Thuoäc veà caùi Morale: Nhaân taâm—Só khí. cheát—Phaûi cheát—Moïi sinh vaät ñeàu phaûi cheát.

2) (n): Mortal people—Phaøm nhaân. Thaùnh Boà Taùt. Mortal dispensation: Phaân ñoaïn thaân—Phaân Most Holy One of all Sages: Thaùnh Trung Toân— ñoaïn tam ñaïo—See Phaân Ñoaïn Sinh Töû. King of Sages—An epithet of the Buddha—Moät Mortal life: Bond of existence—See Höõu Keát. danh hieäu cuûa ñöùc Phaät. Mortal lot with various forms of reincarnation: Most honored: The Peerless Honored One—Voâ See Phaân Ñoaïn Sinh Töû. Thöôïng Toân. Moral and mental nature: Dharmakaya (skt)— Most Honored One: Ñöùc Theá Toân—See Thaäp See Phaùp Thaân. Hieäu. Mortal samsara life: The samsara life of births Most Honored One among human and

and deaths—See Höõu Vi Sinh Töû. heavenly beings: An epithet of the Buddha—Mortal and Spiritual bodies: Phaân ñoaïn vaø Bieán Thieân Nhaân Sö—See Thaäp Hieäu. dòch thaân. Most Honored One in the Three Worlds: An Mortal stream of existence: See Kieán Löu. epithet of the Buddha—Tam Giôùi Toân. Mortality (n): Söï cheát—Söï töû vong. Most Honorable One: Buddha—Toái Thaéng Mortification (n): Haønh xaùc—Khaéc khoå. Toân—Baäc ñaùng toân quyù nhaát hay Ñöùc Phaät. Mortify oneself (one's body): Haønh xaùc. Most honored among the devas: See Thieân Toân. Self-mortification (n): Töï haønh xaùc. Most honoured among men: Vairocana—Nhaát Mortify (v): Haønh xaùc. Thieát Nhaân Trung Toân—Taát caû nhöõng baäc ñöôïc Mo-shan Liao-jan: Massan Ryonen (jap)—See loaøi ngöôøi toân kính nhaát. Maït Sôn Lieãu Nhieân Thieàn Sö Ni. Most Honored among two footed beings (men Moshan Liaoran: See Maït Sôn Lieãu Nhieân Thieàn and devas): Löôõng Tuùc Toân—An epithet of the Sö Ni. Buddha—Moät danh hieäu cuûa Ñöùc Phaät. Mospa (tib): Adhimukti (skt)—Adhimutti (p)— Most Honoured One among human and Atimukti or Abhimukham (skt)—See A Ñeà Muïc heavenly beings: Sasta Deva-manusyanam Giaø (1). (skt)—Teacher of devas and men—See Thieân Mosshoâryoâ (jap): A Japanese term, literally Nhaân Sö. means "Unthinkable, unspeakable". A Zen Most importantly: Quan troïng nhaát. expression referring to the true nature of reality. Most incredibly pure: Toái cöïc thanh tònh. Truth that can be thought but not expressed— Most merciful: Great loving-kindness—Great Thuaät ngöõ Nhaät Baûn coù nghóa laø "Khoâng theå nghó compassion—Ñaïi töø. baøn hay baát khaû thuyeát." Thuaät ngöõ thieàn chæ söï Most omnipresent Brahma: See Ñaïi Phaïm hieän thöïc thaät. Chaân lyù khoâng theå noùi ra, khoâng Thaâm Vieãn. theå naøo dieãn taû hay giaûi thích ñöôïc. Most perfect: Toaøn haûo nhaát. Mosshoâseki (jap): Leaving no trace—See Voâ Löu Most perfect completion: Toái cöïc vieân maõn. Tích. Most pitiful: Ñaïi bi. Most: Supreme—Very—Toái. Most pity: Mahakaruna (skt)—To be full of Most charitable: Nhaân töø nhöùt. compassion (greatly pitiful)—See Ñaïi Bi. Most durable: Tröôøng toàn. Most reasonable: Chí lyù. Most essentially: Thieát yeáu nhöùt. Most Revered One in the World: An epithet of Most Excellent Favor Bodhisattva: Tathagata- the Buddha—Toân Quí Toân. mitra (skt)—Toái Thaéng Höõu Boà Taùt. Most sincerely: Thaønh taâm thaønh yù. Most excellent person: See Toái Thaéng Nhaân. Most sublime dharma: Thöôïng dieäu phaùp. Most exquisite voices: Vi dieäu aâm. Most superior class of "prayer-beads.": Most Heroic, Mightiest and Most Thöôïng phaåm—Most superior, numbering 1,080— Compassionate One: Ñaáng Ñaïi Huøng, Ñaïi Löïc, See Töù Nieäm Chaâu. Ñaïi Töø Bi. Most supreme vehicle: Mahayana—Voâ thöôïng Most Holy Bodhisattva: Parama-carya (skt)—Toái thöôïng thöøa (Ñaïi Thöøa).

Most ultimate fruit: Thöôïng Thöôïng Quaû—Quaû Mother of Maugalyayana: See Thanh Ñeà Nöõ. vò cao toät cuøng. Mother of odors: Gandhamatri (skt)—Höông Most Valiant One: An epithet of the Buddha— Maãu. Ñaûm Trung Toân. Mother of religions: Ñaát meï cuûa toân giaùo. Most Venerable: Upadhyaya (skt)—See Hoøa Mother Superior: Sö baø (vieän chuû moät Ni vieän). Thöôïng. Mother tantra: Maãu Maät—Meï cuûa maät chuù—In Most Venerable, you should shut up too: Hoøa Tantric Budhism,

the mother tantra is concerned Thöôïng Cuõng Phaûi Deïp Heát—You too, Most with transforming passion—Trong Phaät giaùo Maät Venerable, should shut up—See Hoøa Thöôïng Daõ toâng, maãu maät lieân heä tôùi vieäc chuyeån hoùa duïc Tònh Khöôùc. voïng. Most-Victorious Buddha: Adi-buddha (skt)— Mother of virtue: The faith which is the root of Phaät Toái Thaéng—Primordial Buddha—Boån Sô the religious life—See Ñöùc Maãu. Phaät—See A Ñeà Phaät Ñaø. Mother of all wisdom: See Phaät Nhaõn Toân. Most-Victorious Sound Buddha: Phaät Toái Thaéng Mother World Honored One: Buddhalocani AÂm. (skt)—Phaät Nhaõn Phaät Maãu. Most virtuous: 1) Members of the Great Motherhood (n): Tình meï—Ñòa vò cuûa ngöôøi meï. Assembly, Upasakas and Upasikas: Chö ñaïi ñöùc Motherly wife: Matubhariya (p)—Lordly wife— bao goàm caû ñaïi chuùng öu baø taéc vaø öu baø di; 2) Loaïi vôï chaêm soùc cho choàng nhö moät baø meï. Title of honor applied to senior monks: Daitoku Motif (n): Kieåu, trang söùc. (jap)—Bhandanta (skt)—Danh hieäu aùp duïng cho Motion (n): Mutable—Chuyeån ñoäng—Movement caùc vò sö cao tuoåi haï. arises from the nature of wind which is the cause Most wicked celestial demons: Papiyan or of motion—Töï tính cuûa gioù gaây ra söï chuyeån ñoäng Papiman (skt)—Sreshtha (skt)—Tenma-Hajun (cuûa caùc ñaïi khaùc). (jap)—See Thieân Ma Ba Tuaàn. Motion of the mind: Chuyeån ñoäng cuûa taâm. Mote (n): Haït buïi—A mote of dust—A speck of Motionless (a): 1) Immovable (Nis-cale (skt): dust. Khoâng ñoäng; 2) Effortless (Aceshta (skt): Khoâng Motes of dust on the tip of the sheep’s hair: tinh taán. Avirajas (skt)—See Döông Mao Traàn. Motivated by: Bò thuùc ñaåy bôûi. Motes in a sunbeam: Vataya-nacchidra-rajas Motivation (n): Söï thuùc ñaåy. (skt)—See Khích Du Traàn. Motive (a): Ñoäng cô thuùc ñaåy—High motive in Moth flying into the lamp: See Nga Thuù Ñaêng Buddhism is the will to reduce the sufering of all Hoûa. forms of life—Motive to attain enlightenment. Mother (n): Meï—See Baùt Phuùc Ñieàn. Motive power: Arthavasa (skt)—Fundamental Mother of the Buddha: Buddhamatr (skt)— See ability—Ñoäng Löïc—Purpose—Reason. Phaät Maãu. Mouni (skt): Tòch tònh. Mother of Buddhas with white radiant Mounimitra (skt): Maâu ni Maät ña la—Tòch höõu. umbrella: See Ñaïi Baïch Taûn Caùi Phaät Maãu. Mount Chung-Nan: See Chung Nam Sôn. Mother of enlightenment: See Giaùc Maãu. Mount Fearless: Voâ UÙy Sôn—Mount of Mother of fire: Agnayi (skt)—Hoûa Maãu—Name Fearlessness. of a deity—Teân cuûa moät vò trôøi. Mount of Fearlessness: Abhayagiri (skt)—See Mother fish: The care of a mother-fish for its Voâ UÙy Sôn. multitudinous young—See Ngö Maãu. Mount of Fearlessness Sect: Abhayagirivasin Mother of karma: Matrka (skt)—Ma Ñöùc Lyù (skt)—See Voâ UÙy Sôn Truï Boä. Ca—The “mother of karma—See Haønh Maãu. Mount Gridhrakuta: Gijjhakuta (p)—Grdhrakuta Mother-lord: See Maãu Chuû. (skt)—Mount Grdhrakuta—Eagle Peak—See Mother of Meitreya: Brahmavati (skt)—See Linh Thöùu Sôn. Phaïm Ma Vieät. Mount Hiei: See Tyû Dueä Sôn.

Mount Huang-po: Obaku-zan (jap)—See Huang- löûa hoàng hoaëc leo leân thang laøm baèng nhöõng löôõi po-shan. kieám saéc beùn. Haàu heát nhöõng aån só "Yamabushi" Mount Lanka: See Laêng Giaø Sôn. ñeàu coù lieân heä maät thieát vôùi toâng Thieân Thai hoaëc Mount Lu: Lu Loâ Sôn—See Lö Sôn. Chaân Ngoân cuûa Nhaät Baûn. Mount

Nan: See Nan-shan. Mountain cave: Girikandara (skt)—Hang nuùi. Mount North: Hokusan (jap)—Mount Pei, a Mountain of enlightenment: Giaùc sôn—The mountain in modern day Hang-chou province, Buddha-truth—Chaân lyù Phaät phaùp cao thaâm nhö China. The mountain was the site for the Zen nuùi (giaùc ngoä). monastery Ling-Yin ssu and became known as Mountain founder: Kaisandoâ (jap)—See one of the Five Mountains, traditional religious Founder's Hall. sites and locations of the most prestigious Zen Mountain gate: Sanmon (jap)—Sôn Moân—The monasteries in China—Baéc Sôn, teân moät ngoïn nuùi gate of a monastery; the entrance or gate of a maø baây giôø naèm trong tænh Haøng Chaâu, Trung monastery, since in ancient times monasteries Hoa. Nuùi laø vò trí cuûa Linh AÁn Töi vaø ñaõ trôû thaønh were built on mountains. The gate is usually a moät trong Nguõ Sôn, nhöõng vò trí vôùi nhöõng ngoâi massive, multistory, tower-like structure. At Thieàn vieän löøng danh ôõ Trung Hoa—See Nguõ Sôn Rinzai sect and Obaku sect monasteries in Japan, (B). the gate stands independently, without any Mount Pei: Hokusan (jap)—See Mount North. connections to other buildings or passageways. In Mount Sumeru: Meru (p)—Sumeru (skt)— medieval monasteries, the gate was incorporated Shumisen (jap)—Nuùi Tu Di—See Tu Di Sôn. into the outer wall of the monastery, making it Mount Sumeru Buddha: Phaät Tu Di Sôn. primary entrance for visitors and monks alike. Mount T'ien-T'ai: Enryakuji (jap)—See Thieân Either way, the gate is always regarded as the Thai Sôn. formal entrance to the monastery grounds. The Mountain ascetics: Yamabushi (jap)—The sanmon is the site for a number of formal Zen Japanese term "Yamabushi," refers to those who rituals, such as the installation ceremony for a practice shugendoâ, a religious practice that blends new abbot and the formal greeting offered to beliefs and practices from different traditions. visiting dignitaries—Sôn moân hay coång chuøa, vì Yamabushi combine intense physical austerities caùc tu vieän thôøi xöa thöôøng ñöôïc xaây döïng treân and mystical practices that build spiritual power nuùi. Sôn Moân noùi chung mang hình thöùc moät thaùp with the teachings and practice of Buddhism. lôùn, thöôøng coù nhieàu taàng. Taïi caùc Thieàn vieän toâng Yamabushi traditionally provide services of Laâm Teá vaø Hoaøng Baù, coång ñöôïc xaây döïng bieät healing and exorcism. They display their spiritual laäp, khoâng noái lieàn vôùi ñöôøng ñi hay phoøng oác power at religious rituals by walking across beds trong töi vieän. Caùc töi vieän döôùi thôøi trung coå, coång of glowing embers or climbing ladders of ñöôïc keát hôïp vôùi voøng töôøng beân ngoaøi cuûa töi sharpened sword blades. Most Yamabushi are vieän, laøm thaønh loái ra vaøo chính cho khaùch vaø affiliated with either the Tendai or the Shingon Taêng chuùng. Baèng caùch naøo ñi nöõa, sôn moân vaãn sect of Japanese Buddhism—Thuaät ngöõ luoân ñöôïc xem laø choã ra vaøo chính thöùc cuûa nhöõng "Yamabushi," chæ nhöõng aån só tu taäp treân nuùi ôû khu ñaát nhaø chuøa. Sôn moân laø nôi maø moät soá nghi Nhaät, nhöõng ngöôøi tu taäp theo tröôøng phaùi Tu leã ñöôïc cöû haønh nhö leã boå nhieäm taân truï trì, hoaëc Nghieäm Ñaïo taïi Nhaät Baûn (do sô toå Enno-Ozunu leã ñoùn tieáp daønh cho nhöõng khaùch coù töôùc vò cao. Dòch Tieåu Giaùc khai saùng), caùch tu taäp pha troän tín Mountain king: Giri-cakravartin (skt)—The king ngöôõng

vaø thöïc haønh töø nhieàu truyeàn thoáng khaùc of the mountains—See Sôn Vöông. nhau. Nhöõng aån só naøy keát hôïp khoå haïnh thaân xaùc Mountain King Buddha: Sôn Vöông Phaät. vaø maät tu vôùi giaùo thuyeát vaø thöïc haønh cuûa Phaät Mountain of knowledge: See Trí Sôn. giaùo ñeå taïo thaønh naêng löïc taâm linh. Theo truyeàn Mountains and monasteries: Nuùi vaø töï vieän (sôn thoáng, nhöõng aån só "Yamabushi" ñöa ra nhöõng moân)—Five mountains and monasteries—Five dòch vuï chöõa laønh beänh vaø pheùp töø taø. Hoï bieåu mountains in India—See Thieân Truùc Nguõ Sôn. dieãn naêng löïc taâm linh cuûa mình baèng caùch ñi qua Mountain monk: Sansoâ (jap)—Hill monk—See

Sôn Taêng. Hypocrisy—Concealment of one vices—See Phuù Mountain-Ocean-Space-Market place: See Sôn and Hai Möôi Boán Phieàn Naõo Phuï. Haûi Khoâng Thò. Mrdvindriya (skt): Dull—See Ñoän Caên. Mountain-Ocean Wisdom Bodhisattva: Sôn Haûi Mrga (skt): Miga (p)—Maät Lôïi Giaø La—A Hueä Boà Taùt. deer—Loäc—Con nai. Mountain peak: Girikuta (skt)—Mountain Mrgadava (skt): Rsivadana or Saranganatha summit—Ñænh nuùi. (skt)—Deer park—Loäc Daõ Vieân—See Loäc Uyeån. Mountain ranges: Giri-jala (skt)—Daõy nuùi. Mrgana-Matr (skt): Loäc Maãu. Mountain school: See Sôn Gia. Mrganika (skt): Loäc daõ (baø thöù phi thöù ba cuûa Mountain-Sea-Wisdom-Sovereign-Magic-King thaùi töû Taát ñaït Ña). Buddha: Sôn Haûi Hueä Töï Taïi Thoâng Vöông Phaät. Mrganka (skt): Loäc Hình Thaàn—The spirit with Mountain spirit: Thaàn Nuùi—Chuû Sôn Thaàn. marks or form like a deer. Mountain of swords: Nuùi Ñao—Mountain of Mrga-raja (skt): See Di Ca Vöông. swords and knives. Mrgasiras (skt): Invaka (skt)—Truy—See Mountain of swords and knives: The hill of Twenty eight constellations. swords in one of the hells—See Ñao Sôn. Mrga-sthapana (skt): Mrgadava (skt)—Name of Mountain tribesman: Ngöôøi thuoäc boä toäc mieàn a famous park north-east of Varanasi—See Maät nuùi. Laät Giaø Taát Tha Baùt Na. Mountain and water robe: See Sôn Thuûy Naïp. Mrigatrishna (skt): Caùi khaùt nöôùc cuûa loaøi nai, yù Mountain world: Monasteries—Sôn theá (nhöõng noùi aûo hoùa—Deer-thirst. ngoâi töï vieän). Mrishavada (skt): Musavada (p)—False Mourn someone: Thöông khoùc ai. speech—See Voïng Ngöõ. Mournful (a): Bi thaûm—Deplorable—Tragic— Mritparamanu (skt): Buïi ñaát—Clay-atom—See Drama. Neâ Vi Traàn. Mournfulness (n): Sadness—Ai thaùn (söï buoàn Mrsa (skt): Vitatha (p & skt)—Hö doái, khoâng thaûm). thaät—Untrue—False—Unreal—Futile—Vain. Mouth (n): Mukkha (p)—Mukha (skt)—Khaåu— Mrsavaca (skt): Lie—Tell lie—Noùi doái—See Mieäng—Organ of speech. Voïng Ngöõ. Mouth of Brahma: The mouth of the gods, a Mrsavadaviratih (skt): Musavada-veramani synonym for fire—See Thieân Khaåu. (p)—Not to lie or slander—See Baát Voïng Ngöõ. Mouth meditation: See Khaåu Ñaàu Thieàn. Mrttika (skt): Di Trì Giaø Thaùp—Thaùp kyû nieäm Movable (a): Chuyeån ñoäng. daáu chaân Phaät. Movable knowledge: Kuppam-nanam (p)—Ñoäng Mrtyu-mara (skt): Töû ma—Demons of death. Trí. Mu (jap): Muji (jap)—Mu koan (jap)—Khoâng— Move (v): Move—Motion—Mutable—Chuyeån Voâ—See Coâng AÙn veà “Khoâng.” ñoäng. Mu-an Hsing-t'ao (1611-1684): Mokuan shoto Move lightly: Flit—Di chuyeån nheï nhaøng.

(jap)—See Moäc Anh Tính Thao Thieàn Sö. Move out of the house: Di chuyeån khoûi nhaø. Mucalinda (skt): Mucillinda (skt)—See Muïc Chi Move to zeal: Inspire to progress—Caûm taán. Laân Ñaø. Moved: Caûm ñoäng—Touched. Much Hatred Hell: Ñòa Nguïc Ña Saân. Movement (n): Phong traøo—Söï vaän ñoäng. Muchi (jap): Acittata (skt)—Ajnana (skt)—Voâ Movement of the sun: Vaisnava (skt)—Tyø Nu Trí, baát ngoä hay khoâng giaùc ngoä —Lacking Noâ Baø—Söï di chuyeån cuûa maët trôøi. wisdom—Mindlessness—Non-enlightenment— Moxa: Mokusa (skt)—A Japanese term for Unknowledge. “burning herbs” in Japanese Buddhist practice—Mu-Chou-Ch'en-Tsun-Tsu: Bokushu-Domei See Hashin Kyuâji. (jap)—Bokushu-Domyo (jap)—Muzhou- Mraksa (skt): Concealment—Söï che ñaäy toäi loãi— Chenzunsi (jap)—See Muïc Chaâu Ñaïo Minh Thieàn

Sö. Muen Botoke (jap): Intermediate Existence Mu-chou Tao-ming: Bokushu-Domyo (jap)— Body—The spirit of a dead person caught Muzhou Daoming—See Muïc Chaâu Ñaïo Minh between the worlds of living and the death—See Thieàn Sö. Thaân Trung Höõu. Mu-Chou Tao-Tsung: Muïc Chaâu Ñaïo Tuïng— Mufunbetsu (jap): Thuyeát Voâ Phaân Bieät Phaùp— See Muïc Chaâu Ñaïo Minh Thieàn Sö. To preach the Dharma which is without Mu-chou's Thieving Phoney: Example 10 of the distinction. Pi-Yen-Lu—See Muïc Chaâu Löôïc Khoâng Haùn. Muga (jap): Anatman (skt)—No-self—Not self— Mucillinda (skt): Mucalinda (skt)—King of the Non-ego—See Voâ Ngaõ. dragon—Chaân lieân ñaø (Long vöông)—See Muïc Mugaku (jap): Asaiksa (skt)—Asaika (p)—Being Chi Laân Ñaø. without study—No longer learning—No longer a Mucalinda Lake: Muchilinda (skt)—A lake pupil—No study—Beyond study—See Voâ Hoïc. where a nage or dragon king dwelt—See Muïc Chi Mugakuka (jap): Asaiksa-phala (skt)—The effect Laân Ñaø Long Trì. of one beyond study—See Voâ Hoïc Quaû. Mu-chou Tao-ming: Bokushu-Domei (jap)—See Mugaku-Sogen (1226-1286): See Voâ Hoïc Toå Traàn Toân Tuùc Ñaïo Minh Thieàn Sö. Nguyeân Thieàn Sö. Muchu-Setsumu (jap): The state which we are Mugan-gedatsu (jap): Release through describing when we say that life is like a dream— meditation on no desire, apranihita or Traïng thaùi trong ñoù ñoù chuùng ta ñang dieãn taû raèng wishlessness (desirelessness). To get rid of all ñôøi nhö giaác moäng—See Moäng Trung Thuyeát wishes or desires until no wish of any kind Moäng. whatsoever remains in the cultivator’s mind, for Mucilinda (skt): King of the Dragon—Chaân lieân he no longer needs to strive for anything—Voâ ñaø. Nguyeän giaûi thoaùt hay ñoaïn tröø taát caû moïi mong Mud of affliction: The soil of moral affliction— caàu cho ñeán khi naøo khoâng coøn moät maûy may ham See Phieàn Naõo Neâ. muoán hay coá gaéng ñeå ñaït ñöôïc baát cöù thöù gì laø Mudda (p): Mudra (skt)—Emblem—Manual giaûi thoaùt—See Tam Giaûi Thoaùt. signs indicative of various ideas—The seal of Muge (jap): Voâ Ngoaïi—A state in which there is Buddha-truth—See Maãu Ñaø Lla Phaùp AÁn. no object separate from the subject—Traïng thaùi Mudda-hattha (p): Mudra-hasta (skt)—Thuû AÁn— trong ñoù ñoái töôïng khoâng taùch rôøi khoûi chuû theå. Mystic position of the hand (finger-prints)—Vò trí Mugengo (jap): Anantarya (skt)—See Voâ Giaùn bí maät hay AÁn keát baèng nhöõng ngoùn tay. Nghieäp. Mudha (skt): Ngu Si—Thick-skulled (headed)—

Mugen-Jigoku (jap): Avici (skt)—The Avici Stupid—Ignorant and unenlightened—See Voâ hell—Hell of incessant pain—Incessant Hell— Minh. Hell Without Respite—See Voâ Giaùn Ñòa Nguïc. Mudhaya (p): Moha (skt)—Folly or Ignorance— Muhammad (570- 632): Name of a founder of Stupidity—Delusion—Unwillingness to accept Islam—Teân cuûa vò saùng laäp ra Hoài Giaùo. Buddha-truth—Unintelligence—Si. Muhasalayatanika-suttam (p): Greater sutra on Mudita (skt&p): Boundless joy—Limitless joy— the six spheres of sense-organs—See Ñaïi Kinh Sympathetic joy—Taâm vui möøng tröôùc söï thaønh Luïc Xöù. coâng, haïnh phuùc cuûa keû khaùc —See Hyû Muhon kakushin Zenji (1207-1298): Voâ Boån Taâm. Giaùc Taâm Thieàn Sö—Taâm Ñòa Giaùc Taâm, teân cuûa Mudra (skt): Mudda (p)—Ingei or Inzoâ (jap)—moät Thieàn sö cuûa toâng Laâm Teá Nhaä t Baûn vaøo theá Emblem—Manual signs indicative of various kyû thöù XIII—Name of a Japanese Rinzai Zen ideas—See Maãu Ñaø La Phaùp AÁn. master in the thirteenth century—See Giaùc Taâm Mudra-hasta (skt): See Mudda-hattha. Thieàn Sö. Mudra of supreme wisdom: See Phaùp AÁn Toái Muhoto (jap): The term literally means "seamless Thöôïng. stupa."—See Voâ Phuøng Thaùp. Muhurta (skt): See Maâu Hoâ Laät Ña.

Mu-i (jap): Asamskrta (skt)—Asankhata (p)— Muji (jap): Mu (jap)—Mu koan (jap)—Khoâng— Unproduced—Unconditioned—See Voâ Vi. Voâ—See Coâng AÙn "Voâ" and Coâng AÙn veà Mu-ichimotsu (jap): A Japanese term, literally “Khoâng”. means "not one thing"—See Voâ Nhaát Vaät. Mujin-Saidan (jap): Limitess separation—See Voâ Mui-Kudoku (jap): Voâ Vi Coâng Ñöùc—Merit Bieân Teá Ñoaïn. achieved without artificiality. Mujo (jap): Voâ Tình—Inanimate—Non-sentient Mui-no-shinnin (jap): A Japanese term, literally beings. means "genuine person without rank"—See Ngoaïi Mujoâ (jap): Anitya (skt)—Impermanent— Haïng Chaùnh Nhaân. Impermanent condition of everything— Mui-Se: Abhaya-dana (skt)—Mui-Se (jap)— Inconstant—See Voâ Thöôøng. Courage (unfearful—not dangerous—secure— Mujoâdoâ-no-taigen (jap): A Japanese term, fearless—undaunted—peace—safety—security)- literally means 'the embodiment of the giving—Giving of fearlessness—See Voâ UÙy Thí. unsurpassable way'—See Hieän Thaân Voâ Naêng Mujaku (jap): Asanga Bodhisattva—Voâ Tröôùc Boà Thaéng Ñaïo. Taùt. Mujo-Ho-O-U (jap): Voâ Thöôïng Phaùp Vöông— Mujaku Doâchuâ Zenji (jap): See Mujaku Doâchyu Peerless King of the Excellent Dharma. Zenji. Mujoji (jap): Anuttarapurusa (skt)—Supreme Mujaku Doâchyu Zenji (1653-1744): Voâ Tröôùc One—See Voâ Thöôïng Só. Ñaïo Trung Thieàn Sö—Name of a Japanese Rinzai Mujo-Seppo (jap): The preaching of Dharma by Zen monk of the Tokugawa period (1600-1867). the non-emotional (i.e., nature)—Voâ Tình Thuyeát Mujaku was born in Tajima, in modern day Hyoâgo Phaùp—See Nature is an excellent Teacher. Prefecture. He became a monk at the age of Mujoâ-Shoto-Bodai (jap): Voâ Thöôïng Chaùnh Ñaúng seven and became the disciple of the Rinzai monk Boà Ñeà—Peerless correct perfect enlightenment— Jikuin Somon (1610-1677) at Ryoâge-in, a sub- See Voâ Thöôïng Chaùnh Ñaúng Chaùnh Giaùc. temple of Myoâshin-ji. He inherited the temple Mujoâ-Shoto-Kaku (jap): Anuttara-samyak- from Jikuin after his death. Mujaku also practiced sambodhi (skt)—The supreme right and balanced under several other Zen

masters and served three state of complete truth—Supreme balanced and times as abbot of the main monastery Myoâshin-ji. right state of truth—See Voâ Thöôïng Chaùnh Ñaúng Mujaku was the leading Rinzai scholar monk of Chaùnh Giaùc. his day, and he pioneered philosophical studies of Mujoâ-Tosho-Kaku (jap): Anuttara-samyak- the Chinese Zen corpus, producing several sambodhi (skt)—See Mujo-Shoto-Kaku. commentaries. Many of his scholarly works Mujo-Zanmai (jap): Arana-samadhi (skt)—The remain in use today—Teân cuûa moät vò Thieàn sö state without conflict—Samadhi without debate— toâng Laâm Teá döôùi trieàu ñaïi Ñöùc Xuyeân. Thieàn sö See Voâ Tranh Tam Muoäi. Voâ Tröôùc Ñaïo Trung sanh ra trong tænh Tajima, Mujuâ (jap): Ichien Nhaát (jap)—Dokyo (jap)— baây giôø laø mieàn Hyoâgo Prefecture. Sö xuaát gia Dokyo-Etan (jap)—Nhaát Vieân Voâ Truù—Sö Ñaïo naêm leân baûy tuoåi, laøm ñeä töû cuûa moät vò Thieàn Caûnh—See Chaùnh Thoï Laõo OÂng Thieàn Sö. Taêng toâng Laâm Teá teân Jikuin Somon taïi Dieäu Mujuâ-Doâgyoâ (1226-1313): Voâ Truï Ñaïo Hieáu— Taâm Töï. Sö thay theá laøm truï trì Dieäu Taâm Töï khi Name of a Japanese Rinzai Zen monk of the Jikuin Somon thò tòch. Voâ Tröôùc Ñaïo Trung cuõng Kamakura period (1185-1333), also known as tu taäp Thieàn vôùi moät soá nhöõng Thieàn sö khaùc, vaø Mujuâ Ichien. Mujuâ became a monk at age truï trì Dieäu Taâm Töï trong ba nhieäm kyø. Voâ Tröôùc nineteen and studied a wide variety of Mahayana Ñaïo Trung laø moät vò Thieàn Taêng haøng ñaàu cuûa teachings. Although he became a Zen monk and toâng Laâm Teá vaøo thôøi ñoù, vaø laø ngöôøi ñi tieân practiced as a disciple of Rinzai monk Enni phong trong vieäc nghieân cöùu Phaùp ñieån Thieàn Ben'en (1202-1280), he retained his interest in the Trung Hoa, bieân soaïn moät soá luaän. Ña soá caùc taùc mixture of Zen teachings and esoteric Buddhism. phaåm cuûa Sö vaãn coøn ñöôïc söû duïng cho ñeán ngaøy He is remembered primarily as the author of the nay. Shasekishuâ, a collection of Buddhist stories and

anecdotes—Teân cuûa moät vò Thieàn sö toâng Laâm Teá eight constellations. döôùi thôøi Thöông Lieâm, coøn ñöôïc bieát döôùi teân Mulabhidharma-sastra (skt): Treatise on Mujuâ Ichien. Voâ Truï xuaát gia laøm Taêng vaøo naêm fundamental teachings of Abhidharma—Caên Baûn 19 tuoåi vaø tu hoïc moät caùch roäng raõi moät soá giaùo A Tyø Ñaït Ma Luaän. phaùp Ñaïi Thöøa. Maëc daàu Sö trôû thaønh Thieàn Taêng Mulacara (skt): Treatise on fundamental vaø tu taäp vôùi Thieàn sö Vieân Nhó Bieän Vieân (Thaùnh teachings of right conducts—Caên Baûn Chaùnh Nhaát Quoác Sö), Sö vaãn duy trì söï phoái hôïp giöõa Haïnh Luaän. giaùo thuyeát Thieàn vaø Maät toâng. Sö ñöôïc töôûng nhôù Muladhara-Cakra (skt): Manipura-Chakra chuû yeáu nhö laø taùc giaû cuûa boä "Sa Thaïch Taäp," boä (skt)—Hara (jap)—Trung Khu—See Ñan Ñieàn. söu taäp nhöõng caâu chuyeän vaø giai thoaïi veà Phaät Muladhara-Chakra (skt): Manipura-Chakra giaùo. (skt)—Hara (jap)—Trung Khu—See Ñan Ñieàn. Mujuâ-Doâkyoâ (jap): Voâ Truï Ñaïo Hieáu—See Mulaguna (skt): Twenty-eight kinds of Mujuâ-Doâgyoâ. fundamental morality—Nhò Thaäp Baùt Chuûng Caên Muju-Ho (jap): Abodeless Dharma—See Voâ Truï Baûn Ñaïo Ñöùc. Phaùp. Mulajnana (skt): Fundamental wisdom—Original Mujun-Shiban (jap): Bushun shiban (jap)—Wu-

wisdom—Primal wisdom—See Caên Baûn Trí. chun Shih-fan—See Voâ Chuaån Sö Phaïm Thieàn Mulaklesa (skt): —Fundamental illusions—Caên Sö. Baûn Hoaëc hay Caên Baûn Phieàn Naõo—See Boån Mukan-Fumon (jap): Also called Daimin Hoaëc and Caên Baûn Phieàn Naõo. Kokushi—See Ñaïi Minh Quoác Sö. Mulamadhyamika-karika (skt)—See Caên Baûn Mukan Fumon Zenji (jap): See Voâ Quan Phoå Trung Quaùn Keä. Moân Thieàn Sö. Mulamadhyamika-sandhinirmocana-vyakhya Mukan Gengo Zenji (1212-1291): Voâ Quan (skt): Interpretation on the Mahayana Huyeàn Ngoä, teân cuûa moät Thieàn sö noåi tieáng cuûa Madhyamika-sastra—Ñaïi Thöøa Trung Quaùn Luaän Nhaät Baûn vaøo theá kyû thöù XIII—Name of a famous Thích. Japanese Zen master in the thirteenth century. Mula-madhyamika-sastra (skt): Verses of Muken Jigoku (jap): Avici (skt)—Avichi (p)—A Madhyamika-sastra, written by Nagarjuna in the tyø (nguïc voâ giaùn)—Hells of uninterrupted 3rd century—Trung Quaùn Luaän Tuïng, ñöôïc ngaøi sufferings—Incessant hells—See A Tyø Ñòa Nguïc. Long Thoï vieát vaøo theá kyû thöù ba. Mukha (skt): Muïc khö—Entrance—Mouth—Mula-madhyamika-vrttiprasannapada (skt): Mieäng (khaåu). Madhyamika-vrttiprasannapada (skt)—See Trung Mukhadasaikavidya-mantra-hrdaya (skt): Sutra Quaùn Minh Cuù Luaän Thích. on Eleven-faced Avalokitesvara Mantra—Thaäp Mula-madhyamika-vrtti-akutobhaya (skt): Nhaát Dieän Quaùn Theá AÂm Thaàn Chuù Kinh. Interpretation of the fundamental ideas in the Mukha-manditika (skt): See Muïc Khö Maïn Ñoà. Madhyamika-sastra—Caên Baûn Trung Quaùn Luaän Mukha-sucarita (skt): See Khaåu Dieäu Haïnh. Thích. Mu koan (jap)—Mu (jap)—Muji (jap)—“Wu!”— Mula-pariyaya-sutta (p): Sutra on fundamental Khoâng—Voâ—See Coâng aùn “Voâ” and Coâng AÙn veà dharma-door—Kinh Phaùp Moân Caên Baûn. “Khoâng.” Mula-sarvastivada (skt): Taùt Baø Ña boä—Caên baûn Muktahara (skt): Anh laïc—Necklace-rnament— thuyeát nhaát thieát höõu boä—See Nhaát Thieát Höõu String of pearls. Caên Boån. Muktasara (skt): See Kieân Coá Tröôûng Giaû. Mula-sarvastivadah-nikaya (skt): Moä La Taùt Baø Mukti (skt): Mutti (p)—See Muïc Ñeá La. Taát Ñeå Baø Ñaø Ni Ca—The fundamental works, Mu-kuang She: See Muïc Quang Xaï Thieàn Sö. original texts of the Hinayana school of Mula (skt): Moä La—Basis—Fundamental— Sarvastivadah—Caên baûn thuyeát Nhöùt Thieát Höõu Origin—Root—See Caên. Boä—See Nhaát Thieát Höõu Caên Boån. Mulabarhani (skt): Mula (skt)—Mi—See Twenty Mula-sarvastivada-vinaya (skt): Mulastivadin-

vinaya (skt)—Caên Baûn Thuyeát Nhöùt Thieát Höõu the Zen monastery Kennin-ji and practiced under Boä Tyø Naïi Da (Boä luaät cuûa tröôøng phaùi Caên Baûn Meisoâ Soâkan, Kaoâ Soânen, and Sesson Yuâbai. In Thuyeát Nhaát Thieát Höõu Boä)—See Nhaát Thieát Höõu 1343, he traveled to Yuan dynasty China where Caên Boån. he visited many famous monasteries and practiced Mula-sarvastivada-vinaya-ksudrakavastu (skt): under various Zen masters. He received his Caên Baûn Thuyeát Nhöùt Thieát Höõu Boä Tyø Naïi Da formal "inka" in China. Mumon returned home to Taïp Söï—See Nhaát Thieát Höõu Caên Boån. Japan in 1350 to escape chaos and warfare in Mulasthanapura (skt): Maâu La Tam Boä Lö—China. He founded the monastery Hoâkoâ-ji, in Vuøng maø baây giôø goïi laø

Multan—The modern present day Shizuoka Prefecture, in 1384. This is Multan. one of the most important branches from Lin-Chi Mula-sutta (p): See Ma Laïp Toâ Da. school in Japan—Thieàn sö Voâ Vaên Nguyeân Mulatathagata (skt): Dharmakaya (skt)—Chaân Tuyeån, moät vò Thieàn sö Nhaät Baûn noåi tieáng, thuoâc thaät Nhö lai—Real Tathagata—See Phaùp Thaân. toâng Laâm Teá döôùi thôøi cai trò cuûa doøng hoï Tuùc Lôïi Mula-tikaskandha (skt): Caên Baûn Uaån—Uaån Thò. Voâ Vaên sanh tröôûng taïi Kyoto, con trai cuûa goác—Root aggregate. Hoaøng ñeá Haäu Ñeà Hoà. Sö xuaát gia luùc 7 tuoåi. Vaøo Mulavidya (skt): Basic ignorance—Innate luùc 18 tuoåi, Sö vaøo Thieàn vieän Kieán Nhaân Töï vaø ignorance—Voâ minh coá höõu—See Caên Baûn Voâ tu taäp Thieàn vôùi caùc vò Thieàn sö Meisoâ Soâkan, Minh. Kaoâ Soânen, vaø Sesson Yuâbai. Naêm 1343, Sö du Mula-vijnana (skt): Basic consciousness— haønh sang Trung Hoa döôùi trieàu ñaïi nhaø Nguyeân, Fundamental consciousness—See Caên Baûn Thöùc. nôi Sö thaêm vieáng nhieàu töï vieän noåi tieáng vaø tham Multiform: Thieân hình vaïn traïng. goïc vôùi nhieàu vò Thieàn sö khaùc nhau. Sö nhaän aán Multilocation (n): Khaép moïi nôi ñeàu coù. chöùng taïi trung Hoa. Naêm 1350 Sö trôû veà Nhaät Multi-meshed net of Indra: Truøng truøng ñeá voõng Baûn ñeå troán chaïy nhöõng cuoäc bieán ñoäng vaø chieán (truøng truøng löôùi cuûa Trôøi Ñeá Thích). tranh taïi Trung Hoa. Vaøo naêm 1384, Sö khai sôn chuøa Phöông Quaûng, ngaøy nay thuoäc mieàn Multiple-body Spirits: Thaân chuùng Thaàn. Shizuoka, vaø saùng laäp phaùi Phöông Quaûng Töï. Multiplicity (n): Tính ña daïng. Ñaây laø moät trong nhöõng nhaùnh thieàn quan troïng Multiply (v): Laøm cho sinh soâi naåy nôû. nhaát trong tröôøng phaùi Laâm Teá ôû Nhaät Baûn —See Multiply bodies to go to all worlds in the ten Voâ Vaên Nguyeân Tuyeån Thieàn Sö. directions: Phaân thaân qua khaép möôøi phöông theá Mumonkan (Jap): Voâ Moân Quan—The term giôùi—Buddha-work in all worlds in all times of Mumonkan is equivalent with the term Wu-men- the Buddhas—See Möôøi Phaät Söï Vì Chuùng Sanh kuan in Chinese. A collection of forty-eight Cuûa Chö Phaät. Chinese koans composed by Mumon Ekai in the Multipresence (n): Hieän dieän khaép nôi tuøy theo yù thirteenth century, translated into English with the muoán. name “The Pass without a Gate.”—Töø Mumonkan Multireligious (a): Ña toân giaùo. cuûa Nhaät töông ñöông vôùi töø Voâ Moân Quan cuûa Multitudes (n): 1) Crowd, flock, herd: Ñaøn (baày); Trung Hoa. Ñaây laø moät boä söu taäp 48 coâng aùn 2) State of being numerous: Bao la. Trung Hoa do Thieàn Sö Mumon Ekai soaïn vaøo theá Multitude of Buddhists: See Keát Duyeân Chuùng. kyû thöù 13, ñöôïc dòch sang Anh ngöõ vôùi töïa ñeà “Voâ Mumble (v): AÁp uùng—To speak indistinctly. Moân Quan.”—See Voâ Moân Quan. Mumon (jap): See Voâ Moân Quan. Mumyo Esho Zenji (1162-1237): Voâ Minh Hueä Mumon Ekai (jap): Wu-meân Hui-k'ai—Wumen Taùnh, teân cuûa moät vò Thieàn Taêng toâng Laâm Teá Huikai—See Voâ Moân Hueä Khai Thieàn Sö. Trung Hoa vaøo theá kyû thöù XIII—Name of a Mumon Gensen Zenji (1323-1390): A famous Chinese Lin-chi Zen monk in the thirteenth Japanese Rinzai monk of the Ashikaga period century. (1392-1568). He was born in Kyoto, the son of Munda (skt): See Mundaka. Emperor Go-daigo (1287-1339). He entered Mundaka (skt): Munda (skt)—Teihatsu (jap)—To Buddhist

order at seven. At eighteen, he entered shave one's head—Caïo toùc—Shave (v) one's hair—See Theá Phaùt. See Voâ Nhieät Trì. Mundana (skt): See Mundaka. Mung-Shan-Te-I (?-1104): See Moâng Sôn Ñöùc Dò Mundane (a): Phaøm tuïc—Theá Tuïc. Thieàn Sö. Mundane affairs: The affairs of this world—Theá Muni (skt): Söï (vieäc ñôøi). 1) Mahamuni (skt)—See Maâu Ni. Mundane blessings: Worldly happiness—Earthly 2) Non-duality: Advika (p)—Advaya (skt)—Not happiness—See Theá Phuùc. two—No second, transcendence from the Mundane causes of suffering: Theá Tuïc Khoå distinctions of ordinary perception—Khoâng Nhaân—Nhaân gaây ra ñau khoå cuûa theá tuïc. hai—See Voâ Nhò. Mundane entanglements: Theá Tuïc Duyeân— Muni-gatha (skt): Verses on the sages—Keä Maâu Duyeân cuûa theá tuïc (nhöõng vöôùng luïy cuûa theá Ni. gian)—Worldly conditions. Munimitra (skt): Maâu Ni Maät Ñaø La—Teân cuûa Mundane experience: Kinh nghieäm theá gian. moät vò A La Haùn—Name of an arhat. Mundane law: Loka-dhamma (p)—Loka-dharma Munisri (skt): See Maâu Ni Thaát Lôïi. (skt)—The world law—Law of this world—See Muni-sutta (p): Sutra on the Sage—See Kinh Theá Gian Phaùp. Maâu Ni. Mundane marks: Töôùng theá gian. Murder (v): Saùt nhaân—To kill—To put to Mundane mind: Lokiya-citta (p)—Taâm Theá death—To slay—See Baùt Sö. Gian—A mind which is mundane, not Murderer (n): Keû saùt nhaân (saùt giaû). experiencing nirvana. Murderer Mara: Paøpiyaøn (skt)—Very wicked— Mundane or ordinary modes of expression: The Evil One; because he strives to kill all Theá Giôùi Taát Ñaøn. goodness—AÙc ma—Ba tuaàn. Mundane path: Theá Gian Ñaïo—Con ñöôøng theá Murderess (n): Ngöôøi nöõ saùt nhaân. tuïc—Worldly path. Murderous demon: See Saùt Quyû. Mundane precepts: Theá Tuïc Giôùi—Giôùi caám Murderous mind: Taâm ñòa saùt nhaân. cuûa theá tuïc (giôùi luaät cuûa traàn theá). Murdhabhisikta (skt): In esoteric tradition, this is Mundane reality: Theá Tuïc Höõu—Thöïc taïi cuûa the ceremony in the royal family to give the royal theá tuïc. seal to a person—Trong truyeàn thoáng Maät giaùo, Mundane right understanding: See Chaùnh Kieán ñaây laø leã quaùn ñaûnh trong hoaøng trieàu ñeå trao Hôïp Theá. ngoïc aán. Mundane self: The popular idea of the ego or Murdhaga (skt): Quaùn ñaûnh. soul—See Tuïc Ngaõ. Murdhagata (skt): Murdhaja-raja (skt)—Ñaûnh Mundane truth: Samvrti-satya (skt)—Theá ñeá— Sanh Vöông. Ordinary categories in contrast with categories of Murdhaja (skt): Quaùn ñaûnh. reality—See Tuïc Ñeá. Murdhaja-raja (skt): Murdhata (skt)—See Ñaûnh Mundane vehicle: Coã xe theá gian—The Vehicle Sanh Vöông. or teaching for the attainment of good fruit in the Murdhajata (skt): Murdhaja-raja (skt)—See present life—See Theá Gian Thöøa. Ñaûnh Sanh Vöông. Mundane virtues: Theá Ñöùc—Coâng ñöùc theá tuïc. Murdhana (skt): The level of the summit—See Mundane wisdom: Mundane wisdom—See Theá Ñaûnh Phaùp Vò. Trí. Murdhata (skt): Murdhaja-raja (skt)—King born Munen (jap): No-thought, the Japanese from the crown of the head—See Ñaûnh Sanh translation of the Chinese term "Wu-nien," a basic Vöông. Zen concept introduced in the Platform Sutra— Murky: Dirty—Unclear—Ñuïc (nöôùc). See Voâ Nieäm. Murmur (v): Japati (p & skt)—Noùi thaàm—To Munetsu-Chi (jap): Anavapta (skt)—Anatattha mutter—To whisper—Tieáng suoái chaûy roùc

raùch— (skt)—Manasarovara or Manasa-saro-vara (skt)— The water is murmuring out of a spring—Tieáng

nöôùc roùc raùch töø khe suoái. Sö Trí. Murmuring: Japanam (p)—Japa (skt)—Ñang noùi Mushikikai (jap): Arupadhatu (skt)—The thaàm—Muttering—Whispering. formless realm of pure spirit. The world of Muro (jap): Anasrava (skt)—Non-outflow—See formless is free from both desire and the Voâ Laäu. restrictions of matter. There are no bodies, Muromachi (jap): Thôøi ñaïi Thaát Ñænh cuûa Nhaät palaces, things. Where the mind dwells in mystic Baûn (1393-1568) contemplation—Voâ saéc giôùi laø coõi khoâng coøn duïc Muromaji (jap): Muromachi—Thôøi ñaïi Thaát Ñænh voïng vaø khoâng coøn bò giôùi haïn bôûi saéc phaùp. (Nhaät Baûn). Mushi-Mushu (jap): Without beginning and Muruts (skt): Maõ Nhó Thuø—Thaàn Cuoàng Phong— without end—The immensity of the universe—God of Fierce storms. See Voâ Thuûy Voâ Chung. Muryoâju (jap): Boundless, infinite Life—Infinite Mu-shin: Wu-hsin—No mind—In Zen, this term Lifespan—Infinite Longevity—Measureless is used as an expression for detachment of mind, a Life—See Voâ Löôïng Thoï. state of complete naturalness and freedom from Muryoâkoâ (jap): Amitabha Buddha—See A Di Ñaø dualistic thinking and feeling. In Zen school, the Phaät. term is also used synonymously with "Wu-nien" Musa (jap): Asamskrta (skt)—Not doing— or "No-thought"—Trong nhaø thieàn, töø naày ñöôïc Passive—Inactive, physically or mentally—Non- duøng nhö moät thuaät ngöõ chæ söï khoâng chaáp tröôùc causative—Not creating—Uncreated—Not being cuûa taâm, moät traïng thaùi hoaøn toaøn töï nhieân vaø produced—Not becoming—Voâ Vi hay söï taïo taùc thoaùt khoûi yù töôûng nhò nguyeân. Töø naøy cuõng ñöôïc khoâng coù nhaân duyeân—Phaùp khoâng nhôø haønh duøng nhö ñoàng nghóa vôùi "Voâ Nieäm"—See Voâ ñoäng cuûa thaân khaåu yù—See Voâ Vi. Taâm. Musa (p): Mrsa (skt)—Vitatha (p & skt)— Mushinjoâ: A Japanese term from "Mu" means Untrue—False—Unreal—Futile—Vain—Voïng— "not, no "; Shin" means "mind or consciousness"; Khoâng thaät. and "Jo" means "establish, decide, determine or Musa-Kudoku (jap): Voâ Taùc Coâng Ñöùc—Non- resolve." This is a Zen expression for a kind of becoming, represents the negation of idealistic trance, a state brought about by meditation, in effort. which consciousness ceases to function and the Musaragalva (skt): Musalagarbha (skt)—Ma Sa mind becomes completely vacuous—Thuaät ngöõ La—See Maâu Sa Laïc. Nhaät Baûn gheùp töø nhöõng chöõ "Mu" coù nghóa laø Musavaca (p): Mrishavada (skt)—Voïng ngöõ— "khoâng"; "shin" coù nghóa laø "taâm hay taâm thöùc"; False, lying speech. vaø "jo" coù nghóa laø "quyeát ñònh hay xaùc ñònh." Musavada-veramani (skt): No falsehood—No Ñaây laø thuaät ngöõ thieàn ñeå chæ söï ñònh taâm, traïng lying—Ly voïng ngöõ—See Baát Voïng Ngöõ. thaùi mang laïi töø thieàn ñònh trong ñoù söï hoaït ñoäng Musavado (p): Musavaca (p)—False, lying cuûa thöùc döøng laïi vaø taâm trôû neân hoaøn toaøn troáng speech—See Voïng Ngöõ. roãng—See Voâ Taâm. Muscae volitantes: Dancing flowers before the Mushin-Mushin (jap): Voâ Taâm Voâ Thaân—See eyes—Cuoàng hoa. State of an integrated whole. Muscular strength: Söùc maïnh cuûa baép thòt. Mushitasmriti (skt):

Distraction—Loss of mindfulness—Wandering mind—Thaát nieäm hay Musetsu (jap): Moäng Thuyeát—The concrete khoâng giöõ ñöôïc chaùnh nieäm. recounting of a dream. Musho (jap): Ajata or Anutpatti or Anutpanna Mu-shi (tib): Catushkotika (skt)—Four (skt)—Skyed wa med ba (tib)—Voâ Sanh (söï extremes—See Töù Cuù Chaáp. khoâng coøn taùi sinh nöõa)—Immortal—No birth— Mushi-Chi (jap): No-master-wisdom, wisdom that No rebirth—Non-appearance—Non-birth—Not develops intuitively without being taught—See born—Not to be reborn. In Zen, the term Voâ Sö Trí. expresses the state at the moment of the present. Mushi-Dokugo (jap): Voâ Sö Ñoäc Ngoä—See Voâ At the same time, it is sometimes used as a

synonym for "Nirvana," the state which is not Buddha hall. These large instruments rest disturbed by arising and passing conditions— horizontally on wooden platforms and may be Trong Thieàn, thuaät ngöõ coù nghóa laø ngay luùc hieän played at both ends using wooden sticks. Another taïi. Ñoàng thôøi, thænh thoaûng noù cuõng ñöôïc duøng drum-like instrument found in monasteries is the ñoàng nghóa vôùi Nieát Baøn, traïng thaùi khoâng coøn söï wooden mokugyo, carved in the shape of a fish. 3) quaáy raày cuûa nhöõng ñieàu kieän sanh dieät nöõa —See Gongs: One style of Buddhist gong is shape like a Voâ Sanh. bowl, typically made from cast bronze. Gongs rest Mushogugyoâ (jap): Seeking nothing—Khoâng taàm on pillows, supported by a wooden stand, and are caàu gì caû—See Gyoânyuâ. sounded by striking the rim with a padded stick. In Mu-Shometsu (jap): There is no appearance and Zen monasteries, the larger version is called keisu disappearance—Without appearance and and the smaller shoâkei. There are also large disappearance—Voâ sanh dieät. wooden gongs, known as "hoâ", which are carved Mushonin (jap): Cognizance of non-arising—No- in the shape of a fish with a pearl in its mouth. 4) thought Tolerance—See Voâ Sanh Nhaãn. Sounding boards: There are basically two styles of Mushotoku (jap): Nothing obtainable—See Voâ sounding boards, the metal umpan and the Sôû Ñaéc. wooden han. These boards are found throughout Musho-U-Sho-Jo (jap): Akincanayatana-samadhi monastery grounds, hanging outside nearly every (skt)—Balance in not having anything—Voâ Sôû structure. 5) Small hand instruments: A variety of Höõu Xöù Ñònh—See Töù Voâ Saéc Ñònh. hand-held instruments that resemble tiny bells or Mushroom noodles: Mì naám. gongs include the "suzu", the "rei", and the Music (a): Manojna or Prti (skt)—AÂm nhaïc— "inkin". There are also wooden clappers called Profane music: Nhaïc theá tuïc—Sacred music: "hyoâshigi"—Moät soá nhöõng nhaïc cuï ñöôïc söû duïng Nhaïc ñaïo (thieâng lieâng). trong caùc Thieàn vieän ñeå thoâng baùo giôø giaác trong Music deity: Nhaïc thaàn. ngaøy, cho bieát luùc baét ñaàu hay chaám döùt cuûa Music that calms the mind or helps nhöõng sinh hoaït haèng ngaøy vaø nhaán maïnh töøng concentrate: See Nhieáp YÙ AÂm Nhaïc. phaàn trong caùc leã hoäi. Trong caùch saép ñaët truyeàn thoáng cuûa caùc töï vieän, thoâng baùo baèng mieäng trôû Music and sensual pleasures are destructive to neân khoâng caàn thieát bôûi heä thoáng caùc khí cuï aâm virtue: Ca vuõ muùa haùt vaø saéc duïc laø nhöõng thöù thanh bình thöôøng. Nhöõng khí cuï thoâng thöôøng bao laøm di haïi ñeán ñaïo ñöùc (Thanh saéc giaû baïi ñöùc chi goàm: chuoâng lôùn, troáng, chuoâng

nhoû, moõ, vaø cuï). nhöõng khí cuï nhoû caàm tay nhö khaùnh, moõ nhoû, vaân Music-tree: See Nhaïc AÂm Thuï. vaân. Musical instruments for ceremonies: A variety Musitasmriti (skt): Amanasikara (skt)—Thaát of musical instruments are used in Zen temples Nieäm—Distraction—Inattention—Khoâng chuù and monasteries to announce times of day, taâm—Distraction—To lose the train of thought or provides cues to begin and end daily activities and meditation—Loss of memory—Loss of punctuate ritual ceremonies. In traditional mindfulness—Wandering mind. monastic settings, verbal announcements are Musk deer always exudes fragrance: See Höõu rendered unnecessary by the regular system of Saï Töï Nhieân Höông. sounding instruments. The most common Muso (jap): instruments include the following: 1) Bells: The 1) Asamskrta (skt)—See Voâ Taùc. largest of the monastery bells is the daishoâ, or 2) Moäng Thaûo—Dreaming things, the term ogane, which is generally made from cast broze means the mental side of reality. and hangs in a separate structure, the shoâroâ. Smaller versions of the same style of bell include Musoâ Daishi (jap): An honorable title of Kanzan- the denshoâ, which hangs outside the Buddha hall, Egen, a famous Japanese Zen monk—Danh hieäu and the kanshoâ, which sits outside the master's toân vinh cuûa Haøn Sôn Hueä Huyeàn moät vò Thieàn quarters. 2) Drums: Taiko drums, called hokku Taêng noåi tieáng cuûa Nhaät Baûn—See Quan Sôn Hueä and saku in a Zen context, are found in the Huyeàn Thieàn Sö.

Muso-E (jap): The robe without form—See Voâ Musoâ-gedatsu (jap): Release through meditation Töôùng Y. on no-attributes, animitta or signlessness (having Mu Soeng Zen Master: Zen Master Mu Soeng no-signs). To get rid of the idea of form, or taught in the Thousand Peaks: "In one story, Zen externals. There are no objects to be perceived by master Sosan (1520-1604) and his student sense-organs—Voâ Töôùng giaûi thoaùt hay ñoaïn tröø Samyong were taking a walk throught the moïi hình töôùng beân ngoaøi laø giaûi thoaùt —See Tam mountains, and Sosan was slightly ahead. Giaûi Thoaùt. Samyong took an appraising look at his teacher, a Musoâ Kai (jap): Formless precepts, the common short, frail man of ungainly appearance. Samyong, Japanese abbreviation for the term "Musoâ shinji by contrast, was a giant of a man, handsome, with kai."—See Musoâ shinji kai and Ly Töôùng Giôùi. a powerful presence. Struck by the contrast, Muso-Kan (jap): Contemplation on the Samyong could not help speculating why this formlessness—See Voâ Töôùng Quaùn. physically unimpressive man should be his Musoâ-Kokushi (jap): Shokaku-Kokushi (jap)— teacher. Soon they came to a waterfall. To his See Moäng Sôn Sô Thaïch Thieàn Sö. utter amazement, Samyong saw that the water of Musoâ shinji kai (jap): Formless precepts of the the fall was flowing upwards rather than coming mind ground, the Japanese rendering of the down. He cried out to Sosan, 'Look, this waterfall original Chinese term derived from the Platform is upside down. So unnatural!' Sosan mildly Sutra of the Sixth Patriarch. The concept of replied, 'Yesm just like your mind.' Samyong Formless precepts is a distinctly Zen instantly understood that Sosan had been understanding of the Buddhist precepts, which cognizant all along of what was going through his sees that not as an external moral code, but rather mind and had his magical powers to teach him. He as

the naturally pure behavior which arises from bowed to Sosan and apologized profusely to his the enlightened mind—Voâ töôùng giôùi cuûa vuøng teacher. Sosan 'released' the waterfall and the ñaát taâm, "musoâ shinji kai" laø thuaät ngöõ Nhaät Baû n water began to come down naturally!"—Thieàn sö bieän giaûi cho thuaät ngöõ Trung Hoa, ruùt ra töø Kinh Mu Soeng daïy trong 'Thieân Ñænh Sôn': "Trong moät Phaùp Baûo Ñaøn cuûa Luïc Toå Hueä Naêng. Khaùi nieäm caâu chuyeän, Thieàn sö Sosan vaø ñeä töû Samyong, voâ töôùng giôùi laø caùch hieåu phaân bieät Thieàn vôùi ñang ñi taûn boä trong nuùi. Sosan ñi tröôùc ñeä töû maáy giôùi luaät Phaät giaùo, trong ñoù Thieàn coi giôùi khoâng böôùc. Samyong ñöa maét ñaùnh giaù thaày, moät ngöôøi phaûi laø giôùi luaät töø beân ngoaøi, maø laø caùch cö xöû voùc daùng nhoû thoù, yeáu ôùt, beà ngoaøi troâng raát taàm thanh tònh töø beân trong, khôûi leân töø moät caùi taâm thöôøng. Trong khi ñoù, Samyong laø moät ngöôøi to giaùc ngoä—See Ly Töôùng Giôùi. lôùn, ñeïp ñeõ, vôùi daùng voùc uy nghi maïnh meõ. Söõng Muso-Soseki (1275-1351): See Moäng Sôn Sô sôø veà söï töông phaûn naøy, Samyong khoâng khoûi töï Thaïch Thieàn Sö. hoûi taïi sao moät ngöôøi coù daùng veû taàm thöôøng nhö Musoten (jap): Asannasattadeva (p)—Asamjni- theá coù theå laø thaày cuûa mình ñöôïc. Moät luùc hai sattvah-deva (skt)—The heaven above thought—ngöôøi ñi ñeán moät thaùc nöôùc. Samyong voâ cuøng Thoughtless Heaven—See Voâ Töôûng Thieân. söõng soát khi thaáy nöôùc cuûa doøng thaùc chaûy ngöôïc Musoâ Zange (jap): The markless repentance— töø döôùi leân, chöù khoâng phaûi töø treân xuoáng. Anh ta Formless repentance, the Japanese rendering of la lôùn vôùi thaày Sosan: 'Thaày ôi! Thaày haõy nhìn the original Chinese term derived from the xem! Doøng thaùc naøy chaûy ngöôïc! Thaät laø ngöôïc Platform Sutra of the Sixth Patriarch. The concept ñôøi!' Sosan dòu daøng traû lôøi: 'Phaûi, noù gioáng nhö of Formless repentance is a distinctly Zen caùi taâm cuûa con vaäy.' Samyong hieåu raèng thaày understanding of repentance based on the Sosan vaãn luoân theo doõi nhöõng dieãn tieán trong taâm awareness that outward actions, whether good or thöùc cuûa mình, vaø ñaõ duøng pheùp thaàn thoâng ñeå bad, are ultimately empty—See Voâ Töôùng Saùm daïy mình. Samyong ñaûnh leã thaày vaø xin loãi moät Hoái. caùch thoáng thieát ñeå döôïc thaày tha thöù. Sosan Muso-Zanmai (jap): Signless meditative 'buoâng' doøng thaùc ra vaø nöôùc baét ñaàu chaûy töø treân absorption—Samadhi of no-marks—See Voâ xuoáng döôùi moät caùch töï nhieân." Töôùng Tam Muoäi.

Mustard-seed: Sarsapa (skt)—See Giôùi Töû. universe: See Phaùp Giôùi Gia Trì. Mustard-seed kalpa: Sarsapopama-kalpa (skt)— Mutual entry: The blending of things—See Immeasurable kalpas—See Giôùi Töû Kieáp. Töông Nhaäp. Mustard-seed kalpa and rock kalpa: See Giôùi Mutual interaction with the Buddha: Mutual Thaïch. interaction through religion—See Ñaïo Giao. Musti (skt): The meditation fist—See Thieàn Mutual interaction through religion: Mutual Quyeàn. interaction with the Buddha—See Ñaïo Giao. Mutable and immutable: The changing and the Mutual penetration of dissimilar things: Nhaát unchanging—See Ñoäng Baát Ñoäng Phaùp. Ña Töông Dung Baát Ñoàng Moân—See Thaäp Mutan (jap): 1) Voâ côù: Without motive,

without Huyeàn Moân. reason; 2) Voâ Ñoan: Limitless, the term means Mutual protectors: Lieân höõu—Mutual helpers or freedom or adaptability. members of the Lotus Sect—Hoäi vieân cuûa Lieân Mutation (n): Söï bieán hoùa—Söï chuyeån bieán—Söï Hoa Toâng. ñoät bieán. Mutual respect: Töông kính. Mutegpa (skt): Titthiya (p)—Ngoaïi Ñaïo— Mutual response between the man and his Heretical sect—Chæ caùc ñaïo khoâng phaûi laø Phaät object of worship: See Töông ÖÙng. giaùo—Externalists—Heresy—Heretics—Non- Mutual response or relation of action: Mode of Buddhist—Non-Buddhist doctrines—Outsiders— practice—Töông öùng vôùi haønh. Outside doctrines. Mutual response or relation of motivity: Mutei (jap): Voâ Ñeå—See Bottomless. Practical application in saving others—Töông öùng Mutodo (jap): Equality without equal—Of rank vôùi cô. unequalled, or equal with the unequalled—Mutual response or relation of results in Equality without equal, the unequalled state of enlightenment: Töông öùng vôùi quaû. equilibrium—Caùi khoâng gì saùnh noåi, laïi khoâng gì Mutual response or relation of right principle: saùnh ngang baèng—See Voâ Ñaúng Ñaúng. Töông öùng vôùi lyù. Mutoto (jap): Asamasama (skt)—The unequal Mutual response or relation of state: Mutual state of equilibrium—Equality without equal— response to environment, referred to mind— See Voâ Ñaúng Ñaúng. Töông öùng vôùi caûnh. Mutter (v): Japati (p & skt)—Noùi thaàm—To Mutual responsive or associated causes: murmur—To whisper. Samprayuktahetu—See Töông ÖÙng Nhaân. Muttering: Japanam (p)—Japa (skt)—Ñang noùi Mutual support: Söï hoå trôï laãn nhau. thaàm—Murmuring—Whispering. Mutually opposing cause: See Töông Vi Nhaân. Mutthassati (p): Be unmindful—See Thaát Nieäm. Mutualism (n): Chuû nghóa hoã töông—Chuû thuyeát Mutti (p): Mukti (skt)—Deliverance— coi vaïn söï tuaàn hoaøn hoã töông nhau. Liberation—Emancipation—The getting rid of Mutuality (n): Lieân quan hoã töông—Töông quan. evils one by one—See Giaûi Thoaùt. Muzhou Daoming: Bokushu-Domyo (jap)—Mu- Mutual (a): Töông teá—Reciprocal. chou Tao-ming—See Muïc Chaâu Ñaïo Minh Thieàn Mutual aid association: Hoäi töông teá. Sö. Mutual benefit: Kieâm Lôïi—To benefit self and Muzhou-Chenzunsi (jap): Bokushu-Domei others—Caû hai cuøng coù lôïi (caû mình laãn ngöôøi ñeàu (jap)—Bokushu-Domyo (jap)—See Muïc Chaâu ñöôïc lôïi laïc). Ñaïo Minh Thieàn Sö. Mutual causation: Sahabhuhetu (skt)— My: Cuûa toâi. Corresponding causation—Simultaneous causes— Myang-hdas (tib): Mahaparinirvana (skt)—Great See Caâu Höõu Nhaân. Nirvana—See Ñaïi Baùt Nieát Baøn. Mutual dependence: Sambandha-hetu (skt)— Myoâan Eisai (jap): Ming-an Jung-hsi (Wade- See Töông Tuïc Nhaân. Giles Chinese)—Mingan Rongxi—See Minh Am Mutual dependence and aid of all beings in a Vinh Taây Thieàn Sö.

Myoâchoâ Shuâhoâ (jap): Shu ho myo cho (jap)—See most popular myoâoâ in Zen tradition, and in Toâng Phong Dieäu Sieâu Thieàn Sö. Japanese Buddhism in general, is Fudoâ Myoâoâ. Myoga (jap): Miraculous protection—Söï baûo veä The Tokugawa period (1600-1867) Zen master kyø dieäu. Suzuki Shoâsan (1579-1655), for example, Myogyosoku (jap): Vijja-carana-sampanna (p)— recommended Fudoâ as an inspiration for Zen Vidya-carana-sampanna (skt)—Knowledge- practitioners—Quang Minh Chuû,

teân cuûa moät conduct-perfect—See Minh Haïnh Tuùc. nhoùm thaàn baûo hoä Phaät giaùo, tam baûo, daân chuùng, Myoâhoâ (jap): Saddharma (skt)—Right dharma— vaø ñaát nöôùc khoûi söï quaáy phaù cuûa ma quyû. Thuaät Wonderful dharma—Chaùnh phaùp—Dieäu phaùp. ngöõ Nhaät Baûn dòch ra töø tieáng Baéc Phaïn Myoâhoârengekyoâ (jap): Saddharma-pundarika- "Vidyaraja." Quang Minh Chuû ñöôïc chaáp nhaän töø Sutra (skt)—Wonderful Law Lotus Flower—The thaàn thoaïi AÁn giaùo vaøo Phaät giaùo. Maëc daàu Quang Lotus of the True Law—Saddharma Pundarika— Minh Chuû coù quan heä maät thieát vôùi Maät toâng hôn See Phaùp Hoa Kinh. Thieàn toâng, nhöng laïi thöôøng ñöôïc xem nhö caùc vò Myoâichi Zenji (jap): Minh Nhaát Thieàn Sö—Teân thaàn baûo hoä trong caùc Thieàn vieän. Chaúng haïn nhö cuûa moät vò Thieàn Taêng Nhaät Baûn—Name of a vieäc Thieàn sö Linh Moäc Chaùnh Tam döôùi trieàu ñaïi Japanese Zen monk. Ñöùc Xuyeân ñeà nghò laáy Baát Ñoäng Minh Vöông Myoji (jap): Danh Töï—Name and description. laøm nguoàn caûm höùng cho nhöõng haønh giaû tu Myokaku (jap): Cöùu Caùnh Giaùc—The fine state Thieàn. of truth—Marvellous enlightenment—See Dieäu Myoâshin-ji (jap): See Dieäu Taâm Töï. Giaùc. Myoâshinji-ha (jap): See Dieäu Taâm Töï Phaùi. Myokaku-Chi (jap): Stage of marvellous Myo-Shogon-O (jap): Subhavyuha (skt)—See enlightenment—See Dieäu Giaùc Ñòa. Dieäu Trang Nghieâm Vöông. Myoâkansatchi (jap): According to the Dharma Myoâshoâ-Shuâhoâ (jap): See Toâng Phong Dieäu Sieâu. Jewel Platform Sutra, Chapter Seventh, the Myoâshoâ Tokken (jap): See Minh Chieâu. wisdom of wonderful contemplation or the Myoâzen-Butsuju (jap): See Myozen-Ryonen. profound observing wisdom of Amitabha. The Myoâzen-Ryoânen (jap): Ryonen (jap)—Myozen- profound or wonderful observing wisdom is seeing Butsuju (1184-1225)—See Minh Thieàn Thieàn Sö. without effort of sentient beings (the sixth Myriad (a): Vaïn—Voâ soá. consciousness turned to become the Wonderfully Myriad forms dense and close in the universe: Observing Wisdom)—Theo Kinh Phaùp Baûo Ñaøn, See Saâm La Vaïn Töôïng. Phaåm thöù Baûy, Dieäu Quaùn Saùt Trí (cuûa Phaät A Di Myriad phenomena: Bansho (jap)—Vaïn töôïng. Ñaø). Dieäu Quaùn Saùt Trí laø trí thaáy maø khoâng phaûi Myriad things but one mind: All things as duïng coâng cuûa chuùng sanh (thöùc thöù saùu ñöôïc noumenal—See Vaïn Phaùp Nhaát Taâm. chuyeån thaønh Dieäu Quaùn Saùt Trí). Myself: Ngaõ—Ego. Myoâkenji (jap): Chuøa Dieäu Hieån (Nhaät Baûn). Myself is Amitabha, my mind is the Pure Land: Myoâkonin (jap): See Dieäu Haûo Nhaân. See Töï Thaân Di Ñaø Duy Taâm Tònh Ñoä. Myoâkoninden (jap): Lives of wondrous and Mysteric aid: Invisible aid, in getting rid of sins, inspiring people—See Dieäu Haûo Nhaân. increasing virtue—See Minh Gia Hoä. Myoâmanji (jap): Chuøa Dieäu Maõn (Nhaät Baûn). Mysteries (n): Huyeàn bí—Mysterious (a). Myoâoâ (jap): "Shining lord," a class of fierce Mysteries of the esoteric sect: See Bí Phaùp. guardian deities who protect Buddhism, the three Mysterious (a): Manju or Suksma (skt)—Dieäu— treasures, people, and nation from evil. The word Bí maät—Esoteric—Occult—Secret. is a Japanese translation of the Sanskrit Mysterious and deep: Bí aån vaø thaâm saâu. "Vidyaraja." The Myoâoâ were adopted by Mysterious gate: Maät Moân—Cöûa bí maät. Buddhism from Hindu mythology. Although more Mysterious mechanism: Great mystery—Occult

closely associated with schools of esoteric cause—Mysticism—Huyeàn cô. Buddhism than Zen, the myoâoâ are often Mysterious power: Pheùp maàu—Miracle. represented at Zen temples as guardians. The

Mysterious, supernatural, omnipresent power: Mystical communication of the truth to living Minh Thoâng (sieâu löïc vöôït ngoaøi söï dieãn taû cuûa beings: Kanno-Doko (jap)—Empathy between a ngoân ngöõ hay hình töôïng). master and disciple—Caûm ÖÙng Ñaïo Giao. Mysterious transformation: Acintyaparinama Mystical formula employed in Tantric (skt)—Baát khaû tö nghì huaân bieán. Buddhism: Dharani (skt)—Mantra (skt)—Vow Mystery (n): Magic—Wizardry—Bí maät—Bí with penalties for failure—An incantation— thuaät—Huyeàn dieäu—Laï luøng—Huyeàn bí. Spell—Oath—Curse—See Thaàn Chuù. Mystery within mystery: Huyeàn Huyeàn—Huyeän Mystical powers: Rddipada (skt)—Jinsoku bí trong caùi huyeàn bí. (jap)—Supernatural powers—See Thaàn Tuùc Mystery of non-existence: Asat (skt)—Dieäu Thoâng. Voâ—Söï kyø dieäu cuûa söï “khoâng hieän höõu.” Mysticism (n): Thaàn bí luaän. Mystery of the “perfect”: Vieân dieäu. Myth (n): Thaàn thoaïi—Tö töôûng thaàn bí. Mystery of the three things: See Taâm Phaät Caäp Mythical swan: Hamsa (skt)—Haï Naïi Sa—Thieân Chuùng Sanh Thò Tam Voâ Sai Bieät. Nga, cuøng hoï vôùi loaøi vòt. Mystic (a): Manju or Suksma (skt)—See Dieäu. Mythicism (n): Chuû nghóa thaàn bí—To describe Mystic body: All things being this mystic body— Zen illumination as a sort of mysticism would be Thaân maät—See Tam Maät. disapproved by Zenists, because as ordinarily Mystic doctrines: Tantrism—See Maät Giaùo. understood mysticism is the vision of a reality Mystic form of the bhutatathata: The form of beyond the world of the senses and the mind. It is the void or immaterial—Subtle form of the of course true that some mystics consider that bhutatathata—See Chaân Saéc. their illumination lies not in the perception or Mystic insight: Prativedha (skt)—The realization realization of something beyond this world, but of experiential proof of the dharma in bodhi or only the real nature of it. In such cases the Zen nirvana—Chöùng phaùp hay nhaän thöùc thaáu ñaùo veà experience could be called a sort of mysticism. Phaùp. The Zen experience should also result in seeing Mystic knowledge: Trí dieäu—Mystic knowledge with the eyes open as well as closed, and the Zen which reveals spiritual realities—Maät way of seeing should come to be the only way of trí giuùp phôi baøy chaân lyù. seeing for the Zen Master, at all times and in all Mystic meaning: Huyeàn nghóa—See Nguõ Truøng places, and should apply to all the senses, not Huyeàn Nghóa. merely to seeing—Dieãn taû söï toûa chieáu cuûa Thieàn Mystic mind: All thought this mystic mind—YÙ nhö laø moät loaïi thaàn bí seõ khoâng ñöôïc Thieàn giaû maät—See Tam Maät. chaáp nhaän vì thaàn bí ñöôïc hieåu theo nghóa thoâng Mystic of the mouth: Vaguhya (skt)—See Khaåu thöôøng laø caùi thaáy vaøo thöïc taïi vöôït ra ngoaøi theá Maät. giôùi cuûa giaùc quan vaø taâm. Dó nhieân laø coù moät vaøi Mystic nature of dharanis: Chaân Ngoân Bí Maät— nhaø thaàn bí xem söï toûa saùng cuûa hoï khoâng naèm The mystic nature of the mantras—Baûn taùnh bí trong phaïm truø tri thöùc hay söï chöùng ngoä caùi gì ñoù maät cuûa chuù vaø ñaø la ni. vöôït ra ngoaøi theá giôùi naøy, maø chæ laø thöïc

taùnh Mystic signs: Mudra (skt)—Maâu ñaø la—Mystic thoâi. Trong nhöõng tröôøng hôïp nhö vaäy kinh seal—See Mudra. nghieäm Thieàn coù theå ñöôïc goïi laø moät loaïi thaàn bí. Mystic things: Nhöõng thöù bí maät. Kinh nghieäm Thieàn cuõng seõ ñöa ñeán caùi thaáy vôùi ñoâi maét môû cuõng nhö ñoâi maét nhaém, vaø con ñöôøng Mystic trance and wisdom: See Thieàn Hueä. thaáy cuûa Thieàn phaûi laø caùch thaáy duy nhaát daønh Mystic voice: All sound this mystic voice—Khaåu cho caùc Thieàn sö, ôû moïi thôøi moïi nôi, vaø phaûi ñöôïc maät—See Tam Maät. aùp duïng cho taát caû caùc giaùc quan chöù khoâng rieâng Mystical (a): Thuoäc veà thaàn bí. gì nhaõn quan. Mystical communication between Buddhas and Mythicism of creation: Thaàn thoaïi veà söï taïo living beings: Kanno-Doko (jap)—See Caûm ÖÙng döïng—Heretics believe that the whole world Ñaïo Giao. created within 6 days by an almighty creator—

Ngoaïi giaùo tin raèng theá giôùi naày ñöôïc saùng taïo caøn ha la—See Na Yeát La Haùt La. trong 6 ngaøy bôûi moät ñaáng toaøn naêng saùng taïo. Nagaraja (skt): Long vöông—Dragon and Mythicist (n): Ngöôøi giaûi thích veà thaàn thoaïi. Naga—Dragon king. Mythologist (n): Thaàn thoaïi gia—Taùc giaû cuûa Nagarasodhaka (p): A town cleaner—Ngöôøi queùt nhöõng chuyeän thaàn thoaïi. doïn trong khu phoá. Mythology (n): Moân hoïc veà thaàn thoaïi. Nagara-sutta (p): Sutra on the Town, Samyutta Nikaya XII.65—Kinh Phoá thò, Töông Öng Boä XII.65. N Nagaravasi (p): A citizen—Coâng daân. Na (skt): A prfix with the negative meaning—Moät Nagaravindeyya-suttam (p): Sutra for tieáp ñaàu ngöõ coù nghóa phuû ñònh (Phi). Nagaravinda people, Majjhima Nikaya 150— Nabha (p): The sky—Baàu trôøi. Kinh giaûng cho daân trong thaønh Nagaravinda. Nada (skt): Sound—AÂm thanh. Nagarjuna (skt): Dragon-Tree Bodhisattva— Nadi (skt): Long Thoï—See Long Thoï Boà Taùt. 1) Na Ñeà—Soâng—Thaùc—River—Torrent. Nagarjuna’s commentary on the 2) Rtsa (skt): See Ñaïo Quaûn. Mahaprajnaparamita: Daichidoron (jap)—See Nadikasyapa (skt): See Na Ñeà Ca Dieáp. Ñaïi Trí Ñoä Luaän. Nadimitra (skt): See Nan Ñeà Maät Ña La. Nagarjunakonda (skt): Name of a Buddhist Nadi-sutta (p): Sutra on the river, Samyutta place in the Southern India. Here, a great stupa Nikaya XXII.93—Kinh Soâng, Töông Öng Boä was discovered in 1934. It is situated on the south XXII.93. bank of the river Krishna in the Guntur district. It Na-Fu-Po: Charkhlik—See Naïp Phöôïc Ba. was also a mahastupa, enshrining the mortal Naga (skt): Thieân long—Heavenly dragons—See remains of the Buddha, and was probably built in Na Giaø. the time of Asoka—Ñòa danh Phaät giaùo ôû vuøng Nagabala (p): Having the strength of an Nam AÁn Ñoä. Taïi ñaây coù moät ngoâi thaùp ñöôïc phaùt elephant—Maïnh nhö voi. hieän vaøo naêm 1934. Thaùp naèm treân maïn phía nam Nagabhavana (p): The region of the nagas—Truù cuûa soâng Krishna trong quaän Guntur. Ñaây cuõng laø xöù cuûa loaøi roàng. moät ñaïi thaùp vì coù caát giöõ di haøi cuûa Ñöùc Phaät, vaø Nagabnanga (skt): Dragon king's joy—Long coù leõ ñöôïc xaây vaøo thôøi vua A Duïc. Vöông Chi Hyû. Nagaravasi (p): A citizen—Coâng daân. Nagabodhi (skt): See Long Trí. Naga-samyutta (p): Sutra on things accompanied Nagakanya (skt): Long nöõ—A naga maiden— with the nagas, in the Samyutta Nikaya XXIX— Dragon-daughter. Kinh töông öng vôùi loaøi roàng, trong kinh Töông Nagalata (p): The betel creeper—Daây traàu. Öng Boä XXIX.

Nagaloka (p): The Naga world—Long giôùi (theá Nagasena (skt): See Long Quaân. giôùi cuûa loaøi roàng). Naga-samyutta (p): Sutra on Nagas, Samyutta Nagamanavaka (p): A young man of the Naga Nikaya XXIX—Töông Öng Long Chuùng, ñöùc race—Moät thieáu nieân cuûa loaøi roàng—See Long Phaät giaûng cho long chuùng, Töông Öng Boä XXIX. Töû. Nagatomi, Masatoshi: Eminent scholar of Nagamanavika (p): Naga maiden—Long nöõ. Buddhist Studies who spent most of his career at Naga meditation: See Na Giaø Ñònh. Harvard University's Yenching Institute. Best known for his work on Buddhist epistemology Nagamitra (skt): Long Höõu—Teân cuûa moät vò (theory of the nature, sources and limits of Taêng ngöôøi AÁn Ñoä—Name of an Indian monk. knowledge), he is also renowned in the field for Nagapuspa (skt): Puspanaga (skt)—Dragon- his extensive knowledge of the whole of Indian flower tree—Boân Giaø Na—See Long Hoa Thuï. Buddhism, and is responsible for training a Nagara (p): Town—Phoá thò. number of prominent scholars—Hoïc giaû noåi baät Nagarahara (skt): Nagara (skt)—Kinh thaønh Na trong nghieân cöùu Phaät giaùo, oâng ñaõ traûi qua gaàn

heát nhöõng naêm laøm vieäc cuûa oâng vôùi Vieän meditation—The introspective practice—Intuitive Yenching cuûa tröôøng Ñaïi Hoïc Harvard. Noåi tieáng vision—Noäi Quaùn—Söï quaùn saùt beân trong—A nhaát laø taùc phaåm Nhaän Thöùc Luaän Phaät Giaùo, oâng Buddhist system of meditation practiced in the cuõng noåi tieáng trong laõnh vöïc kieán thöùc veà toång Theravada. In Mahayan meditation, naikan is a theå Phaät giaùo AÁn Ñoä, vaø oâng cuõng ñaõ traùch nhieäm form of inner contemplation in which attention is daïy doã cho moät soá hoïc giaû noåi tieáng. focused on the lower abdomen (tanden). The Naga-tree: The dragon-flower tree—The Bodhi- purpose of the practice is to build up and maintain tree under which Maitreya will become a the vital breath (ki) within that power center of Buddha—Caây Boà Ñeà maø döôùi goác caây naày ngaøi the body. This form of introspection can be carried Di Laëc seõ thaønh Phaät—See Long Hoa Thuï. out throughout the day during various activities. Nagavajra (skt): Varuna (skt)—Water deva—See The Zen master Hakuin Ekaku (1685-1768) Thuûy Thieân. advocated this form of introspection for Naga-worship: Accent religion—Ñaïo thôø roàng— therapeutic purposes—Minh saùt tueä, heä thoáng According to Buddhist legends, Naga-worship was thieàn ñònh cuûa Phaät giaùo Nguyeân Thuûy. Trong quite common in India when Buddhism made its Phaät giaùo Ñaïi Thöøa, "naikan" laø hình thöùc noäi appearance and that is the reason why the legends quaùn trong ñoù söï chuù yù ñöôïc taäp trung nôi ñan of Nagas and their conversion by the Buddha ñieàn. Muïc ñích cuûa söï thöïc taäp naøy laø ñeå xaïy döïng occur occasionally in Buddhist texts. According to vaø duy trì khí löïc taïi trung taâm cuûa cô theå. Hình the Buddhist Chronicles, Kashmir was the land of thöùc töï quan saùt hay noäi quaùn coù theå ñöôïc thöïc lakes under the control of the Nagas. They are haønh moãi ngaøy trong moïi sinh hoaït. Thieàn sö Baïch generally associated with watery and mountainous AÅn Hueä Haïc beânh vöïc cho hình thöùc noäi quaùn naøy regions, and so it is quite likely that Kashmir daønh cho nhöõng muïc tieâu trò lieäu—See Thieàn should be called a land of Naga-worhsippers— Minh Saùt.

Theo truyeàn thuyeát Phaät giaùo, tín ngöôõng thôø roàng Naiku (jap): Adhyatma-sunyata (skt)—Caùi khoâng khaù phoå bieán ôû AÁn Ñoä khi Phaät giaùo xuaát hieän vaø beân trong—Emptiness of the inner things—Empty ñoù laø lyù do taïi sao truyeàn thuyeát thôø roàng vaø Ñöùc within (no soul or self within)—Internal Phaät hoùa ñoä roàng thænh thoaûng ñöôïc tìm thaáy trong emptiness—See Noäi Khoâng. kinh ñieån Phaät giaùo. Theo Bieân Nieân Söû Phaät Naino (jap): See Momentary ability. Giaùo, vuøng Kashmir laø vuøng ñaát cuûa nhieàu hoà coù Nairanjana (skt): Neranjara (p)—The Nilajan roàng ñang truù nguï. Roàng thöôøng lieân heä tôùi nhöõng River—See Ni Lieân Thieàn. vuøng coù nöôùc vaø nuùi non, vaø cuõng chính vì theá maø Nairatmyadvaya (skt): Dharma-nairatmya (skt)— vuøng Kashmir cuõng ñöôïc goïi laø vuøng ñaát cuûa Phaùp Voâ Ngaõ—No permanent individuality in or nhöõng ngöôøi thôø roàng. independence of things. Nagga (p): Naked (a)—Loõa theå. Nairatmyam (skt): Anatma (skt)—Khoâng coù töï Naggiya (p): Nudity—Söï traàn truoàng. ngaõ—Soullessness—The fact that there is no Nagna (skt): See Naëc Giaø Naëc. Self—See Voâ Ngaõ. Nahapana (p): Bathing or washing—Taém goäi. Nairmanika (skt): To transform—See Hoùa. Nahayati (p): To take a bath—Taém goäi. Nairmanikabuddha (skt): Nirmanabuddha (skt)— Naiads: Quyû Voïng Löôïng. Buddhas of transformation—See Hoùa Phaät. Nai-e (jap): Inner robe—See Noäi Y. Nairyanika (skt): Outside this world—Not of this Naigaiku (jap): Abhyatma-bahirdha-sunyata world—Of Nirvana character, one of the four (skt)—Internal-external emptiness—See Noäi characteristics of the truth of the right way—Moät Ngoaïi Khoâng. trong boán töôùng cuûa Ñaïo Ñeá (Ñaïo, Nhö, Haønh, Naihsargika-prayascittika (skt): Nissaggiya- Xuaát). pacittiya (skt)—Xaû Ñoïa (moät trong nguõ thieân Naisan (jap): An unscheduled and secret visit with toäi)—See Ni Taùt Kyø Ba Daät Ñeà. a master at any time of the day or night, when Naikan (jap): Vipassana (p)—Söï quan saùt beân there are special circumstances to warrant the trong—Internal contemplation—Insight unscheduled visit—Moät cuoäc thaêm vieáng khoâng

heïn vaø bí maät vôùi vò thaày vaøo baát cöù luùc naøo, ngaøy saéc nhaát trong theá kyû naày. Gioáng nhö nhieàu thieàn cuõng nhö ñeâm, khi coù tröôøng hôïp caàn phaûi tham sö khaùc, oâng chaúng nhöõng toû ra coù moät trí tueä saâu vaán. saéc, maø coøn coù taøi naêng veà ngheä thuaät. OÂng laø moät Naiskramya (skt): Nekkhamma (p)—To be far baäc thaày cuûa "ngheä thuaät soáng," oâng noåi tieáng removed from the dust and defilement of the trong vieäc coù theå bieán moät tình tieát nhoû trong cuoäc world—See Vieãn Traàn Ly Caáu. soáng haèng ngaøy thaønh moät taùc phaåm ngheä thuaät; Naiskramya-paramita (skt): Perfection of chaúng haïn oâng coù theå bieán moät böùc ñieän tín thaønh renunciation—Xuaát Ly Ba La Maät. moät baøi cuù vaø vieäc thöôûng thöùc caø pheâ thaønh "leã Naiskramya-samjna (skt): Xuaát Ly Töôûng— uoáng caø pheâ". ÔÛ phöông Taây ngöôøi ta bieát ñeán Leave ideas—Leave thought. oâng qua nhöõng chuyeán ñi sang Myõ vaø Do Thaùi, vì Na-Itsu-Tsu (jap): That one power—Na Nhaát taïi caùc nôi ñoù oâng ñaõ daïy thieàn cho nhieàu sinh Thoâng, caùi löïc ñoù. vieân. Chuyeán du haønh laàn ñaàu tieân sang Myõ cuûa

Naivasamjnana-samjnayatana (skt): The realm oâng vaøo naêm 1949, ñöa ñeán vieäc saùng laäp Hoäi of neither perception nor non-perception—The Thieàn Hoïc ôû Nöõu Öôùc vaøo naêm 1965. state of neither thinking nor not thinking—Phi Nakamura, Hajime (1912-1999): One of the Höõu Töôûng Phi Voâ Töôûng Thieân—Höõu Ñænh leading figures in Buddhist studies in Japan, best Thieân—See Phi Töôûng Phi Phi Töôûng Xöù. known for his Indian Buddhism: A Survey with Naive realism: Thöïc taïi luaän chaát phaùc. Bibliographical Notes, which covers an Naiyayika (skt): Right method sect, founded in impressive range of studies in the field by the first century—See Chaùnh Lyù Phaùi. Japanese and Western scholars. According to Naka (p): Heaven—Trôøi. Nakamura, there are eight treasuries in Buddhist Nakagawa Soâen Roshi (1908-1983): Japanese theories: the womb treasury, the intermediate Zen master of the Rinzai tradition, dharma- treasury, the maha-vaipulya treasury, the sila successor (Hassu) of Yamamoto Gempo Roshi treasury, the treasury of the ten grounds, the (1865-1901), who was influential in both Japanese miscellaneous treasury, the diamond treasury and and Western Zen. For many years he was the the Buddha-treasury—Moät trong nhöõng nhaân vaät abbot of the Ryutaku-ji monastery near Mishima, laõnh ñaïo trong ngaønh nghieân cöùu Phaät giaùo taïi Shizuoka province. He was definitely one of the Nhaät Baûn, noåi tieáng vôùi taùc phaåm “Phaät Giaùo AÁn most noteworthy Japanese Zen masters of this Ñoä: Nghieân Cöùu Thaùnh Ñieån,” bao goàm moät loaït century. Like many well-known Zen masters, he nhöõng nghieân cöùu trong laõnh vöïc Phaät giaùo raát coù was not only of great intelligence but also aán töôïng vôùi caùc hoïc giaû Nhaät Baûn vaø Taây extraordinary talented as an artist. He was a phöông. Theo oâng thì coù taùm taïng (kho chöùa) master of "the art of life." He was renowned for trong giaùo thuyeát Phaät giaùo: thai taïng, trung aám the way in which , for him, ordinary everyday taïng, ma ha phöông ñaúng taïng, giôùi luaät taïng, thaäp business spontaneously emerged as a work of art truï taïng, taïp taïng, kim cöông taïng, vaø Phaät taïng. as, for example, when a telegram message Nakaya (skt): Daoshi (jap)—Master, leader or became a haiku, or the serving of coffee a "coffee guide, one who guides men to Buddha’s ceremony." In the West he was primarily known teaching—Baäc Thaày höôùng daãn ñöa ngöôøi ñeán vôùi through his visits to the United States and Israel, nhöõng lôøi Phaät daïy. where he instructed many Western students in Nakchatra-raja-vikridita (skt): Tuùc Vöông Hyù Zen. His first visit to the U.S.A. in 1949, which led Tam Muoäi—See Tuùc Vöông Hyù. to the founding of the Zen Studies Society in New Nakchatra-raja-vikridita-samadhi (skt): Tuùc York in 1965—Thieàn sö Nhaät Baûn thuoäc toâng Vöông Hyù Tam Muoäi—See Tuùc Vöông Hyù. Laâm Teá, phaùp töû cuûa Yamamoto Gempo Roshi, Nakchatra-raja-sankusumitabhijna (skt): See ngöôøi coù aûnh höôûng veà Thieàn cho caû Nhaät Baûn vaø Naksatra-raja-sankusumitabhijna. Taây phöông. Trong nhieàu naêm oâng ñaõ laøm vieän Naked asetics: Nirgrantha (skt)—See Loõa Hình tröôûng tu vieän Ryutaku-ji, gaàn Mishima, thuoäc tænh Ngoaïi Ñaïo. Shizuoka. OÂng laø moät trong nhöõng thieàn sö xuaát Naked cave-dwelling: See Ñaàu Uyeân Ngoaïi Ñaïo.

Naked are clothed, the troubled and suffering Nalata (p): Forehead—Traùn. all gain peace and happiness: Keû ngheøo khoå Nalaya mandala (skt): Non-alaya-mandala—See thieáu thoán ñöôïc aám no haïnh phuùc. Na A Laïi Da Maïn Ñaø La. Nakha (p): Nail—Moùng tay. Nalini (p): Lotus pond—Ao sen. Nakhassikha-sutta (p): Sutra on the tip of the Nal jor la na me pay ju (tib): Anuttara-yogacara fingernail, in the Samyutta Nikaya XIII.1—Kinh (skt)—Voâ Thöôïng Du Giaø Toâng—Highest moät caùi khaûy cuûa ñaàu moùng tay, Töông Öng Boä Yogacara. XIII.1. Nama (skt & p): See Danh. Naksatra-kalpa (skt): Kalpa of constellations— Namadheya (skt): Danh hieäu—An appelation—A See Tinh Tuù Kieáp. title or a name. Naksatranatha (skt): Lord of constellations— Namah (skt): Namo (p)—See Quy Maïng. Tinh Tuù Vöông. Namah Amitabha: Namo Amitayuse-Buddha Naksatra-raja (skt): Naksatranatha (skt)—Lord (skt)—See Nam Moâ A Di Ñaø Phaät. of constellations—Tinh Tuù Vöông. Namah Amitabha Buddha of the Land of Naksatra-raja-Buddha (skt): Tuùc Vöông Phaät—Ultimate Bliss: Nam Moâ Cöïc Laïc Theá Giôùi A Di Lord of constellations Buddha. Ñaø Phaät. Naksatra-raja-sankusumitabhijna (skt): King of Namah Descending line of Patriarchs the star-flower—See Tuùc Vöông Hoa. Bodhisattvas: Nam Moâ Chö Toå Boà Taùt. Naksatra-raja-vikridita (skt): Tuùc Vöông Hyù Namah Medicine Master Assembly of Buddhas Tam Muoäi—See Tuùc Vöông Hyù. and Bodhisattvas: Nam Moâ Döôïc Sö Hoäi Thöôïng Naksatra-raja-vikridita-samadhi (skt): Tuùc Phaät Boà Taùt. Vöông Hyù Tam Muoäi—See Tuùc Vöông Hyù. Namah Sakya Muni Buddha: Namah Naksatratara-raja-ditya (skt): The sun, stars and Fundamental (Original) Teacher Sakyamuni constellations samadhi—See Nhaät Tinh Tuù. Buddha—Homage to our Teacher Sakyamuni Nakula (skt): See Naëc Cöï La. Buddha—Nam Moâ Boån Sö Thích Ca Maâu Ni Phaät Nakula-sutta (p): Sutra about Nakula's parents, (con xin quy maïng Ñöùc Phaät Thích Ca Maâu Ni). Anguttara Nikaya VI.16—Kinh noùi veà song thaân Namah Samanta Buddhanam (p): Devote one’s cuûa La Haùn Naëc Cöï La, Taêng Nhaát A Haøm VI.16. life to all the Buddhas Equallly—Quy Maïng Bình Nakulapita-sutta (p): Sutra about Nakulapita, Ñaúng Chö Phaät. Samyutta Nikaya XXII.1—Kinh noùi veà La Haùn Namah Wonderful-Law Lotus-Flower: Nam Moâ Naëc Cöï La Tyø Tha, Töông Öng Boä XXII.1. Dieäu Phaùp Lieân Hoa—The recitation of the Nalagiri (skt): Nalagiri is the name of an Nichiren Sect in Japan—Caâu trí nieäm cuûa Toâng elephant which Devadatta once used with an Phaùp Hoa beân Nhaät. intention to try to harm the Buddha. However, the Nama-jivitindriya (skt): Danh Meänh Caên—Vital Buddha faced Nalagiri calmly as He raised his power of mental faculties—Sinh löïc cuûa khaû naêng hand to touch her. The huge creature felt the tinh thaàn. power of the Buddha’s compassion and readily Nama-kaya (skt): Name—See Danh Thaân. went on her knees in front of Him, as if bowing Nama-khandha (p): Nama-skandha (skt)—See humbly—Nalagiri laø teân cuûa con voi maø Ñeà Baø Danh Uaån. Ñaït Ña ñaõ duøng ñeå chuû yù haûm haïi Ñöùc Phaät. Tuy Naman (skt): Nama (p)—See Danh. nhieân, Ñöùc Phaät ñaõ ñoái ñaàu vôùi voi Nalagiri moät Namarupa (Name and form) (skt & p): Mind and caùch bình thaûn khi Ngaøi ñöa tay voã veà noù. Sinh vaät body (matter)—Mentality and corporeality— khoảng loà naøy quyø moïp moät caùch

khieâm cung tröôùc Name and form—See Danh Saéc. tröôùc söùc maïnh töø bi cuûa Ngaøi. Namarupam (skt & p): Namarupa (skt&p)—See Nalaka-sutta (p): See Kinh Na La Ca. Danh Saéc. Nalanda Monastery University: Khu Ñaïi Hoïc Nama-skandha (skt): Nama-khandha (p)—Danh Na Lan Ñaø—See Na Lan Ñaø. Uaån—Group of mental phenomena—Moät nhoùm

nhöõng hieän töôïng tinh thaàn. Namo All Dharma Guardian Deva Namassa (skt): To worship—To pay reverence— Bodhisattvas: Nam Moâ Hoä Phaùp Thieân Long Boà See Leã Baùi. Taùt. Namassana (p): Namassa (skt)—Worship—See Namo All Heavenly Dharma-Protecting Leã Baùi. Bodhisattvas: Nam Moâ Hoä Phaùp Chö Thieân Boà Namassati (p): To pay honor—To venerate—Toân Taùt. kính. Namo Amitabha Buddha of the Land of Namasya (skt): Namasiya (skt)—Thôø cuùng—See Ultimate Bliss: Nam Moâ Cöïc Laïc Theá Giôùi A Di Leã Baùi. Ñaø Phaät. Namati (p): To bend—Cuùi xuoáng. Namo Bodhisattva, Mahasattva of the Clear Nambokucho (jap): Nam Baéc Trieàu (Nhaät Baûn). Cool Ground: Nam Moâ Thanh Löông Ñòa Boà Taùt Name: Nama or Namakaya (skt)—Danh—Teân. Ma Ha Taùt. Name and appearance: Danh töôùng—Visible— Namo Buddha: Nam Moâ Phaät—Namo Buddha; I Everything has a name and an appearance—Moïi devoted myself entirely to the Buddha, or söï vaät ñeàu coù danh coù töôùng—See Nguõ Phaùp. Triratna—Quy meänh vôùi Phaät, vôùi Tam Baûo. Names of all appearance or phenomena: See Namo Buddhaya: Nam Moâ Phaät Ñaø Gia— Danh (3). Homage and honor to the Buddha—Ñeä töû suøng Name-and-Appearance Tathagata: Sakiketu kính vaø ngöôõng moä Phaät. (skt)—See Danh Töôùng Nhö Lai. Namo Descending line of Patriarchs Name and description: Name—Danh töï. Bodhisattvas: Nam Moâ Chö Toå Boà Taùt. Name-empowerment initiation: Danh quaùn Namo Diamond Buddha of the ten directions: ñaûnh. Quy Maïng Thaäp Phöông Kim Cang Phaät—Take Name and form: Nama-rupa (skt)—Mentality refuge in the Diamond Buddha of the ten and corporeality—Danh-saéc (söï toång hôïp teân goïi directions. vaø hình theå, taâm lyù vaø vaät lyù). Namo Earth Treasury King Vow Bodhisattva: Name and meaning of seizing the Namo Great Vows Earth Store Bodhisattva— unenlightened mind: Parikalpita-bhidhana Namo Earth Store King Bodhisattva of great (skt)—See Voïng Taâm Sôû Thuû Danh Nghóa. vows—Nam Moâ Ñaïi Nguyeän Ñòa Taïng Vöông Boà Name only: Duy danh. Taùt. Names of people and places: Nhaân danh ñòa Namo Enlightened Being, Cloud Canopy of danh. Fragrance Bodhisattva, Mahasattva: Nam Moâ Name received by a monk on ordination: Phaùp Höông Vaân Caùi Boà Taùt Ma Ha Taùt . Hieäu—Teân ñaïo cuûa moät vò sö khi ñöôïc laøm leã thoï Namo Eternally Dwelling Ten Directions giôùi. Buddhas: Nam Moâ Thöôøng Truï Thaäp Phöông Name of a school: See Toâng Moân. Phaät. Name still unknown: Khuyeát danh. Namo Eternally Dwelling Ten Directions Names are unreal: See Danh Giaû and Tam Giaû. Sangha: Nam Moâ Thöôøng Truï Thaäp Phöông Naming ceremony: Leã ñaët teân. Taêng. Namkkara (p): Homage (n)—Söï toân kính. Namo Generations of Patriarchs, Bodhisattvas: Namo (p): Namah (skt)—To pay homage to—To Nam Moâ Lòch Ñaïi Toå Sö Boà Taùt. submit oneself to—Devotion-of-life bow—See Namo Great Holy Kinnara

King Bodhisattva: Quy Maïng. Nam Moâ Ñaïi Thaùnh Khaån Na La Vöông Boà Taùt . Namo all Buddhas of the Ten Directions Namo Great Merciful and Compassionate (Quarters) and three times: Namo all Buddhas Buddha Amitabha: Ñaïi Töø Ñaïi Bi A Di Ñaø Phaät. everywhere throughout all realms of time—Nam Namo Great Strength Bodhisattva: Namo Moâ Thaäp Phöông Tam Theá Nhöùt Thieát Chö Phaät. Bodhisattva Mahasthama—Nam Moâ Ñaïi Theá Chí Namo-buddhaya (skt): See Nam Moâ Phaät. Boà Taùt.

Namo Great Virtues Universal Worthy Dharmas: Nam Moâ Thöôøng Truï Thaäp Phöông Bodhisattva: Nam Moâ Ñaïi Haïnh Phoå Hieàn Boà Phaùp. Taùt. Namo Permanently Dwelling (abiding) of the Namo Great Vows Earth Store Bodhisattva: Ten Directions of Sanghas: Nam Moâ Thöôøng Nam Moâ Ñaïi Nguyeän Ñòa Taïng Vöông Boà Taùt. Truï Thaäp Phöông Taêng—Namo Eternally Abiding Namo Heaven: See Nam Moâ Trôøi. (Everlasting) Sangha of the ten directions. Namo All Heavenly Dharma-Protecting Namo Pure Assembly of Bodhisattvas as Vast Bodhisattvas: Nam Moâ Hoä Phaùp Chö Thieân Boà as the Oceans: Namo Great Pure Sea-Vast Taùt. Assembly of Bodhisattvas—Nam Moâ Thanh Tònh Namo Holy Assembly of Temple-Guarding Ñaïi Haûi Chuùng Boà Taùt. Bodhisattvas: Nam Moâ Giaø Lam Thaùnh Chuùng Namo Quelling Disasters Lengthening Life Boà Taùt. Medicine Master: Nam Moâ Döôïc Sö Löu Ly Namo Homage To The Ullambana Assembly of Quang Phaät. Buddhas and Bodhisattvas: Nam Moâ Vu Lan Namo Ratnatrayaya (skt): Homage to the Triple Hoäi Thöôïng Phaät Boà Taùt. Jewels—Nam Moâ haéc ra ñaù ra daï da (Quy-y Tam Namo Kuan Shi Yin Bodhisattva: Nam Moâ Baûo). Quaùn Theá AÂm Boà Taùt. Namo Sakya Muni Buddha: Nam Moâ Boån Sö Namo Kuan Shi Yin Great Compassion Thích Ca Maâu Ni Phaät—Namo Fundamental Bodhisattva: Namo Great Compassionate (Original) Teacher Sakyamuni Buddha—Con xin Bodhisattva Avalokitesvara—Nam Moâ Ñaïi Bi quy maïng Ñöùc Phaät Thích Ca Maâu Ni. Quan Theá AÂm Boà Taùt. Namo sambo (jap): Nam Moâ Tam Baûo—Take Namo The Land of Ultimate Bliss Amitabha refuge in the three treasures. Buddha: Nam Moâ Cöïc Laïc quoác A Di Ñaø Phaät. Namo Sea Vast Lotus Pool Assembly of Namo (Homage) Lord of Brahma Net, Buddhas and Bodhisatvas: Homage to the Lotus Vairocana Buddha: Nam Moâ Phaïm Voõng Giaùo Pool Assembly of Buddhas and Bodhisattvas as Chuû Tyø Loâ Xaù Na Phaät (Tyø Loâ Giaù Na Phaät). vast as the sea—Nam Moâ Lieân Trì Haûi Hoäi Phaät Namo Mahakarupa Avalokitesvara Boà Taùt. Bodhisattva: Nam Moâ Ñaïi Bi Quaùn Theá AÂm Boà Namo Shurangama Assembly of Buddhas and Taùt. Bodhisattvas: Nam Moâ Laêng Nghieâm Hoäi Namo Maitreya Honored Future Buddha: Thöôïng Phaät Boà Taùt. Namo the Honoured Buddha Maitreya, Soon to be Namo Supreme Shurangama of the Buddha’s born in the world)—Nam Moâ Ñöông Lai Haï Sanh Summit: Nam Moâ Phaät Ñaûnh Thuû Laêng Nghieâm. Di Laëc Toân Phaät. Namo Tassa Bhagavato Arahato Samma Namo Manjusri Great Wisdom Bodhisattva: Sambuddhasa: A formula of homage to the Bodhisattva of great wisdom—Nam Moâ Ñaïi Trí Buddha—Kính leã Ñöùc Theá Toân, Ngaøi laø baäc giaûi Vaên Thuø Sö Lôïi Boà Taùt. thoaùt, giaùc ngoä hoaøn toaøn. Namo Medicine Master Assembly of

Buddhas Namo Universal Eye Bodhisattva, Mahasattva: and Bodhisattvas: Nam Moâ Döôïc Sö Hoäi Thöôïng Nam Moâ Tònh Nhaõn Boà Taùt Ma Ha Taùt. Phaät Boà Taùt. Namo Universal Worthy Great Conduct Namo Medicine Master Buddha who dispels Bodhisattva: Namo Samantabhadra Bodhisattva calamities and lengthens life: Nam Moâ Tieâu Tai of great conduct—Nam Moâ Ñaïi Haïnh Phoå Hieàn Dieân Thoï Döôïc Sö Phaät. Boà Taùt. Namo Permanently Dwelling Ten Directions Namo Upadhyaya Sakyamuni Buddha: Nam Moâ Buddhas: Nam Moâ Thöôøng Truï Thaäp Phöông Boån Sö Thích Ca Maâu Ni Phaät. Phaät—Namo Eternally Abiding (Everlasting) Namo Vaira Treasury Bodhisattvas: Nam Moâ Buddhas of the ten directions. Kim Cang Taïng Boà Taùt. Namo Permanently Dwelling ten Directions Namo Vairocana Buddha: Quy Maïng Tyø Loâ Xaù

Na Phaät—Take refuge in Vairocana Buddha. wisdom—Söï nhìn thaáy baèng trí tueä. Namo Vajrapani Bodhisattvas, Dharma Nana-dhatu-jnana-bala (skt): Various kinds of Protector and Honoured Deva (God): Nam Moâ power of the wisdom on different realms—Chuûng Hoä Phaùp Vi Ñaø Toân Thieân Boà Taùt. Chuûng Giôùi Trí Löïc. Nam-par-nang-dze (tib): Vairocana Buddha— Nanadhimukti-jnana (skt): Nana-dhimutti- Phaät Tyø Loâ Giaù Na. katanana (p)—Trí Chuûng Chuûng Giaûi Trí Löïc (bieát Nampoâ Joâmyoâ (jap): Daio-Kokushi (jap)—Nan- roõ caù tính cuûa chuùng sanh). p'u Shao-ming—Nanpu Shaoming—Nam Phoá Nanak (1469-1538): Name of the founder of Thieäu Minh—See Ñaïi ÖÙng Quoác Sö. Sikhism, the religion of the Sikhs, which attemps Nampon-Nehangyo (jap): Nam Baûn Nieát Baøn to combine Hinduism and Islam in the daily life— Kinh. Teân cuûa vò saùng laäp ra ñaïo Sikhism, toân giaùo cuûa Nampo Shoâmyoâ (1235-1308): Daio-Kokushi ngöôøi Sikhs, coá gaéng toång hôïp hai toân giaùo AÁn vaø (jap)—See Ñaïi ÖÙng Quoác Sö. Hoài vaøo trong cuoäc soáng haèng ngaøy. Nampo Soâmin (1235-1308): Daio-Kokushi Nanakarani (skt): Leading to knowledge—Ñöa (jap)—See Ñaïi ÖÙng Quoác Sö. ñeán söï hieåu bieát. Namshi (tib): Consciousness—See Thöùc. Nanamoli Bhikkhu: Osbert Moore (1905-1960), a Namshi-tsog-gye (tib): Eight consciousness—See British Theravada monk who was ordained in Baùt Thöùc. 1950 in Sri Lanka. He translated a number of Namskara (skt): Homage—The Mudra of folded important Pali works into English, including hands raised in salutation—Chaáp tay xaù moät caùch Buddhaghosa's Visuddhimagga or the toân kính. Path of Purification—Moät nhaø sö Phaät Giaùo Namu (jap): An expression of submission to Nguyeân Thuûy thoï giôùi Tyø Kheo vaøo naêm 1950 taïi command—To pay homage to (reverence)—The Tích Lan. OÂng ñaõ phieân dòch nhieàu taùc phaåm quan Japanese pronunciation of the Chinese character troïng töø tieáng Pali sang tieáng Anh bao goàm boä used to transliterate the Sanskrit word "Namas." Thanh Tònh Ñaïo cuûa Buddhaghosa. Namu expresses reverence, and is most Nananda (p): Husband's sister—Chò em choàng. commonly used in East Asian Buddhism with Nan Ch'uan "Can it be carved into the reference to the Three Treasures (Buddha, image of a Buddha?": See Coâng AÙn Nam Tuyeàn Dharma, and Sangha)—"Namu" laø thuaät ngöõ Nhaät Thaïch Phaät. Baûn phaùt aâm töø tieáng Trung Hoa "Nam Moâ." Nam Nan Ch'uan's domestic cat and white buffalo: moâ laø töø

ngöõ toân kính , vaø ñöôïc duøng taïi haàu heát Nam Tuyeàn traâu traéng (Li Noâ Baïch Coå) —See caùc xöù vuøng Ñoâng AÙ, coù nghóa laø veà nöông nôi Coâng AÙn Nam Tuyeàn Baïch Coå. Tam Baûo (Phaät, Phaùp vaø Taêng)—See Namo. Nan Ch'uan “Enjoying the moonlight”: See Namu Amida Butsu (jap): Namo Amitabha Coâng AÙn Nam Tuyeàn Ngoaïn Nguyeät. Buddha—See Nam Moâ A Di Ñaø Phaät. Nan Ch'uan's It's like a Dream: See Coâng AÙn Namuci (p): The Death—The Destroyer—God of Nam Tuyeàn Nhö Moäng. death—Töû thaàn (teân khaùc cuûa Mara). Nan-ch'uan Kills the Cat: Nam Tuyeàn cheùm Namu-Myohorengekyo (jap): Nama! Wonderful- meøo—See Coâng AÙn Nam Tuyeàn Traûm Mieâu. Law Lotus-Flower!—Nam Moâ Dieäu Phaùp Lieân Nan-ch'uan: Not Mind, Not Buddha, Not Hoa Kinh—Caâu trí nieäm cuûa Toâng Phaùp Hoa beân Beings: Khoâng phaûi taâm, khoâng phaûi Phaät—See Nhaät—The recitation of the Nichiren Sect. Baát Thò Taâm Phaät. Namu-sambo (jap): Namo Ratnatrayaya (skt)— Nan Ch'uan Pays Respects to National Teacher Homage to the Triple Jewels—Nam Moâ Tam Chung (Nan Ch'uan's Circle): See Coâng AÙn Nam Baûo—See Quy-Y. Tuyeàn Baùi Trung Quoác Sö. Nana (p): Töù ñeá. Nan-ch’uan-Pu-yuan: Nansen Fugan (jap)— Nana (p): See Nana-dassana. Nanquan Puyuan—See Nam Tuyeàn Phoå Nguyeän Nana-dassana (p): Insight—Vision through Thieàn Sö.

Nan-ch'uan Questions Chao Chou: See Coâng dragon kings—Kinh noùi veà nhöõng vò vua roàng. AÙn Nam Tuyeàn Vaán Trieäu Chaâu. Nangaku Ejoâ (jap): Nan-yueh-Huai-jang— Nan Ch'uan's sickle: Nam Tuyeàn: Caùi Lieàm— Nanyue Huairang—See Nam Nhaïc Hoaøi Nhöôïng See Coâng AÙn Nam Tuyeàn Lieâm Töû. Thieàn Sö. Nan Ch'uan's Truth that's never been spoken: Nangala (p): A plough—Caùi caøy. See Coâng AÙn Nam Tuyeàn Phaùp Voâ Thuyeát. Nan'in-Engyoâ (?-930): Nan-yuan-Hui-yung— Nanda (skt): Nan Ñaø—Pleased—Delightful— Thieàn Sö Hueä Ngung—Nanyuan Huiyong—See Joyful—Full of joy—Take delight in—Glad— Hueä Ngung Nam Vieän Thieàn Sö. Happiness—Joy—Felicity—Pleasure—See Hoan Nanjiden (jap): Nam Töï Tuyeàn (Nhaät Baûn). Hyû. Nan-king (jap): Name of a place in southern Nanda (skt): Sundarananda, an arhat, different China—Teân cuûa moät mieàn ñaát ôû phía nam Trung from Ananda—See Nan Ñaø. Hoa. Nanda Dragon King: Nanda-naga-raja (skt)— Nannin-Egyo (jap): Nan-Yuan-Hui-Yung—See Nan Ñaø Long Vöông—Joy Dragon King. Hueä Ngung Nam Vieän Thieàn Sö. Nandagarbha-Maniratnakuta-Buddha (skt): Nanodaya (skt): Luaän Phaùt Trí Ñoä—Commentary Hoan Hyû Taïng Ma Ni Baûo Tích Phaät. on the stage of development of wisdom. Nanda-kovada-suttam (p): Sutra about Nanpu Shaoming (Pinyin Chinese): Nampo instructions to Nanda—Kinh Giaùo Giôùi Nan Ña. Jomyo (jap)—Nan-p'u Shao-ming—Nam Phoá Nanda-manava-puccha (p): Sutra on Nanda's Thieäu Minh—See Ñaïi ÖÙng Quoác Sö. Questions, Samyutta Nikaya V.7—Nan Ñaø Vaán Nan-p'u Shao-ming: Nampo Jomyo (jap)— Kinh, Töông Öng Boä V.7. Nanpu Shaoming—Nam Phoá Thieäu Minh—See Nandana (p): See Nandanavana. Ñaïi ÖÙng Quoác Sö. Nanda-naga-raja (skt): Nan Ñaø Long Vöông— Nanquan Puyuan: Nansen Fugan (jap)—See Joy Dragon King—Nanda Dragon King. Nam Tuyeàn Phoå Nguyeän

Thieàn Sö. Nandana sutta (p): Sutra on Delight—Sutra on Nansen (jap): See Nam Tuyeàn Phoå Nguyeän Thieàn Pleasure, Samyutta Nikaya IV.8—Kinh Hoan Hyû, Sö. Töông Öng Boä IV.8. Nansen Fugan (jap): Nan-ch'uan-Pu-yuan—See Nandanavana (skt): Nandana (p)—Hyû Laâm Nam Tuyeàn Phoå Nguyeän Thieàn Sö. Uyeån—See Hoan Hyû Vieân. Nan-shan: Mount Nan, literally Mount South, a Nandati (p): To be glad (a)—Hoan hyû. mountain in modern day Hang-chou province, Nanda-Upananda (skt): See Nan Ñaø Baït Nan Ñaø. China, traditionally an important religious site for Nandhati (p): To wrap—Goùi laïi. Zen. The mountain was the site for the Zen Nandi (skt): See Nan Ñeà. monastery Ching-tzu ssu. Nan-shan became Nandika (skt): Nan Ñeà Ca—Name of one of known as one of the Five Mountains (wu-shan), Devadatta's brothers—Teân cuûa moät trong soá caùc the most prestigious Zen monasteries in China— ngöôøi em cuûa Ñeà Baø Ñaït Ña. Nam Sôn, teân cuûa moät ngoïn nuùi trong tænh Haøng Nandikavarta (skt): Nadyavarta (skt)—Joyous or Chaâu, Trung Hoa, maø theo truyeàn thoáng laø moät auspicious turning or turning to the right—See ñòa ñieåm quan troïng cuûa Thieàn toâng. Nuùi laø vò trí Nan Ñeà Ca Vaät Ña. cuûa Thieàn vieän Caûnh Ñöùc. Nam Sôn trôû thaønh moät Nandikesvara (skt): The joyful devas—Devas of trong Nguõ Sôn, moät trong nhöõng Thieàn vieän danh pleasure—Ñaïi Thaùnh Thieân—Ñaïi Thaùnh Hoan tieáng nhaát cuûa Trung Hoa. Hyû Thieân—See Hoan Laïc Thieân. Nanshu (jap): Jambudvipa (skt)—Nam Chaâu—Nandimitra (skt): Nan ñeà Maät ña la. See Nam Thieäm Boä Chaâu. Nandimitra-vadana (skt): Record of Dharma Nanshuâ-zen (jap): Nan-tsung-ch'an—Thieàn Nam abode—Phaùp Truï Kyù. Toâng—Southern school—See Nam Toâng Thieàn. Nando-parananda-naga-raja-dhamama-sutra Nanta Guangyong: See Nam Thaùp Quang Duõng (skt): Long Vöông Huynh Ñeä Kinh—Sutra on the Thieàn Sö.

Nan-Ta-Kuang-Yong: See Nam Thaùp Quang Nan-t'ou (jap): Koan—See Coâng AÙn. Duõng Thieàn Sö. Nan-Tsung Ch'an: Nam Toâng (cuûa Ngaøi Hueä Nan-t'a Kuang-yung: Nanto Koyu (jap)—Nanta Naêng): Nanshu-zen (jap)—Nan-Tsung Ch'an—Guangyong—See Nam Thaùp Quang Duõng Thieàn Southern school—See Nam Toâng Thieàn. Sö. Nan-yang Hui-chung: Nan'yo Echu (jap)— Nantoâ-Koâan (jap): A type of Zen koâan based Nanyang Huizhong—See Hueä Trung Nam Döông upon difficult phrases and expressions from the Thieàn Sö. classical texts. Koâans that are especially hard to Nanyang Huizhong: Nan'yo Echu (jap)—See penetrate. One of the typical examples of this Hueä Trung Nam Döông Thieàn Sö. type of koâan is koâan 38, one of the most difficult Nan-Yang's Vase of pure water: See Coâng AÙn and complex koans in the Wu-MenKuan. Nam Döông Tònh Bình. "Difficult to pass through," the fourth of five Nan'yoâ Echu (jap): Nan-yang Hui-chung—See categories of koâans distinguished by Rinzai school Hueä Trung Nam Döông Thieàn Sö. of Zen. The koâan so designated are regarded as Nanyuan Huiyong: Nan'in-Egyo (jap)—See Hueä among the most difficult to understand. Since the Ngung Nam Vieän Thieàn Sö. time of the eighteenth century Japanese reformer Nan-yuan Hui-yung: Nan'in-Engyo (jap)—See Hakuin Ekaku (1685-1768), the Japanese school Hueä Ngung Nam Vieän Thieàn Sö. of Zen has used five categories of koâans to Nan Yueh "Grinding a piece of tile on a organize the

ongoing process of koâan practice. rock": See Coâng AÙn Nam Nhaïc Ma Chuyeân. After the practitioner has attained an initial Nan-yueh Huai-jang: Nangaku Ejo (jap)—See enlightenment experience (kenshoâ), the student is Nam Nhaïc Hoaøi Nhöôïng Thieàn Sö. guided through successive stages of koâan practice, Nanyue Huairang: Nangaku Ejo (jap)—See Nam each designed to deepen his or her understanding Nhaïc Hoaøi Nhöôïng Thieàn Sö. of Zen. Among the final stages are the Natoâ Nan Yueh "An image is reflected in a mirror": koâan—Nhoùm coâng aùn ñaëc bieät khoù tham thaáu. See Coâng AÙn Nam Nhaïc Nhö Caûnh Chuù Töôïng. Nan ngoä coâng aùn, moät trong nhöõng thí duï ñieån Nan Yueh “To say it’s a thing misses the hình cuûa loaïi coâng aùn naøy laø coâng aùn thöù 38, moät mark”: See Coâng AÙn Nam Nhaïc Thuyeát Töï Nhaát trong nhöõng coâng aùn khoù nhaát trong boä söu taäp Voâ Vaät. Moân Quan. Nan ngoä (khoù vöôït qua ñöôïc), loaïi thöù Nanzan-Ritsushu (jap): Southern hill school— tö trong naêm loaïi coâng aùn ñöôïc phaân bieät bôûi See Nam Sôn Luaät Toâng. Thieàn toâng Laâm Teá. Nhöõng coâng aùn mang teân nan Nanzen-ji (jap): One of the most important Zen ngoä ñöôïc xem laø trong soá nhnöõng coâng aùn khoù monasteries of Kyoto—Moät trong nhöõng tu vieän hieåu nhaát. Töø thôøi cuûa nhaø caûi caùch Baïch AÅn Hueä Thieàn quan troïng nhaát ôû Kyoto—See Nam Thieàn Haïc vaøo theá kyû thöù XVIII, caùc toâng phaùi Thieàn Töï. Nhaät Baûn ñaõ duøng naêm loaïi coâng aùn ñöôïc toå chöùc Nanzenji-ha (jap): See Nam Thieàn Töï Phaùi. nhö laø tieán trình tu taäp coâng aùn. Sau khi haønh giaû Nara (jap): The period when Japan's capital was ñaõ ñaït ñöôïc kinh nghieäm giaùc ngoä ban ñaàu, thì in Nara (710-794)—See Naïi Löông. haønh giaû ñöôïc höôùng daãn qua moät tieán trình tu taäp Naradhara (skt): Na La Ñaø—Nhaân Trì Hoa—A coâng aùn lieân tuïc, moãi giai ñoaïn ñöôïc ñaët ra nhaèm flower carried about for its scent—Moät loaïi hoa laøm cho söï hieåu bieát cuûa haønh giaû veà Thieàn caøng thôm. thaâm saâu theâm. Trong soá nhöõng giai ñoaïn cuoái cuøng trong tu taäp coâng aùn coù giai ñoaïn nan ngoä Naraka (skt): Niraya (p)—Hell—Earth prison— coâng aùn—See Coâng AÙn Nan Ngoä and Nguõ Chuûng See Na Laïc Ca (3). Coâng AÙn. Narakagati (skt): Hells—Ñòa nguïc ñaïo. Nantoâ Koâyuâ (jap): Nan-t'a Kuang-yung—See Narakaggi (p): Hell-fire—Löûa trong ñòa nguïc. Nam Thaùp Quang Duõng Thieàn Sö. Narakanitaya (p): Sanghata (skt)—Shanghata Nantoâ-Rokushu (jap): Nam Ñoâ Luïc Toâng (Phaät (skt)—See Chuùng Hieäp Ñòa Nguïc. giaùo Nhaät Baûn). Naramanava (skt): Na La Ma Na (Naïp)—A

young Brahman, a descendant of Manu—Thieáu two rocks. After mastering the practices taught to nieân Baø La Moân. him by Tilopa, he passed them on to Mar Pa, who Nara period: Thôøi ñaïi Naïi Löông—See Naïi in turn brought them to Tibet, where this lineage Löông. developed into the Kagyupa Order—Moät vò thaày Nararadhama (p): A wicked or vile man—Keû Maät giaùo ngöôøi AÁn Ñoä, ñeä töû cuûa Tilopa, vaø laø xaáu aùc. thaày cuûa Mar Pa Chos Kyi. Theo truyeàn thuyeát veà Nararasabha (p): The lord of men—Theá Toân. cuoäc ñôøi cuûa oâng, thôøi ñoù oâng laø moät hoïc giaû noåi Narasam-gharama (skt): See Nhaân Giaø Lam. tieáng ôû Tu Vieän Ñaïi Hoïc Na Lan Ñaø, nhöng oâng Narasiha (p): The lion of man and Deva, a title

phaûi rôøi boû vò trí sau khi moät ngöôøi ñaøn baø cöïc kyø of the Buddha—Sö Töû cuûa nhaân thieân, moät danh xaáu ñeán vaán ñaïo oâng veà tinh yeáu cuûa phaùp maø hieäu cuûa Ñöùc Phaät. oâng khoâng theã giaûi thích ñöôïc, vaø ngöôøi ta cho Narayana (skt): Na la dieân thieân—See Na La raèng söï xaáu xí cuûa ngöôøi ñaøn baø chính laø phaûn aûnh Dieân. cuûa söï kieâu ngaïo vaø nhöõng caûm giaùc tieâu cöïc nôi Narayana Bodhisattva (skt): Na la dieân thieân Boà chính oâng. Sau ñoù ngöôøi ñaøn baø baûo oâng tìm gaëp Taùt, teân cuûa moät vò Boà Taùt coù nhieàu thaàn löïc — thaày Tilopa ñeå hoïc ñaïo, Tilopa ñoàng yù daïy oâng Name of a Bodhisattva who has strong divine sau moät loaït thöû thaùch ñau ñôùn nhö eùp döông vaät power. giöõa hai hoøn ñaù... Sau khi ñaõ naém vöõng ñöôïc giaùo Narayana Buddha: Na La Dieân Phaät. phaùp cuûa Tilopa, oâng beøn truyeàn laïi cho Mar Pa, Narayana-deva (skt): Trôøi Na La Dieân. ngöôøi naøy mang giaùo phaùp aáy qua Taây Taïng vaø Narayana-deva-sakti (skt): See Na La Dieân laäp neân toâng phaùi Toå Truyeàn. Thieân Haäu. Naropa Institute: The first accredited Buddhist Narendrayasas (skt): See Na Lieân Ñeà Leâ Da Xaù. university in the U.S.A., founded in 1974 by Chogyam Trungpa (1940-1987), a reincarnate Nari (p): A woman—Ngöôøi phuï nöõ. lama of the Kagyupa order of Tibetan Buddhism. Narikela (skt): Narikera (skt)—Na Lôïi Keá La— The main goal of the Institute is to combine The coco-nut—Traùi döøa hay caây döøa. Buddhist contemplative practices and Western Narikeladvipa (skt): Name of an island several academic subjects; Trungpa claimed that he was thousand miles south of Ceylon—See Na Lôïi Keá trying to follow the model of Nalanda Monastic La. University—Tröôøng ñaïi hoïc Phaät giaùo ñöôïc coâng Narmada (skt): Naïi Maït Ñaø—The modern nhaän ñaàu tieân ôû Myõ, ñöôïc ngaøi Chogyam Trungpa, Nerbudda river—Con soâng maø baây giôø coù teân laø moät vò laït ma taùi sanh thuoäc doøng Toå Truyeàn Phaùi Nerbudda. cuûa Phaät giaùo Taây Taïng saùng laäp vaøo naêm 1974. Naro-chodrug (tib): Six methods of Naropa—Saùu Muïc ñích chính cuûa vieän ñaïi hoïc laø tu taäp quaùn phaùp Naropa—See Naropa. töôûng theo Phaät giaùo phoái hôïp vôùi nhöõng ngaønh Naropa: Nadapada 1016-1100, an Indian Buddhist hoïc cuûa Taây phöông; ngaøi Chogyam Trungpa cho tantric master, student of Tilopa and teacher of raèng ngaøi ñaõ raäp theo kieåu maãu cuûa vieän ñaïi hoïc Mar Pa Chos Kyi Blo Gros. According to legends Tu Vieän Nalanda. about his life, he was a renowned scholar at Narrate (v): Keå laïi—Thuaät laïi. Nalanda Monastic University, but left his position Narration (n): Söï keå laïi. after an experience in which a hideously ugly Narrative: (a): Coù tính chaát töôøng thuaät—(n): Baøi woman appeared before him and demanded that töôøng thuaät. he explain the essence of the Dharma. He was Narratives in regard to the present life: See unable to do so, and was informed that her Thöû Ñoä Tröù Thuaät. ugliness was a reflection of his own pride and Narrator (n): Ngöôøi töôøng thuaät. other negative emotions. After that, she instructed him to seek out Tilopa, who only agreed to teach Narrow and inferior mind: Hieäp Lieät Taâm— him after subjecting him to a series of painful and Taâm heïp hoøi vaø heøn keùm. bizarre tests, such as crushing his penis between Narrow-minded: Bigoted—See Phaùp Kieán. Narrow-minded view: Narrow-minded—See

Phaùp Kieán. National Teacher Chung's bowl of water: See Narrow needle-mouth ghosts: Chaâm (Kim) Coâng AÙn Quoác Sö Thuûy Oaûn. Khaåu Quyû—Quyû coù mieäng nhoïn nhö kim. National Teacher Chung's Elephant load can't Narrowness (n): Söï heïp löôïng. be carried by a donkey: See Coâng AÙn Quoác Sö Narrowness and meanness of aspiration: Chí Lö Baát Kham Töôïng Söï. nguyeän heøn keùm. National Teacher Chung's seamless Nasa (p): Ruin—Destruction—Pheá tích. monument: See Coâng AÙn Quoác Sö Voâ Phuøng Nasaiksa (skt): Not beyond study—See Phi Voâ Thaùp. Hoïc. Native medicine: Y hoïc daân toäc. Nasana (p): Destruction—Pheá boû. Native place: Baûn ñòa (nôi xuaát phaùt). Naseti (p): To kill—Saùt haïi. Native place of the six gunas: See Traàn Höông. Nasik (skt): Name of a Buddhist place in west Nativism (n): Thuyeát thieân phuù—Thieân phuù luaän. India. There are twenty-three caves in Nasik, Nattha (p): Lost—Maát. dating from the first century B.C. to the second Natthi (p): Not—Khoâng. century A.D.—Ñòa danh Phaät giaùo ôû vuøng taây AÁn Natthi-kaditthi (p): Nihilistic view—Wrong view Ñoä. Nasik coù moät nhoùm 23 hang ñoäng coù töø nieân of annihilation, assumption that there is no result ñaïi thöù nhaát tröôùc Taây Lòch cho ñeán theá kyû thöù hai of kamma—Taø kieán cho raèng khoâng coù haäu quaû sau Taây Lòch. cuûa nghieäp—See Ñoaïn Kieán. Nasika (p): Nose—Muõi. Natthu (p): The nose—Caùi loã muõi. Nassana (p): Disappearance—Söï bieán maát. Natti (p): Japti (skt)—Taùc Baïch—Annunciation— Nassati (p): To disappear—Bieán maát. Announcement—Declaration—Baùo cho bieát Nastika (skt): Chaáp khoâng—Non-realists who tröôùc. deny all reality. Natti-catuttha-kamma (p): A form for former act Nastyasti (skt): Höõu vaø Voâ (phi höõu)—Being and of the Sangha—See Töù Yeát Ma Taùc Baïch. non-being. Natti-dutiya-kamma (p): A form for former act of Nata (skt): See Coâng Kyû Nhi. the Sangha—See Töù Yeát Ma Taùc Baïch. Nata-marga (skt): See Thuû Hoä Ñaïo. Natti-kamma (p): A form for former act of the Nataputta (p): Jnatrputra (skt)—Name of the Sangha—See Töù Yeát Ma Taùc Baïch. founder of Jain religion—Teân cuûa vò saùng laäp ra Nattu (p): Grand-son—Chaùu noäi hay chaùu ngoaïi. Kyø Na giaùo. Natural (a): Spontaneous—Inborn as opposed to Natchatraradja-Buddha(skt): Tuùc Vöông Phaät. acquired—Caââu sinh (thuoäc veà thieân nhieân). Natchatraradja-samkusumi-tabhidjna (skt): Tuùc Natural ability: Thieân Ky—Khaû naêng töï nhieân. vöông hoa Boà Taùt. Natural attainment: Sanh Ñaéc—See Taùnh Ñaéc. Natha (p): Nata (skt)—1) Protection: Söï baûo hoä; Natural attributed Buddha-nature: See Töï 2) Protector: Ngöôøi baûo hoä. Taùnh Phaät. Nati (p): Bowing down—Bending—Inclination— Natural capacity: See Caên Tính. Cuùi xuoáng. Natural capacity for good and evil: See Taùnh Nation (n): Quoác gia. Ñöùc. National affair: Quoác söï. Natural capacity for goodness: See Taùnh Ñöùc. National characteristics: National spirit—Quoác Natural capacity of penetrative powers: tuùy. Intelligent—Caên taùnh lanh lôïi (thoâng minh). National hero: Anh huøng daân toäc. Natural cleaving (clinging) to the idea of self or National history: Quoác söû. soul: See Caâu Sinh Ngaõ Chaáp. National superintendent of the clergy: Sa Moân Natural confidence: Töï tin töï nhieân. Thoáng—See Quoác Taêng Chính. Natural and conventional sins: Sins against National Teacher Chung: Nan'yo Echu (jap)— natural

law and sins against conventional or See Hueä Trung Nam Döông Thieàn Sö. religious law—See Taùnh Thöù.

Natural death: See Taän Meänh Töû. See Sinh Töôïng Sinh Töï. Natural desire: Khaùt voïng töï nhieân. Natural sins: Sins that are such according to Natural disasters: Calamity—Disaster—See natural law—See Taùnh Toäi. Thieân Tai. Natural, spontaneous, or inborn Natural doubt: Inborn illusion—See Caâu Sinh accomplishment of dharma: Sahaja-siddhi Hoaëc. (skt)—See Caâu Sinh Thaønh Töïu Phaùp. Natural duty: Thieân chöùc. Natural and tarnishable: See Sinh Töôïng Sinh Natural enlightenment: Own enlightenment— Töï. Töï giaùc. Natural tendency to consider things as real: Natural family planning: Keá hoaïch gia ñình theo See Caâu Sinh Phaùp Chaáp. phöông caùch töï nhieân. Natural Tolerance: Thuaän nhaãn. Natural fulfilment mantra: Arsagatha (skt)—A Natural void: Tính Khoâng—The immateriality of Li Sa Keä—Töï Nhieân Thaønh Töïu Chaân Ngoân. the nature of all things. Natural or fundamental quality: Original Natural wisdom: The intuitive, untaught or inborn endowment and nature—Suitability—Cô caên. wisdom—See Töï Nhieân Trí. Natural goodness: See Sinh Ñaéc Thieän. Natural world: Theá Giôùi Töï Nhieân—Khí Giôùi— Natural knowledge: Tri thöùc töï nhieân. Khí Theá Gian. Natural law: Luaät thieân nhieân. Naturalism (n): Chuû nghóa töï nhieân—Chuû nghóa Natural law of change: Quy luaät thay ñoåi cuûa loaïi boû sieâu nhieân—Töï nhieân luaän. vaïn phaùp. Naturalist (n): Nhaø töï nhieân hoïc. Natural life: Ñôøi soáng töï nhieân. Naturally dried meat: Thòt khoâ töï nhieân—Do con Natural moral law: Luaät ñaïo ñöùc töï nhieân—Töï vaät töï cheát laâu ngaøy döôùi aùnh naéng laøm cho thòt taùnh thieän—Baûn Taùnh Giôùi—See Töï Taùnh Giôùi. khoâ laïi. Natural outcome: Tuøy Löu Quaû—Keát quaû töï Naturally evil: Wrongness—Bad essence—Evil nhieân. by nature—Taùnh AÙc—Taùnh aùc saún coù. Natural perception: Natural wisdom—Thieân Naturally good: Good by nature—See Taùnh thöùc—Natural wisdom—The primal endowment Thieän. in men—The Bhutatathata (chaân nhö)—See Chaân Naturally pure mind: Jisho-shojo-shin (jap)— Nhö. See Töï Taùnh Thanh Tònh Taâm. Natural phenomena: Hieän töôïng töï nhieân. Naturalness: Evam (skt)—Tadytha (skt)— Natural position: Baûn vò. Ultimate state of things—See Nhö Thò. Natural powers and conditioning environment: Naturalness of the Way: Spontaneity of Buddha- Nature and environment—Caên duyeân. dharma—Naturalness of the Way; the Natural powers of perception: Mental transcendent state and activity of True Suchness knowledge—See Taùnh Thöùc. which are free of human calculations—Tính töï Natural purity: Self-existent pure mind—See Töï phaùt cuûa Phaät phaùp; traïng thaùi vaø haønh hoaït sieâu Taùnh Thanh Tònh. vieät cuûa chaân nhö khoâng naèm trong söï tính toaùn Natural quality: Fundamental quality—See Ky cuûa con ngöôøi. Tính. Nature (n): Vital force—See Thieát Yeáu Löïc. Natural religion: Toân giaùo töï nhieân (do lyù tính vaø Nature of afflictions is empty: Phieàn Naõo Khoâng kinh nghieäm con ngöôøi chöù khoâng do maàu nhieäm Taùnh—Baûn chaát cuûa phieàn naõo laø khoâng. hay maëc khaûi). Nature of all things: Phaùp taùnh. Natural reward: Retribution for a deed—See Nature as cause: Nhaân Taùnh—Baûn theå nhö laø

Nghieäp Quaû. nguyeân nhaân. Natural reward or retribution for a deed: Nature and character: Caên taùnh—The nature Nghieäp Quaû—See Natural reward. of the powers of any sense. Natural and similar: Natural and tarnishable— Nature of conditioned arising: Duyeân khôûi chi

taùnh. But this knowing of the self is not sense-knowing Nature of dependent arising: Paratantra (skt)— (ground knowing) and it is not thought-knowing Not having an independent nature—See Y Tha (idea-knowing). But at the time of self-knowing Khôûi Tính. you are not reft away from the self-knowing, by Nature of the Dharmadhatu: Phaùp giôùi taùnh. importunate desires of ground-knowing or of idea- Nature of the Dharmakaya: The embodiment or knowing. It is because of this that our contact with totality—Theå taùnh cuûa phaùp thaân—See Phaùp Nature enriches us so much. What the birds in the Thaân Theå Taùnh. garden have in their bodily life which I have not Nature-ego: The Buddha-nature ego—See Taùnh in my bodily life becomes mine because I come to Ngaõ. know what it is like to be what they are. This is Nature of the ego: Ngaõ taùnh. where Zen attentiveness to Nature is important. Nature of the elements: Ñaïi Chuûng Tính—Baûn The foot only feels the foot when it feels the chaát cuûa caùc yeáu toá (haønh). ground—Trong Thieàn, chæ moät mình thieân nhieân Nature of Emptiness: Sunyata (skt)—Taùnh daïy cho chuùng ta veà chính noù. Thaät vaäy, chæ coù khoâng. maøu ñoû môùi coù theå noùi cho chuùng ta bieát "ñoû" laø Nature of enlightenment: Taùnh giaùc ngoä— caùi gì; khoâng ai khaùc coù theå laøm ñöôïc chuyeän ñoù. Nature of enlightenment of all Buddhas is the Chæ coù con boø môùi coù theå noùi cho chuùng ta bieát same—Taùnh giaùc ngoä nôi chö Phaät khoâng sai "con boø" laø caùi gì. Chæ coù quaû nuùi môùi coù theå noùi khaùc. cho chuùng ta bieát "quaû nuùi" laø caùi gì. Cuõng nhö theá Nature and enlightenment of all Buddhas is the aáy, chæ coù caùi töï ngaõ môùi coù theå noùi cho baïn bieát same: Taùnh vaø söï giaùc ngoä nôi chö Phaät khoâng sai "töï ngaõ" laø caùi gì. Caâu traû lôøi ñaõ ñöôïc ñöùc Phaät khaùc. ñöa ra: "Khi maáy oâng chaïm ñaát vôùi baøn chaân cuûa mình thì maáy oâng caûm bieát hay laø seõ caûm bieát hai Nature and enlightenment of all living beings is thöù: maët ñaát vaø baøn chaân." Thaät vaäy, khi baïn nghó the same: Taùnh vaø söï giaùc ngoä nôi chuùng sanh tôùi con boø, baïn phaûi bieát veà con boø vaø tö töôûng cuûa khoâng sai khaùc. mình. Neáu baïn khoâng bieát tö töôûng maø cuõng Nature and environment: Caên duyeân—Natural khoâng bieát con boø, laøm sao baïn bieát laø baïn ñang powers and conditioning environment. nghó hoaëc ñang thaáy? Haønh giaû tu thieàn phaûi luoân Nature ever sure: Eternal—Phaùp ñònh. bieát caùi töï nhieân cuûa chính mình vaø thieân nhieân Nature is an excellent Teacher: Thieân nhieân laø beân ngoaøi. Baïn khoâng theå naøo bieát ñöôïc baøn chaân moät vò thaày tuyeät vôøi—In Zen, it is the nature neáu baïn deïp boû maët ñaát. Cuõng vaäy, baïn khoâng theå alone that teaches us about itself. As a matter of naøo bieát ñöôïc chính mình neáu baïn deïp boû tö fact, only "red" can tell us what red is; no man can töôûng. Nhöng caùi bieát veà chính mình khoân g phaûi laø do so. Only a cow can tell us what a cow is. Only caùi bieát cuûa tri giaùc vaø cuõng khoâng laø caùi bieát baèng a mountain can tell us what a mountain is. In the tö töôûng. Nhöng

vaøo luùc bieát chính mình baïn same manner, only the self can tell you what the khoâng bò laáy maát caùi töï tri bôûi nhöõng mong muoán self is. But how can we look at the self, since it is ñang quaáy raày cuûa tri giaùc. Chính vì vaäy maø söï not an object of the sense. The answer to that was tieáp xuùc vôùi Thieân nhieân laøm cho chuùng ta phong given by the Buddha: "When you touch the phuù theâm. Nhöõng thöù maø chim muoâng trong vöôøn ground with your feet you feel, or should feel, two coù trong ñôøi soáng cuûa chuùng maø chuùng ta khoâng things: the ground and the foot." In fact, when you coù seõ trôû thaønh cuûa chuùng ta vì qua ñoù chuùng ta think of a cow, you should be aware of the cow bieát ñöôïc chuùng laø caùi gì. Ñaây laø ñieåm quan troïng and the thought. If you are not aware of the cuûa söï chuyeân chuù cuûa Thieàn vaøo Thieân nhieân. thought as well as the cow, how will you know Baøn chaân chæ caûm giaùc ñöôïc baøn chaân khi noù caûm you are thinking and not seeing? Zen practitioners giaùc ñöôïc maët ñaát maø thoâi. should always know the self-nature as well as the Nature that is not false: Not of false or untrue other-nature. You cannot know the foot if you nature—Baát Hö Voïng Tính—Taùnh khoâng hö voïng abolish the ground. In the same manner, you hay laø chaân taùnh—Baûn chaát khoâng sai laàm. cannot know the self if you abolish the thought.

