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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 taäp 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 coøn 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 saùng 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 Ñoä ng 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 phaà n 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 naø y, 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 chuùng 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 yeá u 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 trieát 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 ñôøi 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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TABLE OF CONTENTS Volume One: Vieät-Anh töø A ñeán B—Vietnamese-English from A to B

Volume Two: Vieät-Anh Maãu Töï C—Vietnamese-English Letter C

Volume Three: Vieät-Anh töø D ñeán G—Vietnamese-English from D to G

Volume Four: Vieät-Anh töø H ñeán K—Vietnamese-English from H to K

Volume Five: Vieät-Anh töø L ñeán M—Vietnamese-English from L to M

Volume Six: Vieät-Anh töø N ñeán P—Vietnamese-English from N to P

Volume Seven: Vieät-Anh töø Q ñeán T—Vietnamese-English from Q to T

Volume Eight: Vieät-Anh töø TH ñeán TO—Vietnamese-English from TH to TO

Volume Nine: Vieät-Anh töø TR ñeán Y—Vietnamese-English from TR to Y

Volume Ten: Anh-Vieät töø A ñeán I—English-Vietnamese from A to I

Volume Eleven: Anh-Vieät töø J ñeán R—English-Vietnamese from J to R

Volume Twelve: Anh-Vieät töø S ñeán Z—English-Vietnamese from S to Z

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.

Sabbannu (p): Sarvajna (skt)—Enlightened one— Baäc Giaùc Ngoä—One of the titles used for S Sakyamuni Buddha. Sabbasatta (p): Sarvasattva (skt)—Taát caû chuùng Sa (tib): Bhumi (skt)—Stage—Ñòa. sanh höõu tình—All sentient beings—Nhaát Thieát Saba (jap): A few grains of rice set aside at daily Höõu Tình. meals in Zen monasteries for the sake of hungry Sabbasava-sutta (p): Sutra on all the ghosts (gaki). Before eating the meal, Zen monks fermentations, Majjhima Nikaya 2—Kinh Laäu and nuns perform a brief ritual called "shussan," Hoaëc, Trung Boä Kinh 2. in which they remove a small amount of rice and Sabbaso (p): Altogether (adv)—In every ricite a short verse. In other temples, the kitchen respect—Toaøn theå. staff pours off the waste liquid used to rinse the Sabbato (p): From every side—In every eating bowls as an offering to the gaki. The tiny respect—Töø moïi phía. particles of food remaining in the water are said to Sabbatha (p): Everyway (adv)—Baèng moïi caùch. be the perfect size for hungry ghosts' narrow Sabbattha (p): Everywhere (adv)—Khaép moïi nôi. throats—Moät vaøi haït gaïo ñöôïc ñeå qua moät beân taïi Sabbatthavadin (p): Sarvastivada (skt)—Realistic caùc böõa aên trong caùc Thieàn vieän vò söï lôïi laïc cuûa school—See Thuyeát Nhöùt Thieát Höõu Boä. ngaï quyû. Tröôùc khi aên, Thieàn Taêng vaø Ni cöû haønh Sabbauta (p): Trí thoâng suoát heát moïi söï— moät nghi thöùc ngaén goïi laø "shussan," trong ñoù hoï Omniscient mind—Nhöùt Thieát Töôùng Trí. ñeå qua moät beân moät soá löôïng nhoû côm vaø tuïng Sabbava (skt): Sabhava (p)—Svabhava (skt)— moät baøi keä ngaén. Trong caùc töï vieän khaùc, chö Embodiment of the Law—The Own-nature—Self- Taêng Ni trong nhaø beáp ñoå ra moät ít nöôùc röûa cheùn nature—See Phaùp Theå. ñeå thí thöïc cho ngaï quyû. Ngöôøi ta noùi phaàn raát nhoû Sabbavakaya (p): Svabbavikaya (skt)— ñoà aên trong nöôùc thöøa naøy laø kích côõ thöïc phaåm Dharmakaya (skt)—Body of dharma—See Phaùp toát nhaát cho cuoáng hoïng quaù heïp cuûa loaøi ngaï quyû. Thaân. Sabala (p): Strong (a)—Maïnh meõ. Sabbe-dhamma-anicca (p): All things are Sabari (skt): Ngöôøi ñaøn baø cuûa nhöõng raëng nuùi— impermanent—Nhaát Thieát Phaùp Voâ Thöôøng— Taát A Sanskrit term for “Woman of the Mountain caû caùc söï vaät ñeàu khoâng thöôøng haèng. Ranges.” Wrathful tantric deity who is particularly Sabbe-sankhara-anatta (p): Nhaát Thieát Haønh Voâ associated with healing. In Tibet, she is generally Ngaõ—All compound things are egoless—Heát thaûy depicted wearing a skirt made of leaves and moïi söï vaät vaø hieän töôïng ñeàu khoâng coù töï ngaõ. shows a wrathful expression on her face—Töø Baéc Sabbe-sankhara-dukkha (p): Nhaát Thieát Haønh Phaïn chæ “Ngöôøi ñaøn baø cuûa nhöõng raëng nuùi.” Moät Khoå—All compounded phenomena are vò thaàn Maät toâng coù veû maët giaän döõ, ñaëc bieät lieân suffering—All

compounded things are suffering— heä tôùi söï cöùu chöõa. ÔÛ Taây Taïng thì baø thöôøng Heát thaûy moïi söï vaät vaø hieän töôïng ñeàu khoå. ñöôïc hoïa maëc vaùy laøm baèng nhöõng laù caây keát laïi Sabda (skt): Sadda (p)—Thanh—AÂm thanh—vôùi neùt phaãn noä treân maët. Sound—Voice—Tone, one of the five physical Sabba (p): Sarva (skt)—All—Entire—Nhaát senses or sensations—See Nguõ Caên. Thieát—Toaøn theå. Sabdavidya (skt): Thanh Minh—A subject on Sabbacitta-sadharana (p): All mental states are terminology, phonetics and grammar—The indetermined—Nhaát Thieát Taâm Coäng Baát Ñònh. learning of communication—Thuyeát minh veà ngöõ Sabbada (p): Everyday (adv)—Moãi ngaøy. phaùp vaø luaän vaên trong ngoân ngöõ. Sabbadhamma (p): Sarvadharma (skt)—All Sabdavidya-sastra (skt): Thanh Minh Luaän—A dharmas—All phenomena—Nhaát Thieát Phaùp. treatise on the words and meanings—Boä luaän veà Sabba-kusala-kamma (p): Ten thousand chöõ vaø nghóa. conducts—Ten thousand chances—Vaïn Haïnh. Sabda-visaya (skt): Thanh Caûnh—Sound and object of sense—AÂm thanh vaø caûnh giôùi.

Sabha (p): Maha-sangha (skt)—An assembly— Sacca nana (p): Tri kieán veà Töù Ñeá—Knowledge Hoäi chuùng. of the Truth: Sabhaga (p): 1) Being in the same division: Bæ 1) Anubodha-nana: Knowledge consisting in ñoàng phaän; 2) Common: Chung. understanding. Sabhaga-hetu (skt): Similar-species cause—See 2) Pativedha-nana: Knowledge consisting in Ñoàng Loaïi Nhaân. penetration (realization). Sabhaga-nimitta (p): Tö duy—Contemplation. Saccani (p): The sacred principles or dogmas— Sabhagata (skt): Communionship—Ñoàng phaàn. See Thaùnh Ñeá. Sabhava (p): Nature—Baûn chaát. Sacca-paramita (skt): Perfection of Sabhavidya (skt): The learning of grammar and Truthfulness—Chaân ñeá ba la maät. language—Thuyeát minh veà ngöõ phaùp vaø luaän vaên Sacca-vada (p): True words—Thaät ngöõ. trong ngoân ngöõ—See Thanh Minh. Saccavibhangacitta-sutta (p): Majjhima- Sabi (jap): Lonliness, valued in traditional Nikaya 141—Phaân Bieät Thaùnh Ñeá Kinh, Trung Japanese culture as an aesthetic quality. Art forms Boä Kinh 141—Kinh phaân bieät veà chaân lyù. inspired by Zen, such as pottery, poetry, and Sacchikarana (skt): Realization of Nibbana—Söï drama, embody the styles of sabi and wabi chöùng ngoä Nieát Baøn. (austere simplicity). Sacchikatabba (p): Thaáu trieät—Must be Sabrahmacari (p): A fellow monk—Taêng löõ. realized—Phaûi ñöôïc chöùng ngoä—Baèng nhaõn quan Sa-Butsu (jap): Making Buddha—See Taùc Phaät. tinh thaàn. Sa-Butsu-Nin (jap): Taùc Phaät Nhaân—See Sacchikatam (p): Already realized—Ñaõ ñöôïc Becoming-Buddha human being. chöùng ngoä. Sacca (p): Chaân lyù—Truth. Sacerdotal age: Age of monks and nuns—Age in Saccanama (p): The Master is also known as the order—Monastic age—Precept Age—See Haï Saccanama—Ngöôøi Ngay Thaúng vaø Chaùnh Païp. Tröïc—According to the Metta Sutta, Saccanam is Sacerdotalism (n): Chuû nghóa xem troïng chöùc vuï a person who is straight. He is sincere, upright and trong giaùo ñoaøn. dependable. He does not stray from the truth to Sacipati (skt): Sakra, king of the devaloka—See win fame, or to please another. He may seem Thieân Ñeá Thích. strict, but truth is one, for there is no second. The

Sacittaka (skt): A category of offenses that carry Buddha did not say one thing one day and the a penalty only when committed intentionally and contrary the next. According to the Digha- with correct perception—Moät loaïi phaïm toäi ñöa Nikayatthakatha, the Buddha speaks as he acts ñeán hình phaït chæ khi naøo coá yù phaïm theo yù mình. and acts as he speaks, he is called Tathagata." Sacitta-sutta (p): Sutra on One's Own Mind, The Master is also known as Saccanama, he Anguttara Nikaya X.51—Kinh Boản Taâm, Taêng whose names is Truth—Theo Kinh Töø Bi, ngöôøi Nhaát A Haøm X.51. ngay thaúng vaø chaùnh tröïc laø ngöôøi soáng chaân thaät, Sacrament of Baptism: Pheùp Röûa Toäi— lieâm khieát vaø ñaùng tin caäy. Ngöôøi aáy khoâng vì Externalists believe that the Sacrament of danh, vì lôïi hoaëc vì muoán laøm vui loøng ngöôøi khaùc Baptism or Christianity case wash away all their maø choái boû söï thaät. Coù theå ngöôøi aáy bò xem laø sins. nghieâm khaéc, nhöng söï thaät chæ coù moät chöù khoâng Sacred (a): Arya or Sadhu (skt)—Holy— coù hai. Ñöùc Phaät chöa bao giôø tuyeân boá moät ñieàu Saintly—Thaùnh—Thuoäc veà thaàn thaùnh. gì hoâm nay, roài ngaøy mai laïi noùi ngöôïc laïi. Theo Sacred assembly: Thaùnh Chuùng—Taát caû caùc baäc Chuù Giaûi Trung Boä Kinh, Ñöùc Phaät noùi nhö theá Thaùnh—The holy multitude—All the saints. naøo thì Ngaøi laøm nhö theá aáy, vaø Ngaøi laøm nhö theá Sacred body: Linh theå. naøo thì Ngaøi noùi nhö theá aáy, neân Ngaøi ñöôïc goïi laø Sacred books: Thaùnh thö. Nhö Lai. Baäc Ñaïo Sö cuõng ñöôïc goïi laø Saccanama Sacred books of a religion: Giaùo ñieån. hay ngöôøi meänh danh laø chaân lyù. Sacred image: Töôïng Thaùnh.

Sacred canon: Holy canon—See Thaùnh Ñieån. Sada (p): Eternal (a)—Vónh haèng. Sacred circle: Mandalaka (skt)—Maïn Ñaø La Sadabhijna (skt): Sadabhijnana (skt)—Thieâng. Salabhinana (p)—Saùu thaàn thoâng—Six Sacred dharma: Garu-dhamma (p)—See Baùt supernatural powers—See Luïc Thoâng. Kính Giaùo. Sadakula (skt): Six paths—See Luïc Ñaïo. Sacred dogma: Saccani(p)—Thaùnh Ñeá. Sadamatta (skt): Delighted deva—Hyû Laïc Thieân. Sacred formulae: True words—Words of Truth—Sadamusmrtarya (skt): Six remembrances—Saùu Words of Tathagata—Buddha-truth—Buddha ñeà muïc suy nieäm—See Luïc Tuøy Nieäm. mantra—Dharani—Spells—Esoteric words— Sadana (p): A house—Caên nhaø. Chaân ngoân. Sadaparibhuta (skt): Thöôøng Baát Khinh Boà Taùt— Sacred gem: Jewel of the thought—See Nhö YÙ Never-Despite Bodhisattva. Ma Ni. Sadapralapa (skt): See Taùt Ñaø Ba Luaân. Sacred gem samadhi: Padma-cintamani-dharani- Sadaprarudita (skt): Universal loving-kindness sutra (skt)—See Nhö YÙ Ma Ni. Bodhisattva—See Thöôøng Ñeà Boà Taùt. Sacred graces: Maät aân—See Thaát Thaùnh. Sadara (p): Troublesome (a)—Gaây raéc roái. Sacred image: Thaùnh Töôïng—Sacred statue. Sadasat (skt): Höõu Voâ—Being and non-being. Sacred history: Thaùnh söû. Sadattha (p): One's own welfare—Lôïi ích cuûa Sacred land: Holy land—Thaùnh ñòa. chính mình. Sacred lion: Con ñeá thính—Sö töû thieâng. Sadayatana (skt): Salayatana (p)—Six Sacred mantra: Siddhavidya (skt)—Efficacious entrances—Six external objects—Six faculties—mantra—See Linh Chuù. Six sense organs—See Luïc nhaäp and Thaäp Nhò Sacred master: Guru-deva (skt)—Thaùnh Sö— Duyeân Khôûi. Highest teacher. Sadayatana

mind: The immediate influence of Sacred principles: Holy principles—Thaùnh Ñeá—the six senses—Khôûi söï taâm—See Tam Taâm. See Saccani. Sadayatnam (skt): See Sadayatana. Sacred Scriptures: Holy canon—Thaùnh Ñieån— Sadda (p): Sabda (skt)—Noise—Tieáng ñoäng. See Sacred canon. Saddahana (p): One who believes—Ngöôøi tin Sacred speech: Aryabhasa (skt)—Holy speech— töôûng. See Thaùnh Ngöõ. Saddahati (p): To believe—Tin töôûng. Sacred spot: ksetra (skt)—Daisetsu (jap)—See Saddarammana (p): Sound—AÂm thanh. Ñaïi Saùt. Saddasaratthajalini (skt): Thanh Vaän Tinh Nghóa Sacred statue: Thaùnh töôïng. Kinh—Sutra on pure meaning of various sounds. Sacred stupa: Linh thaùp—See Baùt Ñaïi Linh Saddavidu (p): One who knows the meaning of Thaùp. various sounds—Ngöôøi bieát yù nghóa cuûa nhieàu Sacredness (n): Söï thieâng lieâng. loaïi aâm thanh. Sacrifice (n): Söï hy sinh—Vaät cuùng teá—Vaät teá Saddayati (p): To make a noise—Laøm ra tieáng thaàn—Killing—Immolation. ñoäng. Sacrifice (v): Hy sinh. Saddha (p): Sraddha (skt)—Nieàm tin—Faith— Sacrifice to ghosts or spirits: Teá leã quyû thaàn. Confidence—Buddhism faith is not the Sacrifice one's life: Pariccaga (skt)—Bodily acceptance of doctrinal beliefs, but confidence in sacrifice—See Xaû Thaân. the Buddha as a Teacher and his Teaching as a Sacrifice one's life to uphold righteousness: Hy way to Enlightenment—Trong ñaïo Phaät, nieàm tin sinh caû thaân maïng ñeå giöõ gìn nghóa caû (xaû thaân thuû khoâng phaûi laø söï chaáp nhaän tín ngöôõng giaùo phaùp, nghóa). maø laø tin töôûng nôi Ñöùc Phaät nhö moät vò Thaày vaø Sacrificial grain-vessel: See Hoâ Lieân. giaùo phaùp cuûa Ngaøi nhö laø con ñöôøng daãn tôùi söï Sacrilege: See Xuùc Phaïm Thaùnh Vaät. giaùc ngoä—See Tín and Tín Caên. Sad (a): Buoàn.

Saddhabala (p): Sraddhabala (skt)—Power of Saddharma Pundarika Sutra (skt): Hokkyo faith—Tín Löïc. (jap)—The Lotus Sutra—The wonderful Dharma Saddha-dhika (skt): Tín Ñöùc—The merit of the Lotus Flower Sutra—The wonderful law of believing heart—The merit of faith—Coâng ñöùc truth—See Dieäu Phaùp Lieân Hoa Kinh. cuûa nieàm tin. Saddharma-pundarika-sutra-sastropadesa Saddha-dhika-bodhisattva (skt)—Merit of faith (skt): See Saddharma Pundarikam-upadesa-sutra. Bodhisattva—Bodhisattva with merit of the Saddharma-samparigraha-sastra (skt): Treatise believing heart—Virtue of faith Bodhisattva—See on the collected correct dharmas—Nhieáp Chaùnh Tín Ñöùc Boà Taùt. Phaùp Luaän. Saddhamma (p): Saddharma (skt)—Chaùnh Phaùp. Saddharma-smrtyupasthana-sutra (skt): Sutra Saddhammacara (p): Thaûo Dieäu Phaùp Haønh— on the base of mindfulness on correct Name of a Srilankan monk—Teân cuûa moät vò sö dharmas—Chaùnh Phaùp Nieäm Xöù Kinh. ngöôøi Tích Lan. Saddharma-vipralopa (skt): Maït phaùp—The age Saddhammaikaya (p): Phaùi Phaùp Laønh—Good of annihilation of the right dharma. Method Sect—See Thieän Phaùp Phaùi. Saddha-sutta (p): Sutra on Faith, Anguttara Saddhanusarin (p): Sraddhanusarin (skt)—See Nikaya V.38—Kinh Thaønh Tín, Taêng Nhaát A Tuøy Tín Quaû. Haøm V.38. Saddharma (skt): Saddhamma (p)—Correct Saddhatavah (skt): Six great elements—See Luïc dharma—Wonderful dharma—The correct Ñaïi. doctrine of the Buddha—See Dieäu Phaùp. Saddhatu (skt): Six

realms—See Luïc Giôùi. Saddharma-pratiksepa (skt): Slander the true Saddho (p): Religious devotion—Ñaïo taâm nhieät dharma—Phæ Baùng Chaùnh Phaùp. thaønh. Saddharma-pratirupaka (skt):The period of Sad-gati (skt): Six paths—See Luïc Ñaïo. semblance Dharma—Dharma Semblance Age— Sadhaka (skt): Yogacara (skt)—A teacher, or The Semblance of Law period—See Töôïng Phaùp. master of, or of Vijnanavada Sect—Vò thaày daïy Saddharma Pundarika (skt): The wonderful giaùo thuyeát cuûa tröôøng phaùi Du Giaø—See Du Giaø Dharma Lotus Flower—See Kinh Dieäu Phaùp Lieân Sö. Hoa. Sadhana (skt): Accomplishment of a ritual Saddharma Pundarikam-nirvana (skt): The cycle—See Nghi Quyû Thaønh Töïu. Nirvana of the wonderful Dharma Lotus Flower Sadhana-mala (skt): Sadhana-samuccaya (p)—period—Phaùp Hoa Nieát Baøn Kyø. See Thaønh Töïu Phaùp Taäp. Saddharma Pundarikam-upadesa-sutra (skt): Sadhana-samuccaya (p): Sadhana-mala (skt)—Dogmatic treatise on the wonderful Dharma Lotus Collection of accomplishment of dharmas—See Flower Sutra, written by Vasubandhu—Dieäu Phaùp Thaønh Töïu Phaùp Taäp. Lieân Hoa Öu Baø Ñeà Xaù Kinh—Luaän Nghò veà kinh Sadharana (skt): Both indetermined—See Coäng Phaùp Hoa, do ngaøi Theá Thaân bieân soaïn. Baát Ñònh. Saddharma-pundarika-samadhi (skt): The Sadhetavah (skt): Six kinds of causes—See Luïc contemplation of the Lotus, the samadhi which Nhaân. sees into the three dogmas—See Phaùp Hoa Tam Sadhita (skt): Long thaàn hoä phaùp—A dragon-god Muoäi. or spirit who guards Buddhist cultivators—Thaàn Saddharma-pundarika-stava (skt): Phaùp Hoa baûo veä ngöôøi tu. Kinh Taùn—Name of a work of commentary on the Sadhiviharika (skt): Antevasika (p)—Disciple— Lotus Sutra—Teân cuûa moät boä luaän veà kinh Phaùp Ñeä töû—Moân ñeä—Hoïc troø. Hoa. Sadhu (skt): Saddharma Pundarika Sastra (skt): Dieäu Phaùp 1) A sage: Perfect—A saint—Sa Ñoä—Thieän Lieân Hoa Kinh Luaän—Treatise on the Lotus laønh—Good—Virtuous. Sutra—Treatise on the wonderful law of truth.

2) It is well! (exclamation): Thieän Tai!—Laønh Sagan Butsuji (jap): Closing the coffin lid. The thay!—Quyù hoaù thay!—An expression sagan is one of nine ritual actions (kubutsuji) showing appreciation or agreement—Töø ngöõ performed when an abbot or other prominent dieãn taû söï bieát ôn hay ñoàng yù. Buddhist monk or nun dies—Ñoùng naáp quan taøi, Sadhu! Sadhu!: Laønh thay! Laønh thay!—Good moät trong chín nghi thöùc ñöôïc cöû haønh trong tang Indeed! Good Indeed! leã moät vò truï trò hay moät vò Taêng hay Ni noåi troäi. Sadhumati (skt): Ground of good wisdom—Land Sagara (skt): Sa caét Long vöông—Sa Kieät La— of good thoughts—Thieän Tueä Ñòa. Ocean—See Haøm Haûi. Sadhumati-bhumi (skt): Ground of good Sagara-dhvaja (skt): See Haûi Traøng Tyø Kheo. wisdom—Land of good thoughts—Thieän Tueä Ñòa. Sagarajnana (skt): Haûi Hueä—Teân cuûa moät vò Tyø Sadhya (skt): Nairmanika (skt)—To transform— kheo—Name of a monk. Metamorphose—Conversion by instruction into Sagara-megha (skt): See Haûi Vaân Tyø Kheo. Buddhism—Magic power of transformation— Sagara-mudra-samadhi (skt): Haûi AÁn Tam Bieán ñoåi, giaùo hoùa, höôùng daãn vaøo ñaïo Phaät. Muoäi—See Ocean seal samadhi. Sadindriya (skt): Six organs (faculties)—The six Sagara-naga-raja

(skt): Sa Kieät La Long roots of sensations—The six indriyas—See Luïc Vöông—See Sa Kieät La (2). Caên. Sagarava (p): Respectful (a)—Toân kính. Sadindriyani (skt): See Sadindriya. Sagara-varadhara-buddhi-vikridita-bhidjna Sadisa (p): Equal (a)—Baèng nhau. (skt): Sôn Haûi Tueä Töï Taïi Thoâng Vöông—See Sad-marga (skt): Sadakula (skt)—Rikdruk (tib)— Sôn Haûi Nhö Lai. Luïc Thuù—Six paths—See Luïc Ñaïo. Sagata (skt): Svagata, or Suvagata (skt)— Sadness (n): Mournfulness—Ai thaùn (söï buoàn Welcome! —Well come—Ñaõ ñeán raát toát—Thieän thaûm). Lai. Sadness and joy: Buoàn vui. Sagatha (skt): General verses—Toång keä. Sadparamita (skt): Luïc Ñoä—Six Paramitas—Six Sage (a): Khoân ngoan. perfections—Six virtues of perfection—See Luïc Sages (n): Arya-puggala (p)—Caùc baäc Hieàn Ñoä Ba La Maät. Thaùnh—Thaùnh giaû—Holy persons—A wise and Sadrsya padarthah (skt): See Caâu Phaàn Cuù virtuous person—An accomplished one who is Nghóa. second in rank to a saint. Sadsaramyadharma (skt): Sixfold rules of Sage who is free from desire: Ly Duïc Thaùnh— conduct for monks and nuns in a monastery—See Baäc Thaùnh ñaõ caét ly ñöôïc aùi duïc. Luïc Hoøa Kính Phaùp. Sage of illimitable virtue: Voâ Haïn Ñöùc Thaùnh— Sadvahana (skt): Satavahana (skt)—See Sa Ña An epithet of the Buddha. Baø Ha. Sage with one interval remaining: Nhaát Lai Sad-vijnana (skt): Six consciousnesses or Thaùnh—Baäc Thaùnh coøn quay trôû laïi moät laàn nöõa. conceptions—See Luïc Thöùc. Sage still in the stage of discipline: Höõu Hoïc Sad-visayah (skt): Six objects—See Luïc Caûnh. Thaùnh Nhaân—Thaùnh nhaân coøn ôû baäc höõu hoïc. Saecular (a): See Secular. Sages have testified to Buddhism: Baäc Hieàn Safe and sound: Bình an voâ söï. trieát thuyeát hay tieân nhaân thuyeát. Safeguard (v): Baûo hoä—To protect—To Sage of the three vehicles: Tam Thöøa Thaùnh safeguard one’s exclusive possessions—Baûo veä Nhaân—Baäc thaùnh giaû cuûa tam thöøa. taøi saûn ñaëc bieät cuûa mình. Sage-truth: Supreme truth—The reality, in Saga (jap): Vuøng Ta Nga (Nhaät Baûn). contrast with the seeming; also called Veritable Sagabbha (p): Pregnant (a)—Coù baàu (coù thai). truth, surpassing truth, nirvana, bhutatathata, Sagala (skt): Thi Ca La—See Xaù Kieät Quoác. madhya, sunyata etc.—See Ñeä Nhöùt Nghóa Ñeá. Sagalavada Sutra (skt): Sigalaka (skt)—See Sagely Unity Zen school: See Shoâichiha. Kinh Thi Ca La Vieät. Sage-Virtue-Top Buddha: Hieàn Thöôïng Thuû

Phaät. See Ta Baø. Sagehood: Thaùnh quaû—Quaû vò Thaùnh. Sahampati (skt): See Phaïm Thieân. Sagely Way: Thaùnh Ñaïo. Sahana (p): Endurance—Söï kham nhaãn (chòu Sagga (p): Heaven: Caûnh trôøi—Deva—Heavenly ñöïng). beings—Place of happiness: Hyû Laïc ñòa—See Sahasa (p): Suddenly (adv)—Boãng nhieân. Thaäp Ñòa (B). Sahasra (skt): Nhaát Thieân—One thousand—Moät Saggakaya (p): The heavenly assembly—Thieân ngaøn. chuùng. Sahasra-buddhas (skt): Nhaát Thieân Phaät—One Saggaloka (p): The heavenly region—Thieân giôùi. thousand Buddhas—Moät ngaøn vò Phaät. Saggamagga (p): The way to heaven—Ñöôøng leân Sahasrabhujary-Avalokitesvara (skt): Thieân trôøi (coõi cuûa chö Thieân). Thuû Thieân Nhaõn Quaùn Theá AÂm Boà Taùt —One- Sagguna (p): Good quality—Phaåm chaát toát. thousand Arms and Eyes World Listener. Sagotta (p): Of the same lineage (a kinsman)— Sahasrabhuja-sahasraneta (skt): Cuøng doøng hoï.

Sahasrabhujary-Avalokitesvara—Thieân Thuû Saha (skt): Sa Baø—Theá Giôùi Ta Baø—Saha Thieân Nhaõn Quaùn Theá AÂm. World—Universal Monarch. Sahasrara (skt): Chinso (chi)—The protuberance Sahabhu-hetu (skt): Simultaneous causes—See on the Buddha's brow—See Ñænh Töôùng. Caâu Höõu Nhaân. Sahasrara-chakra (skt): Baùch Hoäi—It lies above Sahacarya (skt): To go in company—To go the crown of the head, above the upper end of the together—See Ñoàng Haønh. sushumna nadi. This is the abode of god Shiva. Sahacittopada-Dharmacakra (skt): Coäng Phaùt YÙ One who concentrates on this experiences Chuyeån Luaân Boà Taùt—Name of a Bodhisattva. supreme bliss, superconsciousness and supreme Sahadeva (skt): Ta ha ñeà baø (moät vò quan döôùi knowledge—Ñieåm naèm ngay treân ñænh ñaàu. Ñaây thôøi vua Tònh Phaïn)—See Caâu Sinh Thaàn. laø nôi truù nguï cuûa chö Thieân. Haønh giaû naøo taäp Sahagata (p): Ñi keøm vôùi—Phoái hôïp vôùi— trung ñöôïc ôû ñaây seõ chöùng ñöôïc cöïc laïc, sieâu thöùc Accompany with. vaø sieâu trí. Sahaja (skt): See Caâu Sinh Khôûi. Sahassa (p): One thousand—Moät ngaøn. Sahaja (tib): Baåm sinh (caùi ñaõ coù saün luùc môùi sanh Sahassakkha (skt): Sa Baø Baø—Teân khaùc cuûa vua ra)—Innate. trôøi Ñeá Thích—Another name of Indra. Sahajajnana (skt): Ihen-chik-kye-pay-yeshe Sahassilokadhatu (p): Tieåu Thieân Theá Giôùi—See (tib)—Caâu Sinh Hueä—Coemergent wisdom. Culalokadhatu. Sahaja-siddhi (skt): Natural, spontaneous, or Sahati (p): To bear—To endure—Chòu ñöïng hay inborn accomplishment of dharma—See Caâu Sinh kham nhaãn. Thaønh Töïu Phaùp. Sahattha (p): One's own hand—Chính tay cuûa Sahajayana (skt): Sahajayana emphasizes the mình. intuitive approach to Reality—Caâu Sinh Khôûi Saha world: Saha-loka-dhatu (skt)— Thöøa chuù troïng vaøo vieäc tieáp caän thöïc teá baèng tröïc Jambudvida—The world of endurance—Kham giaùc—See Caâu Sinh Khôûi Thöøa. nhaãn theá giôùi—See Ta Baø. Sahajiyana (skt): School of Easy Practice—See Saha world of endurance: See Kham Nhaãn Theá Dò Haønh Thöøa. Giôùi. Saha Land: Human world—World of endurance Sahetuka (p): Accompanied by roots—Theo caùc—See Ta Baø. caên. Sahaloka (skt): Sahalokadhatu(skt)—Human Sahneti (p): To grind—To powder—Nghieàn naùt. world—Theá giôùi Ta Baø—See Ta Baø. Sahoâ Kore Shuâshi (jap): The dharma practice is Saha-loka-dhatu (skt): The human world—The the taste of the school—This is the formula that world of endurance—This world, the world of comes from the Soto school. Its meaning is that human beings—Saha world—Theá giôùi Ta Baø— the emphasis on meditative practice is itself the

characteristic element of this school of Buddhism. Saiji (jap): Chuøa Taây (Nhaät Baûn). Sitting meditation (zazen) is here seen in the Saijoâjoâ (jap): Toái Thöôïng Thöøa—The Supreme sense of esoteric definition of Zen as the direct Vehicle—See Nguõ Chuûng Thieàn. manifestation of one's own Buddha-nature and not Saijoâjoâ Zen (jap): Shikan-tanza (jap)'—Nothing as a method for the attainment of but precisely sitting'—See Chæ Quaùn Ñaû Toïa. enlightenment—Thöïc haønh giaùo phaùp laø sôû thích Saijo-Mui-No-Myojutsu (jap): Toái Thöôïng Voâ Vi cuûa phaùi naày. Ñaây laø coâng thöùc do phaùi Taøo Ñoäng Dieäu Thuaät—A subtle method which is supreme taïo ra ñeå nhaéc nhôû raèng thöïc haønh thieàn ñònh laø without intention. daáu

hieäu phaân bieät cuûa tröôøng phaùi Phaät giaùo naøy. Saijo-Raihai (jap): Anuttara-Puja (skt & p)—To ÔÛ ñaây thieàn tónh toïa ñöôïc hieåu laø bieåu hieän tröïc make Supreme offering to—Toái thöôïng leã baùi tieáp cuûa baûn chaát thaät söï cuûa Phaät (Phaät taùnh), phuø cuùng döôøng. hôïp vôùi ñònh nghóa bí truyeàn veà thieàn, chöù khoâng Saiksa (skt): Sekha (p)—Sekhiya (p)—One who is phaûi laø phöông phaùp ñeå ñaït tôùi giaùc ngoä . still learning—See Höõu Hoïc. Sai (jap): The noontime meal at a Zen monastery. Saiksa-dharma (skt): Sekhiya-dhamma (p)— Sai, the largest meal of the day, typically consists Shaiksha-dharma—See Chuùng Hoïc Phaùp. of rice, miso soup, pickles, and vegetables. Saiksaka (skt): Sekhiya (p)—Shaiksha—See Silence is observed at mealtimes; only chanting Chuùng Hoïc Phaùp. can be heard. At this meal, monks and nuns recite Sail across the sea: Dong buoàm vöôït bieån (yù noùi a five-part vow before they eat, remembering the haønh giaû Phaät Giaùo). labor that produced the food and the purpose for Saimei (jap): Hoaøng ñeá Teà Minh (Nhaät Baûn). partaking of the meal. The term was originally Saindhava (skt): Töù Ñaït—Boán thöù caàn thieát—The used for the Sanskrit "Uposatha," the twice- four neccesaries—See Tieân Ñaø Baø. monthly observance days when monks and nuns Sainika (skt): Senika (skt)—A class of non- reflected on their behavior and confessed any Buddhists—See Tieân Ni Ngoaïi Ñaïo. transgressions (violations) of the monastic code. Sain Shimyo (jap): See Taây Vieän Tö Minh Thieàn In other contexts, it referred specifically to the Sö. monastic practice of abstaining from eating meals Saint (n): Arhat (skt)—Arahat (p)—Worthy at inappropriate times—Böõa aên tröa ôû Thieàn vieän. One—Thaùnh—See Töù Thaùnh. Ñaây laø böõa aên chính trong ngaøy, ñieån hình bao Saint germ-nature: See Thaùnh Chuûng Taùnh. goàm, côm, canh, döa chua, vaø rau caûi. Trong böõa Saint and gods: Thaùnh thaàn. aên moïi ngöôøi ñeàu phaûi giöõ söï im laëng; chæ nghe coù Saints of the grove of great cold dharani: tieáng nieäm kinh maø thoâi. Tröôùc khi aên, chö Taêng Maha-sitavati (skt)—One of the sutras of Ni trì tuïng naêm nguyeän ñeå töôûng nhôù ñeán coâng lao Tantrism—Ñaïi Haøn Laâm Thaùnh Nan Noa Ñaø La laøm ra thöïc phaåm vaø muïc ñích cuûa böõa aên naøy. Ni. Thuaät ngöõ "sai" baét nguoàn töø Phaïn ngöõ Saint preceptors: Sages—Thaùnh sö. "Uposatha," coù nghóa laø moãi thaùng hai laàn khi chö Taêng Ni nghó laïi veà haïnh kieåm cuûa mình vaø thuù Saints and sages: Thaùnh hieàn. nhaän nhöõng loãi laàm ñaõ gaây ra. Trong nhöõng vaên Saint of the Sakya tribe: Sakyamuni—Thích Ca baûn khaùc, "sai" ñaëc bieät chæ veà söï tu taäp trong töï Vaên—Thích Ca Vaên Ni. vieän caám khoâng cho aên saùi giôø. Saint of second degree: AÙ Thaùnh. Saichoâ (767-822): See Toái Tröøng. Saint’s virtue: Thaùnh ñöùc. Saidaiji (jap): Phaùi Taây Ñaïi Töï (Nhaät Baûn). Sainthood: Arahatta (p)—Arhattva (skt)—Quaû vò Saigo (jap): See Taây Haønh. A La Haùn—The final stage of sainthood, or the Saihoji (jap): Chuøa Taây Phöông (Nhaät Baûn). state of being an Arhat. Saihya (skt): Fraudulence—Cuoáng—See Baûy Saintliness (n): Thaùnh Nhaân hay Thaàn Thaùnh Möôi Laêm Phaùp Caâu Xaù Toâng. Tính. Saiin Shimyoâ (jap): Hsi-yuan Ssu-ming—Xiyuan Saintivity (n): Holy nature—See Thaùnh Tính. Siming—See Taây Vieän Tö Minh Thieàn Sö. Saintly: Arya or Sadhu (skt)—Holy—Sacred—

Thaùnh—Thuoäc veà Thaàn Thaùnh. Sakadagami-magga (p): Sakrdagami-marga Saintly appearance: Holy appearance—Thaùnh (skt)—Way of Once-Returner—See Tö Ñaø Haøm nghi. Ñaïo. Saintly host come to welcome the death: See Sakadagamin (p): Sakrdagami (skt)—Tö Ñaø Thaùnh Chuùng Lai Ngheânh. Haøm—Once-Returner—See Nhaát Lai. Saintly one: Arya (skt)—Holy one—Thaùnh Giaû— Sakadagamiphala (p): Sakrdagamiphala (skt)— Saint. Fruit of Once-Returner—See Tö Ñaø Haøm Quaû. Saintly seed: Holy seed—See Thaùnh Chuûng. Sakala (skt): The ancient capital of Takka and Saintly spirit of the dead: See Thaùnh Linh. under Mihirakula of the whole Punjab—See Xa Saintrasita (skt): Sôï haõi—Terrified. Yeát La. Saisho-Doja (jap): Lin-Chi's growing pine trees— Sakalya (p): Totality—Toaøn boä. See Laâm Teá Taøi Tuøng. Sakamma (p): One’s own duty (a)—Boån phaän Saisho-Dosha (jap): Taøi Tuøng Ñaïo Giaû—The one cuûa mình. of the Way of planting pines—See Hoaèng Nhaãn Sakankha (p): Doubtful (a)—Nghi hoaëc. Nguõ Toå. Sakantaka (p): Thorny (a)—Ñaày gai. Saisho-O-Kyo (jap): Tsui-sheng-wang-ching Sakaraniya (p): One who still has something to (chi)—The Golden Light Sutra—Toái Thaéng do—Ngöôøi vaãn coøn coâng vieäc ñeå laøm (vöôùng baän Vöông Kinh—See Kinh Kim Quang Minh. traàn theá). Saiten (jap): 1) India: Thieân Truùc; 2) Western Sakasa (p): Neighborhood—Laùng gieàng. Heavens: Taây Thieân. Sakha (p): Sakhalyam (skt)—Amity—Friend— Saiten Nijuâhasso (jap): Twenty eight Indian Baïn. Patriarchs—See Hai Möôi Taùm Toå AÁn Ñoä. Sakhalyam (skt): Sakha (p)—Amity—Friend— Saito Koboku (jap): Hsi-t'a Kuang-mu—Xita Baïn. Guangmu—See Taây Thaùp Quang Muïc Thieàn Sö. Sakhila (p): Kindly in speech—Lôøi noùi töû teá. Saiva (skt): See Thaáp Baø. Sakhita (p): Friendship—Tình baïn. Saivastivadah (skt): See Thuyeát Nhaân Boä. Sakhya (p): Friendship—Tình baïn. Sajatika (p): Of the same race or nation (a)— Sakicca (p): One’s own business—Coâng vieäc cuûa Cuøng chuûng loaïi. rieâng mình. Sajiva (skt): See Sanjiva. Sakiketu (skt): Name-and-Appearance Saj-jana (p): A virtuous man—Ngöôøi coù ñaïo ñöùc. Tathagata—See Danh Töôùng Nhö Lai. Sajjana (p): Attachment—Söï baùm víu. Sakincana (p): Having worldly attachment (a)— Sajjati (p): To cling to—To be attached to—Baùm Haõy coøn luyeán aùi traàn tuïc. víu vaøo caùi gì. Sakiya (p): 1) One’s own (a): Cuûa rieâng mình; 2) Sajjeti (p): To prepare—Chuaån bò. Sakiya (skt): Sakkamuni (p)—Thích Ca Maâu Ni. Sajjhaya (p): Study (n)—Söï nghieân cöùu. Sakka (p): 1) Lord of the Four Great Kings: Trôøi Sajjhayana (p): Recitation—Söï tuïng ñoïc (thuoäc Ñeá Thích, vua cuûa coõi trôøi Töù Thieân Vöông; 2) loøng). Sakya (skt): Xaù Di (Thích Ca). Sajjhu (p): Silver—Baïc. Sakka-deva-raja (p): Sakra-deva-raja (skt)— Sajju (p): Instantly—At the same moment—Ngay King of gods—Ñeá Thích Hoaøn Nhaân—Vua trôøi luùc aáy. Ñeá Thích. Saka (p): Vegetable—Thaûo moäc. Sakkapaha-suttanta (p): Sutra on Sakka's Sakabala (p): One’s own strength (a)—Töï löïc. Questions, Digha Nikaya 21—Kinh Ñeá Thích Ñeà Saka-bandhana (skt): Bondage to illusion—See Hoaøn Nhaân Sôû Vaán, Tröôøng Boä Kinh 21. Cuï Phöôïc. Sakkamuni (p): Sakyamuni (skt)—See Thích Ca Sakadagami (p): Once-return—Nhaát Lai—Tö Ñaø Maâu Ni Phaät. Haøm—Tham aùi vaø saân haän cuûa vò coù quaû thaùnh Sakkara (p): Honor—Vinh döï. thöù hai ñaõ yeáu keùm neân chæ coøn taùi sinh moät laàn.

Sakka-samyutta (p): Sutra of the questions of

Sakka Deva King, Samyutta Nikaya 11—Kinh Ñeá Sakra Deva Indra: See Thích Ñeà Hoaøn Nhôn. Thích Sôû Vaán, Töông Öng Boä 11. Sakra-devanam-indra (skt): God Indra—See Ñeá Sakka-sutta (p): Sutra about the Sakyan, Thích. Anguttara Nikaya III.74—Kinh Doøng Toäc Thích Sakra-devanamindra-sutra (skt): Sakka- Ca, Taêng Nhaát A Haøm III.74. samyutta (p)—See Thích Ñeà Hoaøn Nhôn Vaán Sakkatta (p): The position as the ruler of devas— Kinh. Chöùc vò cai quaûn chö Thieân. Sakra-deva-raja (skt): Sakka-deva-raja (p)— Sakkaya (p): Satkaya (skt)—The existing body— King of gods—See Thích Ñeà Hoaøn Nhôn. Thaân hieän höõu. Sakra-Devendra (p): Sakro-devanamindra Sakkaya anto (p): Personality—Höõu thaân bieân. (skt)—See Thích Ñeà Hoaøn Nhôn. Sakkaya-dassana (p): Satkaya-darsana (skt)— Sakraditya (skt): See Thöôùc Ca La. See Höõu Thaân Kieán. Sakra's wheel: See Thích Luaân. Sakkaya-ditthi (p): Satkaya-drsti (skt)—The Sakrdagamin (skt): Sakadagamin (p)—See Taàn fetter of personality belief—View of self—Kieán Lai Quaû. Keát—Thaân kieán kieát söû. Sakridagamin (skt): See Sakrdagamin. Sakkaya-noridho anto (p): Cessation of Sakrodevanamindra (skt): Indra (skt)—Thích Ñeà personality—Höõu thaân dieät bieân. Hoaøn Nhôn—See Sakra. Sakkaya-samudayo anto (p): Arising of Saksananda (skt): Siksananda (skt)—Thí Khaát personality—Höõu thaân taäp bieân. Xoa Nan Ñaø—See Thöïc Xoa Nan Ñaø. Sakkhara (p): Crystal (a)—Trong nhö thuûy tinh. Sakshatkara-sambhodhana (skt): The Sakkhi (p): Face to face—Before one's eyes—experience of enlightenment—See Chöùng Ngoä. Maët ñoái maët. Sakshatkari-bhaga (skt): Self-witness or the self- Sakkhi-dhammam (p): Realization of dharmas— assuring portion—See Töï Chöùng Phaàn. Chöùng Phaùp. Sakti (skt): Sa Khaû Ñeá—See Xaù Chi (2). Sakkoti (p): To be able—Coù khaû naêng. Sakti-padartha (skt): See Höõu Naêng Cuù Nghóa. Sakkunati (p): To be able—Coù khaû naêng. Saku (jap): "Tea drum," the drum used in the Sakkuneyyatta (p): Ability—Khaû naêng. Dharma hall (hattoâ) and the monks' hall (soâdoâ) at Sakkyo Ezo (jap): See Thaïch Cuûng Hueä Taïng Zen monasteries to call the monks to tea. In the Thieàn Sö. Dharma hall, the saku, which sits in the northwest Sakra (skt): Sakro-devanamindra or Indra (skt)— corner, is sounded once at the beginning of the tea God of the Sky who fights the demons with his ceremony (chanoyuâ) and three times when tea is vajra or thunderbolt, considered by Buddhists as finished—Traø Coå, chieác troáng ñöôïc söû duïng trong inferior to the Buddhist saint, but as a deva- Phaùp ñöôøng vaø Taêng ñöôøng trong caùc Thieàn vieän protector of Buddhism—Vò Thieân vöông chieán ñeå keâu chö Taêng ñeán duøng traø. Trong Phaùp ñöôøng, ñaáu vôùi ma quaân baèng thanh kim cang chuøy cuûa traø coå naèm ôû goùc phía taây baéc, ñöôïc ñaùnh leân moät mình, ñöôïc Phaät töû coi nhö thaáp hôn Phaät, nhöng tieáng khi baét ñaàu traø leã, vaø ba tieáng khi traø leã laïi laø moät vò thieân long hoä phaùp—See Thích Ñeà chaám döùt. Hoaøn Nhôn. Sakugo (jap): Xin cho moät lôøi—Requesting a Sakra-bhilagma-mani-ratna (skt): Ñeá Thích word—See Thænh YÙ. Tyø Laêng Giaø Ma Ni Baûo—Adorned jewels on Sakuna (p): A bird—Chim. Sakra's neck—Ñoà trang söùc treân coå cuûa vua trôøi Sakunagghi (p): A hawk—Loaøi dieàu haâu (où). Ñeá Thích. Sakuni (skt): See Xaù Cöùu

Ni. Sakra Brahma: Phaïm Thieân Vöông. Sakya (skt): Sakka (p)—See Thích Ca. Sakradagamin (skt): Sakadagamin (p)—Nhaát Sakya-bodhisattva (skt): See Thích Ca Boà Taùt. Lai—See Sakrdagamin. Sakya Clan: Sakka (p)—See Sakya. Sakradagamiphala (skt): Nhaát Lai Quaû—See Sakyadhita (skt): Daughters of the Buddha—See Sakrdagamin. Thích Nöõ.

Sakya-family: Expounders of Buddhist sutras and Phaät—The Buddha. scriptures—See Thích Gia. Sakya tribe: See Boä Toäc Thích Ca. Sakya-Mahanama-Kulika (skt): See Thích Ma Sakya Trindzin (tib): Toân Chuû tröôøng phaùi Ñaát Nam. Xaùm—A Tibetan term for “Throne Holder of Sakya Monastery: Taùt Ca Töï—See Thích Ca Töï. Sakyapa.” Sakyamuni (skt): Sakkamuni (p)—The Buddha Sakyavartin (skt): Wheel-Turning King—Chuyeån Sakyamuni—See Thích Ca Maâu Ni Phaät. Luaân Thaùnh Vöông. Sakyamuni Buddha: Thích Ca Maâu Ni Phaät— Sal grove: Salavana (skt)—See Sa La Laâm. See Sakya. Sal tree: Fan-palm tree—See Sala Tree. Sakyamuni Buddha’s Disciples: Buddha’s Sala (skt): Sa La—Sala tree—Caây Ta La—The Disciples, including the immediate disciples of the teak tree. Buddha Sakyamuni and other followers of his day Salabhinana (p): Sadabhijna (skt)—Sadabhijnana who heard, believed, and made real in their own (skt)—Saùu thaàn thoâng—Six supernatural bodies the Unified Three Treasures that he powers—See Luïc Thoâng. taught—Nhöõng moân ñeä tröïc tieáp cuûa Ñöùc Phaät Saladraradja (skt): King of Sala tree—Ta La Thoï Thích Ca Maâu Ni, bao goàm luoân caû nhöõng ñeä töû Vöông. trong thôøi Ngaøi coøn taïi theá, ñaõ nghe, tin, vaø thöïc Sala-King Buddha: Phaät Ta La Thoï Vöông. hieän nôi baûn thaân hoï Nhaát Theå Tam Baûo maø Ngaøi Salaraja (skt): Sa La Vöông—A title of the ñaõ chæ daïy. Buddha—Danh hieäu cuûa Phaät. Sakyamuni Buddha on the 30th day: Thích Ca Salaribhu (skt): See Sa La Leâ Phaát. Maâu Ni Phaät ngaøy 30. Sala trees: See Sa La Song Thoï. Sakyamuni Buddha preaches the Dharma: Sala-Tree-King Tathagata: Ta La Thoï Vöông Phaät Thích Ca Maâu Ni noùi phaùp. Phaät—See Ta La Thoï Vöông. Sakyamuni Tathagata (skt): Sakyamuni Thus Salatu (p): Unripe (a)—Dò thuïc (chöa chín). Come One—The seventh of the seven ancient Salavana (skt): The forest of sala trees—See Sa Buddhas—See Thích Ca Maâu Ni Phaät and Thaát La Laâm. Phaät. Salayatana (p): Sadayatana (skt)—Luïc caên—Six Sakyans: See Boä Toäc Thích Ca. entrances or sense-bases (eye, ear, nose, tongue, Sakyapa (skt): See Ca Taùt Phaùi. body, and mind)—See Luïc Nhaäp. Sakya palace: See Thích Cung. Salayatana-samyutta (p): Sutra on things Sakya Pandita Gunga Gyeltsen Bel Sangpo accompanied by the six senses, Samyutta Nikaya (1182-1251): One of the major figures of the 35—Kinh Luïc Caên Töông Öng, trong Töông Öng Sakyapa order of Tibetan Buddhism—Moät trong Boä 35. nhöõng nhaân vaät chính cuûa tröôøng phaùi Sakyapa Salendra-raja (skt): See Sa La Thoï Vöông. cuûa Phaät giaùo Taây Taïng. Salendra-raja-buddha (skt): Sala-Tree-King Sakyaprabha (skt): Thích Ca Ba La Phaû—One of Buddha—Sa La Thoï Vöông Phaät. the most eminent teachers in Buddhism—Moät Saleyyaka-sutta (p): Sutra on the Brahmins of trong nhöõng vò thaày noåi tieáng nhaát trong Phaät giaùo. Sala—See Kinh Baø La Moân Sa La Laâm. Sakyaputriya (skt): Sakyaputta (p)—Buddha’s Salha-sutta (p): See Kinh Caên Baûn Boá Taùt. son—Monk—See Thích Töû. Salient (a):

Noåi baäc. Sakyaputta (p): Sakyaputriya (skt)—Buddha's Salient characteristic: Salient feature or son—Monk—See Thích Töû. quality—Ñaëc tính noåi baäc. Sakya-seed: See Thích Chuûng. Salila (p): Water—Nöôùc. Sakyasimha (skt): The lion of the Sakyas, i.e. the Salistamba-sutra (skt): The sutra on a newly Buddha—Thích Ca Sö Töû—Sö töû Thích Ca, yù noùi sprouting rice stalk—See Ñaïo Caùn Kinh. Ñöùc Phaät. Saliva improving the taste of all food: Nöôùc Sakya Teacher: Thích Sö—Ñaïo Sö Thích Ca—mieáng ñuû chaát thôm ngon—See Tam Thaäp Nhò

Haûo Töôùng. -ing the whole body on the ground: See Nguõ Salla (p): A dart—Caây lao. Theå Ñaàu Ñòa . Sallahuka (p): Light (a)—Nheï nhaøng. Saluting by kneeling: See Tröôøng Quyø. Sallakkheti (p): To observe—Quan saùt. Saluting by placing two elbows and knees on Sallapa (p): A friendly talk—Cuoäc noùi chuyeän the ground: See Nguõ Luaân Caâu Khaát. thaân höõu. Saluting by placing two hands and knees on the Salla-sutta (p): Sutra on the Arrow—Kinh Muõi ground: See Thuû Taát Cöù Ñòa. Teân. Salva (skt): See Taùt La. Sallekha-dhamma (p): Effacement of Salvation (n): Cöùu ñoä—Ñoä sinh—Saving— defilements—See Ñoaïn Giaûm Phaùp. Rescuing—Taking across. Sallekha-sutta (p): Sutra on Effacement—Sutra Salvation Army: Quaân ñoäi Cöùu Teá (do William on Wiping out, Majjhima Nikaya 8—Kinh Ñoaïn Booth thaønh laäp naêm 1865 taïi Anh). Giaûm, trong Trung Boä Kinh 8. Salvation by faith: Cöùu ñoä baèng nieàm tin—See Sallikkhati (p): To cut into slices—Caét thaønh töøng Tha Löïc Toâng. laùt moûng. Salvation by observing the five precepts and Salty smell: Dieâm Höông—Vò maën cuûa muoái (daàu doing good deeds: Söï ñoä—Cöùu ñoä baèng caùch muoái coù vò maën, nhöng khoâng thöïc höõu). haønh trì nguõ giôùi hay thaäp thieän (söï tu phöôùc laø Salty and flavourless: Maën laït. vieäc thieän). Saluka (skt): Liquid food made of lotus roots— Salvation obtained from another's strength: See Xaù Laâu Giaø. See Tha löïc. Salutation (n): Tieáng chaøo. Salvation by one's own strength: Cöùu ñoä baèng Salutation with joined hands: Anjali (skt)—Hôïp töï löïc—Zen Sect—See Thieàn Toâng. Chöôûng. Salvation by personal discipline: Self- Salutation to the Triple Gem: Ñaûnh leã Tam discipline—Self-purification—Self-release—See Baûo. Töï Ñieàu Töï Tònh Töï Ñoä. Salutation to the universal Triratna: Taùc Leã— Salvation of self by cultivating morality, See Cöûu Phöông Tieän. meditation and wisdom: See Töï Löïc. Salute to Patriarchs: Leã Toå. Salvation of sentient beings: Cöùu ñoä chuùng sanh. Salute (v) respectfully: Khaâm baùi. Salvation through the complete removal of the Salute someone: Chaøo ai. obstruction of illusion: Chöôùng taän giaûi thoaùt— Salute someone with joined hands: Chaáp tay xaù Emancipation from all obstructions (obstacles). chaøo ai. Salvationism (n): Giaùo lyù noùi veà söï cöùu roãi. Salute someone respectfully by placing palms Salvationist (n): Ngöôøi giaûng veà cöùu roãi. together: Chaáp tay cung kính chaøo ai. Sama (skt): Xaù Ma—Calm—Quiet—Yeân tònh. Salute to the three Triratna: Leã baùi Tam Baûo. Samacara (skt): Conducts of one who leaves (By) saluting: Ñaûnh leã. home and enters the Way—Xuaát Gia Haïnh. Saluting by asking about welfare: Phaùt Ngoân UÙy Samacarana (p): Conduct—Caùch cö xöû (haïnh Vaán—Hoûi thaêm söùc khoûe. kieåm). Saluting by bending the knee: Khuaát Taát (nhuùn Samacarati (p): To act—To behave—Cö xöû. cong ñaàu goái chaøo).

Samacitta-suttanta (p): Sutra on Equality Saluting by bowing the head: Phuû Thuû Thò Kính Mind—Bình Ñaúng Taâm Kinh. (cuùi ñaàu kính chaøo). Samadapeti (p): To instigate—Xuùi duïc ai laøm Saluting by bowing head with folded hands: vieäc gì. Hôïp Chöôûng Bình Cuûng (chaáp tay cuùi ñaàu chaøo). Samadarsana (skt): The beholding of all things Saluting by holding high hands: Cöû Thuû Cao AÁp as equal—Ñaúng Quaùn. (ñöa tay leân cao ñeå chaøo). Samadarsana-bodhisattva (skt): A Bodhisattva Saluting by humbly and submissively prostrat who beholds of all things as equal—Ñaúng Quaùn

Boà Taùt. Samadhi of emptiness: Asakrt samadhi (skt)— Samadati (p): To accept—Chaáp nhaän. Khoâng tam muoäi—Emptiness absorption—To Samadhana (p): Concentration—Söï taäp trung (tö empty the mind of the ideas of me and mine and töôûng). suffering, which are unreal—Thaåm ñònh veà leõ Samadhanga (p): Factors of concentration—Ñònh khoâng. Phaùp. Samadhi which enables to manifest in all forms Samadhanga-sutta (p): See Kinh Ñònh Phaùp. of physical body: Hieän nhöùt thieát saéc thaân tam Samadhi (skt & p): Sammai (jap)—See Ñaúng Trì. muoäi. Samadhi on abandonment: Upeksa-bodhyanga- Samadhi of enjoyment: Yuge-Zanmai (jap)—samadhi (skt)—Upeksa-yanga-samadhi (skt)— Playing in samadhi—See Du Hyù Tam Muoäi. Concentration on abandonment—Xaû Giaùc Phaàn Samadhi entered into by the Buddha: In which Tam Muoäi. he emitted flames to overcome a poisonous Samadhi attained by quietly repeating the dragon—Hoûa dieäm tam muoäi. name of Buddha: See Khaåu Xöng Tam Muoäi. Samadhi-equilibrium: Tam Ñaúng Trì. Samadhi on awakening idea: Bodhiyanga- Samadhi of extinction: Nivirodha-samapatti Samadhi (skt)—Bodhi-samadhi (skt)—Boà ñeà Tam (skt)—Attainment of annihilation—Concentration muoäi—See Giaùc YÙ Tam Muoäi. of cessation—See Dieät Taän Ñònh. Samadhi-bala (skt): The power or energy of Samadhi free from all doubt: Taùn nghi tam concentration—See Ñònh Löïc. muoäi. Samadhi of Being in the Presence of All Samadhi free from receptivity of things: See Buddhas: See Chö Phaät Hieàn Tieàn Tam Muoäi. Baát Thoï Tam Muoäi. Samadhibhala (skt): The power of samadhi—The Samadhi of great compassion: See Ñaïi Bi Tam power of meditation—Powers of mind-control— Muoäi. See Chaùnh Ñònh Löïc and Nguõ Löïc. Samadhi of great pity: Ñaïi Bi Tam Muoäi— Samadhi-bhavana (p): Cultivation of Samadhi of great compassion. concentration—Thöïc taäp taäp trung tö töôûng. Samadhi of great tranquility: Concentration of Samadhi-bodhi mind: Samadhi-bodhi (skt)—See great quiescience—See Ñaïi Tòch Ñònh. Tam Ma Ñòa Boà Ñeà Taâm. Samadhi of the guardian of the region: Hokyo- Samadhi-bodhyanga (skt): The enlightenment of zanmai (jap)—See Baûo Caûnh Tam Muoäi. meditation—See Ñònh Giaùc Chi. Samadhi of ignorance: See Si Ñònh. Samadhi bringing every kind of merit for one’s Samadhi of impartial mind: See Bình Ñaúng Tam adornment: See Nhaát Thieát Chuûng Dieäu Tam Muoäi. Muoäi. Samadhindriya (skt): Mediatation as the root of Samadhi Buddha on the 1st day of the month: all virtue—Faculty of concentration—See Ñònh Leã Ñònh Quang Phaät vaøo ngaøy moàng moät. Caên. Samadhi on the certain Dharma-nature: Samadhi-Isvara Bodhisattva: Ñònh Töi Taïi

Dharma-djatu-niyata-samadhi (skt)—Taát Phaùp Vöông—One of the twenty five Bodhisattvas who Taùnh Tam Muoäi. protect all who call Amitabha. Samadhi of complete extinction of sensation Samadhi-karma: See Chaùnh Ñònh Nghieäp and and thought: See Dieät Thoï Töôûng Ñònh. Boán Möôi Taùm Lôøi Nguyeän Cuûa Ñöùc Phaät A Di Samadhi of complete freedom: A samadhi free Ñaø. from all impurity—See Thanh Tònh Giaûi Thoaùt Samadhikkhanda (p): Group of concentration— Tam Muoäi. Taâm Ñònh—Naâng cao taâm ñònh. Samadhi as the Dharma-nature: Phaùp taùnh tam Samadhi-King Bodhisattva: See Vöông Tam muoäi. Muoäi. Samadhi of emitting lights: See Phoùng Quang Samadhi Light Buddha: Phaät Ñònh Quang. Tam Muoäi. Samadhi of the light of truth: See Phaùp Quang

Ñònh. Trong ñònh hay nhôù. Samadhi of limitless perception: Thöùc Voâ Bieân Samadhi-Parikkhara: Foundations of Xöù Ñònh—See Cöûu Thöù Ñeä Ñònh. mindfulness. Samadhi of the Lotus: Saddharma-pundarika- Samadhi of precious place: See Baûo Xöù Tam samadhi (skt)—The contemplation of the Lotus— Muoäi. See Phaùp Hoa Tam Muoäi. Samadhi of purity: Prasadavati (skt) —Thanh Samadhimada (skt): Röôïu tam muoäi (tam muoäi Tònh Tam Muoäi—Concentration of purity. töûu)—Liquor of samadhi. Samadhi of purity and freedom: See Thanh Samadhi mara: See Tam Muoäi Ma and Thaäp Ma. Tònh Giaûi Thoaùt Tam Muoäi. Samadhi of manifestation of physical body in Samadhi-raja-candrapradipa-Sutra (skt): Sutra all forms: Hieän nhaát thieát saéc thaân tam muoäi. on the king of concentration—See Nguyeät Ñaêng Samadhi of miraculous transformations of Tam Muoäi Kinh. Nirvana-illumination: Chi-chao-shen-pien-san- Samadhi-raja-supratisthita-samadhi (skt): King mo-ti (chi)—See Tòch Chieáu Thaàn Bieán Tam Ma of Firm-standing concentration—Tam Muoäi Ñòa. Vöông An Laäp Tam Muoäi. Samadhi on name and description: Adhivacana- Samadhi-raja-Sutra (skt): Sutra of the King of pravesa-samadhi (skt)—Thích Danh Töï Tam Concentration—See Chaùnh Ñònh Vöông Kinh. Muoäi. Samadhi of reality: See Thöïc Töôùng Tam Muoäi. Samadhi of the nine degrees: Cöûu Thöù Ñeä Ñònh. Samadhi for realizing that the nature of all 1-4) Four dhyanas: Töù Thieàn Ñònh—See Töù Thieàn Buddhas is the same: See Chaân Nhö Tam Muoäi. Thieân. Samadhi in the realm of desire: Culaggata- 5-8) Four formless: Four realms beyond form—Töù samadhi (skt)—See Tieåu Ñònh. Voâ Bieân Xöù—Töù Voâ Bieân Xöù Ñònh—See Töù Samadhi of recollection of Amitabha: Voâ Saéc Ñònh. Nembutsu-samadhi (jap)—Buddha Recitation 9) The samadhi beyond sensation and thought: Samadhi—Buddha recollection samadhi—See Chæ töùc nhöùt thieát thoï töôûng ñònh—See Dieät Nieäm Phaät Tam Muoäi. Thoï Töôûng Ñònh. Samadhi-Samapatti-Kusalata: Skilfullness in Samadhi of no-marks: Muso-Zanmai (jap)— entering into concentration, in remaining in it, and Signless meditative absorption—See Voâ Töôùng in arising from it—Thieän xaûo nhaäp vaø ra khoûi Tam Tam Muoäi. Muoäi. Samadhi on no-sensation: Baát Thoï Tam Muoäi—Samadhi-sambodhi: Power to keep the mind in a Thieàn baát thoï. given realm undiverted—Khaû naêng giöõ taâm taäp Samadhi on no-thought: The samadhi in which trung chuyeân chuù—See Ñònh. active thought has ceased—Voâ taâm tam

muoäi. Samadhi-sambodhyanga (skt): Samadhi- Samadhi on non-contrivance: Voâ Nguyeän Tam bodhyanga (skt)—Duy Ñònh Giaùc YÙ—See Ñònh Muoäi—Thieàn voâ nguyeän. Giaùc Chi. Samadhi of obtaining light: Minh Ñaéc Tam Samadhi-Sambojjhanga: Concentration as Factor Muoäi—See Minh Ñaéc Ñònh. of Enlightenment—Boà Ñeà Phaàn. Samadhi of one mark: Nhaát Töôùng Tam Muoäi—Samadhi-samyutta (p): Sutra on Concentration, The Samadhi of One Mark and the Samadhi of Samyutta Nikaya 34—Kinh Tam Ma Ñòa, Töông One Conduct—See Chaân Nhö Tam Muoäi. Öng Boä 34. Samadhi of One Mark and the Samadhi of One Samadhi-sapta-bodhyanga-samadhi (skt): Conduct: Nhaát Töôùng Tam Muoäi Nhaát Haïnh Tam Concentration on seven awakening states—Ñònh Muoäi—Samadhi of One Mark. Giaùc Phaàn Tam Muoäi. Samadhi (by which) the origin and end of all Samadhisati (p): To command—Ra leänh. things are seen: Baûo Tích Tam Muoäi. Samadhi-skandha (skt): See Ñònh Thaân. Samadhi out of balance brings much reverie: Samadhi (concentration) on the sphere of the

boundless of the consciousness: Vinnana- Samahanati (p): To hit (to sound a musical cayatanama-samadhi (p)—See Thöùc Voâ Bieân Xöù instrument)—Chaïm (khaûi ñaøn). Ñònh. Samahita (skt): Thaéng Ñònh—Collected state of Samadhisukha (skt): The bliss arising from a mind—Samadhi. concentrated state of mind—See Laïc Tam Muoäi. Samajatika (p): Of the same caste (a)—Coù cuøng Samadhi-sukha-samapatti-manomayakaya moät giai caáp. (skt): One of the three will-bodies—Tam Muoäi Samakaddhati (p): To abstract—To pull along— Laïc Chaùnh Thoï YÙ Sanh Thaân, moät trong ba loaïi Ruùt laáy (khoâng coù pheùp). thaân do yù sanh. Samakhya (skt): Kieán Giaûi—Comprehension— Samadhi of the summit of contemplation: Understanding. Vilokita-murdha-samadhi (skt)—See Quaùn Ñaûnh Samala (p): Impure (a)—Contaminated—Nhieãm Tam Muoäi. tröôïc. Samadhi-sutta (p): Sutra on Concentration—See Samana (p): Monk—Sa moân—AÅn só. Kinh Tam Ma Ñòa. Samana-acalo (p): The unshakeable ascetic—Baát Samadhita (skt): Body and mind both fixed or Ñoäng Sa Moân. concentrated in samadhi—See Ñaúng Daãn. Samana-arthata (skt): Ñoàng Söï—Sharing the Samadhi on the three subjects: See Tam Tam same aim—Having the object or aim—Working Muoäi. together—Engaging in the same work—See Ñoàng Samadhi of tranquility: Tòch Ñònh Tam Muoäi— Söï Nhieáp. See Tòch Ñònh. Samana-arthata-samgraha (skt): Samana- Samadhi of universal illumination: Phoå Quang arthata (skt)—Tuøy chuyeån phöông tieän—Sharing Tam Muoäi—Thieàn phoå quang. the same aim—Engaging in the same work—See Samadhi on the unreality: See Khoâng Tam Ñoàng Söï Nhieáp. Muoäi. Samanattata (p): Impartiality—Bình Ñaúng. Samadhi-vikurvita-raja (skt): King with power Samana-brahmana-sutta (p): Sutra on of non-impediment concentration—Ñònh Töï Taïi Contemplatives and Brahmins, Samyutta Nikaya Vöông. XXXVI.27-28-29—Kinh Quaùn Töôûng vaø Phaïm Samadhi-Vipphara-Iddhi: The power of Taêng, Töông Öng Boä XXXVI.27-28-29. penetrating Concentration—See Ñònh Löïc. Samana-Gotama (skt): An epithet used to call the Samadhi of vow: See Nguyeän Tam Muoäi. Buddha—Sa Moân Coà Ñaøm, moät danh hieäu moät soá Samadhi of the water wheel: See Thuûy

Luaân ngöôøi duøng ñeå goïi ñöùc Phaät. Tam Muoäi. Samandaka-samyutta (p): Sutra on Samandaka Samadhi of the wind-circle: See Phong Luaân the wanderer, Samyutta Nikaya 39—Kinh Du Tam Muoäi and Nguõ Luaân Quaùn. Taêng Samandaka, Töông Öng Boä 39. Samadhi wisdom: See Ñaïi Lieân Hoa Trí Hueä Samanantara (skt): Immediate (a)—Just after— Tam Ma Ñòa Trí. Nearest—Theo lieàn sau—Immediately continuous Samadhi without debate: See Voâ Tranh Tam to or following—Immediately behind or after. Muoäi. Samanantara-hetu (skt): Samanantara-pratyaya Samadhi of all wonderful merits: See Nhaát (skt)—Thöù Ñeä Duyeân—Ñeä Voâ Giaùn Duyeân—Thieát Chuûng Dieäu Tam Muoäi. Condition governing the succession of events—Samadiyati (p): To take upon oneself—Ñaûm Ñieàu kieän ñieàu ñoäng söï dieãn tieán cuûa caùc söï nhaän laøm vieäc gì. kieän—See Töù Nhaân Duyeân. Samagama (p): Assembly or Association. Samanantara-pratyaya (skt): Immediately Samagrika (skt): See Maät Laâm Sôn Boä. contiguous circumstances—An immediate Samagriya (skt): Totality—Hoøa hôïp tính—See circumstance—See Ñaúng Voâ Giaùn Duyeân. Hai Möôi Boán Phaùp Baát Töông Öng Trong Duy Samana-phala (skt): Fruits of Monkhood—See Thöùc Hoïc. Töù Thaùnh Quaû.

Samana-sukhumalo (p): The subly-perfect Samantadharma (skt): All things—Universal ascetic—Dieäu Thieän Sa Moân. dharma—Phoå Phaùp. Samanera (p): Novice monk—Small samana— Samantagandha (skt): Universal-Fragrance Thaát La Ma Na Laïc Ca—Thaát Ma Na Y Laïc Ca— Bodhisattva—Phoå Höông Boà Taùt. Thaát La Ma Ni La—Caàn Saùch—See Sa Di. Samantagandha-deva (skt): Universal Fragrance Samanera-panha (p): Sutra on the Novice's deva—Phoå Höông Thieân. Questions, part of the Khuddaka-Nikaya—Kinh Samanta-mukha (skt): Samanta-mukuha (skt)— Sa Di Sôû Vaán, moät phaàn cuûa boä Tieåu A Haøm. The opening into all things—Universal door—See Samaneri (p): A female apprentice of a nun— Phoå Moân. Caàn Saùch Nöõ—Sa Di Ni—Novice nun—A female Samanta-mukha-parivartonam-avalokitesvara-observer of the minor commandments (caùc giôùi vikurvana-nirdesa (skt): Chapter on khinh). A female religious novice who has taken a Avalokitesvara Universal gate—Quaùn Theá AÂm vow to obey the ten commandments—Nöõ tu môùi Phaåm Phoå Moân. gia nhaäp giaùo ñoaøn Phaät giaùo, ngöôøi trì giöõ möôøi Samanta-mukuha (skt): Kinh Phoå Moân—Sutra on giôùi khinh—See Sa Di Giôùi. the Universal Door. Samaneti (p): To bring together—Nhoùm laïi (hoïp Samantantato (p): Everywhere (adv)—Khaép nôi. laïi vôùi nhau). Samantapasadika (skt): Giaûi thích veà quy luaät Samani (p): Sramani (skt)—Nun—Tyø Kheo Ni— cuûa taát caû nhöõng caùi nhìn thieän laønh— Bhiksuni. Interpretation on rules of all wholesome views—Samanna (p): Designation (n)—Söï boå nhieäm. See Nhaát Thieát Thieän Kieán Luaät Chuù. Samannagama (skt): Samanvagama (skt)— Samantapasadika-Vinaya (skt): Theravada Siddhi (skt)—To accomplish—Accomplishment— Vinaya-Pitaka—See Thieän Kieán Tyø Baø Sa Luaät. To bring to perfection—See Töù Taát Ñaøn. Samantaprabhasa (skt): Pervading Light Samanna-phala-sutta (p): Sutra on the Fruit of Tathagata—See Phoå Minh Nhö Lai. Sramana—Kinh Sa Moân Quaû. Samantaprabhasa Buddha (skt): Phoå Minh Phaät. Samano (p): Xaù La Ma Naõ—Taêng só—Buddhist

Samantapuspaka (p): Phoå Hoa Thieân Töû. monk—Sa Moân—Sramana. Samantavimala Buddha (skt): Phoå Tònh Phaät. Samanta (p): Entire (a): Phoå (toaøn theå)— Samanugahati (p): To ask for reasons—Hoûi cho Everywhere: Nhaát Thieát Xöù. ra leõ. Samantabha (skt): See Samantabhadra. Samanupassana-sutta (p): Sutra on Assumptions, Samantabhadra (skt): Fugen (jap)—Universal Samyutta Nikaya XXII.47—Kinh Nhöõng Ñieàu Virtue, one of the major Mahayana Nhaän Bieát, Töông Öng Boä XXII.47. Bodhisattvas—Boà Taùt Toaøn Thieän hay Toaøn Samanupassati (p): To perceive—To see—Nhaän Phuùc. Moät trong nhöõng boà taùt chính cuûa tröôøng bieát. phaùi Phaät giaùo Ñaïi thöøa—See Phoå Hieàn Boà Taùt. Samanussarati (p): To recollect—Nhôù laïi. Samantabhadra's Admonition: Keä Phoå Hieàn Samanavagama (skt): Samannagama (skt)—To Kính Chuùng. bring to perfection—Taát Ñaøn—Thaønh Töïu. Samantabhadra Bodhisattva (skt): Universal Samanya (skt): Generality—See Toång Töôùng. Sage Bodhisattva, the symbol of virtue—See Phoå Samanyalakshana (skt): See Coäng Töôùng. Hieàn Boà Taùt. Samanya-padartha (skt): See Ñaïi Höõu Taùnh. Samantabhadra Bodhisattva on 14th day: Leã Samnyasin (skt): Döùt Boû Theá Gian—Tuaàn Theá Phoå Hieàn Boà Taùt vaøo ngaøy 14—One of the ten Kyø—To renounce the secular world. Buddhas or Bodhisattvas connected with the ten Sampajassa (skt): Sampajanna (p)— fast days—See Thaäp Trai Nhöït Phaät. Sampasjnanin (skt)— Tænh Giaùc —Bieát roõ raøng— Samantabhadra Buddha (skt): Phoå Quang Phaät. Alertness—Clarity of awareness—Clear Samantabhadra's ten vows: Phoå Hieàn Haïnh awareness—Self-awareness. Nguyeän—See Thaäp Haïnh Nguyeän Phoå Hieàn. Samapajjati (p): To enter upon—Böôùc vaøo.

Sampajnana (p): Giaùc Tænh—Comprehension— passions; while Vipasyana is meditation fixing Discrimination. one's mind upon a definite subject or proposition. Samapatti (skt & p): Attainment of an enjoying When the mind is tranquillized by Samatha, it is stage of meditation—Chöùng ñaéc—See Ñaúng Chí. ready for intellectual activity of the higher sort— Samapattisukha (skt): Samadhisukha—See Tam Tam Ma Ñòa (chæ quaùn) laø kyõ thuaät thöïc haønh giöõ Muoäi Laïc. cho taâm thanh tònh vaø khoâng bò roái loaïn bôûi nhöõng Samapeti (p): To complete—To conclude—To tö töôûng vaø phieàn naõo xaáu; trong khi Vipasyana finish—Keát thuùc. hay quaùn laø söï thieàn ñònh gaén taâm mình vaøo moät Samappeti (p): To hand over—To pass something chuû ñeà hay meänh ñeà cuï theå. Khi taâm ñöôïc tòch from hand to hand—Chuyeån giao. laëng baèng samatha (chæ quaùn), noù saún saøng cho Samarabhati (p): To begin—Baét ñaàu. moät loaïi hoaït ñoäng cao hôn cuûa trí. Samarambha (p): Undertaking (a)—Ñaûm nhieäm. Samatha-Vipasyana (skt): Xa Ma Tha Bì Baùt Samaraya (skt): United and harmonious (Baø) Xaù Na—Ceasing and reflecting—Quieting meanings—See Hoøa Hôïp Cuù Nghóa. and reflecting—Quiet, tranquility and absence of Samaropa (skt): To build— To set up—See Kieán passion—See Chæ Quaùn. Laäp. Samathayana (skt): Vehicle of serenity—Tònh Samartha (skt): Coâng Naêng—Achieving power— Thöøa. Ability—Power. Samathi-Katha (p): Meditation on tranquility— Samaruhati (p): To climb up—Treøo leân. Thieàn ñònh giuùp taâm an truï trong tòch tònh. Samasa-phala-sutta (p): Sutra

about the fruits of Samatikkamati (p): To pass over—To the contemplative life, in the Digha Nikaya 2— transcend—Vöôït qua (sieâu vieät). Kinh Quaû Soáng Ñôøi Thieàn Quaùn, Tröôøng Boä Kinh Samatikram (skt): To cross over—To go 2. beyond—To transgress—Sieâu quaù. Samaseti (p): To combine—Phoái hôïp. Samativattati (p): To overcome—Vöôït qua (trôû Sama-Sisi: One who attains two ends ngaïi). simultaneously (extinction of cankers and the end Samatta (p): Entire (a)—Toaøn theå. of life cycle)—Vò ñoàng thôøi trieät tieâu ñöôïc ueá Samatthiya (p): Ability—Khaû naêng. tröôïc vaø chaám döùt luaân hoài. Samavahati (p): To bring about (an accident)—Samata (skt): Sama (skt)—Equal—Everywhere Gaây ra (moät tai naïn). the same—Sameness—Universal—Without Samavaya (skt): Hoøa Hôïp—To unite—To partiality—Bình ñaúng. blend—To be in congruence with—United and Samatadharma (skt): See Bình Ñaúng Phaùp. harmonious. Samata-jnana (skt): Even handedness—Wisdom Samaveda (skt): Samhita (skt)—See Sa Ma Pheä of Equality—See Bình Ñaúng Taùnh Trí. Ñaø. Samatha (skt & p): Tranquility of mind—Sa Ma Samavekkhati (p): To consider—To examine— Tha—See Thieàn Chæ. Cöùu xeùt. Samatha-bala (skt): Power of Tranquility—Tónh Samaya (skt): Dam sig (tib)—The original Löïc. convenant or vow made by every Buddha and Samatha bhavana (p): See Tu Chæ. Bodhisattva—Boån theä. Samatha-deva (skt): Tranquil deva—See Tòch 1) A Sanskrit term for “vow.” This is the original Thieân. convenant or vow made by every Buddha and Samatha jhana (p): Enter into concentration— Bodhisattva. This is also a formal See Nhaäp Ñònh. commitment to undertake a particular or set Samathasukha (skt): Sa Ma Ña Laïc—Haïnh phuùc of practices. In tantric traditions, taking these cuûa söï tòch tónh—The bliss of tranquillization. vows is generally required before any higher Samatha is the practical art of keeping the mind initiations may be conferred. These vows serene and undisturbed by evil thoughts and commonly involve undertaking certain practices, such as daily recitation of

“Sadhana” or a promise to observe certain eminent—Peerless—Supreme—Cheá ngöï taát caû, behaviors—Phaïn ngöõ coù nghóa laø “nguyeän.” khoâng coøn ai bì kòp—See Baø Tö Tra. Ñaây laø boån nguyeän cuûa moät vò Phaät hay moät Sambhala (skt): Name of a mythical kingdom vò Boà Taùt. Ñaây cuõng laø moät lôøi höùa cam ñoan described in the Hevajra-Tantra, which is said to tu taäp. Trong truyeàn thoáng maät giaùo, haønh giaû be a hidden valley protected from outsiders. Its phaûi phaùt nguyeän tröôùc khi ñöôïc ban cho leã location is cited differently in various sources, but quaùn ñaûnh cao hôn. Nhöõng pheùp tu taäp naøy coù is generally thought by Tibetan Buddhists to be theå laø tuïng kinh hay trì giôùi. somewhere in the north of the country. Sambhala 2) The second meaning of “Samaya” is “Time” has been ruled by a succession of wise Buddhist or “season”—Nghóa thöù nhì cuûa Samaya laø kings, and the current one is said to be the twenty- thôøi gian hay thôøi tieát. first in the lineage and to have ascended the 3) Tam Muoäi Da Thôøi—Irregular or unfixed throne in 1927. The twenty-fifth and last, who will hours or times—Nhaát thôøi hay thôøi gian be named “Rudra” will begin his rule in 2327. He khoâng coá ñònh. will reign for 100 years, as does every king of Samaya-bheda-vyuha-cakra-sastra (skt): Di Boä Sambhala.