Nature of fire: See Taùnh Hoûa. and marks—Taùnh töôùng cuûa vaïn höõu. Nature of the five great elements: Panca-maha- Nature of the powers of any sense: Nature and bhutani (skt)—Nguõ Ñaïi Chuûng Taùnh. character—Caên taùnh. Nature free from rebirth: Ly Sanh Taùnh—Baûn Nature and roots should be quick and chaát lìa khoûi taùi sanh hay luaân hoài. enlightened: Caên taùnh leï laøng saùng suoát—See Nature of the holy way: Thaùnh ñaïo chi taùnh. Lôïi Caên. Nature of impermanence: Aniccata (p)—Voâ Nature-seed nature: Original or primary nature, Thöôøng Taùnh. in contrast with “Active or Functioning Nature.”— Nature of karma: See Nghieäp Tính. Chuûng taùnh nguyeân thuûy, ñoái laïi vôùi “Taäp Chuûng Nature of Koâan: Baûn chaát cuûa coâng aùn—Koan is Taùnh.”—See Taùnh Chuûng Taùnh. a philosophical topic, and exercise for the mind, Nature of sentient beings: Chuùng Sanh Tính— beyond thought, given to a Zen student for Baûn chaát cuûa vaïn vaät höõu tình. contemplation by the Zen master. This is a Nature of sharing similar species: Nikaya- common method in Zen which helps the novice sabhagata (skt)—Chuùng ñoàng phaän. Zen students lessen his attachments—Coâng aùn laø Nature of suffering: Khoå taùnh (taùnh chaát cuûa khoå moät ñeà muïc trieát lyù, moät loaïi baøi taäp cho taâm, vöôït ñau). ra ngoaøi tö töôûng, do moät vò Thieàn sö ñöa cho moät Nature of the Tathagata: Nhö Lai Tính. vò Thieàn sinh môùi nhaäp moân ñeå quaùn töôûng. Ñaây Nature of the Tathagatagarbha: See Nhö Lai laø moät phöông phaùp thoâng thöôøng trong nhaø Thieàn Taïng Tính. nhaèm giuùp caùc Thieàn sinh môùi giaûm bôùt söï chaáp Nature of things: Baûn chaát cuûa vaïn höõu. tröôùc—See Coâng AÙn. Nature of visualization: Quaùn theå. Nature and life: Tính vaø meänh (söï töông quan Nature of void: See Tính Khoâng. giöõa baûn chaát cuûa vaïn höõu vaø sinh meänh cuûa höõu Nature of water: Thuûy Tính—Tính chaát cuûa tình chuùng). nöôùc. Nature of life: Baûn chaát cuoäc ñôøi. Nature of the wind is always abiding: See Phong Nature of making different

species: Nikaya- Tính Thöôøng Truï. visabhaga (skt)—Dò sanh taùnh, moät trong hai möôi Nature without the seed of goodness: Taùnh boán phaùp baát töông öng trong Duy Thöùc Hoïc. khoâng coù chuûng töû thieän—See Voâ Thieän Chuûng Nature of man: Nhaân tính. Töû Taùnh. Nature and marks: True emptiness—The nature Nature worship: Söï suøng baùi thieân nhieân (caùc of anything and its phenomenal hieän töôïng töï nhieân ñöôïc coi nhö caùc thaàn linh ñeå expression—Thöïc töôùng—See Taùnh Töôùng. thôø phöôïng, nhö thaàn soâng, thaàn nuùi, thaàn ñaát, thaàn Nature of the mind: Baûn taùnh cuûa taâm—See gioù, thaàn löûa, vaân vaân.). Taùnh Taâm (2). Naturism (n): See Nature worship. Nature is the mind, and mind is Buddha: See Nava (p): New: Môùi—Nine (navan (skt): Soá chín. Taùnh Töùc Thò Taâm, Taâm Töùc Thò Phaät. Navadevakula (skt): An ancient city, a few miles Nature of non-emptiness: Baát Khoâng Taùnh— south-east of the Ganges—See Naïp Phöôïc Ñeà Baø Taùnh cuûa baát khoâng. Cuû La. Nature of ordinary people: Phaøm Taùnh—Baûn Nava Graha (skt)—Nine seizers or upholders: taùnh cuûa ngöôøi ñôøi. Nine luminaries or planets—See Cöûu Dieäu. Nature of pervasive imagination: Parikalpita Navaka (p)—A new comer: Ngöôøi môùi tôùi—A (skt)—Söï töôûng töôïng—Imagination— young person: Ngöôøi treû. Imaginative construction—See Bieán Keá Sôû Chaáp Nava-kammika-sutta (p): Sutra on the builder, Tính. Samyutta Nikaya VII.17—Kinh Ngöôøi Xaây Döïng, Nature of phenomena: Dharmanam-dharmata Töông Öng Boä VII.17. (skt)—See Chö Phaùp Tính. Navan (skt): Nava (skt)—Cöûu—Nine—Chín. Nature and its phenomenal expression: Nature Navanga-Buddha-sasana (p): Cöûu Boä Phaùp

Kinh—See Cöûu Boä. Near or perfect enlightenment: The stage Navanga-sasana (skt): Cöûu Boä Kinh—See Cöûu before enlightenment—See Laân Vieân. Boä. Near the perfect wisdom: Laân Trí—Similar to Navasangharama (skt): Name of an ancient the last entry or the Buddha's wisdom—Gaàn monastery near Baktra—See Naïp Phöôïc Taêng gioáng nhö trí hueä cuûa Phaät. Giaø Lam. Near and remote both made known: Gaàn xa Nava-sutta (p): Sutra on the simile of the boat— ñeàu bieát—See Baùt Chuûng Thoï Kyù. Sutra on the ship, Samyutta Nikaya XXII.101— Near and remote both not made unknown: Gaàn Kinh Thuyeàn Duï, Töông Öng Boä XXII.101. xa ñeàu khoâng bieát—See Baùt Chuûng Thoï Kyù. Navati-Prayascittiya (p): Pacittiya (skt)—See Near to: Near—Intimate—Close—Caän. Cöûu Thaäp Giôùi Ñoïa. Nearing perfection: Upasampanna (skt)—Caän Navayana-samprasthita (skt): The initial resolve vieân (gaàn tôùi choã vieân maõn). or mind—See Sô Taâm. Neccesaries: Saindhava (skt)—Nhöõng thöù caàn Navuta (skt): Na Do Tha—Na Du Ña—Na Do thieát cuûa moät vò Taêng—Necessary things of a Ña—Na Thuaät—A numeral, 100,000, or one monks—See Tieân Ñaø Baø. million, or ten million—Teân soá ñeám, töông ñöông Necessary appearance in the flesh of the vôùi 100.000, 1.000.000 hay 10 trieäu. Buddha for ordinary people: Söï xuaát hieän caàn Naya (skt): See Na Da. thieát baèng thaân xöông thòt vaø töôùng haûo cuûa Phaät Naya (p): Method—Phöông thöùc. ñeå chæ daïy phaøm nhaân. Nayaka (Nayoka) (skt): Great guide—Great Necessary dogma: Tín ñieàu taát yeáu. teacher—Great leader, i.e Buddha or a Necessary knowledge: Tri thöùc caàn thieát. Bodhisattva—Leader—Master—Ñaïi ñaïo sö hay Necessity (n): Tính

taát nhieân—Tính taát yeáu— ngöôøi daãn ñaïo. Vieäc taát nhieân. Nayana (p): The eye—Maét. Necessity of goal: Tính taát nhieân cuûa muïc ñích laø Nayana-avudha (p): One whose weapon is the duøng phöông tieän. eye, i.e. King Yama—ngöôøi duøng aùnh maét laøm vuõ Necessity of means: Tính taát yeáu cuûa phöông khí nhö Dieâm Vöông. tieän. Naya-sastra (skt): Treatise on right method—See Necessity of skill in means: Tính taát yeáu cuûa Chaùnh Lyù Luaän. phöông tieän thieän xaûo. Nayati (p): To lead—Höôùng daãn. Nechung Choje (tib): The main protector deity of Nayavistara (skt): Na Da Tyø Ñaùt Ña—One of the the Tibetan government, who during certain Veda treatises—Moät trong nhöõng boä luaän Veä Ñaø. ceremonies possesses the state oracle (lôøi saám), Naygajnana (skt): Maggana (p)—Marga-jnana who resides at gNas Chung Monastery—Vò thaàn (skt)—Religious wisdom—See Ñaïo Trí. giaùm hoä chính cuûa chính quyeàn Taây Taïng, ngöôøi Nayhati (p): To tie—To bind—Coät chaët. maø trong moät vaøi nghi leã coù ban lôøi saám, vaø Nayika (p): Female leader—Ngöôøi laõnh ñaïo laø thöôøng truù taïi Tu Vieän Nechung (gNas Chung). phuï nöõ. Necklace of pearl: Keruva (skt)—Necklace of Nayskramya (skt): Nekkhamma (p)—Xaû ly—diamond—Chuoãi Anh laïc. Renunciation. Necklace of diamond: Keruva (skt)—Necklace Nayuta (p): See Na Do Tha. of pearl—Anh laïc. Near: Near to—Intimate—Close—Caän. Neck-Poisoned Ghost: See Coå Ñoäc Quyû. Near death: Caän töû—About to die—At the point Nectar: Amrta (skt)—Duttsi (tib)—Cam Loä—Toâ of death. Ñaø—Wine of gods—Toâ Ma (soma)—The nectar Near-death karma: Asanna-kamma (p)—Caän Töû from heaven. Nghieäp. Nectar city: Nectar region—See Cam Loä Thaønh. Near made known, but not the remote: Gaàn thì Nectar gate: The teaching of Buddha—Cam loä bieát, xa khoâng bieát—See Baùt Chuûng Thoï Kyù. moân.

Nectar from Heaven: Amrta (skt)—Toâ Ñaø—Toâ Negative thoughts: See Tö Töôûng Xaáu Xa. Ma (soma)—See Cam Loä. Negative way: Phöông caùch tieâu cöïc. Nectar of Immortality: Nectar from Heaven— Negativism (n): Ucchedavada (p & skt)—See See Cam Loä. Ñoaïn Dieät Thuyeát and Luïc Sö Ngoaïi Ñaïo. Nectar jug: Kunda (skt)—Quaân ñoà loä (tònh bình). Neglect (v): Cheånh maûng. Nectar-king: Amitabha Buddha—Dharma-king— Neglect the Bodhi Mind when practicing good Cam loä vöông Nhö Lai. deeds is the action of demons: Queân maát Boà Ñeà Nectar of nirvana: Cam loä dieät. Taâm maø tu haønh caùc thieän phaùp ñoù laø ma nghieäp . Nectar region: Nectar city—Cam loä giôùi. Neglect summer retreat: See Phaù Haï. Need a guide for the voyage: Caàn moät ngöôøi daãn Neglectful (a): Caåu thaû—Careless. ñaïo cho cuoäc haønh trình. Neglecting unwholesome thoughts: Khoâng ñeå yù, Need the spur to bite the bone: Phaûi laáy vuøi saét coá queân laõng nhöõng tö töôûng xaáu xa aáy—See ñaâm vaøo thaân thaáu ñeán taän xöông môùi chòu laøm Naêm Ñeà Nghò Cuûa Ñöùc Phaät Cho Haønh Giaû. theo yù chuû—See Töù Maõ. Negoro (jap): Nuùi Caên Lai (Nhaät Baûn). Needle: Kim—A needle. Negoroyama (jap): Vuøng nuùi Caên Lai (Nhaät Baûn). Needle-eye: See Chaâm Khoảng. Nehan (jap): Nirvana (skt)—Nibbana (p)—Nieh-Needle-like hair ghosts, self-piercing: Chaâm Pan—See Nieát Baøn. Mao Quyû—Quyû coù loâng nhoïn nhö kim. Nehandoâ (jap): Nirvana hall—See Nieát Baøn Needle-mouth

ghost: Kim Khaåu Quyû—See Ñöôøng. Chaâm Khaåu Quyû. Nehan-e (jap): The nirvana assembly—Nirvana Needle and Moxa: See Hashin Kyuâji. Festival—See Nieát Baøn Hoäi. Needy (n): Cuøng ñinh. Nehangyo (jap): Parinirvana Sutra (skt)—See See Negation (n): Söï phuû ñònh. Kinh Nieát Baøn. Negative actions: Evil work—See AÙc Nghieäp Nehan-In (jap): The seal of Nirvana—Nieát Baøn and See Tam Haønh (D). AÁn—See Nieát Baøn Tòch Tónh AÁn. Negative becoming: Asankrta-dharma (skt)—See Nehankyoâ (jap): Parinirvana Sutra (skt)—See Voâ Vi Phaùp. See Kinh Nieát Baøn. Negative in not doing good: See Chæ Phaïm. Neighbor (n): Ngöôøi laùng gieàng. Negative forces: Voâ löïc—Subordinate or inert Neighbour's pearls: See Laân Traân. forces. Neighbouring monks: See Laân Ñôn. Negative image: Hình aûnh tieâu cöïc. Neither active nor inactive: Phi höõu vi phi voâ vi Negative karma: Harmful actions—Evil karma— hay Söï Lyù voâ ngaïi phaùp giôùi. See AÙc Nghieäp. Neither adding nor substracting: Neither Negative mind: Taâm Baát Thieän—Unwholesome increase nor decrease—See Baát Taêng Baát Giaûm. mind. Neither annihilated nor arisen: Negative path: AÙc ñaïo—Black path. Anirodhanutpada (skt)—See Baát Dieät Baát Sinh. Negative and positive: Cöïc AÂm vaø Cöïc Döông— Neither appear nor disappear: Real dharmas Tieâu cöïc vaø tích cöïc—See AÂm Döông. are bare manifestations—Thò chö phaùp khoâng Negative principles: Nhöõng nguyeân taéc toái aùm— töôùng, baát sanh baát dieät. In Buddhism, negative principles (as opposed to Neither ass nor horse: Phi lö phi maõ—To copy positive principles) are phenomena that obscure but fail—Khoâng phaûi löøa maø cuõng khoâng phaûi the true nature of things—Trong Phaät giaùo, ñoù laø ngöïa, yù noùi baét chöôùc khoâng ñuùng caùch thaønh ra nhöõng hieän töôïng toái aùm che chaén baûn chaát thaät khoâng gioáng ai. cuûa vaïn höõu. Neither birth nor death: Neither born nor Negative theology: Thaàn hoïc phuû ñònh—Thuyeát dead—See Baát Sanh Baát Dieät. laáy phöông thöùc "thaàn khoâng laø gì caû" ñeå bieän Neither black nor white karma: See Phi Haéc luaän. Phi Baïch Nghieäp.

Neither born nor ended: See Baát Sanh Baát Dieät. Neither interrupted nor constant: Khoâng ñöùt Neither cause nor effect: See Voâ Nhaân Voâ Quaû. ñoaïn maø cuõng khoâng lieân tuïc—See Baát Ñoaïn Baát Neither coming nor going: Nothing comes, Thöôøng. nothing goes—See Baát Lai Baát Khöù. Neither the learner nor the non-learner: N'eva Neither defiled nor pure: Khoâng oâ tröôïc maø sekho nasekho puggalo (p)—Phi höõu hoïc phi voâ cuõng khoâng thanh khieát Baát—See Caáu Baát Tònh. hoïc nhaân. Neither delighted nor disappointed: Baát Hyû Baát Neither listening to nor asking about: Baát Öu—Khoâng vui cuõng khoâng buoàn—Neither vaên baát vaán (khoâng nghe, khoâng hoûi)—To ignore pleasure nor sorrow. someone completely. Neither dying or being reborn: Neither living nor dead: Neither birth nor Anirodhanutpada (skt)—Neither annihilated nor death—See Baát Sanh Baát Dieät. arisen—No disappearance nor appearance—See Neither matter nor mind: Neither phenomenal Baát Sanh Baát Dieät. nor noumenal—See Phi Saéc Phi Taâm. Neither end nor permanence: See Baát Ñoaïn Neither pain nor pleasure: Xaû Thoï—The state Baát Thöôøng. of renunciation or indifference to sensation—See Neither enmity nor

friendship: Oaùn Thaân Bình Baát Khoå Baát Laïc Thoï. Ñaúng—A mind that knows neither enmity nor Neither painful-nor-pleasant feeling: The state friendship, no discrimination of persons—Taâm of experiencing neither pain nor pleasure—Phi bình ñaúng khoâng phaân bieät thuø baïn. Khoå Phi Laïc Thoï—See Baát Khoå Baát Laïc Thoï. Neither exhausts the mundane nor stays in the Neither permanent nor impermanent: See Phi supramundane: Not exhausting the mundane Thöôøng Phi Voâ Thöôøng Cuù. state—See Khoâng Taän Höõu Vi Khoâng Truï Voâ Vi. Neither phenomenal nor noumenal: Neither Neither existent nor nonexistent: Chaúng coù matter nor mind—Phi saéc phi taâm. chaúng khoâng. Neither pleasant nor painful feeling: Neither existent nor nonexistent cultivation: Adukkham-asukha vedana (p)—Indifferent See Phi Höõu Phi Khoâng. feeling—Voâ Kyù Thoï—Phi khoå phi laïc thoï. Neither existing nor non-existing: Neither Neither pleasant nor unpleasant feeling: existing nor empty—See Phi Höõu Phi Khoâng. Neutral feeling—Baát laïc baát khoå thoï—Khoâng vöøa Neither form nor mental: Phi saéc phi taâm. yù maø cuõng khoâng khoâng vöøa yù. Neither formed nor disintegrated: Voâ Thaønh Neither pleasure nor sorrow: See Baát Hyû Baát Voâ Hoaïi—Chaúng thaønh maø cuõng chaúng hoaïi. Öu. Neither going nor coming: Eternal like the Neither reality nor unreality: See Phi Thöïc Phi dharmakaya—Baát khöù baát lai—See Voâ Khöù Voâ Phi Thöïc. Lai. Neither same nor different: Baát Töùc Baát Ly— Neither good nor bad: Avyakrta or Avyakhaøta Khoâng gioáng khoâng khaùc. (skt)—See Voâ Kyù. Neither self nor something apart: Baát Töùc Baát Neither Good Nor Evil: Fushizen-fushiaku Ly—Neither the thing itself, nor something apart, (jap)—See Khoâng Nghó Thieän Khoâng Nghó AÙc. as water and the wave. Neither unity or Neither good nor evil karma: Avyakrta-karma diversity—See Baát Nhaát Baát Dò. (skt)—See Voâ Kyù Nghieäp. Neither suffering nor pleasure: Baát Khoå Baát Neither identity nor difference: See Baát Nhaát Laïc—Khoâng khoå khoâng söôùng. Baát Dò. Neither thinking nor not thinking: Naisvasa- Neither impediment nor obscuration: Voâ Treä jnanasamjnayatana (skt)—The heaven or place Voâ Chöôùng—Khoâng caûn trôû maø cuõng khoâng where there is neither thinking nor not thinking— chöôùng ngaïi. Trôøi Phi Töôûng Phi Phi Töôûng. Neither increase nor decrease: See Baát Taêng Neither Thought Heaven: Trôøi Phi Töôûng. Baát Giaûm. Neither three nor one: See Phi Tam Phi Nhaát.

Neither thus nor otherwise: Khoâng theá naøy cuõng nhöõng bôûi nhöõng dieãn vieân maëc trang phuïc maøu khoâng theá kia—See Phi Bæ Phi Thöû. meø vaø mang maët naï. "Nembutsu Kyoâgen" ñaõ coù töø Neither two nor three: See Voâ Nhò Voâ Tam. haøng naêm baûy traêm naêm tröôùc vaø hieän nay vaãn Neither unity nor diversity: Neither the thing coøn ñöôïc thöïc hieän taïi caùc töï vieän Phaät giaùo. itself, nor something apart—See Baát Nhaát Baát Dò. Nhöõng vôû kòch phoå bieán thöôøng laø haøi kòch, nhöng Nekkhamma (p): Nayskramya (skt)—Xaû ly— ñöôïc duøng vaøo vieäc chuyeån taûi luaân lyù vaø giaùo Xuaát gia—Renunciation. thuyeát Phaät giaùo trong khi laøm cho khaùn giaû giaûi Nekkhamma-nisamsa (p): Phöôùc baùu cuûa söï xuaát trí. gia. Nembutsu of the Other-Power: See Tha Löïc Nekkhamma-paramita (p):

Naiskramya- Nieäm Phaät. paramita (skt)—Perfection of renunciation—Xuaát Nembutsu-samadhi (jap): Buddha Recitation Ly Ba La Maät. Samadhi—Buddha recollection samadhi—See Nekkhamma-samkappa (p): Renunciation—See Nieäm Phaät Tam Muoäi. Töø Boû Theá Tuïc. Nembutsu-shoshin-ge (jap): See Nieäm Phaät Nekkhamma sukha (p): Happiness of Chöùng Tín Keä. renunciation—Haïnh phuùc cuûa söï khöôùc töø, haïnh Nemi (p): Name of one of one hundred Pratyeka- phuùc cuûa söï xuaát gia. Haïnh phuùc, an laïc vaø thoaûi buddhas who lived a long time on Mount Isigili— maùi ñeán töø söï xa lìa duïc laïc nguõ traàn, xa lìa nhöõng Teân cuûa moät trong moät traêm vò Phaät ñoäc giaùc soáng phieàn naõo do laïc thuù nguõ traàn ñem laïi. moät thôøi gian daøi treân nuùi Isigili. Nekkkamma-vitakko (p): Wholesome thought of Nemimdhara (skt): See Ni Daân Ñaït La (1). renunciation—Ly duïc taàm. Nemindhara-giri-raja (skt): See Ni Daân Ñaït La Nembutsu (jap): Buddhanusmrti (skt)— Sôn Vöông. Buddhanussati (p)—Recite Amitabha Buddha— Nempu (jap): Chronology of years, biography of Buddha recitation—Buddha remembrance— an important Zen monk or nun, composed to cover Mindfulness of the Buddha—To repeat the name the life year by year. It is traditional for a leading of a Buddha (audibly or inaudibly)—The disciple to record the biography of the master recollection of the Buddha—See Nieäm Phaät. shortly after his or death. Nempu represents a Nembutsu-assisting actions: See Nieäm Phaät Trôï distinctive genre of Zen literature—Nieân bieåu tieåu Haïnh. söû cuûa moät vò Thieàn Taêng hay Thieàn Ni quan Nembutsu-Faith: Tín Nieäm—Faith in Buddha troïng, ñöôïc bieân soaïn ñeå noùi veà nhöõng sinh hoaït recitation. trong suoát cuoäc ñôøi töø naêm naøy qua naêm khaùc. Nembutsu Koâan: Koâan of Buddha recitation—A Theo truyeàn thoáng, moät vò ñeä töû haøng ñaàu ghi laïi koâan based upon the practice of Buddha tieåu söû cuûa Thaày ngay sau khi thaày thò tòch. Nieân recitation—See Coâng AÙn Nieäm Phaät. bieåu tieåu söû tieâu bieåu cho moät loaïi vaên chöông Nembutsu Kyoâgen: A popular form of Japanese Thieàn ñaëc bieät. drama devoted to Buddhist themes, such as Nempyo sambakyu soku (jap): Doâgen Kigen's miracle stories or moral tales of karmic Three Hundred Cases—See Sanbyakusoku. retribution. The plays are performed by Nen (jap): pantomimes, with the actors dressed in colorful 1) Sati (p)—Smrti (skt)—Mindfulness—See costumes and masks. Nembutsu Kyoâgen dates Chaùnh Nieäm. back several hundred years and is still performed 2) Moment of consciousness: Khoaûnh Khaéc Cuûa today at Buddhist monasteries. The popular YÙ Thöùc—See Nieäm (12). dramas are often comical, but designed to convery 3) Nieâm, ñöa vaät gì leân—To pick up or to twirl Buddhist morals and teachings while entertaining something between one's fingers and the audience—Moät hình thöùc kòch phoå thoâng coáng thumb—See Nieâm Hoa Vi Tieáu. hieán cho nhöõng ñeà muïc Phaät giaùo, nhö laø nhöõng Nenge (jap): Nieâm Hoa—Giô caønh hoa leân—To caâu truyeän kyø dieäu hay truyeän luaân lyù ñaïo ñöùc veà hold up a flower. nghieäp baùo. Kòch ñöôïc dieãn xuaát khoâng lôøi, vôùi Nenge-mishoâ (jap): Nenge-shunmoku (jap)—

Lifting a flower and smiling faintly—Smiling and Nenkon (jap): Smrtindriya (skt)—Faculty of twirling a flower between the fingers—Winking mindfulness—Sense of memory—Virtue of and twirling a flower between the fingers—See mindfulness—See Nieäm Caên. Nieâm Hoa Vi Tieáu. Nen-nen-Ichi-Ichi (jap): Image-image is one- Nenge-shunmoku (jap): Lifting a flower and one—See Nieäm Nieäm Nhaát Nhaát. winking an eye—See Nenge-misho. Nenriki (jap): Smrtibala (skt)—Naêng löïc cuûa Nen-Kakubun (jap): Satisambojjhanga (skt)— chaùnh nieäm—Force of mindfulness—Power of Smrti-bodhyanga (skt)—Recollection—Nieäm mindfulness—See Nieäm Löïc. Giaùc Phaàn—See Nieäm Giaùc Chi. Nento (jap): Nhieân Ñaêng—See Ñaêng (2). Nenki (jap): Anniversary of death—In Japanese Nento-Butsu (jap): Dipankara-Buddha (skt)— Buddhist custom, memorial services (hoâji) are Burning Lamp Buddha—Nhieân Ñaêng Phaät. held for deceased members of the monastic Nento koâan (jap): A kind of answer to a koan by community on certain anniversaries of the death a reply difficult to grasp because seemingly quite date. Although there is much variation in unconnected—Moät loaïi traû lôøi coâng aùn baèng caâu memorial practice throughout the denominations traû lôøi khoù naém baét vì noù hoaøn toaøn khoâng dính of Japanese Buddhism. The anniversaries most daùng vì ñeán caâu hoûi cuûa coâng aùn—See Nantoâ commonly observed at the first, third, seventh, koâan. thirteenth, seventeenth, twenty-third, twenty- Neophyte (n): Taân toøng. seventh, and thirty-third. It is likewise customary Nepal: Nepal, anciently corresponding to that part for lay people to have similar memorial services of Nepal which lies east of Kathmandu. A part of held for deceased family members either at home India 2,500 years ago, while Sakyamuni was or at the temple. In Vietnamese Buddhist alive; now it is an independent state, northeast of tradition, the anniversary of death for both India—Nepal xöa kia cuõng laø phaàn ñaát Nepal baây ordained or lay buddhists is onserved on a yearly giôø, naèm veà phía Ñoâng cuûa tænh Kathmandu, laø basis. Zen monasteries commemorate certain moät phaàn cuûa AÁn Ñoä, trong thôøi Phaät coøn taïi theá; anniversaries of death on an annual basis, baây giôø laø quoác gia ñoäc laäp, naèm veà phía Ñoâng especially those of the sect's founder, the founder Baéc AÁn Ñoä. of the monastery, and other important Nepala (skt): Ni Ba La—See Nepal. personages—Leã töôûng nieäm ngaøy thò tòch. Trong Neranjara (p): Nairanjana (skt)—See Ni Lieân taäp quaùn Phaät giaùo, leã töôûng nieäm nhöõng thaønh Thieàn. vieân quaù coá trong coäng ñoàng töï vieän trong moät soá Nervous disorder: Beänh thaàn kinh. ngaøy töôûng nieäm nhaát ñònh cuûa ngaøy quaù vaõng. Nescient (a): Khoâng hieåu bieát. Daàu coù nhieàu bieán ñoåi trong caùch thöïc hieän leã Net of afflictions: Löôùi Phieàn Naõo. töôûng nieäm trang caùc moân phaùi cuûa Phaät giaùo Net-Brightness Buddha: Jaliniprabha-Buddha Nhaät Baûn. Leã töôûng nieäm thöôøng ñöôïc cöû haønh (skt)—Buddha with the shining net—Phaät Voõng nhaát laø vaøo caùc naêm thöù nhaát, thöù ba, thöù baûy, thöù Minh. 13, 17, 23, 27, vaø 33. Cuõng coù thoùi quen cöû haønh Net of desire: Noose of desire—AÙi voõng (löôùi leã töôûng nieäm gioáng nhö vaäy cho cö só taïi gia cho cuûa aùi duïc). caùc thaønh vieân trong gia ñình, hoaëc taïi nhaø hoaëc Net of evil passions: Ma Voõng. taïi

chuøa. Theo truyeàn thoáng Phaät giaùo Vieät Nam, Net of falsity: See Taø Voõng. leã töôûng nieäm ngaøy cheát cho caû chö Taêng Ni vaø Net of great teaching: See Ñaïi Giaùo Voõng. Phaät töû taïi gia ñeàu ñöôïc cöû haønh haøng naêm. Caùc Net of harmful influences: Ma Voõng—Maïng Thieàn vieän laøm leã töôûng nieämvaøo moät soá ngaøy leã löôùi cuûa nhöõng aûnh höôûng coù haïi. töôûng treân caên baûn chu nieân, ñaëc bieät laø cho nhöõng Net of heterodox doctrines: See Kieán Voõng. vò Toå khai sôn cuûa töï vieän, hoaëc nhöõng nhaân vaät quan troïng khaùc. Net of heterodox views: Löôùi taø kieán—Net of heterodox doctrines. Nenko (jap): Comments on the words and deeds of past masters—See Nieâm Coå. Net of ignorance: Ngu voõng (löôùi si meâ)—Voâ

Minh Voõng—Löôùi voâ minh, löôùi cuûa söï u meâ. nieäm. Net of Indra: Indra-jala (skt)—See Baûo Voõng. Never give up friendships with wise people: Net of karma: See Nghieäp Voõng. See Chaúng Boû Taâm Meán Thích Thieän Tri Thöùc. Net of lights: Löôùi Quang Minh. Never-giving up Bodhisattva: Aniksiptadhura Net of Mara: Ma voõng. (skt)—Baát Höu Töùc Boà Taùt—Never retiring Net of passion: Net of desire—Daâm la voõng— Bodhisattva. Löôùi duïc voïng. Never giving up the practices of Enlightening Net of phraseology woven by erroneous Beings: Troïn chaúng nhaøm boû haïnh Boà Taùt, töï bieát imagination: Parikalpitabhidhana (skt)—See thoï kyù. Voïng Taâm Sôû Thuû Danh Nghóa. Never haughty: See Baát Kieâu Maïn Bieän. Net of sexual desire: See Daâm La Voõng. Never hectoring: See Baát Teâ Haùt Bieän. Net of the six gunas: See Traàn Voõng. Never know of exhaustion: Khoâng bao giôø bieát Net of suffering: Khoå voõng. ñeán meät moûi. Net of wrong views: See Taø Voõng. Never losing the bodhi-mind: Baát xaû Boà ñeà taâm Nether world: Underworld—Yama world— hay chaúng boû Boà Ñeà taâm. Phöông döôùi—Ñòa nguïc. Never losing good-knowing advisors: Baát xaû Neti (skt): Not-ness—The point where thought thieän tri thöùc hay chaúng boû thieän tri thöùc. ends and no thought, no mind takes over. Never losing the monastic forest life Nettetsugan (jap): See Red-hot iron ball. (aranyaka): See Baát Xaû A-Luyeän-Nhaõ. Neurons (n): Nhöõng teá baøo naõo. Never losing perseverance in progress: Baát xaû Neutral (a): Trung tính—Voâ kyù—Neither good kham nhaãn hay chaúng boû kham nhaãn. nor bad. Never lost or decayed knowledge: Trí chaúng hö Neutral color: Kasaya (skt)—See Hoaïi Saéc. maát cuûa Nhö Lai. Neutral feeling: Neither pleasant nor unpleasant Never misleading or confused: See Baát Meâ feeling—Baát laïc baát khoå thoï. Loaïn Bieän. Neutral mind: Indifferent mind—See Taâm Voâ Never receding: Avaivartika (skt)— Kyù. Avinivartaniya (skt)—Always progressing—Not Neutrality: Phi Taùc Phi Voâ Taùc. backsliding—Not losing ground—Never Neutrality of mind: Tatramjjhattata (p)—Taâm retreating—Never retreating—Baát thoái chuyeån— Xaû—Taâm Xaû—Quaân bình noäi taâm. See Haïnh Baát Thoái Chuyeån. Neutron (n): Trung hoøa töû—An uncharged Never-receding Bodhisattva: Avaivarti elementary particle of an atom with Bodhisattva (skt)—Baát thoái Boà Taùt—A approximately the same mass as a proton. Bodhisattva, who aims at perfect enlightenment— N’eva sekho nasekho puggalo (p): The one who Vò Boà Taùt luoân höôùng veà höôùng toaøn giaùc. is neither the learner

nor the non-learner—Phi Never-receding Buddha-vehicle: Dharma höõu hoïc phi voâ hoïc nhaân. wheel of universal salvation—Baát thoái chuyeån Never: Khoâng bao giôø. Phaùp. Never decaying: Avinasya—Baát hoaïi— Never receding from being in accordance with Indestructible—Eternal. procedures: Luaät Nghi Baát Thoái. Never-Despite Bodhisattva: Sataparibhuta Never receding from the faith obtained: (skt)—Never Slighted Bodhisattva—See Thöôøng Tín Baát Thoái. Baát Khinh Boà Taùt. Never receding from the line of good action Never diminishing will to save: See YÙ Muoán pursued: Haïnh baát thoái. Cöùu Ñoä Chuùng Sanh. Never-receding land: See Baát Thoái (Thoaùi) Ñòa. Never fall into mischief: Ñöøng bao giôø rôi vaøo aùc Never-receding mind: Avaivartika (skt)—See A ñaïo. Beä Baït Trí. Never forget: Keep in mind—To memorize—Heä Never receding from position attained: Non-

retreat from position attained—See Baát Thoái Vò. protector deity Dorje Shukden, who according to Never receding from pursuing a right line of Tibetan Buddhist mythology is a wrathful dharma- thought or mental discipline: Non-retreat from protector (dharma-pala) who is dedicated to mindfulness—See Baát Thoái Nieäm. defending the Gelukpa order against its enemies. Never receding from the realization attained: The Dalai Lama has proscribed (ñaët ra ngoaøi voøng Chöùng Baát Thoái. phaùp luaät) practices related to Dorje Shunkden Never receding from a right course of action: because the protector is associated with See Baát Thoái Haïnh. sectarianism, but the NKT claims that this ban Never-resenting actions: See Voâ Saân Haän Haïnh. infringes (vi phaïm) on religious freedom. The Never retiring Bodhisattva: Aniksiptadhura choice of the name “New Kadampa Tradition” (skt)—Baát Höu Töùc Boà Taùt—Never-giving up indicates that the group sees itself as continuing Bodhisattva. the lineage of Atisa and Tsong-Khapa. The NKT Never retreating: Never-receding—Baát thoái has been characterized as a fundamentalist chuyeån. government because it believes that the Gelukpa Never retreating but going straight to nirvana: order as a whole has strayed (bò laïc) from the Avaivartika (skt)—Avinivartaniya (skt)—Never teachings of Tsong-Khapa, and it claims to be receding, always progressing—Not backsliding— maintaining a pure form of the tradition. The Not losing ground, an epithet of every Buddha— group has a publishing company named Tharpa Baát thoái. Publications, which publishes books by Kelsang Never return: Anagami—Not to return—Never Gyatso—Toå chöùc quoác teá ñöôïc ngaøi Geshe return—See Baát Hoaøn. Kelsang Gyatso saùng laäp, truï sôû ñaët taïi Anh quoác. Never-returner: Ngöôøi ñaéc quaû baát hoaøn—See Nhoùm naøy khoâng ñöôïc chính phuû löu vong Taây Baát Hoaøn Quaû. Taïng vaø Ñöùc Ñaït Lai Laït Ma hoã trôï, chuû yeáu vì toå chöùc naøy cöù khaêng khaêng ñoøi laøm laønh vaø thôø Never Slighted Bodhisattva: Sataparibhuta phuïng thaàn giaùm hoä Dorje Shukden, ngöôøi maø (skt)—Never-Despite Bodhisattva—See Thöôøng theo thaàn thoaïi Phaät giaùo Taây Taïng laø moät vò thaàn Baát Khinh Boà Taùt. hoä phaùp döõ daèn, töï nguyeän baûo veä tröôøng phaùi Never tiring and never faltering: Voâ Yeám Voâ Gelukpa choáng laïi keû thuø. Ñöùc Ñaït Lai Laït Ma ñaõ Lieät—Khoâng bao giôø meät moûi cuõng khoâng bao giôø ñaët nhöõng tu taäp lieân heä tôùi Dorje Shunkden ra nao nuùng. ngoaøi

voøng phaùp luaät vì vò hoä phaùp coù lieân heä vôùi Never turn back the quest for supreme chuû nghóa beø phaùi, nhöng toå chöùc NKT tuyeân boá enlightenement: Chaúng bao giôø thoái chuyeån voâ raèng vieäc caám caûn naøy vi phaïm ñeán töï do toân thöôïng Boà Ñeà. giaùo. Vieäc löïa choïn teân "New Kadampa Never turning-back wheel: Baát Thoái Luaân—Coå Tradition" cho thaáy raèng nhoùm naøy töï xem mình xe khoâng coøn quay trôû laïi nöõa (khoâng coøn bò luaân laø keá tuïc doøng truyeàn thöøa cuûa A Ñeå Sa vaø Toâng hoài sanh töû). Khaùch Ba. Nhoùm NKT ñöôïc moâ taû nhö laø chính New (a): Môùi. phuû chính thoáng vì toå chöùc naøy tin raèng toaøn boä New birth: Taùi sanh. tröôøng phaùi Gelukpa ñaõ bò laïc höôùng khoûi giaùo lyù New earth: Caûnh ñaát môùi laï. cuûa Toâng Khaùch Ba, vaø NKT tuyeân boá vaãn giöõ New and full moon: See Ñaùn Voïng. ñöôïc hình thöùc thanh tònh cuûa truyeàn thoáng. Toå New heaven: Caûnh trôøi môùi laï. chöùc coù moät nhaø xuaát baûn teân laø Tharpa New Kadampa Tradition (NKT): International Publications, xuaát baûn saùch cuûa Kelsang Gyatso. organization founded by Geshe Kelsang Gyatso New karma: The action that a man has done, is (1931-), headquartered in England. The group doing and will do in this life through his body, hasn't been supported by the Tibetan speech and mind—See Nghieäp Môùi. government-in-exile and the Dalai Lama, New law: Luaät môùi. primarily due to its insistence on continuing the New Lotus Sect: Nhaät Lieân Toâng—Nichiren Sect. propitiation (söï laøm laønh) and worship of the New moon eyebrows: Nguyeät mi (loâng maøy cuûa

Ñöùc Phaät cong nhö vaàng traêng non). thöôøng chaáp nhaän loái aên maëc ñaëc bieät, bao goàm caû New personality: Attabhava-patilabha (p)—Töï vieäc ñeå toùc daøi thaønh ñoáng treân ñaàu. theå môùi (nhaân tính môùi). Ngawang Losang Gyatso (1617-1682): The fifth New translation: Taân dòch (nhöõng kinh ñieån ñöôïc Dalai Lama, referred to by Tibetans as the "Great dòch trong thôøi Huyeàn Trang)—See Taân Cöïu Fifth" because of his accomplishments as a Löôõng Dòch. scholar, meditator, and ruler—Vò Daït Lai Laït Ma New world: Theá giôùi môùi. ñôøi thöù naêm, ñöôïc bieát tôùi nhö laø "Vò Thöù Naêm Vó New Year: Nieân Trieàu—One of the four monastic Ñaïi" chaúng nhöõng vì nhöõng thaønh töïu cuûa Ngaøi annual periods. maø coøn laø moät thieàn sö vaø moät nhaø cai trò vó ñaïi New Year Mantra Recitation: Tuïng kinh ñaàu nöõa. naêm. Ngo An Zen Master (1019-1088): See Ngoä AÁn New year of monks and nuns: See Taân Tueá. Thieàn Sö. Newly-elected: Môùi ñöôïc baàu leân. Ngo bo nyid sku (tib): Svabhavika-kaya (skt)—Töï Newly influenced or active seed: See Thaân Taùnh Thaân—Töï Nhieân Thaân—Töï taùnh cuûa thaân— Huaân Chuûng Töû. Self-nature body—Self-nature of the body. Newly-ordained (a): Môùi ñöôïc truyeàn giôùi xuaát Ngo Chan Long Coc Zen Master: See Ngoä gia. Chaân Long Coác Thieàn Sö. Newly-ordained monk: Vò taân Tyø Kheo. Ngoc Phuong Monastery: Tònh Xaù Ngoïc Next life: State after death—Kieáp sau. Phöông—Name of a famous monastery located in Newly resolved on becoming a Buddhist: See Goø Vaáp district, Saigon City, South Vietnam— Taân Phaùt YÙ. Teân cuûa moät ngoâi tònh xaù noåi tieáng naèm trong Next life retribution: Rebirth retribution—See quaän Goø Vaáp, thaønh phoá Saøi Goøn, Nam Vieät Nam. Sanh Baùo. Ngoc Vien Monastery: Tònh Xaù Ngoïc Vieân—

Nexus of causal relationships: Twelve Name of a monastery, a Patriarch Temple of the causations—Twelve nidanas—Möôøi hai nhaân Vietnamese Medicant Sect, located in Vinh Long duyeân—See Thaäp Nhò Nhaân Duyeân. Town, Vinh Long province, South Vietnam—Teân Neyya (p): Ability to gain awakening only after cuûa moät ngoâi Toå Ñình thuoäc heä phaùi Khaát Só, toïa being led through the practice—Khaû naêng ñaït laïc trong thò xaõ Vónh Long, tænh Vónh Long, Nam ñöôïc giaùc ngoä qua ñöôïc höôùng daãn thöïc haønh. Vieät Nam. Neyyatha-sutta (p): Sutra on a meaning to be Ngodrup (tib): Siddha (skt)—Drup-top (tib)—See inferred, Anguttara Nikaya II.25—Kinh Haøm Thaønh Töïu Giaû. Nghóa, Taêng Nhaát A Haøm II.25. Ngondro (tib): Kaya-Vac-Citta (skt)—Kaya- Ngadar (tib): See First dissemination of Tibetan karmas-Vac-karmas-Citta-karmas—See Thaân Buddhism. Khaåu YÙ. Ngag (tib): Mantra (skt)—Dharani (skt)—Manta Ngorpa Sakyapa: One of the two main branches (p)—Maïn Traø La—Linh ngöõ, thaàn chuù hay chaân of the Sakyapa order of Tibetan Buddhism, the ngoân—Magical words—Incantation of the other being Tsharpa Sakyapa. Its headquarters is esoteric vehicle—Sacred formula. Ngor Ewam Choden Monastery, founded by Ngakpa (tib): Mantrin (skt)—Tibetan term that Lamdre master Ngorchen Gunga Sangpo (1382- refers to tantric practitioners in general, but most 1457)—Moät trong hai chi phaùi chaùnh cuûa tröôøng commonly designates lay practitioners who are phaùi Sakyapa cuûa Phaät giaùo Taây Taïng, chi phaùi recognized as adpets (tinh thoâng). They often khaùc laø Tsharpa Sakyapa. Truï sôû chaùnh laø Tu adopt a particular way of dress that includes long Vieän Ngor Ewam Choden, ñöôïc saùng laäp bôûi Thaày hair piled up on top of their heads—Töø ngöõ Taây Lamdre Ngorchen Gunga Sangpo. Taïng duøng ñeå chæ nhöõng haønh giaû maät giaùo noùi Ngo troe chi dama pa (tib): Pointing-out chung, nhöng thöôøng ñöôïc duøng ñeå chæ moät haønh instruction—Point directly to the mind—See Tröïc giaû taïi gia ngöôøi ñöôïc thöøa nhaän laø tinh thoâng. Hoï Chæ Nhaân Taâm. Nguyen Hoc: See Nguyeän Hoïc Thieàn Sö.

Nguyen Thieu (1648-1728): See Nguyeân Thieàu the Chinese Zen master Matsu Tao-i (709-788), Thieàn Sö. which appears as a koâan in case three of the Pi- Nhat Hanh (1926 -): See Nhaát Haïnh Thieàn Sö. Yen-Lu—See Nhaät Dieän Phaät, Nguyeät Dieän Phaät. Nhu Hien: See Nhö Hieän Thieàn Sö. Nicca (p): Permanent (a)—Thöôøng haèng. Nhu Nhan Tu Phong Zen Master: See Nhö Niccala (p): Motionless—Baát ñoäng. Nhaõn Töø Phong Thieàn Sö. Nicca-sila (p): Uninterrupted observance of Nhu Nhu Zen Master: See Nhö Nhö Thieàn Sö. virtue—Haønh trì ñöùc haïnh khoâng ngaên ngaïi. Nhu Trung Lan Giac Zen Master: See Nhö Niccata (p): Permanence—Söï voâ thöôøng. Tröøng Laân Giaùc Thieàn Sö. Niccharana (p): Sending out—Göûi ñi. Ni (jap): Srotra (skt)—Ear—Hearing—Nhó— Nicchareti (p): To emit (send out)—Phoùng ra. Thính giaùc. Nicchata (p): Satisfied (having no hunger)—AÁm Niao-ka (jap): Name of a Chinese Zen Master, no. who always sat on a platform which he had built Nicchaya (p): Determination: Söï cöông quyeát— up in a tree. One day, the Governor of the Resolution—Laäp nguyeän. province passed by and remarked that that was Nicchinati (p): To discriminate—Phaân bieät. rather a precarious position, but the Zen Master

Niccola (p): Clotheless—Naked—Traàn truoàng. replied that it was not as dangerous as the Nichimen Butsu Gatsumen Butsu (jap): Sun Governor's, for he was constantly under the Face Buddha, Moon Face Buddha—See Nhaät danger of passionateness and mental strain—Teân Dieän Phaät, Nguyeät Dieän Phaät. cuûa moät vò Thieàn sö Trung Hoa, ngöôøi luoân ngoài Nichiren (jap): Name of a Japanese Buddhist treân moät caùi buïc maø oâng ñoùng treân caây. Moät hoâm, monk of the Kamakura period (1185-1333) who quan Thoáng ñoác cuûa tænh ñi qua vaø coù lôøi bình founded the Nichiren school of Japanese raèng ñoù laø moät vò trí khaù baáp beânh, nhöng vò Thieàn Buddhism—Teân cuûa moät vò Taêng döôùi trieàu ñaïi sö ñaùp raèng coi vaäy maø noù khoâng nguy hieåm nhö Thöông Lieâm cuûa Nhaät, ngöôøi ñaõ saùng laäp ra Nhaät vò trí cuûa ngaøi Thoáng Ñoác, vì ngaøi luoân naèm döôùi Lieân toâng—See Nhaät Lieân. söï nguy hieåm cuûa söï noùng naûy vaø aùp löïc tinh thaàn. Nichiren-Daishonin (jap): Nhaät Lieân Ñaïi Thaùnh Nibbana (p): Nirvana (skt)—End of all Nhaân—See Nhaät Lieân. suffering—See Nieát Baøn. Nichiren school: Nhaät Lieân Toâng—See Nhaät Nibbana is beyond logic and reasoning: Nieát Lieân. baøn vöôït khoûi lyù luaän vaø tö duy. Nichiren sect: Nhaät Lieân Toâng—See Nhaät Lieân. Nibbana sutta (p): Nirvana-sutra (skt)—Sutra on Nichiren Shoshu: See Nhaät Lieân Chaân Toâng. Nirvana—Sutra on unbinding, Anguttara Nikaya Nichirenshu (jap): Nichiren Sect—See Nhaät Lieân IX.34—Kinh Nieát Baøn, Taêng Nhaát A Haøm Toâng. IX.34—See Kinh Nieát Baøn. Nichison (jap): Sö Nhaät Toân (Phaät giaùo Nhaät Nibbana is unborn, unorignated, uncreated, Baûn). unformed: Nieát baøn khoâng sanh, Nichizo (jap): Sö Nhaät Töôïng (1269-1342), Phaät khoâng khôûi, khoâng taïo, khoâng thaønh. giaùo Nhaät Baûn. Nibbanam (p): Nirvana (skt)—See Nieát Baøn. Nicita (p): Accumulated (a)—Choàng chaát. Nibbanic bliss: Haïnh phuùc Nieát baøn. Nidagha (p): Drought—Haïn haùn. Nibbatteti (p): To remove—Dôøi ñi. Nidanas (p): Ni Ñaø Na—See Duyeân. Nibbedhikapana (p): See Quyeát Traïch Tueä. Nidana-buddha (skt): Pratyeka-buddha (skt)— Nibbedhika-sutta (p): Sutra on Penetration, See Duyeân Giaùc Phaät. Anguttara Nikaya VI.63—Kinh Thoâng Tueä, Taêng Nidana-katha (skt): Stories of nidanas—Nhaân Nhaát A Haøm, VI.63. duyeân truyeän. Nichiju (jap): Sö Nhaät Thaäp (Phaät giaùo Nhaät Baûn). Nidana-matrka (skt): See Ni Ñaø Na Muïc Ñaéc Nichimen Butsu, Gatsumen Butsu: "Sun Face Ca. Buddha, Moon Face Buddha," the dying words of Nidana of pollution: Link of pollution—See

Nhieãm Duyeân. Canh löûa ñeâm, theo truyeàn thoáng ñöôïc thöïc hieän Nidana sutra (skt): Kinh Nhôn Duyeân— moãi ñeâm hai laàn: moät laàn sau khi maët trôøi laën vaø Narratives of the past which explain a person’s moät laàn vaøo giôø ñi nguû taïi caùc Thieàn vieän. Vò present state. Taêng chòu traùch nhieäm cuûa ngöôøi canh löûa ñeâm, ñi Nidanakatha (skt): See Kinh Boån Duyeân. boä chung quanh khuoân ñaát töï vieän, vöøa ñi vöøa Nidassana (p): An example—Thí duï. ñaùnh vaøo moät mieáng baûng baèng goã vaø vöøa tuïng Nidasseti (p): To pint out—Vaïch ra. chuù ñaø la ni ñeå phoøng hoä löûa vaø nhöõng tai öông Nidda (p): Sleep—Nguû. khaùc. Niddasili (p): Fond of sleep—Ham thích nguû nghæ. Nightmare (n): Côn aùc moäng—See AÙc Moäng. Niddayana(p): Ñang nguû. Nightmarish ghost: Yeåm quyû. Niddara (p): Free

from anguish, pain or fear— Night before the winter soltice: Ñoâng Daï—Ñeâm Thoaùt khoûi lo aâu, thoáng khoå hay sôï haõi. tröôùc hoâm Ñoâng Chí. Niddaya (p): Merciless—Cruel—Taøn nhaãn. Night session: Meditation done after 9:00 PM—Niddayati (p): To sleep—Nguû nghæ. See Daï Toïa. Niddessa (p): Exposition—Kinh luaän giaûi—See Night spirit: Thaàn Chuû Ñeâm—Chuû Daï Thaàn. Nghóa Thích Kinh. Night Spirit Sea of Still and Quiet Sound: Tòch Niddessa-sutta (p): Exposition—Kinh luaän giaûi— Tònh Haûi Vaân Chuù Daï Thaàn. See Nghóa Thích Kinh. Nigrahasthana (skt): See Ñoïa Phuï. Niddhana (p): Poor (a)—Ngheøo naøn. Nigrodharama (p): See Ni Caâu Ñaø Tònh Xaù. Niddhota (p): Washed—Cleansed—Ñöôïc röõa Nigrodha tree: See Ni Caâu Ñaø Thuï. saïch. Niguhana (p): Concealment—Söï daáu dieám. Niddisati (p): To point out—Vaïch ra. Niguhati (p): To cover up—Che ñaäy. Niddosa (p): Faultless—Undefiled—Khoâng loãi— Niguma (eleventh century): Sister of Naropa Khoâng nhieãm tröôïc. (1016-1100). She is best known for developing a Niddukkha (p): Free from pain or misery—Khoâng set of tantric practices referred to as the “six khoå. dharmas of Niguma.” These have the same names Nidhikanda (p): Sutra on the reserve fund of and the same general outlines as the “six dharmas merit and virtue—See Kinh Quyõ Döï Tröõ. of Naropa,” but her explanations differ on a Nien-fo: Buddhanusmrti (skt)—Buddhanussati number of points—Ngöôøi em gaùi cuûa Naropa. Baø (p)—Nembutsu (jap)—Buddha recitation—The noåi tieáng nhôø phaùt trieån moät boä tu taäp Maät giaùo recollection of the Buddha—Suy nieäm veà Ñöùc “Niguma Luïc Phaùp.” Nhöõng phaùp naøy cuõng coù Phaät—See Nieäm Phaät. cuøng teân vaø toång quan cuõng gioáng nhö cuûa Nigacchati (p): To undergo—Traûi qua. Naropa, nhöng söï giaûi thích cuûa baø laïi khaùc hôn Nigama (p): A market town—Phoá chôï. veà moät soá vaán ñeà. Nigamana (p): Conclusion—Keát luaän. Nihilism (n): Ucchedavada (p & skt)—Chi Ta Nigantha Nataputta (skt): See Ni Kieàn Töû. (tib)—Negativism—See Ñoaïn Dieät Luaän. Niggaha (p): Blame—Reproach—Khieån traùch. Nihilist (n): Ngöôøi theo thuyeát ñoaïn kieán. Niggama (p): Departure—Söï ra ñi. Nihilistic (a): Ñoaïn kieán—Thuoäc veà thuyeát ñoaïn kieán. Nigganhana (p): Punishment—Hình phaït. Nihilistic theory: Ñoaïn Luaän—Lyù luaän veà dieät. Nigghatana (p): Killing—Gieát haïi. Nihilistics (n): Ñoaïn kieán—See Nhò Chuûng Taø Nightly fire watch: Shuya (jap)—Fire watch Kieán. everynight, traditionally performed after sunset and again at bedtime each night at Zen Nihina (p): Base—Vile (a)—Haï tieän—Thaáp heøn. monasteries. The person responsible for acting as Nihon-Daruma-shun (jap): The Japanese Tamo watchman walks around the temple grounds sect—See Nhaät Baûn Ñaït Ma Toâng. beating wooden clappers and chanting a special Nihonshoki (jap): Taùc phaåm Nhaät Baûn Thö Kyû. dharani to ward off fire and other calamities—Nihsarana (skt): See Töù Haønh Töôùng.

Nihsargika (skt): Naihisargika-prayashchittika Nikara (p): Multitude—Nhieàu. (skt)—Ni Taùt Kyø Ba Daät Ñeà —See Xaû Ñoïa Giôùi. Nikasa (p): Neighborhood—Laùng gieàng. Nihsreyasa (skt): Toái Thöôïng Thieân—Supreme Nikati (p): Cheating—Löøa loïc. deva. Nikaya (skt & p): A Haøm—Boä Kinh—Kinh Nihsvabhava (skt): Without self-nature—Khoâng Ñieån—See A Haøm Kinh. coù baûn chaát caù bieät—See Voâ Töï

Tính. Nikaya-bheda-vibhanga-vyakhyana (skt): Di Boä Nihsvabhava-lakshana (skt): Signs of the Toâng Tinh Thích—Written by Bhavaviveka— absence of self-nature—See Voâ Töï Tính Töôùng. Ñöôïc vieát bôûi ngaøi Thanh Bieän. Nihsvabhavata (skt): No-self nature—Khoâng coù Nikaya Buddhism: Name of a Buddhist tradition töï taùnh. that base themselves on the discourses contained Nihyakugojikkai (jap): Complete moral precepts in the five Nikayas. Traditionally the number of for monks—See Cuï Tuùc Giôùi Tyø Kheo. these schools was said to be eighteen, but in fact Nija (p): One' own—Cuûa chính mình. many more are mentioned in Indian Buddhist Nijjara (p): Free from old age, a deity—Thoaùt literature. The only Nikaya Buddhist tradition that caûnh giaø nua (chö Thieân). continues today is Theravada—Teân cuûa tröôøng Nijjareti (p): To destroy—Phaù huûy. phaùi maø giaùo thuyeát cuûa hoï döïa vaøo naêm boä kinh Nijjata (p): Disentangled (a)—Thoaùt caûnh roái A Haøm. Theo truyeàn thoáng thì coù 18 tieåu boä, raém. nhöng kyø thaät coù raát nhieàu tieåu boä ñöôïc noùi ñeán Nijjhana (p): Insight—Tueä giaùc. trong vaên chöông Phaät giaùo AÁn Ñoä. Ngaøy nay chæ Nijjhayati (p): To meditate—To reflect—Thieàn coøn moät boä phaùi toàn taïi ñoù laø tröôøng phaùi taäp. Theravada. Nijjinna (p): Exhausted (a)—Kieät söùc. Nikaya-sabhaga (skt): See Chuùng Ñoàng Phaän. Nijjiva (p): Lifeless (a)—Khoâng coù ñôøi soáng. Nikaya-sabhagata (skt): Nature of sharing similar Nijjivha (p): Tongueless (a)—Khoâng coù löôõi. species—See Chuùng Ñoàng Phaän. Nijoâ (jap): Japanese for the two vehicles, namely Nikaya-sahaja-samskarakrya-manomaya- those of Shravaskas and pratyeka buddhas—See kaya (skt): See Chuûng Loaïi Caâu Sinh Voâ Sôû Taùc Nhò Thöøa. YÙ Sinh Thaân. Nijugobosatsuraiko (jap): Nhò thaäp nguõ Boà Taùt Niketa (p): Abode—Home—Truï xöù. lai ngheânh (ngöôøi tinh chuyeân nieäm Phaät, luùc laâm Nikhanati (p): To bury—Choân caát. chung seõ ñöôïc 25 vò Boà Taùt tieáp röôùc). Nikhila (p): Entire (a)—Toaøn theå. Nijuâgoten (jap): See Twenty-five divisions of the Nikittha (p): Low (a)—Thaáp heøn. night. Nikkama (p): Without craving or lust—Khoâng Nijuâhasso (jap): Twenty eight Indian Patriarchs— tham duïc. See Hai Möôi Taùm Toå AÁn Ñoä. Nikkankha (p): Confident (a)—Doubtless—Tin Nijuâshi-ryuâ (jap): A Japanese term, which means töôûng (khoâng nghi ngôø). 'twenty-four currents or twenty-four schools of Nikkarana (p): Groundless (a)—Voâ caên cöù. Zen in Japan.'—See Nhò Thaäp Töù Thieàn Phaùi Nikkaruna (p): Merciless—Heartless—Nhaãn taâm Nhaät Baûn. (taøn nhaãn). Nikamalabhi (p): One who has obtained Nikkasava (p): Free from impurity—Khoâng bò something without difficulty—Ngöôøi ñaït ñöôïc nhieãm tröôïc. vieäc gì khoâng khoù khaên. Nikkilesa (p): Unstained—Khoâng nhieãm tröôïc. Nikamana (p): Desire—Söï ham muoán. Nikko-Bosatsu (jap): Surya-prabha (skt)—The Nikameti (p): To crave—To desire—Ham muoán. Sun-Light Bodhisattva—See Nhaät Quang Boà Taùt. Nikantati (p): To cut off—Caét ñöùt. Nikkodha (p): Free from anger—Thoaùt khoûi saân Nikanti tanha (p): Tham luyeán vaøo nhöõng laïc thuù haän. do thieàn ñem laïi—Attachment to the pleasure of Nikkuha (p): Not deceitful—Khoâng löøa loïc. meditation. Nikkujjeti (p): To turn upside down—Loän ngöôïc.

Nila (skt): Ni La—Thanh saéc—Dark blue or Thieân. green; also green, black—Maøu xanh da trôøi ñaäm Nimmatu (p): Creator—Ñaáng saùng theá. hay maøu xanh laù caây. Nimmita-kama (p): Höõu tình coù loøng duïc ñoái vôùi Nilaja (skt): Ni lieân thieàn. nhöõng söï vaät do hoï taïo ra. Nilajana (skt): A river that flows past Gaya— Nin (jap): Purusa (skt)—Human being—Nhaân See Ni Lieân Thieàn. (ngöôøi). Nilajan River: Nilajana (skt)—See Ni Lieân Ninanbuda (skt): Nirarbuda (skt)—Bursting Thieàn. tumours—See Ni Laït Boä Ñaø and Baùt Haøn Ñòa Nilakantha (skt): See Thanh Caûnh Quaùn AÂm Boà Nguïc. Taùt. Ninda (p): Blame—Censure—Disparagement—Nilakanthi (skt): See Nilakantha. Ridicule—Cheâ Traùch—See Baùt Phong. Nilalanda (skt): Thanh Tröôïng Vöông—King of Nindana (p): Insult—Söï maï lî. the sounding or rattling staff—See Thanh Tröôïng. Nindati (p): To insult—Maï lî. Nilapita (skt): See Ni La Teá Ñoà. Nindiya (p): Blameworthy (a)—Ñaùng traùch. Nila-udumbara (skt): See Ni La Öu Ñaøm Baùt La. Nine: Navan (skt)—Nava (skt)—Cöûu (chín). Nilavajra (skt): The blue vajra—See Ni Lam Ba. Nine abodes of beings: See Chín Choã An Truù Nilaya (p): Dwelling place—Habilitation— Cuûa Loaøi Höõu Tình. Home—Truï xöù. Nine abodes of sentient beings: See Chín Nilini (p): The indigo plant—Caây traøm. Choã An Truù Cuûa Loaøi Höõu Tình. Niliyati (p): To hide—To keep oneself hidden— Nine bonds that bind men to mortality: Chín AÅn troán. moái phieàn tröôïc ñaõ keát noái con ngöôøi trong sanh Nillajja (p): Shameless (a)—Khoâng bieát xaáu hoå. töû—See Cöûu Keát. Nillolupa(p): Free from greed—Thoaùt khoûi tham Nine causes of malice: Aghata-vatthuni (p)—See duïc. Chín Xung Ñoät Söï. Nilotpala (skt): Ni La AÂu Baùt La—The blue Nine cavities: Nine entrances—Nine orifices— lotus—Boâng sen xanh. See Cöûu Khoång (Khieáu) Baát Tònh. Niluppala (p): Water-lily—Caây luïc bình. Nine cemetery reflections: Chín phaùp quaùn thi Nimat (skt): Calmadana (skt)—See Nieát Maït. theå ngöôøi cheát ngoaøi nghóa ñòa—See Cöûu Töôûng Nimba (skt): The neemb tree—See Nhaâm Baø. Quaùn. Nimbus: Haøo quang—Halo. Nine classes born in the Amitabha Pure Land: Nimindhara (skt): Nemimdhara (skt)—Ni Daân Nine holy grades of Lotus—See Cöûu Phaåm Lieân Ñaït La—See Ni Daân Ñaø La. Hoa. Nimita (p): Appearance—Image—Mark—Mental Nine classes of disciples: Chín loaïi ñeä töû—Cöûu image—Outward—See Taâm AÛnh. Chuùng. Nimitta (skt): Appearance—Image—Mark— Nine classes of ghosts: Chín loaïi quyû—See Cöûu Outward—Hình aûnh. Quyû. Nimitta-sutta (p): Kinh Ñeà Muïc—Sutra on Nine classes of karma: Chín haïnh nghieäp ñaït Themes, in the Anguttara Nikaya III.103—Kinh ñöôïc qua tu taäp—The nine karma to be attained Taâm AÛnh, Taêng Nhaát A Haøm III.103. by the conduct or practice—See Cöûu Nghieäp. Nimmana (p): Creation—Söï taïo laäp—Free from Nine classes of work belonging to the pride: Khoâng kieâu ngaïo—Transformation of Hinayana: See Cöûu Boä Tieåu Thöøa. things (nirmana (skt): Bieán Hoùa hay söï bieán ñoåi Nine concentric mountain ranges and eight caùc vaät. seas: Nine Cakravala (skt)—See Cöûu Sôn Baùt Nimmanarati (p): The realm of Heaven of Haûi. Desire—See Hoùa Laïc Thieân. Nine days of abstinence: See Cöûu Trai Nhöït. Nimmanarati-devaloka (p): Realm of joy-born Nine degrees of samadhi: Chín möùc ñoä thieàn heaven—Hoùa Laïc Thieân Giôùi—See Hoùa Laïc ñònh—See Cöûu Thöù Ñeä

Ñònh.

Phaåm Lieân Hoa. Nine difficulties: Chín ñieàu khoù—See Cöûu Nan Söï. Nine grades of the monk's patched robe: See Cöûu Phaåm (Thöôïng) Y. Nine distresses: Nine difficulties—See Cöûu Naõo. Nine grades of the Pure Land: Cöûu Phaåm Tònh Nine distresses borne by the Buddha while he Ñoä—Nine holy grades of Lotus—See Cöûu Phaåm was still alive: Chín söï phieàn naõo hay chín tai naïn Lieân Hoa. maø Ñöùc Phaät ñaõ gaëp phaûi khi Ngaøi coøn taïi theá — See Cöûu Naõo. Nine grades of rebirth: Cöûu Phaåm—See Cöûu Nine dragons: Cöûu Long. Phaåm Lieân Hoa. Nine elements: See Cöûu AÂm. Nine grades or rewards of the Pure Land: Cöûu Phaåm An Döôõng—See Cöûu Phaåm Lieân Hoa. Nine elements of virtue: See Cöûu Coâng Ñöùc Haïnh. Nine heavens of the fourth dhyana heaven: Chín coõi trôøi Töù Thieàn Thieân—See Cöûu Phaïm. Nine entrances: Nine cavities—Nine orifices— Nine suppurations—See Cöûu Khoång. Nine Hinayana sutras: See Cöûu Boä. Nine evolutions: See Cöûu Taâm Luaân. Nine holy grades of Lotus: See Cöûu Phaåm Lieân Nine existences: See Cöûu Höõu. Hoa. Nine honoured ones: See Cöûu Toân. Nine expedient methods: See Cöûu Phöông Tieän. Nine impure openings in our body: See Cöûu Nine faults: Chín Ñieàu Laàm Loãi—See Cöûu Quaù. Khoång (Khieáu) Baát Tònh. Nine-fold future life in the Pure Land: Cöûu phaåm vaõng sanh—See Cöûu Phaåm Lieân Hoa. Nine inappropriate times for leading the holy Ninefold Paradise: Those born by transformation life: Akkhana-asamaya-brahmacariya-vasaya from the heavenly lotus into the ninefold (p)—See Chín Baát Thôøi Baát Tieát Daãn Ñeán Ñôøi Soáng Phaïm Haïnh. Paradise—Nhöõng chuùng sanh hoùa sanh töø hoa sen Nine interrupted ways: See Cöûu Voâ Giaùn Ñaïo. vaøo cöûu phaåm An Döôõng ñòa—See Cöûu Phaåm Lieân Hoa. Nine kalpas: See Cöûu Kieáp. Ninefold prostration: Cöûu Baùi hay laïy chín laàn. Nine karmas for being reborn in the Pure Land: See Cöûu Phaåm Haïnh Nghieäp. Nine forms of Amitabha: Corresponding to the nine departments of the Pure Land—Chín hìnhNine kinds of birth: Chín loaïi sanh—See Cöûu thöùc cuûa Di Ñaø Tònh Ñoä, töông öùng vôùi chín phaåm Loaïi Sanh. trong coõi nöôùc Tònh Ñoä—See Cöûu Phaåm Lieân Nine kinds of clean flesh: See Cöûu Tònh Nhuïc. Hoa. Nine kinds of cognition: Nine kinds of Nine forms of complete awareness: Chín hìnhconsciousness—See Cöûu Thöùc. thöùc hieåu bieát troïn veïn—See Cöûu Bieán Tri. Nine kinds of consciousness: See Cöûu Thöùc. Nine forms of complete knowledge: See Cöûu Nine kinds of delusion: Cöûu Loaïi Duyeân Hoaëc— Bieán Tri. Chín loaïi aûo töôûng. Nine forms of pride: See Cöûu Maïn. Nine kinds of disciples: See Cöûu Chuùng. Nine founders of the T'ien-T'ai Sect: Nine Nine kinds of ghosts: Chín loaïi quyû—See Cöûu patriarchs of the T'ien-T'ai Sect—See Thieân Thai Quyû. Cöûu Toå. Nine kinds of irregular death: See Cöûu Chuûng Nine gates: Nine realities—Cöûu moân (chín Hoaïnh Töû. cöûa)—See Cöûu Höõu. Nine kinds of karma: Nine evil acts by the body, Nine golden circles on top of a pagoda: Kimspeech and mind—See Cöûu Nghieäp. saùt—Cöûu Kim Luaân ñaët treân ñænh thaùp. Nine kinds of Mahayana dhyana for Nine grades of affliction: Cöûu Phaåm Phieàn bodhisattvas: See Cöûu Chuûng Ñaïi Thieàn. Naõo—Chín baäc phieàn naõo. Nine kinds of non-action: See Cöûu Voâ Vi. Nine

grades of arhats: See Cöûu Voâ Hoïc. Nine kinds of pride: See Cöûu Maïn. Nine grades of aspirants: Chín phaåm Lieân Nine lands: Chín giôùi—Chín coõi—See Cöûu Ñòa. Hoa—Nine Holy Grades of Lotus—See Cöûu Nine leakages: Nine impure openings in our

body—See Cöûu Khoång. Nine states or conditions in which sentient Nine levels: Cöûu Phaåm—Chín baäc—See Cöûu beings enjoy to dwell: Nine realities—Chín coõi Phaåm Lieân Hoa. trôøi hyû laïc—See Cöûu Höõu. Nine levels of existence: Chín baäc hieän höõu— Nine states of samatha meditation: According to See Cöûu Ñòa. Lama Khenchen Thrangu in "The Practice of Nine Lotus grades: Nine Holy grades of Tranquility and Insight", there are nine states of Lotus—See Cöûu phaåm Lieân Hoa. samatha Truths in the Vajrayana—Theo Laït Ma Nine lower realms: See Cöûu Theá Gian. Khenchen Thrangu, theo Kim cang Thöøa, coù chín Nine lower worlds: See Cöûu Theá Gian. giai ñoaïn thieàn chæ. Nine luminaries: See Cöûu Dieäu. (I) Samatha in the desire realm—Thieàn Chæ Nine magical character Mandala: See Cöûu Töï trong coõi duïc: Maïn Ñoà La. 1) One-pointed samatha: Nhaát taâm ñònh—In the Nine major forms of untimely death: See Cöûu Desire Realm, there is one-pointed samatha, Chuûng Hoaïnh Töû. which means that one does not have complete Nine orifices: Nine impure openings in our mental stability, but one has a certain amount body—See Cöûu Khoång (Khieáu) Baát Tònh. of mental stability so that one is not distracted Nine patches robe: Sanghati (skt)—Cöûu Ñieàu by external objects—Trong coõi Duïc Giôùi, coù Y—AÙo chín maûnh—The lowest rank of the patch- Nhaát taâm ñònh, nghóa laø trong coõi naày chuùng robe—Taêng Giaø Leâ hay ñaïi y hay aùo cöûu ñieàu sanh khoâng coù taâm bình oån hoaøn toaøn, nhöng (chín maûnh). coù moät soá tính toaùn naøo ñoù veà söï oån ñònh tinh Nine patriarchs of the T'ien-T'ai Sect: See thaàn ñeå khoâng bò kích ñoäng bôûi caùc ñoái töôïng Thieân Thai Cöûu Toå. beân ngoaøi. Nine penetrations: Chín thoâng suoát—See Cöûu (II)Samatha in the form realm—Thieàn Chæ trong Trieät. coõi saéc giôùi: In the form realm, there are four Nine pitfalls: Cöûu AÙch—Chín caùi baãy cho ngöôøi successive levels of samatha meditation— tu. Trong coõi saéc giôùi, coù boán möùc ñoä thieàn chæ: 2) Samatha with examination and analysis: Nine Powers: See Cöûu Löïc. Thieàn chæ thaåm tra vaø phaân tích. Nine punishments of the ancient: Chín thöù hình 3) Samatha with joy and bliss: Thieàn chæ hyû laïc. phaït thôøi coå hay—See Cöïu Cheá Cöûu Hình. 4) Samatha with inhalation and exhalation: Nine realities: The nine states or conditions in Thieàn chæ cuûa söï thôû vaøo vaø thôû ra. which sentient beings enjoy to dwell—Chín coõi 5) Samatha that is free from the eight defects: trôøi hyû laïc—See Cöûu Höõu. The physical suffering of the desire realm, Nine realms: Cöûu Giôùi—Chín Coõi—See Cöûu the mental suffering of the desire realm, Ñòa. analysis, examination, joy, bliss, inhalation, Nine realms of error: Cöûu Giôùi—See Cöûu Ñòa. and exhalation. It should be noted that Nine sects: Cöûu Toâng—See Toâng Phaùi. freedom from inhalation and exhalation Nine similes: See Cöûu Duï. means that in that state one is completely still Nine stages beyond study (asaiksa): Nine grades without any breathing—Thieàn chæ giaûi thoaùt of arhats who are no longer learning—See Cöûu khoûi taùm khuyeát

ñieåm: khoå veà vaät chaát cuûa Voâ Hoïc. coõi duïc, khoå veà tinh thaàn cuûa coõi duïc, söï Nine stages of the trailokya: Cöûu Giaûi Thoaùt phaân tích, söï kieåm tra, hyû, laïc, thôû vaøo, vaø thôû Ñaïo—See Cöûu Voâ Giaùn Ñaïo. ra. Neân ñeå yù raèng söï giaûi thoaùt khoûi khuyeát Nine stages of meditation: See Cöûu Truï Taâm. ñieåm veà thôû vaøo vaø thôû ra coù yù muoán noùi raèng Nine states of bondage: Chín traïng thaùi troùi trong traïng thaùi ñoù haønh giaû hoaøn toaøn tænh buoäc—See Cöûu Phöôïc Nhöùt Thoaùt (A). taùo maø khoâng coù hôi thôû naøo. Nine states of bondage and the one state of (III) Samatha in the formless realm—Thieàn Chæ liberation: See Cöûu Phöôïc Nhöùt Thoaùt. trong coõi voâ saéc giôùi: In the formless realm,

there are four levels of samatha meditation. Nine unobstructed paths: Nine uninterrupted The state in these four levels is like that of paths—See Cöûu Voâ Giaùn Ñaïo. emptiness, but not the emptiness of the Nine upholders: Cöûu Chaáp—See Cöûu Dieäu. Madhyamaka. It is just a void or blank in Nine vexations: Nine distresses—See Cöûu Naõo. which nothing is perceived or focused on— Nine ways of overcoming malice: Aghata- Trong coõi saéc giôùi, coù boán möùc ñoä thieàn chæ. pativinaya (p)—See Chín Söï Ñieàu Phuïc Xung Traïng thaùi trong boán möùc ñoä naày laø traïng thaùi Ñoät. taùnh khoâng, nhöng khoâng phaûi laø taùnh khoâng Nine ways of showing respect in India: Chín oai cuûa thuyeát Trung Quaùn. Noù chæ laø söï troáng nghi—See Cöûu Nghi. roãng, trong ñoù khoâng coù caùi gì ñöôïc nhaän laáy Nine worlds: Cöûu Theá Giôùi—Nine lower worlds. hoaëc ñöôïc taäp trung vaøo: Nineteen patched robe: AÙo möôøi chín maûnh. 6) Samatha of infinite space: Thieàn Chæ veà Ninety Pacittiya offences which require khoâng gian voâ bieân. confession and repentance: Pacittiya (skt)—See 7) Samatha of infinite consciousness: Thieàn Chæ Cöûu Thaäp Giôùi Ñoïa. veà thöùc voâ bieân. Ningai (jap): Sö Nhaân Haûi (955-1046), Phaät giaùo 8) Samatha of neither existence nor non- Nhaät Baûn. existence: Thieàn Chæ veà phi höõu phi phi höõu Ningen (jap): Nhaân Nhaõn—Concrete eye— (khoâng hieän höõu, cuõng khoâng khoâng hieän Function of seeing. höõu). Ninhu (skt): Naiyayika (skt)—Right method 9) Samatha of nothing whatsoever: Thieàn Chæ veà sect—See Chaùnh Lyù Phaùi. voâ höõu xöù. Ninimdhara (skt): The outermost ring of the Nine steps for setting the mind in meditation: seven concentric ranges of the world—See Ni Semnegu (tib)—See Chín Böôùc An Taâm. Daân Ñaø La. Nine-strip robe: See Kujoâe. Ninji (jap): Prostrations—Relationships—See Nine substances: See Cöûu AÂm. Nhaân Söï. Nine successive abidings: See Cöûu Thöù Ñeä Truù. Ninjuâ (jap): Two entrances, the Japanese term for Nine successive cessations: Anupubha-nirodha the two basic ways to attain an understanding of (p)—See Cöûu Thöù Ñeä Dieät. ultimate reality. Tradition maintains that Nine suitable stages in religious services: Chín Bodhidharma, the founder of Zen, first described giai ñoaïn thích hôïp trong phuïc vuï toân giaùo—See the two entrances. The first entrance is Rinjuâ, the Cöûu Phöông Tieän. entrance through reason. This refers to studying Nine suitable stages in religious services of the the teachings of Buddhism as set out in the ten paramita Bodhisattvas: Chín giai ñoaïn thích scriptures. The second entrance is "gyoânyuâ," the hôïp laøm phöông tieän hoaèng phaùp cuûa Thaäp Ba La entrance through practice.

Zen Buddhism Maät Boà Taùt—See Cöûu Phöông Tieän and Thaäp Ba represents a form of "gyoânyuâ."—Nhò Moân, thuaät La Maät. ngöõ Nhaät Baûn chæ hai con ñöôøng caên baûn ñeå ñaït Nine truths: Cöûu Chaân Lyù—Nine truths or ñöôïc söï hieåu bieát veà Chaân lyù toái thöôïng. Truyeàn postulates—See Cöûu Ñeá. thoáng binh vöïc yù kieán cho raèng Sô Toå Boà Ñeà Ñaït Nine truths or postulates: Chín chaân lyù—See Ma, vò saùng laäp ra Thieàn toâng, ñaõ dieãn taû veà hai Cöûu Ñeá. cöûa naøy tröôùc nhaát. Thöù nhaát laø Giaùo Moân, chæ Nine types of meditation on corpse: Nivasamjna vieäc nghieân cöùu giaùo phaùp ñaõ ñöôïc ñeà ra trong (skt)—See Cöûu Töôûng Quaùn. kinh ñieån, roài y cöù theo ñoù maø tu haønh. Thöù nhì laø Nine unfortunate inappropriate times for Haønh Moân. Thieàn ñaïi bieåu cho moät hình thöùc cuûa leading the holy life: Akkhana-asamaya- Haønh Moân. brahmacariya-vasaya (p)—See Chín Baát Thôøi Baát Ninjuâ Shigyoâron (jap): Discourse on Two Entries Tieát Daãn Ñeán Ñôøi Soáng Phaïm Haïnh. and Four Practices, a Zen text traditionally Nine uninterrupted paths: See Cöûu Voâ Giaùn attributed to Bodhidharma—See Shoâshitsu Ñaïo.

Rokumon. thanh cuøng chung laïi ñeå thaønh lôøi thaàn chuù maïnh Ninkyoâ-funi (jap): A Japanese term, literally meõ "AUM," söï phoái hôïp giöõa chöõ ñaàu vaø chöõ cuoái means 'person-phenomenon not two'—See Chuû cuûa tieáng Baéc Phaïn. Theå-Ñoái Töôïng Baát Nhò. Nioâ Zen (jap): Guardian King Zen. A form of Zen Ninnaji (jap): Chuøa Nhaân Hoøa (Nhaät Baûn). practice recommended by the Tokugawa period Ninniku-E (jap): Enduring-humiliation robe—See (1600-1867) Zen master Suzuki Shoâsan (1579- Nhaãn Nhuïc Y. 1655). Shoâsan did not believe that beginners were Ninnoe (jap): Nhaân Vöông Hoäi (Hoäi nghieân cöùu capable of practicing what he called Nyoârai Zen, tuïng ñoïc Nhaân Vöông Baùt Nhaõ Kinh taïi Nhaät the meditation of the Buddha. He suggested that Baûn). beginners visualize the form of the Nioâ in their Ninnohannakyo (jap): Karunikaraja- mind and concentrate on the intense energy Prajnaparamita-Sutra (skt)—The sutra stressed on displayed by them. In some cases, he suggested the “Buddha wisdom”—See Nhaân Vöông Baùt Nhaõ that the meditator physically imitate the posture Kinh. and facial expression of the Nioâ in order to Ninpo (jap): Indulgence towards the Dharma— generate the same levels of energy. The purpose Stage of patience—Nhaãn Phaùp—See Nhaãn Vò. of the exercise was to generate energy and direct Nin-Sabutsu (jap): Nhaân Taùc Phaät—Moät chuùng it against the evil influences that hinder the sanh con ngöôøi ñang töï mình tu taäp thaønh Phaät—A meditation of a beginner—Thieân Vöông Thieàn, human being making (himself or herself) into moät hình thöùc tu taäp thieàn ñöôïc ñeà nghò bôûi Thieàn Buddha. sö Linh Moäc Chaùnh Tam. Chaùnh Tam khoâng tin Ninsho Ryokan (1217-1303): Nhaãn Taùnh Löông raèng ngöôøi môùi baét ñaàu tu coù theå tu taäp Nhö Lai Quaùn Thieàn Sö—Teân cuûa moät vò Taêng Nhaät Baûn Thieàn. Sö ñeà nghò ngöôøi sô cô hình dung ñöôïc vaøo theá kyû thöù XIII—Name of a Japanese monk hình töôùng cuûa nhöõng vò Thieân Vöông trong taâm in the thirteenth century. mình vaø taäp trung heát nghò löïc ñöôïc hoï trình baøy. Ninwa (jap): Chuøa Nhaân Hoøa (Nhaät Baûn). Trong vaøi tröôøng hôïp, Sö ñeà nghò haønh giaû baét Nioâ (jap): The two

guardian kings. Two fierce chöôùc veà caû hình daùng laãn ñieäu boä vaø daùng veû treân figures of Kongoâ kings (Vajra or Diamond kings) khuoân maët cuûa nhöõng vò Thieân Vöông ñeå coù theå often found guarding either side of a temple gate. phaùt ra möùc ñoä naêng löïc gioáng nhö vaäy. Muïc ñích The two are identified by name as Misshaku (on cuûa vieäc tu taäp naøy laø nhaèm phaùt ra naêng löïc vaø the left) and Naraen (on the right). They are tröïc tieáp choáng laïi nhöõng aûnh höôûng xaáu aùc laøm depicted as prepared for battle, ready to repulse trôû ngaïi ngöôøi sô cô tu taäp—See Linh Moäc Chaùnh demons and other forces of evil from entiring Tam Thieàn Sö. temple grounds. The figure on the left has his Nipajjati (p): To lie down (to sleep)—Naèm xuoáng mouth wide open, symbolically speaking the (nguû). sacred sound "a"; the figure on the right has his Niorai (jap): Tathagata (skt)—See Nhö Lai. mouth closed, pronouncing the syllable "Um." The Nipaka (p): Clever (a)—Khoân kheùo. two sounds together from the powerful mantra Nipata (p): Collection. "AUM," a combination of the first and the last Nippapa (p): Sinless (a)—Khoâng toäi. letters in Sanskrit—Hai vò Hoä theá Thieân vöông, Nippapanca (p): Free from defilement—Khoâng Kim cang vöông maët muõi hình töôùng döõ tôïn, bò nhieãm tröôïc. thöôøng tìm thaáy hoä trì hai beân coảng töï vieän. Vò Nippariyaya (p): Without distinction—Voâ phaân beân traùi coù teân theo tieáng Nhaät laø "Misshaku," vaø bieät. vò beân phaûi laø "Naraen." Hoï ñöôïc mieâu taû laø ñöôïc Nipphajjana (p): Siddhi (skt)—Achievement— chuaån bò chieán ñaáu, saün saøng ñaùnh baïi ma quaân vaø Accomplishment—Söï thaønh töïu. nhöõng theá löïc xaáu aùc khaùc ra khoûi toaøn boä khuoân Nippilana (p): Squeezing—Vaét. vieân töï vieän. Nhaân vaät beân traùi ñeå mieäng môû roäng, Nippo Soshun Zenji (1368-1448): Nhaät Phong tieâu bieåu cho Thaùnh aâm "a"; nhaân vaät beân phaûi Toâng Thuaán Thieàn Sö—Name of a famous ngaäm mieäng laïi, ñeå phaùt aâm chöõ "Um." Hai aâm Japanese Zen master of the Rinzai school in the

fifteenth century—Teân cuûa moät Thieàn sö noåi tieáng Nirasa (p): Desireless (a)—Khoâng tham duïc. thuoäc toâng Laâm Teá cuûa Nhaät Baûn vaøo theá kyû thöù Nirasanka (p): Unsuspicious—Not doubting— XV. Khoâng nghi hoaëc. Nipponzan Myoâhoâji (jap): A Buddhist revival Niratanka (p): Free from disease—Healthy— movement named after its main temple. It is also Khoâng beänh hoaïn. called the Movement of the Wondrous Law of the Niratmana (skt): Anatma or Nairatmyam (skt)— Lotus Sutra. The movement was founded in 1917 Impersonality—Non-ego—Not-self—See Voâ by Fujii Nichidatsu and is based on the teaching of Ngaõ. Nichiren. Nipponzan Myoâhoâji advocates world Nirattha (p): Useless (a)—Voâ duïng. peace. Its followers organize marches for peace in Niraya (p): Naraka (skt)—Hell—Ñòa nguïc—The which they beat the "drum of Heaven" and recite downward path to hell. the name of the Lotus Sutra. They built "peace Nirayabhaya (p): The fear of hell—Noãi sôï haõi veà pagodas" throughout the world—Phong traøo phuïc ñòa nguïc. höng Phaät giaùo ñöôïc ñaët teân theo teân chuøa Dieäu Nirayadukkha (p): The pain of hell—Noãi thoáng Phaùp. Cuõng ñöôïc goïi laø Phong Traøo Dieäu Phaùp khoå trong ñòa nguïc. Lieân Hoa Kinh. Phong traøo ñöôïc Fujii

Nichidatsu Nirayagami (p): Leading to hell (a)—Ñi veà ñòa thaønh laäp vaøo naêm 1917, döïa treân giaùo thuyeát nguïc. Nhaät Lieân Toâng. Phong Traøo Dieäu Phaùp Lieân Nirayapala (p): A guardian in hell—Cai nguïc. Hoa Kinh binh vöïc cho neàn hoøa bình theá giôùi. Tín Nirdesa (skt): Niddesa (p)—Theå thanh hay chuû ñoà cuûa phong traøo toå chöùc nhöõng cuoäc dieãn haønh caùch noùi chung veà vaät theå—See Baùt Chuyeån cho hoøa bình trong ñoù hoï ñaùnh troáng trôøi vaø tuïng Thanh. kinh Dieäu Phaùp Lieân Hoa. Hoï xaây döïng nhieàu Nirdha (skt): Nirodha (p)—To exterminate, to chuøa hoøa bình khaép nôi treân theá giôùi. destroy, to annihilate—Dieät—Ñoaïn—Hoaïi. Nipppileti (p): To squeeze—Vaét. Nirdha-Aryasatya (skt): Nirodha-satya (skt)— Nirabhasa (skt): Imageless or shadowless— The truth of the cessation of suffering (its Without image or shadow—Without semblance or cessation)—Chaân lyù dieät khoå—See Dieät Thaùnh appearance—See Voâ AÛnh Töôïng. Ñeá. Nirabuda (skt): Enlarged Arbuda—Ni La Phuø Nirgatam (skt): Baát xuaát—Khoâng ra khoûi—Not Ñaø—See Ni Laït Boä Ñaø. out of. Nirahara (p): Fasting (a) (foodless)—Nhòn aên. Nirgrantha (skt): See Ni Kieàn. Nirajana (skt): See Ni Lieân Thieàn. Nirgrantha-jnatiputra (skt): Ni Caøn Ñaø Nhöôïc Nirakta-sastra (skt): Nirukta Sastra (skt)—See Ñeà Töû—See Ni Kieän Ñaø Nhaõ Ñeà Töû. Ni Loäc Da Luaän. Nirgrantha (skt): Nigantha (p)—Ly heä ngoaïi ñaïo Niralamba (skt): Khoâng ñöôïc nöông töïa— Ni kieàn ñaø. Unsupported. Nirgrantha-putra (skt): Ni Kieän Ñaø Phaát Ñaùt Niralambana (skt): See Phi Sôû Phan Duyeân. La—See Nirgrantha. Niralambana-dhyana (skt): See Voâ Duyeân Quaùn Nirhoda (skt): Cessationof suffering—See Dieät Boà Taùt. Thaùnh Ñeá. Niramisa (p): 1) Free from sensual desires: Thoaùt Niriti (skt): See La Saùt Thieân. khoûi nhöõng ham muoán nhuïc duïc; 2) Unworldly: Nirlaksana-Buddha (skt): Alaksana-Buudha Baát Theá Tuïc. (skt)—See Voâ Töôùng Nhö Lai. Niramisa-sutta (p): Kinh Baát Theá Tuïc—Sutra on Nirmana (skt): Nimmana (p)—1) To change Unworldliness. into, to transform, especially the mutations of Nirantara (p): Continuous (a)—Lieân tuïc. Buddhas and bodhisattvas: Bieán hoùa; 2) Nirantha-nataputta (p): Nirgrantha-jnatiputra— Transformation (in Buddhism): Hoùa thaø nh. See Ni Kieän Ñaø Nhaõ Ñeà Töû. Nirmana-Bhumi (skt): Land of transformation— Niraparadha (p): Guiltless—Innocent—Voâ toäi. See Bieán Hoùa Ñoä.

Nirmana-Buddha (skt): Nairmanikabuddha Ñònh Voâ Vi—Attainment of the cessation of the (skt)—Incarnate Buddha—Metamorphosed unproduced (unconditioned). Buddha—See Hoùa Phaät. Nirodha-samapatti-asamskrta-dharma (skt): Nirmanakaya (skt): OÂjin (jap)—Tulku (tib)— Dieät Taän Ñònh Voâ Vi Phaùp—Non-active or Accommodated body—Buddha's metamorphosic inactive dharma in concentration of cessation— body—See Hoùa Thaân. Dieät Thoï Töôûng Ñònh—See Dieät Taän Ñònh. Nirmanaksetra (skt): To convert and transport— Nirodha-satya (skt): The truth of dissolution— To transform other beings—See Hoùa Ñoä. See Dieät Ñeá. Nirmanarati (skt): Ni Ma La—Ni Ma La Thieân— Nirodha-sukha (skt): The bliss of cessation—See See Hoùa Laïc Thieân. Tòch Dieät Laïc. Nirmanarati-deva (skt): A class of beings Nirodhatu (skt): Original tranquil and extinct— inhabiting the fifth heaven—See Hoùa

Laïc Thieân. Boån Nhieân Tòch Dieät. Nirmanarati heaven: Sunirmita (skt)—See Laïc Nirodhe-dharma-jnana (skt): See Dieät Phaùp Trí. Hoùa Thieân. Nirodhe-dharma-jnana-ksanti (skt): See Dieät Nirmita (skt): Nirmanarati heaven—See Laïc Hoùa Phaùp Trí Nhaãn. Thieân. Nirodhen-vaya-jnana (skt): See Dieät Loaïi Trí. Nirmitadhishthana (skt): Being sustained by the Nirodhen-vaya-jnana-ksanti (skt): Dieät Loaïi Trí power of the transformed one—See Bieán Hoùa Gia Nhaãn. Trì. Niroga (p): Healthy (a)—Khoûe maïnh. Nirmita-upama (skt): Simile on transformations Nirrta (skt): Neâ Lyù Ñeå—One of kings of by supernatural powers—See Hoùa Duï. Raksasas—Moät trong caùc vua La Saùt. Nirnaya (skt): Resolution—Quyeát—One of Nirrti (skt): Queen of Raksasas—Neâ Lyù Ñeå— sixteen kinds of truth of the Right Method sect See Nieát Lyù Ñeå. (Naiyayika) in India—Moät trong möôøi saùu chaân lyù Nirrti and Raksah heaven in the Southwest: cuûa phaùi Chaùnh Lyù ôû AÁn Ñoä. Taây Nam vôùi trôøi Nieát Lyù Ñeå vaø La saùt Thieân — Nirodha (p & skt): Nirdha (skt)—Dieät— See Baùt Phöông Thieân. Cessation—Extinction—Dieät khoå—Ni Laâu Ñaø. Nirsraya (skt): Supporting cause—See Y Nhaân. Nirodha-ariya-sacca (p): Nirdha-Aryasatya Nirudaka (p): Waterless (a)—Khoâng coù nöôùc. (skt)—Nirodha-satya (skt)—The truth of the Niruddha (p): Ceased to exist—Nhaäp dieät. cessation of suffering (its cessation)—Dieät Dieäu Nirujjhana (p): Ceasing—Ngöøng haún. Ñeá—See Dieät Thaùnh Ñeá. Nirukta Sastra (skt): See Ni Loäc Ña Luaän. Nirodha-arya-satya (skt): The Truth of the end of Nirukti (skt): Thích Cuù—Söï giaûi thích theo töø suffering—See Dieät Ñeá. cuù—Terminological explanation. Nirodha-dharma-jnana (skt): See Dieät Phaùp Trí. Nirukti-niyata-pravesa-samadhi (skt): Taát Nhaäp Nirodha-dharma-jnana-ksanti (skt): See Dieät Bieän Taøi Tam Muoäi—Certain entrance on the Phaùp Trí Nhaãn. concentration of unobstructed eloquences. Nirodha-dhatu (skt): The element of cessation— Nirupaddava (p): Harmless (a)—Baát toån haïi. The realm of cessation—Dieät giôùi. Nirupadhi (p): Free from passions or Nirodha-jnana (skt): See Dieät Trí. attachment—Thoaùt khoûi tham duïc vaø luyeán aùi. Nirodha and marga: Extinction of suffering and Nirupadhisesa-Nirvan (skt) Nirupadhishesha- the way of extinction—Dieät ñaïo. Nibbana (p): Parinirvana achieved after death—Nirodhan-vaya-jnana (skt): Dieät Loaïi Trí—See See Voâ Dö Nieát Baøn. Loaïi Trí. Nirutara (p): Not answerable (a)—Khoâng theå traû Nirodha-Samapatti (skt&p): Annihilation lôøi ñöôïc. trance—Meditative concentration in extinction— Nirutti (p): 1) Base: Caên nguyeân; 2) Language: Mental tranquility—See Dieät Taän Ñònh. Ngoân ngöõ. Nirodha-samapatti-asamskrta (skt): Dieät Taän

Nirutti-patisambhida (p): Unobstructed Nirvana Master: Hyakujo Nehan (jap)—Pai-eloquence in the Language—See Töø Ngöõ Bieän chang-Nieh-p'an—Baùch Tröôïng Nieát Baøn—See Taøi Voâ Ngaïi. Baùch Tröôïng Duy Chaùnh Thieàn Sö. Nirvana (skt): Nibbana (p)—Nehan (jap)— Nirvana method: Vikiktadharma (skt)—See Tòch Nirvana is the calming of all activities, the Dieät Phaùp. renunciation of all attachment, the destruction of Nirvana mind in effortlessness: Mind that craving, dispassion, stopping—Nieát Baøn laø söï tònh resides in precepts—Giôùi taâm truï. chæ caùc

haønh, xaû ly moïi luyeán aùi, ñoaïn taän duïc Nirvana Monastery: Niet Ban Monastery—See voïng, ly tham, ñoaïn dieät—See Nieát Baøn. Nieát Baøn Tònh Xaù. Nirvana of abode: Apratisthita-nirvana (skt)— Nirvana of no-abode: The Buddha in Nirvana has See Voâ Truï Xöù Nieát Baøn. a perfect freedom to live any where he pleases— Nirvana without abiding: Nieát baøn cuûa söï khoâng See Voâ Truï Xöù Nieát Baøn. truï vaøo ñaâu caû—See Voâ Truï Xöù Nieát Baøn. Nirvana-palace: Nieát Baøn cung (cung ñieän Nieát Nirvana-assembly: See Nieát Baøn Hoäi. Baøn cuûa caùc baäc Thaùnh). Nirvana without basis: Voâ Y Nieát Baøn—Nieát Nirvana patience: The suppression of all Baøn toái thöôïng—Final nirvana. passion—See Tòch Dieät Nhaãn and Nguõ Nhaãn. Nirvana-bliss: Nirvana-joy—Nieát Baøn Laïc—An Nirvana is permanent: Only Nirvana is laïc trong Nieát baøn. permanent, joy with a real soul and purity—Nieát Nirvana-city: The Nirvana city, the abode of the Baøn Tòch Dieät hay chæ coù Nieát baøn laø vónh vieãn, voâ saints—Thaønh Nieát Baøn, nôi ôû cuûa caùc vò Thaùnh. khoå vaø thanh tònh. Nirvana class: Tòch Chuûng—See Nieát Baøn Nirvana is pure: Nieát baøn laø thanh tònh. Chuûng. Nirvana is a real Buddha-nature: Nieát baøn laø Nirvana color: Nieát Baøn Saéc—Nirvana-colour, chaân Phaät taùnh. i.e. black representing north—Maøu saéc nieát baøn, Nirvana with remainder: Nirvana with nhö maøu ñen töôïng tröng cho höôùng baéc. residue—See Höõu Dö Nieát Baøn. Nirvana deliverance: Voâ vi giaûi thoaùt. Nirvana without remainder: Final nirvana Nirvana-dhatu (skt): Abode of Nirvana— without remainder of reincarnation—See Voâ Dö Nirvana-world—Realm of nirvana—See Caûnh Nieát Baøn. Giôùi Nieát Baøn. Nirvana with a remnant: Höõu dö nieát baøn— Nirvana-door: See Nieát Baøn Moân. Nirvana with remainder. Nirvana ego: Real ego—See Nieát Baøn Ngaõ. Nirvana with residue: Nirvan with remainder— Nirvana elements: Nirvana-dhatu (skt)—See See Höõu Dö Nieát Baøn. Nieát Baøn Giôùi. Nirvana school: Nirvana sect—See Nieát Baøn Nirvana Festival: See Nieát Baøn Kî. Toâng. Nirvana food: See Nieát Baøn Thöïc. Nirvana-sign: Nirvana-laksana (skt)—Nirvana-Nirvana-form of Buddha: See Nieát Baøn Phaät. laksana—See Nieát Baøn Töôùng. Nirvana as the fruit of extinction (of desire): Nirvana and space are considered to be Dieät quaû. unconditioned dharmas: Asamskrta dharma Nirvana hall: See Nieát Baøn Ñöôøng. (skt)—Nieát Baøn vaø hö khoâng ñöôïc xem laø voâ vi Nirvana home: See Voâ Vi Xaù. phaùp. Nirvana-illumination: See Tòch Chieáu. Nirvana stage: Chöùng tòch dieät ñòa. Nirvana insight: See Laäu Taän Minh. Nirvana Sutra: Nehankyoâ (jap)—Maha Nirvana-island: See Nieát Baøn Chaâu. Parinirvana Sutra—See Kinh Ñaïi Baùt Nieát Baøn. Nirvana-joy: Nirvana-bliss—See Nieát Baøn Laïc. Nirvana Tolerance: Tòch dieät nhaãn. Nirvana-laksana (skt): Nirvana-sign—See Nieát Nirvana wind: See Nieát Baøn Phong. Baøn Töôùng. Nirvana wisdom: Anutpada-jnana (skt)—See Voâ Nirvana mark: See Tòch Dieät Töôùng. Sanh Trí.

Nirvana of the wonderful Dharma Lotus Niskala (skt): Ni Ca La—See Nieát Ca La. Flower period: Saddharma Pundarikam-nirvana Nispatti-svabhava (skt): Thaùnh Taùnh Töï Taùnh— (skt)—Phaùp Hoa Nieát Baøn Kyø. Holy nature of self-nature. Nirvana of Wonderful and Profound Mind: See Nisprapanca (skt): See Ly Hyù Luaän

Boà Taùt. Nieát Baøn Dieäu Taâm. Nissadda(p): Silent—Noiseless (a)—Im laëng. Nirvana-world: Nirvanadhatu (skt)—See Nieát Nissaggiya-pacittiya (skt): Ba möôi giôùi phaït caám Baøn Giôùi. phoøng—See Giôùi Caám Phoøng. Nirvanic action: See Nieát Baøn Haïnh. Nissajati (p): To give up—Töø boû. Nirvanic dharma-body of true wisdom: See Nissanda (p): Nishyanda (skt)—See Ñaúng Löu. Chaân Hueä Tòch Tónh Phaùp Thaân. Nissanga (p): Unattached—Khoâng luyeán aùi. Nirvanic Pure Land: Land of Nirvana—Nieát Baøn Nissara (p): Worthless (a)—Khoâng coù giaù trò. Tònh Ñoä—See Tònh Thoå Nieát Baøn. Nissarana (p): Let go—See Buoâng Boû. Nirvarana (skt): Hindrance—Obstruction—See Nissaraniya-dhatuyo (p): Naêm Xuaát Ly Giôùi— Trieàn Caùi. The five elements making for deliverance. Nirvikalpa (skt): Non-discriminating—See Voâ Nissatta (p): Soulless (a)—Khoâng coù linh hoàn. Phaân Bieät. Nissaya (p): Support (n)—Söï hoã trôï. Nirvikalpa-jnana (skt): Non-discriminating Nissayati (p): To rely on—Troâng caäy vaøo. mind—Passionless—See Voâ Phaân Bieät Taâm. Nisshitsu (jap): See Shoâeki. Nirvikalpalokottarajnanam (skt): Non- Nissirika (p): Unfortunate (a)—Khoâng may. discriminative transcendental knowledge—See Nissoka (p): Free from sorrow (a)—Thoaùt khoûi Voâ Phaân Bieät Xuaát Theá Gian Trí. saàu muoän. Nirvikalpa-pracara (skt): Deeds of non- Nisssoku-kan (jap): Counting the exhalations— discrimination—See Voâ Phaân Bieät Haønh. Phaân tích hôi thôû vaøo rieâng bieät nhau—See Soå Nirvritti (skt): Completion: Hoaøn taát— Töùc Quaùn. Disappearance: Tòch dieät. Nistya: Svati (skt)—Khaùng—See Twenty eight Nisacitta (skt): See Voâ Taâm Tam Muoäi. constellations. Nisad (skt): Nisanna (skt)—Toïa—Ngoài. Nisyanda (skt): Flowing down—Flowing out— Nisadi (p): Lying down—Naèm xuoáng. See Ñaúng Löu. Nisajja (p): Sitting down—Ngoài xuoáng. Nisyandabuddha (skt): Phaät Loâ Xaù Na—Sôû Löu Niscala (skt): Acala (skt)—Dhruva (skt)— Phaät. Immovable—Unmoved—Motionless—Baát ñoäng. Nisyanda-phala (skt): Flowing down fruit— Niscaya (skt): Quyeát Ñònh—To be determined— Flowing out fruit—Fruit of the development of To make up one’s mind—Fixed and settled—To germ—See Ñaúng Löu Quaû. decide. Nita-artha (skt): See Lieãu Nghóa. Nisedha (p): Prevention: Söï phoøng ngöøa— Nita-attha (p): See Lieãu Nghóa. Prohibition: Söï caám cheá (trong nghi leã cuùng kieán). Nitai (jap): Satya-dvaya (skt)—Hai loaïi chaân lyù—Nisedheti (p): To prohibit—Ngaên caám. Two Truths—Two forms of statement—See Nhò Nisevati (p): To associate—Quan heä vôùi. Ñeá. Nishihonganji (jap): Chuøa Taây Boån Nguyeän Nitchiren (Jap): Nichiren (Jap)—See Nhaät Lieân. (Nhaät Baûn). Nitchiren-shu (Jap): Nichiren-shu—See Nhaät Nishiki (jap): Nhó Thöùc—Sound consciousness, Lieân Toâng. one of the eight consciousnesses—See Baùt Thöùc. Nitha (p): One of one hundred Pratyeka-buddhas Nisidana (skt): An article for sitting on—See Toïa who lived a long time on Mount Isigili—Moät trong Cuï. moät traêm vò Phaät ñoäc giaùc soáng moät thôøi gian daøi Nisidati (p): To sit down—Ngoài xuoáng. treân nuùi Isigili. Nisinnaka (p): Sitting down (a)—Ngoài xuoáng. Nittanha (p): Free from desire—Khoâng ham Nisitha (p): Midnight (n)—Nöûa ñeâm. muoán.

Nitteja (p): Powerless (a)—Khoâng coù söùc maïnh. Kinh Baãy Moài, Trung Boä Kinh 25. Nitten Soâjo (jap): Daily cleaning of a Zen Nivarana (p & skt): Hindrances, obstacles

or monastery or temple. Every morning after obstructions—See Trieàn Caùi. breakfast, the resident monks or nuns participate Nivaranani (p): Hindrances—Trieàn Caùi—See in cleaning the temple buildings (Shichidoâ garan) Five hindrances. and grounds—Söï doïn deïp saïch seõ moãi ngaøy trong Nivareti (p): To prevent—Phoøng ngöøa. Thieàn vieän. Moãi saùng sau khi ñieåm taâm, chö Taêng Nivasa (p): Abode—Resting place—Truï xöù. Ni truï xöù trong Thieàn vieän ñeàu tham döï vaøo buoåi Nivasamjna (skt): Nine types of meditation on doïn deïp phoøng oác vaø khuoân vieân cuûa Thieàn vieän. corpse—See Cöûu Töôûng Quaùn. Nittha (p): conclusion—Söï keát luaän. Nivasana (skt): 1) A skirt, a kind of garment, Nitthana (p): Completion—Söï keát thuùc. especially an under garment: Caùi quaàn; 2) An Nitthapeti (p): To accomplish—Hoaøn thaønh. inner garment of monks and nuns: Neâ Hoaøn Taêng, Nittharati (p): To cross over—Vöôït qua. noäi y cuûa chö Taêng Ni. Nitthita (p): Completed—Hoaøn thaønh. Nivasati (p): To dwell—To stay—Truï (ôû). Nitthunana (p): A groan—Söï than khoùc. Nivataka (p): A sheltered place—Nôi truù aån. Nitthunati (p): To groan—To moan—Than khoùc. Nivattati (p): To turn back—To turn away from— Nitthura (p): Cruel (a)—Taøn nhaãn. Ngoaûnh maët quay löng vôùi caùi gì (tham saân si Nitya (skt): Thöôøng haèng—Eternal—Invariable— chaúng haïn). Constantly—Constantly dwelling or engaged in— Nivatavutti (p): Humble (a)—Khieâm toán. See Töù Ñieân Ñaûo. Nivattha (p): Dressed or clothed with—Maëc caùi Nityadrsti (skt): Anirodhanutpada (skt)— gì (quaàn aùo). Sasvatadrsti (skt)—Sassataditthi (p)— Nivedana (p): Announcement—Söï thoâng baùo. Eternalism—See Thöôøng Kieán. Nivedeti (p): To communicate—To make Nityam-acintyam (skt): 1) Unthinkable eternity: known—Thoâng baùo cho bieát. Thöôøng haèng baát tö nghì; 2) Always beyond Nivesa (p): Settlement—Söï oån ñònh. thought and words (constantly beyond conception, Niveseti (p): To establish—Thaønh laäp. constantly inaccessible to reason): See Thöôøng Nivittha (p): Devoted to—Taän tuïy laøm vieäc gì. Baát Tö Nghì. Niwa-zume (jap): Ñaõi Moân—Standing in the Nitya-sthita (skt): Thöôøng Truï. court or gate of a Zen monastery—Waiting at the Nityodyukta Bodhisattvas: Joshojin-Bosatsu gate—Before being accepted to the special guest (jap)—Nityodyukta Bodhisattva (skt)—Nitya room of Zen monastery, a wandering monk must Bodhisatvas—See Thöôøng Tinh Taán Boá Taùt. undergo a period of standing in the court or gate Niu-T'ou ch'an: Ngöu Ñaàu Thieàn—See Ngöu of a Zen monastery. The wandering monk may Ñaàu Thieàn, and Phaùp Dung. have to wait for several days. Throughout the Niu-t'ou Fa-jung: Gozu Hoyu (jap)—Niutou waiting period, he sits at the edge of the raised Farong—See Ngöu Ñaàu Phaùp Dung Thieàn Sö. platform in the entryway, with head bowed down Niut'ou Farong: Niu-tou Fa-jung—See Ngöu over his baggage and hands held together in Ñaàu Phaùp Dung Thieàn Sö. supplication. The practice is intended to test the Niu-T'ou School (chi): Gozu-shu (jap)—See resolve of the trainees. The Niwa-zume is a Ngöu Ñaàu Toâng. stylized version of traditional practices. Early Zen Niu-T'ou Shan-Fa: Ngöu Ñaàu Thieàn—Ngöu Ñaàu literature is filled with stories of masters testing Toâng—Ngöu Ñaàu Sôn Phaùp—See Ngöu Ñaàu the sincerity and determination of would-be Thieàn, and Phaùp Dung. disciples. Perhaps the most

famous is the story of Niu-T'ou-Tsung (chi): Gozu-shu (jap)—See Ngöu the Second Patriarch Hui-k'o (487-593), who stood Ñaàu Toâng. patiently in the snow for several days awaiting Nivaha (p): Multitude (a)—Nhieàu. recognition from Bodhidharma, the first patriarch. Nivapa-suttam (p): Sutra on trapping preys— Finally, Hui-k'o cut his arm with a sharp knife and

presented it to Bodhidharma as a symbol of his No-Affliction Heaven: Voâ Phieàn Thieân—Coûi deep commitment to the practice of Zen—Tröôùc Trôøi Voâ Phieàn. khi ñöôïc nhaän vaøo phoøng ñaëc bieät daønh cho khaùch No anger: Khoâng saân. Taêng, vò haønh cöôùc Taêng phaûi traûi qua giai ñoaïn No Appearance: Nirabhasa (skt)—Voâ hình ñöùng ñôïi ngoaøi coång thieàn vieän. Vò Taêng haønh töôùng—Voâ töôùng—Imageless or shadowless. cöôùc coù leõ phaûi ñôïi naêm baûy ngaøy. Trong suoát thôøi No appearance nor disappearance: Neither kyø chôø ñôïi, oâng aáy ngoài ngay beân caïnh moät caùi buït arising nor ceasing—Neither to be born nor cao trong loái vaøo, ñaàu cuùi guïc xuoáng tuùi haønh lyù ended—See Baát Sanh Baát Dieät. vaø hai tay naém vaøo nhau trong tö theá caàu khaån. No appropriation: Voâ Chaáp—Voâ Thoï—Khoâng Ñaây laø caùch ñeå thöû thaùch taâm nguyeän cuûa ngöôøi baùm giöõ. hoïc. Trong vaên chöông Thieàn hoïc buoåi sô thôøi coù No attachment in acts of charity: Boá Thí Voâ Sôû ñaày nhöõng caâu chuyeän veà thaày thöû thaùch söï thaønh Truï—See Voâ Sôû Truï Boá Thí. khaån vaø taâm quyeát cuûa nhöõng ngöôøi saép laøm ñeä töû No barrier: Voâ Trôû Ngaïi—Khoâng coù trôû ngaïi. mình. Coù leõ caâu chuyeän noåi tieáng nhaát laø chuyeän No binding: Voâ Phöôïc—Khoâng troùi buoäc. Nhò Toå Hueä Khaû, ngöôøi ñaõ ñöùng trong tuyeát laïnh No-Birth: Non birth—The nature of Nirvana— naêm baûy ngaøy ñeå ñôïi ñöôïc söï chaáp nhaän cuûa Sô The extinction of all desires and delusions—Voâ Toå Boà Ñeà Ñaït Ma. Cuoái cuøng, Hueä Khaû caét ñöùt sanh baát dieät. caùnh tay cuûa mình baèng moät caùi dao beùn vaø trình No birth no death: Baát sanh baát dieät (khoâng sanh leân Boà Ñeà Ñaït Ma nhö laø moät bieåu töôïng cuûa lôøi khoâng dieät)—To reach the state of nirvana. höùa quyeát taâm tu taäp Thieàn. No-body is completely useless, for given the Niyama (skt): See Ni Daï Ma. chance everybody is good at something: Khoâng Niyata (p): Sure (a)—Certain—Chaéc chaén. ai hoaøn toaøn voâ duïng, neáu coù cô hoäi ngöôøi aáy seõ Niyata-dhvaja-ketu-samadhi (skt): Taát Traøng laøm toát ñöôïc vieäc gì ñoù (duïng nhaân nhö duïng Töôùng Tam Muoäi—Certain concentration on moäc). external appearance. No-body likes people who talk too much: Khoâng Niyati (p): Destiny—Fate—Soá phaän. ai thích nhöõng keû noùi nhieàu (Ña ngoân chuùng sôû Niyati-vada (skt): Fate—Determined period of kî). life—Fatalism—Thuyeát veà soá phaän ñaõ ñöôïc ñònh No calculability of essence: Khoâng khaû toaùn soå tröôùc—See Ñònh Meänh. taùnh. Niyyatu (p): Leader—Ngöôøi laõnh ñaïo. No cessation: Voâ Dieät—Voâ chæ töùc—Unceasing. No: Negative—Khoâng. No characteristics: Khoâng töôùng. Noâ (jap): The highly refined dance-drama of No charity: Voâ Thí—Khoâng boá thí. Japan, in which the means of expression are No compassion: Voâ Bi—Khoâng coù loøng töø bi laân reduced to the essential. Like many other maãn. Japanese arts, 'Noâ' is permeated by the spirit of No-consciousness: Acinta (skt)—Voâ Nieäm—Voâ Zen and

strongly marked by it—Thuaät ngöõ Nhaät Thöùc—Thoughtlessness—No-thought. Baûn coù nghóa laø hình thöùc cöïc kyø vi teá, chæ duøng No contradiction: Voâ Töông Vi—Khoâng coù maâu nhöõng phöông tieän dieãn ñaït coát yeáu, cuûa moät thöù thuaãn hay traùi ngöôïc vôùi nhau. vuõ kòch coå ñieån ôû Nhaät. Gioáng nhö nhieàu thöù ngheä No craving: Voâ Tham—Khoâng tham lam. thuaät Nhaät Baûn khaùc, 'Noâ' in ñaäm daáu aán tinh thaàn No death: Baát töû—See Baùt Vò Nieát Baøn. thieàn No deed goes unpunished: Bad happenings No abandonment: Voâ Thoái Xaû—Khoâng buoâng occuring to good people. Karma extends over boû. many lifetimes, and therefore our present good No absolute beginning can be assigned to deeds may attenuate the bad results of past anything: Khoâng coù söï khôûi ñaàu tuyeät ñoái naøo coù misdeeds but not necessarily eliminate them theå ñöôïc quy cho söï vaät. completely—Khoâng coù haønh ñoäng naøo maø khoâng No adultery: Kamamithyacaradviratih (p)— coù haäu quaû cuûa noù. Tuy nhieân, laém khi ngöôøi ngay Khoâng Taø Daâm.

maéc naïn. Vì nghieäp keùo daøi qua nhieàu ñôøi kieáp, vì nhuaàn aûnh höôûng cuûa Thieàn toâng. theá laém khi ngöôøi laøm vieäc thieän ñôøi naày vaãn bò No drip: No leak—Outside the passion stream— quaû baùo xaáu cuûa ñôøi tröôùc. Passionless—Outside the stream of transmigratory No definite order: Nhöõng chuùng sanh khoâng suffering—Away from the downflow into lower thuoäc ñaúng caáp roõ raøng naøo —See Baát Ñònh Taùnh forms of rebirth—See Voâ Laäu. Chuùng Sanh. No dualistic explanation: Baát Nhò Thuyeát— No delusion: Voâ voïng—Khoâng coù aûo töôûng. Thuyeát baát nhò, thuyeát khoâng hai—No dualistic No desire to act for the salvation of others: Baát theory. duïc haønh chöôùng—Lôïi tha Baát duïc haønh chöôùng. No dualistic theory: No dualistic explanation— No desire is as deep-rooted as sex: Khoâng coù thöù Phaùp Baát Nhò. gì hôn saéc duïc—See Saéc Duïc. No-ego: Anatman or Nairatmya (skt)—No soul of No dharma: The emptiness of all phenomena— an independent and self contained character. See Voâ Phaùp. No essence: Voâ taùnh. No difference: Voâ Sai—Khoâng coù söï phaân bieät. No essential personality: Chö Phaùp Voâ Ngaõ. No difference between antecedents and No establishment of words and letters: Not set consequents, and no absolute beginning can be up scriptures—See Baát Laäp Vaên Töï. assigned to anything: Without beginning and No evil: Voâ AÙc—Khoâng aùc. without end (the immensity of the universe)—See No expectation: Voâ Sôû Phoá—Khoâng mong ñôïi. Voâ Thuûy Voâ Chung. No extinction: Voâ Ñoaïn Taän—Khoâng coù söï chaám No difficulty: Bunan (jap)—Voâ Nan—Khoâng coù döùt. khoù khaên. No faith: Khoâng coù loøng tin—To disbelieve—To No discrimination: Nirvikalpa (skt)—Voâ Phaân refuse to believe—See Baát Tín. Bieät—Khoâng coù söï phaân bieät—Non- No falling away: Aparihani (p)—Baát Ñoïa Laïc. discriminating. No falling to karmic retribution: Not falling to No distortion: Voâ Loaïn Ñaûo—Khoâng coù söï ñieân karmic retribution and without ambiguity in the ñaûo. law of cause and effect—Khoâng bò rôi vaøo cuõng No doubt: Khoâng nghi hoaëc. nhö khoâng u muoäi vôùi quaû baùo nhaân quaû —See Noâ Drama: A form of Japanese drama and dance Baát Laïc Nhaân Quaû Vaø Baát Muoäi

Nhaân Quaû . indirectly associated with Japanese Zen No false conceptualization: Voâ Voïng Töôûng— Buddhism. Noâ, sometimes transliterated as Noh, Khoâng coù voïng töôûng. was developed during the Ashikaga period (1392- No-falsehood: Musavada-veramani (skt)—No 1568) by Kan'ami (1333-1384) and his son Zeami lying—Baát voïng ngöõ. (1363-1442) out of more popular forms of dance. No faltering: Voâ Khieáp—Khoâng naûn chí, khoâng The drama is performed by masked actors chuøn böôùc. accompanied by musicians and a chorus. Although No fear: Abhaya or Vira, or nir-bhaya (skt)— not all dramas portray Buddhist themes, the Fearlessness—See Voâ UÙy. aesthetics of Noâ and some of its themes are said No fear of death: Voâ Töû UÙy—Khoâng sôï caùi cheát. to have been permeated by Zen influence—Moät No-Filth Buddha: Voâ Caáu Phaät. hình thöùc theo kieåu ca kòch vaø khieâu vuõ coù lieân heä No food between breakfast and the noon meal: tröïc tieáp vôùi Thieàn Phaät giaùo cuûa Nhaät Baûn, do Khoâng aên vaët. Kan'ami vaø ngöôøi con trai cuûa oâng ta teân Zeami No forgetfulness: Voâ Vong Thaát Phaùp—Phaùp phaùt trieån töø thôøi Tuùc Lôïi Thò töø nhöõng hình thöùc khoâng queân maát. khieâu vuõ phoå bieán trong daân gian. Kòch ñöôïc caùc No-form: Khoâng saéc—Khoâng Töôùng. dieãn vieân mang maët naï trình dieãn cuøng vôùi nhöõng No future consequences as a result of past or nhaïc só ñoàng thanh hôïp xöôùng. Maëc daàu khoâng current karma: See Höõu Nhaân Voâ Quaû. phaûi taát caû nhöõng vôû kòch ñeàu mieâu taû nhöõng ñeà No giver: Khoâng thaáy ngöôøi cho. taøi Phaät giaùo, nhöng veà ñöôøng neùt myõ thuaät, vaøi No greed: Khoâng tham. tieâu ñeà cuûa "Noâ Drama" cuûa Nhaät Baûn thaám

No growing old: Baát laõo—See Baùt Vò Nieát Baøn. quoác ñoä. No hatred (hate): Khoâng saân. No name of enlightening being: Khoâng teân Boà No Heat Heaven: See Voâ Nhieät Thieân. Taùt. No ignorance: No stupidity—Unwillingness to No name of existence, no name of learn—Khoâng si. nonexistence: Khoâng teân coù, khoâng teân khoâng. No infinity of essence: Khoâng voâ löôïng taùnh. No name of law or nonlaw: Khoâng teân phaùp No infinite mind, only a finite one: See khoâng teân phi phaùp. Khoâng Coù Voâ Bieân, Chæ Coù Höõu Bieân. No name of past, present, or future: Khoâng teân No killing: Pranatipatad vairamani (p)—Khoâng quaù khöù, khoâng teân hieän taïi hay vò lai. Saùt Sanh. No name of sentient beings, no name of No leak: Anasrava (skt)—Voâ Laäu—See inanimate beings: Khoâng teân chuùng sanh, khoâng Anasrava. teân phi chuùng sanh. No leakage: Anasrava (skt)—Without leakage— No name of sets, no name of nonsets: Khoâng teân Voâ Laäu. soá, khoâng teân phi soá. No longer learning: Asaiksa (skt)—Beyond No name of unity, no name of variety: Khoâng study—The state of arhatship. teân moät, khoâng teân nhieàu. No looseness: Appamado (p)—No slackness— No name of virtue or nonvirtue: Khoâng teân See Baát Phoùng Daät. coâng ñöùc, khoâng teân phi coâng ñöùc. No lust: No selfish desire—Khoâng tham. No obstruction between thing and thing: Each No lying: Musavada-veramani (skt)—No- thing involves every other, and is seen to be self-falsehood—Baát voïng ngöõ. determinative, self-generated—Perfectly No marks: Na-vidyate, or Nirabhasa, or Animitta, unimpeded interpenetration—See Söï Söï Voâ

Ngaïi or Alakshana (skt)—Formlessness or Phaùp Giôùi. imagelessness or shadowlessness—See Voâ No offerings for three consecutive days in a Töôùng. Brahman village: Ñöùc Phaät ñi vaøo xoùm Baø La No marks of form: Voâ Saéc Töôùng—Khoâng coù Moân khaát thöïc trong ba ngaøy lieàn, khoâng ai cuùng saéc töôùng. döôøng, neân Ngaøi phaûi mang baùt khoâng veà. No-mark stanza from Hui-Neng Patriarch: See No one: Voâ nhaát (khoâng phaûi moät). Keä Voâ Töôùng Cuûa Luïc Toå Hueä Naêng. No one, neither two nor three: Voâ nhaát, voâ nhò No means of staying: Non-abiding—Voâ sôû truï. voâ tam (khoâng phaûi moät, khoâng phaûi hai, cuõng No measurability of essence: Khoâng khaû xöùng khoâng phaûi ba). löôïng taùnh. No permanent ego: No permanent soul—Voâ Ngaõ No meat is eaten-no butchers: ÔÛ choã naøo khoâng Ñeá. coù söï aên thòt, seõ khoâng coù ngöôøi ñoà teå saùt haïi ñôøi No permanent human ego or soul: Pudgala- soáng cuûa chuùng sanh. nairatmya (skt)—Nhaân voâ ngaõ. No-Mind: Mushin (jap)—Mindless—Without No permanent individuality in things: Dharma- thought, will or purpose—The real immaterial nairatmya (skt)—No permanent independence of mind free from illusions—See Voâ Taâm. things—See Phaùp Voâ Ngaõ. No-mind mind: Taâm khoâng. No permanent soul: No permanent ego—Voâ Ngaõ No-mind samadhi: Thought-free concentration— Ñeá. See Voâ Taâm Tam Muoäi. No permanence of instant after instant: No more birth-and-death: See Voâ Haäu Sinh Töû. Unceasing change—See Nieäm Nieäm Voâ Thöôøng. No name of birth, no name of extinction: No place: Voâ Phöông—See Voâ Xöù. Khoâng teân sanh, khoâng teân dieät. No rebirth: Anutpatti or Anutpanna (skt)— No name of Buddha: Khoâng teân Phaät. Exempt from rebirth—Unborn—Immortal—Not No name of country or land, no name of born—Uncreated—Without being born or noncountry: Khoâng teân quoác ñoä, khoâng teân phi produced—No rebirth—Not to be reborn—Non-

appearance—The state without appearance—See Thaùnh tueä nhaõn. Voâ Sanh. Noble giver: Danapati (skt)— Benefactor—Lord No receiver: Khoâng thaáy ngöôøi nhaän. of charity—Patron, one who gives much and No recollection: Smrti-vinaya (skt)—No witness keeps little—See Thí Chuû. or proof—See ÖÙc Nieäm. Noble hearer: Ariya-savaka (p)—Noble No relations with others: Xaû boû keû thaân ngöôøi disciple—Thaùnh Ñeä Töû—Thaùnh thanh vaên. thuø. Noble knowledge: Arya-jnana (skt)—Highest or No remnant: Asesa (skt)—Without remainder— Supreme knowledge—See Thaùnh Trí. See Voâ Dö. Noble life: Cuoäc soáng cao quyù. No-retreat: See Baát Thoái Taâm. Noblemen and powerful mandarins: Coâng haàu No-self: Anatman (skt)—Muga (jap)—Not self— khanh töôùng (nhöõng ngöôøi quí phaùi vaø coù quyeàn Non-ego—See Voâ Ngaõ. chöùc). No-self characteristic: Anatta-lakkhana (p)—Voâ Noble mind: Purification of the mind—Tònh ngaõ töôùng. taâm—See Phaïm Taâm. No-self-nature: Nihsvabhva (p)—See Voâ Töï Noble morality: Aryasila (skt)—Noble Tính. precepts—Thaùnh Giôùi. No selfish desire: No lust—Khoâng tham. Noble name: Danh xöng cao quyù No-Selfness: No Self-Quality—Tính voâ ngaõ. Noble objective of nirvana: See Phaïm Haïnh. No-Self Quality: No-Selfness—Tính voâ ngaõ. Noble one: Arya-pudgala (skt)—Holy One— No sentient beings: Voâ chuùng sanh.

Saintly one—Baäc Voâ Thöôïng—Thaùnh giaû. No sickness: Khoâng oám ñau bònh hoaïn. Noble Path: Ariya-magga (p)—Arya-marga No slackness: No looseness—Baát phoùng daät— (skt)—Thaùnh ñaïo hay con ñöôøng nhaän thöùc vaø See No looseness. haønh ñoäng cuûa baäc Thaùnh trí. No stupidity: No ignorance—Khoâng si. Noble path of liberation: Marga-arya-satya No-thinking heaven: No-thought heaven—See (skt)—Ñaïo ñeá (con ñöôøng giaûi thoaùt cao thöôïng). Voâ Töôûng Thieân. Noble person: Tröôûng giaû. No-thought: Munen (jap)—See Voâ Nieäm. Noble personality: Nhaân baûn thanh khieát. No-thought dharma: See Voâ Nieäm Phaùp. Noble precepts: Aryasila (skt)—Noble No-thought heavens: The Heaven Above morality—Thaùnh Giôùi. Thought—See Voâ Töôûng Thieân. Noble and properous families: Doøng hoï toân quí. No-thought Tolerance: Mushonin (jap)— Noble pure mind: See Phaïm Taâm. Cognizance of non-arising—See Voâ Sanh Nhaãn. Noble qualities: Phaåm caùch cao thöôïng. No-thought and unconscious beings: See Voâ Noble seeking of renunciation for Töôûng Thieân. enlightenment: Ariya-pariyesa (p)—Thaùnh No variety of essence: Khoâng caùc thöù taùnh. Caàu—Holy seeking—Xuaát gia caàu ñaïo giaùc ngoä. No-vow: Voâ nguyeän. Noble silence: Speak only when necessary—See No witness or proof: Smrti-vinaya (skt)—No Im Laëng Cao Quí. recollection—See ÖÙc Nieäm. Noble Truth: Dieäu Ñeá. No-Worry-Virtue Buddha: Voâ Öu Ñöùc Phaät. Noble Truth of the arising of suffering: Chaân lyù Noble hermit: AÅn só cao quyù. veà söï daáy leân cuûa khoå ñau—See Taäp Ñeá. Noble (a): Arya (skt)—A Leâ Da—Cao quyù— Noble Truth of Dukkha: Chaân lyù veà Khoå ñeá. Thaùnh—Lofty—Fine. Noble truth of cessation of dukkha: Dukkha- Noble action: Pure living—See Phaïm Haïnh. nirodha-ariya-sacca (p)—Chaân lyù dieät heát khoå Noble or common: Sang hay heøn. ñau—Noble truth of destruction of suffering—See Noble disciple: See Noble hearer. Khoå Ñeá. Noble Eightfold Path: See Baùt Chaùnh Ñaïo. Noble Truth of the cause of Dukkha: Chaân lyù veà Noble eye of wisdom: Aryaprajnacaksu (skt)— Taäp ñeá.

Noble truth of destruction of suffering: Noble Non-Attachment: Khoâng chaáp—Khoâng dính truth of cessation of dukkha—See Khoå Ñeá. maéc—See Voâ Tröôùc. Noble Truth of the end of Dukkha: Chaân lyù veà Non-attachment ability: Upeksa-sambodhyanga Dieät ñeá. (skt)—Xaû Giaùc Chi. Noble Truth of the Path leading to the end of Non-attachment to all actions: Voâ Tröôùc Nôi Dukkha: Chaân lyù veà Ñaïo ñeá. Taát Caû Sôû Taùc. Noble truth of the way leading to the Non-attachment to all Buddhas: Voâ Tröôùc Nôi destruction of suffering: See Khoå Dieät Ñeá Ñaïo. Taát Caû Chö Phaät. Noble wisdom: Dieäu Thaùnh Trí. Non-attachment to all Enlightening Beings: Voâ Noble woman: See Phaïm Nöõ. Tröôùc Nôi Chö Boà Taùt. Nodal (skt): Successive continuity—See Töông Non-attachment in all lands: Voâ tröôùc nôi taát caû Tuïc Thöôøng. caùc coõi—Voâ Tröôùc Nôi Taát Caû Quoác Ñoä. Nogo (jap): Behind the brain—See Naõo Haäu. Non-attachment to all phenomena: Voâ Tröôùc No inter-relation: See Moät Giao Thieäp. Nôi Moïi Hieän Töôïng. No longer learning: Asaiksa (skt)—Beyond Non-attachment in all places: Voâ Tröôùc Nôi Taát study—Nothing more to study—See Voâ Hoïc. Caû Phöông. Nominal (a): Treân danh nghóa. Non-attachment to all place of birth: Voâ tröôùc Nominal quinquenial Council:

Panca-parisad nôi taát caû choã thoï sanh. (skt)—Five-year Council—See Nguõ Nieân Ñaïi Non-attachment to all practices: Voâ tröôùc nôi Hoäi. taát caû haïnh. Nominalism (n): Duy danh luaän. Non-attachment in respect to all beings: Voâ Nomism (n): Chuû nghóa coi troïng luaät cuûa toân tröôùc nôi taát caû chuùng sanh. giaùo. Non-attachment in respect to all Non: Phi. concentrations: Voâ tröôùc nôi taát caû tam muoäi. Non-abiding: Apratisthita (skt)—Khoâng truï vaøo Non-attachment in respect to all Buddhas: Nôi ñaâu—See Voâ Sôû Truï. taát caû Phaät voâ sôû tröôùc. Non-acquisition: Aprapti (skt)—Phi ñaéc. Non-attachment in respect to all Enlightening Non-action: Voâ Vi—See Cöûu Voâ Vi. Beings: Nôi taát caû Boà Taùt voâ sôû tröôùc. Non-active dharma: Asankhata-dhamma (p)— Non-attachment in respect to all Enlightening Asamskrta (skt)—Asamskrita (skt)—Doing Beings' vows: Voâ tröôùc nôi taát caû Boà Taùt nguyeän. nothing—Passive dharma—Unconditioned Non-attachment in respect to all phenomena: reality—See Voâ Vi Phaùp. Voâ tröôùc nôi taát caû phaùp. Non-active or inactive dharma in Non-attachment in respect to all the stages of concentration of cessation: Nirodha-samapatti- enlightenment: Voâ tröôùc nôi taát caû ñòa. asamskrta-dharma (skt)—Dieät Taän Ñònh Voâ Vi Non-attachment to all roots of goodness: Voâ Phaùp—See Dieät Thoï Töôûng Ñònh. tröôùc nôi taát caû moïi thieän phaùp. Non-active void: The immaterial character of the Non-attachment to all sentient beings: Voâ tröôùc transcendent—See Voâ Vi Khoâng. nôi taát caû chuùng sanh. Non-alaya mandala: Nalaya-mandala (skt)—See Non-attachment in all times: Voâ tröôùc nôi taát caû Na A Laïi Da Maïn Ñaø La. kieáp. Non-analytical cessation: Aprati-samkhya- Non-attachment to all vows: Voâ tröôùc nôi taát caû nirodha (skt)—See Phi Traïch Dieät Voâ Vi. nguyeän. Non-apparent form: See Giaû Saéc. Non-attachment to all worlds: Voâ tröôùc nôi taát Non-application: See Baát Taùc Haønh. caû theá giôùi. Non-Arising: Never coming into being—Not truly Non-attainment of complete mastery of all existing—Voâ höõu sinh—Khoâng phaùt sinh—Khoâng things: Chö phaùp vò ñaéc töï taïi chöôùng. sanh ra. Non-aversion: Adosa (p)—Non-hatred—Khoâng

Saân. giaùo hoäi. Non-backslidings: Non-retrogression—See Baát Non-cooperation: Baát hôïp taùc. Thoái Chuyeån. Non-created dharmas: Asamskritas or Non-bashfulness: Anapatrapya (skt)—Voâ quyù, Asamskrta-dharma (skt)—Non-created moät trong baûy möôi laêm phaùp Caâu Xaù Toâng. Elements—See Voâ Vi Phaùp. Non-beings: Phi chuùng sanh. Non-created Elements: Asamskritas or Non-belief: Asraddhya (skt)—Baát tín. Asamskrta-dharma (skt)—See Voâ Vi Phaùp. Non-believer: Ngöôøi khoâng coù tín ngöôõng. Non-cruelty: Voâ haïi giôùi. Non-birth: Anutpatti (p)—Anutpada (skt)—Ajata Non-decay: Voâ hoaïi—Khoâng hoaïi. (skt)—No Birth—Not to be reborn—Exempt from Non-deception: Baát Cuoáng—Khoâng doái traù. rebirth—Unproductive—Sapless—Baát sanh—Voâ Non-decreasing: Baát giaûm—Khoâng giaûm. sanh. Non-delusion: Amoha (skt)—Absence of Non-body: Hishin (jap)—Phi Thaân, khoâng phaûi ignorance—Voâ Si. thaân, maø laø taâm hay tinh thaàn—Mind or spirit. Non-desire: Voâ Nguyeän. Non-Buddhists: Mao Ñaàu—Buddhists and non- Non-deviant: Voâ Taø—Khoâng bò leäch laïc. Buddhists. A

name for ordinary people, non- Non-difference: Voâ Sai Bieät—Khoâng khaùc nhau. Buddhists, or the unenlightened—Nhöõng ngöôøi Non-differentiation: Voâ Giaø—Khoâng phaân bieät. Phaät giaùo vaø khoâng Phaät giaùo. Teân goïi khaùc cuûa Non-differentiation love: Unconcealing, phaøm phu. unconfined; illimitable. Buddha-grace, Buddha- Non-Buddhist classical works: See Theá Ñieån. mercy, Buddha-love—Bao dung khoâng ngaên ngaïi, Non-Buddhist cults: Ngoaïi giaùo. khoâng phaân bieät. AÂn hueä, loøng bi maãn vaø loøng Non-Buddhist dharmas: Ngoaïi phaùp—Nhöõng thöông yeâu chuùng sanh cuûa Phaät. giaùo phaùp khoâng phaûi cuûa Phaät giaùo. Non-disappearance condition: Baát ly khöù duyeân. Non-Buddhist rules or tenets: Ngoaïi phaùp Non-discernment: Improper knowledge— (ngoaïi chaáp). Incorrect knowing—See Baát Chaùnh Tri. Non-Buddhist-scriptures: See Ngoaïi Ñieån. Non-discriminated equality: Voâ Giaø Bình Non-Buddhist Zen: Gedo-zen (jap)—Zen without Ñaúng—Söï bình ñaúng khoâng phaân bieät. Buddhist teachings—See Thieàn Ngoaïi Ñaïo. Non-discriminating: Avikalpa or Nirvikalpa Non-Canonical subjects: Caùc moân ngoaïi ñieån. (skt)—Khoâng phaân bieät. Non-causative: Asamskrta (skt)—Voâ Taùc. Non-discriminating cognition: Avikalpajnana or Non-causative deeds: Voâ Taùc Nghieäp. Nirvikalpajnana (skt)—Non-discriminative Non-cognitive: Thuoäc veà phi nhaän thöùc. wisdom—See Voâ Phaân Bieät Trí. Non-cognizance: Ajnana (skt)—Spiritual Non-discriminating consciousness: Voâ Phaân ignorance—See Baát Tri. Bieät Thöùc—Thöùc khoâng phaân bieät. Noncoming body, not being born in any world: Non-discriminating dharma: Avikalpa (skt)— Baát lai thaân vì chaúng thoï sanh ôû taát caû theá gian. See Voâ Phaân Bieät Phaùp. Non-conceptual mind: Citto-tathata (skt)— Non-discriminating mind: Nirvikalpa-jnana Nirvikalpa-jnana (skt)—Mind free of (skt)—See Voâ Phaân Bieät Taâm. discrimination—Non-conceptual mind—Non-Non-discriminating insight: Voâ Phaân Bieät Tueä— discriminating mind—See Voâ Phaân Bieät Taâm. Trí tueä khoâng phaân bieät. Non-condition and fixed karma: Voâ duyeân vaø Non-discriminating markless mind: Voâ Phaân ñònh nghieäp—Even the Buddha could save neither Bieät Voâ Töôùng Taâm—Caùi taâm voâ töôùng khoâng non-condition nor the fixed karma—Phaät Baát Hoùa coøn phaân bieät nöõa. Ñoä Voâ Duyeân, Baát Hoùa Ñoä Ñònh Nghieäp. Non-discrimination: Avikalpa-jnana (skt)—Non-conforming (a): Baát tuøng (khoâng theo luaät leä Khoâng phaân bieät. cuûa giaùo hoäi). Non-discrimination mind: Voâ Phaân Bieät Trí. Non-conformist: Ngöôøi khoâng theo luaät leä cuûa Non-discriminative knowledge: Nirvikalpajnana

(skt)—Khoâng phaân bieät trí (trí voâ phaân bieät). Non-dual wisdom: Trí Baát Nhò. Non-discriminative transcendental knowledge: Nondualism (n): Chuû nghóa khoâng nhò nguyeân hay Nirvikalpalokottarajnanam (skt)—Voâ phaân bieät chuû nghóa sieâu vieät nhò nguyeân. xuaát theá gian trí—Caùi trí xuaát theá gian voâ phaân Nondualistic knowledge: Advaya-jnatritva bieät. (skt)—Tri kieán baát nhò. Non-discriminative wisdom: Avikalpajnana or Non-Duality: Advaya (skt)—Baát nhò—No Nirvikalpajnana (skt)—Non-discriminating second—Khoâng hai—See Voâ Nhò. cognition—See Voâ Phaân Bieät Trí. Non-ego: Anatman (skt)—Impersonality—Not Non-discursive thinking: Avicara (p)—Khoâng tö self—No-self—See Voâ Ngaõ. duy

bieän luaän. Non-ego discipline: Voâ ngaõ tu. Non-distinguished and nonverbal knowledge: Non-egocentric: Thoaùt ly khoûi ñònh kieán cuûa töï Akuppam-nanam (p)—Immovable knowledge— ngaõ. See Baát Ñoäng Trí. Non-empty Tathagatagarbha: Baát khoâng Nhö Non-distraction: Baát loaïn. Lai taïng. Non-doctrinal (a): Khoâng thuoäc veà giaùo thuyeát. Non-empty Thusness: See Baát Khoâng Chaân Nhö. Non-dogmatic (a): Khoâng thuoäc veà giaùo ñieàu. Non-enlightenment: Ajana (skt)—See Baát Giaùc. Nondoing of comprehension of the Non-enmity: Akkodha (p)—Baát Nghòch—Voâ saân essencelessness of phenomena: Roõ phaùp voâ taùnh giôùi. voâ sôû taùc. Non-eternal: Baát Thöôøng Truï—Khoâng vónh vieãn, Nondoing of following the letter without taïm bôï. destroying the meaning: Y ngöõ baát hoaïi nghóa voâ Non-ethical behaviors: Nonvirtuous actions— sôû taùc. See Haønh Vi Phi Ñaïo Ñöùc. Nondoing of knowing things have no Non-existence: See Voâ Höõu. destruction: Bieát phaùp khoâng dieät voâ sôû taùc. Non-existent: Voâ Höõu—Khoâng toàn taïi, khoâng Nondoing of knowledge of nondissolution of the hieän höõu. force of actions: Bieát nghieäp chaúng hoaïi voâ sôû Non-existing: Khoâng—Khoâng nhi baát höõu—If we taùc. express our answer, it must be “No.”—Neáu chuùng Nondoing of knowledge of nonorigination: Voâ ta dieãn taû caâu traû lôøi, noù phaûi laø “Khoâng phaûi”. sanh khôûi trí voâ sôû taùc. Non-false body: Showing the world the truth— Nondoing of mental acts: YÙ nghieäp voâ sôû taùc. Baát hö thaân, vì duøng lyù nhö thaät thò hieän theá gian. Nondoing of nondiscriminatory knowledge: Voâ Non-falsity: Baát Hö—Khoâng troáng roãng. sai bieät trí voâ sôû taùc. Non-form: Arupa (skt)—Formless—Immaterial— Nondoing of Physical acts: Thaân nghieäp voâ sôû Phi saéc—Voâ Saéc. taùc. Non-form and non-desire: Voâ Saéc Voâ Nguyeän. Nondoing of spiritual powers: Thaàn thoâng voâ sôû Non-form and non-desire samadhi: See Voâ Saéc taùc. Voâ Nguyeän Ñònh. Nondoing of verbal acts: Ngöõ nghieäp voâ sôû taùc. Non-functional nature of things: Taùnh töôùng voâ Nondro (tib): Kaya-Vac-Citta (skt)—Kaya- vi. karmas-Vac-karmas-Citta-karmas—Body, words Non-future affair: See Voâ Vò Lai Söï. and thoughts—See Thaân Khaåu YÙ. Nongoing body: Impossible to find in any world— Non-Dual: No-self and no-Dharma—Baát nhò. Baát khöù thaân, vì nôi taát caû theá gian caàu chaúng Non-dual dharma: See Phaùp Moân Baát Nhò. ñöôïc. Non-dual equality: See Baát Nhò Bình Ñaúng. Non-greed: Alobho (p)—Khoâng Tham. Non-Dual Method: Non-dual dharma—See Phaùp Non-greediness: Alobha (skt)—Voâ tham. Moân Baát Nhò. Non-harming: Ahimsa (skt)—Voâ haïi hay baát toån Non-dual tantra: See Baát Nhò Maät Chuù. haïi laø khoâng laøm toån haïi sinh vaät—Not harming Non-Dual View: Quan ñieåm Baát Nhò. any living beings.