In the ninety-eighth year of his reign Toâng Luaân Luaän—Samayabhedo Sutra. (2425), which according to the calendar of the Samayabhedo Sutra (skt): See Di Boä Toâng Luaân Kalacakra-tantra is 2304 years after the passing of Luaän Kinh. Sakyamuni Buddha, the enemies of the dharma Samaya commandments: Giôùi Tam Muoäi—The will attack Sambhala and will be defeated, after rules to be strictly observed before full ordination which, Buddhism will flourish for 1,000 years. In in the esoteric sects—Giôùi tam muoäi ñöôïc chö the 5140th year after Sakyamuni's passing his Taêng Ni thoï trì nghieâm nhaët tröôùc khi ñöôïc cho period of the teaching will end—Teân cuûa moät laøm leã thoï giôùi cuï tuùc. vöông quoác huyeàn thoaïi ñöôïc dieãn taû trong Maät Samaya-mandala (skt): See Tam Muoäi Da Maïn Chuù Hevajra, maø ngöôøi ta noùi laø moät thung luõng Ñaø La. ñöôïc che daáu vôùi söï baûo veä cuûa nhöõng ngöôø i beân Samayati (p): To come together—To be united— ngoaøi. Vò trí cuûa noù ñöôïc noùi ñeán moät caùch khaùc Hôïp quaàn. nhau trong nhöõng nguoàn taøi lieäu khaùc nhau, nhöng Samaya wisdom: Trí Tam Muoäi—Buddhas' or Phaät töû Taây Taïng thöôøng nghó thung luõng aáy naèm Bodhisattvas' wisdom. ôû ñaâu ñoù treân mieàn Baéc Taây Taïng. Sambhala ñöôïc Samaya world: See Tam Muoäi Giôùi. nhöõng vì vua Phaät töû khoân ngoan trò vì, vaø hieän taïi Samayoga (p): Combination—Söï phoái hôïp. ngöôøi ta noùi ngöôøi trò vì thuoäc doøng Sakyamuni Sambadha (p): Pressure—AÙp löïc. ñôøi thöù 21 ñaõ leân ngoâi vaøo naêm 1927. Ñôøi thöù 25 Sambadheti (p): To be crowded—Ñoâng ñaûo. vaø cuõng laø ñôøi choùt seõ coù teân laø "Rudra" seõ baét Sambahana (p): Massaging (rubbing)—Söï xoa ñaàu trò vì vaøo naêm 2327. Vò naøy seõ trò vì trong 100 boùp. naêm, cuõng nhö caùc vì vua khaùc cuûa vöông quoác Sambhala. Trong naêm thöù 98 cuûa oâng töùc laø naêm Sambahati (p): To massage—To rub—Xoa boùp. 2425, theo lòch Maät Giaùo Kalacakra laø naêm thöù Sambahula (p): Many (a)—Nhieàu. 2304 sau khi Ñöùc Phaät nhaäp dieät, keû thuø cuûa Phaät Sambala (p): Provision—Söï phaân phoái. phaùp seõ taán coâng Sambhala vaø seõ bò ñaùnh baïi, sau Sambandha (p): Connection: Söï noái keát— ñoù Phaät giaùo coøn höng thònh theâm 1.000 naêm nöõa. Subordination: Töông Tuøy. Ñeán naêm thöù 5140th sau khi Ñöùc Phaät nhaäp dieät thì Sambandhana (p): Connection—Binding phaùp cuûa Ngaøi seõ chaám döùt. together—Söï noái keát. Sambhamati (p): To revolve—Suy ñi xeùt laïi (suy Sambandhavikalpa (skt): Discrimination as to nghó thaät kyõ). dependence—Töông Tuïc Phaân Bieät (phaân bieät veà Sambhanjati (p): To break—Phaù vôõ. söï tuøy thuoäc). Sambhappalapo (p): Voâ Nghóa Ngöõ—Daâm Sambara (skt): Jana or Vijaya (skt)—Toái Ngöõ—Taïp Ueá Ngöõ—Insignificant speech— Thaéng—Conquering—All conquering—Pre-

Lustful words—Meaningless words—Ungrateful omniscience of a Buddha: Tam Boà Ñeà (Chaùnh words. giaùc), thöïc trí cuûa Nhö Lai hay giaùc trí chaân chaùnh Sambhara (skt): Moral provisions—Thought-food veà chö phaùp; 3) Perfect enlightenment, the or mental food—See Tö Löông. highest wisdom, the insight, wisdom, and Sambhara-marga (skt): Path of accumulation— assimilation of Truth essential to the attainment of Tích tröõ löông thöïc tinh thaàn cho ñöôøng tu ñaïo. the three higher stages of Arahtship: Söï giaùc ngoä Sambhatta (p): A friend: Ngöôøi

baïn—A devoted toaøn haûo; 4) Wisdom of a Buddha, omniscience of person: Moät ngöôøi taän tuïy. a Buddha: Chaùnh Giaùc. Sambhavana (p): Coming into existence—Hieän Sambodhi-sutta (p): Sutra on self-awakening, höõu. Anguttara Nikaya IX.1—Kinh Töï Giaùc, Taêng Sambhavati (p): To arise—To spring from—Khôûi Nhaát A Haøm IX.1. sanh. Sambodhyanga (skt): See Sambojjhanga. Sambhavesi (p): One who is searching a place for Sambojjhanga (p): Giaùc Chi—Bodhi shares, rebirth—One who is seeking a place to take factors which lead to enlightenment—Limbs of birth—Ngöôøi ñi tìm moät nôi ñeå taùi sanh. enlightenment—Nhöõng yeáu toá ñöa ñeán giaùc ngoä. Sambhavesin (p): See Sambhavesi. Samboâ Kyoâdan (jap): Fellowship of the three Sambhaveti (p): To honor—Vinh danh ai. treasures—See Sanboâe Kyoâdan. Sambindati (p): To mix—Pha troän. Sambuddha (p): The Omniscient One—Ñaáng Sambhoga (skt): Enjoyment—Thuï höôûng. Chaùnh giaùc—Ñaáng Toaøn Trí (Sieâu Vieät). Sambhoga-kaya (skt): Hoâjin (jap)— Sambujjhati (p): To understand clearly—To know Nirmanakaya—The Bliss Body of the Buddha— perfectly—Thoâng hieåu. See Baùo Thaân. Samcetana (skt): Niscaya (skt)—Quyeát Ñònh—To Sambhogakaya or dharmakaya: Baùo Thaân. be determined—To make up one’s mind—Fixed Sambhojjhanga (p & skt): Boà Ñeà Phaàn— and settled—To decide—Decision. Bojjhanga—Thaát giaùc chi—Baûy yeáu toá giaùc ngoä. Samcodana (skt): Inspiring: Gaây caûm höùng— Baûy nhaân sinh quaû boà ñeà goàm: Chaùnh nieäm (sati), Awakening: Laøm cho thöùc tænh. Traïch phaùp (dhamma vicaya), Tinh taán (viriya), Samdha (skt): Maät Ngöõ—Ngoân ngöõ bí maät cuûa Hæ (piti), Thö thaùi (passaddhi), Ñònh (samadhi) vaø toâng Chaân Ngoân—Occult or esoteric expression— Xaû (upekkha)—See Thaát Boà Ñeà Phaàn. Secret language—Secret meaning. Sambinnapralapatprativirati (p): Baát YÛ Samdhaya (skt): Accumulation—To put or join Ngöõ—Khoâng duøng lôøi theâu deät—Not to speak together—Taäp—Keát hôïp laïi—Ñeá thöù nhì trong Töù indecent speech. Not to speak unrefined speech. Dieäu Ñeá—The second of the four Noble Truths— Not to speak improper speech. Not to speak smart See Taäp Ñeá and Töù Dieäu Ñeá. speech—Khoâng noùi lôøi khoâng ñuùng ñaén. Khoâng Samdhi (skt): Attachment—Bonds—Connexion— noùi lôøi thieáu tao nhaõ. Khoâng noùi lôøi khoâng thích Joint—Union—Noái keát. hôïp. Khoâng noùi lôøi saùo ngöõ. Samdhiartha (skt): YÙ nghóa thaâm maät cuûa hieän Samboâ (jap): Three Precious Ones—Three höõu—The secret meaning of existence. treasures—Triple Jewel—Triple Gem (Buddha, Samdhikkhanda (skt): Samadhikkhanda (p)— Dharma, Sangha)—See Tam Baûo. Group of concentration—Mind of concentration— Samboâe (jap): See Sanboâe. Taâm Ñònh—Naâng cao taâm ñònh. Sambodhaya (skt): Enlightenment—Giaùc ngoä. Samdhinirmocana-Sutra (skt): Sutra on Sambodheti (p): To make understanding—To understanding profound and esoteric doctrines— teach—Giaùo huaán. See Giaûi Thaâm Maät Kinh. Sambodhi (p & skt): Tam Boà Ñeà—1) Bodhi: Taâm Samdrarananda (skt): Taân Ñaø La Na Ñaø Thi— Boà Ñeà; 2) The insight, wisdom and Pictorial Stories of Buddhism—Phaät truyeän baèng assimilation of Truth essential to the higher tranh. attainment of arhatship, or the wisdom or Same in body: Thaân Bình Ñaúng—The

Buddha

said: “All Tathagatas and I are the same as clerical community. regards to the body.”—Ñöùc Phaät noùi: “Ta vaø chö Samghabhadra (skt): Taêng Giaø Baït Ñaø La—See Nhö Lai ñeàu cuõng nhö nhau veà thaân theå.” Sanghabhadra. Same flavour: One flavour—Nhaát Vò. Samghabheda (skt): Phaù hoøa hôïp Taêng—See Samekkhati (p): To look for—Tìm kieám. Sanghabheda. Same language (Sanskrit): Ngöõ Ñaúng—All the Samghabhuti (skt): Taêng Giaø Baït Tröøng— Buddhas speak the same language (Sanskrit)— Sanghabhuti. Chö Phaät ba ñôøi ñeàu duøng moät thöù ngoân ngöõ maø Samghadeva (skt): Chuùng Thieân—Taêng Giaø Ñeà giaûng thuyeát (Phaïn Ngöõ)—See Töù Ñaúng (A). Baø. Same response from different mouths: Dò Khaåu Samghadisesa (skt): Taêng taøn. Ñoàng AÂm—Unanimous—Many mouths, but the Samghamitra (skt): Taêng giaø maät ña. same response—Nhieàu yù kieán khaùc nhau, nhöng Samghamitta (p): Taêng giaø maät ña. laïi ñoàng taâm nhöùt trí. Samghanandi (skt): Taêng Giaø Nan Ñeà—A native Same threefold body or trikaya: Thaân Ñaúng— of the city of Sravasti, the capital of the ancient All Buddhas have each the threefold body or state of Kosala. He was the seventeenth patriarch trikaya—Chö Phaät ba ñôøi ñeàu coù ba thaân (Phaùp, of the Indian Ch’an Sect—Voán laø cö daân cuûa Baùo, Hoùa) nhö nhau—See Töù Ñaúng (A). thaønh Vöông Xaù, kinh ñoâ cuûa vöông quoác coå Same title or titles: Töï Ñaúng—All Buddhas have Kosala. OÂng laø vò toå thöù möôøi baûy cuûa doøng Thieàn the same title or titles—Chö Phaät ba ñôøi ñeàu coù AÁn Ñoä. moät danh hieäu nhö nhau (ñeàu ñöôïc goïi laø Phaät)— Samgharaja (skt): Phaùp chuû—Taêng Quan—Taêng See Töù Ñaúng (A). Chính—See Taêng Thoáng. Same truth (thirty-seven aids to Samgharama (skt): Chuùng Lieâu—Phoøng cuûa chö enlightenment): See Phaùp Ñaúng. Taêng Ni trong töï vieän——Monks’ or Nuns’ Same water may be viewed in four ways: See Dormitories—A nunnery—Common Quarters. Nhaát Thuûy Töù Kieán. Samghata (skt): The third of the eight hot hells— Sameness: Samata (skt)—Bình Ñaúng. See Chuùng Hieäp Ñòa Nguïc. Sameness (n) of birth, death and nirvana: Sanh Samghati (skt): Dai-e (jap)—Large robe—Ñaïi y. Töû Nieát Baøn Bình Ñaúng—See Samghavarman (skt): Khöông taêng Khaûi. Samsaranirvanasamata. Samghayacas (skt): See Taêng Giaø Da Xaù. Sameness in body: See Thaân Bình Ñaúng. Samghayathata (skt): Taêng Giaø Da Xaù—See Sameness in letters: See Danh Töï Bình Ñaúng. Samghayacas. Sameness in nature: See Nhaát Theå. Samghyathata (skt): Taêng Giaø Da Xaù—See Sameness of truth: Dharmasamata (skt)—See Samghayacas. Phaùp Bình Ñaúng and Töù Ñaúng (A). Samgiti (skt): Council of Buddhist Clergy—Keát Sameness in words: See Ngoân Töø Bình Ñaúng. Taäp Kinh Ñieån—Keát taäp phaùp (toång hôïp vaø ghi laïi Sameti (p): To come together—Hoïp nhau laïi. nhöõng lôøi Phaät daïy). Samgaha (p): Bonds of fellowship—Baèng Höõu Samgitiparyaya (skt): See Dò Moân Tuùc Luaän Keát—Söï troùi buoäc cuûa tình baïn beø. Taäp. Samgaha-sutta (p): Sutra on the Bonds of Samgraha (skt): Cuøng naém giöõ—Holding fellowship—See Kinh Baèng Höõu Keát. (grasping, seizing, obtainment, bringing) together. Samgayashas (skt): Gayasata (skt)—Taêng Giaø Samgraha-vastu (skt): Sangaha-vatthu (p)— Da Xaù—Daø Da Xaù Ña—The eighteenth patriarch Method for social relations or

methods of of the Indian Ch'an Sect—Vò toå thöù 18 cuûa doøng gathering students used by teachers: 1) giving Thieàn AÁn Ñoä—See Hai Möôi Taùm Toå AÁn Ñoä. (dana), which involves giving away teachings of Samgha: (skt): Sangha (p)—Taêng giaø—Chuùng— doctrine and material goods; 2) speaking The multitude—A number of people living pleasantly (priya-vadita), or interesting them in together for a certain purpose—Congregation—A one's teachings of doctrine through pleasant

words; 3) beneficial activities (artha-carya), which Töi Taïi Thieân—The bone-chain deva. includes activities that accord with what trainees Samketa (skt): Vitatha-naman (skt)—Giaû Danh— want; and 4) concordant function (samanarthata), Daáu hieäu hay caùi töôïng tröng taïm thôøi. Trong which involves making one's actions in accord Kinh Laêng Giaø, Ñöùc Phaät nhaéc ngaøi Mahamati: with one's words—Phöông phaùp ñöôïc duøng bôûi "Naøy Mahamati! Vì bò raøng buoäc vaøo caùc teân goïi, caùc vò thaày nhaèm nhoùm tuï ñeä töû: 1) boá thí, bao caùc hình aûnh vaø daáu hieäu, neân phaøm phu ñeå maëc goàm caû boá thí phaùp vaø boá thí vaät chaát; 2) aùi ngöõ, cho taâm thöùc cuûa hoï lang baït."—Provisionary hoaëc laøm cho ñeä töû höùng thuù vôùi giaùo phaùp baèng symbol or sign. In the Lankavatara Sutra, the lôøi noùi dòu daøng; 3) lôïi haønh, bao goàm nhöõng haønh Buddha reminded Mahamati: "Mahamati! As they ñoäng thích hôïp vôùi nhu caàu cuûa caùc ñeä töû; vaø 4) are attached to names, images, and signs, the ngoân haønh töông öùng, quan heä tôùi vieäc lôøi noùi vaø ignorant allow their minds to wander away." vieäc laøm phaûi ñi ñoâi vôùi nhau. Samkhara-dukkha (skt): Suffering due to Samhita (p): Ca Vònh Veä Ñaø, nhöõng baøi ca trong formations—See Haønh Khoå Taùnh. khi haønh leã. Nhöõng baøi haùt cuûa caùc baäc ñaïi giaùc Samkhya (skt): Sankha (p)—Name of a non- trong Kim Cang Thöøa Taây Taïng—Sama Veda or Buddhist sect—See Soá Luaän. spiritual songs of the great enlightened ones. Samkhya-karika (skt): Soá Luaän Tuïng—Taêng Sami (kor): Sa Di—A novice monk. Khö Tuïng—Verses of the Samkhya—See Taêng Sami (skt): Xa Di—A leguminous tree associated Khö. with Siva—Teân cuûa caây Caâu Kyû. Samkhya-sutra (skt): Sankha-sutta (p)—The Samiddha (p): Successful (a)—Thaønh coâng. sutras of the Samkhya—Soá Luaän Kinh—Kinh Samiddhi (p): Success (n)—Söï thaønh coâng. ñieån cuûa phaùi Soá Luaän—See Soá Luaän. Samijjhana (p): Success (n)—Söï thaønh coâng. Samkilesa (p): Asubham (p)—Mala or Samklesa Samijjhati (p): To succeed—Thaønh coâng. (skt)—Defilement—Impurity—Uncleanness— Samipa (p): Close—Near (a)—Gaàn. Nhieãm tröôïc—Söï baát tònh (khoâng thuaàn tònh hay Samirana (p): Wind—Gioù. khoâng trong saïch)—See Caáu. Samirati (p): To blow—Thoåi. Samklesa (skt): Klesa or Sankilesa (p)— Samireti (p): To speak—To utter—Noùi. Affliction—See Phieàn Naõo. Samisa (skt): Worldly—Theá Tuïc. Samkrantivadah (skt): See Samkantikah. Samita (p): Calmed—Tónh laëng. Samkrta (skt): Formed—Conditioned—Caáu taïo. Samiti (p): An assembly—Hoäi chuùng. Samkrta-dharma (skt): Conditioned Samjiv (skt): Ñaúng Hoaït—Phuïc hoaït laïi hay soáng phenomena—Formed or conditioned things—See laïi—Revive—Re-animate—Resurrection. Höõu Vi Phaùp. Samjiva (skt): Ñaúng Hoaït Ñòa Nguïc—The first of Samkusumitaraja (p): Khai Phu Hoa Vöông. the eight hot

hells—Ñòa nguïc ñaàu tieân trong taùm Samkusumita-raja-tathagata (skt): Ta La Thoï ñòa nguïc noùng. Vöông Hoa Khai Phaät—Sala-Tree-King Blooming Samjna (skt): Töôûng—Idea—Thought— Flower Tathagata—See Ta La Thoï Vöông. Conception. Samma (p): Samyag (skt)—Samyak (skt)— Samjna-skandha (skt): Töôûng Uaån. Right—Chaùnh. Samjnanirodha (skt): Töôûng dieät—Cessation of Samma-ajiva (p): Samyag-ajiva (skt)—Right thought. livelihood—Right means of livelihood—Chaùnh Samkalpa (skt): Tö duy—Conception, idea or maïng (möu sinh ñuùng)—See Baùt Chaùnh Ñaïo. notion formed in the mind or heart. Sammaddati (p): To trample down—Daãm ñaïp leân Samkantikah (skt): Samkrantivadah (skt)— vaät gì. Sautrantika or Santrantivadin (skt)—Thuyeát Ñoä Samma-ditthi (p): Samyag-drsti (skt)—Right Boä—Thuyeát Chuyeån Boä—See Kinh Löôïng Boä. Understanding—Right view—See Chaùnh Kieán. Samkara (skt): Sankara (skt)—Coát Toûa Thieân—Samma-ditthi-sutta (p): Samyag-drsti-sutra Thöông Yeát La—Coát Toûa Thieân laø hoùa thaân cuûa (skt)—Sutra on Right Understanding—Sutra on

Right view—Kinh Chaùnh Kieán. Samma Sambuddha (p): Supreme Buddha—Phaät Sammaggata (p): One who has come to the right toaøn giaùc—See Chaùnh Bieán Tri. path—Ngöôøi ñi ñeán vôùi chaùnh ñaïo. Sammasana (skt): Comprehension—Thaáu trieät. Sammai (jap): Samadhi (skt & p)—Concentration Sammasana-nana (p): Knowledge that reflects of thought—Deep concentration—See Ñaúng Trì. on an object with a clear understanding of Sammajani (p): Broom—Caây choåi. impermanence, suffering and no-self—See Tö Sammajjati (p): To sweep—Queùt doïn. Duy Trí. Samma-kammanta (p & skt): Doctrine of Samma-Sankappa (skt): Samyag-samkalpa kamma—Giaùo lyù veà nghieäp—The doctrine of (skt)—Right intention—Right thought—Nghó kamma is one of the principle tenets of Buddhism. ñuùng—See Chaùnh Tö Duy and Baùt Chaùnh Ñaïo. It is our own volitional actions that we call Samma-sati (skt): Samyag-smrti (skt)—Samyak- “kamma”. If one understands the operation of smrti (skt)—Right mindfulness—See Chaùnh Nieäm kamma and the result of volitional acts (kamma- and Baùt Chaùnh Ñaïo. vipaka), one may not be tempted to do evil and Sammati (p): Sammuti-saccam (p)—Samvrti- unwholesome actions which will come home to satya (skt)—Kun-sop (tib)—Theá ñeá— roost so that ‘Suffering follows as the wheel the Conventional reality—Mundane truth—Relative feet of the ox.’ (Dhammapada 1)—Giaùo lyù veà truth—Superficial truth, or ordinary ideas of nghieäp laø nguyeân lyù caên baûn cuûa ñaïo Phaät. Chính things—Conventional Truth—See Tuïc Ñeá. nhöõng haønh ñoäng coù chuû yù cuûa chuùng ta ñöôïc goïi Sammatiya (skt): Sammitiya (skt)—Sa Ma Ñeá— laø nghieäp. Neáu chuùng ta hieåu ñöôïc söï vaän haønh School of Correct Evaluation—School of Correct cuûa nghieäp vaø quaû, chuùng ta coù theå khoâng bò loâi Measure—See Chaùnh Löôïng Boä. keùo vaøo nhöõng haønh ñoäng aùc vaø baát thieän ñeå roài Sammatta (skt): The state of rightness—Eight phaûi chuoác laáy tai hoïa vaøo thaân nhö Kinh Phaùp Cuù right factors—Eight Noble Paths—See Baùt Chaùnh (1) coù noùi: ‘Khoå naõo böôùc theo sau, nhö baùnh xe Ñaïo. laên theo chaân con boø.” Sammatta-niyato rasi (p): Good accumulation Sammakkheti (p): To smear—Laøm dô baån. with fixed result—See

Chaùnh Ñònh Tuï. Sammana (p): Honor—Respect—Toân kính. Samma-vaca (p): Samyak-vaca (skt)—Correct Samma-nana (p): Correct insight—Correct vision Speech—Perfect Speech—Right speech—Noùi through wisdom—Chaùnh Trí—Söï nhìn thaáy baèng ñuùng, lôøi noùi thaønh thaät, lôøi noùi ñem laïi söï ñoaøn trí tueä. keát, lôøi noùi dòu daøng, lôøi noùi höõu ích—See Chaùnh Sammannati (p): To authorize (agree to, to Ngöõ and Baùt Chaùnh Ñaïo. assent)—Cho pheùp. Samma-vayama (p): Samyak-vyayama (skt)— Sammanteti (p): To consult together—Hoûi yù kieán Right effort—Noã löïc ñuùng—See Chaùnh Tinh Taán laãn nhau. and Baùt Chaùnh Ñaïo. Sammappadhana (p): Samyak-pradhana (skt)— Samminjati (p): To bend back—Uoán ngöôïc ngöôøi Catvari-Samyakpradhanani (skt)—Four right laïi. (great) efforts (exertions)—See Töù Chaùnh Caàn. Sammodati (p): To rejoice (delight)—Hoan hyû. Sammappadhana-samyutta (p): Sutra on the Sammon (jap): Mountain gate—See Sôn Moân. Right Exertions, Samyutta Nikaya 49—Kinh Sammon Tendai (jap): Phaùi Sôn Moân Thieân Thai Töông Öng Chaùnh Caàn, Töông Öng Boä 49. (Phaät giaùo Nhaät Baûn). Sammappanna (p): Right knowledge—See Sammucchati (p): To infatuate—Laøm cho ai roái Chaùnh Tri Kieán. trí. Samma-Samadhi (p): Samyag-samadhi (skt)— Sammukha (p): Face to face with (a)—Maët ñoái Right concentration—Taäp trung tö töôûng ñuùng— maët vôùi ai. See Chaùnh Ñònh. Sammukha-vinaya (skt): Töi Thuaän—See Hieän Samma-Sambodhi (skt): Söï giaùc ngoä toaøn haûo— Tieàn Tyø Ni Luaät. Perfect Enlightenment—Universal Buddhahood Sammukhibhava-vedaniyata (skt): Visible attained by a Universal Buddha.

enjoyment—Hieän Tieàn Thoï. nhö khi ñi, ñöùng, naèm, ngoài, nguû, thöùc giaác, khi Sammunjani (p): Broom—Caây choåi. noùi, vaø caû khi nín—See Tænh Thöùc. Sammussati (p): To forget—Queân laõng. Sampajjanna (p): Clear Comprehension—Giaùc Sammuti (p): Samvrti (skt)—General opinion— tænh, hieåu bieát saùng suoát—See Sampajanna. Qui öôùc—YÙ kieán chung. Sampajjati (p): To succeed—Thaønh coâng. Sammuti-Sacca (skt): Conventional Truth. Sampakampati (p): To tremble—To be shaken Sammuti-samgha (skt): Dwelling-in-secular —Run laäp caäp. world monk—Truï Trì Theá Gian Taêng. Sampanna (p): Successful (a)—Thaønh coâng. Sammuti-thero (p): An elder by convention— Sampanna-krama (skt): Giai ñoaïn vieân maõn— Nhaäp ñònh tröôûng laõo. See Completion stage. Sammuyhati (p): To forget—Queân laõng. Sampapunati (p): To attain—To reach—Ñaït ñeán. Samnaha (skt): AÙo giaùp—Suit of armor. Samparaya (p): Abhisamparaya (skt)—Future Samnahasamnaddha (skt): Great vows—Hoaèng state: Traïng thaùi töông lai—Next life: Kieáp sau. Theä Töi Theä—Hoaèng theä cuûa chö Boà Taùt. Samparaya-yika (p): Belonging to the next world Samnidhanartha (skt): See Sôû y thanh. (a)—Thuoäc veà theá giôùi vò lai. Samnivesa-tathata (skt): Firm-standing Samparaya-yika-attha (p): Benefit belonging to Tathagata—See An Laäp Chaân Nhö. the next world (a)—Nhöõng lôïi laïc thuoäc veà theá Samnyasin (skt): The last period of cultivation for giôùi vò lai. a brahmin—See Tuaàn Theá Kyû. Samparigraha (skt): The school of the collected Samodhaneti (p): To connect—Noái keát laïi. sastras, doctrine of the Mere Ideation—See Nhieáp Samosarati (p): To come together—Hoïp laïi vôùi Luaän Toâng.

nhau. Samparikaddhati (p): To drag this way and that Samotarati (p): To descend (into water)—Ñi way—Keùo leâ heát ñöôøng naøy tôùi ñöôøng kia (trong xuoáng (nöôùc). voøng luaân hoài sanh töû). Sampa-akrama (skt): Dzo-rim (tib)—Giai ñoaïn Samparivajjeti (p): To avoid—Traùnh. hoaøn thaønh—See Completion stage. Samparivareti (p): To surround—Bao quanh. Sampada (p): Attainment as desirable attainment. Samparivattati (p): To turn—Queïo (reõ sang Sampadaleti (p): To tear—Xeù ra. höôùng khaùc trong voøng luaân hoài sanh töû). Sampadeti (p): To try to accomplish—Coá gaéng Sampasadaniya-suttanta (p): Sutra on Self- hoaøn thaønh. delight—Kinh Töï Hoan Hyû. Sampadosa (p): Wickedness—Taùnh xaáu aùc. Sampasareti (p): To spread—Traûi roäng ra. Sampadussana (p): Corruption—Söï nhieãm tröôïc. Sampassati (p): To behold—To see—Ngaém nhìn. Sampadussati (p): To be corrupted—Bò nhieãm Sampati (p): Just now—Môùi vöøa roài. tröôïc. Sampaticchana (p): Acceptance—Söï chaáp nhaän. Sampai (jap): Threefold prostration—See Tam Sampaticchana-citta (p): Accepting Baùi. consciousness—Receiving consciousness—Thöùc Sampajana (p): Thoughtful (a)—Traàm tö maëc thaâu nhaän. töôûng. Sampaticchati (p): To accept—Chaáp nhaän. Sampajanna (p): Clarity of Consciousness—A Sampatti (p): Happiness—Haïnh phuùc. Buddhist must be clearly conscious (tænh thöùc) in Sampavayati (p): To blow—Thoåi. going and coming, in bending and stretching his Sampayoga (p): Connection—Söï lieân keát. body, in eating, in drinking, chewing, tasting, in Sampayojeti (p): To associate—To joint—Lieân discharging excrement and urine, in walking, keát vôùi nhau. standing, sitting, falling asleep, awakening, in Sampayutta (skt): Associated with—Lieân keát vôùi. speaking, and in keeping silent—Moät Phaät töû phaûi Sampayutta-dhamma (p): Associated dharmas— luoân tænh thöùc trong khi ra ñi, ñeán, cuùi xuoáng, duoãi Mind and mental actions arise together—Taâm vaø thaân, aên, uoáng, nhai, neám, ñi tieâu, ñi tieåu, cuõng taâm sôû cuøng khôûi leân hay lieân keát vôùi nhau.

Sampei-Gichu (jap): See Tam Bình Nghóa Trung. Samsara honey: See Luaân Hoài Maät. Sampha (p): Frivolity (useless talk)—Nhaøn ñaøm Samsara is Nirvana, Nirvana is Samsara: See hyù luaän. Luaân Hoài Laø Nieát Baøn, Nieát Baøn Laø Luaân Hoài. Samphappalapa (p): Samphapralapa (skt)— Samsaranirvanasamata (skt): The sameness of Frivolous talk—Noùi lôøi nhaûm nhí voâ ích. birth-and-death and Nirvana—See Sanh Töû Nieát Samphapralapa (skt): Samphappalapa— Baøn Bình Ñaúng. Frivolous talk—Noùi lôøi nhaûm nhí voâ ích. Samsaric existence: See Höõu Löu. Samphusana (p): Contact—Touch—Söï tieáp xuùc. Samsedaja (p): Samsvedaja (skt)—Moist and Wet Samphusati (p): To touch—Tieáp xuùc. Conditions Born—See Thaáp Sanh. Samphassa (p): Contact—Touch—Xuùc. Samskara (skt): Sankhara (p)—Action— Sampileti (p): To worry—Lo laéng. Activity—Conception—Disposition—Impulse— Sampindeti (p): To combine—To unite—Keát hôïp Karma formation—Mental formation—Moral laïi vôùi nhau. conduct—Volitional actions—See Haønh Uaån. Sampineti (p): To please: Haøi loøng—To gladden: Samskara-dukkhata (skt): Suffering inherent in Hoan hyû—To satisfy: Thoûa maõn. the formations—Haønh khoå. Sampiyayana (p): Fondness—Söï

luyeán aùi. Samskara skandha: Mental formation group— Sampiyayati (p): To treat kindly—Ñoái xöû töû teá See Haønh Kieän Ñoä. vôùi ai. Samskara-sunyata (skt): Emptiness of things Sampradana (skt): Sôû vi thanh—Töø bieåu thò sôû created—See Höõu Vi Khoâng. ñoái vôùi caùi naêng taùc—See Baùt Chuyeån Thanh. Samskrita (skt): Sankhata (p)—Conditioned— Samprajanyaraksana (skt): Phaåm Hoä Giôùi— See Höõu Vi. Chapter on the guardian of commandments— Samskrita-dharmas (skt): See Höõu Vi Phaùp. Chapter on the protection of precepts. Samskrita-sunyata (skt): Emptiness of things Sampraykta-vedaniyata (skt): Things created—See Höõu Vi Khoâng. accompanied by receiving—See Töông Öng Thoï. Samskrtan (skt): Brahma letters—Phaïn Töï—See Samprayukta-hetu (skt): Mutual responsive or Phaïm Töïï. associated causes—Corresponding or mutual Samsthana (skt): Form: Hình—Position: Xöù. causation—See Töông ÖÙng Nhaân. Samsthanarupa (skt): Characteristics of form— Sampucchati (p): To ask for permission (to take See Hình Saéc. permission)—Xin pheùp. Samsvedaja (skt): Samsedaja (p)—Birth from Sampujeti (p): To honor—To respect—Toân kính moisture—Moisture sprung—See Thaáp Sanh. (toân troïng—Toân vinh). Samta (skt): Sameness. Sampureti (p): To accomplish—Hoaøn thaønh. Samtati (skt): Continuity—See Töông Tuïc. Samputa (skt): See Hö Taâm Hôïp Chöôûng. Sam ten (tib): Dhyana-samadhi (skt)—Thieàn na Sam Rong Ek Temple: Chuøa Sam Roâng Ek— vaø tam muoäi—See Thieàn Tam Muoäi. Name of one of the most famous ancient temples Samtrasamapta (skt): Gaây sôï haõi—Terror- of Theravada Buddhism in Traø Vinh, South inspiring. Vietnam—Teân cuûa moät trong nhöõng ngoâi chuøa coå Samtushita-deva-raja (skt): King of Tusita noåi tieáng nhaát cuûa Phaät Giaùo Nguyeân Thuûy trong heaven—San Ñaâu Suaát Ñaø. tænh Traø Vinh, Nam Vieät Nam. Samtustah (skt): Tri tuùc—Complete satisfaction Samsakta (skt): Bò raøng buoäc—Tied. or contentment with—See Thieåu Duïc Tri Tuùc. Samsara (skt & p): Constant change—Round of Samu (jap): Manual labor—Working Zen rebirth—Transmigration—Wandering—The cycle practice, especially physical labor, a regular part of births and deaths (birth, deah, and rebirth)— of the Zen monastic life—A regular part of the See Luaân Hoài Sanh Töû. Zen monastic life. The Chinese characters are Samsaracakra (skt): Samsaracakka (p)—Wheel pronounced "Fushoâ" in Japanese. The word of rebirth—See Luaân Hoài Luaân. literally means "general admonition," since

manual labor was required of the entire monastic Samudeti (p): To arise—Khôûi sanh. community—See Lao Taùc Thieàn and Manual Samudgata-samashi (skt): Eminent exiting labor. concentration—See Cao Xuaát Tam Muoäi. Samubbhahati (p): To carry—Mang. Samudhaya-satya (skt): Truth of the causes of Samubbhavati (p): To arise—Khôûi sanh. suffering or the truth of accumulation—See Taäp Samuccaya (p): Collection—Keát taäp. Ñeá. Samuccaya-pramana-sastra (skt): Pramana- Samudireti (p): To utter—Thuyeát giaûng. samuccaya-sastra (skt)—Shuryoron (jap)— Samudya (skt): The aggregation of suffering by Treatise on accumulation of logical survey—See reason of the passions—See Taäp Ñeá. Taäp Löôïng Luaän. Samugghacchati (p): To arise (to come to Samuccheda (p): Cutting off—Destruction— existence)—Khôûi sinh.

Eradication—Söï huûy dieät. Samugghama (p): Origin—Nguyeân thuûy. Samucchindana (p): Destruction—Söï huûy dieät. Samugghanhati (p): To learn well—Hoïc moät Samudacarana (p): Behavior—Haïnh kieåm (caùch caùch thuaàn thuïc. cö xöû). Samugghateti (p): To abolish—To uproot—Nhoå Samudacarati (p): To behave towards—Cö xöû. taän goác reã. Samudaharana (p): Coversation—Utterance—Söï Samuggirana (p): Utterance—Lôøi thuyeát giaûng. thuyeát giaûng. Samuggirati (p): To utter—Thuyeát giaûng. Samudaya (skt): The truth of the cause of Samullapana (p): Conversation—Cuoäc ñoái thoaïi. suffering—See Taäp Ñeá. Samullapati (p): To converse friendly—Ñoái thoaïi Samudaya-ariya-sacca (p): Samudaya-arya-satya moät caùch thaân thieän. (skt)—See Töù Dieäu Ñeá. Samupagacchati (p): To approach—Tieán gaàn Samudaya-arya-satya (skt): Samudaya-ariya- ñeán. sacca (p)—Causes of the dukkha—See Taäp Ñeá. Samupagamana (p): Approach (n)—Söï tieán gaàn Samudaya dhamma (p): Origination factors—See ñeán. Phaùp Duyeân Sanh. Samupajjati (p): To arise—Khôûi sanh. Samudaya-dharma-jnana (skt): See Taäp Phaùp Samupasobhita (p): Adorned (a)—Trang nghieâm. Trí. Samurai (jap): The warrior class of Japan, much Samudaya-dharma-jnana-ksanti (skt): See Taäp influenced by Zen. Japanese warrior; the Phaùp Trí Nhaãn. Japanese warrior class as a whole. The samurai Samudaya-jnana (skt): Accumulated wisdoms— class eventually replaced the nobility (kuge) as See Taäp Trí. the ruling class in Japan. They gained military and Samudaya-jnana-ksanti (skt): Categories of political control of Japan during the Kamakura accumulated knowledges—See Taäp Loaïi Trí period (1185-1333) and maintained power until Nhaãn. the modern period. Samurai leaders of the Samudaya-satya (skt): Samudaya-arya-satya Kamakura period became generous patrons of (skt)—See Töù Dieäu Ñeá. Zen masters and built monasteries and temples Samudaya-svabhava (skt): Accumulated self- throughout the country. Samurai government nature—See Taäp Töï Taùnh. continued to patronize Zen monasteries Samudaya-vasana (skt): Vasana (p & skt)— throughout the Kamakura (1185-1333), Ashikaga Pakchak (tib)—Latent karmic imprints—See Taäp (1392-1568), and Tokugawa (1600-1867) periods. Khí. Yet few samurai seriously undertook the practice Samuddharati (p): To lift up—To save from—of meditation under the guidance of a Zen master. Cöùu ñoä. Many, however, called upon Zen monks as ritual Samuddha-sutta (p): Sutra on the Ocean, specialists, especially for funeral services. Many Samyutta Nikaya XIII.8—Kinh Ñaïi Haûi, Töông samurai families affiliated with a Zen sect and Öng Boä XIII.8. sponsored a Zen temple as their family temple

(ujidera)—Giai caáp quaân nhaân ôû Nhaät Baûn, chòu Samvartasthayi-kalpa (skt): Samvattatthayi- aûnh höôûng nhieàu bôûi Thieàn. Chieán só Nhaät Baûn, kappa (p)—Kalpa of void—See Khoâng Kieáp. giai caáp quaân nhaân. Giai caáp quaân nhaân cuoái cuøng Samvartathahi (skt): Total destruction gradually ñaõ thay theá giai caáp quí toäc nhö giai caáp thoáng trò reaching the void—See Taêng Dieät Kieáp. treân ñaát Nhaät. Hoï naém ñöôïc söï kieåm soaùt chính trò Samvasena (p): Söï thaân caän. vaø quaân söï cuûa nöôùc Nhaät vaøo thôøi ñaïi Thöông Samvatta-kappa (p):

Samvarta-kalpa (skt)—See Lieâm vaø ñaõ duy trì quyeàn löïc cho ñeán thôøi caän ñaïi. Hoaïi Kieáp. Laõnh ñaïo cuûa giai caáp quaân nhaân trong thôøi ñaïi Samvattatthayi-kappa (p): Samvartasthayi-kalpa Thöông Lieâm trôû thaønh nhöõng thí chuû haøo phoùng (skt)—Kalpa of void—See Khoâng Kieáp. ñoái vôùi caùc Thieàn sö vaø xaây nhieàu töï vieän treân Samveda (skt): Collection of verses of songs of khaép xöù sôû. Chaùnh quyeàn quaân nhaân tieáp tuïc baûo Veda—Ca Vònh Veä Ñaø (goàm nhöõng baøi ca trong trôï caùc Thieàn vieän trong suoát thôøi ñaïi Thöông khi haønh leã). Lieâm, thôøi ñaïi Tuùc Lôïi Thò, vaø thôøi ñaïi Ñöùc Samvoharena (p): Cuoäc ñaøm thoaïi. Xuyeân. Maëc daàu vaäy chæ coù moät soá ít quaân nhaân Samvriti (skt): Relative Truth: Chaân lyù töông chòu haønh thieàn moät caùch nghieâm chænh döôùi söï ñoái—Relative, worldly knowledge, or truth: Theá höôùng daãn cuûa moät vò Thieàn sö. Tuy nhieân, nhieàu tuïc, theá ñeá hay Tuïc ñeá. quaân nhaân keâu goïi hay yeâu caàu caùc Thieàn Taêng Samvriti-jnana (skt): Worldly wisdom—See Theá laøm nhöõng chuyeân gia veà nghi leã, ñaëc bieät laø tang Tuïc Trí. leã. Nhieàu gia ñình cuûa giai caáp quaân nhaân gia Samvr(i)ti-Satya (skt): Sammuti-sacca (p)— nhaäp vaøo Thieàn toâng vaø baûo trôï caùc Thieàn vieän Superficial truth—Worldly truth—See Tuïc Ñeá. nhö laø ngoâi chuøa nhaø cuûa hoï. Samvritya-desana (skt): Relative teaching—Tuøy Samusaya-citta (skt): Possessing a latent mind— tuïc thuyeát—Giaùo lyù töông ñoái. Höõu Tuøy Mieân Taâm. Samvritikaya (skt): ÖÙng thaân, caùi thaân maø Ñöùc Samussaheti (p): To instigate—Xuùi duïc. Phaät mang nhaèm vì lôïi ích cuûa chuùng sanh—The Samussapeti (p): To raise—To hoist—Keùo leân body assumed by the Buddha for the benefit of all (cöùu ñoä). beings—See Chaân Thaân. Samussaya (p): Body—Thaân. Samyag (skt): Samma (p)—Samyak (skt)—Chaùnh Samutthana (p): Simultaneous origination ñaùng—Ñuùng—Correct—Right. (cause)—See Ñaúng Khôûi. Samyag-ajiva (skt): Right life—Chaùnh Maïng— Samuthana-kusalah (skt): See Ñaúng Khôûi Thieän. See Baùt Chaùnh Ñaïo. Samutthanam (skt): Samutthana (p)— Samyagdrsti (skt): Right understanding of the Simultaneous Arising—See Ñaúng Khôûi. four noble truth—Hieåu ñöôïc boán söï thaät cao quí— Samutthapeti (p): To originate—To produce—To See Chaùnh Kieán and Baùt Chaùnh Ñaïo. raise—Khôûi sanh. Samyagjna (skt): Chaùnh Trí—Samyagjnana. Samutti saccam (p): Samvrti-satya (skt)—Theá Samyagjnana (skt): Right knowledge—Correct ñeá—Mundane truth—Ordinary truth—Relative knowledge, sage-like or saint-like knowledge— truth—See Tuïc Ñeá. See Chaùnh Trí and Töôùng Danh Nguõ Phaùp. Samvaji (skt): An ancient kingdom north of the Samyag-pradhana (skt): Samyak-pradhana Ganges—See Phaát Laät Ñaëc. (skt)—See Töù Chaùnh Caàn. Samvara (skt): Prohibitions—Ñieàu caám. Samyag-vaca (skt): Samma-vaca (p)—Right Samvara-sila (skt): Moral restraint—Luaät nghi. speech—See Chaùnh Ngöõ and Baùt Chaùnh Ñaïo. Samvarta (skt): Samvatta-kappa (p)—The kalpa Samyagvak (skt): Right speech—Noùi ñuùng— of destruction or disintegration—See Hoaïi Kieáp. See Chaùnh Ngöõ and Baùt Chaùnh Ñaïo. Samvarta-kalpa (skt): Samvatta-kappa (p)— Samyagvyayama (skt): Right effort—Coá gaéng Cosmic period of the world destruction or ñuùng—See Chaùnh Tinh Taán and

Baùt Chaùnh Ñaïo. dissolution—See Hoaïi Kieáp. Samyak (skt): Samma (p)—Samyag (skt)—Chaùnh Samvarta-siddha (skt): Final annihilation—Dieät ñaùng—Ñuùng—Correct—Right. Kieáp—See Töù Kieáp.

Samyak-ajiva (skt): Right life—Chaùnh Maïng— Samyak-vyayama (skt): Samma-vayama (p)— See Baùt Chaùnh Ñaïo. Correct effort—Right effort—See Chaùnh Tinh Samyak-droti (skt): Right view—See Chaùnh Taán and Baùt Chaùnh Ñaïo. Kieán and Baùt Chaùnh Ñaïo. Samyama (skt): Töï kieåm soaùt—Kieåm soaùt giaùc Samyak-drsti (skt): Samma-ditthi (p)—Right quan—Self-control—Control of the senses. view—Hieåu ñuùng—See Chaùnh Kieán and Baùt Samye Debate: Bsam Yas Debate—The debate Chaùnh Ñaïo. between Huashang Moheyan (Chinese) and Samyak-jnana (skt): Samma-nana (p)—Correct Kamalashila (Indian Buddhist master). The debate knowledge—Correct insight—See Chaùnh Trí. took place at Bsam Yas (Samye) and presided by Samyak-karmanta (skt): Samm-kammanta (p)— Tibetan king Khri-Srong-Ide-Btsan in 797—Cuoäc Right action—See Chaùnh Nghieäp and Baùt Chaùnh tranh luaän giöõa Ho-Shang-Mo-Ho-Yen (Hva- Ñaïo. shang Ma ha ya na—tib) vaø Lieân Hoa Giôùi. Cuoäc Samyak-pradhana (skt): Catvari- tranh luaän xaûy ra taïi Samye vaø ñöôïc vua Taây Samyakpradhanani (skt)—Sammappadhana (p)— Taïng laø Khri-Srong-Ide-Btsan chuû trì vaøo naêm Four right (great) efforts (exertions)—Right 797. endevours—See Töù Chaùnh Caàn. Samye Temple: The first monastery built in Tibet Samyak-Prahanani (skt): Four perfect propably in 750-770 C.E.—Ngoâi töï vieän ñaàu tieân exertions—Samyak-Prahanan—See Töù Chaùnh ôû Taây Taïng, ñöôïc xaây khoaûng nhöõng naêm 750-770 Caàn. sau taây lòch. Samyak-praptipatti (skt): See Chaùnh Haïnh. Samyoga (skt): Three ties—See Tam Keát. Samyak-Praptipatti-tathata (skt): Right Samyojana (skt): Bandhana (skt)—Fetters—See behavior of Suchness—Chaùnh Haïnh Chaân Nhö. Heä Phöôïc. Samyak-samadhi (skt): Right concentration—See Samyojanani (p): Three fetters—See Tam Kieát Chaùnh Ñònh. Söû. Samyak Sambodhi (skt): Bodhi of all Buddhas— Samyukta-abhidharma-hrdaya-sastra (skt): See Buddha knowledge omniscience—Complete Taïp A Tyø Ñaøm. perfect knowledge—Tam Mieäu Tam Boà Ñeà—See Samyuktagama (skt): Samyutta-nikaya (p)—See Chaùnh Bieán Tri. Töông Öng Boä Kinh. Samyak-sambuddha (skt): Samma-sambuddha Samyutta Nikaya (p): Samyuktagama (skt)—The (p)—Correct equal or universal enlightenment— Collection of Kindred Sayings—Connected Completely enlightened—Omniscience—The Collection—See Töông Öng Boä Kinh. universal knowledge of a Buddha—Phoå giaùc nhöùt Samyutta-pitaka (skt): The miscellaneous thieát phaùp (bieát roäng vaø bieát ñuùng veà taát caû chö canon—See Taïp Taïng. phaùp)—See Chaùnh Bieán Tri. Samyutta-ratna-pitaka-sutra (skt): See Taïp Baûo Samyak-samkalpa (skt): Samma-sankappa (p)— Taïng Kinh. Right thought—Right Thought and intent—Suy Samyuttavarga (skt): See Taïp Phaåm. nghó ñuùng—See Chaùnh Tö Duy and Baùt Chaùnh San (jap): See Tham. Ñaïo. Sana (skt): See Thöông Na. Samyak smrti (skt): Sammasati (p)—Right Sanah (skt): A Buddhist place in west India, south mindfulness—Right remembrance—See Chaùnh of Talaja and about 16 miles north of Una. More Nieäm and Baùt Chaùnh Ñaïo. than 62 caves were found on both

sides of the hill Samyak-traniyatarasi (skt): See Chaùnh Ñònh Tuï. in Sanah. They are of a plain type and well Samyak vac (skt): See Chaùnh Ngöõ and Baùt Chaùnh supplied with tanks for water—Moät ñòa danh Phaät Ñaïo. giaùo, naèm veà phía taây nam cuûa Talaja vaø caùch Samyak-vaca (skt): Samma-vaca (p)—Right Una khoaûng 16 daëm veà phía baéc. Hai beân söôøn ñoài speech—Right speech—See Chaùnh Ngöõ and Baùt ngöôøi ta tìm thaáy loå choå hôn 62 hang thuoäc loaïi Chaùnh Ñaïo. ñôn giaûn vaø ñeàu coù beå chöùa nöôùc.

Sanaiscara (skt): Saturn—Thoå tinh—Traán Tinh— ñaõ xuaát baûn toaøn boä baûn dòch coù chuù giaûi cuûa vaên See Thaát Tinh. baûn vôùi nhan ñeà "Tam Baûo."—See Tam Baûo. Sanakavasa (skt): Sanavasa (skt)—See Thöông Sanboâe Kyoâdan (jap): Fellowship of the three Na Hoøa Tu. treasures, a modern Zen movement for lay San'akudoâ (jap): Akudoâ (jap)—Three evil practitioners, established in Japan by Harada paths—Tam AÙc Ñaïo—See Haï Tam Ñoà. Roshi Daiun Sogaku (1870-1961) and his Dharma Sanata (skt): See Sanatana. heir Yasutani Hakuun (1885-1973) in 1954. Sanboâ Sanatana (skt): Anirodha or Anishthita (skt & Kyoâdan, now an independent organization, was at p)—Fumetsu (jap)—Eternal—Everlasting— one time affiliated with the Soâtoâ sect. The Zen Immortal—Undying (not dying)—See Baát Dieät. style of the movement combines features from the Sanatanadharma (skt): Everlasting dharmas— Rinzai sect into its Soâtoâ style of practice. Despite Undying things—Phaùp baát dieät. its relatively small size in Japan, Sanboâ Kyoâdan Sanati (p): To make a loud noise—Laøm neân tieáng has deeply influenced Zen in the West, especially ñoäng lôùn. in America. Zen teachers who have studied with Sanavasa (skt): Sanakavasa (skt)—See Thöông the Sanboâ Kyoâdan and currently active in the Na Hoøa Tu. West include Robert Aitken, Philip Kapleau, Sanavasin (skt): Sanakavasa (skt)—See Thöông Bernard Glassman, Maureen Stuart, and Richard Na Hoøa Tu. Baker—Ñoaøn Theå Tam Baûo, moät phong traøo Sanboâe (jap): Illustrations of the Three Thieàn vaøo thôøi caän ñaïi cuûa nhöõng haønh giaû taïi gia, Treasures—A collection of Buddhist stories in ñöôïc thaønh laäp taïi Nhaät vaøo naêm 1954 bôûi Thieàn three parts, composed by Minamoto Tamenori (?- sö Ñaïi Vaân Toå Nhaïc Nguyeân Ñieàn vaø ngöôøi noái 1011) in 984. Tamenori designed the text to serve phaùp cuûa ngaøi laø An Coác Baïch Vaân . Hieän nay as an introduction to Buddhism for the imperial Ñoaøn Theå Tam Baûo laø moät toå chöùc ñoäc laäp, coù luùc princess Enyuâinnyoâgo Takakonaishinnoâ after she noù gia nhaäp vaøo Taøo Ñoäng toâng. Kieåu caùch tu taäp took the tonsure as a nun. The text is divided into Thieàn cuûa phong traøo naøy phoái hôïp nhöõng neùt ñaëc three sections, one for each of the three treasures. saéc cuûa toâng Laâm Teá vaøo phöông caùch tu taäp cuûa The Buddha relates Jataka tales, stories of toâng Taøo Ñoäng. Daàu coù taàm côû nhoû, Ñoaøn Theå previous lives of the historical Buddha Tam Baûo ñaõ coù aûnh höôûng saâu ñaäm veà Thieàn ôû Sakyamuni. The Dharma includes stories of phöông Taây, ñaëc bieät laø ôû Myõ. Caùc thaày Thieàn ñaõ famous Japanese Buddhist figures. The Sangha töøng tu taäp vôùi phong traøo vaø ñang hoaït ñoäng tích relates the Buddhist calender of rituals and cöïc ôû phöông Taây bao goàm Robert Aitken, Philip festivals as they were observed in

Japan at that Kapleau, Bernard Glassman, Maureen Stuart, vaø time. Edward Kamens published a complete Richard Baker. annotated translation of the text entitled "The Sanbukki (jap): Three memorial days Three Jewels"—Söï giaûng giaûi baèng tranh veà Tam commemorating the historical Buddha's birth (the Baûo, moät boä söu taäp veà nhöõng truyeän Phaät giaùo eighth of the fourth lunar month), enlightenment chia laøm ba phaàn, ñöôïc Minamoto Tamenori bieân (the eighth of the twelfth lunar month), and death soaïn vaøo naêm 984. Tamenori saép ñaët vaên baûn (the fifteenth of the second lunar month). In South nhaèm giôùi thieäu Phaät giaùo vôùi nöõ hoaøng Asia and South East Asia, Buddhists celebrate the Enyuâinnyoâgo Takakonaishinnoâ sau khi baø thí phaùt three events on a single day, usually in May—Ba laøm Ni. Vaên baûn ñöôïc chia thaønh ba phaàn, moãi ngaøy leã töôûng nieäm veà ñaûn sanh, thaønh ñaïo vaø phaàn laø moät trong tam baûo. Phaät baûo keå laïi Boån nhaäp nieát baøn cuûa ñöùc Phaät. Taïi caùc xöù Ñoâng AÙ vaø Sanh Truyeän, nhöõng caâu chuyeän veà tieàn kieáp cuûa Ñoâng Nam AÙ, Phaät töû toå chöùc caû ba ngaøy leã naøy ñöùc Phaät lòch söû Thích Ca Maâu Ni. Phaùp baûo bao vaøo cuøng moät ngaøy trong thaùng naêm. goàm nhöõng caâu chuyeän veà caùc nhaân vaät Phaät giaùo Sanbutsuji (jap): Three Buddhist ritual actions noåi tieáng cuûa Nhaät Baûn. Taêng baûo keå laïi nhöõng performed as a part of funerals and memorial ngaøy thaùng nghi leã vaø leã hoäi Phaät giaùo ñöôïc ngöôøi services. They are 1) Tencha butsuji, offering hot Nhaät tuaân thuû vaøo thôøi baáy giôø. Edward Kamens tea; 2) tentoâ butsuji, offering hot sweetened

water; and 3) ako, the symbolic starting of the Tònh. Raát coù theå Thieàn sö Ñaïo Nguyeân ñaõ bieân cremation fire with a torch—Ba nghi thöùc trong soaïn boä "Shoâboâgenzoâ" noåi tieáng hôn baèng tieáng khi cöû haønh moät tang leã: 1) daâng cuùng traø, 2) daâng Nhaät nhö laø boä luaän treân vaên baûn baèng tieáng cuùng nöôùc ñöôøng noùng, 3) bieåu töôïng baét ñaàu löûa Trung Hoa. Thaát laïc vaøi theá kyû, maõ i ñeán trieàu ñaïi hoûa taùng vôùi moät caây ñuoác. Ñöùc Xuyeân Thieàn sö Chæ Nguyeät Hueä AÁn môùi Sanbyakusoku (jap): Three Hundred Cases, a phaùt hieän. Ñeä töû cuûa ngaøi Chæ Nguyeät Hueä AÁn, collection of three hundred koâan, compiled by the Thieàn sö Boån Höng, xuaát baûn boä saùch vôùi lôøi bình Soâtoâ master Doâgen Kigen (1200-1253). The text ngaén goïn treân moãi tröôøng hôïp cuûa thaày mình. Vaên is more widely known as the Sanbyakusoku baûn ñöôïc xuaát baûn döôùi teân "Nempyoâ Shoâboâgenzoâ. It is composed in Chinese and may Sanbyakusoku Funoâ Go," gaây ra moät soá baøn caõi ôû have originally been entitled simply Shoâboâgenzoâ. Nhaät. Caùc hoïc giaû Taøo Ñoäng töø laâu vaãn luoân cho In the Sanbyakusoku, Doâgen brings together raèng Thieàn sö Ñaïo Nguyeân hoaøn toaøn choái boû traditional koâan materials that he collected in coâng aùn, vì vaäy ngay töø ñaàu hoï ñaõ baøi baùc vaên baûn China while practicing under the Chinese master "Sanbyakusoku" laø giaû taïo. Theá neân, vaên baûn Ju-ching (1163-1228). It is possible that Doâgen khoâng thöôøng xuaát hieän trong nhöõng laàn xuaát baûn composed the more famous Shoâboâgenzoâ in veà sau naøy caùc taùc phaåm cuûa Ñaïo Nguyeân. Caùc Japanese as a commentary on the Chinese text. hoïc giaû ngaøy nay chaáp nhaän

thuyeát cho raèng Ñaïo Lost for several centuries, the Sanbyakusoku was Nguyeân ñaõ bieân soaïn vaên baûn baèng tieáng Trung discovered during the Tokugawa period (1600- Hoa, vaø hoï nghieân cöùu noù nhö moät phaàn cuûa caùc 1867) by Ein Shigetsu (?-1764). Shigetsu's taùc phaåm cuûa Ñaïo Nguyeân. Ñeå laøm giaûm bôùt söï disciple, Honkoâ Katsudoâ, published the work, with boái roái vaø phaân bieät giöõa hai vaên baûn a brief commentary on each case by his master. Sanbyakusoku baèng tieáng Hoa vaø Sanbyakusoku The text published under the name Nempyoâ baèng tieáng Nhaät, baûn baèng tieáng Hoa thì ñöôïc goïi Sanbyakusoku Funoâ Go, caused some controversy laø Shinji Shoâboâgenzoâ, trong khi vaên baûn baèng in Japan. Soâtoâ scholars had long maintained that tieáng Nhaät thì ñöôïc goïi laø Keji Shoâboâgenzo. Doâgen completely rejected the use of koâan, so Sancarana (p): Wandering about—Ñi lang thang. they initially denounced the Sanbyakusoku text as Sancarati (p): To wander—To go about—Ñi lang a forgery. Thus, the text does not usually appear thang. in modern editions of the collected works of Sancaya (p): Accumulation—Söï tích tuï. Doâgen. Scholars now accept the theory that Sancetana (p): Intention—Purpose—Thought— Doâgen compiled the Chinese text, and they study Volition—YÙ ñònh—YÙ muoán—YÙ nghó. it as a part of Doâgen's works. In order to reduce Sanceteti (p): To think—Suy nghó. confusion and distinguish between the Chinese Sanchadeti (p): To cover—Che ñaäy. Sanbyakusoku Shoâboâgenzoâ and the Japanese Sanchi (skt): San Kyø Ñaïi Thaùp. language text, the former is sometimes called the San-Chieh: See Tam Theá Phaùi. Shinji Shoâboâgenzoâ, the Shoâboâgenzoâ in Proper San-Chieh school: School of Three Stages— Characters, while the latter is known as the Keji See San-Chieh. Shoâboâgenzoâ, the Shoâboâgenzoâ in Temporary Sanchindati (p): To destroy—Phaù huûy. Characters—Ba Traêm Coâng AÙn, boä söu taäp 300 San-chu: See Lin-chi's Three Phrases. taéc, ñöôïc bieân soaïn bôûi Thieàn sö Taøo Ñoäng, Ñaïo Sanci (Sanchi-skt)—See San Kyø Ñaïi Thaùp. Nguyeân Hy Huyeàn, boä söu taäp ñöôïc bieát roäng raõi Sancinana (p): Accumulation—Söï tích tuï. hôn döôùi nhan ñeà "Sanbyakusoku Shoâboâgenzoâ." Sancinati (p): To accumulate—Tích tuï. Noù ñöôïc bieân soaïn baèng tieáng Hoa vaø coù leõ ñaõ Sanctification (n): Söï thaùnh hoùa. ñöôïc ñeà teân ñôn giaûn laø "Shoâboâgenzoâ." Trong boä Sanctify (v): Thaàn Thaùnh hoùa. söu taäp "Sanbyakusoku Shoâboâgenzoâ," Ñaïo Sanctifying (a): Coù tính caùch thaàn thaùnh hoùa. Nguyeân gom goùp laïi nhöõng taøi lieäu veà coâng aùn Sanctimonious (a): Thaùnh thieän giaû taïo (ñaïo ñöùc truyeàn thoáng ñaõ ñöôïc Sö söu taäp ôû Trung Hoa khi giaû). ñang tu taäp döôùi söï chæ daãn cuûa Thieàn sö Nhö

Sanctimonious hypocrite: Nguïy quaân töû (ñaïo ñöùc vieän. Ngöôøi ta noùi raèng söï ra ñi cuûa Nghóa Giôùi ñaõ giaû). taïo ra moät cuoäc ly giaùo trong moät toâng phaùi môùi Sanctimoniousness (n): Söï ñaïo ñöùc giaû. phaùt trieån laøm cho Vónh An Töï suy thoaùi trong Sanction (n): Söï cheá taøi. nhieàu naêm. Trong nhöõng baøi töôøng thuaät truyeàn Sanctity (n): Söï thaùnh thieän. thoáng veà söï ly giaùo naøy, Nghóa Giôùi ñöôïc veõ ra Sanctivity (n): Thaùnh tích. nhö laø moät ngöôøi caáp tieán, luoân coá gaéng phoå thoâng Sanctuary (n): Ñeàn Thaùnh—Nôi aån naùo. hoùa toâng Taøo

Ñoäng baèng caùch giôùi thieäu nhöõng Sanctuary Spirits: Chuû Ñaïo Traøng Thaàn. nghi thöùc môùi, trong khi Gien toû ra laø moät ngöôøi Sancunneti (p): To crush—To powder—Nghieàn baûo thuû chæ muoán duy trì söï tu taäp Taøo Ñoäng theo naùt. truyeàn thoáng maø thoâi. Sand: Baluka (skt)—Caùt—In Buddhism, it is used Sandakasuttam (p): Kinh Sandaka—Teân cuûa moät to imply “countless number.”—Trong ñaïo Phaät, boä kinh trong Trung Boä Kinh 76—Name of a sutra noù ñöôïc duøng ñeå aùm chæ “Voâ soá.” in Majjhima Nikaya 76. Sands of the Ganges: Haèng haø sa—Caùt soâng Sandal wood: Agalu (skt)—Aguru or Tagara Haèng. (skt)—Aloes wood—Eagle wood—Fragrant Sanda (p): Thick—Dense (a)—Daày ñaëc. shrub—Traàm höông. Sandagirika (skt): Samagrika (skt)— Sandaleti (p): To break—Phaù vôõ. Sannagarikah (skt)—See Maät Laâm Sôn Boä. Sandana (p): A chain—Maéc xích. Sandahati (p): To connect—Noái keát laïi. Sandassaka (p): One who shows or instructs— Sandai Soâron (jap): Third generation Schism, a Ngöôøi chæ baøy hay daïy doã. sectarian dispute within the early Soâtoâ sect in Sandati (p): To flow—Chaûy. Japan over who ligitimately served as the third Sandeha (p): Doubt—Nghi ngôø. abbot at Eihei-ji. Doâgen Kigen, founder and first Sandesa (p): A message—Thoâng ñieäp. abbot at Eihei-ji, appointed his disciple Ejoâ to Sandhamati (p): To blow—To fan—Gioù thoåi. serve as the second abbot. Ejoâ seemed to have Sandhana (p): One’s own property—Taøi saûn cuûa appointed Gikai to succeed him. Gikai assumed chính mình. the post but faced serious difficulties during his Sandhareti (p): To bear—Chòu cöu mang. tenure as abbot, and was eventually forced out of Sandhila: See Ñeà La. Eihei-ji. Gien then assumed leadership at the Sandhi-Nirmocana-Sutra (skt): Samdhi- monastery. Gikai's departure is said to have Nirmocana-Sutra (skt)—Gijimnikkyo (jap)— created a schism within the newly developed sect Scripture Unlocking the Mysteries—Sutra on which left Eihei-ji in declined for many years. In understanding profound and esoteric doctrines—traditional versions of the schism, Gikai is often See Giaûi Thaâm Maät Kinh. portrayed as a progressive who tried to popularize Sandhupayati (p): To emit smoke—Phun khoùi. Soâtoâ by introducting new styles of ritual, while Sandhupeti (p): To fumigate—Xoâng khoùi. Gien is presented as a conservative who sought to Sandila (skt): See San Ñeå La Ñaïi Töôùng. maintain the traditional Soâtoâ practice—Theá heä thöù Sandilya (skt): See San Ñeà Lam. ba cuûa söï ly giaùo, cuoäc tranh luaän coù tính giaùo Sandipeti (p): To make clear—Laøm saùng toû. phaùi trong buoåi sô thôøi cuûa Toâng Taøo Ñoäng ôû Nhaät Sanditthika (p & skt): Visible (a)—Tröïc nhaän— Baûn veà vieäc ai laø ngöôøi hôïp phaùp truï trì ñôøi thöù ba Coù theå thaáy ñöôïc. taïi Vónh An Töï. Ñaïo Nguyeân, ngöôøi saùng laäp ra töï Sanditthiko (p): 1) Self-evident, immediately vieän vaø laø truï trì ñôøi thöù nhaát, boå nhieäm ñeä töû cuûa apparent; visible here and now; 2)Self-realization: mình laø Hoaøi Trang laøm Nhò Toå. Hoaøi Trang coù veû See Chöùng Ngoä. nhö ñaõ boå nhieäm Nghóa Giôùi keá tuïc Sö laøm Tam Sand mandala: Ñaøn Phaùp Maïn Ñaø La—See Maïn Toå. Nghóa Giôùi nhaäm chöùc truï trì nhöng ñoái ñaàu Ñaø La. vôùi nhöõng khoù khaên nghieâm troïng trong nhieäm kyø Sandoha (p): Multitude (a)—Nhieàu. truï trì cuûa mình, vaø cuoái cuøng

bò buoäc phaûi rôøi Sandokai (jap): Ts'an-t'ung-ch'i—The Identity of khoûi Vónh An Töï. Gien ñaûm traùch laõnh ñaïo töï

Relative and Absolute—See Tham Ñoàng Kheá. reform—Repentance for one's evil thoughts and Sandoku (jap): Three poisons—See Tam Ñoäc. actions—See Saùm Hoái. Sane (a): Bình thöôøng. Sangedatsumon (jap): Trini-vimoksa-mukhani San'e (jap): Sanne (jap)—Three Robes—See (skt)—Three gates of emancipation—Three Tam Y. subjects or objects of the meditation that lead San'e Ippatsu (jap): Sanne-ippatsu (jap)—Three toward liberation—See Tam Giaûi Thoaùt. Robes, One Bowl—See Tam Y Nhaát Baùt. Sangemon (jap): See Repentance verse. Sane man: Thöôøng daân. Sangen (jap): Three wonderful instructions of the San Francisco Zen Center: Soto Zen center Lin-Chi Sect in Record of the Words of Zen founded by Shungyu Suzuki Roshi in 1961. It is Master Rinzai (Rinzai-zenji-goroku)—Ba phaùp one of the oldest and most influential Zen centers giaùo huaán huyeàn dieäu cuûa toâng Laâm Teá trong Laâm in North America—Trung taâm Thieàn Taøo Ñoäng Teá Ngöõ Luïc—See Tam Huyeàn. ñöôïc Shungyu Suzuki Roshi saùng laäp vaøo naêm Sangen san'yoâ (jap): Three essentials of Zen 1961. Ñaây laø moät trong nhöõng trung taâm ñöôïc practice—See Ba Yeáu Toá Caàn Thieát Cho Giaùc saùng laäp sôùm vaø coù aûnh höôûng nhaát ôû vuøng Baéc Ngoä. Myõ. Sang gye chi cho (tib): Dharmakaya (skt)—Thaân Sanga (p): Attachment—Clinging—Luyeán chaáp. Phaät—See Phaùp Thaân. Sangacchati (p): To meet with—To come Sangha (p): Samgha (skt)—Gen dun (tib)—Taêng together—Hoïp maët vôùi ai. giaø—An assembly of monks—Buddhist Sangaha (p): Collection: Söï thu goùp—Treatment: community—Order of the Monks—A company of Söï trò lieäu. at least three monks—Moät chuùng phaûi coù ít nhaát Sangai (jap): Three realms or three worlds of laø ba vò Taêng—See Taêng Giaø. ordinary, unenlightened existence—See Tam Sangha authority: Uy quyeàn cuûa Taêng ñoaøn. Giôùi. Sanghabhadra (skt): Taêng Giaø Baït Ñaø La—See Sangai-yui-isshin (jap): Tribhavasva-cittamatram Chuùng Hieàn. (skt)—Three worlds are nothing else than one Sanghabheda(skt): Phaù Yeát Ma Taêng—A schism mind—The triple world is but one mind—See in the Sangha—See Phaù Hoøa Hôïp Taêng. Tam Giôùi Duy Nhaát Taâm. Sangha of Bhiksunis: Buddhist Sisterhood—The Sangai-Yushin (jap): Three realms are only Order of Buddhist Nuns—Ni Chuùng. mind—Tam Giôùi Duy Taâm—Ba coõi voán chæ do Sanghabhuti (skt): See Taêng Giaø Baït Tröøng. taâm—See Tam Giôùi Duy Nhaát Taâm. Sangha Convener: Vò sö thuû chuùng trong chuøa— Sangaku (jap): 1) Three studies or three kinds of The monk who takes care of the affairs of the learning: Tisrah-siksah (skt)—See Tam Hoïc; 2) whole community. To learn in practice or to learn by experience: Sangha Council: Hoäi Ñoàng Taêng Giaø (Vieän Taêng Hoïc qua thöïc haønh hay qua kinh nghieäm —See Thoáng). Tham Hoïc. Sanghadeva (skt): See Chuùng Thieân. Sangama (p): A fight—Cuoäc chieán ñaáu. Sanghadisesa (p): Samghadisesa (skt)—Thirteen Sangameti (p): To fight—To fight a battle—To offences—See Taêng Giaø Baø Thi Sa. come into conflict—Chieán ñaáu. Sanghagara (skt): Sangharama (skt)—See Giaø Sanganhati (p): To treat kindly—Ñoái xöû töû teá. Lam. Sanganika (p): Society—Xaõ hoäi. Sanghakamma (p): The collective voice of the

Sangaravasuttam (p): Sutra about Sangarava, Sangha. A kind of democratic council to preserve Majjhima Nikaya 100—Kinh Sangarava. discipline and regulate the Sangha's collective Sangati (p): Association with—Söi quan heä vôùi ai. affairs. Sangayati (p): To chant—Ca haùt (ôû ñaây coù nghóa Sanghakarma (skt): Taêng Giaø Yeát Ma—See Yeát laø tuïng kinh). Ma (2). Sange (jap): Ksama (skt)—Confession and Sanghakarman Masters: See Yeát Ma Taêng.

Sanghakirti (skt): See Taêng Xöùng. Indian monk supposed to be of Tibetan descent; Sangha law: Luaät Taêng ñoaøn. but Sanghapala is described as the eldest son of Sanghamangala: Chuøa Vuõng Lieâm—Name of a the prime minister of Soghdiana, and is porbably a temple of the Theravada Buddhism in Vuõng Lieâm different person. Sanghavarman was the one who district, Vinh Long Province, South Vietnam—conducted translation of The Indefinite Life Sutra Teân cuûa moät ngoâi chuøa thuoäc Phaät Giaùo Nguyeân in Lo-Yang in 252 A.D.: Khöông Taêng Hoäi laø teân Thuûy trong quaän Vuõng Lieâm, tænh Vónh Long, cuûa moät nhaø sö ngöôøi Thieân Truùc, doøng doõi Taây Nam Vieät Nam. Taïng, nhöng laïi coù moät vò sö khaùc cuõng teân Sanghamitra (skt): See Taêng Höõu. Khöông Taêng Hoäi, ngöôøi ñaõ dòch boä Kinh Voâ Sanghamitta (skt): Daughter of King Asoka—See Löôïng Thoï taïi thaønh Laïc Döông vaøo naêm 252 sau Taêng Giaø Maät Ña. Taây Lòch; 2) An Indian monk who arrived in Sanghanandi (skt): See Taêng Giaø Nan Ñeà. Nanking in around 433 A.D: See Taêng Giaø Baït Sanghanussati (p): Suy nieäm veà Taêng—The Ma; 3) See Khöông Taêng Hoäi Thieàn Sö. recollection of the Sangha—See Nieäm Taêng. Sanghavarti (skt): Sanghabhuti (skt)—See Taêng Sangha Order: Taêng ñoaøn—See Taêng Giaø. Giaø Baït Tröøng. Sanghapala (skt): See Taêng Giaø Baø La. Sanghavasesa (skt): Sanghadisesa (p)—See Taêng Sangha President: Sangharaja (skt)—See Taêng Giaø Baø Thi Sa. Thoáng. Sanghayashas (skt): See Taêng Giaø Da Xaù. Sangha property: Garubhanda (skt)—See Taøi Sanghayathata (skt): Gayasata (skt)—See Taêng Saûn Taêng Giaø. Giaø Da Xa. Sangharaja (p): Samgharaja (skt)—Phaùp chuû— Sanghika (skt): See Taêng Kyø. Taêng Quan—Taêng Chính—See Taêng Thoáng. Sanghika-dana (skt): See Taêng Kyø Thí. Sangharaksa (skt): See Taêng Giaø La Saùt. Sanghikah (skt): See Taêng Kyø Boä. Sangharakshita (1925 -): Ngöôøi saùng laäp Hoäi Sanghika-vinaya (skt): See Taêng Kyø Luaät. Thaân Höõu Phaät Töû Taây Phöông—A British-born Sangiti (p & skt): Samgiti (skt)—Council—See monk who founded the "Friends of the Western Keát Taäp Kinh Ñieån. Buddhist Order" (FWBO), a non-sectarian Sangitiparyaya (skt): See Dò Moân Tuùc Luaän Taäp. worldwide organization. Sangiti-paryayapada (skt): Rehearsal-reading— Sangharaksita (skt): See Taêng Hoä. See Dò Moân Tuùc Luaän Taäp. Sangharama (skt): Vihara (skt)—See Taêng Giaø Sangiti-paryayapada-sastra (skt): See Sangiti- Lam Ma. paryayapada. Sangharama body: Taêng Ñoaøn. Sangiti Sutta (p): See Kinh Chuùng Taäp. Sangha structures: Cô caáu Taêng ñoaøn—Theå cheá Sang ngak (tib): Samdha (skt)—Secret Taêng ñoaøn. language—Secret mantra—See Maät Ngöõ. Sanghata (skt): San-go (jap): Behavior of body, speech, and 1) Taêng Giaø Ñaø. mind—See Tam Nghieäp (A). 2) See Chuùng Hieäp Ñòa Nguïc. Sangopeti (p): To protect well—Baûo veä toát. Sangha tasks: Coâng chuyeän maø giaùo hoäi giao Sang pa dus pa

(tib): See Bí Maät Keát Taäp. phoù—See Taêng Vuï. Sangraha-vastu (skt): The drawing of all beings Sanghateti (p): To join together—Cuøng hôïp nhau to Buddhism through blessing them by deeds, laïi. words and will—Nhieáp phuïc thaân khaåu yù cuûa Sanghati (skt): Ceremonial robe—The patched chuùng sanh—See Lôïi Haønh Nhieáp and Töù Nhieáp robe—Caø Sa—Ñaïi Y—See Taêng Giaø Leâ. Phaùp. Sanghatthera (p): A senior monk of a Sangs Rgyas (tib): Buddha (skt)—Enlightened congregation—Moät vò sö cao tuoåi haï trong giaùo One—Phaät. ñoaøn. Sangwai Rangnam (tib): A Tibetan term for Sanghavarman (skt): Sanghapala (skt)—1) An “Secret autobiography.” This is a kind of Tibetan

Buddhist literature that focuses on events that are 1) Conception—Idea—Thought—See Töôûng. particularly religiously important to the writer, 2) See San Nhaõ. such as visions, meditative attainments and Sanjna-skandha (skt): See Taêng Nhaõ. experiences, and memories of past lives—Töø ngöõ Sanjoâ (jap): Triyana (skt)—Three vehicles—See Taây Taïng duøng ñeå chæ “Töï Truyeän Bí Maät.” Moät Tam Thöøa. loaïi vaên chöông Phaät giaùo Taây Taïng taäp trung vaøo Sanjo-Junibun-Kyo (jap): Three Vehicles (Triple nhöõng bieán coá ñaëc bieät quan troïng veà toân giaùo vôùi Vehicle) and the Twelve Divisions—See Tam ngöôøi vieát, nhö quan ñieåm, nhöõng chöùng ñaéc thieàn Thöøa Thaäp Nhò Phaàn Giaùo. ñònh, nhöõng kinh nghieäm, vaø hoài kyù veà nhöõng kieáp Sanjoshabetsu (jap): Tam chuûng taùnh (Thanh vaên, trong quaù khöù. Duyeân giaùc, Boà Taùt)—See Three vehicles. Sangyogisho (jap): Tam Kinh Nghóa Sôù. Sanjujoâkai (jap): The three pure precepts, Sanidarsana (skt): Astivanisrita (skt)—Visible— representing the ideals of Mahayana Buddhism See Höõu Kieán. that Bodhisattvas strive to realize. In the Agama Sanidas-sana-sappatigham rupam (p): Visible Sutra, the Buddha taught: “Do not commit wrongs, and resisting matter—Höõu kieán höõu ñoái saéc. devoutly practice all kinds of good, purify the Sanikaloka (skt): Kieät Chi—Armpit-covered mind, that’s Buddhism” or “To do no evil, to do inner robe. only good, and to benefit all sentient beings.” In Sanivara (skt): Thöù Baûy—Saturday. Soâtoâ sect, monks and nuns take the three pure Sanjagghati (p): To laugh—Cöôøi. precepts as part of their ordination—Ba giôùi thanh Sanjanana (p): Production—Saûn phaåm. tònh, tieâu bieåu cho lyù töôûng Boà Taùt Ñaïi Thöøa maø Sanjanati (p): To recognize—Thöøa nhaän. nhöõng vò Boà Taùt coá gaéng hieän thöïc. Trong kinh A Sanjaneti (p): To produce—Saûn xuaát. Haøm, ñöùc Phaät daïy: “Khoâng laøm nhöõng vieäc aùc, Sanjati (p): Birth—Sanh. chæ laøm nhöõng vieäc laønh, laøm lôïi laïc heát thaûy Sanjaya (skt): Saùn Nhaõ—Entirely Vanquishing chuùng sanh.” Trong toâng Taøo Ñoäng, chö Taêng Ni (hoaøn toaøn bò ñaùnh baïi)—Name of the founder of ñeàu thoï ba giôùi thanh tònh naøy trong leã thoï giôùi — one of the ten heretical sects—Teân cuûa moät vò See Tam Tuï Tònh Giôùi. saùng laäp ra moät trong möôøi phaùi ngoaïi ñaïo. Sanjushichi-Bon-Bodai-Bunpo (jap): Thirty- Sanjaya Belatthiputta: A contemporary of the seven kinds of aids to the Way—Tam Thaäp Thaát Buddha—See Taùn Nhaõ Di Tyø La Pheâ Phaát. Trôï Boà Ñeà Phaùp—See Tam Thaäp Thaát Trôï Ñaïo Sanjayati (p): To be born or produced—Ñöôïc Phaåm. sanh ra. Sankaddhati (p): To collect—Thaâu goùp. Sanjaya-Vairati (skt): See San Xaø Taø Tyø La Ñeå. Sankai-Kuji

(jap): Tam Giôùi Cöûu Ñòa—Ba coõi vaø Sanjaya-Vairatiputra (skt): Samjayin chín baäc—Three realms and nine levels—See Vairadiputra (skt)—See San Xaø Daï Tyø La Chi Töû. Tam Giôùi and Cöûu Ñòa. Sanjaya-Vairatitra (skt): Sanjaya-balatthiputta Sankaksika (skt): Uttarasanghati (skt)—See (p): See San Xaø Da Tì La Hieàn Töû. Taêng Kyø Chi. Sanjha (p): Evening—Buoåi toái. Sankamati (p): To pass over—To shift—To Sanjha-ghana (p): Evening cloud—Maây hoaøng transmigrate—Chuyeån sang moät kieáp soáng khaùc hoân. (luaân hoài) Sanjha-tapa (p): Evening sun—Maët trôøi laën (vaøo Sankampati (p): To tremble—To shake—Run luùc hoaøng hoân). raåy. Sanji (jap): Three Ages of the Dharma—The Sankan (jap): Third Barrier, the last of three sets three periods of the Buddha's doctrine—See Tam of koâan used by some Zen monasteries in Thôøi Chuyeån Phaùp (C). medieval Japan (1185-1600). The first and second Sanjiva (skt): Sajiva (skt)—The resurrecting barriers were known as shokan and ryoâkan, hell—See Töôûng Ñòa Nguïc. respectively. The sankan, derived from the Sanjna (skt): Sanna (p)—Samjna (skt). Mumonkan, were preceded by koâan sets from the Hekiganroku (Blue Cliff Record) and the Sayings

of Lin-chi—See Kieán Thaønh Coâng AÙn, Maëc Sankhana (p): To calculate—Tính toaùn. Nhieân Phuû Nhaän Coâng AÙn, and Coâng AÙn Nan Sankhara (p): Samskara (skt)—Essential Ngoä. condition—Thought formation within the mind— Sankati (p): To doubt—Nghi ngôø. Ñieàu kieän thieát yeáu—See Haønh Uaån and Nguõ Sankantika (p): Moving from one place to Uaån. another (a)—Di chuyeån töø nôi naøy sang nôi khaùc. Sankhara-dhamma (p): Samkara-dharma (skt)— Sankappa (p): Samkalpa (skt)—Intention— Conditioned dharmas—See Höõu Vi Phaùp. Mindedness free from sensuous desire, ill-will Sankhara-dukkhata (p): Dukkha of conditioned and other such taints—See Chaùnh Nieäm. formations—Suffering as inherent in formations—Sankappeti (p): To think about—Suy nghó veà caùi See Haønh Khoå. gì. Sankhara-kkhandha (p): Samskara (skt)— Sankara (p): Samkara (skt)—Coát Toûa Thieân— Karmic volition—See Haønh Uaån. See Thöông Yeát La. Sankharana (p): Restoration—Söï phuïc hoài. Sankara-dhamma (p): Samkara-dharma (skt)— Sankhara paramattha dhamma (p): Absolute Conditioned dharmas—See Höõu Vi Phaùp. truth—Ultimate truth—Chaân lyù tuyeät ñoái veà caùc Sankarasvamin (p): Samkarasvamin (skt)—See phaùp coù ñieàu kieän. Hieän töôïng danh saéc hay thaân Thöông Yeát La. taâm ñöôïc tröïc tieáp thaáy roõ, khoâng xuyeân qua tö Sankasya (skt): Sankissa (skt)—1) Composite, or duy hay khaùi nieäm. compounded: Samskrtam (skt)—Hôïp laïi; 2) Sankharoti (p): To restore—Phuïc hoài. Active, phenomenal, causally produced, Sankharupekkhanana (p): Tueä xaû—Coù taâm xaû characterized by birth, existence, change, and thoï ñoái vôùi taát caû moïi phaùp (duyeân sinh). Moät death: Phaùp höõu vi do nhaân taïo ra ñöôïc bieåu thò trong nhöõng tueä giaùc cao nhaát trong thieàn minh bôûi sanh, truï, dò, dieät; 3) A sacred place saùt. Moät traïng thaùi quaân bình noäi taâm tinh teá connected with the life of the Buddha. It is said khoâng bò aûnh höôûng bôûi caùc caûm thoï vui khoå. that this is where the Buddha have descended to Sankharuppati (p): Production of karmic earth from the Trayastrimsa heaven. This is where formations—See Haønh Sinh. he preached the

Abhidharma to his mother and Sankharuppati-sutta (p): See Kinh Haønh Sinh. other Gods: Taêng Giaø Thò, moät Thaùnh tích coù lieân Sankha-sutta (p): Samkhya-sutra (skt)—The quan ñeán cuoäc ñôøi cuûa Ñöùc Phaät. Theo truyeàn sutras on the Conch Trumpet—The sutras of the thuyeát, ñaây laø nôi maø Ñöùc Phaät ñaõ ñeán traàn gian töø Samkhya—See Soá Luaän Kinh. cung trôøi Ñao Lôïi. Chính taïi nôi naày, Ngaøi ñaõ Sankhata (p): Samskrta (skt)—Conditioned (a)— giaûng Vi Dieäu Phaùp cho thaân maãu cuûa Ngaøi cuõng See Höõu Vi Phaùp. nhö chö Thaùnh khaùc—See Taêng Giaø Thò. Sankhata-dhamma (p): Samskrta-dharma (skt)— Sankha (p): Samkhya (skt). Conditioned dharmas—See Höõu Vi Phaùp. 1) A shell: Voû soø—A conch. Sankhaya (p): Destruction—Söï huûy dieät. 2) Valuables: Coù giaù trò—Riches. Sankheyya (p): Calculable (a)—Coù theå tính toaùn 3) A large trumpet sounded to call the assembly ñöôïc. together: Loa phaùp—Caùi loa baèng voû oác duøng Sankhipati (p): To contract—Hôïp ñoàng. trong phaùp söï, thoåi baùo hieäu thôøi gian tieán Sankhitta-sutta (p): Sutra in Brief of good will, haønh phaùp söï hay taäp hoïp ñaïi chuùng. mindfulness and concentration, in the Anguttara 4) Back: Löng—Behind—To turn the back on— Nikaya VIII.63—Kinh Sô Löôïc veà thieän taâm, tænh To go contrary to—To carry on the back. thöùc vaø ñònh tænh, Taêng Nhaát A Haøm VIII.63. 5) See Soá Luaän. Sankhobha (p): Disturbance—Söï quaáy raày. Sankhadati (p): To masticate—Nhai ra thaät nhoû. Sankhobheti (p): To disturb—Quaáy raày. Sankhalika (p): Fetters—Keát—Five bonds in the Sankhubhati (p): To stir—Khuaáy troän leân. lower desire-realms and Five higher bonds of Sankhya (skt): Taêng Xí Da—See Taêng Khö. desire—See Nguõ Haï Phaàn Keát and Nguõ Thöôïng Sankhya-karika (skt): Kim Thaát Thaäp Luaän— Phaàn Keát.

Name of a work of commentary—Teân moät boä something. luaän. Sankyuâ Nembutsu (jap): The use of the Sankhya philosophy: Samkhya (skt)—The sastras nembutsu, that is, chanting the name of the of the Sarvastivadins—See Soá Luaän. Buddha, as a koâan. The so-called Nembutsu-koâan Sanki (jap): Sarana-gamana (skt)—Three generally takes the form of a question such as, Precious Ones—The Three Refuges—See Tam "Who chants the nembutsu?"—Söï söû duïng caùch Baûo. nieäm Phaät nhö laø moät coâng aùn. Caùi goïi laø coâng aùn Sankikai (jap): Taking Refuge in the Triratna— nieäm Phaät thöôøng ñöôïc ñaët ra döôùi hình thöùc moät To trust the Triratna (Buddha—Dharma— caâu hoûi nhö laø "Ai laø ngöôøi nieäm Phaät?"—See Sangha)—See Quy Y Tam Baûo. Coâng AÙn Nieäm Phaät Thò Thuøy? Sankilesa (p): Klesa (skt)—Samklesa (skt)— San Lun: School of Three Treatises—See Tam Taïp Nhieãm—Affliction—See Phieàn Naõo. Luaän Toâng. Sankilesana (p): See Sankilesa. San Lun school: School of Three Treatises—See Sankopa (p): Disturbance—Söï quaáy raày. Tam Luaän Toâng. Sankrantivadin (skt): Sautrantika (skt)—Thuyeát San Lun tsung: School of Three Treatises—See Chuyeån Boä—See Kinh Löôïng Boä. Tam Luaän Toâng. Sankuâ (jap): Sanmai (jap): Zanmai (jap)—Samadhi—See Tam 1) San-chu (chi): Lin-chi's Three Phrases—Ba Muoäi. caâu yeáu chæ cuûa Thieàn sö Vaân Moân—Three San-mei-k'o (jap): The song of Treasure house of necessary instructions from Zen Master Yun Samadhi of the suchness (mirrorlike samadhi); Men or three short phrases

conceived by written work of the Chinese Zen master Tung- Master Yun Men were used in training of shan Liang-chieh in which he celebrates the monks—See Vaân Moân Tam Cuù. experience of the 'suchness' of things, thus their 2) Tisro-dukkhatah (skt)—Three kinds of true nature or Buddha-nature—Baøi ca ngôïi veà suffering—Three pains—Three kinds of Kho Baùu Nhö Kính Tam Muoäi (kho baùu Chaân tính duhkha (Pain—Sufferings)—See Tam Khoå. tam muoäi hay tam muoäi nhö kính soi göông); tröôùc Sankula (p): Crowded (a)—Ñoâng ñaûo. taùc cuûa thieàn sö Ñoäng Sôn Löông Giôùi, ca ngôïi söï Sankyoâ (jap): Three Teachings—See Tam Giaùo. theå nghieäm veà chaân tính cuûa caùc söï vaät veà baûn Sankyoâ Itchi (jap): Tam Giaùo Töông Ñoàng—"The taùnh thaät hay Phaät taùnh. three teachings are one," a traditional religious Sanmi (jap): Three levels, term used for a concept first developed in China, maintaining that traditional three-part schema of koâan in the Soâtoâ three religions of Buddhism, Confucianism and school. The three levels are known as Richi Taoism are essentially compatible and unified. (Ultimate Truth), kikan (devices), and koâjoâ The concept was widely accepted by Chinese Zen (reality itself)—Ba möùc ñoä trong löôïc ñoà coâng aùn masters beginning in the Sung dynasty (960-1280) trong toâng Taøo Ñoäng. Ba möùc ñoä naøy bao goàm: and spread throughout East Asia. In Japan, the Chaân lyù toái haäu, phöông saùch, vaø chaân töôùng. same expression sometimes interpreted to include Sanmon (jap): Sôn Moân—See Mountain gate. Buddhism, Confucianism and Shintoâ, the Sanmotsu (jap): Three things or three copies of indigenous religion of the Japanese people—Ba confirmation with the name of the Zen master toân giaùo Phaät, Khoång, vaø Laõo coát yeáu laø töông hôïp being confirm in a celebration of confirmation in a vaø ñoàng nhaát. Khaùi nieäm naøy ñöôïc chaáp nhaän moät Zendo (a large hall or room for sitting meditation caùch roäng raõi bôûi caùc Thieàn sö Trung Hoa ñaàu thôøi in monasteries)—Ba söï vaät hay laø ba baûn sao ghi nhaø Toáng vaø lan khaép vuøng Ñoâng AÙ. ÔÛ Nhaät, cuøng teân vò thieàn sö ñöôïc xaùc nhaän trong buoåi leã ñöôïc moät töø ngöõ naøy thænh thoaûng ñöôïc dieãn giaûi nhö laø cöû haønh trong thieàn ñöôøng. Phaät giaùo, Khoång giaùo vaø Thaàn Ñaïo, toân giaùo baûn Sanmyo (jap): ñòa cuûa ngöôøi Nhaät—See Three Teachings as 1) Tisro-vidyah (skt)—Three kinds of One. knowledge—Ba loaïi kieán thöùc—See Tam Sankyu (jap): Tham cöùu, tìm toøi—To search for Hueä.

2) Tevijja (p)—Tisrovidya (skt)—Ba Pheùp front of the main image (honzon) in the Minh—Three awarenesses—Three insights— Buddha hall (Butsuden) at a Zen temple. Three kinds of clarity—Three supernatural Inscribed characters wish good fortune to the powers—See Tam Minh. imperial family and other powerful patrons of Sanna (p): Sanjna (skt)—Samjna (skt)— the temple, i.e., "Long Live the Emperor," in Concept—Perception—Töôûng uaån—Tri giaùc, yù the middle, and "Gracious Years to the nieäm, quan kieán, trí nhôù. Empress" on the left, and "A Thousand Sannagarika (skt): Sa Na Lôïi Ca—Luïc Thaønh Autumns for the Crown Prince" on the right, Boä—See Maät Laâm Sôn Boä. etc. The practice of using Sanpai originated in Sannaha-sannaddha (skt): See Taêng Na. China during the Sung dynasty (960-1280). It Sanna-kkhandha (p): Samjna-skandha (skt)— was transmitted to Japan in the

fourteenth The aggregate of perception—Töôûng uaån. century along with other Zen practices—Ba Sannapeti (p): To convince—Thuyeát phuïc. baøi vò ñöôïc saép xeáp tröôùc aûnh töôïng chính Sanna-sutta (p): Sutra on perception, Samyutta trong Phaät ñieän cuûa moät ngoâi Thieàn vieän. Nikaya XXVII.6—Kinh Töôûng, Töông Öng Boä Nhöõng doøng chöõ ghi khaéc treân ñoù mong muoán XXVII.6. söï may maén cho hoaøng gia vaø nhöõng thí chuû Sanna-vipallasa (skt): Perversion of perception—khaùc cuûa töï vieän, chaúng haïn nhö "Hoaøng Ñeá See Ñieân Ñaûo Töôûng. Vaïn Tueá" ôû ngay giöõa, vaø "Nhöõng naêm AÂn Sannayhati (p): To fasten—Coät chaët. suûng ñeán vôùi Nöõ Hoaøng," beân traùi, vaø "Thieân Sanne-in Yuikai (jap): The final instructions for Tueá Hoaøng Thaùi Töû." Taäp tuïc naøy baét nguoàn Sanne-in, a set of admonitions composed by Musoâ töø Trung Hoa vaøo thôøi nhaø Toáng. Noù ñöôïc Soâseki (1275-1351) in 1339 for his descendants at truyeàn sang Nhaät Baûn vaøo theá kyû thöù XIV Sanne-in, a subtemple (tatchuâ) of Rinsen-ji. Also cuøng vôùi nhöõng caùch tu taäp Thieàn khaùc. written san'e-in ikai—Di giaùo cho caùc ñeä töû taïi 2) Sampai (jap): See Tam Baùi. chuøa Sanne-in. Lôøi khieån traùch cuûa Thieàn sö Sanran (jap): Viksepa (skt)—Distraction—Taùn Moäng Sôn Sô Thaïch cho caùc ñeä töû ñôøi sau taïi loaïn. chuøa Sanne-in. Sanron (jap): See Tam Luaän Toâng Nhaät Baûn. Sanne-ippatsu (jap): Three robes, one bowl—See Sanron school: Three-Discourse School—See Tam Y Nhaát Baùt. Tam Luaän Toâng. Sanneti (p): To mix—Pha troän. Sanronshu (jap): The Madhyamika School—See Sannetsu (jap): Three heats—See Tam Nhieät. Tam Luaän Toâng. Sannibha(p): Resembling—Töông töï. Sanryu-Sui-Fu-Ryu (jap): Mountain flows, waters Sannicaya (p): Accumulation—Söï tích tuï. do not flow—See Sôn Löu Thuûy Baát Löu. Sannihita (p): To put down—Ñaët xuoáng. Sansammai (jap): The samadhi on the three Sannipatati (p): To assemble—To come subjects—See Tam Tam Muoäi. together—Hoäi hoïp. Sansara: See Samsara. Sannirumbheti (p): To restrain—Ngaên caûn. Sanscrit (skt): Sanskrit (skt)—Chöõ Phaïn—Phaïm Sannita (p): So-called—Named—Ñöôïc goïi laø. töï—Phaïn töï—Brahma letters—samskrtam— Sanskrit. Sannitthana (p): Conclusion—Söï keát luaän. Sansedaja (p): Jalaja (skt)—Samsedaja (p)— Sannivareti (p): To check—Kieåm soaùt. Samsvedaja (skt)—Birth from moisture— Sannivasati (p): To live together—Cuøng nhau Moisture sprung—See Thaáp Sanh. chung soáng. San Sheng's Golden Fish Who Has Passed Sannoga-sutta (p): Sutra on bondage, Anguttara through the Net: Tam Thaùnh Caù Vaøng Phuûng Nikaya VII.48—Kinh Troùi Buoäc, Taêng Nhaát A Löôùi—See Coâng AÙn Tam Thaùnh Thaáu Cöông Kim Haøm VII.48. Ngö. Sanpai (jap): 1) Three lacquered wood tablets arranged in

San-sheng Hui-jan (Wade-Giles Chinese): Santa (skt): Xa Ña—Pacified—At ease—Sansho-Enen (jap)—Sansheng Huiran (Pinyin Ceased—Dead—Liberated—Giaûi thoaùt—Tòch. Chinese)—See Tam Thaùnh Hueä Nhieân Thieàn Sö. Santa-citta (skt): 1) Calm and quiet mind: Taâm Sansheng Huiran (Pinyin Chinese): Sansho-Enen Tòch Tònh—See Tòch Tònh; 2) Name of one of one (jap)—San-sheâng-Hui-jan (Wade-Giles hundred Pratyeka-buddhas who lived a long time Chinese)—See Tam Thaùnh Hueä Nhieân Thieàn Sö. on Mount Isigili: Moät trong moät traêm vò Phaät ñoäc Sanshin

(jap): Trikaya (skt)—Three bodies of the giaùc ñaõ soáng moät thôøi gian daøi treân nuùi Isigili. Buddha—See Tam Thaân Phaät. Santai (jap): Threefold Truth—Three truths— Sansho (jap): Tham Thænh—Thænh yù—To request Tam ñeá—See Tam Ñeá Thieân Thai. instruction or discussion—To visit a master and Santajjeti (p): To frighten—To menace—Ñe doïa ask for the teaching. (laøm cho sôï). Sanshoâ-Enen (jap): San-sheâng-Hui-jan—See Santaka (p): One's own—Cuûa chính mình. Tam Thaùnh Hueä Nhieân Thieàn Sö. Santana (p): Continuity—The individual stream Sanshu (jap): Tam Chaâu—Three continents: 1) of consciousness. Jambudvipa, south, the transient human world in Santapa (p): Heat—Söùc noùng. which it is easiest to feel the winds of Santapeti (p): To heat—Laøm cho noùng. impermanence; 2) Purva-videha, east; 3) Apara- Santappeti (p): To satisfy—To please—Thoûa godana, west. The fourth continent, Uttara-kuru, maõn (haøi loøng). north, is an immortal real inhabited by angels—Ba Santara-bahira (p): Within and without—Beân Chaâu: 1) Nam Thieäm Boä Chaâu; 2) Ñoâng Thaéng trong vaø beân ngoaøi. Thaàn Chaâu; 3) Taây Ngöu Hoùa Chaâu. Chaâu thöù tö Santaraksita (skt): See Tòch Hoä. laø Baéc Cu Loâ Chaâu, nôi truù nguï cuûa nhöõng chö Santasa (p): Fear—Noãi sôï haõi—Noãi kinh hoaøng. thieân baát töû—See Töù Chaâu. Santasana (p): Terror—Noãi sôï haõi. Sanshu-no-jingi (jap): Tam chuûng thaàn khí cuûa Santasati (p): To fear—To be terrified or Thaàn Ñaïo (kính, göôm, vaø daây chuyeàn baùu). disturbed—Sôï haõi. Sanshu Samboâ (jap): Three ways of Santati (p): Continuity—Lineage—Söï noái tieáp understanding the three treasures, as taught by the (doøng truyeàn thöøa). Mahayana Buddhism. They are genzen samboâ, Santendriya-bodhisattva (skt): Tòch Caên Boà juâji samboâ, and ittai samboâ or the three treasures Taùt—Name of a Bodhisattva. as manifest, as enduring, and as one—Ba caùch ñeå Santhana (p): Form—Shape—Hình theå. thoâng hieåu veà Tam Baûo, ñöôïc daïy bôûi Phaät giaùo Santhagara (p): A council hall—Phoøng hoïp cuûa Ñaïi Thöøa: Hieän Tieàn Tam Baûo, Thöôøng Truï Tam hoäi ñoàng. Baûo, vaø Nhaát Theå Tam Baûo. Santhapana (p): Adjustment—Söï ñieàu chænh. Sanskrit (skt): Sanscrit (skt)—Chöõ Phaïn—Phaïm töï—Phaïn töï—Brahma letters—samskrtam— Santhapeti (p): To adjust—Ñieàu chænh. Sanskrit. Santhara (p): A mat: Caùi chieáu—Covering: Söï Sanskrit form: Döôùi hình thöùc chöõ Phaïn. che ñaäy. Sanskrit language: Phaïn ngöõ (Baéc Phaïn). Santharati (p): To spread—Traûi roäng ra. Sanskrit original language technical terms: Santhati (p): To remain—Coøn laïi (dö thöøa). Thuaät ngöõ tieáng Phaïn nguyeân thuûy. Santhava (p): Intimacy—Söï thaân maät. Sanskrit original language terms: Töø ngöõ Phaïn Santhiti (p): Stability—Söï oån ñònh. nguyeân thuûy. Santi (skt & p): Calm and quiet—Tranquillity— Sansoâ (jap): Hill monk—Mountain monk—See Calmness—Tòch dieät (söï traàm laëng vaø tænh giaùc Sôn Taêng. cuûa taâm thöùc). Sanso-Daishi (jap): Tam Toå Ñaïi Sö—Kanchi Santi Asoke: Thai Buddhist reform movement Sosan master—Zen master Seng-Ts'an (?-606)— initiated by a monk named Bodhiraksa. In 1974, See Taêng Xaùn. he officially resigned from the state monastic

hierarchy because he believed the Thai Samgha Santitthati (p): To remain—Coøn dö laïi. to be corrupted and lax in its observance of Santosa (p): Joy—Pleasure—Hyû laïc.

monastic discipline. He and his followers eat only San-tsang: Hsuan-tsang—See Huyeàn Trang. one vegetarian meal per day, do not wear shoes, Santtthi Katha (p): Tri tuùc giuùp ta bieát tieát ñoä. and do not have buddha statues in their temples. Santussati (p): To be contented or pleased—Haøi because of their uncompromising ascetic lifestyle loøng (vöøa loøng). and criticism of the mainstream samgha and the Santusska (p): Content (a)—Haøi loøng. government, they have encountered significant Santuttha (p): Pleased (a)—Haøi loøng (vöøa loøng). opposition from civil and monastic authorities. In Santutthi (p): Satisfaction—Söï haøi loøng. 1989, the group's leader were detained by police San'yoâ (jap): See Tam Huyeàn. and accused of falsely claiming to be Buddhists, Sanyojanas (skt): Thaäp Kieát Söû—See Samyojana and, they were subsequently banned from Sanze (jap): Three times: past, present, and preaching. In 1995, some of its members were future—Tam theá (quaù khöù, hieän taïi vaø vò lai). given a suspended sentence of two years Sanzen (jap): Tham Thieàn—Going to see the Zen following a trial by opponents who wanted to have master for instruction—A Japanese term for their activities and teachings declared illegal— "going to Zen." Sanzen means receiving Phong traøo caûi caùch Phaät giaùo Thaùi Lan ñöôïc phaùt instruction from a Zen master (Roshi). In Rinzai, khôûi bôûi moät nhaø sö teân laø Bodhiraksa. Vaøo naêm this is associated with "Dokusan," private 1974 oâng chính thöùc töø chöùc chöùc saéc trong töï vieän meetings between students and teachers, and in vì oâng tin raèng Taêng giaø Thaùi Lan ñaõ quaù suy ñoài Soto, in the vocabulary of Master Dogen, it means vaø loûng leûo trong vaàn ñeà giöõ giôùi. OÂng vaø caùc ñoà the correct practice of Zen—Töø ngöõ Nhaät Baûn coù ñeä chæ aên chay ngaøy moät laàn, khoâng mang giaøy, vaø nghóa laø "Tham Thieàn." Sanzen coù nghóa laø thoï khoâng coù töôïng Phaät trong chuøa cuûa hoï, vì hoï nhaän chæ giaùo töø vò Thieàn sö. Trong toâng Laâm Teá, khoâng töông nhöôïng vôùi ñôøi soáng haïnh vaø chæ trích "tham thieàn" coù quan heä vôùi "Dokusan," nghóa laø doøng chính cuûa Taêng giaø vaø chaùnh phuû, neân hoï cuoäc gaëp gôõ rieâng giöõa hoïc troø vaø vò thaày, vaø trong gaëp phaûi nhieàu ñoái thuû ñaùng keå trong chính phuû Taøo Ñoäng, theo thieàn sö Ñaïo Nguyeân, noù coù cuõng nhö trong caùc töï vieän. Vaøo naêm 1989, ngöôøi nghóa laø giaùo phaùp ñuùng veà Thieàn. chæ huy cuûa nhoùm naøy bò caûnh saùt baét giöõ vaø toá Sanzen-Daisen-Sekai (jap): Trichiliocosm— caùo raèng hoï giaû danh Phaät töû, vaø sau ñoù bò caám Three thousand great chiliocosmos—See Tam thuyeát phaùp. Naêm 1995 vaøi hoäi vieân bò aùn treo 2 Thieân Ñaïi Thieân Theá Giôùi. naêm sau cuoäc xöû cuûa nhöõng ñoái thuû cuûa hoï, nhöõng Sanzen'in (jap): Meditating Hall—Tam Thieân ngöôøi muoán tuyeân boá raèng thöïc haønh vaø giaùo Vieän (Thieàn ñöôøng). thuyeát cuûa hoï laø baát hôïp phaùp. Sanzen-Kai (jap): The whole world of one billion Santideva (skt) Shantideva (p): See Tòch Thieân. constituent worlds—Caû theá giôùi cuûa moät tyû theá Santika (skt): Santika is a round brazier meaning giôùi taïo thaønh. to end calamities—Phieám Ñeå Ca laø moät loaïi loø Sanzoâ (jap): 1) Three Baskets, three storehouses: hình traêng troøn töôïng tröng cho "Töùc Tai Phaùp" Tripitaka (skt)—See Tam Taïng; 2) Mountain hay tröø tai öông—See Phieán Ñeå Ca. Monks, a humble term used by Zen monks

Santimati-bodhisattva (skt): Name of a referring to themselves: See Sôn Taêng. Bodhisattva—Tòch YÙ Boà Taùt. Sanzo-Hoshi (jap): Dharma-teacher of the Santirakshita: See Madhyamika. tripitaka—Master of Tipitaka—A title sometimes Santirana-citta (p): Applied thought—Directed used for scholar-monks and teachers of theory as thought—Discursive thought—Investigating opposed to monks who practiced Zazen—Danh consciousness—Investigation—Söï truy taàm hieäu thænh thoaûng ñöôïc söû duïng ñeå goïi nhöõng vò nghieân cöùu—Söï suy nghó lyù luaän—See Taàm. Taêng hoïc giaû hay thaày giaùo thuyeát, ñoái laïi vôùi Santi sukha (p): Tònh laïc (haïnh phuùc tòch tònh)— nhöõng vò Taêng chuyeân tu taäp toïa thieàn—See Tam An experience of nirvana—Moät töø ñeå chæ kinh Taïng Phaùp Sö. nghieäm Nieát baøn.

San-zu (jap): Tam Ñoà—Three courses of hells, Saptadhanani (skt): Ariya-dhanani (p)—Seven hungry ghosts, and animals. Treasures of Enlightened Beings—See Thaát Sapaksa (skt): Sabhaga (skt)—Ñoàng Phaän— Thaùnh Taøi. Being in the same division—Bæ ñoàng phaän. Saptadhikarana-samatha (skt): Seven rules for Sapatha (p): An oath—Lôøi theä nguyeän. the participation and settlement of disputed Sapati (p): To curse—Chöûi ruûa. questions that have been raised—See Thaát Dieät Sapid object: Rasarammana (p)—Vò traàn—One Tranh Phaùp. of the six sense objects. Saptakotibuddha-matr (skt): Thaát Caâu Chæ Phaät Sapiential (a): Khoân ngoan. Maãu Toân, teân khaùc cuûa Chuaån Ñeà Quaùn AÂm Boà Sapless: Anutpatti (p)—Anutpada (skt)—Ajata Taùt—The fabulous mother of seven kotis of (skt)—Non-birth—Not to be reborn—Exempt Buddhas, another name of Cundi Kuan Yin from rebirth—Unproductive—Baát sinh. Bodhisattva. Sappa (p): A snake—Con raén. Saptamatr (skt): Thaát Ma Ñaùt Lyù—The seven Sappanna (p): Wise (a)—Khoân ngoan. divine mothers, or personified of the principal Sappati (p): To crawl—Boø. deities—Baûy vò maãu thaàn. Sappatibhaya (p): Dangerous (a)—Nguy hieåm. Sapta-padarthi (skt): Thaát Cuù Nghóa Luaän—Teân Sappatigha (p): Contactable (a)—Coù theå tieáp xuùc moät boä luaän—Name of a work of commentary. ñöôïc. Sapta-pancasatkastotra (skt): Nhaát Baùch Nguõ Sappatihariyam (p): Resulting supernatural Thaäp Taùn Phaät Tuïng—Teân moät boä luaän—Name powers—Thaàn Thoâng Löïc. of a work of commentary. Sappaya-sampajnana (skt): Comprehension of Saptaparna (skt): Seven-leaved—The cave near what is suitable—Hieåu bieát caùi gì thích hôïp. Rajagriha where the Buddha taught and in which Sappurisa (p): A virtuous man—Ngöôøi coù ñaïo the first Council was held after his death. ñöùc. Sapta-parna-guha (skt): Satta-pani-guha (p)— Sappurisa-sutta (p): Sutra on a person of Thaát Dieäp Nham—‘Seven-leaf-tree’ cave where integrity—Sutra on a virtuous man, Anguttara the First Council took place—Ñoäng Thaát Dieäp nôi Nikaya IV.73—Kinh Chaân Nhaân—Kinh ngöôøi coù dieãn ra cuoäc keát taäp kinh ñieån laàn thöù nhaát (do ñaïo ñöùc, Taêng Nhaát A Haøm IV.73. ngaøi Ma Ha Ca Dieáp chuû toïa). Sapratigha (skt): Pratigha (skt)—Whatever is Sapta-ratna (skt): Satta-ratana (p)—The seven capable of offering resistence—See Höõu Ñoái. treasures or precious things—See Thaát Baûo. Saprayukta-hetu (skt): The concomitant cause— Sapta-ratnani (skt):

Sapta-ratna (skt)—See Thaát See Töông Öng Nhaân. Baûo. Saptabodhyanga (skt): Satta-bojjhanga (p)— Sapta-ratna-padma-tathagata (skt): Thaát Baûo Sambojjhanga (p)—Sapta-bodhyangani (skt)— Hoa Nhö Lai—Teân cuûa moät ñöùc Nhö Lai—Name Sapta-buddhividhya (skt)—Seven branches of a Tathagata. (divisions) of the state of truth (the balanced Saptaratna realm of every Buddha: The truth)—Seven degrees (factors) of Buddha's Pure Land—Baûo giôùi. enlightenment—See Thaát Boà Ñeà Phaàn. Sapta-arya-dhana (skt): Ariya-dhanani (p)— Sapta-bodhyangani-samadhi (skt): Satta-ariya-dhana (p)—Seven Treasures of Sambojjhanga-samadhi (p)—See Thaát Giaùc Chi Enlightened Beings—See Thaát Thaùnh Taøi. Tam Muoäi. Saptatrimsad-bodhipaksa-dharma (skt): Ba Sapta-buddhaka-sutra (skt): Nhö Lai Phöông möôi baûy phaåm trôï ñaïo—Thirty-seven kinds of Tieän Thieän Xaûo Kinh—Sutra on skill in means of aids to the Way (dharmas that aid the truth)—See Tathagatas. Tam Thaäp Thaát Trôï Ñaïo Phaåm. Sapta-buddhividhya (skt): Saptabodhyanga Sapta-vidhah-tathatah (skt): Thaát Chaân Nhö— (skt)—Seven Bodhyangas—See Thaát Boà Ñeà Baûy khía caïnh cuûa chaân nhö—Seven aspects of Phaàn. thusness.

Sapta-vijnana-sthitayah (skt): Seven abodes Sarasvti (skt): Taùt La Tö Phaït Ñeå—River god— consciousness—See Thaát Thöùc Truù. Thaàn soâng. Sara (p): An arrow—Muõi teân. Sarat Chandra Das: See Das, Sarat Chandra. Sarada (p): Autumn—Muøa thu. Sarathi (skt): Ngöôøi laùi xe—A charioteer—A Sarada-vajra (skt): Autumn Diamond driver of a car—Coachman—Leader—Guide. Bodhisattva—Thu Kim Cang Boà Taùt. Sarati (p): To remember—Nhôù laïi. Saraga (p): Lustful (a)—Ñaày duïc voïng (veà xaùc Sarava (skt): Xaû La Phaïn—A shard—An thòt). earthernware vessel—Bình söù. Saraha (skt): Name of one of eighty-four great Sarei (jap): Tea ceremony—See Traø Leã. achievers (maha-siddhas) in India who was known Sari (skt): Relics or remains—The Buddha's or for his songs about mahamudra—Teân cuûa moät his disciples' physical remains or relics—Xaù Lôïi. trong 84 vò ñaïi thaønh töïu giaû ôû AÁn Ñoä, ngöôøi noåi Sariputra (skt): Sariputta (p)—See Xaù Lôïi Phaát. tieáng vôùi nhöõng baøi ca veà ñaïi thuû aán. Sariputra-dharani-sutra (skt): See Xaù Lôïi Phaát Saraja (p): Impure (a)—Dusty—Baát tònh. Ñaø La Ni Kinh. Saramana (skt): Sa Moân—See Sramana. Sariputra-prakaruna (skt): See Xaù Lôïi Phaát Chi Saramati (skt): Kieân Hueä—Teân cuûa moät vò sö AÁn Sôû Thuyeát. Ñoä—Name of an Indian monk. Sariputta (p): Sariputra (skt)—Xaù Lôïi Phaát—Moät Sarana (skt): Saranam (p)—Saranagamana (p)—trong hai ñaïi ñeä töû cuûa Phaät, coù trí tueä baäc nhaát— Protection: Söï baûo veä—The refuge or island of See Xaù Lôïi Phaát. Refuge in the taking of Pansil: Returning to and Sariputta-sutta (p): Sutra to Sariputra, depending upon—Taking refuge in—See Qui Y. Samyutta Nikaya IV.16—Kinh Xaù Lôïi Phaát, Saranagamana (p): Saranam (p)—See Sarana. Töông Öng Boä IV.16. Saranagamana-sutta (p): Sutra on going for Sarira (skt): Thaát Lôïi La—Xaù lôïi—Relics. refuge—Kinh Quy-Y. Sarira (p & skt): Sharira (skt & p)—See Xaù lôïi Saranganatha (skt): Mrgadava or Rsivadana Sarira-dhatu (p): A body relic of the Buddha— (skt)—Deer park—Loäc uyeån (vöôøn nai)—Loäc Daõ Xaù lôïi cuûa Ñöùc Phaät. Vieân, Loäc Uyeån—See Mrgadava. Sariraka

(p & skt): See Sarira-stupa. Sarasa (p): Tasteful (a)—Coù vò ngon. Sariraka-mimamsa-sutra (skt): See Kinh Caên Sarasa (skt): Sa La Sa—The Indian crane—Moät Baûn Tö Duy. loaøi chim seáu beân AÁn Ñoä. Sarira-stupa (skt): Xaù Lôïi Thaùp—A reliquary, or Sarasa-karanda (skt): Sa La Sa Laân Ñeà—The pagoda for a relic of Buddha—Thaùp ñaët xaù lôïi cuûa Indian crane—Moät loaøi chim seáu beân AÁn Ñoä. Ñöùc Phaät. Sara-sastra (skt): Sata-Sastra (skt)—One hundred Sarita (p): A river—Doøng soâng. treatises—See Baùch Luaän. Saritu (p): One who remembers—Ngöôøi nhôù. Sarasi-ruha (p): A lotus—Boâng sen. Sarjarasa (skt): Taùt Ñoà La Baø—Resin of the Sal- Sarasvati (skt): 1) The goddess of speech and tree, resin used as scent or incense—Nhöïa cuûa learning: Taùt La Taùt Phaït Ñeå: Dieäu AÂm Nhaïc caây Ta La, duøng laøm daàu thôm hoaëc nhang thôm. Thieân Nöõ hay Bieän Taøi Thieân Nöõ—See Goddess Sarma (tib): Taân Toâng Phaùi—A Tibetan term for of music and poetry; 2) Great eloquent devas: Ñaïi “New schools.” This term refers to three most bieän taøi thieân; 3) Sarasvati River, this is one of recently formed orders of Tibetan Buddhism. All the eight big rivers of India at the time of the other traditions collectively called these three Buddha: Soâng Taùt La, ñaây laø moät trong taùm con new traditions as the “new schools” because they soâng lôùn ôû AÁn Ñoä vaøo thôøi Ñöùc Phaät—See Baùt favor the translations of Tantras prepared Haø. according to the rules of the “new translation” Sarasvati-devi (skt): Dieäu AÂm Thieân Nöõ— styles, in contrast to the “Old Translation School” Wonderful Sound Goddess—Dieäu AÂm Nhaïc or Nyingmapa, which totally relies on the Thieân Nöõ. translations prepared during the “first

dissemination” of Buddhism to Tibet. They are: Sarva-buddhangavati-dharani (skt): See Nhaát Kagyupa, Sakyapa, and Gelukpa—Töø ngöõ Taây Thieát Chö Phaät Taäp Hoäi Ñaø La Ni Kinh. Taïng duøng ñeå chæ “Taân Phaùi.” Töø naøy chæ ba toâng Sarva-buddhanigudha (skt): See Nhaát Thieát Chö phaùi môùi ñöôïc thaønh laäp gaàn ñaây nhaát cuûa Phaät Phaät Chi Taïng Kinh. giaùo Taây Taïng, Caùc tröôøng phaùi khaùc ñoàng loaït Sarva-buddha-parigraha-sutra (skt): See Nhaát goïi ba toâng phaùi môùi naøy laø “Taân toâ ng” bôûi vì hoï Thieát Chö Phaät Sôû Hoä Nieäm Kinh. thích duøng kinh vaø chuù theo taân dòch, ñoái ngöôïc Sarva-buddha-rahasya (skt): See Nhaát Thieát Chö vôùi “Tröôøng phaùi cöïu dòch” hay Nyingmapa, hoaøn Phaät Bí Maät Phaùp Kinh. toaøn döïa vaøo nhöõng baûn dòch cuûa thôøi kyø “truyeàn Sarva-buddha-samdarsana (skt): See Hieän Nhaát baù Phaät giaùo ñeán Taây Taïng laàn thöù nhaát.” Caùc Thieát Theá Gian. tröôøng phaùi naøy laø: Kagyupa, Sakyapa, vaø Sarvada (skt): See Taùt Phöôïc Ñaït. Gelukpa. Sarva-dahapra-samita (p): Töø Nhöùt Thieát Nhieät Sarnath (skt): Deer Park—See Loäc Uyeån. Laõo. Sarpausadhi (skt): See Taùt Baàu Saùt Ñòa. Sarva-dharma (skt): Sabbadhamma (p)—See Sarsapa (skt): Xaù Lôïi Sa Baø—Taùt Lôïi Saùt Baû— Nhaát Thieát Phaùp. Haït caûi—Mustard-seed—See Giôùi Töû. Sarva-dharma-bhisambodhivaisaradya (skt): Sarsapopama-kalpa (skt): Immeasurable See Nhaát Thieát Trí Voâ Sôû UÙy. kalpas—See Giôùi Töû Kieáp. Sarva-dharma-laksanam (skt): See Nhaát Thieát Sarthavaha-bodhisattva (skt): Superior Lord Phaùp Voâ Töï Töôùng.

Bodhisattva—Thöôïng Chuû Boà Taùt. Sarvadharma-namanutpada (skt): All things are Sarva (skt): Sabba (p)—All—Entire—Whole— unborn—Nhaát Thieát Phaùp Baát Sinh. Nhaát Thieát—Toaøn theå. Sarvadharma-nirabhilapya (skt): Emptiness as Sarvabhava (skt): Nhaát thieát höõu—Taát caû vaïn the unnamability of existence—See Nhaát Thieát höõu—All things or beings. Phaùp Baát Khaû Thuyeát Khoâng. Sarvabhogavigata (skt): See Xaû Nhaát Thieát Coâng Sarvadharma-niratmanah (skt): Nhaát thieát phaùp Duïng Haønh. voâ ngaõ—All things are egoless—Taát caû caùc söï vaät Sarvabouddhasamdarsana (skt): Appearance in ñeàu khoâng coù töï ngaõ. all worlds—Theá giôùi Hieän Nhöùt thieát. Sarvadharma-pnavesa-mudra-samadhi (skt): Sarva-bhuta (skt): Sabbasatta (p)—Sarvasattva Nhaát Phaùp AÁn Tam Muoäi—Concentration on the (skt)—See Nhaát Thieát Höõu Tình. seal or assurance of the one truth or law. Sarvabhutatmabhuta (skt): See Nhaát Thieát Sarvadharma-sunyata (skt): Emptiness of Chuùng Sanh Do Nhö Kyû Thaân. things—The unreality of all things—See Nhaát Sarvabija-jnana (skt): All-knowing wisdom—See Thieát Phaùp Khoâng. Nhaát Thieát Chuûng Trí. Sarvadharmanam-sunyata-anutpada-advaya- Sarva-buddha-bodhi-mandala (skt): All nihsvabhava-lakshana (skt): See Nhaát Thieát Buddhas' bodhi-mandala (place)—See Nhaát Thieát Phaùp Khoâng Voâ Sinh Voâ Nhò Voâ Töï Tính Töôùng. Chö Phaät Chi Ñaïo Traøng. Sarvadharma-tathata (skt): Chö phaùp nhö—Sarva-buddha-dharma-cakra-pravartana (skt): Nhaát thieát phaùp chaân nhö (söï nhö nhö cuûa taát caû See Nhaát Thieát Chö Phaät Sôû Chuyeån Phaùp Luaân. caùc söï vaät)—The thusness of all things. Sarva-buddha-gati-sutra (skt): See Naêng Sanh Sarva-dharmodgata-samadhi (skt): See Xuaát Nhaát Thieát Chö Phaät Kinh. Chö Dieäu Phaùp Tam Muoäi. Sarva-buddha-guhyasthana (skt): See Nhaát Sarvajna (skt): See Sarvajnana. Thieát Chö Phaät Bí Maät Xöù Kinh. Sarvajnadeva (skt): The deva of universal Sarva-buddhaika-ghana-sarira (skt): Nhaát Thieát wisdom—Nhaát Thieát Trí Thieân. Chö Phaät Kieân Coá Xaù Lôïi Kinh—Teân khaùc cuûa Sarvajnana (skt): See Nhaát Thieát Trí. kinh Phaùp Hoa—Another name of the Lotus Sutra. Sarvajnana-bhumi (skt): See Nhaát Thieát Trí Ñòa.

Sarvajnata (skt): Sarvajnata (skt)—Sarvajnana (p)—All-knowing—Buddha-wisdom—Perfect knowledge—See Nhaát Thieát Trí. Sarvarupavabhasam-hiyada-cittampravartate (skt): All forms arising from mind—See Chuùng Saéc Do Taâm Khôûi. Sarvakalpanavirahitam (skt): Being free from all discrimination—Vieãn Ly Sarva-ruta-kausalya (skt): Supernatural power of all discrimination—Vieãn Ly Nhaát Thieát Chö Phaân interpreting all the languages of all beings—Giaûi Bieät (taùch khoûi moïi phaân bieät). nhöùt thieát chuùng sinh ngöõ ngoân tam muoäi. Sarvakama (skt): See Taùt Baø Ca Ma. Sarva-ruta-kausalya-samadhi (skt): See Sarva- Sarva-laksana-dhyana-sastra-karika (skt): ruta-kausalya. Verses of treatise on Universal characteristics— Sarvasa (skt): Essential vow—Yeáu nguyeän—Lôøi Quaùn Toång Töôùng Luaän Tuïng. nguyeän quan troïng. Sarvaloka-dhatu-padravodvega-pratyuttirna Sarvasattva (skt): Sabbasatta (p)—Sarva-bhuta (skt): One who redeems men from the misery of (skt)—Taát caû

chuùng sanh höõu tình—All sentient all worlds—See Ñoä Nhaát Thieát Theá Gian Khoå beings—Nhaát Thieát Höõu Tình. Naõo. Sarvasattva-papa-prahana (skt): Nhaát thieát Sarva-loka-priyadarsana (skt): Nhaát Thieát Theá chuùng sanh ly chö aùc thuù—A samadhi on a world Gian Nhaïo Kieán Ly Xa Ñoàng Töû—Name of a free from all the evil destinies—Moät loaïi tam work of commentary. muoäi ñöa chuùng sanh xa rôøi aùc ñaïo. Sarvamitra (skt): Sarvasattva-priya-darsana (skt): Nhaát thieát 1) Taùt Lyù Pha Maät Ñaùt Ña—Name of an chuùng sanh hoan hyû kieán Phaät—The Buddha at attendant of Kasyapa Buddha—Teân cuûa moät whose appearance all beings rejoice—Vò Phaät maø vò thò giaû cuûa ñöùc Phaät Ca Dieáp. khi thaáy maët Ngaøi chuùng sanh caûm thaáy hoan hyû. 2) Sarvabhava (skt): Nhaát thieát höõu—Taát caû vaïn Sarvasattvaujohari (skt): Ñoaïn Nhaát thieát chuùng höõu—All existent things—All things or sanh tinh khí—Vitality of all beings (the beings. quintessence or energy of all living beings)—Tinh Sarvanata (skt): Omniscience or the knowledge chaát cuûa taát caû chuùng sanh—See Thaäp La Saùt Nöõ. of the Buddha—See Toaøn Thöùc. Sarvasattvojahari (skt): Sarvasattvaujohari Sarva-nirvana-viskambhin-samadhi (p): Baït (skt)—See Thaäp La Saùt Nöõ. nhöùt thieát caùi chöôùng Tam muoäi—Ñoàng ñaúng vôùi Sarvasokatamo-nirghatana (skt): Tröø U AÙm— chö Phaät. Remove anxiety and darkness. Sarvapayajaha (p): Tröø Nhöùt Thieát AÙc Thuù. Sarvastivada (skt): Sabbatthavadin (p)—Realistic Sarvapayajaha (skt): Tröø Caùi Chöôùng Boà Taùt—school—See Thuyeát Nhöùt Thieát Höõu Boä. Disposing of Hindrances Bodhisattva. Sarvastivada school: Höõu Boä Toâng—See Höõu Sarvapramana (skt): Vöôït khoûi taát caû caùc giaùc Boä. quan vaø caùc ñoä löôïng luaän lyù —Beyond all senses Sarvastivada Vinaya: See Thaäp Tuïng Luaät. and logical measurements. Sarvastivadah (skt): Realistic school—See Sarvapunya-samutchtchaya (skt): Taäp Nhaát Thuyeát Nhöùt Thieát Höõu Boä. Thieát Coâng Ñöùc Tam Muoäi—Concentration of Sarvastivadah Book of elements: Thuyeát Nhaát accumulation of all merits, one of the samadhis of Thuyeát Höõu Boä Giôùi Thaân Tuùc Luaän—See A Tyø Buddhas and Bodhisattvas. Ñaït Ma Giôùi Thaân Tuùc Luaän. Sarvapunya-samutchtchaya-samadhi (skt): See Sarvastivadin: Abhidharma—Kosa—Caâu Xaù Sarvapunya-samutchtchaya. Toâng—Sarvastivadah—See Thuyeát Nhöùt Thieát Sarvarthadaria Buddha (skt): Vision-of-all- Höõu Boä. meanings Buddha—Kieán Nhöùt Thieát Nghóa Phaät. Sarvatathagata (skt): Nhaát thieát Nhö Lai—Taát caû Sarvarthasiddhartha (skt): Siddhartha (skt)—All caùc Ñöùc Phaät—All the Buddhas—All Tathagatas. wishes realized—See Nhaát Thieát Nghóa Sarva-tathagata-manih-bodhisattva (skt): Thaønh. Jewelled Tathagata Bodhisattva—Nhö Lai Baûo Boà Taùt.

Sarva-tathagatatattva-samgraha-mahayana- improving farming, founding preschools, etc. Each bhisamayamahakaparaya (skt): See Kinh Kim day of work begins with a “family gathering,” Cang Ñaûnh Nhaát Thieát Nhö Lai Chaân Thaät Nhieáp during which Buddhist concepts are discussed and Ñaïi Thöøa Hieän Chöùng Ñaïi Giaùo Vöông Kinh. the day’s work is planned. During the project, all Sarva-tathagatosnisasitatapatra (skt): See Nhaát participants are expected to adhere to the four Thieát Nhö Lai Baïch Taûn Caùi Phaät Ñaûnh. “bases of kindness” (sangaha

vatthumi): 1) Sarvatgrata-hetu (skt): See Bieán Haønh Nhaân. generosity (dana); 2) kind speech (peyyavajja), 3) Sarvatraga (skt): General mental functions— useful work (attha-cariya); 4) equality Universally interactive—Universally operative— (samamattata). Ariyaratne contends that these are See Bieán Haønh. in fact the basic principles of traditional Sri Sarvatraga-hetu (skt): Sarvatgrata-hetu (skt)— Lankan village life and that they are the antithesis See Bieán Haønh Nhaân. of modern urban societies. The movement Sarvatgrata-hetu (skt): The universally prevalent idealizes these traditional values and considers cause—See Bieán Haønh Nhaân. modern society to be corrupt and materialistic— Sarvatragaminipratipa-jnana (skt): Tri nhaát Phong traøo ñöôïc moät Phaät töû taïi gia teân A. T. thieát sôû ñaïo trí löïc. Bieát roõ nguyeân nhaân naøo daãn Ariyaratne saùng laäp. Töø khuynh höôùng oân hoøa luùc ñeán con döôøng taùi sanh naøo. ban ñaàu, phong traøo ñaõ lôùn maïnh vaø trôû thaønh moät Sarva-vada (skt): Baët Ñöôøng Ngoân Ngöõ— trong nhöõng phong traøo Phaät Giaùo Nhaäp Theá lôùn Stopping of all speech—No longer saying nhaát vaø noåi tieáng nhaát treân theá giôùi. Phong traøo anything—No longer thinking anything. naøy ñöôïc thaønh laäp ñeå traû lôøi cho söï chæ trích laëp Sarva-Vajradharas (p): Nhöùt Thieát Chaáp Kim ñi laëp laïi raèng Phaät giaùo laø tín ngöôõng cuûa theá giôùi cang. khaùc vaø Phaät giaùo khoâng quan taâm tôùi nhöõng vaán ñeà xaõ hoäi. Sarvodaya Shramadana phoái hôïp nhöõng Sarvayogavasavartin (skt): See Quaùn Töï Taïi. nguyeân taéc Phaät giaùo vaøo trieát lyù cuûa phong traøo, Sarvodaya Shramadana: Movement founded by nhöng cuõng noái lieàn phong traøo vôùi trieát lyù cuûa the Sri Lankan lay Buddhist Social activist A. T. Mahatma Gandhi. Ñaây laø toå chöùc cuûa Phaät töû taïi Ariyaratne in 1958. From modest beginnings, it gia nhaán maïnh ñeán khaùi nieäm nhöõng gì ngöôøi taïi has grown into one of the world's largest and most gia coù theå laøm ñöôïc ñeå coù theå ñaït ñöôïc giaûi thoaùt, celebrated "Engaged Buddhist" movements. It vaø caùch hay nhaát ñeå ñaït ñöôïc khoâng tìm söï tónh represents a Buddhist response to the often- laëng phaûi baèng caùch ruùt lui khoûi theá giôùi, maø baèng repeated criticism that Buddhism is "other- caùch laøm lôïi laïc cho ngöôøi khaùc. Phong traøo chuû worldly" and not concerned with social problems. yeáu taäp trung vaøo vieäc caûi thieän ñieàu kieän taïi caùc Sarvodaya Shramadana incorporates Buddhist thoân laøng ôû Sri Lanka, vaø hieän taïi coù treân 8.000 principles into its philosophy, but also is hoäi vieân ôû khaép nôi treân theá giôùi. Muïc ñích chính connected with Mahatma Gandhi's Sarvodaya cuûa phong traøo laø taäp trung vaøo vieäc hieán taëng, movement. It is a lay organization that trong ñoù nhöõng hoäi vieân töï nguyeän cuøng nhau laøm emphasizes the notions that laypeople can and vieäc vôùi daân laøng trong nhöõng keá hoaïch ñöôïc ñaët should attain liberation and that this is best ra nhaèm caûi thieän ñôøi soáng cuûa daân chuùng ñòa achieved not through quiet withdrawal from the phöông. Nhöõng keá hoaïch naøy bao goàm vieäc ñaøo world, but rather by working actively for the gieáng, xaây ñöôøng, thieát laäp nhöõng trung taâm huaán benefit of others. The movement mainly focuses ngheä, caûi thieän noâng traïi, saùng laäp tröôøng cho treû ôû on improving conditions in Sri Lanka's villages, löùa tuoåi saép baét ñaàu vaøo tröôøng,

vaân vaân. Coâng and is currently active in over eight thousand vieäc moãi ngaøy baét ñaàu vôùi vieäc 'gia ñình hoäi hoïp locations throughout the country. Its main activity laïi' ñeå baøn thaûo veà nhöõng khaùi nieäm Phaät giaùo vaø is referred to as Shramadana (donation of work), saép xeáp coâng vieäc laøm cho ngaøy hoâm ñoù. Trong keá in which volunteers work together with villagers hoaïch, taát caû nhöõng ngöôøi tham döï ñeàu phaûi gaén on projects designed to improve the lives of local lieàn vôùi boán ñieàu töø aùi: 1) boá thí; 2) aù i ngöõ; 3) laøm people. These may include digging wells, building vieäc coù ích lôïi; vaø 4) bình ñaúng. Ariyaratne tranh roads, establishing vocational training centers,

luaän raèng nhöõng ñieàu naøy laø nhöõng nguyeân taéc Sasankharika (skt): Prompted—Quick to do what caên baûn cuûa truyeàn thoáng ñôøi soáng thoân laøng taïi is required—Nhanh choùng haønh ñoäng (laøm nhöõng Sri Lanka, vaø nhöõng thöù naøy ñi ngöôïc laïi vôùi xaõ vieäc phaûi laøm). hoäi ñoâ thò thôøi hieän ñaïi. Phong traøo lyù töôûng hoùa Sasankhata (p): Well prepared—Ñöôïc chuaån bò nhöõng giaù trò truyeàn thoáng vaø xem xaõ hoäi hieän ñaïi kyõ caøng. nhö laø thöù xaõ hoäi vaät chaát baêng hoaïi. Sasati (p): To breath—Thôû. Sarvopaya-kausalya (skt): Nhaát Thieát Chö Phaät Sasa-visana (skt): Sasa-srnga (skt)—Sasavishana Ñaïi Xaûo Phöông Tieän Kinh—Teân khaùc cuûa kinh (skt)—Rabbit's horns—See Thoá Giaùc. Phaùp Hoa—Another name of the Lotus Sutra. Sasi (skt): The spirit with marks or form like a Sasa (skt): Sasi, Sasin, Sakti (skt)—Thieát Thi— hare: Daõ Thoá Hình Thaàn—The moon: Maët traêng. See Xaù Chi (1). Saskyapa (skt): Ca Taùt Phaùi—See Sakyapa. Sasa-dhara (skt): Hoaøi Thoá—The hare-bearer, or Sasrava (skt): Höõu laäu—With leakage. in Chinese the hare-embracer—Ngöôøi luoân oâm aáp Sasrava-jnana (skt): Tainted wisdom—Höõu Laäu boùng nguyeät (suy nghó vaån vô). Trí. Sasaka (skt): Sasi (skt)—1) A hare (a rabbit): Sasrava-marga (skt): Tainted path—The way of Thieát Thi; 2) The power of speech and action: Löïc reincarnation or mortality—See Höõu Laäu Ñaïo. cuûa khaåu vaø haønh; 3) The female organ: Xaù Chi laø Sassa (p): Corn—Baép. boä phaän sinh duïc cuûa nöõ phaùi; 4) See Xaù Chi (2). Sassa (skt): Khandha (p)—Aggregates—AÁm— Sasaki Shigetsu (1882-1945): Name of a Uaån—See Nguõ Uaån. Japanese Rinzai monk of the modern period who Sassata (p): Eternal (a)—Tröôøng toàn. was influential in spreading Zen in the United Sassatadhitthi (p): Eternalism—View of States. Shigetsu is better known by his name Eternalism—See Thöôøng Kieán. Sokei-an Roshi, although his formal religious Sassatavada (p): Sassavadi—Eternalist—Ngöôøi name is actually Soâshin Taikoâ. Shigetsu practiced theo chuû nghóa thöôøng kieán. as a lay person with Shaku Soâkatash and became Sassati (p): Eternity—Baát Dieät—Söï vónh cöûu. his Dharma heir. He took the tonsure only after he Sassavadi (p): Eternalist—Ngöôøi theo chuû nghóa had already received inka, or Dharma thöôøng kieán. transmission. He traveled to the United States and Sassu (p): Mother-in-law—Meï vôï hay meï choàng. in 1931 established the First Zen Institute of Sassudeva (p): Nhöõng vò trôøi trong nhaø (yù noùi caùc America in New York City—Teân cuûa moät vò baäc cha meï). Thieàn Taêng toâng Laâm Teá trong thôøi caän ñaïi, ngöôøi Sasta (skt): Guru—Master—Thaày. coù aûnh höôûng trong

vieäc truyeàn baù Thieàn phaùp ñeán Sastadeva-manusyanam (skt): An Unequalled Myõ. Thieàn sö Chæ Nguyeät Hueä AÁn ñöôïc bieát nhieàu teacher of Humans and Heavenly beings—See vôùi teân Sokei-an Roshi maëc daàu Phaùp danh cuûa Sö Thieân Nhaân Sö. laø Soâshin Taikoâ. Chæ Nguyeät Hueä AÁn tu taäp nhö Sastra (skt): Sattha (p)—Shastra (skt)—Luaän moät ngöôøi taïi gia vôùi Thieàn sö Shaku Soâkatash vaø taïng—Abhidharma—Commentaries—Treatises— trôû thaønh ñeä töû noái phaùp cuûa vò naøy. Sö chæ laøm leã See Luaän. thí phaùt sau khi ñaõ nhaän aán chöùng giaùc ngoä. Sö du Sastras with commentary: Treatise and haønh sang Myõ vaø naêm 1931 Sö thieát laäp Thieàn commentary—Luaän Sôù—Phaàn giaûng giaûi vaø pheâ Vieän ñaàu tieân ôû thaønh phoá Nöõu Öôùc. bình Luaän Taïng. Sasana (skt & p): To teach—Teaching—See Sastra on Entering the path of enlightenment: Giaùo Huaán. Bodhicaryavatara (skt)—Boà Ñeà Haønh Luaän— Sasanakaro (p): Thaùnh Giaùo—The teaching of Sastra on Entrance of Bodhisattvas' practices. the sages, or holy one; holy teaching—Nhöõng lôøi Sastra on Entrance of Bodhisattvas' practices: daïy cuûa Thaùnh Nhaân. Bodhisattva-carya-vatara (skt)—Nhaäp Boà Taùt Sasanka (skt): See Thieát Thöôûng Ca. Haïnh Luaän—Boà Ñeà Haønh Luaän. Sastra master: Treatise master—See Luaän Sö.

Sastra with interpretation on masters: See Sataksara-sastra (skt): Baùch töi luaän—Treatise of Luaän Sö Chuù. one hundred words. Sastra on the one hundred divisions of all Satan (n): Quyû vöông—AÙc quyû. mental qualities: See Baùch Phaùp Minh Moân Satanical (a): Quyû quyeät nhö Sa Taêng. Luaän. Satanism (n): Chuû nghóa suøng baùi quyû vöông. Sastra-pitaka (skt): Abhidharma-Pitaka (skt)—Sata-pancasatkastotra (skt): One hundred-fifty Basket of philosophical treatises—Baskets hymns, name of a work of commentary—Nhaát (tripitaka) of Buddhist Teachings—See Luaän Baùch Nguõ Thaäp Taùn Phaät Tuïng, teân moät boä luaän. Taïng. Sataparibhuta (skt): Never Despite (Never Sastra of the Sarvastivadins: Samkhya (skt)— Slighted) Bodhisattva—See Thöôøng Baát Khinh Boà See Soá Luaän. Taùt. Sastra school: See Luaän Toâng. Sataparna (skr): See Xa Ñeá. Sastra of "Treasure Chamber of the Satapatta (p): A lotus—Hoa sen. Abhidharma": Abhidharmakosa-Bhasya-Sastra Satasahasrika-prajna-paramita (skt): Great (skt)—See Caâu Xaù Luaän. Prajna inital part of Perfection—Ñaïi Baùt Nhaõ Sô Sastra-writer: Philosopher—Sutra-interpreter— Phaän Ba La Maät. See Luaän Sö. Sata-saiksa (p): See Chuùng Hoïc Giôùi and Cuï Tuùc Sastri (skt): Upadhaya (skt)—Upadhyaya (skt)— Giôùi Tyø Kheo. See Ñaïi Sö. Satasamitabhiyukta (skt): Joshojin-Bosatsu Sastriya (skt): Khattiya (p)—Ksatriya (p)—See (jap)—See Thöôøng Tinh Taán Boà Taùt. Saùt Ñeá Lôïi. Sata-Sastra (skt): Sara-sastra (skt)—One hundred Sasvat (p): Sanata (skt)—Vónh haèng—Thöôøng treatises—See Baùch Luaän. coøn (caùi khoâng bao giôø keát thuùc hay maát ñi)— Satasastravaipulya (skt): One hundred Extensive Eternal—Forever—Perpetual—See Baát Dieät. Treatises—Quaûng Baùch Luaän Boån—See Baùch Sasvata (skt): Always—Constant—Eternal— Luaän. Perpetual—Thöôøng—Vónh haèng (khoâng bao giôø Satasat (skt): To be or not to be—Höõu hay phi maát ñi). höõu (coù hay laø khoâng, hieän höõu hay khoâng hieän

Sasvata-drsti (skt): Thöôøng kieán—The eternity höõu). view—Idealism. Satavadana (skt): Tuyeån Taäp Baùch Duyeân Sasvatavada (skt): Eternalism—Tröôøng phaùi trieát Kinh—Taäp truyeän keå veà caùc vò Boà Taùt—Stories hoïc chuû tröông söï thöôøng haèng cuûa hieän höõu ñuùng of Bodhisattvas. nhö hieän höõu—The philosophical school that Satavahana (skt): Baûo Haønh Vöông—Sa Ña Baø upholds the eternity of existence as it is. Ha Vöông—See Daãn Chaùnh Vöông. Sat (skt): Sad (skt)—Being: Be-ness, non- Satekiccha(p): Pardonable (a)—Coù theå tha thöù duality—Six: Luïc (saùu). ñöôïc. Sata (skt): Conscious, mindful: Chaùnh nieäm (tænh Satha (p): Fraudulent (a): Gian laän—Name of one thöùc)—One hundred: Nhaát Baùch (moät traêm). of two middle continents of Godaniya (western Satabhisa (skt): Nguy—Name of one of the continent of the world): Xaø Ñeà, Xieâm Chaâu. twenty eight constellations. Sathya (skt): Söï doái gaït—Deceit— Dishonesty— Satadru (skt): See Thieát Ña Ñoà Lö. Guile—Roguery—Unsincerity—Wickedness— Satagiri (skt): Oai Thaàn—Awe-inspiring spirits— One of the Upaklesa, or secondary hindrances. Awe-inspiring gods. Sati (p): Smriti (skt)—Memory—Mindfulness— Sataka (skt): Xaù Laëc—Xaù Tra Ca—An inner Nieäm—Attentiveness—The seventh step on the garment, or a skirt—Quaàn aùo maëc beân trong. Noble Eightfold Path—Ghi nhôù ñuùng ñaén—See Satakkaku (p): Having a hundred projects—Coù Chaùnh Nieäm. caû traêm keá hoaïch. Satibala (p): Smrtibala (skt)—Power of memory Satakri (skt): See Sa Ña Caùt Lyù. or thoughts—Nieäm Löïc.

Satika-sastra (skt): Sara-sastra (skt)—Sata-sastra Satisfy the wishes of the spirits of the earth: (skt)—One hundred treatises—See Baùch Luaän. Laøm cho Ñòa Thaàn thoûa nguyeän. Satimantanam (p): Retentive memory—Trí nhôù Satisfy with one's lot: An phaän (tri tuùc)—Be voâ song. content with what we have at this very moment—Sati-mantu (p): Thoughful—Careful—Caån thaän See Thieåu Duïc Tri Tuùc. (suy nghó kyõ caøng). Satisfy with what we have at this very moment: Sati-nepakke (p): Quaùn saùt töï nieäm—Develop See Thieåu Duïc Tri Tuùc. mindfulness and discrimination. Satish Chandra Vidhyabhusan: An eminent Sati-panna (p): Mindfulness and wisdom—See Indian Buddhist scholar. He was a student and Nieäm Hueä. colleague of S.C. Das. Dr. Vidyabhusan was a Sati-patthana (skt&p): The application of great Sanskritist and had specialized in Indian mindfulness—Taâm tænh thöùc (töù nieäm xöù)— logic. He wrote several learned articles dealing Awareness of Attentiveness—See Kinh Nieäm Xöù. with the works of Dinnaga and Nagarjuna. His Satipathana-sutta (p): Discourse on the editions of the Madhyamika-aphorisms," about Foundations of Mindfulness—Sutra of Frames of 150 essays on various aspects of Buddhist Reference and Foundations of Mindfulness—See philosophy, and the monumental "History of Kinh Töù Nieäm Xöù. Indian Logic" (1922) are well known. It will not Satisambojjhanga (skt): Nieäm Giaùc Chi— be an exaggeration to say that he revolutionized Recollection—Holding the memory continually— research in Buddhism by laying proper emphasis See Thaát Boà Ñeà Phaàn. on Mahayana logic and philosophy—Moät hoïc giaû Sati-sammosa (p): Forgetfulness—Söï laõng trí. Phaät giaùo noåi danh ngöôøi AÁn Ñoä. OÂng laø ñoà ñeä vaø Sati-sampajna (p): Clear comprehension—Hieåu cuõng laø ñoàng söï cuûa S.C. Das. Tieán Só roõ—Mindfulness.

Vidyabhusan laø moät nhaø nghieân cöùu Phaïn ngöõ Sati-sampajanna (p): Memory and wisdom— xuaát saéc vaø oâng chuyeân veà luaän lyù hoïc AÁn Ñoä. Chaùnh nieäm vaø trí hueä. OÂng vieát nhieàu baøi baùo uyeân baùc noùi veà caùc coâng Satipatthana (p): Four awakenings (foundations) trình cuûa Traàn Na vaø Long Thoï. Caùc taùc phaåm oâng of mindfulness—See Töù Nieäm Xöù. ñaõ xuaát baûn nhö "Chaâm Ngoân Trung Quaùn." Satipatthana-samyutta (p): Four foundations of Khoaûng 150 tieåu luaän veà caùc khía caïnh khaùc nhau mindfulness—Kinh Töù Nieäm Töông Öng—See cuûa trieát hoïc Phaät giaùo vaø boä saùch lôùn "Lòch Söû See Kinh Töù Nieäm Xöù. Luaän Lyù Hoïc AÁn Ñoä" naêm 1922 ñöôïc nhieàu ngöôøi Satipatthana-sutta (p): See Kinh Töù Nieäm Xöù. bieát ñeán. Thaät khoâng quaù ñaùng khi noùi raèng oâng ñaõ caùch maïng hoùa coâng vieäc nghieân cöùu Phaät giaùo Satipatthana-vibhanga-sutta (p): Sutra on qua söï chuù troïng nhieàu hôn vaøo luaän lyù hoïc vaø Analysis of the four frames of reference—See trieát hoïc cuûa phaùi Ñaïi Thöøa. Kinh Phaân Tích Töù Nieäm Xöù. Sati-vinaya (skt): To remember precepts—See Satisfaction (n): Contentment—Söï haøi loøng—Söï ÖÙc Nieäm Tyø Naïi Da. thoûa maõn. Satkara (skt): Cung Kính—Respectful— Satisfaction with a little practice: Nôi coâng haïnh Reverent—Worship. chuùt ít laïi cho laø ñuû. Satkaryavada (skt): See Nhaân Trung Thuyeát Satisfactory (a): Haøi loøng—Maõn nguyeän. Quaû. Satisfied: Ñaéc yù—Content. Satkaya (skt): Sakkaya (p)—Existing body—With Satisfy (v): Thoûa maõn—To pander—To indulge. body (the body with its five senses)—Höõu thaân Satisfy sentient beings according to their (thaân vôùi naêm giaùc quan). wishes, definitely, without duality: Laøm cho yù Satkaya-darsana (skt): See Taùt Ca Da Kieán. cuûa chuùng sanh ñöôïc thoûa maõn, quyeát ñònh khoâng Satkaya-drsti (skt): Illusion of the body—See hai—See Möôøi Ñieàu Voâ Nhò Thöïc Haønh Phaùp Töï Ngaõ Kieán. Taïi Cuûa Chö Phaät. Satori (jap): Illumination or Enlightenment—See Ngoä.

Satpadartgha (skt): Padartha (skt)—Six Hakuin said, "Bring Satsume here with you. I'll principles of formation and destruction of all test her." So Satsume and her father both came to dharmas—See Luïc Cuù Nghóa. visit Hakuin. The Zen master questioned the Satru (skt): Oaùn Gia—Thöôùc Ñoå Lö—Name of a young woman closely, and Satsume answered demon, enemy—Teân cuûa moät loaøi quyû (keû thuø). fluently. Hakuin then presented a couple of koans. Sat-samasa (skt): The six interpretations of Satsume started thinking about them, but Hakuin compound terms, considered in their component said, "Go focus your mind on them." Over a parts or together—Saùu caùch giaûi thích nhöõng chöõ period of several days, Satsume passed through keùp—See Luïc Ly Hôïp Thích. several levels of koans. Hakuin finally taught her Sat-sastara (skt): Six heterodox teachers—See that which goes beyond, but Satsume resisted and Luïc Sö Ngoaïi Ñaïo. would not accept it. The Zen master then threw Satsume Zen Nun: Thieàn Ni Satsume—Name of her out. Satsume was ejected several times like a Japanese Zen Nun in the eighteenth century. this. By the time half a year had passed, she had When Satsume was sixteen years old, she thought seen through that which goes beyond and had to herself, "Although I am not very beautiful, thoroughly studied the most inticate and puzzling fortunately my body is sound. Undoubtedly I am stories of the ancients.