Non-harmonization: Disharmony— Chaùnh Maïng. Unharmonizing natures—Baát hoøa hôïp tính. Non-learner’s right mindfulness: See Voâ Hoïc Non-hatred: Adoso (p)—Non-aversion—Khoâng Chaùnh Nieäm. Saân. Non-learner’s right speech: See Voâ Hoïc Chaùnh Non-humans: Phi Nhôn—See Thaát Thuù. Ngöõ. Non-human angels: Kinnara—See Nhaân Phi Non-learner’s right thought: See Voâ Hoïc Nhaân—See Thaát Thuù. Chaùnh Tö Duy. Nonindulgence: Baát phoùng daät. Non-learner’s right view: See Voâ Hoïc Chaùnh Non-inflammable robe: An asbestos cassock— Tri Kieán. See Hoûa

Hoaûn Boá Caø Sa. Non-malevolence: Advesa (skt)—See Voâ Saân. Non-injury: Ahimsa (skt)—Harmlessness or Non-meditative acts of merits: See Voâ Tam doing harm to none—See Baát Haïi. Muoäi Coâng Ñöùc. Non-interactive Activity Dharmas: Phaùp baát Non-metaphorical: Voâ Thí Duï—Khoâng coù taùnh töông öng—See Hai Möôi Boán Phaùp Baát Töông chaát thí duï. Öng Trong Duy Thöùc Hoïc. Non-Moving-Wisdom-Light Buddha: Baát Ñoäng Non interrelated actions: Baát töông öng haønh. Trí Quang Phaät. Non-interrelated mind: Mind which is not Non-nature Bodhisattva: Agotra-bodhisattva associated with affliction—Baát töông öng taâm, (skt)—Voâ Taùnh Boà Taùt—Name of a taâm khoâng bò phieàn naõo—See Tam Töôùng Vi Teá. Bodhisattva—Teân cuûa moät vò Boà Taùt. Non-interrelated or primary taint of accepting Non-nature of ultimate reality: Non-learner's an external world: The stage of emancipation right thought: Söï voâ baûn taùnh cuûa thöïc taïi toái from the material—See Hieän Saéc Baát Töông Öng haäu—See Thaéng Nghóa Voâ Tính. Nhieãm Taâm. Non-necessary appearance of the Buddha to Non-interrelated or primary taint of accepting those of spiritual vision: Söï xuaát hieän khoâng caàn a perceptive mind: The stage of emancipation thieát cuûa Phaät ñeán vôùi nhöõng chuùng sanh taâm linh. from mental effort—See Naêng Kieán Baát Töông Non-outflow: No leakage—Without leakage— Öng Nhieãm Taâm. See Voâ Laäu. Non-karmic: Voâ Nghieäp—Voâ nghieäp duïng. Non-outflow training: Undefiled learning—See Non-Killing: Ahimsa (skt)—Non-harming—See Voâ Laäu Hoïc. Baát Haïi. Non-outflow wisdom: Tueä voâ laäu. Non-killing of living beings: "Y cöù khoâng saùt Non-outflowing wisdom: See Tueä Voâ Laäu. sanh, saùt sanh caàn phaûi töø boû" . Non-past or non-existent affair: See Voâ Quaù Non-laxness: Apramada (skt)—To follow the Khöù Söï. rules—See Baát Phoùng Daät. Non-people: Non-human—Not men—Phi nhaân. Non-learner: Asekho puggalo (p)—See Voâ Hoïc Non-perceptibility: Baát khaû tri giaùc tính. Nhaân. Non-permanence: See Voâ Thöôøng. Non-learner's right action: See Voâ Hoïc Chaùnh Non-person: Phi nhaân vò. Nghieäp. Non-personalistic (a): Thuoäc veà phi nhaân vò. Non-learner's right concentration: See Voâ Hoïc Non-personality: See Voâ Ngaõ. Chaùnh Ñònh. Non-phenomenal space: Passive space—Non-learner's right effort: See Voâ Hoïc Chaùnh Noumenal space—Voâ Vi Hö Khoâng. Tinh Taán. Non-present affair: See Voâ Hieän Taïi Söï. Non-learner's right knowledge: Samma-nanam Nonprevaricating guts: Buïng chaúng hö giaû, vì (p)—See Voâ Hoïc Chaùnh Trí. khoâng hieåm doái—Having no crookedness. Non-learner's right liberation: Samavimutti Nonproduction and nondestruction: See Khoâng (p)—See Voâ Hoïc Chaùnh Giaûi Thoaùt. Sanh Khoâng Dieät. Non-learner's right livelihood: See Voâ Hoïc Non-rational (a): Thuoäc veà phi lyù tính.

Nonreal body: Realizing all worlds as they really Non-substantial: Khoâng coù hình saéc—See Voâ are—See Baát Thaät Thaân. Saéc. Non-reality of the atman: See Ngaõ Khoâng. Non-substantial hypothesis: Voâ theå tuøy hình giaû. Non-reality of things: See Phaùp Khoâng. Non-substantiality: Nihsvabhava-sunya (skt)— Non-reasoning and judgment: Avitakko (p)— Voâ Höõu Tính—Khoâng thöïc chaát tính. Traïng thaùi khoâng lyù luaän vaø xeùt ñoaùn. Nonsubstantiveness (n): Khoâng thöïc chaát.

Nonregressing faculties: Baát thoái caên. Non-suffering: Baát Khoå. Non-Regression: Baát thoái chuyeån. Non-swindling guts: Buïng khoâng thi ñoaït, vì Nonreligious (a): Thuoäc veà phi toân giaùo tính. khoâng tham ñoái vôùi taát caû vaät—Having no greed Non-resistant cause: See Baát Chöôùng Nhaân. for anything. Non-retreat: Baát thoái chuyeån. Non-technical (a): Khoâng chuyeân moân. Non-retreat from mindfulness: See Nieäm Baát Non-thought: Phi töôûng. Thoái. Non-Thoght Heaven: Trôøi Phi Phi Töôûng. Non-retreat from position attained: See Vò Baát Non-Trainer: Non-Learner—Vò voâ hoïc. Thoaùi. Non-verbal knowledge: Akuppam-nanam (p)—Non-retreat from practice: Never receding from Non-distinguished and nonverbal knowledge— a right course of action—See Haïnh Baát Thoái See Tri Kieán Voâ Ngoân. Chuyeån. Non-violation of precepts: Baát Phaïm Giôùi— Non-Retrogression: Mind that resides in Khoâng phaïm giôùi. irreversibility—See Baát Thoái (Thoaùi) Chuyeån. Non-violence (n): See Non-violent. Non-retrogression mind: See Baát Thoái Taâm. Non-violent (a): Ahimsa (skt)—Absence of Non-retrogressive bodhisattva: See Baát Thoái cruelty—Baát baïo ñoäng. Chuyeån Boà Taùt. None are equal to me: See Voâ Ñaúng Ngaõ Maïn. Non-returner: Anagamin (p)—Never-Returner— None are inferior to me: See Voâ Lieät Ngaõ Maïn. See Baát Lai. None surpass me: See Voâ Thaéng Ngaõ Maïn. Non-returning: Anagami (p)—Quaû Baát lai. Noontide (poetic): Midday—Giöõa tröa (ñuùng Non-scriptural (a): Khoâng thuoäc veà kinh ñieån. ngoï). Non-Sectarian: Rismed (tib)—See Phi Moân Phaùi. Noontime meal: See Sai. Non-seeking practices: Voâ Sôû Caàu. Noose of desire: Net of desire—AÙi voõng (löôùi Nonself: Nairatmyam (skt)—Anatta (p)—No- cuûa aùi duïc). Soul—No-Self—See Voâ Ngaõ. Nor pride nor arrogance: Khoâng ngaõ maïn coáng Nonself characteristic: Anatta lakkhana (p)— cao. Ñaëc tính hay töôùng voâ ngaõ. Hieän töôïng vöôït ngoaøi Norbulingka: Summer residence of the Dalai khaû naêng kieåm soaùt. Lamas prior to the Chinese invasion and Nonsense: Gaganaromantha (skt)—Absurdity— annexation of Tibet in the 1950s. It was Phi lyù. constructed in the eighteenth century and is Nonsense speech: Samphappalapa (p)— located outside Lhasa—Cung ñieän muøa heø cuûa Samphapralapa (skt)—Trangression speech—Noùi Ñöùc Ñaït Lai Laït Ma tröôùc khi Trung quoác xaâm lôøi voâ nghóa (roà daïi)—Noùi lôøi phi lyù. laêng Taây Taïng vaøo thaäp nieân 1950s. Cung ñieän Nonsensical views: Mistaken views—Upside naøy ñöôïc xaây döïng beân ngoaøi thuû ñoâ Lhasa vaøo down or inverted views—See Ñaûo Kieán. theá kyû thöù 18. Non-sentient: Voâ tình (chuùng sanh voâ tình). Norm (n): Standard—Tieâu chuaån—Qui taéc. Non-sentient objects: Phi tình (khoâng phaûi laø Norms of practice: Qui taéc tu haønh. chuùng sanh höõu tình—grass, wood, earth, stone, Normadic life: Du muïc. etc)—See Voâ Tình Chuùng Sanh. Normal mind is the Way: Heijoshin-kore-do Non-soul: Voâ ngaõ (jap)—Everyday mind is the truth—Ordinary Non-stop: Baát Chæ—Khoâng ngöøng nghæ. mind is the way—See Bình Thöôøng Taâm Thò Ñaïo.

Normal state of truth: Jodo (jap)—See Thöôøng Noâsu (jap): A patchwork robe—AÙo vaù—See Caø Ñaïo. Sa. Normal unenlightened idea: Common Not (adv): Khoâng. principles—Common axioms—Tuïc ñeá. Not abandon great compassion: Chaúng boû

ñaïi Normative (a): Thuoäc veà tieâu chuaån. bi. North: Phöông Baéc. Not to abandon sentient beings: Ñaïi bi chaúng boû Northeast: Phöông Ñoâng Baéc. taát caû chuùng sanh. North-east corner of a house: See Quyû Moân. Not abandon what the Teacher tells them to North guardian deva: Baéc Hoä Thieân. abandon: Nhöõng phaùp naøo vò Ñaïo Sö daïy neân töø Northern Buddhism: See Baéc Phöông Phaät Giaùo. boû, nhöõng phaùp aáy hoï khoâng töø boû. Northern collection of sutras: See Baéc Taïng. Not abiding: Apratshthita (skt)—See Voâ Truï. Northern continent: Uttarakuru (skt)—The Not abiding in anything: See Öng Voâ Sôû Truï Nhi northern of the four continents surrounding Sanh Kyø Taâm. Sumeru—See Baéc Caâu Lö Chaâu. Not accept necessities from a man: Caám vì yù Northern heaven king: Vaisravana or Dhanada rieâng laõnh cuûa ñaøn oâng nhöõng thöùc caàn duøng. (skt)—Vessavana (p)—Ña Vaên Thieân Vöông— Not to accuse falsely: Caám caùo gian. Baéc thieân vöông. Not acquiring (possessing) money, gold, silver Northern pillow: Goái Phöông Baéc—See Baéc or jewels: Khoâng giöõ tieàn, vaøng, baïc hay ñoà trang Chaåm. söùc. Northern school: Great vehicle—See Baéc Toâng. Not to act as a go-between for a woman with a Northern school's five teachings: See Baéc Toâng man: Caám laøm mai, cöôùi gaõ hay moâi giôùi cho söï Nguõ Ñaïo Phaùp Moân. heïn hoø. Northern school of Zen sect: Thieàn Baéc Toâng Not adequate for: Baát caäp (khoâng ñuû). (Thieàn phaùi cuûa Thaàn Tuù). Not to ask other people to accept necessities Northern T'ai: Baéc Ñaøi—See Baéc Ñaøi Sôn. from a man: Caám vì yù rieâng möôïn keû khaùc laõnh Northern tradition: Truyeàn thoáng Baéc Toâng theá cuûa ñaøn oâng nhöõng thöùc caàn duøng. (ñöôïc Thaàn Tuù saùng laäp). Not attempting to solve it intellectually where Northern Zen School: Thieàn Baéc Toâng—See there are no such cues in it: Khoâng coá gaéng giaûi Thaàn Tuù. quyeát coâng aùn baèng trí naêng trong khi chaúng coù Northwest: Phöông Taây Baéc. trình töï luaän lyù naøo trong ñoù. Nose: See Höông Nhaäp. Not theorizing: Khoâng baèng lyù thuyeát. Nose avoiding fragrant scent: Muõi ñöøng ngöõi Not backsliding: Avaivartika (skt)— muøi thôm. Avinivartaniya (skt)—Never receding, always Nose-bleeding: See Xuaát Huyeát Muõi and Nguõ progressing—Not losing ground—Never Chuûng AÙc Beänh. retreating but going straight to nirvana, an epithet Nose can smell fragrance: Ghrana-gandha of every Buddha—See Baát Thoái Chuyeån. (skt)—Place of nose and smell—Tyû Höông Xöù. Not (so) bad as others: See Ngaõ Lieät Maïn. Nose consciousness: Tyû thöùc. Not to be angry: Khoâng saân giaän. Nose-contact: Tyû Xuùc. Not to be attracted to any world: Khieán chaúng Nose element: Ghana-dhatu (skt)—Tyû giôùi. nhieãm tröôùc taát caû theá gian—See Baát Nhieãm Nose entrance: Tyû Nhaäp. Tröôùc Nhaát Thieát Theá Gian Tam Muoäi. Nose is in union with the smell smelt: One of the Not to be avaricious: Khoâng xan tham. six unions of the six sense organs with the six Not to be cast away: Baát Khaû Khí (khoâng theå boû objects of the senses—Muõi phaûi hoøa hôïp vôùi muøi ñöôïc). ngöõi, moät trong saùu söï hoøa hôïp giöõa saùu caên vôùi Not to be cut off: Aheya (skt)—See Phi Sôû Ñoaïn. saùu traàn—See Luïc Hoøa Hôïp. Not to be destroyed: Avinasya (skt)—Noâshi (jap): See Noâsu. Indestructible—Never decaying—Eternal—Baát

hoaïi. Not to commit adultery: Not to be greedy: Khoâng tham lam. Kamamithyacaradviratih (skt)—Kamesu- Not be grudging body and life: See Baát Tieác micchacara (p)—Against lust—See Khoâng Taø Thaân Meänh. Daâm. Not to be ignorant with wrong views: Khoâng si Not to commits evil conduct or misbehavior: meâ taø kieán. Caám cöôõng lyù khi laøm quaáy, chaúng chòu nghe lôøi Not to be mean nor rude: Khoâng heøn haï thoâ loã. khuyeân giaûi. Not to be reborn: Anutpatti or Anutpada or Ajata Not to commit sexual misconduct (ignoble (skt)—Exempt from rebirth—Non-birth— conduct): See Khoâng Taø Daâm. Unproductive—Voâ Sanh. Not committing: Maïc Taùc (ñöøng laøm). Not to be reborn in the realm of animals: Not committing adultery: Khoâng daâm duïc. Chaúng taùi sanh vaøo coõi suùc sanh. Not comprehending: Incomprehensible—Not Not being acquisitive in respect to anything: understanding the reason—Baát lieãu. Giôùi voâ sôû ñaéc nôi taát caû phaùp. Not to conceal other nun's faults due to Not being affected by any worldly things: Yet personal affection: Caám giaáu loãi moät coâ khaùc vì not stopping work in the world—Chaúng nhieãm taát tình thaân. caû phaùp theá gian, maø chaúng döùt taát caû vieäc laøm Not continuous: Interrupted—Not intermingled— cuûa theá gian. See Höõu Giaùn. Not being attached to any of the incarnations Not to covet: Khoâng ham muoán. of Buddhas: Giôùi chaúng tham Not to defame the Triratna: Khoâng huûy baùng tröôùc taát caû thaân Nhö Lai. Tam Baûo. Not being disturbed by pluralities of objects: Not denying interindependent origination: Khoâng dao ñoäng bôûi vaïn vaät. Chaúng choái duyeân khôûi. Not being unclear about cause and effect, not Not depending on others: Aparapraneya (skt)— falling subject to cause and effect: See Baát Aparappaccaya (p)—Not relying on others—See Muoäi Nhaân Quaû, Baát Laïc Nhaân Quaû. Baát Do Ö Tha. Not to believe your own mind: Taâm yù khoâng theå Not to despise: Khoâng toû yù khinh thöôøng. tin ñöôïc—See Kyû Taâm Baát Khaû Tín. Not destroyed: Anirodha (skt)—Baát Dieät—Not Not-Bodhisattva: One who has not yet inclined subject to annihilation—Khoâng bò hoaïi dieät. their heart to Mahayana—See Phi Boà Taùt. Not devas: Asuras—Phi Thieân—A Tu La— Not in bondage to anything: Voâ Tröôùc. Khoâng phaûi laø chö Thieân, maø phaûi chòu quaû baùo Not born: There are four "not-born."—Voâ Sanh. gioáng nhö chö Thieân, thí duï nhö A Tu La. Not born, not extinct: Chaúng sanh chaúng dieät. Not to direct (superintend) other nuns to give Not to bring any law suits or any legal up precepts: Caám ñoác xuùi nhöõng coâ khaùc hoaøn questions to the government officials for giôùi. judgment: Caám kieän thöa ñeán quan chöùc. Not to discriminate or reason out: See Phi Tö Not to calculate according to your imagination: Löôïng Ñeå. Khoâng tính toaùn theo trí töôûng töôïng—See Thoái Not disturbing self or others: Choã naèm Phaïm AÅn Thaäp Khuyeán. thieân, vì chaúng naõo haïi mình vaø ngöôøi —Reclining Not caring to remain in the world: Chaúng thích of Brahma. truï theá gian—See Möôøi Ñieàu Thoái Thaát Phaät Phaùp Not to do things to destroy the harmony of the Maø Chö Ñaïi Boà Taùt Neân Traùnh. Order: Caám duøng caùch naày theá kia ñeå phaù söï hoøa Not caring for worldly things: Khoâng baän loøng hieäp cuûa giaùo hoäi. ñeán nhöõng phaùp theá tuïc. Not doing: Asamskrta (skt)—Not doing— Not clear with something: Lôø môø khoâng roõ—To

Passive—Inactive, physically or mentally—Not be not clear (dim or vague) with a subject—See creating—Not being produced—See Voâ Taùc. Meâ Lyù Ma La. Not double-tongued: Paisunyatvirati (skt)—Baát

Löôõng Thieät—Khoâng aên noùi laät loïng, ñoåi traùi laøm Khoâng ñaém mình trong traïng thaùi tònh maëc. phaûi, ñoåi maët ra traùi. Not to give rise to any malice toward sentient Not to drink intoxicants (alcohol): beings: See Baát Khôûi Toån Haïi Taâm. Madyapanaviratih (skt)—Sura-meraya-majja- Not giving up the determination for pamadatthana (p)—Khoâng uoáng röôïu. enlightenment: Chaúng boû Boà Ñeà taâm. Not to drink liquor: Madyapanaviratih (skt)— Not giving up this great undertaking: Chaúng boû Sura-maireya-madya (p)—Khoâng Uoáng Röôïu— ñaïi nguyeän caàu nhöùt thieát trí. See Baát AÅm Töûu. Not giving up making the way in search of Not to drink nor deal in wine: Khoâng uoáng, cuõng Buddhahood: Bieát taát caû caùc phaùp ñeàu voâ taùc. khoâng buoân baùn röôïu. Not to give way to anger: Khoâng saân haän. Not to drink wine and beer: Khoâng uoáng röôïu. Not to go alone to a remote region: Caám ñi xa Not to eat out of regulation hours: Khoâng aên saùi moät mình. giôø—See Baát Thöïc Phi Thôøi. Not good: Akusala (skt)—Unwholesome—See Not edifying sentient beings: Chaúng giaùo hoùa Baát Thieän. chuùng sanh. Not to gossip, nor listen to or discuss stories of Not effaminate voice: Baát nöõ aâm—One of the other families: Khoâng neân ngoài leâ ñoâi maùch, eight tones of a Buddha's voice—Moät trong taùm nghe ngoùng nhöõng chuyeän xaáu cuûa ngöôøi ngoaøi aâm thanh cuûa Phaät—See Baùt AÂm. roài ñem veà nhaø baøn taùn. Not empty: Baát Khoâng. Not grasping on any realization: Khoâng thuû Not encountering a good knowledgeable chöùng. advisor or having virtuous friends: Khoâng gaëp Not grasping anything: Nôi taát caû phaùp khoâng minh sö hay thieän höõu tri thöùc —See Ba Lyù Do Ma chaáp tröôùc. Söï Phaùt Sanh. Not happy nor suffering: Adukkha asukha (p)— Not to engage in improper sexual misconduct: Baát khoå baát laïc—Without suffering, without Kamamithyacaradviratih (skt)—See Khoâng Taø happiness. Daâm. Not to harbor scepticism: Harbor no Not enter into evil ways: Chaúng ñoïa aùc ñaïo. scepticism—Khoâng chaát chöùa hoaøi nghi. Not expressed: Avijnapti (skt)—Voâ Bieåu (khoâng Not to have Covetousness: Khoâng Tham AÙi. bieåu thò ra ngoaøi). Not to have False Speech: Khoâng Noùi Doái. Not expressed in words: See Maëc (3). Not to have frivolous talk: Khoâng noùi lôøi ba hoa Not-extinction: See Phi Dieät. nhaûm nhí. Not extinguished: Unextinguished—Baát Dieät. Not to have Ill-will: Khoâng Saân Haän. Not to fall away from the status attained: Xöù Not to have sexual misconduct: Khoâng taø daâm. baát thoaùi. Not to have unchaste: Kamamithy-acaradviratih Not falling back: Baát thoái chuyeån. (skt)—Not to have adultery—No adultery—See Not falling to karmic retribution and without Khoâng Taø Daâm. ambiguity in the law of Cause and Effect: See Not to have wrong views: Khoâng Taø Kieán. Baát Laïc Nhaân Quaû vaø Baát Muoäi Nhaân Quaû. Not having a firm foundation and Not flexible and patient: Khoâng vöõng loøng beàn understanding of the Buddha's teachings: chí neân thoái lui. Khoâng thoâng hieåu vöõng chaéc veà giaùo lyù. Not form, not formless: Chaúng saéc chaúng khoâng Not having regrets afterward: Choã naèm thieän saéc. nghieäp, vì veà

sau chaúng aên naên —Reclining of Not to fornicate: Abstain from sexual good works. misconduct—See Khoâng Taø Daâm. Not hurting: Ahimsa (skt)—Harmlessness—Baát Not to get what one desires is suffering: Caàu toản haïi. baát ñaéc khoå. Not independent: See Baát Töï Taïi. Not getting attached to a state of quietude: Not induced: Asankharika (p)—Khoâng bò xuùi

duïc—Unprompted, either by oneself or by doái—See Baát Voïng Ngöõ. someone else—Khoâng bò chính mình hay ngöôøi Not to lie, deceive or slander: Mrsavadaviratih khaùc xuùi duïc. (skt)—Against lying, deceiving and slandering— Not to indulge in cosmetics, personal Refraining from lying speech—See Baát Voïng adornments: Khoâng xöùc nöôùc hoa hay trang Ngöõ. ñieåm. Not to look for people's mistakes: See Khoâng Not injuring: Ahimsa (skt)—Harmlessness— Thaáy Loãi Ngöôøi. Doing harm to none—Baát haïi. Not losing ground: Avaivartika (skt)— Not to insult: Khoâng noùi lôøi maï lî. Avinivartaniya (skt)—Never receding, always Not intermingled: Interrupted—Not progressing—Not backsliding—Never retreating continuous—See Höõu Giaùn. but going straight to nirvana, an epithet of every Not to judge the koan with dualistic standard of Buddha—Baát thoái. existence and non-existence: Khoâng phaùn ñoaùn Not to make a bad example for others to coâng aùn theo tieâu chuaån "Höõu vaø Voâ" —See Höõu imitate: Caám khoâng trang nghieâm, laøm quaáy aùc Voâ. cho keû khaùc baét chöôùc. Not justifiable: Khoâng baøo chöõa ñöôïc. Not making great vows: Chaúng phaùt ñaïi nguyeän. Not karma-created: Nakarmaprabhva (skt)—See Not made known to both near and remote: Gaàn Baát Tuøng Nghieäp Sinh. xa ñeàu khoâng bieát. Not to keep your mind in the attitude of Not material, not immaterial: Chaúng vaät chaát waiting for enlightenment to turn up: Ñöøng chaúng khoâng vaät chaát. ñem loøng chôø ñôïi chöùng ngoä —See Thoái AÅn Thaäp Not men: Not of the human—Phi nhaân (devas, Khuyeán. nagas, raksas, etc—trôøi, roàng, daï xoa, vaân vaân). Not to kill: Khoâng saùt sanh. Not Mind, Not Buddha, Not Beings: Khoâng phaûi Not to kill or harm animals: Khoâng saùt sanh haïi taâm, khoâng phaûi Phaät—See Baát Thò Taâm Phaät. vaät. Not minding any appearances: Chaúng töôûng Not to kill or injure any living being: nieäm taát caû töôùng, maø chaúng boû taát caû chuùng sanh Pranatipataviratih (skt)—Panatipata (p)— chaáp töôùng—Yet not abandoning sentient beings Refraining from taking life—See Khoâng Saùt Sanh. attached to appearances. Not to kill living beings: Abstinance from taking Not a moment is permanent: See Saùt Na Voâ life—See Khoâng Saùt Sanh. Thöôøng. Not killing: See Khoâng Saùt Sanh. Not moving: Akuppa (p)—Acala (skt)—Baát Not knowing: 1) Non-enlightenment: Khoâng giaùc Ñoäng—Immobile—Motionless—Unchanging— ngoä—See Baát Giaùc; 2) Unaware (intellectually): Unvarying—Unmoved—Unmoving. Fushiki (jap)—Baát Thöùc (khoâng bieát). Not to mumble on the koan: Not to ratiocinate Not knowing how to practice mental reflection on the koan—See Khoâng Laãm Nhaãm Coâng AÙn. of one's self, or lacking self-awareness: Khoâng Not to necessarily seek the ability to refute and bieát töï xeùt laáy mình. rebut: Oan öùc khoâng caàn bieän baïch. Not to lend things to those who do not return Not only the void: Middle-way emptiness—Not- them: No household

utensils should be lent to only-empty—See Baát Ñaõn Khoâng. those who do not return them—Khoâng neân ñöa Not to ordain a person who has committed a cho nhöõng ngöôøi möôïn ñoà maø khoâng traû laïi. capital offense: Caám cho nhaäp ñaïo moät ngöôøi Not to let your attention be drawn where the phaïm toäi ñaùng cheát. master raises his eyebrows or twinkles his Not of a particular nature, not without nature: eyes: Khoâng phoùng taâm xao laõng khi minh sö Chaúng taùnh chaúng khoâng taùnh. nhöôùng maøy hay nhaém maét—See Thoái AÅn Thaäp Not to pay homage: See Baát Baùi. Khuyeán. Not perceiving material forms in oneself, one Not to lie: Abstinance from lying—Khoâng noùi sees them outside: See Noäi Voâ Saéc Töôûng.

Not to polish your words for personal Not-self: Anatman (skt)—Impersonality—No-advantages: Abstain from speaking double- self—Non-ego—Khoâng coù caùi ngaõ—See Voâ Ngaõ. tongued—Khoâng noùi lôøi theâu deät. Not set up scriptures: No establishment of words Not to possess or store gold, silver or ivory: and letters—See Baát Laäp Vaên Töï. Khoâng tích tröû vaøng baïc ngoïc ngaø. Not singing, dancing and not entertaining or Not to praise oneself and discredit others: seeing singing, dancing: Khoâng ñöøn ca nhaûy Khoâng ca ngôïi mình vaø laøm maát uy tín ngöôøi. muùa, cuõng khoâng xem ñöøn ca nhaûy muùa. Not to produce karma: Ayoga-vihita-karma Not a single thing that cultivate the practice of (skt)—See Baát Öng Taùc Nghieäp. Enlightening Beings: Khoâng coù moät phaùp tu haïnh Not profound: Superficial—See Thieån Löôïc. Boà Taùt. Not to provoke other nuns to disobey the laws Not a single thing that fulfills the practice of of the Order: Caám ñoác xuùi nhöõng coâ khaùc, baûo Enlightening Beings: Khoâng coù moät phaùp vieân ñöøng nghe Giaùo Hoäi. maõn haïnh Boà Taùt. Not to quarrel and reproach or condemn the Not a single thing that has been or will be or is Order: Caám gaây goã vaø phieàn traùch Giaùo Hoäi. ever attained in complete enlightenment: Not reached: Baát caäp (khoâng ñeán). Khoâng moät phaùp ôû nôi voâ thöôïng Boà Ñeà ñaõ thaønh, Not a realization of realms and beings: Caûnh vaø hieän thaønh, seõ thaønh. ngöôøi ñeàu khoâng khoâng ñoaït—Return is definitely Not a single thing that has been or will be or is return; birth is definitely birth—Veà taát quyeát ñònh ever explained in complete enlightenment: veà, sanh cuõng quyeát ñònh sanh. Khoâng coù moät phaùp ñaõ noùi, hieän noùi, hay seõ noùi. Not really born not really die: See Phi Sinh Phi Not a single thing that honors all Buddhas: Dieät. Khoâng moät phaùp cung kính cuùng döôøng chö Phaät. Not reciting the koan as if it were the Not a single thing that teaches and tames all Nembutsu practice or a form of Dharani: sentient beings: Khoâng moät phaùp giaùo hoùa ñieàu Khoâng ñoïc coâng aùn y nhö tuoàng nieäm Phaät hay phuïc chuùng sanh. tuïng chuù—See Thoái AÅn Thaäp Khuyeán. Not to Slander: Khoâng Noùi lôøi Ñaâm Thoïc. Not to regret: Avippatisara (skt)—Baát Hoái—Not Not to slander any enlightening teachings: See to repent. Khoâng Huûy Baùng Phaät Phaùp. Not rely on texts: Giaùo ngoaïi bieät truyeàn. Not to slander the Triratna: Khoâng huûy baùng Not relying on books: Not established on Tam Baûo. words—See Baát Laäp Vaên Töï. Not slandering: Khoâng noùi lôøi phæ baùng. Not relying on others: Aparapraneya (skt)—Not to sleep on high or broad beds: Khoâng naèm Aparappaccaya (p)—Not depending

on others— giöôøng cao neäm roäng. See Baát Do Ö Tha. Not to sleep on high and fine beds: Khoâng naèm Not to repent: Avippatisara (skt)—Not to giöôøng cao giöôøng ñeïp. regret—Baát Hoái. Not to speak falsely: Khoâng voïng ngöõ. Not rising: Anabhinirvritti (skt)—Khoâng khôûi. Not to speak frivolous talk: Khoâng Noùi Nhaûm Not in the same class: Dissimilar—Distinctive, Nhí. each its own—Baát coäng (khoâng gioáng nhau). Not to speak harsh speech: Khoâng Noùi Thoâ Loã. Not saying anything unpleasant to sentient Not to speak ill of the husband and parents-in- beings: Chaúng noùi nhöõng lôøi maø chuùng sanh chaúng law to others: Khoâng neân noùi xaáu choàng vaø cha thích nghe—See Möôøi Ñieàu Tònh Tu Ngöõ Nghieäp meï choàng vôùi ngöôøi ngoaøi. Cuûa Chö Ñaïi Boà Taùt. Not to speak the sins of those in orders: Khoâng Not seeing others' mistakes: Khoâng Thaáy Loãi noùi toäi cuûa chö Taêng Ni trong giaùo ñoaøn. Ngöôøi. Not to speak in support for a nun who has Not to seek after anything: See Voâ Sôû Caàu committed one of the eight Parajikas: Caám binh Haïnh. vöïc moät ni coâ phaïm ñaïi giôùi.

Not to speak in support for a person who does cay ñoäc. things to destroy the harmony of the Order: Not taking a temporary state of transparency Caám binh vöïc keû phaù söï hoøa hieäp ôû Giaùo Hoäi. for finality: Khoâng coi traïng thaùi saùng toû taïm thôøi Not to steal: Adattadanaviratih (skt)— laø cöùu caùnh. Adinnadana (p)—Abstain from stealing— Not talking vainly or idly: Avikarsa (skt)— Abstinance from taking what is not given— Khoâng hyù luaän. Against theft—See Khoâng Troäm Caép. Not to tell of a fellow-Buddhist's sins: Khoâng Not to steal any properties of others: Khoâng noùi loãi ngöôøi. troäm caép. Not telling a lie: Khoâng noùi doái. Not to steal or to take things not given: See Not a thing to bring or carry away: Empty- Khoâng Troäm Caép. handed—Nothingness—Nhaát Vaät Baát Töông Lai. Not stealing: Adinnadana-veramani (skt)— Not to think that the sense of the koan is to be Abstain from stealing—See Khoâng Troäm Caép. grasped where it is held out as an object of Not stopping the practices of the deeds of thought: Khoâng ñaët yù nghóa coâng aùn laøm ñoái enlightening beings: Chaúng döùt tu haønh haïnh Boà töôïng cho tö töôûng—See Thoái AÅn Thaäp Khuyeán. Taùt. Not think of those who seek individual Not stopping the practices of enlightening salvation: Chaúng moùng loøng ghi nhôù nhöõng Thanh beings: Chaúng döùt Boà Taùt haïnh laø ñaïo xuaát sanh Vaên Ñoäc Giaùc—See Möôøi Luaät Nghi Cuûa Chö Phaät phaùp, vì taêng tröôûng Ñaïi bi—A way of Ñaïi Boà Taùt. generating qualities of Buddhahood, by increasing Not thinking: Nis-cinta (skt)—Khoâng suy nghó— great compassion. Thoughtless. Not subject to annihilation: Baát Dieät. Not a thought arising: Khoâng moät nieäm naøo phaùt Not to suspect with a groundless charge: Caám sanh—See Nhaát Nieäm Baát Sinh. nghi quaáy moät gì maø khoâng coù thaäta. Not to train in seclusion: As disciples of the Not to take anything which does not belong to Teacher who lives secluded they do not train in you or what is not given to you: seclusion—Vò Ñaïo Sö soáng vieãn ly, caùc ñeä töû laïi Adattadanaviratih (skt)—Adinnadana (p)— khoâng tuøy hoïc vieãn ly. Against theft—Not to steal—See Khoâng Troäm Not true: Khoâng thaät—See Hö Voïng. Caép. Not to try to demonstrate on the words: See Not to take the koan as pointing to absolute

Khoâng Boäc Baïch Baèng Lôøi. emptiness: Khoâng coi coâng aùn nhö laø chæ ñieåm Not to try to extract meaning from the way the cho ngoan khoâng (tuyeät ñoái troáng roãng)—See koan is worded: Khoâng quy ñònh coâng aùn ñeå ruùt Thoái AÅn Thaäp Khuyeán. ra moät yù nghóa—See Thoái AÅn Thaäp Khuyeán. Not to take part in singing, dancing or playing Not trying to be merely clever about anything: musical instrument: Khoâng ca haùt, ñôøn ñòch, Khoâng coá moå xeû baát cöù thöù gì. nhaûy muùa. Not undergoing normal instruction: Outside the Not to take what is not been given: Not to sect—Outside the school—See Giaùo Ngoaïi. steal—See Khoâng Troäm Caép. Not understanding: Fue (jap)—Question of Not to take Zen for a state of mere passivity: ignorance—See Baát Hoäi. Ñöøng coi Thieàn nhö moät traïng thaùi chæ thuï ñoäng— Not upside down: To see things right side up, or See Thoái AÅn Thaäp Khuyeán. correctly—See Voâ Ñaûo. Not taking cultivation for a state of doing- Not to use garlics and perfumes: Khoâng duøng nothing-ness: Khoâng coi noù laø moät traïng thaùi voâ nhöõng chaát kích thích nhö haønh toûi hoaëc daàu thôm. haønh. Not to use harsh speech: Not be of evil speech— Not taking food after mid-day: Khoâng aên quaù Abstain from hurtful words—Khoâng noùi lôøi ñoäc ngoï. aùc. Not taking intoxicating liquor: Khoâng uoáng chaát Not using efforts: See Baát Duïng Coâng.

Not using high, broad and luxurious beds: Notable virtue: Danh ñöùc. Khoâng naèm giöôøng cao, roäng vaø xa xæ. Nothing: Hö khoâng—Khoâng coù gì—Nowhere. Not using words: No establishment of words and Nothing is accidental in this world: Khoâng coù letters—Not set up scriptures—See Baát Laäp Vaên chuyeän ngaãu nhieân treân theá giôùi naøy (phi ngaãu Töï. nhieân). Neáu khoâng coù nhaân, aét khoâng coù quaû —If Not to vaunt (praise) self and depreciate there is no cause, there won't be any effect. others: Khoâng khen mình cheâ ngöôøi. Nothing to appropriate: Nothing to attach—See Not to wear adornments and perfumes: Khoâng Voâ Sôû Chaáp. mang ñoà trang söùc, cuõng nhö khoâng thoa nöôùc hoa. Nothing to attach: See Voâ Sôû Chaáp. Not wearing garlands or perfumes: Khoâng ñeo Nothing to be attained: See Voâ Sôû Ñaéc. ñoà trang söùc hay thoa daàu thôm—Not using Nothing is created: Phaùp chaúng sanh. garlands or perfumes. Nothing is destroyed: Phaùp chaúng dieät. Not wholesome root: Akusalamula (skt)—Fuzen- Nothing on earth partakes of the character of gon (jap)—Baát thieän caên. absolute reality: Khoâng coù gì treân traùi ñaát naày coù Not the Wind, Not the Flag: Chaúng phaûi gioù, theå chia seû ñöôïc tính tuyeät ñoái. chaúng phaûi phöôùn—See Phi Phong Phi Phan. Nothing has an ego: Chö phaùp voâ ngaõ—Nothing Not to wish that our bodies be always free of is independent of the law of causation—Khoâng coù diseases: Nghó ñeán thaân theå thì ñöøng caàu khoâng thöù gì ñoäc laäp vôùi lyù nhaân quaû. bònh khoå—See Möôøi Ñieàu Taâm Nieäm. Nothing else to attain: Voâ Bieät Khaû Ñaéc—Chaúng Not to wish that our cultivation be free of coøn thöù gì khaùc ñeå ñaït ñeán. demonic obstacles: Xaây döïng ñaïo haïnh thì ñöøng Nothing hurts like the truth: Not all truths are caàu khoâng bò ma chöôùng—See Möôøi Ñieàu Taâm proper to be told—Trung ngoân nghòch nhó. Nieäm. Nothing left to cut off: Phi sôû ñoaïn—See Tam Not to wish that everyone, at all times, be on Ñoaïn. good terms and in harmony with us: Vôùi ngöôøi Nothing to lose:

Voâ Höõu Thaát—Khoâng coù gì ñeå thì ñöøng mong taát caû ñeàu thuaän theo yù mình—See maát. Möôøi Ñieàu Taâm Nieäm. Nothing but the manifestation of consciousness: Not to wish for gain in our social relations: Duy Thöùc Sôû Hieän—Khoâng gì ngoaøi bieåu hieän Giao tieáp thì ñöøng caàu lôïi mình—See Möôøi Ñieàu cuûa yù thöùc. Taâm Nieäm. Nothing missing and nothing excess: Voâ Not to wish that our lives be free of all Khuyeát Voâ Dö—Khoâng coù caùi gì maát maø cuõng misfortune and adversity: ÔÛ ñôøi thì ñöøng caàu khoâng coù caùi gì dö thöøa. khoâng hoaïn naïn—See Möôøi Ñieàu Taâm Nieäm. Nothing more to study: Asaiksa (skt)—Voâ Not to wish our mind cultivation be free of all Hoïc—Beyond study—No longer learning—Stage obstacles: Cöùu xeùt taâm taùnh thì ñöøng caàu khoâng beyond study. khuùc maéc—See Möôøi Ñieàu Taâm Nieäm. Nothing has a nature of its own: Taùnh khoâng— Not to wish that our plans and activities meet Khoâng coù thöù gì coù thöïc taùnh cuûa chính noù . with easy success: Vieäc laøm thì ñöøng mong deã Nothing but non-existence: Duy Voâ—Khoâng thöù thaønh—See Möôøi Ñieàu Taâm Nieäm. gì ngoaøi caùi khoâng. Not to wish to be repaid for our good deeds: Nothing obtainable: Voâ Sôû Ñaéc—The immaterial Thi aân thì ñöøng caàu ñeàn ñaùp—See Möôøi Ñieàu universal reality behind all phenomena—Khi theå Taâm Nieäm. hoäi ñöôïc chaân lyù voâ töôùng, thì trong loøng khoâng coù Not to wish to share in opportunities for profit: gì chaáp tröôùc. Thaáy lôïi thì ñöøng nhuùng vaøo—See Möôøi Ñieàu Nothing is produced by itself: Baát Töï Sinh—Caùi Taâm Nieäm. khoâng do töï sinh. Not a word has been said nor declared: See Baát Nothing is produced of itself or both other Thuyeát Nhaát Töï. things: See Baát Coäng Sinh.

Nothing is produced from other things: See Baát Hoùa. Tha Sinh. Noumenal dharmakaya: Lyù thuyeát hay chaân lyù Nothing is produced without cause: See Baát Voâ do Nhö Lai sôû chöùng—See Lyù Phaùp Thaân. Nhaân Sinh. Noumenal hindrance: Hindrances to truth—See Nothing that can be called self-substance: Lyù Chöôùng. Khoâng coù caùi gì coù theå ñöôïc goïi laø töï tính— Noumenal mandala: Garbhadhatuin mandala— Because of relative dependence or paratantra, we See Lyù Maïn Ñaø La. assume natural origin, but in reality there is Noumenal and phenomenal aspects: Lyù Söï. nothing that can be called self-substance—Do bôûi Noumenal source of all phenomena: söï tuøy thuoäc töông ñoái hay y tha khôûi hay duyeân Unconditioned dharma—Ultimate inertia from khôûi tính (paratantra) maø chuùng ta tin laø nguoàn which all forms come—See Dieät Phaùp. goác töï nhieân, nhöng thöïc ra khoâng coù caùi gì coù theå Noumenal space: Passive space—Non- ñöôïc goïi laø töï tính—See Voâ Töï Tính. phenomenal space—See Voâ Vi Hö Khoâng. Nothing to see: Voâ Sôû Kieán—Khoâng coù gì ñeå Noumenal universe: Bhutatathata (skt)—Thaät teá thaáy. lyù ñòa. Nothing but skin and bones: Da boïc xöông. Noumenon (n): See Lyù Taùnh. Nothing superfluous and nothing to be added: Noumenon and phenomenon: Absolute and See Voâ Höõu Nhöôïc Quaù Nhöôïc Taêng. relative—Formless and with form—Fundamental Nothing can take anything else’s place: Khoâng essence and external activity—Principle and coù caùi gì coù theå thay theá cho baát cöù thöù gì ñöôïc. practice—Visible and invisible—Khoâng vaø saéc— Nothing to teach: Voâ Sôû

Thuyeát—Khoâng coù gì Kieán Caäp Phi Kieán—See Lyù Söï. ñeå daïy. Noumenon and phenomenon are mutually Nothing but the transformation of merged and immersed in each other: See consciousness: See Duy Thöùc Sôû Bieán. Lyù Söï Töông Töùc. Nothing on which to rely: Voâ y (khoâng coù caùi gì Noumenon, phenomenon, and the principle ñeå töïa vaøo). which unites both: Khoâng Giaû Trung. Nothingarian (n): Non-believer—Ngöôøi khoâng Noumenal realm: Inactive realm—Lyù phaùp giôùi tín ngöôõng. (voâ vi phaùp giôùi). Nothingness (n): Hö Voâ (caùi hö voâ)—See Khoâng. Noumenal world: Lyù phaùp giôùi. Notify (v): Indicate (proclaim): Coâng boá (tuyeân Nourish oneself by gain: See Lôïi Döôõng. boá, chæ daïy hay chæ thò)— Invite to come (to Nourish a tiger and receive injury oneself, beckon, to call): Chieâu. nourish a bad karma and receive a bad result: Notion (n): Khaùi nieäm—Kyù hieäu—YÙ nieäm—Döôõng hoå di hoïa, döôõng aùc nghieäp thoï aùc quaû. Idea—Concept. Nourishing cause: Strengthening cause—See Notion of Bodhicitta: See Khaùi Nieäm Boà Ñeà Döôõng Nhaân. Taâm. Nourishing power from meditation: See Thieàn Notion of karma: Khaùi nieäm veà nghieäp. Duyeät Thöïc. Notion of self-substance which is not based on Novice (n): Shami (jap)—Shamini (jap)— reality: YÙ nieäm veà töï tính phaùt xuaát töø söï töôûng Sramanera (skt)—Sramananerika—Usually, a töôïng, laø thöù khoâng ñöôïc ñaët caên baûn treân thöïc sramanera is a new member or novice of the tính. monastic community who has taken the novice Notional (a): Thuoäc veà kyù hieäu. vows. In ancient Buddhism, novices had two Noumenal: Imaginary, understood as facts and masters, one who taught them the Dharma, and not as illusions—Phaùp höõu. one who taught them the rules of conduct— Noumenal absolute: Toång töôùng phaùp thaân—The Thöôøng thì sa di laø moät thaønh vieân môùi hay ngöôøi unity of dharmakaya. môùi tu cuûa Taêng giaø vaø phaûi thoï giôùi sa di. Trong Noumenal Buddha: The real Buddha—See Thöïc Phaät giaùo thôøi coå ñaïi, sa di coù hai vò thaày, moät daïy

veà Phaùp, vaø moät daïy veà giôùi luaät—See Sa Di. Numerical discourse: Anguttara-nikaya (p)— Novice with the age of twenty or over: See Taêng Nhöùt A Haøm. Danh Töï Sa Di. Numerology (n): Thuaät boùi soá. Novice female: See Sa Di Ni. Numerous: Ña (nhieàu). Novice male: See Sa Di. Numerous as molecules: Nhieàu voâ soá keå nhö Novice monk: See Sa Di. nhöõng haït vi traàn. Novice nun: Siksamana (skt)—See Thöùc Xoa Numerous phenomena: Ña Phaùp—Voâ soá phaùp. Ma Na. Nun (n): Buddhist nun—Ni—A female member of Novitiate (n): Thôøi gian taäp söï trong töï vieän. a religious monastic order. Like their Christian Now going: Now proceeding—Hieän haønh. counterparts, Buddhist nuns typically live a Now proceeding: Now going—Hieän haønh. celibate life within the monastic community Nowhere: No place—See Voâ Sôû Baát Trí. devoted to religious practice, especially Noxious (ku) ghost: Coå Ñoäc Quyû. meditation. They share similar tradition of taking Nuisance (n): Moái nguy haïi. vows and abiding by a monastic code that governs Nuisance Demons: See Naõo Ma. religious life in the monastery. Unlike Christian Nullification (n): Söï huûy boû. nuns, however, Buddhist nuns are ordained and Nullifidian (a): Khoâng coù nieàm tin hay tín ngöôõng. are therefore competent to

conduct the same Nullify (v): Huûy boû hay voâ hieäu hoùa. religious rituals as Buddhist monks—Nöõ tu hay Number one in exact conduct: Mitsugyo-Dai- moät thaønh vieân nöõ trong giaùo ñoaøn. Cuõng gioáng ichi (jap)—Each of the Buddha's ten great nhö Cô Ñoác giaùo ôû choã chö Ni Phaät giaù o soáng ñôøi disciples was known as the foremost in some ñoäc thaân trong coäng ñoàng töï vieän, hieán thaân mình virtue. Rahula was said to be foremost in exact cho söï tu taäp toân giaùo, ñaëc bieät laø thieàn ñònh. Hoï observance of sila—Maät Haïnh Ñeä Nhaát. Moãi vò cuøng chia seû truyeàn thoáng phaùt nguyeän vaø tuaân thuû trong thaäp ñaïi ñeä töû cuûa ñöùc Phaät ñeàu coù moät thöù moïi quy luaät toân giaùo trong ñôøi soáng töï vieän. Tuy maät haïnh naøo ñoù. La Haàu La ñöôïc bieát ñeán nhö laø nhieân, khoâng gioáng vôùi Cô Ñoác giaùo ôû choã chö Ni ñeä nhaát trì giôùi maät haïnh. Phaät giaùo ñöôïc thoï giôùi vaø do vaäy cuõng coù ñuû khaû naêng haønh xöû nhöõng nghi thöùc toân giaùo nhö chö Number of summer retreat: The end of the Taêng vaäy—See Tyø Kheo Ni. monk's year after the summer retreat—See Phaùp Laïp. Nun's altar: Ni ñaøn. Number of years a monk or nun has been Nun ordination: Giaùo Ñoaøn Ni—See Ni Ñoaøn. ordained: See Giôùi Laïp. Nun student: Ni sinh. Numberless (a): Asamkhyeya (skt)—Haèng sa Nun teacher: Ni Phaùp Sö—Effeminate. (nhieàu voâ soá keå). Nunery (n): Convent—Monastery for nuns or Numberless eons: Voâ Löôïng Kieáp—Khoâng bieát Bhikkhunis—Ni Töï—See Ni Vieän. bao nhieâu kieáp—Asamkhyeyas of eons—Nuptial (a): Thuoäc veà hoân leã. Uncountable eons. Nurturing or renewal of vows: Posadha (skt)— Numberless Great Multitudes gods from all Upavasatha (skt)—Uposana (skt)—Uposatha heavens: Voâ löôïng chö Thieân. (p)—Bi-monthly Fasting—See Boá Taùt. Numberless illusion: Traàn sa hoaëc. Nutriment: Thöïc phaåm, thöùc aên. Numberless lands: Voâ soá quoác ñoä. Nutriment of blessedness: Deeds of charity—Phuùc ñöùc tö löông. Numberless worlds: Infinite world—See Voâ Bieân Theá Giôùi. Nutriment of sensation: Xuùc thöïc—See Töù Thöïc Phaåm Trôï Duyeân. Numerical Arranged Subjects: Kinh Taêng Nhöùt A Haøm. Nutritive essence: Oja (skt)—Döôõng chaát—Baûn chaát dinh döôõng. Numerical Collection: Ekottarikagama (skt)—Numerical Arranged Subjects—Numerical Nyagrodha (skt): Banyan tree—Caây ña—See Ni discourse—Taêng Nhaát A Haøm. Caâu Ñaø.

Nyagrodharama (skt): See Ni Caâu Ñaø Vieân. baèng nhieàu thöù vaät lieäu khaùc nhau, thöôøng Nyakuden-Nyakuri-Rufu-Chishiki (jap): ñöôïc caùc Thieàn Taêng mang theo beân mình. Kalyana-mitta (p)—Nhöõng ngöôøi baïn Ñöùc haïnh— Ngöôøi ta nghó raèng noù töôïng tröng vaø nhaéc Virtuous friends—See Kalyana-mitra. nhôû haønh giaû veà moät caùi taâm loän xoän vaø baát Nyanatiloka (1878-1957): See Tam Giôùi Trí. tònh cuûa phaøm phu. Vò thaày coù theå duøng chieác Nyangde (tib): Nirvana (skt)—See Nieát Baøn. gaäy naøy nhaán maïnh ñieåm naøo ñoù khi noùi Nyan-thos (tib): Sravaka (skt)—See Thanh Vaên. chuyeän, ñaùnh vaøo ngöôøi hoïc troø trong buoåi Nyanti (skt): Ni Dieân Ñeå—Deep entering—To tham vaán, hay töïa vaøo noù khi ngoài treân saøn infiltrate—To penetrate into—See Thaâm Nhaäp. nhaø. Nyaya (skt): Nyaya-dvaratarka-sastra—See Nyo-I-Ju (jap): Cintamani (skt)—The gem of Chaùnh Lyù Luaän. doing as one pleases—Nhö yù chaâu. Nyayabindu (skt): Chaùnh Lyù Nhaát

Trích Luaän— Nyojo (jap): Sö Nhö Tònh (1163-1228), Phaät giaùo Name of a commentary of the Naiyayika—Teân Nhaät Baûn. cuûa moät boä luaän thuoäc phaùi Chaùnh Lyù. Nyoko (jap): Tatha-gata (skt)—“so-gone”—Nhö Nyayadva-rataraka (skt): Nyaya-pravesa (skt)— Khöù. See Nhaân Minh Nhaäp Chaùnh Lyù Luaän. Nyonin kekkai (jap): Areas restricted from Nyayadva-rataraka-sastra (skt): See Nyayadva-women—Khu vöïc giôùi haïn ñaøn baø—See Kekkai. rataraka. Nyon-sgrib (tib): Emotional obscurations—Nhöõng Nyaya-dvaratarka-sastra (skt): See Nhaân Minh chöôùng ngaïi veà tình caûm. Chaùnh Lyù Moân Luaän. Nyon-yid (tib): Klesa consciousness—Phieàn Naõo Nyaya-pravesa (skt): Nyayadva-rataraka (skt)— Thöùc. See Nhaân Minh Nhaäp Chaùnh Lyù Luaän. Nyo-Nyo (jap): Tathata (skt)—Nhö Nhö—Chaân Nyayapravesa Sastra (skt): See Nhaân Minh nhö—Suchness—Absolute in differentiation, or in Nhaäp Chaùnh Lyù Luaän. the relative—Thaät taùnh cuûa söï vaät—The real truth Nyaya-sastra (skt): Nyaya-dvaratarka-sastra— of things. See Nhaân Minh Chaùnh Lyù Moân Luaän. Nyo-nyo-chi (jap): Wisdom of suchness—The Nyingmapa (tib): School of the Ancients—Tröôøng wisdom or law of the absolute—Trí hueä cuûa chaân phaùi Ninh Maõ—See Coå Maät Phaùi. nhö—See Nhö Nhö Trí. Nyn yid (tib): Taâm Caáu Nhieãm—Afflicted Nyorai (jap): Tathagata (skt)—The Thus-gone—consciousness. see Nhö Lai. Nyo (jap): Tathata (skt)—Reality: Nhö thöïc—Nyorai-Gusoku-Juriki (jap): Dasa-tathagata- True nature (true state of things): Thöïc taùnh. balani (skt)—Ten great powers of a Buddha—Nhö Niyoga (p): Order—Meänh leänh. Lai Cuï Tuùc Thaäp Löïc, möôøi ñaïi löïc cuûa Phaät — Nyo-i (jap): See Thaäp Löïc Nhö Lai. 1) Ju-i (chi)—Nhö yù (as one wishes)—See Nhö Nyorai-Jinriki (jap): Nhö Lai Thaàn Löïc—The YÙ. Tathagata mystical powers—See Nhö Lai Thaäp 2) A fancy stick, about fifteen inches long (35 Thaàn Löïc. centimeters), made of various materials, Nyorai-Nyoko (jap): See Nhö Khöù Nhö Lai. sometimes carried by Zen monks. It has been Nyorai-zoâ (jap): Tathagatagarbha (skt)—Deshin- thought to symbolize and remind one of the shekpai-nyingpo (tib)—Tathagata Store—Womb mixed-up contents of one's ordinary of the thus come one—See Nhö Lai Taïng. unpurified mind. The master may use the Nyorai-zoâ-shin (jap): The heart-mind of the Nyoi to emphasize a point when speaking, to Tathagata Storehouse—See Nhö Lai Taïng. strike a student during a private interview Nyo-Sui-Chu-Getsu (jap): Nhö Thuûy Trung (sanzen), or as a staff to rest upon when Nguyeät—It's like the moon in water. It's the seated on the floor—Moät loaïi gaäy, daøi oneness of water-and-moon; it may be the water's khoaûng 15 taác Anh (35 phaân taây), ñöôïc laøm reality, or the moon's reality.

Nyoze (jap): A Japanese term, literally means aâm khaùc laø "Juen." Trong vaøi tröôøng hôïp, noù chæ 'thus, precisely, just like this'—See Ñuùng Nhö cho söï môùi gia nhaäp vaøo Thieàn vieän cuûa moät vò sa Theá. di. Nyozega-mon (jap): Thus have I heard—Nhö Thò Nyusshitsu (jap): Kyol-che (kor)—An alternative Ngaõ Vaên—See Nhö Thò Ngöõ Kinh. expression for Shoâeki. A Japanese term which Nyozego (jap): Itivuttaka (p)—Thus have I means "Private instruction" with the Zen master in heard—Nhö Thò Ngöõ—See Nhö Thò Ngöõ Kinh. the abbot's quarters. Sometimes

pronounced Nyozeriki (jap): Nhö Thò Löïc—Such a potency— "Nisshitsu." The term literally means "entering Löïc nhö vaäy cuûa caùc hieän töôïng—Such-like the master's room for examination or instruction." power of phenomena—See Thaäp Nhö Thò. In Japan, disciples usually come forward one by Nyoze-Sho (jap): Such a nature—See Nhö Thò one before the Master's chair. The Master's chair Taùnh. was likely surrounded by screens forming three Nyoze-So (jap): Forms as they are—Such a sides of a square—Moät caùch dieãn taû khaùc cuûa form—The form as it is—See Nhö Thò Töôùng. thuaät ngöõ "Shoâeki." Thuaät ngöõ Nhaät Baûn coù nghóa Nyshanda (skt): Sôû Löu—Söï chaûy ra hay chaûy laø lôøi chæ giaùo rieâng cuûa moät vò Thieàn sö trong xuoáng—Flowing-out or down—See Ñaúng Löu. phoøng cuûa phöông tröôïng. Coù ñoâi luùc ñöôïc phaùt Nyuâfuni-hoâmon (jap): 'Entry through the dharma aâm laø "Nisshitsu." Thuaät ngöõ coù nghóa ñen laø "ñi gate of non-duality'; awakening to the truth of vaøo phoøng phöông tröôïng ñeå hoûi ñaïo hay ñöôïc söï non-duality, i.e., experience of enlightenment. chæ daãn." ÔÛ Nhaät, caùc ñeä töû thöôøng böôùc tôùi tröôùc The expression comes from the 'Vimalakirti- chieác gheá cuûa Thaày. Chieác gheá cuûa Thaày ñöôïc nirdesha sutra', where it appears as the heading of che chung quanh bôûi nhöõng böùc maøn laøm thaønh ba a chapter—'Vaøo cöûa Phaùp Baát Nhò'. Giaùc ngoä maët cuûa moät khu hình vuoâng. chaân lyù baát nhò, nghóa laø theå nghieäm ñaïi giaùc. Töø ngöõ naày laáy töø kinh Duy Ma Caät, trong ñoù noù ñöôïc duøng laøm ñaàu ñeà cuûa moät chöông. Nyuâgan (jap): Laying the corpse in the coffin, one O of the nine ritual acts (kubutsuji) performed when Oak Tree in the Courtyard: See Ñình Tieàn Baùch a prominent Buddhist monk or nun dies. In Thuï. Japanese tradition, the deceased is placed in a Obai (jap): Huang-mei (chi)—See Hoaøng Mai. round coffin in an upright seated position, as if he Obai Gunin (jap): Hongren (chi)—Konin (jap)— or she were meditating. However, in China, Huang-mei Hung-jen—Zen master Hung-Jen Korea, and Vietnam, the deceased is placed on (601-674)—See Hoaèng Nhaãn Nguõ Toå. the back, lying face upwards—Thuaät ngöõ Nhaät Obai-zan (jap): Yellow Plum Mountain—See Baûn, coù nghóa laø "ñaët thi theå vaøo quan taøi," moät Huang-mei Shan. trong chín nghi thöùc ñöôïc cöû haønh khi moät vò Taêng Obaku (jap): Doøng Thieàn Hoaøng Baù—Smallest of hay Ni noåi troäi trong töï vieän thò tòch. Trong truyeàn the surviving lineages of Japanese Zen. Later it thoáng Nhaät Baûn, ngöôøi cheát ñöôïc ñaët trong moät coã included in the Rinzai Sect. The Obaku Sect of quan taøi troøn trong tö theá ngoài thaúng, cuõng gioáng Zen has more than 550 temples in Japan—Doøng nhö luùc vò aáy toïa thieàn vaäy. Tuy nhieân, taïi Trung truyeàn thöøa nhoû nhaát coøn toàn taïi trong Thieàn toâng Hoa, Ñaïi Haøn vaø Vieät Nam, thi theå ngöôøi quaù coá Nhaät Baûn. Veà sau naøy noù bò saùp nhaäp vaøo doøng ñöôïc ñaët naèm xoay maët leân treân trong quan taø i. Laâm Teá. Hieän taïi doøng Thieàn Obaku coù khoaûng Nyuâin (jap): The installation of a new abbot at a 550 ngoâi töï vieän treân khaép Nhaät Baûn—See Hoaøng Zen monastery. The term literally means "to enter Baù Thieàn Phaùi. the temple." It is also alternatively pronounced Obaku-ban (jap): The Obaku-ban (Obaku edition juen. In some cases, it may refer to the entry of a of the Chinese Tripitaka), the first complete

new novice to a Zen monastery—Söï ñaët ñeå moät vò woodblock edition of the Chinese Tripitaka truï trì môùi taïi moät Thieàn vieän. Thuaät ngöõ coù nghóa produced in Japan, composed by the Obaku monk laø "ñi vaøo töï vieän." Thuaät ngöõ naøy cuõng ñöôïc phaùt of the Tokugawa period (1600-1867), Tesugen, in

the late seventeenth century. Known as the ñöôïc ñeå cöùu trôï. Laàn thöù nhì, khi Sö ñaõ gaây quyõ Tetsugen edition, the Obaku-ban was Japan's first gaàn ñuû soá tieàn caàn thieát thì khi ñoù moät naïn ñoùi xaûy complete woodblock version of the Chinese ra taïi hai khu vöïc Kyoto vaø Osaka, laàn nöõa Thieát scriptures. It was used as a standard edition in Nhaõn laïi duøng soá tieàn gaây quyõ ñeå nuoâi soáng nhöõng Japan until the modern Taishoâ Daizoâkyoâ edition ngöôøi ngheøo khoå. Laàn gaây quyõ thöù ba thì Sö Thieát replaced it. Tetsugen traveled throughout Japan Nhaõn môùi coù ñuû tieàn ñeå hoaøn taát keá hoaïch ñaõ döï raising funds for his Tripitaka project by preaching ñònh naøy. Sö Thieát Nhaõn ñöôïc bieát ñeán treân caû hai and collecting small donations from ordinary phöông dieän: boä Thieát Nhaõn Ñaïi Taïng Kinh vaø citizens. Meanwhile, craftsmen carved more than coâng taùc töø thieän xaõ hoäi treân bình dieän roäng raõi 60,000 blocks to complete the set of 6,956 bound cuûa oâng. volumes. The entire project took twelve years, Obaku- Ho-go (jap): Hoaøng Baù Ngöõ Luïc. from 1668 to 1680. Every volume of the set Obaku-Kiun (jap): Huang-po Hsi-yun—Huangbo records the individuals, village associations, and Xiyun—See Hoaøng Baù Hy Vaän Thieàn Sö. Buddhist organizations who contributed to the Obaku school: Obaku-shuâ (jap)—See Hoaøng Baù effort. According to popular legend, Tetsugen Thieàn Phaùi. raised funds for the Obaku-ban project three times Obaku Shingi (jap): Huangbo Xiyun qinggui before the work was completed. First, a flood (chi)—The Monastic Code for the Obaku Sect, a devastated the city of Osaka, and Tetsugen text consisting of one section commonly attributed decided to spend the collected funds on disaster to Yin-yuan Lung-ch'i (1594-1673). The text, relief. The second time, he had almost raised the compiled by Kao-ch'uan Hsing-tun, was first necessary amount when a famine struck the published in 1673, the year of Yin-yuan's death. It Kyoto-Osaka area. Tetsugen once again used his governs the life and practice at the sect's main funds to feed the destitute. The third time, he monastery, Mampuku-ji, as well as at othe Obaku collected donations and was able to complete his temples—Boä luaät töï vieän cuûa phaùi Hoaøng Baù, intended project. Tetsugen is known for both his goàm moät chöông, thöôøng ñöôïc cho laø cuûa AÅn work on the Tripitaka project and his participation Nguyeân Long Kyø bieân soaïn. Boä luaät ñöôïc Cao in large scale relief work—Boä ñaïi taïng tieáng Hoa Tuyeàn Tính Ñoân saép xeáp laïi, xuaát baûn laàn ñaàu tieâ n laàn ñaàu tieân ñöôïc khaéc treân goã taïi Nhaät Baûn, ñöôïc vaøo naêm 1673, naêm maø AÅn Nguyeân thò tòch. Boä bieân soaïn bôûi moät vò Taêng thuoäc toâng Hoaøng Baù, luaät chi phoái ñôøi soáng vaø söï tu taäp trong töï vieän Sö Thieát Nhaõn (1630-1682) döôùi thôøi Ñöùc Xuyeân, chính cuûa toâng phaùi laø Vaïn Phöôùc Töï cuõng nhö vaøo cuoái theá kyû thöù XVII. Ñöôïc bieát nhö laø Thieát caùc töï vieän khaùc thuoäc toâng Hoaøng Baù —See Nhaõn Ñaïi Taïng. Noù ñöôïc duøng laøm baûn tieâu chuaån Hoaøng Baù Thanh Quy. ôû Nhaät cho ñeán

thôøi caän ñaïi cho ñeán khi noù ñöôïc Obaku-shuâ (jap): Toâng Hoaøng Baù—See Hoaøng thay theá bôûi boä Ñaïi Chaùnh Ñaïi Taïng Kinh. Sö Baù Thieàn Phaùi. Thieát Nhaõn du haønh khaép nöôùc Nhaät ñeå gaây quyõ Obaku-zan (jap): Mount Huang-po—See Huang- cho keá hoaïch laøm boä Thieát Nhaõn Ñaïi Taïng Kinh po-shan. baèng caùch thuyeát giaûng vaø thu goùp nhöõng söï ñoùng Obduracy (n): Thambha (p)—Hypocrisy—Coá goùp nhoû töø thöôøng daân. Trong khi aáy, thì nhöõng chaáp (ra veû ñaïo ñöùc giaû)—Söï khoâng theå lay ngöôøi thôï thuû coâng ñaõ khaéc ñöôïc 60.000 baûn goã ñeå chuyeån ñöôïc. hoaøn taát moät boä goàm 6.950 quyeån. Caû keá hoaïch Obdurate (a): Khoâng theå lay chuyeån ñöôïc. phaûi maát ñeán 12 naêm, töø naêm 1668 ñeán naêm 1680. Obdurateness (n): See Obduracy. Moãi quyeån ñeàu coù ghi laïi nhöõng caù nhaân, ngoâi Obduration (n): See Obduracy. laøng lieân heä, vaø toå chöùc Phaät giaùo cuûa nhöõng Obedience (n): Söï vaâng phuïc—Söï phuïc tuøng—Söï ngöôøi ñaõ ñoùng goùp cho noã löïc naøy. Theo huyeàn tuaân leänh—Quy-y. thoaïi daân gian, Thieát Nhaõn phaûi gaây quyõ cho keá Obedience of commandments: See Taùc Giôùi. hoaïch naøy ñeán ba laàn tröôùc khi noù ñöôïc hoaøn taát. Obedience of precepts: Tuaân giöõ giôùi luaät. Laàn ñaàu tieân, moät côn luõ luït taøn phaù Osaka, vaø Obedient hearing of the Law: Vaên—Nghe phaùp. Thieát Nhaõn ñaõ quyeát ñònh duøng toaøn boä tieàn thu Obedient to karma: See Tuøy Duyeân Haïnh.

Obey the Buddha's teaching: Entrust (devote) Objects of recollection: Anussati-tthanani (p)— one's life to the Buddha—Quy meänh (quy maïng) The thoughts to dwell upon—See Nieäm Phaùp and hay laø phoù thaùc thaân mình. Luïc Nieäm Phaùp. Obituary: (a): Thuoäc veà tang cheá—(n): Caùo phoù. Object that suits you at one time may not be Object (n): Ñoái töôïng—Khaùch theå—Khaùch acceptable to the mind at another time: Ñoái quan—Muïc ñích—Muïc tieâu. töôïng coù luùc thích hôïp vôùi baïn nhöng raát coù theå Object of any organ of sense: Sensation of any khoâng ñöôïc taâm chaáp nhaän vaøo luùc khaùc. organ of sense—Caên traàn. Object of veneration: Caityaka (skt)—Vaät duøng Objects of the auditory faculty: Ñoái töôïng cuûa trong vieäc thôø cuùng. Nhó Caên (aâm thanh)—Noise—Sound—Voice. Objects that are visible and materially Object can be either internal or external: Ñoái obstructive: Khaû Kieán Höõu Ñoái Saéc—Ñoái töôïng töôïng coù theå ôû trong hay ôû ngoaøi. höõu hình vaø coù taùnh gaây chöôùng ngaïi. Objects that are conditions: Gunas (skt)—See Objectify (v): Ñoái töôïng hoùa—Khaùch quan hoùa— Duyeân Traàn. Hieän thöïc hoùa. Object-domain of mere shadow or illusion: See Objective (a&n): Muïc ñích—Goal—Khaùch Ñoäc AÛnh Caûnh. quan—(a) Thuoäc veà khaùch quan. Object domain of nature or immediate Objective appearance: Part of laksana—See perception: See Taùnh Caûnh. Töôùng Phaàn. Object-domain with the original substance: See Objective eye: Bodhisattva-Cakkhu (p)—See Ñoái Chaát Caûnh. Nhö Thò Nhaõn. Objects of experience: Ñoái Töôïng Nhaän Bieát. Objective images: Duyeân AÛnh—Hình aûnh ñoái Objects of the five sense organs: töôïng. Pancavisayarasa (p)—Five indulgences of the Objective indifferentiation of thusness: Phaùp senses—See Nguõ Traàn. Voâ Bieät Chaân Nhö—Söï voâ sai bieät khaùch quan Object of flavor:

Rasarammana (skt)—Caûnh Sôû cuûa chaân nhö. Duyeân. Objective known: Ñoái Töôïng Sôû Tri—See Töôùng Object for a gift: Danavatthu (p)—Vaät ñeå boá thí. Phaàn. Objects of knowledge: Ngaõ Thöùc—Ñoái töôïng cuûa Objective observation: See Quan Saùt Khaùch söï bieát. Quan. Objects for meditation: Ñeà muïc thieàn quaùn. Objective (the seen) portion: Laksana-bhaga Objects in meditation: Caûnh vaät trong thieàn—(skt)—Töôùng Phaàn. See Thaäp Caûnh. Objective realm: Traàn Caûnh Giôùi—Coõi vaät theå. Objects of the mind which are included as Objective realm of the mind: Taâm Caûnh Giôùi— material: Phaùp Saéc Xöù—Ñoái töôïng vaät chaát cuûa Coõi ñoái töôïng cuûa taâm. taâm. Objective sub-cause: Alambana-pratyaya (skt)— Objects of mindfulness: Ñoái töôïng thieàn. Sôû Duyeân Duyeân. Object must be neutral: Ñoái töôïng phaûi trung Objective world: Töôùng sinh. tính. Objective world and subjective mind: Object must be pleasing and acceptable to the Knowledge of the objective sphere—Caûnh trí. mind: Ñoái töôïng phaûi vöøa yù. Objectively: Khaùch quan. Object of any organ of sense: Caên traàn. Objectively illusory world: See Voâ Minh Nghieäp Objects of the outer world: Visaya (skt)—Caûnh. Töôùng. Objects perceived, associated with function: Objectivity (n): Tính khaùch quan. Empirical world, associated with function—The Objectivization (n): Söï khaùch quan hoùa. external, or phenomenal world—See Hieän Töôùng. Oblation: Homa (skt)—Ritual offering—Hoä ma. Objects of perception: Ñoái töôïng cuûa nhaän Obligation: Nghóa vuï—Traùch nhieäm. thöùc—See Sôû Duyeân. Obliterate grave sins: Obliterate wrongdoings of

countless eons—Tieâu töø toäi chöôùng trong nhieàu Observe all commandments perfectly: See kieáp. Vieân Tu. Obon: Ullambana—Ullambana basins—A Observe in contrary order: See Nghòch Tu. Japanese term for Ullambana, a yearly festival in Observe the disciplinary rules: Giöõ giôùi. which people make offerings to the spirits of the Observe a fast: To fast—Trai giôùi. dead—Töø Nhaät Baûn duøng ñeå chæ "Vu Lan Boàn," Observe the laws: To keep the law—Thuû phaùp. moät leã hoäi haøng naêm trong ñoù ngöôøi ta cuùng vaät Observe the law of abstinence: See Trai Trì. thöïc cho ma quyû vaø ngöôøi cheát—See Vu Lan Boàn. Observe (v) the mental patterns of all sentient Obscene (n): Taø Daâm—Sexual misconduct. beings in each moment of thought: Nieäm nieäm Obscurantism (n): Chuû nghóa ngu daân. quaùn taâm haønh cuûa taát caû chuùng sanh. Obscuration (n): Söï toái aùm veà caûm xuùc. Observe (v) moral precepts: Giöõ giôùi. Obscuration due to affliction: Klesavarana Observe moral precepts develops (skt)—Affliction obstacles—Hindrances of concentration: Giöõ giôùi môùi phaùt ñònh. affliction—See Phieàn Naõo Chöôùng. Observe precepts: Keep the rules—Trì giôùi— Obscuration of false views: Jneyavarana (skt)— See Jikai. Shes-sgrib (tib)—Hindrance of knowledge—See Observe-the-precepts Zen: Jikai Zen (jap)—A Sôû Tri Chöôùng. term which can be applied to any style of Zen Obscuration of negative emotions: Klesa- practice that emphasizes keeping the Buddhist varana (skt)—Hindrance of passions or afflictive precepts, especially the detailed monastic code hindrance—See Phieàn Naõo Chöôùng. for monks and nuns. In a Zen monastic context, Obscure (a): Black (a): Dark—Sombre—Toái taêm. keeping the Buddhist precepts often implies living Obscure and ambiguous: Lôø môø. according to special

monastic codes (shingi), Observance (n): Söï trì giöõ—Söï toân kính. developed specifically for Zen temples. In Observance of the commandments: Trì giôùi. particular, the term applies to movements within Observance of determination: Adhitthana- the Zen world to reform and revitalize Zen uposatha (p)—Taâm nieäm thuyeát giôùi. practice by a renewed dedication to keeping the Observance with determination: Aditthana- monastic codes. Although the phrase "Jikai Zen" Uposatha (p)—Taâm nieäm haønh trì giôùi luaät. can be used in a positive manner, in most cases it Observance in the heart: Voâ Töôùng Giôùi—The suggests a negative criticism of over-emphasis on inner commands—See Ly Töôùng Giôùi. the external observance of precepts. Zen monastic Observance of righteousness: Dhammacariya practice generally assumes a strict observance of (p)—Phaùp Haïnh—Thöïc thi ñuùng theo ñaïo lyù. the monastic code, which defines nearly every Observance of the rules: Tu Haønh hay trì giöõ aspect of life in the monastery. Nevertheless, Zen giôùi luaät. teachings often take a critical stance against (Religious) observances: Leã hoäi. formalistic behavior based on the observance of Observant: 1) (a): Giöõ nghieâm giôùi luaät; 2) (n): an external moral code. In the Platform Sutra of Ngöôøi tuaân thuû giôùi luaät (ngöôøi phuïng haønh giôùi the Sixth Patriarch, for example, Hui-neng (638- luaät). 713) introduces the concept of preserving Observation (n): Söï trì giöõ (giôùi)—Keeping. "formless precepts." This teaching stresses that Observations of Great Enlightening Beings: the origin of the precepts lies within the Quaùn saùt cuûa chö Ñaïi Boà Taùt. enlightened mind, not in any external code. If the Observation of inferiors: See Haï Boái Quaùn. Zen practitioner becomes overly concerned with Observation of mindfulness of the Buddha: fulfilling the letter of the law rather than the Nieäm Phaät Quaùn. motivating spirit within, the monastic code Observe (v): Trì giöõ. becomes a hindrance to practice rather than an enabling device—Trì Giôùi Thieàn, moät thuaät ngöõ Observe one’s actions: Theo doõi haønh vi cuûa coù theå aùp duïng cho loái haønh Thieàn nhaán maïnh ñeán mình. vieäc haønh trì giôùi luaät Phaät giaùo, ñaëc bieät laø luaät

cuï tuùc cuûa chö Taêng Ni. Trong vaên baûn thanh quy Observe sentient beings and seeing that they Thieàn vieän, haønh trì giôùi luaät Phaät giaùo thöôøng aùm are not kind and good-natured: Quaùn thaáy chæ vieäc soáng ñuùng vôùi thanh quy, maø caùc Thieàn chuùng sanh taâm taùnh chaúng ñieàu thuaän. vieän ñaëc bieät ñeà ra. Ñaëc bieät, thuaät ngöõ aùp duïng Observe sentient beings and seeing that they cho nhöõng phong traøo trong theá giôùi Thieàn nhaèm sleep soundly in the long night of binding caûi toå vaø laøm soáng laïi söï tu taäp Thieàn baèng caùch ignorance: Quaùn thaáy chuùng sanh nguû say trong laøm môùi laïi söï taän tuïy haønh trì giôùi luaät töï vieän. ñeâm daøi voâ minh. Maëc daàu thuaät ngöõ "Trì Giôùi Thieàn" coù theå ñöôïc Observe sentient beings and seeing that they duøng theo caùch tích cöïc, trong haàu heát caùc tröôøng suffer in poverty without wholesome karma: hôïp noù mang taùnh tieâu cöïc chæ trích söï nhaán maïnh Quaùn thaáy chuùng sanh ngheøo cuøng khoán quaù ñaùng vaøo vieäc trì giôùi theo hình töôùng beân khoå, khoâng coù caên laønh. ngoaøi. Söï tu taäp trong Thieàn vieän tuaân thuû giôùi Observe sentient beings and

seeing that they luaät cuûa thanh quy moät caùch nghieâm ngaët trong are trapped enduring sufferings for an moïi khía caïnh cuûa ñôøi soáng töï vieän. Tuy vaäy, giaùo extensive period of time: Quaùn thaáy chuùng sanh thuyeát nhaø Thieàn thöôøng chæ trích phong caùch tuaân bò vöông mang toäi khoå laâu daøi. thuû giôùi luaät theo hình töôùng beân ngoaøi. Trong Observe the vinaya rules: Trì giôùi. Kinh Phaùp Baûo Ñaøn cuûa Luïc Toå, Ngaøi giôùi thieäu Observer (n): Ngöôøi quan saùt—See Quan Saùt khaùi nieäm "Voâ Töôùng Giôùi." Giaùo thuyeát naøy Vieân. nhaán maïnh ñeán söï baét nguoàn cuûa giôùi luaät naèm Observer of the precepts: Keeper of the beân trong caùi taâm giaùc ngoä, chöù khoâng naèm nôi discipline—Trì luaät. giôùi luaät beân ngoaøi. Neáu moät haønh giaû tu Thieàn Observing and benefiting all sentient beings: quaù lo laéng veà vieäc laáp ñaày töøng chöõ moät trong Giôùi quaùn saùt lôïi ích taát caû chuùng sanh. giôùi luaät hôn laø phaùt ñoäng tinh thaàn beân trong, thì Observing mind: See Quaùn Saùt Trí. luùc ñoù giôùi luaät töï vieän laïi bieán thaønh moät thöù trôû Observing the palace ladies and attendants, ngaïi cho tu taäp hôn laø moät thöù trôi huaán coù naê ng they develop great compassion: Quaùn nhöõng theâ löïc giuùp cho haønh giaû tu taäp. thieáp vaø keû haàu ngöôøi haï nôi noäi cung maø sanh Observe sentient beings and seeing that they loøng ñaïi bi. are already bound and tied down but are still Observing that all sentient beings are unreal, fond of other bondage: Quaùn thaáy chuùng sanh they develop great kindness: Quaùn chuùng sanh laøm nhöõng ñieàu aùc maø coøn thích lao mình theâm hö voïng chaúng thaät maø sanh loøng ñaïi töø. vaøo trong caùc söï raøng buoäc khaùc nöõa. Observing that there is nothing enjoyable in Observe sentient beings and seeing that they the world, they develop great joy: Quaùn caùc theá carry out wicked actions: Quaùn thaáy gian khoâng moät gì laø ñaùng thích maø sanh loøng ñaïi chuùng sanh laøm nhöõng ñieàu aùc. hyû. Observe sentient beings and seeing that they Observing the various causes and conditions of do not have any place to lean on: Quaùn saùt thaáy sentient beings' environments: Quaùn saùt nhöõng caùc chuùng sanh khoâng nôi nöông töïa. caûnh giôùi caùc loaïi nhôn duyeân maø laøm Phaät söï. Observe sentient beings and seeing that they Obsessed: Bò aùm aûnh. are drowning in the ocean of life and death: Obsession (n): Ma aùm—Taø aùm. Quaùn thaáy chuùng sanh bò chìm ñaém trong bieån Obstacles (n): Trôû ngaïi—Chöôùng—Hindrances. sanh töû. Obstacles of afflictions: See Phieàn Naõo Chöôùng. Observe sentient beings and seeing that they Obstacles to cultivation: Nhöõng chöôùng ngaïi cho are far away and have lost the Buddha söï tu taäp—Visions, Drowsiness, Discouragement, Dharma: Quaùn thaáy chuùng sanh xa maát Phaät Fault-finding, Afflictions, etc. phaùp. Obstacles of delusion: Moho kincanam (p)—Si Observe sentient beings and seeing that they chöôùng. are not fond of wholesome dharma: Quaùn thaáy Obstacles and difficulties: Chöôùng Naïn—chuùng sanh khoâng öa thích phaùp laønh.

Obstacles and hardship. taùnh giaùc. Obstacles and hardship: Chöôùng Naïn— Obtain the commandments: See Ñaéc Giôùi. Obstacles and difficulties. Obtain one's desires: Obtain one's aim—Ñaéc yù. Obstacles of hatred: Dosa kincanam (p)—Saân Obtain the fruit of deeds or life: Ñaéc quaû. chöôùng. Obtain (v) knowledge: Jnanam-labhati

(p)—Ñaït Obstacles of karma: See Nghieäp Chöôùng. ñöôïc söï hieåu bieát—To attain knowledge. Obstacles of Lust: Rago-kincanam (p)—Tham Obtain (v) the marrow: See Ñaéc Tuûy. chöôùng. Obtain the meaning of a sutra: Ñaéc yù (hieåu ñöôïc Obstacles of retribution: See Quaû Baùo Chöôùng. nghóa lyù cuûa kinh). Obstacles of women: Chöôùng ngaïi cuûa nöõ nhaân. Obtain ordination in a ceremony: Taùc Phaùp Obstinate (a): 1) Seize, grasp, hold on to: Grau Ñaéc—Ñöôïc truyeàn giôùi qua nghi thöùc. (skt)—Grabh (skt)—Graha (skt)—Coá chaáp; 2) Obtain (v) a peaceful mind: Ñaït ñöôïc taâm an oån. Stubborn, head-strong, stiff-necked, pighead: Obtain perfect enlightenment: See Chöùng Ñaïo Cöùng ñaàu, chaáp nhöùt. Quaû Boà Ñeà. Obstinate view: Drstiparamasra (skt)—See Kieán Obtain precepts: See Ñaéc Giôùi. Thuû. Obtain (v) salvation: Enter the monastic life— Obstruct (v): Laøm beá taéc—To block. Obtain transport across the river of Obstruct (v) someone's path: AÙn ngöõ—To put transmigration—See Ñaéc Ñoä. obstacles in someone's way. Obtain all things as if nothing: Ñöôïc moïi phaùp Obstructing condition of the passage to maø töôûng chöøng nhö khoâng coù phaùp. Nirvana: Antarayikadharma (skt)—Chöôùng Obtain transport across the river of phaùp—Tình traïng chöôùng ngaïi treân con ñöôøng ñaït transmigration: Obtain salvation—Enter the ñeán Nieát Baøn. monastic life—See Ñaéc Ñoä. Obstruction: Chöôùng Ngaïi—Söï caûn trôû. Obtain the victory: To win—Ñaéc thaéng. Obstruction and affliction: Chöôùng Ngaïi Taïp Obtain the way: Attain (v) nirvana—To enter into Nhieãm—Chöôùng ngaïi vaø taïp nhieãm. Nirvana—Reach enlightenment—Reach Obstruction of affliction: See Phieàn Naõo Ngaïi. perfection—See Ñaéc Ñaïo. Obstruction caused by suffering: Khoå aùch. Obtain (v) wisdom: Jnanam-labhati (p)—Ñaït Obstruction of the delusive passions to entry ñöôïc trí hueä—To attain wisdom. into truth: Hindrance of the delusive passions to Obtained: Upasampanna (skt)—Received—Thoï entry into truth—Hoaëc chöôùng. nhaän. Obstruction of heterodox views: See Kieán Obtained without labor: Baát lao nhi hoaïch Chöôùng. (khoâng lao nhoïc maø thu ñaït keát quaû). Obstruction of the passions: Chöôùng ngaïi bôûi Obtainable (a): Labbho (p)—Coù theå ñaït ñöôïc— duïc voïng—The passions which delude the real Attainable. mind so that it does not develop—Duïc voïng laøm Obtaining: Patilabha (p)—Ñang ñaéc ñöôïc— ñieân ñaûo meâ môø chaân taâm, laøm cho chaân taâm Attainment—Acquisition—Gaining. khoâng phaùt trieån ñöôïc. Obtaining the commandments: Thoï giôùi. Obstructive (a): Caûn trôû. Obtaining all things as if nothing: Ñöôïc moïi Obstructive karma: Upapilaka (p)—See Nghieäp phaùp maø töôûng chöøng nhö khoâng coù phaùp—See Ngaên Trôû. Baùt Ñaïi Töï Taïi Ngaõ. Obtain (v): Prap or Prapta (skt)—To attain—To Occasions of indolence: Kusita-vatthuni (p)— obtain—Ñaéc. Giaûi ñaõi (löôøi bieáng). Obtain (v) awareness: Buddhi-labhati (p)—Ñaït Occasions for making effort: Arabbha-vatthuni ñöôïc taùnh giaùc—To attain awareness. (p)—Tinh taán söï. Obtain (v) blessings: Ñöôïc (ñaëng) phöôùc. Occasion of sins: Dòp cho ngöôøi ta taïo toäi. Obtain (v) buddhi: Obtain awareness—Ñaït ñöôïc Occasional cause: Cô hoäi nguyeân nhaân.

Occasional Mental Factors: Taâm Sôû Rieâng Bieät. Ocean of karma: Nghieäp haûi—The vast, deep Occasional offering: Tuøy Chí Thí. ocean of evil karma—AÙc

nghieäp thì nhieàu voâ soá Occasionalism (n): Chuû nghóa cô hoäi. nhö ñaïi döông saâu roäng. Occult (a): Secret—Esoteric—Hidden—Huyeàn Ocean of lands: See Chö Saùt Haûi. bí—Bí aån—Huyeàn dieäu—Thaàn bí. Ocean-like character and influence of virtue: Occult cause: See Ñöùc Haûi. 1) Esoteric cause: Occult cause—Recondite Oceans of mental inclinations of all kinds of cause—Maät nhaân. sentient beings: Bieån taâm sôû thích cuûa caùc loaøi 2) Great mystery—Mysterious mechanism— chuùng sanh. Mysticism—Huyeàn cô. Ocean of merit and virtue: Coâng ñöùc haûi. Occult expression: Samdha (skt)—Esoteric Ocean of mind: Thöùc Haûi—See Chö Taâm Haûi. expression—Secret language—See Maät Ngöõ. Ocean of misery: Misery is limitless and as deep Occult meaning: AÅn maät nghóa—Esoteric or as the ocean—Khoå haûi. secret meaning. Ocean of mortality: Samsara (skt)—Sinh Töû Occult receiving of the prediction: Chaúng hieän Haûi—Bieån sanh töû. tieàn. Ocean naga: The Ocean-Naga, or Dragon King of Occult teaching: Bí giaùo—Esoteric Doctrine. the Ocean—See Haûi Long Vöông. Occult World: Spirit world. Ocean of nagas: Sagara (skt)—Dragon King of Occultism (n): See Huyeàn Hoïc. the ocean—Haøm haûi—See Haûi Long Vöông. Occupied: Baän roän—To be busy. Ocean pearls: Haûi chaâu—Indicating things hard Occurence of affliction: Phieàn Naõo Söï. to obtain—Chæ caùi gì khoù ñaït ñöôïc. Occurence of feasts: Vieäc truøng caùc leã trong moät Ocean of practices: Chö haïnh haûi. ngaøy. Ocean seal: See Haûi AÁn. Ocean: Sagara (skt)—Bieån. Ocean Seal Samadhi: Sagara-mudra-samadhi Ocean of affliction: See Phieàn Naõo Haûi. (skt)—See Haûi AÁn Tam Ma Ñòa. Ocean assembly: See Haûi Chuùng. Ocean of sentient beings: See Chuùng Sanh Haûi. Ocean of the bhutatathata: Taùnh haûi (bieån chaân Ocean of sorrow: Öu haûi (öu tö phieàn muoän cuûa nhö)—See Chaân Nhö Haûi. chuùng sanh roäng nhö bieån caû meânh moâng)—See Ocean of bodhi or enlightenment: Quaû Haûi hay Öu Haûi. bieån Boà Ñeà hay giaùc ngoä. Ocean Spirits: Chuû Haûi Thaàn. Ocean of Buddhas: Chö Phaät haûi. Ocean of spiritual powers: Thaàn thoâng haûi. Ocean of Buddha-knowledge: Phaät haûi trí. Ocean symbol: Ñaïi Haûi AÁn—See Haûi AÁn Tam Ocean of Buddha's methods: Phaùp Moân Haûi Ma Ñòa. (phaùp moân ñoái trò phieàn naõo cuûa Phaät nhieàu nhö Ocean of the thusness of the dharma-nature: bieån caû). Phaùp Taùnh Chaân Nhö Haûi—Bieån chaân nhö cuûa Ocean of consciousness: See Thöùc Haûi. phaùp taùnh. Ocean of death: Töû haûi (bieån sanh töû luaân hoài). Ocean tide voices: The voice of the Buddha— Ocean of desire: See AÙi Duïc Haûi. AÂm thanh cuûa Ñöùc Phaät—See Haûi Trieàu AÂm. Ocean of the dharma-nature: See Phaùp Taùnh Ocean of truths: Chö phaùp haûi. Haûi. Ocean of virtue: Coâng ñöùc haûi—See Ñöùc Haûi. Ocean dragon king: Sagara-naga-raja (skt)—Ta Ocean of vows: Chö nguyeän haûi. Giaø La Long Vöông—Sea dragon king. Ocean-Wide Lotus assembly: See Lieân Trì Haûi Ocean of emptiness: Khoâng haûi. Hoäi. Ocean of faculties: Chö caên haûi. Ocean of wisdom: See Trí Haûi (1). Ocean of faith: See Tín Haûi. Oceanic knowledge entering the unexcelled, Ocean hard to cross: See Nan Ñoä Haûi. complete perfect enlightenment: See Trí Nhö Ocean of kalpa: Great in number—See Kieáp Haûi. Bieån Nhaäp Voâ Thöôïng Boà Ñeà.

Octagonal: Baùt giaùc. compiled collection of historical koan cases, they Odana (p): Côm. often appended different types of answers of their Oda-Nobunaga (1534-1582): Ñieàn Tín Tröôøng. own divising. The other basic type of answer is Odata (p): White—Traéng. the daigo (great realization). The betsugo was one Odenberg, Hermann (1854-1920): See Hermann such type, given when the master disagreed with Odenberg. the original answer. The practice of adding on Odour: Odor—Höông thôm. alternative answer is said to have originated in Odour of sanctity: Höông thôm cuûa söï thaùnh Yunmen's school during the Sung Dynasty (960- thieän. 1280) in China—Moät caâu traû lôøi theâm vaøo maø moät Odour and taste: Höông Vò—Höông vaø vò. vò Thieàn sö ñöa ra cho moät coâng aùn, loaïi traû lôøi Odourferous object: Grandharammana (p)—The khaùc vôùi caâu traû lôøi trong cuoäc trao ñoåi ñaàu tieân. atom or element of smell, one of the six gunas— Khi nhöõng Thieàn sö bieân soaïn söu taäp nhöõng coâng See Höông Traàn and Luïc Traàn. aùn lòch söû, caùc ngaøi thöôøng thöôøng phuï chuù theâm Of awe-inspiring power and virtue: Mahatejas nhöõng kieåu traû lôøi khaùc cuûa chính hoï. Caùch traû lôøi (skt)—Able to suppress evil-doers and protect the caên baûn khaùc laø caùch ñaïi chöùng. Caâu traû lôøi khaùc good—Ñaïi oai ñöùc—See Ñaïi Uy Ñöùc. (betsugo) laø caùch ñoù, ñöôïc ñöa ra khi vò thaày khoâng ñoàng yù vôùi caâu traû lôøi nguyeân thuûy. Ngöôøi Of dull capacity: Unable to receive Buddha- ta noùi loái tu taäp "ñöa ra moät caâu traû lôøi khaùc" cuûa truth—See Ñoän Caên. vò Thieàn sö baét nguoàn töø Vaân Moân toâng vaøo thôøi Of lion-courage: See Sö Töû Voâ UÙy. nhaø Toáng beân Trung Hoa. Of notable virtue: Danh ñöùc. Offer (v) flowers and incense: See Cuùng Döôøng Of penetrative powers: Intelligent—Caên lôïi. Höông Hoa. Of universal light: See Ñaïi Quang Phoå Chieáu (2). Offer incense: Koâden (jap)—To offer incense. Of all virtues, filial piety is the most important: Throughout the Buddhist world, incense is Baùch thieän hieáu vi tieân (trong traêm ñieàu toát, hieáu commonly burned in front of an image of a haïnh laø quan troïng hôn caû). Buddha or Bodhisattva as a symbol of reverence. Off-Course sutra: Agati-sutta (p)—Sutra on The term koâden is also used in East Asia for the Wrong Course—Kinh Thaát Ñaïo—Kinh noùi veà con practice of offering incense for the sake of one's ñöôøng sai laàm. deceased relatives and ancestors. Such offerings Offend (v): Gaây toäi—Vi phaïm luaät. are often made as a part of memorial services Offend (v) the eye: Gai maét—To shock the eye. (hoâji) making anniversaries of death. In the Zen Offend against the law: To break the moral or sect, the term primarily denotes offerings of ceremony laws—Phaïm Giôùi Luaät. incense made to the patriarchs and founders, since Offend against one’s superior: To hurt a they are regarded as ancestors. In the context of superior’s feelings—Phaïm thöôïng. modern Vietnamese Buddhism, the term "to offer Offender (n): Criminal—Culprit—Toäi nhaân incense" has come to mean the monetary (ngöôøi vi phaïm luaät). offerings made to the bereaved family by those Offense (n): Offence—Phaïm toäi—Xuùc phaïm. who attend the funeral. The money is used to help Offer (v): Puja (skt & p)—1) To make offerings defray the cost of the funeral and the subsequent to (to offer, to support): Cuùng döôøng, daâng leân; 2) memorial services—Daâng höông. Khaép trong theá To celebrate the anniversary of defunct (the

giôùi Phaät giaùo, höông thöôøng ñöôïc ñoát tröôùc hình dead): Leã cuùng töôûng nieäm ngöôøi quaù coá—See töôïng Phaät nhö laø moät bieåu töôïng toân kính. Thuaät Cuùng Döôøng. ngöõ "koâden" ñöôïc söû duïng taïi caùc xöù Ñoâng AÙ chæ Offer to the Buddha: Cuùng Phaät. phöông caùch tu taäp baèng caùch daâng höông caàu Offer a different response: Betsugo (jap)—An nguyeän cho ngöôøi cheát vaø toå tieân. Caùch daâng cuùng alternative answer that a Zen master provides for naøy laø moät phaàn trong leã töôûng nieäm ngaøy gioã kî. a koan, one which differs from the answer given Trong Thieàn toâng, thuaät ngöõ ñöôïc duøng cô baûn laø in the original exchange. When Zen masters daâng cuùng leân chö toå vaø nhöõng vò khai sôn, vì hoï

ñöôïc xem nhö laø toå tieân. Trong nhöõng vaên baûn Moral offering—Serving the Dharma—Phaùp thôøi caän ñaïi cuûa Phaät giaùo Vieät Nam, thuaät ngöõ, Cuùng Döôøng—See Phaùp Thí. daâng höông laïi thaønh nghóa daâng cuùng tieàn baïc töø Offering of eyes: Boá thí Maét—See Nhaõn Thí. nhöõng ngöôøi tham döï tang leã ñeán tang gia. Soá tieàn Offering of the fearlessness: See Voâ UÙy Thí. daâng cuùng ñöôïc duøng ñeå giuùp chi traû phí toån cho Offerings of flowers and incense: See Cuùng ñaùm tang vaø nhöõng nghi leã. Döôøng Höông Hoa. Offer incense in honor of someone: Daâng höông Offerings of food to the temple: Trai Taêng— cuùng döôøng ai. Daâng cuùng thöùc aên cho chuøa. Offer incense to worship the Buddhas: Daâng Offerings of food to the Triratna: Trai Dieân— höông hoa cuùng döôøng chö Phaät. Cuùng döôøng thöùc aên ñeán Tam Baûo. Offer presents to monks and nuns on a fasting Offering of goods: Dana (skt)—Taøi cuùng ceremony: See Cuùng Döôøng Trai Taêng. döôøng—See Taøi Thí. Offer respectfully: Kính Daâng—To present Offerings of good or right conduct: Haønh trì respectfully. toát—See Haïnh Cuùng Döôøng. Offer with reverence: Cung kính thí. Offerings at the grave: See Daõ Boá Thí. Offer one’s seat to others: The seat offering— Offerings of incense, flowers, and fruits: Daâng See Saøng Toïa Thí. höông, hoa, quaû—See Cuùng Döôøng Höông Hoa. Offer the shelter: See Phoøng Xaù Thí. Offering of the lips: Praise of the lips—Khaåu Offer someone something: Bestow someone on nghieäp cuùng döôøng. something—Cuùng döôøng ai vaät gì. Offerings of material goods: Taøi Cuùng Döôøng. Offer a way: To open a way—Buddha Dharma Offerings made before a meal: See Sanh Phaïn. offers a safe way to the Deathless, to Nirvana— Offering a meal for monks: Trai Taêng—See Môû Ra Moät Con Ñöôøng. Cuùng Döôøng Trai Taêng. Offerings: Dana (skt)—See Cuùng Döôøng. Offering of the mind: Praise of the mind—YÙ Offerings to the Birth-Body of the Buddha: nghieäp cuùng döôøng. Cuùng Döôøng Sinh Thaân Phaät. Offering all one’s goodness to all the living and Offering of the body: Praise of the body—Thaân to the Buddha-way: See Hoài Höôùng. nghieäp cuùng döôøng. Offering not purified by both the giver and the Offering a book (or a masterpiece) to the recipient: Coù söï cuùng döôøng, caû ngöôøi cuùng public: Cuùng döôøng moät quyeån saùch hay taùc phaåm döôøng vaø ngöôøi nhaän cuùng döôøng ñeàu khoâng thanh ñeán ñaïi chuùng. tònh. Offering box: Donation box—Thuøng cuùng döôøng. Offerings of praise and reverence: Khaåu nghieäp Offering to Buddha: Cuùng döôøng leân Ñöùc Phaät cuùng döôøng. (Phaät cuùng). Offering purified by both the giver and the Offerings to the

Buddha after the summer recipient: Coù söï cuùng döôøng, caû ngöôøi cuùng retreat: See Laïp Phaät. döôøng vaø ngöôøi nhaän ñeàu thanh tònh. Offering to the Buddha-Birth Body: Cuùng Offering purified by the giver, but not by the Döôøng Sinh Thaân Phaät. recipient: Coù söï cuùng döôøng, ngöôøi cuùng döôøng Offerings to the Buddha's Dharma Body: Cuùng thanh tònh, nhöng ngöôøi nhaän cuùng döôøng laïi Döôøng Phaùp Thaân Phaät. khoâng thanh tònh. Offering of the Buddha-truth: Hoaèng phaùp— Offering purified by the recipient, but not by Phaùp cuùng döôøng—See Phaùp Thí. the giver: Coù söï cuùng döôøng, ngöôøi nhaän cuùng Offering of Countenance: See Boá Thí Hoøa Tu. döôøng thanh tònh, nhöng ngöôøi cuùng döôøng laïi Offering of dharma: The almsgiving of the khoâng thanh tònh. Buddha-truth—Truth-giving—Offering of the Offering to a Sangha of Bhikkhus: Cuùng döôøng Buddha-truth—See Phaùp Thí. cho Tyø Kheo Taêng. Offerings to the Dharma: Dharma-puja (skt)— Offering to a Sangha of both Bhikkhus and

Bhikkhnis headed by the Buddha: Cuùng döôøng Office of the director of duties: Kyû Cöông cho caû hai Taêng Chuùng vôùi Ñöùc Phaät laø vò caàm Lieâu—Phoøng ôû cuûa vò duy na (vò troâng coi heát ñaàu khi Ngaøi coøn taïi theá. thaûy taïp dòch trong chuøa). Offering to a Sangha of both Bhikkhus and Office of prior: Vò Taêng tieàn saûnh—See Bhikkhunis after the Tathagata has attained Stewards. final Nirvana: Cuùng döôøng cho caû hai Taêng Office of temple head: Bettoshiki (jap)—Vaên Chuùng sau khi Ñöùc Phaät nhaäp dieät. phoøng cuûa thaày truï trì trong töï vieän. Offering to a Sangha of Bhikkhunis: Cuùng Official notice: Coâng baùo. döôøng cho Tyø Kheo Ni. Officiant (n): Vò chuû leã. Offering and saying: "Appoint so many Officiate (v): Cöû haønh nghi leã. bhikkhus and Bhikkhunis for me from the Officiate the service: Celebrate the service— Sangha: Cuùng döôøng vaø noùi raèng: "Mong Taêng Take or conduct the service—Haønh leã. chuùng chæ ñònh cho toâi moät soá Tyø Kheo vaø Tyø Off-set (v): Buø laïi—To make up for—To recover. Kheo Ni nhö vaäy" ñeå toâi cuùng döôøng caùc vò aáy. Ogane (jap): See Large temple bell. Offering, saying: "Appoint so many Bhikkhus Ogha (skt): Boäc Löu—A torrent, the stream of for me from the Sangha.": Cuùng döôøng vaø noùi passion, or illusion—Doøng thaùc hay doøng thaùc cuûa raèng: "Mong Taêng chuùng chæ ñònh moät soá Tyø Kheo duïc voïng vaø phieàn naõo. nhö vaäy" ñeå toâi cuùng döôøng caùc vò aáy. Ogha-sutta (p): Sutra on flood, Samyutta Nikaya Offering, saying: "Appoint so many XLV.171—Kinh Boäc Löu, Töông Öng Boä Bhikkhunis for me from the Sangha.": Cuùng XLV.171. döôøng vaø noùi raèng: "Mong Taêng chuùng chæ ñònh Ogha-tarana-sutta (p): Kinh Vöôït Qua Doøng Boäc moät soá Tyø Kheo Ni nhö vaäy" ñeå toâi cuùng döôøng Löu—Sutra on crossing the flood. caùc vò aáy. Ogino Dokuon (1819-1895): Name of a Offering to the spirits: See Linh Cuùng. Japanese monk of the Rinzai sect of the late Offering of tea: See Ñieän Traø. Tokugawa (1600-1867) and Meiji (1868-1912) Offerings to those who have completed their periods who resisted government oppression of course: See Voâ Hoïc Nhaân Ñieàn. Buddhism. Born in Bizen province (Okayama Offerings to those who have escaped from the Prefecture). Dokuon became the disciple of toils: See Xuaát Trieàn Cuùng Döôøng. Daisetsu Shoâen at Shoâkoku-ji. He eventually Offering in

Tibetan tradition: Cuùng döôøng theo became Daisetsu's Dharma heir and succeeded truyeàn thoáng Taây Taïng—Refuge Protectors, him as abbot in 1879. In 1872, as the official head venerable Gurus, together with your retinues, I of the combined Zen schools, Dokuon protested present you oceans of clouds of various offerings: the Meiji government's policies toward Hôõi ñaáng Quy-Y Hoä Phaùp cuûa muoân loaøi, hôõi Buddhism—Teân cuûa moät vò Thieàn Taêng thuoäc ñaáng Boån Sö toân kính cuøng Thaùnh chuùng, chuùng toâng Laâm Teá vaøo cuoái thôøi Ñöùc Xuyeân vaø Minh con xin kính daâng bieån maây phaåm vaät cuùng döôøng. Trò, ngöôøi choáng laïi söï ñaøn aùp Phaät giaùo cuûa chính Offering of the three activities: Cuùng Döôøng phuû. Sö sanh tröôûng trong tænh Bizen, baây giôø Tam Nghieäp—See Tam Nghieäp Cuùng Döôøng. thuoäc mieàn Okayama Prefecture. Dokuon trôû Offering from the transcendence of bodhicitta: thaønh ñeä töû cuûa Daisetsu Shoâen taïi Töôùng Quoác Papadesana (skt)—See Boà Ñeà Taâm Thí Cuùng Töï. Cuoái cuøng Sö trôû thaønh phaùp töû noái phaùp cuûa Döôøng. vò Thieàn sö naøy vaø keá thöøa laøm truï trì vaøo naêm Offering to The Triple Gem (three Gems): 1879. Vaøo naêm 1872, treân cöông vò Thuû Toøa cuûa Cuùng döôøng Tam Baûo. caùc toâng phaùi Thieàn, Dokuon ñaõ choáng laïi nhöõng Offerings to those who are still living in the chính saùch cuûa chính quyeàn Minh Trò ñoái vôùi Phaät giaùo. toils: See Taïi Trieàn Cuùng Döôøng. Ogu (jap): Arhat (skt)—To deserve offering—See Office (n): Chöùc vuï—Chöùc phaän—Chöùc traùch— ÖÙng Cuùng. Nhieäm vuï. Ohara (jap): Vuøng Ñaïi Nguyeân (Nhaät Baûn).

Oil pans: See Vaïc Daàu. Old age: Jara (skt)—Giaø. Ointment (n): Söï xöùc daàu. Old age and death: Jaramarana (skt)—Laõo Töû. Oil rubbed on the feet to avoid disease: Ñoà Tuùc Old age-sickness-death: Laõo Beänh Töû. Daàu—Phaùi ngoaïi ñaïo xoa daàu döôùi chaân ñeå traùnh Old age is suffering: Giaø khoå. beänh hoaïn. Old age is unavoidable: Giaø chaúng traùnh ñöôïc. Oja (skt): Nutritive essence—Baûn chaát dinh Old-established terms: See Thuaän Theo Coå Leä. döôõng. Old habits: Vasana (p & skt)—Thoùi quen cuõ— Oji Goi (jap): See Five ranks of princes. Former habit—Habit energy—See Taäp Khí. OÂjin (jap): Nirmanakaya (skt)—Tulku (tib)— Old karma: Nghieäp cuõ. Accommodated body—Buddha's metamorphosic Old lady who sells paper folding fans: See Maïi body—Hoùa thaân—ÖÙng thaân—See ÖÙng Hoùa Thaân. Phieán Laõo Baø Thuû Giaø Nhaät. Ojoâ (jap): The Japanese term for the ongoing Old learned man: Kyø nho. cycle of birth and death that continues through Old and new methods of healing: See Taân Cöïu numerous lifetimes. In the context of Pure Land Löôõng Y. Buddhist teachings, the term refers specifically to Old and new methods of translations: See Taân rebirth in Amida's Western Pure Land—Thuaät ngöõ Cöïu Löôõng Dòch. Nhaät Baûn chæ voøng luaân hoài sanh töû tieáp dieãn trong Old sail not yet been hoisted: Coâng aùn veà Caùnh voâ löôïng kieáp. Trong vaên baûn giaùo thuyeát Tònh Buoàm Xöa Chöa Treo Leân—See Coå Phaøm Ñoä, thuaät ngöõ naøy chæ moät caùch ñaëc bieät cho söï Vò Quaûi. vaõng sanh Taây Phöông Tònh Ñoä cuûa ñöùc Phaät A Di Old stories: Chuyeän ñôøi xöa. Ñaø. Old suffering: See Coá Khoå. Ojogokurakuin (jap): Vaõng Sanh Cöïc Laïc Vieän Old things will die and new things

will emerge: (trong caùc chuøa Phaät giaùo Nhaät Baûn). See Cöïu Laïc Taân Sinh. Ojoyoshu (jap): Taùc phaåm Vaõng Sanh Yeáu Taäp Old translation: Cöïu dòch (nhöõng kinh ñieån ñöôïc (Phaät giaùo Nhaät Baûn)—Collection of essential dòch trong thôøi Cöu Ma La Thaäp). passages concerning birth in the Pure Land—See Old treatise: Coå Luaän—Kinh luaän xöa. Essentials of Salvation. Old woman who burns a hermit's hut: See Baø Okan-E (jap): Vaõng Hoaøn Y—See Robes of Töû Thieâu Am. going and returning. Old woman's stealing bamboo shoots from Ok-E-Hosshin (jap): Buddhas manifest the Chao-chou: See Baø Töû Thaâu Duaãn. Buddhist state in different forms as is appropriate Old woman treats a lunch meal to the monks: to save different beings—See ÖÙng Hoùa Phaùp See Baø Töû Taùc Trai. Thaân. Old Woman Zen: Roba-Zen (jap)—Grandmother Okkantika-samyutta (p): Sutra on recurring, Zen, used in reference to the teaching style of Samyutta Nikaya XXV—Töông Öng Nhaäp, Töông some Zen masters who take great care in training Öng Boä XXV. of students. The expression may be a form of Okkha-sutta (p): Sutra on serving dishes, praise, indicating that the master skillfully deals Samyutta Nikaya XX.4—Kinh Phuïc Vuï Thöùc AÊn, with disciples, or it may be derogatory, suggesting Töông Öng Boä XX.4. that the master is overly gentle with disciples or Oku (jap): Koti (skt)—Tens of millions or overly fastidious in his concern for detail. Zen hundreds of millions—ÖÙc. texts abound with related expressions, such as Olarika-rupa (skt): Gross rupa (sense objects and grandmotherly concern (roâba shinsetsu and roâba sense organs)—Thoâ Saéc. tekkon) employed in much the same manner— Olcott, Col. Henry Steele (1832-1907): See Col. Laõo Baø Thieàn, duøng chæ giaùo thuyeát cuûa vaøi Thieàn Henry Steele Olcott. sö taän tuïy daïy doã ñeä töû. Thuaät ngöõ coù theå laø moät Old (a): Jara (skt)—Cuõ xöa—Giaø. hình thöùc taùn tuïng, chæ raèng moät vò thaày daïy ñeä töû Old acquaintance: Coá tri. moät caùch kheùo leùo, hoaëc noù cuõng coù theå giaûm giaù

trò, khi cho raèng vò thaày quaù meàm deûo hay quaù khoù compassion, and the recitation of them expresses khaên quan taâm ñeán nhöõng chi tieát nhoû. Nhöõng vaên the longing for liberation—AÙn Mani baùt di hoàng. baûn Thieàn coù raát nhieàu nhöõng töø ngöõ lieân heä nhö Caâu chuù xöa nhaát trong caùc tröôøng phaùi Maät toâng "quan taâm cuûa laõo baø" ñöôïc duøng trong cuøng moät Taây Taïng. Saùu aâm tieát trong caâu chuù naày theå hieän phong caùch nhö "Laõo Baø Thieàn"—See Laõo Baø thaùi ñoä ñoàng caûm caên baûn, maø khi nieäm leân noù theå Thieàn. hieän öôùc muoán giaûi thoaùt Nieát baøn. Older perfect with limited salvation: Tích O-Mei Shan Monastery: See Quang Töôùng Töï. Vieân—See Töông Ñaõi vieân. Omen (n): Daáu hieäu—Ñieàm. Oldest monk in the Order: See Cöïc Laïp. Omens of Pure Land Rebirth: Daáu hieäu cuûa Olfactive object: Chaát thôm. vaõng sanh Tònh Ñoä. Olfactory consciousness: Caùi bieát cuûa muõi—The Omission (n): Söï boû ñi. sensation or perception of smell—Smell Omit (v): Boû soùt—To miss out—To leave out—consciousness—Nose consciousness—See Tyû To foresake. Thöùc. Om Mani Padme Hum (skt): AÙn Ma Ni Baùt Di Olfactory faculty: Tyû Caên—The organ of Hoàng—See Aum-Mani-Padmi-Hum. smell—Khaû naêng cuûa muõi. Omniconscience (n): Toaøn yù

thöùc—Vieäc gì cuõng Olive (n): Caây oâ-liu. bieát—Ñaúng Chaùnh Giaùc—Samyak Sambodhi. Om (skt): Aum (skt)—AÙn—A mystical formulae Omnipotence (n): Universal power—Toaøn opening a dharani in Vajradhatu. A word of naêng—Vaïn naêng—Bình ñaúng Löïc. solemn affirmation and respectful assent. Omnipotent (a): Toaøn naêng—Vaïn naêng (khoâng Sometimes translated by “Yes.” This is the most coù gì maø khoâng laøm ñöôïc). comprehensive and venerable symbol of spiritual Omnipresence: Hieän dieän khaép nôi. knowledge in Vajrayana. Om is a symbol of form Omni-present: See Theá Voâ Baát Taïi. as well as sound. This is not a magic word. In fact Omnipresent causes: Sarvatragahetu (skt)—See this is not even considered to be a word at all. It is Bieán Haønh Nhaân. rather a manifestation of spiritual power, symbol Omnipresent Dharma Kaya: Phaùp thaân thöôøng that is to be found throughout the East. “A” is truï. being the open and “Um,” the closed sound. “A”is Omnipresent One: See Voâ Ngaïi Nhaân. the seed of Vairocana, “Um” is that of Omnipresent powers: See Minh Thoâng (1). Vajrasattva. “A” represents the absolute, “Um” Omnipresent response to need: Universal represents the particular or phenomenal—Lôøi chuù ability to aid—See ÖÙng Duïng Voâ Bieân. môû ñaàu Ñaø La Ni Kim Cöông Giôùi. Moät töø duøng Omniscience (n): Ñaïi trí—See Toaøn Trí. ñeå xaùc nhaän söï uy nghi toân kính. Thænh thoaûng Omniscience of Buddha: See Voâ Ngaïi Quang ñöôïc dòch laø “Vaâng.” Ñaây laø moät bieåu töôïng roäng Phaät Trí. vaø cao nhaát trong Kim Cang thöøa. Om vöøa töôïng Omniscience is infinite: Nhöùt thieát chuûng trí voâ tröng cho hình thöùc vaø aâm thanh. Ñaây khoâng phaûi löôïng. laø moät töø ma thuaät, noù khoâng ñöôïc coi nhö moät töø, Omniscience in regard to the future of maø nhö moät bieåu töôïng taâm linh, moät töôïng tröng unobstructed insight into the future: See Tri Vò phoå bieán khaép phöông Ñoâng. “A” laø aâm môû, trong Lai Voâ Ngaïi Trí. khi “Um” laø aâm ñoùng. “A” laø chuûng töû cuûa Phaät Omniscience in regard to the past: See Tri Quaù Ñaïi Tyø Loâ Giaù Na, coøn “Um” laø chuûng töû cuûa Kim Khöù Theá Voâ Ngaïi Trí. Cang Taùt Ñoûa. “A” tieâu bieåu cho caùi tuyeät ñoái, Omniscience in regard to the present or coøn “Um” tieâu bieåu cho hieän töôïng hay caùi gì ñaëc unobstructed insight into the present: See Tri bieät. Hieän Taïi Theá Voâ Ngaïi Trí. Om-Mani-Padmi-Hum: Aum Mani Padme Omniscient (a): See Toaøn Trí. Hum—This is the most important and oldest mantra of Tibetan Tantric Buddhism. These six Omniscient endurance, that of a Buddha: Nhaát syllables are an expression of the basic attitude of Thieát Trí Nhaãn hay nhaát thieát trí nhaãn cuûa moät

moät vò Phaät. unique form—The one mind in all things— Omniscient enlightenment: See Bieán Giaùc. Common mind in all beings. Omniscient eyes: Nhöùt thieát trí nhaõn. One body: See Nhaát Thaân. Omniscient knowledge: The universal One body is all creations without restriction: knowledge of a Buddha—See Chaùnh Bieán Tri. Moãi chuùng sanh laø taát caû taïo vaät khoâng coù giôùi Omniscient mind: Nhöùt thieát töôùng trí—Trí thoâng haïn—Helen Tworkov wrote in Zen in America: suoát heát moïi söï. "According to Zen teachings, each individual has O-Mu-Shoju-Ji-Sho-Go-Shin (jap): Having no the capacity to change his or her own abode still causing the mind to

arise—See Öng consciousness, and as the one body is 'all Voâ Sôû Truï Nhi Sanh Kyø Taâm. creations without restriction,' it follows that On account of: Because of—Bôûi vì—Do bôûi. changing one's consciousness is changing the On every side: Around—Chu (chung quanh, boán collective whole. This reasoning has been used to beà). advocate meditation as the supreme political act. On the ground: Above the ground—Ñòa thöôïng If zazen is the molecular seed of change, the most (treân maët ñaát). effective, the most potent activity, then why, On a small scale: Treân bình dieän nhoû. Robert Aitken was asked, leave the cushion? On a toe-nail: Traûo Ñoä—See Traûo Thöôïng. Aitken responded, 'Why did the Buddha get up On the verge of death: Caän keà vôùi töû thaàn. from the Bodhi tree? He walked the Ganges Once-Returner: Sakadagamin (p)—See Höõu Dö Valley afterward all his life. Turning the wheel of Töû. dharma. Never stopping.'"—Helen Tworkov vieát trong quyeån 'Thieàn Treân Xöù Myõ': "Theo nhöõng Once-returning: Sakadagami (p)—Quaû Nhaát giaùo huaán cuûa Thieàn, moãi caù nhaân ñeàu coù khaû Lai—Once-Returner—See Nhaát Lai. naêng thay ñoåi yù thöùc cuûa chính mình, vaø vì moãi Once there is a cause, there will surely be an chuùng sanh laø 'taát caû taïo vaät khoâng coù giôùi haïn', effect: Moät khi coù nhaân taát coù quaû. theo ñoù thì thay ñoåi yù thöùc cuûa mình cuõng laø thay Once a word is said, it is very difficult to ñoåi caû toång theå. Loái laäp luaän naøy ñöôïc duøng ñeå retract it: Moät lôøi ñaõ noùi, khoù loøng laáy laïi (Nhaát khuyeán khích thieàn ñònh, xem ñoù nhö laø caùch khoân ngoân kyù xuaát, töù maõ nan truy)—What is said ngoan toái thöôïng. Neáu toïa thieàn laø haït gioáng caên cannot be unsaid—See Nhaát Ngoân Töù Maõ. baûn cuûa söï thay ñoåi hieäu quaû nhaát, hieäu nghieäm Onden (jap): The field of felicity in parents, the nhaát, thì taïi sao ngöôøi ta laïi hoûi Robert Aitken veà happiness produced through repaying the kindness vieäc boû boà ñoaøn ñöùng daäy. Aitken ñaõ traû lôøi: 'Taïi of one's parents—Phöôùc ñieàn nôi song thaân—See sao ñöùc Phaät rôøi goác Boà Ñeà? Ñeå roài sau ñoù caát Töù Phöôùc Ñieàn. böôùc ñi theo doøng soâng Haèng troïn caû cuoäc ñôøi One: Nhaát—Moät. mình. Chuyeån Phaùp Luaân, khoâng ngöøng nghæ.'" One act: Nhaát Haønh. One-Buddha-Yana: See Nhaát Phaät Thöøa. One’s actions must bring good to other living One character and one taste: Nhaát Töôùng Nhaát beings: Haønh ñoäng mình phaûi mang laïi lôïi ích cho Vò—Moät ñaëc tröng vaø moät vò. tha nhaân. One coffin for two corpses: See Nhaát Caù Quan One age: Nhaát Ñaïi—Moät thôøi ñaïi. Taøi Löôõng Caù Töû Haùn. One in all: Moät trong taát caû, taát caû trong moät — One who completely fills the four realms One in all, all in one. (Dharmadhatu): See Nhaát Thieát Phoå Moân Thaân. One in all, all in one: See Nhaát Töùc Nhaát Thieát, One consciousness: Nhaát Thöùc—The Satyasiddhi Nhaát Thieát Töùc Nhaát. Sect considered that all things are just one mind— One announcement and three responses: See Toâng Thaønh Thöïc cho raèng vaïn höõu duy taâm. Nhaát Baïch Tam Kieát Ma. One contemplation: See Nhaát Ñieåm Quaùn. One approach includes all approaches: See One continuous process: See Nhaát Baát Ñoaïn Söï. Nhaát Moân Phoå Moân. One deafening cry causes everything to stop One aspect: Laksana (skt)—Nhaát Töôùng—The and the ear cannot hear for three days: See

Nhaát Haùt Vaïn Cô Baõi, Tam Trieâu Löôõng Nhó giôùi Ba Daät Ñeà daønh cho Tyø Kheo Ni. Lung. One indivisible reality: The invisible—See Nhaát One deed includes all: In the perfection of one Thaät Voâ Töôùng. all are perfected—See Nhaát Thaønh Nhaát Thieát One who is no longer inside the circle of ten Thaønh. realms: Phaät. One is despised by one's friends and One who is not subject to returning: A Na companions: Baèng höõu ñoàng lieâu khinh mieät. Haøm—See Baát Lai. One dharma or law: Nhaát phaùp—Moät phaùp. One-life Bodhisattva: Issho-Hosho-Bosatsu One direction concentration: See Nhaát Höôùng (jap)—Eka-jati-prati-badha-bodhisattva (skt)— Ñònh. See Nhaát Lai and Nhaát Sanh Boå Xöù Boà Taùt. One who embodies the Truth: An arhat—A One life liberation: Giaûi thoaùt trong moät ñôøi. Buddha—See Chaân Nhaân. One lifetime to attain Buddhahood: See Nhaát One's essential nature: Kyû Tính—Baûn tính cuûa Sanh Boå Xöù. mình. One lifetime to attain enlightenment: See Nhaát One extreme of existence: See Höõu Bieân. Sanh Boå Xöù Boà Taùt. One-eyed sea turtle: See Nhaát Nhaõn Chi Qui. One and many: Nhaát Dò. One-finger Zen: Chu-chih Raises One Finger— One method of salvation: Nhaát Thaät Thöøa— See Caâu Chi Thuï Chæ. Thöøa chaân thaät (cöùu ñoä chuùng sanh). One flavor: Nhaát Vò—One same flavour—Chæ One Mind: Isshin (jap)—See Nhaát Taâm. moät vò duy nhaát (söï ñoàng nhaát cuûa vaïn höõu). One mind in all things: Laksana (skt)—One One-flavored water rained by the great clouds aspect—Nhaát Töôùng—Unique form—Common has no distinctions: Maây lôùn tuoân möa moät thöù mind in all beings. nöôùc ñoàng moät vò khoâng coù sai khaùc. One Mind at the Level of Inner Truth: See Lyù One ground: See Nhaát Ñòa. Nhaát Taâm. One hand koâan: Sekishu (jap)—Coâng AÙn Moät One Mind at the Phenomenal Level: See Söï Baøn Tay—See Moät Baøn Tay. Nhaát Taâm. One who has attained the supreme right and One mind to see the Buddha: Nhaát Taâm Thaáy balanced state of bodhi: Phaät. Phaät—See Nhaát Taâm Kieán Phaät. One hundred divisions of all mental qualities One mind unconfused: Nhaát Taâm Baát Loaïn— and their agents: One hundred dharmas—See Moät taâm khoâng loaïn ñoäng. Baùch Phaùp Phaùp Töôùng Toâng. One mind without distractions as the ultimate One hundred and eight kinds of afflictions: goal: Laáy söï nhaát taâm baát loaïn laøm choã quy tuùc Hyakucha-Chi-Bonno-To (jap)—Baùch Baùt Phieàn cuûa phaùp moân Tònh Ñoä. Naõo—Baùch Baùt Keát Nghieäp—108 passions and One moment's thought of Buddha to obtain a delusions. myriad years and no return to mortality: See One hundred and eight pearls (beads): Nhaát Nhaát Nieäm Vaïn Nieân. Baùch Baùt Traøng Haït—Moät traêm leõ taùm traøng One nature: Nhaát Theå—Though externally haït—String of 108 beads. differing, in nature the same—Duø töôùng coù khaùc, One hundred-fifty hymns: Sapta- taùnh vaãn ñoàng. pancasatkastotra (skt)—Name of a work of One-ness: See Nhaát Nhö. commentary—Nhaát Baùch Nguõ Thaäp Taùn Phaät One-ness of body and mind: See Nhaát Töôùng Tuïng, teân moät boä luaän. Thaân Taâm. One hundred rules of conduct for monks: One-ness means none-ness: There is no Sikkka-karaniya (skt)—Sekhiya (p)—Tieáng Phaïn diversity—Nhaát töôùng voâ töôùng. goïi laø Thöùc Xoa Ca La Ni—See Chuùng Hoïc Phaùp. One in one: One in all—Moät trong taát caû, taát caû One hundred seventy-eight rules of conduct for trong

moät—One in all, all in one. nuns: Pacittiya (skt)—Moät traêm baûy möôi taùm One's own force: Self-power (self-reliance)—

One's own power or strength, merit, intelligence, One-pointed state: Ekaggata (skt)—See Nhaát discrimination—See Töï Löïc. Ñieåm Taâm. One's own good or one's own: Attattha (p)— One-pointedness: See Nhaát Ñieåm Truï. Atmakiya (skt)—Do ta sôû höõu. One-pointedness concentration: One- One's own heart: Svacetas (skt)—Kyû Taâm—Töï pointedness—See Nhaát Ñieåm Truï. taâm—One's own mind. One-pointedness of mind: Cittass-ekaggata (p)— One's own mind: Svacetas (skt)—Kyû Taâm—Töï Citta-ekagrata (skt)—Single-Mindfulness— taâm—One's own heart. Singleminded concentration—See Nhaát Ñieåm One's own name: Ngaõ Danh—Teân cuûa mình. Truï. One's own nature: Prakrti (skt)—The spirit one One-pointedness of mind at the level of possesses by nature—The Buddha-nature phenomena: One Mind at the Phenomenal within—Original or natural form (matter)—Boån Level—See Söï Nhaát Taâm. tính. One-pointedness of mind at the noumenon One's own strength or endeavours: See Töï level: One Mind at the Level of Inner Truth—See Löïc. Lyù Nhaát Taâm. One's own thesis: Luaän aùn hay luaän ñieåm cuûa One precious thing: Nhaát Baûo—The spirit or mình. intelligent mind or nature—Söï linh maãn cuûa taâm One's own virtue: Kyû Ñöùc—Ñöùc rieâng cuûa mình. taùnh. One Perfect in Clarity and Conduct: Minh haïnh One of Proper Pervasive Knowledge: Samyak- Tuùc. sambuddha (skt)—Chaùnh Bieán Tri. One perfect Vehicle of the Lotus Sutra: Phaùp One Real and Perfect School: Nhaát Thaät Vieân Hoa nhöùt thöïc—Toaøn Thöøa Phaùp Hoa. Toâng—School of the single, real perfection. One person-Half a person: Ikko Hanko (jap)— One reality: See Nhaát Thaät. "One person" or "Half a person." The expression One reality being indivisible: See Nhaát Thaät Voâ appears in the the Blue Cliff Record Töôùng. (Hekiganroku) of Zen Master Yuan Wu and the One realm: Nhaát Caûnh—One region. Ching-te Ch'uan-teng Lu (Dentoâroku) and other One realm of one reality: See Nhaát Thaät Caûnh classical Zen texts. It refers to a general scarcity Trí. of talented people, indicating that it is rare to find One recital of Buddha's name: Nhaát Bieán—Moät a worthy disciple. A master might say that he laàn nieäm hoàng danh cuûa Phaät. hopes to find one disciple or even half a disciple One region: One realm—Nhaát Caûnh. to whom he can transmit the Dharma—Baùn caù One same flavour: Nhaát Vò—One flavour nhaân hay Nhaát caù nhaân. Thuaät ngöõ xuaát hieän trong (taste)—Moät vò duy nhaát, söï ñoàng nhaát cuûa vaïn Bích Nham Luïc cuûa Thieàn sö Vieân Ngoä vaø Caûnh höõu. Ñöùc Truyeàn Ñaêng Luïc, cuõng nhö nhöõng vaên baûn Oneself: Anatman (skt)—Inner self—Original khaùc trong nhaø Thieàn. Thuaät ngöõ naøy chæ söï hieám mind—Baûn thaân—Töï ngaõ—Baûn thaân. hoi chung cuûa nhöõng baäc taøi danh, yù noùi raèng thaät Oneself is Amitabha: See Kyû Thaân Di Ñaø Duy laø hieám hoi ñeå tìm ñöôïc moät ñeä töû coù giaù trò. Moät Taâm Tònh Ñoä. vò thaày coù theå noùi oâng ta hy voïng tìm ñöôïc nhaát caù One sentence: Nhaát cuù (moät caâu). hay baùn caù ñeä töû, ngöôøi maø oâng ta coù theå truyeàn One sentence to make clear the whole Law: Phaùp. See Nhaát Cuù Ñaïo Taän. One phenomenon: Nhaát phaùp—Moät hieän töôïng. One-side emptiness: Thieân

Khoâng—Caùi khoâng bò One-Pillar Temple: Chuøa Moät Coät—Name of an thieân leäch—Imbalanced emptiness—Caùi khoâng ancient temple, located in Hanoi City, North nghieâng leäch. Vietnam—Teân moät ngoâi chuøa coå, toïa laïc trong One side is grasping, the other side is thaønh phoá Haø Noäi, Baéc Vieät Nam. realeasing: Moät beân naém moät beân buoâng—See One-pointed Mind: One-pointedness—See Nhaát Nhaát Caàm Nhaát Tuùng. Ñieåm Truï.

One-sided higher truth: Chaân Ñeá Phieán Dieän. moment. One-sided worldly truth: Tuïc Ñeá Phieán Dieän. One true mark: True mark is above all One-sidedness: Tính chaát moät chieàu. differentiation, immutable. It implies the Buddha- One-sidedness in our view: Tính chaát moät chieàu nature. It also implies the immateriality and unity trong caùch nhìn cuûa chuùng ta. of all things—Thöïc töôùng, vöôït treân moïi sai bieät, One-sided standpoint: Biased views—Extreme baát chuyeån. Thöïc töôùng aùm chæ Phaät taùnh—See views—One-sided views—See Bieân Kieán. Thöïc Töôùng. One-sided view: See Bieân Kieán. One's true nature: Chaân tính cuûa chính mình. One-sound teaching: See Nhaát AÂm Giaùo. One true realm: Nhaát Thaät Caûnh Giôùi—Caûnh One state of bhutathatata: See Nhaát Thaät giôùi nhaát thaät. Töôùng. One true realm of reality: See Nhaát Chaân Phaùp One stream of water may be viewed in four Giôùi. ways: Four ways to view the same water—See One true unconditioned: Nhaát chaân voâ vi. Nhaát Thuûy Töù Kieán. One truth: Nhaát Chaân—Nhaát nhö—Nhaát thaät— One taste: Nhaát Vò—One flavour—One same The whole of reality (bhutatathata). flavour—Chæ moät vò duy nhaát (söï ñoàng nhaát cuûa One who turns the wonderful Dharma-wheel: vaïn höõu). Baäc Chuyeån Luaân Thaùnh Vöông—Phaät. One thing: Nhaát phaùp—Moät vaät. One Vehicle: Ekayana (skt)—Ichijoâ (jap)— One thought: A ksana (skt)—Nhaát Nieäm—Moät yù Buddha Vehicle—Buddha-Yana—Buddhayana— nieäm—Moät khoaûnh khaéc cuûa yù nghó—A Tathagata Vehicle—Buddha-Bodhisattva concentration of mind—One thought-moment— Vehicle—Phaät thöøa—See Nhaát Thöøa. One time of a thought. One vehicle dharma: Ekayana (skt)—Nhaát Thöøa One thought embraces the three thousand Phaùp—Giaùo lyù nhaát thöøa—One vehicle method— worlds: See Nhaát Nieäm Tam Thieân. Teaching of the single vehicle. One thought of greed and anger arises, One Vehicle of the Distinct Doctrine: Nhaát thousand doors of hindrances open: Nhaát nieäm Thöøa Bieät Giaùo. tham saân khôûi, baù vaïn chöôùng moân khai. One vehicle enlightenment: Nhaát thöøa Boà ñeà— One Thought and Many Callings: Ichinen-tanen- Nhaát thöøa giaùc ngoä. mon'i (jap)—See Nhaát Nieäm Ña Nieäm. One-vehicle family or sect: Nhaát Thöøa Gia. One thought-moment: A ksana (skt)—Nhaát One vehicle in its final teaching: See Nhaát Thöøa Nieäm—Moät khoaûnh khaéc cuûa yù nghó—A Cöùu Caùnh Giaùo. concentration of mind—One time of a thought. One-vehicle method: Ekayana (skt)—See Nhaát One thought-moment is the same thing as a Thöøa Phaùp. thousand years: See Nhaát Nieäm Vaïn Nieân. One Vehicle of perfect teaching: See Nhaát Thöøa One-thousand Arms and Eyes World Vieân Toâng. Listener: Sahasrabhujary-Avalokitesvara (skt)— One-vehicle teaching of the primal vow: Boån Thieân Thuû Thieân Nhaõn Quaùn Theá AÂm Boà Taùt.

Nguyeän Nhaát Thöøa. One thousand Buddhas: Buddha-sahasra (skt)— One vehicle of the wonderful dharma: The Nhaát Thieân Phaät. perfect Mahayana—See Dieäu Phaùp Nhöùt Thöøa. One Thousand Hands and Eyes: Thieân Thuû One Wave on the Sea of Zen: Zenkai Ichiran Thieân Nhaõn—Avalokitesvara—Quaùn Theá AÂm. (jap)—A Zen treatise in one part, which is one of One thousand realms: See Baùch Giôùi Thieân Nhö. the most important works of Zen literature written One thousand two hundred merits: See Nhaát in the modern period (1868-present). A monk in Thieân Nhò Baùch Coâng Ñöùc. the Rinzai sect, Koâsen Soâon (1816-1892), also One time of a thought: A ksana (skt)—Moät known as Imakita Koâsen, composed the text for khoaûnh khaéc cuûa yù nghó. Noù cuõng aùm chæ tính phi the Daimyoâ, or military leader, of the Iwakumi vaät chaát vaø ñoàng nhaát cuûa vaïn höõu—One thought- province in 1862. It argues for the basic

compatibility between Confucianism and Zen. Only formless: Duy Voâ Saéc—Chæ coù voâ saéc. Large portion of the work provide commentary on Only in misery that we find happiness: Chæ Confucian terminology and sayings as seen from trong ñau khoå ta môùi tìm thaáy an laïc. the Zen perspective—Ngoïn Soùng Treân Bieån Only non-existence: See Ñaûn Khoâng. Thieàn, teân moät taäp saùch veà Thieàn goàm chæ moät Only one touch: Ngöu Giaùc Nhöùt Xuùc—See Nhaát phaàn, moät trong nhöõng taùc phaåm Thieàn cöïc kyø Xuùc. quan troïng trong vaên chöông Thieàn thôøi caän ñaïi. Only one vehicle: See Duy Nhaát Thöøa. Moät vò Taêng trong toâng Laâm Teá, Koâsen Soâon, Only pure: Nhaát Höôùng Tònh—Chæ coù thanh tònh. cuõng ñöôïc bieát döôùi teân "Imakita Koâsen," ñaõ bieân Only suffering: Nhaát Höôùng Khoå—Chæ coù khoå. soaïn vaên baûn naøy cho moät vò quan Ñaïi Danh cuûa Ono (jap): Vuøng Tieåu Daõ (Nhaät Baûn). tænh Iwakumi vaøo naêm 1862. Vaên baûn tranh luaän Onomancy (n): Thuaät boùi teân (giaûi thích caùc chöõ söï töông hôïp giöõa Khoảng giaùo vaø Thieàn. Phaàn lôùn caùi taïo thaønh teân ñeå ñoaùn töông lai hay haäu vaän). taùc phaåm cung caáp lôøi bình luaän treân töø ngöõ vaø Ono-Ryu (jap): Phaùi Tieåu Daõ (Phaät giaùo Nhaät nhöõng lôøi daïy cuûa Khoảng giaùo theo quan ñieåm Baûn). Thieàn. Onsho-Yosho (jap): AÂm Tinh Döông Tinh—Yin- One who never recedes: Avaivartika (skt)—A energy and yanf-energy; in general, yin is beä baït trí—See Baát Thoái (Thoaùi) Chuyeån Boà Taùt. associated with the moon, and yang is associated One who only hears and believes is in the with the sun—Noùi chung, aâm lieân heä tôùi maët Buddha-law and potentially Buddha: Taát caû traêng, vaø döông lieân heä tôùi maët trôøi. nhöõng ai nghe vaø tín thoï phuïng haønh ñeàu coù theå Ontic (a): Thuoäc veà höõu tình luaän. thaønh Phaät—See Danh Töï Töùc Phaät and Luïc Töùc Ontological (a): Thuoäc veà höõu theå hoïc. Phaät. Ontologism (n): Chuû nghóa höõu tình luaän. One who plays with his own swining shadow: Ontology (n): Höõu tình hoïc (Baûn theå luaän)—See See Loäng Quang AÛnh Haùn. Thöïc Taïi Luaän. One who is unable to become Buddha: Opamma-samyutta (p): Sutra on Comparisons— Icchantika (skt)—See Nhaát Xieån Ñeà. See Töông Öng Thí Duï Kinh. One without desire for Buddha-enlightenment: Opapatika (p): Aupapatika (skt)—Hoùa sanh— Icchantika (skt)—See Nhaát Xieån Ñeà. Metamorphic. One word: Nhaát Töï.

Open (v): Begin—Khai môû. One word barrier: Ichiji-Kan (jap)—See Nhaát Open the ambrosial door: See Khai Cam Loä Töï Quaùn. Moân. One word golden wheel magical method: Nhaát Open the bath: Môû nhaø taém—See Kaiyoku. Töï Kim Luaân Ñaûnh Phaùp (Chaân ngoân). Open the bodhi-mind: Phaùt Boà Ñeà taâm. One's word is not trusted in the assembly: Taïi Open to the enlightened knowledge and vision: hoäi tröôøng hay trong ñaïi chuùng, lôøi noùi khoâng hieä u Khai giaùc tri kieán. löïc. Open the eyes suddenly: Böøng maét. One-word Zen: See Nhaát Töï Thieàn. Open fire after the enemy already left: See Taëc One Worthy of Offerings: ÖÙng Cuùng. Khöù Haäu Tröông Cung. Ongoing cycle of birth and death: See Ojoâ. Open a foundation: See Kaiki. Onlooker: Bokan (jap)—Spectator—Looker-on, Open the gate to liberation: Môû cöûa giaûi thoaùt. means a party which is not involved in the Open the gate to nirvana: Môû cöûa Nieát baøn. action—Baøng Quan, ngöôøi khoâng lieân heä gì ñeán Open the gate to peace: Môû cöûa hoøa bình. haønh ñoäng. Open the heart: Develop the mind—Initiate into Only: Chæ. truth—See Khai Taâm. Only dominating Doctrine: Giaùo lyù ñoäc toân. Open knowledge: Alaya-vijnana (skt)—See Hieån Only empty: Ñaõn Khoâng—Chæ coù khoâng. Thöùc. Only form: See Duy Saéc. Open the mind: See Khai Taâm.

Open the mind's eye: Môû Maét Taâm—See Khai Opponent (n): Keû ñoái nghòch. Taâm Nhaõn. Opportune and suitable: Cô nghi—Natural Open (v) one's eyes: See Khai Quang. qualification for receiving the truth. Open one's inner eye: See Khai Noäi Taâm Nhaõn. Opportune words: Cô Ngöõ—Fundamental Open receiving of the prediction: Hieän tieàn. words—Tuøy theo cô duyeân maø thuyeát phaùp. Open a sect: To found a teaching—See Khai Opportunity (n): Chance—Favorable Phaùp. circumstances—Potentiality and conditions—Cô Open space: Loka (skt)—Universe—World— duyeân—Hoaøn caûnh thuaän tieän—Thuaän caûnh. Coõi—Giôùi—Theá gian. Opportunity of learning a mantra: See Maät Cô. Open and straightforward: Quang minh chaùnh Opportunity in a thousand years: Good ñaïi (roõ raøng vaø ngay thaúng). opportunities that are difficult to encounter in Open teaching: Exoteric or general teaching— thousands of years—See Khoaùi Tieän Nan Phuøng. See Hieån Giaùo. Oppose (v): Resist—Go against—Choáng baùng. Open the third eye: See Khai Môû Ñeä Tam Nhaõn. Oppose to: Choáng laïi—To object. Open up an era: See Khai Nguyeân. Opposed to: Ngöôïc laïi vôùi—In contrast. Open up and reveal: See Khai Hieån. Oppose other methods of practice: To commit a Open up the treasury of truth; to indicate its Sangha Restoration Offence—Choáng laïi hay baøi meaning; to cause beings to apprehend it; and xích phaùp moân cuûa toâng phaùi khaùc laø phaïm toäi to lead them into it: Four reasons for a Buddha's Taêng Taøn. appearing in the world—See Khai Thò Ngoä Nhaäp. Opposing: Vama (skt)—Baát Thuaän—Nghòch. Open way: Unhindered way—See Voâ Ngaïi Ñaïo. Opposing and according with: See Nghòch Open the way: Khaûi ñaïo. Thuaän. Open the way of enlightenment: See Khai Só. Opposite: Vama (skt)—To go against—Contrary Openings: Loã hoång (trong thaân)—See Baát Tònh —Nghòch (choáng laïi hay ñoái nghòch laïi). Khoång. Opposite shore of the Ganges: Gangapattri Opening ceremony: Leã khai maïc. (skt)—Opposite

bank of the Ganges—Beân kia bôø Opening to the enlightened knowledge and soâng Haèng. vision: Khai giaùc Tri Kieán Phaät. Opposite shore: Para (skt)—Other shore—Bæ Opening lotus: Kumuda (skt)—Refers especially ngaïn (bôø beân kia). to the esculent white lotus—See Caâu Vaät Ñaàu. Opposition: Pratigha or Sapratigha (skt)—Opening the Sutra: See Keä Khai Kinh. Opposing—See Höõu Ñoái. Openness (n): Söï khai phoùng—Söï côûi môû—Söï Oppress (v): Ñaøn aùp—To suppress—To quell—thaät tình. To put down—To squelch. Operate under the pleasure principle: Doing Oppress someone: AÙp cheá ai. things in life that brings one pleasure regardless of Oppress (crush down) the weak: Ñeø ñaàu côûi coå morals and virtues—Soáng theo duïc laïc, baát caàn ngöôøi coâ theá. ñaïo lyù. Oppressed by karmic suffering: Bò böùc thieát bôûi Operation (n): Söï hoaït ñoäng. khoå nghieäp. Operation of causes: See Nhaân Nghieäp. Oppression (n): Söï aùp böùc—Söï ñaøn aùp. Operation of right teaching: Chuyeån chaùnh phaùp Optical illusion: AÛo thò. luaân—See Möôøi Ñieàu Tu Cuûa Chö Ñaïi Boà Taùt. Optimism (n): Chuû nghóa Laïc quan. Opinion (n): Darsana (skt)—Laäp tröôøng—YÙ Optimistic (a): Laïc quan. kieán—Quan ñieåm—Outlook—Concepts. Oracle: Lôøi tieân tri—Saám ngoân. Opium of the people: Thuoác phieän cuûa con Oral activity: Vaca-kamman (p)—Vaca-karman ngöôøi—Marxist philosophy views religion as the (skt)—An act performed by speech—See Khaåu opium of the people—Trieát hoïc Maùc Xít xem toân Nghieäp. giaùo nhö moät loaïi thuoác phieän ru nguû con ngöôøi. Oral offering: See Ngoân Thí.