She was now a Zen master, to be married soon; I hope I get a handsome man." even though still in her teens. At this point, Now she began to visit a certain temple to pray, Satsume's father began looking for a suitable and she also started reciting a special scripture husband for her. At first she refused and would day and night. Even while she was doing her not marry, but Hakuin called her to him and said, sewing and washing, the words of the scripture "You have already seen through enlightened were constantly on her lips. After several days of reality, so why should you reject mundane reality? continual recitation, Satsume suddenly What is more, marriage is an important duty for experienced an awakening of insight. On one men and women. It would be better for you to go occasion, her father looked into her room and saw along with your father." So it was that Satsume her sitting grandly on top of a copy of a Buddhist got married. After Satsume's passing, Hakuin's scripture. He was alarmed, thinking she may have successor Suiwo said to his own disciples, "When gone mad; he gently admonished her, "What do our former teacher was alive, there were many you mean by sitting on a precious scripture? You laywomen with perfectly clear insight. There will surely be punished by the Truth." Satsume were those among them like Old Lady Satsu who replied, "How is the wonderful scripture any were even beyond the reach of experienced Zen different from my backside?" Now her father monks." When Satsume was in her late years, she thought this was even more bizarre; he went to grieved exceptionally deeply over the loss of a tell Zen master Hakuin. Hakuin said, "I have a grand-daughter. The old man who lived next door method that will help." He wrote a short poem, chided her, "Why are you mourning so which he handed over and said, "Paste this on the grievously? If people hear you, they'll wonder wall of your home, where she will be sure to see how you could still be acting like this even after it." The poem said, having studied with Zen master Hakuin and "Hearing the call attained insight into the essential. Please cut it of a silent raven down a little bit." Satsume glared at the old man in the dark of night, and retorted, "What do you know, baldy? My one misses one's father weeping and wailing are better for my grand- before being born." daughter than incense, flowers, and lamps."—Teân The man took the verse and did with it as Hakuin cuûa moät vò thieàn Ni vaøo theá kyû thöù 18. Khi said. When she saw it, Satsume said, "This is the Satsume leân 16 tuoåi, coâ töï nghó: "Ta khoâng ñeïp, hadwriting of master Hakuin. So even Hakuin nhöng may maén laø ta coù moät thaân hình ñaày ñaën. only understand this much!" Her father thought Chaéc chaén roài ñaây ta seõ laäp gia ñình; ta hy voïng this was strange too, and told Hakuin about it. mình seõ gaëp moät ngöôøi choàng vöøa yù." Luùc ñoù naøng

baét ñaàu leân chuøa caàu nguyeän, vaø naøng cuõng baét moät thieàn sö. Vaøo thôøi ñieåm naøy, cha cuûa Satsume ñaàu ñeâm ngaøy tuïng kinh. Ngay caû khi may vaù vaø baét ñaàu tìm kieám cho naøng moät ngöôøi choàng vöøa giaët giuõ, coâ vaãn luoân giöõ caâu kinh tieáng keä treân yù. Luùc ñaàu naøng cöï tuyeät khoâng chòu keát hoân, moâi. Sau nhieàu ngaøy trì tuïng lieân tuïc, Satsume nhöng Baïch AÅn ñaõ goïi naøng ñeán vaø baûo: "Con ñaõ boãng thöïc chöùng giaùc ngoä. Vaøo moät dòp, khi cha ngoä ñaïo, taïi sao con laïi choái boû hieän thöïc cuûa theá naøng ngoù vaøo

phoøng vaø thaáy naøng ñang ngoài treân gian? Coù gì hôn ñöôïc duyeân nghieäp cuûa ngöôøi nöõ moät quyeån kinh Phaät. Lo cho con mình bò ñieân laø laáy choàng vaø sinh con. Toát hôn, con neân thuaän khuøng; oâng nheï nhaøng hoûi con: "Con coù yù gì khi theo yù cha mình." Theá laø Satsume ñoàng yù laäp gia ngoài leân treân moät quyeån kinh nhö vaày? Nhö theá ñình. Sau khi Satsume vieân tòch, ngöôøi keá thöøa naøy con seõ khoâng traùnh khoûi bò trôøi Phaät traùch thieàn sö Baïch AÅn laø thieàn sö Suiwo ñaõ noùi vôùi phaït." Satsume ñaùp: "Quyeån dieäu kinh kia coù khaùc chuùng ñeä töû: "Luùc tieân sö Baïch AÅn Hueä Haïc coøn gì vôùi thaân theå cuûa con ñaâu?" Nghe con noùi vaäy, taïi theá, ngöôøi ñaõ ñoä thoaùt raát nhieàu cö só taïi gia. cha naøng caûm thaáy quaù kyø laï; oâng beøn tìm ñeán gaëp Trong soá ñoù phaûi keå ñeán laõo baø Satsume, ngöôøi thieàn sö Baïch AÅn Hueä Haïc vaø keå heát töï söï. Thieàn thaâm ngoä lyù thieàn hôn caû caùc Thieàn Taêng ñaõ ñaït sö Baïch AÅn Hueä Haïc noùi: "Ta coù caùch giuùp." Baïch ñöôïc chöùng ngoä cuøng thôøi." Vaøo luùc cuoái ñôøi, laõo AÅn beøn vieát moät baøi keä ngaén trao cho cha cuûa baø Satsume phaûi chòu moät noãi maát maùt lôùn baét Satsume vaø daën doø: "Haõy daùn baøi keä naøy leân nguoàn töø caùi cheát cuûa coâ chaùu gaùi. Luùc ñoù oâng laoõ töôøng nhaø oâng, nôi maø Satsume seõ deã daøng nhìn laùng gieàng ñaõ heát lôøi khuyeân giaûi: "Sao baø cöù maõi thaáy." Baøi keä noùi: ñau buoàn vaø than khoùc nhö theá? Neáu ngöôøi ngoaøi "Chôït nghe tieáng quaï nhìn vaøo seõ khoâng khoûi töï hoûi vì sao moät thieàn sö Baët trong ñeâm thaâu ñaéc phaùp cuûa ñaò thieàn sö Baïch AÅn danh tieáng maø Boãng nhôù maët muõi laïi bi luïy vì phieàn naõo theá tuïc nhö vaäy! Xin baø haõ y Töø thuôû chöa sanh." coù neùn ñau thöông!" Satsume tröøng maét nhìn Ngöôøi cha mang baøi keä veà nhaø vaø laøm ñuùng theo ngöôøi ñaøn oâng roài heùt lôùn: "Laõo ñaàu hoùi kia bieát lôøi daën cuûa Baïch AÅn. Khi nhìn thaáy baøi keä, ñöôïc gì naøo! Nöôùc maét vaø lôøi than khoùc cuûa ta coøn Satsume noùi ngay: "Ñuùng laø neùt buùt cuûa thieàn sö toát laønh hôn cho coâ chaùu gaùi nhoû hôn caû höông Baïch AÅn Hueä Haïc. Ngay caû Baïch AÅn maø chæ môùi hoa vaø ñeøn neán ñaáy!" hieåu ñöôïc coù theá thoâi!" Ngöôøi cha nghó ñieàu naøy Satta (skt): Sattva (skt)—1) Sentient being: Taùt cuõng laø thaät laï, vaø laïi tìm ñeán Baïch AÅn ñeå thuaät ñoûa—See Höõu Tình Chuùng; 2) To have form: See laïi söï tình. Thieàn sö Baïch AÅn noùi: "Haõy mang con Höõu Töôùng. gaùi oâng laïi ñaây, ta seõ ñích thaân xem xeùt söï vieäc." Satta-ariya-dhana (p): Sapta-arya-dhana (skt)— Theá laø Satsume theo cuøng cha naøng ñeán tham kieán Seven Aryan treasures—Seven Treasures of thieàn sö Baïch AÅn. Sö laàn löôït ñaët cho Satsume Enlightened Beings—See Thaát Thaùnh Taøi. nhieàu caâu hoûi vaø coâ gaùi ñaõ traû lôøi moät caùch troâi Satta-bojjhanga (p): Saptabodhyanga (skt)— chaûy. Keá ñoù, thieàn sö Baïch AÅn ñöa ra hai coâng aùn Sapta-bodhyangani (skt)—Seven factors of vaø Satsume baét ñaàu suy nghó veà chuùng, nhöng enlightenment—Seven factors of wisdom—See Baïch AÅn noùi: "Haõy quay veà vaø ñeå heát taâm trí vaøo Thaát Boà Ñeà Phaàn. ñoù." Trong khoaûng thôøi gian naêm baûy ngaøy maø Sattaloka (p): The realm of all the living—See Satsume ñaõ giaûi quyeát nhieàu coâng aùn ôû caùc möùc Chuùng Sanh Giôùi. ñoä khaùc nhau do thieàn sö Baïch AÅn Hueä Haïc ñöa Sattama

(p): Seventh—Thöù baûy. ra. Cuoái cuøng khi ñöôïc sö chæ daïy veà muïc ñích toái Sattanam-cutupapate-nanam-vijja (p): haäu, Satsume laïi toû yù phaûn baùc vaø khoâng chaáp Knowledge of the decease and rebirth of beings— nhaän. Baïch AÅn ñaõ ñuoåi thaúng naøng ra khoûi thieàn Höõu tình sanh töû minh. phoøng. Satsume bò ñuoåi nhö vaäy raát nhieàu laàn. Satta-pani-guha (p): Sapta-parna-guha (skt)— Maõi ñeán giöõa naêm sau ñoù, coâ gaùi môùi coù theå thaáy 'Seven-leaf-tree' cave—See Thaát Dieäp Nham. xuyeân suoát ñöôïc muïc ñích toái haäu vaø giaûi quyeát Satta-ratana (p): Saptaparna (skt)—See Thaát troïn veïn nhöõng guùt maéc vi teá cuûa lyù thieàn. Baáy giôø Baûo. daàu chæ môùi ôû tuoåi ñoâi möôi, Satsume ñaõ trôû thaønh

Satta-sambojjhanga (p): Sapta-bodhyangani Ñaïi Ca Dieáp, ngöôøi ñaõ trieäu taäp hoäi nghò laàn thöù (skt)—Sambojjhanga (p)—Seven factors of nhaát. enlightenment—See Thaát Boà Ñeà Phaàn. Sattipatthana-sutta (p): Smrtyupasthana-sutra Satta-sutta (p): Sutra on a being, Samyutta (skt)—Sutra of Mindfulness—Sutra of Nikaya XXIII.2—Kinh Nhaát Caù Chuùng Sanh, Foundations of Mindfulness—See Kinh Nieäm Xöù. Töông Öng Boä XXIII.2. Satti-sutta (p): Sutra on the spear, Samyutta Sattati (p): Seventy—Baûy möôi. Nikaya XX.5—Kinh Ngoïn Giaùo, Töông Öng Boä Satta-timsa-bodhipakkhiya-dhamma (p): Thirty XX.5. Seven Aids to Enlightenment—See Tam Thaäp Sattu (p): 1) Enemy: Keû thuø; 2) Boät rang khoâ Thaát Trôï Ñaïo Phaåm. (ngöôøi AÁn thôøi Ñöùc Phaät thöôøng mang theo Sattu Sattathana-sutta (p): Sutra on seven bases of vaø maät ong Madhu khi ñi xa). fortunate karma—See Kinh Thaát Höõu Y Phöôùc Sattva (skt): Satta (p)—Taùt ñoûa—Höõu tình—Nghieäp. Chuùng sanh—Being—Creature—Existence— Sattha (p): 1) A science: Moät moân khoa hoïc; 2) Entity—Living being—True essence—Sentient Treatises, Abhidharma, Commentaries: Sastra being—Haøm linh. (skt)—Shastra (skt)—Luaän taïng. Sattvadhatu (skt): Realm of all the living in Sattha (skt): Guru—Master—Ñaïo sö—One of contrast with the Buddha realm—World of many titles of Sakyamuni Buddha—Moät trong beings—Theá giôùi cuûa caùc chuùng sanh. nhieàu danh hieäu cuûa ñöùc Phaät. Sattvakasayah (skt): Creatures are stupid and Satthar (skt): Great teacher—See Ñaïi Sö. unclean—See Chuùng Sanh Tröôïc. Satthu (p): Teacher—Thaày. Sattvarthakriyasila (skt): Tieáp Sanh Giôùi— Satti (p): Ability—Khaû naêng. Nhieâu Ích Höõu Tình Giôùi —See Nhieáp Chuùng Sattipanni (skt): Sattipanni cave, the place were Sanh Giôùi. the first Buddhist Council was held. According to Sattva-sacetana (skt): satta-sacetano (p)—Taùt the canonical texts, the cave was situated on the ñoûa—Sentient beings which possess magical and northern fringe of the Vaibhara hill and Stein, an spiritual powers—Animate—Conscious beings— archaeologist, may be accurate when he identifies Living beings—Sentient beings—See Höõu Tình the site with the large terrace with a group of Chuùng. cells at the back of a semi-circular bend of rock on Sattvasamata (skt): Sameness of all beings—Söï the northern scarp. A remarkable structure, known ñoàng nhaát cuûa moïi thöïc theå—See Chuùng Sanh as Jarassandha ki Baithak, on the eastern slope of Bình Ñaúng. the Vaibhara hill, with irregular cells at the sides Sattva-vajra (skt): One of the fifteen bodhisattvas has been

identified by some the residence of who represent the Buddha's dharmakaya—See Pippala. Some of the Pali texts describe the Kim Cang Taùt Ñoûa. Pippala cave as the residence of Mahakasyapa, Sattva-vajri (skt): Höõu Tình Kim Cöông Nöõ Boà the organizer of the First Council—Hang Taùt—Name of a Bodhisattva. Sattipanni, nôi toå chöùc Nghò Hoäi Keát Taäp Kinh Sattya (skt): Chaân Thaät—The real—Honest— Ñieån ñaàu tieân cuûa Phaät giaùo. Theo kinh saùch thì Frank—Sincere. hang naày naèm ôû ven bìa phía baéc cuûa ñoài Saturn: Sanaiscara (skt)—Thoå tinh—One of the Vaibhara. Nhaø khaûo coå Stein coù theå ñaõ noùi ñuùng seven brilliant ones—See Thaát Tinh. khi oâng xaùc ñònh vò trí cuûa hang naày taïi moät theàm Satya (skt): Sacca (p)—Taùt Ñaù Daõ—Truth—Chaân ñaát roäng vôùi moät nhoùm phoøng phía sau moät daõy ñaù lyù—Ñeá (chaân lyù hay nghóa chaân thaät)—True— hình baùn nguyeät ôû trieàn phía baéc. Moät coâng trình Genuine—The eight truths (postulates or kieán truùc ñaùng chuù yù, coù teân laø Jarasandha ki judgments)—Taùm söï thaät—See Baùt Ñeá. Baithak treân söôøn phía ñoâng cuûa ñoài Vaibhara, vôùi Satyadevata (skt): Original Honoured One—See nhöõng ngaên khoâng ñeàu nhau taïi boán phía ñaõ ñöôïc Boån Toân. moät soá ngöôøi cho laø hang Pippala. Moät soá kinh saùch tieáng Pali moâ taû hang Pippala laø nôi ôû cuûa

Satya-dvaya (skt): Hai loaïi chaân lyù—Two Savatthi (p): S(h)ravasti (skt)—Xaù Baø Ñeà—See Truths—Two forms of statement—See Nhò Ñeá. Xaù Veä Quoác. Satyani (skt): Sacca (p)—Chaân lyù. Save (v): See Teá Ñoä. Satyarata (skt): Nhaïo Thaät Boà Taùt—Teân cuûa moät Save all beings: Phoå Ñoä Chuùng Sanh—To deliver vò Boà Taùt—Name of a Bodhisattva. or rescue all beings—Phoå Ñoä (1). Satyasiddhi (skt): School of the perfection of Save from danger: To assist someone in truth—Satyasiddhi school—See Thaønh Thöïc misfortune and danger—Cöùu khoán phoø nguy. Toâng. Save one's face by saying something: Chöõa Satyasiddhi sastra (skt): See Thaønh Thöïc Luaän. theïn. Satyasiddhi school: School of the perfection of Save and help people who are victims of truth—See Thaønh Thöïc Toâng. disasters: Giuùp ñôû ngöôøi laâm naïn tai öông—See Satyasiddhi Sect: Satyasiddhi school—See Thaønh Baùt Phuùc Ñieàn. Thöïc Toâng. Save mankind and protect the world: Cöùu nhaân Satyata (skt): Satya (skt)—Sa Ñeå Daõ—Dòch laø ñoä theá. "Ñeá" coù nghóa laø chaéc chaén hay ñuùng söï thaät— Save others: Rescue others—Ñoä tha—Hoùa tha. True—Truth—A truth. Save sentient beings: Teá ñoä chuùng sanh—See Satya-vada (skt): Sacca-vada (p)—Thaät Ngöõ— Ñoä Thoaùt Chuùng Sanh. True words. Save all sentient beings without any mental Satya-yuga (skt): Krta-yuga (p)—Vivarta kalpa image of sentient beings: Cöùu Hoä Nhöùt Thieát (skt)—Kalpa of formation—See Thaønh Kieáp. Chuùng Sanh Ly Chuùng Sanh Töôùng Hoài Höôù ng— Saumanasya-vendana (skt): Joy—Hyû thoï—See See Thaäp Hoài Höôùng. Nguõ Thoïi. Save sentient beings: Cöùu ñoä chuùng sanh. Saumanasyendriya (skt): Joy—Hyû caên—One of Save and set free: To be saved and freed—Cöùu the twenty two roots—See Nhò Thaäp Nhò Caên. thoaùt. Saunanasya-vedaniya-karma (skt): To receive joy in the flow of karma—Thuaän Hyû Thoï Nghieäp. Save the sinners from the sea of misery: Ferry Saupadisesa-nibbana (p): Sopadhisesa-nirvana the living across the sea of reincarnation—Teá ñoä.

(skt)—Kilesa-parinibbana (p)—Incomplete Save someone from a danger: To rescue Nirvana—See Höõu Dö Nieát Baøn. someone from a danger—Giaûi naïn cho ai. Sauraya (skt): Brave and strong Bodhisattva— Save someone from unhappiness and Duõng Maõnh Boà Taùt. sufferings: To rescue from misery—Cöùu khoå. Sautrantika (skt): Suttavada (p)—Sankrantivadin Save from suffering: Rescue from misery—Cöùu (skt)—Taêng ca lan ña boä—Thuyeát Ñoä Boä— khoå. Thuyeát Chuyeån Boä—See Kinh Löôïng Boä. Save the world: To relieve human sufferings— Sauvastika (skt): Srivatsa-laksana (skt)—Chöõ See Cöùu Ñoä. Vaïn (tröôùc ngöïc cuûa Ñöùc Phaät). Saved out of terror into the next life: See Savabha-vasuddha (skt): Ñaéc Töï Taùnh Thanh Cuoàng Loaïn Vaõng Sanh. Tònh Phaùp Taùnh Nhö Lai—Teân cuûa moät ñöùc Nhö Savika (p): Female hearer—Nöõ thanh vaên. Lai—Name of a Tathagata. Saving (a): See Cöùu Ñoä. Savable: Coù theå ñoä ñöôïc. Saving of all creatures: Hoùa ñoä chuùng sanh— Savaka (p): Sravaka (skt)—Hearer—Thanh vaên. See Thaäp Kim Cang Taâm. Savaka-kicca (p): Thính Giaùc. Saving and liberating all sentient beings: Savakasamgha (p): Taêng ñoaøn—See Sangha. Enabling them to get out of birth and death—Savakayana (p): Sravakayana (skt)—Vehicle of Khaép ñeàu teá ñoä cho hoï ra khoûi sanh töû. Hearer—See Thanh Vaên Thöøa. Saving by moral exhortation: Giaùo giaûi thò ñaïo Savanti (p): A river—Doøng soâng. (duøng lôøi noùi maø daãn daét chuùng sanh)—See Tam Savati (p): To flow—Troâi chaûy. Chuûng Thò Ñaïo.

Saving by physically appearing: By using Sayings of Lin Chi: Rinzai-roku (jap)—Records supernatural powers, change of form, etc.—Thaàn of teachings of Lin-Chi—Name of a collection of bieán thò ñaïo (hieän thaân hoaëc duøng thaàn thoâng maø Zen koans—Laâm Teá Ngöõ Luïc, söu taäp nhöõng lôøi daãn daét chuùng sanh)—See Tam Chuûng Thò Ñaïo. daïy cuûa ngaøi Laâm Teá, goàm nhöõng coâng aùn thieàn — Saving power of Amitabha: See Tha Löïc and See Laâm Teá Nghóa Huyeàn Thieàn Sö. Nhò Löïc (A). Saying practices and all vows of Enlightening Saving through power of memory and Beings are one practice and vow: Noùi chö Boà enlightenment: Kyù thuyeát thò ñaïo (duøng ñuû moïi Taùt taát caû haïnh taát caû nguyeän laøm moät haïnh caùch giaûng giaûi baèng yù nghieäp maø daãn daét chuùng nguyeän maø laøm Phaät söï. sanh)—See Tam Chuûng Thò Ñaïo. Saying the realm of Buddhahood is not the Savior and refuge for all living creatures: Laøm world: Noùi caûnh giôùi Phaät chaúng phaûi laø caûnh giôùi nôi cöùu, laøm choã veà nöông cho caùc chuùng sanh. maø laøm Phaät söï. Saviour of the world: Tayin (skt)—Baäc Cöùu Saying the realm of Buddhahood is the world: Theá—To save the world—See Cöùu Ñoä. Noùi caûnh giôùi Phaät laø caûnh giôùi theá gian maø laøm Savipaka (skt): Existence of maturation of Phaät söï. effect—See Höõu Dò Thuïc. Saying the world is the realm of Buddhahood: Savitr (skt): Saéc Duy Ñaëc Lôïi—Activities of the Noùi caûnh giôùi theá gian laø caûnh giôùi Phaät maø laøm sun—Söï hoaït ñoäng cuûa maët trôøi. Phaät söï. Savotakko-savicaro samadhi (p): The Sayings of Zen Masters: Keitoku-Dento-Roku concentration of thinking and pondering—Höõu (jap)—The Records of the Transmission of the taàm höõu töù ñònh. Lamp—Ching-Te-Ch'uan-Teng-Lu—See Caûnh Savours: Vò—See Baùt Vò Nieát Baøn. Ñöùc Truyeàn Ñaêng Luïc.

Savupadisesa-nibbana (p): Incomplete Scale of karma: See Nghieäp Xöùng. Nirvana—See Höõu Dö Nieát Baøn. Scapegoat (n): Vaät teá thaàn. Say (v): Noùi—Phaùt bieåu. Scare-demon: See Boá Ma (1). Say one's prayers: Caàu kinh. Scatter (v): Viprakri (skt)—Taùn (raûi khaép ra)— Say the prayer: Noùi lôøi caàu nguyeän. To disseminate—To spread abroad. Say the right word and I will open the door: Scatter flowers in honoring of a Buddha: See See Ñaïo Ñaéc Töùc Moân Khai. Taùn Hoa. Saya (skt): Thuïy—Nguû—To sleep. Scattered: Disturbed—Restless—Taùn loaïn. Sayadaw: Burmese term for Buddhist monk. Scattered or general meditation: Taùn Ñònh—Technically, it is used for the abbot of a See Nhò Chuûng Ñònh. monastery, but in current usage may designate Scattered or general meditation in the world other highly revered teachers—Moät danh töø cuûa of desire: See Scattered meditation. ngöôøi Mieán Ñieän ñeå toân xöng moät thieàn sö hay Scattered meditation: Taùn Ñònh—General moät vò truï trì—See Ñaïi Sö. meditation in the world of desire—Thieàn ñònh Sayana (p): A bed—Giöôøng nguû. toång quaùt hay taûn maïn cuûa Duïc Giôùi—See Nhò Sayana-kicca (p): Function of taste—Vò Giaùc. Chuûng Ñònh. Sayana-sana (skt): Bedding or sleeping Scattered mind: Viksipta-citta (skt)—Confused garments—See Ngoïa Cuï. thoughts—Inattentive mind—Mental wandering— Sayapeti (p): To make to sleep—Laøm cho nguû. See Taùn Loaïn Taâm. Sayati (p): To sleep—Nguû. Scattered paper money as offerings: See Taùn Sayings of a Buddha: Words of a Buddha—Phaät Cuùng. ngöõ. Scatteredness: Wikshepa (skt)—Baát Ñònh (Taùn Saying there is one Buddha, sometimes saying loaïn) hay laøm cho taâm roái loaïn. there are many Buddhas: Noùi moät Phaät hoaëc noùi Scattering wisdom: Taùn Tueä. nhieàu Phaät maø laøm Phaät söï.

Scene of Immaterial-realm: Arupabhava (skt)— Buddha's teaching into three periods: existence Scene of Formless realm—Voâ Saéc Giôùi Caûnh. (höõu); non-existence (Khoâng); and something Scents: Nhang. "Between" (a realm of pure spirit)—Chia giaùo Scent consciousness: Tyû thöùc. phaùp Phaät ra laøm ba thôøi: Höõu, Khoâng vaø Trung— Scented dragon's brains: Kieát Boá La— See Phaùp Töôùng Toâng. Camphor—Höông Long Naõo. School of the Middle: Madhyamaka (skt)—See Scented ocean: See Höông Haûi (1). Trung Luaän Toâng, and Trung Quaùn Luaän. Scepter (n): Caây tröôïng. School of Nagarjuna: See Ñeà Baø Toâng. Sceptic (a): Hoaøi nghi. School of original existence: See Boån Höõu Sceptical doubt: Nghi hoaëc. Gia. Schema (n): Löôïc ñoà. School of the real: The school of the real, in Schism (n): Söï ly giaùn. contrast with the seeming—See Chaân Toâng (2). Scholar (n): Pandita (skt)—Hoïc giaû. School of reality of all phenomena: Sarvastivada Scholastic (a): Thuoäc veà kinh vieän—Thuoäc veà (skt)—The school of reality of all phenomena, tröôøng hoïc. one of the early Hinayana sects, formed around Schools (n): Toâng phaùi. three hundred years after the Nirvana.—Nhöùt School of adornment: See Trang Nghieâm Moân. Thieát Höõu Boä, tröôøng phaùi hieän töôïng, moät trong School based on sastras: See Luaän Toâng. nhöõng tröôøng phaùi sôùm nhaát cuûa phaùi Tieåu thöøa, ñöôïc thaønh laäp baèng caùch taùch ra töø Thöôïng Toïa School of Buddhism: Family of Buddhism— Boä, khoaûng 300 naêm sau ngaøy Phaät nhaäp dieät — Phaät gia. See Nhöùt Thieát Höõu

Boä. School of the collected sastras: Samparigraha School of Sakyamuni: Buddhism—Thích moân. (skt)—Doctrine of the mere ideation—See Nhieáp Luaän Toâng. School of the single, real perfection: Nhaát Thaät Vieân Toâng—The One Real and Perfect School. School of the community: Mahasanghika (skt) The school of the majority; one of the chief early School of Three Stages: Tam Theá Phaùi—See divisions—See Ñaïi Chuùng Boä. San-Chieh. School of consciousness: Vijnanavada (skt)—See School of treatise on the bhumis: See Ñòa Luaän Duy Thöùc Toâng. Toâng. School of Correct Evaluation: Sammatiya School of unreality: The teaching which regards (skt)—Sammitiya (skt)—Sa Ma Ñeá—School of everything as unreal, or immaterial, one of the Correct Measure—See Chaùnh Löôïng Boä. four divisions made by T'ien-T'ai—Giaùo phaùp xem vaïn höõu khoâng coù thöïc chaát, moät trong boán School of correct logic: Sammatiya or Sammitiya phaùi cuûa toâng Thieân Thai—See Khoâng Moân. (skt)—Moät trong 18 boä cuûa tröôøng phaùi Tieåu Thöøa—See Chaùnh Löôïng Boä. School of White Lotus: See Baïch Lieân Toâng. School of Correct Measure: Sammatiya (skt)— Schwezigon Pagoda: The most revered pagoda in Sammitiya (skt)—Sa Ma Ñeá—School of Correct Burma, the construction of which was begun by Evaluation—See Chaùnh Löôïng Boä. King Anawratha (Anurudha, 1040-1077) and probably completed by his successor Kyazittha School of Easy Practice: Sahjiyana (skt)—See (1084-1113) to house three relics of the Buddha: a Dò Haønh Thöøa. collarbone, a frontlet bone, and a tooth. School of the Elders: The Theravada—See Science (n): Pancavidya (skt)—Khoa hoïc—See Thöôïng Toïa Boä. Nguõ Minh. School of immortality: See Voâ Sanh Moân. Science of cause: Hetuvidya (skt)—Nhaân minh—School of impartial teachings: See Bình Ñaúng Logical reasoning with its syllogistic method of Giaùo. proposition, reason and example—Lyù luaän theo School of Mahayana: See Ñaïi Thöøa Toâng. phaùp "Toân Nhaân Duï." School of the mean: Trung Toâng— Scientific (a): Thuoäc veà khoa hoïc. Dharmalaksana school, which divides the

Scientific achievements and human happiness: Scripturist (n): Chuyeân vieân nghieân cöùu kinh See Thaønh Töïu Khoa Hoïc vaø Haïnh Phuùc Con ñieån. Ngöôøi. Scroll (n): Cuoàn, cuoän (chæ hay giaáy). Scientific knowledge: Kieán thöùc khoa hoïc. Scrutinize (v): Xem xeùt kyõ löôõng. Scientism: Chuû nghóa khoa hoïc. Scrutinize dharmas: Phaùp Tuaàn Quaùn—Nghieân Scold and curse: Maéng chöûi. cöùu kyõ löôõng chö phaùp—Crutinize phenomena. Scoop the moon out of well water: Muùc nöôùc Scrutinize phenomena: See Phaùp Tuaàn Quaùn. gieáng tìm traêng (khoâng bao giôø tìm thaáy)—See Scrutinize thusness: Shinnyo-Kan (jap)—Quaùn Tænh Trung Lao Nguyeät. Chaân Nhö—See Reflection of true reality. Scoop out one's body and turn it into a lamp: Scrutiny (n): Cuoäc saùt haïch. See Oaûn Ñaêng. Sculptural (a): Thuoäc veà ñieâu khaéc. Scorching hell: Where sinners are burnt up—Hoûa Sculpture of stone: See Hoûa Thaïch. phaàn ñòa nguïc. Sculpture on stone: Hoaïch Thaïch—Sculpture in Screen: Varana (skt)—Avarana (skt)— stone, which remains—Ñieâu khaéc treân ñaùù, nghóa Barricade—Hindrance; a term for the passions or laø ñeå laïi daáu veát cuï theå. any delusion which hinders enlightenment—See Sea (n): Bieån. Chöôùng. Sea assembly: Kaishu (jap)—The expression Screen and obstruction: Avarana (skt)—

means that there are no class distinction among Hindrance—See Chöôùng Ngaïi. the members of Sangha—See Haûi Chuùng. Screen of past karma: Karmavarana (skt)—Sea of blood: See Huyeát Haûi. Hindrances of past karma—See Nghieäp Chöôùng. Sea of Dharma: Bieån Phaùp. Screw up one's eyes: Nheo Maét. Sea dragon king: Sagara-naga-raja (skt)—Ta Giaø Scribe: Clerical officer—See Shoki. La Long Vöông—Ocean dragon king. Scriptural authority: Thaåm quyeàn veà kinh ñieån. Sea of existence: See Höõu Haûi. Scriptural dharma: Lung-gi-ch (tib)—Dharma of Sea of grace: See AÂn Haûi. statement—Vaên Töï Phaùp—Teachings based on Sea of karma: Bieån nghieäp. the Buddhist scriptures—Teachings of the Sea of perfume: Scented ocean—See Höông Tripitaka. Haûi. Scriptural text: Desanapatha (skt)—Spoken Sea-route: Haûi loä. teaching—See Ngoân Giaùo (2). Sea-route spirit: Asvin (skt)—A Tu Vaân—Thaàn Scripture (n): Sutta (p)—Sutra (skt)— Haûi Loä. Discourse—Baøi kinh. Sea of spirit: Thaàn bieån. Scriptures of Buddhism: See Giaùo Ñieån. Sea turtle which has only one eye: See Nhaát Scriptures of the Mahayana: See Ñaïi Thöøa Nhaõn Chi Qui. Phöông Ñaúng Kinh Ñieån. Sea-Vast Virtue's Radiance Buddha: Phaät Haûi Scriptures of measureless meaning: Voâ Löôïng Ñöùc Quang Minh. Nghóa Kinh—See Phöông Quaûng. Sea-Virtue-Bright Buddha: Haûi Ñöùc Quang Scriptures of the single vehicle: Nhaát Thöøa Minh Phaät. Kinh. Seal: Mudda (p)—Mudra (skt)—AÁn—Daáu aán— Scriptures spoken voluntarily: Udana (skt)—Seal—Assurance—Emblem—Proof—Symbol— See Voâ Vaán Töï Thuyeát. Manual signs indicative of various ideas. Scripture Unlocking the Mysteries: Sandhi- Seal of approval: See AÁn Chöùng. Nirmocana-Sutra (skt)—See Giaûi Thaâm Maät Seal of authentication: The certification of Kinh. awakening (Kensho or Satori)—See AÁn Chöùng Scriptures written on tree-leaves: See Thuï Giaùc Ngoä. Kinh. Seal of Buddha heart: Phaät taâm aán—Seal of the Buddha-mind.

Seal of Buddha-truth: Mudra (skt)—Yantra Search for your ass while riding it: Kî Lö Taàm (skt)—Dharma seal—See Phaùp AÁn. Lö—Not to recognize the mind of Buddha in Seal of confirmation: Inka-shomeøi (jap)—Seal of one's self—Côõi löøa maø laïi ñi tìm löøa, yù noùi töï approval—See AÁn Chöùng. mình coù Phaät taùnh maø mình khoâng nhaän bieát ñöôïc. Seal of the Dharmas: The seal or impression of Season (n): Muøa. the four dogmas—See Töù Phaùp AÁn. Seasonable: Right timing—Hôïp thôøi. Seal of Dharma transmission: Inka-shomeøi (p)— Seasonable occasion: Suited to the occasion— Seal of approval—See AÁn Chöùng. Seasonable or suited to the occasion, one of the Seal of knowledge: Trí aán. eight characteristics of a Buddha's speaking—Seal of Nirvana: Nehan-In (jap)—Nieát Baøn AÁn— ÖÙng thì phaân bieät (bieän luaän ñuùng luùc ñuùng thôøi), See Nieát Baøn Tòch Tónh AÁn. moät trong taùm taøi huøng bieän cuûa Ñöùc Nhö Lai hay Seal of omniscience: Nhaát Thieát Bieán Trí AÁn— taùm ñaëc tính cuûa Phaät trong luùc noùi. Daáu aán thaáu suoát vaïn söï. Seasoned practictioner: Ngöôøi tu laâu naêm. Seal of one true mark: Chaân Töôùng AÁn—Daáu aán Seat: Vastu (skt)—Choã ngoài (toøa)—Place. cuûa chaân töôùng—Seal of reality. Seat of emptiness of all existent things: Toøa Seal of reality: Witness of reality—See Thöïc nhaát thieát phaùp khoâng—The Buddha sits on the Töôùng AÁn. seat of

emptiness of all existent things to expound Sealed with the sign of manhood: Ñaïi Nhaân His ultimate truth—Toøa nhaát thieát phaùp khoâng Töôùng AÁn. (choã troáng khoâng cuûa taát caû vaïn höõu). Ñöùc Phaät Seal of suchness: Yathatathyamudra (skt)—Daáu ngoài toøa nhöùt thieát phaùp khoâng ñeå giaûng chaân lyù aán cuûa nhö nhö—See Nhö Thöïc AÁn. toái thöôïng cuûa Ngaøi. Seal of teaching and converting (conversion): Seats of grass: Soza (jap)—Thaûo Toïa, toïa cuï ngoài Vitarka-Mudra (skt)—AÁn Giaùo Hoùa—See Maãu thieàn baèng coû—Mats or cushion to sit on (for Ñaø La Phaùp AÁn. meditation). Seal of the temple: AÁn—Seal. Seat offering: Offer one's seat to others—Saøng Seal of tramission: Inka-shoâmeøi (jap)—Seal of toïa thí (boá thí choã ngoài)—Nhöôøng choã cho ngöôøi. approval—Approval of enlightenment of a Seatting: Thieàn Vò—Choã ngoài thieàn. disciple by the master—Söï chöùng minh cuûa vò Seatting posture in meditation: Asana (p & thaày ñoái vôùi söï giaùc ngoä cuûa ñeä töû —See AÁn skt)—Vastu (skt)—Choã ngoài (toøa)—Place—Seat. Chöùng. Seccho (jap): Zen master Xue-T'ou (Hsueh- Seamless stupa: Muhoto (jap)—This is an oval Tou)—See Truøng Hieån Tuyeát Ñaäu Thieàn Sö. tombstone carved in solid rock, hence seamless, Seclude (v) oneself from society: AÅn daät—Hide and placed on square steps, as a monument to a from the world—Living in isolation. deceased monk. It is a concrete object with Secluded: Vivikta (skt)—Solitary—Tòch Tònh— eternal meaning—See Voâ Phuøng Thaùp. Calm and quiet; free from temptation and distress; Search: Taàm Caàu—See Tam Chuûng Taàm Caàu. nirvana—Xa rôøi phieàn naõo laø tòch, döùt heát moïi khoå Search for: To look for—Look for someone or ñau laø tónh. Tòch tónh laø caùi lyù cuûa Nieát Baøn. something—Tìm kieám. Secluded area: Khu vöïc yeân tónh. Search for existence: Taàm Caàu Veà Höõu—See Secluded life: Cuoäc soáng aån daät. Tam Chuûng Taàm Caàu. Secluded place: Nôi heûo laùnh. Search for a holy life: Taàm Caàu Veà Phaïm Seclusion: Thoaùt tuïc. Haïnh—See Tam Chuûng Taàm Caàu. Second Barrier: Ryoâkan (jap)—The second of Search for reality through destroying three sets of koâan used by some Zen monasteries manifestations: To depart from causation in order in medieval Japan (1185-1600)—See Kieán Thaønh to pursue Nirvana—Hoaïi Theá Töôùng Caàu Coâng AÙn, Maëc Nhieân Phuû Nhaän Coâng AÙn, and Thöïc Töôùng—See Ly Sinh Dieät Caàu Tòch Dieät. Coâng AÙn Nan Ngoä. Search for sensual pleasure: Taàm Caàu Veà Duïc. Second body: See Ñeä Nhò Thaân.

Second Buddhist Council: Ñeä Nhò Kieát Taäp— Second jhana resultant consciousness: See Taâm Cuoäc keát taäp kinh ñieån laàn thöù hai. Quaû Nhò Thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Second cause: Nguyeân nhaân thöù hai. Nhaát Ñieåm. Second in command in a monastery: The Second meditation heaven: Nhò Thìn Thieân— director—Ñoâ Giaùm Töï—Teân goïi khaùc cuûa chöùc See Second dhyana heaven. Ñoâ Toång. Second moon: Daini-Getsu (jap)—Divided Second dhyana: See Ñeä Nhò Thieàn. consciousness—See Ñeä Nhò Nguyeät. Second Dhyana Heaven: The second region, Second Patriarch: Eka (jap)—The second equal to a small chilio cosmos—See Nhò Thieàn Chinese Patriarch of Zen, Hui-k'o—See Hueä Khaû Thieân. Thieàn Sö. Second Dhyana as a Nirvana: Nhò Thieàn laøm Second power of change:

The klistamano- Nieát Baøn. vijnana—See Ñeä Nhò Naêng Bieán. Second fortnight of a lunar month: Krsnakarma Secondary afflictions: See Tuøy Phieàn Naõo. (skt)—Darkening of the month—Latter half of the Secondary cause: Hetupratyaya (skt)— month—Period of the waning moon—See Haéc Accessory conditions—Environmental cause— Nguyeät. See Duyeân, Noäi Duyeân, Sôû Duyeân, and Sôû Duyeân Second fruit: Sakrdagamin (skt)—The second Duyeân. fruit of the four kinds of Hinayana arhats, who has Secondary color: See Hoaïi Saéc. only once more to return to mortality—Quaû thöù Secondary commandments: See Giaø Cheá. hai trong Töù Thaùnh Tieåu Thöøa, chæ coøn trôû laïi moät Secondary elements: Dhatu (skt)—Elements— laàn nöõa maø thoâi (Nhaát Lai Quaû) —See Töù Thaùnh Sphere—Region—Realm—Caûnh giôùi. Quaû. baûn trí. Second fruit of the four kinds of Hinayana Secondary force: Pratyaya-bala (skt)—See Buddhism: Who has only once more to return to Duyeân Löïc. mortality—Quaû thöù hai trong Töù Thaùnh Tieåu Secondary kind of sin: See Giaø Toäi. Thöøa, chæ coøn trôû laïi moät laàn nöõa maø thoâi (Nhaát Secondary klesas: Tuøy phieàn naõo—Secondary Lai quaû)—See Töù Thaùnh Quaû. afflictions. Second fruit of “Once-Returner”: Sakrdagamin Secondary marks: See Tuøy Töôùng. (skt)—Nhöùt Lai—The position of the way of Secondary sons: Thöù Töû—Hinayanists—Ngöôøi cultivation. He still has to undergo “one birth” in theo Tieåu Thöøa. the heavens or “once return” among people— Secondary states of all things: See Tuøy Töôùng. Haønh giaû ñang trong tö theá tu Ñaïo. Ngöôøi aáy vaãn Secrecy (n): Söï bí maät. coøn phaûi sanh thieân moät laàn hay moät laàn nöõa trôû Secret (a & n): Esoteric—Hidden—Occult—Bí laïi trong coõi ngöôøi—See Töù Thaùnh Quaû. maät. Second ground Bodhisattva: Ñeä Nhò Ñòa Boà Taùt. Secret agreement: Maät öôùc. Second jhana functional consciousness: Taâm Secret discipline: Tín ñieàu bí maät. Haønh nhò thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Secret document: Bí Vaên (Maät giaùo). Nhaát Ñieåm—Second jhana functional Profoundly important. consciousness together with initial application, Secret and important: Bí yeáu—Essence— sustained application, zest, happiness, and one- Profoundly important. pointedness. Secret initiation: See Maät Quaùn Ñaûnh. Second jhana heaven: Nhò Thieàn Thieân. Secret language: Samdha (skt)—See Maät Ngöõ. Second jhana moral or wholesome Secret mantra: Sang ngak (tib)—See Maät Chuù. consciousness: Taâm Thieän Nhò Thieàn cuøng vôùi Secret meaning: See AÅn Maät Nghóa. Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm. Secret method: See Bí Quyeát. Second jhana path consciousness of stream- Secret mystical teaching: Hsuan-Hsueh—Huyeàn entry: Taâm Nhaäp Löu Ñaïo Nhò Thieàn. Hoïc.

Secret order: AÙm leänh. Section: Phaàn. Secret prestige: Bí Tích. Section of a book: Varga (skt)—Chapter— Secret rules whispered in the ear: See Nhó Ngöõ Division of a book—Phaåm (hay chöông cuûa moät Giôùi. cuoán saùch). Secret school: See Maät Toâng. Secular: 1) Worldly, not spiritual, not religious: Secret scriptures: Terma (skt)—See Bí Ñieån. Thuoäc veà traàn tuïc; 2) Layman: Tuïc nhaân, phaøm Secret seal from Tathagata: Maät AÁn Nhö Lai. nhaân. Secret signal: AÙm hieäu. Secular education: Theá hoïc. Secret society: Maät hoäi. Secular involvement: Söï quan heä

vôùi theá söï. Secret store: Secret treasure—See Bí Taïng. Secular music: Nhaïc ñôøi. Secret talk: Maät ñaøm. Secular people: Grhin (skt)—Caän truï—Lay Secret teaching: See Maät Giaùo. people—See Cö Só. Secret thought: AÅn yù. Secular power: Theá quyeàn. Secret tracks: Maät Tích—Daáu tích bí maät— Secular responsibilities: Vieäc ñôøi Invisible tracks. Secular work: See Traàn Lao. Secret Vajra of Vairocana: See Kim Cang Maät Secular world: The finite impermanent world— Tích. Mundane world—See Theá Gian. Secrets of Yogacara: Bí maät Du Giaø—The Yoga Secularism (n): Tinh thaàn tuïc hoùa. rules of the esoteric sect—Luaät Du Giaø cuûa Maät Secularistic (a): Coù tinh thaàn tuïc hoùa. Toâng. Secularity (n): Söï theá tuïc hoùa—Tö töôûng, thaùi ñoä Secret words: Esoteric words—Ngöõ maät. vaø taâm thöùc tuïc hoùa. Secretly (adv): Moät caùch bí maät. Secularization (n): Söï theá tuïc hoùa. Secretly transmitted (a): Esoteric transmission— Secularize (v): Tuïc hoùa. Bí truyeàn. Secularized: Bò theá tuïc hoùa. Sect (n): Vada (skt)—Giaùo phaùi—Lineage. Secure: Khema (skt)—An ninh. Sect of the Buddha-heart: Busshin-shu (jap)— Security (n): An oån—Tranquility—Peace. Zen school—See Phaät Taâm Toâng. Seda (p): Perspiration—Sweat—Moà hoâi. Sects of Buddhism: See Toâng Phaùi. Sedaka-sutta (p): Sutra at Sedaka, Samyutta Sect of the complete or final Budha-truth: Vieân Nikaya XLVII.19—Kinh Sedaka, Töông Öng Boä Toâng (toâng phaùi cuûa vieân giaùo, chæ toâng Thieân XLVII.19. Thai). Sedate: Ñieàm ñaïm—Calm—Quiet. Sect that denies the law of cause and effect: Sedeti (p): To cause to transpire—To steam— See Nhaân Quaû Giai Khoâng Toâng. Laøm cho toaùt moà hoâi. Sect held the unreality of all things: Toâng Seduce (v): Caùm doã—To tempt—To allure. phaùi phaù boû söï chaáp töôùng—See Phaù Töôùng Toâng. See (v): Nhìn thaáy. Sect of immateriality: See Taùnh Khoâng Giaùo. See (v) the Buddha: To behold the Buddha—See Sect of limestone: See Hoâi Sôn Chuû Boä. Kieán Phaät. Sect of mutual response between the man and See Buddhas and are inspired with faith: his object of worship: See Töông ÖÙng Toâng. Thaáy ñöôïc Phaät maø sanh loøng kính tin. Sect that reckons the reality of personality: See the Buddha when the lotus blooms: See See Keá Ngaõ Thöïc Höõu Toâng. Hoa Khai Kieán Phaät. Sect which relies on the externals: See Giaû See the Buddha with undivided mind: See Nhaát Moân. Taâm Kieán Phaät. Sectarian differences: Nhöõng khaùc bieät giöõa caùc See in a dream: See Moäng Kieán. toâng phaùi. See everywhere turn into Buddha-lands: Nhìn Sectarianism (n): Chuû nghóa phaân moân heä phaùi— thaáy moïi nôi ñeàu thaønh nöôùc Phaät. Chuû nghóa toâng phaùi.

See face to face: Sacchikaroti (p)—Sakshatkaroti See no man under one’s eyes: Muïc haï voâ (skt)—Thaáy taän maët. nhaân—Very proud. See good advisors: Thaáy thieän tri thöùc—See See with one’s own eyes: Muïc kieán. Thaäp Saéc AÁm Ma. See one’s own nature: See Kieán Taùnh. See and hear distant things: Nghe ñöôïc xa—See See one’s nature is to achieve Buddhahood: Thaäp Saéc AÁm Ma. Thaáy taùnh thaønh Phaät. See that all living beings are alone and forlorn See one’s own nature and become a Buddha: with nothing to rely on: Thaáy chuùng sanh coâ ñoäc See Kieán Taùnh Thaønh Phaät and Baùt Caâu Nghóa. khoâng choã nöông töïa maø sanh loøng thöông xoùt — See things upside down: See Kieán Ñieân Ñaûo See Möôøi Taâm Thöông

Xoùt. and Tam Ñieân Ñaûo. See all living beings are constantly covered and See a true and single-minded devotion towards hemmed in by the dense forest of afflictions: the Buddha: Nhaát taâm tu Phaät. Thaáy chuùng sanh bò röøng raäm phieàn naõo luoân che See the truth purely: Thaáy ñöôïc chaân ñeá moät chöôùng maø sanh loøng thöông xoùt—See Möôøi Taâm caùch roõ raøng—To see clearly the truth—See Phaùp Thöông Xoùt. Nhaõn Tònh. See all living beings do not desire wholesome See truth with the eye of wisdom: Duøng maét trí Dharmas: Thaáy chuùng sanh khoâng thích muoán hueä thaáy nghóa chôn thaät—See Möôøi Phaät Söï Vì phaùp laønh maø ñem loøng thöông xoùt—See Möôøi Chuùng Sanh Cuûa Chö Phaät. Taâm Thöông Xoùt. See the way: See Kieán Ñaïo. See all living beings follow along with the cycle Seed (n): Haït gioáng—See Chuûng Töû. of birth and death: Thaáy chuùng sanh laên troâi Seeds of affliction: Phieàn Naõo Chuûng—Haït gioáng trong voøng sanh töû maø ñem loøng thöông xoùt —See (maàm moùng) phieàn naõo. Möôøi Taâm Thöông Xoùt. Seeds of all consciousnesses: Nhaát Thieát Thöùc See all living beings are imprisoned (shut up) in Chuûng Töû—Haït gioáng cuûa taát caû caùc thöùc. the prison of the existence: Thaáy chuùng sanh bò Seeds arisen from prior (previous) habituation: tuø trong luïc ñaïo maø sanh loøng thöông xoùt—See See Tieàn Taäp Khôûi Chuûng Tính. Möôøi Taâm Thöông Xoùt. Seed bond: See Töû Phöôïc. See all living beings lose all Buddhadharmas: Seed of Buddhahood: See Chuûng Töû Phaät. Thaáy chuùng sanh boû maát Phaät phaùp maø ñem loøng Seed of Buddha-teaching: See Chuûng Töû Phaät thöông xoùt—See Möôøi Taâm Thöông Xoùt. Phaùp. See all living beings lose expedients for Seed which causes moral action: See Danh liberation: Thaáy chuùng sanh ñaùnh maát phöông Ngoân Chuûng Töû. tieän giaûi thoaùt maø sanh loøng thöông xoùt—See Seed-Circumstances-Conditions: Haït gioáng- Möôøi Taâm Thöông Xoùt. Hoaøn caûnh-Ñieàu kieän—See Chuûng Töû-Hoaøn See all living beings are not good at Caûnh-Ñieàu Kieän. contemplating: Thaáy chuùng sanh khoâng kheùo Seeds of consciousness: Thöùc Chuûng Töû—Haït quaùn chieáu maø ñem loøng thöông xoùt—See Möôøi gioáng cuûa thöùc. Taâm Thöông Xoùt. Seed of cow-dung: See Ngöu Phaån Chuûng. See that all living beings are poor and Seeds of defiled phenomena: Nhieãm Phaùp destitude: Thaáy chuùng sanh ngheøo cuøng tuùng Chuûng Töû—Haït gioáng cuûa caùc hieän töôïng oâ thieáu maø sanh loøng thöông xoùt—See Möôøi Taâm nhieãm. Thöông Xoùt. Seed of desire: AÙi chuûng—With its harvest of See all living beings scorched by the fire of the pain Haït gioáng duïc voïng seõ gaët laáy khoå ñau. three poisons: Thaáy chuùng sanh bò löûa tam ñoäc Seed of faith: Tín Chuûng (haït gioáng cuûa loøng tin). ñoát chaùy maø sanh loøng thöông xoùt —See Möôøi Seeds of formless phenomena: Voâ Saéc Phaùp Taâm Thöông Xoùt. Seeds of the great elements: Ñaïi Chuûng Chuûng Töû—Haït gioáng cuûa caùc yeáu toá lôùn.

Seeds of the hindrance: Chöôùng Chuûng Töû—Haït Seeing the Buddha according to natural gioáng cuûa chöôùng ngaïi. endowment: Cô kieán—Vision according to the Seeds of ignorance: Haït gioáng cuûa caùc hieän natural capacity—Tuøy theo caên taùnh maø thaáy töôïng voâ saéc—Voâ Minh Chuûng Töû—Haït gioáng voâ Phaät. minh. Seeing-consciousness: Cakkhuvinnana (p)— Seed of latent undivided moral

force immanent Cakshurvijnana (skt)—Eye-consciousness in the highest of the Alaya consciousness: Boån accompanied by equanimity—Nhaõn thöùc, ñoàng höõu chuûng töû. phaùt sanh cuøng thoï xaû. Seeds of mind: Taâm Chuûng Töû—Haït gioáng cuûa Seeing correctly: Chaùnh Kieán—Thaáy ñuùng theo taâm. Chaùnh Phaùp—Right understanding. Seeds of mind and mental functions: Taâm Taâm Seeing counterfeit body: Nguïy Thaân Kieán— Sôû Chuûng Töû—Haït gioáng cuûa caùc hoaït ñoäng cuûa Nhìn thaáy caùi giaû thaân. taâm. Seeing the essential purity of all sentient Seed-nature: Gotra (skt)—Derivative nature— beings: Thaáy boån taùnh thanh tònh cuûa taát caû chuùng Germ-nature—Inherited nature—Chuûng tính— sanh. Maàm moùng Phaät taùnh. Seeing and hearing: See Kieán Vaên. Seed-nature developed from habituation: Taäp Seeing that all lands are the same as space: Sôû Thaønh Chuûng Tính—Tính chaát cuûa chuûng töû Thaáy taát caû coõi ñoàng nhö hö khoâng. phaùt trieån töø thoùi quen. Seeing the Mind, seeing the Nature: Kenshin- Seed-nature in the foolish and ignorant: Kensho (jap)—Kieán Taâm Kieán Taùnh—Zen See Phaøm Phu Chuûng Tính. practitioners in Japan who pursue enlightenment Seed-nature in practice or development: Taäp by thinking about koâan (Buddhist stories) often chuûng töû—Chuûng tính thieän do tu taäp maø phaùt call the enlightenment they pursue, "seeing the trieån. nature"—Haønh giaû tu taäp Thieàn ôû Nhaät Baûn theo Seed-nature of the saints: See Thaùnh Chuûng ñuoåi giaùc ngoä baèng caùch suy nghó veà coâng aùn Taùnh. thöôøng goïi söï giaùc ngoä ñoù laø "kieán taùnh". Seed of all phenomena: Hrich (skt)—See Nhaát Seeing nature: Kieán taùnh. Thieát Chö Phaùp Chuûng Töû. Seeing an object with the eye: Maét thaáy saéc— Seed productive according to its ground: Taäp sôû See Kieán Saéc Nhaõn. thaønh chuûng tính—Chuûng tính môùi ñöôïc Seeing one’s own nature: Dristi-svabhava huaân taäp. (skt)—Kieán taùnh (thaáy taùnh). Seed-store of consciousness: Alaya-vijnana Seeing one’s own nature and becoming a (skt)—Abode of consciousness—From which all Buddha: See Kieán Taùnh Thaønh Phaät. phenomena spring, producing and reproducing Seeing the ox: First glympse of the ox—Thaáy momentarily—Chuûng töû thöùc. traâu. Seed syllable: Bija-mantra (skt)—See Chuûng Töï. Seeing that all phenomena are quiescent: Thaáy Seeds of wholesome factors: Thieän Phaùp Chuûng taát caû phaùp thaûy ñeàu tòch dieät. Töû—Haït gioáng cuûa caùc yeáu toá thieän laønh. Seeing the rabbit one looses the falcon: See Seedlings of Buddha-truth: Sprout of Buddha- Kieán Thoá Phoùng Öng. truth—Ñaïo nha (maàm chaân lyù Phaät phaùp). Seeing that there are sentient beings who are Seedling spirit: Thaàn Maï. foolish and deluded: See Kieán Chuùng Sanh Ngu Seeing: Darsana or Disti (skt)—Discerning— Si Cuoàng Loaïn. Intuition—Judgement—Opinions—Sight— Seeing a sight-object with the eye: Khi maét thaáy Views—Kieán. saéc, hoan hyû khôûi leân, saéc aáy ñöôïc suy tö—When, Seeing Buddhas: Kieán Phaät (thaáy Phaät)—See on seeing a sight-object with the eye, one Möôøi Moân Kieán Phaät Cuûa Chö Ñaïi Boà Taùt. investigates a corresponding object productive of pleasure.

Seeing the subtle reality body of all Buddhas: Seek instruction: Tham vaán—Generally as a Thaáy phaùp thaân vi dieäu cuûa chö Phaät. class—Xin lôøi höôùng daãn. Seeing

things as they are: Nhö Thöïc Kieán— Seek to learn and practice Dharma: Caàu Phaùp. Nhìn thaáy söï vaät y nhö chuùng ñang laø. Seek long life: Caàu thoï—Meänh caàu. Seeing things as they seem, not as they are: Seek money: Kieám tieàn. The delusions arising from seeing things as they Seek mundane indifference to objects of seem, not as they are—Kieán nhöùt thieát truï ñòa— desire: Caàu Theá Gian Ly Duïc Phaùp—Mong caàu Moïi kieán hoaëc trong tam giôùi. theá gian xa lìa duïc voïng. Seeing the tracks of the ox: Finding the tracks— Seek nirvana: Any disciple who accepts the ten Thaáy daáu. commandments—Ngöôøi mong caàu ñaït ñöôïc caûnh Seeing all worlds in one's own body: Trong thaân giôùi nieát baøn (ngöôøi xuaát gia thoï thaäp giôùi Sa mình thaáy taát caû theá giôùi—See Möôøi Cöûa Giaûi Di)—See Sa Di. Thoaùt Cuûa Chö Ñaïi Boà Taùt. Seek only for one's own ends: Ngöôøi laøm vì möu Seeing all worlds through one thought: Trong lôïi cho mình. moät nieäm qua taát caû theá giôùi —See Möôøi Seek (v) peace: Ñi tìm söï an laïc. Cöûa Giaûi Thoaùt Cuûa Chö Ñaïi Boà Taùt. Seek for peace: Caàu hoøa. Seek (v): Tìm caàu. Seek pleasure and luxury: Kieám laïc thuù vaø xa Seek the above original source: See Thöôïng hoa. Caàu Boån Lai Chaân Dieän Muïc. Seek power: Kieám quyeàn uy. Seek (v) advice from an ignorant person: See Seek the presence of the Buddha to rid one of Vaán Ñaïo Ö Manh. sinful thoughts and passions: Thuû töôùng saùm Seek an Auspicious Response: Caàu Söï ÖÙng hoái—See Tam Chuûng Saùm Hoái Phaùp. Nghieäm. Seek rebirth in the Pure Land: Caàu Vaõng Sanh. Seek (v) bodhi: Caàu Boà ñeà. Seek refuge: Quy-Y—Take refuge in the Triple Seek broad learning: Caàu Ña Vaên—Caàu ñöôïc Gem—Go to the Triple Gem for refuge—Take nghe nhieàu bieát nhieàu. the Three Refuges—See Quy-Y Tam Baûo. Seek (v) Buddha: See Caàu Phaät. Seek refuge in the Buddha, the Dharma and Seek contentment in ordinariness: An phaän thuû the Sangha: Xin quy y Phaät, quy y Phaùp, quy y thöôøng—To have no fighting spirit—To know Taêng. one's place. Seek the refuge in the Buddha who taught us Seek control from within: See Noäi Khaát. the way to end all suffering: Quy y Phaät Ñaáng Seek dharma: Caàu Phaùp—Seek to learn and ñaõ daïy chuùng ta caùch chaám döùt khoå ñau. practice Dharma. Seek refuge in the Dharma, the only way Seek earthly happiness, and fail to apprehend (path) to end all suffering: Quy y Phaùp laø con Nirvana: Phaù Nieát Baøn ñaïo taø kieán. ñöôøng duy nhöùt giuùp ta chaám döùt ñau khoå Seek escape from death: Troán chaïy töû thaàn— Seek the refuge in the Sangha, the holy See Töù Tieân Tî Töû. disciples who understand the Dharma: Quy y Seek enlightenment: Caàu Ñaïo—Practice for Taêng, nhöõng ñeä töû Thaùnh thieän cuûa Phaät, nhöõng enlightenment—Strive for enlightenment. ngöôøi hieåu raønh veà Phaät phaùp. Seek fame: Kieám danh. Seek for a reputation: Caàu danh. Seek for fame and benefit: See Caàu Danh Caàu Seeks self-control by external means: See Lôïi. Ngoaïi Khaát. Seek-fame Bodhisattva: See Caàu Danh Boà Taùt. Seek a shelter (refuge): Tìm nôi nöông naùo. Seek forgiveness: Ksamayati (skt)—Saùm hoái. Seek solutions: Tìm giaûi phaùp. Seek to get something: Ñaéc caàu. Seek the true teaching: Caàu Chaùnh Phaùp—Caàu Seek to get the truth: Tìm caàu chôn lyù. tìm ñöôïc chaùnh phaùp. Seek information: Doø hoûi.

Seek to turn within: Tìm caùch quay vaøo beân Seeking rebirth through the power of vows: trong noäi taâm. Nguyeän Löïc Vaõng Sanh. Seek wealth: To aim after gain—Caàu taøi. Seeking-reward giving or anticipating gifts in Seeker (n): Keû taàm ñaïo. return: See Caàu Baùo Thí. Seeker of enlightenment: One who has entered Seeming conceals reality: See Saéc Caùi. the way—One who seeks enlightenment, a Seeming snake: See Xaø Thaèng Ma. general name for early Buddhists and also for Seemingly evidential: Töï hieän löôïng moân. Taoists—Ñaïo nhaân. Seemingly inferential: Töï tyû löôïng moân. Seeking: Mong caàu—See Nhò Caàu. Seemingly invalid, and assailable: Töï naêng phaù Seeking an Auspicious Response: Caàu Söï ÖÙng moân (töïa nhö phaù ñöôïc). Nghieäm. Seen the animal killed: Maét thaáy gieát. Seeking to get something of enjoyment and Seer (n): Ngöôøi thaáy tröôùc—Ngöôøi nhìn thaáu suoát. happiness: Ñaéc caàu—Caàu ñöôïc nhöõng ñieàu Seer of All: The All-Seeing One, an epithet of khoaùi laïc sung söôùng. the Buddha—Baäc Chaùnh Bieán Tri, moät danh hieäu Seeking good fortune for self and others: Taêng cuûa Ñöùc Phaät—See Thaäp Hieäu. Ích Phaùp hay tu phaùp ñeå taêng theâm phuùc ñöùc trí Seeth and bubble: Soâi suøng suïc. tueä cho mình vaø ngöôøi. Segaki (jap): A Buddhist ritual offered for the Seeking long life: Meänh caàu—Caàu ñöôïc soáng laâu sake of hungry ghosts. Segaki is the common maõi maõi. Japanese abbrieviation for "Segaki-e," which Seeking the love and protection of Buddhas literally means "ritual for offering alms to hungry and Bodhisattvas for self and others: Kính AÙi ghosts." The ritual is usually held at Buddhist Phaùp hay tu phaùp caàu ñaûo cho mình vaø ngöôøi ñöôïc temples throughout East Asia, particularly during chö Phaät vaø Boà Taùt aùi hoä. the Festival of the Dead (obon). Special altars are Seeking for the master’s judgment: See Trình constructed, and monks and nuns chant sutras and Giaûi. offer rice and water to the beings suffering in hell. Seeking method on how to go on with one’s Segaki is regarded as an important ritual for those study of Zen: See Taâm Haønh (6). deceased souls who have no living relatives to Seeking the mind of Buddha by means of offer services for them—Nghi leã thí thöïc Phaät Mahayana: Heart of the Mahayana—Mind of the giaùo cho ngaï quyû. "Segaki" laø töø ruùt goïn cuûa töø Mahayana—Taâm Ñaïi Thöøa. "Segaki-e," coù nghóa laø leã thí thöïc cho ngaï quyû. Seeking omniscience in the form of celestial Buoåi leã thöôøng ñöôïc toå chöùc taïi caùc chuøa Phaät beings: Duøng thaân Trôøi caàu nhöùt thieát trí maø laøm giaùo khaép vuøng Ñoâng AÙ, ñaëc bieät laø trong muøa leã Phaät söï. Vu Lan Boàn. Moät baøn thôø ñaëc bieät ñöôïc saép ñaët, Seeking omniscience in the form of Listeners, vaø chö Taêng Ni tuïng kinh vaø cuùng gaïo vaø nöôùc Solitary Illuminates, or Enlightening Beings: cho nhöõng chuùng sanh ñang thoï khoå ôû ñòa nguïc. Duøng thaân Thanh Vaên, Duyeân Giaùc, thaân Boà Taùt "Segaki" ñöôïc xem laø moät nghi leã quan troïng ñoái caàu nhöùt thieát trí maø laøm Phaät söï. vôùi nhöõng vong linh ngöôøi ñaõ cheát maø khoâng coù Seeking omniscience in the form of water thaân nhaân cuùng teá cho hoï—See Vu Lan Boàn. spirits, goblins, cherubim, titans, birds, Seian (jap): The western retreat—See Seidoâ. serpents, humans, subhumans, and so on: Duøng Seidoâ (jap): Western Hall—1) A title of respect thaân roàng, daï-xoa, a-tu-la, ca-laâu-la, xaø vöông, for a veteran master who

has retired from his own nhaãn ñeán thaân ngöôøi maø laøm Phaät söï. temple and is now living as a guest (a west hall Seeking omniscience steadfastly: Not retreating, of) in another temple: Danh hieäu cho moät vò thaày ultimately attaining unexcelled, complete ñaõ veà höu vaø baây giôø ñang soáng nhö moät vò khaùch perfected enlightenment—Kieân coá, baát thoái, roát Taêng taïi Taây Ñöôøng ôû moät töï vieän khaùc; 2) An raùo voâ thöôïng Boà Ñeà. accomplished monk: See Taây Ñöôøng.

Seidoâ Chizoâ (jap): Hsi-t'ang Chih-tsang—Xitang Seirai-no-i-ji (jap): Taây Lai YÙ Töï—Name of a Zhizang—See Trí Taïng Taây Ñöôøng Thieàn Sö. temple—Teân cuûa moät ngoâi töï vieän. Seigan (jap): Shiguseigan (jap)—Four universal Seirin Shiken (jap): Ch'ing-lin Shih-ch'ien—See vows of a Buddha or Bodhisattva—Four Sö Kieàn Haäu Ñoäng Sôn Thieàn Sö. magnanimous Vows or four all-encompassing Seiryuji (jap): Chuøa Thanh Quy (Nhaät Baûn). vows—See Töù Hoaèng Theä Nguyeän. Seisetsu Shocho Zenji (1274-1339): See Thanh Seiganji (jap): Chuøa Trieát Nguyeân (Nhaät Baûn). Chuyeát Chaùnh Tröøng Thieàn Sö. Seigen-Gyoâshi (jap): Ch'ing-yuan Hsing-ssu— Seishimaru (jap): Honen-Shonin (1133-1212)— See Haønh Tö Thanh Nguyeân Thieàn Sö. See Phaùp Nhieân Thöôïng Nhaân. Seigen-Ishin (jap): Ching-Yuan-Wei-Hsin—Sö Seison (jap): Sö Thaønh Toân (Nhaät Baûn). Thanh Nguyeân Duy Tín. Seiwa (jap): Hoaøng ñeá Thanh Hoøa (Nhaät Baûn). Seihan (jap): The western group, i.e. teaching Seiza (jap): Quiet sitting—Sitting in silence—See monks stood on the west of the abbot, while those Tónh Toïa. engaged in practical affairs stood on the east. This Seizan (jap): West Mountain, the Japanese name was an imitation of the Court practice in regard to for Hsi-shan, the monastery of the Fourth civil and military officials. The western rank, a Patriarch Tao-hsin (580-651)—Thuaät ngöõ Nhaät group of monastic officers who assist the abbot Baûn chæ Taây Sôn, töï vieän cuûa Töù Toå Ñaïo Tín. with matters related to meditation and spiritual Seizan-ha (jap): Phaùi Taây Sôn (Phaät giaùo Nhaät training of the community. The western rank of Baûn). officers have this name because their primary Seizan-ryu (jap): Phaùi Taây Sôn (Phaät giaùo Nhaät duties are on the western side of the grounds. Baûn). They are the chief seat (shuso), the scribe (shoki), Seize (v): Grabh (skt)—Graha (skt)—Grau (skt)— the sutra prefect (zoâsu), the guest prefect (shika), To snatch—To take by force Grasp—Hold on— the bathkeeper (chiyoku), and the prefect of the Maintain—Obstinate—Chuïp laáy—Ñoaït laáy—Thuû Buddha (chiden)—Nhoùm Taêng chuyeân veà giaûng Tröôùc. daïy giaùo phaùp, beân phía Taây cuûa phöông tröôïng; Seizei (jap): See Thanh Nhueä. trong khi nhoùm beân Ñoâng thì chuyeân veà nhöõng Seizing: Grahaka or Grahana (skt)—Naêng Thuû— coâng vieäc thöïc tieãn trong töï vieän. Ñaây laø moät loái Seizing or perceiving: Söï naém laáy hay söï nhaän baét chöôùc theo vaên voõ quan cuûa trieàu ñình. Taây töï, thöùc. nhoùm Taêng giuùp thaày truï trì trong nhöõng vieäc lieân Seizing and perceiving shallow issues: See Phan quan ñeán thieàn taäp vaø huaán luyeän coäng ñoàng Taêng Giaùc. giaø. Nhöõng vò Taêng naøy mang teân Taây ban vì coâng Sejiki (jap): The method of taking meals—See vieäc chính cuûa hoï laø ôû beân phía taây cuûa töï vieän. Thí Thöïc (1). Nhoùm Taây ban bao goàm thuû toïa (vò Taêng ñöùng Sekenge (jap): Lokavid (skt)—Lokavit (skt)—See ñaàu trong töï vieän), thö kyù,

taøng kinh caùc, khaùch Theá Gian Giaûi. Taêng, taåy thaùo phoøng (vò Taêng troâng coi nhaø taém), Seken-Shusseken (jap): Theá Gian Xuaát Theá vaø Phaät ñieän Taêng (vò Taêng troâng coi Chaùnh Gian—Both among lay people and among ñieän)—See Taây Töï. monks—Trong soá nhöõng ngöôøi taïi gia laãn ngöôøi Seikan Shidon Zenji (1249-1306): See Taây Giaûn xuaát gia. Töû Ñaøm Thieàn Sö. Sekha (p): A learner of the Dharma (one who is in Seikyo (jap): 1) Name of a monk: Thanh Cö, teân the course of perfection)—See Höõu Hoïc. cuûa moät vò sö; 2) Western Capital, the are of Sekha-suttam (p): See Kinh Höõu Hoïc. China now called Luoyang: Taây kinh, vuøng maø Sekhiya (p): See Sekhiyadhamma. baây giôø ñöôïc goïi laø Laïc Döông ôû Trung Hoa. Sekhiyadhamma (p): Sikkka-karaniya (skt)— Seimeio (jap): Thaùnh Minh Vöông (Thaàn Ñaïo Giôùi Chuùng Hoïc—Seventy-five rules of conduct Nhaät Baûn). for both monks and nuns—Thaát Thaäp Nguõ Giôùi Seirai-no-i (jap): The meaning of coming out of the west—See Taây Lai YÙ.

Chuùng Hoïc—Baûy möôi laêm giôùi Chuùng Hoïc cho (1425-1500), Tokuhoâ Zenketsu (1419-1506), and chö Taêng Ni. Toâyoâ Eichoâ (1438-1504)—Teân cuûa moät vò Thieàn Sekho puggalo (p): The learner—Höõu hoïc nhaân. Taêng thuoäc toâng Laâm Teá trong giai ñoaïn nöôùc Sekiri Daruma (jap): One Sandal Bodhidharma, Nhaät döôùi söï cai trò cuûa doøng hoï Tuùc Lôïi Thò. Sö Japanese reference to the story of Bodhidharma ñaõ laøm taêng theâm söùc löïc cho phong caùch Thieàn ôû returning to India after his death while carrying a Dieäu Taâm Töï, Ñaïi Ñöùc Töï, cuõng nhö nhöõng Thieàn single straw sandal—Moät chieác giaøy cuûa Boà Ñeà vieän chính cuûa toâng Laâm Teá. Sö nhaän ñöôïc thuïy Ñaït Ma, thuaät ngöõ Nhaät Baûn chæ Sô Toå Boà Ñeà Ñaït hieäu Chaân Quang Phaät Nhaät Thieàn Sö. Boán ñeä töû Ma trôû veà AÁn Ñoä sau khi thò tòch mang theo moät haøng ñaàu cuûa Sö laø Gokei Soâton (1416-1500), chieác giaøy rôm—See Straw Sandal Bodhidharma. Keisen Soâryuâ (1425-1500), Tokuhoâ Zenketsu Sekishin (jap): Xích Taâm—Faithfulness—Red (1419-1506), vaø Toâyoâ Eichoâ (1438-1504). mind, naked mind or sincere mind—The state of Sela (p): Stone—Rock—Ñaù. sincerity—The mind as it is. Sela-sutta (p): Kinh Sela—Sutra on Rock, Sekishin-Henpen (jap): Xích Taâm Phieán Phieán— Samyutta Nikaya V.9 and Majjhima Nikaya 92— Taâm chaân thaät trong moïi luùc lieân tuïc—Pieces of Kinh Ñaù, Töông Öng Boä V.9 vaø Trung Boä 92. red mind, naked or bare mind of successive Select (v): Traïch—1) To pick, to choose: Choïn moments—See Red mind fragment-fragment. Löïa; 2) Discrimination: Pravicara (skt)—Traïch Sekishu (jap): One hand—See Moät Baøn Tay. Phaùp Giaùc Phaàn—See Thaát Boà Ñeà Phaàn. Sekishu koâan: One hand koâan—Coâng AÙn Moät Selections: Quotations—Tuyeån Luïc (moät trong 12 Baøn Tay—See Moät Baøn Tay. boä kinh Phaät giaùo). Sekisoâ Keishoâ (jap): Shih-shuang Ch'ing-chu— Selection of the proper dharma: Dharma- See Thaïch Söông Khaùnh Chö Thieàn Sö. pravicaya-sambodhyanga (skt)—Dhammavicaya Sekisoâ Soen (jap): Shih-shuang Ch'u-yuan—See (p)—Traïch Phaùp Giaùc Chi (moät trong thaát giaùc Töø Minh Sôû Vieän Thieàn Sö. chi). Sekitoâ Kisen (jap): Shih-t'ou Hsi ch'ien—Shitou Self: Pudgala (skt)—Baûn ngaõ—Boå ñaëc ca la—See Xiqian—See Thaïch Ñaàu Hy Thieân Thieàn Sö. Ngaõ. Sekkai (jap): The precept master's

explanation of Self-acquired wisdom: No master needed—Töi the precepts given as a part of the ordination ñaït trí. ceremony—Söi giaûi thích veà giôùi luaät cuûa moät Self-analysis: Töi phaân tích. Giôùi Sö ñöa ra trong leã thoï giôùi. Self attachment: Ngaõ chaáp. Sekkan (jap): Yasti (skt)—A flagpole located at Self-attained assurance of truth: Kyû Chöùng— the monastery gate from which a temple flag or See Töi Chöùng. Dharma banner (setsuban) is hung. The flag Self-attained enlightenment: Buddha's indicates that the resident abbot or the head monk wisdom—Voâ sö giaùc—See Voâ Sö Trí. will be holding a sermon open to the public—Khi Self-awareness: Svabuddhi (skt)—Töi bieát—Töi laù côø ñöôïc treo leân, coù nghóa laø vò truï trì hay thuû giaùc. toøa seõ cöû haønh moät buoåi thuyeát phaùp cho coâng Self-cause characteristics: Svahetulakshana chuùng—See Saùt Can. (skt)—See Nhaân Töi Tính. Sekkoâ Soâshin (1408-1486): Name of a Japanese Self-centered (a): Ích kyû—Vò kyû. Rinzai monk of the Ashikaga period (1392-1568) Self-cherishing: Ích kyû—Yeâu meán töi thaân— who reinvigorated the Zen style at Myoâshin-ji and Selfish. restored its buildings and grounds after the Self-communication: Truyeàn thoâng vôùi chính devastation of the Onin War. He served as abbot mình. at Myoâshin-ji, Daitoku-ji, and other major Rinzai Self-compatible: Baûn ngaõ töông hôïp. monasteries. He received the posthumous title Self-conceit: Bhimana (skt)—High opinion of Butsunichi Shinshoâ Zenji (Zen Master True Light one's self—Haughtiness—See Taêng Thöôïng of the Buddha's Sun). His four leading disciples Maïn. were Gokei Soâton (1416-1500), Keisen Soâryuâ

Self-confident: Töi tin. Self-enlightenment: Töi giaùc ngoä. Self-conquest: Töi thaéng laáy mình. Self-enlightenment to enlighten others: Self-conscious (a): Töi thöùc—Töi trí. Wonderful enlightenment of Mahayana—Dieäu Self-consciousness (n): Söi töi thöùc—Söi töi trí. giaùc. Self-control: Danti (p)—Svavasa or Vasita Self-esteem: Ngaõ Maïn Phieàn Naõo hay kieâu caêng (skt)—See Töi Cheá. ngaïo maïn—Egoism. Self-control in keeping the commandments: Self-examination: Self-examination without Chæ Trì—Prohibitions relating to deeds and words, contending with others. Thus, he should achieve or ceasing to do wrong—Töi kieåm baèng caùch giöõ singleness of mind bent on achieving all merits— giôùi hay ngöøng laøm nhöõng vieäc taø vaïy. Thöôøng xeùt loãi mình, khoâng noùi ñeán loãi ngöôøi, Self-control tolerance: Phuïc nhaãn hay ñieàu phuïc haèng nhöùt taâm caàu caùc coâng ñöùc. nhaãn. Self-existence: Toàn taïi ñoäc laäp. Self-control or wisdom: In Zen, self-control Self-existence pure mind: Töi taùnh thanh tònh. includes cultivations of the followings: Right Self-experience: Ehi-passiko (skt & p)—Come- view, Right thinking, and Right effort—Trong and-see—Töi Theå Nghieäm—Ñeán vaø thaáy (töi theå Thieàn, töi cheá bao goàm tu taäp nhöõng thöù sau ñaây: nghieäm laáy chính mình). Chaùnh Kieán, Chaùnh Tö Duy, vaø Chaùnh Tinh Self-Faith: See Töi Tin. Taán—See Chaùnh Kieán, Chaùnh Tö Duy, and Self-forgetfulness: Altruistic (a)—Altruism (n)— Chaùnh Tinh Taán. Cherish other (v)—When we talk about self- Self-cultivation: Tu Thaân. forgetfulness and about others' well-being, we Self-deception (n): Söi töi doái gaït mình. should not misunderstand that this means totally Self-dedication: Xaû thaân vì tha nhaân. rejecting our own self-interest. Self-forgetfulness Self-delight: Töi hoan hyû.

is a result of a very strong state of mind, so strong Self-denial: Töï choái boû mình. that that person is capable of challenging the self- Self-development in the religious life and in cherishing that loves only the self generation after wisdom: Töï ñoä. generation. Self-forgetfulness or Altruism or Self-discipline: In Zen, keeping of precepts working for the sake of others is one of the most includes cultivations of the followings: Right important entrances to the great enlightenment; speech, right action, and right livelihood—Kyû luaät for with it, we do not blame others—Khi noùi tôùi vò töï giaùc—Trong Thieàn, töï trì (giôùi) bao goàm tu taäp tha vaø phuùc lôïi cuûa ngöôøi khaùc, chuùng ta khoâng nhöõng thöù sau ñaây: Chaùnh ngöõ, chaùnh nghieäp vaø neân laàm töôûng raèng noù coù nghóa laø mình phaûi queân chaùnh maïng—See Chaùnh Ngöõ, Chaùnh Nghieäp, mình hoaøn toaøn. Loøng vò tha laø keát quaû cuûa moät and Chaùnh Maïng. taâm thöùc maïnh meû, maïnh ñeán ñoä con ngöôøi ñoù töï Self-discipline, Self-purification, Self-release: thaùch ñoá loøng vò kyû hay loøng chæ yeâu coù mình töø See Töï Ñieàu Töï Tònh Töï Ñoä. ñôøi naøy qua ñôøi khaùc. Vò tha hay laøm vì ngöôøi Self-discovery: Töï khaùm phaù. khaùc laø moät trong nhöõng cöûa ngoõ quan troïng ñi Self-educated: Self-learned—Self-taught—Töï vaøo ñaïi giaùc, vì nhôø ñoù maø chuùng ta khoâng ñoå thöøa hoïc. ñoå loãi cho ngöôøi—See Vò Tha. Self or ego and things: Ngaõ Phaùp (ngaõ vaø Self-fulfilling samadhi: Jijuyu zamai (jap)—See phaùp). Töï Thoï Duïng Tam Muoäi. Self-emancipation (liberation): Töï giaûi thoaùt Self-generating: Töï sinh saûn. chính mình. Self-grasping: Chaáp thuû baûn ngaõ—Self-grasping Self-emmolation: See Töï Thieâu. is the root of all harmful minds—Chaáp thuû baûn ngaõ laø coäi reã cuûa moïi taâm tai haïi. Self-enjoyment: Attasukha (p)—Atmasukha (skt)—Ngaõ Laïc—Söï vui höôûng cuûa chính mình—Self-happiness: Attasukha (p)—Atmasukha Self-happiness. (skt)—Ngaõ Laïc—Söï vui höôûng cuûa chính mình— Self-enjoyment. Self-enlightened one: Ñoäc Giaùc Phaät. Self-hood: Töï ngaõ trung taâm—Tính töï ngaõ.