Oral recitation: Trì danh—Trì Danh Nieäm Phaät. Order of Buddhist nuns: Ni chuùng—The Oral instructions: Orally transmitted decisions— Buddhist sisterhood—The community of Buddhist See Khaåu Quyeát. nuns—The Sangha of Bhiksunis. Oral lineage: Doøng Khaåu Truyeàn—Tibetan Order of fully ordained monks: Bhikkhu-samgha Buddhism. (p)—Bhiksu-sangha (skt)—Chuùng Tyø Kheo. Oral Recitation: Trì Danh Nieäm Phaät. Order of fully ordained nuns: Bhikkhuni-samgha Oral tradition: See Bieät Truyeàn. (p)—Bhiksuni-sangha (skt)—Chuùng Tyø Oral transmission: See Khaåu Quyeát. Kheo Ni. Orally moral exhortation: Giaùo giaûi thò ñaïo— Order of monastic age: See Taêng Thöù. Duøng khaåu nghieäp (lôøi noùi) maø daãn daét. Order of Monks: Taêng ñoaøn—Bhikkhus. Orategama (jap): A Japanese Zen text in three or Order of Nuns: Bhikkunis—See Ni Ñoaøn. four divisions, comprised of various letters (kana Ordinance (n): Huaán leänh—Phaùp leänh. hoâgo) composed by Hakuin Ekaku (1685-1768). Ordinary (a): Prthag-jana (skt)—Common— The first edition, published in 1749, included Earthly—Puthujjana (p)—Profane—Vulgar— three letters: one to Lord Nabeshima, one to a Worldly—See Phaøm Phu. sick Zen monk, and one to a Nichiren nun. A later Ordinary anxiety: Phaøm Löï—Lo aâu cuûa ngöôøi edition from 1751 appended additional letters in thöôøng. the Orategama Zokushuâ—Moät vaên baûn Thieàn Ordinary beings are caught in the strong net of goàm ba hay boán phaàn, goàm nhieàu böùc thö ñöôïc evil passions which they produce: Phaøm phu bò bieân soaïn bôûi Thieàn sö Baïch AÅn Hueä Haïc. AÁn baûn vöôùng maéc vaøo ma voõng (aùi voõng) do chính hoï taïo ñaàu tieân ñöôïc xuaát baûn vaøo naêm 1749, bao goàm ba neân. böùc thö: moät göûi cho laõnh chuùa

Nabeshima, moät Ordinary beings with great aspirations and a cho moät vò Thieàn Taêng beänh hoaïn, vaø moät cho certain degree of wisdom: Phaøm phu coù trí hueä moät vò Ni cuûa tröôøng phaùi Nhaät Lieân toâng. AÁn baûn vaø chí nguyeän lôùn. töø sau naêm 1751 vôùi nhöõng laù thö theâm vaøo phaàn Ordinary beings with limited capacities but phuï luïc. true and sincere: Phaøm phu thaáp keùm nhöng Oration (n): Söï taùn döông—Söï caàu nguyeän (cho chaân thaät. ngöôøi cheát) Ordinary blessedness: See Phaøm Phuùc. Oratory (n): Nguyeän ñöôøng—Buddhist Oratory— Ordinary blessedness of devas and men: See Nieäm Phaät Ñöôøng. Phaøm Phuùc. Orchestrate (v): Phoái nhaïc (hoøa aâm). Ordinary categories: Samvrti-satya (skt)— Ordain (v): To be ordained—See Truyeàn Giôùi. Common statement as if phenomena were real— Ordain someone: Receive someone into the See Tuïc Ñeá. Order—Make someone a monk or a nun—Nhaän Ordinary consciousness: Phaøm Thöùc—Taâm thöùc ai vaøo Giaùo Ñoaøn (truyeàn giôùi cho ai). cuûa ngöôøi phaøm—Ordinary knowledge. Ordained (n): The ordained—Nhöõng ngöôøi ñaõ Oridnary dharmas: See Theá Phaùp. ñöôïc truyeàn giôùi. Ordinary eyes: Unenlightened eyes—Tuïc nhaõn Ordained Buddhists do not have to honor (phaøm nhaõn hay maét cuûa ngöôøi chöa giaùc ngoä). royalty: See Luaän Sa Moân Baát Kính Vöông Giaû. Ordinary form of meditation: See Ngu Phu Sôû Ordained communities: Giaùo ñoaøn. Haønh Thieàn. Ordained ministry: Vò Thaày ñaõ ñöôïc truyeàn giôùi. Ordinary good people: Phaøm Phu Tính. Order: Sangha—Giaùo ñoaøn. Ordinary householder: Grhastha (skt)—Nga— Orders of beings: See Naêm Ñaúng Caáp Chuùng See Tuïc Nhaân. Sanh. Ordinary human being: Moät ngöôøi bình thöôøng. Order of Buddhist monks: Taêng chuùng—The Ordinary human love: To hanker after—Love in community of Buddhist monks—The Buddhist the passion realm—See Duïc AÙi. brotherhood—The Sangha of Bhiksus. Ordinary ideas of the pure and impure: Thoâ

töôùng hieän haønh töôùng (veà tònh vaø baát tònh). cuûa phaøm phu. Ordinary individual: Phaøm thaân—A common Ordinary practice: See Phaøm Taäp. mortal body. Ordinary practicing monk: See Phaøm Taêng. Ordinary knowledge: Ordinary consciousness— Ordinary preceptors: Phaøm sö. Worldly knowledge—Phaøm thöùc. Ordinary seed: Common seed—Phaøm chuûng. Ordinary love: AÙi phaøm tuïc. Ordinary sentient beings: Phaøm Dò Sanh— Ordinary man: Prthagjana (skt)—Common Chuùng sanh bình thöôøng. worldling man—Ordinary householder—See Ordinary speculation: Drishti (skt)—Kieán Laäu Phaøm Nhaân. hay kieán giaûi phaøm phu. Ordinary merit: The ordinary blessedness of Ordinary statement: Samvr(i)ti-Satya (skt)—See devas and men as compared with that of the Tuïc Ñeá. converted—See Phaøm Phuùc. Ordinary suffering: Theá Tuïc Khoå—Caùi khoå cuûa Ordinary method of practicing Tathagata Zen: traàn theá. See Nhö Lai Thieàn (II). Ordinary teacher: Teachers who are Ordinary mind: Phaøm Taâm—Taâm phaøm phu. unenlightened by Buddhist truth—See Phaøm Sö. Ordinary Mind is the Tao: See Bình Thöôøng Thò Ordinary teaching: Prajnapti (skt)—See Giaû Ñaïo. Thuyeát. Ordinary mind is the way: Heijoshin-kore-do Ordinary teaching of a moral life: Theá gian (jap)—The normal mind is the Way—Everyday giaùo. mind is the truth—See Bình Thöôøng Taâm Thò Ordinary

temptations: Ordinary passions—Soá Ñaïo. haønh phieàn naõo—Nhöõng phieàn naõo nhö tham duïc Ordinary monk: Ordinary practicing monk—See hay laø caùm doã. Phaøm Taêng. Ordinary truth: Conventional truth—Worldly Ordinary opening phrase of a sutra: See Thoâng truth—Theá ñeá hay Tuïc ñeá (chaân lyù cuaû theá tuïc). Töï. Ordinary underlying nature of all men: Phaøm Ordinary passions: See Phaøm Tình. taùnh. Ordinary patience: Common patience—See Sinh Ordinary wisdom: Ordinary wisdom—Worldly Nhaãn. knowledge—Ordinary knowledge—See Tuïc Trí. Ordinary people: A common fellow—Common Ordinary worship of Buddha: See Taàm Thöôøng people—Every man—Ordinary man—Secular Nieäm Phaät. people—A sane man—Sinner—The sinner—The Ordinary Zen: See Phaøm Phu Thieàn. unenlightened—Worldly man—See Phaøm Phu. Ordination (n): A religious ritual symbolizing Ordinary people who always know that they formal entry into a monastic community or are unenlightened: Phaøm phu luoân töï bieát mình religious profession. In Buddhism, ordination chöa giaùc ngoä—Unenlightened ordinary people— rituals marking the entry into monastic life as a See Baát Giaùc Phaøm Phu. monk or nun generally involve shaving the head Ordinary people often praise the Tathagata for to signify departure from ordinary lay life, these average matters: Trung Giôùi Maø Phaøm reception of monastic robes, and the formal Phu Taùn Thaùn Nhö Lai. acceptance of the precepts that govern monastic Ordinary people would praise the Tathagata life. In many schools of Buddhism, there are two for his smaller matters of morality: Tieåu Giôùi levels of ordination: the initial ordination as a Maø Phaøm Phu Taùn Thaùn Nhö Lai. novice and full ordination as a monk or nun. Ordinary people would praise the Tathagata Novices typically accept a smaller set of eight or for his superiority of morality: Ñaïi Giôùi Maø ten monastic precepts, while fully ordained Phaøm Phu Taùn Thaùn Nhö Lai. Buddhist monastics undertake the 250 precepts for Ordinary person: Phaøm nhaân. monks and 348 precepts for nuns as set out in the Ordinary physical eye: Thöôøng nhaõn—Maét thòt Vinaya. In Japan, many schools of Buddhism use

a much shorter set of precepts known as the Organ of speech: Mukha (skt)—Mouth—Khaåu. Bodhisattva precepts at ordinations—Moät nghi Organ of taste: See Thieät Caên. thöùc toân giaùo tieâu bieåu cho söï chính thöùc gia nhaäp Organ of wisdom: The root of wisdom—See Tueä vaøo coäng ñoàng töï vieän. Trong Phaät giaùo, nghi leã Caên. thoï giôùi ñaùnh daáu söï baét ñaàu cuûa ñôøi soáng töï vieän Orgyen (tib): A mythical realm that in Tibetan cuûa moät vò Taêng hay Ni, thöôøng lieân quan ñeán Buddhism is considered the birthplace of vieäc thí phaùt, coù nghóa laø rôøi boû ñôøi soáng traàn tuïc, Padmasambhava and the dwelling place of the nhaän y aùo, vaø chính thöùc thoï nhaän giôùi luaät trong "dakinis." Geographically, it is placed in an area ñôøi soáng töï vieän. Trong nhieàu tröôøng phaùi Phaät between Afghanistan and Kashmir, approximately giaùo, coù hai caáp ñoä thoï giôùi: Söï thoï giôùi ban ñaàu in the Swat valley of present day Pakistan. The hay thoï giôùi sa di vaø thoï cuï tuùc giôùi nhö cuûa moät vò oldest Buddhist tantra, however, speak of Orgyen Tyø Kheo hay Tyø Kheo Ni. Sa di thöôøng thoï moät as a holy site located in Bengal in

northeast India. nhoùm giôùi nhoû hôn, khoaûng 8 ñeán 10 giôùi, trong In both of these traditions Orgyen is considered khi cuï tuùc giôùi goàm 250 cho Tyø Kheo vaø 348 giôùi the place of origin of certain Tantric teachings— cho Tyø Kheo Ni trong boä Luaät Taïng. ÔÛ Nhaät Baûn, Moät vöông quoác huyeàn thoaïi trong Phaät giaùo Taây nhieàu tröôøng phaùi Phaät giaùo söû duïng nhoùm giôùi Taïng, ñöôïc xem laø nôi ñaûn sanh cuûa ngaøi Lieân ngaén hôn ñöôïc bieát nhö laø Boà Taùt giôùi trong buoåi Hoa Sanh vaø truù xöù cuûa nhöõng "Khoâng Haønh Nöõ." leã thoï giôùi—See Xuaát Gia and Thoï Giôùi. Veà maët ñòa lyù, ñaây laø nôi giöõa A Phuù Haõn vaø Ordination Platform: In Eat Asia, Buddhist Kashmir, khoaûng vuøng thung luõng Swat hieän giôø ordinations take place on specially constructed cuûa xöù Pakistan. Tuy nhieân, chuù Phaät giaùo coå xöa three-step platforms—See Giôùi Ñaøn. nhaát, noùi ñeán vuøng Orgyen nhö moät thaùnh ñòa Organ: Caên—Cô quan (trong thaân theå). trong vuøng Bengal ôû mieàn ñoâng baéc AÁn Ñoä . Trong Organ of hearing: Srotrendriya (skt)—Nhó Caên. caû hai truyeàn thoáng, Orgyen ñöôïc xem laø nôi xuaát Organs of joy: Laïc caên—Organs of pleasure. phaùt cuûa giaùo thuyeát Maät giaùo. Organs, objects, and consciousness: Caên, Traàn, Orient (n): Phöông Ñoâng. Thöùc. Oriental (a): Thuoäc veà phöông Ñoâng. Organ of memory: Smrtindriya (skt)—Root of Oriental rites: Nghi leã Ñoâng phöông. memory—Nieäm Caên. Origin (n): Mula (skt)—Root—Basis—Caên— Organ of mind: Indriya or Mana-indriya (skt)— Nguyeân khôûi—Nguoàn goác. Mana-yatana (p)—Caên cuûa taâm—See YÙ Caên. Origin of delusion: Root of delusion—Boån Organ of perception: See Tri Caên. hoaëc—Caên Boån Hoaëc—See Caên Baûn Phieàn Naõo. Organs of pleasure: The six organs of eyes, ears, Origin of dukkha: Root of suffering—Origin of nose, tongue, body and mind—Saùu caên maét, tai, suffering—Khoå caên (nguoàn coäi cuûa khoå ñau). muõi, löôõi, thaân vaø yù—See Laïc caên and Luïc Caên. Original (a): Prakriti (skt)—Boån lai—Nguoàn Organ reincarnated: See Phaân Vò Ñaúng Löu. goác—Nguyeân lai—Fundamental. Organs of sensation: Indriya (skt)—Ngoaïi hình Original abiding essence of things: cuûa nguõ caên—See Phuø Traàn Caên. Pauranasthitidharmata (skt)—Boån truï phaùp tính. Organ of sense: Indriyam (skt)—Power of Original action: The root of action—See Boån sense—Faculty of sense—Caên. Haïnh. Organs of sense, eyes, ears, nose, and tongue Original afflictions: Fundamental illusions— formed during the seventh week: Caùc caên thaønh Fundamental passions, desire, hate, delusion, hình. pride, doubt, bad views (or false opinions)—See Organ of sight: Cakkhu-vatthu (p)—See Nhaõn Caên Baûn Phieàn Naõo. Caên. Original apprehension: See Thuûy Giaùc. Organ of smell: Ghanappasada-rupa (skt)— Original awareness: Prakriti-buddhi (skt)— Function of smelling—Olfactory consciousness— Original bodhi—See Boån Giaùc. See Tyû Caên. Original bodhi: See Boån Giaùc.

Original body: Baûn thaân. Nguyeân Phaåm Voâ Minh. Original Buddha: Boån Phaät—Phaät taùnh nôi moãi Original insulliedconsciousness of mind: Chaân ngöôøi—The Buddha-nature within oneself. thöùc. Original Buddha’s teaching: Boån Moân—See Original knowledge: Prakriti-buddhi (skt)—Boån Phaùp Hoa Boån Moân. Minh—Original bodhi—See Boån Giaùc. Original Buddhism: Orthodox

Buddhism—Phaät Original language terms: Töø ngöõ nguyeân thuûy. giaùo chính thoáng. Original light: Boån minh. Original cause: Hetu or Hetupratyaya (skt)—See Original manifestations of a Buddha: See Boån Nguyeân Nhaân. Tích. Original cause of any phenomena: Boån duyeân. Original marvel: Original mystery—Nguyeân dieäu Original consciousness: See Chaân Thöùc. (giaùc theå cuûa Nieát Baøn). Original covenant: Samaya (skt)—Original Original Master: See Boån Sö. Vow—See Boån Theä. Original mind: Honshin (jap)—Oneself—Inner Original darkness: Radical Ignorance—Primal self—The original heart—One's own heart—See ignorance—See Caên Baûn Voâ Minh. Boån Taâm. Original element: Fundamental element— Original mind in all: Buddha-wisdom—Innocent Radical element—Caên baûn. mind in all—Real knowledge free from illusion— Original endowment and nature: Tö chaát (caên Unadulterated mind in all, which is independant cô)—See Cô Caên. of birth and death—See Chaân Thöùc. Original enlightenment: Prakriti-bodhi (skt)— Original mind is the source of all phenomena: Hongaku (jap)—Taâm theå cuûa chuùng sanh baûn lai See Saâm La Vaïn Töôïng Chi Taâm. trong saùng vaø troáng roãng nhö hö khoâng—The Original or natural form (matter): Prakrti immanent or space-like mind in all things (skt)—The spirit one possesses by nature—One's (dharmakaya Phaùp thaân)—See Boån Giaùc. own nature—Boån tính. Original essence: Prakriti (skt)—Baûn theå goác—Original nature: Citta-smrtyupasthana (skt)— Boån Lai. Buddha nature—Boån taùnh—See Taùnh Nieäm Xöù. Original essence of all beings: Phaùp Taùnh—Caùi Original nature of human: Mind of taùnh nguyeân thuûy cuûa moïi hieän höõu. enlightenment—Illuminated mind—Thought of Original existence: Hon-U (jap)—Primal wisdom—Original nature of man—See Giaùc Taâm. existence—The fundamental existing, or the Original nature of all the living: The living of one's life—See Boån Höõu. bhutatathata in its phenomenal aspect—Boån taùnh Original face: Former state of things—Original hay chaân nhö phaùp taùnh cuûa chuùng sanh (Chaân form—Initial form—See Baûn Lai Dieän Muïc. Nhö Phaùp Taùnh coù 2 nghóa baát bieán vaø tuøy duyeân). Original form: See Boån Theå. Original nature of man: Bodhihrdaya or Original figure: Boån Hình—Hình saéc khôûi thuûy— Bodhicitta (skt)—See Ñaïo Giaùc Taâm and Giaùc Original form—Substantive form. Taâm. Original or fundamental cause: Hetupratyaya Original nature of the reality-realm: Phaùp Giôùi (skt)—See Nguyeân Nhaân. Tính—Baûn taùnh cuûa thöïc taïi. Original good seed-nature: Tính chuûng töû—Baûn Original nature of sentient beings: Original tính thieän töø voâ thuûy. nature of all the living—Baûn taùnh cuûa taát caû Original heart (mind): One's own heart or chuùng sanh. mind—Boån taâm. Original nature out of which all things arose: Original Honoured One: See Boån Toân. See Minh Ñeá. Original ignorance: Original darkness—See Caên Original oath of every Tathagata: See Nhaát Baûn Voâ Minh. Thieát Nhö Lai Kim Cang Theä Giôùi. Original innocence: Primal ignorance—Original Original objective: Muïc tieâu ñaàu tieân. state of avidya—Original ignorance—See Original practice: Boån Haønh—Practice done in

original situation or in the past or in past lives. Originally established: Boån Vò. Original practice of Bodhisattvas: Boån Haïnh Boà Originally or fundamentally

existing: Bhuøta Taùt Ñaïo. (skt)—Elements of living being—Primal Original Primeval Buddhahood: See Boån existence—The source and substance of all Nguyeân Töï Tính Thieân Chaân Phaät. phenomena—The present life—See Boån Höõu. Original purification of mind: Citta-pakrti- Originally not a thing existing: Before anything parabhasvara (p)—Original serenity of mind— existed—See Baûn Lai Voâ Nhaát Vaät. See Taâm Thanh Tònh Boån Nhieân. Originally pure: Prakrti-prabhasvaram (skt)—Original purity: See Boån Nhieân Thanh Tònh. Boån Nhieân Thanh Tònh—Thanh tònh nguyeân Original purity of the mind: See Original thuûy—Töï tính thanh tònh. purification of mind. Originally unborn essential nature: Boån Lai Voâ Original serenity of mind: See Original Sinh Phaùp Tính—Tính coát yeáu nguyeân lai khoâng purification of mind. sinh ra. Orginal, simple, pure, natural mind of all Originate from: Baét nguoàn töø. creatures: Buddha-mind—See Chaân Taâm. Ornaments (n): Personal ornaments such as Original sources: Prakriti (skt)—Nguoàn coäi—Boån jewelry (images of Buddhas and Bodhisattvas)— Lai. Ñoà trang söùc—Trang Nghieâm—Adornment. Original spirit: Thaàn boån. Ornaments of Fragrance and Light: See Höông Original state of avidya: Original innocence— Quang Trang Nghieâm. Original state of ignorance (unenlightenment)— Ornamentation (n): Söï trang hoaøng. Original ignorance—See Caên Baûn Voâ Minh. Orphan and widow: Coâ Quaû. Original substance: Prakriti (skt)—Baûn theå ñaàu Orthodox (a): Authentic—Genuine—Chính thoáng tieân—Original or natural form of something— (chaân truyeàn). Original or primary substance—See Boån Lai. Orthodox Buddhism: Original Buddhism—Phaät Original teacher: Original Master—See Boån Sö. Giaùo Chính Thoáng. Original Teaching: Giaùo lyù nguyeân thuûy. Orthodox Dharma Age: Correct dharma—See Original thing: Vaät khôûi thuûy. Chaùnh Phaùp. Original time: See Boån Thôøi. Orthodox doctrine: Right path—Right Original tranquil and extinct: Nirodhatu (skt)—teaching—Right way—Chaùnh ñaïo (chaùnh giaùo). Boån Nhieân Tòch Dieät. Orthodox and heretic: Correct and false— Original vow: Parvapranidhana (skt)—See Boån Genuine and false—Chaùnh taø. Nguyeän. Orthodox sect: Authentic sect—Chính toâng. Original vows of Amitabha Buddha: See A Di OÂryoâ-E'nan (jap): Huang-Lung-Hui-Nan—Hui- Ñaø Boån Nguyeän and Boán Möôi Taùm Lôøi Nguyeän Nan-Huang-Lung—See Hoaøng Long Hueä Nam Cuûa Ñöùc Phaät A Di Ñaø. Thieàn Sö. Original vow or resolve in a previous OÂryoâ-ha (jap): Huang Lung P'ai—See Hoaøng existence: Nguyeän Chuû. Long Phaùi. Original wisdom: Mulajnana (skt)—Boån Trí—OÂryoâki (jap): Bình Baùt—Bowl. See Caên Baûn Trí. OÂryoâko (jap): Bình Baùt—Bowl—A set of nesting Original work: Upadesa or Matrka (skt)—See eating bowls, which Zen monks or nuns receive at Boån Maãu. their ordination. In a narrower sense, "OÂryoâk o" Originally: Coming from the root— means just the largest of these bowls, which Fundamentally—See Boån Lai. corresponds to the single eating and begging bowl Originally Abiding Essence of things: that the itinerant monks of India immediately after Pauranasthitidharmata (skt)—Boån truï phaùp tính. the time of Shakyamuni Buddha were allowed to Originally-abiding truth: Purvadharmasthitita or possess. In an extended sense, "oâryoâko" refers to Pauranasthitidharmata

(skt)—See Boån Truï Phaùp. the ceremonial use of the eating bowls during the

silently taken meals in a Zen monastery—See Baùt Osel (tib): Cöïc Quang—Ultimate light. Khaát Thöïc. Osen (jap): Yellow spring—See Hoaøng Tuyeàn. OÂryoâ School: Oryo-ha (jap)—Hui-Nan-Huang- Osetsu-Jusetsu (jap): See Preach without Lung Sect—See Hoaøng Long Phaùi. restriction in any direction. Oryu-Enan (jap): Huang-lung Hui-nan— Osh (skt): Ush (skt)—Name of an ancient Huanglong Huinan—See Hoaøng Long Hueä Nam kingdom—See Hoaïch Sa. Thieàn Sö. Oshajo (jap): Rajagrha (skt)—City of Royal Osaka (jap): Ñaïi Baûn (Nhaät Baûn). Palaces—Vöông Xaù Thaønh—See Vöông Xaù. Osaka Koryu Zenji: See Ninh Phaûn Thieàn Sö. Oshiku (jap): Days of rest—"Oshiku" is a O-San Zen Nun: Thieàn Ni O-San—Name of a Japanese term for "Two days each month Japanese Zen Nun—Old Lady O-San attained observed as days of rest at Zen monasteries." enlightenment while studying with Zen master During this time the resident monks and nuns do Tetsumon. Later, when the great master Hakuin not follow the regular schedule of meditation and came to her province, O-San went to see him. To ritual services. In the morning of "rest" days, test the woman, Hakuin asked her about "the monks and nuns help one another shave their sound of one hand clapping." O-San promptly heads and clean the monastery buildings and uttered a verse" grounds. In the afternoon, they are free to attend "Rather than listen to personal business. "Rest" days are usually to Hakuin's sound observed on the fourteenth and last day of each of one hand clapping, month—Thuaät ngöõ Nhaät Baûn "Oshiku" coù nghóa laø clap both hands hai ngaøy trong moãi thaùng laø ngaøy nghæ ngôi taïi caùc and do business!" Thieàn vieän. Trong thôøi gian naøy chö Taêng Ni When O-San was in her final illness, she was khoâng phaûi theo moät chöông trình thöôøng leä veà toïa surrounded by her children, who sought some last thieàn vaø cöû haønh nghi leã. Vaøo buoåi saùng cuûa words from her. She smiled and intoned a verse: nhöõng ngaøy nghæ ngôi, chö Taêng Ni giuùp ñôõ nhau "In this world caïo toùc, queùt doïn phoøng oác vaø khuoân vieân töï vieän. where words do not remain at all, Vaøo buoåi chieàu, hoï ñöôïc töï do ñeå laøm vieäc caù any more than the dew nhaân cuûa mình. Nhöõng ngaøy nghæ ngôi thöôøng rôi on the leaves, vaøo ngaøy 14 vaø ngaøy cuoái cuøng trong thaùng (aâm whatever should I say lòch). for posterity?" Oshoâ (jap): Upadhyaya (skt)—Most venerable— Baø O-San ñaït ñöôïc giaùc ngoä khi ñang theo hoïc See Hoøa Thöôïng. thieàn vôùi thieàn sö Tetsumon. Sau naøy khi ñaïi thieàn Otani (jap): Vuøng Ñaïi Coác (Nhaät Baûn). sö Baïch AÅn ñeán tænh thaønh, baø lieàn ñi ñeán tham Otappa (p): Auttapya (skt)—Ashamed for the kieán ngaøi. Ñeå thöû taâm chöùng cuûa ngöôøi ñaøn baø misdeeds of others—See Quyù. naøy, thieàn sö Baïch AÅn hoûi baø veà "AÂm thanh tieáng Other conditions cause the mind to be voã cuûa moät baøn tay." Baø laäp töùc ñaùp öùng vôùi baøi enlightened: Tha Duyeân Giaùc Taâm. keä: Other power: Tariki (skt)—The power of "Chaúng raûnh ñaâu nghe tieáng others—See Tha Löïc. Cuûa moät baøn tay voã Other-power faith: Kim cang tín—See Tha Löïc Cöù voã hai tay vaøo Tín. Roài xaén tay vaøo vieäc." Other-power way: See Tha Löïc Phaùp Moân. Khi baø O-San saép thò tòch, con chaùu vaây quanh xin Other shore: Para or Paramita

(skt)— Opposite baø ñeå laïi vaøi lôøi di ngoân. Baø mæm cöôøi noùi keä: shore—The term by Buddha to indicate the "Ngoân töø traàn theá khoâng toàn taïi reaching of enlightenment—See Bæ Ngaïn. Naøo khaùc ñaàu coû söông mai Other shore of spiritual powers: Thaàn thoâng ñaùo Ta neân coù lôøi naøo bæ ngaïn (thaàn thoâng vöôït thoaùt qua bôø beân kia). Ñeå laïi cho chaùu con?"

Other strength: Tariki (skt)—Other power—The Outer protectors: The outer supporters—See strength of others, the Buddhas, particularly Ngoaïi Hoä. Amitabha—See Tha Löïc. Outer robes: Uttarasanga (skt)—See Ngoaïi Y. Others surpass me: Vaãn khôûi taâm kieâu maïn duø Outer supporters: See Ngoaïi Hoä. bieát raèng ngöôøi ñoù hôn mình Höõu Thaéng—See Outer tangle: Ngoaïi trieàn (nhöõng trieàn phöôïc ñeán Ngaõ Maïn. töø beân ngoaøi). Other world: Theá giôùi khaùc—Theá giôùi beân kia. Outflows: Conditioned Dharmas—See Höõu Laäu Otherworldlines: Ñaëc tröng theá giôùi tinh thaàn. Phaùp. OÂtoâkan School (jap): A lineage of Japanese Outflow discharge: Asrava (skt)—Cankers— Rinzai Zen stemming from the three great Zen Impurity—Mental intoxicants—See Höõu Laäu. masters Nampoâ Shomyo (Daio Kokushi), Myocho Out of ignorance: Do bôûi voâ minh. Shuho (Daito Kokushi), and Kanzan Egen (Muso Out of place: Saùi choã—Misplaced. Daishi). The name of this lineage derives from the Out of the question: Khoâng thaønh vaán ñeà—No last characters of Daio and Daito from the first of difficulties. Kanzan. Nampoâ founded the lineage during the Out of reverence for someone: Out of respect Kamakura period (1185-1333), and under the for someone—Vì toân troïng ai. Second and Third Patriarchs it became the Out of season: Traùi muøa. dominant Rinzai lineage in Japan. During the Outer garment: Uttarasanga (skt)—See Uaát Ña Tokugawa period (1685-1768), the important Zen La Taêng Y. master and the great reformer of Rinzai Zen, Outer manifestations: Ngoaïi taâm töôùng—Theo Hakuin Zenji was a heritor of this lineage— duyeân maø hieän ra caùc ñoái caûnh. Nhaùnh thieàn Laâm Teá coù töø thôøi ba ñaïi thieàn sö Ñaïi Outer practices of the body: Tu theo hình thöùc ÖÙng Quoác Sö (Ñaïi Ñaêng), Toâng Phong Dieäu Sieâu, beân ngoaøi cuûa thaân—See Ngoaïi Hình Tu. vaø Haøn Sôn Hueä Huyeàn. Teân cuûa doøng thieàn naày Outer tangle: Ngoaïi trieàn. laáy töø nhöõng aâm tieát cuoái cuûa 'Daio' vaø 'Daito' Outflow discharge: Asrava (skt)—Passions— cuõng nhö aâm tieát ñaàu cuûa 'Kanzan' maø coù. Ñaïi Distress—Pain—Affliction—Trouble— ÖÙng Quoác Sö saùng laäp doøng Thieàn döôùi trieàu Compounded—Mortal—Mortality—Temporal— Thöông Lieâm cuûa Nhaät, vaø döôùi thôøi Nhò Toå vaø Reincarnational—See Höõu Laäu. Tam Toå thì doøng Thieàn naøy trôû thaønh doøng Laâm Outline of the important points: Löôïc Yeáu—Sô Teá noåi baät nhaát ôû Nhaät Baûn. Döôùi trieàu Ñöùc löôïc nhöõng ñieåm quan troïng. Xuyeân, ñaïi Thieàn sö Baïch AÅn Hueä Haïc, nhaø caûi Outshine (v): Queùt roïi vaøo—Buddha's Dharma is caùch cuûa thieàn phaùi Laâm Teá ôû Nhaät Baûn, xuaát a sun that outshines the glow of lesser lights— thaân töø truyeàn thoáng cuûa doøng truyeàn thöøa naày. Giaùo phaùp cuûa Phaät nhö vaàng thaùi döông queùt roïi Ottappa (p): The treasure of moral dread—See vaøo nôi taêm toái. Quyù Taøi. Outside: Bahya (skt)—Ngoaïi—Beân ngoaøi. Ottappam (p): Fear of

wrong-doing—Quyù. “Outside the cave” sect: Ngoaïi Quaät—See Quaät Oudayi (Oudayin) (skt): Öu ñaø di. Noäi. Oupali (skt): Upali—See Öu Baø Ly. Outside disturbances: External disturbances— Ourselves: Ourselves—Atman—Soul—Ego—Disturbances coming from outside—Ngoaïi Ma. See Baûn Ngaõ. Outside objects: Bahyubhava (skt)—External Out-breathing: Thôû ra. world—Ngoaïi vaät (caûnh vaät beân ngoaøi). Outcast: Candala (skt)—Chieân ñaø la— Outside the school: Not undergoing normal Untouchable. instruction—Outside the sect—Giaùo Ngoaïi—See Out of common: Extraordinary—Sieâu phaøm (sieâu Giaùo Ngoaïi Bieät Truyeàn. daät). Outside the sect: Not undergoing normal Out of the ocean of becoming: Ñaõ vöôït ngoaøi instruction—Outside the school—Special bieån sanh töû. transmission outside the teachings—See Giaùo Outer manifestations: Ngoaïi taâm töôùng.

Ngoaïi Bieät Truyeàn. Overflowing: Chan chöùa—Plentiful—Abundant. Outside the three realms of desire, form and Overhanging cover of doubt: Vicikitsa-avarana formlessness: See Giôùi Ngoaïi. (skt)—See Nghi Caùi. Outside way of meditation: Outsider Zen—See Overjoyced: Vui möøng khoân xieát. Thieàn Ngoaïi Ñaïo. Overnight enlightenment: Nhaát Tuùc Giaùc—See Outsider Zen: Outside way of meditation—Ngoaïi Huyeàn Giaùc Vónh Gia Thieàn Sö. Ñaïo Thieàn. Overnight food: See Noäi Tuùc Thöïc. Outstanding: Kieät xuaát—Beyond compare—See Overpass the limits: Pass beyond the limits— Tuyeät Ñoái. Vöôït quaù giôùi haïn. Outstanding figure: An excellent person—Nhaân Overpower a Bhiksu: To commit an Offence of vaät xuaát chuùng. Expression of Regret—Laán löôùt moät vò Tyø Kheo Outstanding and incorruptible light of laø phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi unexcelled great knowledge: Voâ Naêng Hoaïi phaùt loà saùm hoái). quang minh ñaïi trí voâ thöôïng. Overpraise (v): Eulogize—Taùn Thaùn. Outstanding monk: Sharya (skt)—Moät vò sö Overseer (n): Ngöôøi quaûn lyù. xuaát chuùng—See Ajari. Overshadow (v): Phuû boùng. Outstretch (the wings): Dang roäng ra (ñoâi caùnh). Overweening pride: Atma-mana (skt)—The Outward appearance: Rupa (skt)—Saéc—Hình pride of thinking oneself is superior to equals— töôùng. Exalting self and depreciating others—See Ngaõ Outwardly in agreement but really in Maïn. opposition: Ngoaøi maët vaâng daï maø beân trong laïi Overwhelmed: Bò traøn ngaäp. ngaàm phaûn ñoái (döông phuïng aâm vi). Oviparious birth: Andaja (p & skt)—Noaõn Outwardly round but inwardly square: See Sanh—Form of oviparous birth., as with birds— Ngoaïi Vieân Phöông Noäi. Nhöõng loaøi töø tröùng maø sanh ra—See Töù Sanh. Ovasista (skt): See Baø Tö Tra (2). Owing to: Vì. Overcast: AÛm ñaïm—Dismal—Gloomy— Owing to one’s evil deeds: Vì aùc nghieäp. Sombre—Dull—Dreary. Own disciplines: Kyû luaät töï giaùc. Overcome (v): Vöôït qua—Cheá ngöï—To Own effort: Töï Quaû—Noã löïc cuûa chính mình. subdue—To master. Own endeavours: Own strength—See Töï Löïc. Overcome anger: See Vöôït Qua Söï Saân Haän. Own enjoyment body: See Töï Thoï Duïng Thaân. Overcome attachment: See Vöôït Qua Luyeán AÙi. Own enlightenment: Natural enlightenment— Overcome demons: See Haøng Ma. See Töï Giaùc. Overcome (control) desires and grief in the Own and farm the land: To own and cultivate world: To conquer desire and grief—To the land—Canh noâng. overcome the hankering and

dejection in the Own intelligence: Svabuddhi (skt)—See Töi Trí. world—Nhieáp phuïc tham aùi vaø saàu bi ôû ñôøi. Own-mind-seen-only: Vijnanavada sect—See Overcome doubts: See Khaéc Phuïc Hoaøi Nghi. Duy Töi Taâm Sôû Hieän. Overcome hindrances: Vöôït qua chöôùng ngaïi— Own-nature: Prakriti or Svabhava (skt)—Self- To overcome hindrances (illusion, karma and nature—Original nature—See Töi Taùnh. suffering). Own-nature of expressions: Ngoân Thuyeát Töi Overcome one's illness: To bend down one's Taùnh—Töi taùnh cuûa lôøi noùi. sickness—Nhieáp phuïc côn beänh. Own salvation: Working out one's own Overcome the maras: Phaù Ma—Phaù dieät aùc salvation—Töi tu haønh giaûi thoaùt—See Töi Löïc. ma—To exorcise demons. Own self: True body—Body of an enlightened Overeagerness to get Enlightenment: Loøng haùo man—Chaân thaân. höùc quaù ñoä nhaèm ñaït ñöôïc giaùc ngoä—See Giaùc Own strength: Self-power (self-reliance)—See Ngoä (5). Töi Löïc.

Ownership: Sôû Höõu—What one has: Oxus: See Baùc Xoa Haø. Possession—Proprietorship—Caùi maø ngöôøi ta coù. Owning and farming the land: Sôû höõu ñaát vaø canh noâng—See Taùm Ñieàu Baát Tònh Cho Keû Xuaát P Gia. Pabbajita (p): Xuaát gia hay töø boû—One who Owning one's body: See Höõu Thaân. renounces the way of life of ordinary world to try Ox (n): Gaus or Go (skt)—Bull—Con boø. to eliminate afflictions—Ngöôøi töø boû loái soáng theá Ox that carries a heavy load through deep tuïc ñeå coá gaéng dieät töø phieàn naõo—See Xuaát Gia mud: Traâu chôû naëng ñi trong buøn saâu —According Nhaân. to the Sutra In Forty-Two Sections, Chapter 41, Pabbajitena (skt): Ngöôøi xuaát gia—See Xuaát Gia the Buddha said: "One who practices the way is Nhaân. like an ox that carries a heavy load through deep Pabbajja (p): Pabbajitena (skt)—Pravrajya (skt)— mud, the work is so difficult that he dares not Renunciation—A ceremony of initial ordination glance to the left or right. Only when he gets out into the order—Going forth to the homeless life— of the mud he is able to rest. Likewise, the Homelessness—Leã xuaát gia gia nhaäp giaùo Sramana should look upon emotion and desire as ñoaøn—See Xuaát Gia. deep mud and with an undeviating mind, he Pabbajjaniya-kamma (p): An act of banishment should recollect the Way, then he can avoid whereby a Bhiksu is denied membership in a suffering."—Theo Kinh Töù Thaäp Nhò Chöông, particular Community until he mends his ways— Chöông 41, Ñöùc Phaät daïy: "Ngöôøi haønh ñaïo gioáng Haønh ñoäng hay bieän phaùp truïc xuaát moät vò Taêng ra nhö con traâu chôû naëng ñi trong buøn saâu, meät laém khoûi giaùo ñoaøn cho tôùi khi naøo vò naày bieát söûa loãi. maø khoâng daùm nhìn hai beân, ñeán khi ra khoûi buøn Pabbajja-sutta (p): Sutra on the 'going forth'— laày roài môùi coù theå nghæ ngôi. Ngöôøi Sa Moân phaûi Kinh Xuaát Gia. luoân quaùn chieáu tình duïc coøn hôn buøn laày, moät Pabbajjata (p): Pabbajja (p)—See Xuaát Gia. loøng nhôù Ñaïo môùi coù theå khoûi bò khoå vaäy." Pabbata (p): Name of one of one hundred Ox-cart: The ox-cart for the Hinayana Pratyeka-buddhas who lived a long time on Mount Bodhisattvas—Xe Traâu cho baäc Boà Taùt Tieåu Isigili—Teân cuûa moät trong moät traêm vò Phaät ñoäc Thöøa. giaùc ñaõ soáng moät thôøi gian daøi treân nuùi Thoân Tieân. Ox-head: Ngöu Ñaàu (ñaàu traâu). Pabhasa (p): Quang minh. Ox-head great king: See Ngöu Ñaàu Ñaïi Vöông.

Pabhassara (p): Pha troän naêm maøu. Ox-head mountain: Gosrnga (skt)—See Ngöu Pabhassara-sutta (p): Sutra on luminosity, Ñaàu Sôn. Anguttara Nikaya I.49-52—Kinh Quang Minh— Ox-head sandal-wood: Gosirsa-candana (skt)— Kinh Chieáu Saùng, Taêng Nhaát A Haøm I.49-52. Ngöu Ñaàu Chieân Ñaøn—See Ngöu Ñaøn Höông. Pacaphalani (skt): The five fruits of karma—See Ox-head school: Gozu-shuâ (jap)—See Ngöu Ñaàu Dò Thuïc Ñaúng Nguõ Quaû. Toâng. Paccakkha-nana (p): Tranquility of mind— Ox-herder: Juâgyuâzu (jap)—Cowherd—Ngöôøi giöõ Positive achievement—See Tri Giaùc Tueä. boø—See Thaäp Muïc Ngöu Ñoà. Paccattam (p): Individual—Personal—Baûn thaân. Ox-herding Pictures: Cowherd pictures—See Paccaya (p): Pratyaya (skt)—Condition—See Thaäp Muïc Ngöu Ñoà. Duyeân. Ox-hide: See Ngöu Bì. Paccaya-sutta (p): Pratyaya-sutra (skt)—Sutra on Ox-horn: See Ngöu Giaùc. Requisite Conditions—Kinh Duyeân Giaùc. Ox-horn grove: See Ngöu Giaùc Sa La Laâm. Paccayasannissita sila (p): Morality pertaining to Ox-horn Sala Grove: Another name for Sala the use of the necessaries of life—Giôùi veà caùch Tree Grove—See Ngöu Giaùc Sa La Laâm. xöû duïng vaät duïng haèng ngaøy. Ox-palace: Brisa (skt)—See Ngöu Cung. Pacceka (p): See Ñoäc Giaùc Phaät. Ox-tracks: See Ngöu Tích. Pacceka Buddha (p): Pratyeka-buddha (skt)—

See Ñoäc Giaùc Phaät. Padma-cintamani-dharani-sutra (skt): Sacred Pacceka-niraya (p): Pratyeka-naraka (skt)— gem samadhi—Nhö YÙ Ma Ni Ñaø La Ni—See Nhö Solitary hells—Coâ ñoäc ñòa nguïc. YÙ Ma Ni. Paccekayana (p): Pratyeka-yana (skt)—See Padmacri (skt): Hoa Ñöùc Boà Taùt. Duyeân Giaùc Thöøa. Padma hells: Hells of Red lotus flower—Baùt ñaëc Paccha-bhumika-sutta (p): Sutra on Brahmins of ma—See Ba Ñaàu Ma Ñòa Nguïc. the Western Land, Samyutta Nikaya XLII.6— Padma Honourable Tathagata: Padmottara Kinh Baø La Moân Taây Phöông Ñoä, Töông Öng Boä (skt)—Lieân Hoa Toân Nhö Lai. XLII.6. Padma-naraka (skt): Hoàng Lieân Ñòa Nguïc. Paccudharana (skt): Rescinding from use—Huûy Padmantaka (skt): Maõ Ñaàu Minh Vöông—The boû söï tieâu duøng. horse-head Dharmapala—See Maõ Ñaàu Quan AÂm. Paccuppanno addha (p): Present—Hieän taïi. Padmapani (skt): Padmapani Bodhisattva—See Paccuppatthana (skt): Appearance— Lieân Hoa Thuû Boà Taùt. Manifestation—Thò hieän—Xuaát hieän. Padmapani Bodhisattva (skt): See Lieân Hoa Thuû Paccuppatthita-kama (p): Desire what presents Boà Taùt. itself to them—Höõu tình do duïc an truù. Padmaprabha (skt): Lotus-radiance—The name Pa-chiao Hui-ch'ing: Basho Esei (jap)—Bajiao by which Sariputra is to be known as a Buddha—Huiqing—See Hueä Thanh Ba Tieâu Thieàn Sö. See Hoa Quang. Pa-chiao's Staff: See Ba Tieâu Truï Tröôïng. Padmaprabha-Buddha (skt): Padmaprabha—See Pacifier (n): An uûi—Comforter. Hoa Quang. Pacificism (n): Chuû nghóa hoøa bình. Padmaraga (skt): Baùt Ñaøm Ma La Ca—Baùt Ma Pacify (v): To settle—To sooth—An (an oån). La Ca—Maøu sen ñoû hay hoàng ngoïc—Lotus-hued, Pacify the country and set up its institutions: a ruby. An bang ñònh quoác (laøm cho ñaát nöôùc thanh bình Padma-Sambhava (eighth century): Rinchen vaø ñònh laäp theå cheá cho quoác gia). jungni (tib)—Lotus born—Tantric master from Pacify mind and body: To live peacefully—An Oddiyana—See Lieân Hoa Sanh. truï thaân taâm. Padmasana (skt):

Padumasana (p)—Kieát Giaø— Pacittiya (skt): Giôùi Ba Daät Ñeà—Giôùi ñoïa— To sit cross-legged—See Lieân Hoa Toïa. Offences which require confession and Padmasri (skt): See Hoa Ñöùc Boà Taùt. repentance, one of the six chapters of the Vinaya Padmavati (skt): Padmapani (p)—The wife of Pitaka. King Asoka—Lieân Hoa (vôï vua A duïc). Pada (skt): Baùt Ñaø—Pace: Böôùc chaân—Footstep Padma Victory Thus Come One: Ba Ñaàu Ma (stride): Daáu chaân—Phrase (a portion of a verse): Thaéng Nhö Lai. Cuù (caâu). Padmavimana (skt): Lieân Hoa Cung Ñieän—The Pada-kaya (skt): Sentence—Cuù thaân. lotus-palace. Padakkhina (p): Ñi Nhieãu Quanh—See Vi Nhieãu Padmavrishabhavikramin (skt): Hoa Tuùc An Leã Baùi. Haønh Phaät—See Kieân Maõn Boà Taùt. Padaparama (skt): Ability to gain awakening Padmavyuha (skt): Avatamsaka-bodhisattva only a short verbal understanding of the (skt)—Flower Adornment Bodhisattva—Hoa Dharma—Khaû naêng chæ caàn khaåu giaûng ngaén laø Nghieâm Boà Taùt. ñuû ñeå giaùc ngoä. Padmottara (skt): Padma Honourable Padartha (skt): See Luïc Cuù Nghóa. Tathagata—Lieân Hoa Toân Nhö Lai. Padartha-dharma-samgraha (skt): Padhana- Paduma (p): Padma (skt)—Hoa sen—A Pali term sutta (p)—Luïc Cuù Nghóa Cöông Yeáu—Sutra on for ‘lotus.’—Töø Nam Phaïn coù nghóa laø ‘hoa sen’. exertion—Sutra on the great struggle. Padumattara (p): Name of one of one hundred Padma (skt): Paduma (p)—Hoa sen—See Lieân Pratyeka-buddhas who lived a long time on Mount Hoa. Isigili—Teân cuûa moät trong moät traêm vò Phaät ñoäc

giaùc ñaõ soáng moät thôøi gian daøi treân nuùi Isigili. See Baùch Tröôïng Duy Chaùnh Thieàn Sö. Paean of joy: Vui möøng veà söï töï thaéng. Pai Chang's Wild Ducks: See Baùch Tröôïng Daõ Paganism (n): Taø giaùo—Heterodox doctrine. Ngan. Pageant (n): Hoaït caûnh. Pai Lien Tsung: White Lotus school—See Baïch Pagoda (n): Chuøa. Lieân Giaùo. 1) Caitya (skt)—Sepulchral monument— Pai-ma's Dharmakaya: See Baïch Maõ Phaùp Shrine—Cheá ña (thaùp moä). Thaân. 2) Toâ (jap)—Toâba (jap)—Sangharama (skt)— Pai Ma ssu: White Horse Monastery—See Baïch Chuøa thaùp—Temple—Monastery, a Buddhist Maõ Töï. religious structure found throughout East Asia Pai-Yueh-T’ien: Pai Yueh-T’ien was a great poet characteristically possessing several stories during the T’ang dynasty—Moät nhaø thô lôùn ñôøi with distinct rooftops forming a towerlike nhaø Ñöôøng—See Baïch Laïc Thieân. structure. The pagoda originally derived from Pai-Yun: An iron wall: See Baïch Vaân Thieát the Indian "stupa". Like stupas, pagodas are Bích. traditionally used to enshrine relics of the Pai-Yun: A jade palace: See Baïch Vaân Laàu historical Buddha or other prominent holy Quyønh Ñieän Ngoïc. men and women—Kieán truùc Phaät giaùo ñöôïc Pai-yun Shou-tuan: Hakuun Shutan (jap)— tìm thaáy khaép vuøng Ñoâng AÙ, tính chaát ñaëc Baiyun Shouduan—See Baïch Vaân Thuû Ñoan bieät laø coù nhieàu taàng vôùi maùi gioáng nhö kieán Thieàn Sö. truùc hình thaùp. Chuøa thaùp baét nguoàn töø "thaùp" Pai Yun ts'ung: Hakuun (jap)—See Baïch Vaân cuûa AÁn Ñoä. Cuõng gioáng nhö thaùp, chuøa thaùp Toâng. laø nôi chöùa ñöïng xaù lôïi cuûa Phaät hay caùc vò Pain (n): Distress—Pain—Physical suffering— Thaùnh nam nöõ noåi troäi. Ñau ñôùn veà theå xaùc. Pagoda adorned with gems: Stupa for precious Pains arising from a life of

illusion: See Hoaëc things or relics—Baûo thaùp. Nghieäp Khoå. Pagodas and temples: Thaùp mieáu. Pain of being eaten by a garuda, a dragon- Pahana (p): Abandonment of craving—Let go— eating bird: Khoå ñau vì bò garuda (loaøi chim hay Buoâng boû duïc voïng. aên thòt roàng) aên thòt. Pahana-sanna (p): Perception of abandoning—Paindapatika (skt): Going for alms—Khaát thöïc. Ñoaïn Töôûng—Ñoaïn Tröø Töôûng. Pain of death: Töû khoå—Suffering of death. Pahana-sutta (p): Sutra on giving up, Samyutta Pain of disasters: The pain of disasters, i.e., Nikaya XXXVI.3—Kinh Buoâng Boû Duïc Voïng, violent winds, which take away jeweled clothes Töông Öng Boä XXXVI.3. and ornaments—Khoå ñau vì tai öông laøm tieâu tan Pai-chang Ch'ing-kuei: Baizgangqinggui (chi)— trang söùc aùo quaàn. Hyakujo Shingi (jap)—See Baùch Tröôïng Thanh Pain and emptiness: Misery and unreality—Khoå Quy. khoâng. Pai-Chang's Fox: See Baùch Tröôïng Daõ Hoà. Pain of the heat: The pain of hot wind and sand Pai-Chang and the fox: See Baùch Tröôïng Daõ Hoà. being blown against the skin—Khoå ñau vì ngoaïi Pai-chang Huai-hai: Hyakujo Ekai (jap)— nhieät laøm noùng chaùy da. Baizhang-Huaihai—See Baùch Tröôïng Hoaøi Haûi Pains of life: See Traàn Luïy. Thieàn Sö. Pain or pleasure resulting in this life from Pai-chang Nieh-p'an: Hyakujo Nehan (jap)— the practices of a previous life: See Baùo Quaû. Baùch Tröôïng Nieát Baøn—See Baùch Tröôïng Duy Pain of the senses: Ñau khoå caûm quan—Söï ñau Chaùnh Thieàn Sö. khoå cuûa thaân theå. Pai Chang Questions Yun Yen: See Baùch Pain of wisdom-life being killed by the five Tröôïng Vaán Vaân Nham. desires: Khoå ñau vì bò nguõ duïc gieát cheát hueä Pai-chang Wei-cheng: Hyakujo-Nehan (jap)—maïng.

Painful (a): Ñau thöông. Book of the Shvetambara Jaina Canon. His Painful feeling: Dukkha vedana (p)—Painful— doctrine may be called Asasvatavada. He Suffering feeling—Unpleasant feeling—Khoå thoï. advocated a theory of the universe, according to Painful in the present and brings painful future which it was either eternal or non-eternal. results: Dukkha-vipakam (p)—Hieän taïi khoå vaø According to him, there are seven elements which töông lai quaû baùo khoå. are immutable, and do not in any way contribute Painful in the present and brings pleasant to pleasure or pain. The body is ultimately future results: Sukha-vipakam (p)—Hieän taïi khoå dissolved into these seven eternal elements— vaø töông lai quaû baùo laïc. Pakhudha Kaccayana laø ngöôø i ñöông thôøi vôùi Ñöùc Painful progress with quick comprehension: Phaät coù leõ teân laø Kakuda Katyayana nhö ñaõ ñöôïc See Khoå Haønh Toác Chöùng. noùi ñeán trong Prasnopanisad. OÂng naøy vaø caùc Painful progress with slow comprehension: See quan ñieåm cuûa oâng cuõng ñaõ ñöôïc nhaéc ñeán trong Khoå Haønh Trì Chöùng. kinh “Suyagada,” cuoán thöù hai trong boä kinh Kyø Painfulness: Söï khoå. Na (Shavetambara). Chuû thuyeát cuûa oâng coù theå Painfulness of pain: Dukkha-dukkhata (skt)— goïi laø “Voâ Thöôøng Luaän” (Asasvatavada). Theo Pain produced by misery or pain—See Khoå Khoå. oâng thì coù baûy yeáu toá khoâng bò bieán ñoåi taïo neân cô theå, caùc yeáu toá naøy khoâng lieân quan gì ñeán söï gaây Painstakingly: Moät caùch thaän troïng. ra vui söôùng hay buoàn khoå. Thaân xaùc cuoái cuøng seõ Painting of a rock: See Hoïa Thaïch. tan ra thaønh baûy yeáu toá vónh

cöûu ñoù. Pair bands: See Uyeân Ban. Pakka (p): Name of a monk mentioned in the Pair of parallel sentences: Caëp caâu ñoái song Theragatha—Teân cuûa moät vò Tyø Kheo ñöôïc noùi song. ñeán trong Tröôûng Laõo Thi Keä. Pair of wings: Nhò Döïc—Moät caëp hai caùnh: Boá Pak-pay-den-pa-shi (tib): Cattari-ariyasaccani thí vaø Trí hueä—Two wings of Charity and (p)—See Töù Dieäu Ñeá. Wisdom. Pakudha-Kaccayana (skt): Baø Phuø Ñaø Ca Chieân Paisunyatvirati (skt): Not double-tongued—See Neâ—See Ca La Cöu Ñaø Ca Chieân Dieân. Baát Löôõng Thieät. Pala (skt): Baùt La—Baø la—See Ba La. Pai-yun-shou-tuan (1025-1075): Hakuun-Sgutan Palace: Caitya (skt)—Hall—Lecture room— (jap)—See Thuû Ñoan Baïch Vaân Thieàn Sö. Temple—Ñieän (cung ñieän)—Giaûng ñöôøng trong Pajana (skt): To support—To offer—To make töï vieän. offerings—Offerings—See Cuùng Döôøng. Palace of darkness: Hades—Minh Phuû (cung Pajanati (skt): Pajapati (p)—Tueä Tri— ñieän nôi aâm phuû hay ñòa nguïc). Knowledge. Palace of devas: Devapura (skt)—Abode of the Pajapati (p): Chuùng Sanh Chuû—Name of a gods—See Thieân Cung. deity—Teân cuûa moät vò trôøi—See Ba Xaø Ba Ñeà. Palace of the devas of light and sound: Pajapati Gotami: Siddhattha's step-mother—See Abhasvaras (skt)—Cung Ñieän Quang AÂm Thieân. Ma Ha Ba Xaø Ma Ñeà. Palace of Dharma: Laâu ñaøi Chaùnh Phaùp. Pajra: See Ba Di La Ñaïi Töôùng. Palace of Enlightening Beings: The Pakahu (p): Löûa baùt gia boà. determination is a palace of Enlightening Beings Pakappeti (skt): Project—Keá hoaïch. because they never forget it—Boà Ñeà taâm laø cung Pakasati (p): Vyaktaya (skt)—Thò hieän—Baøy toû ñieän cuûa Boà Taùt vì luoân khoâng queân maát. ra ngoaøi—To manifest—To make manifest. Palace of Great Enlightening Beings: Cung Pakchak (tib): Vasana (p & skt)—Latent karmic ñieän cuûa chö Ñaïi Boà Taùt. imprints—See Taäp Khí. Palace of perenial delight: Cung Thöôøng Pakhudha Kaccayana (skt): A contemporary of Laïc—Palace of permanent delight. the Buddha. He is probably Kakuda Katyayana as Palace of permanent delight: Cung Thöôøng mentioned in the Prasnopanisad. He and his views Laïc—Palace of perenial delight. are also referred to in the Suyagada, the Second Palace of the Vairocana in the Garbhadhatu:

See Kim Cang Phaùp Giôùi Cung. Pamsukala (skt): Four reliances—The four trusts Palace womb: See Thai Cung. of Dharma—Four basic principles for thorough Palace womb for doubters outside Amitabha's understanding Buddhism—See Töù Y Phaùp. heaven: See Nghi Thaønh Thai Cung. Pamsu-kula (skt): A dust heap—Rags—A Palada (skt): A flesh-eater or a raksasa—Loaøi aên collection of rags out of a dust heap used by thòt soáng. Buddhist monks for their clothing. Paladharma (skt): Dharmapala (skt)—Protect or Pamsupatas (skt): Pasupatas (skt)—See Ñoà Hoâi maintain the Buddha-truth—Protectors of the Ngoaïi Ñaïo. Dharma—Dharma protector—See Hoä Phaùp. Pamudita (p): Nanda (skt)—Pleased— Palasa (skt): See Ba La Xa. Delightful—Joyful—Full of joy—Take delight Palasambari (skt): See Phi Dieäp Y Quan AÂm. in—Pleasure—See Hoan Hyû. Palestine (n): Daân Pa-leùt-tin. Pan (skt): Pun (skt)—Baùn (phaân nöûa)—Half. Pali (p): See Ba Li. Pana (p & skt): See Ba Ni. Palibhasa (skt): Pali language—Phaïn ngöõ Ba Li. Panasa (skt): See Ba Na Sa. Pali-bodha (p):

Commitment—Söï uûy thaùc (cho ai Panatipata (p): Pranatipataviratih (skt)—See Saùt laøm vieäc gì). Sanh. Pali Canon: Pali Tripitaka—See Bali Taïng. Panatipato (p): Panatipata (p)—See Saùt Sanh. Pa Ling's Blown Hair Sword: See Kieám Thoåi Panca (skt): Five—Naêm. Loâng. Panca-balani (skt): See Nguõ Löïc. Pa-ling Hao-chien: Haryo Kokan (jap)—Baling Pancabhijnana (skt): Pancabhinna (p)—See Nguõ Haojian—See Ba Laêng Haïo Giaùm Nhaïc Chaâu Thoâng. Thieàn Sö. Pancabhinna (p): Pancabhijna (skt)—The five Pa-ling Hao-chien's three turning phrases: See supernatural powers—See Nguõ Thoâng. Ba Laêng Tam Chuyeån Ngöõ. Pancabhojaniya (skt): See Nguõ Chính Thöïc. Pa-ling's Snow in a Silver Bowl: See Ba Laêng Panca-bhuta (skt): Jung-wa-nga (tib)—The five Ngaân Oaûn Lyù Thaïnh Tuyeát. elements—See Nguõ Ñaïi. Pali original language technical terms: Thuaät Panca-buddha (skt): Five Buddhas—See Nguõ ngöõ Pali nguyeân thuûy. Phaät. Pali original language terms: Töø ngöõ Pali Panca-caksumsi (skt): Naêm loaïi maét—The five nguyeân thuûy. kinds of eye or vision—See Nguõ Nhaõn. Pali School: Theravada Buddhism—See Phaät Panca-cara (skt): Five correct practices—Five Giaùo Nguyeân Thuûy. right acts—See Nguõ Chaùnh Haïnh. Pali Text Society: See Hoäi Kinh Ñieån Bali. Panca-dharma (skt): Nguõ phaùp—Five laws or Pali Tripitaka: Pali Canon—See Bali Taïng. categories—See Lyù Trí Nguõ Phaùp, Söï Lyù Nguõ Palm (n): Caây coï (döøa kieång)—Loøng baøn tay. Phaùp vaø Töôùng Danh Nguõ Phaùp. Palm-leaf scriptures: See Phaïm Giaùp. Panca-dharmakaya (skt): Nguõ Phaùp Thaân— Palm leaves: Pattra (skt)—Laù boái—Used for Five dharma bodies—See Nguõ Thaân. writing material—Duøng laøm vaät lieäu ñeå vieát—See Panca-dhovaka-sutta (p): Sutra on dirt wahser, Boái Ña. Anguttara Nikaya III.102—Kinh Taåy Nguõ Traàn, Palmist (n): Ngöôøi coi chæ tay. Taêng Nhaát A Haøm III.102. Palmistry (n): Thuaät xem chæ tay. Panca-drstayah (skt): Nguõ kieán—Five views— Palmyra-tree: Tala (skt)—Caây boái, moät loaïi caây See Nguõ Kieán Vi Teá. gioáng nhö caây keø—See Boái Ña. Panca-gatiyo (p): Five gati (destinations, Pamada (p): Heedlessness—See Loaïn Ñoäng. destinies)—See Nguõ Thuù. Pamirs: See Thoáng Lónh Sôn. Panca-gotrani (skt): Five kinds of natures—Naêm Pamojja (p): Pamujja (p)—Light pleasure—Khinh loaïi taùnh—See Nguõ Chuûng Taùnh. hyû hay thieåu hyû. Panca-indriyani (skt): Pacendriyani (skt)—Five

spiritual faculties (five good roots)—See Nguõ Nguõ Quaû. Caên. Pancaphalani (skt): Nguõ Chuûng Quaû—Naêm loaïi Pancajnana (skt): Five kinds of wisdom—See quaû—The five fruits or effects—See Nguõ Quaû. Nguõ Trí. Panca-pitaka (skt): The five classics (from Panca-kama (skt): Five Desires—See Nguõ Duïc. Confucius)—See Töù Thö Nguõ Kinh. Panca-kanga-sutta (p): Sutra on the carpenter Panca-sarvatraga (skt): Five general mental five tools, Samyutta Nikaya XXXVI.19—Kinh functions—Naêm taâm sôû bieán haønh. naêm vaät duïng cuûa ngöôøi thôï moäc, Töông Öng Boä Panca-sikkapada (skt): Panca-sila (skt)—Five XXXVI.19. precepts—See Nguõ giôùi. Pancakasayah (skt): Ajiva-kasayah (skt)—Five Panca-siksapada (p): Panca-sila (skt)—Five impurities—Five turbidities—See Nguõ Tröôïc. precepts—See Nguõ Giôùi. Pancakhadaniya (skt): The five chewing foods, Panca-sila (skt): Panca-sikkapada (p)—Five not regular foods—See Nguõ Töôùc Thöïc. precepts—See Nguõ Giôùi.

Pancakkhandha (p): Pancaskandha (skt)—Nguõ Panca-silani (skt): The five precepts—The five uaån: saéc, thoï, töôûng, haønh, thöùc—Five chief rules of conduct—See Nguõ Giôùi. Aggregates: matter, sensation, perception, volition Pancaskandha (skt): Pancakkhandha (p)—Five or mental activities, and consciousness—See Nguõ aggregates compose of five components: form, Uaån. feeling, perception, mental volition, and Panca-klesa (skt): Panca-klesa-dula (skt)—Naêm consciousnesses—Nguõ Uaån bao goàm naêm hôïp thöù meâ môø aùm ñoän—Five dull, unintelligent, or theå: saéc, thoï, töôûng, haønh vaø thöùc—See Nguõ Uaån. stupid vices or temptations—See Nguõ Ñoän Söû. Panca-tiksna-dula (skt): Naêm thieän nghieäp—The Panca-klesa-dula (skt): See Panca-klesa. five higher wholesome deeds—See Nguõ Lôïi Söû. Panca-maha-bhuta (skt): Panca-bhuta (skt)—The Panca-vaggiya (p): Panca-vargiya (skt)—See five elements—See Nguõ Ñaïi. Nguõ Tyø Kheo. Panca-maha-bhutani (skt): Nature of the five Panca-vargiya (skt): Naêm vò Tyø Kheo ñaàu tieân great elements—Nguõ Ñaïi Chuûng Taùnh. ñöôïc Phaät ñoä—The first five of Buddha's Panca-mandalaka (skt): Five circles—Five converts—See Nguõ Tyø Kheo. wheels—See Nguõ Luaân. Panca-varna (skt): The five primary colors—See Panca-marga (skt): The five gatis—Five paths— Nguõ Saéc. See Nguõ Thuù. Panca-varsika-parisad (skt): Quinquennial Panca-nantariyakamma (p): Panca-nantarya- assembly—The quinquennial assembly, for karma (skt)—See Nguõ Nghòch. having all things in common, and for confession, Panca-nantaryakarmani (skt): Panca-nantariya- penance, and remission—Cöù naêm naêm thì chö kamma (p)—Nguõ Nghòch—See Nguõ Voâ Giaùn Taêng Ni hoïp ñaïi hoäi moät laàn ñeå chia xeû kinh Nghieäp. nghieäm tu haønh, vaø cuøng nhau phaùt loà saùm hoái (tuïc Panca-nirmitabuddha (skt): Nguõ Hoùa Phaät—The coù töø thôøi Löông Voõ Ñeá). five Transformation-Buddhas. Panca-vedana (skt): Naêm caûm thoï—The five Panca-nivarana (skt): Naêm chöôùng ngaïi—The vedanas or sensations—See Nguõ Thoï. five hindrances—See Nguõ Chöôùng. Panca-vibhisana (skt): Naêm noãi lo hay sôï haõi— Panca-nivaranani (skt): Panca-nivarana—See Boà Taùt môùi tu hoïc coøn trong Hoan Hyû Ñòa coù naêm Nguõ Chöôùng. moái lo sôï—Five fears of beginners in the Panca-niyama (skt): Five orders of nature—Five Bodhisattva way—See Nguõ UÙy. natural orders—See Naêm Ñònh Luaät Thieân Nhieân. Pancavici-karmani (skt): Nguõ voâ giaùn nghieäp— Panca-parisad (skt): Five-year Council— The five actions leading to incessant hell—The Nominal quinquenial Council—See Nguõ Nieân Ñaïi five deadly sins—The five cardinal sins—See Hoäi. Nguõ Nghòch. Panca-phala (skt): The five fruits or effects—See Pancavidya (skt): Five sciences or studies of

India—See Nguõ Minh. Panduravasini (p): Avalokitesvara (skt)—Baïch Y Pancavidya-sutra (skt): Nguõ Minh Kinh—Sutra Toân—Baïch Y Quaùn Theá AÂm. on the five major sciences—See Nguõ Minh. Panga (p): Name of one of one hundred Pratyeka- Pancavijnana (skt): Five consciousnesses—Five buddhas who lived a long time on Mount Isigili— Vijnanas—See Nguõ Thöùc. Teân cuûa moät trong soá moät traêm vò Phaät ñoäc giaùc Pancavijnanakaya (skt): Nguõ Thöùc Thaân (heä soáng moät thôøi gian daøi treân nuùi Isigili. thoáng caùc thöùc)—The system of the

Vijnanas. Pangs of death: Söï ñau ñôùn cuûa caùi cheát. Panca-vijnana-skandha (skt): Dvipanca-vinana Pang-yun: Hokoji (jap)—Houn (jap)—P'ang (p)—Five sense-consciousness groups or Yun—See Baøng Long Uaån Thieàn Sö. the five sense-cognitions—See Nguõ Thöùc Uaån. P'ang Yun's statement: "Good Snowflakes; Panca-visaya (skt): The five desires—The five they don't fall in any other place": Coâng aùn objects of desire—See Nguõ Duïc. Baøng Cö Só töøng maûnh tuyeát rôi ñeïp—See Baøng Pancayana (skt): Naêm coã xe coù theå ñöa ngöôøi tôùi Cö Só Haûo Tuyeát Phieán Phieán. quaû vò Phaät—The five vehicles—See Nguõ Thöøa. Panha-vyakarana (skt): Questions and Pancendriya (p): Pacendriyani (skt)—Five answers—Hoûi vaø traû lôøi—See Vaán Ñaùp. faculties—The five positive agents—The five Pani (skt): Baù Ni—Loøng baøn tay—The palm of roots that give rise to other wholesome dharmas: the hand. belief, vigor, mindfulness, concentration, and Panidhana (p): To resolve—To take one's vow— wisdom—Moät töø veà thieàn ñeå chæ naêm taâm sôû: Tín, Vow—See Nguyeän. Taán, Nieäm, Ñònh, Hueä—See Nguõ Caên. Panika (skt): Pancika (skt)—See Baùn Chæ Ca. Pancendriyani (skt): Pancindriyani (p)—Five Panila (skt): Ba Ni Boàn—Bình chöùa nöôùc uoáng— roots—Five Faculties—See Nguõ Caên. A drinking vessel. Pancha-marga (skt): The five gatis—Five Panini (skt): See Ba Neã Ni. paths—See Nguõ Thuù. Panita-dhatu (skt): The sublime realm—Thaéng Panchen Lama (tib): Tashilama (tib)—Great giôùi. Tibetan Lama—See Ban Thieàn Laït Ma. Panjab (skt): Ñaïi Taàn. Pancika (skt): Panika (skt)—See Baùn Chæ Ca. Pan-Lung-Yun: A famous lay-follower—See Pancindriyani (p): Pancendriyani (skt)—Five Baøng Long Uaån Thieàn Sö. roots—Five Faculties—See Nguõ Caên. P'ang Yun: Hokoji (jap)—Houn (jap)— Pancupada-nakkhandha (p): Five aggregates of Pangyun—See Baøng Long Uaån Thieàn Sö. clinging—Do nguõ uaån phoái hôïp—See Nguõ Uaån Panna (p): Prajna (skt)—Wisdom or penetrative Thuû. insight—Trí tueä tröïc giaùc veà chaân lyù toái thöôïng— Pandaka (skt): Ñaïi quyû thaàn vöông—Hoaøng See Trí Hueä Ba La Maät. Moân—See Kieän Nam. Panna-bhavana (p): Development of wisdom— Pandaravasini (skt): Pandravasini (skt)—See Ñaïi Tueä tu. Baïch Y. Panna-khagga (p): Prajna-khadga (skt)—Great- Pandava (p): Baïch Thieän—White Pure wisdom sword—Ñaïi Tueä Ñao. Mountain—Name of a mountain. Panna-cakkhu (p): Prajnacakshus or Pandemonium (n): Hell—Hoûa nguïc. Jnanacakshus (skt)—The eye of wisdom—The Pander (v): Thoûa maõn—To indulge—to satisfy. wisdom eye—See Tueä Nhaõn. Pandita (skt): Hoïc giaû—Ngöôøi hoïc roäng— Panna-indriya (p): Prajna-indriya (skt)—Hueä Scholar. Caên—The root or organ of wisdom. Pandita-chen-mo (tib): Maha-pandita (skt)—Pannakkhanda (p): Group of wisdom—Trí Great Buddhist scholar—Ñaïi Hoïc Giaû. Uaån—Nhoùm trí hueä. Pandravasini (skt): The great white-robed one— Panna-sutta (p): Sutra on discernment, Anguttara Pandaravasini—See Ñaïi Baïch Y. Nikaya VIII.2—Kinh Trí Hueä, Taêng Nhaát A Haøm Panduka (skt): See Baùt Chu Ñaïi Taïng. VIII.2.

Pannatti (p): Concepts—Giaû Danh. Pao-Che Ma-Yu Zen master: Bao-Che Ma-Pannattivada (p): Pannattivadin (p)—Prajnap- Yu—See Baûo Trieät Ma Coác Thieàn Sö. tivadinah (skt)—See Thuyeát Giaû Boä. Pao-Chih: Hoshi (jap)—Baûo Chí—Name of a

Pannattivajja (p): Acts criticized by the training Zen master—Teân cuûa moät vò thieàn sö. rules—Haønh ñoäng bò giôùi luaät pheâ phaùn. Pao-Chien Zen Master: Zen Master Baûo Giaùm Pannava (p): Wise and sagacious—Saùng suoát vaø (?-1173)—See Baûo Giaùm Thieàn Sö. khoân ngoan. Pao-eân Hsuan-t'se: Hoon Gensoku (jap)—See Panna-veyyattiyam (p): See Panna-vimutti. Baùo AÂn Huyeàn Taéc Thieàn Sö. Panna-vimutti (p): Panna-veyyattiyam (p)— Pao-feâng K'o-wen (1025-1102): Hobo-kokumon Prajna-vimutti (skt)—Deliverance through the (jap)—See Baûo Phong Khaéc Vaân. wisdom—See Tueä Giaûi Thoaùt. Pao-feâng Wei-chao: Hoho Isho (jap)—Baofeng Panna-vimutti-sutta (p): Panna-veyyattiyam- Weizhao—See Baûo Phong Duy Chieáu Thieàn Sö. sutta (p)—Prajna-vimutti-sutra (skt)—Sutra on Pao-fu Ts'ung-chan: Hofuku-Juten (jap)—See deliverance through the wisdom—Sutra about Baûo Phöôùc Toøng Trieån Thieàn Sö. being released through discernment—Kinh Tueä Pao-Kuo Temple: Toå Ñình Baûo Quoác—Name of giaûi thoaùt. an old temple in Hueá—Teân cuûa moät ngoâi chuøa coå Pannavudham (p): Wisdom—Tueä. ôû Hueá. Pannindriya (p): Panna—Wisdom—Indriya— Pao-Lin: See Baûo Laâm Töï. Pure reason—The faculty of Panna. Pao-Lin Chuan: Baûo Laâm Truyeän—See Pan realist: Sarvastivadin—See Nhaát Thieát Höõu Hoârinden. Boä. Pao-Lin Monastery: Pao Lin—See Baûo Laâm Töï. Panshan-Baoji: Panshan-Baochi—See Baøn Sôn Pao-Lin-ssu: Hoârin-ji (jap)—See Baûo Laâm Töï. Baûo Tích Thieàn Sö. Pao-Ming-T'ao-Cheng (chi): Baûo Minh Ñaïo P'an-shan's overhearing a customer of pork Thaønh—Name of a Chinese monk—Teân moät vò sö meat: Coâng aùn Baøn Sôn thaáy baùn thòt maø tænh Trung Hoa. ngoä—See Baøn Sôn Tinh Ñeå Nhuïc. Pao-ning Jen-yung: Honei Ninyu (jap)—Baoning P'an-shan Pao-chi: Banzan-Hoshaku (jap)— Renyong—See Baûo Ninh Nhaân Duõng Thieàn Sö. Panshan-Baoji—See Baøn Sôn Baûo Tích Thieàn Sö. Pao-shou Yen-chao: Hoju Ensho (jap)—See Baûo P'an Shan's There Is Nothing in the World: See Thoï Dieân Chieåu Traán Chaâu Thieàn Sö. Baøn Sôn Tam Giôùi Voâ Phaùp. Pao-Tsing Zen Master: See Baûo Taùnh Thieàn Sö. Pansil (p): Pancha sila—Five precepts—See Nguõ Pao-ts'u Hsing-yen: Hoji Gyogon (jap)—Baoci Giôùi. Xingyan—See Baùo Töø Haønh Ngoân Thieàn Sö. Pansula (skt): Temple—Ñeàn chuøa. Pao-tzu-wen-chin (chi): Hoji-Bunkin (jap)—See Panthaca (skt): Ñaïi A la haùn Baùn Thaùc Ca—See Baùo Töø Vaên Khaâm Thieàn Sö. Chaâu Lôïi Baøn Ñaø Giaø. Pao-Ying-Hui-Yung (chi): Nanin-Egyo (jap)— Panthaka (skt): Baøn Ñaëc—One who was born on Baûo ÖÙng Hueä Ngung—See Hueä Ngung Nam Vieän the road, one of the great disciples of Sakyamuni Thieàn Sö. Buddha—Ngöôøi ñöôïc sanh ra beân veä ñöôøng, moät Pao-Yun: See Baûo Vaân. trong nhöõng ñaïi ñeä töû cuûa Phaät—See Chaâu Lôïi Papaca (p): Prapaca (skt)—Frivolous or unreal Baøn Ñaø Giaø. discourse—Talking vainly or idly—See Hyù Luaän. Pantheism (n): Vaïn höõu thaàn giaùo—See Höõu Papacadassana (p): Prapacadarsana (p)— Thaàn Giaùo. Perverted views—Hö Voïng Kieán. Pantheist (n): Ngöôøi theo ña thaàn giaùo. Papacasudani (p): Commentary to the Pantheistic Sect: See Nhaát Taùnh Toâng. Satipathana-sutta—Luaän giaûng Kinh Töù Nieäm Pantheistic sect of Mahayana: Nhaát Taùnh Xöù—See Kinh Nieäm Xöù. Toâng—Pantheistic Sect. Papadesana (skt): Offering from the Pantheon (n): Chö thaàn—Ñeàn thôø baùch thaàn.

transcendence of bodhicitta—See Boà Ñeà Taâm Thí

Cuùng Döôøng. Ñaø Haûi Hoäi Papakarin (skt): See Baø Baø Giaø Lôïi. Paradox (a): Nghòch lyù. Papaya forest: Uruvilva (skt)—Moäc Hoa Laâm— Paragata (skt): See Ba La Giaø (2). See Khoå Haïnh Laâm. Parahita (skt): To benefit others—Benefitting Paper bags cannot wrap a fire: See Chæ Bao Baát others—See Lôïi Tha. Truï Hoûa. Parajika (skt): Haraizai (jap)—Eight Paper money: See Chæ Tieàn. misbehaviors—See Baùt Ba La Di. Papiyan (skt): Papiman (skt)—Hajun (jap)—Ba Parajnaparamita (skt): Tri Kieán Ba La Maät—Trí Ty Daï—See Ba Tuaàn. Tueä Baùt Nhaõ—Wisdom paramita. Papiyas (skt): Quyû döõ—Most wicked ones—Evil Paraka (skt): See Ba La Giaø (1). spirits—The evil—More or most wicked or Parallelism (n): Song haønh luaän. miserable—Papiyan—See Ba Tuaàn. Paralysis Ghost: Yeåm quyû. Para (skt): Other shore—Opposite shore—See Bæ Parama (skt): Baùt La Nhó—Toái thöôïng—Highest, Ngaïn. supreme, first. Para-bhakti (skt): Supreme love of gods—Kính Parama-carya (skt): Toái Thaùnh Boà Taùt—Most ngöôõng thaàn thaùnh. Holy Bodhisattva. Para-bhava-sutta (p): Sutra on the downfall— Paramadi-buddho-ddhrtasri-kalacakra-Kinh Suy Taøn. namatantra-raja (skt): Kalapakkha-tantra (p)— Parable (n): Caâu chuyeän—Nguï ngoân—Duï ngoân. See Thôøi Luaân Maät Phaùp. Parable of the burning house: See Hoûa Traïch Paramama (p): Moät ñaïi hoàn. Duï. Paramanu (skt): Fine motes of dust—Vi traàn— Parable of the Herbs: Phaåm Döôïc Thaûo Duï. The smallest conceivable thing—An Parable of the Magic City: Phaåm Hoùa Thaønh infinitessimal particle or atom—Parama—See Duï. Cöïc Vi Traàn. Parable of the monkeys: See Tænh Trung Lao Paramarsa-samyojana (skt): See Thuû Kieát. Nguyeät. Paramartha (skt): See Ba La Maït Ñaø. Parable of the seeming snake: See Xaø Thaèng Paramartha-dharma (skt): Thaéng Phaùp— Ma. Paramattha-dhamma (skt)—The superlative Parable of the two rivers of greed and anger: dharma. See Löôõng Haø Tham Saân Duï. Paramarthakaya (skt): Dharmakaya (skt)—Thaân Paracetah-paryayajnana-saksatkriya-bhijna chaân thaät cuûa Phaät—The true body—Buddha as (skt): Divine mind—Knowing the minds of absolute—See Chaân Thaân. others—Knowing others' mind—Supernatural Paramartha-nirhara-nirdesa (skt): See Ñeä Nhaát ability to read the minds of others—See Tha Taâm Nghóa Truï. Thoâng. Paramattha-saccam (p): Paramartha-satya Paracittaprajna (skt): Knowing the other's (skt)— Absolute truth—Ultimate truth—See Chaân mind—Superknowledge that penetrates the mind Ñeá. of others—See Tha Taâm Trí. Paramartha-satya (skt): Paramattha-saccam Paradigm (n): Thí duï kieåu maãu, daïng thöùc. (p)—Absolute truth—The Buddha law—The Paradise (n): Laïc caûnh—Thieân ñaøng. correct dogma or averment of the enlightened— Paradise after earthly life: Vui vôùi caùi ñònh cuûa Highest principle of dharma—Supreme truth— sô thieàn—See Ly Sanh Hyû Laïc Ñòa. Ultimate truth—See Thaéng Nghóa Ñeá. Paradise of cessation of rebirth: Vui vôùi caùi Paramartha-satya-sastra (skt): See Thaéng Nghóa ñònh cuûa nhò thieàn—See Ñònh Sanh Hyû Laïc Ñòa. Ñeá Luaän. Paradise of joy after previous joys: Rôøi hyû laïc Paramartha-sunyata (skt): Emptiness of the vôùi caùi ñònh cuûa tam thieàn—Ly Hyû Dieäu Laïc Ñòa. ultimate truth—Ultimate meaning of emptiness— Paradise Pureland

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Khoâng cuûa chaân lyù cöùu caùnh—See Ñeä Nhaát Nghóa Paramitas of Sravakas and Pratyeka-buddhas: Khoâng. The super-worldly kind of paramitas—See Xuaát Paramartha Tripitaka Master (499-569): See Theá Gian Ba La Maät. Chaân Ñeá Tam Taïng. Paramitas of the supreme one of Bodhisattvas: Paramasa (p): Misapprehension—See Taø Giaûi. The Paramita that are super-worldly in the highest Parama-sukha (skt): Supreme happiness—See sense—See Xuaát Theá Gian Cöïc Laïc. Thöôïng Thöôïng Ba La Maät. Paramatma (p): Macrocosmo soul—Cosmic Paramita Temple: Ba La Maät Töï—Name of an soul—The Buddha is free from the notion of a ancient temple in Hueá, Central Vietnam—Teân Microcosmic Souls, or a Macrocosmic Soul, or cuûa moät ngoâi chuøa coå ôû Hueá, Trung Vieät. even a Cosmic Soul—See Ñaïi Ngaõ. Paramiti (skt): See Baùt Laït Maät Ñeá. Paramattha (p): Paramattha dhamma—See Chaân Paramount (a): Toái thöôïng Ñeá. Paramudita (skt): Land of joy, or ground of Paramattha dhamma (p): Absolute reality— happiness or delight—Hoan Hyû ñòa. Thöïc taïi tuyeät ñoái—Ñoái töôïng ñöôïc nhaän bieát moät Paranayama (skt): Breathing control—To count caùch tröïc tieáp khoâng qua khaùi nieäm—See Chaân the breathings—See Soå Töùc. Ñeá. Paranirmita-vasavartin (skt): Baø Xaù Baït Ñeà— Paramattha-dipani (p): Lamp of the Ultimate Baø La Ni Maät Baø Xaù Baït Ñeà Thieân—Baø Na Hoøa truth—See Chaân Ñeá Ñaêng. Ñeà—Trôøi Tha Hoùa—See Tha Hoùa Töï Taïi Thieân. Paramattha-manjusa (p): See Chaân Ñeá Khuoâng. Paranirmita-vasavatti-devaloka (p): See Tha Paramattha sacca (p): Chaân lyù tuyeät ñoái—Cuøng Hoùa Töï Taïi Thieân. nghóa vôùi paramattha dhamma (phaûn nghóa vôùi Paranoia (a): Lo sôï—E ngaïi sammuti sacca)—Ultimate truth—See Chaân Ñeá. (Without) paranoia: Khoâng thaáy e ngaïi Paramattha-saccam (p): Paramartha-satya Paran-tapo-hoti (p): A certain man who torments (skt)—Absolute truth—Chaân lyù hay söï thaät tuyeät others or is given to torment others—Loaïi ngöôøi ñoái—Ultimate truth—See Chaân Ñeá. laøm khoå ngöôøi khaùc vaø sieâng naêng laøm khoå ngöôøi Paramatthaka-sutta (p): Sutra on Supremity, khaùc. Samyutta Nikaya IV.5—Kinh Toái Thöôïng, Töông Parapsychology (n): Sieâu taâm lyù hoïc. Öng Boä IV.5. Parartha (skt): Ngoä Tha—Enlighten others. Param-bodhi (skt): Baùt La Ma Boà Ñeà—Supreme Pararthanumana (skt): Tha Tyû Löôïng—To have enlightenment—Giaùc ngoä boà ñeà hay giaùc ngoä toái an agreement with of one who questions—Luaän thöôïng. thöùc y cöù vaøo söï ñoàng yù cuûa ngöôøi hoûi. Parami (p): Ba la maät—See Möôøi Ba La Maät (B). Parasi (skt): Vuøng ñaát Ba Tö ngaøy nay— Paramimmitavasavarti (skt): See Tha Hoùa Töï Persian—Persia—See Ba Kyø. Taïi Thieân. Parasol: Baûo Caùi (caùi loïng che). Paramita (skt): Perfection—Reaching the other Parassa utsparinnanana (skt): See Tha Taâm shore—Ba La Maät Ña—Ñaùo bæ ngaïn— Thoâng. Perfected—Traversed Transcendental Paratantra (skt): The knowledge of relativity: Trí perfection—See Ba La Maät. töông ñoái—Empirical knowledge: Kieán thöùc Paramita-charitable: Charitable Giving- thöôøng nghieäm—See Y Tha Khôûi Tính. Paramita—See Boá Thí Ba La Maät. Paratantra-laksana (skt): See Giaû Höõu Taùnh. Paramita giving: Charitable Giving-Paramita— Paratantra-svabhava (skt): Dependent nature— See Boá Thí Ba La

Maät. See Y Tha Khôûi Tính. Paramita of joy: See Laïc Ba La Maät. Paravata (skt): Ba La Vieät—Chim boà caâu—A Paramitas of people: Theá gian Ba La Maät—The dove. worldly kind of paramitas. Paravritti (skt): Revulsion—Sudden change—Turning-up—Turning-over—See Ñoät Bieán.

Paravrtti (skt): Revolution at substratum— Parijnana (skt): Full comprehension—Thorough Transformation at the base—Chuyeån y—Söï bieán knowledge—See Lieãu Tri ñoåi cuûa caùi goác. Parikalpa (skt): Parikappa (p)—Wrong judgment, Parayana (skt): Ultimate path—Cöùu Caùnh Ñaïo— imagination construction—Tính chaát cuûa nhöõng See Phaåm Ñaùo Bæ Ngaïn. phaùn ñoaùn sai laàm, söï kieán laäp töø trí töôûng Pardon: (n): Söï xaù toäi—(v): Xaù toäi. töôïng—See Bieán Keá Sôû Chaáp. Parents (n): Cha meï—Song thaân—One of the Parikalpana (skt): Bieán Keá Chaáp—False four fields for cultivating happiness (blessing)—judgment—See Bieán Keá Sôû Chaáp. Phuïng döôõng song thaân, moät trong boán maûnh Parikalpa-samutthita (skt): Delusions arising ruoäng phöôùc ñieàn. from reasoning—See Phaân Bieät Khôûi. Parents-in-law and husband should be Parikalpita (skt): Phaân Bieät Sai—Falsely regarded as divinities: The Buddha himself imagine, wrong view or conceptualization, refers to parents-in-law as divinities—Cha meï imagined or conceptualized. According to the choàng vaø choàng phaûi ñöôïc toân kính nhö nhöõng vò Yogachara doctrine, that which people take to be trôøi trong nhaø. the "objective" world is imagined or Parental (a): Thuoäc veà cha meï. conceptualized; i.e., this world is illusory and Parental authority: Quyeàn laøm cha meï. deceptive; it exists only as a semblance but not as Parental intercourse is unclean: See Thoï Sanh a true reality—See Voïng Keá Tính. Baát Tònh. Parikalpita-bhidhana (skt): Name and meaning Parenthood (n): Tình traïng laøm cha meï— of seizing the unenlightened mind—See Voïng Responsible parenthood—Laøm cha meï coù traùch Taâm Sôû Thuû Danh Nghóa. nhieäm. Parikalpita-laksana (skt): False existence— Parents and relatives of a Bodhisattva: See Hai Voïng Höõu Taùnh—Nhöõng hieän höõu khoâng thaät voán Möôi Cha Meï Vaø Quyeán Thuoäc Cuûa Moät Vò Boà ñoàng thôøi khoâng coù moät baûn theå—Those of false Taùt. existence which are at the same time bereft of an Paribbajaka (p): Parivrajaka (skt)—Ngöôøi thöïc original substance (adravya)—See Bieán Keá Sôû haønh giaùo phaùp—Follower—Practitioner—Seeker Chaáp. of the truth—See Haønh Giaû. Parikalpita-svabhava (skt): Imagined nature— Paraccaga (skt): To sacrifice one’s life—See Xaû See Voïng Keá Tính. Thaân. Parikamma (p): Preparatory consciousness— Pariccheda (skt): Difference—See Sai Bieät. Thöùc chuaån bò—See Tö Löông Thöùc. Paricitra (skt): A tree in the Trayastrimsas Parikamma-samadhi (p): Chuaån Ñònh— heavens which fills the heavens with fragrance— Preparatory concentration. See Ba Lôïi Chaát Ña La (1). Parikara (skt): See Ba Lôïi Giaø La. Parideva (p): To complain—Ta thaùn. Pariksina-vasana (skt): Taåy töø taäp khí—To Parigraha (skt): Nhieáp Thoï Hoä Trì—Receiving dispel the old habits or the pervasions of passions. and guarding. Parikuppa-sutta (p): Sutra about agony, Parigudha (skt): Phoå Thuû Boà Taùt—See Phoå Thuû. Anguttara Nikaya V.129—Kinh khoå ñau, Taêng Parihana-dharman (skt): Thoaùi Phaùp— Nhaát A Haøm V.129.

Backsliding dharma. Parinakaya (skt): The guiding one, one of the Parijata (skt): Ba Nghi Chaát Caáu—See Ba Lôïi Buddha's epithets—Vò daãn ñaïo, moät trong nhöõng Chaát Ña La (2). danh hieäu cuûa Ñöùc Phaät. Parijata-tree: See Thieân Thoï Vöông. Parinama (skt): Change—Transform—Evolve— Parijataka (skt): Baø Lôïi Xaø Ña Ca—Moät loaïi hoa See Chuyeån Bieán. cuûa chö Thieân—A deve flower. Parinamana (p): Parivarta (skt)—Dedicate— Parijna (skt): Full understanding—Thorough Dedication—Transference of merit, especially of knowledge—See Lieãu Tri. one's merits to another—See Hoài Höôùng.

Parinamana Gatha: See Keä Hoài Höôùng. period (1600-1867) to control the Japanese Parinamana in Memorial of the Departed: populace—Heä thoáng xaõ hoäi ñöôïc söû duïng bôûi Vaõng sanh vò hoài höôùng. chính quyeàn quaân nhaân Nhaät Baûn trong thôøi ñaïi Parinamayati (skt): Dedicate—Transfer one's Ñöùc Xuyeân cuûa Nhaät Baûn (1600-1867) nhaèm kieåm merit to someone's else—See Hoài Höôùng. soaùt quaàn chuùng Nhaät Baûn. Parinata (skt): Vipaka (skt)—Maturation of Parisravana (skt): A filtering bag—See Baùt Lyù effect—Mature—See Dò Thuïc. Taùt La Phaït Naõ. Parinibbana (p): Parinirvana (skt)—Anupadisesa- Parisuddhi (skt): 1) Repentance (confession and nibbana (p)—Anupadhisesa (skt)—Great reform): Ksama (skt)—See Saùm Hoái; 2) Pure and extinction without remainder—Total extinction— clean: Visuddhi (skt)—See Thanh Tònh. The final passing away of a Buddha Parisuddhi sukha (p): See Tònh Laïc. or an arhat—See Voâ Dö Nieát Baøn. Parita (p): 1) Sutra of Protection: Paritrana Parinibbana-sutta (p): Sutra of total unbinding, (skt)—Kinh Baûo Hoä; 2) Protection (mantra): Samyutta Nikaya VI.15—Kinh hoaøn toaøn khoâng Chaân ngoân, maät chuù. coøn troùi buoäc, Töông Öng Boä VI.15. Parita-sutta (p): Sutra of Protection Mantra— Parinibbati (p): Parinirvati (skt)—Nhaäp Dieät— Kinh Minh Hoä (Chaân ngoân—Maät chuù). Enter into extinction—Ñi vaøo tòch dieät—To enter Paritrana (skt): Parita (p)—Sutra of Protection— into rest (nirvana)—To die—See Nieát Baøn. Kinh Baûo Hoä. Parinimmitavasavattideva (skt): Parittabhas Paritrana-sayamatri (skt): See Cöùu Hoä Hueä Boà (skt)—Heaven of lesser light—See Thieåu Quang Taùt. Thieân. Paritrana-sutra (skt): Parita (p)—Sutra of Parinneyya (p): Phaân taùch vaø quan saùt—Söï nhaän Protection—Kinh Baûo Hoä. thöùc. Parittabha (skt): Parinimmitavasavattideva Parinirvana (skt): Parinibbana (p)—Hatsu Nehan (skt)—Heaven of lesser light—Minor light (jap)—Complete Nirvana—Total extinction—Ba heaven—See Thieåu Quang Thieân. Lôïi Naëc Phöôïc Nam—See Tòch Tònh Nieát Baøn. Paritta-klesa-bhumika-dharmah (skt): Minor Parinirvana Sutra (skt): Maha-Parinirvana—See secondary afflictions—Tieåu Tuøy Phieàn Naõo— Kinh Ñaïi Baùt Nieát Baøn. Tieåu Tuøy Hoaëc—See Tuøy Phieàn Naõo. Parinirvati (skt): Parinibbati (p)—See Voâ Dö Parittasubha (skt): Minor (Lesser) Purity Nieát Baøn. Heaven—See Thieåu Tònh Thieân. Parinis(h)panna (skt): Absolute knowledge—Parittasubha-deva (skt): See Thieåu Tònh Thieân. Kieán thöùc tuyeät ñoái—Perfect knowledge—See Parivaras (p): Nhöùt Thieát Chö Thò Veä—Quyeán Vieân Thaønh Thaät Tính. thuoäc—Followers. Parinispanna-laksana (skt): Character of Parivarga (skt): Summary Chapter—See Phaåm Ultimate Reality—See Chaân Höõu Taùnh. Toaùt

Yeáu. Parinna (skt): Quaùn Trieät—Full understanding— Parivarta (skt): Parinamana (p)—Dedicate— To penetrate thoroughly. Dedication—Transfer—See Hoài Höôùng. Paripac (skt): To transform by instruction—To Parivasa (skt): See Ba Lôïi Baø Sa. teach and to convert—See Giaùo Hoùa. Parivasita (skt): Fumigation—Habituated— Parisa (p): A group of Buddhist followers that Influence—See Huaân Taäp. includes monks, nuns, and laypeople—Moät nhoùm Parivrajaka (skt): Phaät giaùo ñoà bao goàm Taêng, Ni, vaø ngöôøi taïi gia. 1) See Baùt Lôïi Phaït La Cuù Ca. Parisankaya (p): Doubtful—Reproof based on 2) See Baù Lôïi Baø La Xa Ca. what has been suspected—Nghi. 3) Paribbajaka (p): Wandering religious monk— Parisannu (p): Knower of groups—Tri Chuùng. Haønh giaû. Parishioner System: A social system devised by Pariyatra (skt): See Ba Lyù Y Ña La. the military government during the Tokugawa Pariyatti (skt): Patipatti (p)—Theoretical

understanding of the dharma—Hieåu Phaùp baèng Partaker (n): Ngöôøi döï phaàn vaøo. giaùo lyù. Partial and all-embracing: See Thieân Vieân. Pariyatti Dhamma (p): Study of scriptures— Partial apprehension: See Tuøy Phaàn Giaùc. Phaùp hoïc—Hoïc giaùo ñieån. Partial concentration: Upacara samadhi (p)— Pariyesana-sutta (p): Sutra on Searches, Caän ñònh (ñònh ñöôïc moät phaàn naøo ñoù). Anguttara Nikaya IV.252—Kinh Taàm Caàu, Taêng Partial enlightenment: See Tuøy Phaàn Giaùc. Nhaát A Haøm IV.252. Partial idea: Thieân kieán. Pariyutthana (skt): Pakasati (p)—Vyaktaya Partial or incomplete prediction: See Höõu Dö (skt)—Baøy toû ra ngoaøi—To manifest—To make Thoï Kyù. manifest—Thò Hieän. Partial or incomplete truth: Quyeàn lyù. Parjanya (skt): Ba Nhó Cöôøng Ña—Name of a Partial and minor teaching: Giaùo thuyeát thieân God of rain—Teân cuûa moät vò thaàn möa. tieåu—See Thieân Tieåu. Park of all delight: Nandanavana (skt)—See Hyû Partial prediction: Incomplete prediction—See Laâm Uyeån. Höõu Dö Thoï Kyù. Park of chariots: Caitrarathavana (skt)—See Partial realization: Phaàn chöùng. Chuùng Xa Uyeån. Partial schools of Mahayana: Intermediate and Park where all desires are fulfilled: Differentiated doctrines in contrast with the Misrakavana (skt)—See Taïp Laâm Uyeån. Perfect or complete Teachings—Thoâng giaùo vaø Parmatman (skt): Mahatman (skt)—Intrinsic Bieät giaùo Quyeàn Ñaïi Thöøa ñoái laïi vôùi Vieân giaùo — essence—True selfness—See Chaân Ngaõ. See Quyeàn Ñaïi Thöøa. Parnasavari (skt): See Dieäp Y Quaùn AÂm. Partial teaching: Giaùo phaùp khoâng hoaøn toaøn maø Parnasavari-dharani (skt): Baùt Lan Sa Phöôïc La chæ duøng taïm roài boû—See Quyeàn Giaùo. Ñaïi Ñaø La Ni, moät boä kinh trong Maät giaùo— Partially correct metaphor: A metaphor only Name of the sutra of Tantrism. correct in part—See Phaân Duï. Parol tu chinpa (tib): Paramita (skt)—See Ba La Participant: See Tham Döï Vieân. Maät. Participate (v): Tham döï. Parricide (n): Toäi gieát cha. Participation (n): Söï tham döï. Parrot (n): Anh voõ. Participate in something: Contribute to Parsad (skt): Followers. something—Goùp phaàn vaøo caùi gì. Parsad-mandala (skt): Buddha Assembly—Phaät Particle (n): Haït. Hoäi. Particle of dust: Nhaát Vi Traàn—Haït buïi. Parsimony: Matsarya (skt)—Xan. Particular: 1) (a): Caù bieät; 2) (n): Ñôn vò ñaëc thuø Parsis (skt): See Baùi Hoûa Giaùo. duy nhaát. Parsva (skt): Parshva (skt)—1) See Ba Laät

Thaáp Particular form: Individuality—Personal— Phöôïc; 2) See Hieáp Toân Giaû. Component parts—See Töi Töôùng. Part (v) from: Parityajati (skt)—Abandon—Particular laksana: Svalaksana (skt)— Divide—To leave—Separate—Taùch rôøi. Individuality—Particular—See Töi Töôùng. Part of laksana: Objective appearance—See Particular states: Viniyata (skt)—Special mental Töôùng Phaàn. function—Taâm sôû bieät caûnh. Part or lot of nirvana: Nieát Baøn Phaàn—The lot Particular teaching of a sect: Giaùo töôùng of nirvana—Moät phaàn cuûa Nieát Baøn. (giaùo thuyeát ñaëc bieät cuûa moät toâng phaùi). Part of realization of the self realization: Particularly interesting: Kyø thuù. Chöùng töi chöùng phaàn. Particularism (n): Thuyeát aân suûng ñaëc thuø—AÂn Part of self realization: Partial realization—Phaàn suûng daønh cho moät soá ngöôøi ñaëc bieät. chöùng. Particularist (n): Ngöôøi theo thuyeát ñaëc suûng. Parts or Speciality: Particulars—See Bieät Töôùng. Particularistic (a): Thuoäc veà thuyeát ñaëc suûng. Partake (v): Chia seû—Tham döi. Particulars (n): Visesa (skt)—See Bieät Töôùng.

Partial enlightenment: See Tuøy Phaàn Giaùc. Naëc Caâu Taùt La—Thaéng Quaân—See Ba Tö Naëc. Partial meaning: Incomplete meaning—Kinh Pass across the mundane existence: To go ñieån giaáu ñi moät phaàn thöïc nghóa—See Baát Lieãu beyond the cycle of death and rebirth—To leave Nghóa. forever the life on earth—Sieâu ñoä. Partial teaching: 1) See Quyeàn giaùo; 2) See Pass (v) away: Die—Return to the fairyland— Thieân giaùo. Quy tieân. Particular teaching of a sect: Giaùo töôùng. Pass away in the final: Utter passing away—Tòch Partridge: Kapinjala (skt)—Ca taàn xa la—Chim dieät. tró. Pass away without sorrow: Tòch dieät moät caùch an Parttasubhas (skt): The smallest heaven nhieân. (brahmaloka)—See Thieåu Tònh Thieân. Pass down the garments: Hand down the Parupata (skt): Thuù Chuû Ngoaïi Ñaïo, teân cuûa moät garments—Truyeàn y. chi phaùi ngoaïi ñaïo—Name of a non-Buddhist sect. Pass down by word of mouth: To pass down Parusa (skt): Pharusa (p)—Cruel—Fierce—AÙc. esoterically—See Maät Phoù. Parusaka (skt): Ba Laâu Sa Ca—Name of a park Pass from mind to mind: Transmit from mind to in the Trayastrimsas heaven—Teân cuûa moät coâng mind—Pass on the lamp of truth—See Truyeàn vieân treân coõi trôøi Ñao Lôïi. Taâm. Parusakavana (skt): The war park, in the South, Pass into meditation: Come into meditation— one of Indra's four parks—See Thoâ AÙc Uyeån. Enter into meditation—See Nhaäp Ñònh. Parusavaca (skt): Pharusavaca (p)—Rough Pass into nothingness: Come to nothing—Ñi vaøo speech—Noùi lôøi thoâ loã (coäc caèn)—Evil words— hö khoâng. Harsh speech—See Thoâ AÙc Ngöõ. Pass (v) on the Buddha's Teachings to others: Parusyatprativirati (skt): Coät troùi—To bind with Truyeàn baù giaùo lyù cuûa Phaät cho ngöôøi khaùc. cords—Bonds—See Trieàn Phöôïc. Pass on the lamp of truth: Transmission of the Parva (skt): See Hieáp Toân Giaû. Heart-Seal of the Buddha Seal of mind)—See Parvapranidhana (skt): Original vow—Vows of Truyeàn Ñaêng. a Buddha or Bodhisattva, e.g. the fourty eight Pass out of meditation: Come out of of Amitabha—See Boån Nguyeän. meditation—Emerge from meditation—Xuaát Parvata (skt): Name of an ancient kingdom—See ñònh. Baùt Phaït Ña. Pass over: Paramita (skt)—To cross over—To Paryayana (skt): An ambulatory—Ba Nha Na—

save—To transform—Chuyeån hoùa—Ñoä. See Ba Dieãn Na. Pass on the teaching from mind to mind: Pasa (skt): See Baûo Taùc. Separately handed down—Oral tradition, without Pasada-rupa (skt): See Hình Töôùng (2). writing as in Intuitional school—See Bieät Truyeàn. Pasadika-suttanta (p): Sutra on purification— Pass three months Rains Retreat with Bhiksu Kinh Thanh Tònh. Sangha: To commit an Expression of Regret Pasakamala (skt): Baùt Taéc Maïc—Traøng chuoãi— Offence—Traûi qua ba thaùng an cö ôû choã khoâng coù Dice-chain, i.e. a rosary. giaùo ñoaøn Taêng (in a place where there is no Pasamsa (p): Laudation—Praise—Taùn Thaùn hay Bhiksu Sangha) laø phaïm giôùi Ba Daät Ñeà, phaûi tieáng khen—One of the eight winds. phaùt loà saùm hoái. Pascima-dharma (skt): Age of Decadent Pass (v) through: Tsu (jap)—To penetrate—See dharma—The Degenerate Age of Dharma—The Thoâng. Dharma Ending Age—The Decadence of the Pass through a kalpa: Through many existences Law—Decadent dharma—Final law period— or lives—See Lòch Kieáp. Latter dharma—The period of the end of Pass through the world: Böôùc qua khoûi theá giôùi Dharma—See Maït Phaùp. naày. Pasenadi Kosala (p): Prasenajit (skt)—Ba Tö Pass up an opportunity to meet someone: Boû

qua cô hoäi gaëp ngöôøi naøo. Arhat—Laäu taän yù giaûi (traïng thaùi cuûa moät vò A La Passa (skt): Vijananam (p)—Vijnanana (skt)— Haùn). Discernment—See Phaân Bieät Töôûng. Passion of the flesh: Nhuïc phieàn naõo—See Tam Passable good: Kha khaù. Chöôùng. Passaddhi (p): Khinh An— Prasrabdhi-bodhyanga Passion of the heart: Taâm phieàn naõo—See Tam (skt)—Serenity—An thaùi—Tónh laëng—Tònh Chöôùng. maëc—Equanimity—Mental calmness—Peace— Passion karma: Pains of life—Traàn luïy. Thö thaùi—See Khinh An. Passions and illusions: AÙi Duïc. Passi (p): Name of one of one hundred Pratyeka- Passions and illusions caused by the constant buddhas who lived a long time on Mount Isigili— interaction: See AÙi Duïc Löu Chuù Sinh. Teân cuûa moät trong moät traêm vò Phaät ñoäc giaùc soáng Passions and illusions caused by the mind or moät thôøi gian daøi treân nuùi Isigili. active thought: See AÙi Duïc Töôûng Sinh. Passing away: Death—Du tieân (cheát). Passions and illusions caused by the objective Passing-away and re-arising to be realised by world: See AÙi Duïc Töôùng Sinh. divine eye: Sanh töû caàn phaûi chöùng ngoä bôûi thieân Passion-love: See Duïc AÙi. nhaõn—See Boán Phaùp Caàn Phaûi Chöùng Ngoä. Passion or moral afflictions are bodhi; the one Passing away slowly: Mandanusa (skt)—Töø töø is included in the other: Afflictions are bodhi— tòch dieät. See Phieàn Naõo Töùc Boà Ñeà. Passing away of a thought: Dó Nieäm hay ñaõ naûy Passion of the skin: Bì phieàn naõo—See Tam ra yù nieäm roài. Chöôùng. Passing bell: See Voâ Thöôøng Chung. Passion world: Human world—Desire world— Passing circumstances and the objects of the See Duïc Giôùi. senses: Lòch duyeân ñoái caûnh (traûi qua nhöõng Passionate mind: A desirous, covetous, or lustful duyeân caûnh). mind—Duïc taâm hay taâm tham duïc. Passing the marriageable age: Lôõ thôøi. Passionless cause: See Voâ Laäu Nhaân. Passing over: Stepping over—Sieâu vieät. Passionless dharma: See Voâ Laäu Phaùp. Passing phenomenon: Moät hieän töôïng ñang troâi Passionless dharma-nature: Voâ laäu phaùp taùnh. qua. Passionless gate: Asravaksaya-jnana (skt)—See Passing thoughts:

Unreal fancies—Phuø töôûng— Voâ Laäu Moân. Nhöõng tö töôûng phuø phieám khoâng thaät. Passionless knowledge: Voâ laäu trí. Passion (n): Kama or Rajas (skt)—Duïc voïng— Passionless path: See Voâ Laäu Ñaïo. Ñam meâ—Affliction—Cupidity—Desire— Passionless or pure reality: Voâ laäu thöïc töôùng. Indulgence—Lust—Passion—See Tham AÙi. Passionless or pure wisdom: Jnanam-anasrava Passing through danger leads to anxiety: Thaáy (skt)—See Voâ Laäu Hueä. gian hieåm hay lo. Passionless root: Roots that produce pure Passion: Duïc voïng. knowledge—See Voâ Laäu Caên. Passion of anger: Defilement of anger—Saân Passive: Pessimistic—Tieâu cöïc—Negative. phieàn naõo. Passive dharma: Asankhata-dhamma (p)— Passion-defilement: See Tình Traàn. Asamskrta (skt)—Asamskrita (skt)—Doing Passion-and- delusion mara: Ma phieàn naõo— nothing—Non-active dharma—Unconditioned One of the four enemies (maras)—See Töù Oaùn. reality—See Voâ Vi Phaùp. Passion of desire: 1) Desire is like water carrying Passive or non-phenomenal (noumenal) space: things along. The semen that fertilizes evil fruit: See Voâ Vi Hö Khoâng. AÙi thuûy, duïc voïng laø loaïi nöôùc töôùi taåm laøm naåy Passive space: Non-phenomenal space— nôû quaû xaáu aùc; 2) Temptation: Klesa (skt)—Tham Noumenal space—See Voâ Vi Hö Khoâng. phieàn naõo. Passivity: Tính thuï ñoäng. Passions ended and mind freed: State of the Past: Atito addha (p)—Quaù khöù.

Past activity: See Quaù Khöù Nghieäp. Patala (skt): See OÁc Tieâu Thaïch. Past aeon: Trang nghieâm kieáp (kieáp quaù khöù). Patali (skt): Baùt Ñaûm La—Ba Ñaø La—An ancient Past and the future are finite and that the kingdom in India—Moät vöông quoác coå ôû AÁn Ñoä. continuity of the mind is infinite: Chaáp quaù khöù Pataliputra (skt): Pataliputta (p)—Kusumapura vaø vò lai laø höõu bieân vaø chaáp töông tuïc laø voâ (skt)—Ba Lieân Phaát—See Hoa Thò Thaønh. bieân—See Höõu Bieân Quaù Vò Voâ Bieân Töông Tuïc. Pataliputta (p): Kusumapura (skt)—Ba Lieân Past and future phenomena: Khöù Lai Phaùp— Phaát—See Hoa Thò Thaønh. Hieän töôïng cuûa quaù khöù vaø töông lai. Patanjali (skt): The putative compiler of a book Past kalpa: See Khoaùng Kieáp. of yoga aphorisms dealing with the philosophy, Past karma: See Nghieäp Quaù Khöù. the disciples, and the techniques of meditation Past life: Kieáp tröôùc. “leading to knowledge of the Godhead.” So little Past life continuum: Atita-bhavanga (skt)— is known of Patanjali that guesses as to the date of Arising and falling away of the stream of thoughts his work range all the way from the fourth century shortly before the start of a process of cittas B.C. to the fourth century A.D.—Moät nhaø bieân taäp experiencing on another object through one of the noåi tieáng cuûa moät taäp chaâm ngoân veà Yoga baøn veà sense-door—Söï lieân tuïc khôûi leân vaø tan bieán cuûa trieát lyù veà caùc pheùp tu luyeän vaø kyõ thuaät quaùn doøng tö töôûng ngay tröôùc tieán trình cuûa taâm treân töôûng “ñöa ñeán tri kieán thöôïng ñeá.” Ngöôøi ta bieát moät ñoái töôïng khaùc thoâng qua qua cöûa ngoõ cuûa raát ít veà Patanjali maø chæ ñoaùn raèng taùc phaåm cuûa caùc giaùc quan. oâng ñöôïc vieát töø khoaûng theá kyû thöù tö tröôùc Taây Past life image: Boån Sanh Ñoà—Ñoà hình cuoäc Lòch ñeán theá kyû thöù tö sau Taây Lòch. soáng trong quaù

khöù. Pataphutana: Kataputana (skt)—Ca-Tra Phuù Ñôn Past life of seeing and hearing Buddha- Na—Kyø Xuù Quyû—See Ca Tra Boá Ñôn Na. truth: Kieán vaên sinh. Patava (skt): Keen intelligence—Lôïi Trí. Past lives of Mahakasyapa: Ma Ha Ca Dieáp Baûn Patayantika (skt): Shuddha-prayashchittika Sanh. (skt)—See Ba Daät Ñeà. Past Lives Mahakasya Sutra: Maha-narada- Patched garments: Sanghati (skt): Kasaya and kassapa-jataka (p)—Kinh Ma Ha Ca Dieáp Baûn Monk's robe—See Taêng Giaø Leâ. Sanh. Patched or rag clothing: Quaàn aùo baù naïp (duøng Past Lives Sutra: Jataka (skt)—Jataka Sutra—Xaø nhieàu mieáng vaûi raùch may laïi vôùi nhau). Ñaø Daø—See Boån Sanh Kinh. Patched robe: See Ñieàn Töôùng Y. Past sins: tieàn khieân (nhöõng toäi loãi ñaõ gaây ra töø Patched robe monk: Vò Taêng maëc y baù naïp. kieáp tröôùc). Patent or positive: A positive statement—Ñònh Past treasury: Atita kosa (skt)—Quaù Khöù Taïng. nghóa tích cöïc theo "tri kieán giaùc chieáu."—See Past Vows of Earth-Store Bodhisattva: Bieåu Thuyeân. Ksitigarbhapranidhana-Sutra (skt)—Kinh Ñòa Paternal (a): Thuoäc veà ngöôøi cha. Taïng Boà Taùt Boån Nguyeän—Earth Store Sutra. Paternity (n): Ñaïo laøm cha. Paste pagoda: See Neâ Thaùp. Path (n): Magga (p)—Marga (skt)—Way—Con Pastor (n): Muïc sö (Tin Laønh). ñöôøng—Right path: See Chaùnh Ñaïo. Pasu (skt): Loaøi suùc sanh—Animals. Path of accumulation: Sambhara-marga (skt)— Pasupata (skt): See Ba Thaâu Baùt Ña. Con ñöôøng tích chöùa ñeå tu taäp—See Tö Löông Pasupati (skt): Thuù Chuû—Baùt Du Baùt Ña—Lord Ñaïo. of the animals, or herds: Chuùa teå loaøi thuù hay loaøi Path of adornment of Great Enlightening suùc sanh—Name of a non-Buddhist sect: Teân cuûa Beings: Ñaïo trang nghieâm cuûa chö Ñaïi Boà Taùt. moät chi phaùi ngoaïi ñaïo. Path of affliction: The path of misery—See Patajali (skt): See Ba Ñan Xaø Leâ. Phieàn Naõo Ñaïo. Pataka (skt): 1) Dhvaja (skt): Ketu (skt)—See Path aimed for extinction: Nhaát Höôùng Xuùc Ba Ña Ca; 2) See Ba Da Ñeà. Dieät—Con ñöôøng nhaèm muïc ñích ñi ñeán dieät ñoä.

Path of Animals: See Suùc Sanh Thuù. way, which seeks enlightenment—Ñaïo taâm. Path of Arahantship: Arahattamagga (p)—A La Path to heaven: Devayana (skt)—Thieân thöøa. Haùn Ñaïo—Con ñöôøng cuûa baäc A La Haùn. Path of human beings: Manusya-gati (skt)—See Path of Asura: Asura-gati (skt)—A-Tu-La Ñaïo— Nhaân Ñaïo. One of the six gatis—See Luïc Ñaïo. Path of hungry ghosts: Preta-gati (skt)—See Ngaï Path of beholding the truth: Way of beholding Quyû Ñaïo. the truth and Three paths all have to Path of insight: Darsanamarga (skt)— tread—See Kieán Ñaïo. Ditthimagga (p)—Ditthapada (p)—See Kieán Ñaïo. Path of the birds: See Ñieåu Ñaïo. Path leading to the end of Dukkha: Way Path of ceaseless honor of the enlightened and leading to the cessation of suffering—Extinction request them to teach: Ñaïo cung kính toân troïng of suffering and the way of extinction—Con khuyeán thænh Nhö Lai khoâng thoâi nghæ. ñöôøng daãn ñeán taän dieät khoå ñau phieàn naõo. Path of ceaseless rejoice in virtue: Ñaïo tuøy hyû Path leading to the end of suffering: Way phöôùc ñöùc khoâng thoâi nghæ. leading to the cessation of suffering—See Ñaïo Path of ceaseless remove of the barriers of Ñeá. wrongdoing by repentance: Ñaïo saùm töø toäi Path leads to calm, wisdom, Enlightenment chöôùng khoâng thoâi nghæ. and Nirvana: Con ñöôøng ñöa ñeán an tònh, thaéng Path of completely understanding the truth trí, giaùc ngoä vaø

Nieát Baøn (ñaïo Phaät). without further study: See Voâ Hoïc Ñaïo. Path of Liberation: Vimukti-marga (skt)— Path of cultivating the truth: Con ñöôøng tu taäp Moksa-marga (skt)—Path of liberation from all chaân lyù—See Tu Ñaïo and Tam Ñaïo. sufferings—Way of deliverance—See Giaûi Thoaùt Paths of destinies: See Chö Thuù. Ñaïo. Path of difficult practice: See Nan Haønh Ñaïo. Path of liberation from all sufferings: Moksa- Path of easy practice: Easy practice—See Dò marga (skt)—The way of release all sufferings by Haønh Ñaïo. realization of truth—See Giaûi Thoaùt Ñaïo. Path of Emancipation of great Enlightening Path of life-culture: Cultivating the truth—See Beings: Ñaïo giaûi thoaùt cuûa chö Ñaïi Boà Taùt. Tu Ñaïo. Path of Emptiness: Khoâng ñaïo. Path of life-view: See Kieán Ñaïo. Path of equality of karmic agents: Con ñöôøng Path of meditation: Bhavana-marga (skt)—See bình ñaúng cuûa caùc nhaân toá phaùp. Thieàn Ñònh Ñaïo. Paths of evil deeds: AÙc Ñaïo—Evil courses— Path of meditative cultivation: Con ñöôøng tu Miserable worlds—Realms (paths) of woe— haønh—See Tu Ñaïo. Ñöôøng döõ. Path of the mind: Marga-citta (skt)—Taâm Ñaïo. Path of expedient means: Phöông Tieän Ñaïo— Path of misery: Illusion, mortality—Phieàn naõo Con ñöôøng cuûa phöông thöùc thích hôïp. ñaïo. Path factor: Magganga (p)—Ñaïo Chi. Path to Nirvana: Con ñöôøng ñöa ñeán Nieát Baøn. Path of freedom from desire: Ly Duïc Ñaïo— Path of no interruption: Anantarya-marga Con ñöôøng giaûi thoaùt khoûi ham muoán. (skt)—Con ñöôøng khoâng giaùn ñoaïn—See Voâ Giaùn Path of generating the qualities of Buddhahood Ñaïo. of Great Enlightening Beings: Ñaïo phaùt trieån Path of no-more learning: See Voâ Hoïc Ñaïo. phaåm haïnh Phaät quaû cuûa chö Ñaïi Boà Taùt. Path of no obstruction: Anantarya-marga (skt)— Path of glory: Ñöôøng coâng danh. Con ñöôøng khoâng giaùn ñoaïn—Path of no Path of Great Enlightening Beings: Boà Taùt interruption—See Voâ Giaùn Ñaïo. Ñaïo. Path of Non-Returner: Anagami-magga (p)— Path to happiness: Con Ñöôøng Haïnh Phuùc. See A Na Haøm Ñaïo. Path of the heart: Marga-citta (skt)—Con ñöôøng Path of no obstruction: Con ñöôøng khoâng giaùn cuûa taâm—The mind which is bent on the right ñoaïn—Path of no interruption—See Voâ Giaùn

Ñaïo. karma—See Nghieäp Ñaïo. Path of not attached to the three worlds: Pathamajjhana (p): Pathamajjhanabhumi (skt)— Chaúng nhieãm tröôùc tam giôùi ñaïo. See Sô Thieàn Thieân. Path of Once-returner: Sakrdagamin (skt)—Tö Pathamajjhanabhumi (skt): The first dhyana Ñaø Haøm—See Nhöùt Lai. heaven—The first region, as large as the whole Path of one vehicle: Ekayana-magga (p)—The universe—See Sô Thieàn Thieân. way of vehicle of oneness—See Nhaát Thöøa Ñaïo. Pathavi (p): Prthivi (skt)—The earth—Ground— Path-opener: The Buddha—Khai ñaïo giaû (ngöôøi Ñòa. khai môû ñaïo phaùp). Pathavi-dhatu (p): Prthivi-dhatu (skt)—Earth Path of overcoming of afflictions: Trò Ñaïo—Con element—Ñòa Ñaïi. ñöôøng vöôït qua phieàn naõo. Pathetic (a): Laâm ly thoáng thieát. Path of purity: Visuddhi-marga (skt)—Path of Pathina (p): Löûa baù theå voâ. Purification—Con ñöôøng thanh tònh—See Thanh Pati 1) (p): Hyû—Nhôø taâm trong saùng thanh tònh Tònh Ñaïo. neân thaân vaø taâm coù caûm giaùc nheï nhaøng thích thuù; Path of rebirth: Round of rebirth—Voøng luaân hoài 2) (skt): A master, possessor, owner, lord, ruler, sanh töû.

sovereign. Path of sages: Difficult path to practice—See Patibhaganimitta (skt): Counterpart image or Thaùnh Ñaïo. more perfected mental image of a meditation Path Signlessness: See Voâ Töôùng Ñaïo. subject, acquired in a tranquil meditation—Hình Path of skill in means: Path of skillful means— aûnh phaûn chieáu trong taâm hay nhöõng hình aûnh See Phöông Tieän Thieän Xaûo Ñaïo. toaøn thieän hôn trong taâm, ñaït ñöôïc qua thieàn ñònh. Path of skillful practice of ceaseless dedication: Patibhana (p): Hieåu bieát toaøn boä veà (Attha: yù Ñaïo thieän xaûo hoài höôùng khoâng thoâi nghæ. nghóa, Dharma: giaùo phaùp, Nirutti: caên nguyeân). Path of sole determination: Boà Ñeà taâm ñoäc nhöùt Patibhanapatisambhida (p): Unobstructed laø Boà Taùt ñaïo, vì chaúng boû Boà Ñeà taâm ñoäc nhöùt — eloquence in intelligence—See Bieän Taøi Voâ Ngaïi One path is a Path of Enlightening Beings because Trí. they do not give up the sole determination for Paticca (p): Pratyaya (skt)—See Duyeân. enlightenment. Paticcasamuppada (p): Pratiyasamutpada (skt)— Path of stream-enterer: Sotapatti-magga (p)— The environmental cause of all phenomena—See Srotapanna-marga (skt)—Path of Stream-entry— Phaùp Duyeân Khôûi. See Tu Ñaø Hoaøn Ñaïo. Paticcasamuppada-samyutta (p): Path of Stream-Entry: Sotapatti-magga (p)— Pratiyasamutpada-samyutta (skt)—Sutra on Srotapanna-marga (skt)—See Tu Ñaø Hoaøn Ñaïo. dependent co-arising, Samyutta Nikaya 12— Path of suffering: See Khoå Ñaïo. Töông Öng Nhaân Duyeân, Töông Öng Boä Kinh 12. Path of truth: Con ñöôøng cuûa chôn lyù—Ñaïo phaûi Paticca-samuppada-vibhanga-sutta (p): Sutra on thoâng löu—See Chôn Lyù Ñaïo. analysis, Samyutta Nikaya XII.2—Kinh Phaân Path of unhindered discrimination: Tích, Töông Öng Boä XII.2. Patisambhida-magga (p)—Voâ Ngaïi Giaûi Ñaïo— Patichcha-samuppada (p): Nidana (skt)— See Voâ Ngaïi Ñaïo Giaûi Thoaùt. Pratitya-samutpada (skt)—Thaäp Nhò Nhaân Path of unwholesome activity: Baát Thieän Duyeân—Twelve conditions of cause and effect— Nghieäp Ñaïo—Con ñöôøng haønh ñoäng baát thieän. See Thaäp Nhò Duyeân Khôûi. Path of wealth and fame: Ñöôøng danh lôïi. Patidana (skt): Transfer the merit to— Path of wisdom: Ñaïo trí tueä—Trí Hueä Ñaïo. Transferring merit—Hoài höôùng coâng ñöùc. Path of wishlessness: Voâ nguyeän ñaïo. Patidesanniya (skt): Pratidesaniya (skt)— Path of wonderful truth: Magga-ariya-sacca Buddhist confession of offences—See Ba La Ñeà (p)—Ñaïo Dieäu Ñeá. Xaù Ni. Path of work: Action or doing, productive of Patience (n): Ksanti (skt)—Endurance—

Forebearance—Tolerance—See Nhaãn Nhuïc. we hear—See AÂm Höôûng Nhaãn. Patience associated with wisdom: See Dieät Phaùp Patience of joy: Achieved on beholding by faith Trí Nhaãn. Amitabha and his Pure-Land—Hyû nhaãn. Patience in attaining absolute reality: Kham Patience with Kinds of Accumulation: Taäp loaïi nhaãn khi ñaït thaønh chaân lyù tuyeät ñoái—See Voâ nhaãn. Sanh Phaùp Nhaãn. Patience with Kinds of Extinction: Dieät loaïi Patience attained through dharma to nhaãn. overcome illusion: Dharmakshanti (skt)—See Patience with Kinds of Suffering: Khoå loaïi Phaùp Nhaãn. nhaãn. Patience attained by regarding suffering as Patience with Kinds of the way: Ñaïo loaïi nhaãn. unreal: See Khoâng Nhaãn. Patience of meekness: Anulomiki-dharma- Patience of the body: Thaân nhaãn—Endurance or

kshanti (skt)—Anulomiki-kshanti (skt)—See Nhu forebearing of the body—Nhaãn nhuïc nôi thaân. Thuaän Nhaãn. Patience of the body and mind: Forebearance in Patience of the mind: Taâm nhaãn hay YÙ nhaãn. both the body and the mind—See Nhaãn Nhuïc Patience (forbearance) of the mouth: Uttering Thaân Taâm. no rebuke under insult or persecution—See Khaåu Patience of the cause of suffering: Endurance of Nhaãn. the cause of suffering—See Taäp Phaùp Nhaãn. Patience of nirvana: See Tòch Dieät Nhaãn. Patience in cultivation: Cultivation in patience— Patience in obeying the truth: Kham nhaãn khi See Tu Nhaãn. laéng nghe chaân lyù—See Nhu Thuaän Nhaãn. Patience of cultivation of the Path of Patience and perseverance: Ñònh nhaãn— elimination of suffering: See Ñaïo Phaùp Nhaãn. Patience and perseverance in meditation—Kieân Patience with Dharmas of Accumulation: See nhaãn trong thieàn ñònh. Taäp Phaùp Nhaãn. Patience prince: See Nhaãn Nhuïc Thaùi Töû. Patience with Dharmas of Extinction: See Dieät Patience rest in belief in immortality: See Voâ Phaùp Nhaãn. Sanh Nhaãn. Patience with Dharmas of Suffering: See Khoå Patience strength: Khanti-bala (p)—Kshanti- Phaùp Nhaãn. bala (skt)—Power of forebearance, patience, or Patience with Dharmas of the Way: See Ñaïo tolerance—See Nhaãn Löïc. Phaùp Nhaãn. Patience of suffering: Endurance of suffering— Patience or endurance of the assaults of See Khoå Phaùp Nhaãn. nature: See Phaùp Nhaãn. Patience towards all living beings under all Patience or endurance of human assaults and circumstances: Chuùng sinh nhaãn. insults: See Chuùng Sanh Nhaãn. Patience towards all under all circumstances: Patience which endures enmity and injury: See See Chuùng Sanh Nhaãn. Naïi Oaùn Haïi Nhaãn. Patience under suffering: Thoï khoå nhaãn—An Patience of the elimination of suffering: thoï khoå nhaãn hay Nhaãn nhuïc tröôùc khoå ñau. Endurance or patience of the elimination of Patience and wisdom: Nhaãn nhuïc vaø trí tueä—See suffering—See Dieät Phaùp Nhaãn. Nhaãn Trí. Patience of enlightenment: Ngoä nhaãn. Patient endurances: See Nhaãn Nhuïc. Patience or forbearance of the body: Thaân Patient prince: See Nhaãn Nhuïc Thaùi Töû. nhaãn. Patient progress: Khama-patipada (p)—Kham Patience or forbearance of the mind: Taâm Nhaãn Haønh. nhaãn. Patient rsi: Ksantirsi (skt)—Enduring rsi—See Patience or forbearance of the mouth: See Saèn Ñeà Tieân Nhaân. Khaåu Nhaãn. Patiently endure (v): Saha (skt)—Kham nhaãn— Patience in hearing the sound: Endure the sound Nhaãn nhuïc chòu ñöïng khoå naïn—To bear patiently.

Patigha (p): Pratigha (skt)—1) Evil thoughts, Discrimination—See Phaân Bieät. aversion: AÙc yù; 2) Hatred, one of the three fires Pativinodeti (p): Pariksina (skt)—Taåy töø—To (Greed, Hatred, and Illusion): Saân, naõo haïi; 3) dismiss—To dispel—To get rid of—To Resentment, the underlying tendency to aversion eradicate—To remove. or the inherent tendency to resentment: Saân Tuøy Patna (skt): Kusumapura or Puspapura (skt)—The Mieân. city of flowers, or the palace of flowers—See Hoa Patikasanam (p): Ekaika (skt)—Moïi ngöôøi hay Thò Thaønh. moïi vaät—All—Everything—Everyone—One by Patra (skt): Patta (p)—An almsbowl—A drinking one—Nhaát Nhaát. bowl—Baùt Ña La—Baùt khaát thöïc. Patiloma (p): Söï chaám döùt—Cessation. Patriarchs (n): Soshigata (p)—Busso (jap)— Patimokkha (p):

Pratimoksha (skt)—The 227 Soshi (jap)—Sobutsu (jap)—Teacher of one's disciplinary rules binding on the Bhikkhu and 311 teacher—Founder of a school in Buddhism. When for Bhikkhuni—See Nguyeân Thuûy Cuï Tuùc Giôùi. Buddha gave his "transmission without words" to Patimokkha Sila (p): See Ba La Ñeà Moäc Xoa. Mahakasyapa, he thereby became the first Indian Patina-dhatu (p): The sublime element—Thaéng Patriarch of what is now called Zen. Afterwards giôùi. Mahakasyapa made the same transmission to the Patipada (p): Söï tieán trieån—Progress which may disciple Ananda, who thus became the second be painful or pleasant. Indian Patriarch. The series continued until Patipadam (p): Way—Ñaïo Loä. Bodhidharma, who was the twenty-eighth—Toå Patipadanuttariyam (p): The unsurpassable of hay tröôûng laõo, ngöôøi saùng laäp ra toâng phaùi. Khi practice—Haønh voâ thöôïng—See Luïc Voâ Thöôïng. ñöùc Phaät truyeàn taâm aán khoâng lôøi laïi cho Ma Ha Patipatti (p): Pariyatti (skt)—To practice Ca Dieáp thì Ca Dieáp trôû thaønh vò Toå ñaàu tieân. Sau dharma—See Thöïc Haønh Phaùp. ñoù Ca Dieáp truyeàn laïi cho ñeä töû cuûa mình laø A Patipatti Dhamma (p): Phaùp haønh—Practice of Nan, ngöôøi trôû thaønh vò toå thöù hai. Doøng Toå truyeàn meditation—Haønh giaùo lyù, thöïc nghieäm giaùo lyù. ñeán ñôøi Boà Ñeà Ñaït Ma laøm toå thöù 28—See Hai Patipuccha-vyakaraniyo-panho (p): Requiring a Möôi Taùm Toå AÁn Ñoä. counter-question—Traû lôøi caâu hoûi baèng caùch chaát Patriarch Bodhidharma: Toå Boà ñeà Ñaït ma. vaán. Patriarchal (a): Thuoäc veà toå. Patisambhida (p): Voâ Ngaïi Bieän—Söï hieåu bieát Patriarchal altar: Toå Sö Ñöôøng—Ñieän thôø caùc do tröïc giaùc chöù khoâng do hoïc hoûi—Unobstructed vò Toå sö—The patriarchs' hall. eloquences. Patriarch's hall: Soshidoâ (jap)—Toå Sö Ñöôøng— Patisambhida-magga (p): Kinh luaän thuyeát veà voâ Ñieän thôø caùc vò Toå sö—A hall within a Zen ngaïi—The open or unhindered way of monastic complex dedicated to the early Zen liberation—See Voâ Ngaïi Ñaïo Giaûi Thoaùt. patriarchs and founders. A monastery building in Patisandhi (skt): Rebirth—To be born again— which images and/or mortuary tablets of the See Taùi Sanh. founder of the sect or the monastery are Patisandhi-citta (p): Patisandhi-vinnana (p)— enshrined. In some cases, images of earlier Taâm Taùi Sanh—See Taùi Sanh Taâm. patriarchs, such as Bodhidharma or Lin-chi I- Patisandhi-vinnana (p): Rebirth Consciousness— hsuan may also be enshrined in the soshidoâ —Toå Thöùc Taùi Sanh—See Taùi Sanh Taâm. ñöôøng, nôi ñaët aûnh töôïng hay baøi vò cuûa ngöôøi Patisantharo (p): Consent—Öng thuaän. khai sôn ra töï vieän. Trong moät vaøi tröôøng hôïp, aûnh töôïng cuûa nhöõng vò Toå tröôùc ñoù cuõng ñöôïc ñaët taïi Pativedha (p): Prativedha (skt)—Attainment of ñaây, nhö Toå Boà Ñeà Ñaït Ma, Laâm Teá Nghóa the dharma—Realization of the dharma—See Huyeàn, vaân vaân. Chöùng Ngoä. Patriarchal meditation: The Zen of the Pativedha Dhamma (p): Phaùp thaønh. Patriarchs—Zen Patriarchate—See Toå Sö Thieàn. Pativikappa (p): Vibhajya, Vibhaga, Prativikalpa, Patriarchal Zen: Patriarchal meditation—See Toå or Vikalpa (skt)—Fumbetsu (jap)—Distinction— Sö Thieàn.

Patriarchs of Zen: Toå Thieàn Toâng. Pave the way for someone: Doïn ñöôøng cho ai. Patriotic (a): AÙi quoác. Pavilion: Chung Caùc—Bell house. Patriotism of the country's

welfare: See Quoác Pavilion of the mind: Taâm Ñình (thaân)—The Ñoä Giaùc. body. Patriotism and love for all: AÙi quoác aùi quaàn (yeâu Pavivekavudham (p): Detachment—Xaû ly. nöôùc thöông noøi). Pay (v) attention to: Ñeå yù tôùi—To watch out— Patrol and receive any complaints:Tuaàn AÙn To take notice. (tuaàn haønh vaø ghi nhaän nhöõng than phieàn trong töï Pay (v) a debt of gratitude: Acknowledge (v)—vieän). Requite favours—Return good for good—Baùo aân. Patron (n): Danapati (skt)—Lord of charity—Chuû Pay homage to: Ñaûnh leã. nhaân—Ñaøn chuû—Keû sôû höõu—Ngöôøi baûo trôï. Pay homage to a star: Tinh cuùng—See Tinh Teá. Patron of Buddhism: Danapati (skt)— Pay respect to the Buddha statue: See Leã Baùi Almsgiver— Benefactor—Lord of charity—Ñaøn Töôïng Phaät. chuû—See Thí Chuû. Pay one's respect to someone: Ñaûnh leã ai. Patronage (n): Söï baûo trôï —Söï baûo hoä—Under Pay respect to the god of fire: See Troïng Hoûa. the patronage—Döôùi söï baûo trôï. Pay reverence: Vandani (skt)—To worship—See Patta (p): Patra (skt)—ÖÙng löôïng khí—An Kính Leã. almsbowl—A drinking bowl—Baùt Ña La—Baùt Pay (v) someone back in his own coin: Pay khaát thöïc. someone out—Return in kind—Baùo phuïc. Pattabha (p): Ñöôïc ñaït ñeán. Pay someone compensation: Ñeàn buø cho ai. Patthama (p): See Patthana. Pay (v) someone out: Pay someone back in his Patthana (skt): Boä Vò Trí—The Book of Causal own coin—Return in kind—Baùo phuïc. Relations—See Phaùt Thuù Luaän. Pay tribute: Coáng leã. Patthana-maha-pakarana (skt): The Book of Pay (v) a visit to someone: Thaêm vieáng ai. Greater Causal Relations—See Phaùt Thuù Luaän. Pay (v) a visit to a superior: Baùi kieán. Pattidana (skt): Transference of precious merits Payas (skt): Baø Da—Nöôùc hay chaát loûng—Water, or blessed rewards—Hoài Höôùng Phöôùc Baùo. liquid, or fluid—Juice. Pattra (skt): Palm leaves used for writing Payasa (p): Söõa boø. material—See Boái Ña. Payasi-suttanta (p): Kinh Teä Tuùc—Name of a Pattra tablets: Boái Ñieäp—Pattra tablets, sutras sutra in the Tripitaka—Teân cuûa moät boä kinh trong written on palm leaves—Kinh vaên ñöôïc vieát treân Ñaïi Taïng Kinh. laù boái. Payattika (skt): Shuddha-prayashchittika (skt)— Patu (skt): Tiksna (skt)—Lôïi caên—Clever— Ninety standards, violation of which requires Sharp—Keen. public confession—See Ba Daät Ñeà. Paucity (n): Söï ngheøo naøn thieáu thoán. Payavasthana (skt): Avarana or Nìvarana or Paulkasa (skt): Pukkasa or Pulkasa (skt)—See Boå Varana (skt)—Hindrance—See Trieàn Caùi. Yeát Sa. Payoga (p): Prayoga (skt)—Added progress—Full Pauranasthitidharmata (skt): Originally Abiding effort—Intensified effort—Earnest endeavour— Essence of things—Boån truï phaùp tính. Coá gaéng troïn veïn vaø gia taêng duïng coâng maø tu Pausa (skt): Taisa (skt)—See Baùo Sa. haønh—See Gia Haønh Ñaïo. Pausamasa (skt): See Baûo Sa Ma Taåy. Payoga-magga (p): Prayoga-marga (skt)—Road Paustika (skt): For success or prosperity—See Boá of effort—Con ñöôøng coá gaéng—See Gia Haønh Saéc Töøng Ca. Ñaïo. Pavaka (p): Tònh hoûa. Payoga-phala (p): Gia Haønh Quaû—Quaû ñaït ñöôïc Pavarana (p): Pravarana (skt)—Ceremony of the do söï coá gaéng—Fruit of effort. end of the rainy retreat—Leã Töï töù—Leã ra Haï Peace (n): Ksema (skt)—Tranquil—Quiet— (giaûi haï). Pacify—Thanh bình—Hoøa bình—See An Laïc.

Peace Hall: Tònh Ñöôøng—Living quarters of the Peacefully: Moät caùch oân hoøa. Sangha—Nôi nghæ ngôi cuûa chö Taêng. Peacemaker (n): Ngöôøi taïo taùc hoøa bình. Peace and happiness: Sikha (skt)—Comfort— Peacemaking (n): Söï taïo taùc hoøa bình. Well-being—Ease of the body and joy at heart— Peach blossoms and green bamboo: Toka- Thaân taâm an laïc. Suichiku (jap)—Ñaøo Hoa Thuùy Truùc—Zen master Peace of mind: An laïc—Tónh taâm—Peace of Ling-yun Chih-ch'in gained enlightenment when mind is only attained in Zen practice—Söï tónh taâm he saw a peach tree in bloom; while Hsiang-Yen chæ ñaït ñöôïc qua Thieàn taäp maø thoâi. attained enlightenment when he threw a small Peace and provision: Annyo (jap)—An Döôõng—piece of the tile and it struck a stalk of bamboo— Another name of Amitabha's Pure Land—Teân Thieàn sö Linh Vaân Chí Caàn ñaït ngoä nhaân khi nhìn khaùc cuûa coõi Tònh Ñoä cuûa Phaät A Di Ñaø. hoa ñaøo nôû; trong khi cô duyeân ngoä Thieàn cuûa Peace and tolerance: See Nhu Hoøa Nhaãn Nhuïc. Thieàn sö Höông Nghieâm laø khi Sö neùm moät mieáng Peaceful (a): Safe—Secure—Satble—Ñaày an gaïch chaïm vaøo buïi tre—See Linh Vaân Chí Caàn laïc—An oån. Thieàn Sö and Höông Nghieâm Kích Truùc. Peaceful breath incense: Ansoku-Ko (jap)—An Peacock king: See Khoång Töôùc Minh Vöông. Töùc Höông—This is a kind of incense made from Peacock palace: Khoång Töôùc Cung. benzoin, which is a resin obtained from trees Peacock throne: Mayura-sana (skt)—Khoång (genus styrax) of southeast Asia, especially in Töôùc Toøa. India—Loaïi nhang giuùp cho hôi thôû ñöôïc yeân Pearl (n): Mani (skt)—Gem—Jewel—Precious bình. Ñaây laø loaïi nhang ñöôïc laøm baèng nhöïa thôm stone. cuûa caây genus styrax ôû caùc xöù Ñoâng nam AÙ, ñaëc Pearl of faith: See Tín Chaâu. bieät laø ôû AÁn Ñoä. Pearl on the forehead: See Ngaïch Thöôïng Chaâu. Peaceful and concentrated mind: See Taâm An Pearl in the garment: Heä chaâu—See Y Chaâu. Tònh Vaø Taäp Trung. Pearl or jewel in the fortieth hand of the Peaceful and contented gods: Trôøi Ñaâu Xuaát “thousand hand” Kuan-Yin: See Nguyeät Tinh. (nhöõng vò trôøi thoûa maõn). Pearl of the one yana: Nhaát Thöøa Chi Chaâu—Peaceful dwelling: Vassa (skt)—Summer Vieân ngoïc nhaát thöøa—The Lotus Sutra. Retreat—Meditation retreat—See An Cö Kieát Pearl-wheel king: See Ma Ni Luaân Vöông. Haï. Pearly moon: Kha Nguyeät—Traêng trong nhö Peaceful dwelling mind: Taâm an truï. baïch ngoïc—The jade-like moon. Peaceful existence: Bình an voâ söï—Freedom Peck of dust on a point of hare’s down: See Thoá from anxiety. Mao Traàn. Peaceful and joyful: See An Laïc. Pedakaya (skt): Word—Cuù thaân. Peaceful land: Coõi an laïc (sau khi cheát—after Peerless (a): Anupameya (skt)—Matchless—death). Unequalled—Unmatched—Khoâng coù baïn ñoàng Peaceful mind: Prasrabdhi-sambodhyanga (skt)— haønh—Voâ Song—Voâ thöôïng. Passaddhi (p)—Khinh An Giaùc Chi. Peerless cognition: Voâ Thöôïng Trí—Trí voâ Peaceful old-age: Anro (jap)—An Laõo—People thöôïng. who have established the will to the truth in their Peerless correct perfect enlightenment: Voâ old age and have therefore come to live at the Thöôïng Chaùnh Ñaúng Boà Ñeà. temple—Nhöõng ngöôøi ñaõ thieát ñònh yù chí theo Peerless correct true enlightenment: Voâ ñuoåi chaân lyù trong tuoåi giaø vaø vì vaäy ñaõ ñeán soáng Thöôïng Chaùnh Chaân Ñaïo. trong töï

vieän—See An Laïc Ñöôøng. Peerless great vehicle teaching: Ñaïi Thöøa Voâ Peaceful residing during the summer retreat: Thöôïng Phaùp—Phaùp voâ thöôïng cuûa ñaïi thöøa— See An Cö Kieát Haï. The supreme Mahayana. Peaceful and silent: Yeán Maëc—Yeân bình vaø Peerless honorable one: Buddha—Voâ Thöôïng traàm maëc. Toân.

Peerless honorable one in the three worlds: An taát caû theá giôùi ñôøi hieän taïi, theá giôùi haïnh, theá giôùi epithet of the Buddha—Tam Giôùi Voâ Thöôïng thuyeát, theá giôùi thanh tònh. Toân, moät danh hieäu cuûa ñöùc Phaät. Penetrate to reality through contemplation: Peerless inconceivable realms of all Buddhas: Quaùn Ñaït—Ñaït ñöôïc chaân lyù qua thieàn quaùn. Caûnh giôùi voâ tæ baát tö nghì cuûa chö Phaät. Penetrate all sentient beings' actions of Peerless King of the Excellent Dharma: A title afflictions and habit energies: Nhaäp taát caû chuùng of Buddha—Voâ Thöôïng Phaùp Vöông, moät danh sanh phieàn naõo taäp khí haïnh. hieäu cuûa Ñöùc Nhö Lai. Penetrate all sentient beings' actions of senses: Peerless master: Supreme master—Voâ Thöôïng Nhaäp taát caû chuùng sanh caên haïnh. Sö—Baäc thaày cao tuyeät. Penetrate all sentient beings' actions of Peerless nobleman: Anuttara (skt)—Buddha—understanding: Nhaäp taát caû chuùng sanh giaûi haïnh. See Voâ Thöôïng Só. Penetrate all sentient beings' bad actions: Peerless possessor of the ten powers: Thaäp Löïc Nhaäp taát caû chuùng sanh baát thieän haïnh. Voâ Ñaúng—See Thaäp Löïc Nhö Lai. Penetrate all sentient beings' future actions: Peerless states: Voâ ñaúng truï (khoâng ai coù theå Nhaäp taát caû chuùng sanh vò lai haïnh. cuøng truï vôùi chö Boà Taùt). Penetrate all sentient beings' good actions: Peerless vehicle: Voâ Thöôïng Thöøa—The most Nhaäp taát caû chuùng sanh thieän haïnh. supreme Vehicle—Mahayana—Ñaïi Thöøa. Penetrate all sentient beings' mental actions: Peerless Vinaya Dharma Theory: Vinaya- Nhaäp taát caû chuùng sanh taâm haïnh. samukase (skt)—Tyø Naïi Da Toái Thaéng Phaùp Penetrate all sentient beings' past actions: Thuyeát—Supreme Vinaya Dharma Theory—Pre- Nhaäp taát caû chuùng sanh quaù khöù haïnh. eminent Vinaya Dharma Theory. Penetrate all sentient beings' present actions: Pei-hsiu (797-870): Haikyu (jap)—See Buøi Höu. Nhaäp taát caû chuùng sanh hieän taïi haïnh. Pei-shan: See Mount North. Penetrate all sentient beings' timely and Pei-tsung-ch'an: Thieàn Baéc Toâng—The Northern untimely actions of teaching and training: Nhaäp school of the Zen sect—See Baéc Toâng. taát caû chuùng sanh giaùo hoùa ñieàu phuïc thôøi vaø phi Pei-Tu: Name of a monk—See Boâi Ñoä. thôøi haïnh. Pelican (n): Chim boà noâng. Penetrate (v) thoroughly: Parinna (skt)—Full Pen conversation: Brush talks—See Buùt Ñaøm. understanding—Quaùn trieät. Penal servitude: Hình phaït khoå sai. Penetrate the truth of Emptiness: See Theå Penalty (n): Hình phaït. Nhaäp Tính Khoâng. Penance (n): Söï ñeàn toäi. Penetrate the variety of all worlds: Nhaäp caùc Penances (n): Haïnh eùp xaùc. thöù taùnh cuûa taát caû theá giôùi. Penantential attitude: See Saùm Hoái. Penetrate the various actions and Pen-Chi Zen Master: See Boån Tòch. consequences of all sentient beings: Nhaäp caùc Pen-Ching Zen Master: See Boån Tònh Thieàn Sö. thöù nghieäp baùo cuûa taát caû chuùng sanh. Pendjab (skt): See Punjab. Penetrate the various practices of all Penetrate (v): 1) Enter

into something (make a Enlightening Beings: Nhaäp caùc thöù haïnh cuûa taát way into something): Thaáu suoát (ñi saâu vaøo); 2) caû Boà Taùt. Understand something thoroughly: Hieåu thaáu caùi Penetrate all worlds in the future: Nhaäp taát caû gì; 3) Tsu (jap): To pass through—See Thoâng. phaùp giôùi ñôøi vò lai. Penetrate the essence of things: Have an insight Penetrate all worlds of the past: Nhaäp taát caû theá into—See through—Taâm ñaéc. giôùi ñôøi quaù khöù. Penetrate (v) into: Nyanti (skt)—Ni Dieân Ñeå— Penetrating meditation: Lieãu Trieät Thieàn Deep entering—To infiltrate—See Thaâm Nhaäp. Ñònh—Thieàn lieãu trieät. Penetrate the numbers, patterns, Penetrating mind: To attain to the enlightened explanations, and purities of the present: Nhaäp mind—See Thoâng Ñaït Boà Ñeà Taâm.

Penetrating the seven directions and arriving (Sinh linh ñoà thaùn). at the eight destinations: Shichitsu-Hattatsu Peradventure (old English): Maybe—Perhaps—(jap)—Thaát Thoâng Baùt Ñaït—Relate the method Coù leõ. of enlightenment thoroughly, and without any Perceive (v): Nhaän bieát—To notice. obstacles—Moâ taû caùch ngoä trieät roõ raøng, khoâng trôû Perceive (v) clearly: Lieãu Ngoä—To apprehend, ngaïi. or understand clearly—Hieãu roõ. Penetration (n): Xaâm nhaäp. Perceive the idea of reality: Enter into the idea Penetration of actions of sentient beings: Nhaäp of reality—See Ngoä Nhaäp. chuùng sanh. Perceive objects: Lieãu Bieät Caûnh—Nhaän thöùc söï Penetration of the exhaustion (extinction) of vaät. outflows: Asravaksaya-jnana (skt)—Khaû naêng Perceive (v) things as they are: Thaáy nhö thaät chaám döùt nhieãm tröôïc—See Laäu Taän Thoâng. (thaáy söï vaät nhö thöïc). Penetration of the Heavenly Ear: Divyasrotra Perceive-World-Lamp Buddha: Quaùn Theá Ñaêng (skt)—See Thieân Nhó Thoâng. Phaät. Penetration of the Heavenly Eye: Divyacaksus Perceived perception: See Höõu Chaáp Thoï. (skt)—See Thieân Nhaõn Thoâng. Perceived phenomena: Töôûng Söï—Hieän töôïng Penetration into others' minds or thoughts: ñöôïc nhaän bieát. Paracitta-jnana (skt)—Tha Taâm Trí Thoâng—See Perceiving: Vedana (skt)—Receiving— Tha Taâm Thoâng. Contact—Sensation—See Thoï. Penetration of spiritual fulfillment (fulfillment Perceiving odors: Gandhagrahaka (skt)—Ngöûi of the spirit): Rddhi-saksatkriya-jnana (skt)—See ñöôïc muøi. Thaàn Tuùc Thoâng. Perceiving truth: See Kieán Chaân. Penetrative (a): Saâu xa Perceptible through odors: Gandhadvara (skt)— Penetrative insight: Nhaäp kieán. Bieát nhôø coù nuøi höông. Penetrative power of Buddha's wisdom: Nhaäp Perceptibility (n): Kieán Ñaïi—Visibility—See Phaät tri kieán—See Phaät Tri Kieán. Kieán Ñaïi and Thaát Ñaïi. Penetrative understanding: Söï hieåu bieát saâu xa. Perception (n): Sanna (p)—Samjna (skt)—Töôûng Penitence (n): Söï saùm hoái—See Saùm Hoái. (tri thöùc)—See Töôûng Uaån. Penitency (n): Penitence—See Saùm Hoái. Perception of abandoning: Pahana-sanna (p)— Penitent: (a): AÊn naên saùm hoái—(n): Ngöôøi saùm Ñoaïn Töôûng. hoái. Perception of abandonment: Ñoaïn töôûng. Penitential: (a): Toû loøng saùm hoái—(n): Ngöôøi Perception aggregate subject to clinging: saùm hoái. Töôûng Thuû Uaån. Penitential service: Saùm hoái. Perception of all the Buddhas: Voâ taän taïng thaáy Penitentiary (a): Thuoäc veà saùm hoái. khaép chö Phaät. Penjab (skt): Name of an ancient kingdom in Perception of cessation: Dieät

Töôûng. North India—Teân cuûa moät vöông quoác coå vuøng Perceptions conducive to penetration: Baéc AÁn—See Ñaïi Taàn. Nibbedha-bhagiya-sanna (p)—Quyeát traïch phaàn Pennons and banners: Traøng phan baûo caùi. töôûng. Pennons of various colours: Phöôùn ñuû maøu—See Perception of danger: Hoaïn naïn töôûng. Ña Saéc Phöôùn. Perception of dispassion: Viraga-sanna (p)—Ly People (n): Daân chuùng. tham töôûng—Voâ Tham Töôûng. People of the low class: Maït löu. Perception of the dukkha: Perception of People who are at the lowest level: Ngöôøi suffering—Khoå uaån. thuoäc haøng haï phaåm. Perception of an external world: Direct People of the past: Ngöôøi xöa. knowledge—Manifesting wisdom, another name People's untold miseries: Traêm hoï laàm than of the Alayya-vijnana—Representation-

consciousness—See Hieän Thöùc. Perception produced by mind: See Taâm Töôûng. Perception is finite: Töôûng höõu bieân. Perception produced by nose: See Tyû Töôûng. Perception is both finite and infinite: Thoï laø Perception prodcued by thought: See YÙ Töôûng. höõu laãn voâ bieân. Perception produced by tongue: Thieät Töôûng. Perception of form: Saéc Töôûng—Nhaän thöùc veà Perception of smell: Nose consciousness— hình töôùng. Sensation of smell—Olfactory consciousness—Perception of foulness: Asubhasanna (p)—Baát Smell consciousness—See Tyû Thöùc. tònh töôûng. Perception of sights: Rupa-sanna (p)—Saéc Perception is gone: Töôûng nhö khöù. Töôûng. Perception group: Töôûng uaån. Perception of smell: Höông töôûng. Perception is both gone and not gone: Töôûng Perception of sounds: Thanh Töôûng. nhö khöù chaúng nhö khöù. Perception of suffering: Duhkha-samja (skt)— Perception of impermanence: Anicca-sanna Dukkha-samjna (skt)—Khoå töôûng—Cognition of (p)—Voâ Thöôøng Töôûng. suffering—Perception of the dukkha. Perception is impermanent: Töôûng laø voâ Perception of suffering in impermanence: thöôøng. Anicce-dukkha-sanna (p)—Khoå Töôûng Treân Voâ Perception of impersonality in suffering: Thöôøng. Dukkhe-anatta-sanna (p)—Voâ Ngaõ Töôûng treân Perception of taste: Vò Töôûng. Khoå. Perception of thinking: Tri giaùc—See YÙ Caên. Perception is infinite: Töôûng voâ bieân. Perception of touch: Xuùc Töôûng. Perception of inner appropriation: Lieãu Bieät Perception of ultime truth: True and complete Noäi Chaáp Thoï—Hieåu söï chaáp tröôùc beân trong enlightenment—Perfect nirvana of the Buddha— loøng. See Chaân Giaùc. Perception of killing: Vihimsa-samjna (skt)—Saùt Perceptive beings: Sattva (skt)—Sentient Haïi Töôûng. beings—Höõu thöùc—See Höõu Tình Chuùng. Perception of mind-objects: Dhamma-sanna Perceptive faculties, associated with function: (p)—Phaùp töôûng. Ability to perceive phenomena—See Naêng Kieán Perception is neither finite nor infinite: Thoï phi Töôùng. höõu phi voâ bieân. Perceptive mind: Thöùc Taâm (taâm vöông cuûa Perception is neither permament nor thöùc). impermanent: Töôûng laø phi thöôøng phi voâ Perceptive perception: Perceived perception— thöôøng. See Höõu Chaáp Thoï. Perception is neither gone nor not gone: Töôûng Perceptual referent: Arammana (p)—Alambana phi nhö khöù phi chaúng nhö khöù. (skt)—Referential object—Phan duyeân—See Sôû Perception is not gone: Töôûng chaúng nhö khöù. Duyeân. Perception of Not-Self: Voâ ngaõ töôûng. Perdition (n): Söï traàm luaân nôi ñòa nguïc. Perception of the past,

present, and future in Perenial (a): Constant—Long-lasting—Tröôøng one moment: Ksanabodha (skt)—Ñeå trong cöûu. khoaûng moät nieäm maø tri nhaän cuøng khaép quaù khöù, Perenial life: Cuoäc soáng tröôøng cöûu. hieän taïi vaø vò lai. Perfect (a&v): Complete—Excellent—Thaäp Perception is permanent: Töôûng laø thöôøng. Toaøn—Toaøn haûo—Vieân—Vieân maõn. Perception is both permanent and Perfect in able device (for spiritual impermanent: Töôûng laø caû thöôøng laãn voâ thöôøng. presentation): Xaûo tieän toái thaéng. Perception of pleasure: Laïc töôûng. Perfect achievement or attainment: See Vò Perception produced by body: See Thaân Töôûng. Vieân. Perception produced by ear: See Thính Töôûng. Perfect almsgiving: Dana-paramita (skt)—Boá thí Perception produced by eye: See Nhaõn Töôûng. ba la maät.

Perfect in appearance: Hình Saéc Cuï Tuùc—Hình Ñoaïn Vieân. saéc beà ngoaøi toaøn myõ. Perfect faith: Tín Thaønh Töïu. Perfect asceticism: See Khoå Haïnh Cuï Tuùc Ñòa. Perfect in flavor: Vò cuï tuùc bieän (bieän luaän vôùi Perfect assembly: Chuùng Thaønh Töïu. ñaày ñuû höông vò yù vò). Perfect attainment of Buddhahood: Vieân maõn Perfect freedom: Principle of Nirvana—Nieát Phaät quaû. Baøn Nguyeân Lyù—See Nieát Baøn. Perfect blending of all things: See Phaùp Giôùi Perfect freedom with each other without any Vieân Dung. obstacle: Quaûng Hieäp Töï Taïi Voâ Ngaïi Moân. Perfect bodhi of faith: Nieàm tin thaønh töïu boà ñeà. Perfect fruit: Vieân quaû (nirvana—nieát baøn). Perfect Buddha: See Vieân Phaät. Perfect gift: Dana-paramita (skt)—Boá thí ba la Perfect Buddha-enlightenment: Highest fruit— maät. See Cöïc Quaû. Perfect giving: Dana-paramita (skt)—Boá thí ba la Perfect Buddhahood: Quaû vò troøn ñaày— maät. Complete Buddhahood—See Quaû Vieân. Perfect hearing: Vaên Thaønh Töïu. Perfect Buddha stage: See Cöùu Caùnh Töùc. Perfect and highest truth: See Ñeä Nhöùt Nghóa Perfect cause: See Nhaân Vieân. Taát Ñaøn. Perfect bodhi of faith: Tín thaønh töïu phaùt taâm. Perfect intercommunion or blending of all Perfect bodies or characteristics of Buddha: things: Perfect interpenetration of the reality Thaân toaøn thieän cuûa Phaät—See Phaät Cuï Thaäp realm—See Phaùp Giôùi Vieân Dung. Thaân. Perfect interpenetration of the reality realm: Perfect commandments: See Cuï Tuùc Giôùi. See Phaùp Giôùi Vieân Dung. Perfect or complete doctrine: Vieân giaùo. Perfect knowledge: Anna (p)—Ajnata or Perfect or complete teaching: Lieãu nghóa. parinispanna (skt)—Sarvajnana (skt)—Tri giaùc Perfect conduct: Maõn Haïnh. nhö thaät, tri thöùc toaøn haûo, chính xaùc veà ñoái töôïng Perfect conduct of Great Buddha Shurangama cuûa nhaän thöùc—See Vieân Thaønh Thöïc Tính. Mantra: Maha-pratyangira-dharani (skt)—Ñaïi Perfect knowledge of dharmas: Prajna-paramita Phaät Ñaûnh Maõn Haïnh Thuû Laêng Nghieâm Ñaø La (skt)—Paramita wisdom—Trí Ba La Maät—See Ni. Trí Ñoä. Perfect in constant performance: Söï nghieäp toái Perfect knowledge of the future: See Vò Lai thaéng. Theá Voâ Ngaïi Trí. Perfect Dharma Age: Chaùnh Phaùp—Correct Perfect knowledge about the natures of all dharma. beings: Khaû naêng hieåu bieát baûn chaát thaät cuûa vaïn Perfect direction towards the highest bodhi: höõu—See Tri Vaïn Höõu Thöïc Chaát Trí. Hoài höôùng toái thaéng. Perfect knowledge of the past: See Quaù Khöù Perfect Doctrine: Vieân giaùo—Perfect

teaching. Theá Voâ Ngaïi Trí. Perfect Doctrine of Idealism: See Duy Thöùc Perfect knowledge of the present: See Hieän Taïi Vieân Giaùo. Theá Voâ Ngaïi Trí. Perfect enlightened one: Baäc Chaùnh Ñaúng Perfect knowledge of all things: Khaû naêng hieåu Chaùnh Giaùc. bieát vaïn vaät—See Tri Vaïn Höõu Trí. Perfect enlightenments: Abhisambodha (skt)— Perfect knowledge of the truth: Trí kieän toaøn veà Being fully awake—Vieân Giaùc—Toaøn Giaùc— chaân lyù. Chöùng hay söï giaùc ngoä hoaøn toaøn. Perfect liberation: See Toaøn Giaùc. Perfect enlightenment and achievement: Giaùc Perfect lord: Chuû Thaønh Töïu. haïnh vieân maõn—See Tam Giaùc Ngoä. Perfect Mahayana which declares one way of Perfect extinction: Söï ñoaïn dieät toaøn haûo (Nieát salvation: See Nhaát Thöøa Dieäu Ñieån. Baøn). Perfect master: Chuû Thaønh Töïu. Perfect extinction of passion and delusion: See Perfect in meaning: Nghóa cuï tuùc bieän (bieän luaän

vôùi ñaày ñuû yù nghóa). ñeàu thaønh töïu taát caû thieän caên. Perfect meditation: See Toaøn Ñònh. Perfect sinerity: Chí thaønh taâm. Perfect memory power: Toång trì chaúng queân. Perfect stage: Buddha stage—Cöùu Caùnh Töùc. Perfect mental clarity: Dieäu tònh tín taâm. Perfect Sudden Teaching: Sudden Teaching— Perfect mind: See Vieân Taâm. Perfect and Immediate teaching—A teaching Perfect Moon Light Buddha: See Maõn Nguyeät which enables ones to attain enlightenment Quang Minh Phaät. immediately—See Ñoán Giaùo. Perfect nature: Parinispanna-svabhava (skt)— Perfect and Supreme Enlightenment: Chaùnh Baûn taùnh hoaøn haûo—Absolute nature. ñaúng chaùnh giaùc. Perfect Nirvana: Pratisthita-Nirvana (skt): Perfect teaching: Vieân Giaùo—The Mahayan Pratishthita-Nibbana (p)—The place of precious complete teaching—See Lieãu Nghóa Giaùo. things—Baûo sôû—See Voâ Dö Nieát Baøn. Perfect teaching expounds the One Vehicle: Perfect nirvana of the Buddha: True and Vieân Giaùo. complete enlightenment—See Chaân Giaùc. Perfect teaching of the Hua-Yen: Vieân Giaùo— Perfect observance of the commandments and Complete teaching of the Hua-Yen. fratenity's regulations: Trì giôùi—One of the ten Perfect theory: Complete theory—Lyù vieân (Lyù merits—See Thaäp Coâng Ñöùc. troøn ñaày maàu nhieäm). Perfect penetration of the six sense-organs: Perfect time: See Thôøi Thaønh Töïu. Saùu caên vieân thoâng. Perfect true nature: Parinispanna (skt)— Perfect place: Xöù Thaønh Töïu. Absolute reality—Bhutatathata—See Vieân Thaønh Perfect practicing or cultivating: See Haïnh Thöïc Tính. Vieân. Perfect understanding of Buddha-Law of past, Perfectly pure and adorned appearance: Töôùng present and future: Tam theá Phaät phaùp trí. thanh tònh. Perfect understanding and conduct: Perfect pure Buddha-lands: Chö Phaät ñeàu thaønh Vidyacarana (skt)—Knowledge-conduct- töïu coõi Phaät thanh tònh. perfect—See Minh Haïnh Tuùc and Thaäp Hieäu. Perfect purity: Bieán Tònh—Söï thanh tònh vieân Perfect understanding of the dharma: Phaät maõn. phaùp trí—Trí thoâng hieåu hoaøn toaøn. Perfect purity and peace: Thanh tònh toái thaéng. Perfect understanding of omnipotence or Perfect quiescence: Toái Thöôïng Nieát Baøn—Söï universal control: Truï trì nhöùt thieát theá giôùi trí. tònh tòch toaøn haûo. Perfect understanding of omniscience Perfect quiescent stage of orginal bodhi: Cöùu regarding all Buddha wisdom: See Tri Voâ Bieân caùnh giaùc—To reach the final or complete Chö

Phaät Trí. enlightenment—Thaønh töïu vieân maõn boån giaùc— Perfect understanding of omniscience See Dieäu Giaùc. regarding the law of universal salvation: See Perfect reality: See Vieân Thöïc. Tri Nhöùt Thieát Phaùp Trí. Perfect realization in a lifetime: See Nhaát Sanh Perfect understanding of omniscience Vieân Maõn. regarding all living beings: See Tri Nhöùt Thieát Perfect reliance on or holding fast to the great Phaùp Trí. bodhi (awaken mind): Y chæ toái thaéng. Perfect understanding of past, present, and Perfect rest: Vieân Tòch—See Dieät Ñoä. future: See Tri Tam Theá Trí. Perfect rest in the bodhisattva nature: An truï Perfect understanding of ubiquity: See Sung toái thaéng. Maõn Nhöùt Thieát Trí. Perfect resultant aim in pity for all: YÙ quaû toái Perfect understanding of universal thaéng. enlightenment: Phoå chieáu nhöùt thieát theá gian trí. Perfect reward: See Quaû Maõn. Perfect unity: See Nhaát Theå Toaøn Haûo. Perfect (v) all roots of goodness: Chö Phaät thaûy

Perfect unity, and no differentiating Perfecting inexhaustible faith: Thaønh töïu baát individuation: See Nhaát Theå Toaøn Haûo. khaû taän tín. Perfect and universal awareness: Anuttara- Perfecting means of renunciation and supreme samyak-sambodhi (skt)—Perfect and universal wisdom: Thaønh töïu ñaïo phöông tieän xuaát sanh enlightenment—Chaùnh Ñaúng Chaùnh Giaùc—See A nhöùt thieát trí. Naäu Ña La Tam Mieäu Ta Boà Ñeà. Perfecting pure faith: Thaønh töïu thanh tònh tín. Perfect and universal enlightenment: Anuttara- Perfecting undefiled faith: Thaønh töïu ly caáu tín. samma-sambodhi (p)—Anuttara-samyak- Perfecting unpolluted faith: Thaønh töïu voâ tröõïc sambodhi (skt)—It means “Utmost, Right and tín. Perfect Enlightenment” or “Supreme, Orthodox, Perfecting unregressing faith: Thaønh töïu baát and Equal Awakening.”—See A Naäu Ña La Tam thoái chuyeån tín. Mieäu Tam Boà Ñeà. Perfecting well-rooted faith: Thaønh töïu höõu caên Perfect universal wisdom: Samyak-sambuddhi tín. or Bodhi (skt)—See Chaùnh Ñaúng Giaùc. Perfecting wisdom of Amoghasiddhi: Trí Perfect universal wisdom of a Buddha: cuûa Phaät Baát Khoâng hay Vi Dieäu Thanh hay Phaät Samyak-sambuddhi (skt)—Bodhi (skt)—Highest Thích Ca Maâu Ni—The wisdom that accomplishes wisdom—See Chaùnh Ñaúng Giaùc. what is done—See Thaønh Sôû Taùc Trí. Perfect view of teaching: Tuyeät ñaõi dieäu giaùo. Perfection (n): Paramita (skt)—Söï vieân maõn— Perfect (v) all virtuous qualities: Chö Phaät Phaåm haïnh toaøn haûo—Completion—See Ba La thaûy ñeàu thaønh töïu taát caû coâng ñöùc. Maät. Perfect voice: Vieân AÂm—AÂm thanh toaøn myõ. Perfection of bodily characteristics: Cuï Tuùc Perfect way: Vieân ñaïo—Three distinctive Töôùng—Söï tuyeät myõ cuûa hình töôùng. principles—See Vieân Dung Tam Ñeá. Perfection of body: See Thaân Voâ Thaát. Perfect way of developing the Bodhi Mind: Perfection of the Buddha: Söï toaøn thieän cuûa Ñöùc Vieân phaùt taâm Boà Ñeà—See Vieân Boà Ñeà Taâm. Phaät. Perfect wisdom: See Toaøn Hueä. Perfection of Buddha’s causative or karmaic Perfect in wisdom and conduct: An epithet of works: See Nhaân Vieân Ñöùc. the Buddha—Toaøn hueä toaøn haïnh, moät danh hieäu Perfection of Buddha’s grace in the salvation cuûa ñöùc Phaät. of others: AÂn vieân ñöùc—Toaøn thieän aân cöùu ñoä Perfectability (n): Tính coù theå hoaøn toaøn hay

coù chuùng sanh. theå toaøn myõ. Perfection of concentration: Toaøn Ñònh—Söï Perfected One: Bhagava (skt)—Lokajyestha ñònh tónh hoaøn toaøn—Full meditative (skt)—Lokanatha (skt)—Sugata (skt)—Theá Toân— concentration. See Thaäp Hieäu. Perfection of effort: Virya-paramita (skt)— Perfecting of all beings universally: Thaønh töïu Perfection of energy—Tinh Taán Toaøn Haûo—Tinh chuùng sanh phoå. Taán Ba La Maät. Perfecting clear faith: Thaønh töïu minh trieät tín— Perfection of energy: Virya-paramita (skt)— See Möôøi Taâm Baát Ñoäng Cuûa Chö Ñaïi Boà Taùt. Diligence-paramita—Perfection of effort—Tinh Perfecting ecstatic faith: Thaønh töïu ñaïi hoan hyû Taán Toaøn Haûo—See Tinh Taán Ba La Maät. tín. Perfection of Equanimity: Upekkha-paramita Perfecting extremely pure faith: Thaønh töïu cöïc (p)—Xaû Ba La Maät. thanh tònh tín. Perfection of expedient means: Upaya (skt)—Perfecting faith respecting and honoring all See Phöông Tieän Ba La Maät and Thaäp Ñoä Ba La Buddhas: Thaønh töïu cung kính cuùng döôøng taát caû Maät . chö Phaät tín. Perfection of faith: Tín thaønh töïu. Perfecting indestructible faith: Thaønh töïu voâ Perfection of forbearance: Ksanti-paramita naêng hoaïi tín. (skt)—See Nhaãn Nhuïc Ba La Maät.

Perfection of the fruit: See Quaû Vieân Ñöùc. Perfectly Enlightened One: Baäc Trieät Ngoä—See Perfection of generosity: Dana-paramita (skt)— Theá Gian Giaûi and Thaäp Hieäu. Charitable Giving-Paramita—See Boá Thí Ba La Perfectly manifesting Buddha-realm: See Quaû Maät. Giôùi Vieân Hieän. Perfection of giving: Dana-paramita (skt)— Perfectly penetrating vision: Lieãu Lieãu Kieán— Charitable Giving-Paramita—See Boá Thí Ba La Caùi nhìn thaáu suoát hoaøn toaøn. Maät. Perfectly pure and adorned appearance: Töôùng Perfection of joy: Söï hyû laïc toaøn haûo. thanh tònh. Perfection of loving-kindness: Metta-paramita Perfectly steadfastness: Cuï Tuùc An Truï—Söï an (p)—Töø Ba La Maät. truï hoaøn toaøn—Söï chaéc chaén hoaøn toaøn. Perfection of the meditation: Dhyana paramita Perfectly unconditioned: Cöùu Caùnh Voâ Vi—Voâ (skt)—Thieàn ñònh Ñoä—See Thieàn Ñònh ñieàu kieän hoaøn toaøn. Ba La Maät. Perfectly unimpeded interpenetration: See Söï Perfection of memory: See Nieäm Voâ Thaát. Söï Voâ Ngaïi Phaùp Giôùi. Perfection of morality: See Giôùi Ba La Maät. Perfectly unobstructed: See Nhaát Thieát Voâ Perfection of omniscience: See Trí Hueä Ba La Chöôùng Ngaïi. Maät. Perplexities: Cutting off or excisions of beguiling Perfection of one’s work: Töï haïnh maõn tuùc. delusions or perplexities—Dieät ñoaïn. Perfection of person: Thaân khoâng phaïm loãi— Perform (v): Asevati (p)—Asev or Samskaras See Thaân Voâ Thaát. (skt)—Haønh—Laøm—Taïo taùc—To act—To Perfection of power: See Löïc Ba La Maät. practice. Perfection of renunciation: Nekkhamma- Perform acts of merit and virtue: Laøm coâng paramita (p)—Naiskramya-paramita (skt)—Xuaát ñöùc. Ly Ba La Maät. Perform Buddhist ceremony: Taùc Phaät Söï— Perfection of speech: See Voâ Thaát Khaåu. Laøm vieäc Phaät söï hay haønh leã theo nghi thöùc Phaät Perfection of Truthfulness: Sacca-paramita giaùo—To do the work of Buddha. (skt)—Chaân ñeá ba la maät. Perform ceremony: Haønh leã. Perfection of vow: See Nguyeän Ba La Maät. Perform daily activities in a slow, calm and Perfection of wisdom: Prajna-paramita

(skt)— relaxing way: See Laøm Nhöõng Vieäc Haèng Ngaøy See Trí Hueä Ba La Maät. Moät Caùch Thong Thaû, Nheï Nhaøng vaø Khoan Thai. Perfection of Wisdom Sutra: Daihannya Perform divination: Boùi Toaùn—Fortune teller. Haramitsukyoâ (jap)—Maha-Prajna-Paramita Perform divination and fortune telling: See Sutra—Ñaïi Baùt Nhaõ Ba La Maät Ña Kinh—See Chieâm Töôùng Kieát Hung. Kinh Ñaïi Baùt Nhaõ. Perform duties well: Laøm troøn boån phaän cuûa Perfection of Wisdom Treatise: Prajnaparamita mình moät caùch chu ñaùo. sastra (skt)—Luaän Trí Ñoä—Ñaïi Trí Ñoä Luaän. Perform good deeds: Thöïc haønh thieän nghieäp— Perfectionism (n): Chuû nghóa toaøn myõ. See Haønh Thieän. Perfectionist (n): Ngöôøi theo chuû nghóa toaøn myõ. Perform great Buddha-works: Laøm Phaät söï lôùn. Perfectly clean: Dieäu Tònh—Cöïc kyø thanh tònh. Perform merit: Laøm ñöôïc coâng ñöùc. Perfectly clear: Troøn saùng—Hoaøn toaøn roõ raøng. Perform offering: See Cuùng Döôøng. Perfectly clear and unsullied mind: See Taùnh Perform the proper duties: See Haønh Nghi. Taâm. Perform a Sanghakarman Procedure: Perfectly complete: Hoaøn thaønh myõ maõn. Those who have not mastered the Vinaya, but Perfectly correct: Toaøn Chính—Ñuùng hoaøn toaøn. tried to performs a Sanghakarman Procedure, to Perfectly enlightened: Abhisambodhati (skt)— commit an Expression of Regret Offence—Chöa Absolutely complete enlightenment—Realizing naém vöõng luaät nghi maø taùc phaùp Yeát Ma laø phaïm universal enlightenment—See Trieät Ngoä. giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái.

Performance (n): Action—Form of behavior— Period of dissension: In the fifth five hundred Mental activity—See Haønh Töôùng. years—Thôøi kyø Ñaáu Tranh Kieân Coá trong naêm Performance of Buddha-work for sentient traêm naêm thöù naêm—See Nguõ Nguõ Baùch Nieân. beings: Phaät söï vì chuùng sanh. Period of the end of Dharma: Degenerate Age Performance of conduct: Arthakrtya (skt)—See of Dharma—See Maït Phaùp. Coâng Haïnh. Period of general moral law: See Löôïc Giôùi. Performance Tantra: Carya-tantra (skt)—See Periods of five hundred years: Nhöõng thôøi kyø Haønh Töôùng Quaùn Töôûng. naêm traêm naêm—See Nguõ Nguõ Baùch Nieân. Performing Buddha-work for the benefit of Period of formality: Saddharma-pratirupaka sentient beings: Vì chuùng sanh maø laøm Phaät söï. (skt)—See Töôïng Phaùp. Performing the duties of a disciple: Thò giaû. Period of life: Vivarta-siddha (skt)—Truï kieáp. Perfume (v): Huaân (xoâng öôùp). Period of numberless kalpas: Asankhyeya Perfume of the commandments: The kalpa (skt)—Voâ Öông Soá Kieáp (moät thôøi kyø thaät perfume of the rules—See Giôùi Höông. daøi). Perfumed habits derived from memory: Söï Period of orthodoxy and vigour: Right hieåu bieát xuaát phaùt töø kyù öùc—See Huaân Taäp. Dharma—See Chaùnh Töôïng Maït. Perfumed powder: Curna (skt)—See Maït Period of preaching of Lotus sutra and Nirvana Höông. sutras: Thôøi Phaùp Hoa vaø Nieát Baøn. Perhaps: Coù leõ—Maybe—Likely—Possible. Period of preaching of Prajna or wisdom sutra Perilous situation: Tình traïng nguy hieåm. (ghola or butter): Thôøi Baùt Nhaõ (Thuïc toâ vò)—Periods: Thôøi. See Baùt Nhaõ Thôøi. Periods of Avatamsaka: Ksira (skt)—Period of Period of semblance Dharma: Saddharma- Fresh milk—See Hoa Nghieâm Thôøi.

pratirupaka (skt)—See Töôïng Phaùp. Periods of a Bodhisattva's development: See Period of strong learning: In the third five Taùm Thôøi Kyø Trong Cuoäc Ñôøi Ñöùc Phaät. hundred years—Thôøi kyø Ña Vaên Kieân Coá trong Period of a Buddha: Buddhataram (skt)—See naêm traêm naêm thöù ba—See Nguõ Nguõ Baùch Nieân. Phaät Thôøi. Period of strong meditation: In the second five Period of the Buddha's earthly life: See Thaùnh hundred years—Thôøi kyø Thieàn Ñònh Kieân Coá Theá. trong naêm traêm naêm thöù nhì—See Nguõ Nguõ Baùch Periods of the Buddha's teaching: Thôøi giaùo cuûa Nieân. Ñöùc Phaät—See Nguõ Thôøi Giaùo. Period of strong salvation: In the first five Periods and characteristics of Buddha's hundred years—Thôøi kyø Giaûi Thoaùt Kieân Coá teaching: Thôøi thuyeát phaùp cuûa Phaät—See Nguõ trong naêm traêm naêm ñaàu—See Nguõ Nguõ Baùch Thôøi Giaùo. Nieân. Period of Correct Law: Thôøi Chaùnh Phaùp. Period of stupa and temple building: In the Periods of cosmic change: Formation (creation), fourth five hundred years—Thôøi kyø Thaùp Töï Kieân stability or development, dissolution or Coá trong naêm traêm naêm thöù tö—See Nguõ Nguõ disintegration, and void—Nhöõng thôøi kyø thay ñoåi Baùch Nieân. cuûa vuõ truï: thaønh, truï, hoaïi, khoâng. Period of transition: Giao thôøi. Periods in a day and night: Caùc thôøi trong ngaøy Period of the waning moon: Krsnakarma (skt)— vaø ñeâm. Darkening of the month—See Haéc Nguyeät. Period of Decadence of the Law: Thôøi Maït Periodical gradual destruction of a universe: Phaùp. Samvarta (skt)—See Hoaïi Kieáp and Töù Kieáp. Periods of Dharma in Buddhism: Thôøi phaùp Peripatetic monks: Wandering monks with trong Phaät giaùo—See Nguõ Thôøi Giaùo. patched robes—See Naïp Töû. Period of the differentiated teaching: Tam Perish (v): Go to ruin—Decay—Suy taøn. Thöøa Bieät Giaùo. Perishable (a): Bò taøn ruïi—Bieán hoaïi.

Perjure (n): Lôøi theà gian doái. Ñoaïn Nhaát Thieát Phieàn Naõo. Perjurer (n): Ngöôøi theà gian doái. Permanently eliminate karmic impressions: Perjury (n): Lôøi theà gian doái. See Vónh Ñoaïn Taäp Khí. Permanence (n): Söï thöôøng haèng (thöôøng truï) — Permanently extinguished without remainder: See Thöôøng Kieán. See Voâ Dö Vónh Dieät. Permanence of ego: See Thöôøng Cuù. Permanently liberated: See Vónh Giaûi Thoaùt. Permanent (a): See Thöôøng Haèng. Permit (v): Cho pheùp—To allow—To Permanent Abstinence: Tröôøng trai (Söï kieâng authorize—To empower—To enable—to let. thòt, kieâng röôïu, vaø tieát duïc vónh vieãn). Permeat (v): Thaám vaøo. Permanent (eternal) body of the Buddha: Thaân Permeating everywhere: Apratihata (skt)—Qua thöôøng haèng cuûa Phaät. laïi khaép nôi khoâng bò trôû ngaïi. Permanent consciousness: Taâm thöôøng haèng— Permeation of the deluded mind: Voïng Taâm See Thöôøng Haèng Taâm. Huaân Taäp—Söï thaám quen cuûa voïng taâm. Permanent Dwelling Triple Jewel: Thöôøng truï Permeation by the power of the dharma: See Tam Baûo. Phaùp Löïc Huaân Taäp. Permanent eliminaiton of seeds: Chuûng Töû Vónh Permutation of activity: See Höõu Vi Chuyeån Ñoaïn—Vónh vieãn tieâu tröø ñöôïc heát caùc chuûng töû. Bieán. Permanent entity: Baûn chaát thöôøng coøn. Perpetual (a): 1) Eternal: Sasvat (p & skt)—See Permanent fast: Tröôøng trai (Söï kieâng thòt, kieâng Vónh Cöûu; 2) Without ceasing, unceasing, röôïu, vaø tieát duïc vónh vieãn).

everlasting, endless, constant: See Baát Ñoaïn. Permanent fundamental dharmakaya: See Toá Perpetual abode: Eternity—Thöôøng truï. Phaùp Thaân. Perpetual and simultaneous transformations of Permanent and impermanent: See Dieäc thought: Ksana of a ksana (skt)—See Nieäm Thöôøng Dieäc Voâ Thöôøng Cuù. Nieäm. Permanent-Light-Pennant Buddha: Thöôøng Perpetual youth: Treû maõi khoâng giaø. Quang Traøng Phaät. Perpetually preserving the fundamental Permanent mind: See Thöôøng Haèng Taâm. aspiration for enlightenment with diligence: Permanent person: Purusa or Atman (skt)— Haèng sieâng thuû hoä boån nguyeän Boà Ñeà, Supreme souls or spirit—See Thaàn Ngaõ. töï bieát thoï kyù. Permanent personality: Holding to the concept Perpetuate (v): Laøm thaønh vónh vieãn. of the reality of the ego—See Thöôøng Perpetuate the seed of Buddhahood and Ngaõ. ultimately reach omniscient knowledge: Chaúng Permanent reality: Bhutatathata (skt)—See döùt chuûng taùnh cuûa chö Phaät, roát raùo ñöôïc ñeán Thieân Chaân. nhöùt thieát chuûng trí. Permanent self: Caùi ta thöôøng coøn. Perpetuity (n): 1) Permanent lasting: Söï tröôøng Permanent situation: See Hoaøn Caûnh Thöôøng cöûu; 2) Eternity: Thöôøng. Haèng. Perplexities arise from false views or theories: Permanent and Temporal bodies: Thöôøng vaø See Kieán Hoaëc. Voâ thöôøng thaân. Perplexity (n): Söï luùng tuùng (söï boái roái)—1) Permanent tranquility and enlightenment: Annoyance, disturbance, trouble: Phieàn; 2) Realm of eternal rest and light—See Thöôøng Tòch Delusive views: See Kieán Hoaëc. Quang Ñoä. Persecute (v): Baùch haïi. Permanently annihilating birth and death: Döùt Persecution During the T'ang Dynasty: haún sanh töû. Religious persecution—Söï baùch haïi Phaät giaùo Permanently disabled latencies: See Vónh Haïi döôùi thôøi nhaø Ñöôøng—Söï baùch haïi veà toân giaùo— Tuøy Mieân. There was a great persecution of the Buddhists in Permanently eliminate all afflictions: See Vónh China in the last century of the T'ang Dynasty

(618-907 A.D), especially under the Emperor Wu- Person with famous talent: Danh taøi. Tsung in 845 A.D., which destroyed 4,600 Person who has the state of bodhi: Boà Taùt. monasteries and caused more than a quarter of a Person in the next stage of transmigration: million monks and nuns to return to ordinary life. Haäu thaân. The decline of Buddhism in China at that time Persons worthy of offerings: Haïng ngöôøi ñaùng was very great, except the school of Zen. Indeed, cung kính. in the beginning of the Sung Dynasty, Zen Sect Personal (a): Thuoäc veà caù nhaân—Individual. reached its greatest popularity and height. Personal achievement of merit: Caù nhaân thaønh However, as quantity increased quality decreased töïu coâng ñöùc löïc. and there came about a reduction in the Personal advantage: Personal profit—Lôïi ích caù earnestness of the seeking of the Buddha-mind, at nhaân. which the earlier generations had aimed. There Personal appearance: Saéc löïc. was also a tendency towards mingling with other Personal appearing of a Buddha: Duyeân Giaùc sects, which led to intellectual interests, not Thaân—The pratyeka-buddha appearing of the wanted in Zen practice any more—Söï baùch haïi Buddha. Phaät giaùo ñoà ôû Trung Quoác vaøo cuoái ñôøi Nhaø Personal apprehension of Buddha-truth: Ñöôøng (618-907), ñaëc bieät laø vaøo thôøi Vua Wu- Pratyatmaryajnana (skt)—Vajramati (skt)—See Tsung vaøo naêm 845

sau Taây lòch, ñaõ huûy dieät Töï Giaùc Thaùnh Trí. 4.600 töï vieän vaø khieán cho hôn hai traêm naêm chuïc Personal attendant: Jisha (jap)—Antevasin ngaøn Taêng Ni hoaøn tuïc. Söï suy ñoài cuûa Phaät giaùo (skt)—Attendant—Servant—Helper, e.g. as thôøi baáy giôø quaû laø lôùn lao, chæ tröø Thieàn toâng. Kyø Ananda was to the Buddha. The Japanese term thaät, ñeán ñaàu ñôøi nhaø Toáng thì toâng phaùi naøy phaùt "Jisha" for younger attendants to the abbot; trieån ñeán toät ñænh. Tuy nhieân, khi soá löôïng taêng younger monks who serve the abbot as personal thì phaåm chaát giaûm vaø maát daàn taùnh ñuùng ñaén assistants. In medieval monasteries, the "jisha" trong vieäc ñi tìm chôn taâm Phaät taùnh maø caùc theá were selected from among the more talented or heä Thieàn ñôøi tröôùc ñaõ nhaém ñeán. Laïi coù theâm promising young monks. The position was coveted khuynh höôùng pha troän Thieàn vôùi caùc toâng phaùi because it provided important training in the khaùc, ñöa ñeán vieäc chæ muoán lôïi laïc veà tri thöùc chöù workings of monastic life. Serving as a jisha khoâng coøn muoán thöïc taäp Thieàn nöõa—See Hueä prepared a young to later assume high-ranking Vieãn. monastic offices. The abbot typically had five Perseverance (n): 1) Söï kieân trì, söï kieân ñònh, söï attendants, who served in a variety of roles. They kieân nhaãn: See Patience; 2) Persistence, constant: assisted in serving tea, cared for the abbot's Thöôøng haèng. incense box, served as acolytes at ritual functions, Persevere (v): Kieân trì. received the abbot's guests, handled the abbot's Persist: Continue to exist—Tieáp tuïc toàn taïi, vaãn personal correspondence, kept the abbot's cöù dai daúng. personal financial accounts, and provided medical Persist in the determination for attention and herbal treatments. The jisha were enlightenment: See An Truï Boà Ñeà Taâm. often assisted in their duties by anja, lay Persist in great relinquishment at the proper attendants who did most of the strenuous physical time: Taát caû chö Phaät truï nôi ñaïi xaû chaúng loãi thôøi. labor—Thò Giaû, ngöôøi giuùp ñôõ nhö oâng A Nan laøm Persistence in civilizing sentient beings: Chö thò giaû cho Ñöùc Phaät. Thuaät ngöõ Nhaät Baûn "jisha" Phaät truï nôi chaúng boû ñieàu phuïc chuùng sanh. chæ moät vò Taêng treû laøm thò giaû cho sö truï trì; phuïc Person (n): vuï sö truï trì nhö ngöôøi trôï giuùp nhöõng coâng vieäc caù 1) Ngoâi vò—Ngöôøi. nhaân. Trong nhöõng töï vieän thôøi trung coå, thò giaû 2) Pudgala (skt)—Individual—Self—Soul—Boå ñöôïc tuyeån löïa trong soá nhöõng vò Taêng treû taøi ñaëc ca la—Ngaõ. naêng vaø coù nhieàu höùa heïn. Chöùc vuï ñöôïc moïi Person in charge of the pagoda: Karmadana ngöôøi mong muoán vì noù cung caáp cho vò Taêng treû (skt)—Duy na. moät söï huaán luyeän quan troïng trong nhöõng phaàn

vuï trong ñôøi soáng töï vieän. Vieäc laøm cuûa moät thò Personification (n): Söï nhaân vò hoùa—Söï nhaân giaû laø chuaån bò cho ngöôøi treû naøy veà sau ñaûm caùch hoùa. nhieäm nhöõng chöùc vuï cao hôn trong töï vieän. Ñaëc Perspective (a&n): Vieãn caûnh—Nhaõn giôùi. bieät moät vò truï trì coù naêm thò giaû, phuïc vuï nhieàu Perspective of the three natures: Tam Tính Ñoái vai troø khaùc nhau. Hoï giuùp ñaõi traø, chaêm soùc hoäp Voïng—Caûnh cuûa ba tính—See Bieán Y Vieân. nhang cuûa phöông tröôïng, phuï leã trong coâng vieäc Perspire (v): Toaùt moà hoâi. nghi leã, tieáp khaùch cuûa truï trì, coi soùc thö töø cuûa Persuade other cultivator to admit the fault

he truï trì, troâng coi tröông muïc taøi chaùnh cuûa truï trì, or she is trying to hide: Thuyeát phuïc baïn ñoàng tu vaø cung caáp söï chaêm soùc y teá vaø thuoác men cho nhaän loãi maø vò aáy ñang daáu. truï trì. Thò giaû thöôøng coù ngöôøi phuï taù giuùp vieäc Pertain (v): Thuoäc veà. cho mình, nhöõng Phaät töû taïi gia giuùp laøm haàu heát Perturbed mind: Confused mind—See Loaïn caùc coâng vieäc naëng nhoïc. Taâm. Personal belongings: Vaät duïng caù nhaân. Pervade something: Spread all over the place— Personal benefit: Atmahitam (skt)—Atmahita Lan toûa—Traøn ngaäp. (skt)—Benefitting oneself—See Töï Lôïi. Pervaded: Bò traøn ngaäp. Personal bliss: Atmananda (skt)—Bliss of the Pervading light: See Phoå Minh. self—Ngaõ Sôû Laïc. Pervading Light Tathagata: Samantaprabhasa Personal conflicts: Nhöõng maâu thuaãn caù nhaân. (skt)—See Phoå Minh Nhö Lai. Personal conviction: Loøng xaùc tín caù nhaân. Pervading all worlds with one body: Moät thaân Personal existence: Form—Body—Saéc thaân cuûa cuøng khaép taát caû theá giôùi—See Möôøi Cöûa Giaûi moãi ngöôøi. Thoaùt Cuûa Chö Ñaïi Boà Taùt. Personal experience: See Theå Nghieäm Caù Nhaân. Pervasive hindrances: Thoâng Chöôùng—Chöôùng Personal form: Individuality—Particular— ngaïi phoå bieán. Component parts—See Töï Töôùng. Pervasive light: See Voâ Ngaïi Quang. Personal identity: Ngaõ Tính. Pervasive permanence: Bieán thöôøng. Personal luxurious items: Sôû höõu vaät duïng caù Pervasive Purity Heaven: Subhakrtsna (skt)— nhaân thuoäc loaïi xa xæ laø phaïm giôùi xaû ñoïa (buoâng Universal Purity Heaven—See Bieán Tònh Thieân. boû vaø phaùt loà saùm hoái)—Commits an offence Pervasive and specific hindrances: Thoâng Bieät involves Release and Expression of Regret. Chöôùng—Chöôùng ngaïi phoå bieán vaø ñaëc thuø. Personal offering: See Cuùng Döôøng. Pervasively connected: Thoâng Duyeân—Quan Personal power: Ngaõ coâng ñöùc löïc—Töï löïc— heä roäng khaép. Naêng löïc tu haønh cuûa töï thaân hay töï duyeân. Pervasively discriminated: See Bieán Keá Sôû Personal prayer: Private prayer—Lôøi caàu Chaáp. nguyeän rieâng. Pervasively fathom: Doø xeùt roäng khaép—See Personal profit: Kyû lôïi—Personal advantage. Bieán Tham. Personal welfare: Tö Lôïi—Lôïi ích rieâng tö. Pervasively imagined phenomena: See Bieán Keá Personalism (n): See Nhaân Vò. Sôû Chaáp Phaùp. Personality (n): Perverse mind: See Taâm Quyû. 1) Atta or Attan or Puggala (p)—AØtman or Perverse views: Mithya (skt)—See Taø Kieán. Pudgala (skt)—Ngaõ—Nhaân baûn—Caù tính (caùi Perversion (n): Viparyaya (skt)—Thò phi ñieân ta, caùi toâi, caùi töï ngaõ)—Nhaân caùch. ñaûo. 2) Sakkaya anto (p)—Höõu thaân bieân. Perversion of mind: Citta-vipallasa (p)—Taâm Personality of the true cultivator: Tö caùch cuûa ñaém tröôùc. baäc chôn tu. Perversion of perception: Sanna-vipallasa Personality view: Satkaya-drsti (skt)—Shinken (skt)—See Ñieân Ñaûo Töôûng. (jap)—See Thaân Kieán. Perversion of views: Ditthi-vipallasa (p)—Personhood: Cuoäc soáng con ngöôøi. Heterodoxy—Perverted views—See Ñaûo Kieán.

Perverted folks: See Ñaûo Phaøm. Phala (skt & p): Fruits or fruition—State of Perverted mind: Citta-vipallasa (p)—Taâm Ñaém consciousness following the attainment of Tröôùc—Taâm ñoài truïy. Vipassana—Insight—See Quaû. Perverted opinions: Heterodoxy—See Taø Kieán. Phala-citta (p): Path consciousness—See Taâm Perverted

views: Prapacadarsana (p)— Quaû. Papacadassana (p)—Heterodoxy—Taø ñaûo kieán— Pha Lai Pagoda: Chuøa Phaû Laïi—Pha Lai Pagoda Hö voïng kieán—See Taø Kieán and Tình Kieán. is one of the most ancient pagodas in Bac Ninh, Perverted views on the existence: Vietnam—Chuøa Phaû Laïi laø moät trong nhöõng ngoâi Prapancadarsana (skt)—Hö voïng kieán. chuøa coå nhaát taïi tænh Baéc Ninh, Vieät Nam. Peshawar (skt): Thaønh Baïch sa ngoõa. Phalaparinama (skt): Quaû Naêng Bieán— Pesi (skt): See Beá Thi. Fruiting—Sanh quaû—Troå quaû. Pessimism (n): Chuû nghóa Bi quan. Phal chen (tib): Avatamsaka sutra—Kinh Hoa Pessimism or Optimism: Bi quan hay Laïc Nghieâm. quan—See Laïc Quan Hay Bi Quan. Phalguna (skt): Thaùng thöù 12 cuûa AÁn Ñoä (giöõa Pessimistic: Passive—Tieâu cöïc—Negative. thaùng hai vaø thaùng ba döông lòch)—The twelfth Pessimistic mind: See Taâm Trí Bi Quan. month in India (between the months of February Pessimistic view: Quan ñieåm bi quan. and March). Pessimistist: Ngöôøi theo quan ñieåm bi quan. Phallic emblem of Siva: See Thieân Caên. Pestilence Ghost: See Leä Quyû. Phalam Prati-grhnati (skt): Producing seed— Peta (p): Preta (skt)—Quyû ñoùi, loaïi quæ khoâng coù See Thuû Döõ. haïnh phuùc—Hungry ghosts—See Ngaï Quæ. Phalasa (skt): Baø La Xa—The bread-fruit tree Petals of the lotus are made to bear the fruit: with red flowers—Moät loaïi caây coù boâng ñoû vaø traùi The petals are made to bear the fruit, in the coù boät nhö baùnh mì. same manner with expedient teachings are Phanita (skt): Sugar can—See Phaû Ni Ña. expounded in order to reveal the true teaching— Phantasm (n): Vipallasa (skt)—Hallucination— Caùnh hoa mang göông sen (traùi) gioáng nhö phaùp AÛo töôûng taâm linh—See AÛo Giaùc. phöông tieän ñöôïc giaûng giaûi ñeå hieån baøy chaân lyù. Phantom (n): Mara (skt)—See Ma. Peta-loka (p): Preta-loka (skt)—Realm of hungry Phap Dung Zen Master (?-1174): See Phaùp ghosts—Coõi Ngaï Quæ—See Ngaï Quæ Giôùi. Dung Thieàn Sö. Petavatthu (p): Preta-sutra (skt)—See Kinh Ngaï Phap Hoa Temple: Chuøa Phaùp Hoa—Name of a Quyû Söï. famous pagoda located in Phuù Nhuaän district, Petition (n): Söï thænh caàu—Traàn tình—Keâu naøi— Saigon City, South Vietnam—Teân cuûa moät ngoâi Caàu xin—Van naøi. chuøa noåi tieáng toïa laïc trong quaän Phuù Nhuaän, Pettiness and strife: Söï nhoû nhaët vaø tranh chaáp. thaønh phoá Saøi Goøn, Nam Vieät Nam. Pettivisaya (p): Realm of hungry ghosts—See Phap Hoi Temple: Chuøa Phaùp Hoäi—Name of a Ngaï Quyû Giôùi. famous pagoda located in the tenth district, Saigon Petty (a): nhoû nhaët. City, South Vietnam—Teân cuûa moät ngoâi chuøa noåi Peyyavajja (p): Pleasant speech—See Laïc tieáng naèm trong quaän 10, thaønh phoá Saøi Goøn, Nam Thuyeát. Vieät Nam. Phadampa Sangye (tib): Cut off—Caét ñöùt. Phap Thong Thien Hy Zen Master: See Phaùp Pha-gyu (tib): Father tantra—Cha cuûa maät chuù— Thoâng Thieän Hyû Thieàn Sö. See Phuï Maät. Phap Thuan Zen Master (914-990): See Phaùp Phag mo grub pa (tib): See Pommodrupa. Thuaän Thieàn Sö. Phag pa (tib): Ariyo (p)—Ayya (p)—Arya (skt)—Pharmottariya (skt): Moät trong möôøi taùm boä phaùi A Leâ Da—An Honored One—An Honourable Phaät giaùo ôû AÁn Ñoä—Phaùp Thöôïng Boä. One—A sage—A saint—An Arhat—See Thaùnh Pharusa (p): Evil—Harsh—Ñoäc aùc. Giaû. Pharusavaca (p): Parusavaca (skt)—Harsh

speech—Lôøi noùi thoâ loã coäc caèn—Noùi lôøi hung döõ. (jap)—Mara-realm—Ma caûnh—See Hieän Töôïng Phase: Transformation—Bieán töôùng. vaø Caûm Giaùc Hö AÛo. Phase of defilements: Klesavatta (skt)—Giai Phenomena is not the whole substance: Söï ñoaïn cuûa phieàn naõo. khoâng phaûi laø lyù. Phase of kamma: Kammavatta (p)—Giai ñoaïn Phenomena and noumena: Thöïc haønh vaø lyù cuûa nghieäp. thuyeát—Practice and theory—See Söï Lyù. Phase of resultants: Vipaka-vatta (skt)—See Dò Phenomena and noumena are identical: Thuïc Quaû. Advita (skt)—Phenomena and reality are Phassa (p): Spars(h)a (skt)—Contact—See Xuùc. identical—See Baát Nhò. Phassarammana (p): See Xuùc Traàn. Phenomena with phenomena: As wave with Phassa (p): Contact—Touch—See Xuùc. wave—Söï söï vieân dung. Phassa-sutta (p): Sutra on contact, Samyutta Phenomena (is always) present with substance: Nikaya XXXVI.10—Kinh Xuùc Chaïm, Töông Öng Söï luoân ñi vôùi lyù. Boä XXXVI.10. Phenomena (that is) produced by causative Phat Bao Temple: Chuøa Phaät Baûo—Name of a action: See Nhaát Thieát Phaùp Höõu Vi. pagoda located in Taân Bình district, Saigon City, Phenomena and reality are identical: See Töùc South Vietnam—Teân moät ngoâi chuøa thuoäc Heä Söï Nhi Chaân. phaùi Nam Toâng, toïa laïc trong quaän Taân Bình, Phenomena is the substance: Söï chính laø lyù. thaønh phoá Saøi Goøn, Nam Vieät Nam. Phenomena with substance: As waves and Phatika (skt): Sphatika (skt)—Water crystal— water—See Lyù Söï Vieân Dung. Rock crystal—See Baø Trí Ca. Phenomena and their underlying principles Phat Tich Tong Lam Temple: Phaät Tích Toøng are identical: See Töùc Söï Töùc Lyù. Laâm—Name of a recently built pagoda, located in Phenomena are totally empty: See Chö Phaùp Phöôùc An village, Long Thaønh district, Bieân Hoøa Giai Khoâng. province, South Vietnam—Teân cuûa moät ngoâi chuøa Phenomenal activities: See Söï Taïo. taân laäp toïa laïc trong laøng Phöôùc An, huyeän Long Phenomenal consciousness: Söï Thöùc—Caùi thöùc Thaønh, tænh Bieân Hoøa. cuûa giaùc quan. Phat Y Linh Nhac Zen Master (1725-1821): See Phenomenal defilement: Defilement of the Phaät YÙ Linh Nhaïc. passions—See Traàn Caáu. Pheasant saved by the fire-god: See Tró Cöùu Phenomenal dharmakaya: See Söï Phaùp Thaân. Laâm Hoûa. Phenomenal ego: See Giaû Ngaõ. Phena-sutta (p): Sutra on Foam, Samyutta Phenomenal existence: See Höõu. Nikaya XXII.95—Kinh Boït Beøo, Töông Öng Boä Phenomenal fire: Söï hoûa—Phenomenal fire, in XXII.95. contrast with natural fire (taùnh hoûa)—Söï hoûa ñoái Phenomena (n): Artha or Vastu (skt)—See Hieän laïi vôùi “taùnh hoûa.” Töôïng Töôùng. Phenomenal function: See Söï Vaän Haønh Cuûa Phenomena can conceal the substance: Söï coù Hieän Töôïng. theå che daáu lyù. Phenomenal hindrances: See Söï Chöôùng. Phenomena can disappear in the substance: Phenomenal identity: See Töông Töùc. Form is unreal—Söï bieán maát trong lyù. Phenomenal meditation: The meditation of Phenomena can reveal the substance: Söï phoâ external forms—See Söï Quaùn. baøy lyù. Phenomenal and noumenal are identical: See Phenomena are combinations of elements Höõu Khoâng Baát Nhò. without permanent reality: See Giaû Hôïp. Phenomenal radiance of Buddha: The light in Phenomena depend on the substance for its temporary manifestations—See Hieän Khôûi existence: Söï tuøy

thuoäc vaøo lyù maø toàn taïi. Quang. Phenomena and illusory sensations: Makyo Phenomenal realm: Söï phaùp giôùi hay höõu vi

phaùp giôùi—See Söï Phaùp Giôùi. Tangible object, experienced through body sense. Phenomenal space: Active space—See Höõu Vi Phowa (tib): Transference of consciousness Hö Khoâng. meditation—See Chuyeån Thöùc Thieàn. Phenomenal things: See Giaû Danh Höõu. Phra: A Thai term for “elder”—See Tröôûng Laõo Phenomenal world: External world— (6). Phenomenal existence—See Caûnh Giôùi Töôùng. Phrana-Kassapa (skt): Purana-kasyapa (skt)— Phenomenal world is neither becoming nor Phuù Lan Na Ca Dieáp—See Baát Lan Ca Dieáp. passing: See Theá Ñeá Baát Sinh Dieät. Phrenology (n): Thuaät boùi ñaàu (xem kích thöôùc Phenomenal world and Prajna: External world cuûa ñaàu ngöôøi ñeå ñoaùn töông lai haäu vaän). prajna—See Caûnh Giôùi Baùt Nhaõ. Phuc Dien Zen Master: See Phuùc Ñieàn Thieàn Phenomenal world is said to be as a dream or Sö. illusion: Theá giôùi hieän töôïng ñöôïc cho laø moäng Phung po (tib): Skandha (skt)—See Uaån. huyeãn. Phung po nga (tib): Skandha (skt)—See Uaån. Phenomenal world is said to be as shadow or Phuoc Hau Master: See Phöôùc Haäu. image: Theá giôùi hieän töôïng ñöôïc coi laø boùng môø Phuoc Hue Master: See Phöôùc Hueä (2). hay aûo aûnh. Phur ba (tib): Dao duøng trong nghi leã maät giaùo Phenomenalism (n): Chuû nghóa hieän töôïng—See Taây Taïng—Ritual dagger is usually used in Thaät Töôùng Luaän. Tibetan tantric ceremonies. It commonly has a Phenomenon (n): Hieän töôïng—See Giaû Höõu. shaft with three blades and Vajra at the end of the Phenomenon and noumenon: Activity and handle. It is often used in ceremonies in which principle—Practice and theory—See Hieän Töôïng evil forces are subdued, and is commonly plunged Vaø Thöïc Theå. into an effigy representing these forces—Loaïi dao Philantropic (a): Baùc aùi—Nhaân aùi—Töø taâm. naøy thöôøng coù ba löôõi vaø moät caùi chuøy Kim cang ôû Philantropical (a): Baùc aùi—Nhaân aùi—Töø taâm. cuoái caùn dao. Dao thöôøng ñöôïc duøng trong nghi leã Philanthropy (n): Loøng baùc aùi—Töø thieän. trong ñoù ma löïc ñaõ bò khuaát phuïc, vaø thöôøng ñöôïc Philosopher (n): Trieát gia. caém vaøo hình noäm ñeå tieâu bieåu cho nhöõng löïc Philosophical (a): Thuoäc veà trieát hoïc. naøy. Philosophical attitude: Thaùi ñoä trieát lyù. Phutana: Putana (skt)—See Phuù Ñôn Na. Philosophical setting: Moâi tröôøng trieát hoïc. Phyachen (tib): Mahamudra (skt)—Chaja-chenpo Philosophical system: The fundamental (tib)—Great seal—See Ñaïi Thuû AÁn. teachings—See Giaùo Lyù Caên Baûn. Phyi dar (tib): The period of Phyi dar in the ninth Philosophical teaching: Lyù moân. century in Tibetan Buddhism—Giai ñoaïn Phyi dar Philosophical theology: Trieát lyù thaàn hoïc. vaøo theá kyû thöù IX trong Phaät giaùo Taây Taïng. Philosophy (n): Trieát hoïc. Phyir mi'ong (tib): Anagamin (skt)—Non- returner—See Baát Hoaøn. Philosophy of noumenal and phenomenal: See Taùnh Töôùng Hoïc. Physics: Vaät Lyù Hoïc. Philosophy which is number one in meaning: Physical (a): Thuoäc veà theå chaát—Thuoäc veà thaân Dai-Ichi-Gi-Tai (jap)—Dondam (tib)—The theå. consummate philosophy—See Ñeä Nhöùt Nghóa Ñeá. Physical actions: See Thaân Nghieäp. Philosophy of science: Trieát hoïc veà khoa hoïc. Physical body: Sanh Thaân—See Nhuïc Thaân. Philosophy of voidness: Trieát hoïc

Taùnh khoâng. Physical actions: Kaya-sankhara (p)—Thaân Phoenix (n): Chim phöôïng hoaøng. haønh—See Thaân Nghieäp. Pho Tinh Zen Master: See Phoå Tònh Thieàn Sö. Physical body of a Bodhisattva: Rupakaya- Bodhisattva (skt)—One who becomes a Photograph (n): AÛnh—Picture—Image. Bodhisattva in the physical body—Nhuïc thaân Boà Photolithigraphy (n): AÛnh aán. Taùt. Photo map: AÛnh ñoà. Physical change of form: Thaàn bieán thò ñaïo— Phottabbarammana (p): Xuùc Sôû Duyeân—

Duøng thaân nghieäp daãn daét. Physical and transformation bodies: Sinh thaân Physical characteristics and marks: Töôùng Haûo. vaø hoùa thaân (cuûa Ñöùc Phaät). Physical concourse: Söï tham döï thöïc teá. Physical wheel: Thöïc luaân—The wheel of food. Physical constitution: Taikaku (jap)—Theå Caùch. Physical world: Material world—Theá giôùi höõu Physical contact: Tieáp xuùc vaät lyù. hình—Rupa-dhatu—See Saéc Giôùi. Physical cultivation: Theå duïc. Physician (n): Y só. Physical death: Cheát thaân xaùc (veà maët theå lyù). Physicism (n): Thuyeát duy vaät. Physical endurance: Thaân nhaãn—Physical Physicist (n): Nhaø vaät lyù hoïc. patience. Physics (n): Vaät lyù hoïc. Physical essence: Baûn chaát hình theå. Physiognomy (n): Dieän muïc—Thuaät xem töôùng Physical existence: Physical existence in the maïo—Appearance. world of form—Söï hieän höõu vaät lyù trong theá giôùi Physiological (a): Thuoäc veà sinh lyù. höõu hình. Physiology (n): Sinh lyù hoïc. Physical experiment: Thí nghieäm vaät lyù. Picasa (skt): Tyø Xaù Da—See Ñaïm Tinh Khí Quyû. Physical explanation: Söï giaûi thích hieän thöïc Picatcha (skt): Quyû aên tinh khí ngöôøi. (cuûa khoa hoïc töï nhieân). Pick (v): Traïch—1) Select: Choïn löïa; 2) Pravicara Physical eye: Mamsacakshus (skt)—Eye of (skt): See Traïch Phaùp Giaùc Phaàn. flesh—Human eye—See Nhuïc Nhaõn. Pick the fruit: Haùi quaû. Physical factors: Nhöõng yeáu toá vaät chaát— Pick a quarrel with: Kieám chuyeän—To find fault Elements with—To seek a quarrel with. Physical force: Söùc maïnh vaät chaát (söùc maïnh cuûa Pictorial Stories of Buddhism: Samdrarananda cô baép thòt). (skt)—Phaät truyeän baèng tranh, vieát baèng Phaïn Physical heart: Hrdaya (skt)—Nhuïc ñoaøn taâm. ngöõ. Physical inorganic order: Utu-niyama (p)—Traät Picture (n): AÛnh—Image—Photograph. töï vaät theå voâ cô. Pictured biscuits: See Hoaïch Bính. Physical law: Rtu-niyama (skt)—Ñònh luaät vaät lyù. Picturesque scenery: Caûnh saéc röïc rôõ. Physical light: See Saéc Quang Minh. Pieces of red mind: Sekishin-Henpen (jap)— Physical lust: Söï ham muoán veà xaùc thòt. Xích Taâm Phieán Phieán—Taâm chaân thaät trong moïi Physical manifestation: Söï bieåu hieän vaät chaát. luùc lieân tuïc—Naked or bare mind of successive Physical material: Höõu hình. moments. Physical and mental torpor: Ignorance—Si meâ. Pien-wen (jap): Tales of marvelous events, a Physical offering: See Boá Thí Thaân. genre of Chinese literature used to popularize Physical organic order: Bija-niyama (p & skt)— stories from the life of the Buddha and from Traät töï vaät theå höõu cô. various sutras—Nhöõng caâu chuyeän huyeàn dieäu, Physical patience: Thaân nhaãn—Physical moät loaïi vaên chöông Trung Hoa ñöôïc duøng ñeå phoå endurance. thoâng hoùa nhöõng caâu chuyeän veà cuoäc ñôøi ñöùc Phaät Physical person: Con ngöôøi baèng xöông baèng thòt. ñöôïc ruùt ra töø caùc kinh ñieån. Physical powers: See Thaân Löïc. Pierce-ear monks: See Xuyeân Nhó Taêng. Physical sensations: Xuùc

chaïm veà theå xaùc—See Pierced by an arrow accidentally: Bò muõi teân töï Baùt Xuùc. döng lao tôùi ñaâm vaøo chaân (moät trong chín tai naïn Physical sickness: Thaân bònh. cuûa Ñöùc Phaät). Physical strength: Tairyoku (jap)—Theå Löïc, söùc Piety: Loøng hieáu thaûo—Söï suøng moä. maïnh cô theå. Pig: Hôïi (from 9 p.m. to 11 p.m.)—One of the Physical suffering: See Thaân Khoå. twelve animals. Physical suffering during old age: Jara- Pig-head monk: See Trö Ñaàu Hoøa Thöôïng. dudkha (skt)—Physical suffering of old age—Laõo Pigu (kor): Bhiksu (skt)—Monk—Taêng. Khoå. Pi-kouan (jap): See Bích Quaùn.

Pilahaka-sutta (p): Sutra on the Dung Beetle, Pingalanetra (skt): See Thanh Muïc. Samyutta Nikaya XVII.5—Kinh Boï Hung, Töông Pingala-sutra (skt): See Baêng Yeát La Thieân Öng Boä XVII.5. Ñoàng Töû Kinh. Pilferage-hungry ghost: See Thieåu Taøi Quyû. Pinhole-sized mouth ghosts: Needle-mouth Pilgrim (n): Punnatitthagami (p)—Ngöôøi ñi haønh ghosts—Loaøi quyû mieäng nhoû nhö caây kim. höông. Pink pennon in the Southeast: See Ñoâng Nam Pilgrimage (n): Cuoäc haønh höông—See Haønh Hoàng Phöôùn. Cöôùc. Pioneer: Vanguard—Tieàn phong. Pilgrimage to the Ganges: Gangayatra (skt)— Pioneer missionary: Nhaø truyeàn giaùo tieân phong. Cuoäc haønh höông vuøng soâng Haèng. Pious (a): Ñaïo ñöùc—Hieáu thaûo. Pilgrims' lodge: Nhaø troï cuûa khaùch haønh höông. Pious girl: Hieáu nöõ. Pilindavatsa (skt): Taát Laêng Giaø Baø Ta—See Dö Pious son: Hieáu nam. Taäp A La Haùn. Pious vow: Hieáu nguyeän. Pilingavatsa (skt): The remnants of habits—Thoùi P'i-P'a: See Tyø Baø. quen coøn löu laïi cuûa moät vò A La Haùn—See Dö Pipes, strings, and preaching: See Quaûn Huyeàn Taäp. Giaûng. Piling up of bones of former incarnation: See Pippala (skt): Bodhidruma (skt)—Baùt Taùt La—Ti Coá Coát Nhö Sôn. Baùt La—Bodhi-tree—See Boà Ñeà Thoï. Pills of immortality: Thuoác tröôøng sanh. Pippala Cave: See Taát Baùt La Quaät. Pill of many kinds of incense: See Hoøa Höông Pippala-vrksa (skt): Taân Phaùt Lôïi Löïc Xoa—The Hoaøn. bodhi-druma—See Boà Ñeà Coå. Pill for restoring the youth: See Hoaøn Nieân Laïc. Pippalayana (skt): See Kasyapa. Pillar (n): Coät truï. Pisaca (skt): Essence-and-Energy-Eating Ghost— Pillow Sutra: A deathbed Buddhist service See Ñaïm Tinh Khí Quyû. performed as a customary part of Japanese Pisaci (skt): Tyø Xaù Chi—Tyø Xaù Giaù—Female funeral rituals—Nghi thöùc tuïng kinh taïi giöôøng sprites, or demons—Nöõ Ñaïm Tinh Khí quyû. cuûa ngöôøi cheát, thöôøng ñöôïc cöû haønh trong leã tang Pisaka (skt): Quyû Tyø Xaù Da—See Ñaïm Tinh Khí cuûa ngöôøi Nhaät. Quyû. Pilusaragiri (skt): See Töôïng Kieân Sôn. Pisuna-jihva (skt): Pisunavaca (p)—Double- Pindala (skt): Pindara hell—Ñòa nguïc Taân Ñaø toungue—See Löôõng Thieät. La—Ñòa nguïc Taân Tra La. Pisunavaca (p): Backbiting speech—Malicious Pinda-pata (p): Trì bình hay khaát thöïc—Food speech—Noùi Lôøi Ñaâm Thoïc—See Ly Giaùn Ngöõ. given as alms—See Phaân Veä. Pit of pride and arrogance: Kieâu Khang—Haàm Pinda-pata-parisuddhi-suttam (p): Sutra on Pure hoá cuûa ngaõ maïn coáng cao. Mendicancy—Kinh Khaát Thöïc Thanh Tònh. Pita (p): Yellow—Huyønh—Vaøng. Pindara (skt): Pindala (skt)—See Taân Ñaø La. Pitaka (skt): Tyø Laëc—Storage—See Tam Taïng Pindavana (skt): Tuøng Laâm—Khu röøng caây Kinh Ñieån. tuøng—Pine forest—A Clump of forest—A large Pitaka Doctrine: See Tieåu

Thöøa Taïng Giaùo. assembly of monks—A monastery. Pitakatraya (skt): Pitakattaya (p)—The three Pindavana-vihara (skt): Tuøng Laâm Tònh Xaù. store houses—Tam taïng kinh ñieån. Pindola (skt): Pindola-Bharadvaja (skt)—See Taân Pitakattaya (p): See Pitakatraya. Ñaàu Loâ Phaû La Ñoïa. Pitalkhora (skt): Name of a Buddhist place in Pindola-Bharadvaja (skt): See Taân Ñaàu Loâ Phaû west India. In the Buddhist caves at Pitalkhora, La Ñoïa. seven painted inscriptions are found which record Pine-planting pilgrim: Saisho-Doja (jap)—See the names of Buddhist monks who bore the cost of Laâm Teá Taøi Tuøng. the wall-paintings—Ñòa danh Phaät giaùo ôû vuøng Pingala (skt): See Taân Giaø La. taây AÁn Ñoä. Trong caùc hang ôû Pitalkhora ngöôøi ta

tìm thaáy baûy baûng chöõ vieát baèng sôn ghi teân caùc tu Placated: Ñöôïc xoa dòu. só Phaät giaùo ñaõ chòu chi phí veà caùc böùc bích hoïa. Place: Gocara or Vastu (skt)—Caûnh giôùi—Choã Pitasila (skt): See Tyù Ña Theá La. ngoài (toøa)—Ñaïo Traøng—Bodhimandala. Pitfal (n): Baãy raäp—Trap. Place of assembly for ceremonial purpose: See Piti (p): Rapture—Zest—Haân hoan hay höùng Taùc Phaùp Giôùi. thuù—See Phæ. Places in the body that represent the six paths Pitiable, or poor and needy, as the field or of rebirth: Nôi treân thaân ngöôøi tieâu bieåu cho saùu opportunity for charity: See Bi Ñieàn. ñöôøng taùi sanh. Pitiful (a): Ñaùng thöông—Pitious. Place of the body and touches: Kaya- Pitifless (a): Nhaãn taâm. sparshtavya (skt)—Thaân Xuùc Xöù. Pitifless deed: Haønh ñoäng nhaãn taâm. Place of the ear: Nhó Xöù—See Thaäp Nhò Nhaäp. Pitiflessness: Gataghrna (skt)—Söï nhaãn taâm. Place of ear and sound: Srotra-sabda (skt)—Nhó Piti-sambojjhanga (p): Priti-sambhodhyanga Thanh Xöù. (p)—The third bodhyanga—See Hyû Giaùc Phaàn. Place of Enlightenment: Bodhi Seat—Truth Plot, Pitr (skt): Ti Ñeá Lôïi—A kind of hungry demon— holy site—See Boà Ñeà Ñaïo Traøng. Moät loaïi quyû ñoùi. Place the hand on top of the head: See Ma Pity: Töø Bi—Bi maãn (bi maãn ñeå thaønh töïu nhaãn Ñænh. ñoä). Place of immortality: Baát Töû Xöù—Coõi baát töû. Pity in regard to beings in time and sense: See Place of mind and dharmas: Mano-dharma Quyeàn Bi. (skt)—YÙ Phaùp Xöù. Pity virtue: See Bi Ñöùc. Place of nose and smell: Ghrana-gandha (skt)—Pity and wisdom: See Bi Trí. Place of nose and smell—Tyû Höông Xöù. Pitying boat: See Bi Thuyeàn. Place offering on an altar: Thöôïng Teá. Pitying contemplation: See Bi Quaùn Töø Quaùn. Places where the organs and objects of Pitying thought for the happiness of all physical sense meet: See Saéc Nhaäp. creatures: Tö töôûng bi maãn vì haïnh phuùc cuûa Place of patience: Ksanti-pramta (skt)—See chuùng sanh—See Bi Maãn. Nhaãn Ñoä. Pitying virtues of a Buddha: Bi Ñöùc. Place in position: An vò (Phaät)—To install—To Pitying vow: Vow of pity—See Bi Nguyeän. settle. Pivotal (a): Noøng coát. Place of peace: See Nhaøn Xöù. Pivotal assembly: See Ñöông Cô Chuùng. Place in position: To install—To settle—An vò. Pivotal point: Ñieåm quan troïng. Place of precious things: Perfect nirvana—See Piyadasi (p): Thieän Kieán Vöông—A title of King Baûo Sôû. Asoka—Good-Appearance King—Danh hieäu cuûa Place for pure cultivation: Abode of the vua A Duïc—See A Duïc Vöông. celibate—Place for spiritual cultivation—Pure Piyadassi (p): Name of one of one hundred abode—Tinh thaát. Pratyeka-buddhas who lived a long time on Mount Place for religious practices:

Dharma-preaching Isigili—Teân cuûa moät trong moät traêm vò Phaät ñoäc ground—Phaùp traøng—Ñaïo Traøng. giaùc soáng moät thôøi gian daøi treân nuùi Isigili. Place all sentient beings in the enlightenment Piyajatika-sutta (p): Sutra From One Who is of Buddhas: Ñaët taát caû chuùng sanh nôi Phaät Boà Dear, Anguttara Nikaya 87—Kinh AÙi Sanh, Taêng Ñeà, töï bieát thoï kyù. Nhaát A Haøm 87. Place of the tongue and taste: Jihva-rasa (skt)— Piya-sutta (p): Sutra on being dear, Samyutta Thieät Vò Xöù. Nikaya III.4—Kinh AÙi Thaân, Töông Öng Boä III.4. Place of torment: Naraka (skt)—Jigoku (jap)— Pi-Yen-Lu (chi): Hekiganroku (jap)—Pi-Yen-Lu Hell. (chi)—Blue Rock Collection—See Bích Nham Place the two quarrelling monks face to face in Luïc. order to clarify and solve the problem: Sam-

mukha-vinaya (skt)—See Töï Thuaän. Regret Offence—Chôi caùc troø chôi, keå caû chôi côø Place of worship: Leã ñöôøng—Nôi thôø phöôïng. vaø caùc moân chôi baèng ñieän töû khaùc ñeàu phaïm giôùi Placid (a): Ñieàm tónh. Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Placing five hot jabs on the Old Virtue's back: Play the lottery: Chôi veù soá (hoaëc soá ñeà)—Vò Tyø Coâng aùn ñoå naêm thöù löûa ñoát löng—See Coå Ñöùc Kheo hay Tyø Kheo Ni naøo chôi veù soá hoaëc soá ñeà Hoûa Sao. laø phaïm toäi xaû ñoïa (caàn phaûi buoâng boû vaø phaùt loà Placing the head on the head: Zujo-Anzu (jap)—saùm hoái). See Ñaàu Thöôïng An Ñaàu. Play the lute before an ox: Ñaøn khaûy tai traâu— Placing all sentient beings inside a pore See Ñoái Ngöu Ñaøn Caàm. without crowding: Ñeå taát caû chuùng sanh ôû trong Play-mate: Baïn töø thuôû nhoû. moät loã loâng maø khoâng chaät heïp. Playing in samadhi: Yuge-Zanmai (jap)— Plain: Ñôn giaûn—Plain (simple) living—Loái soáng Samadhi of enjoyment—See Du Hyù Tam Muoäi. ñôn giaûn. Plead (v): Caõi choáng laïi ai—To plead against Plain gruel: Chaùo traéng. someone. Plain meaning: See Hieån Lieãu. Pleasant (a): Lovely—Thích thuù—Vöøa yù. Plain spoken: Nghó sao noùi vaäy (Taâm khaåu nhö Pleasant assembly: Happy meeting—Pleasant nhaát)—To say what one thinks. gathering—Thaéng hoäi. Plainly and straightforwardly stated Pleasant bodily feeling: Sukha vedana (p)—See statement: See Minh Vaán. Laïc Thoï. Plan (v): Chöông trình—Döï tính—To project. Pleasant features: Laksana-vyanjana (skt)— Plan of Avatamsaka: Hoa Nghieâm Phaùp Giôùi— Sogo (jap)—See Töôùng Haûo. Realm of Dharma—Dharmadhatu. Pleasant feeling: Sukha vedana (p)—Pleasurable Plans of existence: Caùc coõi hieän höõu (tam giôùi)— feeling—Joyful—See Laïc Thoï. Three realms. Pleasant gathering: Happy meeting—Pleasant Plank (n): Taám vaùn. assembly—Thaéng hoäi. Plants: Bija-jatani (p)—Bhutagama (p)—Thöïc Pleasant and harmonious sound: AÂm thanh du Vaät—Vegetation—A living plant. döông. Plant few seeds but wish to harvest abundance Pleasant in the present and brings painful of fruits: Gieo troàng ít maø muoán ñaëng traùi nhieàu. future results: Hieän taïi laïc vaø töông lai quaû baùo Plant good causes: Troàng caên laønh. khoå. Plant no good causes: Khoâng troàng caên laønh. Pleasant in the present and brings pleasant Plant pure elements: Gieo yeáu toá thieän laønh. future results: Hieän taïi laïc vaø töông lai quaû baùo Plant roots of goodness, gain the good graces of laïc. the Buddhas: Troàng thieän caên ñeå ñöôïc chö Phaät Pleasant progress with quick comprehension: hoan hyû. Laïc

Haønh Toác Chöùng. Plant all virtuous roots: See Thöïc Chuùng Ñöùc Pleasant progress with slow comprehension: Boån. Laïc Haønh Trì Chöùng. Plantiff says yes, the dependant says no: See Pleasant practice of the mind of a Bodhisattva: Nguyeân Vieát Höõu, Bò Vieát Voâ. Haïnh an laïc nôi taâm—See Taâm An Laïc Haïnh. Platform Sutra: Dan-gyo (jap)—Liu-tsu-ta-shih- Pleasant practice of the mouth of a fa-pao-t'an-ching (chi)—Sixth Patriarch Sutra— Bodhisattva: Haïnh an laïc nôi khaåu—See Khaåu See Kinh Phaùp Baûo Ñaøn. An Laïc Haïnh. Play (n): Vôû kòch. Pleasant practice of the vow of a Bodhisattva: Play-actor: Keû ñaïo ñöùc giaû. Haïnh an laïc nôi nguyeän—See Nguyeän An Laïc Play fool: Giaû ngu—To pretend ignorance. Haïnh. Play games, including chess and other Pleasant speech: Peyyavajja (p)—See Laïc electronic games: To commit an Expression of thuyeát.

Pleasant taste: See Laïc Vò. naøy ñöôïc chö Taêng Ni duøng haèng ngaøy sau moãi Pleasant tone: Kalabhashin (skt)—Gioïng noùi vui thôøi coâng phu saùng. veû. Plunder something: Steal something—AÊn caép Pleasant words: Priyavacana (skt)—Kind speech, vaät gì. or kindly talk—Affectionate speech—Kind Pluralism (n): Chuû nghóa ña nguyeân—Söï kieâm communication—See AÙi Ngöõ Nhieáp. nhieäm nhieàu coâng vieäc cuøng moät luùc. Pleased: Nanda (skt)—Glad—See Hoan Hyû. Plurality (n): Tính ña nguyeân. Pleasing effects: Khaû AÙi Quaû—Quaû vui. Pluriformity (n): Hình thöùc ña chuûng. Pleasing environment: Moâi tröôøng vui veû. Plus side: Taêng ích bieân. Pleasing speech: Myõ Ngöõ—Lôøi noùi taïo ra vui veû. Pluto heaven: Vaisramana (skt)—Thieân vöông Pleasing things: Laïc Söï—Nhöõng söï vieäc taïo ra Tyø sa moân. vui veû. Pneumatic (a): Thuoäc veà tinh thaàn—Thieâng Pleasurable: Happy—Joyful—Laïc. lieâng—Linh tính. Pleasures (n): Sukkha (p)—Sukhendriya (skt)— Pneumatocentric (a): Laáy tính thieâng lieâng laøm Khoaùi YÙ—Bliss—Delights—Happiness—Joy— troïng taâm. Nhöõng laïc thuù. Pneumatology (n): Thaàn Thaùnh luaän. Pleasures of the five senses: Duïc laïc cuûa nguõ Po-chang Huai-hai: Pai-chang-Huai-hai—See caên. Baùch Tröôïng Hoaøi Haûi Thieàn Sö. Pleasure or pain caused by good or evil deeds: Poem (n): Gatha (p & skt)—Keä—Chant— The rewarding cause or fruit-ripening cause—Baùo Stanza—Verse. nhaân—Quaû thuïc nhaân. Poem of eulogy to someone: Baøi thô ca tuïng ai Pleasurable investigation: Suy tö ñeán hyû laïc. (sau khi ngöôøi ñoù ñaõ cheát). Pleasure in meditation: Thieàn duyeät thöïc. Poems in praise of the Ganges: Pleasures produced by touch: See Xuùc Laïc. Gangamahatmya (skt)—Thi ca taùn thaùn soâng Pleasures and sorrows: Joys and griefs—Hyû vaø Haèng. öu (laïc vaø khoå). Poetry (n): See Haiku. Plenary (a): Ñaày ñuû—Toaøn theå. Point of controversy: Keä thuyeát. Plenitude (n): Söï vieân maõn. Point directly to the human mind: See Tröïc Chæ Plentiful (a): Chan chöùa—Overflowing— Nhaân Taâm. Abundant. Point a finger at the moon: See Chæ Nguyeät. Pliancy: Taùnh deã uoán naén—Pliability. Point (v) out: Nhaán maïnh. Pliancy of the mind: Taâm Nhu—Tính meàm deûo Point out and instruct: Thò giaùo (chæ daïy). deã uoán naén cuûa taâm. Point of a koâan: Head phrase—See Wato. Plot of land: A field—Moät maûnh ñaát. Point out someone's faults: Chæ loãi cuûa ai. Plough (n): Caùi caøy. Points of view on the world: Quaùn saùt veà

theá Plough the land (soil): Caøy ñaát. gian. Ploughing: Caøy ruoäng. Point (v) out a way: Vaïch ra con ñöôøng Ploughing Festival: Leã Haï Ñieàn—See Haï Ñieàn Point (v) to the West: See Chæ Phöông Laäp Tieát. Töôùng. Ploughing the soil and eating meals: See Ñòa Pointing-out instruction: Ngo troe chi dama pa Taïng Chuûng Ñieàn. (tib)—Point directly to the mind—See Tröïc Chæ Plum tea: Baito (jap)—A sweet beverage made Nhaân Taâm. by mountain plum and sugar. At some Zen Poise (v): Thaêng baèng. temples in Japan, it is served daily to the resident Poison: Ñoäc—See Tam Ñoäc. monks and nuns after the morning service—Traø Poison of anger: Saân ñoäc—See Tam Ñoäc. maän, moät loaïi thöùc uoáng ñöôïc laøm baèng traùi maän Poison of desire: Love which harms devotion to nuùi vaø ñöôøng. Taïi moät soá töï vieän ôû Nhaät, loaïi traø cultivation—See AÙi Ñoäc.

Poison and Deva- drums: See Ñoäc Thieân Nhò Polluted by bad habits: Contaminated by bad Coå. customs—See Nhieãm Taäp. Poison-Gathering Ghost King: See Nhieáp Ñoäc Polluted mind: Contaminated mind—See Nhieãm Quyû Vöông. Taâm. Poison of desire: See AÙi Ñoäc. Polluted thoughts: Vitathavitakka (p)—False Poison of ignorance: See Si Ñoäc. (erroneous) thinking—Erroneous thought—False Poison of love: See AÙi Ñoäc. notions—False ideas—False thoughts—See Voïng Poison of touch: See Xuùc Ñoäc. Töôûng. Poison of wrong views: Turbidity of wrong Polluting desire: Nhieãm aùi. view—Kieán ñoäc hay kieán tröôïc—See Nguõ Ñoäc. Polluting things: See Nhieãm Phaùp. Poisoned drum: See Ñoäc Coå. Pollution: OÂ nhieãm—Ueá nhieãm. Poisonless Ghost King: Voâ Ñoäc Quyû Vöông. Pollution bond: See Nhieãm Tröôùc. Poisonous arrow: See Ñoäc Tieãn. Polo Condre: See Quaät Luaân. Poisonous dragons: Wicked dragon—See Ñoäc Polulo (skt): Baùt Loä La—Coù leõ laø vuøng Long. Baltistan—Perhaps Baltistan. Poisonous drums: Ñoäc Coå. Polygamist (n): Ngöôøi uûng hoä loái soáng ña hoân. Poisonous outflows: Höõu laäu. Polygamous (a): Nhieàu choàng nhieàu vôï. Poisonous seed: Haït gioáng ñoäc. Polygamy (n): Ña theâ—Polygamous (a). Poisonous serpent: Venomous serpent— Polyglot (a): Coù nhieàu ngoân ngöõ. Poisonous snake—See Ñoäc Xaø. Polytheism (n): Chuû nghóa ña thaàn giaùo. Poisonous snakes: See Ñoäc Xaø. Polytheist: Ngöôøi theo ña thaàn giaùo. Poisonous tree: Ñoäc thuï (caây ñoäc). Polytheistical (a): Thuoäc veà thuyeát ña thaàn. Poisonous and wicked dragon: Ñoäc long. Pomegranate (n): See Thaïch Löu. Poisonousness (n): Ñoäc tính—Toxicity. Pommodrupa (skt): Phag mo grub pa (tib)—Pokkharani-sutta (p): Sutra on the pond, Name of a great student of Gampopa Sonam Samyutta Nikaya XIII.2—Kinh Caùi Gieáng, Töông Rinchen in the twelfth century, who founded the Öng Boä XIII.2. Kagyu lineage in Tibet—Teân cuûa moät vò ñaïi ñeä töû Pokkhara-smti (p): Phí Giaø La Baø La—Name of cuûa Ñaïi Baûo Caùp Giaûi, ngöôøi khai saùng ra tröôøng a Brahman during the time of the Buddha—Teân phaùi Kagyu ôû Taây Taïng. cuûa moät vò Baø La Moân thôøi ñöùc Phaät. Pomp (n): Magnificence—Splendor—Caûnh huy Polar Mountain: Sumeru Mount—Nuùi Tu Di. hoaøng. Polaris: North-pole star—Sao Baéc Ñaåu. Pompous (a): Magnificent—Splendid—Huy Polarization (n): Söï ñoái khaùng—Khuynh höôùng hoaøng. ñoái laäp. Pond of flowers: Ikebana (jap)—Hoa Trì. Polarized light: AÙnh

phaân cöïc. Ponder (v): Vitakketi (p)—Vitark (skt)— Pole of the mind: See Taâm Cöïc. Investigation—Quaùn töôûng—Suy gaãm. Polemic (n): Cuoäc buùt chieán. Ponder over something: Meditate upon Polemics (n): Khoa buùt chieán. something—Reflect upon something—Think of Polishing a mirror: Makyo (jap)—Practice in the something—Quaùn töôûng (taâm nieäm) veà caùi gì. Buddhist state—See Masen. Pondering : Vitakka (p)—Vitarka (skt)— Polishing a tile: See Masen. Investigation—Suy gaãm—See Quaùn Töôûng. Politics: See Chính Trò. Pondering on the Buddha and not passing the Pollute the environment: Causing pollution of time in vain: See Taâm Nieäm Baát Khoâng Quaù. the environment—Laøm oâ nhieãm moâi tröôøng. Pongamsa P'ai (kor): Name of a Korean Zen Polluted: Upaklista (skt)—OÂ nhieãm—Defiled— sect, founded by Zen master Tohon (824-882) in Impure—Soiled—Stained—Sôû nhieãm—That the middle of the ninth century. Its main temple which is soiled or stained. located on Mount Pongamsa—Nghóa Döông Sôn

Phaùi, teân cuûa moät phaùi Thieàn Ñaïi Haøn, ñöôïc thaøn h Porter (n): Ngöôøi giöõ cöûa—Doorkeeper. laäp bôûi Thieàn sö Trí Tieân vaøo giöõa theá kyû thöù IX. Portrait of a Zen master: See Chinsoâ (2). Ngoâi chuøa chính cuûa toâng phaùi naøy toïa laïc treân nuùi Portrayal (n): Söï veõ chaân dung. Nghóa Döông. Posadha (skt): Upavasatha (skt)—Uposana Pongnimsa P'ai (kor): Name of a Korean Zen (skt)—Uposatha (p)—Fasting (fast)—Fasting sect, founded by Zen master Hyonuk (787-869) in day—Bi-monthly Nurturing or renewal of vows— the middle of the ninth century. Its main temple See Boá Taùt. located on Mount Pongnimsa—Thaùnh Truï Sôn Posatha (skt): Upavasatha (skt)—Uposana (skt)— Phaùi (Ñoàng Lyù Sôn), teân cuûa moät phaùi Thieàn Ñaïi Bi-monthly Nurturing or renewal of vows—See Haøn, ñöôïc thaønh laäp bôûi Thieàn sö Voâ Nhieãm vaøo Boá Taùt. giöõa theá kyû thöù IX. Ngoâi chuøa chính cuûa toâng phaùi Posha (skt): Thoï giaû—Growth, nourishing or naøy toïa laïc treân nuùi Thaùnh Truï. growing one—See Döôõng Giaû. Ponobhavika (p): Daãn ñeán taùi sanh. Position (n): Laäp tröôøng—Chuû tröông—Ñòa vò— Pool of blood: See Huyeát OÂ Trì. Chöùc vuï—Place. Poor: In povery—(a): Ngheøo khoå—(n): The Position and fame: Coâng danh. poor—Ngöôøi ngheøo khoå—Ngöôøi ngheøo. Positive (a): Tích cöïc—Thöïc chöùng—Xaùc thöïc. Poor animals: Loaøi vaät ñaùng thöông. Positive emotions: See Tình Caûm Tích Cöïc. Poor house: Nhaø teá baàn. Positive forces: Höõu löïc—Dominant or active Poor land: Tanu-bhumi (skt)—See Baïc Ñòa. forces. Poor man: Cuøng nhaân. Positive way: Phöông caùch tích cöïc. Poor and miserable: Cuøng khoå. Positivism (n): See Thöïc Chöùng Luaän. Poor monk: See Baàn Taêng. Possess (v): AÙm—To obsess—To be haunted—To Poor people have few visitors even if they live be obsessed by the devil. in the market place: See Baàn Cö Naùo Thò Voâ Possess oneself of another’s property: Chieám Nhaân Vaán, Phuù Taïi Thaâm Sôn Höõu Khaùch Taàm . taøi saûn cuûa ngöôøi khaùc. Poor religion: See Baàn Ñaïo (3). Possess of virtue: See Thaønh Töïu Giôùi Haïnh. Poor son: Daridra-purusa (skt)—See Cuøng Töû. Possessed (n): Ngöôøi bò ma aùm. Poor spirited (a): Coù tinh thaàn ngheøo khoå. Possessed by demons: Bò quyû aùm, töùc laø laøm baäy Poor without fawning (flattering) on anybody maø khoâng sao töï chuû ñöôïc (Quyû söû thaàn sai). and rich without being

inconsiderate of others: Possessed by the evil: Bò ma aùm. See Baàn Nhi Voâ Sieåm, Phuù Nhi Voâ Kieâu. Possessed of great power: Sôû höõu ñaïi löïc. Poor but unsullied: Thanh baàn. Possessing form, one sees forms: Töï mình coù Popular (a): Phoå bieán—Phoå caäp. saéc, thaáy coù saéc—See Noäi Höõu Saéc Töôûng. Popular ego: False ego—Giaû ngaõ—See Tuïc Ngaõ. Possessing a latent mind: Samusaya-citta (skt)—Popular idea of the ego: Popular ego—See Höõu Tuøy Mieân Taâm. Tuïc Ngaõ. Possessing mind: Mati or Matimant (skt)— Popular misconception: Quan nieäm nhaàm laãn Intelligent—Höõu yù. phoå caäp. Possessing the mind of faith: Hastin (skt)—Coù Popular religion: Toân giaùo phoå caäp hay toân giaùo tín taâm. daân gian. Possessing perfumes: Gandhadharin (skt)—Coù Popular truth: See Chö Phaùp Ñaûn Danh Toâng. muøi thôm. Popularize (v): Ñaïi chuùng hoùa—To put within Possession (n): See Sôû Höõu. reach of the masses. Possession of business: Sôû höõu thöông nghieäp. Populous (a): Ñoâng daân cö. Possession of demons of Great Enlightening Pornographic (a): Coù tính khieâu daâm. Beings: Nhieáp trì söï bò ma chöôùng. Pornography (n): Saùch baùo khieâu daâm. Possession of a devout faith in the Tathagata: Portable censer: See Thuû Lö. Tin hoaøn toaøn vaøo Ñaáng Nhö Lai—See Ba Loaïi

Ngöôøi Coù Theå Ñi Theo Con Ñöôøng Ñaïi Thöøa. Posthumous title: Phaùp hieäu (received after Possession of domestic animals: Sôû höõu gia death). suùc—See Taùm Ñieàu Baát Tònh Cho Keû Xuaát Gia. Postnuptial (a): Haäu hoân nhaân. Possession or existence: Chaáp thuû. Postpone: Ñình hoaûn—To put off. Possession of feeling: Haøm tình—All beings Postulant: A person who requests ordination from possess feeling or sentience—Taát caû chuùng sanh a monastic community. In some cases, a person ñeàu coù khaû naêng caûm giaùc (tri giaùc). requesting ordination must live the monastic life Possession of gold: Sôû höõu vaøng—See Taùm Ñieàu for a designated period of time and abide by a Baát Tònh Cho Keû Xuaát Gia. specific monastic code of conduct before being Possession of grain seeds: Sôû höõu luùa gaïo—See accepted by the community. In this case, the Taùm Ñieàu Baát Tònh Cho Keû Xuaát Gia. postulancy serves as a probationary period during Possession of maidservant: Sôû höõu ñaày tôù nöõ— which the community observes the newcomer to See Taùm Ñieàu Baát Tònh Cho Keû Xuaát Gia. evaluate his or her suitability for monastic life. In Possession of manservant: Sôû höõu ñaày tôù nam— other cases, postulants are underage individuals See Taùm Ñieàu Baát Tònh Cho Keû Xuaát Gia. living in a monastery and preparing for ordination Possession of money: Sôû höõu tieàn—See Taùm when they reach the minimum age. In Buddhism, Ñieàu Baát Tònh Cho Keû Xuaát Gia. male candidates are not required to undergo a Possession of silver: Sôû höõu baïc—See Taùm Ñieàu probationary period before ordination unless they Baát Tònh Cho Keû Xuaát Gia. are underage. If a young man is at least twenty Possession of utensils for private use except for years of age, he may receive full ordination the eight appurtenances of a monk: Duøng vaät immediately after being ordained as a novice. duïng caù nhaân khaùc hôn taùm moùn caàn thieát—See Although many young monks do spend some time Baùt Söï Tuøy Thaân and Taùm Ñieàu Baát Tònh Cho Keû practicing as a novice before undertaking full Xuaát Gia. ordination, this is technically

optional. In contrast, (The) possible and the impossible: Nhöõng ñieàu female novices are required to pass a two-year coù theå vaø nhöõng ñieàu khoâng theå. postulancy, regardless of age, before being Possibility (n): Khaû naêng tính. permitted to move on to full ordination. The Possibility of anything becoming cause to female novice is required to abide by the first six precepts of the Siksamana (Sikhaimana (p) during others: Bhavishayaddhetu (skt)—See Thöôøng postulancy, then ten precepts of a female novice, Höõu Nhaân. and finally she will permitted to undertake the full Posterior: After—Later—Haäu (veà sau naøy). ten precepts of a Bhiksuni—Ngöôøi chuaån bò thoï Posterior retribution: Future retribution—See giôùi töø moät coäng ñoàng töï vieän. Trong moät vaøi Haäu Baùo. tröôøng hôïp, ngöôøi chuaån bò thoï giôùi phaûi soáng Posterior Royal Mountain sect: Apararajagirika trong töï vieän trong moät khoaûng thôøi gian quy ñònh (skt)—See Haäu Vöông Sôn Truï Boä. naøo ñoù vaø phaûi tuaân thuû thanh quy tröôùc khi ñöôïc Porterity (n): Haäu dueä. coäng ñoàng töï vieän chaáp nhaän. Trong tröôøng hôïp Post-existence: Toàn taïi ñôøi sau. naøy, ngöôøi chuaån bò thoï giôùi phaûi phuïc vuï trong töï Post-graduate student: Sinh vieân ñaõ toát hoïc vieän trong moät thôøi gian thöû thaùch, trong thôøi gian nhöng vaãn coøn ñang laøm nghieân cöùu hay hoïc leân ñoù, coäng ñoàng töï vieän quan saùt vaø thaåm ñònh söï cao hôn. thích hôïp cuûa ngöôøi aáy trong ñôøi soáng töï vieän. Post graduate studies: Haäu ñaïi hoïc. Trong vaøi tröôøng hôïp khaùc, ngöôøi chuaån bò thoï Post Mortem Omens: Omens of the Pure Land— giôùi laø nhöõng ngöôøi döôùi tuoåi quy ñònh ñang soáng Proofs of rebirth in Pure Land. trong töï vieän vaø chuaån bò thoï giôùi khi hoï tôù i tuoåi Posthumous Name: The term actually denotes toái thieåu cho pheùp. Trong Phaät giaùo, ngöôøi nam the Buddhist names monks and nuns receive at chuaån bò thoï giôùi khoâng bò ñoøi hoûi phaûi traûi qua ordination—Thuaät ngöõ duøng ñeå teân Phaät töû cuûa thôøi kyø thöû thaùch tröôùc khi thoï giôùi, tröø phi hoï nhoû chö Taêng Ni khi thoï giôùi—See Phaùp Danh. hôn tuoåi quy ñònh. Neáu moät thanh nieân ôû tuoåi ít

nhaát laø hai möôi, ngöôøi aáy coù theå thoï cuï tuùc giôùi Potentiality and the Buddha's teaching: See Cô ngay sau khi thoï giôùi sa di. Maëc daàu nhieàu vò Taêng Giaùo. treû phaûi traûi qua moät thôøi gian tu taäp nhö moät vò sa Potentiality and conditions: Favorable di tröôùc khi thoï cuï tuùc giôùi, veà maët kyõ thuaät maø circumstances—Opportunity—See Cô Duyeân. noùi thì vieäc naøy khoâng baét buoäc. Ngöôïc laïi, nhöõng Potentiality and response: See Cô Caûm. sa di ni baét buoäc phaûi traûi qua hai naêm chuaån bò Potheosis of transcendental wisdom: Mahamati thoï giôùi, baát keå tuoåi taùc, tröôùc khi ñöôïc pheùp ñi tôùi (skt)—Great wisdom—Omniscience; a title of vieäc thoï cuï tuùc giôùi. Vò sa di ni baét buoäc phaûi tuaân Manjusri—See Ñaïi Trí. thuû saùu giôùi Thöùc Xoa Ma Na, roài môùi ñöôïc thoï Pothujjanika-iddhi (p): Possession of many kinds möôøi giôùi Sa Di Ni, vaø cuoái cuøng ñöôïc pheùp thoï cuï of supernatural powers—Coù nhieàu pheùp Thaàn tuùc giôùi Tyø Kheo Ni—See Thöùc Xoa Ma Na. Thoâng. Postulate (v): Maëc nhaän—Ñònh ñeà—Giaû ñònh. P'o-Tsao-T'o: See Phaù Taùo Ñoïa. Postulates on cause and effect: Ñaïo lyù thaéng Potter: See Ngoõa Sö. nghóa ñeá hay nhôn quaû sai bieät ñeá. Potthapada (p): Boá Saù

Baø Laâu—See Du Só Ngoaïi Postulates on constitution and function of the Ñaïo. five skandhas: Theá gian thaéng nghóa ñeá—Theå Potthapada-sutta (p): Kinh Boá Saù Baø Laâu—Sutra duïng hieån hieän ñeá. on wandering practitioners of heretical sects—Postulates on the pure inexpressible ultimate Kinh Du Só Ngoaïi Ñaïo. or absolute: Thaéng nghóa thaéng nghóa ñeá hay pheá Pouring more oil into the fire: Ñoå daàu theâm vaøo thuyeân ñaøm chæ. löûa (Hoûa thöôïng thieâm du)—Making matters Postulates on the void or the immaterial: worse. Chöùng ñaéc thaéng nghóa ñeá hay y moân hieån thaät ñeá. Pournajit (skt): Phuù lan na ca (ñeä töû cuûa Phaät). Posture (v): Ñaët trong tö theá. Poverty (n): Naïn ngheøo khoù—Söï baàn cuøng. Potala (tib): Pottala, or Potalaka (skt)—See Phoå Poverty of faith or religion: Phaùp baàn—Ngheøo Ñaø. taâm linh. Potalaka: Phoå Ñaø Laïc Giaø Sôn—See Quang Poverty of goods: Taøi baàn—Ngheøo vaät chaát. Minh Sôn. Poverty of monks and nuns: Baàn Taêng vaø baàn Potalaka Mountain: See Phoå Ñaø Sôn. Ni. Potala Palace: Ñieän Potala (Taây Taïng)—See Phoå Poverty is the real cause of thievery and Ñaø Ñieän. robbery: Baàn cuøng sanh ñaïo taëc (yù noùi ngheøo naøn Potalaca (skt): Boå ñaø laïc ca—Heavenly Palace of cô cöïc laø nguyeân nhaân chính cuûa troäm cöôùp). Avalokitesvara—Quan AÂm Tònh Ñoä. Poverty of the religion (the belief in Buddha): Potency (n): Tieàm naêng. Ngheøo loøng tin Phaät. Potency of Buddha perfect knowledge: Trí Poverty and wealth have no roots: See Baàn Voâ ñöùc—Ñöùc toaøn giaùc. Baûn, Phuù Voâ Caên. Potential (a&n): Coù tieàm naêng—Mental Powdered incense: See Maït Höông. potential: Tieàm naêng tinh thaàn. Power (n): Bala (skt & p)—Bala-paramita (skt)—Potential of our human body: Tieàm naêng cuûa Might—Strength—Löïc—Söùc maïnh. thaân xaùc. Power or ability which uses the sense organs to Potential energy: Theá naêng. discern the truth: See Chính Caên. Potential of enlightenment: Inherent Power of abstract: Samadhibala (skt)—Ability to enlightenment—Intelligence of every being— overcome all disturbing thoughts—Power of Tieàm naêng giaùc ngoä—See Boån Giaùc. meditation—See Ñònh Löïc. Potentiality (n): Khaû naêng tính—Tieàm löïc—Tieàm Power of abstract meditation: Tónh löïc—Söùc naêng. maïnh cuûa tónh löï hay naêng löïc cuûa thieàn taäp. Potentiality of becoming fully enlightened at Power of accomplishing a vow by a Buddha or once: Vieân cô, khaû naêng giaùc ngoä töùc thì. Bodhisattva: See Ñaïi Nguyeän Löïc.

Powers acquired as a result of past practice: Power of Buddhas, liberating all sentient Gotsu (jap)—As distinct from intuitive power beings: See Nhö Lai Löïc Voâ Ngaïi Duïng. which emerges instantaneously from the balanced Power of Buddha-nature within: Phaùp giôùi state—Löïc ñaït ñöôïc töø nhöõng tu taäp trong quaù löïc—Phaät tính saún coù trong töï taâm hay noäi nhaân. khöù, khaùc vôùi löïc tröïc giaùc khôûi leân töø traïng thaùi Power of Buddha-truth: See Phaùp Löïc. thieàn ñònh—See Nghieäp Thoâng. Power of the causes: Nhaân löïc. Power of action: See Haïnh Löïc. Power to cause all roots of goodness to reach Power of action including all practices of supreme knowledge: Naêng löïc laøm cho taát caû enlightening beings: See Haïnh Löïc Voâ Ngaïi thieän caên thuaän ñeán trí voâ thöôïng Boà Ñeà. Duïng. Power of celestial eye: Power of deva-eye—See Power of advance: Bala-vyuha (skt)—Löïc taán. Thieân Nhaõn

Löïc. Power of advance samadhi: Bala-vyuha-samadhi Powers of change: See Naêng Bieán Löïc. (skt)—Löïc Taán Tam Muoäi. Power to clearly understand all things: Power of Amitabha's Original Vows and his Naêng löïc hieåu roõ chö phaùp. power of light: See Quang Minh Löïc. Power to comprehend the inherent essence of Power of an ancient vow: Löïc taùc duïng cuûa all things: Naêng löïc nhaäp töï taùnh cuûa chö phaùp. nguyeän voïng voán coù trong tieàn kieáp. Power to comprehend that all things are Power of another: Other power—See Tha Löïc. Buddha's teachings: Naêng löïc nhaäp taát caû caùc Power to appear at will in any place and to phaùp ñeàu laø Phaät phaùp. have absolute freedom to do anything: Rddhi- Power to comprehend that all things are like saksatkriya-jnana (skt)—Khaû naêng ñi baát cöù ñaâu illusions: Naêng löïc nhaäp taát caû caùc phaùp nhö vaø laøm baát cöù thöù gì tuøy yù—See Thaàn Tuùc Thoâng. huyeãn. Power arising from environment: Ngoaïi löïc töø Power to comprehend that all things are like hoaøn caûnh beân ngoaøi—See Phöông Tieän Löïc. phantoms: Naêng löïc nhaäp taát caû caùc phaùp nhö Powers for attaining enlightenment: Ñoäng löïc hoùa. giaùc ngoä. Power of comprehension: Khaû naêng hieåu bieát. Power of attaining a highly illuminating faith: Power of concentration: The ability to Udaradhimuktyavabhasapratilambha (skt)—Ñaïi concentrate one's mind—Power of Meditation— Minh Giaûi Löïc. See Ñònh Löïc. Power of attention: Taùc YÙ Löïc—Löïc chuù yù. Power of the conditioning cause: Pratyaya-bala Power of awakening every being in (skt)—The environmental or secondary force—enlightenment: Bodhi-bala (skt)—Boà Ñeà Löïc. See Duyeân Löïc. Power to be anywhere or do anything at will: Power of contemplating: Naêng löïc quaùn chieáu Rddhi-Saksatkriya (skt)—See Thaàn Tuùc Thoâng. (söï chieâm nghieäm)—See Quaùn Chieáu Löïc. Power of the body consciousness; Thaân thöùc. Power of courageous strength: Söùc duõng kieän, Power-born: Löïc sinh—One who is born from the vì ñieàu phuïc theá gian. truth—A monk. Power of creating all kinds of conveyance: Power of borrowing: Taù Thöùc löïc—Revolving Yana-bala (skt)—Yana without ever giving up the any required organ of sense or knowledge, by Mahayana—Thöøa Löïc. being above the second dhyana. Power of cultivation: Tu Löïc—Löïc tu haønh. Power of Brahma: Phaïm löïc. Power of deep faith in all Buddhas' Power of bringing glory to one's domain: Naêng teachings without rejection: Naêng löïc nôi taát caû trang nghieâm saùt ñoä. Phaät phaùp thaâm tín chaúng huûy baùng. Power of broad study or hearing: Ña vaên löïc. Power to deliver of the mind from all passions: Power of the Buddha: Phaät löïc. Asravaksaya-jnana (skt)—See Laäu Taän Thoâng. Power of Buddha is infinite: Nhö Lai löïc voâ Power of dependent conditions: See Duyeân löôïng. Löïc.

Power derived from observing the Power of great tolerance: Ñaïi Nhaãn Löïc—Löïc commandments: See Giôùi Löïc. cuûa söï nhaãn nhuïc lôùn. Power derived from others: See Tha Löïc. Power of having learned the four Noble Power of dharmadhatu: Phaùp giôùi löïc. Truths: Ajnendriya (skt)—See Kyù Tri Caên Löïc. Power difficult to acquire: Nan hoaïch löïc. Power to have no attachments to anything: Power of diligence: See Chuyeân Caàn Löïc. Naêng löïc nôi taát caû caùc phaùp khoâng nhieãm tröôùc . Power of the discipline: Söùc maïnh cuûa giôùi ñöùc Power to hear and

understand all languages: ñaïo haïnh—See Giôùi Löïc. Divyasrotra (skt)—See Thieân Nhó Thoâng. Power of discriminating understanding of Power of ignorance: Voâ Minh Löïc. others: Kyù taâm luaân (khaû naêng bieän bieät hieåu bieát Power of an illusion: Huyeãn Löïc—Löïc cuûa ma ngöôøi khaùc). caûnh. Power of discrimination: 1) Traïch Löïc, khaû naêng Power of an illusionist: AÛo löïc. phaân bieät; 2) Töï Chöùng Phaàn, löïc taïo ra khaû naêng Power of the Impermanence: Voâ Thöôøng löïc. phaân bieät. Power of inconceivable manifestation: Hoùa Power to distinguish right from wrong: See Tri Thaàn Löïc. Thò Xöù Phi Xöù Trí Löïc. Power inconceivable to any worldlings: Baát Tö Power of the divine eye: See Thieân Nhaõn Löïc. Nghì Löïc—Taát caû theá gian baát tö nghì löïc. Power of dragons is inconceivable: Löïc cuûa caùc Powers of infinite expansion: Naêng thò hieän moät roàng laø baát khaû tö nghì. traàn thaân ñaày caû ñaïi thieân theá giôùi. Power of the ear consciousness: Nhó thöùc. Power and influence: Quyeàn theá (uy löïc). Power of earnestly walking towards all- Power to instruct and guide: Naêng löïc giaùo hoùa knowledge and original vows: Adhyasayasarva- vaø daãn daét—See Hoùa Ñaïo Löïc. jnana-pranidhana-prasthana (skt)—Caàu Nhaát Power of intellect: Söùc bieän taøi. Thieát Trí Quaûng Ñaïi Nguyeän Löïc. Power of interpretation: Patisambhida (p)—See Power to end evil and transmigration: See Laäu Voâ Ngaïi Giaûi. Taän Thoâng. Power of joy: Hyû löïc. Power of energy: See Cöôøng Löïc. Power of karma: The power of karma produces Power of enlightenment: See Phaät Löïc Voâ Ngaïi good or bad fruit—See Nghieäp Löïc. Duïng. Power to keep the mind in a given realm Powers of expansion: See Trieån Chuyeån Löïc. undiverted: Samadhi-sambodhi—Ñònh—Khaû Power of expedient means: Phöông tieän löïc. naêng giöõ taâm taäp trung chuyeân chuù. Power of the eye consciousness: Nhaõn thöùc. Power to know one's own mind: Jishintsu Power of faith: Saddhabala (p)—Sraddhabala (jap)—Töï Taâm Thoâng, khaû naêng töï bieát taâm mình. (skt)—See Tín Löïc. Power to know others' mind: Tanentsu (jap)— Power of familiarization: Karmic momentum— Tha Nieäm Thoâng—See Tha Taâm Thoâng. Naêng löïc cuûa thoùi quen—See Taäp Khí Löïc. Power of knowing the achievable or not Power of fearlessness: See Voâ UÙy Löïc. achievable ability in all phenomena: Power of firmness: See Trì Löïc. Sthanasthana-jnana (skt)—Thanathana-nana (p)—Power of the five faculties: See Nguõ Löïc. Söï bieát roõ tính khaû thi vaø baát khaû thi trong moïi Power of good past karma: Nghieäp löïc tieàn kieáp. tröôøng hôïp—See Tri Thò Xöù Phi Xöù Trí Löïc. Power of goodness attained by practice: See Tu Power of knowing from awakening to what is Ñöùc. and what is not: See Tri Thò Phi Xöù Trí Löïc. Power of goodness practiced in his former Power of knowing all dhyanas, liberations and lives: Purva-sukrita-kusalamula (skt)—Tuùc Theá samadhis: See Tri Chö Thieàn Giaûi Thoaùt Tam Thieän Caên Löïc. Muoäi Trí Löïc. Power of great compassion: Ñaïi bi löïc voâ ngaïi— Power of knowing all faculties whether See Voâ Ngaïi Ñaïi Bi Löïc. inferior or superior: Tri chuùng sanh taâm taùnh Trí

löïc—See Thaäp Löïc Nhö Lai. nieäm—See Nieäm Löïc. Power of knowing from having cut off all Power of the monks: Quyeàn cuûa chö Taêng. habits forever: Tri vónh ñoaïn taäp khí trí löïc—See Powers of moral diagnosis and application of Thaäp Löïc Nhö Lai.

the remedy without fear: Taän tri phaùp döôïc caäp Power of knowing karmic retributions chuùng sanh caên duïc taâm tính thuyeát phaùp voâ uùy. throughout the three periods of time: See Tri Chö Boà Taùt bieát caû theá gian vaø xuaát theá gian phaùp, Tam Theá Nghieäp Baùo Trí Löïc. cuõng nhö caên duïc cuûa chuùng sanh neân Boà Taùt Power of knowing others' mind: Spiritual chaúng sôï khi thuyeát phaùp ôû giöõa ñaïi chuùng. power—Supernatural power—See Tha Taâm Power of moral dread: Quyù Löïc. Thoâng. Power of moral shame: Taøm Löïc. Power of knowing previous lives without Power of the nature of things: See Phaùp Taùnh outflows: Tri tuùc maïng voâ laäu trí löïc. Löïc. Power of knowing through the heavenly eye Power of the noble paths: Thaùnh Ñaïo Theá without obstruction: Tri thieân nhaõn voâ ngaïi trí Löïc—Löïc cuûa nhöõng con ñöôøng cao quí. löïc. Power of nonattachment: See Voâ Tröôùc Löïc. Power of knowing the various understanding: Power of nonobstruction: See Voâ Ngaïi Löïc. See Tri Chuûng Chuûng Giaûi Trí Löïc. Power of the nose consciousness: Tyû thöùc. Power for learning the four Noble Truths: Power of observing commandments, Anajnatamajnasyamindriya (skt)—Vò tri ñöông tri. endurance, effort and meditation: Löïc trì Powers of levitation and transportation: Naêng giôùi, nhaãn nhuïc, tinh taán vaø thieàn ñònh. caát thaân nheï nhaøng tôùi khaép moïi nôi. Powers obtained through medicines or tantric Power of listening: Söùc maïnh cuûa söï laéng nghe— formulae: Etsu (jap)—As opposed to power See Thính Phaùp Löïc. which emerges naturally—See Y Thoâng. Power that all living beings cannot shake: Taát Power of the ocean: See Haûi Ñöùc. caû chuùng sanh voâ naêng ñoäng löïc—See Möôøi Löïc Power of omniscience, attaining true Cuûa Chö Phaät. enlightenment by omniscience: See Nhaát Thieát Power of making every prayer fulfilled: Trí Löïc Voâ Ngaïi Duïng. Pranidhana-bala (skt)—Nguyeän Löïc. Power to oppose or conform: See Nghòch Thuaän Power of making a world of immaculate purity Löïc. in every pore of the skin: Vikurvana-bala (skt)— Power of Order: Quyeàn löïc cuûa Giaùo Hoäi. Thaàn Bieán Löïc. Power of original vow: Purvapranidhana (skt)— Power of the Mana consciousness: YÙ Caên. Boån Nguyeän Löïc. Power of meditation: Samadhibala (skt)—See Power of past good karma: Nhaân Löïc, nhôø löïc Ñònh Löïc. thieän nghieäp quaù khöù maø phaùt taâm Boà Ñeà. Power of memory: Smrtibala (skt)—Faculty of Powers of patient endurance: See Nhaãn Löïc. alertness—Force of mindfulness—Power of Power of perfect knowledge of the four Noble mindfulness—See Nieäm Löïc. Truths: Ajnata-Vindriya (skt)—See Cuï Powers of memory and ability to preach Tri Caên Löïc. without fear: See Toång Trì Baát Vong, Thuyeát Power of personal appearance: See Saéc Löïc. Phaùp Voâ UÙy. Powers possessed by Great Enlightening Power of merit: Coâng Ñöùc Löïc—Löïc cuûa coâng Beings: Löïc cuûa chö Ñaïi Boà Taùt—See Thaäp Löïc ñöùc. Boà Taùt. Power of mind: See YÙ Löïc. Power of practice and performance: Tu taäp Power of the mind consciousness: YÙ thöùc. löïc. Power of the mind of wisdom or perfect Power of prayer: Söùc maïnh cuûa lôøi caàu nguyeän. understanding: Hueä löïc. Power of psychic travel: See Thaàn Tuùc Thoâng. Power of mindfulness: Naêng löïc cuûa chaùnh Power of pure faith and knowledge: Sraddha-

yajnana-visuddhi (skt)—Thanh Tònh Tín Trí Löïc. Power of sense: Indriyam (skt)—Organ of Power of purifying the thought of the sense—Faculty of sense—See Caên. Bodhisattva: Bodhisattvadhyasayaparisuddhi Power of shame: See Taøm Löïc. (skt)—Thuù Höôùng Boà Ñeà Thanh Tònh Taâm Löïc. Power of silent calm: See Tòch Tònh Löïc. Power of purpose: Bala-paramita (skt)—Force of Power of the six faculties: Luïc Caên Coâng Ñöùc purpose—Strength of purpose—See Löïc Ba La Löïc—Löïc taïo ra coâng ñöùc cuûa luïc caên. Maät. Power of skill-in-means: Prayoga-bala (skt)—Powers of ratiocination without fear: See Thieän Phöông Tieän Löïc. Naêng Vaán Ñaùp Thuyeát Phaùp Voâ UÙy. Power of skill in preventing the will for Power of reasoning: See Voâ Ngaïi Giaûi and Bieän omniscience from backsliding: Naêng löïc laøm cho Löïc. nhöùt thieát trí taâm baát thoái thieän xaûo. Power of receiving good friends: Kalyanamitra- Power of the six faculties: Luïc Caên Coâng Ñöùc parigraha (skt)—See Thieän Tri Thöùc Nhieáp Thoï Löïc—See Möôøi Löïc Cuûa Chö Ñaïi Boà Taùt (II)(A). Löïc. Powers of solving doubts without fear: Naêng löïc Power relating to lands, manifesting untold ñoaïn nghi—See Naêng Ñoaïn Nghi Löïc. adornment and arraying them: See Saùt Löïc Voâ Power of spirit: See Taâm Löïc. Ngaïi Duïng. Power of spreading the truth: See Hoaèng Phaùp Power relating to oens, cultivating practices Löïc. unceasingly: See Kieáp Löïc Voâ Ngaïi Duïng. Power of stable abiding meditation: Tam Ma Power relating to phenomena, causing all Ñòa Löïc—Löïc an truï oån ñònh trong thieàn ñònh. bodies to enter the bodiless: Phaùp löïc voâ ngaïi Power of subduing demons: See Haøng Ma Löïc. duïng—See Möôøi Löïc Voâ Ngaïi Duïng. Power of teaching: Chính giaùo luaân—See Giaùo Power of religious practices: The power which Thaønh Luaân. comes from enlightenment—See Ñaïo Löïc. Power of the ten commandments: Thaäp Thieän Power of remembering the various peaceful Giôùi Löïc. and purified states passed through in Power of thought: Nieäm Löïc—Power of contemplation: Smrti-sambodhi—Khaû naêng ghi memory. nhôù nhöõng traïng thaùi an tònh qua thieàn quaùn —See Power of thought in choosing of right Nieäm. principles: See Tö Traïch. Power of the respectful mind never Power of tolerance: Khanti-bala (p)—Kshanti- abandoning spiritual teachers: Naêng löïc nôi taát bala (skt)—Patience strength—Power of patience caû thieän tri thöùc haèng chaúng boû rôøi taâm toân troïng. or forebearance—See Nhaãn Löïc. Power of revelation: See Khai Thò Löïc. Power of the tongue consciousness: Thieät thöùc. Power of right mindfulness and right Power to be transformed into a nun: See Hoùa contemplation: Löïc Chaùnh nieäm, chaùnh quaùn chö Ni. thoâng minh. Power of the True Law which can guide and Power to rise superior to external praise or save all sentient beings: Löïc Nhö phaùp ñieàu phuïc blame: Nhaäp AÂm thanh Ñaø La Ni. chö chuùng sanh. Power of ruling: Anubhava (skt)—Uy Ñöùc Löïc. Power of ubiquity: Löïc cuûa söï coù maët ôû khaép nôi Power of samadhi: Power of meditation—See cuøng luùc—See Nhö YÙ Tuùc. Ñònh Löïc. Power of unfailing progress: Viryabala (skt)— Power to see what one wills to see anywhere: See Tinh Taán Löïc. Divyacaksus (skt)—See Thieân Nhaõn Thoâng. Power of unhindered discourse: See Bieän Taøi Powers of self-manifolding: Naêng thò hieän moät Voâ Ngaïi. thaân laøm nhieàu thaân. Powers of universal explication of the

truth: Power of self transformation: See Thaàn Bieán Thuyeát phaùp phoå. Luaân. Power of universal service of all Buddhas:

Cuùng döôøng chö Phaät phoå. Prabandha (skt): Töông tuïc—Continuation. Powers of use of one physical organ in place of Prabha (skt): Quang—Light—Brightness—There another: Naêng duøng caùc caên thay cho nhau. are two kinds: The true light of the Buddha and Power to use the sense organs to discern the Mara's delusive light—Coù hai loaïi: Phaät quang vaø truth: Chính caên. Ma quang. Power of uttering one phrase which appeals Prabhadapracara (skt): Establishment of uniformly to the hearts of all beings: differentiation in practices—Kieán Laäp Sai Bieät Dharmacakrapravartana-bala (skt)—Chuyeån Phaùp Haønh. Luaân Löïc. Prabha-kara-mitra (skt): Ba La Phaû Ca La Maät Power of virtue: See Ñöùc Löïc. Ña La—Ngöôøi giaùc ngoä—Enlightener—See Ba Power of the vow: Pranidhanabala (skt)—See Phaû. Nguyeän Löïc. Prabhakari (skt): Ground of emitting light—Land Power of wealth: See Taøi Löïc. of radiance—See Phaùt Quang Ñòa and Thaäp Ñòa Power which comes from enlightenment: Ñaïo (B). löïc xuaát phaùt töø söï giaùc ngoä. Prabhakari-bhumi (skt): Ground of emitting Power of will: YÙ chí löïc—See Thaäp Ñaïi Löïc Boà light—Land of radiance—Caûnh giôùi chöùng ñöôïc Taùt. qui luaät voâ thöôøng—See Phaùt Quang Ñòa. Power of the will for good for onself and Prabha-Ketou-Bodhisattva (skt): Light- others: See Nguyeän Löïc. Appearance Bodhisattva—Bright Appearance Power of wisdom: Prajna-bala (skt)—Force of Bodhisattva—Quang Töôùng Boà Taùt. wisdom—Tueä Löïc—See Hueä Löïc. Prabhamalaka (p): Quang Man Thieân töû. Power of the wisdom on various realms: Dhatu- Prabha-mandala (skt): The halo and throne of a jnana-bala (skt)—Giôùi Trí Löïc. Buddha—See Quang Toïa. Power of working miracles: Vikurvita (skt)— Prabha-mitra (skt): Bandhu-prabha (skt)—See Thaàn Thoâng Löïc. Thaân Quang. Power of working till the end of time: Carya- Prabhapala (skt): Hoä Minh Boà Taùt—See Hoä bala (skt)—See Haønh Löïc. Minh Ñaïi Só. Power of Zeal: See Taán löïc. Prabhasa (skt): Light—Ray—Quang—AÙnh saùng. Powerful (a): Ñaày quyeàn naêng—Maïnh meõ. Prabhasvara (skt): Clear light—Quang Minh. Powerful delusion: Maõnh Lôïi Si—Söï aûo töôûng Prabhasvara-citta (skt): Pabhassara-citta (p)— maïnh meõ. The illuminated mind—Mind of clear light—Taâm Powerful Dragon: Long Maõnh. saùng nhö aùnh saùng—See Minh Quang Taâm. Powerful dragon samadhi: See Long Phaán Taán Prabhava (skt): Uy löïc hay uy thaàn löïc— Tam Muoäi. Sovereign power. Powerful house of humble origin: Baïch oác xuaát Prabhavati (skt): See Ba La Phaû Baø Ñeå. coâng khanh (nhaø phuù quí toät ñoä maø xuaát thaân töø Prabhavyuha-bodhisattva (skt): Bright baàn tieän). Adornment Bodhisattva—Quang Nghieâm Boà Taùt. Powerful king: See Ñaïi Löïc Vöông. Prabhedanayalakshana (skt): Parikalpita (skt)— Powerful, wealthy and famous people: A Bhiksu See Voïng Keá Töï Tính. or Bhiksuni should not try to find ways to be in Prabhu (skt): See Ba La Phoù. close contact with people who are powerful, Prabhuta (skt): Abundant (numerous): Ña wealthy and famous—Tyø Kheo hay Tyø Kheo Ni (nhieàu)—Name of a yaksa: Teân cuûa moät loaøi Daï khoâng neân tìm caùch thaân caän gaàn guõi vôùi nhöõng Xoa. ngöôøi coù chöùc quyeàn,

giaøu coù vaø noåi tieáng. Prabhuta-jihvata (skt): Thieät Töôùng— Po-yin: See Baïch AÅn Hueä Haïc Thieàn Sö. Appearance of the tongue—Töôùng löôõi. Praa (skt): Bindu (tib)—The breath of life—Life Prabhutaratna (skt): Abundant Treasure maintaining energy—See Sinh Khí. Buddha—Prabhutaratna Buddha—See Ña Baûo

Nhö Lai. töï taïi giaùo hoùa chuùng sanh. Prabhutaratna Buddha (skt): Abundant treasures Practice of aiming for the meaning of the Buddha—Many Jewels Buddha—See Ña Baûo Teaching, to quickly attain wisdom: Haïnh xu Nhö Lai. höôùng phaùp nghóa vì mau ñöôïc trí hueä. Prabhutaratna Zen master (skt): Zen Master Ña Practice Almsgiving whenever possible: Tuøy Baûo—See Ña Baûo Thieàn Sö. luùc boá thí. Prabhuta-tanu-jihvata (skt): See Prabhuta- Practice ascetism: Tu haønh khoå haïnh—Ascetic jihvata. practices. Pracarita (skt): See Haønh Khoâng. Practice assiduously: Asevita (skt)—Haønh mieân Prackaranaryacava (skt): Hieån Döông Thaùnh maät. Giaùo Luaän. Practice austerities: Thöïc haønh khoå haïnh. Practicability (n): Tính coù theå thöïc haønh ñöôïc. Practice the “Balancing of body energy Practical (a): Thöïc tieån—Practically (adv)—In a currents.”: See Luyeän Ñieån. practical way: Baèng phöông caùch thöïc tieån Practice based on faith: Tín haønh ñaïo (tu haønh Practical goodness resulting from wisdom: döïa treân nieàm tin). Undertaking and doing—Tueä Nghieäp (thöïc haønh Practice of benefit: Nhieâu ích haïnh—Beneficial thieän nghieäp baèng trí tueä). practice—Thöôøng laøm lôïi laïc cho chuùng sanh. Practical teacher: Vò thaày thöïc tieån. Practice of benefitting other sentient beings: Practical value: Giaù trò thöïc tieån. Beneficial practice—Nhieâu ích haïnh hay haïnh Practical way: Caùch thöïc tieãn. thöôøng laøm lôïi laïc cho chuùng sanh. Practical way in solving problems: Phöông caùch Practice of blessing: Sundry practices—See Tu thöïc tieãn trong vieäc giaûi quyeát caùc vaán ñeà. Phöôùc. Practice (v): Asevati (p)—Asev or Abhyasa Practice the Bodhisattva’s way: See Thöïc Haønh (skt)—Haønh—Thöïc hieän—Tu haønh—To act—To Boà Taùt Ñaïo. carry out—To cultivate—To practice. Practice of Buddha dharma: Haønh phaùp. Practice that is in accord with the dharma: Practice (v) charity: Laøm vieäc phöôùc thieän—To True Thusness Dharma—The practice being in practice charitable giving. accord with the Dharma. True Thusness Dharma Practice Buddha Recitation diligently and for the Zen. Zen cultivators’ mind should always exclusively without cultivating other methods: be in accord with the Thusness, whether they are See Chuyeân Trì Danh Haïnh. walking, standing, reclining, or sitting, without Practice the Buddha’s truth: Tu theo chaân lyù leaving the “Mindfulness.”—Taâm cuûa haønh giaû Phaät—See Tu Phaät. nhaø Thieàn luùc naøo cuõng nhö taâm Phaät, töø ñi, ñöùng, Practice as cause: Taäp nhaân hay Ñoàng loaïi naèm, ngoài, khoâng rôøi chaùnh nieäm. Haønh giaû duø chæ nhaân—Habit as cause (desire causing desire). rôøi chaùnh nieäm moät choác, thì choác aáy ngöôøi naày Practice of clear observation: Tu taäp quaùn saùt roõ chaúng khaùc moät thaây ma—See Xöùng Phaùp Haïnh. raøng. Practice according to faith: Sraddhanusarin Practice of all concentration: Haïnh Tam muoäi—(skt)—Saddhanusarin (p)—Laáy söï tín taâm ñeå tu To be single-minded and without distraction— haønh ñaït ñöôïc quaû vò—See Tuøy Tín Haønh. Haïnh Tam muoäi vì

nhôø ñoù maø ñöôïc nhöùt taâm baát Practice according to the teachings: Dharma-loaïn—See Thaäp Haïnh Boà Taùt (B). nusarin (skt)—Laáy giaùo phaùp ñeå tu haønh ñaït ñöôïc Practice concentration of the mind: Samadhi quaû vò—See Tuøy Phaùp Haønh. (skt)—Mental discipline—Huaán luyeän taâm linh, Practice of action in all Buddha-lands, thöïc hieän söï taäp trung—See Ñònh. honoring all Buddhas: Haïnh taát caû coõi Phaät, vì leã Practice of concentration in the realm of form baùi cuùng döôøng chö Phaät. and formlessness: See Chaùnh Ñònh Saéc Giôùi Caäp Practice of action in the realm of life, to freely Voâ Saéc Giôùi Haïnh. edify sentient beings: Haïnh thoï sanh taát caû xöù, vì Practice of all concentration, to be single-

minded, without distraction: Haïnh Tam muoäi vì divided into two parts, the practice leading to nhôø ñoù maø ñöôïc nhöùt taâm baát loaïn. enlightenment, known in Japanese as "kenshoâ," Practice of contemplation: Vipassana-bhavana and subsequent practice after the initial (skt)—Söï quaùn chieáu—Thieàn Söï Quaùn. experience, or gogo. During the Tokugawa period To practice (v) the contemplation of the (1600-1867), a master in the Rinzai school Buddha: Quaùn nieäm veà Phaät. developed a regular system of Zen practice based Practice and continuance: Ayatane (p)— on the use of koâan as the central focus of seated Conduct and keeping—Haønh trì. meditation. The reformer Hakuin Ekaku (1685- Practice of all cultivations: See Tu Taäp Baùch 1768) is credited with developing the system of Haïnh. koâan practice still in use in the Rinzai school Practice to cut off delusions: See Tu Sôû Ñoaïn. today. According to this system, the initial goal of Practice dealing with all Buddhas, honoring the practitioner is to contemplate on the first koâan and serving them: See Toân Kính until attaining an initial experience of Cuùng Döôøng Nhö Lai Haïnh. enlightenment. Attaining the initial experience of Practice dealing with all Buddha-lands: Haïnh kenshoâ is not the end of practice under the nöông nôi taát caû Phaät saùt. master's guidance, nor is it sufficient to qualify a practitioner as a Zen master. After enlightenment, Practice dealing with all good companions: the practitioner continues to practice seated Haïnh toân troïng vaø hoã trôï taát caû thieän höõu tri thöùc. meditation, proceeding through a series of other Practice dealing with all sentient beings: Haïnh koâan designed to mature the level of practice and vì taát caû chuùng sanh, vì nhôø ñoù maø laøm cho khaép prepare the individual to become a teacher—Tu caû ñöôïc thaønh thuïc. taäp sau giaùc ngoä. Söï tu taäp Thieàn trong toâng Laâm Practice and destroy: Taäp dieät (tu taäp ñeå huûy Teá coù theå ñöôïc chia laøm hai phaàn, phaàn tu taäp daãn dieät nhöõng thoùi hö taät xaáu). ñeán giaùc ngoä, maø tieáng Nhaät goïi laø "Kenshoâ" Practice (v) the Dharma: Tu taäp—Practice the (Kieán Taùnh), vaø phaàn theo sau laø phaàn sau khi path. giaùc ngoä, maø tieáng Nhaät goïi laø "Go-go" (Nguõ Practice of the Dharma: Haønh phaùp—The Hieäp). Döôùi thôøi Ñöùc Xuyeân, moät vò Thieàn sö practice of the seventeenth of Amitabha’s vows— thuoâc toâng Laâm Teá ñaõ khai trieån moät heä thoáng Thöïc haønh lôøi nguyeän thöù 17 cuûa Phaät A Di Ñaø. thoâng thöôøng ñeå tu taäp Thieàn döïa vaøo vieäc söû Practice of that which is difficult to attain: Nan duïng coâng aùn nhö laø ñieåm taäp trung trong toïa ñaéc haïnh hay haïnh muoán thöïc haønh nhöõng vieäc thieàn. Nhaø caûi caùch Baïch AÅn Hueä Haïc ñöôïc cho laø

khoù ñaït ñöôïc. ñaõ khai trieån heä thoáng tu taäp coâng aùn maø ngaøy nay Practice (v) diligently: Tu haønh tinh taán. vaãn coøn ñöôïc söû duïng trong toâng Laâm Teá. Theo Practice (v) diligently and singlemindedly: Nhöùt heä thoáng naøy, muïc tieâu ban ñaàu cuûa haønh giaû laø taâm tu haønh tinh taán. quaùn chieáu coâng aùn ñaàu tieân cho ñeán khi ñaït ñöôïc Practice in disabled situations: Tu trong caûnh kinh nghieäm giaùc ngoä ban ñaàu. Ñaït ñöôïc kinh bònh hoaïn. nghieäm giaùc ngoä ban ñaàu khoâng phaûi chaám döùt tu Practice of disgust of the five desires: Yeãm Ly taäp döôùi söï höôùng daãn cuûa moät vò thaày, cuõng Nguõ Duïc. khoâng phaûi laø ñaõ hoäi ñuû tieâu chuaån ñeå laøm moät vò Practice (v) double-tongued and harsh speech: Thieàn sö. Sau laàn giaùc ngoä, haønh giaû tieáp tuïc tu Noùi ñieàu löôõng thieät vaø aùc ñoäc. taäp toïa thieàn, tieán haønh tu taäp moät chuoãi nhöõng Practices of Enlightening Beings: See Boà Taùt coâng aùn ñöôïc ñaët ra nhaèm giuùp thuaàn thuïc möùc ñoä Haïnh. tu taäp vaø chuaån bò cho caù nhaân trôû thaønh moät vò Practices of Enlightening Beings based on thaày. honoring all Buddhas: Y chæ cuùng döôøng taát caû Practice and its evidential results: Practice and chö Phaät thöïc haønh haïnh Boà Taùt. its realization—Giaùo haïnh chöùng. Practice after enlightenment: Gogo (jap)— Practices evolved from faith: Saddha-nusarin Training within the Rinzai school of Zen can be (p)—Sraddha-nusarin (skt)—Practice according to

faith—See Tuøy Tín Haïnh. through the mystic trance—Söï thöïc haønh thieàn Practice of Expounding the Teaching to ñònh—See Thieàn Taäp. benefit sentient beings: Haïnh thuyeát phaùp vì lôïi Practice (v) meditation in accordance with the ích chuùng sanh. six mysterious gates: See Thieàn Taäp Luïc Dieäu Practice according to faith to attain Moân. Buddhahood: Sraddhanusarin (skt)— Practice of mental development: Tu taäp thieàn Saddhanusarin (p)—See Tuøy Tín Quaû. quaùn (phaùt trieån taâm linh)—The practice of Practices from former existence: See Tuùc Taäp. mental development and the study of the Doctrine Practice of Fulfilling all qualities of must go in pairs—Söï thöïc haønh tu taäp thieàn ñònh Buddhahood without giving up application of vaø nghieân cöùu giaùo lyù phaûi ñi ñoâi. the principles of Enlightening Beings: Haïnh Practice (v) that is mindful of the karma we thaønh töïu vieân maõn taát caû Phaät phaùp, vì chaúng boû produce: Thöïc haønh tænh thöùc veà nhöõng nghieäp phaùp haïnh cuûa Boà Taùt. mình ñang gaây taïo. Practice (v) generosity: Thöïc haønh boá thí. Practice of morality: Silacaro (p)—Thöïc haønh Practice of getting rid of covetousness, anger, giôùi luaät. delusion, and fear, by taming their own minds: Practice the most severe ways of life: Tu taäp ñeä Haïnh rôøi tham, saân, si vaø sôï haõi, vì bieát ñieàu phuïc nhaát khoå haïnh. töï taâm. The practice of ‘never despite’: Baát Khinh Practice of giving joy: See Hoan Hyû Haïnh. Haønh—Practice of not despising others. Practice of good deeds: Tu taäp thieän nghieäp. Practice of Nirvanic action, not cutting off the Practice of good manifestation: See Thieän Hieän continuity of birth and death: Haïnh Nieát baøn, vì Haïnh. chaúng döùt sanh töû noái tieáp. Practice of good teaching: See Thieän Phaùp Practice of no pride in spiritual attainment: Voâ Haïnh. taêng thöôïng maïn haønh. Practice hall: Thieàn saûnh—Phoøng thieàn. Practice of nonattachment: See Voâ Tröôùc Haønh. Practice of

Hearing the Teaching of the Practice of non confusion: See Ly Si Loaïn Correct Dharmas: Hearing the Teaching, out of Haïnh. fondness for truth—Haïnh nghe chaùnh phaùp, vì öa Practice of non-opposition: See Voâ Saân Haän thích chaùnh phaùp. Haïnh. Practice heathen doctrine: Practice outsider Practice on non-self: See Voâ Ngaõ Tu Haïnh. doctrine—Tu theo ngoaïi ñaïo. Practice of not despising others: Baát Khinh Practice the immaterial: See Khoâng Haønh. Haønh—The practice of 'never despite'. Practice on the impermanence: See Voâ Thöôøng Practice outsider doctrine: Practice heathen Tu. doctrine—Tu theo ngoaïi ñaïo. Practice of indomitability: See Voâ Taän Haïnh. Practice (v) the path (way): Walk a path— Practice of all knowledge: Haïnh thöïc haønh trí Follow a path—Tu taäp. hueä—See Tueä Tu Haïnh. Practice the path of the Bodhisattva: See Haønh Practice (v) loving-kindness: Thöïc haønh phaùp Boà Taùt Ñaïo. moân raõi taâm töø. Practice-path stage: See Tu Taäp Vò. Practice lying on one right side: Taäp naèm quay Practice to perfection the ten supreme beân phaûi—A Bhiksu or Bhiksuni should practice qualities: Tu taäp hoaøn bò Thaäp Ñoä Ba La Maät. lying on his or her right side to go to sleep as this Practice precepts: Tu taäp giôùi luaät. is the most peaceful and healthy position—Vò Tyø Practices of precepts, meditation and wisdom: Kheo hay Tyø Kheo Ni neân taäp naèm nghieâng qua Three studies or three practices of precepts, hoâng phaûi vì ñoù laø theá naèm an laønh nhaát. meditation and wisdom—Ba loaïi thöïc haønh giôùi, Practice (v) meditation: Thöïc taäp thieàn quaùn. ñònh vaø hueä. Practice of meditation: The practice of religion Practice the proper conduct of Bodhisattva-

hood: Thöïc haønh Boà Taùt haïnh. and principle or the absolute; phenomena ever Practice of purification and tranquility of the change, the underlying principle, being absolute, mind: Tònh Maëc Haønh. neither change nor acts, it is the bhutatathata. The Practice and its realization: Practice and its Japanese term "Jiri", based on the Chinese term evidential results—Giaùo haïnh chöùng—Haønh "Shih-li," is used in technical philosophical Chöùng—Tu taäp vaø chöùng quaû. discussions on the nature of reality. The character Practice in the realm of desire, to teach beings "ji" typically refers to things experienced in the in that realm: Haïnh duïc giôùi vì muoán giaùo hoùa phenomenal world, while "ri" refers to an chuùng sanh coõi duïc. underlying principle or reality. In a Buddhist Practice-Recitation: Söï Trì. context, "ri" is most often associated with the Practice a religion: Follow a religion—Thöïc concept of emptiness—Thöïc haønh vaø lyù thuyeát. haønh ñaïo giaùo. Phaùp höõu vi hay hieän töôïng do nhaân duyeân sanh ra Practice of religious discipline and the vaø phaùp voâ vi khoâng do nhaân duyeân sanh ra, tuyeät resulting enlightenment: Action and proof— ñoái, khoâng thay ñoåi vì noù laø chôn nhö baát bieán. Knowledge or assurance derived from doing— Thuaät ngöõ Nhaät Baûn "Jiri" döïa treân thuaät ngöõ Haønh chöùng. Trung Hoa "Shih-li" (söï lyù), ñöôïc duøng trong nhöõng cuoäc ñaøm luaän trieát hoïc chuyeân moân veà Practice of religious life: Tu Haønh. Taùnh cuûa Thöïc Theå. Chöõ "ji" ñaëc bieät chæ nhöõng gì Practice of repentance: See Tu Saùm. ñöôïc chöùng nghieäm trong theá giôùi hieän töôïng, Practice of repentance and bowing to the trong khi "ri" chæ nguyeân taéc caên baûn cuûa Thöïc Buddhas: Leã

Phaät saùm hoái. Theå. Trong vaên baûn Phaät giaùo, "ri" thöôøng lieân heä Practice right speech: Thöôøng thöïc haønh tôùi khaùi nieäm taùnh khoâng. chaùnh ngöõ, rôøi loãi ngöõ nghieäp, tuøy thuaän Thaùnh Practice tirelessly in all ages: Tu haønh khoâng ngoân—Bodhisattvas always practice right speech, nhaøm moûi trong taát caû kieáp. getting rid of faults of speech and following the Practice of truth: See Chaân Thaät Haïnh. words of sages. Practice (v) virtue: Thöïc haønh giôùi haïnh. Practice of all roots of goodness: See Taùc Nhaát Practice of virtue: See Haønh Ñöùc. Thieát Thieän Caên Haïnh. Practice and vow: See Haønh Nguyeän. Practice seeking rebirth in the Pure Land: Tu Practices and vows of the Bodhisattva taäp caàu vaõng sanh Tònh Ñoä. Universal Worthy: Ten vows of respects of Practice seeking all truths: See Caàu Tu Chö Samantabhadra Bodhisattva—See Thaäp Haïnh Phaùp Haïnh. Nguyeän Phoå Hieàn. Practice is a self improvement from bad to Practice the way in any circumstances: Tu good: Tu haønh laø töï caûi thieän töø xaáu sang toát. trong moïi hoaøn caûnh. Practice self-torture: Thöïc haønh khoå haïnh (töï Practice the way of transcendence: Thöïc haønh haønh xaùc). haïnh cuûa caùc moân Ba La Maät—See Tu Taäp Practice on suffering: See Phi Laïc Tu. Ba La Maät. Practice all supernatural powers: See Tu Taäp Practice without attachment: Haønh voâ tröôùc Thaàn Thoâng Bieán Hoùa Haïnh. haïnh. Practice Taosim: See Tu Tieân. Practicing in accord with principle: Choã naèm Practice the teachings of Buddhism: Tu taäp Phaät tòch tònh, vì thaân taâm yeân laëng—Practicing with a phaùp. pure body and mind. Practice the teaching of others: See Tuøy Phaùp Practicing in accord with the truth: Choã naèm Haønh. thieàn ñònh, vì tu haønh ñuùng lyù—Reclining of Practice of that which is difficult to attain: See meditation. Nan Ñaéc Haïnh. Practicing Buddha recitation and practicing Practice and theory: Jiri (jap)—Relative and the six paramitas: Nieäm Phaät vaø tu taäp saùu ba la absolute or phenomenon and noumenon, activity maät.