Self-immanent discipline: See Töï Höõu Giôùi. Taùnh Töï Taùnh—Baûn chaát cuûa chính caùc yeáu toá Self-immolation: See Phoù Hoûa Ngoaïi Ñaïo and (haønh). Luïc Khoå Haïnh. Self-nature of holy matter: Arya-vastu-svabhava Self-important: Ngaõ maïn—Töï cho mình laø quan (skt)—Thaùnh Söï Töï Taùnh. troïng hôn heát. Self-nature of the Vijnana itself: Töï tính cuûa Self-indulgence: Tuøy YÙ Söï—Indulgence in sense chính caùi thöùc. pleasures—Tham ñaém duïc laïc. Self-naturelessness: Asvabhava (skt)—Absence Self-injuries: Töï laøm toån haïi—The four self- of the substance of existence—Without self- injuries (self-raidings)—Boán ñieàu töï laøm toån haïi. nature—Without a nature of its own—No Self-introduction: Söï töï giôùi thieäu. individual nature—No own nature—See Voâ Töï Self-joyous samadhi: Jijuyo (jap)—Jijuyu zamai Tính. (jap)—Töï Hyû Tam Muoäi—See Töï Thoï Duïng Tam Self-opinionated: Stubborn—Chaáp nhaát. Muoäi. Self-ordination: See Töï Theä Thoï Giôùi. Self-knowledge: Svajnana (skt)—Rang rig Self and others: Mình vaø ngöôøi. (tib)—See Töï Tri. Self-perception: Töï Chöùng Sôû Haønh—Söï töï Self-love: Atmasukha (skt)—Töï yeâu thöông chöùng hay töï nhaän thöùc ra. mình—See Ngaõ AÙi. Self or personal: See Ngaõ and Töù Ñieân Ñaûo. Self manifestation of Buddha and

Bodhisattva: Self-possessed: Calm and confident—Bình thaûn Miraculous response—Dieäu öùng. vaø töï tin. Self-manifolding: Naêng thò hieän moät thaân laøm Self-power: Jiriki (skt)—One's own power, merit, nhieàu thaân—See Baùt Ñaïi Töï Taïi Ngaõ. intelligence, discrimination—See Töï Löïc. Self-mastery: Svavasa or Vasita (skt)—Self- Self-power path: Difficult path to practice. control—See Töï Chuû. Self-produced: See Töï Sanh. Self-Mastery Power Like A Jwelled Canopy Self-profit: Atmahitam (skt)—Töï Lôïi—Self- Shinning in Space Buddha: Phaät Baûo Caùi Chieáu benefiting—Personal advantage or profit—Self- Khoâng Töï Taïi Löïc Vöông. profit (benefit)—Beneficial to oneself— Self-mind: Töï taâm. Preoccupation with egoistic needs—To have Self-mortification: Duskara-carya (skt)—Söï haønh excessive regard for one's own interests. xaùc—Ascetic practices—See Khoå Haïnh and Luïc Self-profit and Profit others: See Töï Lôïi Lôïi Khoå Haïnh. Tha. Self-nature: Bhavasvabhava (skt) or Svabhava Self-purification: Töï tònh—Töï thanh tònh hoùa. (skt)—Buddha nature—Self-entity—One's own Self-purification or practice of meditation: original nature—One's own Buddha-nature—Tính Töï tònh. Töï Tính—See Töï Taùnh. 1) Right mindfulness: See Chaùnh Nieäm. Self-nature Amitabha: Töï taùnh Di Ñaø—Mind- 2) Right meditation or samadhi: See Chaùnh Only Pure Land—Mind is pure, the land, the Ñònh. environment is pure as well. Self-raidings: Töï laøm toån haïi—See Töù Töï Xaâm. Self-nature Amitabha, Mind-Only Pure Land: Self-realization: Svartha (skt)—Svasakshatkara Di Ñaø Boån Taùnh, Tònh Ñoä Duy Taâm. (skt)—Töï Chöùng—Töï Ngoä—Inner assurance— Self-nature body: Svabhavika-kaya (skt)—Ngo Inner witness—Töï hieåu mình—Töï nhaän chaân— bo nyid sku (tib)—Self-nature of the body—Töï Self-attained assurance of the truth, such as that of Taùnh Thaân (töï taùnh cuûa thaân). the Buddha (to realize enlightenment by 'Self-Nature' Buddha Recitation: Thaät Töôùng oneself)—Töï thaân giaùc ngoä hay ñaït ñöôïc chaân lyù Nieäm Phaät—'Real Mark' Buddha Recitation. nhö Ñöùc Phaät ñaõ töøng laøm. Self-nature discipline: See Töï Taùnh Thoï Giôùi. Self-realization and philosophy: See Töï Chöùng Self-nature of great elements: Mahabhuta- Vaø Giaùo Phaùp. svabhava (skt)—Ñaïi Taùnh Töï Taùnh—Ñaïi Chuûng

Self-recognition: Töï Chöùng—Söï töï chöùng hay töï Self-vow discipline: See Töï Nguyeän Thoï Giôùi. nhaän thöùc ra. Self-witness or the self-assuring portion: Self-recognition on the dharma nature: Saksatkari-bhaga (skt)—Töï Chöùng Phaàn—One of Pratyatma-dharmata (skt)—Traïng thaùi töï chöùng— the four functional divisions of consciousness. Self-recognition state—Töï Chöùng Phaùp Taùnh. Selfish (a): Ích kyû—Lôïi Kyû—Egoist—Meanness Self-recognition state: Pratyatma-dharmata —To think too much of one's own interests. (skt)—Töï Chöùng Phaùp Taùnh—Traïng thaùi töï Selfish attitude: Thaùi ñoä ích kyû. chöùng. Selfish motives: Ñoäng cô ích kyû. Self-redemption: Töï cöùu laáy mình. Selfishness: Egoism—Söï ích kyû—See Ích Kyû. Self-reflection: Töï kieåm. Selfless (a): Khoâng vò kyû—Vò tha—One should be Self-regulation of the whole self: Jishin-Jinen selfless in one's thoughts: Con ngöôøi neân suy nghó (jap)—Töï Taâm Töï Nieâm—Taking hold by oneself vò tha of the mind of the self through the practice of Selflessness (n): Anatma

or Nairatmyam (skt)— Zazen—Töï ñieàu hoøa toaøn boä caùi ngaõ qua tu taäp Niratmana (skt)—Impersonality—Non-ego—Not- Toïa Thieàn. self—Egolessness, no-self, not self, non-ego, or Self-reliance: Nieàm töï tin. the emptiness of a self—See Voâ Ngaõ. Self-respect: Töï troïng. Selflessness of person: Pudgalanairatmya (skt)—Self-responsibility: Tinh thaàn traùch nhieäm. See Nhaân Voâ Ngaõ. Self-restrain: Töï keàm cheá. Selflessness of phenomena: Egolessness of Self-righteousness: Töï cho laø ñuùng. phenomena—Hieän Töôïng Voâ Ngaõ—Caùc hieän Self-sacrifice: Paraccaga (skt)—Söï hy sinh töï töôïng ñeàu khoâng coù thöïc ngaõ. thaân (Voâ baát tri dó xaû)—See Xaû Thaân. Selflessness of thing: Dharma-nairatmya (skt)— Self-satisfied: Döông döông töï ñaéc—Elated. Egolessness of phenomena—Selflessness of Self-seeking or desire arising from belief in phenomena—Selflessness of things—See Phaùp ego: Ngaõ AÙi Phieàn Naõo. Voâ Ngaõ. Self-spoken sutra: Kinh voâ vaán töï thuyeát— Selwa (tib): Luminosity—See Tòch Chieáu. Amitabha Buddha Sutra—A sermon Semblance Dharma period: See Töôïng Phaùp. spontaneously expounded by the Buddha without Semblance of Law period: Saddharma- prior request from the assembly. pratirupaka (skt)—The Dharma-Semblance Self-starvation: Töï Ngaõ Ngoaïi Ñaïo—Loái khoå Age—See Töôïng Phaùp. haïnh töï giaûm aên uoáng hoaëc nhòn ñoùi cuûa ngoaïi Semen: The passion of desire which fertilizes evil ñaïo—See Luïc Khoå Haïnh. fruit—AÙi thuûy. Self-subsistence: Töï laäp—Töï tuùc. Semi-civilized: Baùn khai. Self-success: Atmasukha (skt)—Töï Laïc—Ngaõ Semi-consciousness: Nöûa tænh nöûa meâ. laïc—Happiness of oneself—Haïnh phuùc hay söï an Semi-monthly service for recitation of laïc cuûa chính mình. precepts: See Baùn Nguyeät Kyø Tuïng Giôùi. Self-sufficiency: Töï tuùc—Töï laäp. Semblance of Dharma: Saddharma-pratirupaka Self-superiority, or self-sufficiency: Atmanmana (skt)—Töôïng Phaùp. (skt)—Ngaõ maïn—See Baùt Kieâu. Semblance stage: See Töông Töï Töùc Phaät. Self-tormenting: Attan-tapo-hoti (p)—Loaïi ngöôøi Sembutsujoâ (jap): Zendoâ (jap)—The meditation töï mình laøm khoå mình vaø sieâng naêng laøm khoå hall at a Zen monastery, a large hall or room in mình. monasteries, in which zazen is practiced—Phoøng Self-tormenting and tormenting others: Loaïi roäng trong caùc töï vieän nôi tu taäp toïa thieàn—See ngöôøi laøm khoå mình, sieâng naêng laøm khoå mình; Thieàn Ñöôøng. laøm khoå ngöôøi, vaø sieâng naêng laøm khoå ngöôøi. Seminal (a): Thuoäc veà haït gioáng—Coù theå sinh saûn Self-training: Töï tu taäp . ñöôïc. Self-transcendence: Töï sieâu vieät laáy chính mình.

Seminar (n): Cuoäc hoäi thaûo (veà moät chuyeân ñeà Sengen (jap): See Thieân Thuû Thieân Nhaõn Quaùn gì). Theá AÂm Boà Taùt. Semmon Doâjoâ (jap): The training hall at a Zen Seng-ts'an (?-606): See Taêng Xaùn Tam Toå. monastery, the term refers to a place designated Sengyo (jap): "Sengyo" is a Japanese term, for the practice of zazen or other training in the literally means "fish weir"—Thuaät ngöõ Nhaät Baûn practice of Buddhism—Phoøng tu taäp trong Thieàn coù nghóa laø 'caùi ñôm caù'—See Fish weir. ñöôøng, thuaät ngöõ chæ phoøng tu taäp toïa thieàn hay Senika (skt): Name of a non-Buddhist who nhöõng buoåi tu taäp Phaät phaùp khaùc. questioned the Buddha in the Garland Sutra—Teân Semnegu (tib): Nine steps for setting the mind in cuûa moät

ngöôøi ngoaïi ñaïo ñaõ chaát vaán Ñöùc Phaät meditation—See Chín Böôùc An Taâm. trong kinh Hoa Nghieâm. Sems tsam pa (tib): Cittamatra (skt)—Mattrata Senior: Buddhatara (p)—Tröôûng thöôïng— (skt)—Mind-only or mind itself—See Duy Taâm. Seniority. Sem-yung (tib): Cetasikas (p)—Caitasika (skt)— Senior bonze's attendant: Caáp söû—Caáp thò ñeä töû Taâm Sôû—Mental actions—Mental factors. (thò giaû). Sen (jap): Rsi (skt)—Sage—Tieân nhaân (Thaùnh Senior Buddhist nun: Sö coâ. nhaân). Senior fellow monk: Sö huynh. Sena (p): A hawk—Dieàu haâu. Senior of the Law: Phaùp Coâng—A courtesy title Sena (skt): Sena Dynasty in India—See Vöông of any monk—Moät töôùc hieäu lòch söï cuûa moät vò Trieàu Tö Na. sö. Sena Dynasty in India: Sena (skt)—See Tö Na. Senior monk: See Tröôûng Laõo. Senasanam (p): Truù Xöù—Abiding place. Senior monk’s attendant: Senior bonze’s Senchakushu (jap): Senjakushu (jap)—Senjaku- attendant—Thò giaû cho vò sö thaâm nieân (caáp thò ñeä Hongan-Nembutsu (jap)—See Tuyeån Traïch Baûn töû). Nguyeän Taäp. Senior practitioner of the path: Tieân Ñaït— Send (v): Göûi ñi. See Tieân Trieát. Sendai (jap): Icchantika (skt)—Issendai (jap)— Senior seat: Sthavira (skt)—Joza (jap)—Unbeliever—See Xieån Ñeà. Venerable—Thöôïng Toïa. Send (v) forth light: Radiate—Phaùt quang (göûi Seniority: Buddhatara (p)—Greater age—Giôùi aùnh saùng ñi muoân höôùng). Laïp—Tröôûng thöôïng—Tuoåi ñaïo cao. Sendhya-kaya (skt): Höõu Thaân Caên—See Höõu Senjaku-Hongan-Nembutsu (jap): See Tuyeån Thaân. Traïch Baûn Nguyeän Taäp. Sending and taking practice: See Tong len. Senjakushu (jap): Senchakushu (jap)—Tuyeån Send someone abroad: Phaùi ai ra ngoaïi quoác. Traïch Baûn Nguyeän Taäp. Sengai Gibon (jap): See Tieân Nhai Nghóa Phaïm Senju (jap): Chief or sole duty—Focused Thieàn Sö. practice—Sole or single-minded—Exclusive Seng-Ts’an: Sosan (jap)—See Taêng Xaùn. practice rejects the efficacy of any other practice, Seng Chao (chi): Sheng-zhao (374-414)—See such as reading sutras or meditation. Zen itself has Taêng Trieäu. been described as a form of exclusive practice Seng Chao's Treatise: Chao-lun—The Treatise stressing meditation over all other forms of by Seng Chao—See Trieäu Luaän. practice—Chuyeân Tu choái boû söï hieäu nghieäm cuûa Senge (jap): 1) A polite term commonly used to baát cöù söï tu taäp naøo khaùc, nhö tuïng kinh hay thieàn indicate the death of a monk or nun, especially a taäp. Thieàn töï noù ñaõ ñöôïc dieãn taû nhö moät hình thöùc prominent individual: Moät töø ngöõ lòch söï ñöôïc cuûa söï chuyeân tu, nhaán maïnh thieàn taäp treân taát caû duøng ñeå chæ söï thò tòch cuûa moät vò Taêng hay Ni, nhöõng hình thöùc tu taäp khaùc—See Chuyeân Tu. ñaëc bieät laø moät caù nhaân noåi troäi; 2) Entering Senju Darani (jap): A Buddhist spell or dharani transformation (see Nhaäp Bieán Hoùa Söï). extolling the merits of the Senju Kannon, the Thousand-armed Kannon. The dharani, which

includes eighty-two phrases and derives from the Sensation and perception: Thoï vaø Töôûng—Caûm Senjukyoâ, is widely used in the esoteric schools of giaùc vaø nhaän thöùc. Buddhism and in the Zen sects. Senju darani is Sensation of pleasure: Laïc Thoï—The perception one common abbreviation for the Senju sengen of pleasure—Khi nhaän laõnh caûnh thuaän tình thì Kanzeon bosatsu emman muge daihishin darani.

thaân taâm vui veû. Also known as Daihi darani or Daihi ju—Moät loaïi Sensation of self-nature: Svabhava-vedaniyata chuù taùn döông coâng ñöùc cuûa Thieân Thuû Thieân (skt)—Töï Taùnh Thoï. Nhaõn Quaùn AÂm. Chuù goàm coù taùm möôi hai caâu, Sensationalism: Caûm giaùc luaän. ñöôïc söû duïng trong caùc tröôøng phaùi Phaät giaùo Maät In a sense: Trong nghóa aáy. toâng vaø Thieàn toâng. Chuù Thieân Thuû Ñaø La Ni laø Sense (n): Giaùc quan. söï ruùt goïn cuûa chuù Thieân Thuû Thieân Nhaõn Quaùn Sense base: Quan Caên—Goác cuûa giaùc quan. AÂm Ñaïi Bi Taâm Ñaø La Ni. Cuõng ñöôïc bieát laø Ñaï i Sense of belief: Sraddha (skt)—Saddha (p)— Bi Ñaø La Ni hay Ñaïi Bi Chuù. Saddhacarita (p)—Sraddhendriya (skt)—Faculty Senkan (jap): Te-shan Hsuan-chien—See Ñöùc of faith—See Tín Caên. Sôn Tuyeân Giaùm Thieàn Sö. Sense of the Beyond: Caûm giaùc sieâu vieät. Senko (jap): Yosai (jap)—Eisai Zenji (1141- Senses correspond to colours: Caên saéc. 1215)—See Vinh Taây Minh Thieàn Sö. Sense of concentration: Ñònh Caên. Senko-Banko (jap): Thieân Coå Vaïn Coå—Ngaøn Sense-data of direct mental perception: Phaùp naêm vaïn naêm—Thousand-ages old, ten thousand- Nhaäp—Phaùp Xöù—Caûnh giôùi maø yù thöùc nöông ages old. vònh hay duyeân vaøo ñoù—See Thaäp Nhò Nhaäp. Senmen-Kissa (jap): Washing the face and Sense desire: Duïc. drinking tea—See Taåy Dieän Ngaät Traø. Sense of detachment: Caûm giaùc buoâng xaû. Senne Zenji: See Thuyeân Hueä Thieàn Sö. Sense door: Caên Moân—The senses as doors Sen No Rikyuâ (1521-1591): Soâeki Rikyuâ, a through which illusion enters—Caên moân chính laø Japanese Zen monk of the late Ashikaga period nhöõng cöûa ngoõ cho phieàn naõo xaâm nhaäp. (1392-1568), best known as the foremost tea Sense of endeavor: Viryendriya (skt)—Tinh Taán master of his time. Rikyuâ served as advisor and Caên—Effort—The faculty of Energy—Virtue of tea master to both Oda Nobunaga and Toyotomi energy (vigor)—See Taán Caên. Hideyoshi. Two schools of the tea ceremony Sense of energy or vigor: Taán Caên. (chanoyuâ), the Ura-senke and Omote-senke, Sense faculties: Caùc caên—Caùc giaùc quan. continue to practice Rikyuâ's style—Teân cuûa moät Sense-fields: Ayatana (skt)—Traàn Caûnh—See vò Thieàn Taêng thuoäc toâng Laâm Teá vaøo cuoái thôøi Traàn Ai. Tuùc Lôïi Thò (1392-1568), ñöôïc bieát laø moät baäc Senses are not functioning properly: Töï nhieân Thaày Traø noåi tieáng nhaát vaøo thôøi cuûa Sö. Sö ñaõ taùn loaïn. phuïc vuï nhö moät vò coá vaán veà traø cho caû hai vò Sense of hearing: Savaka-kicca (p)—Thính Quan ñaïi thaàn Ñieàn Tín Tröôøng (1534-1582) vaø Giaùc—Function of hearing. Phong Thaàn Caùt Tuù. Hai tröôøng phaùi veà Traø Leã laø Sense of justice: Coâng taâm. Ura-senke vaø Omote-senke vaãn coøn tieáp tuïc thöïc Sense of meditation: Samadhindriya (skt)— haønh theo phöông caùch pha cheá traø cuûa Sö. Faculty of concentration—Visionary meditation— Sensation: Vedana (skt)—Thoï uaån—To bear— See Ñònh Caên. Contact—Feeling—Perceiving—To receive— Sense of memory: Smrtindriya (skt)—Faculty of Receiving—See Caûm Thoï. mindfulness—Virtue of mindfulness—See Nieäm Sensation group: Vedana (skt)—Feeling group— Caên. The aggregate of feeling—Sensation—See Thoï Sense of mindfulness: See Nieäm Caên. Uaån and Nguõ Uaån. Sense objects: See Nguõ Caûnh. Sensation of neither pain nor pleasure: See Baát Khoå Baát Laïc Thoï and Tam Thoï.

Sense-organs: 1) Five Sense-organs: Caùc giaùc quan (naêm caên); 2) Sense-organs which produce

karma: Karmindriya (skt)—Taùc nghieäp caên. Sensual vice: Taø daâm. Sense organs as aids: See Phuø Traàn caên. Sensualism (n): Duy caûm chuû nghóa—Thoùi ham Sense-organs which produce karma: Taùc meâ nhuïc duïc. Nghieäp Caên—Caùc giaùc quan sanh nghieäp. Sensualist (n): Ngöôøi daâm duïc. Sense restraint: See Thu Thuùc Luïc Caên. Sensuality (n): Nhuïc caûm tính—Söï tham duïc. Sense of smell: Höông nhaäp (nose). Sensuous craving: Kamatrsna (skt)—See Duïc AÙi. Sense-Sphere Beautiful Consciousnesses: Taâm Sensuous desire: Kamachanda (p)—See Duïc AÙi. ñeïp coõi duïc giôùi. Sensuous greed: Kama-raga (p)—The underlying Sense-sphere consciousness: Kamavacaram tendency to sensual lust—The inherent tendency (p)—Kamavacara-citta (p)—See Duïc Giôùi Taâm. to greed for sense desire—See Duïc AÙi Tuøy Mieân. Sense-sphere existence: See Duïc Höõu and Tam Sensuous lust: Kamachanda (p)—Tham duïc hay Chuûng Hieän Höõu. tham aùi duyeân theo duïc giôùi (tham khoaùi laïc)— Sense-sphere mind: Taâm thuoäc veà Duïc Giôùi. Greed. Sense-pleasures: Duïc laïc. Sensuous realm: The realm of desire—Duïc Giôùi Sense of taste: Rasa (skt)—Vò giaùc. Nguõ Thuù Ñòa—See Nguõ Thuù. Sense of tolerance: Tinh thaàn bao dung. Sensuous sphere: Kama-bhumi (skt)—Duïc giôùi— Sense of vision: Cakshurvijnana (skt)—Eye Ñoái töôïng cuûa theøm muoán. consciousness—Sight consciousness—See Nhaõn Sensuous sphere realm: Kamadhatu (skt)—See Thöùc. Duïc Giôùi. Sense of wisdom: Prajna-indriya (skt)—See Sensuous wolrd: Duïc giôùi—Coõi duïc. Tueä Caên. Sensu Tokujo (jap): Ch'uan-tzu Teâ-ch'eâng—See Sensei (jap): Venerable master—Toân Sö—A title Thuyeàn Töû Ñöùc Thaønh Thieàn Sö. of respect in Japan—Moät danh vò toân xöng cuûa Sentence (n): 1) AÙn vaên, baûn aùn; 2) Pada-kaya moät vò thaày ôû Nhaät Baûn. (skt): Cuù thaân. Senshi (jap): Late master—Tieân sö (vò thaày quaù Sentience gives rise to pity: See Höõu Tình coá). Duyeân Töø. Senshoâ Fuden (jap): Not transmittable by a Sentient (a): Coù tri giaùc. thousand sages; a Zen expression indicating that Sentient beings: Sattva (skt)—Satta (p)—Satta- Zen realization cannot be told. Even a thousand sacetano (p)—Sattva-sacetana (skt)—See Haøm sages could not convey it in words; each person Thöùc and Chuùng Sanh. must awaken to it by and for himself—Khoâng theå Sentient beings are blinded by passion and truyeàn ñaït ñöôïc bôûi ngaøn thaùnh; thuaät ngöõ Thieàn afflictions, and no one but Enlightening Beings chæ raèng chöùng nghieäm Thieàn khoâng theå chæ baûo can rescue them: Taát caû theá gian bò duïc voïng maø ñöôïc. Daàu cho caû ngaøn thaùnh cuõng khoâng theå phieàn naõo laøm muø, chæ coù chö Boà Taùt laø coù theå cöùu chuyeân chôû noù ñöôïc baèng lôøi; moãi ngöôøi phaûi töï ñoä hoï. giaùc ngoä noù cho chính mình. Sentient beings' bodies-Buddha's body: Thaân Sensible (a): Nhaïy caûm. Chuùng Sanh Thaân Phaät. Sensibility (n): Caûm tính—Tính nhaïy caûm. Sentient beings in the expedient realm: Chuùng Sensitivity (n): Söï nhaïy caûm. Sanh Phöông Tieän Giôùi—Chuùng sanh trong coõi ta Sensual (a): Ña duïc—Thuoäc veà nhuïc duïc. baø—Sentient beings in the Saha world. Sensual attractions: Nhuïc duïc. Sentient beings who have long planted roots of Sensual

craving: Kama-tanha (p)—Duïc aùi. goodness and who now are regressing and Sensual delight: Khoaùi duïc laïc. sinking: Baáy giôø Boà Taùt quaùn saùt caùc chuùng sanh Sensual desires: Kama (p)—Nhuïc duïc. töø laâu gieo troàng thieän caên, nay cuõng ñeàu thoái maát. Sensual pleasures: Kama-sukha (p)—Duïc Laïc— Sentient beings lack conditions and merit and Khoaùi laïc—Laïc thuù nguõ duïc—Joy of the five therefore cannot achieve rebirth in the Pure desires.

Land: Chuùng sanh ít nhaân duyeân phöôùc ñöùc khoâng Separate from the body: Ly Thaân—Lìa khoûi caùi theå sanh veà Tònh Ñoä. thaân. Sentient beings are numberless (countless), I Separate from language and cut off thought: vow to save them all: Vow to save all living Ly Ngoân Tuyeät Löï—Xa lìa ngoân ngöõ vaø suy nghó. beings without limits—Chuùng sanh voâ bieân theä Separate oneself from defilement: Free from all nguyeän ñoä: Nguyeän cöùu ñoä heát thaûy chuùng sanh. kinds of pollution—See Ly Caáu. Sentient beings in the Saha World are like Separate oneself from the Sangha and rent helpless infants: Chuùng sanh duyeân töø bi (taát caû one's own lodgings: Taùch rôøi khoûi giaùo hoäi maø ñi chuùng sanh trong theá giôùi Ta Baø gioáng nhö treû thô möôùn nhaø troï (commit Expression of Regret khoâng töï giuùp mình ñöôïc)—See Tam Töø Bi. Offence—Phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm Sentient beings in the Saha World want to hoái). seek rebirth in the Land of Ultimate Bliss: Separate phenomenon: Bieät phaùp—Separate Chuùng sanh ôû coõi Ta Baø mong caàu vaõng sanh Cöïc teaching. Laïc. Separated: Bieät ly. Sentient beings are subject to illness, Separated doctrine: See Bieät Giaùo. Bodhisattvas are ill as well: Chuùng Sanh Beänh Separated hell: Pratyeka-naraka (skt)—Hell of Neân Boà Taùt Beänh. Solitude—Coâ ñoäc ñòa nguïc. Sentient beings are sunk in the mire of Separated by night: See Caùch Tuùc. craving: See Living beings are sunk in the mire of Separated teaching: See Bieät Giaùo. craving. Separately handed down: Oral tradition—See Sentient beings think they have the power Bieät Truyeàn. of knowledge: See Living beings think they have Separation (n): Söï phaân chia—Division. the power of knowledge. Separation from the beloved: AÙi Bieät Ly. Sentient beings are void of being: Bieát taát caû Separation from loved ones: Xa lìa ngöôøi yeâu chuùng sanh khoâng chuùng sanh. thöông. Sentient beings in this world have great Separatism (n): Chuû nghóa phaân caùch. affinities (causes and conditions) with Separatist (n): Ngöôøi theo chuû thuyeát phaân ly—Amitabha Buddha: Chuùng sanh nôi coõi Ta Baø coù Phaùi ly khai. nhaân duyeân vôùi Ñöùc Phaät A Di Ñaø. Sepathesesa-nirvana (skt): Sopadhisesa-nirvana Sentimental (a): Ña tình—Amorous. (skt)—Saupadisesa-nibbana or Kilesa- Sen-tsang: Hsuan-tsang—See Huyeàn Trang. parinibbana (p)—Incomplete Nirvana—See Höõu Senzaki Nyogen (1876-1958): Name of a Dö Nieát Baøn. Japanese Rinzai monk, who was influential in Seppoâ Gison (jap): Hsueh-feâng I-ts'un—See spreading Zen to the West. Nyogen, the Dharma Tuyeát Phong Nghóa Toàn Thieàn Sö. heir of Shaku Soâen (1859-1919), traveled to the Septic doubt: Vicikitsa (skt)—Hoà nghi. United States and taught Zen to American Sepulchral monument: Caitya (skt)—Pagoda— disciples in both San Francisco and Los Angeles— Shrine—Cheá ña (thaùp moä). Teân cuûa moät vò Thieàn sö thuoäc toâng Laâm Teá Nhaät Sequent or associated afflictions: See Tuøy Phieàn

Baûn, ngöôøi coù aûnh höôûng trong vieäc truyeàn baù Naõo. Thieàn phaùp ra Taây phöông. Sö laø Phaùp töû noái phaùp Sera Monastery: Tu Vieän Seâ Ra—One of the cuûa Thieàn sö Shaku Soâen, du haønh sang Myõ vaø three major monasteries of the Gelukpa order of daïy Thieàn cho ñeä töû ngöôøi Myõ ôû Cöïu Kim Sôn vaø Tibetan Buddhism, located near capital Lhasa. It Los Angeles. contains two colleges, Seraje and Serame. Senzo (jap): Tuyeân Taïng, teân cuûa moät vò Taêng Following the invasion and annexation of Tibet by Nhaät Baûn—Name of a Japanese monk. China in the 1950s, the leading teachers of the Separate (v): Divide—Part from—Taùch rôøi ra. monastery escaped to India and built a new Sera in Karnataka state—Moät trong ba tu vieän chính

cuûa truyeàn thoáng Gelukpa cuûa Phaät giaùo Taây Serve husband and parents-in-law first: Before Taïng, toïa laïc gaàn thuû ñoâ Lhasa. Töï vieän goàm coù taking her meals, a wife should first see that her hai tröôøng ñaïi hoïc, Seraje vaø Serame. Sau cuoäc parents-in-law and husband are served. She xaâm laêng vaø saùp nhaäp Taây Taïng cuûa Trung Quoác should also see that her servants are well cared vaøo thaäp nieân 1950s, nhöõng giaûng sö haøng ñaàu cuûa for—Tröôùc khi aên côm, ngöôøi vôï phaûi xem coi coù tu vieän ñaõ chaïy sang AÁn Ñoä vaø xaây döïng laïi tu doïn ñaày ñuû cho cha meï choàng vaø choàng hay chöa. vieän Sera môùi trong tieåu bang Karnataka. Ngöôøi vôï cuõng phaûi xem chöøng chaêm soùc ngöôøi aên Sarada (skt): Verdant season—See Maäu Thôøi. keû ôû trong nhaø. Ser chin (tib): Prajna-paramita (skt)— Serve as referent for the production of Enlightened wisdom—Perfection of Knowledge thought: Vi Duyeân Sinh YÙ—Vì ñoù ñieàu kieän ñoù (wisdom)—See Baùt Nhaõ Ba La Maät. maø sanh ra suy nghó. Serene (a): Thanh thaûn. Server (n): Ngöôøi phuïc vuï. Serene faith: Tònh Tín—Nieàm tin thanh tònh—Servers of the sacred fire: See Hoûa Chuûng Cö Faith of the Other-Power—Pure faith. Só. Serene faith of joy: Tònh Hyû Tín. Service (n): Phaùp Söï—Khoùa leã trong chuøa—Serenity (n): An thaùi—Tónh laëng—Tònh maëc— Services in a temple. Equanimity—Peace—See Khinh An. 1) Morning service: Khoùa leã buoåi saùng. Serenity meditation: Samatha (skt & p)— 2) Evening service: Khoùa leã buoåi toái. Tranquility of mind—Sa Ma Tha—See Thieàn Chæ. 3) Veyyavacca (p): Phuïc vuï. Serenity of mind: Söï tónh laëng cuûa taâm. Service of all Buddhas: Phuïng söï Ñaïi sö. Serfs: Sudra (skt)—See Thuû Ñaø La. Services on the day of seeing Yama King: See Serious (a): Trang nghieâm—Traàm troïng. Kieán Vöông Trai. Serious action: Garuka (p)—Weighty karma— Services performed at the deathbed: See See Troïng Nghieäp. Makuragyoâ. Serious crime: Ñaïi toäi—Grave offence. Serviceable (a): Caàn ích—Useful. Serious hindrance: See Troïng Chöôùng. Serving the Buddha: Cuùng Döôøng Phaät. Serious (real) repentance: Chaân Saùm Hoái—See Serving the Dharma: Dharma-puja (skt)—Moral Real (serious) repentance. offering—Offerings to the Dharma—See Phaùp Serious or severe dullness and drowsiness: See Cuùng Döôøng. Cöïc Troïng Thuïy Mieân. Serving group: Ban phuïc vuï. Serious sins: See Troïng Toäi. Serving offerings: See Kuyoâ. Serita (p): Independence—Freedom—Ñoäc laäp. Serving the rice to monastic community at Serivihari (p): Living at one’s own choice—Soáng

mealtime: See Handaikan. theo söï löïa choïn cuûa mình. Seshu (jap): Danapati (skt)—Alms-lord (alms- Sermon (n): A discourse—A lecture—Baøi thuyeát giver)—A patron of Buddhism—Ngöôøi hoä trì Phaät giaûng. giaùo—See Thí Chuû. Sermon from the Third Seat: Toøa thöù ba noùi Seson (jap): Bhagavat or Lokajyestha (skt)—Lord phaùp—See Tam Toøa Thuyeát Phaùp. of worlds—World's Honored One—See Theá Toân Serpent (n): Snake—Con raén—Tî (from 9 to 11 and Thaäp Hieäu. a.m.). Sesshin (jap): To collect the mind—To Servant (n): Ñaày tôù—Gia nhaân. concentrate the attention—Encountering the Servant who attends in the hall: See Tröïc mind—See Nhieáp Taâm and Tieáp Taâm. Ñöôøng. Sesshin-Sessho (jap): Thuyeát Taâm Thuyeát Servant Ghost: See Dòch Söû Quyû. Taùnh—Expounding the Mind and Expounding the Serve (v): Phuïng söï. Nature. Serve all genuine teachers: Roát raùo phuïng söï taát Sesshu Toâyoâ Zenji (1421-1506): Zen master caû thieän tri thöùc. Hsueh-chou-Teng-yang—See Tuyeát Chaâu Ñaúng

Döông Thieàn Sö. Setsugen Zen master: Thieàn sö Setsugen— Sesso (jap): Thuyeát Thaûo—Preaching things, the Name of a Japanese Zen master—See Tænh Thöùc reality which, in the state of action, is manifested (II). as concrete things. Setsu-Issai-U-Bu (jap): Sarvastivada School— Sesson yuâbai (jap): See Tuyeát Thoân Höõu Mai School that preaches that all things exist—See Thieàn Sö. Thuyeát Nhöùt Thieát Höõu Boä. Set (v) an example for: Laøm göông. Setsumu (jap): Thuyeát Moäng—Dream Set of five cognitive awareness: preaching—In Zen, preaching means not only Pancavijnanakaya (skt)—Heä thoáng caùc thöùc—Nguõ preaching with words, but also manifestation of Thöùc Thaân—The system of the Vijnanas. what cannot be expressed with words. So, dream Set-Life-Free Ceremony: Ceremony to set life preaching suggests not only dream-images, but free—Leã phoùng sanh. the reality that cannot be expressed with words— Set out on a journey: Baét ñaàu cuoäc haønh trình. Trong Thieàn, thuyeát khoâng nhöõng coù nghóa chæ vôùi Set out on a preaching tour: Baét ñaàu chuyeán ñi ngoân ngöõ vaên töï, maø coøn hieån hieän nhöõng gì hoaèng phaùp. khoâng theå ñöôïc dieãn ñaït baèng lôøi. Vì vaäy, thuyeát Set out to the village at the wrong time: Vaøo moäng khoâng chæ ñeà nghò nhöõng hình aûnh trong xoùm laøng chaúng ñuùng luùc. moäng, maø coøn laø hieän thöïc khoâng theå ñöôïc dieãn Set out one's way: Ñaêng Trình—To start one's ñaït baèng lôøi. way. Setsuna (jap): Ksana (skt)—An instance as a Set (v) a trap: Chaêng baãy. measure of time—See Saùt Na. Set up (v): An laäp—To establish. Setsuna-Shometsu (jap): Khanabhana (p)— Set up mindfulness: Arouse mindfulness—Phaùt Ksana-bhanga (skt)—Appearance and khôûi chaùnh nieäm. disappearance in a ksana—See Saùt Na Sinh Dieät. Set up a school: Laäp Giaùo Khai Toâng—To start a Setsu-sa-ze-nen (jap): Secretly made this thought. sect—Thieát laäp moät tröôøng phaùi vaø baét ñaàu moät The term also means "concrete and thought," or toâng moân. "image in the mind." According to Zen master Set sentient beings' minds on enlightenment: Dogen, "Setsu-sa-ze-nen" is not a thought but a Laøm cho chuùng sanh phaùt taâm Boà Ñeà. state of mindfulness—Maät Taùc Thò Nieäm. Theo Set a subject: State a proposition—Laäp ñeà. Thieàn sö Ñaïo Nguyeân, "Setsu-sa-ze-nen" khoâng Seta (p): 1) Pure (a): Thanh tònh; 2) White: Traéng phaûi laø

tö töôûng maø laø traïng thaùi tænh thöùc. tinh. Setsu-To-Setsu-Sei (jap): Trieát Ñoâng Trieát Taây— Setchoâ Chikan (jap): Hsueh-tou Chih-chien—See East of Chekiang and west of Chekiang—Hai Tuyeát Ñaäu Trí Giaùm Thieàn Sö. vuøng ñoâng vaø taây Trieát Giang. Setchoâ Juâken (jap): Xuedou Chongxian—See Setsuwa (jap): Short stories or legends, a genre of Tuyeát Ñaäu Truøng Hieån Thieàn Sö. Japanese literature that is closely associated with Buddhism. Scholars believe that Buddhist monks Seti (p): To sleep—Nguû. and nuns used setsuwa in their popular preaching Setsu (jap): See Saùt (2) & (3). to teach lay people basic Buddhist concepts and Setsuban (jap): Sekkan (jap)—A flagpole located virtues—Nhöõng caâu chuyeän huyeàn thoaïi ngaén, at the monastery gate from which a temple flag or moät loaïi vaên hoïc Nhaät Baûn coù lieân heä maät thieát Dharma banner (setsuban) is hung. The flag vôùi Phaät giaùo. Caùc hoïc giaû tin raèng chö Taêng Ni indicates that the resident abbot or the head monk Phaät giaùo ñaõ söû duïng nhöõng caâu chuyeän huyeàn will be holding a sermon open to the public—Khi thoaïi ngaén naøy ñeå thuyeát giaûng daïy doã Phaät töû taïi laù côø ñöôïc treo leân, coù nghóa laø vò truï trì hay thuû gia nhöõng khaùi nieäm vaø ñaïo ñöùc Phaät giaùo caên toøa seõ cöû haønh moät buoåi thuyeát phaùp cho coâng baûn. chuùng—See Saùt Can. Setsuzan (jap): Himalayas—Tuyeát Sôn (Hy Maõ Setsudo (jap): 1) Lands: Ksetra (skt)—Quoác ñoä, Laïp Sôn). saùt ñoä; 2) Countries: Quoác gia; 3) Temple: Chuøa.

Setsu-Zan Setsu-Gu (jap): See Snow-mountain, thieàn suoát ñeâm ñeán höøng saùng hoâm sau, theá snow-place. maø Settan vaãn chöa lieãu ngoä. Settan laáy laøm Settan Zen master: Thieàn sö Settan—Name of a khoù chòu, oâng beøn ñöùng daäy böôùc tôùi lan can, Japanese Zen master—Settan became a monk chuaån bò nhaûy xuoáng laàu ñeå tìm caùi cheát. Ñoät when he was only ten years old—Settan xuaát gia nhieân oâng nghe tieáng gaø gaùy saùng. Ngay trong vaøo naêm leân möôøi tuoåi. khoaûnh khaéc ñoù, taâm thöùc cuûa Settan böøng môû One day he decided to go traveling to find a ra, vaø oâng ñaõ ñaïi ngoä. Trong nieàm vui söôùng real guide, and he asked his mentor khoân taû, Settan voäi vaõ tìm thaày. Khi thieàn sö permission to leave, but his mentor refused. Torin vöøa thaáy Settan, oâng xaùc quyeát ngay Determined to find the Way, Settan decided "Möøng ngöôi ñaõ vöôït qua khoûi cöûa!" to go without telling anyone. Hanging a note Once Zen master Settan was invited to a on the temple gate saying, "Unless I attain the certain monastery to lecture on Zen classic. Way, I will never enter this gateway again," The baron of the province attended the talk, he left. Finding his way to the congregation of seated behind the screen. When Settan got up Zen master Torin, Settan sat in meditation onto the lecture stand and saw the screen, he day and night. Torin was one of the few shouted loudly, "Who is this impudent fellow, enlightened teachers left in those days, and listening from behind the screen? There is no his method was stern and unpredictable. One chaff at my lectures, so there is no need for a day Settan finally decided he had no more sieve! Unless you get that winnowing basket time to waste. Climbing up to the top of a out of here, there will be no talk today." building, he vowed that he would not come Everyone in the audience went pale, while down alive unless he attained enlightenment the baron was

extremely embarrassed. that night. Sitting in deep meditation all Apologizing to the Zen master, he had the through the night, by dawn Settan still had not screen removed and sat there listening to the broken through. Getting up in disgust, he went talk along with everyone else—Coù moät laàn to the railing to jump off the building to his thieàn sö Settan ñöôïc thænh ñeán thuyeát giaûng death. All of a sudden, just as he was about to thieàn coå ñieån taïi moät töï vieän. Vò laõnh chuùa step over, he heard a cock crow. At that trong tænh cuõng ñeán ngoài ñaèng sau moät taám moment Settan's mind opened up, and he was reøm ñeå nghe phaùp. Khi thöôïng ñöôøng, sö greatly enlightened. Overwhelmed with joy, troâng thaáy taám maøn, sö quaùt lôùn: "Keû hoãn Settan hurried to the teacher. When master xöôïc naøo ngoài daáu mình sau taám maøn kia? Torin saw him, at once he affirmed, "You've Giaùo phaùp cuûa ta chaúng coù laáy chuùt buïi caùm broken through."—Ngaøy noï, Settan quyeát naøo, haù caàn phaûi thanh loïc laïi hay sao? Tröø ñònh ñeán xin pheùp thaày ñi haønh cöôùc, nhöng bò phi caùi thöù raây saøng kia bò neùm ra khoûi ñaây, sö phuï töø choái. Quyeát taâm caàu ñaïo neân Settan hoâm nay seõ chaúng coù baøi thuyeát phaùp naøo caû." aâm thaàm ra ñi. OÂng ñaõ maùng laïi nôi coång Caû phaùp hoäi ñeàu xanh maët, trong khi vò laõnh chuøa lôøi ñaïi nguyeän: "Tröø phi thaønh ñaïo, chuùa heát söùc boái roái. Deïp reøm böôùc ra, taï loãi Settan seõ khoâng trôû veà böôùc qua caùnh coång vôùi sö, vaø xin ñöôïc ngoài nghe phaùp nhö moïi naøy," roài oâng caát böôùc ra ñi. Settan tìm ñeán ngöôøi khaùc. vôùi thieàn sö Torin vaø haønh thieàn ngaøy ñeâm. On another occasion, Settan once wrote a set Torin laø moät trong nhöõng cao Taêng ñaéc ñaïo of guidelines for Zen monasteries; there was thôøi ñoù vôùi phong caùch daïy chuùng raát nghieâm a paragraph which said: "An ancient said that khaéc vaø saéc xaûo khoù ñoaùn tröôùc ñöôïc. Ngaøy Zen study requires three essentials. One is a noï, Settan quyeát chí khoâng ñeå thôøi gian cuûa great root of faith. The second is a great ñôøi mình troâi qua voâ ích nöõa. OÂng leo leân ñænh feeling of wonder. The third is great cuûa moät toøa nhaø cao vaø theä nguyeän raèng seõ determination. If one of these is lacking, you khoâng toaøn maïng trôû xuoáng tröø phi giaùc ngoä are like a tripod missing a leg. I have no ñöôïc chaân taùnh ngay trong ñeâm aáy. OÂng toïa special stipulations. I only require that you

clearly recognize that everyone has an Settled place: Isana (skt)—Tuï Laïc—Locality. essential nature that can be perceived, and Setu (p): A bridge—Caây caàu. that there is an essential truth that everyone Seung Sahn Sunin: See Suøng Sôn Haïnh Nguyeän can penetrate; only then will your Thieàn Sö. determination continue. And there are Sevaka (p): A servant—Toâi tôù. sayings at which to wonder. If people go off Sevati (p): To serve—Phuïc vuï. half aware and half awakened, and they can Seven (a & n): Soá baûy. never really succeed in Zen, do not continue Seven abandonments: Thaát Chuûng Xaû (baûy loaïi to waste the time and energy. It is imperative xaû boû). to be careful and thoroughgoing."—Vaøo moät Seven abodes consciousness: Sapta-vijnana-dòp khaùc, thieàn sö Settan ñaõ vieát nhöõng lôøi sthitayah (skt)—Seven stations of höôùng ñaïo daønh cho caùc Thieàn vieän; trong ñoù consciousness—See Thaát Thöùc Truù. coù moät ñoaïn noùi: "Coå ñöùc töøng noùi raèng ñeå tu Seven acts for

Bodhisattvas at the first stage: taäp Thieàn ñaïo, caàn coù ba ñieàu thieát yeáu. Thöù See Sô Ñòa Boà Taùt Thaát Haïnh Moân. nhaát laø ñaïi caên tín. Thöù nhì laø ñaïi caûm giaùc Seven agents that cause sentient beings to go huyeàn maëc. Thöù ba laø ñaïi quyeát. Neáu thieáu down to the evil paths: Klesas (skt)—Baûy söù giaû moät trong ba ñieàu keå treân, vieäc tu haønh chaúng cuûa aùc ñaïo—See Thaát Söù Giaû. khaùc gì caùi kieàng khoâng ñuû ba chaân. ÔÛ ñaây ta Seven ancient Buddhas: See Thaát Phaät. chaúng coù yeáu phaùp naøo caû. Ta chæ caàn caùc oâng Seven appurtenances of a monk: Baûy moùn tuøy nhaän roõ raèng moãi ngöôøi ñeàu coù Phaät taùnh, vaø thaân—See Thaát Söï Tuøy Thaân. raèng chaân lyù toái thöôïng maø moïi ngöôøi ñeàu coù Seven Ariyan treasures: Baûy taøi saûn cuûa baäc theå ngoä nhaäp ñöôïc maø chæ coù söï tieáp tuïc trong Thaùnh Nhaân—See Thaát Thaùnh Taøi. yù chí quyeát taâm cuûa maáy oâng laø ñaùng keå thoâi. Seven arrogances: See Thaát Maïn. Vaø coå ñöùc ñaõ ñeå laïi nhieàu lôøi daïy kyø dieäu. Seven ariyan treasures: Thaát Thaùnh Taøi—Baûy Thieàn khoâng daønh cho keû nöûa meâ nöûa tænh, vaø Taøi Saûn. nhöõng keû naøy khoâng bao giôø coù theå thöïc söï Seven aspects of thusness: Sapta-vidhah-tathatah thaønh coâng trong Thieàn ñöôïc, ñöøng tieáp tuïc (skt)—Baûy khía caïnh cuûa chaân nhö. laõng phí thì giôø vaø coâng söùc. Thieàn ñaïo ñoøi hoûi moät söï chöùng ngoä hoaøn toaøn trieät ñeå." Seven atoms: Seven particles—See Thaát Vi. Setthi (p): A millionaire—Nhaø trieäu phuù. Seven awakening states: See Thaát Giaùc Chi. Setting free: Mukti (skt). Deliverance— Seven bases of fortuitous karma: Seven bases Emancipation—Liberation—Giaûi thoaùt. of fortunate karma—The seven grounds for a happy karma through benevolence to the needy—Setting up right teaching: Kieán laäp chaùnh phaùp See Thaát Höõu Y Phuùc Nghieäp. ñaïi trí phong luaân. Seven bases of fortunate karma: See Thaát Höõu Settle (v): To pacify—To sooth—An (an oån hay Y Phuùc Nghieäp. oån ñònh). Seven Bodhi shares: See Thaát Giaùc Chi. Settle the mind in meditation: Fix the mind in meditation—Giöõ taâm trong thieàn ñònh—See Nguõ Seven Bodhyangas: Sapta-bodhyangani (skt)—Ñình Taâm Quaùn. Sambojjhanga (p)—See Thaát Boà Ñeà Phaàn. Settle oneself: Make oneself comfortable—OÅn Seven Books of the Abhidhamma Pitaka (skt): ñònh. Baûy Boä Taïng Luaän—See Thaát Luaän. Settled firmness on concentration: Mind that Seven branches: Thaát Chi—See Thaát Giaùc Chi. resides in samadhi—Ñònh taâm truï. Seven branches of enlightenment: Baûy yeáu toá Settled mind: Ñònh taâm—Fixed mind. cuûa söï chöùng ñaéc—See Thaát Boà Ñeà Phaàn. Settled or wandering mind: Ñònh taùn taâm— Seven brilliant ones: See Thaát Tinh. The mind organized by meditation or disorganized Seven Buddhas: Seven former Buddhas—The by distraction. seven past Buddhas—See Thaát Phaät. Settled mind-Wandering mind: See Ñònh Taùn.

Seven Buddhas of the Past: Baûy vò coå Phaät— Seven elements of evil: Seven evil acts for a The seven ancient Buddhas—See Thaát Phaät. practitioner—See Baûy Yeáu Toá AÙc. Seven calamities: Seven disasters—See Thaát Seven elements of virtue: Seven virtues for a Naïn. practitioner—See Baûy Yeáu Toá Coâng Ñöùc. Seven causes of awakening the Bodhi-mind: Seven emotions: See Thaát Tình. See Baûy Nguyeân Nhaân

Phaùt Boà Ñeà Taâm. Seven emptinesses: Thaát Khoâng. Seven celestial bodies: Thaát Thieân Theå—See Seven evils: Seven sins—See Thaát AÙc. Thaát Dieäu. Seven evil acts: Seven sins—See Thaát AÙc. Seven characteristics of bodhi: Baûy ñaëc tröng Seven evil karmas: Thaát AÙc Nghieäp—Baûy aùc cuûa giaùc ngoä—See Thaát Boà Ñeà Phaàn. nghieäp—See Thaát AÙc. Seven classes of disciples: See Thaát Chuùng. Seven excellences claimed for the Buddha's Seven concentric ranges around Sumeru: See teaching: See Thaát Thieän. Thaát Kim Sôn. Seven existences: Thaát Höõu—Baûy söï hieän höõu. Seven consciousnesses: See Thaát Thöùc. Seven expedients: Thaát Phöông Tieän—Baûy Seven contaminants: Baûy ñieàu oâ nhieãm—The phöông tieän. seven defilements—See Thaát Caáu. Seven Factors of Enlightenment: Seven contemplations: Thaát Quaùn—Baûy thöù Saptabodhyanga (skt)—See Thaát Boà Ñeà Phaàn. quaùn töôûng hay traàm tö. Seven factors of non-decline of the Bhiksus: Seven corrections: Seven correctives—Thaát See Baûy Phaùp Baát Thoái. Trì—Baûy thöù söûa ñoåi trong tu taäp. Seven Factors of wisdom: Seven Factors of Seven days being completed: See Taän Thaát Enlightenment—Baûy yeáu toá giaùc ngoä—See Thaát Nhöït. Boà Ñeà Phaàn. Seven-day retreat: Baûy ngaøy an cö. Seven faults: Seven problems for any Seven Days in a Week: Baûy ngaøy trong tuaàn— practitioners—See Baûy Loãi Laàm. See Thaát Nhaät. Seven fetters: See Thaát Kieát Söû. Seven deadly sins: Seven rebellion acts—See Seven flowers of enlightenment: See Thaát Hoa. Thaát Nghòch. Sevenfold repetition of masses for the dead: Seven defilements: See Baûy Khuynh Höôùng Nguû See Luõy Thaát Trai. Ngaàm. Seven forms of impurity: Thaát chuûng caáu Seven destinies: Seven gati or states of sentient tröôïc—Seven kinds of impurity—See Thaát Chuûng beings—Baûy neûo hay baûy con ñöôøng luaân hoài— Baát Tònh. See Thaát Thuù. Seven forms of kindness: Thaát Töôùng Laân Seven dharmas: Imply seven branches of Maãn—Baûy loaïi töø taâm. enlightenment—Baûy phaùp aùm chæ baûy con ñöôøng Seven forthcoming consciousnesses: Thaát ñöa ñeán giaùc ngoä—See Thaát Boà Ñeà Phaàn. Chuyeån Thöùc—Baûy söï bieát saép ñeán—See Chuyeån Seven disasters: Seven calamities—See Thaát Thöùc. Naïn. Seven gatis of sentient beings: Seven states of Seven disciplines for Bodhisattvas: Seven rules sentient beings—See Thaát Thuù. for Bodhisattvas at the first stage—See Sô Seven good qualities: Baûy dieäu phaùp—Thaønh Ñòa Boà Taùt Thaát Haïnh Moân. Töïu Baûy Dieäu Phaùp—See Thaát Dieäu Phaùp. Seven distortions: Viparyaya (skt)—Thaát Ñieân Seven grades or steps in virtue preceding the Ñaûo—Baûy söï sai laïc—Seven inversions or entry into faultless wisdom: See Thaát Thaùnh. upside-down views. Seven grounds for commendations: Middasa- Seven dreams: Thaát Moäng—Baûy giaác moäng. vatthuni (p)—See Thaát Thuø Dieäu Söï. Seven elements: See Thaát Ñaïi. Seven grounds for a happy karma through Seven elements of bodhi: Baûy Yeáu Toá Giaùc benevolence to the needy: Seven bases of Ngoä—See Thaát Boà Ñeà Phaàn. fortunate karma—See Thaát Höõu Y Phuùc Nghieäp.

Seven groups of people: Baûy loaïi ngöôøi—Seven Seven inherent tendencies: Seven latent classes of people—Thaát Chuùng Nhaân. proclivities—Seven underlying tendencies—See Seven groups of precepts: Thaát Tuï Giôùi—Seven Thaát Tuøy Mieân.

classes of precepts—Baûy nhoùm giôùi caám. Seven inversions: Seven upside-down views— Seven halls in a Zen monastery: Shichidoâ Garan See Thaát Ñieân Ñaûo. (jap)—The seven monastic halls that form the Seven jewels: The seven treasures or precious basic core of all Zen temples and monasteries. things—Baûy vaät baùu—See Thaát Baûo. These seven include: the Dharma hall (hattoâ), Seven jhana factors: Baûy chi Thieàn—See Thaát which serves as the main assembly hall for Chi Thieàn. sermons; the Buddha hall (butsuden), in which the Seven kinds of almsgiving: Seven kinds of primary Buddha image is enshrined in the middle; dana—See Thaát Chuûng Boá Thí. the monks' hall (soâdoâ), where the monks or nuns Seven kinds of birth and death: Thaát Chuûng sleep, eat, and meditate; the kitchen office (ku'in), Sinh Töû—Baûy loaïi sanh töû. where meals are prepared and the senior Seven kinds of Buddha worship: Thaát Chuûng monastery staff have offices; the latrines (toâsu); Leã Phaät—Baûy hình thöùc leã baùi Phaät. the mountain gate (sanmon), which serves as the Seven kinds of clothing: Thaát Chuûng Y—Baûy formal entrance to the monastic compound; and loaïi y (cuûa chö Taêng Ni). the bathhouse (Yokushitsu). The list differs Seven kinds of contemplation: Thaát Chuûng Taùc somewhat from the basic buildings in other YÙ—Baûy loaïi quaùn töôûng. monasteries. A typical list from another Buddhist Seven kinds of dana: Seven kinds of school would include a golden hall (kondo), a almsgiving—See Thaát Chuûng Boá Thí. lecture hall (kyoâdoâ), a stupa (toâ), a dining hall, a Seven kinds of detachment: Seven bell tower (shoâroâ), a storehouse for sacred texts abandonments or riddances—See Thaát Chuûng Xaû. (kyoâzoâ), a separate meditation hall (zendoâ), a Seven kinds of eloquence: Thaát Bieän—Baûy loaïi founder's hall (kaisandoâ), and the monk's hall bieän thuyeát. (soâdoâ)—Baûy saûnh ñöôøng cuûa nhöõng ngoâi Thieàn Seven kinds of emptiness: See Thaát Chuûng töï: Phaùp ñöôøng, phoøng taäp hoïp ñaïi chuùng ñeå nghe Khoâng. thuyeát giaûng; Phaät ñieän, trong ñoù aûnh töôïng chính Seven kinds of impermanence: Thaát Chuûng Voâ cuûa ñöùc Phaät ñöôïc ñaët ngay giöõa; Taêng ñöôøng, nôi Thöôøng—Baûy loaïi voâ thöôøng. nguû nghæ vaø Thieàn toïa cuûa chö Taêng Ni; truø phoøng, Seven kinds of impurity: See Thaát Chuûng Baát nôi chuaån bò nhöõng böõa aên cho ñaïi chuùng; nhaø veä Tònh. sinh; sôn moân, coång ra vaøo chính thöùc cuûa Thieàn Seven kinds of latencies: See Thaát Tuøy Mieân. vieän; vaø nhaø taém. Danh saùch naøy thay ñoåi tuøy theo Seven kinds of non-returning: Thaát Chuûng Baát kieán truùc cuûa töï vieän. Moät danh saùch ñieån hình Hoaøn—Baûy loaïi quaû vò khoâng coøn quay trôû laïi khaùc töø moät tröôøng phaùi Phaät giaùo khaùc bao goàm: nöõa. kim ñöôøng ñieän, giaûng ñöôøng, thaùp, phoøng aên, Seven kinds of offerings: See Baûy Loaïi Cuùng thaùp chuoâng, taøng kinh caùc, thieàn ñöôøng, Toå Döôøng Cho Taêng Chuùng. ñöôøng, vaø Taêng ñöôøng. Seven kinds of peerlessness: Thaát Chuûng Voâ Seven happy states (The Buddha and His Thöôïng—Thaát thaéng söï—Baûy loaïi voâ thöôïng. Teachings): See Baûy Caûnh Giôùi Höõu Phuùc. Seven kinds of pride: See Thaát Maïn. Seven heavens in the form realm: See Thaát Saéc Seven kinds of purification for monks and Thieân. nuns: See Thaát Chuûng Thanh Tònh. Seven heinous crimes: See Thaát Nghòch. Seven kinds of reincarnation: Thaát Chuûng Taùi Seven horizontals and

eight verticals: Hichiju- Sinh—Baûy loaïi taùi sanh. Hachi-O (jap)—Thaát Tung Baùt Hoaønh—See Thaát Seven kinds of repentant mental states: See Xuaát Baùt Moät. Thaát Chuûng Taâm Saùm Hoái. Seven Inexhaustibles: Saptaksara (skt)—Thaát Voâ Taän—Baûy thöù baát taän.

Seven kinds of self-nature: See Thaát Chuûng Töï Seven patriarchs: Thaát Toå—See Thaát Toå Tònh Taùnh. Ñoä Nhaät Baûn. Seven kinds of son: See Thaát Töû. Seven patriarchs of the Pureland Sect: See Seven kinds of suchness: Thaát Chuûng Chaân Thaát Toå Tònh Ñoä Nhaät Baûn. Nhö—Baûy loaïi chaân nhö. Seven perceptions: See Thaát Töôûng. Seven kinds of uncleanness: Baûy thöù baát tònh— Seven perfections: See Thaát Toái Thaéng. See Thaát Chuûng Baát Tònh. Seven persons worthy of offerings: See Baûy Seven kinds of wives: See Thaát Chuûng Phu Nhaân. Loaïi Ngöôøi Ñaùng Kính Troïng. Seven kinds of wrong-doing: See Thaát Tuï. Seven places: Thaát Xöù—Baûy coõi. Seven kinds of wrong-doing of monks and Seven Postures of Vairocana: See Baûy Tö Theá nuns: See Thaát Thieân Tuï. Thieàn Toïa Cuûa Ñöùc Tyø Loâ Giaù Na. Seven knowings: Baûy ñieàu bieát—See Thaát Tri. Seven powers: See Thaát Löïc. Seven knowledges: Baûy ñieàu bieát—The seven Seven practices leading to Enlightenment: Baûy knowings—See Thaát Tri. Coâng Haïnh Giaùc Ngoä—See Thaát Boà Ñeà Phaàn. Seven latent proclivities: Anusaya (p)—Seven Seven precious things: See Thaát Baûo. inherent tendencies—Thaát Tuøy Mieân. Seven preparatory practices: Thaát Gia Haønh— Seven layers: Thaát Truøng—Baûy taàng. Baûy phaùp chuaån bò tu trì. Seven-leaf-tree: See Thaát Dieäp Thuï. Seven pretensions: See Thaát Maïn. Seven-leaf-tree' cave: Sapta-parna-guha (skt)— Seven prominences on the body of the Buddha: Satta-pani-guha (p)—See Thaát Dieäp Nham. See Thaát Xöù Bình Maõn Töôùng. Seven lifetimes: Thaát Sinh—Baûy laàn sanh töû. Seven punishments (for monks and nuns): Thaát Seven limbs of enlightenment: Thaát giaùc phaàn— Yeát Ma—Baûy loaïi tröøng phaït daønh cho chö Taêng See Thaát Boà Ñeà Phaàn. Ni phaïm toäi. Seven lucky gods of the Shinto: See Seven purifications: Seven kinds of purification Shichifukujin. for monks and nuns—See Thaát Chuûng Seven masters: Thaát Ñaïi Sö—See Thaát Thaùnh. Thanh Tònh. Seven mental attitudes in penitential Seven qualities of the true man: Sappurisa- meditation or worship: See Thaát Chuûng Taâm dhamma (p)—See Thaát Thöôïng Nhaân Phaùp. Saùm Hoái. Seven-realms perception: See Thaát Taâm Giôùi. Seven mental realms: Baûy coõi cuûa taâm—The Seven rebellion acts or deadly sins: Thaát nghòch seven realms perception—See Thaát Taâm Giôùi. toäi—Seven deadly sins—See Thaát Nghòch. Seven messengers: Klesas (skt)—See Thaát Söù Seven requisites of concentration: See Thaát Giaû. Ñònh Cuï. Seven metaphors: Thaát Duï—Baûy aån duï. Seven riches: Thaát Phaùp Taøi—See Thaát Thaùnh Seven monks: See Thaát Taêng. Taøi. Seven-monk Assembly: Thaát Taêng Phaùp Hoäi— Seven riddances: Seven abandonments—See Seven-monks. Thaát Chuûng Xaû. Seven noble wealths: See Thaát Thaùnh Taøi. Seven right practices: Saddhamma (p)—See Seven northern constellations: See Baéc Phöông Thaát Dieäu Phaùp. Thaát Dieäu Chuùng. Seven rows of precious trees: Baûy Haøng Caây Seven parables: Thaát Thí—Baûy thí duï. Baùu. Seven-part invocation: Thaát Chi Nieäm

Tuïng— Seven rules for Bodhisattvas at the first stage: Baûy phaàn nieäm tuïng. Seven disciplines—See Sô Ñòa Boà Taùt Thaát Haïnh Seven past Buddhas: Quaù khöù thaát Phaät. Moân. Seven-patched robe: Uttara-sanghati (skt)—See Seven rules for the participation and Uaát Ña La Taêng Y. settlement of disputed questions: See Thaát Dieät Tranh Phaùp.

Seven rules in vinaya: Thaát Tyø Ni—Baûy qui ñònh Seven types of contemplation on the impure veà neáp sinh hoaït—See Thaát Dieät Tranh Phaùp. body: See Baûy Pheùp Quaùn Thaân Baát Tònh. Seven sacred graces: See Thaát Thaùnh. Seven types of meditation on impurity: See Seven schools: Shichi-shu (jap)—Seven Thaát Phaùp Baát Tònh Quaùn. schools—See Thaát Toâng Nhaät Baûn. Seven types of self-nature: See Thaát Chuûng Töï Seven Sects in Japan: See Thaát Toâng Nhaät Baûn. Taùnh. Seven sentiments: See Thaát Tình. Seven types of wives: See Thaát Chuûng Phu Nhaân. Seven sins: Baûy ñieàu aùc—Seven evils—See Thaát Seven unavoidables: See Thaát Baát Khaû Tî. AÙc. Seven underlying tendencies: Anusaya (p)—See Seven spreading branches of sins: Baûy toäi nôi Thaát Tuøy Mieân. thaân vaø khaåu—See Thaát Chi. Seven unsurpassed paths: Thaát Voâ Thöôïng Seven stages of application: Thaát Gia Haønh Vò— Ñaïo—Thaát Toái Thaéng—Baûy con ñöôøng voâ Baûy baäc tu trì. thöôïng. Seven stages of existence: See Thaát Chuûng Höõu. Seven upside-down views: Viparyaya (skt)—See Seven stages of goodness: Thaát Hieàn Vò—Baûy Thaát Ñieân Ñaûo. baäc thieän hieàn. Seven views: Thaát Kieán—Baûy quan ñieåm hay Seven stages of holiness: Thaát Thaùnh Vò—Seven baûy caùch nhìn. sacred graces or seven grades or steps in virtue Seven virtuous stages: Thaát Hieàn Vò—Baûy baäc preceding the entry into faultless wisdom—Thaát ñaïo haïnh. Thaùnh hay baûy böôùc ñi vaøo kieán ñaïo (trí hueä Seven witnesses: Thaát Chöùng—Baûy vò chöùng khoâng sai phaïm). minh—See Tam Sö Thaát Chöùng. Seven states of sentient beings: Seven gatis of Seven wrong practices: Asaddhamma (p)—See sentient beings—See Thaát Thuù. Thaát Phi Dieäu Phaùp. Seven stations of consciousness: See Thaát Thöùc Seventeen patched robe: AÙo möôøi baûy maûnh— Truù. Nine grades of the monk's patched robe. Seven steps in virtue preceding the entry into Seventeenth vow: Chö Phaät Xöng Döông faultless wisdom: Thaát Thaùnh. Nguyeän—See Boán Möôi Taùm Lôøi Nguyeän Cuûa Seven-strip robe: Uttarasanga (skt)—Chu-e Ñöùc Phaät A Di Ñaø (17). (jap)—One of the four outer robes. The others are Seventh bhumi: Ñeä Thaát Ñòa—Ñòa thöù baûy upper robe, middle robe, and robe for going trong thaäp ñòa Boà Taùt—See Thaäp Ñòa. among the Sangha—Y thaát ñieàu, moät trong boán Seventh consciousness: Ñeä Thaát Thöùc—Thöùc thöù y ngoaïi. Ba y kia laø y thöôïng, y trung, vaø y thöù baûy trong baùt thöùc—See Baùt Thöùc. nhaäp chuùng. Seventh immortal: Ñeä Thaát Tieân—The last of Seven successive factors which lead to the seven Buddhas, Sakyamuni—Vò Tieân thöù baûy sambodhi: Thaát Giaùc Phaàn Tam muoäi. trong baûy vò Tieân (vò Phaät thöù baûy trong baûy vò coå Seven surpassing qualities of a Buddha: Baûy Phaät)—See Thích Ca Maâu Ni Phaät. phaåm chaát vöôït troäi—Baûy loaïi voâ thöôïng—See Seventh sense: See Ñeä Thaát Tình. Thaát Thaéng Söï. Seventy (a & n): Baûy möôi. Seven Tathagatas: See Thaát Nhö Lai. Seventy-five dharmas of the

Abhidharma Seven tendencies: See Thaát Tuøy Mieân. Kosa: See Baûy Möôi Laêm Phaùp Caâu Xaù Toâng. Seven treasures: Sapta ratna (skt)—The seven Seventy-five dharmas mentioned by the Kosa treasures or precious things—See Thaát Baûo. school: See Baûy Möôi Laêm Phaùp Caâu Xaù Toâng. Seven treasures of Enlightened Beings: Seventy treatises on state of emptiness: Ariya-dhanani (p)—Baûy taøi saûn—See Thaát Thaùnh Sunyata-sastra-sapati (skt)—Seventy treatises on Taøi. the nature of the Void or immaterial—Thaát Thaäp Seven treatises: Baûy boä luaän—See Thaát Luaän. Khoâng Taùnh Luaän.

Seventy-two devas: Thaát Thaäp Nhò Thieân—Baûy vaãn ñöôïc mong ñôïi nhö laø moät quy taéc trong caùc möôi hai vò trôøi. Thieàn vieän truyeàn thoáng. Severe affliction: Thöôïng Phieàn Naõo—Phieàn naõo Seyfort Ruegg, David: One of the twentieth lôùn—Distress of present delusions. century's leading scholars of Buddhism, who has Severe austerity: EÙp xaùc khoác lieät. published ground-breaking work on an impressive Severe bodily pain: Khoå nhuïc. variety of subjects, including Indian Buddhist Severe punishment: Nghieâm hình. philosophy, the Pramana tradition, the life of Bu- Sevitabha-asevitabha-suttam (p): Sutra on ston, and Madhyamaka. His books include Practice and continuance or Not Practice and "Buddha-nature," "Mind and Problem of continuance—Kinh Haønh Trì hay Khoâng Haønh Gradualism in a Comparative Perspective" (1992), Trì. and "The Study of Indian and Tibetan Thought: Sex (a & n): Daâm—Giôùi tính (gender). Some Problems and Perspectives" (1967)—Moät Sexual (a): Thuoäc veà giôùi tính. trong nhöõng hoïc giaû Phaät giaùo haøng ñaàu vaøo theá Sexual attraction to form: See Hình Maïo kyû thöù 20, ngöôøi ñaõ xuaát baûn moät soá saùch ñaët neàn Duïc. moùng cho moät soá ñeà taøi ñaùng chuù yù veà sau naøy, Sexual attraction to human features: Nhaân bao goàm quyeån "Trieát Lyù Phaät Giaùo," "Truyeàn Töôùng Duïc—Caùi duïc do nhaân töôùng. Thoáng Pramana," "Cuoäc Ñôøi cuûa Ngaøi Bu-Ston," Sexual attraction through softness and vaø "Trung Quaùn." Nhöõng quyeån saùch cuûa oâng bao goàm quyeån "Phaät Taùnh," "Taâm vaø Vaán Ñeà Tieäm smoothness: See Teá Hoaït Duïc. Ngoä trong Quan Ñieåm Tyû Giaûo" naêm 1922 vaø Sexual desire: Daâm duïc. "Nghieân Cöùu Veà Tö Töôûng Phaät Giaùo AÁn Ñoä vaø Sexual immorality or bestiality: Abrahmacarya Taây Taïng: Vaøi Vaán Ñeà vaø Quan Ñieåm" xuaát baûn (skt)—Adultery—Lascivious—Licentious— naêm 1967. Sexual misconduct—Fornication—See Taø Daâm. Seyya (p): Bed—Giöôøng nguû. Sexual intercourse: See Giao Hôïp. Sgyulu (tib): Mayakaya (skt)—Gyulu (tib)— Sexual misconduct: Adultery—Fornication— Illusory body—See Huyeãn Thaân. Lascivious—Licentious—Sexual misconduct— Shaba (jap): Jambudvida (skt)—Sahaloka (skt)— See Taø Daâm. The saha world—The worldly world—See Ta Baø. Sexual passion: Lewdness—Daâm duïc. Shaba-Sekai (jap): Jambudvida (skt)—The Sexual relation: Quan heä tình duïc. human world—The saha world—The worldly Sexual talk: YÛ ngoân (noùi chuyeän daâm oâ). world—Impure Land—World of human beings— Sexual thoughts towards others than one's own See Theá Giôùi Ta Baø. wife, or husband: See Ngoaïi Tham Duïc. Shackles in the heart: Phieàn tröôïc trong

taâm— Sexuality: Naêng löïc tính duïc—In Zen, sexual See Naêm Phieàn Tröôïc Chöa Ñöôïc Ñoaïn Taän. desire is not regarded as inherently evil or good, Shackles of honors and interests: Danh cöông but it is seen as one of the most powerful lôïi toûa (voøng kieàm toûa cuûa danh lôïi). hindrances to religious practice and the attainment S(h)adayatana (skt): Salayatana (p)—Six objects of enlightenment. Although the Zen monastic of the sense organs (the objects of seeing, codes are not an exact replication of the older hearing, smelling, tasting, touching and mental vinaya codes, celibacy has been the expected representation)—See Luïc Nhaäp. norm in traditional Zen monasteries—Trong nhaø Shade: Dark—Negative—AÂm. Thieàn, tình duïc khoâng ñöôïc xem nhö xaáu hay toát Shadow: Abha or Paribimba (skt)—Quang aûnh— moät caùch coá höõu, nhöng noù ñöôïc xem nhö laø moät Caùi boùng. trong nhöõng chöôùng ngaïi maïnh meõ nhaát cho vieäc Shadow-guardian: See AÛnh Hoä. tu taäp vaø ñaït ñöôïc giaùc ngoä. Maëc daàu Thieàn vieän thanh quy khoâng phaûi laø moät baûn sao cheùp chính Shadow phenomena: AÛnh Söï—Hieän töôïng hö aûo. xaùc coå luaät Phaät giaùo, nhöng ñôøi soáng ñoäc thaân Shadow things: See AÛnh Söï.

Shadowlessness: Na-vidyate, or Nirabhasa, or advocated by Nichiren (1222-1282), based on his Animitta, or Alakshana (skt)—Formlessness— conviction that only the Lotus Sutra can lead to Imagelessness—Voâ saéc. salvation during the “final dharma age.” Thus the Shaduman (skt): Hoát Loä Ma—A district of Lotus is true and all other teachings are ancient Tukhara, north of Wakhan—Moät khu vöïc provisional, but in the present age people are no trong xöù Tukhara thôøi coå, naèm veà phía baéc cuûa longer able to derive any benefit from the latter, Wakhan. and so Nichiren felt that provisional teachings Shadvarna-dhavaja (skt): Chabbanna-dhaja (p)— must be suppressed, by force if necessary. His Buddhist flag—Phaät giaùo kyø (côø Phaät giaùo). practice of “Shakubuku” involved debating the Shagan (jap): Shaded eyes—See Giaø Nhaõn. proponents of other schools and submitting Shaiksha-dharma (skt): Sekhiya-dhamma (p)— memorials to government officials in which he Saiksa-dharma (skt)—Baù chuùng hoïc phaùp—See attacked his rival, using arguments and quotations Chuùng Hoïc Phaùp. from Buddhist scriptures to argue that their Shaivism: Maha-mahesvara-marga (skt)—Thaáp teachings were both false and harmful to the Baø Suøng Baùi Toâng—See Ñaïi Töï Taïi Thieân Ñaïo. nation. In the modern period “Shakubuku” has Shaka (jap): Sakka (p)—Xaù Di (Thích Ca)—See been developed into a confrontational method by Sakya. the Soka Gakkai. In 1951 its second president, Sha-Kakubun (jap): Upeksa-bodhyanga (skt)— Josei Toda, officially launched a program called Upeksa-yanga (skt)—Abandonment—See Xaû the “great march of shakabuku,” the goal of which Giaùc Phaàn. was to convert 750,000 families by aggressive Shakamuni-Nyorai (jap): Sakyamuni Thus Come proselytizing. The main format for this was small One—See Thích Ca Maâu Ni Nhö Lai. neighborhood discussion groups, in which Shaka Nyorai (jap): Sakyamuni Thus Come potential converts were pressured to join the One—Sakyamuni Tathagata—Thích Ca Nhö organization. The campaign brought in more Lai—See Thích Ca Maâu Ni Phaät. converts than the target number, but also drew a firece public criticism for the

methods used. Shake: Quake—Rung chuyeån. Aggressive shakabuku has been de-emphasized in Shake of earth: Ñòa ñoäng. recent years—Trong tieáng Nhaät Baûn, thuaät ngöõ Shake off: Loaïi tröø—Giuõ boû. "Shakubuku" coù nghóa laø “Phaù vôõ vaø cheá ngöï.” Shaker of the rings on the metal staff: Tích Moät kyõ thuaät ñöôïc ngaøi Nhaät Lieân uûng hoä, döïa Tröôïng Sö. vaøo söï caû quyeát raèng Kinh Dieäu Phaùp Lieân Hoa coù Shako (jap): A Japanese term, literally means theå ñöa tôùi söï cöùu roãi trong thôøi “Maït Phaùp.” Vì 'this!'; a cry customary in Zen, which points vaäy Kinh Lieân Hoa laø chaân lyù vaø taát caû nhöõng directly to genuine reality—Thuaät ngöõ Nhaät Baûn giaùo phaùp chæ laø taïm bôï maø thoâi, maø trong thôøi coù nghóa laø 'Ñaây roài!' Ñaây laø tieáng thoát leân thöôøng maït phaùp con ngöôøi khoâng coøn khaû naêng lôïi laïc ñöôïc duøng trong Thieàn ñeå chæ 'hieän thöïc' thaät theo vôùi nhöõng giaùo phaùp taïm bôï aáy nöõa, vaø vì theá maø loái tröïc tieáp. Nhaät Lieân caûm thaáy raèng nhöõng giaùo taïm thôøi aáy Shakra-bhilagma-mani-ratna (skt): See Ñeá phaûi bò deïp boû, baèng vuõ löïc neáu caàn. Phaùp tu taäp Thích Tyø Laêng Giaø Ma Ni Baûo. “Shakubuku” cuûa oâng lieân heä tôùi vieäc tranh luaän Shakra Devanam Indra: See Ñeá Thích. vôùi nhöõng ngöôøi ñeà xöôùng cuûa caùc tröôøng phaùi Shakra's mani gem: See Ñeá Thích Ma Ni Baûo khaùc vaø göûi kieán nghò leân quan chöùc chaùnh phuû , Chaâu. trong nhöõng kieán nghò aáy oâng ñaõ taán coâng ñoái thuû Shakra's pendent mani gem: See Ñeá Thích Ma cuûa mình, duøng nhöõng tranh luaän vaø ñöa ra nhöõng Ni Baûo Chaâu. lôøi Phaät daïy trong kinh ñieån ñeå tranh luaän vôùi giaùo Shakra's vase: See Ñeá Thích Bình. thuyeát cuûa ñoái phöông ñeå ñi ñeán keát luaän raèng Shakubuku (jap): Break and subdue—Phaù vôõ vaø nhöõng giaùo thuyeát aáy laø taø vaïy vaø toån haïi ñeán cheá ngöï—In Japanese, the term "Shakubuku" quoác gia. Vaøo thôøi caän ñaïi “Shakubuku” ñöôïc means “break and subdue.” A technique Soka Gakkai phaùt trieån thaønh phöông phaùp ñoái

ñaàu. Naêm 1951, nhò toå cuûa tröôøng phaùi naøy laø khai sôn Tröôøng Laïc Töï, moät ngoâi töï vieän cuûa Josei Toda, chính thöùc phoùng ra moät chöông trình toâng Thieân Thai ôû vuøng Kantoâ, nôi maø Jinshi goïi laø “Cuoäc ñi boä vó ñaïi nhaèm phaù vôõ vaø cheá Eison (1207-1298), vaø Enni Ben'en (Bieän Vieân) ñaõ ngöï,” muïc ñích cuûa noù nhaèm caûi ñaïo 750.000 gia trôû thaønh ñeä töû cuûa Sö vaø laàn ñaàu ñöôïc giôùi thieäu ñònh baèng phöông caùch cho nhaäp ñaïo heát söùc naêng ñeán Thieàn. noå. Coâng thöùc chuû yeáu cuûa chöông trình naøy laø Shakuhachi (jap): A long bamboo flute with five nhöõng nhoùm baøn luaän nhoû trong cuøng khu laùng finger holes closely associated with the Fuke sect gieàng, trong ñoù nhöõng gia ñình coù tieàm naêng caûi of Zen Buddhism. According to Fuke teachings ñaïo bò eùp buoäc phaûi gia nhaäp toå chöùc. Chieán dòch and practice, playing the shakuhachi and hearing mang laïi keát quaû laø soá ngöôøi gia nhaäp toå chöùc its music are conducive to attaining nhieàu hôn con soá döï ñònh, nhöng chöông trình naøy enlightenment—Moät loaïi saùo truùc daøi, coù naêm loå, cuõng ñöa ñeán söï chæ trích gay gaét cuûa quaàn chuùng. coù lieân heä maät thieát vôùi Phoå Hoùa Toâng trong Phöông phaùp “Phaù vôõ vaø cheá ngöï” naêng noå naøy ñaõ Thieàn Phaät giaùo. Theo giaùo thuyeát vaø tu taäp Phoå khoâng coøn ñöôïc toå chöùc nhaán maïnh

nöõa trong Hoùa Toâng, thoåi loaïi saùo truùc vaø nghe tieáng saùo nhöõng naêm gaàn ñaây. phaùt ra coù khaû naêng ñöa ñeán ñaït ngoä. Shakuen Eichoâ (?-1247): Name of a Japanese Shakujoâ (jap): Copper staff—Tích Tröôïng—See Rinzai monk of the Kamakura period (1185-1333), Ñoàng Tröôïng. one of the leading disciples of Eisai. Eichoâ was Shakuju-Shoyo-Shin (jap): Vriddha (skt)—Tích originally a Tendai monk and studied esoteric Tuï Tinh Yeáu Taâm—Regulated mind of real Buddhism. He became Eisai's disciple in wisdom—Experienced and concentrated mind. Kamakura and practiced meditation under his Shakuniku Danjoâ (jap): Lin-Chi's True Man—guidance. Eisai recognized him as a Dharma heir See Lump of Red Flesh. in the Zen tradition, but Eichoâ remained Shaku Soâen (1859-1919): Koâgaku Soâen (jap)—committed to the esoteric tradition. He continued Name of a Japanese Rinzai monk, also known by to practice a mixed form of Buddhism, combining his religious name Koâgaku Soâen, one of the most Zen meditation with many elements of esoteric important Zen masters of the modern period. He ritual and thought, but placing heavier emphasis was the disciple and Dharma heir of Koâsen Soâon on esoteric practice. His primary contribution to (1816-1892) who sent him to Keioâ Gijuku (later to the Rinzai sect of Zen was through his disciples. become Keioâ Unniversity) so that the young monk He founded Choâraku-ji, a Tendai temple in Kantoâ would receive an education appropriate for the region, where Jinshi Eison (1207-1298), and Enni new era of modern Japan. After Soâen completed Ben'en (1202-1280) became his students and were his practice under Koâsen, he traveled to Ceylon to first introduced to Zen—Vinh Trieâu Thieàn sö, teân study Theravada Buddhism. He also visited Siam cuûa moät vò Thieàn Taêng Nhaät Baûn, toâng Laâm Teá (no Thailand) and China. Shaku inherited position döôùi trieàu ñaïi Thöông Lieâm, moät trong nhöõng ñeä of abbot at Engaku-ji when his master died in töû haøng ñaàu cuûa Thieàn sö Minh Am Vinh Taây. 1892. The next year, he attended the World Ban ñaàu Vinh Trieâu laø moät vò Taêng thuoäc toâng Conference of Religions in Chicago. He was the Thieân Thai vaø nghieân cöùu Phaät giaùo Maät toâng. Sö first monk from the Rinzai sect to visit the West, trôû thaønh ñeä töû cuûa Thieàn sö Minh Am Vinh Taây and he visited two more times. Three of Soâen's taïi Thöông Lieâm vaø tu taäp thieàn ñònh döôùi söï chæ disciples also were influential in introducing giaùo cuûa Minh Am. Minh Am nhìn nhaän Sö laø Rinzai to the West: Shaku Soâkatsu (1870-1954), phaùp töû noái phaùp trong truyeàn thoáng Thieàn, nhöng D.T. Suzuki (1870-1966), and Senzaki Nyogen Vinh Trieâu vaãn giöõ truyeàn thoáng Maät giaùo. Sö tieáp (1876-1958)—Teân cuûa moät vò Thieàn Taêng thuoäc tuïc tu taäp theo hình thöùc pha troän cuûa Phaät giaùo toâng Laâm Teá Nhaät Baûn, cuõng ñöôïc bieát Phaùp danh giöõa Thieàn vôùi nhieàu yeáu toá cuûa nghi thöùc vaø tö Koâgaku Soâen, moät trong nhöõng Thieàn sö quan töôûng Maät giaùo, nhöng ñaët naëng söï tu taäp Maät troïng trong thôøi caän ñaïi. Sö laø ñeä töû noái phaùp cuûa giaùo hôn. Söï coáng hieán chính cuûa Sö cho toâng Thieàn sö Koâsen Soâon, ngöôøi ñaõ ñöa Sö ñeán Keioâ Laâm Teá laø thoâng qua nhöõng ñeä töû cuûa mình. Sö Gijuku, nôi maø sau naøy trôû thaønh tröôøng ñaïi hoïc

Keioâ, ñeå cho moät vò Taêng treû coù theå nhaän ñöôïc söï Shamelessness: Ahirikam (p)—Ahrikya (skt)— giaùo duïc thích hôïp trong thôøi caän ñaïi cuûa Nhaät Shamelessness is the absence of disgust at bodily Baûn. Sau khi hoaøn taát vieäc tu taäp vôùi Koâsen, Sö du and verbal misconduct—Töï mình khoâng bieát xaáu haønh ñeán Tích Lan ñeå nghieân cöùu veà Phaät giaùo hoå khi thaân laøm vieäc xaèng baäy, khi khaåu noùi Nguyeân Thuûy. Sö cuõng ñeán vieáng Thaùi Lan vaø chuyeän xaèng baäy—See Voâ Taøm. Trung Hoa. Shaku keá thöøa chöùc vò truï trì Vieân Shami (jap): Sramanera (s&p)—Sami (kor)— Giaùc Töï khi thaày mình thò tòch vaøo naêm 1892. Qua Novice monk—A male observer of the minor naêm sau, Sö tham döï Hoäi Nghò Phaät Giaùo Theá commandments—See Sa Di. Giôùi ôû Chicago. Sö laø vò Taêng ñaàu tieân töø toâng Shamijikkaiigikyosho (jap): Sa Di Thaäp Giôùi Laâm Teá ñaõ ñi tham quan phöông Taây, vaø Sö ñaõ ñi Oai Nghi Kinh Sôù. hôn hai laàn. Ba trong soá nhöõng ñeä töû cuûa Sö coù Shamikai (jap): The ten commandments taken by aûnh höôûng trong vieäc giôùi thieäu Thieàn phaùp Laâm the sramanera—Möôøi giôùi Sa Di—See Giôùi Sa Teá ñeán vôùi Taây phöông laø Shaku Soâkatsu, D.T. Di. Suzuki, vaø Senzaki Nyogen. Shamini (jap): Shami (jap)—Sramanera— Shaku Soâkatsu (1870-1954): Name of a Japanese Sramananerika—Novice—See Sa Di. Rinzai monk—See Tetsuoâ Soâkatsu Zen Shamon (jap): Sramana (skt)—Buddhist monk or master. Buddhist priest—See Sa Moân. Shakuson (skt): Sakyamuni (skt)—Honored Shanavasin (skt): Sanakavasa (skt)—Sanavasa Sakya—Thích Toân—See Phaät. (skt)—See Thöông Na Hoøa Tu. Shakya Clan: Sakka (p)—See Sakya. Shan-Chou-Fen-Yang: Fen-Yang Shan-Chou— Shakyamuni: Sakyamuni Thus Come One— See Phaàn Döông Thieän Chieâu Thieàn Sö. Sakyamuni Tathagata—Vò Phaät thöù baûy trong baûy Shanghabhadra (skt): Chuùng Hieàn—Teân cuûa vò coå Phaät—The seventh of the seven ancient moät vò sö AÁn Ñoä—Name of an Indian monk. Buddhas—See Thích Ca Maâu Ni Phaät. Shanghabhuti (skt): See Chuùng Hieän. Shakya-Pandita (tib): See Sakya Pandita Gunga Shanghadeva (skt): See Chuùng Thieân. Gyeltsen Bel Sangpo. Shanghapala (skt): Sanghapala (skt)—See Chuùng Shakya tubpa (tib): See Sakyamuni. Döôõng. Shala tree: Caây Ta la—See Sala tree. Shanghata (skt): Narakanitaya (p)—Sanghata Shallow opinion: Thieån kieán—YÙ kieán noâng caïn. (skt)—See Chuùng Hieäp Ñòa Nguïc. Shamatha (skt): Dwelling in tranquility—Tònh Shang Dynasty: Trieàu ñaïi nhaø Thöông (China). truï. Shan-hsing (chi): Pradhanasura (skt)—Thieän Shamatha meditation: Tranquility meditation—Tinh—See Duõng Thí Boà Taùt. See Tònh Chæ Thieàn. Shan-Hui Zen Master: See Giaùp Sôn Thieän Hoäi Shambhala (skt): See Sambhala. Thieàn Sö. Shame: Taøm quí—Söï xaáu hoå. Shanka (skt): Name of a great world-ruler at the Shame for not yet being free from mortality: time Maitreya—See Nhöôïng Nhö. Caûm thaáy xaáu hoå vì chöa thoaùt ñöôïc luaân hoài sanh Shan-T'ao: See Thieän Ñaïo Ñaïi Sö. töû. Shan-Tao's sastra on the meanings of Shame for others: Quí (hoå theïn). meditative good acts: Thieän Ñaïo Quaùn Kinh Shame for self: Taøm. Ñònh Thieän Sôù—See Thieän Ñaïo Nieäm Phaät Giaùo Shame for self and shame for others: See Taøm Chæ. and Quí. Shan-Tao school: See Thieän Ñaïo Toâng. Shame when doing evil: Taøm löïc (söùc theïn thuøa Shan-Tao's teachings: See Thieän Ñaïo Nieäm Phaät khi laøm quaáy). Giaùo Chæ.

Shamefulness: Taøm quyù—Hoå vôùi beân ngoaøi vaø Shan-Tao tsung: See Thieän Ñaïo Toâng. theïn vôùi beân trong. Shantideva (skt): See Tòch Thieân (2). Shameless: Voâ lieâm só.

Shantirakshita (skt): Santarakshita (skt)— Shari (jap): Sari (skt)—Sarira (skt & p)—relic— Shantarakshita (skt)—See Thieän Haûi Tòch Hoä. See Xaù Lôïi. Shan-Tung: Sôn Ñoâng—Name of a province in Sharihotsu (jap): Sariputra (skt)—See Xaù Lôïi China. Phaát. Shan-Wai Tsung: Sôn Gia—See Sôn Ngoaïi Sharing, understanding and loving: Chia seû, Toâng. hieåu vaø thöông. Shao-Kang: See Thieáu Khang Ñaïi Sö. Shari pu (tib): Sariputra—See Xaù Lôïi Phaát. Shao-Lin-Ji: See Thieáu Laâm Töï. Shariputra: Sariputra—See Xaù Lôïi Phaát. Shao Lin Monastery: Shao-Lin-Szu—See Thieáu S(h)arira (skt): Sarira (skt)—An indestructible Laâm Töï. substance in pellet form said to be found in ashes Shao-Lin-Ssu: See Thieáu Laâm Töï. of great saints on cremation—See Xaù Lôïi. Shao-Luan: See Thieäu Loan. Sharp envoy: Clever envoy—See Lôïi Söû. Shao-Shih: A hut on a hill on the Sung-Shan Sharp and keen discrimination: Lôïi Bieän— where Bodhidharma set up his monastery—Thieáu Sharp and keen ratiocination, one of the seven thaát, treân nuùi Tung Sôn, nôi Toå Boà Ñeà Ñaït Ma xaây characteristics of the Bodhisattva—Söï bieän bieät döïng ngoâi Thieáu Laâm Töï. nhanh leï, moät trong baûy ñaëc tính cuûa Boà Taùt. Shao-Xiu-Lung-Ji: See Thieäu Tu Long Teá Thieàn Sharp point of desire: Duïc thích (muõi nhoïn cuûa Sö. söï tham duïc). Shape: Töôùng (hình theå). Sharp and stinking hair ghosts: Stinking hair Shape of the five great elements: Nguõ Ñaïi ghosts—Xuù Mao Quyû (quyû coù loâng thoái). Hình—Hình töôùng cuûa nguõ ñaïi. Sharp sword: See Lôïi Kieám. Shape and form: Hình saéc. Sharp wrong views: Panca drstayah (skt)—Taø Shape or object that serves as a symbol or kieán vi teá—See Nguõ Kieán Vi Teá. emblem: Tam Muoäi Da Hình—Hình vaø saéc nhö Sharpness: Able—Cleverness—Endowment— moät bieåu töôïng. Intelligence—Keen—See Lôïi Caên. Shape and sound: Influence—AÛnh höôûng (hình Sharpness of enlightenment: Giaùc kieám (löôõi aûnh vaø tieáng vang). kieám hay söï beùn nhoïn cuûa giaùc ngoä). Share (n): Chia seû. Sharya (skt): Ajari (skt)—An outstanding monk— Share in opportunities for profit: Chia lôïi. Moät vò sö xuaát chuùng. Shared approach: Thoâng Moân—Phöông phaùp Shaseki-shuâ (jap): Collection of Sand and chung. Stone—See Sa Thaïch Taäp. Shared base: Coäng Y—Goác chung. Shashu (jap): Taû Thuû—Hand position used in Zen Shared base of mindfulness: Coäng Nieäm Xöù— monasteries when entering and leaving the Goác chung cuûa söï quaùn töôûng. meditation hall. The left hand forms a fist around Shared basis: Caâu Höõu Sôû Y—Neàn taûng chung. the thumb, and the right hand covers the left. The Shared bonds: Coäng Keát—Moái raøng buoäc chung. hands are held, fist toward the chest, in front of Shared characteristics: Samanyalakshana the body with forearms straight—Khi rôøi Thieàn (skt)—See Coäng Töôùng. ñöôøng, baøn tay traùi laøm thaønh naém tay bao quanh Shared dharma: Coäng Phaùp—Phaùp chung—See ngoùn caùi, vaø baøn tay phaûi uùp leân baøn tay traùi, naém Coäng Coâng Ñöùc. tay höôùng veà phía ngöïc, hai caùnh tay phaûi thaúng. Shared doctrine: See Coäng Toâng. Shashu-Ushu (jap)—Left hand, right hand—A Shared experience: Coäng Caûm—Kinh

nghieäm coordination between the left hand and right hay caûm nghieäm chung. hand—See Taû Thuû Höõu Thuû. Shared karma: Coäng Nghieäp—Nghieäp chung. Shasrabhujariy-Avalokitesvara (skt): Thousand- Shared retribution: Collective retribution—See Hand Thousand-Eye Great Mercy Avalokitesvara Coäng Baùo. Bodhisattva—Thieân Thuû Thieân Nhaõn Ñaïi Bi Quaùn Theá AÂm Boà Taùt. Shared wisdom: Coäng Baùt Nhaõ—Trí hueä chung.

S(h)astra (skt): A discourse or philosophical Shen-Hui: Shen-Hui-He-Ze—See Thaàn Hoäi Haø analysis of the contents of a sutra, which thus Traïch Thieàn Sö. becomes a commentary—See Luaän. Shen-Hui-He-Ze: See He-Ze Shen-Hui. Shave (v) one's hair: Mundaka or Munda (skt)— Sheân-shan Mi: Zen master Mi of Sheân-shan— To shave one's head—Caïo toùc—See Theá Phaùt. See Thaàn Sôn Maät Thieàn Sö. Shave one's head: Caïo raâu toùc. Shen-shen: Thieän Thieän quoác—Name of an Shave the head and dye the clothes: See Laïc ancient kingdom, northeastern India—Teân cuûa Phaùt Nhieãm Y. moät vöông quoác coå naèm veà phía Ñoâng Baéc AÁn Shaven head: Caïo raâu toùc. Ñoä—See Naïp Phöôïc Ba. Shaven-headed laymen: See Cö Só Ñaàu Troïc. Shentong (tib): The Madhyamika or Middle way Shayata (skt): Jayata (skt)—See Xaù Daï Ña. school in Tibet divided into two major schools: the Shed (v): To shed lights: Chieáu toûa ra—To shed Rongtong which maintains voidness is devoid of blood: Laøm chaûy maùu—To shed tears: Rôi leä. inherent existence and Shengtong which Shed the Buddha's blood: Laøm chaûy maùu thaân maintains voidness is indivisible from Phaät—In Buddhism, "Shedding the Buddha's luminosity—See Khoâng Moân Phaùi. blood" also means damaging the Buddha images, Shen-Tsan: See Thaàn Taùn Thieàn Sö. peeling the gold paint off the Buddha statues, Shen-Xiu: See Shen-Hsiu. ruining the Buddha images, and so on. Although Shepherd (n): Ngöôøi chaên chieân. these actions don't physically harm the Buddha, She rab (tib): Panna (p)—Prajna or Jnana (skt)—they are equivalent to cutting the Buddha's body Baùt Nhaõ hay caùi bieát sieâu vieät—Discernment— with a knife. This kind of offense cannot be Insight—Real wisdom—Transcendental pardoned through repentance—Trong Phaät giaùo, knowledge—Understanding—Wisdom—See Tueä. töø "laøm chaûy maùu thaân Phaät" cuõng coù nghóa laø laøm Sherab chi parol tu chin (tib): Kim Cang Baùt huûy hoaïi hình töôïng Phaät, caïo lôùp sôn vaøng treân Nhaõ Boä—See Kim Cang Boä. töôïng Phaät, ñaäp beå töôïng Phaät, vaân vaân. Maëc duø Shes-sgrib (tib): Jneyavarana (skt)—Cognitive nhöõng haønh ñoäng naøy khoâng laøm toån haïi ñeán xaùc obscurations—Obscuration of false views— thòt cuûa Phaät, chuùng ñöôïc xem nhö laø caét cheùm Hindrance of knowledge—See Sôû Tri Chöôùng. thaân Phaät vaäy. Ñaây laø loaïi toäi khoâng theå saùm hoái Shi-Anraku-Gyo (jap): Four peaceful and joyful ñöôïc. practices: through bodily action, speech, mind, Shed (v) more tears: Ñoå nhieàu nöôùc maét—Life and vowing—See Töù An Laïc Haønh. has so much suffering that human beings shed Shiban Mangen (1625?-1710): Name of a more tears than the waters that are held in the Japanese Zen monk of the Rinzai school who four seas—Ñôøi nhieàu khoå ñau ñeán noãi nöôùc maét compiled the "Empo-dento-roku", which contains chuùng sanh nhieàu hôn nöôùc trong boán bieån. the biographies of

more than a thousand Zen Shedding a Buddha’s blood: Laøm thaân Phaät chaûy monks—Teân cuûa moät vò thieàn sö Nhaät Baûn thuoäc maùu. doøng Laâm Teá, ngöôøi ñaõ bieän soaïn boä söu taäp treân Shen: Jin (jap)—Spirit—Thaàn. moät ngaøn tieåu söû cuûa caùc vò thieàn sö. Sh'eng-Mu (chi): Holy mother—Thaùnh Maãu—Shibayama Zenkai (1894-1975): One of the most There is no such title in Buddhism—Khoâng coù influential Zen masters (Roshi) of modern Japan. danh hieäu naày trong Phaät giaùo. He belonged to the Rinzai tradition. He was Sh'eng-t'ai (chi): Holy embryo—See Thaùnh Thai. ordained as a monk at the age of fourteen. At the Sheng-Yuan Great Master: See Thöøa Vieãn Ñaïi age of twenty, he entered the Nanzen-ji Sö. monastery in Kyoto. There he underwent training Sheng-Zhao (chi): Seng Chao (chi)—See Taêng for ten years and finally received the seal of Trieäu. confirmation from Master Bukai Kono. He was a Shen-Hsiu: Jinshuâ (jap)—See Thaàn Tuù. professor at Otami University and Hanazono Shen-Hsiu and Hui-Neng: See Tuù Naêng. University, and from 1946 to 1967 was abbot of Nanzen-Di. In 1959 he was appointed head or

Dharma President of the entire Nanzen-Di quan taøi laïi, 4) di quan ñeán nôi hoûa taùng, 5) cuùng Tradition, belongs to the Japanese Rinzai Zen, traø noùng, 6) cuùng nöôùc ñöôøng noùng, 7) baét ñaàu traø which has more than 500 monasteries throughout tyø vôùi ngoïn ñuoác. the country. He is best known in the West for two Shichidoâ Garan (jap): See Seven halls in a Zen books that were translated into English, “Zen monastery. Comments on the Mumonkan,” on koans and “A Shichifukujin (jap): The seven lucky gods of the Flower Does Not Talk,” a collection of Zen Shinto revered in Japan as gods who bring good essays—Moät trong nhöõng Thieàn sö raát coù aûnh fortune. The deities are also understood as höôûng trong thôøi caän ñaïi cuûa Nhaät Baûn. OÂng thuoäc embodiments of various virtues. They are always truyeàn thoáng Laâm Teá. OÂng thoï giôùi cuï tuùc naêm depicted sailing in a treasure ship (takarabune). môùi 14 tuoåi, naêm 20 tuoåi oâng vaøo tu vieän Nanzen- Originally worshipped individually, they were ji ôû Kyoto, tu taäp trong voøng 10 naêm taïi ñaây vaø eventuallygrouped together and became an object cuoái cuøng nhaän ñöôïc aán chöùng xaùc nhaän cuûa thaày of popular devotion starting in the fifteenth mình laø Thieàn sö Bukai Kono. OÂng laø giaùo sö taïi century. In Japan, nowadays they are popularly caùc tröôøng Ñaïi Hoïc Otami vaø Hanazono, vaø töø identified as patron deities for various occupations naêm 1946 ñeán naêm 1967 oâng truï trì chuøa Nanzen- and trades, they include Daikoku and Ebisu, gods di. Naêm 1959 oâng ñöôïc boå nhieäm Phaùp Chuû cuûa of business; Bishamon, the patron of doctors and doøng truyeàn thöøa Nanzen-di, thuoäc tröôøng phaùi travelers; Benten (Benzaiten), the patron of arts; Laâm Teá Nhaät Baûn, moät tröôøng phaùi lôùn coù treân Fukutokuju and Jurojin, the gods of learning; and 500 töï vieän treân khaép caû xöù Nhaät Baûn. OÂng noåi Hotei, the patron of fortune tellers and liquor tieáng nhaát vôùi Taây phöông nhôø hai quyeån saùch ñaõ merchants. Benzaiten, Bishamon, and Daikoku ñöôïc dòch sang Anh ngöõ: “Thieàn Luaän veà Voâ Moân are from Indian mythology, while Hotei, Quan”, lieân quan tôùi nhöõng coâng aùn vaø “Caønh Hoa Fukutokuju

and Jurojin are from Chinese Khoâng Bieát Noùi," moät söu taäp caùc tieåu luaän veà mythology. Hotei was a historical person, the Zen Thieàn. monk Pu-tai (?-916). Ebisu is an indigenous Shibunritsu (jap): Dharmaguptaka-Vinaya— Japanese deity (kami). The seven gods of fortune Four-division Vinaya of the Dharmagupta school. are associated with the New Year, when they are Buddhism vinaya contains 250 rules for Monks said to sail down from heaven to distribute good and 348 for Nuns. It was translated into Chinese fortune for the coming year—Baûy vò thaàn ñöôïc by Buddhayasas and Chu-Fo-Nien—Boä Luaät Phaät toân kính ôû Nhaät Baûn nhö laø nhöõng vò thaàn mang laïi giaùo, goàm 250 giôùi Tyø Kheo vaø 348 giôùi Tyø Kheo söï may maén. Nhöõng vò thaàn naøy cuõng ñöôïc hieåu Ni. Boä Luaät ñöôïc caùc Ngaøi Phaät Da Xaù vaø Truùc nhö laø hieän thaân cuûa nhieàu ñöùc haïnh khaùc nhau. Phaät Nieäm dòch sang Haùn töï. Hoï ñöôïc veõ ra nhö laø ñang dong buoàm treân baûo Shibutsu (jap): The four Buddhas—See Töù Phaät. thuyeàn. Thoaït kyø thuûy, hoï ñöôïc thôø phuïng rieâ ng Shichi (jap): Four wisdoms—See Töù Trí. leõ, cuoái cuøng baét ñaàu theá kyû thöù XV, hoï ñöôïc Shichibutsuji (jap): Seven Buddhist ritual actions nhoùm laïi vôùi nhau vaø trôû thaønh nhöõng ñoái töôïng performed as a part of the funeral of a prominent suøng baùi phoå bieán. Ngaøy nay ôû Nhaät nhöõng vò thaàn Buddhist monk or nun. They are: 1) laying the naøy ñöôïc nhaän bieát nhö nhöõng vò thaàn baûo hoä corpse in the coffin (nyuâgab), 2) moving the coffin nhieàu ngheà nghieäp vaø thöông vuï khaùc nhau; hoï to the lecture hall (igan butsuji), 3) closing the bao goàm thaàn Daikoku vaø Ebisu, baûo hoä thöông coffin lid (sagan butsuji), 4) carrying the coffin to nghieäp; thaàn Bishamon (Pheä Thaát La Maït Naõ hay the cremation grounds (kigan), 5) offering hot tea Tyø Sa Moân Thieân Vöông) baûo hoä cho baùc só vaø (tencha butsuji), 6) offering hot sweetened water khaùch du lòch; thaàn Benten (Benzaiten) baûo hoä (tentoâ butsuji), and 7) starting the cremation fire cho ngheä thuaät; thaàn Fukutokuju vaø Jurojin baûo hoä with a torch (ako)—Baûy nghi thöùc ñöôïc cöû haønh vieäc hoïc taäp; vaø thaàn Hotei baûo hoä cho nhöõng trong tang leã cuûa moät vò Taêng hay Ni noåi troäi trong ngöôøi xem boùi vaø baùn röôïu. Ba vò thaàn Benzaiten, töï vieän. Ñoù laø: 1) ñaët thi haøi vaøo quan taøi, 2) di Bishamon, vaø Daikoku coù xuaát xöù töø thaàn thoaïi quan ñeán giaûng ñöôøng cuûa töï vieän, 3) ñoùng naép AÁn Ñoä, trong khi ba vò Hotei, Fukutokuju vaø

Jurojin coù xuaát xöù töø thaàn thoaïi Trung Hoa. Hotei chanted daily within the shidoâ (shidoâ fugin), and (Boá Ñaïi Hoøa Thöôïng), laø moät nhaân vaät trong lòch other offerings are made periodically to söû, vò Thieàn Taêng Trung Hoa. Ebisu laø moät vò thaàn commemorate anniversaries of specific baûn ñòa cuûa Nhaät Baûn. Baûy vò thaàn may maén coù individuals' deaths—Baøn thôø vong, trong töï vieän lieân heä vôùi Taân Nieân, khi caùc vò thaàn naøy dong nôi ñeå nhöõng baøi vò cuûa ngöôøi quaù coá. Kinh ñöôïc buoàm töø treân trôøi xuoáng thì ngöôøi ta noùi laø hoï ñeán tuïng moãi ngaøy vaø thænh thoaûng cuõng coù nhöõng ñeå phaân phaùt söï may maén cho naêm môùi saép ñeán. buoåi leã cuùng töôûng nieäm ngaøy cheát cuûa moät vò naøo Shichijoâe (jap): An outer garment or the seven- ñoù. trip robe, worn inside monastery grounds—Thaát Shidoâ Bu'nan (jap): See Voâ Nan Thieàn Sö. ñieàu y,

maëc trong khuoân vieân töi vieän. Shi-Do-Kan (jap): See if you can express Shichijuniigi (jap): Thaát thaäp nhò oai nghi (72 oai yourself—See Thí Ñaïo Khaùn. nghi). Shido-Munan (jap): Chí Ñaïo Voâ Nan—See Voâ Shichishuâ (jap): Seven houses of Ch'an—Thieàn Nan Thieàn Sö. Toâng Thaát Moân—Seven sects or schools of Shie (jap): A purple robe—See Töû Y. Chinese Zen Buddhism during the T'ang period. Shi-E (jap): The four reliances—See Töù Y. The seven traditions arise from one origin which Shift: Displace—Chuyeån dòch (di chuyeån). is “Directly Point to Mind to see one’s True Shifting out of existence: Meänh Chung—Cheát. Nature and to realize the Buddhahood” taught by Shifuku (jap): Zen master Tzu-Fu—Thieàn sö Töø the Sixth Zen Patriarch Hui-Neng. These seven Phöôùc—See Töø Phöôùc Nhö Baûo Thieàn Sö. sects include Yun-Men, Fa-Ran, T’ao-Tung, Kui- Shi-Fukuden (jap): Four fields for cultivating Yang, Lin-Chi, Yang-ch'i, and Huang-lung—Baûy happiness or four fields of happiness—See Töù toâng phaùi Thieàn cuûa Phaät giaùo ôû Trung Hoa vaøo Phöôùc Ñieàn. thôøi nhaø Ñöôøng, baét nguoàn töø Nguoàn Thieàn “Tröïc Shifuku-Nyoho (jap): Tsu-fu Ju-pao—Zifu chæ nhaân taâm, kieán taùnh thaønh Phaät” cuûa Luïc Toå Rubao—See Töø Phöôùc Nhö Baûo Thieàn Sö. Hueä Naêng. Baûy toâng naày goàm Vaân Moân, Phaùp Shigen (jap): Shih-Yen—Sö Nhan—See Thoaïi Nhaõn, Taøo Ñoäng, Quy Ngöôõng, Laâm Teá, Döông Nham Sö Ngaïn Thieàn Sö. Kyø, vaø Hoaøng Long. Shigetsu Hein Zenji (jap): Chæ Nguyeät Hueä AÁn Shichitsu-Hattatsu (jap): Thaát Thoâng Baùt Ñaït— Thieàn Sö—Teân cuûa moät Thieàn sö Nhaät Baûn— See Penetrating the seven directions and arriving Name of a Japanese Zen master. at the eight destinations. Shigi (jap): Four forms of behavior (walking, Shidai (jap): Catudhatuvavatthana (p)— standing, sitting, and lying down)—Töù nghi (ñi, Mahabhuta (skt)—Four elements—See Töù Ñaïi. ñöùng, naèm, ngoài)—See Töù Oai Nghi. Shidai Goun (jap): The four elements and five Shiguseigan (jap): Four universal vows of a aggregates, the constituent elements of being in Buddha or Bodhisattva—Four magnanimous traditional Buddhist philosophy—Töù ñaïi Nguõ uaån, Vows or four all-encompassing vows—See Töù nhöõng yeáu toá taïo thaønh chuùng sanh trong truyeàn Hoaèng Theä Nguyeän. thoáng trieát hoïc Phaät giaùo. Shihaku (jap): Sö Baù—Elder brother of the Shidaika (jap): Four big rivers in ancient India— master, a term of respect for a senior member of See Töù Haø. one's master's order—Töø ñöôïc duøng ñeå goïi moät Shidaishu (jap): Mahabhuta (skt)— caùch kính troïng vò sö huynh cuûa Thaày mình. Catudhatuvavatthana (p)—Four great elements— Shih-Chiu: See Thaïch Cöïu Thieàn Sö. See Töù Ñaïi. Shih-fan (chi): Thaïch Khanh—Name of a monk. Shido (jap): Four Buddha-ksetra, or realms—Four Shih-kung Hui-tsang: Sakkyo Ezo (jap)—See lands symbolizing the four processes of Buddhist Thaïch Cuûng Hueä Taïng Thieàn Sö. life—See Töù Ñoä. Shih-men Ch'e: See Thaïch Moân Trieät Thieàn Sö. Shidoâ (jap): Hall within a Buddhist temple or Shih-Men-T'ung (chi): See Thaïch Moân Thoâng monastery in which mortuary tablets (ihai) for Thieàn Sö. deceased lay members are enshrined. Sutras are

Shihoâ (jap): Dharma transmission—See Truyeàn (soâshin zazen), meditation held in the afternoon Phaùp. (hoji zazen), and meditation held in the late Shihoâkai (jap):

Shishu hokkai (jap)—Four Realms evening (Koâkon zazen)—Boán laàn ñi leân thieàn of Reality—Four dharma realms—See Töù Phaùp ñöôøng tu taäp thieàn toïa trong ngaøy: coâng phu thieàn Giôùi. vaøo buoåi saùng sôùm, coâng phu sau giôø aên saùng, Shih School: See Thôøi Toâng. coâng phu tröa, vaø coâng phu toái—See Four Periods Shih-shuang Ch'ing-chu: Sekiso Keisho (jap)— of Meditation. Shihshuang-Qingzhu—See Thaïch Söông Khaùnh Shi-Joryo (jap): Four dhyanas—Töù tònh löï—Four Chö Thieàn Sö. dhyana heavens—See Töù Thieàn. Shih-shuang Ch'u-yuan: Sekiso Soen (jap)—Shijuâ (jap): Parajikas (skt)—Four Grave Shishuang Chuyuan—See Töø Minh Sôû Vieän Offenses—Four grave sins—See Töù Ba La Di. Thieàn Sö. Shijuâhachikyoâkai (jap): Forty-eight light Shih-Shuang Hsing K'ung (chi): Thaïch Söông precepts—See Boán Möôi Taùm Giôùi Khinh. Taùnh Khoâng—Name of a monk. Shijuâhachi-kyoâkai (jap): Forty-eight Light Shihshuang-Qingzhu: Sekiso Keisho (jap)—Shih- Precepts—See Boán Möôi Taùm Giôùi Khinh. shuang Ch'ing-chu—See Thaïch Söông Khaùnh Chö Shijuâzai (jap): Parajikas (skt)—The four grave Thieàn Sö. offenses, prohibitions or sins—See Töù Ba La Di Shih-shuang: "Step from the Top of the Pole": and Töù Ñoïa. See Can Ñaàu Tieán Boä. Shika (jap): 1) The fourth effect, the ultimate Shih-Shuang Zen Master: See Thaïch Söông state of Buddhism: Arhat (skt)—Quaû thöù tö, quaû vò Khaùnh Chö Thieàn Sö. cao nhaát trong Phaät giaùo—See Arahan; 2) The Shih-Tien Fa Hsun (chi): Sö Thaïch Ñieàn—Name guest prefect, the monk who is responsible for the of a monk—See Phaùp Tuaân Thaïch Ñieàn. care of guests in a Zen monastery: Tri Khaùch, vò Shih-T'ou: See Thaïch Ñaàu Hy Thieân Thieàn Sö. Taê ng coù traùch nhieäm tieáp khaùch trong thieàn Shih-t'ou Hsi ch'ien: Sekito Kisen (jap)—See vieän—See Seihan; 3) Nowadays, the term means Thaïch Ñaàu Hy Thieân Thieàn Sö. the head monk, who is in charge of the Shih-Wu Ching Hung (chi): Thaïch OÁc Thanh administration of the monastery: Ngaøy nay, töø naày Hoàng—Name of a monk. coù nghóa laø vò nieân tröôûng Taêng trong thieàn vieän, Shih-Yen (chi): Shigen (jap)—Sö Nhan—Name ngöôøi troâng coi thieàn vieän veà moïi maët. of a Chinese monk in the ninth century. Shikai (jap): Dead ashes, a metaphoric expression Shi-I (jap): Four corners—See Töù Duy. used to describe the mental state of a person who Shijiki (jap): A short ceremony of Buddha has extinguished all harmful passions and recitation before each meal in a Zen monastery— attachments. The word often applies to Theravada Leã nieäm Phaät ngaén tröôùc moãi böûa aên trong thieàn Buddhism masters who attain the meditative level vieän. of extinction (metsujinjoâ)—Tro taøn, Thuaät ngöõ coù Shiji no Kuyoâ (jap): Four offerings—See Töù Söï aån yù ñöôïc duøng ñeå dieãn taû traïng thaùi taâm cuûa moät Cuùng Döôøng. ngöôøi ñaõ daäp taét toaøn boä nhöõng phieàn naõo vaø luyeán chaáp ñoäc haïi. Thuaät ngöõ thöôøng aùp duïng Shi-Jin-Soku (jap): Rddhipada (skt)—Töù Thaàn cho nhöõng vò thaày trong Phaät giaùo Nguyeân Thuûy, Tuùc—Boán thaàn tuùc—The four steps to nhöõng vò ñaõ ñaït ñöôïc möùc thieàn supernatural powers (or making the body ñònh Dieät ñoä—See Dead Ashes. independent of ordinary or natural law)—See Töù Nhö YÙ Tuùc. Shikan (jap): Samatha and Vipasyana (skt)— Ceasing and reflecting—Quiet and Reflecting— Shiji Zazen (jap): The four times a day of going Tranquility and contemplation—Chæ Quaùn—Xa up to the meditation

hall for zazen (seated Ma Tha Bì Baùt (Baø) Xaù Na—Ceasing and meditation): meditation at daybreak (goya zazen), reflecting—Quiet, tranquility and absence of meditation later in the morning, after breakfast passion—Quieting and reflecting. When the physical organism is at rest it is called “Stop”

or “Halt.” When the mind is seeing clearly it is Shiku (jap): Töû Cuù—Dead phrase, understandable called “Contemplation.”—Chæ coù nghóa laø ñình instructions (speeches) from a master—Lôøi chæ chæ, quaùn laø quaùn ñaït. Nhö vaäy chæ quaùn laø ñình daãn cuûa ngöôøi thaày maø ngöôøi hoïc troø nghe coù theå chæ voïng nieäm ñeå quaùn ñaït chaân lyù. Khi cô theå hieåu ñöôïc. ngöøng nghæ laø “Chæ”. Khi taâm ñang nhìn thaáy moät Shiku fumbetsu (jap): Catushkotika (skt)—Boán caùch roõ raøng laø “Quaùn”. caâu phaân bieät cuûa vaïn phaùp—Four terms of Shikan-taza (jap): 'Nothing but precisely differentiation of all things—Four points of sitting'—See Chæ Quaùn Ñaû Toïa. argumentation—See Töù Cuù Phaân Bieät. Shikatsu (jap): Four Shouts—See Laâm Teá Töù Shikunichi (jap): Days of the month containing Haùt. the numerals 4 or 9; that is the 4th, 9th, 14th, 19th, Shiketsu (jap): A stick used in India as “toilet 24th, and 29th of each month. At Zen monasteries, paper.”—See Caøn Thæ Quyeát. these days are observed as free days on which Shiki (jap): 1) Form, matter: Rupa (skt)—See Saéc; monks and nuns help one another to shave their 2) Consciousness, knowing or thought faculty: heads, wash their clothing, take a bath, and attend Vijnana (skt)—Thöùc—See YÙ Thöùc. to other miscellaneous chores—Nhöõng ngaøy trong Shikikai (jap): Rupadhatu (skt)—The realm of thaùng mang nhöõng con soá 4 hay 9; ñoù laø nhöõng form. Being in the world of form have material ngaøy moàng 4, moàng 9, 14, 19, 24, vaø 29 moãi thaùng. form, but it is above the lust world (free from Taïi nhöõng Thieàn vieän, ñaây goïi laø nhöõng ngaøy töï desires). It is represented in the fourth Heavens or do, trong nhöõng ngaøy naøy chö Taêng Ni ñöôïc giuùp Brahmalokas (töù thieàn thieân)—Saéc giôùi laø coõi vaãn nhau caïo toùc, giaët giuõ, taém röûa, vaø laøm nhöõng coøn bò giôùi haïn bôûi saéc phaùp nhöng khoâng coøn duïc coâng vieäc linh tinh khaùc. voïng. Tieâu bieåu laø coõi trôøi töù thieàn. Shila: Pannatisila (p)—Sila-vinaya (skt)— Shiki-Muhen-Sho-Jo (jap): Balance in infinite Buddhist Morality—Commandments—Moral consciousness—The Sphere of Infinite Codes—See Giôùi Luaät. Consciousness—Thöùc Voâ Bieân Xöù Ñònh—See Töù Shilangsa P'ai (kor): Name of a Korean Zen sect, Voâ Saéc Ñònh. founded by Zen master Hongchok (?-826) in the Shikin (skt): Phaät quaù khöù—Buddha of a previous beginning of the ninth century. Its main temple world age—See Thi Khí Phaät. located on Mount Shilangsa—Phöôïng Laâm Sôn Shiki-Sho-Ko-Mi-Shoku-Ho (jap): Saéc, Thanh, Phaùi, teân cuûa moät phaùi Thieàn Ñaïi Haøn, ñöôïc thaønh Höông, Vò, Xuùc, Phaùp—The objects of the six laäp bôûi Thieàn sö Huyeàn Döïc vaøo ñaàu theá kyû thöù sense-organs: forms, sounds, scents, tastes, IX. Ngoâi chuøa chính cuûa toâng phaùi naøy toïa laïc treân textures (touches), and mental objects. nuùi Phöôïng Laâm. Shiki-Shu (jap): Saéc Chuùng—Form or color—See Shima (jap): Mara-papiyas (skt)—Deadly Saéc Uaån. demons—Death-mara—Töû ma, vì boû choã sanh—Shiki-Soku-Ze-Ku, Ku-Soku-Ze-Shiki (jap): The demon of death, which abandons life.

Rupam eva sunyata, sunyataiva rupam (p & skt)— Shimaladevi-sutra: See Srimaladevi-sutra. See Saéc Töùc Thò Khoâng, Khoâ ng Töùc Thò Saéc. Simhanada (skt): Sö Töû Hoáng—Simhanada, one Shiko (jap): See Shiko-Risho. of the twenty five Bodhisattvas who protect all Shikoku (jap): Vuøng Töù Quoác (Nhaät Baûn). who call Amitabha. Shiko-Rishoâ (jap): Tzu-Hu Li Tsung (800-880)— Shimo-Butsu (jap): Thaäp Ma Vaät—In Zen, Zen See Töû Hoà Lyù Toâng Thieàn Sö. masters use this term with the meaning of "What Shiko-Shika (jap): Töù Höôùng Töù Quaû—The four is that comes like this?"—Trong Thieàn, caùc Thieàn stages in Hinayana sanctity (srota-apanna, sö duøng thuaät ngöõ naøy vôùi yù nghóa "Caùi gì ñeán nhö sakrdagamin, anagamin, and arhan) and four theá naøy?" processes leading to those four effects—Boán Shimo-Nin (jap): 1) What person: See Thaäp Ma Thaùnh quaû trong Tieåu Thöøa (tu ñaø hoaøn, tö ñaø Nhaân; 2) A person whose state cannot be haøm, a na haøm, vaø a la haùn) vaø boán tieán trình ñöa expressed with words: Thaäm Ma Nhaân, moät ngöôøi ñeán boán quaû naøy. maø traïng thaùi khoâng theå dieãn ñaït ñöôïc baèng lôøi.

Shimo-Shi (jap): Thaäp Ma Sö—See Master of the phenomena that arise in our mind are in continual ineffable. flux and have no lasting reality and also that the Shi-Mushiki-Jo (jap): The four balanced states one mind, as absolute reality, is ungraspable and which transcend the world of matter—The last transcends all worldly limitations—Thuaät ngöõ four of the twelve dhyanas—See Töù Voâ Saéc Ñònh. Nhaät Baûn coù nghóa laø 'tinh thaàn'; töø ngöõ thieàn chæ Shin (jap): 1) True: Chaân thaät; 2) Body: Kaya ra raèng nhöõng hieän töôïng hieän ra trong tinh thaàn (skt)—Thaân; 3) Heart: Hridaya (skt)—Taâm—See chuùng ta chæ laø doøng chaûy qua chöù khoâng coù tính Kokoro; 4) Shinshu (jap): Jodoshinshu (jap)— hieän thöïc vöõng beàn naøo. Cuõng vaäy, tinh thaàn duy Mantrayana (skt)—See Chaân Ngoân Toâng. nhaát hay tuyeät ñoái laø khoâng theå naém baét ñöôïc vaø Shin Arahan: Theravada monk from Thaton in vöôït qua nhöõng haïn heïp traàn theá. the eleventh century who converted King Shinga (jap): Sö Tö Da—Thieàn sö Chaân Nhaõ Anawrahta of Pagan. The King made him leader (801-879)—Name of a Japanese Zen master. of the Samgha in unified Burma—Vò Taêng só Shingaku (jap): Taâm Hoïc—Name of a Japanese Theravada ôû Thaton vaøo theá kyû thöù 11, ngöôøi ñaõ Zen master. caûi ñaïo cho vua Anawrahta cuûa xöù Pagan. Vua ñaõ Shingan-Shonin (jap): Tín Nguyeän Thöôïng Nhaân boå nhieäm oâng laøm Chaùnh Taêng Thoáng cho Taêng (Phaät giaùo Nhaät Baûn). ñoaøn cuûa xöù Mieán Ñieän thoáng nhaát. Shinge (jap): Belief and understanding—See Tín Shin Buddhists: Followers of Jodoshinshu—Phaät Giaûi. töû cuûa Tònh Ñoä Chaân Toâng. Shinge-mubeppo (jap): Outside the mind, there Shinay (tib): Samatha (skt)—See Chæ (4). are no other dharmas—See Taâm Ngoaïi Voâ Phaùp. Shinbun Ritsu (jap): Dharmagupta-vinaya (skt)— Shingetsu Shoâryoâ (jap): Cheân-hsieh Ch'ing-liao—Ssu-fen Lu—Töù Phaàn Luaät—Four-division Zhenxie Qingliao—See Chôn Yeát Thanh Lieãu Vinaya of the Dharmagupta school (Tröôøng Phaùi Thieàn Sö. cuûa Ngaøi Ñaøm Voâ Ñöùc)—See Luaät Töù Phaàn. Shingi (jap): 1) Clear standard, clear rule: See Shinchi (jap): Mind-ground—See Taâm Ñòa. Minh Chuaån Minh Quy; 2) Pure rules or

clear Shinchi kakushin (jap): 1) Mind-ground for an rules in a monastery: Thanh Quy, luaät thanh tònh enlightenment: Taâm Ñòa Giaùc Taâm; 2) Kakushin hay quy luaät roõ raøng trong töi vieän—See Baùch (1207-1298): See Giaùc Taâm Thieàn Sö. Tröôïng Thanh Quy. Shinchi kakushin Zenji (1207-1298): Voâ Boån Shingi-Shingonshu (jap): Taân Thuyeát Chaân Ngoân Giaùc Taâm Thieàn Sö—Taâm Ñòa Giaùc Taâm, teân cuûa Toâng (Phaät giaùo Nhaät Baûn). moät Thieàn sö cuûa toâng Laâm Teá Nhaät Baûn vaøo theá Shing-Ming: See Thanh Minh (4). kyû thöù XIII—Name of a Japanese Rinzai Zen Shing-Ming festival: See Thanh Minh (3). master in the thirteenth century. Shingo (jap): 1) After the body, intuition after Shinei (jap): Thaàn Dueä, teân cuûa moät vò Taêng Nhaät the moment of action. Affirmation is a momentary Baûn—Name of a Japanese monk. state in action: Thaân Haäu, tröïc giaùc sau khi haønh Shin-Eki (jap): Formal request for personal ñoäng. Söï khaúng nhaän laø traïng thaùi nhaát thôøi trong instruction—To request the benefit of a master's haønh ñoäng; 2) Mental realization: Taâm Ngoä. instruction—See Thænh Ích. Shingon (jap): Mantra (skt)—School of the True Shi-Nen-Ju (jap): Smrty-upasthana (skt)—Four Word (Mantra)—Truth-word—Truôøng phaùi Chaân abodes of mindfulness—Four foundations of Ngoân (Lôøi Thaät)—See Chaân Ngoân Toâng. mindfulness (in Theravada)—Töù Nieäm Truï—See Shingon-Mikkyo (jap): Chaân Ngoân Maät Toâng Töù Nieäm Xöù. (Phaät giaùo Nhaät Baûn). Shin-Fugusoku (jap): Tín Baát Cuï Tuùc, ngöôøi Shingon school: See Shingon Sect. khoâng coù nieàm tin—One who does not possess Shingon Sect: Mantrayana (skt)—Tch'en-Yen- belief. Tsung (chi)—The True Word Sect—Shingon, one Shin fuka toku (jap): 'Shin-fuka-toku' is a of the eight of the early Japanese Buddhist Japanese term, literally means 'the mind cannot sects—See Chaân Ngoân Toâng. be fixated'; a Zen expression that indicates that all

Shingon-Shikan-no-Gyo (jap): Chaân Ngoân Chæ Shinji-Kakushin (1207-1298): See Kakushin. Quaùn Haønh—The use of a mantra is characteristic Shinjin (jap): Tín Taâm—Faith of the other- of the esoteric Buddhism of the Shingon Sect. power—Mind of faith—A believing mind which Shingonshu (jap): Mantrayana (skt)—Chaân Ngoân receives without doubting—Tin theo phaùp maø Toâng—See Chaân Ngoân Toâng. mình ñöôïc nghe maø khoâng coù loøng nghi ngôø. Shingyo (jap): Faith and practice, practice based Shinjin Datsuraku (jap): Dropping off body and on belief, i.e., the practice of the Pure Land mind, an expression used in Soâtoâ Zen for the Sects—See Tín Haønh. experience of enlightenment, which Doâgen Kigen Shingyo (jap): 1) Faith and practice, practice (1200-1253) identified with the practice of seated based on belief, i.e., the practice of the Pure Land meditation. The expression derived from Sects—See Tín Haønh; 2) Hrdaya or Maha- traditional accounts of Doâgen's enlightenment Prajnaparamita-Hridaya Sutra (skt): See Taâm experience during an intensive summer retreat at Kinh. a Chinese Zen monastery where he resided for a Shingyoâ (jap): Hrdaya or Maha-Prajnaparamita- time. Doâgen and his fellow monks were sitting in Hridaya Sutra (skt)—Heart-Sutra—Taâm Kinh— meditation when the man beside him fell asleep. The Prajanparamita Hridaya Sutra—One of the Doâgen suddenly attained enlightenment when he smallest and with the Diamond Sutra, contained in heard his

master Ju-ching (1163-1228) shout at his the Vast Prajnaparamita—See Kinh Baùt Nhaõ Ba sleepy neighbor, "When you study under a master, La Maät Ña Taâm Kinh. you must drop off your body and mind. What is Shin'in (jap): Busshin-in (jap)—The term lierally the use of single-minded, intense sleeping?" means 'mind seal', a short form of 'Busshin-in'— Scholars now believe that the original expression Töø ngöõ coù nghóa laø 'taâm aán', hình thöùc ruùt ngaén cuûa employed by Ju-ching may have actually been 'Phaät taâm aán'—See Taâm AÁn. "Dropping off dust from the mind." Although they Shin-in Datsuraku (jap): Getting free of body are not homonyms in the original Chinese, in and mind—See Thaân Taâm Thoaùt Laïc. Japanese, the two expressions are pronounced Shining Buddhas: See Dieäm Vöông Quang Phaät. identically. It is theorized that Doâgen either Shining heart Bodhisattva: See Quang Minh cleverly reinterpreted the verse or fortuitously Vöông. misheard it—Buoâng boû thaân taâm, moät thuaät ngöõ Shining Hill: The shining monastery—See Quang ñöôïc söû duïng bôûi toâng Taøo Ñoäng chæ kinh nghieäm Minh Sôn. giaùc ngoä, maø Thieàn sö Ñaïo Nguyeân Hy Huyeàn ñaõ Shining lord: See Myoâoâ. nhaän ra trong tu taäp toïa thieàn. Töø ngöõ ñöôïc laáy ra Shining torch: See Minh Cöï. töø chuyeän kinh nghieäm giaùc ngoä cuûa Ñaïo Nguyeân Shin-i-shiki (jap): Citta-manas-vijnana (skt)— trong moät muøa an cö kieát haï ôû moät Thieàn vieän treân Mind-will-consciousness—Taâm-YÙ-Thöùc. ñaát Trung Hoa, nôi maø Sö ñaõ töøng löu laïi moät thôøi Shinji (jap): Mind-ground—The mental ground or gian. Ñaïo Nguyeân vaø nhöõng ngöôøi baïn ñoàng tu condition—See Taâm Ñòa. ñang toïa thieàn khi moät ngöôøi ñaøn oâng nguû guïc. Baát thình lình Ñaïo Nguyeân ñaït ngoä khi Sö nghe Shinji Ike (jap): Heart-shaped pond; a kind of tieáng Thaày Nhö Tònh heùt leân moät tieáng vaøo caùi gaõ pond in Japanese monasteries' back yard, created nguû guïc beân caïnh aáy, "Khi baïn tu hoïc vôùi moät vò to resemble the Chinese character for "heart." thaày, baïn phaûi buoâng boû thaân taâm. Vaäy thì coâng Shinji Ike are sometimes found in monastery duïng cuûa söï nhaát taâm laø gì, laø nguû döõ doäi?" Hoïc gardens, such as the gardens at Tenryuâ-ji and giaû ngaøy nay tin raèng töø ngöõ nguyeân thuûy ñöôïc Saihoâ-ji, both located in in western Kyoto—Caùi thaày Nhö Tònh duøng coù leõ thaät söï laø "Ruõ boû buïi ao coù hình quaû tim; moät loaïi ao ôû saân sau caùc traàn trong taâm." Daàu khoâng ñoàng aâm vôùi töø ngöõ Thieàn vieän Nhaät Baûn, ñöôïc taïo ra gioáng nhö chöõ nguyeân thuûy Trung Hoa, trong tieáng Nhaät, hai töø "Taâm" cuûa Trung Hoa. Loaïi ao naøy cuõng coù theå ngöõ naøy phaùt aâm gioáng nhau. Ngöôøi ta lyù luaän tìm thaáy trong caùc hoa vieân töï vieän, nhö ôû Thieân raèng Ñaïo Nguyeân hoaëc giaû giaûi thích laïi caâu keä Long Töï vaø chuøa Taây Phöông ôû Ñoâng Ñoâ (Nhaät Baûn).

moät caùch khoân kheùo hoaëc giaû ngaãu nhieân nghe Nhö. laàm caâu keä. Shinpitsu-Bon (jap): The original edition—Chaân Shinjin-Jinsho (jap): Thaân Taâm Traàn Xöù—See buùt boån (baûn goác). Body and mind are sense organs. Shinpo (jap): Tieán Boä—Forward steps or Shinjinmei (jap): Hsin-hsin-ming—Clear and movement towards an end. believing mind—See Tín Taâm Minh. Shinran (jap): Thaân Loan (1173-1262)—The Shinjo (jap): Töôøng Thaåm, teân cuûa moät vò Taêng founder of

Jodoshinshu—Toå sö phaùi Chaân Toâng ôû Nhaät Baûn—Name of a Japanese monk. Nhaät. Shinjo-Shinge (jap): Taâm Thöôïng Taâm Ngoaïi— Shinran Shonin (jap): Thaân Loan Thöôïng On the basis of the mind and outside the Nhaân—Superior master Shinran, twelfth century conceptual area of mind—Treân caên baûn cuûa taâm founder of Jodoshinshu. vaø beân ngoaøi vuøng thuoäc veà khaùi nieäm cuûa taâm. Shinriki (jap): Saddhabala (p)—Sraddhabala Shinken (jap): Satkaya-drsti (skt)—Personality (skt)—Energy of belief—Force of faith—Power view—See Thaân Kieán. of faith—See Tín Löïc. Shinketsu Seiryo (jap): Cheân-hsieh Ch'ing-liao— Shinsanshiki (jap): Sila-samadhana (skt)—To See Chôn Yeát Thanh Lieãu Thieàn Sö. embrace Buddhism—Receive the precepts— Shinku (jap): Emptiness—Wonderful existence— Ordination ceremony for a new abbot at a Zen See Chaân Khoâng. monastery. An announcement of the ceremony is Shin mei jin (jap): ‘Inscribed on the Believing posted outside the main monastery gate. The Mind’—See Tín Minh Taâm. newly appointed abbot first rests in a room Shinmetsu-Shinmotsu (jap): Taâm Dieät Thaân prepared for his use (angesho) and then is greeted Moät—See Mind-cease body-sunk beings. formally there by the senior temple officers and Shinnen Zenji (jap): Thieàn sö Chaân Nhieân (804- lay people, with whom he exchanges bows and 891)—Teân cuûa moät vò Thieàn Taêng Nhaät Baûn vaøo shares tea. The supervisor of the meditation hall theá kyû thöù IX—Name of a Japanese Zen monk in (ino) rings a bell to summon the entire monastic the ninth century. assembly, at which time the new abbot, monastery Shinnin (jap): Chen-jen (chi)—Zhen-ren (chi)— officers, and assembled monks form a procession A Japanese term usually translated as True and enter the monastery gate. Inside the gate, the Person. Shinnin or Chen-jen is a Taoist term used abbot gives a brief Dharma sermon (hoâgo) and by the philosopher Chuang Tzu to indicate an offers incense. The group proceeds to the monks' ideal Taoist adept who understands the Tao. The hall (soâdoâ), where the abbot once again speaks a expression was later adopted by Chinese few words and lights incense. He then formally Buddhists to translate the Sanskrit word "Arhat," hangs up his staff, symbolic of taking up residence the ideal Buddhist practitioner who has realized in the monastery, and moves on to the Buddha Nirvana—See Chaân Nhaân. hall, where he again gives a brief sermon and Shinnyo (jap): Bhutatathata or Tathata (skt)— offers incense. Here he lays out a ritual cloth Chen-ju (chi)—De-kho-na-nyi (tib)—Töï Taùnh (zagu) and prostrates himself three times (sanbai). Thanh Tònh Taâm—Phaät Tính—Phaùp Thaân—Nhö He stops at the shrine for the local guardian deity Lai Taïng—Thöïc Töôùng—Phaùp Giôùi—Phaùp (dojijin) and says some words of the Dharma. He Tính—Vieân Thaønh Thöïc Tính—Real—Reality— then proceeds to the founder's hall where he gives Suchness—True Suchness—See Chaân Nhö. his final sermon, offers incense, and bows three Shinnyofuhen (jap): Bhutatathata or Tathata times. Finally, he enters the abbot quarters, where (skt)—See Chaân Nhö. he formally accepts the room and receives the Shinnyo-Kan (jap): Chaân Nhö Quaùn—Quaùn monastery's seal—Leã phong chöùc cho moät vò truï chieáu kyõ löôõng chaân nhö—See Scrutinize trì môùi taïi moät Thieàn vieän. Moät baûn coâng boá veà leã

thusness. phong chöùc ñöôïc nieâm yeát beân ngoaøi coång chính Shinnyozuien (jap): The bhutatathata in relative cuûa Thieàn vieän. Vò truï trì môùi ñöôïc boå nhaäm phaûi or phenomenal conditions—See Tuøy Duyeân Chaân nghæ trong moät caên phoøng ñaõ chuaån bò saün cho oâng

ta söû duïng, roài sau ñoù ngaøi ñöôïc nhöõng vò Taêng Shinshu-Daishi (jap): Chaân Toâng Ñaïi Sö—Other cao tuoåi haï cuõng nhö Phaät töû taïi gia chaøo ñoùn, name of Zen master He-Ze-Shen-Hui—Teân khaùc ngaøi cuõng cuùi ñaàu vaùi chaøo laïi vaø cuøng nhau uoáng cuûa Haø Traïch Thaàn Hoäi—See Thaàn Hoäi Haø Traïch traø. Vò Giaùm Taêng trong Thieàn saûnh rung chuoâng Thieàn Sö. ñeå trieäu taäp toaøn theå Taêng Ni chuùng trong töï vieän, Shin-shukyo (jap): Japanese term used to denote vaøo luùc ñoù thì vò taân truï trì, nhöõng chöùc saéc khaùc modern religious groups, which often differ trong töï vieän vaø toaøn theå Taêng Ni chuùng laøm significantly from the mainstream traditions of thaønh moät ñoaøn ñi vaøo coång töï vieän. Sau khi vaøo Buddhism and Shinto in terms of doctrines and beân trong coång, vò taân truï trì thuyeát moät baøi phaùp practices. They are often founded by, and ngaén vaø daâng höông. Caû nhoùm tieán vaøo Taêng centered on a charismatic founder, and generally ñöôøng, taïi ñaây vò taân truï trì laïi noùi moät vaøi lôøi vaø emphasize the notion that followers will accrue ñoát höông. Sau ñoù ngaøi chính thöùc treo gaäy leân, worldly benefits. Examples are Agonshu and Soka moät bieåu töôïng cuûa söï döøng truï laïi töï vieän, roài Gakkai in Japan—Töø ngöõ Nhaät Baûn duøng ñeå chæ ngaøi di chuyeån vaøo Chaùnh ñieän, taïi ñaây ngaøi laïi nhöõng nhoùm toân giaùo thôøi caän ñaïi, thöôøng khaùc thuyeát moät thôøi phaùp ngaén vaø daâng höông laàn nöõa. bieät moät caùch ñaùng keå vôùi caùc truyeàn thoáng doøng Taïi ñaây ngaøi traûi taám toïa cuï ra vaø leã laïy ba laïy. chính cuûa Phaät giaùo hay Thaàn ñaïo veà giaùo thuyeát Ngaøi döøng laïi tröôùc ñieän thôø Long Thaàn Hoä Phaùp vaø thöïc haønh. Nhöõng toân giaùo naøy thöôøng ñöôïc vaø noùi moät vaøi lôøi Phaùp. Roài ngaøi tieán vaøo Toå saùng laäp bôûi moät vò coù uy ñöùc, vaø thöôøng nhaán ñöôøng ñeå noùi thôøi phaùp choùt vaø daâng höông, roài leã maïnh ñeán khaùi nieäm veà söï tích luõy phöôùc ñöùc traàn laïy ba laàn. Cuoái cuøng, ngaøi ñi vaøo phöông tröôïng, tuïc cuûa ñeä töû, nhö nhöõng nhoùm Agonshu vaø Soka nôi ngaøi chính thöùc nhaän phoøng vaø aán cuûa töï vieän. Gakkai taïi Nhaät Baûn. Shin school: Shinshu (jap)—See Chaân Ngoân Shinshutsu-Kibotsu (jap): Gods appear, demons Toâng. vanish—Thaàn Xuaát Quyû Moät, moät khi Thaàn xuaát Shinsen-Gen (jap): Thaân Tieân Nhaõn—Eye that hieän thì quyû ma tieâu taùn. precedes the body. Shintai-Sanzo (513-569): Paramartha, Gunarata, Shinsen-Shingo (jap): Thaân Tieân Thaân Haäu— or Kulanatha (skt)—See Chaân Ñeá Tam Taïng. Before the body and after the body. In Zen, the Shintoâ (jap): Thaàn Ñaïo—See Shintoâism. term means intuitive relfection immediately Shintoâism (n): Thaàn ñaïo—Shintoism, the way of preceding and following an action—Tröôùc thaân the Gods, was recognized as a Japanese national sau thaân. Trong Thieàn, thuaät ngöõ coù nghóa laø söï religion from 1868 till 1945—Moät toân giaùo ñòa phaûn aûnh cuûa tröïc giaùc ngay tröôùc vaø sau moät phöông ôû Nhaät. Thaàn Ñaïo ñöôïc coâng nhaän laø thaønh ñoäng. quoác ñaïo cuûa Nhaät Baûn töø naêm 1868 ñeán naêm

Shinshi (jap): Progressing and stopping—See 1945. Tieán Chæ. Shin-Yu (jap): Thaân Höõu—Good-knowing Shinshi Esion Zenji (1195-1272): See Thaàn Töû advisor—A friend of vitue—See Thieän Tri Thöùc. Vinh Toân Thieàn Sö. Shinzei (jap): Chaân Thaïnh (800-860)—Founder of Shinshiki (jap): Citta (skt)—Intellectual the Japanese Tendai—Khai toå toâng Thieân Thai consciousness—Mind and consciousness— Nhaät Baûn. Internal perception—The mind and cognition— Shinzen (jap): 1) Sö Chaân Nhieân (804-891), Phaät See Taâm Thöùc. giaùo Nhaät Baûn; 2) Before the body, intuition Shinshin: True mind—True nature—The original, before the moment of action: Thaân Tieàn, tröïc giaùc simple, pure, natural mind of all creatures—Nhö tröôùc luùc haønh ñoäng. Lai Taïng Taâm—See Chaân Taâm. Shion (jap): Four Obligations—Four Great Shinshuâ (jap): Jodoshinshu (jap)—Mantrayana Debts—See Töù AÂn. (skt)—Chaân Toâng—Chaân Ngoân Toâng—Tònh Ñoä Ship of the fine dharma: See Dieäu Phaùp Thuyeàn. Chaân Toâng—See Chaân Toâng and Chaân Ngoân Shippei (jap): Chikuhei (jap)—Chu-pi (chi)— Toâng. Bamboo stick—A short stick—See Truùc Beà and Truùc Tröôïng.

Shippo-To (jap): Stupa of the Seven Treasures— Shishu (jap): Catur-dvipa (skt)—Four Thaát Taïng Phaùp—Substantial form of the real continents—See Töù Chaâu. Universe. Shishuang Chuyuan: Sekiso Soen (jap)—See Töø Shiragi (jap): Vuøng Taân La (Nhaät Baûn). Minh Sôû Vieän Thieàn Sö. Shirakawa (jap): Hoaøng ñeá Baùch Haø (Nhaät Baûn). Shishu Hokkai (jap): Four Realms of Reality— Shiryoâken (jap): Four Discernments—Four Four dharma realms—See Töù Phaùp Giôùi. Distinctions—Four ways of seeing—See Töù Lieäu Shisoâ (jap): 1) The four states of all phenomena: Giaûn and Laâm Teá Töù Kieán. See Töù Töôùng (A); 2) Shisoâ may also refer to four Shishibodai (jap): Simhabodhi (skt)—Sö Töû Boà erroneous views of the self mentioned in the Ñeà—See Sö Töû Toân Giaû. Diamond Sutra: existence of a real self (gasoâ), Shishi-Koza (jap): Lion's high seat—Sö Töû Cao and individual self (ninsoâ), a sentient soul Toøa—A seat of Buddhist preaching. (jushasoâ), and an eternal soul (shujoâsoâ) : Thuaät Shishiku (jap): Simhanada (skt)—Lion's roar— ngöõ "shishoâ" cuõng chæ boán thöù taø kieán veà caùi ngaõ See Sö Töû Hoáng. ñöôïc ñeà caäp trong kinh Kim Cang: coù moät caùi ngaõ Shishin (jap): Cuti-citta (skt)—Dead mind— thaät, coù moät caùi ngaõ rieâng bieät, coù linh hoàn, vaø coù Dying consciousness—Töû Taâm, caùi taâm cheát. linh hoàn tröôøng cöûu. Shishin Goshin (jap): Tsu-hsin Wu-hsin Huang- Shissui (jap): Taïp Dòch Taêng—Labor steward, lung—Tzuxin Wuxin Huanglong—See Ngoä Taân one of the six senior monks known as the Eastern Töû Taâm Thieàn Sö. rank at a Zen monastery—Moät trong saùu vò Taêng Shishi-Za (jap): Simhasana (skt)—Lion throne— nhoùm Ñoâng Ban—See Stewards. See Sö Töû Toøa. Shitai (jap): Four noble truths—See Töù Dieäu Ñeá. Shisho (jap): 1) Teacher, tutor: See Thieàn Sö Shi-Tendo (jap): The four inversions—Four Höôùng Daãn; 2) Succession certificate, a inverted, upside-down, or false beliefs—See Töù document presented to a Zen disciple by his or her Ñieân Ñaûo. master to certify transmission of the Dharma: See Shitennoâ (jap): Catur Maharajas-kayikas (skt)— Truyeàn Thöøa and Truyeàn Taâm. Tchaturmaharajas-kayikas (skt)—Four Heavenly Shishoâ (jap): Catur-yoni

(skt)—Chatur-yoni (Guardian) Kings—See Töù Thieân Vöông. (skt)—Töù Chuûng Sanh—Four kinds of rebirth Shitennoji (jap): Chuøa Töù Thieân Vöông (Nhaät dependent on present deeds—See Boán Loaïi Sanh Baûn). Töû. Shi-To (jap): Töù Ñaûo—The four inversions—Four Shi-Shobo (jap): Catvari-samgraha-vastuni (skt)—inverted, upside-down, or false beliefs—See Töù Four all embracings—Four elements of Ñieân Ñaûo. popularity—See Töù Nhieáp Phaùp. Shitoku Mu-i Shinjin (jap): Söû Ñaéc Voâ Vò Chaân Shi-Sho-Dan (jap): Catvari-Samyakprahanani Nhaân—To cause to attain "True man of no (skt)—Sammappadhana (p)—Töù Chaùnh Ñoaïn—rank"—Khieán cho ñaéc ñöôïc voâ vò chaân nhaân—See Four right (great) efforts (exertions)—Four right Voâ Vò Chaân Nhaân. endeavours—See Töù Chaùnh Caàn. Shitou Xiqian: Sekito Kisen (jap)—Shih-t'ou Hsi Shi-Sho-Gon (jap): Four right endeavours—See ch'ien—See Thaïch Ñaàu Hy Thieân Thieàn Sö. Töù Chaùnh Caàn. Shitsu-nai (jap): See Coâng AÙn. Shishogu (jap): Tö Sanh Cuï—Nhöõng thöù caàn thieát Shitsu-U (jap): Töùc Höõu—All existent things— trong ñôøi soáng—Contributing-to-life goods, i.e., Taát caû caùc phaùp höõu vi. necessities of life. Shi-U (jap): Four stages of life—See Boán Giai Shishoâtai (jap): Catvari-aryasatyani (skt)—Four Ñoaïn Cuûa Ñôøi Soáng. Noble (Holy) Truths—See Töù Dieäu Ñeá. Shiva (skt): Mahesvara or Siva (skt)—Ñaïi Töï Taïi Shishoyo (jap): Töù Chieáu Duïng—See Four Thieân—Ma Heâ Thuû La—Ma Heâ Thaáp Phaït La— guidances from Zen master Lin-Chi. Lord of the present chiliocosm, or universe— Chuùa teå cuûa tam thieân theá giôùi.

Shivaism: Maha-mahesvara-marga (skt)—See Doâgen's tendency to criticize great Zen masters of Ñaïi Töï Taïi Thieân Ñaïo. the past. Tenkei worked on the study for a period Shiza (jap): Dead Sitting—"Shiza" is a Japanese of about four years, from 1726 to 1729, but it was term which means "dead Sitting." A derogatory not published until 1881—Moät boä luaän veà boä expression used by Zen teachers to describe Chaùnh Phaùp Nhaõn Taïng cuûa Thieàn sö Ñaïo incorrect or ineffective forms of seated Nguyeân Hy Huyeàn, goàm 22 phaàn, ñöôïc vieát bôûi meditation. Hakuin Ekaku (1685-1768), for Thieàn sö Thieân Haûi döôùi trieàu ñaïi Ñöùc Xuyeân cuûa example, criticized silent illumination Zen, or Nhaät Baûn (1603-1866). Boä luaän cuûa Thieàn sö mokushoâ Zen, as a form of dead sitting—Thuaät Thieân Haûi laø boä luaän ñaàu tieân bình luaän treân töøng ngöõ "Shiza" coù nghóa laø "ngoài nhö cheát." Thuaät doøng moät cuûa boä Chaùnh Phaùp Nhaõn Taïng. Thieân ngöõ coù tính caùch laøm giaûm giaù trò maø caùc Thieàn sö Haûi choái boû vaøi chöông goác vaø laøm nhöõng thay ñoåi duøng ñeå dieãn taû nhöõng hình thöùc toïa thieàn sai laïc quan troïng trong naêm baûy chöông khaùc. Thieân Haûi hay khoâng coù hieäu quaû. Thí duï nhö Thieàn sö Baïch chæ trích Ñaïo Nguyeân veà nhöõng ñoaïn vaên khoâng AÅn Hueä Haïc ñaõ chæ trích loái thieàn maëc chieáu nhö ñuùng phaùp cuù Trung Hoa trong nhieàu choã vaø laø moät loái ngoài nhö cheát vaäy thoâi. khoâng ñoàng yù vôùi Ñaïo Nguyeân veà nhieàu vaán ñeà Shoâ (jap): 1) Sound, voice: Sabda (skt)—AÂm troïng yeáu. Tyû nhö Thieân Haûi baùc boû vieäc Ñaïo thanh; 2) Nature: Taùnh; 3) Fundamental or Nguyeân chæ trích nhöõng Thieàn sö thôøi quaù khöù. essential character: Chaát lieäu; 4) Substance, Thieân Haûi phaûi maát khoaûng 4 naêm nghieân

cöùu vaø entity: Thöïc Theå. hoaøn taát boä luaän, töø naêm 1726 ñeán naêm 1729, Sho-Agon-Kyo (jap): Ksudrakagama (skt)— nhöng boä luaän khoâng ñöôïc xuaát baûn cho maõi ñeán Small Agama Sutra—Kinh Tieåu A Haøm. naêm 1881. Shoaku-makusa, Shuzen-bugyo, Jijo-go-i, Ze- Shoâboâ-genzoâ-Zuimonki (jap): A collection of shobutsu-kyo (jap): Do not commit wrongs; sayings and instructions of the great Japanese Zen devoutly practice many kinds of good; purify the master Dogen Zenji—Boä söu taäp nhöõng chaâm mind; these can be interpreted as the doctrine of ngoân vaø nhöõng lôøi thuyeát giaûng cuûa ñaïi thieàn sö all Buddhas—See Chö AÙc Maïc Taùc, Chuùng Thieän Ñaïo Nguyeân—See Chaùnh Phaùp Nhaõn Taïng (2). Phuïng Haønh, Töï Tònh Kyø YÙ, Thò Chö Phaät Giaùo. Shoâboâgyoâ (jap): Practicing in conformity with the Shoâboâ (jap): 1) Correct dharma: Saddharma Dharma—Tu taäp phuø hôïp vôùi Phaùp—See Gyoânyuâ. (skt)—Saddhamma (p)—See Chaùnh Phaùp; 2) See Sho-Butsu (jap): Chöùng Phaät—Experiencing Thaùnh Baûo. Buddha or realizing Buddha. Shobo-genzo (jap): Cheng-fa Yen-tsang—The Sho-Butsu-Nyorai (jap): Buddha-Tathagata— right Dharma eye treasuryor 'Treasure Chamber Chö Phaät Nhö Lai—The Thus-gone—See Nhö of the Eye of True Dharma'. Something that Lai. contains and preserves the right experience of Shochi (jap): Sinh Tri—1) Knowing through life, reality—Dieäu Phaùp Trí Taïng—Kho Taøng Kieán realized by effort in life: Caùi bieát qua cuoäc soáng; Thöùc Dieäu Phaùp—Treasury of Knowledge of the 2) Innate intelligence: Caùi bieát baåm sinh. True Dharma—See Chaùnh Phaùp Nhaõn Taïng (2). Shochisha (jap): Sinh Tri Giaû—Those who know Shoâboâ-genzoâ Benchuâ (jap): A commentary on from birth. Doâgen Kigen's 'Treasure Chamber of the Eye of Shochugo-Zen (jap): See Sô Trung Haäu Thieän. True Dharma' in twenty-two parts, written by the Shoâ-Chuâ-Hen (jap): Kenchu-shi (jap)—Five Tokugawa monk Tenkei Denson (1647-1735). The degrees of Tung-Shan-Liang-Chieh—The stage in Benchuâ was the first line-by-line commentary on which realization of the world of phenomena is the Shoâboâ-genzoâ. Tenkei rejected some of the dominant, but it is perceived as a dimension of the original chapters and made substantial changes to absolute self—See Chaùnh Trung Thieân and Ñoäng several others.Tenkei criticized Doâgen's Sôn Nguõ Vò. ungrammatical reading of Chinese passages in Sho-chu-rai (jap): Sho-shu-hen (jap)—The many places and disagreed with Doâgen on many absolute coming to the middle—Five degrees of substantive issues. He rejected, for example,

Tung-Shan-Liang-Chieh—See Chaùnh Trung Lai of the night, from sunset to daybreak. This was and Ñoäng Sôn Nguõ Vò. traditionally done through the night in Zen Shock someone: Cause someone a shock—Gaây monasteries—See Han. kích ñoäng cho ai. Shogon Bendo-Kufu (jap): Daily practice of Shocking: Gaây xuùc ñoäng. Zazen—Tinh Caàn Bieän Ñaïo Coâng Phu—Söï tu taäp Shodaijoron (jap): Mahayana-samparigraha-Thieàn toïa moãi ngaøy. sastra (skt)—A collection of Mahayana sastras— Shogonko (jap): Maha-vyuha (skt)—See Trang Doctrine of the mere ideation—See Nhieáp Ñaïi Nghieâm Kieáp. Thöøa Luaän. Shogu (jap): Thaéng Ngu, teân cuûa moät vò Taêng Shodo (jap): The Illumination Hall—See Chieáu Nhaät Baûn—Name of a Japanese monk. Ñöôøng. Shoâgun (jap): A military general or command; Shoâdoâ (jap): 1) Way

of writing: See Thö Ñaïo; 2) most often used as a shortened form of "Seii Tai Holy path or the steep path, an expression used Shoâgun," a title conferred by the Japanese for those forms of Buddhism, especially Zen, imperial court on a military leader who serves as which encourage personal striving toward the acting head of state—Töôùng quaân, thöôøng enlightenment through the practices of meditation ñöôïc duøng nhö laø hình thöùc ruùt goïn cuûa töø "Seii and observance of precepts: Arya-marga (skt)—Tai Shoâgun," moät danh hieäu maø trieàu ñình Nhaät See Thaùnh Ñaïo. Baûn ban cho ngöôøi laõnh ñaïo quaân ñoäi nhö laø chöùc Shodoka (jap): Song of Enlightenment—See vuï xöû lyù cuûa ngöôøi ñöùng ñaàu nhaø nöôùc. Chöùng Ñaïo Ca. Shoâgunate (jap): Chính quyeàn Töôùng Quaân (Nhaät Shodo-Munan (jap): To arrive at the truth is Baûn). without difficulty—See Chí Ñaïo Voâ Nan. Shohenchi (jap): Samma-sambuddha (p)— Sho-e (jap): Small robe—Tieåu y. Samyaksambuddha (skt)—See Chaùnh Bieán Tri. Shoâeki (jap): Private instruction with the Zen Shoho: master in the abbot's quarters. The term literally 1) Sarvadharma or Sarvabhava (skt)—Shoho means "asking for instruction." It is another (jap)—All things; every dharma, law, thing, expression for "nisshitsu"—Söï chæ giaùo rieâng tö method. The term also means real things and trong phoøng phöông tröôïng. Thuaät ngöõ coù nghóa laø phenomena, not only object of perception and "Tìm lôøi chæ daïy"—See Ñoäc Tham. not only subjective concepts, but things and Shofuku-ji (jap): Shofuku-ji in Hakata on Kyushu, phenomena which are realized in action here which had been founded in 1195 by Eisai Zenji, as and now—Chö Phaùp, vaïn phaùp hay taát caû söï the first Zen monastery in Japan—Tu vieän lyù cuûa söï vaät. Thuaät ngöõ cuõng coù nghóa laø vaät Shofuku ôû Hakata treân ñaûo Kyushu, ñöôïc thieàn sö thaät vaø hieän töôïng, khoâng chæ laø ñoái töôïng cuûa Vinh Taây laäp ra naêm 1195, laø tu vieän thieàn xöa khaùi nieäm vaø khoâng laø khaùi nieäm chuû quan, nhaát ôû Nhaät Baûn. maø laø söï vieäc vaø hieän töôïng ñöôïc chöùng Shoâgen Suâgaku (jap): See Tuøng Nguyeân Suøng nghieäm trong haønh ñoäng baây giôø vaø ôû ñaây. Nhaïc. 2) Chính Baùo—The term "Shoho" means the Shogo (jap): Sakshatkara-sambhodhana (skt)—true result, or the human subject as the result Attainment—Chöùng Ngoä—The experience of of past karma—Thuaät ngöõ "Shoho" coù nghóa enlightenment. Mystic insight, conviction by laø chaùnh baùo hay haäu quaû cuûa nghieäp quaù khöù thinking, realization, to prove and ponder—Duøng cuûa chuùng sanh. chaùnh trí ñeå chöùng thöïc hieåu bieát chaân lyù (söï Shoâhoâ: Saddharma (skt)—Saddhamma (p)—chöùng ngoä khoâng do trao truyeàn maø haønh giaû phaûi Chaùnh Phaùp Thoï—Buddha dharma—Correct töï chöùng laáy). Doctrine of the Buddha—True dharma—See Shogo Koâten (jap): The sounding of a wooden Chaùnh Phaùp. gong (han) to announce the twenty-five divisions Shoho-Kaiku (jap): Sarva-dharma-sunyata (skt)— All things are empty—See Chö Phaùp Giai Khoâng.