Practicing all Buddha teachings: Tu taäp taát caû nöõa. Phaät phaùp, töï bieát thoï kyù. Praise (v): Pasamsa (p)—Laudation—To praise— Practicing Buddhist: Ngöôøi thöïc haønh Phaät phaùp. To overpraise—To eulogize—To chant—To Practicing of the Dharma in its entirety: Phaùp extol—To praise Buddha—Taùn Thaùn. tuøy phaùp haønh (thöïc haønh giaùo phaùp lieân tuïc)— Praise to Amitabha Buddha: Taùn Phaät A Di Ñaø. See Tuøy Phaùp Haønh. Praise of Avalokitesvara Bodhisattva: Vaên Taùn Practicing koans and practicing just-sitting: Ñöùc Quaùn Theá AÂm Boà Taùt. See Coâng AÙn Vaø Chæ Quaùn Ñaû Toïa. Praise and blame: Khen vaø cheâ. Practicing meditation and practicing the Six Praise of the body: Offering of the body—Thaân Paramitas: See Haønh Thieàn Vaø Luïc Ba La Maät. nghieäp cuùng döôøng. Practicing virtue: Ñoaïn ñöùc hay Tu ñöùc—Ñöùc Praise the Buddha: Taùn Phaät. tính do tu taäp maø coù. Praise the Buddha in hymns: Chant (sing) a Practicing Zen: Haønh thieàn. hymn to praise the Buddha—Ngaâm keä taùn Phaät. Practitioner (n): Follower—Seeker of the truth— Praise the Buddha's sutras: Stava (skt)—Sataka Haønh Giaû—Ngöôøi thöïc haønh. (p)—Taùn—Taùn Thaùn kinh ñieån Phaät. Practitioner of austerities: Khoå Haïnh Giaû— Praise on the dharma realm: Dharma-dhatu- Ngöôøi tu khoå haïnh. stava (skt)—Phaùp Giôùi Taùn. Pradaksina (skt): Padakkhina (p)—Baùt

Laït Ñaëc Praise door: Taùn thaùn Moân. Kyø Naõ—See Baùt Laït Ñaëc Kyø Noa. Praise the excellence of sages and saints: Ca Pradanacura (skt): Pradhanasura (skt)—Doõng ngôïi caùc baäc Hieàn Thaùnh. Thí Phaät. Praise the generosity of another to induce the Pradasa (skt): Palasa (p)—Affliction: Naõo— hearer to bestow presents: Thuyeát sôû ñaéc lôïi dó Devil (demons): Quyû—Rage: Naõo. ñoäng nhôn taâm hay noùi ra caùi moái lôïi mình kieám Pradhanasura (skt): Courageous Giving ñöôïc ñeå laøm ñoäng loøng ngöôøi. Bodhisattva—See Duõng Thí Boà Taùt. Praise of Incense: Incense Praise—Taùn Lö Pradipa (skt): Dipa (skt)—A lamp—Lantern— Höông—Praising incense. Ñaêng—Ñeøn. Praise of the lips: Offering of the lips—Khaåu Pradosa (skt): Saân haän—Hatred. nghieäp cuùng döôøng. Pragbodhi (skt): Baùt La Caáp Boà Ñeà—See Tieàn Praise of the Lotus Pond: Taùn Lieân Trì. Chaùnh Giaùc Sôn. Praise of the mind: Offering of the mind—YÙ Pragmatic (a): Thöïc duïng. nghieäp cuùng döôøng. Pragmatic approach of Buddhism: Caùch giaûi Praise for purifying the water: Taùn Döông Chi quyeát thöïc duïng cuûa Phaät giaùo—See Thöïc Tieãn Tònh Thuûy. Cöùu Caùnh. Praise on Bodhisattva Samantabhadra's ten Pragmatism of Buddhism: Tính thöïc tieån cuûa vows: Bhadra-caripranidhana (skt)—See Thaäp ñaïo Phaät—Buddhism addresses only pratical Haïnh Nguyeän Phoå Hieàn. problems, not in academic questions and Praise on the seven patriarchs: See Taùn Thaát metaphysical theories—Phaät giaùo chæ nhaém vaøo Toå. nhöõng vaán ñeà thöïc tieãn, chöù noù khoâng löu yù ñeán Praise someone's noble qualities: Taùn thaùn nhöõng vaán ñeà coù tính caùch hoïc thuaät hay sieâu hình ñöùc haïnh cuûa ai. hoïc—See Thöïc Tieãn Cöùu Caùnh. Praise the spirit of the departed: Thaùn Linh—Prahana (skt & p): Right endeavor: Chaùnh caàn— Taùn thaùn coâng ñöùc cuûa ngöôøi quaù vaõng. Restrain (ceasing, giving up): Ñoaïn tröø—Exertion: Praise the Thus Come Ones: Taùn Thaùn Chö Tinh caàn. Phaät—See Xöng Taùn Nhö Lai. Prahana-marga (skt): See Dieät Ñaïo. Praise to the True Fragrance of Precept Prahana-samvara (skt): Cease to keep Samadhi: Taùn Giôùi Tam Muoäi Chaân Höông. precepts—Ñoaïn Luaät Nghi—Khoâng giöõ giôùi luaät Praise-worthy qualities: Phaåm chaát ñaùng ngôïi

khen. Prajna of the imperfect Bodhisattva teaching: Praises you to your face: Tröôùc maët baïn thì taùn See Coäng Baùt Nhaõ. thaùn. Prajna-indriya (skt): See Hueä Caên. Praising Buddha with music and song: Duøng aâm Prajna intuition: Tröïc Giaùc Baùt Nhaõ—See Tri nhaïc ca tuïng ñeå taùn thaùn Ñöùc Nhö Lai. Chi Nhaát Töï Chuùng Dieäu Chi Moân. Praising the enlightened: Joyfully praising the Prajna-jivita (skt): See Hueä Meänh. enlightened—Hoan hyû taùn thaùn Nhö Lai. Prajna-kara (skt): Hueä Taùnh—Wisdom-nature. Praising incense: Taùn Lö Höông. Prajna-khadga (skt): Hueä Kieám—Wisdom- Praising oneself is being equal to the Buddhas: sword. Naâng mình leân ngang vôùi Phaät. Prajna knowledge: Wisdom paramita—See Trí Praising the subtlety and supremacy of the Hueä Ba La Maät. Buddhas' appearance: Khen Phaät saéc töôùng vi Prajna-kuta (skt): Jnanakara (skt)—Trí Tích—Söï dieäu ñeä nhöùt. tích tuï trí hueä—Accumulation of knowledge. Prajantara (skt): See Baùt Nhaõ Ña La. Prajnakuta-Bodhisattva (skt): See Trí Tích Boà Prajapati-Gautami (skt): Pajapati-Gotami (p)— Taùt. Ba Xaø Ba Ñeà Kieàu Ñaøm Di—See Ma Ha Ba Xaø Prajna meditation:

Meditation paramita—See Ba Ñeà. Thieàn Ñònh Ba La Maät. Prajna (skt): Panna (p)—She rab (tib)— Prajna of meditative enlightenment on reality: Discernment—Insight—Real wisdom— See Quaùn Chieáu Baùt Nhaõ. Transcendental knowledge—Understanding— Prajna morality: Precept paramita—See Trì Wisdom—Caùi bieát sieâu vieät—See Baùt Nhaõ. Giôùi Ba La Maät. Prajna-bala (skt): Force of wisdom—Söùc maïnh Prajnatara (skt): See Baùt Nhaõ Ña La. cuûa trí tueä—Power of wisdom—See Hueä Löïc. Prajna-paramita (skt): Ser chin (tib)—Prajna-bhadra (skt): Jnanabhadra (skt)—Trí Enlightened wisdom—Supreme wisdom—Hieàn—Name of a monk. Wisdom leading to the shore of enlightenment— Prajna boat: The boat of wisdom—Attaining See Baùt Nhaõ Ñoä. nirvana—See Baùt Nhaõ Thuyeàn. Prajna Paramita Bodhisattva: Prajna-Bodhisattva: See Baùt Nhaõ Boà Taùt. Aryaprajnaparamita (skt)—Baùt Nhaõ Ba La Maät Prajnacakshus (skt): Jnanacakshus (skt)—The Boà Taùt. wisdom eye—See Tueä Nhaõn. Prajna-paramita Diamond Sutras: Prajna charity: Boá thí Ba La Maät—Dana Vajracchedika-prajna-paramita-sutra (skt)—Kinh paramita. Kim Cang Baùt Nhaõ Ba La Maät Ña—See Baùt Nhaõ Prajna conduct: See Haïnh Baùt Nhaõ. Taâm Kinh. Prajnadhana (skt): Hueä Taøi—Laáy trí hueä laøm cuûa Prajna-paramita emancipation: Giaûi Thoaùt baùu—Treasures of wisdom. Baùt Nhaõ Ba La Maät. Prajna-dhara (skt): Prajnatara—See Baùt Nhaõ Ña Prajna-Paramita Heart Sutra: Prajna-paramita La. Hridaya Sutra—See Baùt Nhaõ Taâm Kinh. Prajna-dipa-sastra-karika (skt): See Baùt Nhaõ Prajna-paramita Hridaya Sutra: Prajnaparamita Ñaêng Luaän Thích. sutra—See Baùt Nhaõ Taâm Kinh. Prajna-divakara (skt): Wisdom-sun—Buddha- Prajnaparamita or Lotus period: Thôøi kyø Baùt wisdom—Hueä Nhaät—Trí hueä Phaät. Nhaõ hay Lieân Hoa—See Baùt Nhaõ Thôøi. Prajna drum: Troáng baùt nhaõ. Prajna-paramita-nayasatapanca-satika (skt): Prajna expedients: Phöông tieän Ba La Maät— Sutra on Great joy Diamond of True Non- Skillful means paramita. emptiness Samadhi—Ñaïi Laïc Kim Cang Baát Prajna force of purpose: Löïc Ba La Maät— Khoâng Chaân Thaät Tam Ma Ñòa Kinh. Power paramita. Prajnaparamita sastra (skt): Maha- Prajnagupta (skt): See Baùt Nhaõ Cuùc Ña. Prajnaparamita Sastra (skt)—Thích Luaän—Sastra

(Commentary) on the Prajna paramita sutra—See Thaân. Ñaïi Trí Ñoä Luaän. Prajna is subjective: All things are objective of Prajnaparamita sutra (skt): Sutra that explains the external world prajna—External world voidness of all things—See Baùt Nhaõ Taâm Kinh. prajna—Wisdom of all things—Caûnh giôùi baùt nhaõ. Prajna-Paramita Sutra of Benevolent king Prajnatara (skt): See Baùt Nhaõ Ña La. sutra: See Nhaân Vöông Baùt Nhaõ Kinh. Prajnatra (skt): Toå 27 Baùt nhaõ ña la—See Baùt Prajna patience: Nhaãn nhuïc Ba La Maät. Nhaõ Ña La. Prajna-paya-viniscaya-siddhi (skt): Prjana skills Prajna-vimukti (skt): Wisdom of liberation—See in means that determine the accomplishment— Tueä Giaûi Thoaùt. See Baùt Nhaõ Phöông Tieän Quyeát Ñònh Thaønh Töïu Prajna vows: See Nguyeän Ba La Maät. Phaùp. Prajna wisdom: See Trí hueä Ba La Maät. Prajna of the perfect Bodhisattva teaching: Prajna zealous progress: See Tinh Taán Ba La See Baát Coäng Baùt Nhaõ. Maät. Prajna period: See Baùt Nhaõ Thôøi. Prajnendriya (skt): Prajna-indriya (skt)— Prajna-pradipa (skt): See Baùt Nhaõ

Ñaêng Luaän. Wisdom—See Tueä Caên. Prajna-pradipatika (skt): Prajna-dipa-sastra-Prajnopaya (skt): Trí tueä phöông tieän— karika (skt)—See Baùt Nhaõ Ñaêng Luaän Thích. Knowledge and means. Prajnapti (skt): Pannatti (p)—Ordinary Prakamya (skt)—See Tuøy YÙ (3). teaching—See Giaû Thuyeát. Prakara (skt): Ba La Giaø La—Moät thöù raøo caûn— Prajnapti-hetu-sangraha-sastra (skt): Treatise A containing wall—Fence. on Supposition of grasping causes—See Thuû Prakarana (skt): Commentary: Luaän—See Baùt Nhaân Giaû Thieát Luaän. Laït Ca La. Prajnaptimatra (skt): Vijnaptimatra (p)— Prakaranapada (skt): The basis of exposition or Knowledge only—Mind-only—See Duy Thöùc. category-leg—See Phaåm Loaïi Tuùc Luaän. Prajnaptinamamatreyam (skt): See Duy Giaû Prakaranaryacava-sastra (skt): Written by Thieát Danh. Asanga—Hieån döông thaùnh giaùo luaän, ñöôïc vieát Prajnapti-pada (skt): World-system, written by bôûi ngaøi Voâ Tröôùc. Maudgalyayana—Thi Thieát Tuùc Luaän, ñöôïc vieát Prakasha (skt): Halo—Nimbus—See Haøo Quang. bôûi ngaøi Muïc Kieàn Lieân. Prakriti (skt): Pakati (p)—Svabhava (skt)— Prajnapti-pada-sastra (skt): See Prajnapti-pada. Essential original nature—See Töï Taùnh. Prajnapti-sastra (skt): The treatise on Prakriti-buddhi (skt): Boån Minh—Original designations—See Thi Thieát Luaän. Bodhi—See Boån Giaùc. Prajnaptisatyata (skt): State of relative—Theá Prakritiprabhasvaram (skt): Self-existent pure Ñeá—Tuïc Ñeá hay chaân lyù töông ñoái hay chaân lyù mind—Natural purity—See Boån Nhieân Thanh cuûa keû coøn voâ minh (chöa giaùc ngoä). Tònh. Prajnaptivada (skt): Prajnaptivadinah—See Prakriti-sunyata (skt): Voidness—Emptiness of Thuyeát Giaû Boä. primary nature—See Baûn Taùnh Khoâng. Prajnaptivadin (skt): Prajnaptivadinah—See Prakritita (p): Vieãn Vaên Thieân Töû. Thuyeát Giaû Boä. Prakrti (skt): See Baùt Caùt Ñeá. Prajnaptivadinah (skt): Pannattivadin (p)—See Prakrticarya (skt): See Sô Haønh. Thuyeát Giaû Boä. Prakrti-prabhasvaram (skt): Originally pure— Prajnaruci (skt): See Baùt Nhaõ Löu Chi. See Boån Nhieân Thanh Tònh. Prajna Samadhi: Samaya-wisdom—Buddhas' or Prakrtja (skt): Baåm sinh—Thieân baåm—Thieân bodhisattvas' wisdom—Tam Muoäi Trí. phuù—Endowment—Inborn—Innate—Springing Prajna-siksa (skt): The study of wisdom—See from nature—Congenital. Tueä Hoïc. Praktimoksa (skt): Giôùi Cuï Tuùc—Complete Prajna-skandha (skt): Wisdom-body—See Tueä moral precepts for monks and nuns—See Cuï Tuùc

Giôùi. Töùc. Pralamba (skt): See Tyø Lam Baø. Prani (skt): Praniddhana (skt)—Vow—Prayer— Pramada (skt): Negligence (carelessness Earnest wish—Vow—An earnest wish—Theä about): Baát caån—Idleness (laxness): Phoùng daät. nguyeän—See Nguyeän. Pramaha-vartika (skt): Hieän Töôïng Luaän—Pranidhana (skt): Panidhana (p)—To resolve— Phenomenalism—See Thaät Töôùng Luaän. To take one's vow—Vow—Vows for bodhi and Pramana (skt): Tse ma (tib). helpfulness—See Nguyeän Ba La Maät. 1) Tse ma (tib): Löôïng hay caùi nhìn coù tính caùch Pranidhanabala (skt): Löïc cuûa lôøi theà nguyeàn— lyù luaän—Logical survey—Study of the theory The power of the vow—See Nguyeän Löïc. of knowledge. Pranidhana-bodhicitto-pada (skt): Aspirational 2) To regulate: Saép ñaët hay ñieàu chænh cho mind of enlightenment—Theä nguyeän giaùc ngoä. ñuùng—To

arrange—To rule—To rectify. Pranidhana paramita (skt): Vow-paramita—Pramana-samuccaya-sastra (skt)—Shuryoron Vow-paramita—See Nguyeän Ba La Maät. (jap)—Treatise on accumulation of logical Pranidhi (skt): Quyeát Taâm Ñaït Quaû Boà Ñeà—See survey—See Taäp Löôïng Luaän. Boán Tieán Trình Tieán Ñeán Phaät Quaû. Pramana-samuccaya-sutra (skt): See Taäp Löôïng Pranidhi-jnana (skt): Wisdom resulting from the Luaän. vow—See Nguyeän Trí. Pramana-vada (skt): Epistemology—See Nhaän Pranihita (skt): Pranidhana (skt)—See Nguyeän. Thöùc Luaän. Pranihita-bala (skt): Pranidhana-bala—See Pramana-varttika (skt): See Thích Löôïng Luaän. Nguyeän Löïc. Pramati (skt): See Dieäu YÙ Boà Taùt. Pranimmita-vasavati (skt): Höõu tình coù loøng duïc Prameya (skt): See Sôû Löôïng. ñoái vôùi söï vaät do caùc loaøi khaùc taïo ra—Beings Pramiti (skt): Paramiti (skt)—See Cöïc Löông. who rejoice in the creations of others. Pramodya-raja (skt): King of Joy Bodhisattva— Prani-pratimoksa (skt): Vow to keep precepts— Hyû Vöông Boà Taùt. Theä Nguyeän Giöõ Giôùi Haïnh. Pramudita (skt): Pamudita (p)—Joy—The Pranita (skt): Manju or suksma (skt)—Taùt Toâ— bodhisattva's stage of joy, the first of his ten See Dieäu. stages (bhumi)—See Hoan Hyû Ñòa. Pranyamula-sastratika (skt): Trung Quaùn Luaän Pramudita-bhumi (skt): The Bodhisattva's stage (boán quyeån)—Pranyamula-sastratika by of joy—Cöïc Hyû Ñòa—See Hoan Hyû Ñòa and Thaäp Nagarjuna (Long Thoï), four books—See Töù Luaän. Ñòa. Prap (skt): Prapta (skt)—To get, obtain, attain Pramukha (skt): Thöôïng Thuû—Most seniority— to—See Ñaéc. President—Presiding elders—An abbot. Prapaca (skt): Vikarsa (skt)—Papanca (p)—To Prana (skt): Bindu (tib)—Breath—Life supporting joke—To jest—Meaningless argument— energy—Vital energy—Hôi thôû—Khí löïc—See Sophistry—See Hyù Luaän. Sanh Löïc. Prapacadarsana (p): Papacadassana (p)— Pranama (skt): See Quy Maïng Hieäp Chöôûng. Perverted views—Hö Voïng Kieán—See Hö Voïng. Pranatipatad vairamani (skt): Pranatipataviratih Prapta (skt): Prap (skt)—To get, obtain, attain (skt)—Not to kill—No killing—Not to kill out of to—See Ñaéc. the pity of others—Baát Saùt Sanh—See Khoâng Saùt Prapti (skt): Acquisition: Attainment—See Ñaéc. Sanh. Prapti-dharani (skt): To attain true words—See Pranatipataviratih (skt): Panatipata (p)—Not to Ñaéc Chaân Ngoân. kill or injure any living being—Against murder—Prasada (skt): Layana (skt)—Hall—Ñöôøng. Refraining from taking life—See Khoâng Saùt Sanh. Prasadavati (skt): Thanh Tònh Tam Muoäi— Pranava (skt): AUM or OM—See OM. Concentration of purity—Samadhi of purity. Pranayana (skt): Ñieàu Töùc—Breath control— Prasadavati-samadhi (skt): See Prasadavati. Restraint of breaths—Kieåm soaùt hôi thôû—See Soå Prasakha (skt): Prasaka (skt)—See Baùt La Xa

Khö. Pratibhana-mati-pariprccha (skt): Bieän YÙ Prapta (skt): Get—To attain—To obtain—See Tröôûng Giaû Sôû Vaán Kinh—Name of a sutra. Ñaéc. Pratibhasa-upama (skt): See AÛnh Duï. Prasada (skt): An assembly hall—See Baït La Sa Pratibimba (skt): Shaddows—Image— Ñaø. Shaddows—Reflections—See AÛnh Töôïng. Prasakha (skt): Prasaka (skt)—Baø La Xaû Khö— Pratidesana (skt): See Phaùt Loà. See Baùt La Xa Khö. Pratidesaniya (skt): Höôùng Bæ Hoái Toäi—Buddhist Prasama (skt): Tòch dieät—Tranquility. confession of offences—See Ba La Ñeà Xaù Ni. Prasanghika (skt):

Making Use of Pratigha (skt): Sapratigha (skt)— Matter: See Consequences—See Cuï Duyeân Toâng. Saéc Phaùp—Opposing (opposition): See Höõu Prasanghika-madhyamaka (skt): See Heä Quaû Ñoái—Anger: See Saân Haän. Trung Ñaïo Phaùi. Pratigha-avarana (skt): Saân Khueå Caùi—The Prasava-dharma (skt): Prasavadharnim (skt)— hindrance of ill-will—Saân haän Trieàn Caùi. Ngöôøi vaø vaät hay höõu tình vaø phi tình—The living Pratiharya (skt): Pakasati (p)—Pariyutthana and things—Men and things—See Sanh Phaùp. (skt)—Vyaktaya (skt)—Thò Hieän—Baøy toû ra Prasava-dharnim (skt): See Prasava-dharma. ngoaøi—To manifest—To make manifest. Prasenajit (skt): Pasenadi (p)—Thaéng Quaân—Pratijna-hetu-udaharana (skt): Three main See Ba Tö Naëc. branches in stating a syllogism—See Toâng Nhaân Prasiddha (skt): Cöïc Thaønh—Ultimate Duïï. accomplishment—Söï thaønh töïu toät cuøng. Pratijnakaraka-vinaya (skt): Decision by Prasrabdhi (skt): Calmness—Confidence—See majority vote or verdict—See Ña Nhaân Mích Toäi. Khinh An. Pratikranta (skt): Baùt Laït Ñeå Yeát Laïn Ña—Ñi Prasrabdhi-sambodhi (skt): Calmness— theo thöù töï—Following in order, or by degrees. Confidence—Riddance of all passions and Pratilambha (skt): To seize—To catch—To ignorance and grossness or weight of body or obtain—See Hoaïch. mind, so that they may be light or free and at Pratima (skt): Buddha's image—An image or ease—Truùt ñöôïc gaùnh naëng duïc voïng meâ môø cho likeness of a Buddha—Hình töôïng Phaät—See thaân taâm nheï nhaøng an tònh—See Khinh An. Phaät Töôïng. Prasrabdhi-sambodhyanga (skt): Limb of Pratimoksa (skt): Patimokkha (p)—Code of calmness—Tröø ñaúng giaùc chi—Tröø giaùc phaàn— monk's rules—Disciplinary code—Bieät giaûi thoaùt Elimination as a limb of the truth. giôùi—Giôùi luaät (giôùi boån)—See Kinh Bieät Giaûi Prasrabdhi-sambodhyanga-samadhi (skt): Thoaùt. Passaddhi-samadhi (p)—See Tröø Giaùc Phaàn Tam Pratimoksa-samvara (skt): See Kinh Bieät Giaûi Muoäi. Thoaùt. Prasrabdhiyanga (skt): Limb of calmness—Pratimoksa Sutra (skt): Bieät Giaûi Thoaùt Kinh Khinh an giaùc chi. (Luaät Taïng)—See Kinh Bieät Giaûi Thoaùt. Prastha (skt): See Baùt La Taùt Tha. Pratimoksa vows: So sor tar pa (tib)—The vows Pratapana: Mahapratapana (skt)—Hell of great of keeping precepts which are taken by Buddhists, heat—Hottest hell—See Ñaïi Nhieät Ñòa Nguïc. including monks and nuns—Theä nguyeän giöõ giôùi Prateyka-Buddhayana (skt): Duyeân Giaùc cuûa ngöôøi Phaät töû, bao goàm caû chö Taêng Ni. Thöøa—Bích Chi Phaät thöøa—Pratyeka Buddha. Pratimoksha (skt): See Pratimoksa. Prathama-dharmalokamukha (p): Sô phaùp Minh Pratini-yama (skt): Distinction of karma—See ñaïo. Ñònh Dò. Prathama-dhyana (skt): Pathama-jhana (p)—See Pratipad (skt): Act—Perform—See Haønh. Sô Thieàn Ñònh. Prati-padana (skt): Hoaøn thaønh—Pratibha-nakuta (skt): Bieän Tích Boà Taùt—Teân Accomplishing—Causing to attain—Producing— cuûa moät vò Boà Taùt—Name of a Bodhisattva. Inaugurating.

Pratipaksa (skt): To eliminate afflictions—See Chaân Nhö—Suchness of the factors of the Path Ñoái Trò. and suchness of the Law of Dependent Pratirupaka (skt): See Haäu Nguõ Baùch Nieân. Origination. Pratirupaka-dharma (skt): Saddharma-Pratitya-samutpada-sastra (skt): Paticca- pratirupaka (skt)—The period of semblance

samuppada-sastra (p)—Nhaân Duyeân Luaän— Dharma—See Töôïng Phaùp. Treatise on Dependent arising—Treatise on the Pratisamkhya (skt): See Pratisamkhya-nirodha. theory of causation. Pratisamkhya-nirodha (skt): Cessation through Pratyahara (skt): Individual absorption or knowledge—Extinction through intellectual withdrawal—Withdrawal of senses—See Cheá power—Ñoaïn dieät baèng tri thöùc—See Traïch Dieät. Caûm. Pratisamkhya-nirodha-samkrta (skt): See Pratyaksa-darsana (skt): Hieän Kieán Boà Taùt— Pratisamkhya-nirodha. Presently-Seeing Bodhisattva. Prati-sammodana (skt): Chaøo hoûi—Salutation— Pratyaksha (skt): Abhisamaya (skt)— Inquiring after a person's health—Greeting. Abhisamaya (skt)—Immediate realization of Pratisamvid (skt): Viveka (skt)—Discriminating enlightenment—Nirvana—Inner realization— wisdom—See Phaân Bieät Trí. Immediate perception, evidence of the eye or Pratisandhi (skt): Patisandhi (p)—Birth and other organ—Reasoning from the manifest—Caên rebirth as reunion of parts—The first moment of Hieän löôïng—See Hieän Chöùng. consciousness on rebirth—See Taùi Sanh. Pratyakshapramana (skt): Reasoning from the Pratishthapika (skt): The intelligence whereby a manifest—Appearance, i.e. smoke—See Hieän proposition is set up—See Kieán Laäp Trí. Löôïng. Pratishthapikabuddhi (skt): See Kieán Laäp Trí. Pratyanta (skt): Bieân giôùi—Bordering on— Pratisthita-Nirvana (skt): Pratishthita-Nibbana Adjacent or contiguous to. (p)—Eternally abiding Nirvana—Perfect Pratyantajanapada (skt): A bordering country— Nirvana—Thöôøng Truï Nieát Baøn—See Voâ Dö Nieát A remote place—See Bieân Ñòa. Baøn. Pratyatma-dharma (skt): Dharmas of self- Pratisrut (skt): AÂm höôûng—Echo. recognition—See Töï Chöùng Phaùp. Pratisrutka-upama (skt): Simile on Echo—See Pratyatma-dharmata (skt): Self-recognition Höôûng Duï. state—Töï Chöùng Phaùp Taùnh—Traïng thaùi töï Pratisthita-nirvana (skt): Incomplete Nirvana— chöùng. See Höõu Dö Nieát Baøn. Pratyatma-dhigama (skt): Pratyak-sakshatkara Prativedha (skt): Mystic-insight—Conviction by or Antar-sakshatkriya (skt)—Inner realization— thinking—See Chöùng Ngoä. See Noäi Chöùng. Prativikalpa (skt): Discrimination—See Phaân Pratyatma-gatigocara (skt): See Pratyatma- Bieät. gatigocharam. Pratitya (skt): Condition—See Duyeân. Pratyatma-gatigocharam (skt): Chöùng Trí Sôû Pratitya-samutpada (skt): Paticca-samuppada Haïnh—Conduct of realization of wisdom. (p)—Duyeân khôûi—Lyù nhaân duyeân—Dependent Pratyatmaryajnana (skt): Vajramati (skt)— arising—Theory of causation—See Duyeân Sinh. Personal apprehension of Buddha-truth—See Töï Pratitya-samutpada-hrdaya-karika (skt): Nhaân Giaùc Thaùnh Trí. Duyeân Taâm Luaän Tuïng—Verses of the treatise on Pratyatmaryajnana-gocara (skt): Vajramati the theory of causation which affects (skt)—Töï chöùng sôû haønh caûnh giôùi—Töï giaùc the mind. Thaùnh trí caûnh giôùi—Realm of personal Pratitya-samutpada-hrdaya-vrtti (skt): Nhaân apprehension of Buddha-truth. Duyeân Taâm Luaän Thích—Treatise on the theory Pratyaveksana-jnana (skt): Marvellous of causation which affects the mind. observing cognition—See Dieäu Quaùn Saùt Trí. Pratitya-samutpada-tathata (skt): Duyeân Khôûi Pratyaya (skt): Baùt La Ñeå Daõ—A

concurrent or

environment cause—Condition—See Duyeân. Pratyutpanna-samadhi sutra (skt): See Kinh Baùt Pratyaya-bala (skt): The environmental or Chaâu Tam Muoäi. secondary force—See Duyeân Löïc. Prausthapada (skt): Bhadrapada (skt)—Between Pratyaya-mayam (skt): Tuøng duyeân sanh—To the months of August and September. arise from condition—Consisting condition. Pravacana (skt): Instruct (teach): Giaûng—To Pratyaya-svabhava (skt): Self-nature of preach religious doctrines: Lôøi giaùo huaán cuûa dependence—See Duyeân Tính Töï Tính. Thaùnh nhaân. Pratyeka Buddha (skt): Pacceka-buddha (p)— Pravara-deva-raja-pariprccha (skt): Solitary Buddha—Solitary practitioners who attain Suvikrantavikrami- sutra (skt)—Thaéng Thieân Buddhahood without a teacher—See Chi Phaät. Vöông Kinh—Sutra on Victorious king of Heaven. Pratyekabuddha-body: Body of a Pravarana (skt): The day of mutual confession— pratyekabuddha—See Bích Chi Phaät Thaân. See Baùt Hoøa La. Pratyekabuddha-body: See Bích Chi Phaät Thaân. Pravari (skt): Pravara (skt)—See Ba Hoøa Lôïi. Pratyeka-buddha form of enlightenment: The Pravartana (skt): 1) Turn, transform, revolve, enlightenment for self, not revealing the truth to evolve, change the process of birth and rebirth: others—See Duyeân Giaùc Boà Ñeà. Vartana (skt)—Chuyeån; 2) The process of birth Pratyekabuddhahood: Bích Chi Phaät ñòa. and rebirth: Vrtti (skt)—Tieán trình sanh vaø taùi Pratyeka-buddhas for Pratyeka-buddhahood: sanh. Duyeân Giaùc Tính. Pravarana (skt): Baït Hoøa La—See Baùt Hoøa La. Pratyeka-buddha knowledge: Sravaka (thanh Pravesa (skt): Baùt Pheä Xa—Entrance—See vaên) and Pratyeka-buddha—See Thanh Vaên Trí. Nhaäp. Pratyeka-buddha realm: See Duyeân Giaùc Phaùp Pravicaya (skt): Quaùn Saùt—Suy xeùt, tìm hieåu. Giôùi. Pravicayabuddhi (skt): Absolute Knowledge— Pratyeka-buddha vehicle: Middle conveyance— See Quaùn Saùt Trí. See Duyeân Giaùc Thöøa. Pravraj (skt): Abandonment (leaving): Lìa boû— Pratyeka-Buddhayana (skt): Pratyeka-buddha Renunciation: See Xuaát Gia. vehicle—See Duyeân Giaùc Thöøa. Pravrajana (skt): Pabbajana (p)—Dismiss—Truïc Pratyeka-Buddhayanam (skt): Pratyeka-buddha xuaát khoûi giaùo ñoaøn. vehicle—See Duyeân Giaùc Thöøa. Pravrajyata (skt): Pabbajja (p)—Söï töø boû gia Pratyeka-budhi (skt): Wisdom of the solitary ñình—Homelessness—Leaving home to become realizers—Duyeân Giaùc Trí. a monk. Pratyeka-naraka (skt): Hell of Solitude— Pravritti (skt): 1) Becoming: Löu chuyeån; 2) Separated hell—Coâ ñoäc ñòa nguïc. Beginning and rise, birth and what arises from it, Pratyutpanna (skt): Present—Hieän tieàn (chö Phaät coming into existence: Utpada (skt)—Sanh Khôûi. hieän tieàn)—Baùt Chu. Pravrttitathata (skt): See Löu Chuyeån Chaân Pratyutpanna-bhisam-buddha-maha-tantra- Nhö. raja-sutra (skt): Kinh Kim Cang Ñaûnh Nhö Lai Pravrtti-vijnana (skt): Evolving of Mind Chaân Thaät Nhieáp Ñaïi Thöøa Hieän Chöùng (Consciousness)—Mind transference—See Ñaïi Giaùo Vöông Kinh. Chuyeån Thöùc. Pratyutpanna-buddha-sammukha-vasthita- Pray (v): Caàu nguyeän. samadhi sutra (skt): The sutra on the samadhi of Pray to avert: Nhöôõng—Caàu nguyeän ñeå ngaên all Buddhas' appearance—See Kinh Baùt Chaâu ngöøa (tieáng bình daân goïi laø leã toáng gioù). Tam Muoäi. Pray to avert calamities:

See Caàu Kinh Toáng Pratyutpanna-kosa (skt): Present treasury—Hieän Gioù. Taïi Taïng. Pray to avert the calamity threatened by an Pratyutpanna Samadhi (skt): Baùt chu Tam eclipse of sun: See Nhöôõng Nhaät Thöïc. Muoäi—See Hieän Taïi Tam Muoäi. Pray on behalf of the donor: See Chuù nguyeän.

Pray to Buddha: Nieäm Phaät—To repeat the Ñaïo. name of Buddha, either audibly or inaudibly. Prayascitta (skt): Wrong-doing of monks and Pray the Buddha: Caàu nguyeän Phaät. nuns—See Ba Daät Ñeà. Pray for the Buddha-nature in self and others Prayer (n): Lôøi caàu nguyeän. for entry in the Pure Land: Caàu Vaõng Sanh. Prayer (n): Ngöôøi caàu nguyeän. Pray the Buddhas' support in time of Prayers to Araya-Acalanatha: See Baát Ñoäng An temptation: Caàu nguyeän chö Phaät hoä trì vöôït qua Traán Phaùp. thöû thaùch. Prayer book: Sutras—See Kinh. Pray (v) the Buddha's name: Nieäm hoàng danh Prayer for continued life: See Tuïc Meänh. Phaät. Prayers uttered in behalf of donors, or of the Pray for a child: Caàu töï (caàu con). dead: See Chuù Nguyeän. Pray continally: Caàu nguyeän lieân tuïc. Prayerful (a): Coù tính caùch caàu nguyeän. Pray for their deceased parents as a way to Praying for the Buddha-nature in self and repay their parents' kindness: Vì muoán caàu sieâu others for entry in the Pure Land: Caàu Vaõng traû hieáu cho cha meï maø ñi chuøa tuïng kinh nieäm Sanh. Phaät. Praying ceremony for the dead: Leã Caàu Sieâu— Pray for divine blessing: Caàu phöôùc coõi trôøi. Requiem. Pray for happiness: Caàu phuùc. Praying ceremony for peace: Leã caàu an. Pray for their homes and daily subsistence to Praying dharani: Pray on behalf of the donor— remain prosperous: Vì caàu cho nhaø cöûa, söï See Chuù Nguyeän. nghieäp vöõng beàn maø ñeán chuøa laïy Phaät, cuùng Praying to gain rebirth in the Pureland: Caàu döôøng. sanh Tònh Ñoä. Pray and meditate: Tuïng nieäm. Prayoga (skt): Added progress—Intensified Pray not to encounter calamities and disasters: effort—See Gia Haønh Ñaïo. Vì sôï tai naïn maø ñeán chuøa vaùi nguyeän aên chay Prayoga-marga (skt): Path of earnest nieäm Phaät. endeavour—Path of preparation—See Gia Haønh Pray to obtain a human rebirth: Caàu taùi sanh Ñaïo. laøm ngöôøi. Prayoga-phala (skt): Payoga-phala (p)—Quaû ñaït Pray for peace: Caàu an. ñöôïc do söï coá gaéng—Fruit of effort. Pray to quickly overcome their sickness or Prayogikacarya (skt): Full effort—See Gia Haønh. ailment: Coù ngöôøi vì beänh naëng maø ñi chuøa vaùi Prayojana (skt): Duïng—To use—To employ—To van cho mau qua choùng khoûi. function. Pray for rain: Caàu vuõ (möa). Preach (v): Desana (skt)—Thuyeát giaûng Pray for rebirth in the Pure Land: Caàu sieâu Preach Buddha-dharma: Giaûng Phaùp—Preach (caàu vaõng sanh Tònh Ñoä). the Dharma. Pray to repay something they vowed before Preach to the devas in the Tushita Heaven when they experienced hardships: Vì muoán traû Palace: Thuyeát phaùp cho chö thieân treân cung trôøi cho roài caùc lôøi vaùi van ñaõ lôõ phaùt nguyeän khi Ñaâu Suaát. tröôùc. Preach the Dharma: Teach the Dharma—See Pray for someone: Caàu nguyeän cho ai. Giaûng Phaùp. Pray for something: Caàu nguyeän ñieàu gì. Preach the doctrine: To teach—To preach—To Pray for success: Caàu thaønh coâng. sermon—To lecture on the Dharma—To tell or Prayaga (skt): 1) See Baùt La Da Giaø; 2) Added expound the law, or doctrine—See Thuyeát Phaùp. progress, full effort,

intensified effort, earnest Preach the eternal service of Buddhas: Tuyeân endeavour: See Gia Haønh. noùi taän vò lai theá cuùng döôøng chö Phaät. Prayaga-marga (skt): Payoga-magga (p)—Road Preach false doctrine: See Taø Thuyeát Phaùp. of effort—Con ñöôøng coá gaéng—See Gia Haønh Preach holy scriptures: To elucidate holy sutras

or scriptures—Giaûng kinh. articles, including “A Survey of Vinaya Preach the Law: Giaûng kinh phaùp. Literature” in 1994 and Luminous Passage: The Preach a religion: Spread a doctrine—Truyeàn Practice and Study of Buddhism in America in ñaïo. 1999—Hoïc giaû ngöôøi Myõ, noåi tieáng vôùi taùc phaåm Preach summarily: Khaùi thuyeát. cuûa oâng “Ñôøi Soáng Trong Tu Vieän Phaät Giaùo.” Preach with words: Höõu ngoân Thaùnh. OÂng cuõng laø moät hoïc giaû haøng ñaàu trong laõnh vöïc Preach without restriction in any direction: nghieân cöùu môùi veà Phaät Giaùo Myõ Chaâu. OÂng nhaän Osetsu-Jusetsu (jap)—Hoaønh Thuyeát Tung baèng Tieán Só taïi tröôøng Ñaïi Hoïc Wisconsin- Thuyeát—Thuyeát phaùp voâ ngaïi—Vertically preach Madison vaøo naêm 1971 vaø ñaû duøng haàu heát cuoäc and horizontally preach. ñôøi cuûa oâng ñeå giaûng daïy taïi Ñaïi Hoïc Preach without words, but examplify Pennsylvania. Cuøng vôùi Daniel Ceown, oâng ñaõ laäp themselves with good morality: Voâ ngoân Thaùnh. neân Taïp Chí Luaân Lyù Ñaïo Ñöùc Phaät Giaùo, moät söï Preacher (n): Ngöôøi giaûng ñaïo. thaønh coâng veà xuaát baûn nhöõng giaùo ñieån baèng Preacher of Buddhism: See Hoùa Nhaân Thuyeát. ñieän töû. OÂng ñaõ moät soá lôùn saùch Phaät giaùo vaø baøi Preaching (n): Vieäc giaûng ñaïo. baùo coù aûnh höôûng raát lôùn, goàm boä “Nghieân Cöùu Vaên Chöông Luaän Taïng” vaøo naêm 1994 vaø “Con Preaching with eloquence: Laïc thuyeát bieän taøi. ñöôøng Saùng,” “Thöïc Taäp vaø Nghieân Cöùu Phaät Preaching hall: Amphitheater—Auditorium— Giaùo Taïi Myõ vaøo naêm 1999. Lecture hall—Giaûng ñöôøng. Precede (v): Daãn ñaàu—Ñi tröôùc. Preaching monks: Upadhyaya (skt)—Most Precedency (n): Söï daãn ñaàu—Ñòa vò öu tieân. Venerable—See Hoøa Thöôïng. Precedent: Tieàn leä. Preaching according to opportunity: See Phoù Cô. Precepts (n): Sila (p & skt)—Nguyeân taéc—Giôùi luaät—Giôùi raên—Rules of conduct—Teachings Preaching hall: Lecture hall—Amphitheatre— regarding personal conduct, especially for the Auditorium—Giaûng ñöôøng. ordained—Giôùi luaät cho baûn thaân, ñaëc bieät cho Preaching sect: See Giaûng Toâng. ngöôøi ñaõ thoï giôùi—See Giôùi. Preaching of the supreme dharma: Propaganda Precepts of abstinence: Trai giôùi. of the Buddha-dharma—See Voâ Thöôïng Phaùp Precept Age: Tuoåi ñaïo—Age in the order—Luaân. Monastic age—Sacerdotal age—See Taêng Laïp. Preaching the Yellow: Manifesting the Buddhist Precept-body: Sila-skandha (skt)—Kaishin state. In China, "yellow" suggests the color of the (jap)—See Giôùi Thaân. earth, and thus the term alludes to something realistic or down to earth—Hieån hieän traïng thaùi Precept collection: Basket of discipline—Tyø Ni cuûa Phaät. ÔÛ Trung Hoa, "maøu vaøng" ñeà nghò maøu Taïng—The Vinaya-pitaka, one of the three cuûa ñaát, vaø vì theá thuaät ngöõ naøy aùm chæ thöù gì hieän divisions of the Canon, or Tripitaka—Boä taïng thöïc hoaëc giaû roõ raøng ñeán taän ñaát. Luaät, moät phaàn trong ba boä kinh ñieån—See Luaät Taïng. Preamble (n): Phaàn daãn nhaäp—Introduction. Precepts concerned with

cultivation of positive Prebish, Charles S. (1944 -): American scholar of Buddhism, best known for his work on Buddhist behavior: See Taùc Trì Moân. monasticism. He has also been a forefront scholar Precept concord: See Giôùi Hoøa Ñoàng Tu. in the new field of studies on American Precept Fixation view: See Giôùi Kieán Thuû. Buddhism. He received his Ph. D. from University Precepts in Four Divisions: See Luaät Töù Phaàn. of Wisconsin-Madison in 1971 and has spent most Precepts for the Great Sangha: See Ma Ha of his academic career at University of Taêng Kyø Luaät. Pennsylvania. Together with Daniel Keown, he Precepts of lay Bodhisattvas: Boà Taùt Giôùi taïi founded the Journal of Buddhist Ethics, a highly gia—Lay Bodhisattvas' precepts. successful electronic academic publication. He Precept on not killing: Saùt giôùi. has published a number of influential books and Precepts for novices: Commands for the newly

ordained—See Sa Di Giôùi. Precious continent: Wonderful land of a Precept observers: Precept-keeper (one who Buddha—Baûo chaâu (kyø ñoä cuûa moät vò Phaät). receives and keeps the commandments or Precious country: Pure land—Baûo Quoác—Coõi rules)—Ngöôøi giöõ giôùi. Tònh Ñoä. Precept paramita: Trì Giôùi Ba La Maät—Precious Curtain Pratyeka-buddha: Ratna-nimi Morality-paramita. (skt)—Baûo Böùc Bích Chi Phaät. Precepts and rules: Giôùi luaät. Precious dagger that is not yet blunt: See Baûo Precepts-samadhi-wisdom: Giôùi ñònh hueä. Ñao Vò Laõo. Precept School: Vinaya School—Luaät Toâng. Precious-Fire Buddha: Baûo Hoûa Phaät. Precepts on sense-restraint: Indriyasamvara sila Precious flowers: Deva flowers—Baûo hoa (hoa (p)—Morality pertaining to sense-restraint—Giôùi cuûa caùc vò trôøi). Caên—Giôùi Thu Thuùc Luïc Caên. Precious Flower Traveling Buddha: Phaät Baûo Precepts in Ten Parts: See Thaäp Tuïng Luaät. Hoa Du Boä. Precepts tradition: Vinayisme (skt)—The Precious gathas: Precious verses—Baûo keä. Vinaya school—See Luaät Toâng. Precious gem: Mani (skt)—Precious pearl— Precepts of the Triple Refuge that have no Precious talisman—Baûo chaâu. marks: See Voâ Töôùng Tam Quy-Y Giôùi. Precious hand: See Baûo Thuû. Precepts in various forms: Commandments or Precious image of a Buddha: Precious likeness rules in their various forms—See Giôùi Töôùng. of a Buddha—Baûo töôùng. Precepts vehicle: Sila-yana (skt)— The Vinaya- Precious king: See Baûo Vöông. vehicle—See Luaät Thöøa. Precious ksetra: See Baûo Saùt. Preceptor: Upadhyaya (skt)—Buddhist priest— Precious lake: See Baûo Trì (2). Teacher—Spiritual teacher—Vò thaày. Precious land: Pure land—Baûo ñòa (tònh ñoä). Preceptor of the emperor: Thieân Sö—Thaày daïy Precious-Light Buddha: Baûo Quang Phaät. cuûa vua. Precious Light heaven king's son: Ratnaprabha Precious (a): Quyù baùu. (skt)—See Baûo Quang Thieân Töû. Precious abiding: Ratnakala (skt)—Baûo Xöù— Precious likeness: Jewel Appearance Buddha— Precious place. See Baûo Töôùng Phaät. Precious abiding Bodhisattva: Ratnakala- Precious likeness of a Buddha: Precious image bodhisattva (skt)—Baûo Xöù Boà Taùt. of a Buddha—Baûo töôùng. Precious abiding concentration: Ratnakala- Precious-Lotus-Well-Dwell-in-Sala-Tree-King samadhi (skt)—See Baûo Xöù Tam Muoäi. Buddha: Baûo Lieân Hoa Thieän Chuû Sa La Thoï Precious Adornment: Baûo Nghieâm. Vöông Phaät. Precious Adornment Bodhisattva:

Ratna-vyuha- Precious maiden: Kanya-ratna (skt)—See Baûo bodhisattva (skt)—Baûo Nghieâm Boà Taùt. Nöõ. Precious Awe-Inspiring Superior king Buddha: Precious mind: Taâm baûo. Ratna-tedjobhyyudgatarajata-raja (skt)—Baûo Oai Precious Moon: Baûo Nguyeät. Ñöùc Thöôïng Vöông Phaät. Precious Moon Bodhisattva: Rathachandra (p)—Precious-Blossom-Wander-Step Buddha: Baûo Baûo Nguyeät Boà Taùt. Hoa Du Boä Phaät. Precious-Moon Buddha: Baûo Nguyeät Phaät. Precious body: Thaân theå quyù baùu. Precious-Moon-Light Buddha: Baûo Nguyeät Precious-Canopy-Shine-Space-Sovereign- Quang Phaät. Power-King Buddha: Baûo Caùi Chieáu Khoâng Töï Precious nature: Ratnagotra (skt)—Baûo Tính— Taïi Löïc Vöông Phaät. See Baûo Taùnh. Precious cart: See Baûo Xa. Precious-nature Bodhisattva: Ratna-gotra- Precious Clairvoyance: Baûo Minh. bodhisattva (skt)—Baûo Taùnh Boà Taùt. Precious clouds: Ratnamegha (skt)—Baûo Vaân. Precious object: Ratna (skt)—Gem—Jewel—

Baûo vaät. Precious symbol: Precious seal—Baûo aán. Precious opportunity: See Cô Hoäi Quyù Baùu. Precious talisman: Mani (skt)—Precious pearl— Precious pearl: Precious gem—Baûo chaâu—See Precious gem—Baûo chaâu. Keá Baûo. Precious thought: Ratna-cinta (skt)—Baûo Tö Precious pearl in a lotus: See Om Mani Padme Duy—Precious reflection. Hum. Precious throne: Baûo toøa. Precious Perfection Bodhisattva: Ratna- Precious treasures: Cuûa caûi quyù baùu—See Dieäu Paramita Bodhisattva (skt)—See Baûo Ba La Maät Traân Taøi. Boà Taùt. Precious tree: See Baûo Thuï. Precious place: Ratnakala (skt)—See Baûo Precious vase: Kundika (skt)—See Baûo Bình. Phöông. Precious vehicle: See Baûo Thöøa. Precious posession of life: Meänh Baûo (söï quyù Precious vehicle of the Lotus Sutra: Baûo Thöøa baùu cuûa cuoäc soáng, soáng ñeå tu taäp giaûi thoaùt). Phaùp Hoa Kinh. Precious race: Ratnapani (skt)—Baûo chuûng. Precious verses: Precious gathas—Baûo keä. Precious race Bodhisattva: Ratnapani (skt)— Precious verses for repentance: Precious gathas Baûo chuûng—Baûo chöôûng (Baûo Thuû) Boà Taùt. for repentance—Baûo saùm keä. Precious raft: See Baûo Phieät. Precious vessels used in worship: Kundika Precious raft of Buddha-truth: Which ferries (skt)—Precious vase—See Baûo Bình. over the sea of mortality to nirvana—See Baûo Precious Victory Bodhisattva: Ratna-priya Phieät. (skt)—Baûo Thaéng Boà Taùt. Precious rattle: Wooden fish—See Baûo Ñaït (2). Precious Victory Buddha: Ratna-priya-buddha Precious records: Precious scriptures—Precious (skt)—Baûo Thaéng Phaät. sutras—Baûo ñieån—Kinh ñieån quyù baùu. Precious Virtue Bodhisattva: Ratnasri (skt)— Precious reflection: Ratna-cinta (skt)—Baûo Tö Baûo Ñöùc Boà Taùt. Duy—Precious thought. Precipitate (v): Xoâ ñaåy xuoáng. Precious region: Traân Vöïc—See Baûo Vöïc. Precocious (a): Sôùm (tröôùc tuoåi tröôûng thaønh). Precious seal: Precious symbol—See Baûo AÁn. Precocious marriage: Taûo hoân. Precious seal concentration: Ratnamudra Precociousness (n): Söï sôùm (tröôùc tuoåi tröôûng samadhi (skt)—See Baûo AÁn Tam Muoäi. thaønh). Precious-seal grasping Bodhisattva: Ratna- Precocity (n): See Precociousness. mudra-hasta (skt)—Baûo AÁn Thuû Boà Taùt. Preconceived idea: Döï kieán. Precious scriptures: Precious records—Precious Preconception (n): Döï töôûng—Döï lieäu—Caùi nhìn

sutras—Baûo ñieån. thaáy tröôùc. Precious seal: Precious symbol—Baûo aán. Precondition (n): Ñieàu kieän tieân quyeát. Precious staff: Ratnadandin (skt)—Baûo Tröôïng. Preconize (n): Boå nhieäm tu só. Precious staff Bodhisattva: Ratnadandin-precursor (n): Vò tieàn nhieäm. bodhisattva (skt)—Baûo Tröôïng Boà Taùt. Pre-dawn session of zazen: Goya Zazen (jap)— Precious stone: Mani (skt)—Gem—Jewel— One of the four periods of meditation (shiji zazen) Pearl—Baûo. observed daily in Zen monasteries. Although the Precious stone worn in the coiled hair: Precious exact hours differ by monastery, Goya zazen is pearl—See Keá Baûo. held before breakfast, usually between 3 and 5 Precious stupa: See Baûo Thaùp. a.m.—Buoåi toïa thieàn tröôùc bình minh, moät trong Precious sutras: Precious records—Precious boán thôøi toïa thieàn ñöôïc tu taäp taïi caùc Thieàn vieän. scriptures—Baûo ñieån. Maëc daàu giôø giaác chính xaùc khaùc nhau tuøy töøng töï Precious sword: Ratnadatta (skt)—Baûo kieám. vieän, buoåi toïa thieàn tröôùc bình minh thöôøng tröôùc Precious sword Bodhisattva: Ratnadatta- giôø ñieåm taâm, töø giöõa 3 ñeán 5 giôø saùng. bodhisattva (skt)—Baûo Kieám Boà Taùt. Predecease (v): Cheát tröôùc ai.

Predecessor (n): Vò tieàn nhieäm—Ancestor—Tieàn Predominant influence on the world: nhaân. Lokadhipateyyam (p)—Theá taêng thöôïng. Predefinition (n): Söï quyeát ñònh tröôùc. Predominate (v): Chieám öu theá. Predestinarian: (a): Thuoäc veà thuyeát tieàn ñònh— Pre-eminent: Phi thöôøng (n): Ngöôøi tin vaøo thuyeát tieàn ñònh. Pre-eminent bright radiance Bodhisattva: Predestinarianism (n): Thuyeát tieàn ñònh. Utamadyuti (skt)—Toái Thaéng Chieáu Minh Boà Taùt. Predestinate (v): Tieàn ñònh. Pre-eminent hall: Vejayanta (p)—Supreme Predestination (n): Tieàn ñònh. hall—Toái Thaéng Ñieän. Predestine (v): See Predestinate. Pre-eminent man: Pradhana (skt)—predominant Predeterminate (a): Do thieân ñònh. man—Ngöôøi phi thöôøng (thaéng giaû). Predetermination (n): Söï thieân ñònh. Pre-eminent Vinaya Dharma Theory: Vinaya- Predetermined (a): Predestined—Ñònh saún. samukase (skt)—See Tyø Naïi Da Toái Thaéng Phaùp Predeterminism (n): Thuyeát thieân ñònh. Thuyeát. Predicament (n): Phaïm truø. Pre-exilic (a): Tröôùc thôøi kyø löu ñaøy. Predicamental (a): Thuoäc phaïm truø. Pre-exist (v): Tieàn höõu (coù tröôùc). Predicant (n): Ngöôøi thuyeát giaûng. Pre-existence: Söï coù tröôùc. Predicate (v): Giaûng thuyeát—Duï Theå—Laáy caùi Pre-existent (a): Coù tröôùc. nghóa lyù laøm choã döïa cuûa duï. Pre-existentism: Chuû thuyeát cho raèng linh hoàn ñaõ Predication (n): Söï thuyeát giaûng. coù tröôùc khi ñöôïc hôïp nhaát vôùi theå xaùc con ngöôøi. Predicatory (a): Coù lieân quan ñeán thuyeát giaûng. Preface: Tieàn töï—See Hoùa Tieàn Töï. Predict (v): Baùo tröôùc. Prefect of the Buddha hall: Chiden (jap)—One Prediction (n): Lôøi baùo tröôùc—See Thoï Kyù. of the six offices related to the meditation and Prediction of Buddhahood: Prophecy of training aspects of life in a Zen monastery. The Buddhahood—Toân kyù (Phaät thoï kyù). Prefect of the Buddha hall or "Chiden" is a senior Prediction of the Destiny of Arhats, Training monk responsible for cleaning and preparing the and Trained: Phaåm Thoï Hoïc Voâ Hoïc. various halls, in particular, he sees that the Prediction of enlightenment, definitively, Buddha hall is ready for all ritual functions—Vò without duality: Taát caû chö Phaät ñeàu hay kheùo Taêng troâng coi

Phaät Ñieän, moät trong saùu vaên noùi lôøi thoï kyù, quyeát ñònh khoâng hai. phoøng lieân heä ñeán thieàn vaø nhöõng khía caïnh huaán luyeän khaùc cuûa ñôøi soáng trong Thieàn vieän. Vò Prediction in finality: Complete prediction—See Taêng naøy chòu traùch nhieäm queùt doïn trong Phaät Voâ Dö Thoï Kyù. ñieän vaø chuaån bò nhöõng saûnh ñieän khaùc, ñaëc bieät, Prediction by rubbing the crown: See Quaùn chuaån bò cho Phaät ñieän saün saøng trong taát caû caùc Ñaûnh Thoï Kyù. nghi leã cuûa Thieàn vieän. Predictional (a): Coù tính caùch baùo tröôùc. Preferred by devas: Devanampriya (skt)—See Predictive (a): Prophetic—Baùo tröôùc. Thieân AÙi. Predictor (n): Ngöôøi baùo tröôùc. Prefigurative (a): Coù tính caùch baùo tröôùc baèng Predisposition (n): Khuynh höôùng thieân veà. hình boùng. Predominant characteristics: Thaéng Töôùng— Prefigure (v): Baùo tröôùc baèng hình boùng. Ñaëc tröng noåi baät. Prefigurement (n): Söï baùo tröôùc baèng hình boùng. Predominant condition: Adhipati-pratyayay Prejudice and preconceived ideas: Thaønh (skt)—Karana-hetu (skt)—Adhipatipaccayo (p)— kieán vaø ñònh kieán. Zojo-En (jap)—See Taêng Thöôïng Duyeân. Prejudiced (a): Ñònh kieán Predominant influences: See Taêng Thöôïng. Prejudiced (fixed) ideas: Ñònh Kieán. Predominant influence on the Dhamma: Prejudices (n): Ñònh kieán. Dhammadhipateyyam (p)—Taêng Thöôïng Phaùp. Preliminary (a): Böôùc ñaàu. Predominant influence on oneself: Preliminary conditions that lead to the Attadhipateyyam (p)—Ngaõ taêng thöôïng.

cherishing of the desire for supreme Present body: See Hieän Thaân. enlightenment: Ñieàu kieän khôûi ñaàu ñöa ñeán hoaøi Present body and mind: Present existence—See baûo giaùc ngoä toái thöôïng. Boån Höõu. Preliminary effort: Coá gaéng tieân khôûi. Present company: See Thôøi Chuùng. Preliminary effort leading up to the Present conditions: Hieän Taïi Duyeân—Duyeân commission of an offense: Pubbayoga (p)—Coá hay ñieàu kieän hieän tieàn. gaéng tieân khôûi ñöa ñeán söï phaïm toäi. Present existence: Present body and mind—See Preliminary introduction: Lôøi daãn nhaäp. Boån Höõu. Preliminary practices: Ngn dro (tib)—Söï tu taäp Present fruition of the meritorious character khôûi ñaàu. developed in previous existence: See Tuùc Chaáp Preliminary teaching: See Thuûy Giaùo. Khai Phaùt. Preliminary teaching of the Mahayana: Thuûy Present kalpa: Hieàn Kieáp—Bhadra-kalpa. Giaùo—See Thuûy Giaùo. Present karma: Nghieäp hieän taïi—See Hieän Prema-bhakti (skt): Ecstatic love of God—Heát Nghieäp. möïc yeâu kính thaàn thaùnh. Present life: Bhuta (skt)—Kieáp naày—See Boån Premature (a): Sôùm hôn bình thöôøng. Höõu. Premature death: Cheát sôùm. Present life and cause and effect: Kieáp Naày Vaø Premises (n): Nhöõng tieàn ñeà. Nhôn Quaû. Pre-natal blood of the mother is not clean: Present life happy karma: Hieän Phöôùc Thöïc haùm baát tònh (aên uoáng trong giai ñoaïn coøn nghieäp. trong buïng meï chaúng saïch). Present life recompense: Immediate Preparation (n): Sambhara (skt)—Söï chuaån bò— recompense—See Hieän Baùo. See Tö Löông. Present life unhappy karma: Hieän Phi Phöôùc Preparatory concentration: Parikamma-nghieäp. samadhi (p)—Chuaån Ñònh. Present or manifest activities: Proceeding Preparatory consciousness: Parikamma (p)— activities—See Hieän Haønh. Thöùc chuaån bò—See Tö Löông Thöùc. Present mirror awareness: See YÙ Thöùc Hieän

Preparatory material: Chaát lieäu chuaån bò. Tieàn Kính. Prepare (v): Chuaån bò. Presents offered to the novice: See Noaõn Lieâu. Prepare fancy and luxurious meals: Commits an Present position and function fruit: Purushakara Expression of Regret Offence—Laøm nhöõng böõa (skt)—See Ñoä Duïng Quaû. aên caàu kyø vaø xa xæ laø phaïm giôùi Ba Daät Ñeà, phaûi Present possessed of both unreality and phaùt loà saùm hoái. reality: See Hieän Thoâng Giaû Thaät Toâng. Prepare (v) vegetarian meals: Thieát trai— Present really perfect with universal salvation: Chuaån bò côm chay. See Kim Vieân. Prescience (n): Tieàn yù thöùc. Present retribution: Quaû baùo hieän tieàn—See Prescribbe some medicine: Cho toa thuoác. Hieän Baùo. Prescription (n): Toa thuoác. Present school: Kim Gia—My school or sect— Presence (n): Söï hieän dieän. Tröôøng phaùi maø mình ñang theo. Present: Present time: Kim thôøi. 1) Paccuppanno addha (p)—(n) Hieän taïi—(v): Present world: Hieän taïi theá hay döông theá—As Giôùi thieäu—To introduce. contrasted with hell—Ñoái laïi vôùi aâm caûnh. 2) To-Hon-U (jap)—Ñöông Boån Höõu—At the Present world as the state of the five skandhas: present moment. See AÁm Caûnh. Present aeon: Hieàn kieáp (kieáp hieän taïi). Preservation (n): Söï baûo toàn—Söï giöõ gìn—Söï Present benefits: Hieän Ích—Lôïi ích hieän tieàn. baûo quaûn—Conservation—Maintenance. Present bhadra-kalpa: Hieàn kieáp hieän taïi. Preserve (v): Giöõ gìn—Kieân ñònh—To guard—

To conserve—To maintain. Pretended kindness and goodness: Giaû nhaân giaû Preserve one's incognito: AÅn danh—To reserve nghóa. one's name. Prevail (v): Löôùt thaéng—Lan roäng ra (be Preseving: Baûo toàn—Giöõ gìn. widespread). Preserving perfumes: Gandhapalin (skt)—Giöõ Prevalence: Söï lan roäng. muøi thôm. Prevalent (a): Thònh haønh. Preserving all sentient beings' roots of Prevailing: Ñang thònh haønh—Ñang phoå bieán— goodness: Giöõ gìn thieän caên ñaïi trí phong luaân Ñang lan roäng. (giöõ gìn taát caû thieän caên cuûa chuùng sanh). Prevent (v): Caûn ngaên—To hinder. Presider (n): Chuû leã. Prevent demerit from arising: See Tinh Taán Presiding elders: Thöôïng thuû—President—The Ngaên Ngöøa. abbot. Prevent evil that hasn't arisen from arising (to Pressed: Laät ñaät—Hurried—In a hurry. prevent any evil from starting or arising): See Pressing: Khaån caáp—Urgent. Tinh Taán Ngaên Ngöøa. Prestidigitation: AÛo (aûo thuaät)—See Cöûu Duï. Prevent the good: Sin omission—See Chæ Phaïm. Prestige (n): Thanh theá. Prevent the restoration of harmony in a Presumption: Söï döï lieäu—Giaû ñònh—Söï phoûng sangha: This is equal to the sin of destroying the ñoaùn. harmony of the sangha—Khoâng ñeå cho thaønh töïu Presuppose (v): Phoûng ñònh tröôùc. hoøa hôïp Taêng laø ñoàng toäi vôùi phaù hoøa hôïp Taêng. Presupposition (n): Tieàn giaû thuyeát hay söï phoûng Preventive system: Phöông phaùp ñeà phoøng. ñònh tröôùc. Preview: Thaáy tröôùc—Tieân lieäu. Preta: Peta (p)—Gaki (jap)—Hungry ghosts—Taát Previous body: See Tieàn Sanh. Lôïi Ña—Tieát Leä Ña—See Ngaï Quyû. Previous head priest: Zenjushonin (jap)—Vò sö Preta-destiny: The destiny of the hungry truï trì tröôùc ñaây moät ñôøi. ghosts—See Ngaï Quyû Ñaïo. Previous impure conditions: See Tieàn Traàn. Preta-gati (skt): Preta-destiny—See Ngaï Quyû Previous karmic obstructions: Nghieäp chöôùng Ñaïo. ñôøi tröôùc. Preta-immortals: Quyû tieân. Previous life: Purvakalpa

(skt)—Former Preta-realm: Realm of hungry ghosts—See Ngaï existence—Tuùc Maïng—See Tieàn Kieáp. Quyû Giôùi. Previous-previous head priest: Zenzenju- shonin Preta-vastu (skt): Pretavatthu (p)—Operations (jap)—Vò sö truï trì tröôùc ñaây hai ñôøi. of the hungry ghosts—Ngaï Quyû Söï. Previously acquired: Nhöõng thöù ñaõ ñaït ñöôïc Pretend (v): Laøm boä—To assume—To feign to tröôùc ñaây. do something—Giaû—Fallacy. Previously active: Nhöõng thöù ñaõ laøm tröôùc ñaây. Pretend to be friendly: Giaû boä thaân thieän. Previously created: Tieân Sôû Taùc—Nhöõng thöù ñaõ Pretend to give charity: Giaû boä boá thí (vôùi duïng taïo ra tröôùc ñaây. yù xaáu xa). Previously cultivated tranquility: Söï tu haønh Pretend ignorance: Giaû ngu—To play fool. ñònh tónh ñaõ ñöôïc vun boài töø tröôùc. Pretend to be kind and virtuous: Laøm boä nhaân Previously unexplained: Tieân Sôû Vò Thuyeát— töø ñöùc haïnh. Nhöõng gì chöa ñöôïc giaûi thích tröôùc ñaây. Pretend to be Shramanas: Giaû danh laøm sa Prey (v): Saên moài. moân—But the heart are not of those Shramanas. Pre-Buddhism: Thôøi kyø tieàn Phaät giaùo. Pretend to have serious illness in order to Priceless donations: Leã vaät voâ giaù. receive donations: Commits an Expression of Priceless Message from the Buddha: Böùc thoâng Regret Offence—Giaû boä beänh naëng ñeå nhaän ñoà ñieäp voâ giaù cuûa Ñöùc Phaät. cuùng laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm Pride (n): Maøna (skt)—See Maïn. hoái. Pride (v): Töï haøo—To pride oneself on.

Pride and Arrogance: Ngaõ maïn coáng cao. and virtue—See Caên Baûn Trí. Pride as a banner: Pride as a banner rearing Primary (a): Sô boä—Cô baûn—Caên nguyeân. itself aloft—See Maïn Traøng. Primary afflictions: See Caên Baûn Phieàn Naõo. Pride because of clan or name: Caäy nôi gia theá Primary cause: Nhaân (nguyeân nhaân chính). hay tieáng taêm maø kieâu maïn. Primary cause of birth: Sinh nhaân. Pride because of good or charitable deeds: Caäy Primary condition arises out of the Alaya nôi phöôùc ñöùc boá thí thieän laønh maø kieâu maïn. Vijnana: Pure wisdom—Tònh trí tuôùng. Pride because of years of age: Caäy nôi lôùn Primary elements of things: Nhöõng yeáu toá caên tuoåi maø kieâu maïn. baûn cuûa vaïn vaät. Pride in false doing: Mithyamana (skt)—Taø Maïn. Primary expression of a koan: Jakugo (jap)— Pride in false views: Maïn Kieán. Primary expression of a koan, part of koan Pride in false views or doings: Taø maïn. practice—See Tröôùc Ngöõ. Pride as high as a mountain: Maïn sôn (söï kieâu Primary and secondary causes: See Nhaân Chính maïn cao nhö nuùi). Nhaân Phuï. Pride as a karma: Maïn nghieäp. Primary substance: Prakriti (skt)—Boån Lai. Pride of regarding self as little inferior to Primary taint of accepting the idea of primal those who far surpass one: Una-mana (skt)— action or activity in the absolute: See Caên Baûn See Ti Haï Maïn. Nghieäp Baát Töông Öng Nhieãm. Pride of self: Ngaõ Maïn—See Asmimana. Prime: Tieân khôûi. Pride of thinking oneself is equal to those who Prime condition: Pratyaya (skt)—Ñieàu kieän surpass us: See Ngaõ Ñaúng Maïn. tieân khôûi. Pride of thinking oneself is not much inferior Primitive (a): Nguyeân thuûy—Sô khai. to those who surpass us: Unamana (skt)—See Ti Primitive darkness: Minh Sô—Primitive Haï Maïn. darkness at the beginning of existence—Söï toái aùm Pride of thinking oneself is superior to equals: nguyeân sô cuûa vaïn höõu. See Quaù

Maïn. Primitive religion: Toân giaùo nguyeân sô. Pride which among equals regards self as Primitive state: Nguyeân traïng. superior and among superiors as equal: Ati- Primogeniture: Ñòa vò con ñaàu loøng. mana (skt)—See Quaù Maïn. Primordial (a): Nguyeân sô. Primal Buddha: Vairocana Buddha—Phaät Tyø Loâ Primordial breath: Yuan-ch'i (chi)—Nguyeân Giaù Na. Khí. Primal creator: Adinatha (skt)—Chuùa Boån Sô. Primordial Buddha: Adi-buddha (skt)—Boån Sô Primal existence: Bhuøta (skt)—See Boån Höõu. Phaät—See A Ñeà Phaät Ñaø. Primal nature: See Taùnh Khôûi. Primordial naturalness: Rosho-no-memmoku Primal ignorance: Caên baûn voâ minh—Nguyeân (jap)—The primordial naturalness, the one that Phaåm Voâ Minh—See Voâ Thuûy Voâ Minh. existed even before the childlike innocence—Caùi Primal mind: See Nguyeân Taâm. töï nhieân ban ñaàu, caùi töï nhieân ñaõ töøng toàn taï i tröôùc Primal mystery: Nguyeân Dieäu—Ñieàu huyeàn bí giai ñoaïn thô aáu. nguyeân sô. Primordial nature: Tính nguyeân thuûy—Caên baûn Primal power: Adya-sakti (skt)—See Tieân Thieân tính. Nguyeân Khí. Prince (n): Hoaøng töû. Primal pure: Boån tònh. Prince of the Dharma: See Phaùp Vöông Töû. Primal vow power: The endless power produced Prince of hades: See Ñòa Nguïc Thieân Töû. by Amitabha's Primal vow to fulfill it—Boån Prince of the law: Prince of the Dharma—See Nguyeän Löïc. Phaùp Vöông Töû. Primal wisdom: Fundamental or original Prince Shoâtoku: Shotokutaishi (jap)—Thaùi töû wisdom—Intuitive wisdom—Source of all truth Thaùnh Ñöùc (Nhaät Baûn)—See Thaùnh Ñöùc Thaùi Töû.

Princedom (n): Ñòa vò cuûa hoaøng töû. anatman. Princehood (n): Thaùi Töû—Princedom. Principle of inexpressibility: See Baát Khaû Princess of Varanasi: See Kim Saéc Nöõ. Thuyeát Nghóa. Principal (a): Chính yeáu. Principle or integral direction of karma: Daãn Principal cause: Nguyeân nhaân chính yeáu. nhaân—See Daãn Nghieäp. Principal direction of karma: The integral Principle or law of extinction: Law of direction of karma—See Toång Baùo Nghieäp. Nirvana—Dieät lyù. Principal insights: Tueä quaùn—See Hueä Quaùn. Principle of the limit of reality, realizing Principal Sermons: Chaùnh Kinh. ultimate truth: See Thaät Teá Nghóa. Principality (n): Ñòa vò ñöùng ñaàu. Principles or meaning: Lyù phaùp. Principle (n): Ñaïo lyù—Nguyeân lyù—Ethical Principle of mind only: Duy Thöùc Lyù—Nguyeân codes—Dogma—Doctrine. lyù duy thöùc—Principle of consciousness Principle of abiding: Truï phaùp (cuûa chö Ñaïi Boà only. Taùt). Principle of Nirvana: Perfect Freedom—Nieát Principle of according with truth, realizing that Baøn Nguyeân Lyù—See Nieát Baøn. past, present and future are equal: Nhö thieät Principle of Perfect Freedom: The Principle of nghóa, vì thaáu roõ tam theá bình ñaúng. Nirvana or Perfect Freedom—See Cöùu Caùnh Giaûi Principle of anatman: Nguyeân lyù Voâ Ngaõ— Thoaùt. Principle of Indeterminism of the Differentiated. Principle and practice: See Toâng Duïng. Principles of the Buddha Law: Phaät Toâng— Principle of reality: Nhö Thöïc Nguyeân Lyù— Buddhism—Principles of the Buddha dharma. Principle of True Reality. Principles of Buddhism: Buddhist doctrines— Principle of the realm of reality, all things Truth—Ñaïo lyù. being one in essence: See Phaùp Giôùi Nghóa. Principle of Causation: Nguyeân lyù Duyeân Khôûi. Principle and reason: The

noumenal in essence Principle of changes: Dòch Lyù—Lyù cuûa söï bieán and in knowledge—See Lyù Trí. ñoåi. Principle of Reciprocal Identification: Nguyeân Principles of conditional causation: Nhöõng lyù Töông Ñoái—Töông Ñoái (Nguyeân Lyù). nguyeân taéc cuûa Duyeân Khôûi. Principle of relativity: Nguyeân lyù töông ñoái. Principle of consciousness only: Duy Thöùc Lyù— Principle of selflessness: Nguyeân lyù voâ ngaõ— Nguyeân lyù duy thöùc—Principle of mind only. See Voâ Ngaõ. Principle of emptiness: Lyù cuûa taùnh khoâng—See Principle of the selflessness of phenomena: See Khoâng Lyù. Phaùp Khoâng Lyù. Principle of emptiness, the ultimate truth Principle of silence: See Maëc Lyù. being emptiness: See Khoâng Nghóa. Principle of solidarity: Nguyeân lyù lieân ñôùi. Principles of enlightenment: Factors of Principle of the Thusness: Principle of True wisdom—Factors of enlightenment—Various Reality—See Nguyeân lyù Nhö Thöïc. branches of enlightenment—See Boà Ñeà Phaàn. Principle of Totality: See Nguyeân Lyù Vieân Principle of extinction: See Dieät Lyù. Dung. Principle of Great Enlightening Beings: Principle of True Reality: See Nguyeân lyù Nhö Nguyeân taéc cuûa chö Ñaïi Boà Taùt. Thöïc. Principle of great learning, steadfastly putting Principle of true Thusness, as all who realize it into practice: Ña vaên nghóa vì kieân coá tu haønh. Thusness enter it: Chôn nhö nghóa, vì taát caû Nhö Principle of great ultimate nirvana: See Ñaïi Lai thuaän nhaäp. Baùt Nieát Baøn Nghóa. Principle of truth: Truth—True principle— Principles of human conduct: Nhaân ñaïo. Absolute apart from phenomena—Chaân lyù—Ñeá Principle of Indeterminism of the Ñaïo Lyù—Nguyeân lyù cuûa chaân lyù. Differentiated: Nguyeân lyù Voâ Ngaõ—Principle of Principle of truth, skillfully thinking about it

and discerning it: Phaùp nghóa, vì kheùo suy gaãm Favourite—Pleasant—Agreeable—Kindness— löïa choïn. Love. Principle of universal causation: The Priyadarsana (skt): Joyful-to-see kalpa—See Hyû Dharmadhatu as the environment cause of all Kieán Kieáp. phenomena—See Phaùp Giôùi Duyeân Khôûi. Priyadarsana-bodhisattva (skt): Bodhisattva who Principles of Universal Good: Phoå Hieàn Haïnh all beings are joyful to see—See Hyû Kieán Boà Taùt. Phaùp—See Thaäp Haïnh Nguyeän Phoå Hieàn. Priyakhyana (p): Priyavadita (skt)—Loving Print (n): AÛnh in. words—Kind communication—See AÙi Ngöõ. Prior habituation: Tieân Taäp—Thoùi quen tröôùc Prua-samparayoyga (skt): Suffering of (due to) ñaây. separation from our loved ones—See AÙi Bieät Ly Prior intuition: Tieân nghieäm. Khoå. Prior karma: Tieân Nghieäp—Nghieäp töø kieáp Priyavacana (skt): Kindly talk—Kind speech, or tröôùc—Karma from a previous life. pleasant words—Affectionate speech—Kind Prior lifetime: Tieân Theá—A previous life—Past communication—See AÙi Ngöõ Nhieáp. generation—Previous world. Prkka (skt): Sprkka (skt)—A fragrant plant—See Priority (n): Öu tieân—Quyeàn öu tieân. Taát Laät Ca. Prison of affection: See AÙi Nguïc. Probability (n): Khaû naêng tính. Prison of desire: See AÙi Nguïc. Probable (a): Coù theå ñuùng nhöng khoâng chaéc. Prisoner: Tuø nhaân. Probation (n): Thôøi kyø thöû thaùch. Pristine darkness: Entire obscure—See Minh Probationer (n): Ngöôøi ñang chòu thöû luyeän. Minh (5). Probationary Prithagjana (skt): Dò Sanh—See Ngu Phu. Probhakta (skt): Before food—See Thöïc

Tieàn. Prithagjanatva (skt): Dò Sanh Tính—Phaøm Phu Problems (n): Vaán ñeà—Mankind universal Taùnh—The common underlying nature of all men. problems: Nhöõng vaán ñeà toång quaùt cuûa nhaân Prithin (skt): Pathavi (p)—Earth element—Solid loaïi—Spiritual problems: Nhöõng vaán ñeà tinh thaàn. matter—See Ñòa Ñaïi. Problematic (a): Coù vaán ñeà. Prithivi (skt): Earth element—See Ñaïi Ñòa. Procedural knowledge: Tri thöùc hay söï hay bieát Prithivi-dhatu (skt): Earth element, one element thuû tuïc. of the Mahabhuta—See Ñòa Ñaïi. Procedure (n): See Giaùc Haønh. Priti (skt): Piti (p)—Hyû—Delighted—Glad— Proceed (v): Phaùt sinh—Phaùt xuaát. Joy—Rejoice. Proceed (arise) from something: Phaùt xuaát töø Priti-sambodhi (skt): Hyû—Joy—Delight. ñieàu gì. Priti-bodhyanga (skt): Enjoyment of the state of Proceeding activities: Present or manifest truth—See Hyû Giaùc Phaàn. activities—See Hieän Haønh. Priti-sapta-bodhyanga-samadhi (skt): See Hyû Process (n): Javana (p & skt)—Tieán trình—Quaù Giaùc Phaàn Tam Muoäi. trình. Pritiyanga (skt): Priti-bodhyanga (skt)—Limb of Process of acquiring knowledge: Siks (skt)— joy—See Hyû Giaùc Phaàn. Study—Learn—Hoïc. Private (a): Rieâng tö. Process of becoming: Tieán trình sinh—Hieän Höõu. Private consultation: See Ñoäc Tham. Process of becoming and dissolving or arising Private instruction: See Nyusshitsu. and passing away: Chæ laø moät tieán trình cuûa hôïp Private seal: See Tö AÁn. tan hay sinh dieät Private vow: Khaán nguyeän rieâng tö. Process of destruction: Any process of Privation (n): Söï thieáu thoán. destruction or decay—Tieán trình hoaïi dieät. Privilege (n): Ñaëc aân—Ñaëc quyeàn. Process of existence: Bhava (p & skt)— Privileged (a): Ñöôïc ñaëc aân. Existence—See Hieän Höõu. Priya (skt): AÙi—Beloved—Dear to—Liked—Proclaim (v): Indicate—Notify—Coâng boá—

Tuyeân boá—Chæ daïy (chæ thò). Produced cause: Sinh Khôûi Nhaân—Nhaân sinh ra. Proclaim an amnesty: Calm—Chieâu an—Tuyeân Produced by cultivation: See Tu Sinh. boá aân xaù. Produced dharma: See Höõu Vi Phaùp. Proclaim the holy life: Tuyeân boá soáng ñôøi Thaùnh Produced by discrimination: Phaân Bieät Sinh— thieän. Do phaân bieät maø sanh ra. Proclaim the holy life in all its fullness and Produce embodiments of Enlightening Beings purity: Tuyeân boá ñôøi soáng phaïm haïnh hoaøn toaøn from the body of Buddhas: Producing ñaày ñuû vaø thanh tònh. embodiment of Buddha from the body of an Proclaim the law: Tuyeân thuyeát. enlightening being—Nôi thaân Nhö Lai xuaát hieän Proclaimed: Thò—Demonstrating the knowledge thaân Boà Taùt, nôi thaân Boà Taùt xuaát hieän thaân Nhö and vision of the Buddha—Thò Phaät tri kieán. Lai. Proclamation: Tuyeân ngoân—Tuyeân boá chính Produced happiness in the past and now dwell thöùc—Söï tuyeân boá. in happiness: Taïo ra thieàn ñònh laïc hay soáng trong Proclivity (n): Anusaya (p)—Latent tendency— söï an laïc nhö chö Phaïm Chuùng Thieân. Tuøy Mieân—Khuynh höôùng—Xu höôùng. Produced by meditation: Tu Sôû Thaønh—Do tu Proclivity acquired by practice: Khuynh höôùng taäp thieàn ñònh maø thaønh. huaân taäp baèng tu haønh hay khuynh höôùng ñaït ñöôïc Produced as a result of practice: See Tu Sinh. baèng tu taäp. Produced from seeds in the alaya Proclivity for ignorance: Khuynh höôùng deã rôi consciousness: See Chuûng Töû Sôû Sanh. vaøo voâ minh—See Voâ Minh Söû. Producer: Naêng khôûi (hay khôûi

taát caû thieän caên Procreate (v): Sinh saûn. cuûa chuùng sanh). Procreation (n): Söï sinh saûn. Producer of karma: See Nhaân Nhaân. Procurator (n): Vò ñaïi bieåu cho heä phaùi trong Producing: Nhaân. Giaùo Hoäi. Producing Blessing Rewards: Phuùc Sinh. Procure (v): Saém söûa. Producing cause: Direct cause—See Sinh Nhaân Prodigal: (a): Hoang phí—(n): Keû hoang phí. (2). Prodigality (n): Söï hoang phí. Producing seed: Phalam Prati-grhnati (skt)—See Produce (v): Sanh ra—Every cause produces an Sinh Chuûng. effect: Moïi nhaân ñeàu sanh quaû—Ignorance Production: Birth—Sanh. produces desires: Voâ minh sanh ra tham duïc. Production and destruction: Söï sinh ra vaø hoaïi Produce karma: See Taùc nghieäp. dieät—Sinh Dieät—Life and death. Produces the knowledge of practices: Phaùt khôûi Production of karmic formations: nhöõng haïnh trí. Sankharuppati (p)—Haønh Sinh—Söï sinh ra cuûa Produce merit: Endeavor to start performing nghieäp. good deeds—Tinh taán phaùt trieån nhöõng ñieàu thieän Production of other phenomena: Dö Phaùp laønh chöa phaùt sanh. Sinh—Söï sinh ra cuûa moïi hieän töôïng khaùc. Produce pure roots of goodness: Sanh ra thieän Production of various karmic formations: Chö caên thanh tònh. Haønh Sinh—Söï sinh ra cuûa caùc nghieäp khaùc nhau. Produce utterances consonant with the four Production of wholesome roots: Thieän Caên intellectual powers: Xuaát sanh boán bieän taøi tuøy Sinh Khôûi—Söï sinh ra cuûa thieän caên. thuaän aâm thanh. Productive karma: Janaka-karma (skt)—Sinh Produce verbalizations of all Buddha teachings nghieäp—See Nghieäp Taùi Taïo. in the language of one sentient being: ÔÛ trong Profanation (n): Söï coi thöôøng. ngoân ngöõ cuûa moät chuùng sanh xuaát sanh ngoân ngöõ Profane (a): Prthag-jana (skt)— Puthujjana (p)— cuûa taát caû Phaät phaùp. Ordinary—Vulgar—Worldly—See Phaøm Phu. Produced by causal conditions: Duyeân sanh— Profess (v): Coâng boá—Tuyeân xöng. Do duyeân maø sanh ra. Profess to be someone: Töï xöng laø ai.

Profess to do something: Töï xöng laøm vieäc gì. Profound mind: See Thaâm Taâm. Profess a faith (a doctrine): Baøy toû loøng tin theo Profound mind accepting and holding all truths moät ñaïo naøo. heard: Thaâm taâm thoï trì taát caû phaùp ñaõ ñöôïc Professed (a): Töï nhaän. nghe. Profession (n): Chöùc nghieäp—Ngheà nghieäp—Söï Profound mind clarifying the comprehensive tuyeân xöng. knowledge of all Enlightened Ones: Thaâm taâm Professional (a): Chuyeân nghieäp. tònh tu trí vieân maõn cuûa taát caû Nhö Lai. Professor (n): Giaùo sö. Profound mind comprehending the Proffer the hand: See Thoï Thuû. enlightenment of all Buddhas of past, present, Proficiency of consciousness: Citta-pagunnata and future: Thaâm taâm thaáu roõ taát caû Phaät Boà Ñeà. (p)—Taâm Tinh Luyeän. Profound mind cultivating all qualities of Proficiency of mental body: Kayapagunnata Buddhahood: Thaâm taâm tu taát caû Phaät phaùp. (p)—Taâm Sôû Tinh Luyeän. Profound mind following the path of Profit: Lôïi nhuaän—Söï lôïi ích. omniscience: Thaâm taâm tuøy thuaän ñaïo nhöùt thieát Profit men: Lôïi Nhaân—Laøm lôïi cho ngöôøi—To chuûng trí. benefit men. Profound mind imbued with all subtle Profitable: Coù ích lôïi. knowledge: Thaâm taâm ñaày ñuû taát caû trí vi teá. Profitable to the future life: See Ñöông Ích. Profound mind not alloyed with the ways of the Profitable to the life after: See Ñöông Ích. lesser vehicles of

individual salvation: Thaâm Profitable to the present life: See Hieän Ích. taâm chaúng taïp taát caû ñaïo nhò thöøa. Profligate monk: Profligate bonze—See Sö Hoã Profound mind not clinging to any state of life: Mang. Thaâm taâm chaúng nhieãm tröôùc taát caû choã thoï sanh. Profound (a): Very deep—Saâu xa. Profound mind not stained by any worldly Profound act: See Dieäu haïnh. things: Thaâm taâm chaúng nhieãm taát caû phaùp theá Profound approach: See Huyeàn Moân. gian. Profound cause: See Dieäu Nhaân. Profound mind unmoved by any demons or Profound desire: Söï mong muoán thaäm thaâm. heretics: Thaâm taâm chaúng bò taát caû chuùng ma Profound devotion: Thaâm taâm tin hieåu laø ñaïo ngoaïi ñaïo laøm ñoäng. xuaát sanh Phaät phaùp. Profound nature of the Bhutatathata: See Dieäu Profound dharma and the Buddha's plan of Chaân Nhö Tính. teaching: Dieäu Phaùp vaø döï tính giaûng phaùp cuûa Profound non-existence: Dieäu Voâ—Caùi khoâng Ñöùc Phaät. maàu nhieäm. Profound doctrine: Huyeàn giaùo (huyeàn ñaïo)— Profound peace: Nieàm an laïc saâu xa. Giaùo lyù cao thaâm—Buddhism. Profound penetration of the Buddha's Profound enlightened nature: See Dieäu Giaùc teachings: Thaâm nhaäp Phaät phaùp. Tính. Profound pity: AÂn bi saâu roäng—One of the ten Profound great determination: Taâm thaâm ñaïi. kinds of Buddha's grace. Profound insight: Hieåu bieát saâu xa. Profound principles: See Thaâm Lyù. Profound knowledge: Kieán thöùc uyeân thaâm. Profound pure: Thaâm Tònh—Thanh tònh saâu saéc. Profound knowledge of the Buddha Dharma: Profound resolve: Thaâm taâm. Kieán thöùc uyeân thaâm veà Phaät Phaùp. Profound school: See Huyeàn Moân. Profound knowledge to expound all truths: Trí Profound scriptures: Profound canon—Huyeàn hueä raát saâu coù theå giaûi baøy taát caû caùc phaùp. tòch (kinh ñieån huyeàn thaâm). Profound learning: Hoïc thöùc uyeân thaâm. Profound and subtle: Thaâm saâu vaø vi teá. Profound meaning: See Huyeàn Nghóa. Profound sutras: See Thaâm Kinh. Profound meditation: See Thieàn Thaâm Saâu. Profound sympathy: Thieän caûm saâu xa. Profound medium: See Dieäu Trung. Profound teaching: Admirable and profound

teaching—See Dieäu Giaùo. Prohibitive rules for a female devotee: Giôùi Profound thought: Tö töôûng saâu saéc. caám cho vò nöõ tu môùi nhaäp ñaïo. Profound way: Huyeàn Ñaïo—Con ñöôøng cao Prohibitory (a): Prohibitive—Caám caûn. thaâm. Prohibitory Commandments: Giôùi caám. Profound wisdom: Thaâm Trí—Trí thaâm saâu— Proleptic (a): Thuoäc veà döï kieán. Profound knowledge. Proletariat (n): Giai caáp voâ saûn. Profound wisdom Bodhisattva: Ghambhiramati Prologue (n): Lôøi noùi ñaàu (saùch). (skt)—Thaâm Tueä Boà Taùt—Vò Boà Taùt coù trí thaâm Prolonged sitting: See Toïa Cöûu Thaønh Lao. saâu. Prominent (a): Noåi baäc. Profundity (n): Söï thaâm thuùy. Prominent disciples: Ñaïi ñeä töû. Profoundly enlightened mind: See Dieäu Minh. Promise: (n): Söï höùa heïn—(v): Höùa heïn. Profoundly important: Secret and important—Bí Promise to give someone something, but later, yeáu. out of anger, break the promise: To commit an Profusion (n): Söï thaëng dö. Expression of Regret Offence—Höùa cho ai caùi gì Profusion of ideas: Söï thaëng dö veà yù nieäm. ñoù, nhöng veà sau vì giaän maø nuoát boû lôøi höùa laø Progress: Söï tieán boä—Söï tieán trieån—Social and phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà scientific

progress—Söï tieán boä veà xaõ hoäi vaø khoa saùm hoái). hoïc. Promise of prestige and power: Söï höùa heïn cuûa Progress in cultivation: Tieán boä trong tu haønh. uy quyeàn. Progress in cultivation with concurrence Promise someone something: Höùa heïn ai ñieàu reduction in reincarnation: See Taêng Ñaïo Toån gì. Sanh. Promised Land: Ñaát Höùa. Progress with impatience: Akkhama-patipada Promote (v): Khuyeán khích—Tieán cöû—Ñeà baït. (p)—Baát Kham Nhaãn Haønh. Promote exchanges: Coå voõ söï trao ñoåi. Progress of the teaching: Instruction and Promote friendship: Coå voõ tình höõu nghò. conduct—Teaching and practice—Giaùo haïnh. Promote virtue: Höng ñöùc. Progressive awakening: Tieäm ngoä. Prompted: Sasankharika (skt)—Quick to do what Progressive developments of Buddha's is required—Nhanh choùng haønh ñoäng (laøm nhöõng teaching: Tieäm ngoä. vieäc phaûi laøm). Progressive status: Laäp. Promulgate (v): Ban boá. Prohibit (v): Forbid—Ngaên caám. Promulgation (n): Söï ban boá. Prohibiting from evil: Restraining from evil— Prong (n): Ngaïnh. Chæ trì (traùnh laøm nhöõng vieäc aùc). Proof: Chöùng cöù—Chöùng thöïc. Prohibition (n): Söï ngaên caám (giôùi caám)— Proofs for the Mind-Only: Luaän chöùng Duy Precepts. Taâm. Prohibition against sexual misconduct: Baát Taø Proofs of Rebirth in Pure Land: Post Mortem Daâm—Khoâng Taø Daâm. Omens—Confirmatory signs of rebirth—Rebirth Prohibitions arising out of fundamental rules: signs—Omens of Pure Land rebirth—See Chöùng Giôùi caám—Precepts. Nghieäm Vaõng Sanh. Prohibitions from evil and exhortations to Proof of union with bodhi: Realization of union good: Giôùi Khuyeán—See Khuyeán Giôùi Nhò Moân. with bodhi—Chöùng phaùt taâm. Prohibition of any relation with the monastery: Propaganda (n): Söï truyeàn baù—Söï tuyeân truyeàn. See Maëc Taán. Propagandist (n): Tu só truyeàn giaùo. Prohibition of thirteen sins against the sangha: Propagate (v): Truyeàn baù. Sanghadisesa (skt)—Thaäp Tam Giôùi Taêng Taøn— Propagate the Buddha's teachings: Disseminate See Cuï Tuùc Giôùi Tyø Kheo (II). (spread) the Buddha's teachings—Truyeàn baù giaùo Prohibitive (a): Caám caûn. lyù cuûa Ñöùc Phaät.

Propagate the Dharma: Spread the Dharma— Proposition in logic that can be established, or Truyeàn baù giaùo phaùp. postulated: See Naêng Laäp. Propagation (n): See Propaganda. Proprietorship (n): See Sôû Höõu. (Innate) propensity: Thieän höôùng baåm sinh. Prose: Baøi tuïng. Proper (a): Ñuùng caùch—Chaùnh ñaùng—Right—Proselytizing: Thay ñoåi yù kieán veà toân giaùo. Righteous. Prosper (v): Become prosperous—Flourish— Proper courses: Chaùnh haïnh—See Nguõ Chaùnh Höng thònh. Haïnh. Prosperity (n): Svastika (skt)—Haïnh vaän (söï Proper Dharma Age: Chaùnh Phaùp—Correct thònh vöôïng-Thaønh coâng)— Good fortune—Good dharma. luck—Prosperity—Caùt töôøng (chöõ Vaïn). Proper lines of exertion: Chaùnh caàn—See Töù Prosperity and decadence: Höng pheá. Chaùnh Caàn. Prostitute (n): Kyõ nöõ (gaùi ñieám). Proper nature: Chaùnh tính—See Tam Vò Tieäm Prostrate (v): Laïy Phaät—To prostrate oneself at Thöù. the Buddha altar. Proper and Pervasive Knowledge: Samyak- Prostrate one's head to a stool, or footstool, in Sambuddha (skt)—Chaùnh Bieán Tri—See Thaäp reverence: See Xuùc Leã. Hieäu. Prostrate oneself before the altar: Quyø laïy Proper posture: Tö theá ñuùng. tröôùc baøn thôø. Proper

timing of all Buddhas: Söï chaúng loãi thôøi Prostrate oneself before the Buddha statue to cuûa chö Phaät. seek help for getting rid of sinful thoughts and Proper and universal knowledge: Samyak- passions: See Thuû Töôùng Saùm Hoái. sambuddha (skt)—Chaùnh bieán tri—See Thaäp Prostrate oneself before the Buddha statue Hieäu. three times: Quyø laïy töôïng Phaät ba laàn. Proper way: Caùch thích hôïp. Prostrate oneself with the head at the feet of Properties of matter: Ti-sankhatalakkhanas the one reverenced: Ñaûnh leã. (p)—The three properties of matter—See Tam Prostrates or prostrating to the Triple Jewel: Töôùng Höõu Vi. Ñaûnh Leã Tam Baûo. Property (n): Taøi saûn—Saûn nghieäp. Prostration (Tibetan tradition): Ñaûnh leã theo Property giving: Taøi thí. truyeàn thoáng Taây Taïng. Prophecies (n): 1) Foretelling, revelations: Nhöõng Prostrations every third step: See Chuyeån Caùch lôøi tieân tri; 2) Kyù Thuyeát. Lan. Prophecy (n): Lôøi tieân tri. Protect (v): Baûo veä—Choáng ñôû (baûo hoä)—To Prophecy of Buddhahood: Prediction of defend—Guard. Buddhahood—Thoï kyù. Protect a Bhiksu or Bhiksuni who acts Prophesy (v): Noùi tieân tri. wrongly: To commit an Expression of Regret Prophet (n): Nhaø tieân tri. Offence—Bao che cho Taêng Ni coù vieäc laøm sai Prophetess (n): Nhaø nöõ tieân tri. traùi laø phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaùt loà Prophetic (a): Coù tính caùch tieân tri. saùm hoái). Prophetical (a): Prophetic—Coù tính tieân tri. Protect a Bhiksu or Bhiksuni who commits a Propitiate (v): Laøm nguoâi giaän. Degradation Offence: To commit a Sangha Propitiatory (a): Coù tính caùch taï loãi. Restoration Offence—Baûo boïc bao che cho moät vò Propitious: See Caùt Töôøng and Phaät Luïc Ñöùc. Tyø Kheo hay Tyø Kheo Ni phaïm toäi Rôi Ruïng Propitious Kalpa: Auspicious Kalpa—Kieáp soáng (Ñoïa) laø phaïm giôùi Taêng Taøn. thuaàn löông. Protect a country: Hoä quoác. Proportion (n): Nhaân—See Toâng Nhaân Duï. Protect the dharma: Hoä Phaùp—Baûo veä Phaät Proposition (n): Pratijna (skt)—Ñeà nghò—Kieán phaùp. nghò—See Laäp Toâng. Protect all Enlightening Beings: Hoä trì taát caû

chö Boà Taùt. a vajra—See Kim Cang Thuû Boà Taùt. Protect what one's husband brings home: Caån Protest (v): Phaûn ñoái—Khaùng nghò. thaän giöõ gìn tieàn baïc cuûa caûi maø choàng kieám Protestant (n): Tín ñoà Tin laønh. ñöôïc—See Naêm Pheùp Cung Kính Cuûa Vôï Ñoái Protestantism (n): Giaùo thuyeát cuûa ñaïo Tin laønh. Vôùi Choàng. Protestation (n): Söï phaûn ñoái. Protect all Individual Illuminates: Hoä trì taát caû Proton (n): Ñieän töû döông. Ñoäc giaùc. Prototype (n): Ñieån hình—Nguyeân maãu. Protect and keep in mind: Hoä Nieäm—Guard Protuberance (n): Choã loài ra. and care for. Protuberance on the Buddha's brow: Usnisa Protect all living beings: Hoä trì taát caû chuùng (skt)—See Ñaûnh Töôùng. sanh. Proud (a): Haõnh dieän—To be proud. Protect and maintain the Buddha-truth: Proud and luxurious: Kieâu xa. Paladharma or Dharmapala (skt)—Dharma Proud thoughts: Maïn Töôûng—Tö töôûng kieâu Guardian—Dharma protector—See Hoä Phaùp. maïn—Arrogant thoughts. Protect the roots of goodness of Enlightening Prove (v): To justify—To show proof—Chöùng Beings: Hoä trì thieän caên cuûa chö Boà Taùt. minh (chöùng toû). Protect all saints: Hoä trì taát caû chö Thaùnh. Prove and perceive: Know by experience— Protect the ten powers of enlightenment: Hoä Chöùng giaùc. trì thaäp

löïc cuûa Nhö Lai. Prove the scriptures: Test the scriptures—See Protect the Truth: Giöõ söï chaân thaät Thöùc Kinh. Protecting and securing the whole world: Prove to be true: Chöùng minh laø ñuùng. Sarvajagatparitrana (skt)—Ñeå hoä trì cöùu baït caû Prove useless: Chöùng toû voâ ích. theá gian. Proverbs: Chaâm ngoân. Protection (n): Natha-karana-dhanna (p) or Providing ornaments: Mua saém nöõ trang—See Paritta (p)—Refuge—Söï baûo veä—Söï hoä trì. Naêm Pheùp Cung Kính Cuûa Choàng Ñoái Vôùi Vôï. Protection of the body: Hoä thaân. Provincial (a): Trong phaïm vi cuûa moät tænh. Protection of the Buddhas: Ñöôïc Chö Phaät Provincial judge: AÙn saùt. Hoä Nieäm. Providence (n): Söï döï bò—Söï chuaån bò. Protection of life: Hoä Meänh—Baûo veä sinh meänh. Providential (a): Döï bò. Protection of the Truth: Mind that resides in Provisional (a): Laâm thôøi—Taïm thôøi. protecting the Dharma—Hoä phaùp taâm truï. Provisional coalescing of the five aggregates: Protective amulet: Hoä Phuø—Buøa hoä meänh. Nguõ Uaån Giaû Hôïp—Söï lieân keát giaû hôïp cuûa naêm Protective spells: Dharani (skt)—Magical uaån. formulas—Naêng trì. Provisional existence: See Giaû Hôïp. Protector (n): Hoä phaùp—Ngöôøi baûo veä. Provisional explanantion: Prajnapti (skt)—See Protectors of the dharma: Paladharma or Giaû Thuyeát. Dharmapala (skt)—Hoä Phaùp—Protect and Provisional judgment: AÙn taïm. maintain the Buddha-truth. Provisional Teachings: Lôøi phaùp taïm thôøi—See Protector of the Law: Vajrapani or Vajradhara Giaû Moân. (skt)—Any deva holder of the vajra—See Kim Provisional and ultimate truths: An Vò Phi An Cang Thaàn. Vò Ñeá—Chaân lyù tuyeät ñoái taïm thôøi. Protector or holder of a vajra: Vajrapani (skt)— Provisional use of language: Giaû Duïng Ngoân See Kim Cang Thuû Boà Taùt. Thuyeát—Söï söû duïng taïm ngoân töø ñeå tu taäp. Protector of the teaching: Dharmapala (skt)— Provisional wisdom: See Kieán Thöùc Phaân Bieät Guardian of the teaching—Hoä phaùp. Cuûa Phaøm Phu. Protector of travellers: See Kim Ñaïi Vöông. Provoke (v) hostilities: Gaây haán. Protector of a vajra: Vajrapani (skt)—Holder of Prthag-jana (skt): Balaprthagjana (skt)—Puthu-

jjana (p)—Ordinary—See Phaøm Phu. See Tieàn Kieáp. Prthivi (skt): The earth, world, ground, soil— Pubbakotthaka-sutta (p): Sutra on Eastern Earth-devi—See Baùt Lyù Theå Pheä. Gatehouse, Samyutta Nikaya XLVIII.44—Kinh Prthivi-dhatu (skt): Earth—See Ñòa Ñaïi. Ñoâng Moân Gia, Töông Öng Boä XLVIII.44. Prti (skt): Joy—Enthusiasm—Hyû laïc hay söï an Pubba-nimitta (p): See Purvanimitta. vui bình thaûn trong taâm. Pubbarama (skt): Boå La Phaï Tònh Xaù—Ñoâng Prudence (n): Söï thaän troïng. Phöông Töï—See Ñoâng Vieân Töï. Prudent (a): Caån troïng. Pubba-videha (p): Purvavideha (skt)—Eastern Psyche (n): Taâm linh—Linh hoàn. continent—See Ñoâng Thaéng Thaàn Chaâu. Psychic (a): Thuoäc veà taâm lyù. Pubbayoga (p): Preliminary effort leading up to Psychic energy: Bindhu (skt)—Thaàn löïc. the commission of an offense—Coá gaéng tieân khôûi Psychi power: Pheùp thaàn thoâng. ñöa ñeán söï phaïm toäi. Psychic travel: Rddhi-saksatkriya-jnana (skt)— Pubbe (p): Past knowledge—Söï hieåu bieát trong See Thaàn Tuùc Thoâng. quaù khöù. Psychical energy: Mental strength—Mental Pubbe-nivasanussatinana (skt): The knowledge vigor—Mind power—Strength of mind—See Taâm of recollecting past

births—See Tuùc Maïng Thoâng. Löïc. Pubbenivasanussati-nanam-vijja (p): Knowledge Psychical state of meditation: Traïng thaùi tinh of one's past lives—See Tuùc Maïng Minh. thaàn cuûa thieàn ñònh—See Nhö Huyeãn Tam Muoäi Pubbe-sutta (p): Sutra on the past knowledge, Thaân. Samyutta Nikaya XXXVI.24—Kinh noùi veà söï Psycho: Taâm lyù. hieåu bieát trong quaù khöù, Töông Öng Boä Psychoanalysis (n): Phaân Taâm hoïc. XXXVI.24. Psychological: Veà maët taâm lyù. Pubharama (skt): Boå La Phaï Tònh Xaù—Ñoâng Psychological: Veà maët taâm lyù. Phöông Töï—See Ñoâng Vieân Töï. Psychological body: Phaùp moân thaân (laøm lôïi ích Pubhaseliya (skt): Purvasailah (skt)—Ñoâng Sôn lôïi cho chuùng sanh veà maët taâm lyù). Boä—See Phaät Baùt Theá La Boä (1). Psychological help: Lôïi ích veà taâm lyù. Public (a): Coâng coäng. Psychological law: Citta-niyama (skt)—Ñònh luaät (The) Public: Quaàn chuùng. taâm lyù. Public interests: Coâng ích. Psychology (n): Taâm Lyù hoïc. Public notice: Koâan (jap)—See Coâng aùn. Psychology of the eight consciousnesses: See Public office: Coâng ñöôøng. Duy Thöùc Hoïc. Public opinion: Coâng luaän. Psycho-physical energy: Naêng löïc taâm vaät lyù— Public place: Coâng Giôùi—Nôi choán coâng coäng— An expression used to explain karma or karmic In public. power—Thuaät ngöõ duøng ñeå giaûi thích nghieäp hay Public property: Coâng höõu. nghieäp löïc. Public teaching: Exoteric or public teaching to Pua-balam (skt): See Punna-balam. the visible audience—See Hieån Giaùo. Puabhisankhara (p): Coâng Ñöùc Haønh— Public teaching to the visible audience: Exoteric Meritorious kamma formations. teaching to the visible audience—See Hieån Giaùo. Pua-kamma (p): Punya-karma (skt)—Punna- Public vow: Khaán nguyeän coâng khai. kamma (p)—See Phöôùc Nghieäp. Publicize and praise the virtues of leaving Pua-sutta (p): Coâng Ñöùc Kinh—Sutra to Punna. home: Tuyeân döông vaø taùn thaùn coâng ñöùc xuaát Puatitthagami (p): See Punnatitthagami. gia. Pubbakamma (p): Purvakarma (skt)—Karma of Publicly: Coâng khai. the previous life—See Nghieäp Tieàn Kieáp. Publication (n): Söï xuaát baûn saùch baùo. Pubbakappa (p): Purvakalpa (skt)—Past Publish (issue) a book: Xuaát baûn moät quyeån saùch. (previous) life—Past or previous incarnation— P'u-chi (651-739): Fujakai (jap)—Name of a

Chinese Buddhist monk known both as a Zen Nikaya IV.125—Kinh Nhaân Theá, Taêng Nhaát A master and a master of the Hua-yen school. P'u- Haøm IV.125. chi was the Dharma heir and most important Puggalavada (p): Truï Töû Boä—See Ñoäc Töû Boä. disciple of Shen-hsiu (606-706) leader of the P'u-hsien: Samantabhadra or Visvabhadra (skt)— Northern school. Texts of his time often refer to Universal Virtue—Universal Worthy him as the Seventh Patriarch, a title that seems to Bodhisattva—See Phoå Hieàn Boà Taùt. have been used for him during his lifetime. P'u-chi P'u-hua (?-860): Fuke (jap)—Name of an taught a large number of disciples, and the eccentric Chinese Zen monk of the T'ang dynasty Northern school flourished under his direction—(618-907) about whom little is known. F'u-hua was Teân cuûa moät vò Taêng Trung Hoa ñöôïc bieát ñeán the Dharma heir of P'an-shan Pao-chi. After P'an- nhö laø moät Thieàn sö vaø laø moät vò thaày cuûa toâng shan died, Pu-hua traveled around China. For a Hoa Nghieâm. Phoå Tòch laø ñeä töû noái phaùp vaø ñeä töû time he joined

Lin-chi I-hsuan's assembly and quan troïng nhaát cuûa Thaàn Tuù, vò laõnh ñaïo cuûa became the famous master's friend, offering him doøng Thieàn Baéc Toâng. Nhöõng vaên baûn thôøi cuûa Sö assistance. Stories about him appears in the thöôøng coi Sö nhö laø vò Toå thöù baûy, danh hieäu Sayings of Lin-chi (Rinzai-roku). P'u hua is döôøng nhö ñöôïc duøng cho Sö trong thôøi gian Sö traditionally regarded as the founder of the Fuke coøn sinh thôøi. Phoå Tòch daïy moät soá lôùn ñeä töû vaø Sect of Zen—Teân cuûa moät vò Taêng Trung Hoa Thieàn Baéc toâng raát thònh haønh döôùi söï ñieàu khieån khaùc thöôøng vaøo thôøi nhaø Ñöôøng, maø ngöôøi ta bieát cuûa oâng—See Phoå Tòch Thieàn Sö. raát ít veà oâng. Phoå Hoùa laø ñeä töû noái phaùp cuûa Thieàn P'u-chueh-ch'an-shih (chi): Fukaku Zenji (jap)— sö Baøn Sôn Baûo Tòch. Sau khi Baøn Sôn thò tòch, Phoå Giaùc Thieàn Sö—Name of a Chinese Zen Phoå Hoùa du haønh khaép Trung Hoa. Coù moät luùc, Sö master. gia nhaäp chuùng hoäi Laâm Teá Nghóa Huyeàn vaø trôû Pudgala (skt): Puggala (p)—Soá thuû thuù—Boå ñaëc thaønh baïn cuûa vò Thieàn sö noåi tieáng naøy, saün saøng ca la—Boå Ñaëc Giaø La—Ego—Individual— trôi giuùp vò Thieàn sö naøy. Nhöõng caâu chuyeän veà Sö Personality—Self—Caùi ta, caùi toâi, caùi töï ngaõ— xuaát hieän trong Laâm Teá Luïc. Theo truyeàn thoáng, See Ngaõ. Phoå Hoùa ñöôïc xem laø ngöôøi ñaõ khai saùng ra Phoå Pudgaladharma (skt): The egolessness of both Hoùa toâng—See Phoå Hoùa Traán Chaâu Thieàn Sö. the individual soul and external objects—See Puja (skt & p): To offer—To make offering to Nhaân Phaùp Voâ Ngaõ. (make offerings of whatever nourishes, e.g. food, Pudgala-marga (skt): Puggala-magga (p)—Way goods, incense lamps, scriptures, the doctrine, of Personality—Nhaân ngaõ ñaïo. etc.,)—Nghi leã cuùng döôøng. Pudgala-nairatmya (skt): No permanent human Puja-meghas-agarah (skt): Cuùng Döôøng Vaân Haûi ego or soul—See Nhaân Voâ Ngaõ. Boà Taùt—Cloud and Sea Offering Bodhisattva. Pudgalanairatmya (skt): Man without ego—See Pujana (skt): Serving offerings—Reverencing— Nhaân Voâ Ngaõ. Honoring—Attention—Worship—Respect— Pudgalanairatmyajnana (skt): Wisdom of a man Hospitable reception—See Cuùng Döôøng. without ego—See Nhaân Voâ Ngaõ Trí. Pujya (skt): Kính Troïng—Kính neå—To respect— Pudgala-vada (skt): Puggala-vada (p)—Ngaõ Phaùp To venerate. Caâu Höõu Toâng—See Ñoäc Töû Boä. Pukkasi (skt): See Thaäp Caùt Taây Minh Phi. Pudgalavadin (skt): Vatsiputriya (skt)—See Ñoäc P'u-k'o (?-860): Fuke (jap)—See P'u-hua. Töû Boä. Pu-Kuang: Name of a noted monk in China—See Puggala (p): Pudgala (skt)—Soá thuû thuù—Boå ñaëc Phoå Quang. ca la—Boå Ñaëc Giaø La—Ego—Höõu theå—See Pulguksa: One of the major temples of Korean Ngaõ. Buddhism, built in 535 at the outskirts of Kyongju, Puggala-paatti (p): See Nhaân Thi Thieát Luaän. capital of the United Silla kingdom. It was built Puggalapannati (p): The Book on Individuals— during the reign of King Pophung (514-540), the See Boä Nhaân Cheá Ñònh. first Silla king to accept Buddhism—Moät trong Puggala-sutta (p): Sutra on Persons, Anguttara nhöõng ngoâi chuøa chính cuûa Phaät giaùo Trieàu Tieân,

ñöôïc xaây döïng vaøo naêm 535 ôû vuøng ngoaïi oâ cuûa höông. Kyongju, kinh ñoâ cuûa vöông quoác Lieân Hieäp Silla. Punnovada-suttam (p): Kinh Giaùo Giôùi Phuù

Laâu Chuøa naøy ñöôïc xaây döôùi trieàu vua Pophung, vò Na—Sutra about instructions to Purna. vua ñaàu tieân chaáp nhaän Phaät giaùo. Punnupaga (p): Coâng vaø Ñöùc—Virtue Punach: Name of an ancient kingdom—See Baùn achieved—Power to do meritorious works— Noâ Ta. Meritorious virtue—See Coâng Ñöùc. Punarbhava (skt): Rebirth in a next existence— Punya (skt): Punna (p)—Blessings and virtues—Renewed existence—Repeated becoming—Taùi Blessed virtues—See Phöôùc Ñöùc. sinh hay sinh trôû laïi vaøo moät ñôøi soáng môùi. Punyadarsa (skt): See Phaát Nhö Ñaøn. Punarvasu (skt): Name of one of the twenty eight Punyagasa (skt): Punyayasas (skt)—See Phuù Na constellations—See Canh (8). Daï Xa. Punch (v): Ñaám. Punya-karma (skt): Pua-kamma (p)—Punna- Pundarika (skt): Lotus flower—White lotus— kamma (p)—Good karma—See Phöôùc Nghieäp. Baïch lieân hoa—See Phaân Ñaø Lôïi. Punya-ksetra (skt): Phöôùc Ñieàn Boà Taùt—Field of Pundra (skt): See Taân Ñoâ La. blessedness Bodhisattva. Pundra-vardhana (skt): An ancient kingdom—Punyamitra (skt): See Baát Nhö Maät Ña. See Boân Na Phaït Ñôn Na. Punyanyasa (skt): Phuù Na Xa—See Phuù Na Daï Pundrika (skt): Pundarika (skt)—See Boân Ñoà Lôïi Xa. Ca. Punyaprasavas (skt): Felicitous Birth heaven— Punish (v): Baét phaït—To fine—To penalize. See Phuùc Sanh Thieân. Punishable (a): Coù theå bò tröøng phaït. Punyapunya (skt): Merit-demerit: Phuùc phi Punishing (a): Ñeå tröøng phaït. phuùc—See Coâng Haïnh Phi Coâng Haïnh Nieát Baøn. Punishments: Bad consequence—Recompense Punyasala (skt): See Boân Nhöôõng Saù La. for ill—See Hình Phaït. Punyatara (skt): Coâng ñöùc hoa—See Phaát Nhaõ Punishment of expulsion: See Taán Trò. Ña La. Punishment for sins: See Hình Phaït. Punyatva (skt): Merit—Phöôùc. Punishment for sins is unavoidable: Hình phaït Punya-vibhanga (skt): Phaân Bieät Coâng Ñöùc cho nhöõng toäi loãi ñaõ gaây taïo chaúng theå traùnh ñöôïc. Luaän—Treatise on the discrimination of Punitive (a): Ñeå tröøng phaït. meritorious virtues. Punitory (a): Punitive—Ñeå tröøng phaït. Punyayasas (skt): See Phuù Na Daï Xa. Punjab (skt): See Ñaïi Taàn (2). Punyopaya (skt): Nadi (skt)—A noted monk of Punjan (skt): Caùi gì ñöôïc chaát leân—Something central India—See Boá Nhö Ñieåu Phaït Da. heaped up. Pupil (n): Ñeä töû—Hoïc troø. Punna (p): Punya (skt)— Good deeds: Thieän Puppha (p): Puspa (skt)—Flower—Hoa. haønh—Accomplished (completeness): See Vieân Purabheda-sutta (p): Sutra on Before the break- Maõn. up of the Body—See Laâm Maïng Chung Thôøi Punna-balam (skt): Doõng Ñöùc—Courageous Kinh. virtue—Force of virtue. Puramdara (skt): City-destroyer (epithet of Punnabhisankharo (p): Meritorious karmic Indra)—Keû taøn phaù thaønh phoá (danh hieäu cuûa Trôøi formation—Phöôùc haønh. Ñeá Thích). Punna-kamma (p): Pua-kamma (p)—Punya- Purana Kassapa: See Purana-Kasyapa. karma (skt)—See Phöôùc Nghieäp. Purana-Kasyapa (skt): See Baát Lan Ca Dieáp. Punnama (p): Full-moon night—Ñeâm raèm. Puranam (p): Stale—Nhöõng moùn aên ñaõ thiu. Punnama-yarattiya (p): See Punnama. Pure (a): 1) Bright, clean: Visuddhi (p & skt)—Punna-sutta (p): Sutra on merits—See Phöôùc Thanh tònh (trong saïch, khoâng caáu nhieãm); 2) Ñöùc Kinh. Spotless, unstained: Vimalaka (skt)—Tònh, voâ Punnatitthagami (p): Pilgrim—Ngöôøi ñi haønh caáu.

Pure abode: See Tònh Thaát. beings: Thanh tònh bi chaúng nhieãm tröôùc söï vui Pure abode heaven: See Tònh Cö Thieân. cuûa mình, vì cho khaép chuùng sanh söï sung söôùng. Pure adaptability: Thích nghi thanh tònh. Pure compassion for the sake of wrongly Pure and adorned appearance: Töôùng thanh fixated sentient beings, never give up their tònh vaø trang nghieâm. vow of universal liberation: Thanh tònh bi vì Pure aspects of external objects: Nhöõng khía nhöõng chuùng sanh taø ñònh, maø nhieàu kieáp chaúng caïnh thanh tònh cuûa ngoaïi vaät. boû hoaèng theä. Pure assembly: The body of monks—The Pure compassion not seeking reward, purifying company of the chaste—Tònh chuùng. their mind: Thanh tònh bi chaúng caàu baùo aân, vì tu Pure benevolence: Thanh tònh töø—See Möôøi taâm trong saïch. Thanh Tònh Töø Cuûa Chö Ñaïi Boà Taùt. Pure compassion taking on birth in difficult Pure bhutatathata: Pure thusness—Thanh Tònh situations, for the purpose of liberating Chaân Nhö. sentient beings: Thanh tònh bi thoï sanh ôû xöù naïn, Pure bodhi mind: Mind of pure enlightenment— vôùi muïc ñích cöùu ñoä chuùng sanh bò naïn. See Tònh Boà Ñeà Taâm. Pure compassion taking on birth on pleasant Pure body: Thaân thanh tònh—See Tam Chuûng conditions, to show impermanence: Thanh tònh Thanh Tònh. bi thoï sanh ôû ñöôøng laønh vì thò hieän voâ thöôøng. Pure brightness merging into the environment: Pure compassion without companion, as they Minh tinh löu daät caûnh hieän tieàn. make their determination indepedently: Thanh Pure Buddha: See Tònh Phaät. tònh bi khoâng baïn beø, vì Pure Buddha-land: Tònh Phaät thieân—Cung trôøi rieâng mình phaùt taâm ñoù. nôi chö Phaät ñoàng cö. Pure conduct: Tònh haïnh. Pure Buddha-nature: Voâ caáu chaân nhö—Chaân Pure conduct of the actions of the mind: Tònh nhö khoâng bôïn nhô. Haïnh Nôi Taâm—See Taâm Tònh Haïnh. Pure Buddha truth: Pure Buddha realm—Thanh Pure conduct of the actions of the mouth: Tònh tònh phaùp giôùi. Haïnh Nôi Khaåu—See Khaåu Tònh Haïnh. Pure charity: Pure giving—See Tònh Thí. Pure conduct Bodhisattva: Visuddha-caritra Pure and charming: Thanh nhaõ. (skt)—Tònh Haïnh Boà Taùt. Pure and clean: Parisuddhi or Visuddhi (skt)— Pure consciousness: Amala (skt)—Undefiled See Thanh Tònh. knowledge—Thanh tònh trí—Voâ Caáu Thöùc—See Pure-Clean Buddha: Parisuddhi-buddha or A Laïi Da Thöùc. Visuddhi-buddha (skt)—Thanh Tònh Phaät. Pure contemplation: See Tònh quaùn. Pure-Clean-Donate Buddha: Thanh Tònh Thí Pure and correct discernment: See Thöùc Tinh. Phaät. Pure and crazy: Thanh cuoàng (aùm chæ nhöõng Pure and clean man: See Thanh Tònh Nhaân. ngöôøi tu khoå haïnh moät caùch cuoàng daïi). Pure clerical caste (of India): Brahmins (skt)— Pure Criteria for Zen Monastery: Thieàn Brahmanism—Baø La Haï Ma Noâ—See Baø La Uyeån Thanh Quy. Moân. Pure crystal realm: Tònh löu ly giôùi—See Tònh Pure cognition at the mundane level: See Theá Löu Ly Theá Giôùi. Gian Tònh Trí. Pure desires: See Tònh Khieát Nguõ Duïc. Pure commandments: See Tònh Giôùi. Pure devas: Pure heaven—See Tònh Thieân. Pure compassion: Thanh tònh bi. Pure deva eye: See Tònh Thieân Nhaõn. Pure compassion able to remove delusion by Pure dharma: Dharma-viraja (skt)—Thanh tònh explaining the truth: Thanh tònh bi coù theå töø phaùp—Tònh Phaùp. ñieân ñaûo vì giaûng noùi phaùp chaân thaät. Pure

dharmabody: Phaùp thaân thanh tònh. Pure compassion not clinging to personal Pure dharma-body Buddha: See Thanh Tònh pleasure, giving happiness to all sentient Phaùp Thaân Phaät.

Pure Dharma court of Nirvana: See Giaûi Thoaùt Pure faith: Tònh tín—Nieàm tin thanh tònh. Thanh Tònh Phaùp Ñieän. Pure features of all Buddhas each contain a Pure dharma-eye: Phaùp Nhaõn Tònh—To see hundred blessings: Chö Phaät moãi töôùng thanh clearly or purely the truth—See Tònh Phaùp Nhaõn. tònh ñeàu ñuû traêm phöôùc. Pure dharma of liberation: See Giaûi Thoaùt Pure flesh: See Tònh Nhuïc. Thanh Tònh Phaùp. Pure flower multitude: See Tònh Hoa Chuùng. Pure dharma realm: See Thanh Tònh Phaùp Giôùi. Pure friendship: See Ñaïm Thuûy Giao Tình. Pure direction: See Tònh Phöông. Pure garden: Garden of purity—Monastery— Pure discipline: Thanh tònh giôùi. See Thanh Tònh Vieân. Pure discipline of the body: Thaân thanh tònh giôùi. Pure giving: Thanh tònh thí—Pure charity. Pure discipline of detachment all views of Pure heart: Pure mind—Pure Mind. existence: Thanh tònh giôùi xa lìa taát caû kieán chaáp Pure hearted (a): Taâm ñòa quang minh—Open- höõu laäu. minded. Pure discipline of mind: Taâm thanh tònh giôùi. Pure hearted and upright: Taâm ñòa quang minh Pure discipline of not destroying any subjects chính ñaïi. of study: Thanh tònh giôùi chaúng phaù taát caû hoïc xöù. Pure heaven: Pure devas—See Tònh Thieân. Pure discipline of not doing any evil: Thanh tònh Pure Heaven of Utmost Light: Abhasvara giôùi chaúng laøm caùc ñieàu aùc. (skt)—Cöïc Quang Tònh Thieân—Pure Heaven of Pure discipline of preserving the aspiration for Utmost Light and Sound—See Cöïc Quang Tònh enlightenment: Thanh tònh giôùi thuû hoä taâm Boà AÂm Thieân. Ñeà. Pure Heaven of Utmost Light and Sound: Pure discipline of preserving the regulations of Abhasvara (skt)—Pure heaven of utmost light— the Buddha: Thanh tònh giôùi giöõ gìn ñieàu cheá qui See Cöïc Quang Tònh AÂm Thieân. luaät cuûa Ñöùc Phaät. Pure illumination Samadhi: Alamkarrasura Pure discipline of protecting all sentient (skt)—Tònh chieáu minh tam muoäi. beings: Thanh tònh giôùi thuû hoä taát caû chuùng sanh. Pure or impure: Tònh hay baát tònh. Pure discipline of secret protection: Thanh tònh Pure and impure activities: Tònh baát tònh giôùi aån maät hoä trì. nghieäp—Nhöõng nghieäp tònh vaø baát tònh. Pure discipline of speech, getting rid of faults Pure and impure conditions, produces all of speech: Ngöõ thanh tònh giôùi, vì xa lìa caùc loãi things: Absolute causative or relative condition of nôi lôøi noùi. all things—Bhutatathata influenced by Pure divine ruler: Suddhodana (skt & p)—Vò vua environment—See Tuøy Duyeân Chaân Nhö. cai trò thanh tònh—See Tònh Phaïn Vöông. Pure and impure defilements: Nhieãm Tònh Pure dwelling: Pure abode—See Phaïm Thaát. Caáu—Nhöõng oâ nhieãm tònh vaø baát tònh. Pure-dwelling heavens: See Tònh cö Thieân and Pure and impure mind: Nhieãm tònh taâm. Nguõ Tònh Cö Thieân. Pure joy: Thanh tònh hyû. Pure effect: Thanh Tònh Quaû—Quaû thanh khieát. Pure joy of aspiring to enlightenment: Thanh Pure energy: Thanh tònh tinh taán. tònh hyû phaùt Boà Ñeà taâm. Pure enlightenment: Tònh giaùc. Pure joy of being able to tolerate evil-doing Pure enlightenment of Buddha: The path of sentient beings and vowing to save and liberate purification of the Buddha—Tònh

Ñaïo. them: Thanh tònh hyû coù theå thoï nhaãn chuùng sanh Pure equanimity: Thanh tònh xaû. taïo aùc maø theä nguyeän cöùu ñoä hoï. Pure eyes: See Phaùp Nhaõn and Tònh Nhaõn. Pure joy of cosmic equanimity tirelessly Pure-eyed dharma master: Vimalaksa (skt)—Ti honoring and serving all Buddhas they see: Ma La Xoa—See Voâ Caáu Nhaõn Phaùp Sö. Thanh tònh hyû thaáy chö Phaät thôøi cung kính cuùng Pure-eyed Tathagata: Vimalanetra (p)—See Voâ döôøng khoâng nhaøm ñuû. Caáu Nhaõn Nhö Lai. Pure joy of giving one's life in search of truth,

without regret: Thanh tònh hyû xaû thaân caàu phaùp, Tònh Ñoä Moân. chaúng sanh loøng hoái tieác. Pure Land of the Mind: Yuishin no joâdo (jap)— Pure joy of giving up sensual pleasures and A Mahayana teaching that the Pure Land does not always taking pleasure in truth: Thanh tònh hyû literally exist as an actual world outside the self. töø boû duïc laïc, thöôøng thích phaùp laïc. According to this teaching, the ordinary concept of Pure joy of including sentient beings to give up the Pure Land is reinterpreted as reflecting and material pleasures and always take pleasure in internal state of mind. According to this truth: Thanh tònh hyû laøm cho taát caû chuùng sanh boû understanding, the ordinary world, when seen duïc laïc vaät chaát, thöôøng thích phaùp laïc. through the eyes of enlightenment, is transformed Pure joy of not rejecting undisciplined sentient into a Pure Land. The concept of the Pure Land of beings but teaching them and maturing them: the Mind Only is shared by several schools of Thanh tònh hyû chaúng gheùt boû chuùng sanh phaù giôùi, Mahayana Buddhism—Ñaïi Thöøa Phaät giaùo daïy maø giaùo hoùa cho hoï ñöôïc thaønh töïu. raèng theo nghóa ñen Tònh Ñoä khoâng toàn taïi nhö Pure joy of relinquishing all possessions: Thanh moät theá giôùi hieän thöïc beân ngoaøi caùi ngaõ. Theo tònh hyû xaû boû taát caû sôû höõu. giaùo thuyeát naøy, khaùi nieäm thoâng thöôøng cuûa Tònh Pure joy of teaching all sentient beings to enjoy Ñoä ñöôïc dieãn dòch nhö laø traïng thaùi taâm phaûn meditations, liberations and concentrations, chieáu vaø beân trong. Theo söï hieåu bieát naøy, theá giôùi traàn tuïc, khi ñöôïc thaáy qua ñoâi maét giaùc ngoä, ñöôïc and freely enter and emerge from them: Thanh chuyeån hoùa thaønh Tònh Ñoä. Khaùi nieäm Duy Taâm tònh hyû laøm cho taát caû chuùng sanh öa thích thieàn Tònh Ñoä ñöôïc chia seû bôûi nhieàu tröôøng phaùi Phaät ñònh, giaûi thoaùt, tam muoäi, töï taïi du hyù nhaäp xuaát. giaùo Ñaïi Thöøa. Pure karma: Good karma—See Tònh Nghieäp. Pure Land of the mind only: Duy Taâm Tònh Pure king: Tònh vöông. Ñoä—The Pureland within the Mind—See Yuishin Pure King Buddha: See Tònh Vöông Phaät. No Joâdo. Pure knowing: Amala (skt)—Voâ Caáu Thöùc. Pure Land Monk: Taêng só Tònh Ñoâ Toâng. Pure knowledge: Tònh Tri Kieán. Pure Land Nun: Tònh Toâng Ni. Pure ksetra: Buddha land—Tònh saùt. Pure Land or Paradise: Tònh ñoä. Pure lake: The pure pool, i.e., nirvana—See Pure Land path: See Tònh Ñoä Ñaïo. Thanh Löông Trì. Pure Land practices: See Tònh Ñoä Haønh. Pure Land: Sukhavati (skt)—Utmost bliss—Tònh Pure Land practitioners: Ngöôøi tu theo phaùp Ñoä—See Tònh Ñoä. moân Tònh Ñoä—See Nieäm Phaät Giaû. Pure Land of Amitabha: Tònh phöông. Pure Land praise: Taùn Tònh Ñoä. Pure Lands of all Buddhas: Tònh vöïc. Pure Land is really just an expedient teaching: Pure Land of all Buddhas in their enjoyment

Tònh Ñoä chæ laø moät quyeàn thuyeát. bodies: Lotus-store world—Lotus-world—Pure Pure Land School: Pure Land Buddhism—Toâng Land of Vairocana—Hoa taïng theá giôùi. phaùi Tònh Ñoä—See Tònh Ñoä Toâng. Pure Lands Buddhism: See Tònh Ñoä. Pure Land sect: Amitabha-Lotus Sect—See Tònh Pure Land of calm light: Tòch Quang Tònh Ñoä. Ñoä Toâng. Pureland in China: Tònh Ñoä Toâng Trung Quoác. Pure-land seekers: See Thöôïng Boái Quaùn Nhaân. Pure Land Door: See Tònh Ñoä Moân. Pure Land Shin Sect: True Pure Land Pure Land Dragon Poetry: Lung-Shu Jing-Tu— Buddhism—See Nhaát Höôùng Toâng. See Long Thô Tònh Ñoä. Pure Land Sutras: Kinh ñieån Tònh Ñoä—See Tam Pure Land followers: Ngöôøi tu theo Tònh Ñoä Kinh Tònh Ñoä. toâng—See Nieäm Phaät Giaû. Pure Land of vairocana: Lotus-store world— Pureland in Japan: Tònh Ñoä Toâng Nhaät Baûn. Lotus-world—Pure Land of all Buddhas in their Pure Land Mandalas: See Maïn Ñaø La Tònh Ñoä. enjoyment bodies—See Hoa Taïng Theá Giôùi. Pure Land Meditation: Tònh Ñoä Quaùn Töôûng. Pure Land Way: Tònh Ñoä Phaùp Moân—See Tònh Pure Land Methods in the Cultivation: See

Ñoä Ñaïo. Pure mindfulness: Thanh Tònh Nieäm—Suy nghó Pure Land within the mind: Duy Taâm Tònh Ñoä. thanh khieát—Pure thought. Pure Lapis Lazuli: Coõi Tònh Löu Ly Cuûa Ñöùc Pure Monastery: See Thanh Löông Töï. Phaät Döôïc Sö. Pure moon: See Thanh Löông Nguyeät. Pure-Light Buddha: Phaät Tònh Quang. Pure Moon Buddha: Phaät Tònh Nguyeät Phaät. Pure-light mental factors: Sobhana cetasika Pure mystic: See Maät Giaùo Thuaàn Boä. (skt)—Tònh Quang Taâm Sôû. Pure name: Vimalakirti (skt)—Duy Ma Caät—See Pure-Light Samadhi: Vimalanirbhasa-samadhi Tònh Danh. (skt)—Tònh Quang Tam Muoäi. Pure Name King Buddha: Tònh Danh Vöông Pure Light For The World Buddha: Phaät Theá Phaät. Tònh Quang. Pure Net Sutra: Brahmajala (skt)—Bonmo-kyo Pure livelihood: Chính Meänh—See Tònh Meänh. (jap)—Brahma-Net Sutra—See Kinh Phaïm Voõng. Pure living: Brahma-living—See Phaïm Haïnh. Pure observance of monastic rules for food: Pure locality: Tònh ñòa (where a chaste monk Thanh Trai (giöõ gìn trai giôùi thanh tònh). dwells). Pure ocean of enlightenment: See Thanh Tònh Pure-Lotus-Eyes Thus Come One: Lieân Hoa Giaùc Haûi. Muïc Nhö Lai. Pure One: See Voâ Nhieãm Giaû. Pure mark: Thanh Tònh Töôùng—Töôùng thanh Pure original freedom: Tính tònh giaûi thoaùt. khieát. Pure paramita: See Tònh Ba La Maät. Pure meditation: Thanh tònh thieàn ñònh. Pure and perfect enlightened mind: See Tònh Pure meditation always gladly leaving home: Vieân Giaùc Taâm. Thanh tònh thieàn thöôøng thích xuaát gia. Pure person: See Tònh Nhaân. Pure meditation detached from clinging to its Pure place: Nôi thanh tònh—House chastity—A experiences: Rôøi boû tham ñaém. pure abode—See Tònh Thaát. Pure meditation finding genuine good Pure place of residence: Avasa-kappa (p)—Truï companions: Thanh tònh thieàn ñöôïc chôn thieän Xöù Tònh. höõu. Pure and poor: Thanh baàn. Pure meditation with harmonious mental Pure practice: Phaïm Haønh—Söï tu haønh thanh activity: Thanh tònh thieàn taâm nghieäp hoøa hôïp. khieát. Pure meditation leaving clamorous sentient Pure precepts: Sila-visuddhi (skt)—Pure beings: Thanh tònh thieàn lìa chuùng sanh oàn naùo. commandments—See Tònh Giôùi. Pure

meditation living in the forest enduring Pure and rare: See Thanh Quyù. wind and rain and so on: Thanh tònh thieàn an truï Pure realm: Dag-zhing (tib)—See Thanh Tònh trong röøng thaúm, an nhaãn nhöõng gioù möa. Phaùp Giôùi. Pure meditation with wind and cognition silent: Pure rest: See Tònh Truï. Thanh tònh thieàn taâm trí tòch dieät. Pure retinues: Quyeán thuoäc thanh tònh. Pure Mind: Cittadrisyadharavisuddhi (skt)—Taâm Pure reward: See Baïch Baùo. ñòa quang minh—See Tònh Taâm. Pure saints: See Tònh Thaùnh. Pure minds-Pure lands: Taâm Thanh Tònh Phaät Pure salt: Singilonakappa (p)—See Dieâm Tònh. Ñoä Thanh Tònh. Pure Sanskrit: See Tònh Phaïn. Pure-mind stage: The pure heart stage—See Pure senses of higher worlds: See Tònh Khieát Tònh Taâm Truï. Nguõ Duïc. Pure-minded guts: Buïng thanh tònh taâm, vì rôøi Pure shinning body: Appearance of the caùc ñieàu aùc—Pure-minded guts, being free from Buddha—See Thanh Tònh Quang Minh Thaân. all evils. Pure sounds: Nhaõ AÂm—AÂm thanh tònh khieát vaø Pure-minded preceptor: See Thanh Löông Quoác thanh nhaõ. Sö. Pure-Sound Buddha: Phaät Phaïm AÂm.

Pure spiritual body: Dharmakaya (skt)—Phaïm Pure wheel: Visuddha-cakra (skt)—Tònh Luaân. thaân hay Phaùp thaân. Pure and white: Thanh baïch—Pure—Honest— Pure things of all Buddhas: Nhöõng ñieàu thanh See Thanh Baïch Phaùp. tònh cuûa chö Phaät. Pure wisdom: Visuddhamati (p)—Wisdom and Pure thought: Thanh Tònh Nieäm—Suy nghó thanh purity—See Thanh Tònh Hueä. khieát—Pure mindfulness. Pure wisdom Bodhisattva: Visuddhamati- Pure thusness: The pure bhutatathata—Thanh bodhisattva (p)—Tònh Hueä Boà Taùt. Tònh Chaân Nhö. Pure-wisdom appearance: Tònh Trí Töôùng. Pure tolerance: Thanh tònh nhaãn. Pure wisdom aspect: Trí tònh töôùng. Pure tolerance calmly enduring slander and Pure wisdom extracting all views: Thanh tònh vilification: Thanh tònh nhaãn an thoï söï maéng hueä tröø taát caû kieán chaáp. nhuïc. Pure wisdom knowing all causes: Thanh tònh hueä Pure tolerance calmly enduring weapons: bieát taát caû nhôn. Thanh tònh nhaãn an thoï dao gaäy. Pure wisdom knowing all conditions: Thanh tònh Pure tolerance free from conceit, not slighting hueä bieát taát caû caùc duyeân. the uncultivated: Thanh tònh nhaãn xa lìa ngaõ Pure wisdom knowing nonannihilation and maïn, vì chaúng khinh keû chöa hoïc. nonpermanence: Thanh tònh hueä bieát chaúng ñoaïn Pure tolerance knowing all things have no chaúng thöôøng. origin: Thanh tònh nhaãn tuøy thuaän chôn thieät trí Pure wisdom observing the mental activities of cuûa Boà Taùt bieát taát caû caùc phaùp voâ sanh. all sentient beings: Thanh tònh hueä quaùn taâm Pure tolerance not arousing anger and haønh cuûa taát caû chuùng sanh. viciousness: Thanh tònh nhaãn chaúng sanh giaän haïi, Pure wisdom unknowable to demons, false vì nôi taâm chaúng ñoäng. teachers, or followers of the vehicles of Pure tolerance not attacking the low: Thanh individual salvation: Thanh tònh hueä taát caû ma, tònh nhaãn chaúng cheâ traùch keû ty tieän. ngoaïi ñaïo, thanh vaên, duyeân giaùc chaúng bieát ñöôïc. Pure tolerance not becoming angered at Pure wisdom with vast intellectual power: injury: Thanh tònh nhaãn bò taøn haïi huûy baùng chaúng Thanh tònh hueä bieän taøi quaûng ñaïi. saân haän. Pure words: Words that express reality—Tònh Pure tolerance not following afflictions:

Thanh ngöõ—Nhöõng lôøi noùi dieãn taû chaân lyù. tònh nhaãn chaúng theo phieàn naõo. Pure world: Purity of world—Thanh tònh theá giôùi. Pure tolerance not revenging offenses: Thanh Purely and naturally so: Thanh tònh boån nhieân— tònh nhaãn bò haïi khoâng baùo oaùn. Spontaneous. Pure tolerance saving all who come for refuge: Pureness (n): Purity—Thanh tònh. Thanh tònh nhaãn coù ai veà nöông ñeàu cöùu ñoä. Purgation (n): Söï taåy röûa. Pure and tranquil: See Tònh Maëc. Purgative (a): Taåy luyeän. Pure truth: Dharma-viraja (skt)—Apprehension Purgative medicines: See Traàn Khí Döôïc. of ultimate reality—Pure dharma—Thanh tònh Purgatorial (a): Goät röûa toäi loãi. phaùp—Tinh chaân. Purgatory (n): Hell: Ñòa nguïc—A purgatorial Pure and uncontaminated knowledge: place: Nôi luyeän toäi hay thanh taåy cho saïch. Amalavijnana (skt)—See Thanh Tònh Thöùc. Purgatory of caldrons of molten iron: Hoaïch Pure and undefiled light of unexcelled great Thang Ñòa Nguïc—Ñòa nguïc vôùi nhöõng vaïc naáu saét knowledge: Thanh Tònh Ly Caáu quang minh ñaïi noùng chaûy. trí voâ thöôïng. Purge (v): Goät röûa toäi loãi. Pure or unsullied charity: See Tònh Thí. Purging your bodies: See Thanh Loïc Thaân. Pure vows: Nguyeän thanh tònh. Purification (n): Visuddhi (p)—Visudhi (skt)—Söï Pure water: Tònh thuûy. thanh tònh—Purity. Pure water in a jar: Nöôùc loùng trong chum. (Self)-purification: Töï thanh tònh hoùa.

Purification of all the Buddha-lands: Asamga Purify a Buddha-land: Coù theå nghieâm tònh coõi (skt)—So that a state of non-attachment will Phaät. prevail—Thanh tònh Phaät ñoä khieán cho taát caû Purify one's mind: Thanh tònh taâm yù. khoâng coøn vöôùng maéc. Purify by sprinkling: See Saùi Tònh. Purification of faith and resolve: Tín Thaéng Purifying the body and mind: Always purify the Giaûi Tònh—Söï thanh loïc cuûa nieàm tin vaø loøng body and mind with precepts and spiritual quyeát taâm. means—Luoân thanh loïc thaân taâm baèng giôùi luaät. Purification of all kinds of cognition: Nhaát Thieát Purifying all Buddha-lands: Y chæ nghieâm tònh Chuûng Trí Thanh Tònh—Söï thanh loïc heát thaûy caùc taát caû coõi Phaät thöïc haønh haïnh Boà Taùt. loaïi trí. Purifying sentient beings' senses: Thanh tònh Purification of all kinds of mentation: Nhaát caùc caên cuûa chuùng sanh. Thieát Chuûng Taâm Thanh Tònh—Söï thanh loïc heát Purifying speech: See Tònh Tu Ngöõ Nghieäp. thaûy caùc taâm traïng. Purifying speech of Great Enlightening Beings: Purification of all kinds of perceptual referents See Tònh Tu Ngöõ Nghieäp. (asraya): Nhaát Thieát Chuûng Sôû Duyeân Thanh Purifying the world: See Thanh Tònh Theá Giôùi. Tònh—Söï thanh loïc heát thaûy caùc sôû duyeân (caûnh laø Purisa (p): Purusa or Atman (skt)—See Thaàn sôû duyeân). Ngaõ. Purification of all kinds of supports (alambana): Purisa-dammasarathi (p): Purusa-damya-sarathi Nhaát Thieát Chuûng Sôû Y Thanh Tònh—Söï thanh (skt)—See Ñieàu Ngöï Tröôïng Phu. loïc heát thaûy caùc hoã trôï. Purisuttama (p): A unique being—A man par Purification of knowledge: See Thanh Tònh Tri excellence. Kieán. Puritan (n): Tín ñoà Thanh Giaùo (xuaát phaùt töø Anh Purification by Knowledge and Vision: See vaøo theá kyû 16 hay 17). Thanh Tònh Tri Kieán. Puritanism (n): Phaùi Thanh Giaùo. Purification of mind: Citta-visuddhi (p & skt)—Purity (n): Amala (skt)—Visuddhi (p)— Pure mind—Taâm Thanh Tònh hay söï thanh

tònh Parisuddhi or Visudhi (skt)—Pureness— trong taâm. Purification—Stainlessness—Voâ caáu. Purification of negative karma: Thanh tònh haéc Purity of accepting all the guidelines of nghieäp. behavior of Enlightening Beings: Thoï taát caû Boà Purification of offering: Dakkhina-visuddhiyo Taùt trí thanh tònh. (p)—Cuùng döôøng thanh tònh. Purity of association with good associates: Thaân Purification of a pitying and compassionate caän thieän tri thöùc thanh tònh. heart: Kritpakaruna (skt)—Ñeå laøm thanh tònh taâm Purity in actions: Haønh Thanh Tònh—Söï thanh töø bi. tònh trong haønh ñoäng. Purification of self-mind: Svacittadrsyadhara- Purity of body: Kaya-socceyam (p)—Thaân thanh visuddhi (skt)—Tònh Töï Taâm. tònh. Purification of view: Ditthi-visuddhi (p)—Tònh Purity of company: See Thanh Tònh Quyeán kieán. Thuoäc. Purification of wholesome roots: Thieän Caên Purity of comprehension of the realm of space: Thanh Tònh—Söï thanh loïc cuûa caùc thieän caên. Lieãu ñaït hö khoâng giôùi thanh tònh. Purificator (n): Ngöôøi thanh taåy. Purity of comprehension of the most profound Purificatory (a): Coù tính caùch goät röûa. truth: Thoâng ñaït thaâm taâm phaùp thanh tònh. Purified consciousness: Buddha consciousness— Purity in conduct: Haïnh thanh tònh. See Thanh Tònh Thöùc. Purity of consciousness: Thöùc Thanh Tònh—Voâ Purified mind: Taâm thanh tònh. Caáu Thöùc. Purify (v): Thanh tònh hoùa—To become purity. Purity of cutting through doubts: Ñoaïn nghi Purify the body and mind: Thanh tònh thaân taâm. thanh tònh.