Shoâichi (jap): Thaùnh Nhaát—Teân cuûa moät thieàn sö Shojinriki (jap): Viryabala (skt)—Force of Nhaät Baûn—Name of a Japanese Zen master—See energy—Power of energy—See Tinh Taán Löïc. Thaùnh Nhaát Quoác Sö. Shoâji-soku-nehan (jap): Birth and death Shoâichi goroku (jap): Thaùnh Nhaát Ngöõ Luïc— themselves are

nirvana—See Sanh Töû Töùc Nieát Sheng-I-Yulu (chi)—Shoichi's Records of Baøn. Lectures—Shoichi's Records of teachings. Shoâjoâ (jap): Pitaka Doctrine—Small Vehicle or Shoâichiha (jap): Thaùnh Nhaát Phaùi—Shoâichi Hinayana Buddhism, simpler or lesser vehicle, school, a Japanese Rinzai lineage founded by name of the earliest system of Buddhist doctrine, Enni Ben'en (1202-1280), which was closely opposed to Mahayana—Phaät giaùo Tieåu Thöøa associated with the Toâfuku-ji monastery in Kyoto. (Taïng giaùo), teân cuûa toâng phaùi Phaät giaùo Nguyeân The lineage was one of the dominant lineages Thuûy, ñoái laïi vôùi Phaät giaùo Ñaïi Thöøa. within the Gozan system of Rinzai Zen. The name Shoâjoâkoji (jap): Thanh Tònh Quan Töï (Nhaät Baûn). of the lineage derives from Shoâichi Kokushi Shoâjoâ-zen (jap): Tieåu Thöøa Thieàn—Thieàn theo (National Teacher Sagely Unity), the posthumous Tieåu Thöøa—Lesser vehicle meditation. title bestowed on Ben'en by the Emperor Shoâjuâ (jap): Sö Chaùnh Thoï (Phaät giaùo Nhaät Hanazono (1297-1348)—Thieàn phaùi Thaùnh Nhaát, Baûn)—Name of a Japanese monk—See Chaùnh moät doøng Thieàn Nhaät Baûn, toâng Laâm Teá, ñöôïc Thoï Laõo OÂng Thieàn Sö. Thaùnh Nhaát Quoác Sö saùng laäp, coù lieân heä maät Shoâjuâ Doâkyoâ Etan Anju Anroku: The biography thieát vôùi Ñoâng Phöôùc Töï ôû Ñoâng Ñoâ. Doøng Thieàn of Hermitage Master Shoâju Doâkyoâ Etan, naøy laø moät trong nhöõng doøng Thieàn noåi baät nhaát composed by Toârei Enji. The short text is a trong heä thoáng Nguõ Sôn cuûa toâng Laâm Teá. Teân biography of Shoâju Doâkyoâ Etan, known more cuûa doøng truyeàn thöøa laáy töø teân Thaùnh Nhaát Quoác popularly as Shoâju Roâjin. Doâkyoâ was a Dharma Sö, thuïy hieäu maø Thieân Hoaøng Hoa Vieân ban cho heir of Shidoâ Bu'nan (1603-1676) and regarded as Sö Bieän Vieân. the most important Zen teacher for Hakuin Ekaku Shoichi-Kokushi (jap): Ben'en (jap)—See Thaùnh (1685-1768)—See Chaùnh Thoï Laõo OÂng Thieàn Sö. Nhaát Quoác Sö. Shoâjurin Shingi (jap): A study of Soâtoâ and other Shoichi's Records of Lectures: Shoichi goroku Zen monastic codes prepared by Manzan Doâhaku, (jap)—Thaùnh Nhaát Ngöõ Luïc. the Tokugawa period (1600-1867) reformer, Shoja (jap): Vihara (skt)—Spiritual building— between 1680 and 1691. Manzan based his work Temple—Tònh xaù (tinh xaù). on traditional Soâtoâ sect codes, including the Eihei Shoâji (jap): Samsara or Janma-marana or Jati- Shingi attributed to Doâgen Kigen (1200-1253), marana (skt)—Life and death—Living and and Keizan Shingi, attributed to Keizan Joâkin dying—Birth and death—Rebirth and redeath— (1268-1325). He also made use of codes from the Soáng cheát (do hoaëc nghieäp cuûa heát thaûy chuùng Tokugawa period, such as the Undo Joâki, sanh gaây ra, heã coù sanh laø coù töû) —See Sanh Töû, composed by his master Gesshuâ, and the Obaku and Thaäp Nhò Chuûng Sanh Töû. Shingi of the Obaku sect—Nghieân Cöùu Taøo Ñoäng Shoâjiki (jap): Reciting before the meal; vaø Nhöõng Thieàn Vieän Thanh Quy Khaùc, boä luaät ceremonial recitation before mealtimes in a Zen Thieàn vieän ñöôïc Thieàn sö Vieân Thoâng Ñaïi ÖÙng, monastery—Nghi thöùc tuïng kinh tröôùc caùc böõa aên moät nhaø caûi caùch döôùi trieàu ñaïi Ñöùc Xuyeân, bieân trong Thieàn vieän. soaïn giöõa nhöõng naêm 1680 vaø 1691. Vieân Thoâng Shoâji-Korai (jap): Going and coming, living and laáy caên baûn taùc phaåm cuûa mình trong luaät

cuûa dying—Sanh Töû Khöù Lai—Soáng vaø cheát, ñi vaø truyeàn thoáng toâng Taøo Ñoäng bao goàm boä Vónh ñeán. Bình Thanh Quy cuûa Thieàn sö Ñaïo Nguyeân, vaø boä Shoâjin (jap): Virya (skt)—Diligence—Effort— Thanh Quy cuûa Thieàn sö Oaùnh Sôn Thieäu Caàn. Fortitude—Tinh Taán. Vieân Thoâng cuõng duøng nhöõng luaät leä Thieàn vieän Shojin-Kakubun (jap): Viryayanga (skt)—Energy döôùi trieàu ñaïi Ñöùc Xuyeân nhö boä Undo Joâki, ñöôïc mode of enlightenment—See Tinh Taán Giaùc Chi. bieân soaïn bôûi thaày cuûa Sö laø Thieàn sö Gesshu, vaø boä Hoaøng Baù Thanh Quy cuûa toâng Hoaøng Baù.

Shoâjuâ-Roâjin (jap): Nhaát Vieân Voâ Truù—See maø thoâi. Chaúng haïn nhö ra daáu chaám döùt thôøi Chaùnh Thoï Laõo OÂng Thieàn Sö. tuïng kinh vaø chuyeån qua ñi nhieãu voøng quanh Shoâjutsu (jap): The art of writing, a Japanese töôïng Phaät. term for the art calligraphy. It is also known as Shoâkei-Eki (jap): Chang-ching Huai-hui—shodoâ—See Thö Ñaïo. Zhangjing Huai-hui—Thieàn Sö Tröôøng Khaùnh Shoka (jap): Srota-apatti-phala (skt)—First fruit— Hoaøi Hueä—See Chöông Kính Hoaøi Huy Thieàn The initial fruit or achievement—See Sô Quaû. Sö. Shokai (jap): 1) Essence-ocean: See Tính Haûi; 2) Shoâken (jap): To experience the same state as the Buddha: 1) A Japanese term, literally means 'Seeing one Chöùng Kheá, kinh nghieäm gioáng nhö traïng thaùi cuûa another'; the first 'dokusan' or interview of a Phaät. Zen student with his master—See Tieân Khôûi Shokaku-Kokushi (jap): Muso-Kokushi (jap)— Ñoäc Tham. See Moäng Sôn Sô Thaïch. 2) Chö Hieàn—Wise ones—Ladies and Shoâkan (jap): Shoken (jap)—First barrier, the first gentlemen (a term of respect used when of the three sets of koâan used by some Zen addressing an assembly). monasteries in medieval Japan (1185-1600), Shoki (jap): A clerical officer or scribe, one of the which were known as the first (shokan), second six prefects (choâshu) of a Zen monastery. The (ryoâkan), and third barriers (sankan). The first scribe's duties include the preparation of all shokan were derived from the Hekiganroku (Blue official monastic documents and correspondence. Cliff Record), the second from the Sayings of Lin- For this reason, the scribe needs familiarity with chi, and the third from Mumonkan—Nhöõng coâng Zen documentary styles and a good hand at aùn loaïi "Shokan" ñöôïc laáy ra töø boä Bích Nham calligraphy. Traditionally, the shoki handled both Luïc; coâng aùn loaïi "ryoâkan" ñöôïc laáy ra töø Laâm Teá internal and external correspondence, but today Ngöõ Luïc, vaø loaïi coâng aùn "sankan" ñöôïc laáy ra töø the post is generally divided between two boä Voâ Moân Quan—See Tieân Khôûi Ñoäc Tham. individuals. The shoki handles formal documents Shoâkei (jap): A percussion instrument used in Zen and external matters, while one of the jisha temples to accompany chanting during Buddhist serving the abbot handles informal and internal services. The shoâkei is a much smaller version of matters—Vò Taêng thö kyù trong Thieàn vieän, moät the keisu, without a separate wooden stand. Like trong saùu vò Taêng beân Taây ban. Nhieäm vuï cuûa vò the keisu, the shoâkei is cast in bronze and shaped Taêng Thö kyù bao goàm vieäc chuaån bò taát caû nhöõng like a begging bowl. It rests on a small cushion taøi lieäu vaø thö töø cho töï vieän. Vì vaäy maø vò naøy and is played by striking the rim with a wooden caàn phaûi quen thuoäc vôùi caùc loaïi

taøi lieäu veà Thieàn stick. Unlike the larger keisu, which is played vaø phaûi coù chöõ vieát ñeïp. Theo truyeàn thoáng, vò throughout sutra chanting, the shoâkei is used to Taêng Thö kyù kieâm nhieäm luoân thö töø caû beân trong signal specific transitions during the services. For laãn beân ngoaøi töï vieän, nhöng ngaøy nay nhöõng example, it signals the end of sutra chanting and nhieäm vuï naøy ñöôïc giao cho hai vò khaùc nhau. Vò marks the transition to circumambulating inside Taêng Thö kyù chòu traùch nhieäm cho nhöõng vaán ñeà the Buddha hall during a service. Also called rin beân ngoaøi, trong khi moät trong nhöõng vò thò giaû or rei—Nhaïc cuï khi ñaùnh vaøo thì phaùt ra aâm cuûa Sö truï trì troâng coi nhöõng vaán ñeà noäi boä —See höôûng ñöôïc duøng trong caùc Thieàn vieän trong caùc Seihan. buoåi tuïng kinh trong nghi leã Phaät giaùo. "Shoâkei" Shokoku-ji (jap): See Töôùng Quoác Töï. ñöôïc ñuùc baèng ñoàng vaø coù hình nhö caùi cheùn khaát Shokokuji-ha (jap): See Töôùng Quoác Töï Phaùi. thöïc. Chuoâng "shoâkei" ñöôïc ñaët treân moät caùi goá i, Shoku (jap): Phaùi Chöùng Khoâng (Phaät giaùo Nhaät khi ñaùnh vaøo beân treân meùp chuoâng baèng moät caùi Baûn). duøi goã thì noù seõ phaùt ra tieáng ngaân vang. Khoâng Shoâkyoâ-Eki (jap): Tröôøng Khaùnh Hoaøi Hueä Thieàn gioáng nhö loaïi chuoâng lôùn "keisu," ñöôïc ñaùnh lieân Sö—Zen Master Chang-Qing-Huai-Hui (756- tuïc trong suoát thôøi kinh, chuoâng "shoâkei" chæ ñöôïc 815)—Zhang-jing-huai-hui (chi)—See Chöông duøng ñeå ra daáu cho nhöõng chuyeån tieáp ñaëc bieät Kính Hoaøi Huy Thieàn Sö.

Shoman (jap): Srimala Sutra (skt)—Kinh Thaéng traditionally for lay Buddhist deceased to receive Man. a posthumous Buddhist name (kaimyoâ) from the Shomangyogisho (jap): Thaéng Man Kinh Nghóa. family temple—Leã thaát ñaàu tieân, moät nghi thöùc Shometsu (jap): Appearance and ñöôïc toå chöùc moãi baûy ngaøy sau ngaøy qua ñôøi, theo disappearance—All life or phenomena that have phong tuïc caùc xöù vuøng Ñoâng AÙ. Thuaät ngöõ birth and death—Caùc phaùp höõu vi döïa vaøo nhaân "shonan" coù nghóa laø ngaøy leã thaát ñaàu tieân trong duyeân hoøa hôïp, töø phaùp chöa coù trôû thaønh coù goïi baûy leã trong suoát kyø tang cheá (49 ngaøy). Trong laø sanh; döïa vaøo nhaân duyeân maø phaùp ñaõ coù trôû vaên hoùa Nhaät Baûn, "shonan" theo truyeàn thoáng thaønh khoâng goïi laø dieät—See Sanh Dieät. daønh cho Phaät töû taïi gia qua ñôøi nhaän ñöôïc thuïy Shoâmon (jap): Sravaka (skt)—Voice-hearer—See hieäu (Phaùp danh sau khi thò tòch) töø moät ngoâi chuøa Thanh Vaên. cuûa gia ñình. Shomu (jap): Thieân hoaøng Thaùnh Vuõ (Nhaät Baûn). Shonin (jap): Chung Nhaãn, teân cuûa moät vò Taêng Shoâmyoâ (jap): To chant verses from the sutras. Nhaät Baûn—Name of a Japanese monk. The term originally referred to one of the five Shopping: Mua saém—A Bhiksu or Bhiksuni can traditional forms of linguistic study in India, go shopping if needed; however, he or she should sabda-vidya (the learning of communication) in keep the fine manners of monks and nuns—Tyø Sanskrit. In East Asian Buddhism, it came to refer Kheo hay Tyø Kheo Ni coù theå ñi mua saém neáu caàn; to a melodic style of ritual chanting set to music. tuy nhieân, vò aáy phaûi giöõ ñuùng uy nghi cuûa Taêng Shoâmyoâ is usually performed by monks in front of Ni. an image of the Buddha. Shoâmyoâ was first Shore: Bôø—According to

Buddhism, there are introduced to Japan in the ninth century by the two shores: shore of life-and-death and shore of monk Ennin (793-864), who learned the practice nirvana—Theo Phaät giaùo, coù hai bôø, sanh töû vaø in China. It became popular in the esoteric Nieát Baøn. schools of Japanese Buddhism, the Shingon sect, Shore of delusion: Meâ ngaïn (bôø meâ). and the Tendai sect. Shoâmyoâ style also exist in Shore of enlightenment: Giaùc Ngaïn—Shore of Japanese Zen—Tuïng keä töø kinh ñieån. Thuaät ngöõ enlightenment (the Buddhist land), which Buddha nguyeân thuûy chæ moät trong "Nguõ Minh" trong ngoân has reached after crosing the sea of illusion—Bôø ngöõ hoïc AÁn Ñoä, thanh minh hay thuyeát minh veà giaùc ngoä maø Ñöùc Phaät ñaõ ñaït ñeán khi vöôït qua ngöõ phaùp vaø luaän vaên trong ngoân ngöõ trong tieáng bieån khoå ñau phieàn naõo. Baéc Phaïn. Trong Phaät giaùo Ñoâng AÙ, tuïng keä töø Shore of life-and-death: The shore of mortal kinh ñieån chæ moät thöù nghi thöùc tuïng keøm vôùi aâm life—Sanh Töû Ngaïn—Bôø naày cuûa sanh töû. nhaïc, thöôøng tuïng tröôùc aûnh töôïng Phaät. Tuïng keä Shore of mortal life: The shore of life-and-töø kinh ñieån ñöôïc giôùi thieäu cho ngöôøi Nhaät laàn death—Sanh Töû Ngaïn—Bôø naày cuûa sanh töû. ñaàu tieân vaøo theá kyû thöù IX bôûi Sö Vieân Nhaân, Shore of nirvana: Bæ Ngaïn—Bôø giaûi thoaùt beân ngöôøi ñaõ töøng tu taäp ôû Trung Hoa. Tuïng keä töø kinh kia. ñieån trôû neân phoå bieán trong Phaät giaùo Maät toâng, Shore of peace: Nirvana—Tòch Ngaïn (beán bôø an Chaân Ngoân toâng, vaø Thieân Thai toâng. Kieåu tuïng nhieân töï taïi, hay Nieát Baøn). keä töø kinh ñieån cuõng toàn taïi trong Thieàn toâng Nhaät Shoârin-ji (jap): Shao-Lin-Ji—Shao-Lin-Szu— Baûn. Shao Lin Monastery on the Wu-t'ai Mountain to Shoâmyoâ Zenji (jap): Thieàn Sö Thieäu Minh (1235- which Bodhidharma went and near which he 1309)—See Thieäu Minh Saùch Thieàn Sö. meditated in a cave for nine years, after his Shonan (jap): The first seventh day service, a failure to win the understanding and support of the memorial service held seven days after death, Emperor Wu-ti—See Thieáu Laâm Töï. according to East Asian Buddhist custom. The Shoro (jap): Asava (p)—Asrava (skt)—Chö shonan is the first of seven memorial services, Laäu—See Laäu Hoaëc. which are held at seven-day intervals throughout Shoâroâ (jap): The bell tower that houses the ogane, the primary period of mourning (chuâin) following the largest temple bell. Shoâroâ are often structures a death. In Japanese culture, the shonan is of support beams covered by a tile roof. The

ogane hangs under the roof, with a swinging beam (p)—Tieåu Kinh Ñoaïn Taän AÙi—Kinh ngaén daïy caét (shumoku) hanging horizontally beside the bell. ñöùt heát thaûy moïi aùi duïc. The bell is sounded by pulling back the beam with Shorter sutra of examples on heart-wood: the attached guide ropes and allowing it to strike Culasaropama-suttam (p)—Shorter sutra of the outside of the bell. The shoâroâ becomes the examples on the core of wood—Tieåu Kinh Thí Duï focus of the monastic community and the Loõi Caây. neighboring lay members on New Year's Eve Shorter sutra on the full-moon night: Cula- when, just before midnight, a service is held punnama-suttam (p)—In the Majjhima Nikaya beside the shoâroâ and the ogane is struck 108 110— Tieåu Kinh Maõn Nguyeät, trong kinh Trung times, one for each of the

108 human failings. Boä, quyeån 110. Each sounding of the bell symbolically expels the Shorter sutra on the lion's roar: Culasihanada- previous year's failures in preparation for the best suttam (p)—In the Majjhima Nikaya 11—Tieåu in the new year—Thaùp chuoâng nôi ñaët ñaïi hoàng Kinh Sö Töû Hoáng, trong kinh chung, chuoâng lôùn nhaát trong töï vieän. "Shoâro" Trung Boä, quyeån 11. thöôøng laø nhöõng kieán truùc baèng nhöõng caây ñaø Shorter sutra on the mass of sufferings: Cula- choáng ñôû beân treân ñöôïc che baèng moät caùi maùi. Ñaïi dukkhakkhanda-suttam (p)—Tieåu Kinh Khoå Uaån. hoàng chung ñöôïc treo beân döôùi maùi thaùp, vôùi moät Shorter sutra on the ox-horn forest: caây gioùng chuoâng treo ngang baèng nhöõng sôïi daây Culagosingasuttam (p)—Tieåu Kinh röøng söøng boø. beân caïnh chuoâng. Chuoâng ñöôïc gioùng leân baèng Shorter sutra on taking on practices: Cula- caùch keùo caây gioùng chuoâng laïi roài ñaùnh vaøo beân dhamma-samadana-sutta (p)—Tieåu Kinh Phaùp ngoaøi hoâng chuoâng. "Thaùp chuoâng" trôû thaønh taâm Haønh. ñieåm cuûa coäng ñoàng töï vieän vaø nhöõng hoäi vieân taïi Shortest period of time: Ksana (skt)—Saùt Na. gia trong vuøng laân caän vaøo ñeâm tröø tòch khi maø Shortest way: Ñöôøng taét—Short cut. tröôùc nöûa ñeâm, moät buoåi leã ñöôïc toå chöùc ngay beân Shortness (n): Söï ngaén nguûi. caïnh thaùp chuoâng vaø ñaïi hoàng chung ñöôïc gioùng Shortness of our lifespan on earth: Söï ngaén leân 108 laàn, tieâu bieåu cho 108 khuyeát ñieåm cuûa nguûi cuûa kieáp soáng chuùng ta treân theá gian. con ngöôøi. Moät caùch töôïng tröng, moãi tieáng Shoâryoâroku (jap): Shoyo roku (jap)—Ts'ung-chuoâng vang leân xua ñuoåi nhöõng thaát baïi trong Jung-Lu—See Thong Dong Luïc. naêm qua vaø chuaån bò cho nhöõng gì toát ñeïp nhaát Shosa's argument from the difference of mark: trong naêm môùi. Luaän chöùng cuûa Dieäu AÂm—Shosa's argument Short divisions of time: Thôøi gian ngaén—There from the difference of mark or factor as the same are four short divisions of time—Coù boán thöù thôøi service can be obtained from three different gian ngaén—See Töù Tu Du. employees—Baøn veà sai bieät töôùng daïng hay kieän Short form of Amitabha: Sukhavati-vyuha Sutra toá, nhö cuøng moät coâng vieäc coù theå ñaït (skt)—Kinh A Di Ñaø Tieåu Boån. ñeán ñöôïc baèng ba nhaân coâng khaùc nhau. Short lifespan: Thoï maïng ngaén. Shoâsan (jap): Unscheduled informal preaching, Short lived: Mandayus (skt)—Yeåu Meänh—Thoï usually done in the Zen master's room. "Small maïng ngaén. assembly," informal instruction given by the Zen Short prayer: Lôøi caàu nguyeän ngaén. master to a small number of disciples in the Short way of the Pure Land sect: Across way of abbot's quarters. The shoâsan are distinguished the Pure Land sect—See Hoaønh Xuaát. from the daisan, the large formal assemblies, Shorten (v) one's life: Giaûm thoï. which includeall resident monks or nuns—See Shorter sutra of advice to Rahula: Cula- Tieåu Tham. rahulovada-suttam (p)—In the Majjhima Nikaya Shosan Zen master: Thieàn sö Shosan—Name of 63—Tieåu Kinh Giaùo Giôùi La Haàu La, trong kinh a Japanese Zen master—One day the governor of Trung Boä, quyeån 63. a certain province asked Zen master Shosan about Short sutra on annihilation of attachment, essentials of Buddhism. The master told him, "It is craving, or desire: Cula-tanhasankhava-suttam essential for you to encompass the whole

province, in its complete totality. You cannot do hermitage on Mount Sung where Bodhidharma this if you are wishy-washy. Be keenly attentive practiced meditation, and is often used as another in every way, and make your official decisions name for Bodhidharma. The title therefore can be with kindness and compassion. Then, forging right translated as "The Six Gates of Bodhidharma." ahead, you should clearly distinguish people's Scholars believe that the six texts are later nature and get to know them. Generally speaking, compositions, probably written during the T'ang if a leader is narrow-minded and cannot dynasty (618-907). They were originally written distinguish people's natures, he will find a lot of as independent texts and later collected under a things offensive. Then his mood goes out and single title. Exactly when the collection was put fights with the mood of others. Is that not stupid?" together is unknown, but the oldest extant copy is —Ngaøy noï, vieân Thoáng ñoác cuûa moät tænh noï ñeán a Japanese edition published in 1647. The first gaëp thieàn sö Shosan ñeå hoûi veà coát tuûy Phaät giaùo. essay is written in verse and called "Hsin-ching Sö noùi: "Vieäc caàn thieát cho ngaøi trong luùc naøy laø Sung" (Shingyoâ Ju), or "Verse on the Heart lo quaûn lyù vieäc trò an cho toaøn tænh. Ngaøi khoâng Sutra." The other five are prose texts, entitled theå naøo hoaøn thaønh traùch nhieäm neáu chæ lô laø chöù "P'o-hsiang Lun" (Hasoâ Ron) or "On Breaking khoâng ñaët troïn heát taâm yù vaøo coâng vieäc. Vì theá, Through Form"; Erh-chung-ju (Nishu'nyuâ), Two haõy ñeå toaøn taâm chuù yù coâng vieäc baèng moïi caùch; Ways of Entrance; An-hsin fa-meân (Anjin nhöõng quyeát ñònh cuûa ngaøi phaûi xuaát phaùt töø loøng Hoâmon), The Gate of Peaceful Mind; Wu-hsing töø bi cuûa ngaøi. Sau ñoù, ngaøi neân quaùn xeùt roõ neùt Lun (Goshoâ Ron), On Awakened Nature; and baûn chaát cuûa con ngöôøi. Noùi chung, moät nhaø laõnh Hsueh-mo Lun (Ketsumyaku Ron), On the Blood ñaïo maø taâm trí heïp hoøi vaø thieáu hieåu bieát daân baûn, Lineage. Three of the six essays are translated seõ coù ñöôøng loái cai trò ngöôïc laïi vôùi loøng daân. Luùc into English in Red Pine's Zen Teaching of ñoù ngaøi seõ thaáy taùnh khí cuûa mình luoân choáng choïi Bodhidharma—Boä söu taäp goàm saùu baøi luaän, taát vôùi taùnh khí cuûa ngöôøi khaùc. Nhö vaäy haù chaúng caû theo truyeàn thoáng ñöôïc cho laø cuûa Sô Toå Boà phaûi laø ngu si laém sao?"—For more information Ñeà Ñaït Ma. Chöõ "Shoâshitsu" chæ am hay coác daønh on Zen master Shosan, please see Quaùn Taâm (B). cho aån só treân nuùi Toáng Sôn, nôi maø Boà Ñeà Ñaït Shoâshi (jap): A Japanese term, literally means Ma ñaõ tu taäp thieàn ñònh, vaø thöôøng ñöôïc duøng nhö 'genuine master'; the confirmation by which a Zen moät teân khaùc cho Sô Toå. Vì vaäy nhan ñeà coù theå student who has already received the seal and ñöôïc dòch laø "Saùu Cöûa Vaøo Ñoäng Thieáu Thaát Cuûa who is already leading a zendo is recognized by Toå Boà Ñeà Ñaït Ma." Caùc hoïc giaû tin töôûng raèng his master as a competent Zen master—Thuaät ngöõ saùu vaên baûn laø nhöõng baøi luaän veà sau naøy, coù leõ Nhaät Baûn coù nghóa laø 'vò thaày ñích thaät'. Söï chöùng môùi ñöôïc vieát vaøo thôøi nhaø Ñöôøng. Thoaït tieân nhaän veà naêng löïc cuûa moät thieàn sö ñoái vôùi moät chuùng ñöôïc vieát nhö nhöõng vaên baûn ñoäc laäp, veà moân ñoà ñaõ nhaän ñöôïc aán xaùc nhaän vaø ñaõ ñang sau naøy ñuôïc söu taäp laïi döôùi chæ

moät nhan ñeà. Boä laõnh ñaïo moät thieàn ñöôøng. söu taäp ñöôïc laøm hoài naøo thì khoâng ai bieát, nhöng Sho-Shi-I (jap): Samma-sankappa (p)— vaên baûn coå nhaát coøn toàn taïi laø baûn tieáng Nhaät xuaát Samyaksamkalpa (skt)—Correct or Right baûn vaøo naêm 1647. Baøi luaän ñaàu tieân ñöôïc vieát Thought or Perfect Resolve—See Chaùnh Tö Duy. theo keä vaø ñöôïc goïi laø "Taâm Kinh Tuïng", hay "Keä Shoshin (jap): Navayana-samprasthita (skt)—First Taâm Kinh." Naêm baøi coøn laïi ñöôïc vieát baèng vaên intention or the initial resolve or mind of the xuoâi, vôùi nhan ñeà "Phaù Töôùng Luaän," "Nhò Chuûng novice—See Sô Taâm. Nhaäp," "An Taâm Phaùp Moân," "Ngoä Tính Luaän," Shoshinge (jap): Hymn on True Faith—Baøi tuïng vaø "Huyeát Maïch Luaän." Ba trong soá saùu baøi luaän veà Chaân Thaät Tín. ñaõ ñöôïc dòch sang Anh ngöõ taïi trung taâm Boà Ñeà Sho-Shi-So (jap): Tieåu Sö Taêng—See Tieåu Sö. Ñaït Ma Xích Tuøng Thieàn Giaùo. Shoâshitsu (jap): Ñænh Thieáu Thaát—See Toáng Sôn. Sho-Sho (jap): Sinh Sinh—Appearance- Shoâshitsu Rokumon (jap): A collection of six Zen appearance or Life-life. essays, all of which are traditionally attributed to Sho-shu-hen (jap): Go-i (jap)—Five degrees of Bodhidharma. The word "Shoâshitsu" refers to the Tung-Shan-Liang-Chieh—See Ñoäng Sôn Nguõ Vò.

Shoâsoâ (jap): Töôïng Thaùnh—An image of a Sho-Soku-Musho (jap): Sinh Töùc Voâ Sinh—Birth Buddha or Bodhisattva enshrined in the middle of is non-birth—To be born is not to be born—See the meditation hall, the monks' hall (soâdoâ), and Sinh Töùc Voâ Sinh, Voâ Sinh Töùc Sinh. other buildings in a Zen monastery. The term Shotoku (jap): Thaùi töû Thaùnh Ñöùc (Nhaät Baûn). literally means "holy monk" in Japanese. The Shoâtoku Taishi (572-621): A Japanese Prince practice of enshrining holy monks seems to have who built the Great Shotoku Temple in 587 during originated in China. By the early T'ang dynasty the Asuka period. He was also regarded as the (618-907), images of the Arhat Pindola were founder of Buddhism in Japan. Shoâtoku was the commonly enshrined in the dining hall at Buddhist second son of Emperor Yoâmei. He served as temples. Today, the figure most often enshrined in regent from the age of nineteen, during the reign the meditation hall is the Bodhisattva Manjusri of his aunt. Empress Suiko. Shoâtoku is said to (Monju). Other images, such as Mahakasyapa, have written and promulgated the Seventeen Pindola, and Subhuti are sometimes also used. In Article Constitution (Juâshichijoâ Kempoâ), a the shuryoâ, or reading room, Kannon usually statement about good government that mentions serves as the shoâsoâ—Hình töôïng cuûa moät vò Phaät Buddhist principles as one basis for political and hay Boà Taùt ñöôïc ñaët vaøo giöõa Thieàn ñöôøng, Taêng social life, although the actual authorship of the ñöôøng, hay nhöõng saûnh ñöôøng khaùc trong Thieàn Constitution remains in doubt among scholars. He vieän. Thuaät ngöõ naøy coù nghóa laø "Thaùnh Taêng" is also known as a Buddhist scholar in his own trong tieáng Nhaät. Vieäc ñaët thaùnh töôïng vaøo caùc right and as a patron of the Buddhist clergy. saûnh ñöôøng baét nguoàn töø beân Trung Hoa vaøo thôøi Tradition also credits Shoâtoku with writing three nhaø Ñöôøng, hình töôøng cuûa vò A La Haùn Taân Ñaàu commentaries on Buddhist sutras (the Lotus Sutra, Loâ Phaû La Ñoïa thöôøng ñöôïc ñaët trong phoøng aên the Shrimala Sutra, and the Vimalakirti Sutra), the cuûa töï

vieän. Ngaøy nay hình aûnh vò Boà Taùt thöôøng first Buddhist texts composed in Japan. He is also ñöôïc ñaët trong Thieàn ñöôøng laø ngaøi Vaên Thuø Sö known for sponsoring the construction of seven Lôïi Boà Taùt. Nhöõng aûnh töôïng khaùc nhö Ma Ha Ca major Buddhist temples, including Shitennoâ-ji in Dieáp, Tu Boà Ñeà thænh thoaûng cuõng ñöôïc söû duïng. Osaka and Hoâryuâ-ji near Nara. After his death, Trong phoøng ñoïc saùch cuûa chö Taêng Ni, aûnh töôïng Shoâtoku was regarded as an incarnation of the ngaøi Quaùn AÂm thöôøng ñöôïc ñaët vaøo. Bodhisattva Kannon—Thaùnh Ñöùc Thaùi Töû, moät vò Shoso-funi (jap): Nature and form are not two. hoaøng töû Nhaät Baûn coù coâng xaây döïng ngoâi chuøa The expression for the nonduality, realized in Thaùnh Ñöùc vó ñaïi vaøo naêm 587 trong thôøi ñaïi enlightenment, of absolute and relative, emptiness Asuka. OÂng cuõng ñöôïc xem laø ngöôøi ñaõ saùng laäp and form, absence of qualities and qualities— Phaät giaùo taïi Nhaät Baûn. Thaùnh Ñöùc Thaùi Töû laø con Thöïc theå vaø hình thöùc khoâng hai. Töø ngöõ chæ traïng trai thöù nhì cuûa hoaøng ñeá Duïng Minh. OÂng ñaõ laøm thaùi khoâng coù tính nhò nguyeân giöõa caùi tuyeät ñoái nhieáp chaùnh töø khi leân 19 tuoåi, döôùi trieàu cuûa coâ vaø caùi töông ñoái, caùi hö khoâng vaø hình thöùc, nhö mình laø Nöõ hoaøng Suiko. Ngöôøi ta noùi Thaùnh Ñöùc ngöôøi ta thaáy trong theå nghieäm ñaïi giaùc. Thaùi Töû ñaõ vieát vaø coâng boá Hieán Phaùp Möôøi Baûy Shoâsoâ Jisha (jap): The formal name for the Ñieàu, moät vaên baûn noùi veà caùch cai trò vaø ñeà caäp attendant monk (jisha) assigned to care for the ñeán nhöõng nguyeân taéc Phaät giaùo nhö laø neàn taûng shoâsoâ (holy monk), usually the image of a Buddha cho ñôøi soáng chính trò vaø xaõ hoäi, maëc daàu taùc giaû or Bodhisattva enshrined in the monks' hall or thaät söï cuûa baûn hieán phaùp vaãn coøn laø moät nghi vaán meditation hall—Teân chính thöùc cuûa moät vò Taêng ñoái vôùi nhöõng hoïc giaû. Thaùnh Ñöùc Thaùi Töû cuõng thò giaû ñöôïc chæ ñònh ñeå chaêm soùc cho aûnh töôïng ñöôïc bieát ñeán nhö laø moät hoïc giaû Phaät giaùo vaø moät cuûa moät vò Thaùnh Taêng, thöôøng laø aûnh töôïng Phaät nhaø baûo trôï cho caùc giaùo só Phaät giaùo Truyeàn hay Boà Taùt ñöôïc ñaët trong Taêng ñöôøng hay Thieàn thoáng cuõng cho raèng Thaùnh Ñöùc Thaùi Töû ñaõ vieát ñöôøng. ba boä luaän Phaät giaùo lieân quan ñeán ba boä kinh: Sho-sojo (jap): Chöùc Tieåu Taêng Chaùnh (trong caùc Lieân Hoa, Thaéng Man, vaø Duy Ma Caät, nhöõng baûn chuøa Nhaät Baûn). vaên Phaät giaùo ñaàu tieân ñöôïc bieân soaïn taïi Nhaät Baûn. OÂng cuõng ñöôïc bieát ñaõ baûo trôï cho vieäc xaây

döïng baûy ngoâi töï vieän chính taïi Nhaät, bao goàm caùc Show the appearance of turning the wheel of chuøa Shitennoâ-ji ôû Osaka vaø chuøa Hoâryuâ-ji gaàn the Teaching: Thò hieän chuyeån dieäu phaùp luaân. Naïi Löông. Sau khi qua ñôøi, ngöôøi ta xem Thaùnh Show the attainment of the ten powers and Ñöùc nhö laø hoùa thaân cuûa Boà Taùt Quaùn Theá AÂm. fearlessnesses of Buddhas: Vì hieån baøy Sho-U (jap): Birth-existence—Existence at the seõ ñöôïc thaäp löïc vaø voâ uùy cuûa caùc Ñöùc Nhö Lai. moment of one's birth—See Sanh Höõu. Show Buddha-bodies in accord with sentient Shou-Chu: Tosan Shusho (jap)—Tung shan Shou beings’ understandings at the proper time: Taát chu (910-990)—See Ñoäng Sôn Thuû Sô Thieàn Sö. caû chö Phaät

theo choã hieåu cuûa chuùng sanh maø thò Shou-shan: In deportment, uphold the ancient hieän thaân Phaät chaúng loãi thôøi. road, not letting silent function fall: See Ñoäng Show the comforts of great spiritual power of Dung Döông Coå Loä, Baát Ñoïa Tieáu Nhaân Cô. enlightening beings to humans and celestials Shou-shan Hsing-nien (Wade-Giles Chinese): who are obsessed with comforts: Vì nhôn thieân Shuzan Shoânen (jap)—Shoushan Xingnian—See tham ñaém nôi ñoà vui thích maø hieån hieän ñoà vui Thuû Sôn Tænh Nieäm Thieàn Sö. thích ñaïi oai ñöùc cuûa Boà Taùt neân thò hieän ôû vöông Shou-shan's new bride: Thuû Sôn: Naøng daâu cung. môùi—See Coâng AÙn Thuû Sôn Taân Phuï. Show the consequences of action to sentient Shou-shan's Short Bamboo Staff: See Coâng AÙn beings who do not believe in consequences of Thuû Sôn Truùc Beà. action: Laøm cho nhöõng chuùng sanh chaúng tin Shou-shan's three phrases: Thuû Sôn: Ba caâu— nghieäp baùo thaáy ñöôïc nghieäp baùo—See Möôøi Lyù See Coâng AÙn Thuû Sôn Tam Cuù. Do Khieán Chö Ñaïi Boà Taùt Thò Hieän Khoå Haïnh. Shou-shan: Transcending four extremes: See Show deep gratitude to someone: Toû loøng bieát Coâng AÙn Thuû Sôn Sieâu Töù Cuù. ôn saâu xa ñoái vôùi ngöôøi naøo. Shoushan Xingnian: Shuzan Shonen (jap)—See Show disrespect to: Toû ra thieáu kính troïng ai. Thuû Sôn Tænh Nieäm Thieàn Sö. Show empowerment of Buddhas and being Shouting: Katsu (jap)—Ho (jap)—A shout—See bathed in the light of truth: Hieän ñöôïc Ñöùc Phaät Tieáng Heùt. gia bò, ñöôïc phaùp quang minh—See Möôøi Lyù Do Shou Tuan Bai Yun: See Thuû Ñoan Baïch Vaân Khieán Chö Boà Taùt Thò Hieän Thaân Ñoàng Töû . Thieàn Sö. Show that enlightening beings' effort is Shoulder (v): Gaùnh vaùc—To take on a supreme, continuing to the very last life: Hieån responsibility. baøy Boà Taùt khôûi haïnh laø toái thöôïng, neân nhaãn ñeán Show the ability to endure toil and diligently ñôøi sau cuøng—See Möôøi Lyù Do Khieán Chö Ñaïi work on the way: Cho thaáy khaû naêng chòu ñöïng Boà Taùt Thò Hieän Khoå Haïnh. nhaãn nhuïc—See Möôøi Lyù Do Khieán Chö Ñaïi Boà Show indepedence, not being subject to Taùt Thò Hieän Khoå Haïnh. another: Hieän töï taïi chaúng leä thuoäc ngöôøi khaùc. Show the appearance of attaining true Show one's face: Loä dieän. enlightenment: Thò hieän thaønh chaùnh ñaúng chaùnh Show one's feelings: Giaõi loøng. giaùc. Show one's vows in front of a Buddha's image: Show the appearance of entering final To explain—To expound—To clear up—See extinction: Thò hieän nhaäp ñaïi Nieát baøn. Bieåu Baïch. Show that the appearance and majesty of Show that the power goes beyond all creatures, enlightening beings goes beyond all deities: celestials, human, and nonhuman: Hieän söùc Hieän saéc töôùng oai quang cuûa Boà Taùt sieâu quaù maïnh sieâu quaù thieân long baùt boä, trôøi, ngöôøi, phi long thaàn hoä phaùp—See Möôøi Lyù Do Khieán Chö nhôn—See Möôøi Lyù Do Khieán Chö Boà Taùt Thò Boà Taùt Thò Hieän Thaân Ñoàng Töû. Hieän Thaân Ñoàng Töû. Show the appearance of transcending the Show the power of roots of goodness of world: Hieän töôùng xuaát tam giôùi. Enlightening Beings: Vì muoán hieån thò söùc thieän caên cuûa chö Boà Taùt maø thò hieän ôû vöông cung.

Show proof (v): To prove—To justify—Chöùng maø laøm Phaät söï. minh (chöùng toû). Showing infinite various forms in all worlds: Show the reception of truth and

respectfully Thò hieän voâ löôïng nhöõng loaïi saéc töôùng nôi taát caû make offerings to all Buddhas: Toân troïng chaùnh theá giôùi—See Möôøi Cöûa Giaûi Thoaùt Cuûa Chö Ñaïi phaùp, sieâng tu cuùng döôøng chö Phaät—See Möôøi Boà Taùt. Lyù Do Khieán Chö Boà Taùt Thò Hieän Thaân Ñoàng Showing infinite ways of access to the realm of Töû. reality: Thò hieän moân voâ bieân phaùp giôùi. Show (v) regard to: Kính vì. Showing the infinite wonderful arrays of all Show respect for: Toân kính—To have respect worlds: Thò hieän taát caû theá giôùi voâ löôïng dieäu for—To pay respect for—See Cöûu Nghi. trang nghieâm. Show someone the way: Chæ daãn ñöôøng ñi. Showing all kinds of great mystical displays: Show spiritual powers in accord with sentient Thaàn löïc töï taïi—Control of spiritual powers—Thò beings' minds at the proper time: Taát caû chö hieän taát caû ñaïi thaàn thoâng. Phaät theo taâm chuùng sanh maø thò hieän thaàn löïc Showing all sentient beings the attainment of chaúng loãi thôøi. true enlightenment in all places: Vì taát caû chuùng Show sympathy: Bieåu ñoàng tình—To express sanh thò hieän thaønh chaùnh giaùc—See Möôøi Loaïi agreement—To agree with—To be in accord Vieân Laâm Cuûa Chö Ñaïi Boà Taùt. with. Showing all sentient beings other worlds: Vì taát Show (v) the teaching of one's caste to be caû chuùng sanh thò hieän taát caû theá giôùi phöông khaùc superior to the other: Chöùng toû giaùo lyù cuûa giai cho hoï ñeàu ñöôïc thaáy—See Möôøi Voâ Ngaïi Duïng caáp mình hay hôn giai caáp khaùc. Chuùng Sanh Cuûa Chö Boà Taùt. Show one's true characteristics: Loä chaân töôùng. Showing that he still has a doubt as to his Show the true characteristics: Thò Chaân Thöïc attainment and expresses his desire for Töôùng—Loä ra chaân töôùng. confirmation: See Ñaàu Cô. Show the truth: See Hieån Chaùnh. Showing a threatening aspect to the Show the truth that they have realized does disobedient to induce reform: See Dò Töôùng not come from the instruction of another: Hieän Xaûo Phöông Tieän. phaùp ñaõ ñöôïc chaúng do ngöôøi khaùc daïy—See Shown by others: Do ngöôøi khaùc trình baøy. Möôøi Lyù Do Khieán Chö Ñaïi Boà Taùt Thò Hieän Ñi Shoyoku (jap): Alpeccha (skt)—Having few Baûy Böôùc. desires—Having little or moderate wishes—Small Show the way: Höôùng ñaïo. desire—Thieåu Duïc—See Thieåu Duïc Tri Tuùc. Showing all bodies as one body, one body as all Shoâyoâroku (jap): Ts'ung-Jung-Lu, the Book of different bodies: Ñem voâ bieân thaân hieän laøm moät Serenity, a classic collection of one hundred Zen thaân, moät thaân hieän laøm taát caû thaân sai bieät —See koâans with verses and prose commentaries, first Möôøi Caûnh Giôùi Cuûa Chö Ñaïi Boà Taùt. published in 1224. Known more commonly by its Showing deva powers: Hieän Thaàn Löïc. Japanese title, the Shoyoâroku—See Thong Dong Showing the emergence of all Buddhas in one Luïc. world: Thò hieän taát caû Nhö Lai xuaát theá—See Shozan (jap): Various mountains, the designation Möôøi Cöûa Giaûi Thoaùt Cuûa Chö Ñaïi Boà Taùt. for the lowest rank of temples within the Gozan Showing the evanescence of all in the world: system of Chinese and Japanese Zen monasteries. Hieän theá gian thaûy ñeàu voâ thöôøng. In the original Chinese system, the lowest tier was Showing the free play of spiritual powers of all a group of approximately thirty-five provincial Buddhas in a single instant: Trong moät nieäm thò temples known as "chia-ch'a" or major temples. In

hieän taát caû Phaät du hí thaàn thoâng—See Möôøi Cöûa Japan, the number of shozan temples rose to more Giaûi Thoaùt Cuûa Chö Ñaïi Boà Taùt. than 250 temples throughout the country. Unlike Showing the immeasurable lights of the temples in the higher tiers, the shozan were not Buddhas: Hieän voâ löôïng quang minh cuûa chö Phaät formally ranked , nor did they receive government

funding. They were primarily smaller regional Shrine of the Buddha: Butsudan (jap)—A temples, housing no more than forty to fifty monks platform or altar on which a Buddha image, or nuns—Nhieàu ngoïn nuùi khaùc nhau, chæ nhöõng töï usually depicting a Buddha or Bodhisattva is vieän caáp thaáp nhaát trong heä thoáng Nguõ Sôn trong enshrined. Incense, flowers, and other offerings caùc Thieàn vieän ôû Trung Hoa vaø Nhaät Baûn. Trong may be made before the image—Buïc thôø treân ñoù heä thoáng nguyeân thuûy cuûa Trung Hoa, haøng töï hình töôïng Phaät, thöôøng laø hình veõ ñöôïc ñaët leân. vieän thaáp nhaát laø nhoùm vôùi chöøng 35 töï vieän ôû caùc Nhang, hoa, vaø ñoà cuùng döôøng coù theå ñöôïc saép ñaët tænh ñöôïc bieát nhö nhöõng töï vieän chính. ÔÛ Nhaät, tröôùc hình töôïng—See Phaät Ñieän. con soá caùc chuøa "shozan" vöôn tôùi khoâng quaù 250 Shrine of the indestructible diamond-brillant treân khaép caû nöôùc. Khoâng gioáng nhö caùc chuøa ôû heart: See Kim Cang Taâm Ñieän. caáp cao hôn, nhöõng chuøa "shozan" khoâng ñöôïc Shrine of the Sleeping Buddha: See Ngoïa Phaät chính thöùc xeáp haïng, cuõng khoâng ñöôïc nhaän ngaân Töï. quyõ töø chính phuû. Ñoù laø nhöõng ngoâi chuøa nhoû, Shrine of the Vairocana in the Garbhadhatu: khoâng chöùa quaù 40 hay 50 Taêng Ni. Kim cang phaùp giôùi cung. Shoâzoâmatsu (jap): The Japanese erm for Three Shrink (v): Laøm cho nhoû laïi. Ages of Dharma—See Tam Thôøi Chuyeån Phaùp Shrink self or others: Animan (skt)—To shrink (C). self or others (to make self or others smaller), or Shraddha (skt): Sraddha (skt)—Belief—Faith— the world and all things to an atom—Naêng tieåu Tín (tin töôûng)—To have a sense of belief or an hay coù khaû naêng laøm cho nhoû laïi ñöôïc —See Baùt attitude of faith—Coù nieàm tin hay coù thaùi ñoä tin. Bieán Hoùa. Shraddhanusarin (skt): Saddhanusarin (p)—An Shrota-appanna (skt): Stream-enterer—Quaû Döï adherent of faith; one of the two kinds of aspirants Löu—See Sotapanna. to “stream entry.” Shraddhanusarin enters the Shroud (n): Khaên lieäm xaùc. supermundane path, not on account of his Shu (jap): 1) Accumulation, collection: Samdhaya intellectual understanding of the teaching, but (skt)—Huaân taäp; 2) The multitude, the entire rather on account of his trust and faith—Moân ñoà community living in a Buddhist monastery; nieàm tin, moät trong hai caùch nhaäp doøng (Shrota- sometimes used as an alternative Japanese apanna). Khaùc vôùi moân ñoà Luaät hay hoïc thuyeát, translation for Sangha: Samgha (skt)—Toaøn theå moân ñoà nieàm tin nhaäp löu baèng söùc maïnh cuûa loøng coäng ñoàng Taêng Chuùng cuøng soáng trong töï vieän; tin. thænh thoaûng ñöôïc duøng theo caùch dòch cuûa ngöôøi Shraddhotpada Shastra: Mahayana- Nhaät laø Taêng Giaø—See Taêng Giaø. sraddhotpada-sastra (skt)—Daijo Kishinron Shuâ (jap): Japanese term which may be translated (jap)—Commentary on the Awakening of as school, sect, or lineage—Thuaät ngöõ Nhaät Baûn Mahayana Faith—See Ñaïi Thöøa Khôûi Tín

Luaän. ñöôïc dòch laø tröôøng phaùi, phaùi, hay doøng truyeàn Shramana (skt): A wandering recluse at the time thöøa. of the Buddha—Du só thôøi ñöùc Phaät—See Sa Shuan (jap): Zen master Shou-An—Thieàn sö Thuû Moân. An Nam Ñaøi (Phaät giaùo Nhaät Baûn)—See Thuû An Shramanera (skt): A female Buddhist novice. Nam Ñaøi Thieàn Sö. S(h)ravaka (skt): A hearer—Voice-hearer—See Shubodai (jap): Subhuti (skt & p)—Well- Thanh Vaên. appearing—Thieän Hieän—See Tu Boà Ñeà. S(h)ravakayana: Savakayana (p)—Sravakayana Shu-Cha-Ching-Sheng (chi): Thö Cöø Kinh (skt)—Vehicle of Hearer—See Thanh Vaên Thöøa. Thang—Name of a monk. Shravasti (skt): See Xaù Veä Quoác. Shu-ching: Kinh Thö—Book of Writing Shrimala-devisimhanada-sutra (skt): See (Confucius'). Srimala-devisimhanada-sutra. Shuden (jap): Thuù Ñieàn—The field of felicity in Shrine: 1) Pagoda, sepulchral monument: Caitya animals or happiness produced through kindness (skt)—Cheá ña (thaùp moä); 2) A place of worship: to animals—Phöôùc ñieàn nôi suùc sanh—See Töù Nôi ñeå thôø phuïng.

Phöôùc Ñieàn. understanding, you are in trouble. If you try to Shuei (jap): Sö Toâng Xan (809-884), Phaät giaùo imitate Jui-yen, your discernment is altogether Nhaät Baûn. that of a wild fox only—Theo thí duï thöù 12 cuûa Voâ Shugendoâ (jap): The Shugendo School in Japan, a Moân Quan, khi Thoaïi Nham ñi ñeán Thieàn vieän form of Japanese religious ascetic practice that Thuïy Nham ôû Ñaøi Chaâu, nôi Sö thích ngoài treân associates with both Buddhist and Shintoâ moät taûng ñaù lôùn. Moãi ngaøy Sö ñeàu töï mình keâu teachings. Practitioners, known as Yamabushi, lôùn: "OÂng Thaày!" Roài Sö töï mình traû lôøi: "Caùi gì practice austerities in the mountains in order to ñoù!" Sau ñoù laïi noùi: "Phaûi caûnh giaùc!" Roài töï ñaùp accumulate mystical powers. The legendary laïi: "Vaâng aï!" Roài töï noùi: "Trong töông lai ñöøng mountain ascetic En-no-Gyoâja, also known as En- ñeå ngöôøi khaùc löøa gaït nheù!" Roài Sö töï noùi : "Vaâng no-Ozunu, is regarded as the founder. Shugendoâ aï! Vaâng aï!" Theo Voâ Moân Hueä Khai trong Voâ first emerged as an organized tradition during the Moân Quan, haønh giaû tu thieàn phaûi neân luoân nhôù Heian period (794-1185). Throughout its history, raèng Thoaïi Nham töï baùn töï mua, bòa ra chuyeän the movement has been closely associated with ñaàu thaàn maët quyû. Sao laïi nhö vaäy? Moät laõo keâu, the Tendai sect and Shingon sect of esoteric moät laõo daï, moät laõo tænh taùo, moät laõo khoâng bò Buddhism—Tröôøng phaùi Tu Nghieäm Ñaïo taïi Nhaät ngöôøi gaït, ngoù kyõ ra vaãn khoâng coù laõo naøo laø thaät Baûn (do sô toå Enno-Ozunu Dòch Tieåu Giaùc khai laõo. Neáu baùm víu vaøo kieán giaûi hay baét chöôùc laõo, saùng), moät tröôøng phaùi khoå haïnh coù quan heä vôùi thì ñoù cuõng laø kieán giaûi cuûa loaøi choàn hoang maø caû giaùo thuyeát Phaät giaùo laãn Thaàn ñaïo. Haønh giaû, thoâi—See Thoaïi Nham Sö Ngaïn Thieàn Sö. bieát bieát nhö laø "Yamabushi," tu taäp khoå haïnh treân Shujo (jap): 1) Doctrines of Japanese Buddhist nuùi ñeå tích luõy thaàn thoâng. Ngöôøi tu khoå haïnh sects: Toâng thöøa (giaùo nghóa cuûa caùc toâng phaùi huyeàn thoaïi En-no-Gyoâja ñöôïc xem nhö laø ngöôøi Phaät giaùo Nhaät Baûn); 2) Living-beings: Jantu saùng laäp ra tröôøng phaùi naøy. Tröôøng phaùi Tu (skt)—Chuùng sanh. Nghieäm Ñaïo thoaït tieân xuaát hieän nhö moät truyeàn Shujo-Muhen-Seigan-Do (jap): Living beings are thoáng coù toå chöùc trong trieàu ñaïi

Bình An. Trong limitless; I vow to save them all—Chuùng sanh voâ suoát lòch söû cuûa noù, phong traøo ñaõ coù quan heä maät bieân theä nguyeän ñoä—See Töù Hoaèng Theä Nguyeän. thieát vôùi caùc toâng Thieân Thai vaø Chaân Ngoân cuûa Shujo (jap): Satta-sacetano (p)—Sattva-sacetana Phaät giaùo Maät toâng. (skt)—Living beings—Conscious beings—Living Shuâhoâ-myoâchoâ (jap): Myoâchoâ Shuâhoâ (jap)— creatures—All the living—Sentient beings—All See Toâng Phong Dieäu Sieâu Thieàn Sö. who are born—See Chuùng Sanh. Shui-Wei's meditation plank (zemban): See Shujoâ (jap): Khama-pana (p)—Khakkara (skt)—A Coâng AÙn Thuùy Vi Thieàn Baûn. monk’s staff—Walking staff used by Zen monks Shujinko (jap): Chuû Nhaân OÂng—Boss— and nuns when traveling on pilgrimage—Caây gaäy According to example 12 of the Wu-Men-Kuan, ñöôïc chö Taêng Ni söû duïng khi ñi haønh cöôùc —See when Jui-Yen went to live at Jui-Yen Monastery Walking staff. in Taizhou where he sat on a large rock. Each day Shukhavati (skt): Sukhavati (skt)—See Cöïc Laïc. he would call out, "Master!" Then he himself Shukin (jap): See Thuû Caân. would answer, "What?" Then he said, "Stay Shukke (jap): To leave the home life; a Japanese alert!" Then he would answer, "Yes! And in the expression for the process of becoming a member future don't be deceived by anyone!" Then he of the Buddhist monastic community. When a lay would answer, "Yes! Yes!" According to Wu Men person (koji) is ordained as a monk or nun, the Hui-Kai in the Wu-Men-Kuan, Zen practitioners individual leaves behind the ordinary life and should always remember that Zen master Jui-yen responsibilities of the householder and accepts the buys himself and sells himself. He brings forth lots precepts of monastic life—Rôøi boû cuoäc soáng taïi of angel faces and demon masks and plays with gia ñình; thuaät ngöõ Nhaät Baûn dieãn taû tieán trình trôû them. Why? Look! One kind calls, one kind thaønh moät thaønh vieân cuûa coäng ñoàng töï vieän Phaät answers, one kind is aware, one kind will not be giaùo. Khi moät ngöôøi taïi gia thoï giôùi laøm Taêng hay deceived by others. If you still cling to Ni, caù nhaân aáy boû laïi sau löng cuoäc soáng theá tuïc

vaø nhöõng traùch nhieäm cuûa ngöôøi gia chuû vaø chaáp vaøo beân hoâng chuoâng. Thuaät ngöõ cuõng ñöôïc söû nhaän giôùi luaät cuûa cuoäc soáng töï vieän —See Xuaát duïng cho nhöõng caùi duøi nhoû baèng goã ñeå ñaùnh Gia. nhöõng caùi chuoâng nhoû hôn. Shukke-Nin (jap): Pabbajitena (skt)— Shuâmon Kattoâshuâ (jap): A Zen koâan collection in Renunciant—People who have left home, i.e., two sections, compiled in Japan during the monks and nuns—See Xuaát Gia Nhaân. Tokugawa period (1600-1867). The compiler and Shukke-tokudo (jap): A term for the name of a date of first publication are unknown. The text ceremony in which a Buddhist monk is ordained— includes 272 koâan, primarily from classical Teân goïi buoåi leã thoï giôùi cuûa nhaø sö. Chinese Zen sources. A few are of Japanese Shuko (jap): Chaâu Hoaèng—Chou-Hung (chi)— origin. The work remains a basic resource within See Chaâu Hoaèng Ñaïi Sö. the Japanese Rinzai sect today—Boä söu taäp coâng Shuku (jap): See Rice gruel. aùn goàm hai phaàn, ñöôïc bieân soaïn ôû Nhaät Baûn döôùi Shukuha Fugin: Fukyo (jap)—To recite the trieàu ñaïi Ñöùc Xuyeân. Ngöôøi bieân soaïn vaø ngaøy Buddhist sutra—To chant sutras, performed after xuaát baûn ñaàu

tieân khoâng ai bieát. Vaên baûn bao goàm the morning meal—Tuïng kinh sau böõa aên saùng— 272 coâng aùn, nguyeân lai töø nhöõng nguoàn Thieàn coå See Tuïng Kinh. ñieån Trung Hoa. Moät vaøi coâng aùn baét nguoàn töø Shukuyuâjuâri (jap): See Ten benefits associated Nhaät Baûn. Ngaøy nay, taùc phaåm naøy vaãn coøn laø taøi with eating rice gruel. lieäu caên baûn cuûa toâng Laâm Teá Nhaät Baûn. Shukuzen (jap): Good deeds done in previous Shuâmon Munjintoâ Ron (jap): See Treatise On existence—See Tuùc Thieän. the Eternal Lamp of Zen. Shukyo roku (jap): Name of a collection in Shuâmon Rentoâ Eyoâ (jap): "A Collection of fascicle (fascicule)—See Toâng Caûnh Luïc. Essential Material of the Zen Sect's Successive Shumidan (jap): The raised platform in the Records of the Lamp"—See Tsung-men Lien-teng Buddha hall or Dharma hall on which the image Hui-yao. of the Buddha is enshrined. The term literally Shun (chi): Thuaán—Name of a Chinese emperor means "platform of Mount Sumeru" and from 2255 till 2205 B.C.E—Teân cuûa moät vò vua symbolizes the center of the cosmos—Beä cao hôn Trung Hoa trong khoaûng thôøi gian töø 2255 ñeán maët saøn trong Phaät ñieän hay Phaùp ñieän trong ñoù 2205 tröôùc taây lòch. aûnh töôïng Phaät ñöôïc ñaët vaøo. Thuaät ngöõ Shunjo (jap): Sö Tuaán Tuù (Phaät giaùo Nhaät Baûn). "Shumidan" coù nghóa ñen laø "Beä cuûa nuùi Tu Di" Shunnoku Myoha Zenji (1311-1388): See vaø noù töôïng tröng cho trung taâm cuûa vuõ truï. Xuaân OÁc Dieäu Ba Thieàn Sö. Shumisen (jap): Meru (p)—Sumeru (skt)— Shun'oâ Reizan (1344-1408): Name of a Japanese Sumeru Mountain—Mount Meru—Mount Zen master of the Rinzai school. He was the Sumeru—Nuùi Tu Di—See Tu Di Sôn. Dharma heir of Bassui Tokushoâ (1327-1387). He Shuâmitsu (jap): Tsung-mi (chi)—Zong-mi (chi)— founded the Koon-ji monastery in the northwest of See Khueâ Phong Toâng Maät Thieàn Sö. Edo (modern Tokyo) and published in 1405 the Shumoku (jap): A large wooden beam used to Japanese edition of the Wu-Men-Kuan sound the large monastery bell, the ogane. The (Mumonkan) that remains authoritative down to beam hangs, suspended horizontally with ropes the present day—Teân cuûa moät vò thieàn sö Nhaät beside the bell. To sound the bell, the shumoku is Baûn thuoäc phaùi Laâm Teá. Sö laø ñeä töû noái phaùp cuûa drawn back, often with guide ropes, and brought Thieàn Sö Baït Ñoäi Ñaéc Thaéng. Sö laäp ra tu vieän forward to strike the side of the bell. The term Koon-ji ôû vuøng taây baéc Edo (hieän nay laø Tokyo) may also be used for smaller wooden mallets used vaø naêm 1405 coâng boá vaên baûn Voâ Moân Quan, to strike smaller temple bells and gongs—Moät caùi ngaøy nay vaãn coøn ñöôïc xem laø maãu möïc. duøi lôùn baèng goã ñöôïc duøng ñeå gioùng ñaïi hoàng Shunyata (skt): Emptiness—See Sunyata. chung trong töï vieän. Duøi ñöôïc treo ngang baèng Shurangama dharani: Ryoâgon-ju (jap)—See nhöõng sôïi daây beân caïnh ñaïi hoàng chung. Muoán Shurangama Mantra. gioùng chuoâng, ngöôøi ta keùo duøi laïi roài doäng duøi

Shurangama Mantra (skt): Daibutchoâ-ju (jap)— Shushan Guangren: Sozan-kyonin (jap)—Shu- Chuù Thuû Laêng Nghieâm —The Shurangama shan K'uang-jeân—See Sô Sôn Quang Nhaân Thieàn dharani, a spell derived from the seventh section Sö. of the Shurangama Sutra, was used to exorcise Shu-shan K'uang-jeân: Sozan-kyonin (jap)—

evil spirits and ward off calamities. The Shushan Guangren—See Sô Sôn Quang Nhaân Shurangama dharani is one of the most commonly Thieàn Sö. used dharani in Zen school. It often appears as a Shuso (jap): The chief seat—Head seat—Chief part of Zen rituals, including memorial services monk, the highest ranking officer in a Zen and funerals—Chuù Thuû Laêng Nghieâm, ruùt ra töø monastery after the abbot—Thuû toïa Taêng (vò phaàn thöù baûy trong Kinh Thuû Laêng Nghieâm, ñöôïc Taêng ñöùng ñaàu trong töï vieän)—See Thuû Toïa and duøng ñeå xua ñuoåi ma quyû vaø tieâu tröø hoaïn naïn tai Seihan. öông. Chuù Thuû Laêng Nghieâm laø moät trong nhöõng Shusoku-kan (jap): Anapanasatti (p)—Susoku- chuù thöôøng ñöôïc söû duïng trong Thieàn toâng. Noù kan (jap)—Contemplation by counting the thöôøng xuaát hieän nhö laø moät phaàn cuûa nghi leã, bao breathing—See Soå Töùc Quaùn. goàm caû nhöõng buoåi leã töôûng nieäm vaø tang leã. Shussan (jap): See Mealtime ritual. Shurangama Sutra: See Kinh Thuû Laêng Nghieâm. Shusse (jap): Lokottara (skt)—To leave the Shuryo (jap): Samgharama (skt)—Chuùng Lieâu— world—To transcend the secular world—Xuaát A monastery—A nunnery—Common Quarters— theá—To leave the world—Beyond or outside this Monks' Dormitories—Phoøng cuûa chö Taêng Ni world—not of this world—Of nirvana character— trong töï vieän. To manifest oneself in the world—Söï xuaát hieän Shuryoâ (jap): The Reading Room in a Zen cuûa Ñöùc Phaät nôi ñôøi—See Xuaát Theá. monastery where monks study and have tea after Shussoku-kan (jap): Counting the exhalations— meals. The word "shuryoâ" literally means "monks' Phaân tích hôi thôû ra rieâng bieät nhau—See Soå Töùc quarters," but the hall is not used for sleeping or Quaùn (III)(B)(2). meditating. It typically has an image of Kannon Shut oneself off from communion with others: enshrined in the center as the shoâsoâ, and desks are Töï ngöng söï caûm thoâng vôùi ngöôøi khaùc. arranged around the perimeter of the hall on Shut oneself in a room: See Nhaäp Thaát. raised tatami platforms for reading and study. Shutara (jap): Sutta (p)—See Sutra. Doâgen Kigen (1200-1253) composed a brief set of Shuâtoâ Fukkoâ (jap): See Restoration of the lineage regulations for conduct in the shuryoâ, called system. "Kisshoâzan Eithei-ji Shuryoâ Shingi"—Phoøng ñoïc Shutsugen-O-Se (jap): Xuaát Thaân Ö Theá—Thò saùch trong Thieàn vieän, nôi maø chö Taêng hoïc taäp hieän nôi ñôøi—To manifest ot to make manifest in vaø uoáng traø sau böõa aên. Töø ngöõ "shuryoâ" coù nghóa the world. laø "khu vöïc cuûa chö Taêng," nhöng caên phoøng naøy Shutsu-Jin (jap): Xuaát Traàn—Get out of dust—To khoâng ñöôïc pheùp duøng ñeå nguû nghæ hay thieàn leave the dusty world of passion and delusion. In ñònh. Giöõa phoøng coù ñaët aûnh töôïng ngaøi Quaùn Theá general, transcendence of the secular world. AÂm, vaø nhöõng chieác baøn vieát ñöôïc ñaët chung Shutsunyusoku-kan (jap): Counting the quanh theo vaùch phoøng treân nhöõng caùi beä cao hôn exhalations and inhalations—Phaân tích hôi thôû saøn nhaø cho vieäc ñoïc saùch vaø hoïc taäp. Thieàn sö vaøo vaø thôû ra rieâng bieät nhau—See Soå Töùc Quaùn Ñaïo Nguyeân Hy Huyeàn ñaõ bieân soaïn moät boä luaät (III) (B)(1). ngaén goïn veà cung caùch cuûa chö Taêng Ni trong Shutsuri-Sangai (jap): Xuaát Ly Tam Giôùi—To phoøng ñoïc saùch. get free from the suffering of the triple world—

Shuryoâgon-gyoâ (jap): Shurangama Sutra (skt)— Thoaùt khoûi khoå ñau cuûa tam giôùi. See Kinh Thuû Laêng Nghieâm. Shutsuro (jap): See Xuaát Loä. Shuryoron (jap): Pramana-samuccaya-sastra Shuvjo (jap): A staff used by Zen Masters to (skt)—Treatise on accumulation of logical survey demonstrate the truth of Zen. The conventional —See Taäp Löôïng Luaän.

idea about this is that it reminds the holder that if saùng taïo. he knows a stick he knows all, and has reached Shuya (jap): See Nightly fire watch. enlightenment. A monk asked Mu-chou, "What is Shuzan Shoânen (jap): Shou-shan Hsing-nien— the doctrine that goes beyond the Buddhas and See Thuû Sôn Tænh Nieäm Thieàn Sö. Patriarchs?" Mu-chou immediately held up his Shu-Zenjo (jap): Dhyana (skt)—Jhana (p)—State staff, said to the congregation, "I call this a staff, of absorption resulting from practice of and what would you call it?" No answer was meditation—The practice of Dhyana leads to forthcoming, whereupon the master, again holding samadhi—Tu Thieàn Ñònh—See Thieàn Na. forth the staff, asked the monk, "Did you not ask Shwegyin (bur): Thuïy Caûnh Phaùi—Name of a me about the doctrine that goes beyond the Buddhist branch in Burma—Teân cuûa moät toâng Buddhas and Patriarchs?" Some Master said, phaùi Phaät giaùo Mieán Ñieän. "When you know what this staff is your studies Sibi (p): Sivi (p)—See Thi Tyø Ca. are finished." Another master said, "When you Sick (a): Bònh hoaïn. have a staff I will give it to you. When you have Sick (n): The sick—Ngöôøi bònh—See Baùt Phuùc not, I will take it away." Still another master, after Ñieàn (II). saying that one lion reveals millions of lions, and Sick-bed of the Trailokya: See Tam Giôùi Saøng. one speck of dust reveals the whole earth, lifted Sick child: See Beänh Töû. his staff and said, "Here is my staff; where is that Sick-Spreading Ghost King: Haønh Bònh Quyû lion?" And so on. Therefore, we can say firmly Vöông—See Quyû Vöông Truyeàn Bònh. that nothing is stereotyped in Zen, and even with Sickness (n): Dhukha (skt)—1) Disease. illness: the same question, Mu-chou may solve the matter See Bònh; 2) Seven unavoidables: See Thaát Baát in quite a different manner. This is where Zen is Khaû Tò; 3) Caûnh beänh hoaïn: See Thaäp Caûnh. original, lively and creative—Caây gaäy ñöôïc duøng Sickness of the body: Beänh hoaïn nôi thaân. bôûi caùc Thieàn sö ñeå bieåu thò chaân lyù Thieàn. Nghóa Sickness caused by demon: Quyû beänh (beänh do thoâng thöôøng cuûa noù laø chæ nhaéc nhôû ngöôøi caàm quyû gaây ra). gaäy raèng oâng ta bieát ñöôïc caây gaäy laø oâng ta bieát Sickness comes quickly but takes time to cure: taát caû, vaø ñaõ ñaït ñeán giaùc ngoä. Coù vò Taêng hoûi Beänh lai nhö boân maõ, beänh khöù nhö boä haønh (beänh Thieàn sö Muïc Chaâu: "Theá naøo laø giaùo lyù sieâu Phaät tôùi nhö ngöïa phi, beänh lui nhö ñi boä). vieät Toå?" Muïc Chaâu giô cao caây truï tröôïng tröôùc Sickness is suffering: Bònh khoå. Taêng chuùng noùi to: "Toâi goïi caùi naøy laø caây truï Sickness is unavoidable: Bònh chaúng traùnh ñöôïc. tröôïng, coøn maáy oâng goïi laø caùi gì?" Khoâng ai traû Sidari (p): Name of one of one hundred Pratyeka- lôøi, Sö laïi giô cao caây gaäy leân, xoay veà phía ngöôøi buddhas who lived a long time on Mount Isigili— ñaët caâu hoûi, hoûi laïi: "Coù phaûi oâng hoûi toâi giaùo lyù Teân cuûa moät trong moät traêm vò Phaät ñoäc giaùc ñaõ sieâu Phaät vöôït Toå khoâng?" Coù vò thaày noùi: "Khi soáng moät thôøi gian daøi

treân nuùi Isigili. maáy oâng bieát caây gaäy naøy laø caùi gì thì chuyeän tu hoïc cuûa maáy oâng ñaõ xong." Vò thaày khaùc laïi noùi: Siddha (skt): Drup-top (tib)—See Thaønh Töïu Giaû. "Khi maáy oâng coù moät caây gaäy laõo Taêng seõ trao noù Siddham (skt): Hoaøn thaønh—Söï thaønh töïu— cho maáy oâng. Khi maáy oâng khoâng coù thì laõo Taêng Accomplishment—Fulfillment—Realization. seõ laáy noù laïi." Laïi coù vò thaày khaùc, sau khi noùi Siddhanta (skt): Achievement—Thaønh töïu—See raèng moät con sö töû hieån loä trieäu trieäu con sö töû, vaø Töù Taát Ñaøn. moät haït buïi hieån loä caû ñaïi ñòa, xong, Thieàn sö ñöa Siddhartha-gautama (skt): Siddhattha gotama caây gaäy leân vaø noùi: "Caây gaäy cuûa laõo Taêng ôû ñaây; (p)—Taát Ñaït Ña Coà Ñaøm—See Gautama. coøn con sö töû ôû ñaâu?" Vaân vaân vaø vaân vaân. Nhö Siddhartha's compassion: Loøng töø bi cuûa Thaùi vaäy, chuùng ta coù theå noùi moät caùch caû quyeát raèng Töû Só Ñaït Ña. trong Thieàn khoâng coù caùi gì laø khuoân pheùp heát, tuy Siddhasar (skt): Name of a Buddhist place in cuøng moät caâu hoûi, nhöng moãi laàn Sö tuøy tieän giaûi west India. Siddhasar is about a few miles to the quyeát vaán ñeà theo moãi caùch khaùc nhau. Ñoù laø choã west of Dhank, where there are a number of caves baét nguoàn ñoäc ñaùo cuûa Thieàn, ñaày sinh khí vaø situated in a ravine called Jhinghar-Jhu—Teân cuûa

moät ñòa danh Phaät giaùo ôû vuøng taây AÁn Ñoä, chöø ng aán)—Stamp—Approval—Assurance—Emblem— vaøi daëm veà phía taây cuûa Dhank, nôi coù moät soá Proof—Seal—Sign—Symbol—Manual signs hang ñoäng naèm trong moät khe nuùi coù teân laø indicative of various ideas. Jhinghar Jhu. Sign of the assurance of attaining Buddhahood: Siddhattha gotama (p): Siddhartha-gautama Nhö Lai Taát Ñònh AÁn—Daáu hieäu (skt)—Taát Ñaït Ña Coà Ñaøm—Ñöùc Phaät. ñaït ñöôïc Phaät quaû. Siddatthika (skt): See Nghóa Thaønh Boä. Signs of beings: Daáu hieäu cuûa chuùng sanh— Siddhavidya (skt): Efficacious mantra—Sacred Three dharma signs: impermanence, suffering, mantra—See Linh Chuù. and no-self—Tam AÁn: voâ thöôøng, khoå, voâ ngaõ. Siddhi (skt): Taát Ñaøn—Aspire—To accomplish—Sign on a Buddha's breast (on Vairocana): To fulfill—To bring to perfection—Complete— Trikona (skt)—Nhaát Thieát Phaät Taâm AÁn—Sign of Perfect abilities—See Phaùp Thaønh Töïu. omniscience. Side-by-side with someone: Saùt caùnh vôùi ai (beân Sign on a Buddha-mind: Trikona (skt)—Nhaát caïnh ai). Thieát Phaät Taâm AÁn. Side-tracked: Leäch höôùng. Signs and characteristics of gaining rebirth Sigalaka (skt): Thi Ca La Vieät. at the last moment: Auspicious response—Daáu Sigalaka Sutra: Sigalovada-sutta (p)—Kinh Thi hieäu vaõng sanh luùc laâm chung. Ca La Vieät—Advice To Lay People. Signs of decay which refer to symptoms of Sigala-sutta (p): Sutra on the Jackal, Samyutta imminent death or approaching death and Nikaya XVII.8—Kinh Con Choù Röøng, Töông Öng rebirth in the lower realms: Töôùng suy thoaùi— Boä XVII.8. See Nguõ Suy Töôùng. Sigalavada (p): Boà Taùt Thi Ca La Vieät. Sign of future existence: Gati-nimitta (skt)—Daáu Sigalavada-bodhisattva (skt): See Thi Ca La Vieät hieäu taùi sanh—Sign of future rebirth. Boà Taùt. Sign of future rebirth: Gati-nimitta (p)—Sign of Sigalavada Sutta (p): Thieän Sinh Kinh—Kinh Thi future existence—Daáu hieäu taùi sanh. Ca La Vieät. Sign language: Thuû AÁn—Ngoân ngöõ

kyù hieäu. Sigalovada-sutta (p): Sigalaka-sutra (skt)—See Sign of omniscience: Trikona (skt)—Sign of Kinh Thi Ca La Vieät. wisdom—The sign on a Buddha's breast (on Sigan Reisan (jap): Ts'ui-yen Ling-yen—Cuiyan Vairocana)—See Nhaát Thieát Phaät Taâm AÁn. Lingyan—See Thuùy Nham Linh Nham Thieàn Sö. Sign for overcoming all hindrances: See Nhaát Sigh of praise: See Keát Thaùn. Thieát Voâ Chöôùng Phaùp AÁn Minh. Sighrabodhi (skt): See Minh Maãn. Signs of places of rebirth: Daáu hieäu vaõng sanh Sight (n): Darsana or Disti (skt)—Discerning— veà ñaâu. Intuition—Judgement—Opinions—Seeing— Sign of producing all things or realms: See Nhaát Views—Thò giaùc—Taàm nhìn. Thieát Phaùp Giôùi Sinh AÁn. Sight consciousness: Cakshurvijnana (skt)—Eye Sign of the wisdom of all Buddhas: See Nhaát consciousness—The sense of vision—See Nhaõn Thieát Nhö Lai Trí AÁn. Thöùc. Signals and symbols: See Tieâu Xí. Sight faculty: Caksurdhatu (skt)—Eye-realm—Signboard: Label—Chieâu baøi. Field of vision—The element of sight—Realm of Signet (n): Mudda (p)—Mudra (skt)—Daáu aán— sight—See Nhaõn Giôùi. Seal. Sight-object: Rupayatanam (p)—Saéc Xöù—See Signless: Voâ Töôùng. Luïc Ngoaïi Xöù. Signless Buddha: Alaksana Buddha (skt)— Sights of old age, sickness, and death: Caûnh giaø, Nirkasana Buddha (skt)—See Voâ Töôùng Phaät. beänh vaø cheát. Signless emancipation of the heart: Tu Taäp Voâ Sight-seeing tour: Chuyeán du ngoaïn ngaém caûnh. Töôùng Taâm Giaûi Thoaùt—See Luïc Xuaát Ly Giôùi. Sign (n): Mudra (skt)—Daáu hieäu—Nhaát AÁn (moät Signless meditative absorption: Muso-Zanmai

(jap)—Samadhi of no-marks—See Voâ Töôùng traêm giôùi tieâu bieåu maø chö Taêng Ni phaûi tu nieäm Tam Muoäi. (vì giôùi naày nghieâm ngaët khoù giöõ, deã sai phaïm). Signlessness: Animitta (skt)—Having no sings— Siksamana (skt): Sikkhamana (p)—Sikkka- See Voâ Töôùng and Tam Giaûi Thoaùt. karaniya (skt)—Sekhiyadhamma (p)—Thöùc xoa Sihala-samgha (skt): See Tích Lan Toâng. Ma na—Hoïc Phaùp Nöõ—A female novice who Sihala-samghanikaya (skt): Sihala-samgha observes six commandments. (skt)—Tích Lan Taêng Giaø Phaùi—See Tích Lan Siksananda (skt): See Thöïc Xoa Nan Ñaø. Toâng. Siksapada (skt): Sikkhapada (p)—Disciplinary Siha sutta (p): Sutra to General Siha, Anguttara precepts—Giôùi luaät. Nikaya V.34—Kinh Ñaïi Töôùng Siha, Taêng Nhaát Siksa-samuccaya (skt): See Siksasamuccaya A Haøm V.34. Sastra. Sikha (skt): Happy—Ease of body and joy at Siksasamuccaya Sastra (skt): See Luaän Ñaïi heart—Peace and happiness—Well being— Thöøa Taäp Boà Taùt Hoïc. Comfort—An laïc. Siksa Sastra (skt): Works which are regarded as Sikhaimana (p): See Sikkhamana. auxiliary to and even in some sense as part of the Sikhandi (skt): See Ñaûnh Keá. Veda, their objects being to secure the proper Sikhi (skt): See Sikhin. pronunciation and correctness of the text and the Sikhi-brahman (skt): See Thi Khí Ñaïi Phaïm. right employment of the Mantras of sacrifice as Sikhi-buddha (skt): Sikhin-buddha (skt)—See Thi taught in the Brahmanas—See Thöùc Xoa Luaän. Khí Phaät. Sila (skt): Commandments—Discipline— Sikhin (skt): Thöùc Khí—Thöùc Caät—Crested or Morality—Precepts—Prohibitions—Rules—See flame, explained by fire—See Thi Khí. Giôùi. Sikhin-buddha (skt): Sikhi-buddha (skt)—See Thi Silabhadra (skt): Giôùi Hieàn. Khí Phaät. 1) Name of a prince: Thi La Baït Ñaø Ñeà—Teân

Sikitsavidya (skt): Cikitsa (skt)—Medicine—See cuûa moät vöông töû trong Kinh Hieàn Ngu quyeån Y Phöông Minh. 6. Sikkha (p): Training—Hoïc—Huaán Luyeän—Moân 2) A famously learned monk of Nalanda, Hoïc—The training of the would-be Buddhist in teacher of Hsuan-Tsang, 625 A.D.: Thi La the higher realms of sila (morality), samadhi and Baït Ñaø La—Moät danh Taêng taïi tu vieän Na Prajna. Lan Ñaø, thaày cuûa Huyeàn Trang, vaøo khoaûng Sikkhamana (p): Siksamana (skt)—Female naêm 625 sau taây Lòch. novice—Thöùc xoa ma na—Sa-di ni. Silabhata-dana (skt): See Silabhata-paramaso. Sikkhamat (thai): See Nöõ Tu. Silabhata-paramaso (p): Wrong practice—The Sikkhapada (p): Siksapada (skt)—Steps of fetter of attachment to rite and ritual—Giôùi caám training in moral rules—Disciplinary precepts— thuû. Giôùi luaät. Siladhana (skt): Giôùi Taøi—Laáy giôùi luaät laøm cuûa Sikkha-sutta (p): Sutra on Training—See Kinh baùu—Treasure of precepts. Hoïc Giôùi Ñònh Tueä. Siladharma (skt): See Giôùi Phaùp. Sikkhin (skt): Thi Khí—See Sikhin. Siladitya (skt): Thi La A Ñieät Ña—See Giôùi Sikkin (skt): Thích Khí Phaät—See Thi Khí (3) and Nhaät. (4). Sila-katha (p): Giöõ giôùi cho thaân khaåu thanh tònh. Siks (skt): Study—Learn—Process of acquiring Silakkhanda (p): Giôùi Ñöùc—Virtue of morality— knowledge—Hoïc. The power of the discipline—Ñöùc hay löïc cuûa giôùi Siksa (skt): Höõu hoïc—Learning—Training. luaät. Siksakaraniya (skt): Baùch chuùng hoïc phaùp—One Silam (p): See Sila. hundred typical rules which all monks and nuns Silamayam punna kiriya vatthu (p): The merit learn, the offence against which is dustra—Moät of morality—Giôùi haønh phöôùc nghieäp söï.