Purity of detachment from views: Ly kieán thanh reality: Thaâm nhaäp phaùp giôùi thanh tònh. tònh. Purity of the quest for omniscience: Caàu nhöùt Purity of determination: Thaâm taâm thanh tònh. thieát trí thanh tònh. Purity in doubt discrimination: Nghi phaân bieät Purity of rewards: See Thanh Tònh Baùo. thanh tònh. Purity of the six organs of sense: Luïc caên tònh. Purity of fearlessness: Voâ uùy thanh tònh. Purity of the six senses: Six pure faculties—See Purity of full development of the felicitous Luïc Caên Thanh Tònh. characteristics, pure qualities, and all Purity of speech: Vaci-socceyam (p)—Ngöõ fundamental virtues of unexcelled thanh tònh. enlightenment: See Thaønh Töïu Thanh Tònh Cuï Purity of taking on birth: See Thanh Tònh Thoï Tuùc Voâ Thöôïng Boà Ñeà. Sanh. Purity of great vows, being one in essence with Purity of voice: See Thanh Tònh AÂm. all Enlightening Beings: See Thanh Tònh Ñaïi Purity of wisdom: See Thanh Tònh Hueä. Nguyeän. Purity of world: Pure world—Thanh tònh theá giôùi. Purity of having the same roots of goodness as Purna (skt): Punna (p)—Furuna (jap)—One of the all Enlightening Beings: Cuøng Boà Taùt ñoàng thieän 1250 Arhat disciples of the Buddha—See Phuù Laâu caên thanh tònh. Na. Purity of intellectual powers: Thanh tònh bieän Purnacandra (skt): Full Moon—Maõn Nguyeät— taøi. Traêng troøn. Purity of intellectual powers, skillfully Purnachandra-bodhisattva (skt): Full Moon explaining boundless Buddha teachings: Bieän Bodhisattva—Maõn nguyeät Boà Taùt. taøi thanh tònh vì kheùo noùi voâ bieân Phaät phaùp. Purnajit (skt): See Phuù Lan Na Ca. Purity in judgment: Phaùn quyeát thanh tònh. Purnaka (skt): See Phaân Na Kha. Purity of living by the knowledge of all Purna-Maitrayaniputtra (skt): Phuù Laâu Na Di Enlightening Beings: Truï taát caû Boà

Taùt trí thanh Ña La Ni Töû—See Phuù Laâu Na. tònh. Purple (n): Maøu ñoû tím (maøu cuûa vua chuùa). Purity of mind: See Tònh Taâm. Purple gold: Vaøng tím—See Töû Kim. Purity in Nirvana: Nieát baøn thanh tònh. Purple Robe: A purple robe, a kind of kasaya Purity of nonattachment to the various ages: granted to honorable monks by the king. This is an Chaúng chaáp tröôùc caùc kieáp thanh tònh. honorific monastic robe bestowed on high ranking Purity of observation of infinite minds: Quaùn monks, usually awarded by a reigning emperor. saùt voâ bieân taâm thanh tònh. The color purple was not traditionally used for Purity of observation of past, present and Buddhist monastic robes, but in China, the future: Quaùn saùt tam theá thanh tònh. imperial court established a hierachy of honorific Purity of the organs of sense: Caên tònh. robes classified by color for individuals who had Purity of perspective: Caûnh giôùi thanh tònh. performed meritorious service. Purple robes were Purity of physical embodiment: See Thanh Tònh ranked the highest. Doâgen Kigen (1200-1253) and Saéc Thaân. Myoâan Eisai, the founders of Japanese Soâtoâ sect Purity of practice of all Buddha Dharmas of all and Rinzai sect respectively, were the first to Enlightening Beings: Tu haønh taát caû Phaät phaùp receive imperial purple robes in Japan. Unlike thanh tònh. honorific titles, which are commonly granted posthumously, the purple robe is given to a living Purity of practices: See Thanh Tònh Coâng Haïnh. master—Töû Y, aùo caø sa tím, ñöôïc vua ban cho Purity of preserving the Buddha teachings: Hoä nhöõng vò Taêng ñaïo cao ñöùc troïng. Ñaây laø loaïi aùo trì chö Phaät phaùp thanh tònh. danh döï nhaát ñöôïc ban cho nhöõng vò Taêng cao Purity of profound determination: See Thaâm caáp, thöôøng ñöôïc ban thöôûng bôûi moät vì vua ñang Taâm Thanh Tònh. taïi vò. Maøu tím khoâng phaûi laø maøu truyeàn thoáng Purity of profound penetration of the realm of

cuûa Phaät giaùo, nhöng taïi Trung Hoa, trieàu ñình Purva-Ashada (skt): Ky—Name of one of the thieát laäp nhöõng y aùo danh döï ñöôïc xeáp theo maøu twenty eight constellations. saéc cho nhöõng caù nhaân ñaõ laøm nhieàu vieäc coâng Purvadharmasthitita (skt): ñöùc. Töû y ñöôïc haïng cao nhaát. Thieàn sö Ñaïo Pauranasthitidharmata (skt)—See Boån Truï Phaùp. Nguyeân Hy Huyeàn vaø Minh Am Vinh Taây, nhöõng Purva-dvitiya (skt): See Coá Nhò. vò saùng laäp ra toâng Taøo Ñoäng taïi Nhaät Baûn, laø Purvakalpa (skt): Pubbakappa (p)—Former nhöõng vò ñaàu tieân ñaõ nhaän ñöôïc töû y cuûa trieàu ñình existence—Previous life—See Tieàn Kieáp. taïi Nhaät Baûn. Khoâng gioáng nhö thuïy hieäu, thöôøng Purvakarma (skt): Pubbakamma (p)—Karma of ñöôïc ban sau khi thò tòch, töû y ñöôïc ban trong luùc the previous life—See Nghieäp Tieàn Kieáp. vò thaày coøn sinh thôøi. Purvam-gama (skt): Ngondro (tib)— Preliminary Purplish colour of the Buddha's hair: See Cam practices—See Tu Taäp Döï Bò. Phaùt. Purvanimitta (skt): Pubba-nimitta (p)—Thuïy Purport (v): Coù nghóa laø. Töôùng—Auspicious marks—Good luck marks— Purpose: Tu nghóa, muïc ñích thöïc cuûa giaùo phaùp. Great-fortune marks—Prosperous marks—Töôùng Purposeful (a): Coá yù. toát hay ñieàm laønh. Purposeful intention: Coá yù. Purva-nivasa (skt): Tuùc Truï—Former abidings, or Purposive stage: See Phaùt Taâm Truï. habilitations—Nôi truù nguï cuûa nhöõng tieàn kieáp. Pursue (v): Theo

ñuoåi. Purvanivasanusmrti (skt): Pubbeniva Pursue cultivation: Tieán Tu—Theo ñuoåi vieäc tu sanussatiana (p)—See Tuùc Maïng Thoâng. taäp—To advance in cultivation. Purvanivasanusmrti-jnana (skt): Knowledge of Pursue discovery (reflection) and examination: all former existence—See Tuùc Maïng Thoâng. Tuøy Taàm Tuøy Töù—Theo ñuoåi vieäc khaùm phaù vaø Purvanta (skt): Past—Tieàn teá—Quaù khöù. khaûo saùt. Purvapranidhana (skt): Original Vow—See Boån Pursuing the correct dharma: Haønh trì chaùnh Nguyeän. phaùp. Purva-Phalguni (skt): Tröông—Name of one of Purusa (skt): Boá Loä Sa—Boá Loã Sa—Boå Loâ Sa— the twenty eight constellations. See Nhaân. Purva-Prosthapada (skt): Thaát—See Twenty Purusa-damya-sarathi (skt): Purisa- eight constellations. dammasarathi (p)—Controller of men—Tamer of Purvasailah (skt): Purvasaila (skt)—Ñoâng Sôn the passions—Trainer of Men—Taming heroes— Boä—Phaát Baø Theá La—See Phaät Baùt Theá La (1). See Ñieàu Ngöï Tröôïng Phu. Purvasaila-samgharama (skt): Ñoâng Sôn Töï— Purusakara (skt): Purusakaraphala—See Ñoä See Phaät Baùt Theá La (2). Duïng Quaû. Purva-videha (skt): Pubba-videha (p)—Boá Loã Purusakaraphala (skt): Simultaneous effect Ba—Boá Loã Baø Bì Ñeà Ha—See Ñoâng Thaéng Thaàn produced by the co-operative causes—See Só Chaâu. Duïng Quaû. Purva-yoga (skt): Prehistory—Tieàn söû. Purusamedha (skt): See Nhaân Teá. Puryamitra (skt): See Baát Nhö Maät Ña. Purusapura (skt): Name of a town in northern Pusan (skt): Boá Haøm—To rear all other beings— India where Vasubandhu was born—Teân cuûa moät Nuoâi döôõng vaïn vaät. thò traán ôû vuøng Baéc AÁn Ñoä nôi ngaøi Theá Thaân sinh Pusapura (skt): Kusumapura (skt)—City of ra. flowers—See Hoa Thò Thaønh. Purusarsabha (skt): Excellent personage— Pus discharged from the ears: Xuaát Muû Tai— Superior man—See Thöôïng Nhaân. See Nguõ Chuûng AÙc Beänh. Purusendriya (skt): Male organ—Nam caên. Push (v): Ñoân ñoác—To urge—To hurry. Purva (skt): East: Phía Ñoâng—Naksatras or lunar Puskara (skt): Utpala (skt)—Blue lotus—Hoa sen mansions (Uttara (skt): Baø Ñaït La Baùt Ñaø (Nguyeät xanh. Cung). Puspa (skt): Puppha (p)—Flower—Hoa.

Puspadanti (skt): Hoa Xæ La Saùt Nöõ—Flowery tree—See Moäc Höông. teeth—See Hoa Xæ. Puthujjana (p): Ordinary person, a person who Puspahara (skt): See Phaát Baø Kha La. has not yet attained enlightenment: Phaøm phu— Puspanaga (skt): The flowering dragon-tree— Ordinary world: Theá tuïc. See Boân Na Giaø. Puti Damo: Bodai Daruma (jap)—Bodhidharma Puspapura (skt): Kusumapura (skt)—The city of (skt)—P'u-t'i Ta-mo—See Boà Ñeà Ñaït Ma. flowers—See—Hoa Thò Thaønh. P'u-t'i Ta-mo: Bodhidharma (skt): Bodai Daruma Pusparaha (skt): See Taùn Chi Ca. (jap)—Puti Damo—See Boà Ñeà Ñaït Ma. Pussa (skt): Merit—See Coâng Ñöùc. P'u-T'o-Shan: See Phoå Ñaø Sôn. Pustika (skt): See Taêng Ích. Putra (skt): Con caùi—A child. Pusya (skt): Tisya (skt)—See Boå Sa. Putrid corpse is not clean: Cöùu caùnh baát tònh Pusya-buddha (skt): Ñeå Sa Phaät—Boå Sa Phaät— (Cuoái cuøng thì toaøn thaân thoái röûa baát tònh)—See Phaát Sa Phaät—Teân moät vò coå Phaät—Name of an Baát Tònh Cöùu Caùnh. ancient Buddha. Putting an end to the eight distressful Pusyamitra (skt): Descendant of Asoka and conditions for those suffering from them: Noùi enemy of

Buddhism—See Phaát Sa Maät Ña. phaùp tröø naïn ñeå ñoä keû bò taùm naïn. Pu-Tai: Great Reverend—Pu-Tai Ho-Shang— Putting an end to existing evil: Tinh taán döùt tröø See Boá Ñaïi Hoøa Thöôïng. nhöõng ñieàu aùc ñaõ phaùt sanh—Effort to eliminate Put ashes on the head and dust on the face: sins already arisen. See Hoâi Ñaàu Thoå Dieän. Putting an end to the practices of enlightening Put away one's grief: Deïp noãi öu saàu. beings: See Ñoaïn Boà Taùt Haïnh. Put away wants by receiving alms: See Tröø Caån. Putting on Seven-piece Robe at the Sound of Put (have) confidence in someone: Ñaët loøng tin the Bell: Nghe tieáng chuoâng lieàn maëc aùo An Ñaø vaøo ai. Hoäi—See Chung Thanh Thaát Ñieàu. Put an end to: To annihilate—Disperse—To Putting all worlds in one Buddha-field: Ñem taát cause to cease—Tieâu dieät. caû theá giôùi vaøo moät coõi Phaät. Put an end to calamity: Get rid of misfortune— Puzzle (v): Laøm boái roái. Tieâu tai. Pyrolatry: Fire-worshipping—See Hoûa Giaùo. Put an end to hatred: Giaûi haän. Pyromancy (n): Hoûa thuaät hay duøng löûa ñeå laøm Put into practice: AÙp duïng—To use—To pheùp thuaät hay boùi toaùn. apply—To carry out. Put off (v): Ñình hoaûn—To postpone. Put out the fire of anger: Daäp taét ngoïn löûa saân Q haän. Qi An: Zen master Qi-An—See Teà An Thieàn Sö. Put off minor merit for the sake of Qianfeng Yuezhou: Ch'ien-feâng Yueh-chou— fundamentals: See Thoâi Coâng Quy Boån. See Kieàn Phong Vieät Chaâu Thieàn Sö. Put poison on his finger-nails and saluted Qinglin Shiqian: Seirin Shiken (jap)—See Sö Sakyamuni intending to destroy him thereby: Kieàn Haäu Ñoäng Sôn Thieàn Sö. Taåm thuoác ñoäc vaøo nhöõng moùng tay, ñònh khi vaøo Qing-Pou-Xing-Yang: See Thanh Phaåu Höng leã Phaät seõ haïi ngaøi. Döông Thieàn Sö. Put a snake into a tube: See Naïp Xaø Ö Ñoàng. Qingyuan Xingsi: Seigen-Gyoshi (jap)—See Put something in its place: An trí (vaät gì)—To Haønh Tö Thanh Nguyeân Thieàn Sö. leave something peacefully as it is. Qinshan Wensui: Kinzan-Bansui (jap)—See Vaên Put trust in: Adore—Quy ngöôõng. Thuùy Khaâm Sôn Thieàn Sö. Pu-To-Shan: See Phoå Ñaø Sôn. Quagmire of mortal life: Sinh töû neâ (vuõng buøn Putanas: See Phuù Ñôn Na. sanh töû). Putchuk (skt): Caên Höông—An incense-yielding Quake: Shake—Rung chuyeån.

Qualified candidates for monks and nuns: See hình aûnh noåi baät trong chieán tranh Vieät Nam. Giôùi Khí. Quang Huong Temple: Chuøa Quaûng Höông— Qualitative forms: As heat is in fire—See Theå Name of a famous pagoda in Goø Vaáp district, Töôùng. Saigon City, South Vietnam—Teân moät ngoâi giaø Qualities: Good, bad, length, shortness—Phaåm lam noåi tieáng trong quaän Goø Vaáp, thaønh phoá Saøi chaát—Töôùng trì höõu. Goøn, Nam Vieät Nam. Qualities of certainty: Phaåm chaát quyeát ñònh. Quang Linh Pagoda: Quang Linh Pagoda was Qualities of mind: See Taâm Soá. one of the most ancient pagodas in Vietnam, Qualities of the non-learner: Asekha (p)— located in Tho Xuong District, Hanoi City, North Nhöõng phaåm chaát cuûa baäc voâ hoïc. Vietnam—Chuøa Quang Linh laø moät trong nhöõng Qualities of the sage as to the body: Kaya- ngoâi chuøa coå nhaát Vieät Nam. Chuøa toïa laïc trong moneyyam (p)—Thaân tònh maëc. quaän Thoï Xöông, thaønh phoá Haø Noäi, Baéc Vieät Qualities of the sage as to mind: Mano- Nam. moneyyam (p)—YÙ tònh maëc. Quang Nghiem Zen Master (1121-1190): See Qualities of the sage as to speech: Vaci- Quaûng Nghieâm

Thieàn Sö. moneyyam (p)—Ngöõ tònh maëc. Quang Te Temple: Quaûng Teá Töï—Name of an Qualities of the true man: Sappurisa-dhamma ancient temple in Hueá, Central Vietnam—Teân (p)—Thöôïng nhaân phaùp—See Thaát Thöôïng Nhaân cuûa moät ngoâi chuøa coå ôû Hueá, Trung Vieät. Phaùp. Quang Tri Zen Master: See Quaûng Trí Thieàn Qualities of understanding of phenomena: See Sö. Phaùp Trí Phaåm. Quan Su Temple: Chuøa Quaùn Söù—Name of an Qualities of understanding of phenomena in ancient temple, located in Hoaøn Kieám district, the path of seeing: See Phaùp Trí Phaåm Kieán Hanoi City, North Vietnam—Teân cuûa moät ngoâi Ñaïo. chuøa coå, toïa laïc trong quaän Hoaøn Kieám, thaønh phoá Quality (n): Attribute—Ñöùc tính—Phaåm chaát. Haø Noäi, Baéc Vieät Nam. Quality of strength: Balata (skt)—Courageous Quan The Am Temple: Chuøa Quan Theá AÂm—nature—Doõng Taùnh. Name of a famous pagoda located in Phuù Nhuaän Quan Am Bo Tat Pagoda: Chuøa Quaùn AÂm Boà district, Saigon City, South Vietnam—Teân cuûa Taùt—The pagoda was just built in 1976 on a Big moät ngoâi chuøa noåi tieáng toïa laïc trong quaän Phuù Mountain in Vung Tau city, Ba Ria province— Nhuaän, thaønh phoá Saøi Goøn, Nam Vieät Nam. Chuøa Quan AÂm Boà Taùt ñöôïc xaây döïng vaøo naêm Quantum (n): Löôïng töû. 1976 taïi vuøng nuùi Lôùn thuoäc thaønh phoá Vuõng Taøu, Quantum mechanics: Nguyeân löôïng cô hoïc. tænh Baø Ròa. Quantum Physics: Vaät Lyù Löôïng töû. Quan Am Sac Tu Temple: Quan AÂm Saéc Töù Queen of Brahma: Brahmi (skt)—The wife of Töï—Name of a temple located in Caø Mau town, Brahma—See Phaïm Thieân Haäu. Caø Mau province—Teân cuûa moät ngoâi chuøa toïa laïc Queen-deva: Devi (skt)—Goddess—Thieân nöõ. trong thò xaõ Caø Mau, tænh Caø Mau. Queen of Heaven: Marichi (skt)—Ñaáu Muï— Quan Su Pagoda: Chuøa Quaùn Söù—The pagoda Maït Lôïi Chi (nöõ thaàn Maït lî chi)—Ma Lôïi Chi— was probably built during the reign of king Tran Thieân haäu—See Ma Lôïi Chi. Du Tong (1341-1369)—Chuøa Quaùn Söù coù leõ ñöôïc Quell (v): Daäp taét. xaây döïng döôùi trieàu vua Traàn Duï Toâng (1341- Quell active afflictions: Phuïc Hieän Trieàn—Cheá 1369). ngöï caùc chöôùng ngaïi tröôùc maét. Quang Duc: Thích Quaûng Ñöùc—Vietnamese Quell calamities by spells or ceremonies: Tòch Buddhist monk whose public self-immolation in Tai (nieäm chuù tröø tai). 1963 became one of the eminent images of the Quell all greed, anger, jealousy and ignorance: Vietnam War—Vò Taêng Vieät Nam ngöôøi ñaõ töï Daäp taét tham, saân, ñoá kî vaø si meâ. thieâu vaøo naêm 1963 vaø trôû thaønh moät trong nhöõng Quelled: Sôû Phuïc—Neùn—Cheá ngöï.

Quelling elimination of seeds: Chuûng Töû Phuïc Question of concentration: Vaán ñeà thieàn ñònh. Ñoaïn—Söï ñoaïn dieät baèng caùch cheá ngöï caùc chuûng Question of ignorance: See Baát Hoäi. töû. Questions of king Milinda: Milindapanha (p)— Quench (v): Ñaùp öùng. Kinh Na Tieân Tyø Kheo—Questions and answers Quest (n): Söï tìm kieám. between King Milinda and Nagasena. Quests for becoming: Bhavesana (p)—Höõu caàu. Questions in meditation: Nhöõng caâu hoûi veà Quests for the holy life: Brahmacariyesana (p)— Thieàn—See Phaàn Döông Thaäp Baùt Vaán. Phaïm haïnh caàu. Questions and replies: Panha-vyakarana (skt)— Quests for sense-desire:

Kamesana (p)—Duïc Mondo (jap)—Questions and answers—Questions caàu. and responses—See Vaán Ñaùp. Quest for truth to benefit self and others, all Questions and responses: Panha-vyakarana sentient beings, not just helping themselves: Vì (skt)—Mondo (jap)—Questions and answers— lôïi mình, lôïi ngöôøi, cuõng nhö lôïi taát caû chuùng sanh Questions and replies—See Vaán Ñaùp. maø caàu phaùp, chöù chaúng vì tö lôïi. Questioning in return: Traû lôøi baèng caùch hoûi laïi. Quest for truth to destroy all sentient beings' Quick (a): Nhanh choùng. afflictions, not doing it for fame, profit, or Quick in attaining the vision: Baát thôøi giaûi thoaùt. respect: Vì muoán tröø phieàn naõo cho taát caû chuùng Quick discernment: See Muïc Cô Thuø Laïng. sanh maø caàu phaùp, vì chaúng vì danh, lôïi hay söï Quick-tempered: Hay giaän—To be angry cung kính. quickly—To have a short temper. Quest for truth to enter knowledge of wisdom, Quickly attain fruition: Toác Ñaéc Thaønh Vò—Ñaït not taking pleasure in literature: Vì nhaäp trí ñöôïc quaû vò moät caùch nhanh choùng. hueä maø caàu phaùp, chaúng vì vaên töï. Quickly attain penetrating wisdom: Toác Chöùng Quest for truth to fulfill Buddhahood, not Thoâng Tueä—Ñaït ñöôïc trí tueä thaáu suoát moät caùch being inclined to lesser aims: Vì ñaày ñuû Phaät nhanh choùng. phaùt maø caàu phaùp, vì chaúng thích nhöõng thöøa Quickly changed: Toác Taät Chuyeån—Thay ñoåi khaùc. moät caùch nhanh choùng—Rapidly changed. Quest for Truth of Great Enlightening Beings: Quickly disappear: Toác Dieät Moät—Bieán maát moät Söï caàu ñaïo cuûa chö Ñaïi Boà Taùt. caùch mau choùng—Rapidly disappear. Quest for truth to leave birth and death, not Quickly realize unsurpassed perfect craving worldly pleasures: Vì thoaùt sanh töû maø enlightenment: See Toác Chöùng Voâ Thöôïng caàu phaùp, vì chaúng tham theá laïc. Chaùnh Ñaúng Chaùnh Giaùc. Quest for truth to liberate sentient beings, Quiescence: Calm and quiet—See Tòch Tónh. engendering the determination for Quiet (a): Ksema (skt)—Peace—Tranquil—Yeân enlightenment: Vì ñoä chuùng sanh maø caàu phaùp, tónh. vì phaùt Boà Ñeà taâm. Quiet breathing: Hôi thôû im laëng (khoâng oàn Quest for truth to resolve the doubts of all aøo)—See Soå Töùc (3). sentient beings: See Ñoaïn Chuùng Sanh Nghi Caàu Quiet (v) the heart or mind: Be at rest— Phaùp. Heartened—Reassured—An taâm. Quest for truth with a straightforward mind: Quiet patience: Calmness and endurance—See See Tröïc Taâm Caàu Phaùp. Tòch Nhaãn. Questions (n): Caâu hoûi—Vaán ñeà. Quiet and Reflecting: Samatha and Vipasyana Questions and answers: Panha-vyakarana (skt)—Shikan (jap)—Ceasing and reflecting— (skt)—Mondoâ (jap)—Hoûi vaø traû lôøi—See Vaán Samatha-Vipasyana—See Chæ Quaùn. Ñaùp. Quiet sitting: Tónh toïa. Question to be answered directly: Ekamsa- Quietism (n): Chuû nghóa an tònh—Chuû tröông vyakaraniyo-panho (p)—Traû lôøi caâu hoûi moät caùch giaûm thieåu hoaït ñoäng vaø traùch nhieäm cuûa con döùt khoaùt. ngöôøi xuoáng möùc toái thieåu—See Tònh Maëc.

Quietist (n): Ngöôøi theo chuû nghóa an tònh. Radiant (a): Saùn laïn—Bright—Shining. Quietistic (a): Thuoäc veà thuyeát tónh taïi. Radiant devas: Abhasara (skt)—See Quang AÂm Quietness (n): Ekagra (skt)—Calmness— Thieân. Stillness—Söï yeân laëng.

Radiant halo: Röïc rôõ haøo quang. Quietude: Calmness—Silence—Stillness— Radiant stage: Prabhakari-bhumi (skt)—Land of Undisturbed—See Tòch Nhieân. radiance, or ground of emitting light—See Phaùt Quinquennial assembly: Panca-varsika-parisad Quang Ñòa. (skt)—See Voâ Giaø Ñaïi Hoäi. Radiate (v): To send forth light—Phaùt quang (göûi Quinquennial Council: Panca-parisad (skt)— aùnh saùng ñi muoân höôùng). Five-year Council—See Nguõ Nieân Ñaïi Hoäi. Radical (a): Caáp tieán—Caên baûn—Cöïc ñoan— Quintessence: Tinh anh. Quaù khích—Fundamental. Quintessence or energy of all living beings: Radical element: Fundamental element—Sarvasattvaujohari (skt)—Vitality of all beings— Original element—Caên baûn. Nhaát thieát chuùng sanh tinh khí—Tinh chaát cuûa taát Radical Ignorance: Original darkness or caû chuùng sanh. ignorance—See Caên Baûn Voâ Minh. Quit (v): Parityajati (skt)—Töø Boû—Renunciation. Radicalism (n): Chuû nghóa caáp tieán. Quite ripe: Dó Thaønh Thuïc—Chín muoài hoaøn Radra (skt): Loã Ñaït La—God of Storm and toaøn. Thunder—Thaàn Möa Gioù vaø Saám Seùt. Quoc An Temple: Quoác AÂn Töï—Name of an old Raft (n): Kaula (skt)—A ferryboat—See Chieác temple in Hueá. It is located at northwest of Ngöï Beø. Bình Hill in Hue, central Vietnam—Teân cuûa moät Raft parable: See Phieät Duï. ngoâi chuøa coå ôû Hueá, mieàn Trung Vieät Nam. Raft of Dharma: Chieác beø Phaùp—See Phaùp Quoc Tu Giam Temple: Quoác Töû Giaùm Töï—The Phieät. first Vietnamese Temple of Literature, was built Rag-robe: See Hoaïi Saéc Y. by King Ly Thanh Tong in 1070—Vaên mieáu ñaàu Raga (skt & p): A La Giaø—La Ngaï—Anger: Giaän tieân cuûa Vieät Nam ñöôïc vua Lyù Thaùnh Toâng xaây döõ. döïng vaøo naêm 1070. Raga-avarana (skt): See Tham Duïc Caùi. Quotation (n): Söï trích daãn. Raga-bandhana (skt): Tham Phöôïc—The tie of Quotation book: Ngöõ luïc. desire—Söï troùi buoäc cuûa loøng tham. Ragadveshamoha (skt): Tham saân si—Greed, anger, ignorance. R Ragaggi (p): Fire of lust—Löûa tham. Rabbi (n): Thaày Do Thaùi. Ragakkhaya (p): Ragaksaya (skt)—Dieät Tham Rabbinate (n): Ñòa vò toân sö. Duïc—Extinction of greed and desire. Rabbit's horns: Sasa-visana or sasa-srnga (skt)—Ragaraja (skt): See AÙi Nhieãm Minh Vöông. See Thoá Giaùc. Raga-vinaya-sutta (p): Sutra on the Subduing of Racism (n): Chuû nghóa phaân bieät chuûng toäc. Passion—Ñieàu Phuïc Duïc Voïng Kinh. Racist (n): Ngöôøi theo chuû nghóa phaân bieät chuûng Rage: Pradasa (skt)— Saân haän—See Naõo. toäc. Ragged-clothes: Taïp Bi Y—Quaàn aùo raùch röôùi Rack something: Decay or ruin something—Huûy (may baèng vaûi baù naïp). hoaïi ñieàu gì. Ragi (p): Lustful (a)—Daâm ñaõng. Racmicatasahasraparipurnadhvadja (skt): Cuï Raging current of ignorance: Voâ Minh Baïo tuùc thieân vaïn Quang Minh Nhö Lai. Löu—Doøng chaûy maõnh lieät cuûa voâ minh. Radha-samyutta (p): Sutra on Venerable Radha, Rago-kincanam (p): Obstacles of Lust—Tham Samyutta Nikaya XXII—Kinh Töông Öng Radha, chöôùng. Töông Öng Boä XXIII. Ragora (jap): Rahula (skt)—See La Haàu La. Radiance (n): Light—AÙnh saùng choùi. Rags: Raùch röôùi.

Rahassa (p): Secret—Bí maät. vôùi Phaät giaùo, keå vieäc oâng ñaõ giôùi thieäu Phaät giaùo Rahaseyyaka (p): Secret—Bí maät. qua quan ñieåm cuûa heä phaùi Theravada, qua quyeån Rahogata sutta (p): Sutra on being alone, "Nhöõng Lôøi Phaät Daïy." Trong

thaäp nieân 1950s, Samyutta Nikaya XXXVI.11—Kinh soáng moät oâng laøm cho vieän nghieân cöùu taïi Ñaïi Hoïc mình, Töông Öng Boä XXXVI.11. Sorborne, nôi oâng laøm vieäc chuû yeáu veà kinh ñieån Rahu (skt): Name of a star—See La Haàu. Ñaïi Thöøa, vaø vaøo naêm 1966 oâng trôû thaønh Phoù Rahu-asura (skt): See La Haàu A Tu La. Vieän tröôûng vieän Ñaïi Hoïc Vidyodaya ôû Sri Lanka. Rahula (skt): Ragora (jap)—Son of the Buddha. Sau ñoù oâng trôû thaønh Vieän tröôûng Vieän Ñaïi Hoïc Rahula is said to have joined the Sangha at nine Kelaniya cuõng taïi Sri Lanka. Trong nhöõng thaäp and to have been fully ordained at age twenty, nieân 1980s vaø 1990s oâng khôûi phaùt nhöõng vaán ñeà later became one of Sakyamuni's leading tranh caõi baèng caùch hoái thuùc nhöõng Taêng só Phaät disciples. He is numbered among the ten giaùo traû laïi theä nguyeän (khoâng saùt sanh) ñeå gia outstanding disciples of the Buddha. Rahula is nhaäp quaân ñoäi choáng laïi löïc löôïng quaân söï cuûa Hoå famous for his dedication to training new monks Tamil. and novices—La Haàu La, con cuûa ñöùc Phaät. Rail (n): Haøng raøo coù tay vòn. Ngöôøi ta noùi La Haàu La xuaát gia naêm chín tuoåi vaø Rain of the Buddha-Truth: See Phaùp. thoï cuï tuùc giôùi naêm 20 tuoåi, veà sau naøy oâng trôû Rain-clouds: See Vaân Vuõ. thaønh moät trong nhöõng ñeä töû haøng ñaàu cuûa Phaät. Rain down compassion: Töø Loä—Phaät raõi möa töø OÂng laø moät trong möôøi ñaïi ñeä töû cuûa Phaät. La Haàu bi töôùi taåm con ngöôøi—The Buddha makes rain La noåi tieáng trong vieäc taän tuïy huaán luyeän sa di vaø down compassion on men. chö Taêng môùi. Rain of flowers: Möa hoa. Rahulabhadra (skt): Arya Rahulata (skt)—See Rain-producer: See Haønh Vuõ. La Haàu La Baït Ñaø La. Rains Retreat: Vassa (skt)—Monsoon-Season Rahula-samyutta (p): Töông Öng La Haàu La— Retreat—Summer retreat—See An Cö Kieát Haï. Sutra on Venerable Rahula, Samyutta Nikaya Rain of the wonderful dharma: Vi Dieäu Phaùp XVIII—Kinh Noùi veà Tyø Kheo La Haàu La, trong Vuõ—Rain of the fine dharma—Côn möa phaùp kyø Töông Öng Boä XVIII. dieäu. Rahulasura (skt): See La Haàu A Tu La. Rainbow (n): Voàng caàu. Rahula-sutta (p): Maha-rahulovada-sutta (p)— Rainbow body: Ja-lus (tib): See Thaân Cuûa AÙnh See Kinh Giaùo Giôùi La Haàu La. Saùng Caàu Voàng. Rahulata (skt): See La Haàu La Ña. Rainbow hued: Saéc caàu voàng. Rahula, Walpola (1907-1997): Sri Lankan Rainy retreat: Vassa (skt)—U-ango (jap)—Rains Theravada monk, renowned as a scholar, who Retreat—See An Cö Kieát Haï. wrote a number of influential books and articles, Rainy seasons: Vuõ Thôøi—Muøa möa (muøa An Cö including an introduction to Buddhism from a Kieát Haï). Theravada perspective, entitled “What the Rainy Season Retreat: U-ango (jap)—Ge-ango Buddha Taught.” During the 1950s, he was a (jap)—Vassa (skt)—The end of the summer research fellow at Sorborne, where he worked retreat—See An Cö Kieát Haï. mainly on Mahayana texts, and in 1966 he Raise (v): Naâng cao. became vice-chancellor of Vidyodaya University Raise animals: To commit an offence involves in Sri Lanka. He later served as chancellor of Release and Expression of Regret—Nuoâi suùc vaät Kelaniya University. During the 1980s and 1990s laø phaïm giôùi xaû ñoïa (phaûi buoâng boû vaø phaùt loà he generated some controversy by urging saùm hoái ngay). Buddhist monks to give back their vows in order Raise cattles, birds, or domestic

animals: Nuoâi to join the government's war against Tamil gia suùc hay gia caàm. militants—Vò Taêng ngöôøi Tích Lan, theo heä phaùi Raise the hands to the head in making Theravada, cuõng laø moät hoïc giaû noåi tieáng, ngöôøi obeisance: See Maïc Bang. ñaõ vieát moät soá baøi vaø saùch coù aûnh höôûng lôùn ñoái

Raising of the Bodhicitta is not an event of one the Rajayatana tree, the site of which has not day: Phaùt Boà Ñeà taâm khoâng phaûi laø bieán coá trong been identified yet, the Buddha returned to the moät ngaøy. Bodhi Tree and, after sometime, thoughtfully Raising cattles, birds, or domestic animals: proceeded to the Deer Park at Sarnath, modern Nuoâi gia suùc hay gia caàm—See Taùm Ñieàu Baát Isipatana—Döôùi goác caây naøy Ñöùc Phaät ñaõ traûi qua Tònh Cho Keû Xuaát Gia. suoát tuaàn leã thöù baûy sau khi Ngaøi ñaït ñöôïc ñaïi Raising up: Samaropa (skt)—To build—To giaùc. Chöa ai bieát ñòa ñieåm chính xaùc. Ngöôøi ta establish—To errect—To set up—To found a noùi Ñöùc Phaät ngoài treân moät phieán ñaù troài leân töø school, sect, thought or practice—Kieán Laäp— döôùi ñaát, vaø chính taïi nôi naøy Ngaøi ñaõ quy-y cho Döïng leân, thieát laäp. Tapussa vaø Balluka, hai thöông nhaân töø Utkala, Raiyu (jap): Sö Coáng Du (1226-1304), Phaät giaùo baây giôø laø Orissa. Töø caây Rajayatana, maø vò trí Nhaät Baûn. cuõng chöa ñöôïc xaùc ñònh, Ñöùc Phaät ñaõ ñi trôû laïi Raja (skt): Quoác vöông—King—Chief or best of caây Boà Ñeà vaø sau ñoù ñi veà höôùng Vöôø n Loäc Uyeån its kind—Sovereign. ôû Ba La Naïi, baây giôø laø Isipatana. Rajabhavana (p): King's palace—Cung ñieän cuûa Rajini (p): A queen—Hoaøng haäu. nhaø vua. Rajja-sutta (p): Sutra on Rulership, Samyutta Rajadaya (p): A royal gift—Phaåm vaät cuûa trieàu Nikaya IV.20—Kinh Ngöôøi Laõnh Ñaïo, Töông ñònh. Öng Boä IV.20. Rajagaha (p): Rajagrha (skt)—Rajagaha (p)— Rajorodha (p): A royal concubine—Thöù thieáp See Vöông Xaù. cuûa nhaø vua. Rajagrha (skt): See Rajagaha. Rajuâ (jap): Japanese abbreviation for Rajagriha (skt): Rajagaha (p)—See Vöông Xaù. Kumarajiva—See Cöu Ma La Thaäp. Rajah (skt): Dust—Buïi. Rajupatthana (p): Attendance on a king—Söï haàu Raja-hamsa (skt): King-goose—See Nga Vöông. haï nhaø vua. Rajakamika (p): A government official—Quan Rajuyyana (p): A royal garden—Vöôøn thöôïng chöùc cuûa trieàu ñình. uyeån. Rajakula (p): A royal family—Gia ñình hoaøng Rakan (jap): Lo-Han (chi)—Arhat (skt)—Foe toäc. destroyer—Worthy of respect—See A La Haùn. Rajakumara (p): A prince—Thaùi töû. Rakan-Doâkan (jap): Lo-Han-T'ao-Hsien (chi)— Rajakumari (p): A princess—Coâng chuùa. La Haùn Ñaïo Hieàn—See Ñaïo Hieàn. Rajapura: Name of an ancient city in India—See Rakan Keijin (jap): See Rakan Keishin. Yeát Xaø Boå La. Rakan Keishin (jap): Lo-han Kui-ch'eân—Luohan Rajargrha stupa: See Vöông Xaù Thaùp. Guichen—See La Haùn Queá Saâm Thieàn Sö. Rajasamadhi (skt): King of samadhis—See Rakchasas (skt): La saùt—Rakshas. Vöông Tam Muoäi. Rakkhasa (p): La saùt—Rakshas. Rajatadri (skt): Kailasa (skt)—Silver mountain— Rakkhita (p): Name of one of one hundred See Ngaân Sôn. Pratyeka-buddhas who lived a long time on Mount Rajavadaka-sutra (skt): See Giaùn Vöông Kinh. Isigili—Teân cuûa moät trong moät traêm vò Phaät ñoäc Raja-vyakarana-parivarta (skt): See Phaåm giaùc ñaõ soáng moät thôøi gian daøi treân nuùi Isigili. Vöông Thoï Kyù. Raksamalavata (skt): Niriti (skt)—See La Saùt Rajayatana

Tree: The tree under which the Thieân. Buddha spent the seventh week after his Supreme Raksasas (skt): Rakshas (skt)—See La Saùt Nöõ. Enlightenment. The actual site is not known yet. Raksasi (skt): Rakshas (skt)—See La Saùt Nöõ. The Buddha is said to have sat on a stone seat Rakshas (skt): Raksasa (skt)—See La Saùt. which sprang up there from the ground and there Raksha-deva: See La Saùt Thieân. he made his first converts, Tapussa and Balluka, Rakta (skt): Aruna (skt)—Red—Maøu ñoû. two merchants from Utkala, modern Orissa. From Raktapadma (skt): Padma (skt)—Baùt Ñaëc Ma—

Ba Ñaàu Ma—Baùt Ñaøm Ma—See Baùt Ñaëc Ma Ñòa Ramble about the hills: To go from monastery to Nguïc. monastery—See Du Sôn. Rakuge (jap): See Fallen flowers. Ramiprabhasa (skt): Quang Minh Nhö Lai—See Rakuho (jap): Le-Pu—See Laïc Phoå Nguyeân An Quang Minh Phaät. Thieàn Sö. Ramiprabhasa-tathagata (skt): Quang Minh Rakuho Gen'an (jap): Lo-p'u Yuan-an—Luopu Phaät—Bright and Clear Light Buddha—See Yuanan—See Laïc Phoå Nguyeân An Thieàn Sö. Quang Ñöùc quoác. Rakuji-Joji (jap): Laïc Thôøi Thöôïng Thôøi—There Rampa, T. Lobsang (1910-1981): Son of a British is a time of dropping, and there is a time of going plumber who claimed to have been possessed by up—Coù luùc ñi xuoáng maø cuõng coù luùc ñi leân. a Tibetan lama and subsequently transformed into Rakuso-Rokunen (jap): Laïc Thaûo Luïc Nieân— a Tibetan. He is best-known for his book “The Falling among weeds six years—See Luïc Nieân Third Eye,” which he claims to be his Khoå Haïnh. autobiography. It has been denounced by Rakusu (jap): A small five-strip kesa that is Tibetologists as a bizarre hoax, but continues to commonly worn on a strap around the neck of be widely popular—Con trai cuûa moät thôï oáng Zen monks and nuns in China and Japan. The nöôùc ngöôøi Anh ngöôøi ñaõ tuyeân boá laø ñaõ bò aùm bôûi design is not traditional to Indian Buddhism; it was moät vò Laït Ma Taây taïng vaø tieáp theo sau ñoù modified in China to allow more freedom of chuyeån hoùa thaønh moät ngöôøi Taây Taïng. OÂng noåi movement for Buddhist monks when they went tieáng nhaát nhôø quyeån “Con Maét Thöù Ba,” trong ñoù begging or engaged in manual labor. Today, lay oâng noùi veà tieåu söû cuûa chính mình. Quyeån saùch bò practitioners of Zen sometimes receive this baùc boû bôûi nhöõng nhaø Taây Taïng Hoïc cho raèng ñoù garment when they take the precepts—AÙo caø sa laø moät söï löøa gaït kyø quaùi, nhöng quyeån saùch aáy naêm maûnh thöôøng ñöôïc maëc vôùi moät daây ñai ñöôïc vaãn tieáp tuïc lan truyeàn moät caùch roäng raûi. quaán leân coå cuûa chö Taêng Ni ôû Trung Hoa vaø Ramsvaranta (skt): Thaéng Laïc Quoác—Country Nhaät Baûn. Kieåu aùo khoâng theo truyeàn thoáng AÁn of surpassing joy. Ñoä; maø noù ñöôïc söûa ñoåi ôû Trung Hoa vaø Nhaät Baûn Rang’byung rigs pa’i rdo rje (1924-1981): The nhaèm cho pheùp chö Taêng coù nhieàu töï do hôn trong sixteenth Gyelwa Karmapa, who was one of the söï di chuyeån khi hoï ñi khaát thöïc hoaëc tham gia lao most influential Tibetan masters in Tibetan taùc. Ngaøy nay, haønh giaû tu Thieàn taïi gia thænh Buddhism in the twentieth century—Vò Gyelwa thoaûng cuõng nhaän ñöôïc loaò aùo naøy khi hoï thoï Karmapa ñôøi thöù 16, ngöôøi thaày trong Phaät giaùo giôùi—See Nguõ Ñieàu Y. Taây Taïng coù

aûnh höôûng lôùn nhaát vaøo theá kyû 20. Ram's horn: See Döông Giaùc. Ranga (skt): Hí vieän—Theater. Rama (skt): Ramagrama (skt)—Joy—Vui veû. Rangdong (tib): Söï troáng khoâng cuûa caùi ngaõ—A Ramabhar (skt): Ramabhar, a pagoda at Tibetan term for "Self-emptiness"—See Ngaõ Kusinagara in India, marking the spot where the Khoâng (2). Buddha's body was cremated—Thaùp Ramabhar Rangjung Dorje (1284-1339): Name of the third taïi Caâu Thi Na ôû AÁn Ñoä, ghi daáu nôi hoûa thieâu Karmapa of the Karma-Kagyu school—Teân cuûa nhuïc thaân Ñöùc Phaät. vò Kieát Maõ Ba (Phaät Haïnh Giaû) thöù ba cuûa tröôøng Ramacaritmanas (skt): See La Ma Coâng Haïnh phaùi Karma-Kagyu. Luïc. Rang rgyal (tib): Pratyeka-buddha (skt)—See Ramagrama (skt): See La Ma Quoác. Ñoäc Giaùc Phaät. Ramaneyyaka (p): Pleasant—Thích thuù. Rang rig (tib): Self-knowledge—See Töï Tri. Ramanna Nikaya (p): See La Maïn Na Phaùi. Rang sang gye (tib): Pratyeka-buddha (skt)—See Ramanuja (1055-1137): Name of a famous Chi Phaät. philosopher in South India in the eleventh and Rangton School: The Madhyamika or Middle- twelfth centuries—Teân cuûa moät trieát gia noåi tieáng way school divided into two major schools: the vuøng Nam AÁn vaøo theá kyû thöù 11 vaø 12. Rangton which maintains voidness is devoid of Ramayana (skt): See La Ma Dieãn Na. inherent existence and Shentong which maintains

voidness is indivisible from luminosity—Trung chuyeân taâm tu taäp thieàn ñònh. Ñaëc bieät sö raát thích Quaùn toâng chia laøm hai nhaùnh: nhaùnh Voâ Ngaõ hay möa ñeâm, sö thöôøng thaép nhang vaø toïa thieàn giöõa söï troáng khoâng cuûa Ngaõ vaø nhaùnh Khoâng Moân. trôøi möa ñeâm, coù khi ñeán taän saùng. Daân trong Rank (n): Phaåm traät trong Giaùo Hoäi. vuøng, khoâng bieát teân sö, thöôøng goïi sö laø "oâng Rank of sage: Tieân Toân Vò—Baäc tieân. Taêng taém möa ñeâm." Khi nghe vaäy, sö vui thích Rank of sentient beings: Chuùng Sanh Ñaúng— ñoùn nhaän caùi teân ñöôïc goïi naøy. Coù moät laàn, coù vò Baäc chuùng sanh. khaùch ñeán hoûi sö veà coâng ñöùc töông ñoái cuûa coâng Rankei-Doâryuâ (jap): See Lan Kheâ Ñaïo Long phu thieàn ñònh so vôùi coâng phu nieäm hoàng danh Thieàn Sö. ñöùc Voâ Löôïng Quang Nhö Lai (A Di Ñaø). Sö ñaùp Ranryo Zen master: Thieàn sö Ranryo—Name of baèng moät baøi keä: a Japanese Zen master—Before he went to live in "Thieàn ñònh vaø nieäm Phaät the mountains, Zen master Ranryo traveled Nhö hai toøa nuùi lôùn throughout the four quarters, making no distinction Caên cô ngöôøi cao thaáp between court and countryside, city and village, Phaät taùnh voán ñoàng ñaúng not avoiding even winesshops and brothels. When Khi leân ñöôïc tôùi ñænh someone asked him why he acted in this way, Thaáy traêng chieáu muoân nôi Ranryo said, "My Way is right there, wherever I Xoùt ngöôøi khoâng tín taâm happen to be. There is no gap at all." Later Môø mòt giöõa doác trieàn." Ranryo went into the mountains, where he built a Rantoâ (jap): An oval-shaped stupa, used to honor simple hut and lived a life of frugal austerity as he deceased Zen monks and nuns. In classical Zen continued to work on Zen. Especially fond of literature, when the T'ang Zen master Nan-yang night rain, Ranryo would burn incense and sit up Hui-chung (?-776), better known as Chung Kuo- on rainy nights, even until dawn. The people of shih, was near death, the emperor

Tai-tsung (the mountain villages, not knowing his name, used reigned from 762 to 779), asked how the master to call him, "the Night Rain Monk." This amused would like to be honored. The old monk him, so he began to use Night Rain as a literary responded that the emperor should build for him a name. Once a visitor asked Ranryo about the seamless stupa—Thaùp coù hình baàu duïc, duøng ñeå relative merits of Zen meditation and the Pure toân vinh chö Taêng Ni ñaõ thò tòch. Trong vaên hoïc Land Buddhist practice of Buddha-remembrance, Thieàn coå ñieån, khi Quoác Sö Nam Döông Hueä reciting the name of the Buddha of Infinite Light. Trung gaàn thò tòch, vua Ñöôøng Thaùi Toâng hoûi Sö Ranryo gave his answer in verse: raèng Sö thích ñöôïc toân vinh nhö theá naøo, thì Quoác "Zen meditation and Buddha Remembrance Sö traû lôøi raèng nhaø vua neân xaây cho Sö moât ngoâi are like two mountains; thaùp "Voâ Phuøng"—See Voâ Phuøng Thaùp. Higher and lower potentials Rape (n): Söï cöôõng hieáp. divide a single world. Rapidly attain fruition: Toác Ñaéc Thaønh Vò—Ñaït When they arrive, all alike ñöôïc quaû vò moät caùch nhanh choùng. see the moon atop the peak; Rapidly attain penetrating wisdom: Toác Chöùng Only pity those who have no faith Thoâng Tueä—Ñaït ñöôïc trí tueä thaáu suoát moät caùch and suffer over the climb." nhanh choùng. Tröôùc khi ñi aån tu treân nuùi, thieàn sö Ranryo ñaõ Rapidly changed: Toác Taät Chuyeån—Thay ñoåi töøng haønh cöôùc khaép nôi, töø thoân queâ ñeán thaønh moät caùch nhanh choùng—Quickly changed. thò, khoâng traùnh nôi töûu quaùn hay nhaø thoå. Khi coù Rapidly and completely realize: See Toác Taät ai ñoù hoûi taïi sao sö laïi haønh ñoäng nhö vaäy, sö ñaùp: Vieân Chöùng. "Con ñöôøng ta ñi ôû ngay ñoù, baát cöù nôi naøo ta ñi Rapidly disappear: See Toác Dieät Moät. qua ñeàu khoâng coù loã hoûng cuûa phaân bieät (Phaät Rapidly established effect: Toác Taät Laäp taùnh bao truøm khaép nôi, khoâng heà coù phaân bieät xöù Nghieäm—Keát quaû coù ngay töùc thì. sôû)." Sau naøy, khi sö ñi aån cö, sö döïng leân moät tuùp Rapidly realize unsurpassed perfect leàu vaø soáng ñôøi khoå haïnh trong khi tieáp tuïc enlightenment: Giaùc ngoä voâ thöôïng chaùnh ñaúng

chaùnh giaùc moät caùch nhanh choùng. Raskapalapariprccha Sutra (skt): Hoä Quoác Toân Rapt (a): Attentive—Chuyeân taâm—Nhaäp ñònh. Giaû Sôû Vaán Ñaïi Thöøa Kinh. Rapten, Geshe (1920-1986): Tibetan lama who Rasmi (skt): Ray—Tia saùng. entered Sera Monastic university at the age of Rasmiprabhasa (skt): See Quang Minh Phaät. fifteen, fled to India in 1959, and in 1963 was Rasmi-pramukta-samadhi (skt): Emitting shining awarded the degree of “geshe lharampa,” In 1974 light Samadhi—See Phoùng Quang Tam Muoäi. he made the first trip to Europe, and in 1975 Rasmisatasahasraparipurnadhvadja (skt): became abbot of a Gelukpa monastery at Rikon. Complete Countless Myriads of Bright and Clear In 1974 he also founded the Tharpa Choeling Light Buddha—See Cuï Tuùc Thieân Vaïn Quang Center for Higher Tibetan Studies at Mount Minh Nhö Lai. Peølerin, near Lausanne, Switzerland—Vò Laït Ma Rastrapala (skt): See Laïi Tra Hoøa La. Taây Taïng, ngöôøi gia nhaäp Ñaïi Hoïc Tu Vieän Sera Rastrapala-pariprccha-sutra (skt): See Hoä Quoác ôû tuoåi 15, ñaøo tî sang AÁn Ñoä vaøo naêm 1959, vaø Toân Giaû Sôû Vaán Kinh. naêm 1963 ñöôïc trao baèng “geshe lharampa.” Naêm Rat: Tyù (from 11 to 1 midnight)—One of the 1974 ngaøi du

haønh sang AÂu Chaâu, vaø naêm 1975 twelve animals—See Thaäp Nhò Thuù. ngaøi truï trì tu vieän Gelukpa ôû Rikon. Naêm 1974 Ratanagraha Chaitya (skt): A small roofless ngaøi cuõng saùng laäp Trung Taâm Cao Hoïc Taây shrine, marks the place where the Buddha spent Taïng Tharpa Choeling trong nuùi Peølerin, gaàn the fourth week in meditation and recited to Lausanne, Thuïy Só. himself “Samants Pathana.” While in Rapture: Priti or Ananda (skt)—Joy—Glad— contemplation, the blue, yellow, red, white, and Delighted—Rapture—Rejoice—To like—See orange rays emanated from his body. The Phæ. Buddhist Flag of India and Ceylon are designed Rapyamanya (skt): Ngaân Saéc Thieân Haäu— with these colors—Thaùp Ratanagraha Chaitya laø Silver-colour Queen of Heaven. moät ngoâi thaùp thôø khoâng coù noùc, ñaùnh daáu nôi Ñöùc Rare (a): Hieám (hy höõu). Phaät ñaõ traûi qua tuaàn leã thöù tö sau khi Ngaøi ñaït Rare cause: See Hy Höõu Nhaân. ñöôïc ñaïi giaùc. Taïi ñaây Ngaøi ñaõ thieàn ñònh vaø tuïng Rare and undearing appearance: Hy Höõu kinh “Samants Pathana.” Trong khi thieàn ñònh, Töôùng. nhöõng aùnh saùng saéc xanh, vaøng, ñoû, traéng, cam... Rare and wonderful dharmas: Adbhutadharma töø kim thaân cuûa Ngaøi chieáu toûa ra. Laù côø Phaät giaùo (skt)—A Phuø Ñaït Ma—Vò Taèng Höõu Phaùp. taïi AÁn Ñoä vaø Tích Lan ñöôïc phaùc hoïa ra töø nhöõng Rarely: Naêm khi möôøi hoïa. maøu saéc naøy. Raro (jap): Nets and cages—La Lung—In China, Ratanam (p): Precious things (stones)—Chaâu silk nets and bamboo cages are used to to catch baùu. and keep small birds. In Zen, the term also has Ratana-sutta (p): Töù Yeát Xuaát Baûo Kinh—See other meanings: 1) Bao phuû: To cover; 2) Troùi Kinh Ñaïi Böûu Tích. buoäc, khoáng cheá: To bind or dominate. Rathachandra (p): Precious Moon Bodhisattva— Rasa (skt): Vò—Taste—Flavour. Baûo Nguyeät Boà Taùt. Rasarammana (skt): Caûnh Sôû Duyeân—Object of Rathakara-sutta (p): Rathakara-oacetana-sutta flavor. (p)—Sutra on the Chariot Maker, Anguttara Rasa-visaya (skt): Vò Caûnh—Tangibility for the Nikaya III. 15—Kinh Ngöôøi Laøm Xe Ngöïa, Taêng external world—Neám traûi hay tieáp xuùc vôùi theá Nhaát A Haøm III. 15. giôùi beân ngoaøi. Ratha-vinita-sutta (p): Sutra on Relay Chariots, Rasetsu (jap): Rakshas or Raksasa (skt)—See La Majjhima Nikaya 24—Kinh Traïm Xe, Trung A Saùt. Haøm 24. Rasi (p): A heap—Moät ñoáng. Rati (skt): Lust—Tham muoán. Raskapalas (skt): Lokapalas (skt)—Hoä quoác— Rational (a): Coù lyù trí—Raát höõu lyù—Coù suy lyù— Four Heavenly (Guardian) Kings. Coù bieän bieät—Reasonable.

Rational behaviour: Kieán Haønh—See AÙi Haønh. (skt): See Cöùu Caùnh Nhaát Thöøa Baûo Taùnh Luaän. Rational cogitating mind: Löï Trí Taâm—See Ratna-jala (skt): Indra-jala (skt)—Jewel Net of Duyeân Löï Taâm. Indra—See Baûo Voõng. Rational faith: Nieàm tin coù lyù tính (thöøa nhaän söï Ratnakala (skt): Baûo Xöù—Precious abiding—coù maët cuûa thöôïng ñeá vaø söï baát töû cuûa linh hoàn). Precious place. Rational outlook: Quan ñieåm thuaàn lyù. Ratnakala-bodhisattva (skt): Precious abiding Rational system of thoughts: Heä thoáng tö töôûng Bodhisattva—Baûo Xöù Boà Taùt. hôïp lyù. Ratnakala-samadhi (skt): Precious abiding Rationale: Cô sôû lyù luaän—Lyù do cô baûn— concentration—See Baûo Xöù Tam Muoäi. Nguyeân lyù—Lyù luaän. Ratnakara (skt): Thích Na Giaø La—Baûo Tích. Rationalism (n): Chuû nghóa duy lyù.

Ratnakara-bodhisattva (skt): Jewelled- Rationalist (n): Nhaø duy lyù luaän. accumulation Bodhisattva—Baûo Tích Boà Taùt. Rationalistical (a): Thuoäc veà thuyeát duy lyù. Ratnakara-buddha (skt): Jewelled-accumulation Rationality (n): Söï hôïp lyù—Tính hôïp lyù. Budda—Baûo Tích Phaät. Rationalization (n): Söï hôïp lyù hoùa. Ratna-kata-sutra (skt): Jewelled-accumulation Ratiprapurna (skt): Full-of-joy—Hyû Maõn. sutra—Baûo tích kinh. Ratiprapurna-tathagata (skt): Full-of-Joy Ratnaketu (skt): See Baûo Traøng Nhö Lai. Buddha—See Hyû Maõn Phaät. Ratnaketu Buddha: See Ratnaketu. Ratna (skt): Ratana (p)—La Ñaø Na—Baûo chaâu— Ratna-ketu-raja (skt): Maharatnaketou (skt)— Baûo vaät—Anything precious, a gem—The jewel Jewel Appearance Buddha—See Baûo Töôùng in the Lotus—Mani—Pearl—Precious—Treasure. Phaät. Ratnacandra (Ratnachandra) (skt): Precious Ratnakousoumasapouchpitagatra Buddha (skt): Moon Bodhisattva—Baûo Nguyeät Boà Taùt. Varied-Colored Jewels-Flower Adornment Body Ratna-cinta (skt): Baûo Tö Duy—Precious Buddha—Taïp saéc baûo hoa nghieâm thaân Phaät. reflection—Precious thought. Ratnakusumasanpuchpitagatra-Buddha (skt): Ratnadandin (skt): Baûo Tröôïng—Precious staff. Taïp Saéc Baûo Hoa Nghieâm Thaân Phaät. Ratnadandin-bodhisattva (skt): Baûo Tröôïng Boà Ratna-kuta: Ratna-rasi (skt)—Kon tsegs (tib)— Taùt—Precious staff Bodhisattva. Kinh Ñaïi Baûo Tích: Gem-heap Sutra—Collection Ratnadatta (skt): Precious sword—Baûo kieám. of gems; accumulated treasures. Ratnadatta-bodhisattva (skt): Precious sword Ratnakuta Sutra (skt): Pile of Jewels Sutra or Bodhisattva—Baûo Kieám Boà Taùt. Sutra of the Heap of Jewels—See Kinh Ñaïi Böûu Ratnadeva (skt): Baûo Thieân—Teân cuûa moät vò Tyø Tích. Kheo—Name of a monk. Ratnamalasri-buddha (skt): Baûo Hoa Ñöùc Ratnadhvaja (skt): A banner decorated with Phaät—Jewel Flower Virtue Buddha. gems—Baûo phan (phöôùn). Ratnamalavadana (skt): Baûo Man Duï Kinh— Ratnadvipa (skt): See Baûo Chöõ. Teân cuûa moät boä kinh—Name of a sutra. Ratna-garbha (skt): 1) Jewel Treasury: Phaùp Ratnamati (skt): Laëc Na Ma Ñeà—See Baûo YÙ. Taïng; 2) Jewel Treasury Buddha: See Phaùp Taïng Ratnamegha (skt): Baûo Vaân—Precious clouds. Phaät; 3) See Baûo Taïng Nhö Lai. Ratnamegha-sutra (skt): Sutra on Precious Ratnagotra (skt): Precious nature—See Baûo clouds—Baûo Vaân Kinh. Taùnh. Ratna-mudra-hasta (skt): Precious-seal grasping Ratna-gotra-bodhisattva (skt): Precious- Bodhisattva—Baûo AÁn Thuû Boà Taùt. nature Bodhisattva—Baûo Taùnh Boà Taùt. Ratnamudra samadhi (skt): Precious seal Ratnagotra-sastra (skt): Baûo Taùnh Luaän— concentration—See Baûo AÁn Tam Muoäi. Treatise on Precious nature or Tathagatagarbha— Ratna-nimi (skt): Precious Curtain Pratyeka- See Nhö Lai taïng. buddha—Baûo Böùc Bích Chi Phaät. Ratna-gotra-vibhanga-mahayanottara- sastra Ratnapani (skt): Precious race Bodhisattva—Baûo

chuûng—Baûo chöôûng (Baûo Thuû) Boà Taùt. Buddha—Baûo Luaân vôùi Baûo Töôùng Phaät. Ratna-Paramita Bodhisattva (skt): Precious Rat-squeakings and cuckoo-callings: See Perfection Bodhisattva—See Baûo Ba La Maät Boà Thöû Töùc Ñieåu Khoâng. Taùt. Rattannu (p): Cao tuoåi haï vaø nhieàu kinh nghieäm. Ratna-parvata (skt): Baûo Sôn—Precious Rattling staff: See OÂ Tích. mountain—Teân

cuûa ñænh Baûo Sôn—Name of Raurava (skt): Hoâ Hoâ—Loã La Baø—Hell of Mount Ratnaparvata. shrieking—Hieäu Kieáu ñòa nguïc. Ratna-pitaka (skt): Ratna-karandaka (skt)—Baûo Rava (p): A cry—Tieáng keâu khoùc. Khieáp—Röông ñöïng baûo chaâu—A precious box, Ravana (skt): Name of a king of Ceylon—See La or box of precious things. Baø Na. Ratnaprabha (skt): Baûo Quang thieân töû— Ravish (v): Cöôõng hieáp. Precious Light heaven king's son. Ravivara (skt): Chuû Nhaät—Sunday. Ratna-priya (skt): Precious Victory Rawagiriya (skt): See Vöông Sôn Truï Boä. Bodhisattva—Baûo Thaéng Boà Taùt. Ray (n): Prabha (skt)—Beam—Brightness— Ratna-priya-buddha (skt): Precious Victory Light—Splendor—Quang huy—Quang minh. Buddha—Baûo Thaéng Phaät. Rays: Nhöõng tia haøo quang. Ratna-rasi (skt): Accumulated treasures—Razan Dokan (jap): Lo-shan Tao-hsien— Collection of gems—Gem-heap—Baûo tích. Luoshan Daoxian—See La Sôn Ñaïo Nhaøn Phöôùc Ratnasambhava (skt): Jewel Born Buddha—See Chaâu Thieàn Sö. Baûo Sanh Phaät. Rddhi (skt): Iddhi (p)—Divine power—Thaàn Ratnasambhava Buddha: Baûo Sanh Phaät— Thoâng. Name of Subhuti when he becomes—Teân cuûa Rddhibala (skt): Iddibala (p)—Supernatural ngaøi Tu Boà Ñeà khi thaønh Phaät. powers—See Thaàn Löïc. Ratnasandra (skt): See Ratnacandra. Rddhi-mantra (skt): Thaàn Chuù—Dharani— Ratnasikhi (skt): Parasol—Baûo Caùi. Dharani, or magic or divine incantations—Ñaø La Ratnasikhi-buddha (skt): Baûo Caùi Phaät. Ni hay nhöõng lôøi chuù thaàn bí. Ratnasri (skt): Precious Virtue Bodhisattva—Baûo Rddhipada (skt): Iddhipada (p)—Four bases of Ñöùc Boà Taùt. miraculous powers—See Töù Nhö YÙ Tuùc. Ratna-sutta (p): Sutra on jewel—Kinh Chaâu Baûo. Rddhipratiharya (skt): Iddi-pratiharya (p)—Ratna-tedjobhyyudgatarajata-raja (skt): Baûo Manifestation of power of ubiquity—See Nhö YÙ Oai Ñöùc Thöôïng Vöông Phaät—Precious Awe- Tuùc Thò Hieän. Inspiring Superior king Buddha. Rddhisaksakriya (skt): Supernatural power— Ratna-traya (skt): Ratna-ttaya (p)—Three Power to be anywhere or do anything at will— Jewels—See Tam Baûo. Nhö yù thoâng—See Thaàn Tuùc Thoâng. Ratna-traya-sutta (p): Sutra on the Three Rddhividhi-jnana (skt): The power to transfer Jewels—Kinh Tam Baûo. oneself to various regions at will (change the body Ratnavabhasa (p): Precious Clairvoyance at will)—Thaàn tuùc thoâng. Buddha—Baûo Minh Phaät. Rddhi-vikridita (skt): See Thaàn Thoâng Du Hyù Ratnavadanatatva (skt): Baûo Man Duï Kinh— Tam Muoäi. Teân cuûa moät boä kinh—Name of a sutra. Rdzogs chen (tib): Mahasiddha (skt)—Master Ratnavali-sastra (skt): Satavahana-sastra (skt)— with perfect abilities—See Ñaïi Thaønh Töïu Giaû. Name of a work of commentary composed by Reach the bliss of nirvana: Ñaït ñöôïc an vui nôi Nagarjuna—Baûo Haønh Vöông Chaùnh Luaän—See nieát baøn. Daãn Chaùnh Vöông. Reach Buddhahood: Become a Buddha—Attain Ratna-vyuha-bodhisattva (skt): Precious Enlightenment—Ñaéc quaû giaùc ngoä—Ñaéc quaû vò Adornment Bodhisattva—Baûo Nghieâm Boà Taùt. Phaät. Ratna-Wheel: Ratna-Wheel with Ratnasambhava Reach enlightenment: Attain (v) nirvana—

Obtain the way—Reach perfection—To enter into recent scientific discoveries because these areas Nirvana—See Ñaéc Ñaïo. of knowledge can help him or her to understand Reach the furthest extent of mastery of all the and share the teachings to people in a

way that is teachings: Ñeán bæ ngaïn taát caû phaùp töi taïi. appropriate to their situation—Ñoïc saùch baùo theá Reach one's height: Reach one's summit—Ñaït tuïc laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. tôùi ñænh. Tuy nhieân, ngoaøi giaùo lyù Phaät giaùo, vò Tyø Kheo Reach the other shore: Paramita (skt)—Ñaùo bæ hay Tyø Kheo Ni coù theå ñoïc theâm nhöõng saùch veà ngaïn. lòch söû caùc neàn vaên minh treân theá giôùi, veà ñaïi Reach out everywhere: Haønh hoaït khaép nôi. cöông giaùo lyù veà nieàm tin cuûa caùc toân giaùo, nhöõng Reach perfect supreme bodhi: Attain perfect aùp duïng cuûa taâm lyù hoïc, vaø nhöõng khaùm phaù môùi supreme bodhi—Become a Buddha—See Thaønh cuûa khoa hoïc, vì nhöõng kieán thöùc naøy coù theå giuùp Phaät. cho Taêng Ni hieåu vaø noùi giaùo lyù cho ñôøi moät caùch Reach all places to expound the sublime töông hôïp hôn vôùi hoaøn caûnh (kheá cô). Teaching: Tôùi khaép taát caû choã maø noùi roäng dieäu Reader: Ñoäc Sö. phaùp. Reading: Baøi ñoïc. Reach all places to teach all sentient beings Reading and reciting sutras: Ñoïc Tuïng kinh. ultimate selflessness: ÔÛ trong moät nieäm khaép taát Reading Room in a Zen monastery: See caû choã vì caùc chuùng sanh maø noùi voâ ngaõ teá. Shuryoâ. Reach any place at will: Prapti (skt)—See Naêng Reading the scriptures: Tuïng ñoïc kinh ñieån. Vieãn Chí. Reading of sutras: Ñoïc kinh saùch—See Taän Tín Reach perfection: Attain enlightenment—Obtain Thö Baát Nhö Voâ Thö. the way—Ñaéc ñaïo—Reach enlightenment. Ready-made: Laøm saún—Man is not ready-made. Reach the very topmost height: To be in highest Ready-made answers: Nhöõng caâu traû lôøi coù saún. condition (attain Arahantship or Sainthood)—Ñaït Ready-wit: See Bieän Taøi Voâ Ngaïi. ñeán ñænh cao toái thöôïng (ñaït ñöôïc A La Haùn quaû Real (a): Evident—In reality—In truth—See hay Thaùnh quaû). Chaân Thöïc. Reaching of knowledge of all Buddhas: Coù moät Real appearance: True aspect—Chaân töôùng. loaïi thieän tri thöùc khieán nhaäp nôi trí cuûa chö Phaät Real body: Dharmakaya (skt)—Thaät töôùng thaân. ñaõ nhaäp—See Möôøi Loaïi Thieän Höõu Tri Real Buddha: Noumenal Buddha—See Chaân Thöùc. Phaät. Reaching up to the sky: Gaganalih (skt)— Real Buddha-body: Sambhogakaya (skt)—Thaät Nhaäp vaøo hö khoâng. saéc thaân—Trikaya and Sambhogakaya. Reaction of evil karmic seeds: Söùc Phaûn ÖÙng Real Buddha son: See Chaân Phaät Töû. Cuûa Chuûng Töû Nghieäp. Real and demonic realms: Caûnh thaät hay ma Read palms: To mislead people into superstitions, caûnh. commits an Expression of Regret Offence—Xem Real dharma: Thöïc Phaùp—Absolute dharma— chæ tay laø höôùng daãn ngöôøi sai laïc vaøo meâ tín dò See Chaân Phaùp. ñoan, ñeàu phaïm vaøo giôùi Ba Daät Ñeà, phaûi phaùt loà Real dharmakaya: Thöïc töôùng phaùp thaân—Thöïc saùm hoái. thaân hay thaân voâ töôùng cuûa Nhö Lai. Read and repeat few sutras: Quaû thieån tyø kheo. Real ego: Nirvana ego—Transcendental ego, as Read the scriptures: Truøng tuïng kinh ñieån. contrasted with the illusory or temporal ego—See Read worldly books and magazines: To commit Chaân Ngaõ. an Expression of Regret Offence. However, in Real evidence: See Chaân Chöùng. addition to reading books on Buddhism, he or she Real experience: Taiken (jap)—Theå Nghieäm, can read books on the history of civilizations of kinh nghieäm thaät. the world, general history and teachings of other Real face of our real

self: Boä maët thaät cuûa Chaân religious faiths, applied psychology, and most Ngaõ—See Chaân Ngaõ Dieän.

Real factors: Nhöõng yeáu toá thöïc teá. Real state: Tattva (skt)—Traïng thaùi thöïc. Real friendship is rare: Tình baïn chaân thaät raát Real state of the case: Traïng thaùi coù thöïc cuûa hieám hoi (Thanh nhaõn nan phuøng). tröôøng hôïp. Real gold stands the test of fire: The honest Real substance of dharma: Dravya-padarthah man is not afraid of anything, including threads— (skt)—Thöïc Cuù Nghóa—Thöïc theå cuûa phaùp. Vaøng thieät khoâng sôï löûa (thaønh thaät ngay thaúng thì Real talent: Chaân taøi. khoâng sôï gì caû, keå caû nhöõng lôøi haêm doïa). Real Tathagata: Mulatathagata (skt)—Chaân thaät Real happiness: Advaitananda (skt)—True Nhö Lai. happiness—Chaân haïnh phuùc. Real teaching: Reliable teaching—Teaching of Real harmonized world: Perfectly unimpeded reality—See Thöïc Giaùo. interpenetration—See Söï Söï Voâ Ngaïi Phaùp Giôùi. Real and unreal: True and false—Chaân nguïy— Real knowledge free from illusion: Buddha- Chaùnh taø—See Chaân Voïng. wisdom—Original mind in all—Unadulterated Review view: Thöïc Kieán—Caùi nhìn ñuùng nhö mind in all—Innocent mind in all, which is thaät. independant of birth and death—See Chaân Thöùc. Real way: Absolute Buddha-truth—True Real Lotus Sutra: Cheng-fa-hua-ching (chi)— religion—True way—Thöïc ñaïo. See Chaùnh Phaùp Hoa Kinh. Real wisdom: Prajna (skt)—Prajna paramita Real Mahayana: See Thöïc Ñaïi Thöøa Giaùo. (skt)—Chiken (jap)—True or transcendental Real mark Buddha-recitation: Thaät töôùng nieäm wisdom—Thöïc trí—Tri kieán (trí tueä sieâu vieät)— Phaät. See Trí tueä Ba La Maät. Real mark prajna: See Thöïc töôùng Baùt Nhaõ. Real wisdom is gradually opened, the screen of Real Mark' or 'Self-Nature' Buddha ignorance is gradually rolled up, the mind is Recitation: Thaät Töôùng Nieäm Phaät. clearer and clearer to totally clear: See Phaàn Real mark of True Suchness: Laksana-tathata Chôn Töùc Phaät. (skt)—See Thöïc Töôùng Chaân Nhö. Real world: The factual world, or the world of Real mind: Bhutacitta (skt)—Chaân taâm—True actual life—Theá giôùi cuûa ñôøi soáng hieän thöïc, hay mind—True character of man—True disposition theá giôùi kieän tính—See Söï Phaùp Giôùi. of man—True-hearted—See Nhö Lai Taïng Taâm. Realism (n): Duy Caûnh Voâ Thöùc—See Hieän Thöïc Real native countries of Great Enlightening Luaän. Beings: Sinh ñòa ñích thöïc cuûa chö Ñaïi Boà Taùt. Realistic school: See Höõu Giaùo. Real nature: Tattva (skt)—Truth—Reality— Realistic sect: Realistic school—See Höõu Giaùo. True—Real—Real essence, i.e. the Reality (n): Tattva (skt)—Dharma Body—bhutatathata—Teân khaùc cuûa chaân nhö (thöïc tính Dharma Realm—Real—Real nature— cuûa chö phaùp laø thanh tònh bình ñaúng, chaúng phaûi Suchness—True—True face—True features— coù chaúng phaûi khoâng)—See Chaân Nhö. True physiognomy—Truth—Chaân dieän muïc— Real phenomena: Nhöõng hieän töôïng thöïc teá. Chaân thaät—Chaân töôùng—Söï thaät—Thöïc taïi coù Real presence of the Buddha: Söï hieän dieän thöïc thöïc—Reality, things exist though in "derived" or cuûa Ñöùc Phaät. "borrowed" form, consisting of elements which Real release: Real deliverance—Release from are permanent. Particularity establishes all all the

hindrances of passion and attainment of the relativities. The ‘Hypothetical’ mode does away Buddha's nirvana—See Chaân Giaûi Thoaùt. with the defilement of the world and establishes Real religious way of living: Loái soáng ñaïo thaät salvation from all evils. According to the söï. Madhayamaka philosophy, Reality is non-dual. Real (serious) repentance: See Chaân Saùm Hoái. The essential conditionedness of entities, when Real self: Thöïc ngaõ—The true ego, in contrast properly understood, reveals the unconditioned as with the phenomenal ego—Thöïc ngaõ ñoái laïi vôùi not only as their ground but also as the ultimate giaû ngaõ. reality of the conditioned entities themselves. In

fact, the conditioned and the unconditioned are Reality realm of the solitary realizers: Duyeân not two, not separate, for all things mentally Giaùc Phaùp Giôùi—Coõi cuûa baäc Duyeân Giaùc. analyzed and tracked to their source are seen to Reality of Tathata: Laksana-tathata (skt)—Thöïc enter the Dharmadhatu or Anutpadadharma. This Töôùng Chaân Nhö. is only a relative distinction, not an absolute Reality of things: Höõu kieán hay söï hieän höõu cuûa division. That is why Nagarjuna says: “What from moïi vaät—Cho raèng chö phaùp laø hieän thöïc— one point of view is samsara is from another point Holding to the idea of the reality of things. of view Nirvana itself.”—Giaû dó laäp nhaát thieát Reality of the three chiliocosmos: Tam Thieân phaùp (Giaû duøng ñeå phaù caùc hoaëc traàn sa vaø ñeå laäp Thöïc Töôùng—Thöïc tính cuûa tam thieân theá giôùi. taát caû caùc phaùp quaùn saùt thaáy caùi taâm ñoù coù ñuû caùc Realization (n): Kenshoâ (jap)—See Chöùng Ngoä. phaùp, caùc phaùp ñeàu do taâm maø coù, töùc laø giaû taïm, Realization of beings, not of realms: Ñoaït ngöôøi khoâng beàn, voâ thöôøng). ‘Giaû’ laø söï chaám döùt chaúng ñoaït caûnh—Return is definitely return; nhöõng laäu hoaëc cuûa traàn theá vaø giaûi thoaùt khoûi caùc however, birth is, in truth, No Birth—Veà taát quyeát ñieàu xaáu. Theo trieát hoïc Trung Quaùn, Thöïc Taïi laø ñònh veà, sanh khoâng thaät coù sanh—See baát nhò. Neáu giaûi lyù moät caùch thích ñaùng thì baûn Ñoaït Nhaân Baát Ñoaït Caûnh. chaát höõu haïn cuûa caùc thöïc theå bieåu loä voâ haïn ñònh Realization of both realms and beings: Caûnh khoâng nhöõng nhö laø cô sôû cuûa chuùng maø coøn laø ngöôøi ñeàu ñoaït—Return is, in reality, no return; Thöïc Taïi Toái Haäu cuûa chính nhöõng thöïc theå höõu birth is also, in truth, no birth—Veà thaät chaúng coù haïn. Thaät ra, vaät bò nhaân duyeân haïn ñònh vaø vaät veà, sanh cuõng thaät khoâng sanh—See Nhaân Caûnh phi nhaân duyeân haïn ñònh khoâng phaân bieät thaønh Caâu Ñoaït. hai thöù, vì taát caû moïi thöù neáu ñöôïc phaân tích vaø Realization of Buddha-knowledge: Buddha- tìm veà nguoàn coäi ñeàu phaûi ñi vaøo phaùp giôùi. Söï Jnana (skt)—See Chöùng Phaät Trí. phaân bieät ôû ñaây, neáu coù, chæ laø töông ñoái chöù Realizations through Buddha recitation: See khoâng phaûi laø tuyeät ñoái. Chính vì theá maø Ngaøi Töù Ñoaït Nieäm Phaät. Long Thoï ñaõ noùi: “Caùi ñöôïc xem laø coõi traàn theá Realization of correct views: Chöùng ngoä chaân hay theá gian töø moät quan ñieåm, thì cuõng chính laø lyù—See Kieán Ñeá. coõi Nieát Baøn khi ñöôïc nhìn töø moät quan ñieåm Realization of the dharma: Pativedha (p)— khaùc.” Prativedha (skt)—Sakkhi-dhammam (p)—Reality of all things: Tattvasya-laksana (skt)— Attainment of the dharma—Chöùng

Phaùp—See See Chö Phaùp Thöïc Töôùng. Chöùng Ngoä. Reality as cause: True cause—Chaân nhaân. Realization of the Dharma of non-appearance: Reality contra the unreality of phenomena: Baát Anutpattikadharmakshanti (skt)—Insight into the hö voïng taùnh. non-arising of all things—Baát khôûi phaùp nhaãn— Reality of karma: See Nghieäp Höõu. See Voâ Sinh Khôûi Phaùp Nhaãn. Reality of life: See Thöïc Taïi Cuûa Ñôøi Soáng. Realization of the diamond embodiment: Reality of the means: See Trung Ñaïo Thöïc Chöùng Kim Cang thaân. Töôùng. Realization and doctrinal teaching: See Töï Reality is nullity: Reality is devoid of Chöùng Vaø Giaùo Phaùp. phenomenal characteristics—See Thöïc Töôùng Voâ Realization of emptiness: Söï chöùng nghieäm Töôùng. khoâng taùnh—See Tueä Giaùc Taùnh Khoâng. Reality of phenomena: Phaùp Chaân—Thöïc tính Realization of experiential proof of the cuûa hieän töôïng. dharma in bodhi or nirvana: Chöùng phaùp. Reality-proclamation: Thöïc Xöôùng—To preach Realize full comprehension of all theories: the Tathagata's law of reality—Dieãn noùi thöïc Chöùng ñaéc heát thaûy caùc phaùp. phaùp cuûa Nhö Lai. Realization gained through no-thought Reality realm: Phaùp Giôùi. meditation: Söï chöùng ñaéc qua thieàn ñònh voâ Reality realm of great forbearance: Ñaïi Nhaãn töôûng. Phaùp Giôùi—Coõi cuûa söï ñaïi nhaãn.

Realization of liberation: Deliverance—See the worlds: Theå chöùng söï chöùng ngoä toái thöôïng Giaûi Thoaùt. trong moïi theá giôùi. Realization of life in Buddhahood: Chöùng nhaäp Realize the most closely interpenetrating sinh. relationship of each and all: Theå hoäi moái töông Realization of the most profound wisdom: See quan hoã töông xaâm nhaäp chaët cheû cuûa moät vaø taát Chöùng Thaâm Tueä. caû. Realization of Nirvana: Nibbana-sacchikiriya Realize one's wishes: Attain (v) one's aim—Ñaéc (p)—Sacchikarana (skt)—Realization of chí (ñaït ñöôïc muïc ñích). Nibbana—Chöùng ngoä Nieát baøn. Realize the Path: Religious experience—Realization or proof of the Dharma: See Chöùng Understanding clearly or realizing the Path— Phaùp. Realization of the way—See Ngoä Ñaïo. Realization of realm, not of beings: Ñoaït caûnh Realizing the Paths and Fruitions: Maggaphala- chaúng ñoaït ngöôøi—Sanh taát quyeát ñònh sanh, sacchikaranam (p)—Chöùng ñaïo quaû. veà thaät khoâng coù veà—Birth in the Pure Land is Realize something: Understand something definitely birth; however, return to the Pure Land thoroughly—Hieåu roõ vieäc gì. is, in truth, no return—See Ñoaït Caûnh Baát Ñoaït Realize the supreme goal of the holy life: Nhaân. Chöùng ñaéc voâ thöôïng cöùu caùnh cuûa ñôøi soáng phaïm Realization of the spirituality of all things: Söï haïnh. chöùng ngoä thaät taùnh cuûa chö phaùp. Realize truth by personal experience: To attain Realization of the state of truth: Daigaku truth by personal experience—Chöùng ñaéc baèng (jap)—See Ñaïi Giaùc. kinh nghieäm baûn thaân. Realization that the stream of transmigration Realizer of conditions: Engaku (jap)—Duyeân is ended: See Laäu Taän Minh. Giaùc—Pratyeka Buddha. Realization of a thought: Chính Nieäm hay ñang Realizing universal enlightenment: naûy ra yù nieäm. Abhisambuddhati (skt)—Abhisambodhati (skt)— Realization of the true nature of life: Nhaän Absolutely complete enlightenment—Fully chaân cuoäc ñôøi—See Nhaän Chaân Kieáp Nhaân Sinh.

Awaked—Perfectly enlightened—See Trieät Ngoä. Realization of the truth of all Buddha-laws: Really existing things: Söi kieän—Söi vaät thaät söi Thaät chöùng chö phaùp. hieän höõu. Realization of union with bodhi: Proof of union Really knowing just here and now: To-Chi with bodhi—Chöùng phaùt taâm. (jap)—Ñöông Tri, thaät söi ñang bieát ôû ñaây vaø baây Realization of the way: See Chöùng Ñaïo. giôø. Realization of wisdom through hearing the Realm (n): Dhatu (skt)—Elements—Region— teaching: Nhöõng ngöôøi hieåu ñöôïc trí naêng baèng Spheres—See Caûnh Giôùi. caùch nghe hoïc thuyeát. Realm of the aggregates: AÁm Caûnh—Caùc ñoái Realizational Knowledges of Great töôïng cuûa uaån (nguõ uaån). Enlightening Beings: Nhöõng ñieàu chöùng tri cuûa Realm of all the living: See Chuùng Sanh Giôùi. chö Ñaïi Boà Taùt. Realm of animals: Tiryagyoni (skt)—Domestic Realize (v): Sacchikaroti (p)—Prativedha or animals—Animals—Animality—See Caûnh Giôùi Sakshatkaroti (skt)—To witness to—See Chöùng Suùc Sanh. Ngoä. Realm of asuras (titans): Realm of angry Realize the counting of breath: See Chöùng Soå spirits—Caûnh giôùi A-Tu-La. Töùc. Realm of an atom: See Nhaát Traàn Phaùp Giôùi. Realize enlightenment by own minds: Nhôn töï Realm of beauty: Rupadhatu (skt)—See Saéc taâm chöùng Boà Ñeà. Giôùi. Realize full enlightenment: See Toaøn Chöùng. Realms of beings as the sphere of action: Realize the great supreme enlightenment in all Bodhisattvas become truly aware of this

implications of the Teaching—Duøng nhöõng xu Buddhas—Buddha Parinirvana—See Thöôøng Tòch höôùng laøm choã sôû haønh, vì xu höôùng phaùp chaùnh Quang Ñoä. giaùc. Realms of existence: Höõu giôùi (nhöõng neûo luaân Realm beyond form: Formless realm—See Voâ hoài). Saéc Giôùi. Realm of externals: The realm of the body—The Realm beyond thought of expression: See Baát realm of externals (five elements)—See Ngoaïi Tö Nghì Giôùi. Giôùi. Realm beyond thought and words: Acintya- Realm of feeling: Satta-sacetano (p)—Sattva- dhatu (skt)—Baát tö nghì giôùi—The realm beyond sacetana (skt)—Taùt ñoûa—Animate—Conscious thought and words, another name for Bhutatathata beings—Living beings—Sentient beings—See (Chaân Nhö)—Teân khaùc cuûa chaân nhö. Chaân nhö Tính Höõu. vöôït treân tö töôûng vaø vaên töï. Realm of final nirvana without remainder of Realm of bhutatathata: See Nhaát Thöïc Caûnh reincarnation: Anupadisesa-nibbana-dhatu (p): Giôùi. Anupadhisesa-nirvana-dhatu (skt)—See Caûnh Realm of the bliss of the four virtues: See Töù Giôùi Voâ Dö Nieát Baøn. Ñöùc Laïc Bang. Realm of fire: Hoûa Vieän—Kim Cang Vieâm—See Realm of Bodhisattvas: Boà Taùt thöøa. Hoûa Giôùi. Realm of the body: Ngoaïi giôùi—The realm of Realm of form: Rupadhatu (skt)—Material externals (five elements). forms—See Saéc Giôùi. Realm of Brahma: See Phaïm Chuùng Thieân. Realm of form and formlessness: Maha-deva- Realm of the Buddhas: Phaät thöøa—Coõi Phaät. loka (skt)—Heaven—Ñaïi Thieân Giôùi—Thöôïng Realm of the Buddha's spiritual nature: Phaùp giôùi. Tính Ñoä. Realm of formlessness: Arupadhatu (skt)— Realms where all classes dwell: See Phaøm Realm of non-form—See Voâ Saéc Giôùi. Thaùnh Ñoàng Cö Ñòa. Realm of the four great kings: See Töù Thieân Realm of cognition: Noäi giôùi—The realm of Vöông. mind. Realm of

fundamental principles: See Lyù Giôùi. Realm of demi-gods: A-tu-la. Hungry ghosts: Realm of Pretas—Ngaï quyû. Realm of demon: Region of demon—Quyû giôùi— Realm of the gods: Caûnh trôøi. See Quyû Phaùp Giôùi. Realm of the happiness: Dieäu Hyû Quoác—Coõi Realm of desire: Kamadhatu (skt)—Sensuous haïnh phuùc—The Happy Land. realm—AÙi giôùi hay duïc giôùi—See Duïc Höõu. Realm of harmlessness: Amagadha (skt)—A Ma Realm of desire or love: Kamadhatu (skt)—AÙi Yeát Ñaø—See Voâ Ñoäc Haïi Giôùi. giôùi—See Duïc Giôùi. Realm of hearer: Thanh vaên thöøa. Realm of devas: Deva-gati—Devasopana (skt)— Realm of Hell: Ñòa nguïc. The highest of the six paths—See Thieân Ñaïo. Realm of hell beings: Caûnh giôùi ñòa nguïc. Realm of Deva Yama: Yamadevaloka (skt)— Realm of human: Nhôn. Yama (p)—Tu Dieäm Ma—See Dieäm Ma Thieân. Realm of human beings: Manussa-loka (p)— Realm of dharma: Phaùp vöïc—See Phaùp Giôùi. Caûnh giôùi ngöôøi. Realm of Diamond Elements: See Kim Cang Realm of human existence: Nhaân Giôùi—Coõi Giôùi. ngöôøi—Realm of human beings. Realm of earth: See Ñòa Giôùi. Realm of hungry demons: The sphere of hungry Realm of enjoyment after death: Ly Sanh Thieän ghosts—See Ngaï Quyû Giôùi. Laïc Ñòa—Coõi vui veû sau khi maïng chung (cheát). Realm of hungry ghosts: Peta-loka (p)—Ngaï Realm of the enlightened ones: Thaùnh Caûnh Quyû Giôùi—See Caûnh Giôùi Ngaï Quyû. Giôùi—Coõi cuûa caùc baäc giaùc ngoä. Realm of imagination: See Caûnh Giôùi Töôûng Realm of eternal rest and light: The abode of Töôïng.

Realm of immeasurable splendor: Realm of Realm of non-form: Arupadhatu (skt)—Realm of infinite light—See Voâ Löôïng Quang Thieân. formlessness—See Voâ Saéc Giôùi. Realm of incomplete nirvana: Sopadhisesa- Realm of non-obstruction between nibbana-dhatu (p)—Kilesa-parinibbana-dhatu phenomena: Perfectly unimpeded (p)—See Höõu Dö Nieát Baøn. interpenetration—See Söi Söi Voâ Ngaïi Phaùp Giôùi. Realm of infinite light: Appamanabha-deva Realm of nothingness: See Voâ Sôû Höõu Xöù. (p)—Apramanabha-deva (skt)—Realm of Realm ordinary people: Phaøm Caûnh—Phaøm immeasurable splendor—Realm of limitless Giôùi—Coõi phaøm traàn. light—See Voâ Löôïng Quang Thieân. Realm perception: See Taâm Giôùi. Realm of infinite perception: Coõi nhaän thöùc voâ Realms of permanent reward and freedom: bieân—The state of boundless knowledge See Thöïc Baùo Voâ Chöôùng Ngaïi Ñoä. (limitless perception)—See Thöùc Voâ Bieân Xöù Realm of personal apprehension of Buddha- Ñòa. truth: Pratyatmaryajnana-gocara Realm of infinite space: Coõi khoâng gian roäng voâ (skt)—Vajramati (skt)—Töï Giaùc Thaùnh Trí Caûnh bieân—See Khoâng Voâ Bieân Xöù. Giôùi. Realm of joy: Abhirati (skt)—The eastern Pure Realm of phenomena: See Söi Phaùp Giôùi. Land of Aksobhya—See A Duy La Ñeà. Realm of those who practice the twelve links: Realm of joy-born heaven: Nimmanarati- Duyeân giaùc thöøa. devaloka (p)—Hoùa Laïc Thieân Giôùi—See Hoùa Realm of Pratyeka-buddha: Duyeân Giaùc. Laïc Thieân. Realm of Pretas: Hungry ghosts—Ngaï quyû. Realm of knowledge: See Trí Giôùi. Realm of profound joy: See Dieäu Thieän Theá Realm of life: Caûnh giôùi ñôøi soáng Giôùi. Realm of limitless light: See Realm of infinite Realm of pure dharma: Bhutatathata (skt)—Tònh light. phaùp giôùi—See

Thanh Tònh Phaùp Giôùi. Realm of all the living: Sattva dhatu (skt)—See Realm of Pure Adronment Light: Vairocana- Chuùng Sanh Giôùi. pratimandita (skt)—Tònh Quang Nghieâm Coõi. Realm of love: Realm of desire—AÙi giôùi—See Realm of radiance: Abhasvara (skt)—Pure Duïc Giôùi. heaven of utmost light and sound—Ñaïi Quang Realm of mara: See Ma Giôùi. AÂm Thieân—See Cöïc Quang Tònh Thieân. Realm of Matrix Repository: See Thai Taïng Realm of the radiant gods: Abhassaraloka (p)—Giôùi. Realm of Radiant devas—The “Radiant Ones.”— Realm of matter: Rupadhatu (skt)—See Saéc Coõi trôøi saéc giôùi—See Saéc Giôùi Thaäp Baùt Thieân. Giôùi. Realm of reality: Dharma realm—Phaùp giôùi— Realm of men: Nhaân thuù (nhaân giôùi)—See Nhaân See Nhaát Thöïc Caûnh Giôùi. Thöøa. Realm of reward: See Quaû Baùo Ñoä. Realm of mind: Manodhatu (skt)—Vijnana-dhatu Realm of retribution: Baùo giôùi—Baùo saùt. (skt)—The realm of cognition—Noäi giôùi—See Realm of Samantabhadra Bodhisattva: Phoå Thöùc Giôùi. Hieàn Caûnh Giôùi—Coõi cuûa Boà Taùt Phoå Hieàn. Realm of miserable existence: Durgati (skt)— Realm of sambhogakaya: Thoï duïng ñoä. Khoå Caûnh—Miserable situations—Caûnh giôùi Realm of sensuous desire of sex and food: khoán khoå. Kamadhatu (skt)—Rupa-dhatu (skt)—See Saéc Realm of neither perception nor non- Giôùi. perception: See Phi Töôûng Phi Phi Töôûng Xöù. Realms of sentient beings are infinite: Chuùng Realm of Nirvana: Nirvana-dhatu (skt)—Abode sanh giôùi voâ taän. of Nirvana—See Nieát Baøn Giôùi. Realm of separation from ordinary enjoyment Realm of non-defilement: Voâ Laäu Giôùi—Coõi in favor of sublime bliss: See Ly Phaøm Laïc Ñòa. khoâng coøn bò nhieãm tröôïc. Realm of sight: Caksurdhatu (skt)—Nhaõn Caên—

See Nhaõn Giôùi. Reasoning from the manifest: Pratyaksa (skt)— Realm of sight perception: Caksur-vijnana-dhatu See Hieän Löôïng. (skt)—The element of sight-perception—Nhaõn Reasoning mind: The mind of reasoning, Thöùc Giôùi—See Nhaõn Thöùc. intelligence in contact with its object—See Duyeân Realm of solitary realizers: Ñoäc Giaùc Caûnh Duyeân. Giôùi—Coõi cuûa caùc baäc ñaõ ñaït ñöôïc quaû vò Duyeân Reassure (v): Hearten—Restore someone to Giaùc. serenity—Chieâu duï. Realm of space: Khoâng giôùi—Immortality—The Reassured: Heartened—Quiet the heart, or void—Hö Khoâng Giôùi—Caùi ñaïi “khoâng” maø maét mind—Be at rest—An taâm. nhìn thaáy ñöôïc—The visible vault of space. Rebel (n): Keû noåi loaïn. Realm of the thirty-three gods: Caûnh giôùi cuûa Rebellion (n): Söï noåi loaïn. coõi trôøi Ñao Lôïi—See Tam Thaäp Tam Thieân Giôùi. Rebellion, invasion and robbers: Hateful bandits Realm of wind: See Phong Giôùi. anf thieves—Naïn giaëc cöôùp. Realm of woe: AÙc ñaïo. Rebellious (a): Phaûn loaïn. Realms of unenlightened: Caûnh giôùi chöa giaùc Rebellious acts: Phaûn loaïn, moät trong Thaát ngoä. Naïn—See Thaát Naïn. Realms of woe: Hell-beings, hungry ghosts, Rebirth: Pratisamdhi (skt)—To be born again— animals—See Tam Ñoà AÙc Ñaïo. To come to life again—See Taùi Sanh. Realm of the Yama: Yama world—Dieâm Ma Rebirths as animals: Be born as an animal—See Giôùi—See Dieäm Ma Thieân. Baøng Sinh and Phöôïc Khoå Töû. Re-animate (v): Samjiv (skt)—Ressurection— Rebirth in an animal realm: See Phöôïc Khoå Töû. Revive—Ñaúng hoaït (phuïc hoaït laïi hay soáng laïi)— Rebirth in the animals realm

when the warm See Hoaøn Sinh. spots (at near death) are at the knees: Taùi sanh Reap (v) what you sow: Gaët (haùi) nhöõng gì baïn vaøo coõi suùc sanh—See Phöôïc Khoå Töû and Luïc gieo—Every action has its reaction. Ñieåm Taùi Sanh. Reappear: Rearise—Hieän Phuïc—Hoaøn Khôûi— Rebirth of Bodhisattvas: Söï taùi sanh cuûa chö Boà Hieän ra trôû laïi—Sinh trôû laïi. Taùt. Rear (v) and not educate is the father's fault, Rebirth in the celestial (heaven) realms when and to educate without severity reflects the the warm spots (at near death) are at the eyes: teacher's indolence: Nuoâi con maø khoâng daïy laø Maét sanh Thieân—See Nhaõn Sanh Thieân and Luïc loãi ôû cha, daïy maø khoâng nghieâm laø loãi ôû thaày Ñieåm Taùi Sanh. (Confucius' teaching). Rebirth Consciousness: Patisandhi-vinnana (p)— Rear all other beings: Pusan (skt)—Boá Haøm— Thöùc Taùi Sanh. Nuoâi döôõng vaïn vaät. Rebirth due to generosity: Taùi sanh nhôø boá thí. Reason: Hetu (p & skt)—Nhaân—Lyù trí—Lyù do—Rebirths as evil human beings: See Soá Soá Töû. Lyù leõ—Lyù luaän. Rebirths as extremely solitary and miserable Reasons for not eating animal food: Lyù do human beings: See Cöûu Hoaïnh Töû. khoâng aên thöïc phaåm laøm baèng thòt ñoäng vaät. Rebirth with great influence: Ñaïi Theá Sanh— Reasons for rebirth in the Pure Land: Lyù do Söï vaõng sanh coù aûnh höôûng lôùn. vaõng sanh Tònh Ñoä. Rebirth in hells: See Thieâu Laïn Töû. Reason related to our daily life which lead Rebirth into a higher stage of existence: Vaõng practitioners desire for enlightenment: Lyù do Thöôïng Ñòa Sanh—Söï vaõng sanh vaøo caûnh giôùi lieân heä ñeán ñôøi soáng khieán haønh giaû mong caàu cao hôn. giaùc ngoä. Rebirths as human beings: Nhaân Ñaïo—Söï taùi Reasonable (a): Höõu lyù—Hôïp lyù—Chính ñaùng. sanh laøm ngöôøi. Reasoned: See Phaân Bieät Söï Thöùc. Rebirths as human beings with eight ksanti Reasoning: Suy lyù—Suy luaän—See Bieän Löïc. or powers of patience endurance: See Voâ

Soá Töû. Rebirth in the realm of Sense-Desire: Rebirths as human beings with mental Kamupapattiyo (skt)—Duïc Sanh. development powers: See Hoan Hyû Töû. Rebirth in a realm wherein there is no Rebirth as a hungry ghost: See Taùi Sanh Ngaï Tathagata: Taùi sanh trong thôøi khoâng coù Nhö Lai. Quyû. Rebirth retribution: Next life retribution—See Rebirth with impaired, or deficient faculties: Sanh Baùo. Taùi sanh laøm ngöôøi khuyeát taät. Rebirth signs: Proof of rebirth in the Pure Land— Rebirth in the intermediate period between Daáu hieäu Vaõng sanh Tònh Ñoä. Sakyamuni Buddha and his successor: See Taùi Rebirth through spiritual power: Thaàn Löïc Sanh Trong Thôøi Khoâng Coù Nhö Lai. Vaõng Sanh. Rebirth-linking consciousness: Kieát Sanh Rebirth as a titan: Taùi sanh laøm A Tu La (aùc Thöùc—Thöùc lieân heä tôùi taùi sanh. thaàn). Rebirth in any long-life gods or heavens: See Rebirth Treatise: Luaän Vaõng Sanh— Taùi Sanh Trong Trôøi Tröôøng Thoï. Commentary on the Longer Amitabha Sutra— Rebirth through Mind-power: Taâm Löïc Vaõng Treatise on the Pure Land. Sanh. Rebirth in tusita heaven: Ñaâu Suaát Thöôïng Rebirth in a new existence: Punarbhava (p & Sanh—Sanh vaøo taàng trôøi Ñaâu Suaát. skt)—Taùi sanh (sinh trôû laïi vaøo moät ñôøi soáng môùi). Rebirth is unavoidable: Taùi sanh chaúng theå traùnh Rebirths as ordinary human beings: Hoái Töû. ñöôïc. Rebirth through the power of accumulated Rebirth in Uttarakuru: See Taùi Sanh Baéc Cu Loâ merits: Phöôùc Löïc

Vaõng Sanh. Chaâu. Rebirth through the power of vows: Nguyeän Rebirth as worldly philosophers: Sanh laøm thöùc Löïc Vaõng Sanh. giaû hay trieát giaû phaøm phu—See Phaøm Phu Thöùc Rebirth-process becoming: See Sanh Höõu. Giaû. Rebirth in the Pure Land: Vaõng Sanh Tònh Ñoä. Rebirthlessness: Söï khoâng coøn taùi sinh nöõa—See Rebirth to Pure-Land Dharani: Chuù Vaõng Sanh Voâ Sanh. Taây Phöông Tònh Ñoä. Reborn among men, become monks, and Rebirth in the Pure Land takes much more obtain the truth: Sanh vaøo coõi ngöôøi vaø xuaát gia than a few good meritorious and virtuous tu haønh ñaéc ñaïo. deeds: Muoán sanh veà Taây Phöông Cöïc Laïc, Reborn among rich and honorable men: Taùi khoâng phaûi chæ duøng chuùt ít phöôùc laønh hay ñoâi sanh trong coõi ngöôøi giaøu sang phuù quyù. chuùt coâng haïnh lô laø maø ñöôïc. Reborn in the Brahma-heavens: Taùi sanh trong Rebirth in the realm of hells when the warm coõi trôøi Phaïm thieân. spots (at near death) are at the sole of the feet: Reborn in the Brahma Heaven or meet a Khi ñieåm noùng sau cuøng trong thaân laø loøng baøn Buddha: Sanh vaøo coõi Phaïm Thieân hay vaøo thôøi chaân, thì thaàn thöùc cuûa ngöôøi aáy ñaõ bò ñoïa vaøo ñòa gaëp Phaät. nguïc—See Luïc Ñieåm Taùi Sanh. Reborn in calamities: Töùc Khoå Sinh. Rebirth in the realm of human beings when the Reborn in any class that may need him: See warm spots (at near death) are at the heart: Tuøy Loaïi Sinh. Khi ñieåm noùng sau cuøng nôi tim, laø thaàn thöùc cuûa Reborn in Heaven: See Sanh Thieân. ngöôøi aáy ñaõ sanh laïi coõi ngöôøi—See Reborn in the heavens of desire: Taùi sanh vaøo Luïc Ñieåm Taùi Sanh. coõi trôøi duïc giôùi. Rebirth in the realm of the hungry ghosts Reborn in the heavens of the four deva kings: when the warm spots (at near death) are at the Taùi sanh trong coõi Töù thieân vöông. belly: Buïng-Ngaï quyû—Khi ñieåm noùng sau cuøng Reborn in the Indra heavens: Taùi sanh trong coõi trong thaân theå laø buïng, thì thaàn thöùc cuûa ngöôøi aáy trôøi Ñao lôïi. ñaõ sanh laøm ngaï quyû—See Luïc Ñieåm Taùi Sanh. Reborn in the lowest rank of the Lotus grade:

Thöôïng Phaåm Haï Sanh—See Cöûu Phaåm Lieân Receive (v) instructions: Thoï giaùo. Hoa. Receive with joy: Receptivity of joy—Sensation Reborn in the middle rank of the Lotus grade: of joy—Thoï nhaän moät caùch vui veû—See Hyû Thoï. Thöôïng Phaåm Trung Sanh—See Cöûu Phaåm Lieân Receive joy in the flow of karma: Saunanasya-Hoa. vedaniya-karma (skt)—Thuaän Hyû Thoï Nghieäp. Reborn in the nirmanarati heaven: Reborn in Receive (v) the law: Thoï phaùp. the fifth devaloka—Taùi sanh trong coõi trôøi Hoùa Receive and lead: Tieáp daãn—Welcoming and Laïc. escorting—Tieáp nhaän vaø höôùng daãn. Reborn in the paranirmita-vasavartin: Reborn Receive lesser ordination: Thoï Tieåu Giôùi (sa in the sixth devaloka heaven—Taùi sanh trong coõi di)—Become a novice—Trôû thaønh Sa di. trôøi Tha Hoùa. Receive (v) one’s monastic age: See Thoï Tueá. Reborn in the Pure Land: See Vaõng Sanh Cöïc Receive a name: Thoï Danh—Ñöôïc ñaët teân (teân Laïc. trong Phaät giaùo)—Receive a Buddhist name. Reborn in superior conditions: Thaéng Sinh. Receive neither pain nor pleasure in the flow Reborn in the Suyama-heavens: Taùi sanh trong of karma: Adukkha asukha-vedaniya-karma coõi trôøi Daï ma. (skt)—Thuaän Baát Khoå Baát Laïc Thoï Nghieäp. Reborn in the Tusita Heaven: Taùi sanh trong coõi Receive payment from the

government, from a trôøi Ñaâu Suaát. political party, or from a political organization: Reborn in the uppermost of the Lotus grade: To commit a Sangha Restoration Offence—Laõnh See Thöôïng Phaåm Thöôïng Sanh and Cöûu Phaåm löông boång cuûa chaùnh phuû, cuûa ñaûng phaùi hay toå Lieân Hoa. chöùc chaùnh trò laø phaïm toäi Taêng Taøn. Reborn in various grades of kingship: Taêng Receive with pleasure: Sensation of joy— Thöôïng Sinh. Receptivity of joy—Hyû thuï. Rebuke (v): Quôû traùch. Receive pleasure or joy in the flow of karma: Rebuke and punishment of a wrongdoer: See Sukha-vedaniya-karma (skt)—Laïc Baùo Nghieäp— Ha Traùch Kieän Ñoä. Thuaän Laïc Thoï Nghieäp. Recall (v): To recollect—Nhôù laïi. Receive (v) the precepts: Sila-samadhana Recapitulation (n): Qui veà moät moái—Ñoàng qui. (skt)—Accept the commandments—Naïp Giôùi— Recede the initial mind: Thoaùi sô taâm. See Thoï Giôùi. Receive (v): Nhaän—Tieáp daãn—See Nhieáp Thoï. Receive prediction from the Buddha: Receive or accept the commandments: Thoï Vyakarana (skt)—See Thoï Kyù. giôùi. Receive the pure and faithful at the proper Receive Buddha's predictions: Ñöôïc Phaät thoï time: Taát caû chö Phaät nhieáp thoï caùc chuùng sanh kyù. tònh tín chaúng loãi thôøi. Receive (v) ceremonial ordination as a monk: Receive (v) the results of karma of one's See Taùc Phaùp Ñaéc. deeds: See Thoï Nghieäp. Receive consecration: To enter the status of a Receive and retain: To hold on or keep the disciple, but strictly of an advanced disciple—See Buddha's teaching—See Thoï Trì. Thoï Quaùn Ñaûnh. Receive retribution: Thoï baùo—Sensation. Receive defilement: Bò nhieãm tröôïc. Receive Shining Light: See Caàu Töï Töù. Receive the entire precepts: Thoï cuï tuùc giôùi. Receive the rules and follow them out: Thoï Receive (v) a favor: Thoï aân. Tuøy—See Thoï Theå Tuøy Haønh. Receive garments from the master: See Thoï Y. Receive someone into the Order: Ordain Receive great approval from someone: Ñöôïc ai someone—Nhaän ai vaøo Giaùo Ñoaøn (truyeàn giôùi nhieät lieät taùn ñoàng. cho ai). Receive higher ordination: Thoï Ñaïi Giôùi—Thoï Receive someone warmly: Welcome someone giôùi Tyø kheo—To be ordained as a Bhiksu. heartly—Tieáp ñoùn ai noàng nhieät.

Receive the sublime Teachings: See Thoï Dieäu Ñaïo Sö. Phaùp. Recently: Gaàn ñaây—Lately. Receive suffering in the flow of karma: Receptacle: Adana (skt)—Hold firmly—See Dukkha-vedaniya-karma (skt)—Thuaän khoå thoï Chaáp Trì. nghieäp. Reception (n): Söï laõnh nhaän. Receive the teaching: To receive instructions—Reception of karmic experiences: Phaùp Thoï— See Thoï Giaùo. Söï chaáp nhaän nhöõng kinh nghieäm höõu nghieäp. Receive (v) the teaching most respectfully: Receptionism (n): Chuû thuyeát laõnh thuï. Cung kính nghe nhaän giaùo phaùp. Receptionist monk: See Tri Khaùch. Receive the three devotions: Thoï Tam Quy—Receptivity: The dual receptivity—Hai loaïi thoï An initiation celebration where a person becomes nghieäp. a disciple by receiving the three refuges in the Receptivity of joy: Receive with pleasure— Buddha, Dharma and Sangha. Sensation of joy—Thoï nhaän moät caùch vui veû. Receive for use: Thoï duïng. Receptivity and obedience of faith: See Tín Receive a vision: Phuïng Kieán—Ñöôïc gaëp maët. Thoï. Recieve wholesome dharma methods of Recipient (n): Ngöôøi nhaän laõnh. cultivation:

Kusala-dharma-samgrahaka-sila Reciprocal (a): Laãn nhau (coù qua coù laïi). (skt)—Nhieáp Thieän Phaùp Giôùi. Reciprocity (n): Hoã töông—Mutual. Receive a year to one's monastic age: Thoï tueá Recitation (n): Söï ñoïc kinh. (nhaän theâm moät tuoåi haï laïp vaøo cuoái kyø an cö kieát Recitation Amidst Light: Quang Trung Trì Danh. haï). Recitation of the precepts: Tuïng Giôùi—Ñoïc cho Received: Upasampanna (skt)—Obtained—Thoï thuoäc loøng nhöõng giôùi luaät phaûi chaáp trì. nhaän. Recite (v): Ñoïc kinh. Receiver of the commandments or rules: Recite Amitabha Buddha: Nieäm Luïc töï Di Ñaø. Giôùi töû. Recite Amitabha at all time: Thôøi thôøi nieäm A Receiving: Vedana (skt)—Thoï—Contact— Di Ñaø Phaät. Perceiving—Sensation—See Thaäp Nhò Duyeân Recite Bodhisattva precepts: Tuïng giôùi Boà Taùt. Khôûi. Recite the Buddha-name at the level of inner Receiving consciousness: Sampaticchana-citta truth: Lyù Trì. (p)—Accepting consciousness—Thöùc thaâu nhaän. Recite the Buddha-name at the phenomenal Receiving and guarding: Parigraha (skt)—Nhieáp level: Söï Trì. Thoï Hoä Trì. Recite Buddha in all three time-spans: Caû ñôøi Receiving a hit: Joto (jap)—To undertake—To nieäm Phaät—To recite Buddha with a beginning, comprehend Zen methods. The term means to be middle, and an end. One who devotes to recite struck by reality directly in momentary Buddha incessantly until the death of his body. experience. In "Gakudo-yojin-shu" (Ten Rules for Recite the Buddha sutras: Tuïng kinh. Beginners on the Path of Zen), Zen master Dogen Recite the Buddhist sutra for peace and explains "Joto" or receiving a hit as follows: security: Tuïng kinh caàu an. "Using this body-and-mind, we directly Recite the Buddhist sutra for the welfare of experience the state of Buddha"—Thöøa Ñöông, the nation and the security of the people: Tuïng ñaûm ñöông, tieáp nhaän cô duyeân, laõnh ngoä thieàn kinh caàu quoác thaùi daân an. phaùp. Trong taùc phaåm "Möôøi ñieàu Cho Ngöôøi Môùi Recite from memory: To memorize—AÙm ñoïc Tu Thieàn," Thieàn sö Ñaïo Nguyeân giaûi thích veà (ñoïc thuoäc loøng). thöøa ñöông nhö sau: "Duøng caû thaân taâm naøy, Recite a poem (verse): Ñoïc thuoäc loøng moät baøi chuùng ta tröïc tieáp kinh nghieäm traïng thaùi cuûa keä. Phaät." Recite Pratimoksa: Tuïng Giôùi Ba La Ñeà Moäc Receiving and Leading Master: See Tieáp Daãn Xoa—Usually twice a month for Bhikshu and

Bhikshuni—Thöôøng thì nöûa thaùng moät laàn cho caû Reclining of good works: Choã naèm thieän nghieäp, chö Taêng vaø chö Ni—See Boá Taùt. vì veà sau chaúng aên naên—Not having regrets Recite the Pratimoksha with the Order at least afterward—See Möôøi Choã Naèm Cuûa Chö Ñaïi Boà once in three months: Not recite the Taùt. Pratimoksha with the Sangha at least once in three Reclining of Great Enlightening Beings: Choã months, to commit an Expression of Regret naèm cuûa chö Ñaïi Boà Taùt—See Möôøi Choã Naèm Offence—Khoâng tuïng giôùi vôùi giaùo hoäi ít nhaát ba Cuûa Chö Ñaïi Boà Taùt. thaùng moät laàn laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt Reclining of meditation: Choã naèm thieàn ñònh, vì loà saùm hoái. tu haønh ñuùng lyù—Practicing in accord with the Recite the scriptures: Scan the scriptures by truth—See Möôøi Choã Naèm Cuûa Chö Ñaïi Boà Taùt. reading the beginning, middle, and end of each Reclining of relinquishment of all effort: Choã chapter—See Chuyeån Kinh. naèm boû qua nhöõng coâng duïng vì taát caû ñeàu quen

Recite and study: Tuïng Hoïc—Tuïng nieäm vaø thuoäc—Thorough training—See Möôøi Choã Naèm nghieân cöùu hoïc hoûi. Cuûa Chö Ñaïi Boà Taùt. Recite the sutra: Sutra recitation—Tuïng kinh. Reclining of the right path: Choã naèm chaùnh ñaïo, Recite the sutra before performing the ritual vì thieän höõu khai giaùc—Awakening by good or ceremony: Tuïng kinh tröôùc khi laøm leã. companions—See Möôøi Choã Naèm Cuûa Chö Ñaïi Recite throughout the night: See Thoâng Daï. Boà Taùt. Recite a verse (poem): Ñoïc thuoäc loøng moät baøi Reclining of silent tranquility: Choã naèm tòch keä. tònh, vì thaân taâm yeân laëng—Practicing with a pure Recite vows: Tuyeân ñoïc lôøi nguyeän—Buddhists body and mind (in accord with principle)—See usually recite vows at the end of the prayer Möôøi Choã Naèm Cuûa Chö Ñaïi Boà Taùt. service ceremonies—Phaät töû thöôøng hay ñoïc lôøi Reclining of sublime aspirations: Choã naèm dieäu phaùt nguyeän vaøo cuoái caùc buoåi leã. nguyeän, vì thieän xaûo hoài höôùng—Skillful Reciting the Buddha-name at the level of inner dedication—See Möôøi Choã Naèm Cuûa Chö Ñaïi Boà truth: Lyù Trì. Taùt. Reciting the Buddha-name at the phenomenal Reclining of true faith: Because of being level: Söï Trì. unshakable—Choã naèm chaùnh tín, vì chaúng bò Reciting the Buddha’s name singlemindedly: khuynh ñoäng—See Möôøi Choã Naèm Cuûa Chö Ñaïi Nhöùt Taâm Nieäm Phaät. Boà Taùt. Reciting on commandments and monastic Recluse (n): AÅn só—Nhaø tu khoå haïnh—Asectic. rules: Uposatha-khandaka (skt)—See Boá Taùt Recognition of ability: AÁn khaû—Coâng nhaän khaû Kieàn Ñoä. naêng hay söï thích hôïp cuûa ai. Reckon (v): Lieät vaøo. Recognize (v): Samvetti (skt)—Giaûi hoäi—Thöøa Reclaim (v): Caûi thieän—Tu boå. nhaän—Hieåu roõ—To comprehend—To ascertain. Reclining of Brahma: Choã naèm Phaïm thieân, vì Recognize good and bad friends: Nhaän thöùc chaúng naõo haïi mình vaø ngöôøi —Not disturbing self thieän höõu aùc höõu—Nhaän ra baïn toát vaø baïn xaáu. or others—See Möôøi Choã Naèm Cuûa Chö Ñaïi Boà Recognize one’s own roots of goodness: See Taùt. Nhaãn Thoï Thieän Caên. Reclining of completion of all tasks: Choã naèm Recognize something: Accept something as a taát caû vieäc ñeàu xong, vì vieäc laøm ñeàu hoaøn maõn — fact—Thöøa nhaän hay coâng nhaän caùi gì. Having accomplished all that is to be done—See Recognition (n): Söï thöøa nhaän. Möôøi Choã Naèm Cuûa Chö Ñaïi Boà Taùt. Recollect (v): Nhôù laïi. Reclining of concentration: Choã naèm tam muoäi, Recollect correctly: See Thöôøng Thöôøng Chaùnh vì thaân taâm nhu nhuyeãn—Body and mind being Nieäm. supple—See Möôøi Choã Naèm Cuûa Chö Ñaïi Boà Recollects one’s manifold past lives: Nhôù ñeán Taùt. caùc ñôøi soáng quaù khöù.

Recollection (n): Satisambojjhanga (skt)— Recompense Body of the Buddha: Holding the memory continually—Chuyeân chuù— Vipakabuddha (skt)—A form of the Buddha—Baùo See Nieäm. Sanh Phaät—See Baùo ÖÙng Thaân Phaät. Recollection of body: Kayagatasati (p)— Recompensed Body Sambhogakaya: Mindfulness occupied with the body—See Nieäm Sambhogakaya (skt)—Hoshin (jap)—See Baùo Thaân. Thaân. Recollection of Breath: Anapanasati (p)— Recompensed Land: The Buddha's land of Mindfulness of breathing—See Nieäm Töùc. activity—See Baùo Ñoä. Recollection of the Buddha: See Phaät Tuøy Reconcilable (a): Coù theå giaûi hoøa ñöôïc.

Nieäm. Reconcile (v): Hoøa giaûi—To conciliate—To Recollection of death: Marananussati (p)—See mediate. Nieäm Töû. Reconciler (n): Ngöôøi giaûi hoøa. Recollection of the deities: Thieân Tuøy Nieäm— Reconciliation (n): Söï hoøa giaûi—Söï ñieàu ñình. Söï quaùn töôûng ñeán caùc vò trôøi. Recondite cause: Esoteric cause—Occult Recollection of the devas: Devatanussati (p)— cause—Maät nhaân. See Nieäm Thieân. Recondite scriptures: See Vi Dieäu Kinh Ñieån. Recollection of the Dharma: Dhammanussati Reconstruct something on a large-scale: Taùi (p)—Suy nieäm veà giaùo phaùp—See Nieäm Phaùp. thieát caùi gì treân quy moâ roäng lôùn. Recollection of generosity: Caganussati (p)— Reconversion (n): Söï taùi qui-y. See Nieäm Thí. Record of Attainment of Samadhi: A record of Recollection method: See ÖÙc Nieäm Phaùp Moân. Honen's mysterious experience of Amitabha Recollection of Morality: See Nieäm Giôùi. Samadhi—See Chöùng Ñònh Luïc. Recollection of the past: Vaøsana (p & skt)— Record Conerning the Passing On the Lamp: Former impression—Nhöõng yù thöùc vaø haønh ñoäng Ching-Te-Ch'uan-Teng-Lu—See Caûnh Ñöùc ñaõ laøm trong quaù khöù nhö thoùi quen hay taäp Truyeàn Ñaêng Luïc. quaùn—See Taäp Khí. Record of Dharma abode: Nandimitra-vadana Recollection of past life: See Tuùc Maïng Thoâng. (skt)—Phaùp Truï Kyù. Recollection of peace: Upasamanussati (p)—See Record and differentiate: See Kyù Bieät. Nieäm Laïc. Record (v) a document: Ghi cheùp taøi lieäu. Recollection of one's previous (past) lives: Records of the Five Lamps: Gotoroku (jap)— Knowledge of one's own past births—See Tuùc Wudeng Huiyuan—Nguõ Ñaêng Hoäi Nguyeân ñöôïc Maïng Minh. soaïn vaøo trieàu ñaïi Trieàu ñaïi Nam Toáng beân Trung Recollection of the Sangha: Sanghanussati (p)— Hoa (1127-1279)—See Nguõ Ñaêng Hoäi Nguyeân Suy nieäm veà Taêng—See Nieäm Taêng. and Five Records of the Torch. Recollection of truth: All Buddhas abide in Records of the Great Lamp: Daito-roku (jap)— recollection of truth—Chö Phaät truï nôi phaùp Ñaïi Ñaêng Luïc. khoâng queân maát. Record of Great Serenity: Ts'ung-Jung-Lu— Recollective (a): Coù tính caùch tónh taâm. See Thong Dong Luïc. Recommend (v): Daën baûo—To advise—To Records of those who have passed on the lamp counsel. of Buddhist Truth: Transmission of the Lamp— Recompense (n): Retribution—Reward—Söï baùo To transmit the light—To pass on the lamp of ñaùp—Söï ñeàn ôn—Thöôûng—To give back—Ñeàn truth—Transmission of the Heart-Seal of the buø hay Traû laïi—See Baùo. Buddha—See Truyeàn Ñaêng Luïc. Recompense (v): Baùo—Baùo ñaùp—Ñeàn ôn— Record in Lament of Divergence: Tannisho Thöôûng. (jap)—See Thaùn Töùc Thö. Recompense for ill: See AÙc Baùo. Records of lectures: Ngöõ Luïc—Records of Recompensed body: See Baùo Thaân. teachings.

Records of lectures of Daikaku-Zenji: Daikaku- Records of the Words of Zen Master Fa-Yan Zenji-goroku (jap)—Ñaïi Giaùc Thieàn Sö Ngöõ (1024-1104): Phaùp Dieãn Thieàn Sö Ngöõ Luïc. Luïc—Records of teachings of Daikaku-Zenji. Records of the Words of Zen Master Jen- Records of lectures of P'ang-Yun: Records of Yung: See Baûo Ninh Nhaân Duõng Thieàn Sö Ngöõ teachings of P'ang-Yun—Baøng Uaån Ngöõ Luïc. Luïc. Records of lectures of Most Venerable Daikya- Records of the Words of Zen

Master Matsu- Osho: Daikya-Osho-Goroku (jap)—Ñaïi Giaùo Hoøa Tao-I: Baso-Doitsu-Zenji-Goroku (jap)—Maõ Toå Thöôïng Ngöõ Luïc—Boä söu taäp nhöõng lôøi thuyeát Ñaïo Nhaát Thieàn Sö Ngöõ Luïc—See Maõ Toå Ñaïo giaûng cuûa Hoøa Thöôïng Ñaïi Giaùo. Nhaát Thieàn Sö. Records of liberation: Giaûi thoaùt luïc—See Taïng Records of the Words of Zen Master Pai- Thö Giaûi Thoaùt. Chang-Huai-Hai: Baùch Tröôïng Hoaøi Haûi Thieàn Records of the Mirror of Truth: Suâgyoâroku Sö Ngöõ Luïc—See Baùch Tröôïng Hoaøi Haûi Thieàn (jap)—Tsung-Ching-Lu—See Toâng Caûnh Luïc. Sö. Records of Teachings of Ancient Honoured Records of Zen Sects: Thieàn luïc (Thieàn toâng ngöõ Monks: Coå Toân Tuùc Ngöõ Luïc. luïc). Records of Teachings of Chung-feng Ming-pen: Recorded Sayings: Goroku (jap)—Yulu (chi)—Tenmoku Chuâhuâ Osho Koâroku (jap)—Chung-feng Records of lectures—See Ngöõ Luïc. Ho-shang Kuang Lu, the Comprehensive Record Recorded Sayings of the Four Houses: Ssu-chia of Master Chung-feng, a text of thirty sections, Yu Lu—Töù Gia Ngöõ Luïc—A text in six sections including in the recorded sayings and writings of containing the recorded sayings of four famous Zen master Chung-feng Ming-pen, a Yuan Chinese Zen master of the T'ang dynasty (709- dynasty (1260-1368) Chinese Rinzai master. In 907): Ma-tsu Tao-i (709-788), Pai-chang Huai-hai 1334, the completed work was presented to the (720-814), Huang-po Hsi-yun (?-850), and Lin-chi last Yuan emperor, Shun-ti (1333-1368), who I-hsuan (?-866). The compiler and date of the ordered it included in the Chinese Tripitaka— original publication are unknown, but a Trung Phong Hoøa Thöôïng Quaûng Luïc hay Ngöõ luïc subsequent edition was published by Chieh Ning cuûa Thieàn sö Trung Phong Minh Boån, boä saùch 30 in 1607. The text is also known as the Ma-tsu Ssu- phaàn, bao goàm nhöõng lôøi daïy vaø baøi vieát cuûa chia Lu—Töù Gia Ngöõ Luïc, moät boä saùch goàm saùu Thieàn sö Trung Phong Minh Boån, moät vò Thieàn sö phaàn chöùa ñöïng nhöõng ngöõ luïc cuûa boán vò Thieàn thuoäc toâng Laâm Teá vaøo thôøi nhaø Nguyeân. Naêm sö noåi tieáng cuûa Trung Hoa vaøo thôøi nhaø Ñöôøng: 1334, toaøn boä ñaày ñuû boä ngöõ luïc ñöôïc trình leân Maõ Toå Ñaïo Nhaát, Baùch Tröôïng Hoaøi Haûi, Hoaøng Nguyeân Thuaän Ñeá, ngöôøi ñaõ ra leänh cho boä ngöõ Baù Hy Vaän, vaø Laâm Teá Nghóa Huyeàn. Ngöôøi bieân luïc ñöôïc bao goàm trong boä Haùn Taïng—See Trung soaïn vaø ngaøy xuaát baûn ñaàu tieân khoâ ng ñöôïc bieát Phong Minh Baûn Thieàn Sö. ñeán, nhöng sau naøy ñöôïc Giaùc Ninh xuaát baûn vaøo Records of teachings of Daikaku-Zenji: naêm 1607. Vaên baûn cuõng ñöôïc bieát vôùi teân Maõ Toå Daikaku-Zenji-goroku (jap)—Ñaïi Giaùc Thieàn Sö Töù Gia Luïc. Ngöõ Luïc—Records of lectures of Daikaku-Zenji. Recording spirits: See Caâu Sinh Thaàn. Records of teachings of Lin-Chi: Rinzai-roku Recount (v): Keå laïi chi tieát. (jap)—Lin-chi-lu (chi)—Laâm Teá Luïc—See Laâm Recount a story: Tell a story—Keå chuyeän. Teá Ngöõ Luïc. Recountal (n): Söï keå laïi. Records of teachings of P'ang-Yun: Hokoji- Recover (v): Bình phuïc—To recuperate—To get goroku (jap)—P'ang-Yun Yulu (chi)—Baøng Uaån well again. Ngöõ Luïc—Records of lectures of P'ang-Yun. Recover from something: Phuïc hoài. Records of the Transmission of the Lamp: Recovery: Söï phuïc hoài. Ch’uan-Teng-Lu (chi)—See Truyeàn Ñaêng Luïc. Re-create (v): Taùi taïo—Laøm laïi—Caûi taïo. Records of Western

countries: See Taây Vöïc Re-creation (n): Söï taùi taïo. Kyù. Rectitude of consciousness: Cittajjukata (p)— Records of words: Ngöõ Luïc.

Taâm Chaùnh Tröïc. naøy—Externalists believe that there exists a so- Rectitude of mental body: Kayujjukata (p)— called “Redeemer” in this world. Taâm Sôû Chaùnh Tröïc. Redemption (n): Söï cöùu chuoäc. Rectum: Ruoät thaúng (choã toáng xuaát chaát phaân ñaïi Redemptive (a): Ñeå cöùu chuoäc. tieän). Redemptory (a): See Redemptive. Recuperate (v): Hoài phuïc—To recover. Reduce evil karmas and create the good ones: Red (a): Aruna or Rakta (skt)—Red—Maøu ñoû. Giaûm aùc nghieäp, taêng thieän nghieäp. Red dust: Hoàng traàn—Universe—World. Reduplication (n): Söï sao cheùp laïi. Red with fire: Maøu ñoû (töông öùng) vôùi löûa. Reed raft: Beø saäy—See Beø Lau. Red-Flame-Imperial-Banner-King Buddha: Re-enact (v): Taùi dieãn. Hoàng Dieäm Ñeá Traøng Quang Phaät. Re-establishment of attention: Phuïc hoài söï chuù Red hat Lama: Shamar Rinpoche (tib)—Laït Ma taâm. muõ ñoû—See Hoàng Maïo Laït Ma. Refectory: The dinning hall of a monastery—Trai Red-hot iron ball: Nettetsugan (jap)—One of ñöôøng. punishments of hell dwellers described in Refer (v) to: Lieân quan ñeán—AÙm chæ—To Buddhist texts is being forced to swallow a ball of implicit—To imply—To hint. hot iron. According to Lin-chi I-hsuan (?-867), any References to a known fact: See Taù Ñaùp. person who deceives others in this life will Referential object: Arammana (p)—Alambana swallow hot iron in hell—Quaû boùng baèng saét noùng (skt)—See Sôû Duyeân. ñoû; moät trong nhöõng hình phaït cuûa chuùng sanh ñòa Refined appearance: Teá saéc (veû tao nhaõ beân nguïc bò buoäc phaûi nuoát quaû boùng baèng saét noùng ngoaøi). ñoû, ñöôïc dieãn taû trong caùc vaên baûn Phaät giaùo. Refined calm: Hoaøn thieän söï yeân tónh. Theo Thieàn sö Laâm Teá Nghóa Huyeàn, baát cöù ai Refined conceptions: YÙ nieäm vi teá—Three löøa gaït ngöôøi khaùc trong kieáp naøy ñeàu seõ phaûi refined, or subtle conceptions—See Tam Teá. nuoát quaû boùng baèng saét noùng ñoû nôi ñòa nguïc. Refined metal: Kim loaïi ñaõ ñöôïc tinh luyeän— Red lotus: Kamala (skt)—Ba ñaàu ma—Hoàng lieân See Tinh Luyeän Kim. (hoa sen ñoû). Refined and soft speech: Teá nhuyeãn ngöõ (lôøi noùi Red lotus hell: Padmanaraka (skt)—Hoàng lieân eâm aùi nhoû nheï). ñòa nguïc—See Baùt Ñaëc Ma Ñòa Nguïc. Refinement (n): Söï gaïn loïc. Red mind fragment-fragment: Sekishin-Henpen Reflect (v): Vitakketi (p)—Vitark (skt)—Initial (jap)—Xích Taâm Phieán Phieán—The state of application—Suy nghó saâu xa—See Taàm. sincerity at every moment—Traïng thaùi taâm chaân Reflect on impermanence: See Quaùn Chieáu Voâ thaät trong moïi luùc. Thöôøng. Red pearl: Xích chaâu—Xaâu chuoãi ñoû. Reflect with one’s own intelligence: See Töï Red pennon in the West: Phöông Taây phöôùn Quaùn Saùt. ñoû—See Taây Xích Phöôùn. Reflect on something: Reflect over a matter—Red sect: The older Lamaistic of Tibetan Suy nghó saâu xa veà ñieàu gì. Buddhism—Hoàng Y Phaùi—See Hoàng Giaùo. Reflect upon the light of awareness inwardly: Red and white pennon in the Northeast: Ñoâng Chieáu aùnh saùng tænh thöùc vaøo beân trong. Baéc phöôùn ñoû traéng—See Ñoâng Baéc Baïch Xích Reflect upon something: Meditate upon Phöôùn. something—Ponder over something—Think of Redeem (v): Chuoäc laïi—Cöùu chuoäc—Cöùu roãi. something—See Quaùn Töôûng.

Redeem a fault (sin): To make up for one's Reflect on suffering: See Quaùn Chieáu "Khoå". fault—To redeem a fault—To make up for one's Reflected image: Abha or Paribimba (skt)—Boùng faults—Atonement—See Chuoäc Loãi. daùng—Image—Reflection—Nhöõng hình aûnh phaûn Redeemer (n): Ñaáng cöùu chuoäc—Ngoaïi ñaïo tin taùc trong taâm thöùc—See AÛnh Töôïng. raèng coù caùi goïi laø "Ñaáng cöùu chuoäc" treân theá gian Reflecting on all things and getting rid of

grasping and clinging: Giôùi tö duy taát caû caùc Refrain (v) from doing something: Traùnh laøm phaùp vaø xa lìa nhieãm tröôùc. vieäc gì. Reflecting the name recitation: Phaûn Vaên Trì Refrain from greed, anger, and jealousy: See Danh. Cheá Ngöï Tham Lam-Saân Haän-Ñoá Kî. Reflecting upon possible evil consequences: Refrain (v) from idle gossip: Ly yû ngöõ. Suy nieäm veà nhöõng haäu quaû xaáu coù theå xaûy ra—Refrain (v) from lying: Ly voïng ngöõ. See Suy Nieäm AÙc Quaû. Refrain (v) from lying speech: Mrsavadaviratih Reflection (n): Vitakka (p)—Vitarka (skt)—Suy (skt)—Against lying, deceiving and slandering— nghó—Traàm tö—See Taàm. Not to lie, deceive or slander—See Baát Voïng Reflection assembly: See AÛnh Höôûng Chuùng. Ngöõ. Reflection on a Calm Sea: See Quaùn Bieån Laëng. Refrain (v) from sexual misconduct: Reflection on a Calm Sea Temple: See Chuøa Kamamithyacaradviratih (skt)—Not to commit Quaùn Bieån Laëng. adultery—Not to engage in improper sexual Reflection on calmness or tranquility: See conduct—See Khoâng Taø Daâm. Quaùn Chieáu "Tænh Laëng". Refrain (v) from slandering: Ly löôõng thieät. Reflection of the Dharma-nature: Hossho-Kan Refrain (v) from taking life: Panatipata (p)— (jap)—Reflection of the causal grounds of all Pranatipataviratih (skt)—Ly Saùt Sanh—Not to kill things—Quaùn Phaùp Töôùng. or injure any living being—Against murder—See Reflection on No-Self: Quaùn Chieáu "Voâ Ngaõ"— Khoâng Saùt Sanh. See Voâ Ngaõ Quaùn. Refuge (n): Sarana-gamana (skt)—Sarana (p)— Reflection of the Perfect Buddha-wisdom: See Kyabdro (jap)—Skyabs (tib)—Nôi veà nöông— Ñaïi Vieân Caûnh Trí Quaùn. Protection—Take refuge in Triratna—See Quy-Y. Reflection on true reality: Shinnyo-Kan (jap)— Refuge in the Buddha: Quy-y Phaät—Go for Chaân Nhö Quaùn—Crutinize thusness—According refuge in the Buddha. to the Sutra of Past Deeds as a String of Pearls, Refuge in the dharma: Quy-y Phaùp—Go for reflection in which there are no forms is also refuge in the Dharma. called reflection on true reality—Quaùn chieáu kyõ Refuge in the Sangha: Quy-y Taêng—Go for löôõng chaân nhö. Theo kinh Tuùc Nghieäp Nhö Moät refuge in the Sangha. Chuoãi Nhöõng Haït Ngoïc, quaùn voâ töôùng cuõng ñöôïc Refuge, threefold: Samboâ (jap)—Trisharana goïi laø Chaân Nhö Quaùn—See Crutinize thusness. (jap)—Quy-y Phaät Phaùp Taêng—Go for refuge in Reflective (a): Suy tö. the Buddha, Dharma, and Sangha. Reflective faith: Nieàm tin do söï phaûn tænh. Refuse (v): Töø choái—To decline. Reflexion (n): Reflection—Traàm tö—See Taàm. Refuse to accept someone else's apology: Reflexive powers: Mind that resides in Making Commits an Expression of Regret Offence—Töø Transferences—Hoài höôùng taâm truï. choái lôøi xin loãi cuûa ai laø phaïm giôùi Ba Daät Ñeà hay Reform: (n): Söï caûi caùch—(v): Duy taân—Caûi giôùi Ñoïa (phaûi phaùt loà saùm hoái). caùch—Toå chöùc laïi. Refuse to ask for help from fellow practioner:

Reformation (n): Söï canh taân. Commits an Expression of regret Offence—Töø Reformer (n): Ngöôøi canh taân—Nhaø caûi caùch. choái söï giuùp ñôõ cuûa cuûa baïn ñoàng tu laø phaïm giôùi Refracted rays: AÙnh saùng khuùc xaï. Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm hoái Refrain (v): Keàm cheá. ngay). Refrain (v) from: Lìa boû. Refuse to believe: Asadhya (skt)—Unfaithful— Refrain (v) from laughing: Nín cöôøi. Disbelieve—Unable to believe—See Baát Tín. Refrain (v) from abusing or using rude words: Refuse to come and resolve a conflict: Commits Ly aùc khaåu. an Expression of Regret Offence—Töø choái khoâng Refrain (v) from discrimination: Baát Khôûi Phaân ñeán ñeå giaûi quyeát söï xung ñoät laø phaïm giôùi Ba Daät Bieät—Lìa boû söï phaân bieät. Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm hoái).

Refuse the four great debts: Commits a Sangha Avalokitesvara (skt)—Quaùn Theá AÂm. Restoration Offence—Choái boû töù troïng aân laø Regarding that indestructible nature as his phaïm toäi Taêng Taøn—See Töù AÂn. permanent intrinsic nature: Coi tính chaúng hoaïi Refuse guidance from a fellow practitioner: vaø goïi laø ngaõ tính thöôøng—See Ngaõ Tính Thöôøng. Commits an Expression of Regret Offence—Choái Regarding as infinite those that cannot be töø söï höôùng daãn cuûa baïn ñoàng tu laø phaïm giôùi Ba seen, and as finite those that can be seen: See Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm hoái). Höõu Bieân Voâ Bieân. Refuse (v) to hear about one's own mistakes: Regarding oneself as superior: Pride—See Töø choái khoâng muoán nghe nhöõng loãi laàm cuûa Maïn Quaù. mình. Regarding the state of profound stillness is the Refuse to listen to the advice and instruction of ultimate spiritual self: See Thaàn Ngaõ Chaáp. other monks and nuns: Commits a Sangha Regardless of the ordinary or the sage: Baát keå Restoration Offence—Töø choái khoâng nghe lôøi phaøm thaùnh—Irrespective of the ordinary or the khuyeân nhuû hay lôøi chæ daïy cuûa nhöõng Taêng Ni sage—See Nhöõïc Phaøm Nhöõïc Thaùnh. khaùc laø phaïm toäi Taêng Taøn. Regenerate (v): Taùi sanh—Phuïc höng. Refuse to put into effect a resolution that has Regeneration (n): Taùi sanh—Rebirth. been taken by the Sangha under Regenerative karma: Janaka-karma (skt)— Sanghakarman Procedure: Commits an Productive karma—See Nghieäp Taùi Taïo. Expression of Regret Offence—Töø choái thöïc hieän Region (n): Artha or Gocara or Visaya (skt): Caûnh giaûi phaùp ñaõ ñöõïc Taêng Giaø chaáp nhaän trong pheùp (mieàn)—Elements, secondary elements, sphere, Yeát Ma laø phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa realm (dhatu (skt): Caûnh giôùi. (phaûi phaùt loà saùm hoái). Region of the Buddha's instructions: See Hoùa Refutation (n): Refutal—Söï phaûn baùc. Caûnh. Refute (v): Baùc boû. Regions of the dead and of the living: See Minh Refute the belief in the reality of things: See Hieån Löõõng Giôùi. Phaù Höõu. Region of demon: Realm of demon—Quyû giôùi. Refute something: To prove something to be Region of nirvana: See Nieát Baøn Teá. wrong—Baøi baùc ñieàu gì (chöùng minh ñieàu gì laø Region of reality: See Chaân Phaùp Giôùi. sai). Region of suffering: See Khoå Vöïc. Refute tenets: See Phaù Chaáp. Region of the wind-circle: See Phong Luaân Teá. Refute a theory: To prove a theory to be Regional (a): Thuoäc veà mieàn wrong—Baøi baùc moät lyù thuyeát. Register (n): Soå saùch. Refute a view: To prove a view to be wrong— Register of birth and death:

Soå sanh töû. Baøi baùc moät quan ñieåm. Registered students: Hoïc troø chính thöùc (caäp Refuting and establishing: See Phaù Laäp. moân ñeä töû). Regain (v): Laáy laïi—Tìm laïi ñöôïc. Regress (v): Thoái chuyeån. Regain one's position: Laáy laïi ñöôïc vò theá cuõ. Regress and fall: Thoái chuyeån vaø sa ñoïa. Regain strength: Laáy söùc laïi. Regression: Söï thoái chuyeån. Regard illusion as reality: See Kieán Ñieân Ñaûo. Regressive cultivation: See Tu Haønh Thoái Regard peace and harmony as precious: See Dó Chuyeån. Hoøa Vi Quyù. Regret (v): Anuseti (skt)—To repent—Hoái tieác—Regard (v) something as insignificant: Xem See Hoái Haän. thöôøng vieäc gì—To underestimate—To look Regret for errors: Kshama (skt)—Repentance— lightly—To disregard—See Xem Thöôøng. See Saùm Hoái. Regarder of Sounds: Kannon (jap)—Quaùn AÂm— Regret one's faults: Hoái Quaù—To regret one's See Quaùn Theá AÂm. errors—Saùm hoái toäi loãi vôùi Tam Baûo. Regarder of the world's sounds and cries: Regret or repent: Kaudritya (skt)—Hoái hay aên

naên vieäc laøm aùc trong quaù khöù. back again—Flowing and returning— Regular hour for meals: Kala (skt)—Fixed hour Reincarnation—Transmigation—See Taùi Sanh. for meals—Ca La thôøi—Thöïc thôøi hay laø thôøi gian Reincarnation Buddha: Living Buddha—See coá ñònh cho caùc böõa aên. Hoaït Phaät. Regular provision of clothes for the monks and Reinstate (v): Khai phuïc. the nuns: Thöôøng xuyeân cung caáp y aùo cho chö Re-interpretation (n): Taùi giaûi thích—Caét nghóa Taêng Ni. laïi. Regular provision of food for the monks and Reiro (jap): See Hachimen-Reiro. the nuns: Thöôøng xuyeân cung caáp thöïc phaåm cho Reitaku (jap): Large and small hand bells used by chö Taêng Ni. the abbot or another monk in leading various Regular provision of medicines to the monks rituals. They are used, for example, while reciting and the nuns: Thöôøng xuyeân cung caáp thuoác men sutras during mealtime. Reitaku are playing by cho chö Taêng Ni. shaking them—Loaïi chuoâng tay lôùn vaø nhoû ñöôïc Regulate (v): Dung hoøa—To harmonize. vò truï trì hay vò Taêng daãn chuùng duøng trong khi Regulate one's breathing: Ñieàu töùc—See Kanki tuïng kinh trong böõa aên. Chæ caàn laéc qua laéc laïi laø Issoku. chuoâng vang tieáng leân. Regulate one's mind: Ñieàu phuïc taâm—Chaùnh Reiterate: Repeat—Laäp laïi. taâm (laøm cho taâm chaùnh tröïc). Reiun (jap): Ling-Yun—See Linh Vaân Chí Caàn Regulate and subdue: Ñieàu phuïc. Thieàn Sö. Regulated mind of real wisdom: Vriddha (skt)— Reiun Shigon (jap): Ling-yun Chih-ch'in—Ling- Shakuju-Shoyo-Shin (jap)—Tích Tuï Tinh yun Zhiqin—See Linh Vaân Chí Caàn Thieàn Sö. Yeáu Taâm—Experienced and concentrated mind. Reject (v): Parityajati (skt)—Choáng laïi—Baùc Regulated and subdued: Ñöôïc ñieàu phuïc. boû—Töø Boû. Regulating all faculties: Giôùi chö caên luaät nghi Reject of form characteristics: To deny the (ñieàu tieát luïc caên). existence of appearance—See Baùc Töôùng. Regulating and Subduing Hero: See Ñieàu Ngöï Reject the illusion of the transmigrational Tröôïng Phu. worlds and enter into nirvana-enlightenment: Regulation (n): Ñieàu leä—Quy cheá—Rule. Chuyeån meâ khai ngoä. Regulations for celebrating rituals: Vidhi Reject living at home: Nhaøm chaùn taïi gia. (skt)—Nghi Quyõ—Quy ñònh teá leã. Rejection (n): Söï cöï tuyeät—Söï töø choái—Söï haát Regulation hours for monastic meals: See Trai huûi—Söï ruoàng boû. Thôøi. Rejection

of means of life or rejection of Regulation of three robes for monks and five pleasures: Töø choái phöông tieän soáng hay töø choái for nuns, which must be worn: See Cheá Y. laïc thuù?—See Töø Boû Phöông Tieän Soáng Tu Hay (Without) regret: Khoâng hoái tieác Töø Boû Duïc Laïc? Rehabilitate (v): Caûm hoùa. Rejoice (n): Vui möøng hôùn hôû. Rehearse (v): Truyeàn tuïng laïi. Rejoice the creations of others: Pranimmita- Rei (jap): A hand bell used in Zen monasteries vasavati (skt)—See Tha Hoùa Töï Taïi. during some sutra chanting services—Moät loaïi Rejoice (v) in all good: To rejoice in the welfare chuoâng tay ñöôïc duøng trong khi tuïng kinh. of others—See Tuøy Hyû. Reify (v): Cuï theå hoùa—Vaät chaát hoùa. Rejoice in other's good actions: Anumodana Reign (n): Ngoâi vò cuûa moät quoác vöông. (p)—Praising other's good work—Hoan hyû vôùi Reign over a kingdom: Cai trò moät vöông quoác. phöôùc baùu cuûa ngöôøi khaùc. Reimburse (v): Hoaøn traû laïi. Rejoice (v) at others' merits and virtues: See Reimbursement (n): Söï hoaøn traû laïi. Tuøy Hyû Coâng Ñöùc. Reincarnate (v): Cho ñaàu thai vaøo kieáp khaùc. Rejoice (v) over the good in self and others: Reincarnation (n): Samsara (p & skt)—Flowing Tuøy Hyû—Tuøy hyû thieän taùc hay ñoái vôùi moïi thieän

caên ñeàu hoan hyû taùn thaùn. Relatively perfect and complete wisdom: Rejoice (v) at something: Show great joy at Quyeàn Trí—See Phöông Tieän Trí. something—Baøy toû noãi vui möøng veà vieäc gì. Relativism (n): Chuû nghóa töông ñoái—Töông ñoái Rejoicing: Tuøy hyû coâng ñöùc—Tuøy Hyû—Rejoice luaän—Principle of Reciprocal Identification. at others' merits and virtues. Relativity (n): Tính töông ñoái—Principle of Rejoicings on the last day of the summer Reciprocal Identification. retreat: Freewill offering made on the last day of Relativity of all things: To be in agreement— the summer retreat—Ñoà aên cuùng döôøng Tam Baûo See Töông Ñaõi. trong ngaøy cuoái cuøng cuûa muøa An Cö Kieát Haï. Relaxation of the body: An laïc nôi thaân. Rejoicing mind: See Hoan Hyû Taâm. Relaxing: Buoâng xaû. Rejoicing in other's merit: See Tuøy Hyû Phöôùc Relaxing meditation: See Thieàn Buoâng Xaû. Baùu. Relbanchen (815-836): Third and last of the Rejuvenation: See Caûi Laõo Hoaøn Ñoàng. "religious kings" of the Yar Lung Dynasty of Rekindle (v): Thaép neán laïi. Tibet, believed by Tibetan Buddhist tradition to Relation (n): Connection—Söï töông quan—Quan have been an emanation of the heä. BuddhaVajrapani—Vò vua thöù ba vaø cuõng laø vò Relation between cause and effect: Inga (jap)— vua cuoái cuøng cuûa trieàu ñaïi Yar-Lung cuûa Taây Hetuphala (skt)—Law of cause and effect—See taïng, ñöôïc truyeàn thoáng Phaät giaùo Taây Taïng tin Nhaân Quaû. töôûng laø hoùa thaân cuûa Kim Cang Thaàn (ngöôøi Taây Relation on the father's side: Hoï noäi. Taïng xem Kim Cang Thaàn nhö moät vò Phaät). Relation on the mother's side: Hoï ngoaïi. Release: Disentangle: Côûi ra, môû ra—Explain or Relationship should be based on clear-cut expound: Giaûi thích—Let go (unloose, untie): Giaûi righteousness and enduring love: See Nghóa thoaùt—Emancipation (freedom): Giaûi thoaùt, töï do. Troïng Tình Thaâm. Release and awareness: Giaûi thoaùt vaø giaùc ngoä. Region of births and deaths: Sanh töû teá (vuøng Release blockages in the energy system: Khai sanh töû). thoâng maïch. Region of the dharma-nature: See Phaùp Taùnh Release from bondage: Keát giaûi—Giaûi

thoaùt Ñoä. khoûi söï troùi buoäc (giaùc ngoä ñöôïc lyù maø giaûi thoaùt). Relative (a): Töông ñoái—Baø con—Kindred—(a) Release from the bonds of births and deaths: Coù quan heä. Giaûi Thoaùt Sanh Töû—Nirvana. Relative and absolute: Jiri (jap)—Practice and Release (v) of the burning mouths: See Fang- theory. yen-k'ou. Relative and complete: See Thieân Vieân. Release (v) from the cycles of births and Relative condition: Chaân nhö duyeân khôûi—See deaths: Vimokshatraya (skt)—Giaûi Thoaùt—Tuøy Duyeân Chaân Nhö. Liberation—Release—Deliverance. Relative or conventional essence: Töông ñaõi Release living creatures: See Phoùng Sanh. chaân nhö. Release the soul from suffering: Laøm cho taâm Relative happiness: Haïnh phuùc töông ñoái. hoàn thoaùt khoûi caûnh khoå—To raise from a state of Relative teaching: Samvritya-desana (skt)—Tuøy suffering in the next world. Tuïc Thuyeát—Giaùo lyù töông ñoái. Released from all bondage: Ñöôïc giaûi thoaùt khoûi Relative truth: Sammuti-saccam (p)—Samvrti- moïi xieàng xích. satya (skt)—Superficial truth, or ordinary ideas of Released from the bondage of the knots and things—Conventional Truth—Chaân lyù töông passions: Ñaõ ñöôïc giaûi thoaùt khoûi söï troùi buoäc cuûa ñoái—See Tuïc Ñeá. nhöõng kieát söû vaø phieàn naõo. Relative truth-Absolute truth: See Chaân Lyù Relevant (a): Thích ñaùng töông quan—Thieát yeáu. Töông Ñoái-Chaân Lyù Tuyeät Ñoái. Reliable friend: Thieän Höõu—Baïn ñaùng tin caäy. Relative wisdom: See Phöông Tieän Trí. Reliable teaching: Real teaching—Teaching of

reality—Thaät giaùo. Giaùo. Reliable words: See Thöïc Ngöõ. Religious dignitaries: Haøng giaùo phaåm. Reliance: To depend and rest upon—See Y Chæ. Religious discourses: Phaùp Ngöõ—Lôøi phaùp. Reliance of the impermanence: Voâ thöôøng y Religious discrimination: Söï kyø thò veà toân giaùo. (tuøy thuoäc vaøo voâ thöôøng). Religious dogmatism: Giaùo ñieàu. Reliance on the marks of phenomena: Y Phaùp Religious dress: Phaùp Y—Phaùp Phuïc—Quaàn aùo Töôùng—Döïa vaøo daáu veát cuûa hieän töôïng. cuûa ngöôøi tu haønh. Reliance on the total: E-Zen (jap)—Y Toaøn, tuøy Religious education: Ñaïo hoïc. thuoäc vaøo caùi toaøn theå hay tin vaøo vuõ truï—Belief Religious experience: Magga-sacchikaranam in the Universe. (p)—Realization of the way—See Chöùng Ñaïo. Relic (n): Sarira (skt & p)—See Xaù Lôïi. Religious faith: Ñaïo tín—Nieàm tin toân giaùo. Relic of a Buddha: Xaù Lôïi cuûa Phaät. Religious freedom: Töï do tín ngöôõng. Relic chamber: Baûo Thaùp Xaù Lôïi—Relic stupa. Religious grade: Monastic grade—Ñaïo phaåm. Relic of a saint: Thaùnh tích (Thaùnh xaù lôïi). Religious joy: Joy of the Law—Joy from hearing Relic stupa: Relic chamber—Thaùp xaù lôïi. or tasting the dharma—See Phaùp Laïc. Relics: Xaù lôïi. Religious leader: Nhaø laõnh ñaïo toân giaùo. Relief: A sculpture—Böùc chaïm noåi. Religious life: Ascetic life—Cuoäc soáng ñaïo Relief of the living from distress and mortality: haïnh—Cuoäc soáng tu trì. AÂn laøm xoa dòu nhöõng khoå ñau cuûa chuùng sanh Religious life which is evolved from faith in the trong voøng sanh töû. teaching of others: See Tuøy Tín Haønh. Relieve (v): See Teá Ñoä. Religious life which is evolved from practicing Relieve distress: To loose someone from his the teaching of others: See Tuøy Phaùp Haønh. bonds—Giaûi aùch. Religious love: See Phaùp AÙi. Relieve human sufferings: Save the world—See Religious Master: Thaày Daïy Ñaïo. Ñoä

Theá. Religious meditation: Thieàn ñònh trong toân giaùo. Relieve the poor: Assist the poor—Teá baàn. Religious mendicancy: Takuhatsu (jap)— Relieve the sadness: Tieâu saàu. Mendicancy—See Khaát Thöïc. Relieve someone in distress: Teá khoån (giuùp ai Religious mendicant: Vò Khaát Só Tyø Kheo. trong côn nguy khoán). Religious missionary: Giaùo Ñoaøn. Relieve the time: Khuaây khoûa. Religious name: See Phaùp Danh. Religion (n): See Toân Giaùo. Religious observances: Leã hoäi. Religion of the Buddha: Toân giaùo cuûa Phaät. Religious Order: Giaùo Ñoaøn. Religion of the image: Religion of the symbol— Religious organization: Toå chöùc toân giaùo. See Töôïng Hoùa. Religious persecution: Söï baùch haïi toân giaùo. Religion and virtue: Power of religion—Ñaïo Religious rites: Giaùo leã. ñöùc. Religious ritual: Nghi thöùc toân giaùo. Religion without the Buddha-truth: Poor Religious sect: Giaùo phaùi. religion—Way of poverty—The way of living of Religious teachings: Giaùo moân. the monk and nun—See Baàn Ñaïo. Religious training: Luyeän Haønh—Tu haønh Religionism (n): Tín ngöôõng giaû taïo. baèng giôùi luaät cuûa toân giaùo—Religious discipline. Religionist (n): Nhaø toân giaùo. Religious vow: See Phaùp Theä. Religious (a): Thuoäc veà toân giaùo. Religious wisdom: Marga-jnana (skt)—Magga- Religious affairs: Dharma work—Phaùp söï (Phaät ana (p)—See Ñaïo Trí. söï). Relink (v): Noái laïi. Religious austerity: Ñaàu Ñaø—Khoå haïnh. Relinquishing mind: Xaû Taâm. Religious belief: Religious faith—Tín Ngöôõng. Reluctant (a): Do döï—Hesitant. Religious Council: Yikstang (tib)—Hoäi Ñoàng Toân Reluctantly: Moät caùch göôïng gaïo—Unwillingly.

Rely on: Döïa vaøo—Tin caäy. Remarriage (v): Söï taùi keát hoân. Rely on the dharma: Y Phaùp—Döïa vaøo hay tin Remarry (v): Taùi keát hoân. caäy vaøo phaùp. Remedy (n): Medicament—Medicine—Thuoác— Rely on the complete teaching, not on the Phöông phaùp chöõa trò. partial teaching: See Y Lieãu Nghóa Kinh, Baát Y Remember (v): Ñoaùi hoaøi—Töôûng nhôù—To Baát Lieãu Nghóa Kinh. think of. Rely on the dharma, not on people: See Y Phaùp Remember accomplishment of great Baát Y Nhaân. undertaking: Ghi nhôù ñaïi nguyeän thaønh töïu cuûa Rely on knowledge, not on conditioned chö Phaät. consciousness: See Y Trí Baát Y Thöùc. Remember accumulation of virtues: Ghi nhôù söï Rely on the meaning, not on the letter: See Y chöùa nhoùm coâng ñöùc cuûa chö Phaät. Nghóa Baát Y Ngöõ. Remember actualization of true Rely on personal communication of its tenets: enlightenment: Ghi nhôù chö Phaät hieän thaønh See Giaùo Ngoaïi Bieät Truyeàn. chaùnh giaùc. Rely on the teaching, not on the person: See Y Remember Buddhas: Nieäm Phaät (2). Phaùp Baát Y Nhaân. Remember all Buddhas physical forms: Ghi nhôù Rely on one's position: Caäy theá. voâ löôïng saéc thaân cuûa chö Phaät. Rely on one's power: Caäy quyeàn. Remember Buddhas' spiritual powers: Ghi nhôù Rely on one's talent: Caäy taøi. thaàn thoâng voâ löôïng cuûa chö Phaät. Relying on the meaning and not on the words: Remember Buddhas' ten powers of See Y Nghóa Baát Y Ngöõ. confidence: Ghi nhôù thaäp löïc cuûa chö Phaät. Relying on the teachings and not on the Remember embodiment of spiritual practice: person: See Y Phaùp Baát Y Nhaân. Ghi nhôù chö Phaät ñaõ ñuû ñaày phaïm haïnh. Relying on the ultimate truth: Y Ñaúng Nhaát Remember the harmonious Community: See Nghóa—Tin vaøo chaân lyù toái haäu.

Nieäm Taêng. Relying on wisdom and not on the ordinary Remember heaven: See Nieäm Thieân (3). mind: See Y Trí Baát Y Thöùc. Remember all past events: Ghi nhôù veà nhôn Remain (v): Coøn laïi—Duy trì. duyeân quaù khöù cuûa chö Phaät. Remain alive: Duy trì söï soáng. Remember precepts: See Nieäm Giôùi. Remain alive and fresh: Vaãn soáng ñoäng. Remember all pure actions: Ghi nhôù haïnh thanh Remain aloof from worldly life: Remain tònh thuø thaéng cuûa chö Phaät. detached from worldly life—Khoâng tham luyeán Remember relinquishment: See Nieäm Xaû. theá tuïc. Remember sentient beings: See Nieäm Chuùng Remain ever young: See Baát Laõo Baát Töû. Sanh. Remain forever: Toàn taïi maõi maõi. Remember the Teaching: See Nieäm Phaùp. Remain silent: Cöùng hoïng—To be speechless. Remember things in the past: Hoaøi coå—Töôûng Remains of suffering: See Khoå Dö. nhôù ñeán quaù khöù. Remain up to untold eons to do Buddha-work: Remember vaguely: Nhôù mang maùng. Truï ñeán baát khaû thuyeát kieáp vì caùc chuùng sanh maø Remember the way of transcendence: Ghi nhôù laøm Phaät söï. chö Phaät ñaày ñuû Ba La Maät. Remainders: See Dö. Remember wrongly: Nhôù laàm. Remainders of karma: Inheritance—Dö nghieäp. Remembering clearly: Smriti (skt)—Nhôù roõ Remaining silent: Giöõ im laëng. raøng—Nieäm—Recollection. Remark (v): Nhaän ñònh. Remembrance (n): Smrti (skt)—Mind that Remarkable (a): Ñaùng keå—Noåi baät. resides in mindfulness—See Nieäm. Remarkable indication: Daáu hieäu ñaùng keå. Remembrance of the Buddha's name: Nieäm Remarkable talent: Anh taøi. Phaät—Nieäm hoàng danh Phaät.

Remembrance of the Buddha in this thought: See Di Kham. See Töùc Taâm Nieäm Phaät. Remove doubt: Tröø Nghi—Giuõ boû nghi hoaëc. Remembrance of the Dharma: Smrti- Remove all evil: Tröø Nhöùt Thieát AÙc—To get rid sambodhyanga (skt)—sati (p)—See Nieäm Giaùc of all evil—Tröø boû taát caû nhöõng ñieàu aùc. Chi. Remove any evil as soon as it starts: Effort to Remembrance of one's former state of eliminate sins already arisen—Tinh taán döùt tröø existence: Purvanivasanusmrti (skt)—The Divine nhöõng ñieàu aùc ñaõ phaùt sanh. knowledge—Khaû naêng nhìn thaáy vaø nhôù laïi tieàn Remove false views from sentient beings: Giaûi kieáp cuûa mình vaø cuûa ngöôøi—See Tuùc Maïng tröø taø kieán cho chuùng sanh. Thoâng. Remove all marks: Ly Chuùng Töôùng—Giuõ boû Remembrance of previous lives: Pubbeniva-moïi hình töôùng. sanussati-jnanam (p)—Purvanivasanusmrti (skt)— Remove non-existence: See Giaûi Tröø Chaáp Voâ See Tuùc Maïng Thoâng. Ngaõ. Reminiscence (n): Söï nhôù laïi. Remove all obstructions, veils, shrouds and Reminiscent (a): Hoài töôûng—Nhôù laïi. bonds: Coù theå rôøi lìa chöôùng caùi, trieàn phöôïc. Remissible (a): Coù theå tha thöù ñöôïc. Remove passions: See Giaûi Tröø Duïc Voïng. Remission (n): Söï giaûm khinh—Söï dung thöù—Söï Remove the roots of evil in one's mind: Nhoå taän mieãn thöù. goác caùc toäi loãi trong taâm yù. Remit (v): Tha thöù. Remove from words: Lìa khoûi ngoân töø—See Ly Remnants of illusion: See Phieàän Naõo Dö. Ngoân. Remnants of habits: Dö Taäp—Dö Khí—Taøn Renaissance (n): Phuïc sanh—Phong traøo phuïc Taäp—See Taäp Khí. höng ngheä thuaät vaø vaên hoùa. Remnants of karma: See Nghieäp Dö. Renchi Shukoâ (jap): Chou-Hung (chi)—Chu-Remnantless nirvana: See Voâ Dö Nieát baøn. Hung (chi)—See Chaâu Hoaèng Ñaïi Sö.

Remorse: Render (v): Giuùp cho—Traû laïi. 1) Apatraya (skt): Quí hay caûm thaáy theïn vôùi Render homage to someone: Kính phuïc ai— ngöôøi—Embarrassment. To admire. 2) Vippatisaøra (skt): Repentance—Lo aâu—Saùm Render thanks: Baùo aân—To return thanks. hoái. Renew (v): Laøm cho môùi laïi. Remote made known, but not the Renewal (n): Söï canh taân—Söï ñoåi môùi. intermediate: Xa bieát nhöng gaàn khoâng bieát. Renga (jap): Linked verse, a kind of Japanese Remote place: Aranya (skt)—Araa (p)—poetry indirectly associated with Zen. Renga are Araakanga (p)—Arinya (skt)—A solitary place, composed of alternating stanzas with 5-7-5 and 7- usually in the forest—See A Lan Nhaõ. 7 syllable lines, respectively. The first stanza of 5- Remote Sutras: Sutras recorded in India many 7-7 syllables is known as "Hokku". It developed centuries ago—Kinh ñieån kyù luïc taïi AÁn Ñoä nhieàu into an independent genre known more commonly theá kyû veà tröôùc. as "Haiku"—Keä noái, moät loaïi thi thô cuûa Nhaät Remoter cause: See Vieãn Nhaân. Baûn coù lieân heä moät caùch giaùn tieáp vôùi Thieàn. Keä Remove (v): Pativinodeti (p)—Pariksina (skt)— noái "Renga" ñöôïc bieân soaïn vôùi nhöõng ñoaïn keä Deïp ñi—Ñaøo thaûi—Taåy tröø—Tröø Khöù. thay ñoåi nhau 5-7-5 aâm vaø 7-7 aâm. Ñoaïn keä ñaàu Remove anxiety and darkness: Sarvasokatamo- coù 5-7-7 aâm tieát, ñöôïc bieát nhö laø baøi Cuù—See nirghatana (skt)—Tröø U AÙm. Haiku. Remove attachment to material objects: See Renge Hosho (jap): Lien-hua Feâng-hsiang— Giaûi Tröø Vöôùng Maéc. Lianhua Fengxian—See Lieân Hoa Phong Töôøng Remove attachment to void: Giaûi tröø chaáp Am Chuû. khoâng. Renge-Shiki (jap): Utpalavarna (skt)—Lotus- Remove the coffin to the hall for the masses: Flower Color—Lieân Hoa Saéc.

Rennyo (jap): Sö Lieân Nhö (1415-1499)—Name Repa (skt): Repha (skt)—Laäp Baù—A “low” of a Japanese famous monk in the fifteenth garment or a “loin” cloth—Ñoà loùt cuûa chö Taêng century—Teân cuûa moät vò danh Taêng Nhaät Baûn Ni. vaøo theá kyû thöù XV. Repair dangerous roads: Tu söûa nhöõng ñöôøng xaù Renounce (v): Parityajati (skt)—Töø boû—To nguy hieåm—See Boài Loä. abandon—To give up—To forsake—To enter Reparation (n): Söï ñeàn traû. monkhood—Renunciation. Repay (v): Ñeàn ñaùp. Renounce satan: Töø boû ma quyû. Repay kindness with enmity: AÂn töông cöøu baùo Renounce the secular life: Xuaát Gia— (laáy oaùn baùo aân). Renunciation—See Töø Boû Theá Tuïc. Repaying one’s obligation: Baùo AÂn. Renounce the secular world: Samnyasin (skt)— Repaying past debts: Traû nôï ñaõ thieáu töø ñôøi Döùt Boû Theá Gian—Tuaàn Theá Kyø. tröôùc. Renounce one’s son: Töø con. Repaying past kindness of a debt of gratitude Renounce the throne: Abdicate—Resign from in previous lifetime: Baùo aân ñaõ mang töø ñôøi the throne—Thoaùi vò. tröôùc. Renounce wealth and sex: See Xaû Boû Tieàn Taøi Repaying the past wrongs which the parents Saéc Duïc. committed in their previous life: Baùo oaùn hay Renounce the world: Leave the secular world for ñoøi quaû baùo ñoái vôùi nhöõng sai laàm ñôøi tröôùc cuûa a religious life—Töø boû theá tuïc—Xuaát theá. cha meï. Renouncement (n): Söï ñoaïn tuyeät—Söï töø boû. Repayment (n): Söï ñeàn ñaùp. Renouncing: Voâ Sôû Coá—Töø boû. Repeat (v) Amitabha’s name a million times: Renovate: Restore something in good See Baùch Vaïn Bieán Nieäm. condition—Truøng tu. Repeat

Buddha's name in a quiet voice: See Renown (n): Danh tieáng. Tieåu Nieäm. Renowned (a): Noåi tieáng—Danh xöng—See Saùu Repeat (v) the name of Amitabha generally YÙ Nghóa Cuûa Chöõ Theá Toân. and habitually: Taùn Nghieäp nieäm Phaät. Renowned for something: Löøng danh veà vieäc gì. Repeat the name of a Buddha: Nieäm Phaät—Renunciant: Immortals: Moät vò tieân— Buddha recitation. Renunciation: Xuaát ly—One who gives up Repeat the sutras: Nieäm kinh—To read worldly pursuits in favor of bringing all beings to prayers—Ñoïc kinh hay tuïng kinh. enlightenment: Baäc lìa boû phaøm tuïc ñeå theo ñuoåi Repeat tantras over offerings: See Gia Trì Vaät vieäc ñöa chuùng sanh ñeán giaùc ngoä. Cuùng. Renunciant monk: Vò Tyø kheo xuaát theá (thaät söï Repeated activity: Soá Soá Khôûi—Haønh ñoäng laëp töø boû moïi ham muoán traàn tuïc). ñi laëp laïi. Renunciant practitioner: Haønh giaû xuaát ly. Repeated cultivation: Ña Tu—Söï tu haønh nhieàu Renunciation: Upeksha (skt)—Xuaát Gia—(laëp ñi laëp laïi nhieàu laàn). Leaving Home—Renunciation—Ordination—See Repeated kalpas: Many kalpas—See Luõy Kieáp. Töø Boû Theá Tuïc. Repent (n): AÊn naên—Saùm hoái. Renunciation of heterodoxy (paganism) before Repent (v): Hoài taâm—Turn the mind from evil to taking refuge with the Triple Jewel: Töø boû good—Hoái Haän. ngoaïi ñaïo taø giaùo tröôùc khi quy-y Tam Baûo. Repent the body karma: Saùm hoái thaân nghieäp. Renunciation of satan: Töø boû ma quyû. Repent inwardly: Taâm Hoái—Saùm hoái töø trong Renunciation of the throne: Töø boû ngai vaøng. loøng. Renunciation of the trial: Baõi naïi (khoâng thöa Repent misdeeds and mental hindrances: See kieän nöõa). Saùm Hoái Nghieäp Chöôùng. Ren-Yong-Bao-Ning: See Nhôn Duõng Baûo Ninh Repent the mind-karma: Saùm hoái YÙ nghieäp. Thieàn Sö. Repent oneself of something: AÊn naên—To

repent—Hoái Haän—Regret. haønh ñöôïc. Thænh thoaûng cuõng thuaät ngöõ naøy laïi Repent the speech karma: Saùm hoái Khaåu ñeà nghò söï thay ñoåi töø thaùi ñoä tri thöùc qua thaùi ñoä nghieäp. thöïc tieãn. Repent three karmas: See Saùm Hoái Tam Replete: Fill with—Traøn ñaày. Nghieäp. Replete with kindness: Cuï Lieân Maãn—Fill with Repentance (n): Kaukrtya (skt)—Ksama or kindness—Traøn ñaày loøng töø. Ksamayati (skt)—Remorse—Confession and Replete with learning: See Baûo Hoïc. reform—See Saùm Hoái. Replete with merit: Cuï Tuùc Coâng Ñöùc—Traøn Repentance and confession: Xuaát Toäi. ñaày coâng ñöùc. Repentance for karmic obstructions: Saùm hoái Reply: Ñoái ñaùp hay traû lôøi. nghieäp chöôùng. Reply by signs: Thò töôùng ñaùp—Duøng caùc loaïi Repentance of Kshatriyas, mandarins, and hình töôùng maø traû lôøi. other citizens: Saùm hoái cuûa haøng vua chuùa, quan Reply by words: Ngoân ñaùp—Duøng ngoân ngöõ maø quyeàn, vaø nhöõng coâng daân khaùc. traû lôøi. Repentance of Manjusri: See Vaên Thuø Hoái Repose (v): Nghæ ngôi. Quaù. Repository (n): Kho chöùa. Repentance according to marks: Söï saùm hoái Repository of all wisdom: Nhaát Thieát Trí Taïng— theo töôùng—See Thuû Töôùng Saùm Hoái. Kho chöùa toaøn boä trí tueä. Repentance that has no marks: See Voâ Töôùng Represent (v): Tieâu bieåu. Saùm Hoái. Representation (n): Ñaïi bieåu—Ñaïi lyù—Bieåu Repentance or regret for error: See Saùm Quaù. thò—Bieåu hieän. Repentance rites: Ksamayati (skt)—Nghi thöùc Representation-consciousness: Direct phaùt loà saùm

hoái toäi loãi—The rules for repentance knowledge—Manifesting wisdom, another name and confession—See Hoái Phaùp. of the Alayya-vijnana—Perception of an external Repentance of Sravakas: Söï saùm hoái cuûa haøng world—See Hieän Thöùc. Thanh Vaên. Representative (n): Ñaïi bieåu—Ñaïi dieän. Repentance of the three major classes: See Reprimand or punish other monks or nuns: If a Tam Chuûng Saùm Hoái Phaùp. monk or nun does this in the presence of Repentance verse: Sangemon (jap)—A verse laypeople, he or she commits an Expression of taken from the Avatamsaka Sutra and used to Regret Offence—La raày chö Taêng Ni tröôùc maët repent for evil deeds—See Keä Saùm Hoái. Phaät töû taïi gia laø phaïm giôùi Ba Daät Ñeà hay giôùi Repentance-vow-mind: See Saùm Nguyeän Taâm. Ñoïa (phaûi phaùt loà saùm hoái). Repentance of an Upasaka: Söï saùm hoái cuûa Öu Reproach (v): Apavada (skt)—To blame— Baø Taéc. Blaming—To rebuke—To reprimand—To Repentant (a): AÊn naên—Thoáng hoái. scold—Khieån traùch—Traùch maéng. Repented and prayed when dying: Saùm hoái vaø Reproachable (a): Ñaùng bò traùch maéng. caàu sanh Thieân luùc laâm chung—See Tuøy Caàu Reproachful (a): Traùch maéng. Thieân Töû. Reprobate (v): Baøi baùc. Repetition: Tuïng Nieäm. Reprobation (n): Söï baøi baùc. Repetition in verse of a prose section: Geya Reproduce oneself at infinitum and anywhere: (skt)—Coøn goïi laø Troïng Chæ Daï, phaàn vaàn tuïng ñi Bunshin (jap)—See Phaân Thaân. tuïng laïi trong baøi kinh—See ÖÙng Tuïng. Reproducing of the body: See Phaân Thaân. Replacing a tail with a head: I-To-Kan-Bi Reproof based on what has been heard: Sutena (jap)—Dó Ñaàu Hoaùn Vó—The term means (p)—Nghe. "impracticality." Sometimes the same term Reproof based on what has been seen: Ditthena suggests changing from an intellectual attitude to (p)—Thaáy. a practical attitude—Chæ söï vieäc khoâng theå thöïc Reproof based on what has been suspected:

Parisankaya (p)—Nghi. Rescue and liberate living beings: Salvation— Repudiate the truth: Huûy baùng chaùnh phaùp. See Ñoä Sanh. Repugnance: Saân haän—Ill-will. Rescue from misery: Save from suffering—Cöùu Reputable: Very well-known—Raát noåi tieáng. khoå. Reputation: Noåi tieáng—Celebrity. Rescue others: Save others—Ñoä tha. Reputation is like a chain and gains are like a Rescue people and save the world: Cöùu nhaân ñoä padlock: See Danh Cöông Lôïi Toûa. theá (cöùu ngöôøi giuùp ñôøi). Reputation is well deserved: See Danh Baát Rescue sentient beings: Save all sentient Hö Truyeàn. beings—See Ñoä Sanh. Request (n): Thænh (Kyø nguyeän). Rescue sentient beings from their burning Request the Buddha to remain in the world: houses: See Ñoä OÁc Tieâu. See Thænh Phaät Truï Theá and Thaäp Haïnh Nguyeän Rescue someone from a danger: To save Phoå Hieàn. someone from a danger—Giaûi naïn cho ai. Request the Buddha to turn the dharma wheel: Rescue someone from suffering and difficulty: See Thænh Chuyeån Phaùp Luaân and Thaäp Haïnh Cöùu ai thoaùt khoå thoaùt naïn. Nguyeän Phoå Hieàn. Rescuing: Taking across—See Ñoä Thoaùt. Request teachings: Xin hoïc—A Bhiksuni should Research on Buddhism: Nghieân cöùu veà Phaät request teachings from a Bhiksu at least once in Giaùo. three months. If not, she commits an Expression of Research and translation: Nghieân cöùu vaø phieân Regret Offence—Tyø Kheo Ni neân xin hoïc nôi moät dòch. vò Taêng cöù moãi ba thaùng moät

laàn. Neáu khoâng thì vò Resemblance: Upamana (skt)—Upamanam (p)— aáy phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Analogy—Likeness—See Loaïi Suy. Requiem: Leã caàu sieâu. Resemblance money: See Nguï Tieàn. Requiring a counter-question: Patipuccha- Resembling to apprehension: See Töông Töï vyakaraniyo-panho (p)—Traû lôøi caâu hoûi baèng Giaùc. caùch chaát vaán. Resent (v) criticism: Thuø gheùt nhöõng lôøi chæ trích. Requiring an explanation: Vibhajja- Resentment: See Saân Haän. vyakaraniyo-panho (p)—Traû lôøi caâu hoûi baèng Resentment felt against people who are close caùch phaân tích. to one's heart and not against people one Requisites (n): Attha Parikkhara (skt)—The eight barely knows: See Oaùn Thaân Baát Oaùn Sô. Requisites—See Taùm Moùn Caàn Duøng Cuûa Phaät. Resentment leads people to break off relations Requisites of concentration: See Thaát Ñònh Cuï. with close relatives, and anger leads them to Requisites of enlightenment: Trôï Ñaïo Phaùp— forget propriety: See Oaùn Pheá Thaân, Noä Pheá Leã. Nhöõng thöù caàn thieát cho vieäc chöùng ngoä. Reservation (n): Söï baûo toàn—Söï löu giöõ—Söï giöõ Requital (n): Söï ñeàn ñaùp. choã tröôùc. Requite (v): Baùo ñaùp. Reserve karma: Katatta (p)—See Nghieäp Tích Requite evil with good: Laáy thieän traû aùc—Return Tuï. good for evil. Reserve one's anonymity: Preserve one's Requite (v) favours: Acknowledge (v)—Pay a incognito—AÅn danh. debt of gratitude—Return good for good—Baùo aân. Reserve one's name: AÅn danh—To preserve Requite hatred: See Baùo Oaùn Haïnh. one's incognito. Rescript (n): Lôøi coâng boá. Resident (n): Thöôøng truù. Rescue (v): Mukti (skt)—Cöùu—Khai phoùng—To Resident monk: See Boâzu. deliver—To emancipate—To free—To liberate— Resign (v): 1) Externalists resign themselves to a To save. so-called "God's will": Phoù thaùc, ngoaïi ñaïo phoù Rescue all beings: To save all beings—See Ñoä thaùc mình cho caùi goïi laø "yù cuûa thöôïng ñeá"; 2) Töø Sanh. nhieäm.

Resign oneself: Lie in wait for—To wait for Resolve doubts: Quyeát nghi—Giaûi quyeát nhöõng one's opportunity—Watch one's opportunity—AÅn nghi hoaëc—Doubts solved. nhaãn chôø thôøi. Resolve or intention: Act out one's vow—Action Resign from the throne: Abdicate—Renounce and vow—Act and vow—See Haønh Nguyeän. the throne—Thoaùi vò. Resolve the mind to be reborn in the Pure Resignation (n): Söï phoù thaùc—Söï töø chöùc. Land: Quyeát ñònh Vaõng Sanh nieäm—See Taùc Resinous wood: See Nhuõ Moäc. Nguyeän Moân. Resist (v): Choáng laïi—Oppose—Go against. Resolve in samsara: Thoï baùo. Resist the continual reincarnation: See Nghòch Resolve on: Have a mind to—Phaùt yù. Löu. Resolve on supreme bodhi: Phaùt taâm boà ñeà. Resistance (n): Söï choáng ñoái—See Chöôùng. Resonant voice: See Baát Kieät AÂm. Resistless: Apratihata (skt)—See Voâ Ngaïi. Resort : Nôi nghæ chaân. Resisting accessory cause: See Nghòch Duyeân. Respect (n & v): Revere—Venerate—Toân Resisting and complying: See Nghòch Thuaän. troïng—Ngöôõng moä—To have regard and Resolute (v): Quyeát taâm. consideration for. Resolute Light King Dharani of Holy Limitless Respect for the absolute value of all things: See Life: Thaùnh Voâ Löôïng Thoï Quyeát Ñònh Quang Toân Troïng Giaù Trò Tuyeät Ñoái Cuûa Vaïn Höõu. Minh Ñaø La Ni. Respect the aged: Kính laõo. Resolute Will: Chí Quyeát Ñònh. Respect highly: Raát

toân quyù. Resolution (n): 1) Determination: Adhisthana Respect-inspiring dignity: Uy Nghi—Respect- (skt)—Gia Trì, quyeát ñònh, quyeát taâm; 2) inspiring deportment—See Oai Nghi. Thorough understanding without any doubt: Respect-inspiring deportment: See Oai Nghi. Adhimoksha (skt)—Thaéng giaûi (hieåu bieát roõ raøng, Respect-inspiring of Lying down: Oai nghi naèm. khoâng coøn nghi ngôø gì caû). Respect-inspiring of Sitting: Oai nghi ngoài. Resolve (n): 1) A true resolve to reform one's Respect-inspiring of Standing: Oai nghi ñöùng. own life: Thaät loøng quyeát taâm caûi thieän ñôøi soáng Respect-inspiring of Walking: Oai nghi ñi. cuûa chính mình; 2) Will of the mind, desire, Respect-inspiring virtue: See Uy Ñöùc. intention, vow: Taâm nguyeän; 3) To resolve, to Respect and love: See Kính AÙi. take one's vow: Phaùt nguyeän. Respect others: Cung kính toân troïng ngöôøi khaùc. Resolve to become a Buddha: Nguyeän taùc Phaät. Respect-producing voice: Toân hueä aâm—See Baùt Resolve to bestow one's merits: Hoài Höôùng AÂm. Moân hay Hoài höôùng nieäm. Respect for the True-Nature: Toân troïng taùnh Resolve of a Buddha: Nguyeän Phaät—See linh. Nguyeän Thaân. Respect and venerate Sutras: Kính troïng kinh Resolve on Buddhahood: Phaùt Taâm Boà Ñeà hay ñieån. nguyeän ñaéc thaønh quaû vò Phaät. Respectable: Ñaùng kính—Venerable. Resolve on demitting one's merits to others: Respectable way: Phöông caùch ñaùng kính. Hoài höôùng phaùt nguyeän. Respect for the truth: Toân troïng söï thaät. Resolve difficulties: Phoøng Nan—Giaûi quyeát Respect one's parents: Kính troïng meï cha. nhöõng khoù khaên. Respectful: Kính caån—Respectfully (adv). Resolve difficulties and disputes: Those who Respectful Homage in Amitabha Sutra: Chí try to seek an ally in a third party, to commit an Taâm Ñaûnh Leã. Expression of Regret Offence—Giaûi quyeát nhöõng Respecfully devoted to one's parents: Be khoù khaên vaø tranh chaáp baèng caùch tìm lieân keát vôùi reverent—Fulfil one's duty of filial piety—Baùo ngöôøi thöù ba ñeå laøm ñoàng minh vôùi mình laø phaïm hieáu. giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm Respective consequences: See Chaân Ñaúng Löu. hoái). Respond (v): Traû lôøi.

Respond to the lightest touch of the whip: Roi Rest Days: Oshiku (jap)—See Days of rest. chaïm loâng ñuoâi, xeùt yù ngöôøi cöôõi maø theo yù ñoù — Rest with equanimity: Töï taïi traàm tænh. See Töù Maõ. Rest house: Anyo (jap)—Retirement house— Respond to the mild application of the whip: Vieän an döôõng. Roi voït chaïm vöøa phaûi laø laøm theo yù chuû—See Töù Rest and kind: An old translation of Sramana— Maõ. See Töùc Töø. Respond to need: Respond to appeal; Buddha Rest (v) in peace forever: An giaác ngaøn thu. moved to respond—See Caûm ÖÙng. Rest on pure faith: See An Truï Tònh Tín. Respond to the opportunity: See Ñoái Cô. Restitution (n): Söï phuïc chöùc—Söï phuïc hoài Respond to the shadow of the whip: Theo boùng nguyeân traïng. roi maø dong ruoåi, nhanh chaäm taû höõu tuøy theo yù Restless (a): AÙy naùy—Boàn choàn—Khaéc khoaûi— chuû—See Töù Maõ. Anxious—Disquiet—Uneasy—Unquiet. Respond to something: React to something— Restless and intractable mind: See YÙ Maõ. Ñaùp öùng laïi ñieàu gì. Restless mind: See Taâm Maõ. Respond to stimuli: Phaûn öùng tröôùc nhöõng kích Restlessness (n): Anuddhatya-kukrtya (skt)— thích. Anuddhatya (skt)—Uddhaccam (p)—Agitation— Responding thought: Himavanta

(skt)—Hy Ma Distracted—Excitement—Loose—Restlessness— Phaï Ña—See ÖÙng Nieäm. Unsettled—Unrestrained—Unsettled—Thao thöùc Response (n): Söï hoài ñaùp—Söï traû lôøi. boàn choàn—See Traïo Cöû. Response to appeal or need: Buddha moved to Restlessness and remorse: Uddhacca-kukkucca respond—See Caûm ÖÙng. (p)—Traïo Cöû Hoái Quaù Trieàn Caùi. Response-bodies: See ÖÙng Thaân. Restlessness and torpor: See Traïo Cöû Hoân Response of the Buddha to the good in all the Traàm. living: See Cô Caûm. Restlessness and worry: Uddhaccakukkucca Response from the invisible: See Minh ÖÙng. (p)—Phoùng daät lo aâu—See Phoùng Daät. Response to a koâan: See Capping verse. Restoration (n): Söï phuïc hoài—Söï thaâu phuïc laïi—Response of a saint: Influence of a saint Söï quang phuïc—Thôøi phuïc höng. (Buddha)—See Thaùnh ÖÙng. Restoration of the lineage system: Shuâtoâ Fukkoâ Responsibilities (n): Traùch nhieäm—Boån phaän (jap)—A reform movement within the Japanese Responsible (a): Coù traùch nhieäm. Soâtoâ sect during the Tokugawa period (1600- Responsive (a): Coù tính ñoái ñaùp. 1867) to restore Doâgen Kigen's original system of Responsive group: See AÛnh Höôûng Chuùng. Dharma succession. In the centuries before the Responsive incarnation: Nirmana (skt)—See Tokugawa period, it became common practice for ÖÙng Hoùa. Soâtoâ monks to accept Dharma seals (inka) from Responsive manifestation: Responsive several masters, often switching lineages when appearance, revelation—See ÖÙng Hieän. they changed temple residence. The seventeenth Responsive manifestation of the Dharmakaya: century Soâtoâ reformer Manzan Doâhaku objected Absolute Buddha, in infinite forms—See ÖÙng Hoùa to the practice and argued strenuously for a return Phaùp Thaân. to "isshi-inshoâ." Manzan and Baiyuâ Jikushin Responsorial (a): Ñeå ñoái ñaùp laïi. (1633-1707) petitioned the Japanese government Ressho (jap): Lieät Thaùnh—Ranks of the sacred. to mandate the restoration of "isshi-inshoâ." In Ressho-Isso (jap): Lieät Thaùnh Nhaát Tuøng—One 1703, their petition was accepted and Dharm thicket or the whole monastery—Caû töï vieän. succession in Soâtoâ temple was regulated—Phuïc hoài heä thoáng doøng truyeàn thöøa, moät phong traøo caûi Ressurection: Samjiv (skt)—Revive—Re- caùch cuûa toâng Taøo Ñoäng Nhaät Baûn döôùi trieàu ñaïi animate—Ñaúng hoaït—Phuïc hoaït laïi hay soáng laïi. Ñöùc Xuyeân ñeå phuïc hoaït heä thoáng noái Phaùp Rest (n&v): An döôõng—An töùc—Nghæ ngôi—To nguyeân thuûy cuûa Thieàn sö Ñaïo Nguyeân Hy take a rest—Töï taïi.

Huyeàn. Trong nhöõng theá kyû tröôùc thôøi Ñöù c Xuyeân, practitioners only, especially ordained members vieäc nhaän aán chöùng töø naêm baûy vò thaày laø caùch of the Buddhist community. The concept derived thöïc haønh thoâng thöôøng cuûa caùc vò Taêng Taøo from the practice in Theraveda Buddhism of Ñoäng, thöôøng thì hoï ñoåi doøng truyeàn thöøa khi hoï designating an ordination ground by setting up thay ñoåi töï vieän. Nhaø caûi caùch toâng Taøo Ñoäng vaøo stone markers, known as sima stones. Sima stones theá kyû thöù XVII, Thieàn sö Vieân Thoâng Ñaïi ÖÙng ñaõ may also be found at monastery entrances to phaûn ñoái loái thöïc haønh naøy vaø bieän luaän moät caùch designate monastery grounds in which the maïnh meõ cho söï

trôû veà vôùi vieäc "Nhaát Sö AÁn monastic code is observed as distinct from the Chöùng." Thieàn sö Vieân Thoâng Ñaïi ÖÙng vaø Baiyuâ secular world. In Japan, the term "Kekkaiji" Jikushin ñaõ ñeä ñôn thænh nguyeän leân chaùnh phuû applied especially to Buddhist monastery Nhaät Baûn ra huaán leänh phuïc hoaït vieäc "Nhaát Sö complexes, such as those on Mount Hiei and AÁn Chöùng." Vaøo naêm 1703, ñôn thænh nguyeän cuûa Mount Koâya, where women are not allowed to hoï ñaõ ñöôïc chaáp thuaän vaø söï noái Phaùp trong toâng enter—Khuoân vieân töï vieän ñöôïc raøo laïi vaø do vaäy Taøo Ñoäng ñaõ ñöôïc söûa laïi. chæ giôùi haïn rieâng cho haønh giaû maø thoâi, ñaëc bieät Restoration of Vietnamese Buddhism: Chaán laø nhöõng thaønh vieân cuûa coäng ñoàng töï vieän. Khaùi höng Phaät giaùo Vieät Nam. nieäm ñöôïc laáy ra töø söï thöïc haønh cuûa Phaät giaùo Restore (v): Phuïc hoài. Nguyeân Thuûy chæ ñònh moät khu vöïc cho nhöõng Restore a building: Taùi thieát moät toøa nhaø. ngöôøi ñaõ thoï giôùi, saép xeáp baèng caùch ñaùnh daáu vôùi Restore one's health: Phuïc hoài söùc khoûe. nhöõng taûng ñaù, ñöôïc bieát nhö laø ñaù "Töù Ma Thaát." Restore (v) someone to serenity: Reassure— Töù Ma Thaát thaïch cuõng ñöôïc tìm thaáy taïi coång Hearten—Chieâu duï. vaøo töï vieän, phaân ñònh khuoâng ñaát töï vieän rieâng Restrain (v): Cheá phuïc. bieät vôùi theá giôùi theá tuïc beân ngoaøi. ÔÛ Nhaät Baûn, Restrain and gain victory over oneself: Töï Cheá thuaät ngöõ "Kekkaiji" ñöôïc aùp duïng ñaëc bieät cho Töï Thaéng. taát caû nhöõng phoøng oác vaø cô sôû trong khuoân raøo töï Restrain one's anger: Haøm noä (neùn giaän). vieän, nhö taïi nhöõng töï vieän treân nuùi Tyû Xan vaø nuùi Restrain one's desires: Control desires—Tieát Cao Daõ, nôi maø ngöôøi nöõ khoâng ñöôïc pheùp ñi vaøo. duïc. Restriction (n): Haïn cheá—Limitation—Bound. Restrain oneself: Restrain and gain victory over Result (n): Phala (skt)—Keát quaû—Thaønh quaû— oneself—See Töï Cheá. Consequence—Effect—Retribution—Reward— Restrain (v) oneself in doing something: Töï Fruit contrasts with cause—Quaû ñoái nghóa laïi vôùi keàm cheá trong haønh ñoäng. nhaân. Restrain from evil: Prohibiting from evil—See Result of an action: Vipaøka (p & skt)—Effect of Chæ Trì. an action—Retribution—See Höõu Vi Quaû. Restraining from lying: Ly voïng ngöõ. Result of the Buddha-way: Ñaïo quaû—See Nieát Restraining speech or voice: Khoâng noùi. Baøn. Restraint (n): Samyama or Samnnama (p)—Cheá Result of former karmaic conduct: See Nghieäp giaùo—Thu thuùc—Keàm cheá—Control—Self- Thoï. control—Self-restraint—See Cheá Giôùi. Result of karma: 1) Kammaphala (p): Restraint of breaths: Pranayama (skt)—See Soå Karmaphala (skt)—Nghieäp quaû (keát quaû cuûa caùc Töùc. haønh ñoäng phaùt sinh töø taâm thöùc); 2) Karmic results: Nhöõng keát quaû cuûa nghieäp. Restraints of religion: Ñaïo Kieåm—The restraints, or control, of religion—Söï keàm cheá Result nature: Quaû Tính. kieåm soaùt giôùi haïnh. Result of non-conceptualization: Voâ Töôûng Baùo. Restraint of the senses: Indiyasamvaro (p)—Söï Results of religious practices: Fruit arising from cheá phuïc caùc caên. practices of religion—See Tu Haïnh Quaû. Restricted Area: Kekkaiji (jap)—Monastery Results of wholesome and unwholesome grounds that are bounded and thereby restricted to deeds: Keát quaû cuûa nhöõng haønh ñoäng thieän vaø baát thieän.

Resultant existence: Upapattibhava (skt)—Khôûi Retreats assistant: Hoä thaát (ngöôøi hoã trôï chö Höõu. Taêng Ni luùc nhaäp thaát). Resultant path of suffering: See Khoå Ñaïo. Retreat seasons of Buddha: Nhöõng muøa an cö Resulting Buddhahood: See Quaû Ñòa. cuûa Ñöùc Phaät—Forty-six rainy season retreats of Resulting from conditioning cause: See Tuøy the Buddha—See Boán Möôi Saùu Muøa An Cö Kieát Duyeân. Haï Cuûa Ñöùc Phaät. Resulting supernatural powers: Sappatihariyam Retreat season of monks and nuns: Varsa or (p)—Thaàn thoâng löïc—See Thoâng Löïc. Varsana (skt)—Muøa nhaäp haï cuûa chö Taêng Ni Resume one's activities: Baét ñaàu sinh hoaït trôû laïi (thôøi gian tònh chæ trong tu vieän). (sau moät thôøi gian ngöng nghæ). Retreat in silence: Trôû veà söï tænh laëng—See Lui Resume the journey: Tieáp tuïc cuoäc haønh trình. Vaøo Söï Tænh Laëng. Resurrect (v): Phuïc sinh. Retreatant (n): Ngöôøi tham döï leã an cö kieát haï. Resurrect a corpse by demonical influence and Retribute (v): Thöôûng phaït. cause it to kill another person: See Khôûi Thi Retribution (n): Söï thöôûng phaït— Quyû. Consequence—Effect—Result—Reward— Resurrecting hell: Sanjiva (skt)—See Töôûng Ñòa Consequences (requitals) of one's previous life— Nguïc. See Quaû Baùo. Ressurection: Re-animate—Revive—Ñaúng hoaït Retribution body: Reward body—See Thaân Baùo. (phuïc hoaït laïi hay soáng laïi). Retribution bond: See Quaû Phöôïc. Resucitate (v): Hoài sinh. Retribution for evil acts: See Toäi Baùo. Resuscitation (n): Söï hoài sinh. Retribution of good and evil karma: See Thieän Retain (maintain) something: Duy trì ñieàu gì. AÙc Nghieäp Baùo. Retainers of the Dharma: Bodhisattvas—Boà Retribution of hearing: See Vaên Baùo. Taùt, nhöõng baäc duy trì Phaät phaùp. Retribution of karma: Karmavipaka (skt)— Retaliate (v): Baùo thuø. Karma-reward—See Nghieäp Baùo. Retaliation (n): Söï baùo thuø. Retribution received in further incarnation: Retention of meaning: Truth dharani—See Retribution received for the deeds done in life— Nghóa Ñaø La Ni. See Haäu Baùo. Retention of mind: Dharana (skt)—See Toång Retribution of seed that was sown in previous Trì. life or lives: Vipaka (skt)—See Dò Thuïc Quaû. Retinue: Relatives—Family—See Quyeán Thuoäc. Retribution of seeing: See Kieán Baùo. Retinue of Indra: See Nhaät Thieân Chuùng. Retribution of sin: See Toäi Baùo. Retinue of Indra in his palace of the sun: Nhaät Retribution of smelling: See Khöùu Baùo. Thieân Chuùng—Retinue of Indra. Retribution of tasting: See Vò Baùo. Retire: Recede—Withdraw—Ruùt lui (thoaùi). Retribution theory: Thuyeát baùo öùng ñôøi sau. Retire from the world and become a monk: Retribution of thinking: See Tö Baùo. See Ñoän Theá. Retribution of touching: See Xuùc Baùo. Retirement from the world: Ruùt lui khoûi theá Retribution of transmigration-bondage: See giôùi beân ngoaøi (tòch tònh). Trieàn Baùo. Retirement house: Anyo (jap)—Rest house— Retroactive: Hoài toá. Vieän an döôõng. Retrogress from the mind of enlightenment: Retort (v): Traû mieáng laïi—Traû ñuõa. Thoái Boà Ñeà Taâm—Söï thoái chuyeån cuûa taâm giaùc Retrace (v): Tìm laïi daáu veát. ngoä. Retractable penis: AÂm taøng—See Maõ AÂm Taøng Retrogressing mind: Thoái Taâm—Taâm thoái and Tam Thaäp Nhò Haûo Töôùng. chuyeån (giaät luøi). Retreat (n&v): Varsa or Varsana (skt)—An cö Retrogression: The greatest set back for any kieát haï (Summer retreat). cultivator—See Thoái Chuyeån.

Retrospective (a): Hoài öùc—Nhìn laïi dó vaõng. Returning to our self in Zazen: Kike (jap)— Return (n & v): 1) Be reborn, to revolve: Trôû veà; Returning home and sitting in peace—See Coâng 2) Repay: Hoaøn traû laïi (tieàn baïc hay vaät chaát). AÙn Qui Gia OÅn Toïa. Return both favors and disservices: AÂn ñeàn oaùn Reunion (n): Ñoaøn tuï—Taùi hieäp—To bring traû. together. Return of courtesy: See Hoaøn Leã. Reunite (v): Taùi hieäp. Return (v) evil for evil: Be revenged—Revenge Revata (skt): Raivata (skt)—Haït Leä Phieät Ña— oneself—Have one's revenge—Give Lôïi Ba Ba—Ly Ba Ña—Ly baø ña—Ly Baùch Leâ someone tit for tat—Baùo cöøu. Baø Ña—Ly Vieät—Name of an Indian monk—See Return to the fairyland: Die—Pass away—Quy Ly Baø Ña. tieân. Revati (skt): 1) Name of one of the twenty eight Return form one's alms round: Ñi khaát thöïc veà. constellations: Khueâ, teân cuûa moät choøm sao; 2) Return good for evil: Laáy Thieän Ñoái AÙc— One of the fifteen spirits that always disturbs Returning good for evil—See Dó Thieän Baùo AÙc. children: Moät trong 15 laêm loaøi quyû thöôøng hay Return (v) good for good: Requite favours—Pay naõo loaïn treû con. a debt of gratitude—Baùo aân. Reveal (v): Vaïch ra—Phaùt loà—To confess—To Return goodness for goodness: See Dó Ñöùc Baùo indicate—To manifest—See Hieån Loä. Ñöùc. Reveal the Buddha-nature: Khai giaùc (khai môû Return (v) home: To return to the source—See cho thaáy ñöôïc taùnh giaùc hay Phaät taùnh). Hoaøn Nguyeân. Reveal the inconceivable occult powers of the Return in kind: To retaliate—See Baùo Phuïc. enlightened at the proper time: Taát caû chö Phaät Return to lay life: Go back to the secular life— hieän baát tö nghì Phaät thaàn thoâng chaúng loãi thôøi. See Hoaøn Tuïc. Reveal the knowledge and vision of the Return to life: Be reborn in this world—See Buddha: Khai Phaät tri kieán. Hoaøn Sinh. Reveal nirvana to stimulate disciples: Soi raïng Return to this life: Chuyeån theá. Nieát baøn khuyeán khích chuùng ñeä töû. Return to nirvana and escape from the Reveal one's religious piety: Bieåu loä loøng moä backward flow to transmigration: See Hoaøn ñaïo. Dieät. Reveal (show) the truth: See Hieån Chaùnh. Return to one's origin: Quy Nguyeân—See Quy Revealed: See Khai. Boån. Revealed religion: Toân giaùo maëc khaûi. Return to one's original nature: Trôû veà vôùi baûn Revealing boundless gateways to truth: Phaùp töï taùnh cuûa mình. taïi—Control of doctrine—Thò hieän voâ bieân phaùp Return to the right path: Quy chaùnh (trôû veà con moân. ñöôøng ñuùng). Revealing cause: Illuminating cause (knowledge Return to the Saha world from the Pure Land: and wisdom)—Lieãu nhaân. See Hoaøn Töôùng. Revealing causes associated with the Buddha- Return to secular life: Return to lay life—See wisdom: See Lieãu Nhaân Phaät Taùnh. Hoaøn Tuïc. Revealing the enormous spheres of Return to the source: Return whence both Buddhahood: Hieän caûnh giôùi quaûng ñaïi cuûa chö came—See Hoaøn Nguyeân. Phaät maø laøm Phaät söï. Return (v) thanks: Baùo aân—To render thanks. Revealing the infinite realms of the Buddhas: Returning good for evil: Laáy Thieän Ñoái AÙc— Causing the Enlightening Beings to awaken to and Return good for evil. enter to them—Khai thò voâ löôïng Phaät caûnh giôùi Returning home and sitting in peace: Kike cho chö Boà Taùt ñeàu ñöôïc ngoä nhaäp. (jap)—Returning to our self in Zazen—See Coâng Revealing mandala: See Hieän Ñoà

Maïn Ñaø La. AÙn Qui Gia OÅn Toïa. Revealing perfect wisdom in deeds: See Nhaát Thieát Thaân Nghieäp Tuøy Trí Tueä Haønh. Ñaïi Ñöùc—Taêng só—Tyø Kheo. Revealing perfect wisdom in thoughts: See Reverent (a): Cung kính. Nhaát Thieát YÙ Nghieäp Tuøy Trí Hueä Haønh. Reverential (a): Ñaïo ñöùc. Revealing perfect wisdom in words: See Nhaát Reverential salution by walking round a Thieát Khaåu Nghieäp Tuøy Trí Tueä Haønh. person (clockwise): Padakkhina (p)—Ñi nhieãu Revelation for the benefits of other beings: See quanh (moät loái chaøo cung kính baèng caùch ñi voøng ÖÙng Hoùa Lôïi Sanh. quanh moät ngöôøi hay ñoái töôïng theo chieàu kim Revelation of Buddha's fundamental life: Hieån ñoàng hoà). Loä Baûn Ñòa—See Hieån Boån. Reverently: Cung caån. Revelation of the Eternal Life of the Reverse or direct: See Nghòch Thuaän. Tathagata: Phaåm Nhö Lai Thoï Löôïng. Reverse of reality: Conventional ego—See Ñaûo Revelation of self in human and glorified form: Ngaõ. Thò hieän nôi thaân chuùng sanh trang nghieâm ñeå hoùa Reviewing The Stages on the Path: OÂn laïi caùc ñoä hoï. giai ñoaïn treân böôùc ñöôøng tu haønh. Revelation of parinirvana: Quaû quaû Phaät taùnh. Revile and spit into someone's face: Thoùa maï Revelation of the whole meaning or truth: ai. Complete understanding—See Lieãu Nghóa. Revised (a): Tu chính. Revenge (n): Söï baùo thuø. Revitalize (v): Tieáp söùc (laøm sung maõn) cho ai. Revenge (v) oneself: Be revenged—Have one's Revive (v): Samjiv (skt)—See Hoaøn Sinh. revenge—Return evil for evil—Give someone tit Revived (a): Tænh laïi. for tat—Baùo cöøu. Revivalism (n): Chuû nghóa phuïc höng—Phong Revere (v): Adore—Look up to—To venerate— traøo chaán höng toân giaùo. To reverence—Chieâm ngöôõng—Toân thôø. Revolution (n): Cuoäc caùch maïng. Revere and admire: Kính moä. Revolution at substratum: Paravrtti (skt)— Revere the Buddha: Kính Phaät. Transformation at the base—Chuyeån y. Revere someone: Respect and admire Revolve (v): Be reborn—Return—Trôû veà—Luaân someone—Toân kính ai. hoài—To go around the wheel of life. Revere virtue: Suøng Ñöùc—Toân kính ñöùc haïnh. Revolve a wheel: Turn a wheel—Chuyeån luaân. Revered (a): Ñöôïc toân kính. Revolving of the great wheel of the Dharma in Revered Sir: Baïch Hoøa Thöôïng. the spirit of fearlessness: Dharmacakrapavarta Reverence (n): Apacayana (p)—See Leã Baùi. (skt)—Chuyeån ñaïi phaùp luaân trong tinh thaàn Reverence to all Bodhisattvas with the same khoâng khieáp sôï. devotion as to all Buddhas: Loøng bình ñaúng ñoái Revolving scriptures: A revolving stand with vôùi chuùng sanh khieâm nhöôøng khoâng ngaïi, ñoái vôùi eight faces, representing the sacred canon—See Boà Taùt xem nhö Phaät. Luaân Taïng. Reverence and faith: Suøng Tín—Toân suøng vaø tin Reward (n): Söï baùo ñaùp—Söï thöôûng phaït— töôûng. Consequence—Retribution—See Quaû Baùo. Reverence-field: Kính Ñieàn. Reward of blessedness: Phöôùc quaû. Reverence and love: Kính aùi. Reward of bodhi: Quaû Ñaàu—See Quaû Thöôïng. Reverence to the multitude of sages: Hoøa Nam Reward body: Enjoyment body—Body of reward Thaùnh Chuùng—Usually announced at the end of or recompense of a Buddha—Functioning any ceremony. glorious body—See Thoï Duïng Thaân. Reverence someone: To respect someone—Toân Reward body of a Buddha: Sambhoga-kaya (skt) troïng ai. The body in which the Buddha enjoys the rewards

Reverencing: Troïng voïng. of his labours—See Baùo Thaân. Reverend (n): Daitoku (jap): Bhandanta (skt)— Reward-body and transformation-body: Baùo Most virtuous, title of honour applied to monks— Hoùa Thaân (Phaät).

Reward-fruit: Consequences of past deeds—Baùo Shuku is served to resident monks or nuns in the quaû. morning and again in the evening—Chaùo gaïo, Reward generously: Troïng thöôûng. moät moùn aên truyeàn thoáng trong nhöõng Thieàn vieän. Reward of a good life: Pure reward—Baïch baùo. Theo luaät töï vieän Phaät giaùo, noùi moät caùch cô baûn, Reward of ineffable nirvana: See Quaû Phaän. moãi ngaøy chö Taêng Ni chæ ñöôïc aên moät böõa, Reward of karma powers of transformation: thöôøng laø böõa tröa. Trong nhöõng töï vieän taï i caùc xöù Baùo thoâng—See Nghieäp Thoâng. vuøng Ñoâng AÙ, chö Taêng Ni ñöôïc pheùp aên theâm Reward land of a Buddha: Buddhaksetra (skt)— chaùo ñeå duy trì söùc löïc vaø laøm giaûm bôùt nhöõng khoù Land of Reward—See Tha Thoï Duïng Ñoä. chòu khoâng caàn thieát. Chaùo gaïo ñöôïc doïn cho chö Rewards and punishments: Thöôûng phaït. Taêng Ni vaøo buoåi saùng vaø buoåi toái. Reward or punishment of the community: Rich ghosts, or powerful demons: See Ñaïi Theá Collective retribution—Coäng baùo. Quyû. Rewards and punishments are independent of Rich and honorable among men: Taùi sanh trong morals: Neither cause nor effect—See Voâ Nhaân coõi ngöôøi giaøu sang phuù quyù. Voâ Quaû. Riches of the law: The law as wealth—See Phaùp Rewards of the six perfections: See Luïc Ñoä Quaû Taøi. Baùo. Rich liquor skimmed from boiled butter: See Reward Sutra: Abhisanda-sutta (p)—See Kinh Ñeà Hoà. Quaû Baùo. Rich and tasty foods: See Cao Löông Myõ Vò. Rewards of the various stages of attainment: Richi (jap): Ultimate truth—Wisdom that Be enlightened—Fruits of the various stages of perceives ultimate truth. The term is a attainment—Chöùng quaû. combination of characters which literally mean Rewarding cause: See Quaû Thuïc Nhaân. "reality" and "wisdom." In the Zen school, the Rewitnessing of self-witness or the reassuring term is sometimes used for the first level of a portion: Chöùng Töï Chöùng Phaàn. three part system of koâan practice in which Richi precedes kikan and koâjoâ—Chaân lyù toái thöôïng; trí Rgveda (skt): See Caâu thi Veä Ñaø. tueä nhaän bieát chaân lyù toái thöôïng. Thuaät ngöõ laø söï Rgyal-po-indra-bodhi (tib): Indrabodhi (skt)— phoái hôïp cuûa nhöõng chöõ coù nghóa ñen laø "hieän Giaùc Ñeá Thích—See Boà Ñeà Ñeá Thích. thöïc" vaø "trí tueä." Trong Thieàn toâng, thænh thoaûng Rgyun zhugs (tib): Srotapanna (p)—Stream thuaät ngöõ ñöôïc söû duïng nhö laø möùc ñoä ñaàu trong entry—Stream-winner—See Döï Löu. heä thoáng ba phaàn cuûa tu taäp coâng aùn—See Chaân Rhys Davids, Caroline Augusta Foley (1858- Ñeá. 1942): See Caroline Augusta Foley Rhys Davids. Rid-of-Filth Buddha: Ly Caáu Phaät. Rhys Davids: See Ñaïi Veä Tö. Riddance of anxiety about the salvation of Ribi (jap): A Japanese term literally means others: Xaû boû lo aâu veà lôïi tha. "truth, principle (ri); the secret, the subtle (bi)." Riddance of the clinging of form: Xaû boû "Ri" here means the absolute truth, and an chaáp töôùng. unobstructed action of "ri" is called "bi"—See Lyù Riddance of love and hate: Xaû boû loãi laàm thöông Maät and Nguyeân Lyù Vuõ Truï. gheùt gaây ra bôûi tham, saân, si. Rice-bag fellow: See Phaïn Ñaùi Töû. Riddhi (skt): Rddhi

(skt)—Iddhi (p)—Divine Rice congee: See Trai Chuùc. power—See Thaàn Thoâng. Rice gruel: Shuku (jap)—A traditional diet at Zen Riddhipada (skt): Rddhipada (skt)—Iddhipada temples. According to Buddhist monastic codes, (p)—Ways of power—Four bases of miraculous monks and nuns are basically allowed only one powers—See Töù Nhö YÙ Tuùc. full meal each day, generally eaten at noon hour. Riddle (n): Caâu ñoá. In East Asian monasteries, rice gruel has long been used as a supplement to maintain bodily Ride an ox-seek an ox: See Kyù Ngöu Lai. strength and alleviate unnecessary discomfort. Ridicule (v): Ninda (p)—Cheâ Traùch—Blame—

Censure—Disparagement. Right effort of post learner: Voâ Hoïc Chaùnh Ridicule and slander the Triple Jewel: Khinh Tinh Taán—Söï coá gaéng ñuùng cuûa baäc voâ hoïc. cheâ ngoâi Tam Baûo. Right effort to prevent the arising of evil, to Ridiculed (a): Bò cheá nhaïo. develop unarisen good, to maintain the good Riding the ox home: Cõõi traâu veà nhaø—One of which has arisen: Chaùnh tinh taán ngaên chaän ñieàu the ten Ox-herding pictures—See Thaäp Muïc baát thieän ñang sanh, phaùt trieån ñieàu thieän chöa Ngöu Ñoà. sanh, duy trì ñieàu thieän ñaõ sanh. Right (n): Quyeàn. Right emancipation: Chaùnh Giaûi Thoaùt—Giaûi Right (a): Chính (chaùnh)—Ñuùng—Leõ phaûi— thoaùt ñuùng. Correct—Genuine—Just—True. Right exertion: Prahana (skt & p)— Right action: Samyak-karmanta (skt)—Samm- Sammappadhana (p)—Right effort—Chaùnh Caàn. kammanta (p)—Correct or Right Deed or Action Right expression: Hôïp ngöõ. (conduct)—Perfect conduct means getting rid of Right foundation: Right basis—Chaùnh cô (caên all improper action—See Chaùnh Nghieäp. baûn chính ñaùng). Right aspiration: Nguyeän voïng chaùnh ñaùng. Right hand: Knowing hand—Trí thuû (baøn tay bieát Right basis: Right foundation—Chính cô (caên baûn vieäc). chính ñaùng). Right hand palm facing out, directed Right behavior: Chaùnh Haïnh—Haønh ñoäng ñuùng. downward: Varada-Mudra (skt)—Maãu ñaø la ni Right behavior of post-learner: Voâ Hoïc Chaùnh phaùp aán—See Thí Nguyeän AÁn. Haïnh—Haønh ñoäng ñuùng cuûa baäc voâ hoïc. Right ideas: Suy tö chaùnh ñaùng. Right behavior of Suchness: Samyak-Praptipatti- Right knowledge: Samyagjnana (skt)—Correct tathata (skt)—Chaùnh Haïnh Chaân Nhö. knowledge—Sage-like or saint-like knowledge— Right belief: See Chaùnh Tín. See Chaùnh Trí. Right concentration: Samyak-samadhi (skt)— Right in this life: Nhaõn tieàn—Before the eye. Samma-samadhi (p)—See Chaùnh Ñònh. Right life: Samyak-ajiva (skt)—Right Right concentration of post learner: Voâ Hoïc livelihood—See Chaùnh Maïng. Chaùnh Ñònh—Söï chaùnh ñònh cuûa baäc voâ hoïc. Right livelihood: Samyag-ajiva (skt)—Samma- Right conduct: See Chaùnh haïnh. ajiva (p)—Correct Livelihood or perfect Right conduct in body: Kaya-succaritam (p)— Livelihood—See Chaùnh Maïng. Thaân thieän haïnh—See Tam Thieän Haïnh. Right livelihood of post learner: Voâ Hoïc Chaùnh Right conduct in speech: Vaci-succaritam Meänh—Söï soáng ñuùng cuûa baäc voâ hoïc. (p)—Khaåu thieän haïnh—See Tam Thieän Haïnh. Right man in the right place: Ñuùng ngöôøi ñuùng Right conduct in thought: Mano-succaritam choã. (p)—YÙ thieän haïnh—See Tam Thieän Haïnh. Right meaning: Hôïp nghóa. Right deeds: Right action—Chaùnh haïnh. Right meditation: Chaùnh quaùn—Correct Right dharma:

Saddharma (skt)—Saddhamma contemplation—See Chaùnh Ñònh. (p)—Correct dharma—See Chaùnh Phaùp. Right Method: Naya (p)—Good way—Chaùnh Right Dharma-Eye Treasury: Something that Lyù—Phöông phaùp ñuùng—See Chaùnh Phaùp. contains and preserves the right experience of Right method sect: Naiyayika (skt)—See Chaùnh reality—See Chaùnh Phaùp Nhaõn Taïng. Lyù Phaùi. Right discernment: Phaân bieät ñuùng. Right mindedness: See Chaùnh Nieäm. Right discourse: See Chaân Ngoân. Right mindfulness: Samyag-smrti (skt)—Samma- Right doctrine: Saddhamma (p)—Saddharma sati (p)—Correct (Right or Perfect) (skt)—Correct dharma—See Chaùnh Phaùp. Remembrance or Mindfulness—See Chaùnh Nieäm. Rights and duties: Quyeàn lôïi vaø boån phaän. Right mindfulness of keeping the mind from Right effort: Samyag-vyayama (skt)—Samma- distract: Thích chaùnh nieäm vì taâm chaúng taùn loaïn. vayama (p)—See Chaùnh Tinh Taán. Right mindfulness of post learner: Voâ Hoïc

Chaùnh Ngöõ—Lôøi noùi ñuùng cuûa baäc voâ hoïc. ocean: Ñaõ hieán mình moät caùch chaân chính vaø Right objects of faith: Tín taâm—There are five trung thaønh cho bieån Phaät trí. right objects of faith—See Nguõ Chuûng Tín Taâm. Rigid (a): Cöùng nhaéc. Right path: Correct path—Orthodox doctrine— Rigid formalist: Wooden pettifogging monk— Right way—The way to Buddhahood—Chaùnh Moäc Luaät Taêng. ñaïo, con ñöôøng ñöa ñeán Phaät Quaû. Rigid view in favor of rigorous ascetic Right patience: See Chaùnh Nhaãn. prohibitions: Giôùi caám thuû. Right practices: Saddhamma (p)—Dieäu phaùp. Rigorism (n): Chuû nghóa nghieâm khaéc—Khaét khe. Right resolution: Giaûi phaùp chaùnh ñaùng. Rigorist (n): Ngöôøi theo chuû nghóa nghieâm khaét. Right of self-determination: Quyeàn töï quyeát. Rigveda (skt): Ñoïc Tuïng Veä Ñaø—Haø Löïc Bì Right Speech: Samyak-vac (skt)—Samma-vaca Ñaø—One of the four divisions of Vedas—Moät (p)—Correct or perfect Speech—See Chaùnh Ngöõ. trong boán phaàn cuûa kinh Veä Ñaø (goàm nhöõng baøi ca Right teaching: Right path—Orthodox doctrine— tuïng thaàn thaùnh). Right way—Chaùnh ñaïo (chaùnh giaùo). Rigyo (jap): Artha-carya (skt)—Sangraha-vastu Right thinking: See Chaùnh Tö Duy. (skt)—helpful conduct—Beneficial action— Right thought: Samyag-samkalpa (skt)—Samm- Conduct profitable to others—Useful conduct, or sakappa (p)—See Chaùnh Tö Duy. beneficial action—Useful deeds—See Lôïi Haønh Right thought of post learner: Voâ Hoïc Chaùnh Nhieáp. Tö Duy—Söï suy nghó ñuùng cuûa baäc voâ hoïc. Rihokkai (jap): Dharma realm of noumena— Right timing: Seasonable—Hôïp thôøi. Realm of reality—See Lyù Phaùp Giôùi. Right understanding: Samyag-drsti (skt)— Rijimuge hokkai (jap): Dharma realm of non- Samma-ditthi (p)—Correct or Right View or obstructions of noumena and phenomena Perfect View—See Chaùnh Kieán. (principles and specifics)—Interdepence of Right understanding in stages of meditation: phenomenal and noumenal realm—The realm of Jhana samma ditthi (p)—See Chaùnh Kieán Thieàn interpenetration of phenomena and reality—See Ñònh. Lyù Söï Voâ Ngaïi Phaùp Giôùi. Right view: Samyak-drsti (skt)—Samma-ditthi Rikdruk (tib): Sadakula (skt)—Six paths—See (p)—Right understanding—See Chaùnh Kieán. Luïc Ñaïo. Right view of post learner: Voâ Hoïc

Chaùnh Rikuko-Taifu (jap): Lu-keng-Taifu (jap)—See Kieán—Caùi nhìn ñuùng cuûa baäc voâ hoïc. Luïc Hoaøn Ñaïi Phu. Right way: Orthodox doctrine—Right path—Rikushu (jap): Vinayisme (skt)—The Vinaya Chaùnh ñaïo. school—See Luaät Toâng. Right way to be human: Moral philosophy—Ñaïo Rime (tib): Unbiased—Unbiasedness—Coâng laøm ngöôøi (luaân thöôøng ñaïo lyù). bình, voâ tö. Right wisdom: Chính tueä. Rin (jap): A small hand bell used in Zen Right wisdom of post learner: Voâ Hoïc Chính monasteries during some sutra chanting Tueä—Trí tueä ñuùng ñaén cuûa baäc voâ hoïc. services—Khaùnh nhoû caàm tay trong nhöõng Thieàn Right and wrong: Ñuùng vaø sai. vieän ñöôïc söû duïng trong caùc buoåi tuïng kinh. Righteous (a): Chaste—Great virtue—Conduct Rinchen jungni (tib): Padma-Sambhava (skt)— according to Buddha-truth—Ñaïo haïnh. Lieân Hoa Sanh—Lotus born—Tantric master from Righteously (adv): Moät caùch chaân chaùnh. Oddiyana in the eighth century—Lieân Hoa Sanh, Righteousness (n): Chaùnh tröïc—Tu haønh chaùnh nhaø sö AÁn truyeàn giaùo taïi Taây Taïng vaøo theá kyû phaùp—See Möôøi Ñieàu Tu Cuûa Chö Ñaïi Boà Taùt. thöù chín. Rightly concentrated minds: All Buddhas abide Rinchen Sangpo (958-1055): One of the great in the constantly rightly concentrated minds—Chö translators of Tibetan Buddhism, whose work Phaät truï nôi taâm haèng chaùnh ñònh. marked the beginning of the translations of the Rightly and faithfully devoted to the Buddha- “second dissemination” of Buddhism in Tibet—

Moät trong nhöõng nhaø dòch thuaät noåi tieáng nhaát cuûa vieän cuûa toâng Laâm Teá vaãn muoán duy trì bieät laäp. Phaät giaùo Taây Taïng, taùc phaåm cuûa oâng ñaùnh daáu Nhöõng ngoâi Thieàn vieän kieåu "Rinka" luoân duy trì söï baét ñaàu cuûa vieäc dòch thuaät vaøo thôøi kyø truyeàn söï coáng hieán vieäc theo ñuoåi muïc ñích toân giaùo laø baù Phaät Giaùo laàn thöù 2 cuûa Phaät giaùo Taây Taïng. thieàn ñònh vaø giaùc ngoä. Rinden-Sangai (jap): Samsara (skt)—Luaân Rinkanroku (jap): Lin Chien Lu (chi)—See Laâm chuyeån tam giôùi—Wanderinge through the triple Gian Luïc. world—The transmigration in the three realms Rinne (jap): Samsara (skt)—Transmigration— and six ways—Luaân Chuyeån trong Ba Coõi Saùu Reincarnation—See Luaân Hoài. Ñöôøng. Rinpoche (Tib): Vajrayana Master—See Phaùp Sö Rine (jap): Samsara (p & skt)—Khorba (tib)—To Kim Cang Thöøa. revolve—To turn around the wheel of life—See Rinsen Kakun (jap): The Rinsen-ji House Code, Luaân Hoài. a Zen monastic code devised by Musoâ Soâseki Ring (n): Chieác nhaãn. (1275-1351) for Rinsen-ji temple in 1339. The Ring (v) in our ears: Vaêng vaúng beân tai Rinsen Kakun is among the first Zen monastic Ring-shaped vase diamond: Vajra-kundalin codes (Shingi) written in Japan. It is an important (skt)—See Kim Cang Quaân Ñoà Lôïi. resource for understanding Rinzai practice within Ringsel (tib): Relics—See Xaù Lôïi. the Gozan system during the Ashikaga period Rin'i Monjin (jap): Bowing with one's hands held (1392-1568). A complete English translation in "gasshoâ" to greet the people on one's right and appears in Martin Collcutt's Five Mountains—Boä left in the meditation hall before beginning a luaät Thieàn vieän ñöôïc saép ñaët bôûi Thieàn sö Moäng session of seated meditation. The bow is Sôn Sô

Thaïch daønh rieâng cho ngoâi töï vieän Rinsen- performed facing one's own meditation cushion, ji vaøo naêm 1339. Boä Thanh Quy naøy laø moät trong not toward the other meditators; they bow in nhöõng boä luaät Thieàn vieän ñaàu tieân ñöôïc vieát ôû greeting in return—Cuùi ñaàu vaùi vôùi hai baøn tay Nhaät Baûn. Noù laø nguoàn taøi lieäu quan troïng trong giöõ trong tö theá hôïp chöôûng ñeå chaøo vôùi hai ngöôøi vieäc hieåu bieát veà toâng Laâm Teá trong heä thoáng Nguõ beân phaûi vaø traùi tröôùc khi baét ñaàu thôøi toïa thieàn; Sôn döôùi thôøi Tuùc Lôïi Thò. Toaøn boä baûn dòch Anh nhöõng ngöôøi kia cuõng vaùi chaøo laïi. ngöõ xuaát hieän taùc phaåm Nguõ Sôn cuûa Martin Rinka (jap): An expression for Japanese Zen Collcutt. monasteries and temples not affiliated with the Rinso (jap): The wheel sign—See Luaân Töôùng. Gozan system. The term literally means "below Rinyuâ (jap): The entrance through reason, a the grove" and was coined to contrast affiliated Japanese term for one of the Two Entries (Ninyuâ) and unaffiliated temples. Monasteries within the to Buddhist enlightenment. The entrance through Gozan system were commonly designated reason refers to studying the teachings of "Sorin," literally "grove" or "thicket." They were Buddhism as set out in the scriptures. It is opposite gradually associated more with literary and of "Gyoânyuâ," or the entrance through practice— artistic pursuits than with Zen practice. Rinka Lyù luaän moân, thuaät ngöõ Nhaät Baûn chæ moät trong monasteries, on the other hand, included almost hai cöûa ñi vaøo söï giaùc ngoä trong Phaät giaùo. Cöûa all Soâtoâ sect temples and many Rinzai sect vaøo qua lyù luaän chæ söï nghieân cöùu giaùo thuyeát monasteries that remained independent. Rinka Phaät giaùo ñöôïc baøy toû roõ raøng trong kinh ñieån. Noù monasteries always remained dedicated to the ñoái laïi vôùi thöïc haønh moân. religious pursuit of meditation and Rinzai (jap): Laâm Teá—See Lin-Chi I-Hsuan— enlightenment—Thuaät ngöõ Nhaät Baûn chæ nhöõng See Laâm Teá Nghóa Huyeàn Thieàn Sö. ngoâi töï vieän khoâng coù lieân keát vôùi heä thoá ng Nguõ Rinzai's Enlightenment: Söï giaùc ngoä cuûa Laâm Sôn. Thuaät ngöõ coù nghóa ñen laø "döôùi buïi caây" vaø Teá—The story of Rinzai's enlightenment is as ñöôïc ñaët ra ñeå ñoái laïi vôùi nhöõng ngoâi töï vieän coù follows. When he had been for three years of his lieân keát vôùi Nguõ Sôn. Nhöõng ngoâi töï vieän khoâng residence at Huang-po, but Lin-Chi did not get coù lieân keát vôùi heä thoáng Nguõ Sôn bao goàm taát caû any special instruction on Zen; for whenever he nhöõng Thieàn vieän cuûa toâng Taøo Ñoäng vaø nhieàu töï asked Huang-po as to the fundamental truth of

Buddhism, he was struck by the master. He went ultimate truth of Zen and made him exclaim, to see Zen Master Ta-Wu. When Lin-Chi reached "After all, there is not much in the Zen of Huang- Ta-Wu, Ta-Wu said: “Where have you come po!"—Khi ñaõ ôû trong chuùng hoäi Hoaøng Baù ñöôïc from?” Lin-Chi said: “From Huang-Po.” T’a-Wu ba naêm, Laâm Teá khoâng hoïc ñöôïc gì heát vì moãi laàn said: “What did Huang-Po say?” Lin-Chi said: môû mieäng hoûi veà ñaïi nghóa phaùp Phaät laø moãi laàn “Three times I asked him about the essential bò Hoaøng Baù ñaùnh. Sö ñi ñeán choã Ñaïi Ngu. Khi doctrine and three times I got hit. I don’t know if I ñeán nôi, Ñaïi Ngu hoûi: “ÔÛ choã naøo ñeán?” Sö thöa: made some error or not.” Ta-Wu said: “Huang-Po “ÔÛ

Hoaøng Baù ñeán.” Ñaïi Ngu hoûi: “Hoaøng Baù coù has old grandmotherly affection and endures all daïy gì khoâng?” Sö thöa: “Con ba phen hoûi ñaïi yù the difficulty for your sake, and here you are Phaät phaùp, ba laàn bò ñaùnh. Chaúng bieát con coù loãi asking whether you’ve made some error or not!” hay khoâng loãi?” Ñaïi Ngu noùi: “Baø giaø Hoaøng Baù Upon hearing these words Lin-Chi was awakened. ñaõ vì ngöôi chæ choã toät khoå, laïi ñeán trong aáy hoûi coù Lin-Chi then said: “Actually, Huang-Bo’s Dharma loãi khoâng loãi?” Ngay caâu noùi aáy, sö ñaïi ngoä, thöa: is not so great.” Ta-Wu grabbed him and said: “Xöa nay Phaät phaùp cuûa Hoaøng Baù khoâng nhieàu.” “Why you little bed-wetter! You just came and Ñaïi Ngu naém ñöùng laïi, baûo: “Con quyû ñaùi döôùi said: you don’t understand. But now you say saøng, vöøa noùi coù loãi khoâng loãi, giôø laïi noùi Phaät there’s not so much to Huang-Po’s teaching. What phaùp cuûa Hoaøng Baù khoâng nhieàu. Ngöôi thaáy ñaïo do you see? Speak! Speak!” Lin-Chi then hit T’a- lyù gì, noùi mau! Noùi mau!” Sö lieàn cho vaøo hoâng Wu on his side three times. Ta-Wu let go of him, Ñaïi Ngu ba thoi. Ñaïi Ngu buoâng ra, noùi: “Thaày saying: “Your teacher is Huang-Po. I’ve got cuûa ngöôi laø Hoaøng Baù, chaúng can heä gì vieäc cuûa nothing to do with it.” Lin-Chi then left T’a-Wu ta.” Sö töø taï Ñaïi Ngu trôû veà Hoaøng Baù. Hoaøng Baù and returned to Huang-Po. Huang-Po saw him and thaáy sö veà, lieàn baûo: “Keû naày ñeán ñeán ñi ñi, bieát said: “This fellow who’s coming and going. How bao giôø lieãu ngoä.” Sö thöa: “Chæ vì taâm laõo baø quaù can he ever stop?” Lin-Chi said: “Only through thieát tha, neân nhôn söï ñaõ xong, ñöùng haàu.” Hoaøng grandmotherly concern.” Lin-Chi then bowed and Baù hoûi: “Ñeán ñaâu veà?” Sö thöa: “Hoâm tröôùc vaâng stood in front of Huang-Po. Huang-Po said: “Who lôøi daïy cuûa Hoøa Thöôïng ñeán tham vaán Ñaïi Ngu has gone and returned?” Lin-Chi said: “Yesterday trôû veà.” Hoaøng Baù hoûi: “Ñaïi Ngu coù lôøi daïy gì?” I received the master’s compassionate instruction. Sö lieàn thuaät laïi vieäc tröôùc. Hoaøng Baù baûo: “Laõo Today I went and practiced at T’a-Wu’s.” Huang- Ñaïi Ngu naày ñaõ buoâng lôøi, ñôïi ñeán ñaây ta cho aên Po said: “What did T’a-Wu say?” Lin-Chi then ñoøn.” Sö tieáp: “Noùi gì ñôïi ñeán, ngay baây giôø cho recounted his meeting with T’a-Wu. Huang-Po aên.” Sö lieàn böôùc tôùi sau löng Hoaøng Baù taùt moät said: “That old fellow T’a-Wu talks too much! taùt. Hoaøng Baù baûo: “Gaõ phong ñieân naày laïi ñeán Next time I see him I’ll give him a painfuls whip!” trong aáy nhoå raâu coïp.” Sö lieàn heùt. Hoaøng Baù goïi: Lin-Chi said: “Why wait until later, here’s a swat “Thò giaû! Daãn gaõ phong ñieân naày laïi nhaø Thieàn.” right now!” Lin-Chi then hit Huang-Po. Huang-Po Haønh giaû tu Thieàn neân luoân nhôù raèng neáu nhöõng yelled: “This crazy fellow has come here and phöông thöùc nhö vaäy nhaèm ngaên ngöôøi ñeä töû mô grabbed the tiger's whiskers!" Lin-Chi shouted. moäng hay tìm lôøi giaûi thích maø cô baûn chæ laø Huang-Po then yelled to his attendant: “Take this nhöõng so saùnh khoâng hôn khoâng keùm vaø ñöa ñeä töû crazy man to the practice hall!” Zen practitioners trôû veà vôùi kinh nghieäm tröïc tieáp, chöù khoâng phaûi should always remember that if such treatments laø ngoân töø, thieät toát neáu vò thaày bieát caùch aùp duïng are intended to stop the student from dreaming giaùo phaùp cuûa mình ñuùng luùc. Kyø thaät, phöông along or from

resorting to explanations which are caùch naøy coù hieäu quaû ñoái vôùi Laâm Teá. Chính fundamentally only no more than comparisions nhöõng traän ñoøn aáy, khi thôøi cô ñeán, ñaõ môû maét and direct him back from words to direct Laâm Teá treân dieäu lyù Thieàn, vaø khieán sö reo lôùn experience, well and good if the master raèng: "Thì ra Thieàn Hoaøng Baù chaû coù gì laém ñoù!" administers his teaching at the right moment. As a Rinzai Gigen (jap): Lin-chi-I-hsuan—Linji matter of fact, this method did work for Rinzai. It Yixuan—See Laâm Teá Nghóa Huyeàn Thieàn Sö. was these blows that opened Lin-chi's eyes to the Rinzai-roku (jap): Lin-chi-lu (chi)—Laâm Teá

Luïc—Records of teachings of Lin-Chi (Sayings of Rise up (v): Samutthahati (p)—Khôûi leân. Lin-chi), name of a collection of Zen koans—Söu Rishi (skt): Tieân nhôn—Hermit—Hermit- taäp nhöõng lôøi daïy cuûa ngaøi Laâm Teá, goàm nhöõng philosopher—Holy sages of advanced spiritual coâng aùn thieàn. attainment. Rinzai-school (jap): See Rinzai-Sect. Rishipatana (skt): Tieân nhôn vieân. Rinzai-Sect (jap): Lin-Chi Tsung, one of the three Rishoto (jap): Thaùp Lôïi Sinh taïi chuøa An Quoác major sects of Japanese Zen, along with the Soâtoâ Ankokuji, Nhaät Baûn. sect and the Obaku sect. Today the Rinzai sect in Rising: Samutthanam or Uppaøda (p)—Utpaøda Japan comprises fourteen lineages (ha), which are (skt)—Söï khôûi leân (söï sinh ra hay söï phaùt sinh)— registered as independent institutions. These Birth—Coming to existence. include: Buttsuâ-ji Ha, Daitoku-ji Ha, Eigen-ji Ha, Rising the torch: See Hinko. Engaku-ji Ha, Hoâkoâ-ji Ha, Kenchoâ-ji Ha, Kennin- Risk (venture) one’s life: Thí maïng. ji Ha, Koâgaku-ji Ha, Kokutai-ji Ha, Myoâshin-ji Rismed (tib): Non-Sectarian—See Phi Moân Phaùi. Ha, Nanzen-ji Ha, Shoâkoku-ji Ha, Tenryuâ-ji Ha, Rissho-koseikai (jap): A Japanese term for and Toâfuku-ji Ha—Laâm Teá toâng, moät trong ba “Society for the Establishment and Enhancement toâng phaùi chính cuûa Thieàn toâng Nhaät Baûn, cuøng of Justice and Community”—See Hoäi Thieát Laäp vôùi Taøo Ñoäng vaø Hoaøng Baù. Ngaøy nay, Laâm Teá Vaø Taêng Cöôøng Coâng Bình Trong Coäng Ñoàng. toâng taïi Nhaät Baûn goàm coù 14 doøng truyeàn thöøa, Risshu: Vinaya (skt)—Ritsu—Luaät Toâng. ñöôïc ñaêng kyù nhö nhöõng cô quan ñoäc laäp. Nhöõng Rite (n): Nghi thöùc—Nghi leã. phaùi naøy bao goàm: Phaät Thoâng Töï Phaùi, Ñaïi Ñöùc Rite for the burial of the dead: Nghi thöùc leã an Töï Phaùi, Vónh Nguyeân Töï Phaùi, Vieân Giaùc Töï taùng. Phaùi, Phöông Quaûng Töï Phaùi, Kieán Tröôøng Töï Rite of initiation: Nghi thöùc nhaäp ñaïo. Phaùi, Kieán Nhaân Töï Phaùi, Höôùng Ngaïc Töï Phaùi, Rite of exorcism: Nghi thöùc tröø taø. Quoác Thaùi Töï Phaùi, Dieäu Taâm Töï Phaùi, Nam Rite of marriage: Nghi thöùc hoân phoái. Thieàn Töï Phaùi, Töôùng Quoác Töï Phaùi, Thieân Long Rite to observe: Nghi leã phaûi tuaân theo Töï Phaùi, vaø Ñoâng Phöôùc Töï Phaùi—See Laâm Teá Ritsu (jap): The monastic code of Buddhism, Toâng. which governs the lives of Buddhist monks and Rinzai-Shuâ (jap): Lin-Chi Tsung—See Laâm Teá nuns—See Luaät Toâng. Toâng. Ritsuchi-Chobo (jap): See Standing on the Rinzai-Zen (jap): Thieàn Laâm Teá—See Lin-Chi I- ground to listen to the Dharma. Hsuan and Rinzai-Shu. Ritsuchi-Chobo (jap): See Standing on the Ripened: Abhyavagadha (skt)—Abhyavagahya ground to listen to the Dharma.

(skt)—Maturation—Matured—Chín muoài—Dò Ritsu-school: School of discipline, a Buddhist Thuïc—Söi thaønh thuïc. school in Japan—Luaät toâng, moät toâng phaùi Phaät Ripening of a fruit: Vipaøkaphala (p & skt)—Dò giaùo taïi Nhaät Baûn—See Thaát Toâng Nhaät Baûn. thuïc quaû (quaû chín muoài). Ritsu-shuâ (jap): A Japanese term for “Monastic Ripening of karma: Karma ripens—See Troå Discipline School”—Luaät Toâng Nhaät Baûn. Nghieäp. Ritual: (a): Thuoäc veà nghi thöùc—(n): Heä thoáng Risan Lishan—Lö Sôn (Nhaät Baûn). nghi leã. Rise: Utpada (skt)—Begin—Start—Uprising— Ritualism (n): Chuû nghóa nghi thöùc. Khôûi leân. Rituals: Nghi leã—Ceremonies. Rise again: To resurrect—Soáng laïi. Ritual bathing of the Buddha Statue: Yokubutsu Rise and extinction: Beginning and end—Birth (jap)—Celebration of sprinkling the Buddha— and death—Khôûi dieät (khôûi vaø dieät). Nghi leã taém Phaät—See Duïc Phaät. Rise (v) from: Ñöùng daäy töø. Rituals at the confessional ceremony: Saùm Rise and fall: Ups and downs—Thaêng traàm. Phaùp. Rise and fall of life: The ups and downs of life— Ritual oblation: Homa (skt)—Ritual offering— Söi thaêng traàm cuûa ñôøi soáng.

Hoä ma. tuøy yù. Ritual offering: Homa (skt)—Oblation—Hoä ma. Roaming immortal: Roaming rsi—Du haønh tieân. Rituals of a sect: Rules of a sect—Toâng nghi. Roaming monks: Vaân Naïp—Homeless monks— Rival: Competitor—Opponent—Ñòch thuû—Ñoái Du Taêng—Assembly brothers of the clouds and thuû. waters—See Vaân Chuùng Thuûy Chuùng. Rivals of equal skill: Kyø phuøng ñòch thuû. Roaming monk without fixed abode: See Daõ River of affliction: See Phieàn Naõo Haø. Baøn Taêng. River of birth-and-death: Sanh Töû Haø—Doøng Rob (v): AÊn cöôùp—To loot. soâng sanh töû luaân hoài. Roâba tekkon (jap): Roâba shinsetsu (jap)—Old River of bondage: See Kieát Haø. Woman Zen—See Laõo Baø Thieàn. River of burial: Thuûy taùng xuoáng soâng (taäp tuïc Roâba-Zen (jap): Grandmother Zen—See Laõo Baø cuûa ngöôøi AÁn thöôøng thaû xaùc ngöôøi cheát xuoáng Thieàn and Old Woman Zen. soâng Haèng). Robbed: Bò cöôùp boùc. River of desire: See AÙi Haø. Robbers: Taëc (nhöõng teân cöôùp). River of Fire: See Hoûa Haø. Robber-karma: See Nghieäp Taëc. River of grace: See AÂn Haø. Robbery (with article “the”): Ñaïo—Keû cöôùp. Rivers in India: The four rivers in India—See Töù Robbery hatred: Hurtful to life and goods—Oaùn Haø. taëc. River of lava: See Hoâi Haø. Robe: See Y AÙo. River of misery: See Khoå Haø. Robes annually supplied to monks and nuns: River spirit: Thaàn Soâng—Chuû Haø Thaàn. Kathina (skt)—See Coâng Ñöùc Y. Rnam shes kyi phung po (tib): Vijnana-skandha Robe and bowl: Y Baùt. (skt)—Thöùc Uaån—Consciousness group. Robe of cast-off rags: Monk’s robe—See Phaán Roâ (jap): Taûo Y. 1) Leakage: Asrava (skt)—Discharge— Robe of deliverance: Monk’s robe—Ñaïi giaûi Defilements, outflows, or binding thoaùt y—Giaûi thoaùt y (aùo cuûa nhaø sö). influences—See Laäu Hoaëc. Robe and the dharma: Y aùo vaø giaùo phaùp cuûa 2) Twelfth month in lunar calendar: Thaùng möôøi Phaät—The robe and the Buddha-truth (dharma). hai aâm lòch—See Thaäp Nhò Nguyeät. Robe of five patches: See Tieåu Nguõ Ñieàu. Roads are different but they lead to the same Robe free of dust: Boä y giuõ boû buïi traàn—See Ly destination: Ñöôøng ñi khaùc nhöng cuøng veà moät Traàn Phuïc.

choã—See Dò Loä Ñoàng Qui. Robe free of taint: Boä y giuõ boû ueá tröôïc cuûa Road of effort: See Gia Haønh Ñaïo. traàn tuïc—See Ly Nhieãm Phuïc. Road to success: Road power—See Nhö YÙ Tuùc. Robes of going and returning: Okan-E (jap)— Roam (v): Ñi lang thang (tieâu dao töï taïi). Vaõng Hoaøn Y—Cloth used as a funeral shroud Roam about: Ranger—Wander about—Lang and then brought back to the monastery after the thang ñaây ñoù. ceremony—Moät taám vaûi duøng ñeå lieäm ngöôøi cheát, Roam from place to place: Du phöông ñeán khi xong nghi leã thì phaûi traû laïi cho töï vieän. Roam for pleasure: Vikridita (skt)— To amuse— Robe for going among the Sangha: Uttarasanga To enjoy—To play—Du hyù. (skt)—Chu-e (jap)—See Y Nhaäp Chuùng. Roam in space: As do the devas of the sun, moon Robe made of patches: Monks' robe—Baù naïp y. etc—Du hö khoâng—Du hö khoâng thieân. Robe of merits: Kathina (skt & p): The garment Roam about leisurely in the blissing world: Be of merits—See Coâng Ñöùc Y. at leisure in the blissing world—Tieâu dao mieàn Robe of patience: Enduring-humiliation robe— Cöïc Laïc. See Nhaãn Nhuïc Y. Roam where one will: Tieâu Dao Töï Taïi—To go Robe made of translucent, shiny, silky, or anywhere at will—Töï taïi ñeán ñi baát cöù choã naøo colorful material: To commit an offence involves

Release and Expression of Regret—Y aùo laøm Roga (p): Disease—Illness—Beänh hoaïn. baèng caùc loaïi vaûi moûng, boùng loaùng, trôn möôùt vaø Roga-atura (p): A sick person—Beänh nhaân. maøu saéc röïc rôõ laø phaïm giôùi xaû ñoïa (buoâng boû vaø Rogahari (p): A physician—Thaày thuoác. phaùt loà saùm hoái). Roâhachi (jap): See Phaät Thích Ca Thaønh Ñaïo. Robe of rags: Phaán Taûo Y—Phaán Taûo—See Rohana (skt): Laâu Haùn—Name of an Indian Phaán Taûo Y. monk—Teân cuûa moät vò Taêng AÁn Ñoä. Robe of Transmissioni: A Dharma robe passed Roâhatsu (jap): The eighth day of the twelfth lunar from a Zen master to a disciple as a symbol of month. Roâhatsu is the day East Asian Buddhists Dharma transmission. Bodhidharma bestowed the celebrate as Bodhi Day, the day on which the original robe of transmission on his heir, Hui-k'o historical Buddha attained enlightenment—See (487-593), designating him as the Second Chinese Phaät Thích Ca Thaønh Ñaïo. Patriarch—See Truyeàn Phaùp. Roâhatsu sesshin (jap): A week-long period of Robe without form: See Voâ Töôùng Y. intensive meditation practice, an intensive period Robinson, Richard Hugh (1926-1970): American of seated meditation—See Tuaàn Leã Quaùn Nieäm. scholar of Buddhism who established the first Rohini (skt): Rohini River in India: Soâng Loâ Mieän graduate degree program in Buddhist Studies in Ni ôû AÁn Ñoä—Taát, teân cuûa moät trong 28 choøm sao: the U.S.A. at the University of Wisconsin- See Twenty eight constellations. Madison, which has trained a number of Rohitassa-sutta (p): Sutra to Rohitassa, Anguttara prominent buddhologists. He is best known for his Nikaya IV.45—Kinh Giaùo Giôùi Rohitassa, Taêng work on Madhyamaka, particularly his Early Nhaát A Haøm, IV.45. Madhyamaka in India and China—Moät hoïc giaû Rohu (skt): Name of an ancient city—See Haït La Phaät giaùo ngöôøi Myõ, ngöôøi ñaõ saùng laäp ra chöông Haàu. trình toát nghieäp veà Phaät Hoïc taïi Myõ taïi tröôøng Ñaïi Rokkon (jap): Sadindriya (skt)—Six organs of Hoïc

Wisconsin-Madison, ngöôøi ñaõ giaùo huaán moät sense—See Luïc Caên. soá nhaø Phaät Hoïc noåi tieáng. OÂng noåi tieáng vôùi taùc Roku Chiji: Toâhan (jap): The six stewards—See phaåm Trung Quaùn, ñaëc bieät laø Trung Quaùn taïi AÁn Stewards. Ñoä vaø Trung Hoa. Roâku Choâsu (jap): Seihan (jap)—The group of Rock: Stone—See Thaïch. six senior monks who assist the abbot in the Rock Bearer Ghost King: Quyû Vöông Phuï spiritual aspects of the monastic community. Thaïch. These prefects help train the community in Rock Garden: Dry landscape garden constructed meditation, monastic discipline, ritual procedures, of stone, sand, and moss, which are a form of Zen and the study of religious texts. The prefects art. Known in Japanese as "Kare sansui" (Dry include the offices of chief seat (shuso), scribe mountain and water), rock gardens are a common (shoki), sutra prefect (zoâsu), guest prefect (shika), feature in Zen monasteries. The most famous bathkeeper (chiyoku), and prefect of the Buddha examples include the gardens at Ryoâan-ji and hall (chiden). They are also referred to as the Kokedera, both in Kyoto—Phong caûnh khoâ trong Western rank because they work in the Western vöôøn ñöôïc kieán truùc bôûi ñaù, caùt vaø rong reâu, moät area of the monastery. Their counterparts in the hình thöùc ngheä thuaät Thieàn. Thuaät ngöõ Nhaät Baûn Eastern rank (tohan) are called the six stewards laø "Kare sansui" (Sôn Thuûy Khoâ), nhöõng khu vöôøn (Roku chiji)—Nhoùm saùu vò Taêng cao tuoåi haï phuï chæ coù ñaù laø neùt ñaëc tröng trong caùc Thieàn vieän. taù cho vò truï trì lo veà phöông dieän taâm linh cho Thí duï noåi tieáng nhaát goàm nhöõng khu vöôøn taïi caùc coäng ñoàng Taêng Ni chuùng trong töï vieän. Nhöõng vò töï vieän Ryoâan-ji vaø Kokedera, caû hai ñeàu toïa laïc tröôûng ban naøy giuùp Taêng Ni chuùng trong vieäc tu trong vuøng Ñoâng Ñoâ, Nhaät Baûn—For more taäp thieàn ñònh, giôùi luaät töï vieän, phöông thöùc nghi information, please see Kare sansui. leã, vaø nghieân cöùu caùc vaên baûn toân giaùo. Nhöõng vò Rock kalpa: A very long kalpa—See Baøn Thaïch tröôûng ban naøy bao goàm Thuû Toïa, Thö Kyù, Taøng Kieáp. Kinh Caùc Taêng, Khaùch Taêng, Taåy Thaùo Phoøng Rod (n): Caây roi. Taêng (troâng coi nhaø taém), vaø Phaät ñieän Taêng. Hoï

coøn ñöôïc goïi laø Taây Ban. Nhoùm ñoái dieän vôùi hoï laø which we pass according to the law of cause and Ñoâng Ban—See Taây Töï and Stewards. effect—Saùu traïng thaùi khoå ñau maø chuùng ta traûi Rokudai (jap): Six elements—Luïc Giôùi—Sad- qua ñuùng theo luaät nhaân quaû—See Luïc Ñaïo. dhatavah (skt)—See Luïc Ñaïi. Rokushuâ (jap): The six Mahayana schools in Rokudo (jap): Six paramitas—See Luïc Ñoä Ba La Japan—See Luïc Toâng Ñaïi Thöøa Nhaät Baûn. Maät. Rokuso (jap): Rokuso-Daishi (jap)—Luïc Toå—See Rokudoâ (jap): Sad-marga (skt)—Sadakula (skt)— Hueä Naêng Ñaïi Sö. Rikdruk (tib)—Six paths—The six ways or Rokuso-Hobo-Dangyo (jap): The Platform Sutra conditions of sentient existence—See Luïc Ñaïo. of the Sixth Patriarch’s Dharma-Treasure— See Rokudoâ-no-Inga (jap): Luïc Ñaïo Nhaân Quaû—The Kinh Phaùp Baûo Ñaøn. six states through which we pass according to the Rokuso-Daishi (jap): Liu-tsu-Ta-shih (chi)—Sixth law of cause and effect—See Luïc Ñaïo. Patriarch—Luïc Toå Hueä Naêng—See Hueä Naêng Rokugatsu (jap): The sixth month, was an Ñaïi Sö. uncomfortably hot time in Southern Asia—Thaùng Rokuso Dankyoâ

(jap): Liu-Tsu-Ta-Shih-Fa-Pao- thöù saùu trong naêm, thôøi gian noùng nöïc khoù chòu T'an Ching—Platform Sutra of the Sixth nhaát taïi vuøng Nam AÙ. Patriarch—See Luïc Toå Ñaøn Kinh. Rokugun-Tokushi (jap): Luïc Quaàn Thoác Töû— Rokuten (jap): The six heavens of the world of See Band of six shavelings. volition—See Luïc Duïc Thieân. Rokujin (jap): Six gunas—Six dusts—The six Roku-Yoku-Ten (jap): The six heavens of the sense objects—See Luïc Traàn. world of volition—See Luïc Duïc Thieân. Rokujinzu (jap): Abhijna or Sadabhijna (skt)—Six Role of the Buddha in Zen traditions: See Vai miraculous or transcendental powers—Six Troø Cuûa Ñöùc Phaät Trong Truyeàn Thoáng Thieàn magical penetrations—Six superknowledges— Toâng. See Luïc Thoâng. Roll (v) the Law-wheel or preaching: Turning Roku Jizoâ (jap): Six Bodhisattvas in the Ti-Tsang the Dharma wheel—Thuyeát phaùp. group of the Garbhadhatu—See Luïc Ñòa Taïng. Roll (v) rice into a ball in eating: See Suyeån Roku-Jo (jap): The six emotions arising from the Thöïc. six organs of sense—See Luïc Tình. Roll of silk: Moät cuoän tô—See Coâng AÙn Nhaát Leä Rokumon (jap): Sadindriya (skt)—Six organs of Ty. sense—See Luïc Caên and Luïc Nhaäp. Rolling of drums Buddha: Amita-dundubhi-Rokumotsu (jap): The eight requisites (Attha svararaja-dharani (skt)—Coå AÂm Thanh Vöông. Parikkhara)—The eight items that monks are Rolling onwards of the Law-wheel: The first traditionally allowed as personal property. These years teaching of Hinayana, four axioms (Töù Ñeá) include the the double robe, the upper robe, the and unreality (Khoâng)—See Chuyeån Phaùp Luaân. under robe, a strainer or filter, a begging bowl, Ron (jap): Abhidharma (skt)—Commentaries—A knife, needle, belt—Taùm thöù caàn thieát cuûa chö Japanese term for a commentary on a Buddhist Taêng theo truyeàn thoáng cho pheùp nhö laø taøi saûn sutra, or discussions of Buddhist philosophy or cuûa hoï. Ñoù laø y taêng giaø leâ, y vai traùi, y noäi, ñoà metaphysics—See Luaän. loïc nöôùc, baùt khaát thöïc, dao, kim may, vaø daây nòt. Ronen (jap): Year of the Donkey in Japanese. Rokuon-ji (jap): See Golden Pavilion. Something that will never occur, since there is no Rokushi (jap): The six heretical masters—See Year Of The Donkey in the traditional calendar Luïc Sö Ngoaïi Ñaïo. used in East Asia—Trong tieáng Nhaät coù nghóa laø Rokushi-Gedo (jap): Sat-sastara (skt)—The six Naêm Con Löøa. Vieäc khoâng bao giôø xaûy ra vì trong heretical masters—See Luïc Sö Ngoaïi Ñaïo. lòch truyeàn thoáng cuûa Ñoâng AÙ khoâng coù Naêm Con Roku-Shiki (jap): Sad-vijnana (skt)—Six Löøa. conceptions (consciousnesses)—See Luïc Thöùc. Rongi (jap): Upadesa (skt)—Theoretical Rokushu (jap): The six miserable states through discourse—See Luaän Nghóa.

Roânoâ Soâtoâ (jap): Lao-na Tsu-teng—See Ñaïi powers arising from the above mentioned five Hoaèng Laõo Na Töø Ñaêng Thieàn Sö. roots; the seven limbs of the balanced state or Room (n): Caên phoøng. truth (selection of Dharma, diligence, joy, Room of forbidden access: Gynaeceum—Live in entrustment, detachment, balance, and seclusion in a room—Caám phoøng. mindfulness); and the noble eightfold path (right Room for guest monks: See Ñaùn Quaù Lieâu. view, right thinking, right speech, right action, Root (n): Mula (skt)—Basis—Origin—Caên ñeá— right livelihood, right effort, right mindfulness, Caên reã. right state of balance)—See Nguõ Caên, Nguõ Löïc,

Root of action: Original action—See Boån Haïnh. Thaát Giaùc Chi, and Baùt Chaùnh Ñaïo. Root aggregate: Mula-tikaskandha (skt)—Caên Root of one's present lot: See Tuùc Caên. Baûn Uaån—Uaån goác. Root of pride: Maïn Caên Baûn—Goác cuûa söï kieâu Roots of bodhisatva development: Chuûng Taùnh. maïn. Root and branch: Root and twigs—First and Root of reincarnation: Basis for life—See Meänh last—Beginning and end—Baûn maït. Caên. Root of consciousness: Mula-vijnana (skt)— Root of religious power: Root of the moral life— Basic or fundamental consciousness—See Caên See Ñöùc Boån. Baûn Thöùc. Root of sin: See Toäi Caên. Roots of contention: Vivada-mulani (p)— Traùnh Root of all things: The fundamental vijnaøna— caên. See Boån Thöùc. Root of defilement: Taïp Nhieãm Caên Baûn—Goác Root of transgression: Goác cuûa toäi loãi—See Toäi cuûa taïp nhieãm. Caên. Root of delusion: Origin of delusion—Boån hoaëc. Root and twigs: Beginning and end—First and Root of desire: See AÙi Caên. last—Root and branch—See Boån Maït. Root of doubt: See Nghi Caên. Root wheel: The Avatamsaka (Wreath)—Caên Roots of goodness: Thieän caên—See Thaäp Thieän baûn Phaùp Luaân laø Hoa Nghieâm. and Thaäp Thieän Nghieäp. Root of wisdom: See Tueä Caên. Root of happiness: Goác reã cuûa haïnh phuùc—The Rootless consciousness: Ahetukacittani (p)— root of our happiness is our own mind, not the Taâm voâ nhaân. external phenomena. Rootless functional consciousness: Voâ nhaân Root Lama: Tsa way lama (tib)—Thaày boån sö— duïng taâm. See Boån Sö. Rope of life: See Meänh Thaèng. Root for life: Meänh Caên—See Root or Ropparamitsu (jap): Sadparamita (skt)—Six reincarnation. Paramitas—Six virtues of perfection: charity of Root of memory: Smrtindriya (skt)—Organ of giving (fuse haramitsu), observing the precepts memory—Nieäm Caên. (jikai), perseverance (ninninku), energy (shoâjin), Root of Merit and virtue: Good roots—Thieän meditation (zenjoâ), and wisdom (chie)—See Luïc caên. Ñoä Ba La Maät. Root of misery: See Khoå Boån. Roruka (skt): Thaêng AÂm Thaønh—Name of a Root of moral life: Root of religious power—See place in northern India—Teân cuûa moät nôi trong Ñöùc Boån. vuøng Baéc AÁn. Root or origin delusion: See Boån Hoaëc. Rosan Dokan (jap): La Sôn Ñaïo Nhaân—Name of Root of all phenomena is mind: See Duyeân Khôûi a monk. Chö Phaùp Caên Baûn Vi Taâm Phaùp. Rosary (n): Maølaø (skt)—Garland—Chuoãi traøng Roots-powers-limbs of truth-path: Kon-Riki- haït. Kaku-Do (jap)—Caên Löïc Giaùc Ñaïo—The term Rose-apple tree: Caây hoàng taùo. refers to the following: the five roots (belief, Rose lotus: Padma (skt)—Sen hoàng. diligence, mindfulness, balance, wisdom); the five Roâshi (Jap): Old-aged master or or a respecful

form of address for a Zen master. In its broadest birth and death—Sanh Töû Luaân—The wheel of sense, Japanese may use the title "Roshi" to refer existence, or the round of births and deaths— to any senior or old monk. In the Soâtoâ sect today, Baùnh xe luaân hoài sanh töû hay quaû baùo sanh töû it is often used in this manner, especially by xoay chuyeån khoâng ngöøng—See Höõu Luaân. younger monks as a polite form of address for the Round realization Dharani: Engaku-Darani senior monks holding official positions at a (jap)—Vieân Giaùc Ñaø La Ni. monastery. While in the Rinzai sect, only the Round of rebirths: Voøng taùi sanh. abbot of a major monastery is

addressed as Round school of Buddhism: Vieân toâng—Round Roshi—Moät vò Taêng coù tuoåi hay caùch goïi toân kính teachings or the sect of the complete or final ñoái vôùi moät vò Thieàn sö. Trong nghóa roäng nhaát Buddha-truth, i.e. T'ien-T'ai—See Enshuâ. cuûa noù, ngöôøi Nhaät coù theå duøng danh hieäu "Roshi" Round teachings: Vieân toâng—Complete perfect ñeå chæ cho moät vò Taêng cao tuoåi haï. Ngaøy nay doctrine or teaching—Round Doctrine—See trong phaùi Taøo Ñoäng, danh hieäu "Roshi" ñöôïc Enshuâ and Vieân Giaùo. duøng theo caùch naøy, ñaëc bieät bôûi nhöõng vò Taêng Roundness of the moon: En-Getsu-So (jap)— treû nhö laø moät hình thöùc lòch söï ñeå goïi nhöõng vò Round moon form—Vieân Nguyeät Töôùng. Taêng cao tuoåi haï ñang giöõ nhöõng chöùc vuï taïi moät Rovura (skt): Raurava (skt)—Hell of shrieking— Thieàn vieän. Trong khi ñoù thì toâng Laâm Teá chæ See Khieáu Hoaùn. nhöõng vò truï trì moät töï vieän chính môùi ñöôïc goïi laø Roya Ekaku (jap): Lang-yeh Hui-chueh—Langye "Roshi"—See Laõo Sö. Huijue—See Lang Nha Hueä Giaùc Thieàn Sö. Roâshoâ-no-memmoku (jap): The primordial Royal (a): Thuoäc veà hoaøng toäc. naturalness, a Zen expression for the state of The Royal Buddha of shining flames: Flaming childlike innocense—See Boån Nhieân. brightness (Amitabha with his virtues)—Phaät Roso Houn (jap): Lu-tsu Pao-yun—Luzu Quang Dieäm Vöông. Baoyun—See Loã Toå Baûo Vaân Trì Chaâu Thieàn Sö. Royal charter board: Bieån saéc töù. Rotation of words: Wheel of words—See Töï Royal chartered pagoda: Chuøa ñöôïc saéc töù (aân Luaân. vua ban). Roudraka (skt): Uaát ñaø la. Royal city: Hoaøng thaønh. Rough and evil park: See Thoâ AÙc Uyeån. Royal days: Vöông nhaät—See Baùt Vöông Nhaät. Rough speech: Parusavaca (skt)—Noùi lôøi thoâ loã Royal family: Hoaøng toäc—Imperial family. (coäc caèn)—See Thoâ Ngoân. Royal feast: See Vöông Thieän. Roughness: Saùp xuùc hay thaáy thaân theå goà gheà. Royal garment: Quaàn aùo cuûa hoaøng toäc. Round altar: See Vieân Ñaøn. Royal law: See Vöông Phaùp. Round of births and deaths: Voøng Sanh Töû. Royal mother: Vöông maãu. Round and bright doctrine: See Vieân Minh Cuï Royal mother of the West: Taây Vöông maãu. Ñöùc Toâng. Royal palace: Citadel—Thaønh noäi. Round doctrine: Perfect teaching—Ñoán giaùo— Royal-recognized monk: See Taêng Cang. See Vieân Giaùo. Royal rsi: See Vöông Tieân. Round Doctrine of the Great Vehicle: See Vieân Royal temple: Inner temple—See Noäi Töï. Giaùo. Royal tombs: Laêng vua. Round enlightenments: Engaku (jap)—Perfect Rozan (jap): Loâ Sôn—Mount Lu—See Lu-shan. enlightenments—See Vieân Giaùc. Rsabha (skt): Round moon form: En-Getsu-So (jap)— 1) See Laëc Sa Baø. Roundness of the moon—Vieân Nguyeät Töôùng. 2) Ngöu Vöông: Töø ngöõ aùm chæ Ñöùc Phaät —The Round of rebirths: Samsaøra (p & skt)—Luaân hoài king of bulls, a term applied to the Buddha. sanh töû (voøng troøn sinh hoùa cuûa taäp khí haønh Rsabhanatha (skt): Ngöu Tieâu—See Ngöu nghieäp). Vöông. Round of mortality: Bhavacakra (skt)—Wheel of Rsi (skt): Heavenly fairies—Immortals—Deva

genii—See Tieân. Ruhati (p): To grow—Moïc leân. Rsigrama-vihara (skt): Tieân Nhaân Tuïc Laïc Tònh Ruin something: Decay or rack. something—Huûy Xaù—Name of a monastery in India. hoaïi ñieàu gì. Rsipatana (skt): Isipatana (p)—Site of the famous Ruining the pure conduct of others: Phaù phaïm Deer Park—Thieân Nhôn Vieân—Khu

vöôøn cuûa haïnh cuûa ngöôøi khaùc—See Phaù Tha Phaïm Haïnh. chö thieân ñoïa xöù. Ruiyan Shiyan: Zuigan Shigen (jap)—Jui-yen- Rsi-rsi (skt): Thaáu Thò—Visual clairvoyance— Shih-yen—See Thoaïi Nham Sö Ngaïn Thieàn Sö. Ability to see very distant things. Rujia (jap): Nho Gia—Confucian scholar. Rsivadana (skt): Mrgadava or Saranganatha Rule (v): To govern—Cai trò. (skt)—Deer park—Loäc uyeån (vöôøn nai). Ruler (n): Ngöôøi cai trò—King—Vua. Rsivatana (skt): See Rsivadana. Ruler of the earth Bodhisattva: Dharanimdhara Rtsa (skt): The path inside the body—Ñaïo quaûn—(skt)—Holder of the earth Bodhisattva—Trì Ñòa See Löïc Tuyeán. Boà Taùt—See Trì Ñòa. Rtu-niyama (skt): Ñònh Luaät Vaät Lyù—Law of Ruler of the eighth hot hell: See Ñoâ Thò Vöông. physical events—Lawfulness of the physical Ruler over the fire star (Mars): See Hoûa Ñöùc events(skt)—Physical principles. Tinh Quaân. Rub the body with incense: Ñoà Höông—To rub Rulers of Hades: Minh Quan (nhöõng chöùc quan the body with incense or scent to worship nôi coõi ñòa nguïc). Buddha—Xoa höông leã Phaät. Ruler of the Hot Hell: Ñoä Thò Vöông. Rub the crown: Predict Buddhahood—See Thoï Ruler of the moon: Candradeva or Somadeva Kyù. (skt)—Nguyeät Thieân. Rub one's eyes: Chaø xaùt vaø ñoâi maét. Ruler of the wheels: Cakravarti (skt)—Luaân Rub out the traces of past impurity and enter Vöông—Of whose chariot roll everywhere into the profundity of Buddha: See Phaát Tích without hindrance—See Chuyeån Luaân Vöông. Nhaäp Huyeàn. Ruler of the world: Cakravarti-raja (skt)—Vöông Ruci (skt): Lö chí. vò—Trì Theá Boà Taùt—Bodhisattva Ruler of the Rucika (skt): See Laâu Chí Phaät. World. Ruciraketu (skt): Dieäu Taøng—Bodhisattva Rules: Giôùi luaät—Precepts—Commandments. Ruciraketu—Teân cuûa moät vò Boà Taùt—Name of a Rules of action: See Haønh Nghi. Bodhisattva. Rules of an assembly: Hoäi Thöùc—The manners, Rudimentary aspect of the Buddha: Thoâ Töôùng customs of an assembly, or community—Phöông Phaät. thöùc hay quy luaät cuûa giaùo ñoaøn. Rudita (skt): See Laâu Chí Phaät. Rules of behavior: Taùc Phaùp—Quy taéc xöû söï. Rudra (skt): Loã Ñaït La—Terribly evil—Cöïc kyø Rules in Buddhism: Precepts—See Giôùi. xaáu aùc—See Haéc Thieân. Rules of ceremonies: See Luaät Nghi. Rudraka (skt)—Udraka (skt)—Uddaka (p)—Uaát Rules of conduct: Luaät haønh. ñaø la. Rules and conducts of a mendicant: Dhutaguna Rudraksa (skt): Kim Cang Töû—A seed similar to (skt)—Dhutanga (skt)—See Ñaàu Ñaø. a peachstone used for beads—Haït kim cang ñeå Rules for confession: See Saùm Nghi. laøm chuoãi. Rules for confession and pardon: See Saùm Rudrayana (skt): See Tieân Ñaïo. Nghi. Ruegg, David Seyfort: See David Seyfort Ruegg. Rules of behavior of Great Enlightening Ruffle someone: Agitate someone—Laøm ai dao Beings: Luaät nghi cuûa chö Ñaïi Boà Taùt. ñoäng. Rule of law: Giôùi luaät—Rules—Precepts. Rufu-Bon (jap): The popular edition—Löu boá Rules and laws: Luaät Phaùp—Luaät vaø phaùp. boån (baûn löu haønh). Rules for monks and nuns: Luaät Tyø Kheo—See Ruhana (p): Growing—Rising—Söï moïc leân. Cuï Tuùc Giôùi Tyø Kheo.

Rules for nuns: Cuï Tuùc Giôùi Tyø Kheo Ni. they are told to keep their heads up and their eyes Rule and observance: See Quyû Trì. in front. Then, after several minutes, another Rules of the perfect morality: Moral precepts— given signal from the director

they all stand See Giôùi Ba La Maät. perfectly still and sit down again and proceed with Rules of the perfect morality of Bodhisattvas: their meditation. Sometimes there is only walking, Sila-paramita (skt)—Giôùi Ba La Maät cuûa chö Boà and then they go quietly in single line with the Taùt—See Giôùi Ba La Maät. hands on the chest, one over the other—Trong Rule of prayer: Qui taéc caàu nguyeän. moät vaøi Thieàn vieän, baøi taäp chaïy trong Thieàn Rules and prohibitions: Giôùi luaät vaø ñieàu caám ñöôøng vaãn coøn ñöôïc aùp duïng. Sau moät giôø toïa (trong toân giaùo). thieàn, vò giaùm Thieàn ra daáu, caùc Thieàn Taêng ñoàng Rules for repentance and confession: Hoái Saùm ñöùng leân vaø chaïy voøng quanh Thieàn ñöôøng, ngöôøi Phaùp—Nghi thöùc phaùt loà saùm hoái toäi loãi. naøy noái tieáp ngöôøi kia, ñaàu ngaång leân, maét höôùng Rules of training: Hoïc Xöù. veà phía tröôùc. Roài sau vaøi phuùt, vò giaùm Thieàn laïi Rules in various forms: Commandments or ra daáu, taát caû caùc Thieàn Taêng ñöùng yeân vaø laïi ngoài precepts in their various forms—See Giôùi Töôùng. xuoáng ñeå tieáp tuïc thieàn taäp. Thænh thoaûng chæ coù Rules given in the Vinaya for settling disputes: Thieàn haønh, chö Thieàn Taêng thöïc taäp Thieàn haønh Saptadhikarana-samatha (skt)—Luaät hoøa giaûi hay baèng caùch ñi haøng moät, moät caùch yeân laëng, ñeå hai phaùp duøng ñeå hoøa giaûi moãi khi coù söï tranh caõi baøn tay leân ngöïc, baøn tay naøy aùp leân baøn tay kia. giöõa chö Taêng—See Thaát Dieät Tranh Phaùp. Rupa (skt): Material—Form—Hình töôùng cuûa vaät Rules which are suitable to local conditions: chaát—Appearance—Object—See Saéc. Vinaya (skt)—See Tuøy Phoøng Tyø Ni. Rupa-arammana (p): A visible thing—Vaät höõu Ruling principle: Siddhanta or Hetu (skt)— hình. Fundamental law—Essential elements—Lyù. Rupa-Arupa (skt): Material and formless—Hình Run after: Theo ñuoåi—Everyone, from the töôùng vaø khoâng hình töôùng—See Saéc and Voâ Saéc. smallest insect to the greatest king, ran after Rupabhava (p): The Brahma world—Theá giôùi pleasures—Moïi loaøi, töø con coân truøng nhoû nhaát Phaïm Thieân. ñeán oâng vua vó ñaïi, ñeàu chaïy theo caùc thuù vui duïc Rupa-bhavo (p): Becoming in the world of laïc. form—Saéc höõu. Run away: Flee—Troán chaïy—In any Rupa-bhumi (p): Rupadhatu, or rupaloka (skt)— circumstances, it is best to run away, not to Form realm—Coõi höõu hình—See Saéc Giôùi. confront—Trong moïi hoaøn caûnh, toát nhaát laø neân Rupa-brahmaloka (p): Saéc Giôùi Thieân—Heavens boû ñi, chöù khoâng neân ñoái ñaàu. of form—See Saéc Giôùi Thaäp Baùt Thieân. Run into conflicts: Ñi ñeán xung ñoät hay maâu Rupa-dharma (skt): Form element—Saéc phaùp. thuaãn. Rupa-dhatu (skt): Rupavacara, or rupaloka Run down someone (v): Decry—Discredit— (skt)—World of form or material world—See Saéc Vilify—Phæ baùng. Giôùi. Run helter-skelter: See Ñoâng Boân Taây Taåu. Rupa-dhyana (skt): Rupa-jhana (p)—See Saéc Run hither and thither in the samsara: Ba Ba— Giôùi Thieàn. Chaïy voøng voøng (trong voøng luaân hoài sanh töû). Rupas as the greater, the ego the smaller or Run to the mountain: Ngöôøi chaïy leân nuùi. inferior, and the ego as dwelling in the rupa: Run to the ocean: Keû khaùc chaïy xuoáng bieån. Saéc laø lôùn, ngaõ laø nhoû; ngaõ truï trong saéc. Running exercises in Zen monasteries: Thieàn Rupa-jhana (p): Rupa-dhyana—See Saéc Giôùi Taåu—Taäp chaïy trong Thieàn

ñöôøng—In some Zen Thieàn. monasteries the running exercise is still carried Rupa-jivitindriya (skt): Saéc Meänh Caên—Vital on. At a signal from the director the monks rise power of physical faculties—Sinh löïc cuûa khaû after an hour's meditation and run rapidly round naêng theå xaùc. the hall in a circle, following one another. In this Rupakaya (skt): Zuk kyi ku (tib)—Form-body— See Saéc Thaân.

Rupa-khandha (p): Saéc aám—The skandha of xanh. Trong thôøi coå AÁn Ñoä, noù laø moät bieåu töôïng rupa—See Saéc Uaån. cuûa söï öu tuù. Rupalakshana (skt): Material appearance— Rush about forever in the Samsara: Ba Ba Kieáp External manifestation—See Saéc Töôùng. Kieáp—Chaïy voøng maõi trong voøng luaân hoài sanh Rupa-loka (skt): The world of fine form—Rupa- töû. Dhatu—See Saéc Giôùi. Ruta (skt): Loã Ña—Tieáng noùi lôùn—A loud sound, Rupam eva sunyata, sunyataiva rupam (p & or voice. skt): See Saéc Töùc Thò Khoâng, Khoâng Töùc Thò Saéc. Ruten (jap): Samsara (skt)—Wandering—Lang Rupananda (p): Nice Pond—Name of the thang (löu chuyeån khoâng muïc ñích). younger sister of the Buddha—Teân cuûa ngöôøi em Ryoâan-ji (jap): Name of an important Rinzai Zen gaùi cuûa ñöùc Phaät. temple, located in northwestern Kyoto and famous Rupani (skt): Forms—Material—See Saéc Phaùp. for its lovely garden. The temple was built under Rupa, the organized body, as the ego: Saéc laø the patronage of the daimyoâ, or military leader, Ngaõ. Hosokawa Katsumoto (1430-1473) in 1450. Ruparaga (skt): Bond of loving of form—Desire Hosokawa invited Giten Genshoâ (1396-1465) to for fine material existence—See Saéc AÙi Keát. serve as its founding abbot. For many generations Ruparammana (skt): The visible object—The it was a significant branch temple of nearby visual object—See Saéc Sôû Duyeân. Myoâshin-ji, but the temple suffered serious fire Rupasampatti (p): Beauty—Saéc ñeïp. damage in the late eighteenth century and never Rupa-skandha (skt): Rupa-khandha (p)—Saéc recovered its former prominence. The Abbot's aám—Aggregate matter or the skandha of form— Garden, attributed to Soâami (?-1525), is See Saéc Uaån. commonly regarded as the finest example of a Rupa-sutta (p): Sutra on Forms, Samyutta Nikaya Zen dry landscape garden (kare sansui). Its XXVII.2—Kinh Saéc—Kinh noùi veà hình töôùng cuûa deceptively simple construction includes only vaät chaát, Töông Öng Boä XXVII.2. fifteen oddly shaped stones and raked white sand; Rupasvabhava (skt): Saéc Töï Töôùng—The self- it is devoid of vegetation except moss. It is nature of the external world—Töï tính cuûa theá giôùi sometimes pronounced "Ryuâan-ji"—Teân cuûa moät beân ngoaøi. vò Thieàn töï quan troïng thuoäc toâng Laâm Teá, toïa laïc Rupa-tanha (p & skt): Craving for the world of taïi vuøng taây baéc Ñoâng Ñoâ, Nhaät Baûn, noåi tieáng vôùi form—Saéc aùi—Tríu meán saéc giôùi. khu vöôøn dieãm leä cuûa noù. Ngoâi töï vieän naøy ñöôïc xaây döïng döôùi söï baûo trôï cuûa Hosokawa Rupavacara (skt): Rupadhatu (skt)—See Saéc Katsumoto, moät vò laõnh ñaïo quaân ñoäi. Hosokawa Giôùi. cung thænh Thieàn sö Nghóa Thieân Huyeàn Chieáu Rupavacara-citta (p): Consciousness of the fine- laøm vò truï trì khai sôn. Traûi qua nhieàu theá heä, noù laø material sphere—Mind that clings to the realm of ngoâi chuøa chi nhaùnh cuûa Dieäu Taâm Töï gaàn ñoù, form—Taâm Luyeán AÙi Saéc Giôùi. nhöng noù bò hoûa hoaïn taøn phaù vaøo theá kyû thöù

Rupavacaram (p): Taâm Saéc Giôùi—Fine-material- XVIII vaø chaúng bao giôø ñöôïc truøng tu laïi ñöôïc heát sphere consciousness. nhöõng neùt noåi troäi xöa kia cuûa noù. Ngoâi vöôøn cuûa Rupa-vajra-bodhisattva (skt): Saéc Kim Cang vò truï trì, ñöôïc cho laø cuûa Thieàn sö Soâami, thöôøng Boà Taùt—Name of a Bodhisattva. ñöôïc xem laø moät kieåu maãu cuûa phong caûnh khoâ Rupavantu (p): Handsome (a)—Ñeïp ñeõ. trong khuoân vieân cuûa Thieàn vieän. Daùng veû xaây Rupa-visaya (skt): Material objects—See Saéc döïng ñôn giaûn beà ngoaøi cuûa noù chæ goàm coù 15 taûng Caûnh. ñaù coù hình thuø khaùc laï vaø moät môù caùt traéng ñöôïc Rupya (skt): A Loä Ba—Baïc—Silver. gom laïi; ngoaïi tröø rong reâu ra coøn thì khoâng coù Ruri (jap): Vaidurya (skt)—Löu Ly—Lapis lazuli, caây coái gì caû. a semiprecious stone that is usually rich azure Ryo-Chi-Shin (jap): Löï Tri Taâm—Considering blue. In ancient India it was a symbol of and recognizing mind—See Duyeân Löï Taâm. excellence—Moät loaïi ñaù khaù quí, thöôøng coù maøu Ryoâ-ga-kyoâ (jap): Arya-saddharma-lankavatara-

nama-mahayana-sutra (skt)—Lankavatara noái phaùp cuûa thieàn sö Vinh Taây, vaø laø thaày thöù hai Sutra—See Kinh Laêng Giaø. cuûa thieàn sö Ñaïo Nguyeân. Minh Toaøn sanh tröôûng Ryoâgen (jap): The head monk of the reading taïi tænh Ise, trôû thaønh coâ nhi vaøo naêm 8 tuoåi. Sö room (shuryoâ) at a Zen monastery. The Ryoâgen is vaøo chuøa treân nuùi Tyû Xan, nôi Sö tu hoïc theo giaùo responsible for supervising monks' conduct in the thuyeát cuûa toâng Thieân Thai. Sau khi thoï cuï tuùc reading room, where they read, study, and have giôùi vaøo naêm 1199, Sö gia nhaäp Taêng chuùng cuûa tea after meals. Also called "Ryoâshuso"—Vò Taêng Thieàn sö Minh Am Vinh Taây taïi Kieán Nhaân Töï. troâng coi phoøng ñoïc saùch trong Thieàn vieän. Vò Taïi ñaây Sö tu taäp Thieàn vaø trôû thaønh Phaùp töû noái Taêng naøy giaùm saùt haïnh kieåm cuûa chö Taêng trong phaùp cuûa Thieàn sö Minh Am Vinh Taây. Thieàn sö phoøng ñoïc saùch, khi hoï ñoïc kinh, nghieân cöùu kinh Ñaïo Nguyeân Hy Huyeàn ñaõ theo hoïc Thieàn vôùi Sö ñieån vaø duøng traø sau nhöõng böõa aên. taïi Kieán Nhaân Töï töø naêm 1217 ñeán naêm 1223. Ryogen Zenji (jap): Singan-Shonin (jap)—See Naêm 1223, Sö cuøng Ñaïo Nguyeân sang Trung Hoa, Löông Nguyeân Thieàn Sö. ba naêm sau oâng thò tòch trong tu vieän Thieân Ñoàng Ryoâgon-gyoâ (jap): Shurangama Sutra (skt)—See (Trung Hoa). Kinh Laêng Nghieâm. Ryonin (jap): Sö Löông Nhaãn (1027-1132), Phaät Ryoâgon-ju (jap)—Shurangama dharani—See giaùo Nhaät Baûn. Shurangama Mantra. Ryosui (jap): Liang-Sui—Sö Löông Toaïi (Nhaät Ryoâ-gon-kyoâ (jap): Surangama Sutra (skt)—See Baûn). Kinh Laêng Nghieâm. Ryoâtan Soshin (jap): Ryutan-Shoshin (jap)— Ryo-Jusen (jap): Grdhrakuta (skt)—Thöùu Sôn—Lung-t'an-Ch'ung-hsin (Wade-Giles Chinese)— Vulture Peak—See Linh Thöùu Sôn. Longtan Chongxin (Pinyin Chinese)—See Long Ryoâkan (jap): The Second Barrier, the second of Ñaøm Suøng Tín Thieàn Sö. three sets of koâan used by some Zen monasteries Ryozai Zen master: Thieàn sö Ryozai—Name of in medieval Japan (1185-1600)—See Kieán Thaønh a Japanese Zen master—Ryozai first studied Zen Coâng AÙn, Maëc Nhieân Phuû Nhaän Coâng AÙn, and with Kogetsu. Later he followed Hakuin, under Coâng AÙn Nan Ngoä. whose guidance he attained awakening. When

Ryoâkan Daigu (jap): Daigu-Sochiku (jap)—See Ryozai came to Hakuin, the great teacher saw at Löông Khoan Ñaïi Ngu Thieàn Sö. once that he had an unusual capacity. Ryozai Ryoâkan Enkan (jap): Ryokan Enkan (jap)— spent several years with Hakuin, eventually Liang-shan Yuan-kuan (Wade-Giles Chinese)— receiving his recognition as a Zen master. Thus Liangshan Yuanguan (Pinyin Chinese)—See Ryozai became the first of many teachers to be Löông Sôn Duyeân Quaùn Laõng Chaâu Thieàn Sö. trained by the great Zen master Hakuin. Later on, Ryoânen Myoâzen (jap): Ryonen (jap)—Myozen- however, Hakuin would say to people, "I gave Butsuju (1184-1225)—Minh Toaøn Thieàn Sö— Ryozai the seal of approval too soon. Because of Early Japanese Zen master of the Oryo lineage of this, he cannot master things now. If I had waited Rinzai Zen; a student and dharma successor of another three years before giving permission to Eisai Zenji, and the second master of Dogen teach, no one in the world would be able to Zenji. Myoâzen was born in Ise, an orphaned at criticize him." Someone asked Hakuin why he had age eight. He entered monastic life on Mount given Ryozai approval so soon. The great master Hiei, where he studied Tendai Buddhist thought. said, with deep regret, "At that time, I was only After full ordination in 1199, he joined Eisai at conscious of how difficult it is to find such an Kennin-ji. There he practiced Zen meditation and individual. I didn't realize it was too soon."— eventually became Eisai's Dharma heir. Doâgen Tröôùc tieân Ryozai theo hoïc thieàn vôùi thieàn sö studied with him at Kennin-ji from 1217 to 1223. Kogetsu. Sau ñoù oâng theo Baïch AÅn Hueä Haïc, vaø In 1223, Myoâzen went with Dogen to China, döôùc söï höôùng daãn cuûa Baïch AÅn, Ryozai ñaõ ñaït where he died after three years in T'ien-t'ung ñöôïc giaùc ngoä. Khi Ryozai ñeán gaëp Baïch AÅn, vò monastery—Thieàn sö Nhaät Baûn doøng Hoaøng ñaïi sö naøy ñaõ thaáy ngay caên khí khaùc thöôøng cuûa Long, thuoäc toâng Laâm Teá; ñeä töû vaø truyeàn nhaân Ryozai. Sau nhieàu naêm tu hoïc vôùi Baïch AÅn,

Ryozai ñaõ trôû thaønh ngöôøi ñeä töû ñaàu tieân ñöôïc Ryusai Shoshu (jap): See Thieäu Tu Long Teá Baïch AÅn aán chöùng vaø nhìn nhaän nhö moät thieàn sö Thieàn Sö. ñaéc phaùp thaät thuï. Tuy vaäy, veà sau naøy thieàn sö Ryuso (jap): Löu Toâ—An ancient Indian Baïch AÅn ñaõ noùi vôùi ngöôøi ta raèng: "Toâi ñaõ aán ornament used to decorate carriages, horses, beds, chöùng Ryozai quaù sôùm! Anh ta chöa hoaøn toaøn laøo curtains, banners, flags, etcetera. Each tassel was thoâng moïi thöù. Neáu ta chôø theâm ba naêm nöõa môùi made of interwoven threads of the five primary cho pheùp Ryozai giaùo chuùng, haún laø khoâng ai coù colors—Moät thöù trang söùc thôøi coå ñaïi AÁn Ñoä ñöôïc theå bì kòp anh ta." Coù ngöôøi hoûi Baïch AÅn taïi sao duøng ñeå trang trí nhöõng coã xe, ngöïa, giöôøng nguû, laïi aán chöùng cho Ryozai quaù sôùm nhö vaäy. Ñaïi sö maøn, phöôùn, côø, vaân vaân. Moãi tua ñeàu ñöôïc ñan noùi vôùi noãi hoái tieác saâu xa: "Vaøo thôøi ñieåm ñoù, ta beän baèng chæ nguõ saéc. chæ thaáy raèng thaät khoù khaên laém môùi tìm ñöôïc moät Ryuâtaku Kaiso Jinki Dokumyoâ Zenji Nempu ngöôøi nhö vaäy, chöù ta khoâng nhaän ra raèng aán (jap): The Chronological Biography of Zen Master chöùng cho anh ta nhö vaäy laø quaù sôùm!" Jinki Dokumyoâ, Founder of Ryuâtaku-ji, a Ryoâzen (jap): Gijjhakuta

(p)—Grdhrakuta (skt)— biography of Hakuin Ekaku (1685-1768) in two Eagle Peak—Ryoâzen is important within the Zen parts, composed by Toârei Enji (1721-1792), one of tradition as the place where the Buddha his leading disciples—Bieân Nieân Tieåu Söû cuûa transmitted the Dharma to Mahakasyapa—See Thieàn sö Jinki Dokumyo, ngöôøi saùng laäp ra chuøa Linh Thöùu Sôn. Ryuâtaku-ji, tieåu söû cuûa Thieàn sö Baïch AÅn Hueä Ryu (jap): Naga (skt)—Dragon—Long (roàng)— Haïc goàm hai phaàn, ñöôïc bieân soaïn bôûi Thieàn sö See Long. Ñoâng Laõnh Vieân Töø, moät trong nhöõng ñeä töû haøng Ryuanji (jap): Chuøa Long An (Nhaät Baûn). ñaàu cuûa Baïch AÅn. Ryuban Shoun (jap): Name of a Japanese Soto Ryuâtan Shoshin (jap): See Long Ñaøm Suøng Tín Zen master in the seventeenth century—Teân cuûa Thieàn Sö. moät thieàn sö thuoäc phaùi Taøo Ñoäng Nhaät Baûn vaøo Ryuâ Tetsuma (jap): Liu T'ieh-mo (Wade-Giles theá kyû thöù 17. Chinese)—Liu Tiemo (Pinyin Chinese)—See Löu Ryuge (jap): See Long Nha Cö Ñoän Thieàn Sö. Thieát Ma Ni Thieàn Sö. Ryuge Kodon (jap): See Long Nha Cö Ñoän Thieàn Sö. Ryuge Koton (jap): See Ryuge Kodon. Ryuji (jap): Nagarjuna (skt)—According to one legend, in the 3rd century, Nagarjuna travelled to the sea dragon’s palace beneath the ocean to retrieve the Avatamsaka Sutra. According to another legend, he discovered the sutra in an abandoned monastery. Nagarjuna was the fourteenth patriarch of Indian Zen. He was the founder and first patriarch of the Madhyamika (Middle Way) school, also the founder of the Pure Land Sect (Salvation School). Day dedicated to His manifestation (to a Buddha's vital spirit) is the seventeenth of the month—Theo truyeàn thuyeát thì vaøo theá kyû thöù ba, ngaøi Long Thoï du haønh xuoáng Long cung ñeå cheùp kinh Hoa Nghieâm. Theo moät truyeàn thuyeát khaùc thì Ngaøi ñaõ tìm thaáy kinh naày trong moät tu vieän boû hoang. Ngaøi laø toå thöù 14 cuûa doøng Thieàn AÁn Ñoä, laø sô toå cuûa phaùi Trung Quaùn hay Tam Luaän vaø Tònh Ñoä toâng. Ngaøy vía Ñöùc Long Thoï Boà Taùt laø ngaøy möôøi baûy trong thaùng.

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