Silamusmrti (skt): Silanussati (p)—Mindfulness of life—Keeping the precepts perfectly. of morality—See Nieäm Giôùi. Silavrataparamarsa (skt): Giôùi Caám Thuû Keát— Silananda (skt): Giôùi Hyû—Teân cuûa moät vò sö— See Giôùi Caám Thuû Kieán. Name of a monk. Silence (n): Vacamtva (skt)—Söï im laëng. Silanussati (p): Silamusmrti (skt)—Mindfulness Silence absorption: Mokusho-zen (jap)—Silent of morality—See Nieäm Giôùi. illumination Zen—Thieàn cuûa söï giaùc ngoä tónh Silapakamasthana-vidya (skt): Silapasthana- laëng—See Maëc Chieáu Thieàn and Mokushoâ Zen. vidya (skt)—See Coâng Xaûo Minh. Silence of the Buddha: Söï im laëng cuûa Ñöùc Sila-paramita (skt): The rules of the perfect Phaät—Buddha's silence—See Im Laëng Cao Quí. morality of Bodhisattvas—See Giôùi Ba La Maät. Silent (a): Tónh laëng—Without words— Silaparamita sound: Trì giôùi Ñoä. Speechless—Voâ ngoân. Silaprabha (skt): See Thi La Baùt Phaû. Silent ascetics: See Tòch Maëc Ngoaïi Ñaïo. Sila-samadhana (skt): Receive the precepts— Silent Buddha: Pratyeka-bhuddha (skt)—See Receiving the precepts—See Thoï Giôùi. Ñoäc Giaùc Phaät. Silashin (p): A term for a Burmese female Silent, Hidden Testing Conditions: See AÙm cultivator, who keeps ten precepts, and wears Khaûo. yellow, red, or brown robes—Tu nöõ Mieán Ñieän, Silent Illumination Zen: Silent illumination Zen, giöõ taùm hay möôøi giôùi, maëc y phuïc vaøng, hoàng a style of seated meditation characteristic of the hay naâu. Soâtoâ school of Zen, which refrains from koâan as Sila-skandha (skt): See Giôùi Thaân. the focus of meditation—See Maëc Chieáu Thieàn. Silavant-sutta (p): Sutra on virtue, Samyutta Silent non-two: Moku-funi (jap)—See Im Laëng Nikaya

XXII.122—Kinh Giôùi Ñöùc, Töông Öng Boä Phi Nhò Nguyeân. XXII.122. Silent repetition Bodhisattva: Vajrabhasa Sila and Vinaya (skt): Giôùi Luaät—Rules—Rules (skt)—Kim Cang Ngöõ Boà Taùt—See Voâ Ngoân Boà of law—Moral restraint or Vinaya Pitaka— Taùt. Commandments, second main division of the Silent or speaking: Im laëng hoaëc noùi. Tripitaka (canon), vinaya includes the following— Silent teaching: See Maëc Truyeàn. Giôùi luaät cuûa Phaät cheá ra, phaàn chính thöù nhì trong Silent voices: Tunhibhuto-vaca (p)—Tieáng noùi Tam Taïng Kinh Ñieån, giôùi luaät bao goàm nhöõng thaàm laëng hay taâm ngoân (talkative or chattering giôùi sau ñaây: mind). 1) The five basic commandments: Nguõ Giôùi Caên Silently sitting: Tunhim asino (p)—Tusnika asana Baûn. (skt)—Maëc toïa (ngoài im laëng khoâng noùi moät lôøi). 2) Eight commandments: Baùt Giôùi. Silly (a): Blunt—Dull—Foolish—Ignorant— 3) Ten commandments: Thaäp Giôùi. Monkey-witted—Silly—Stupid—Ñaàn ñoän—Ngu 4) Ten commandments taken by a sramanera: Sa ñaàn. Di Giôùi. Silly action: Haønh ñoäng ñieân roà. 5) Tyø Kheo Giôùi: 250 commandments taken by a Silly things: Nhöõng ñieàu roà daïi. monk—See Cuï Tuùc Giôùi Tyø Kheo. Siloka (p): Praise—Khen taëng. 6) 348 commandments taken by a nun: Tyø Kheo Silpakarmasthana (skt): See Coâng Xaûo Minh. Ni Giôùi. Silpakarmasthana-vidya (skt): Silpasthana-vidya 7) The eight commandments given to a nun (skt)—See Nguõ Minh. before letting her entering the Bhiksuni Silpasthana-vidya (skt): See Coâng Xaûo Minh. Order: See Baùt Kính Giaùo. Silpasthana-Vidya-sastra: The sastra of arts and Silava (p): Virtuous and moral—Soáng ñaïo ñöùc vaø sciences—See Coâng Minh Luaän. thích hôïp vôùi thuaàn phong myõ tuïc. Silver: Kaladhuta (skt)—Baïc. Sila-vidya (p & skt): Silpasthana-vidya (skt)—See Silver cakra: Silver wheel—Ngaân Luaân (baïc)— Coâng Xaûo Minh. Ngaân Luaân Vöông. Sila-visuddhi (p & skt): Giôùi Thanh Tònh—Purity

Silver-colour Queen of Heaven: Rapyamanya sôn ngoâi töï vieän. Kim Caùc Töï vaø Ngaân Caùc Töï (skt)—Ngaân Saéc Thieân Haäu. ñöôïc xem nhö laø nhöõng kieán truùc tinh xaûo nhaát "Silver mountains and iron walls" type of cuûa Nguõ Sôn töø thôøi Tuùc Lôïi Thò. koans: Ginzan teppeki (jap)—Kim Sôn Thieát Silver wheel: Silver cakra—Ngaân Luaân (baïc)— Töôøng Coâng AÙn—See Baát Khaû Theå Nhaäp Coâng Ngaân Luaân Vöông. AÙn. Silver-wheel king: Ngaân Luaân (baùnh xe baïc) cho Silver Pavilion: Ginkaku-ji (jap)—Chuøa Ngaân Thaäp Haønh—The silver-wheel king to the ten Caùc (Nhaät Baûn)—The popular name for Jishoâ-ji, a necessary activities of a Bodhisattva—See Luïc Rinzai temple in eastern Kyoto, in the Luaân. Higashiyama area. The temple was originally Sima (skt): designed and constructed by the eighth Ashikaga 1) Töù Ma Thaát: A boundary, a separate dwelling Shoâgun Yoshimasa (1436-1490) as a retirement or dwellings for monks and visitors—Bieät truï villa in 1482. It was designed to be a match for the cuûa chö Taêng Ni vaø khaùch thaäp phöông. Golden Pavilion in northwestern Kyoto, and 2) Giôùi Ñaøn: Ñaøn traøng truyeàn thuï giôùi phaùp— Yoshimasa's original plans called for the pavilion The altar of the law—The altar at which the to be covered in silver leaf, hence the popular commandments are received by the novices. name. Yoshimasa never actually completed this Sima-bandha (skt): Keát giôùi—Sanctuary— portion of the plan because he was unable to raise

Bounded area. the necessary funds. The villa was constructed Sima-Qian (chi): See Tö Maõ Thieân. immediately following the devastating Onin War Sima stones: Kekkaiji (jap)—Töù Ma Thaát (1466-1477), and the economy had not yet Thaïch—See Restricted Area. recovered to support such an ambitious project. Simha (skt): A lion—See Sö Töû. The villa was converted to a Zen temple after Simha-bhiksu (skt): Aryasimha (skt)—See Sö Töû Yoshimasa's death in 1490, and Musoâ Soâseki Toân Giaû. (1275-1351) was posthumously named the Simhabodhi (skt): Shishibodai (jap)—Sö Töû Boà founding abbot. The Golden Pavilion and the Ñeà—See Sö Töû Toân Giaû. Silver Pavilion are regarded as the finest Simha Bodhisattva (skt): Sinha Bodhisattva— examples of Gozan architecture from the Ñaïo Sö Boà Taùt. Ashikaga period (1392-1568)—Ngaân Caùc Töï, teân Simha-buddha (skt): See Simha. phoå thoâng cuûa chuøa Töï Taùnh, moät ngoâi töï vieän Simhadhvaja (skt): Lion-flag—See Sö Töû Töôùng. thuoäc toâng Laâm Teá, naèm veà phía ñoâng Kyoto, Simhaghosa (skt): Lion's voice—See Sö Töû AÂm. trong vuøng Higashiyama. Nguyeân thuûy chuøa ñöôïc Simhahanu (skt): Great father of the Buddha— hoaïch ñònh vaø xaây döïng bôûi vò Töôùng Quaân thöù See Sö Töû Giaùp Vöông. Taùm Yoshimasa, trong giai ñoaïn nöôùc Nhaät döôùi Simhala (skt): Taêng Giaø La—Chaáp Sö Töû Quoác— söï cai trò cuûa doøng hoï Tuùc Lôïi Thò (1392-1568) See Sö Töû Quoác. nhö laø khu nghæ döôõng vaøo naêm 1482. Noù ñöôïc döï Simhaladvipa (skt): Simhala (skt)—Sri Lanka— tính seõ saùnh ngang baèng vôùi chuøa Kim Caùc ôû vuøng Laêng Giaø Ñaûo—See Sö Töû Quoác. taây baéc Kyoto, vaø döï tính ban ñaàu cuûa Yoshimasa Simhamati (skt): Sö Töû YÙ Boà Taùt—Teân cuûa moät laø loùt baèng laù baïc toaøn boä ngoâi chuøa, neân noù môùi vò Boà Taùt—Name of a Bodhisattva. coù caùi teân phoå bieán naøy. Yoshimasa chaúng bao giôø Simhanada (skt): The lion's roar—See Sö Töû hoaøn taát ñöôïc phaàn vieäc naøy vì oâng ta khoâng Hoáng. quyeân ñuû ngaân quyõ. Khu nghæ döôõng ñöôïc xaây Simhanadanadin (skt): Lion's roar Bodhisattva— döïng ngay sau cuoäc chieán tranh taøn phaù khoá c lieät Sö Töû Hoáng Boà Taùt—See Sö Töû Onin War, vaø neàn kinh teá chöa hoài phuïc ñeå hoã trôï Hoáng. cho keá hoaïch ñaày tham voïng naøy. Khu nghæ döôõng Simhanadira-sutra (skt): Sutra on Lion's roar— ñöôïc ñoåi thaønh moät ngoâi Thieàn töï sau caùi cheát cuûa Kinh Sö Töû Hoáng—See Sö Töû Hoáng. Yoshimasa vaøo naêm 1490, vaø Thieàn sö Moäng Sôn Simhaprabha (skt): Simharasmi (skt)—See Sö Töû Sô Thaïch ñöôïc ban thuïy hieäu nhö laø vò truï trì khai

Quang. Simile of waves and sunlight: Marici-upama Simhapura (skt): See Taêng Giaø Boå La. (skt)—Dieäm Duï—Thí duï caùc phaùp nhö soùng vaø Simharasmi (skt): Simhaprabha (skt)—See Sö Töû naéng. Quang. Simple (a): Ñôn giaûn—Taàm thöôøng. Simhasana (skt): Lion throne—See Sö Töû Toøa. Simple living: Plain living—Neáp soáng ñôn giaûn. Simhasana-bodhisatta (p): Boà Taùt Sö Töû Toøa— Simplicity (n): Tính ñôn thuaàn. See Sö Töû Toøa. Simplify (v): Giaûn dò hoùa. Simhasannaha (skt): Sö Töû Giaùp—The third Simsapa-sutta (p): Sutra on Simsapa Leaves, ancestor of the Sakya family—Toå tieân ñôøi thöù ba Samyutta Nikaya LVI.31—Kinh Laù Simsapa, cuûa doøng hoï Thích Ca. Töông Öng Boä LVI.31. Simha-vijrabhit-samadhi (skt): See Sö Töû Phaán Simsuma ragira (p): See Sisumara-ragira. Taán Tam Muoäi. Simulate (v):

Giaû boä. Simha-vikridita-samadhi (skt): See Sö Töû Du Hyù Simulation (n): Söï giaû boä. Tam Muoäi. Simultaneity of cause and effect: Cause is Similar (a): Töông Töï—Alike—Like—Similar— result, result is cause—Simultaneity of cause and Identical—Attainment-like (this is only a effect—See Nhaân Quaû Ñoàng Thôøi. temporary situation). Simultaneous (a): Ñoàng thôøi. Similar-species: Nikaya-sabhagata (skt)—Nature Simultaneous bell and drum: Chuoâng troáng cuøng of sharing similar species—Chuùng ñoàng phaän— khôûi leân moät luùc. See Hai Möôi Boán Phaùp Baát Töông Öng Trong Simultaneous causes: Sahabhuhetu (skt)— Duy Thöùc Hoïc. Mutual causation—See Caâu Höõu Nhaân. Similar-species cause: Sabhaga-hetu (skt)—See Simultaneous cessation: Ñoàng Dieät—Chaám döùt Ñoàng Loaïi Nhaân. cuøng luùc. Similarity: Ñieåm töông ñoàng. Simultaneous effect: Purusakara-phala (skt)— Similarity in form with the Buddha: Identity of See Só Duïng Quaû. the Individual and Buddha—See Töông Töï Töùc Simultaneous emancipation: Simultaneous Phaät. liberation—See Caâu Giaûi Thoaùt. Simile (n): Opammam (p)—Aupamya (skt)—AÅn Simultaneous large and hand bell-gongs: Khaùnh duï (ñoái chieáu)—Metaphor. lôùn vaø khaùnh tay cuøng khôûi leân moät luùc. Simile on dreams: Svapna-upama (skt)—Supina- Simultaneous liberation: Caâu Giaûi Thoaùt—Giaûi upama (p)—Moäng Duï—Thí duï chæ caùc phaùp nhö thoaùt cuøng luùc—Simultaneous emancipation. moäng. Simultaneous rise of all things: See Vaïn Vaät Simile on Echo: Pratisrutka-upama (skt)—See Ñoàng Thôøi Hieän Khôûi. Höôûng Duï. Simultaneous arising: Samutthana (p)— Simile on Fire: Aggi (p)—Hoûa Duï. Simultaneous origination (cause)—See Ñaúng Simile on the illusion of all things: Maya-upama Khôûi. (skt)—Huyeãn Duï—Thí duï chæ caùc phaùp nhö Sin (n): See Toäi Loãi. huyeãn. Sins by action: Active sin—Transgression—Taùc Simile on Image: Pratibhasa-upama (skt)—See phaïm. AÛnh Duï. Sins against conventional or religious law: See Simile of Moon reflection in the water: Giaø Toäi. Udaka-upama (skt)—Thuûy Trung Nguyeät Duï— Sin commission: Doing evil—See Taùc phaïm. Thí duï chæ caùc phaùp nhö boùng traêng döôùi nöôùc — Sins which are committed according to natural See Thuûy Trung Nguyeät. law: See Taùnh Toäi. Simile on transformations by supernatural Sins, errors or faults in speech: Ñoät Caùt La—AÙc powers: Nirmita-upama (skt)—Hoùa Duï—AÅn duï Thuyeát hay lôøi noùi aùc ñoäc. veà thaàn thoâng bieán hoùa. Sins of excommunication: See Tha Thaéng Toäi.

Sin omission: Preventing good—See Chæ phaïm. Singan-Shonin (jap): Tín Nguyeän Thöôïng Sin of an ordained person: Sanghavasesa (skt)— Nhaân—Thieàn Sö Löông Nguyeân—Nguyeân Tam Sanghadisesa (p)—Taêng Giaø Baø Thi Sa—See Ñaïi Sö hay Töø Tueä Thieàn Sö cuûa toâng Thieân Thai Taêng Taøn. Nhaät Baûn, thaày cuûa sö Nguyeân Tín—A Tendai Sins that smother the six paramitas or the pure Zen master and Genshin's master. mind: Toäi chöôùng vi teá che maát tònh taâm hay luïc Singer (n): Ca só. Ba La Maät—See Luïc Teá. Singha (p): Taêng giaø. Sincere (a): Honest—Frank—Thaønh thaät. Singilonakappa (p): Pure salt—See Dieâm Tònh. Sincere layman: Cö só thuaàn thaønh. Singing (n): Geya (skt)—Preceding prose Sincere mind: Taâm thaønh thaät. repeated in verse—Vieäc ca haùt coù vaàn coù keä. Sincere

prayer: Lôøi caàu nguyeän thaønh thaät. Single (a): Duy nhaát. Sincere sentiment: Tình thaät. Single Conduct Samadhi: See Nhaát Haïnh Tam Sincere words: Thaønh Tín Ngoân—Lôøi noùi chaân Muoäi. thaät. Single dharma of the middle way: Nhaát Phaùp Sincerely: Moät caùch thaønh khaån. Trung Ñaïo—Phaùp duy nhaát cuûa con ñöôøng trung Sincerity (n): Söï chaân thaät—Honesty. ñaïo. Sindhu (skt): India—Tín Ñoä—Nöôùc Thieân Truùc. Singledharmadhatu: See Nhaát Phaùp Giôùi. Sindhu (Indus): AÁn Haø—One of the four famous Single gate: Nhaát Moân—Moät cöûa duy nhaát— rivers in India, originated from the South of the Single door. lake Anavatapta, then flows to the sea in the Single great matter: Nhaát Ñaïi Söï—Vieäc lôùn duy Southwest—Moät trong boán con soâng noåi tieáng ôû nhaát. AÁn Ñoä, phaùt nguoàn phía Nam hoà A Na Baø Ñaùp Single hempseed: See Ñôn Ma. Ta, chaûy ra bieån phía Taây Nam—See Töù Haø. Single-Item Upwards Collection: Anguttara Sindhupara (skt): Sindhuvara (skt)—See Taân nikaya (skt)—Ekottara-agama (skt)—See Taêng Ñaàu Ba La Höông. Nhaát A Haøm Kinh. Sindura (skt): See Thaân Ñaàu La. Single marvelous pure path: Nhaát Dieäu Thanh Sinful (a): Ñaày toäi loãi. Tònh Ñaïo—Con ñöôøng thanh tònh nhieäm maàu duy Sinful act: Sinful conduct—Toäi haïnh. nhaát. Sinful body: See Ueá Thaân. Single mind encompasses four kinds of lands: Sinful nature: Nature of sin—See Toäi Taùnh. See Nhaát Taâm Bao Truøm Boán Coõi. Sinfulness (n): Tình traïng toäi loãi. Single-minded: Chief or sole duty—Sole- Sinfulness and blessedness: See Toäi Phuùc. minded—See Chuyeân Tu. Sing a hymn: Chant a hymn—Recite a verse— Singleminded practice: Unanimous Ngaâm moät baøi keä. (Unanimity)—With the whole mind or heart— Sing a hymn to praise the Buddha: Chant a Baèng taát caû taâm trí—See Nhaát Taâm. hymn to praise the Buddha—Praise the Buddha in Single-mindedly chanting the Buddha name: hymns—Ngaâm keä taùn Phaät. Nhaát Taâm Nieäm Phaät—Moät loøng quaùn töôûng ñeán Sing (v) Joyfully: Ca hoùt líu lo—Birds sing ñöùc Phaät. joyfully: Chim ca ríu rít líu lo. Single-mindedly seek the way of Sing in verse: Keä Taùn. enlightenment: Single-mindedly seek the way of Singalaka (skt): See Thieän Sanh Boà Taùt. enlightenment, without becoming lazy—Nhöùt taâm Singalovada (p): Thi Ca La Vieät (kinh). chuyeân caàu Phaät phaùp chaúng sanh taâm giaûi ñaõi. Singalovada-sutta (p): Singalovada-sutta (p)— Single-mindedly seek all facets of Buddhahood: Kinh Leã Luïc Phöông—Thi Ca La Vieät Luïc Roát raùo chuyeân caàu taát caû Phaät phaùp. Phöông Leã Kinh—The Worship in the Six Single path leading to Buddhahood: Ñoäc Ñaïo— Directions Sutra. Con ñöôøng ñoäc nhaát ñöa ñeán Phaät quaû. Singalovada-suttanta (p): See Singalovada-sutta. Single person who fights against ten thousand:

Moät ngöôøi chieán ñaáu vôùi vaïn ngöôøi —See Nhaát Sinners and Saints: Phaøm Thaùnh. Nhaân Ñaáu Vaïn Nhaân. Sinners and saints are of the same Single-pointedness: One-pointedness—Taäp trung fundamental nature: See Phaøm Thaùnh Baát Nhò. vaøo moät ñoái töôïng—Nhöùt taâm baát loaïn—Single Sins and good deeds: Toäi phöôùc. mark samadhi—See Nhò Chuûng Nhaát Taâm. Sintana (skt): Cintana (skt)—Cinta-maya-panna Single-Practice Samadhi: See Nhaát Haïnh Tam (p)—Sabhaga-nimita (p)—Sankappa (p)— Muoäi. Samkalpa (skt)—To think—To

reflect—To Single quarters: Tanryo (jap)—See Ñôn Lieâu. consider or reflect on an object with Single reality: Thöïc taïi duy nhaát—The one discrimination—Tö Duy. reality—The bhutatathata—The supreme fact, or Siri (p): The goddess of fortune—Thaàn Taøi. ultimate reality—See Nhöùt Thöïc. Sirisa (skt): Acacia Sirissa (skt)—See Thi Lôïi Sa. Single reality realm: See Nhaát Phaùp Giôùi. Sirisaka (skt): Thi Lôïi Sa Ca—Teân cuûa moät vò Single reality without marks: The invisible— sö—Name of a monk. See Nhaát Thaät Voâ Töôùng. Sisapada (skt): Hoïc Xöù—Ñieàu caàn phaûi hoïc— Single thought of joy and gratitude: Moät loøng öa Things need be learned. thích—See Nhaát Taâm Tín Nhaïo. Sisira (skt): Very-cold season—See Thònh Haøn Single truth: Nhaát Ñeá—Chaân lyù duy nhaát. Thôøi. Single vehicle of the fine dharma: Nhaát Thöøa Sissa (p): Disciples—Ñeä Töû. Dieäu Phaùp—Coã xe duy nhaát cuûa phaùp nhieäm maàu. Sisters: Chò em—In Buddhism, there are two Single Vehicle teaching: Bieät Giaùo Nhaát Thöøa— conducts considered as two sisters who always According to the Hua-Yen Sect, the Single accompany each other—Trong Phaät giaùo coù hai Vehicle teaching is completely distinct from the caùch haønh xöû ñöôïc xem nhö laø hai chò em thöôøng three vehicle teaching—Theo toâng Hoa Nghieâm theo saùt beân nhau—See Nhò Nöõ. thì Bieät Giaùo Nhaát Thöøa hoaøn toaøn khaùc bieät vôùi Sisumara (skt): Thi Thu Ma La—Thuùc Thuùc Ma Tam Thöøa Giaùo—See Bieät Giaùo. La—Caù saáu—A crocodile. Single Vehicle theory: Nhaát Thöøa Thuyeát—Lyù Sisumara-ragira (p): See Thi Thu Ma La Sôn thuyeát nhaát thöøa. Thoân. Single-word Manjusri: Nhaát Töï Vaên Thuø. Sisya (skt): Disciples—Ñeä Töû. Singleness (n): Tính duy nhaát. Sit: Nisad or Nisanna (skt)—Ngoài. Singleness of mind: Ekagga (skt)—Whole- Sit in a bar or a dimly lit coffee shop: A hearted trust in Amitabha's saving power—See Bhiksu or Bhiksuni who sits in a bar or a dimly lit Nhaát Taâm (4). coffee shop, either to have a drink or just to sit Singular emptiness: Nhaát Khoâng—Caùi khoâng there to watch people come and go, commits an duy nhaát. Expression of Regret Offence—Vò Tyø Kheo hay Singular goal: Muïc tieâu duy nhaát. Tyø Kheo Ni naøo ngoài trong quaùn röôïu hay quaùn caø Sinha (skt & p): A lion—The inhabitants of pheâ ñeøn môø, ñeå uoáng hay ñeå ngaém ngöôøi ra voâ, Ceylon call themselves Sinhalese (the people of ñeàu phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. the Lion). Sit in contemplation: Tónh toïa. Sink (v): Traàm—Chìm xuoáng ñaùy. Sit (v) cross-legged: Padmasana (skt)—See Kieát Sink (v) into emptiness: To sink into emptiness, Giaø. or uselessness—See Traàm Khoâng. Sit down cross-legged: Ñaû Toïa—To squat—Ngoài Sinless (a): Voâ Toäi—Khoâng maéc toäi. kieát giaø hay baùn giaø. Sinlessness (n): Tình traïng khoâng vöôùng maéc toäi Sit at ease: An truù. loãi. Sit at all enlightenment sites in the cosmos, Sinner (n): Phaøm nhaân (keû coù toäi). remaining unhindered: Ngoài phaùp giôùi taát caû ñaïo Sinners are devoured by wolves: Saøi lang traøng, voâ chöôùng ngaïi truï. thöïc—See Saøi Lang Ñòa Nguïc. Sit idly: Nhaøn Toïa.

Sit (v) in meditation: Ngoài tu thieàn—See Toïa Sitting of great benevolence: Choã ngoài ñaïi töø— Thieàn. See Möôøi Choã Ngoài Cuûa Chö Ñaïi Boà Taùt. Sit in a solitary place with a layperson: A Sitting of great compassion: Choã ngoài ñaïi bi— Bhiksu or

Bhiksuni who sits alone in a hidden See Möôøi Choã Ngoài Cuûa Chö Ñaïi Boà Taùt. solitary place with a layperson or even with Sitting of Great Enlightening Beings: Choã ngoài another monk or nun, commits an Expression of cuûa chö Ñaïi Boà Taùt—See Möôøi Choã Ngoài Cuûa Regret Offence—Vò Tyø Kheo hay Tyø Kheo Ni Chö Ñaïi Boà Taùt. naøo ngoài moät mình nôi khuaát vaéng vôùi ngöôøi theá Sitting of guardian deities: Choã ngoài Töù Thieân tuïc, hay ngay naõ vôùi moät vò Taêng hay vò Ni khaùc, vöông—See Möôøi Choã Ngoài Cuûa Chö Ñaïi Boà Taùt. laø phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt Sitting of Indra: Choã ngoài Ñeá Thích—The sitting loà saùm hoái ngay). of king of gods—See Möôøi Choã Ngoài Cuûa Chö Sita (skt): Ñaïi Boà Taùt. 1) Soâng Taát Ñaø: A big river of India at the time Sitting of lions: Choã ngoài sö töû—See Möôøi Choã of the Buddha—See Baùt Haø. Ngoài Cuûa Chö Ñaïi Boà Taùt. 2) Töø Kyø: Name of a river running through the Sitting in a lotus posture: Padmasana (skt)— mango forest in the northern part of Cross-legged position—Kieát Giaø. Jambudvipa—Teân cuûa moät doøng soâng chaûy Sitting mat: Zabuton (jap)—See Boà Ñoaøn. qua khu röøng xoaøi ôû phía Baéc cuûa chaâu Dieâm Sitting meditation: Sit (v) in meditation—See Phuø Ñeà. Toïa Thieàn. Sitamsu (skt): Spirit with white rays—Ñaïi Baïch Sitting naked in public: See Töï Toïa Ngoaïi Ñaïo. Quang Thaàn. Sitting and not lying down: Thöôøng toïa baát ngoïa. Sitansu (skt): Sitamsu (skt)—Spirit with white Sitting in quietness: Enjaku (jap)—See Yeán Toïa. rays—Ñaïi Baïch Quang Thaàn. Sitting of right teaching: Choã ngoài chaùnh Sitapani (skt): See Thi Baø Ñaøn Ni. phaùp—See Möôøi Choã Ngoài Cuûa Chö Ñaïi Boà Taùt. Sitatapatra (skt): Sitatapatrobnisa (skt)— Sitting room: Toïa ñöôøng. Usnisasitapattra (skt)—See Baïch Taûn Caùi Phaät Sitting under trees: Ngoài nôi goác caây. Ñaûnh. Sitting of universal mornarchs: Choã ngoài Sitatapatrosnisa (p): Phaät Ñaûnh Baïch Haøo (maøu chuyeån luaân vöông—See Möôøi Choã Ngoài Cuûa vaøng roøng)—See Baïch Taûn Caùi Phaät Ñaûnh. Chö Ñaïi Boà Taùt. Sitatapatrosnisa Dharani: Chuù Ñaïi Phaät Ñaûnh Situated in the sky: Gaganastha (skt)—ÔÛ treân Thuû Laêng Nghieâm—Baïch Taûn Caùi Phaät Ñaûnh Ñaø baàu trôøi. La Ni Chuù—The white-umbrella dharani. Situation (n): Tình huoáng—Hoaøn caûnh. Sitavan (skt): The grove of great cold—See Thi Situation of matter: Söï tình. Ñaø Laâm. Siva (p): See Thaáp Baø Thieân. Sitavana (skt): See Haøn Laâm and Thi Ñaø Laâm. Sivaites (skt): See Töï Taïi Thieân Ngoaïi Ñaïo. Site of enlightenment: Ñaïo Traøng—See Möôøi Sivali (p): Nhaân Taùnh—Nature as cause—Baûn theå Söï Chö Boà Taùt Ñi Ñeán Ñaïo Traøng. nhö laø nguyeân nhaân. Site of enlightenment as the sphere of action: Sivaraksa, Sulak (1933 -): Thai social activist, Duøng ñaïo traøng laøm choã sôû haønh—See Möôøi Söï one of the leading theorizers of “Engaged Chö Boà Taùt Ñi Ñeán Ñaïo Traøng. Buddhism.” Beginning in the 1960s, he became a Site of a pagoda: Khuoân vieân nhaø chuøa. trenchant (saéc beùn) critic of the country’s dictators Sitting: Asana (skt)—The fine manner of sitting— and military, and in 1984 he was arrested for Uy nghi ngoài—See Tyø Kheo Toïa Phaùp. defamation of the monarchy, but was later Sitting of Brahma: Choã ngoài Phaïm vöông—See released, largely due to an international campaign Möôøi Choã Ngoài Cuûa Chö Ñaïi Boà Taùt. on his behalf. He is the founder of an impressive Sitting cushion: Zafu

(jap)—Nisidana (skt)— number of activist organizations, and NGOs, Sitting mat—See Boà Ñoaøn. including the International Network of Engaged

Buddhists (INEB). He has been active in working Sivi (p): Sibi (skt)—Thi Tyø Vöông—See Thi Tyø for democracy and human rights, peace and non- Ca. violence, rural and urban community development Six able devices of Bodhisattvas: See Luïc Chuûng projects, workers' rights, improving the lives of Thieän Xaûo Phöông Tieän. women, and promoting appropriate technology. Six abodes of perception or sensation: Each Sivaraksa takes the Buddha and early Samgha as sense sphere encompasses the range of potential models for personal conduct and social objects of observation of its respective sense, and organization. Both represent the cultivation of the members of each sphere serve as sources of wisdom and the practice of morality, and perceptions: 1) form sense sphere (rupa-ayatana); Sivaraksa considers the Samgha to be a 2) sound sphere (sabda-ayatana); 3) scent sense community of religious practitioners that sphere (gandha-ayatana); 4) taste sensesphere embraces the ideals of economic simplicity, non- (rasa-ayatana); 5) tangible object sense sphere attachment, and commitment to religious practice. (sparsa-ayatana); 6) mental object sense sphere He has published numerous books and articles, (mano-ayatana)—Saùu truù xöù cuûa töôûng, moãi truù both in Thai and English, including Seeds of xöù bao goàm nhöõng vaät theå laø ñoái töôïng cuûa caùc Peace (1992) and A Socially Engaged Buddhism caên töông öùng, vaø moãi thaønh vieân cuûa "xöù" laø (1988)—Moät nhaø hoaït ñoäng xaõ hoäi ngöôøi Thaùi nguoàn coäi cuûa caùc töôûng. Coù saùu xöù: 1) saéc; 2) Lan, moät trong nhöõng lyù thuyeát gia haøng ñaàu trong thinh; 3) höông; 4) vò; 5) xuùc; 6) phaùp. phong traøo "Phaät Giaùo Nhaäp Theá." Baét ñaàu töø Six acts of accord and respect: See Luïc Hoøa thaäp nieân 1960s, oâng ñaõ trôû thaønh nhaø pheâ bình Kính Phaùp. saéc beùn veà ñoäc taøi vaø quaân phieät trong xöù, vaø naêm Six affairs of completion: See Luïc Söï Thaønh 1984 oâng bò baét giöõ vì ñaõ phæ baùng vöông quyeàn Töïu. Thaùi Lan, nhöng sau ñoù ñöôïc thaû ra, phaàn lôùn nhôø Six animals: The six domestic animals—See söï vaän ñoäng cuûa quoác teá. OÂng laø ngöôøi saùng laäp Luïc Suùc. cuûa toå chöùc NGOs vôùi moät soá hoäi vieân ñaùng keå, toå Six Arhats: See Luïc A La Haùn. chöùc NGOs bao goàm toå chöùc Maïng Löôùi Theá Giôùi Six arrows: Luïc tieãn—See Luïc Kieám. cuûa Phaät Giaùo Nhaäp Theá (INEB). OÂng tích cöïc Six ascetic pratices: Six austerities—See Luïc hoaït ñoäng cho daân chuû vaø nhaân quyeàn, hoøa bình Khoå Haïnh. vaø baát baïo ñoäng, vôùi nhöõng keá hoaïch phaùt trieån Six attributes: The six charateristics of a coäng ñoàng ôû noâng thoân vaø ñoâ thò, quyeàn lôïi cuûa Bhagavat—See Phaät Luïc Ñöùc. coâng nhaân, caûi thieän ñôøi soáng phuï nöõ, vaø coå voõ Six auspicious indications: See Luïc Thoaïi. vieäc söû duïng nhöõng kyõ thuaät thích hôïp thay cho Six austerities: See Luïc Khoå Haïnh. söùc ngöôøi. Sivaraksa laáy hình aûnh Ñöùc Phaät vaø Six bases of mental activities: The six organs Taêng ñoaøn thôøi nguyeân thuûy laø kieåu maãu cho (faculties)—The six roots of sensations—The six phaïm haïnh caù nhaân vaø toå chöùc xaõ hoäi. Caû hai thöù indriyas—See Luïc Caên. naøy ñeàu tieâu bieåu cho vieäc tu taäp trí tueä vaø giôùi Six bases of mindfulness: Saùu pheùp giöõ cho taâm luaät, vaø

Sivaraksa xem Taêng ñoaøn laø coäng ñoàng ñöôïc tænh thöùc—See Luïc Nieäm Phaùp. cuûa nhöõng ngöôøi tu taäp toân giaùo aáp uû nhöõng lyù Six bases of the senses: See Luïc Nhaäp. töôûng veà söï caàn kieäm ñôn giaûn, khoâng luyeán chaáp, Six basic mental defilements: Luïc Caên Baûn vaø söï cam keát tu taäp. OÂng ñaõ xuaát baûn moät soá saùch Phieàn Naõo—Saùu phieàn naõo caên baûn—See Luïc vaø baøo vieát, caû baèng tieáng Thaùi vaø Anh ngöõ, bao Ñaïi Phieàn Naõo. goàm “Chuûng Töû Hoøa Bình” naêm 1992 vaø “Phaät Six Bodhisattva-stages: See Luïc Chuûng Truï. Giaùo Hoøa Nhaäp Vaøo Xaõ Hoäi” naêm 1988. Six bonds of the mind: See Luïc Tröôùc Taâm. Sivathika (p): Contemplation on a corpse—Quaùn Töû Thi—Charnel Ground Contemplation—See Six categories of existence: Saùu loaïi hieän höõu— Cöûu Töôûng Quaùn. See Saùu Ñöôøng Sanh Töû. Sivavahavidya (skt): Tòch Löu Minh Boà Taùt— Six causations of the stages of bodhisattva Name of a Bodhisattva. development: See Luïc Nhaân.

Six causes of all conditioned things: See Luïc desires: See Saùu Ñieàu Kieän Taän Dieät Tham Duïc. Nhaân. Six Consciousnesses: The perceptions and Six characters of Amitabha Buddha: Luïc töï Di discernings of the six organs of sense—See Luïc Ñaø (Nam Moâ A Di Ñaø Phaät). Thöùc. Six characteristics observable in existent Six constituent elements of all existences: Six things: See Luïc Töôùng. elements—See Luïc Ñaïi. Six characteristics of seeds: Chuûng Töû Luïc Six Contacts: Luïc Xuùc—Saùu loaïi xuùc chaïm—See Nghóa—Saùu ñaëc tröng cuûa chuûng töû. Luïc Xuùc Thaân. Six cereals: See Luïc Coác. Six cords: Six bonds of the mind—See Luïc Keát. Six characteristics: Six charateristics of Six correct practices: Saùu phaùp tu haønh ñuùng everything—See Luïc Töôùng. ñaén—See Luïc Ñoä Ba La Maät. Six charateristics of a Bhagavat: See Phaät Luïc Six creatures: Six gatis—See Luïc Chuùng Sanh. Ñöùc. Six dangers when one attaches to addiction of Six characteristics of a Buddha: See Phaät Luïc alcoholic drinks and drugs: See Saùu Nguy Hieåm Ñöùc. Khi Ñam Meâ Caùc Loaïi Röôïu Vaø Thuoác. Six characteristics of everything: See Luïc Six dangers when one attaches to gambling: Töôùng. See Saùu Nguy Hieåm Khi Ñam Meâ Côø Baïc. Six chief causes: See Luïc Caên Nhaân. Six dangers when one attaches to idleness: See Six Chief Causes (hetu) and four Sub-causes: Saùu Nguy Hieåm Cuûa Thoùi Quen Löôøi Bieáng. See Luïc Caên Nhaân Töù Trôï Duyeân. Six dangers when one frequents fairs and Six chief causes in the Theory of Causal parties: See Saùu Nguy Hieåm Khi La Caø Ñình Relation: See Luïc Caên Nhaân. Ñaùm Hyù Vieän. Six Chinese Patriarchs: Saùu toå doøng Thieàn Six dangers when one keeps bad company: See Trung Hoa—See Luïc Toå Thieàn Trung Hoa. Saùu Nguy Hieåm Khi Thaân Caän AÙc Höõu. Six classes of perception: Luïc Töôûng—Saùu loaïi Six dangers when one wanders the streets at nhaän thöùc. unfitting time: See Saùu Nguy Hieåm Khi Du Haønh Six closest relatives: Six immediate relations— Treân Ñöôøng Phoá Phi Thôøi. See Luïc Thaân. Six deceivers: See Luïc Chuûng Caâu Sinh Hoaëc. Six coarser stages: See Luïc Thoâ Töôùng. Six deceivers common to all the living: Six Six combinations: Luïc Hôïp—Saùu loaïi keát hôïp— deceivers—See Luïc Chuûng Caâu Sinh Hoaëc. See Luïc Hoøa Hôïp. Six defiled things: See Luïc Caáu. Six common-herd Bhiksus: See Luïc Quaàn Tyø Six

defilements: Luïc Nhieãm—Saùu thöù ueá Kheo. nhieãm—See Luïc Caáu. Six common-herd Bhiksunis: See Luïc Quaàn Tyø Six defiling factors: Six things that defile the Kheo Ni. pure mind—See Luïc Caáu. Six compassionate acts of a Bodhisattva for Six desires: Saùu söï ham muoán—See Luïc Duïc. approaching and saving others: Six desires and the five gunas (dusts): See Luïc Sadsaramyadharma (skt)—Six acts of accord and Duïc and Nguõõ Traàn. respect—See Luïc Hoøa Kính Phaùp. Six Desire Heavens: See Luïc Duïc Thieân. Six conceptions: Six consciousnesses—See Luïc Six destinies: Saùu neûo taùi sanh—See Luïc Ñaïo. Thöùc. Six deva heavens of desire: Duïc Giôùi Nhaân Six conditions of living activities for a Thieân—See Sô Chuùng Sanh Cö. Sramanera: See Saùu Ñieàu Kieän Sinh Hoaït Cuûa Six deva realms of desire: Six Desire Heavens— Moät Vò Sa Moân. See Saùu Taàng Trôøi Duïc Giôùi. Six conditions of sentient existence: Six gatis— Six devalokas: Six Desire Heavens—See Luïc See Luïc Ñaïo. Duïc Thieân. Six conditions tend to the eradication of sense- Six dharmas of Naropa order: See Saùu Phaùp

Maät Haønh Cuûa Phaùi Naropa. (p)—Six external sense-fields—Six external Six difficult things: See Saùu Ñieàu Khoù Gaëp. sense-spheres—See Luïc Ngoaïi Xöù. Six directions of the Brahman morning act of Six external sense-fields: Bahirani-ayatanani paying homage: See Luïc Phöông Haønh Trì. (p)—Six external sense-bases—Six external Six directions of reincarnation: See Luïc Ñaïo. sense-spheres—See Luïc Ngoaïi Xöù. Six distressers: See Luïc Ñaïi Phieàn Naõo. Six external sense-spheres: Bahirani-ayatanani Six doctrines of Naropa order: See Saùu Phaùp (p)—Six external sense-bases—Six Maät Haønh Cuûa Phaùi Naropa. external sense-fields—See Luïc Ngoaïi Xöù. Six domestic animals: Saùu loaïi gia suùc—See Luïc Six-faced honored one: Luïc Dieän Toân—Vò minh Suùc. vöông coù saùu maët. Six duskara-carya (ascetic practices) of the Six faculties: Sadayatana (skt)—Six entrances— externalists: See Luïc Khoå Haïnh. Six sense organs—See Luïc Nhaäp. Six dusts: Six gunas—The six sense objects—See Six faiths: Six kinds of faith—See Luïc Tín. Luïc Traàn. Six faults: See Luïc Quaù. Six earthquakes: See Luïc Chuûng Chaán Ñoäng. Six feminine attractions: See Nöõ Nhaân Luïc Duïc. Six earthshakings: Six earthquakes—See Luïc Six fields of the senses: Six external base- Chuûng Chaán Ñoäng. spheres—See Luïc Caûnh. Six elements: Six constituent elements of all Six fold division of causes of all conditioned existences—See Luïc Ñaïi. things: Six chief causes in the Theory of Causal Six elements of faith: See Luïc Tín. Relation—See Luïc Nhaân. Six elements making for deliverance: Six fold rules of conducts for monks and nuns Nissaraniya-dhatuyo (p)—See Luïc Xuaát Ly Giôùi. in a monastery: Six points of reverent harmony Six elements in meditation: Six kinds of or unity in a monastery—See Luïc Hoøa contemplation—See Luïc Ñaïi Quaùn. Kính Phaùp. Six elements unimpeded, or interactive: Six Six forbidden crimes: Parajika (skt)—See Saùu unimpeded elements—Töi tính cuûa luïc ñaïi laø Caùch Daãn Ñeán Troïng Toäi Saùt Sanh. thoâng dung voâ ngaïi—See Luïc Ñaïi Voâ Ngaïi. Six forms of mindfulness: Anussati-tthanani Six elements of virtue: Sad-paramita (skt)—Six (p)—See Luïc Nieäm Phaùp. Paramitas—Six perfections—See Luïc Ñoä Ba La Six forms of rebirth: See Luïc Ñaïo. Maät. Six fundamental elements:

Sad-dhatavah (skt)— Six emotions: Roku-Jo (jap)—Six emotions See Luïc Ñaïi. arising from the six organs of sense—See Luïc Six fundamental things: Six fundamental Tình. elements—See Luïc Ñaïi. Six emotions arising from the six organs of Six Gates: Luïc Moân—Six doors—Six roots—See sense: Roku-Jo (jap)—Saùu tình khôûi leân töø saùu Luïc Caên. caên—See Luïc Tình. Six gatis: Luïc Thuù—See Luïc Ñaïo. Six entrances: Sadayatana (skt)—Six faculties— Six gem-natures of Bodhisattva development: Six sense organs—See Luïc Nhaäp. See Boà Taùt Luïc Chuûng Tính. Six evil ways and the four holy ways of rebirth: Six general principles: See Saùu Nguyeân Lyù. Six realms of the samsara (existence) and four Six grades of crimes: Luïc Tuï Giôùi—Saùu caáp realms of the saints—See Luïc Ñaïo Töù Thaùnh. toäi—See Luïc Tuï. Six external base-spheres: Baøhyu-aøyatana Six great afflictions: See Luïc Ñaïi Phieàn Naõo. (skt)—Six gunas—Six dusts—The six sense Six great distresses: Six great klesas, passions or objects—See Luïc Traàn. distressers—See Luïc Ñaïi Phieàn Naõo. Six external objects: Six gunas—Six dusts—The Six great elements: Sad-dhatavah (skt)—See six sense objects—See Luïc Traàn. Luïc Ñaïi. Six external sense-bases: Bahirani-ayatanani Six great fundamental elements: Six great

things—See Luïc Ñaïi. (p)—Six internal sense-fields—Six Six great klesas, passions or distressers: Saùu internal sense-spheres—See Luïc Noäi Xöù. phieàn naõo lôùn—See Luïc Ñaïi Phieàn Naõo. Six internal sense-fields: Ajjhattikani ayatanani Six great mahayana scriptures: See Luïc Boä Ñaïi (p)—Six internal sense-bases—Six internal sense- Thöøa Kinh. spheres—See Luïc Noäi Xöù. Six great passions: Saùu loaïi phieàn naõo lôùn—Six Six internal sense-spheres: Ajjhattikani great klesa, passions or distressers—See Luïc Ñaïi ayatanani (p)—Six internal sense-bases—Six Phieàn Naõo. internal sense-fields—See Luïc Noäi Xöù. Six great things: Sad-dhatavah (skt)—Six great Six interpretations of compound terms: Sat- elements—See Luïc Ñaïi. samasa (skt)—Saùu caùch giaûi thích nhöõng chöõ Six groups of conception or consciousnesses: keùp—See Luïc Ly Hôïp Thích. See Luïc Thöùc. Six kinds of ascetic pratice: Six austerities—See Six groups of contacts: Phassa-kaya (p)—See Luïc Khoå Haïnh. Luïc Xuùc Thaân. Six kinds of attachment of mind: Saùu loaïi chaáp Six groups of craving: Tanha-kaya (p)—See Luïc cuûa taâm—See Luïc Tröôùc Taâm. AÙi Thaân. Six kinds of cakravarti: See Luïc Luaân. Six groups of feeling: Vedana-kaya (p)—See Six kinds of causes: Sadhetavah (skt)—See Luïc Luïc Thoï Thaân. Nhaân. Six groups of perception: Sanna-kaya (p)—See Six kinds of certainty: See Luïc Chuûng Quyeát Luïc Töôûng Thaân. Ñònh. Six groups of vedana-kaya: Six groups of Six kinds of contemplation: See Luïc Quaùn Phaùp. feeling—See Luïc Thoï Thaân. Six kinds of correct practice: Saùu phaùp tu haønh Six groups of volition: Sancetana-kaya (p)—See ñuùng ñaén—See Luïc Chuûng Chaùnh Haønh. Luïc Tö Thaân. Six kinds of defiled mind: See Luïc Nhieãm Taâm. Six gunas: Baøhyu-aøyatana (skt)—Six dusts—See Six kinds of defiled thought: Six kinds of defiled Luïc Traàn. mind—See Luïc Nhieãm Taâm. Six heavens: Luïc Thieân—The six heavens with Six kinds of deluded conceptual bondage: Luïc sense organs above Sumeru, between Chuûng Voïng Töôûng Phöôïc—Saùu loaïi voïng töôûng Brahmalokas and the earth—See Luïc Duïc Thieân.

vaån ñuïc—See Voïng Töôûng and Saùu Loaïi Taâm Six heavens of desire: Six heavens of the Taùnh. Kamadhatu—See Six heavens. Six kinds of direct knowledge (supernatural Six heretics of the austerities: Six austerities— powers): Six supernatural See Luïc Khoå Haïnh. powers—See Luïc Thoâng. Six heretical masters: Sat-sastara (skt)—Rokushi Six kinds of disrespect: Agarava (p)—See Saùu (jap)—Six heterodox teachers—See Luïc Sö Khoâng Cung Kính Phaùp. Ngoaïi Ñaïo. Six kinds of domestic animals: Saùu loaïi gia Six heterodox teachers: The six heretical suùc—The six domestic animals—See Luïc Suùc. masters—See Luïc Sö Ngoaïi Ñaïo. Six kinds of enduance: See Luïc Nhaãn. Six illustrations of unreality: Saùu thí duï veà moäng Six kinds of faith: Six elements of faith—See huyeãn—See Luïc Duï. Luïc Tín. Six immediate relations: The six closest Six kinds of heterodox setcs: Six austerities—relatives—Saùu ngöôøi thaân nhöùt—See Luïc Thaân. See Luïc Khoå Haïnh. Six indifferent investigations: See Saùu Suy Tö Six kinds of innate afflictions: Saùu loaïi phieàn Ñeán Xaû. naõo baåm sinh—The six deceivers common to all Six indriyas: Sadayatana (skt)—Six senses—See the living—See Luïc Chuûng Caâu Sinh Hoaëc. Luïc Caên. Six kinds of intentions concerning liberation: Six internal sense-bases: Ajjhattikani ayatanani Luïc Chuûng YÙ Laïc—Saùu loaïi chuù taâm giaûi thoaùt—

See Luïc Taâm. Six mental taints: See Luïc Nhieãm Taâm. Six kinds of mind: Six kinds of temperament— Six metaphors: Saùu aån duï—See Luïc Duï. See Saùu Loaïi Taâm Taùnh. Six metaphors for impermanence: Saùu thí duï veà Six kinds of mindfulness: Saùu loaïi tænh thöùc— voâ thöôøng—See Luïc Duï. See Luïc Nieäm Phaùp. Six minds: Six points to develop a true Bodhi Six kinds of nature: Six kinds of temperament—Mind—See Luïc Taâm. See Saùu Loaïi Taâm Taùnh. Six minor marks: Luïc Chuûng Tuøy Haûo—Saùu ñaëc Six kinds of offender: See Luïc Toäi Nhaân. tröng nhoû. Six kinds of proper practice: See Luïc Chuûng Six miraculous powers: Six miraculous or Chaùnh Haønh. transcendental powers—See Luïc Thoâng. Six kinds of respect: Garava (p)—See Saùu Cung Six miraculous or transcendental powers: Kính Phaùp. Abhijna or Sadabhijna (skt)—Six magical Six kinds of temperament: Carita (p)—See Saùu penetrations—See Luïc Thoâng. Loaïi Taâm Taùnh. Six miserable states of sentient beings: Six Six kinds of transcendent practices: The six paths—See Luïc Ñaïo. paramitas—See Luïc Ñoä Ba La Maät. Six monkeys: One day Yangshan asked Zen Six kinds of trembling: Saùu thöù chaán ñoäng—The master Chung-i Hung-eân, "How do you see six earthquakes or earth-shakings—See Luïc Buddha-nature?" Zhong-yi said, "Well, let's say Chuûng Chaán Ñoäng. there was a room with six windows. Inside the Six kinds of wheel-kings: Six kinds of room is a monkey. From the east side another cakravarti—See Luïc Luaân. monkey screeches through the window, 'eeeh, Six kinds of wisdom: Saùu loaïi trí hueä—See Luïc eeeh!' The monkey inside then responds, 'eeeh, Hueä. eeeh!' The monkey outside screeches into each of Six kinds of wrong-doing: Saùu loaïi toäi loãi cuûa the six windows and the monkey inside responds Taêng chuùng—See Luïc Tuï. each time." Yangshan bowed and then stood up, Six knots: Saùu guùt maéc—See Luïc Keát. saying, "I understand everything in the metaphor Six latent propensities: Luïc Tuøy Mieân—Saùu you've presented, but there's one more thing.

khuynh höôùng nguû ngaàm (tieàm taøng). What if the monkey inside is asleep and the Six Legs in the commentary on the Source of monkey outside wants it to look at him? Then Knowledge: See Luïc Tuùc Luaän. what?" Zhong-yi got off the platform, grabbed Six-legged Honoured One: An emanation of Yangshan's hands, and did a dance, exclaiming, Manjusri, who is an Emanation of Amitabha—See "Eeeh! Eeeh! We see each other! It's like hearing Luïc Tuùc Toân. a tiny mite that has a nest in the eyelash of a Six living beings: See Luïc Chuùng Sanh. mosquito calling out in the middle of a busy Six logical categories: See Luïc Ñeá. intersection! In the wasteland people are sparse. You see few of them!"—Moät hoâm, Ngöôõng Sôn Six magical penetrations: Six miraculous or hoûi Thieàn sö Trung AÁp: "Laøm theá naøo ñeå thaáy transcendental powers—See Luïc Thoâng. Phaät taùnh?" Trung AÁp noùi: "Tyû nhö coù moät caên Six magical powers: See Luïc Thoâng. phoøng. Caên phoøng naøy coù saùu cöûa soå. Beân trong Six Mahayana schools in China: See Luïc Toâng caên phoøng coù moät con khæ. Töø phía ñoâng coù moät Trung Hoa. con khæ khaùc beân ngoaøi keâu rít leân 'choùe choùe'. Six Mahayana schools in Japan: See Luïc Toâng Con khæ beân trong cuõng keâu ñaùp laïi nhö theá. Saùu Ñaïi Thöøa Nhaät Baûn. cöûa soå ñeàu keâu, ñeàu öùng nhö theá." Ngöôõng Sôn leã Six main officers in a temple: See Saùu Vò Sö taï roài ñöùng daäy, noùi: "Baïch Hoøa Thöôïng, con hieåu Chính Trong Töï Vieän. moïi chuyeän trong aån duï maø ngaøi vöøa môùi keå, Six marvellous practices: See Luïc Haïnh Quaùn. nhöng coøn coù moät chuyeän. Neáu nhö con khæ beân Six meanings of the Honoured One: See Saùu YÙ trong ñang nguû vaø con khæ beân ngoaøi muoán nhìn Nghóa Cuûa Chöõ Theá Toân. thaáy noù thì sao?" Trung AÁp böôùc xuoáng thieàn

saøng, naém tay Ngöôõng Sôn muùa noùi: "Choùe choùe, Six particles which form the material or cuøng oâng nhìn thaáy nhau roài. Gioáng nhö con maït medium of sensation: Six objects (inherent nhoû xíu laøm oå treân loâng mi con muoãi, ñi ra phía qualities produced by the objects and organs of ngaõ tö ñöôøng caùi keâu raèng ñaát roäng, ngöôøi thöa, sense—See Luïc Traàn. gaëp nhau hieám laém!" Six paths: Luïc Thuù—Six paths—The six ways or Six monthly fast days: Six monthly posadha or conditions of sentient existence—Six miserable fast days—See Luïc Trai Nhöït. states—See Luïc Ñaïo. Six monthly posadhas or fast days: See Luïc Trai Six paths within the realms of birth and death: Nhöït. Saùu neûo luaân hoài sanh töû—See Luïc Ñaïo. Six natures: Saùu loaïi chuûng tính—Six germ- Six patriarchs: Six Chinese Patriarchs—See Luïc natures or roots of Bodhisattva development—See Toå Thieàn Trung Hoa. Luïc Chuûng Tính. Six perceptions conducive to penetration: Six non-Buddhist works: Six vedangas—See Luïc Nibbedha-bhagiya-sanna (p)—See Luïc Quyeát Luaän Veä Ñaø. Traïch Phaàn Töôûng. Six non-created elements: Luïc chuûng voâ vi Six perfections (paramitas): See Luïc Thaønh Töïu phaùp—See Saùu Phaùp Voâ Vi Trong Duy Thöùc Hoïc . and Luïc Ñoä Ba La Maät. Six objects: Six objects corresponding to the six Six periods in a day: Six periods in a day and senses—See Luïc Caûnh. night—See Luïc Thôøi. Six objects which are corresponding to the six Six periods in a day and night: See Luïc Thôøi. senses: Twelve entrances—See Thaäp Nhò

Nhaäp. Six periods of meditation: Saùu thôøi cuûa thieàn Six objective fields of the six senses of sight: ñònh—See Luïc Thôøi Thieàn Ñònh. See Luïc Caûnh. Six periods of penance: Luïc Thôøi Saùm—Saùu thôøi Six objective realms: Luïc Traàn Caûnh Giôùi—Saùu saùm hoái toäi loãi trong ngaøy cuûa moät haønh giaû tinh caûnh giôùi vaät theå. chuyeân—The six daily periods of penitential Six objects: The six objective fields of the six services. senses—See Luïc Caûnh. Six periods of workship: Luïc Thôøi Leã Taùn Six objects for offerings: See Luïc Cuùng Cuï. (Tuïng)—Ngaøy ñeâm saùu thôøi leã taùn Ñöùc Phaät A Di Six objects of recollection: Six thoughts to Ñaø—The six daily periods of workship and of dwell upon—See Luïc Nieäm Phaùp. ceremonial. Six obstacles: Saùu chöôùng ngaïi. Six perpetual abodes: Saùu choã truù vónh cöûu—See Six ordinary developments: The six ordinary Luïc Haèng Truù. developments found in the T'ien-T'ai Six personal things of a monk: Six things which Differentiated or Separated School—See Luïc Vò a monk must have—See Luïc Vaät. (B). Six places: Sadayatana (skt)—See Luïc Xöù. Six ordinary beings and four saints: Six paths Six places of abodes of perception or and Four saints—See Luïc Phaøm Töù Thaùnh. sensation: Sadaøyatana (skt)—Six places—See Six organs: Six indriyas—See Luïc Caên. Luïc Xöù. Six organs and their purification: Six pure Six places in the body that represent the six faculties—See Luïc Caên Thanh Tònh. paths of rebirth: See Luïc Ñieåm Taùi Sanh. Six organs of sense: See Luïc Caên. Six places that can cause delusions: Six places Six ornaments in Buddhism: See Phaät Giaùo Luïc of delusions—See Luïc Voïng. Baûo. Six planes of existence: Six paths—Six states of Six Paramitas: Sad-paramita (skt)—Six elements existence—Luïc phaøm—See Luïc Phaøm Töù Thaùnh. of virtue—Six perfections—See Luïc Ñoä Ba La Six pleasurable investigations: Maät. Somanassupavicara (p)—See Saùu Suy Tö Ñeán Six paramitas (perfections) and ten thousand Hyû. conducts: See Luïc Ñoä Vaïn Haïnh. Six points to develop a true Bodhi Mind: See

Luïc Taâm. Boä Ñaïi Thöøa Kinh. Six points of reverent harmony or unity in a Six seasons of a year in India: Saùu muøa trong monastery: See Luïc Hoøa Kính Phaùp. naêm ôû AÁn Ñoä—See Thieân Truùc Luïc Thôøi. Six portents: Luïc Thuïy—Saùu ñieàm laønh—The Six sensations: Saùu thoï töø saùu caên—The six six auspicious indications—See Luïc Thoaïi. vedanas—The six receptions from the six Six practices: Luïc Haønh—Saùu phöông phaùp tu organs—See Luïc Thoï Thaân. haønh—See Luïc Phöông Haønh Trì. Six senses: Six roots of sensations—See Luïc Caên. Six precepts: Saùu giôùi (thöùc xoa ma na)—See Six-sense consciousnesses: See Luïc Thöùc. Luïc Phaùp Giôùi. Six sense-objects: See Luïc Traàn (Luïc Caûnh). Six prohibition rules for a female devotee: Saùu Six senses on which one relies: See Luïc Y. giôùi phaùp cuûa Thöùc Xoa Ma Na—See Luïc Phaùp Six senses on which one relies or from which Giôùi. knowledge is received: Six senses on which one Six proofs for the "Mind-Only": See Saùu Luaän relies—See Luïc Y. Chöùng Veà Duy Taâm. Six sense-organs: Sadayatana (skt)—Six Six pure faculties: See Luïc Caên Thanh Tònh. entrances—Six faculties—See Luïc Caên. Six realms of existence: Saùu Neûo Luaân Hoài— Six sensual attractions: See Luïc Duïc. See Six gatis. Six sensual attractions arising from color: Six Six realms of

Heaven: Luïc Thieân—Three worlds sensual attractions—See Luïc Duïc. and six realms of life—See Luïc Duïc Thieân. Six sins: Six sins that smother the six paramitas or Six realms of samsara: Luïc phaøm—Six Planes of the pure mind—See Luïc Teá. Existence—See Luïc Ñaïo. Six sins that smother pure mind: Six sins that Six realms of the samsara (existence) and four smother the six paramitas or the pure mind—See realms of the saints: See Luïc Phaøm Töù Thaùnh. Luïc Teá. Six reflections: Saùu ñieàu suy nghieäm—See Luïc Six sins that smother the six paramitas or the Nieäm Phaùp. pure mind: See Luïc Teá. Six reliances: Six senses on which one relies— Six sources of knowledge: Six Legs in the See Luïc Y. commentary on the Source of Knowledge—See Six retributions: See Luïc Baùo. Luïc Tuùc Luaän. Six robbers: See Luïc Taëc. Six species: Abhijatiyo (p)—See Luïc Sanh Loaïi. Six roots: See Luïc Caên. Six spheres of sense-organs: Saùu ñoái töôïng cuûa Six roots of Bodhisattva development: Six gem-caùc giaùc quan—See Luïc Xöù. natures of Bodhisattva development—See Luïc Six stable states: Satata-vihara (p)—See Luïc Chuûng Tính. Haèng Truù. Six roots of contention: Vivada-mulani (p)—See Six stages: Saùu baäc hay saùu giai ñoaïn—See Luïc Luïc Traùnh Caên. Vò. Six roots of sensations: Six roots—See Luïc Caên. Six stages of Bodhisattva developments: See Six ruiners: Six robbers—The six ruiners or the Luïc Töùc Phaät. attractions of the six senses—Haáp löïc cuûa luïc caên Six stages of rebirth for ordinary people and hay luïc traàn cuõng laø saùu teân giaëc hay luïc taëc laøm four saints: See Saùu Ñöôøng Sanh Töû. cho chuùng sanh suy giaûm tieâu hao—See Luïc Taëc. Six subjects in meditation: See Luïc Haïnh Quaùn. Six Sadayatana: Six entrances—See Luïc Nhaäp. Six superknowledges: See Luïc Thoâng. Six schools: Saùu toâng phaùi—See Luïc Toâng Ñaïi Six supernatural powers: See Luïc Thoâng. Thöøa Nhaät Baûn. Six Syllables of Amitabha: Luïc töï Di Ñaø (Nam Six schools in China: Saùu toâng phaùi ôû Trung Moâ A Di Ñaø Phaät). Hoa—Six Mahayana schools in China—See Luïc Six Syllables of Dharani: Luïc töï Ñaø La Ni (AÙn Toâng Trung Hoa. Ma Ni Baùt Di Hoàng). Six scriptures: Luïc Kinh—Saùu boä kinh—See Luïc Six syllable of philosophy: Vidya-sadaksari

(skt)—Luïc Töï Ñaïi Minh Chuù. objects of the sense: Six unions of the six sense Six tastes: Six flavours—See Luïc Vò (A). organs—See Luïc Hoøa Hôïp. Six tastes or flavours: Saùu vò—See Luïc Vò (A). Six unpleasurable investigations: See Saùu Suy Six testing conditions: Six types of testing Tö Ñeán Öu. condition—See Luïc Chuûng Khaûo. Six unsurpassed things: Anuttariyani (p)—See Six things that defile the pure mind: See Luïc Luïc Voâ Thöôïng. Caáu. Six vedanas (skt): Six senses—See Luïc Caên. Six things which enable a Bodhisattva to keep Six vedangas: See Luïc Luaän Veä Ñaø. perfectly the six paramitas: See Luïc Söï Thaønh Six virtues of perfection: Six Paramitas—See Töïu. Luïc Ñoä Ba La Maät. Six things that ferry one beyond the sea of Six ways of killing which lead to a Parajika mortality to nirvana: Six virtues of perfection— offense (major offense for a Bodhisattva): See See Luïc Ñoä Ba La Maät. Saùu Caùch Phaïm Troïng Toäi Saùt Sanh. Six things that lead to right reflection on Six ways of lying which lead to a Parajika tranquility: See Saùu Phaùp Ñöa Ñeán Chaùnh Quaùn offense (major offense for a Bodhisattva): See Ñònh Tónh. Saùu Caùch Phaïm Troïng Toäi

Voïng Ngöõ. Six things which a monk must have: Saùu vaät maø Six ways of rebirth and the four holy ways: See Tyø Kheo phaûi coù—See Luïc Vaät. Luïc Ñaïo Töù Thaùnh. Six things of sincerity that will help to lead a Six ways of selling alcoholic beverages and Brotherhood to harmony: Saùu ñieàu thaønh thaät other intoxicants which lead to a Parajika giuùp cho anh em hoøa hôïp—See Saùu Phaùp Ñöa offense (major offense for a Bodhisattva): See Ñeán Söï Hoøa Hôïp. Saùu Caùch Phaïm Troïng Toäi Buoân Baùn Röôïu vaø Six thoughts: Six thoughts to dwell upon—See Nhöõng Chaát Cay Ñoäc. Luïc Nieäm Phaùp. Six ways of sentient existence: Luïc Ñaïo—See Six thoughts to dwell upon: Anussati-tthanani Six paths. (p)—The six objects of recollection—See Luïc Six ways of sexual misconduct which lead to a Nieäm Phaùp. Parajika offense (major offense for a Six Ti-Tsang: See Luïc Ñòa Taïng. Bodhisattva): Saùu caùch phaïm toäi daâm duïc daãn Six times of repentance: Luïc thôøi saùm hoái hay ñeán troïng toäi Ba-La-Di—See Saùu Caùch Phaïm saùu thôøi saùm hoái toäi loãi trong ngaøy cuûa moät haønh Troïng Toäi Daâm Duïc. giaû tinh chuyeân. Six ways of stealing which lead to a Parajaka Six tirthikas: See Luïc Sö Ngoaïi Ñaïo. offense (major offense for a Bodhisattva): See Six transcendental powers: Six miraculous or Saùu Caùch Phaïm Troïng Toäi Troäm Caép. transcendental powers—See Luïc Thoâng. Six ways of transcendence, four means of Six transcendental practices: Six miraculous integration, and thirty-seven aids to practices—See Luïc Ñoä Ba La Maät. enlightenment: See Luïc Ba La Maät-Töù Nhieáp Six types of contemplation: Saùu loaïi quaùn Phaùp-Tam Thaäp Thaát Phaåm Trôï Ñaïo. töôûng—See Luïc Haïnh Quaùn. Six ways of wasting one’s property: See Saùu Six types of testing condition: See Luïc Chuûng Caùch Phung Phí Taøi Saûn. Khaûo. Six wonderful doors: Six wonderful strategies for Six unconditioned dharmas: See Saùu Phaùp Voâ Buddhist cultivators—See Luïc Dieäu Moân. Vi Trong Duy Thöùc Hoïc. Six wonderful strategies: Six wonderful doors— Six unimpeded elements: The six elements See Luïc Dieäu Moân. unimpeded, or interactive—See Luïc Ñaïi Voâ Ngaïi. Six words of Amitabha: Luïc töï Di Ñaø (Nam Moâ Six unions of the six sense organs: Saùu söï hoøa A Di Ñaø Phaät). hôïp—See Luïc Hoøa Hôïp. Six words of Dharani: Luïc töï Ñaø La Ni (AÙn Ma Six unions of the six sense organs with the six Ni Baùt Di Hoàng).

Six works chosen by Tz’u-En as authoritative ñoái töôïng cuûa caùi toâi. in the Dharmalaksana school: See Luïc Boä Ñaïi Sixteen visualizations: Möôøi Saùu Caùch Quaùn Thöøa Kinh. Töôûng—Sixteen kinds of contemplation—See Six wrong views on the “self”: Saùu taø kieán veà töï Thaäp Luïc Quaùn. ngaõ—See Töï Ngaõ Luïc Taø Kieán. Sixth consciousness: Mana (skt)—Ñeä Luïc Six Years of Ascetic pratice of the Buddha: See Thöùc—Thöùc thöù saùu—YÙ thöùc—Mind Luïc Nieân Khoå Haïnh. consciousness. Sixteen article precepts for Soâtoâ ordinations: Sixth organ of sense: Ñeä Luïc Caên—Sixth See Juârokujoâkai. faculty—Mind faculty—See YÙ Caên. Sixteen aspects of the Four Noble Truths: See Sixth Patriarch: Luïc Toå Hueä Naêng—Liu-Zu Hui- Möôøi Saùu Khía Caïnh Veà Töù Dieäu Ñeá. Neng—See Hueä Naêng Ñaïi Sö. Sixteen characteristics of emptiness: Möôøi saùu Sixth Patriarch’s Platform Sutra: Liu-Zu Tan trong hai möôi laêm ñaëc tröng cuûa taùnh khoâng— Jing—See Luïc Toå

Ñaøn Kinh. See Hai Möôi Laêm Caùch Giaûi Thích Veà Taùnh Sixth skandha: See Ñeä Luïc AÁm. Khoâng. Sixty-three kinds of entities: See Saùu Möôi Ba Sixteen contemplations: See Thaäp Luïc Quaùn. Phaùp Höõu Laäu. Sixteen good deities: Thaäp Luïc Thieän Thaàn— Sixty-two views: Sixty-two views according to the Möôøi saùu vò thieän thaàn. Maha-Prajna Sutra—See Luïc Thaäp Nhò Kieán. Sixteen great arhats: Thaäp Luïc A La Haùn— Sixty-two wrong views: Sixty-two views—See Möôøi saùu vò ñaïi la haùn. Luïc Thaäp Nhò Kieán. Sixteen great powers obtainable by a Siyam Nikaya: Truyeàn thoáng Siyam—The largest Bodhisattva: See Thaäp Luïc Ñaïi Löïc. Buddhist sect in Sri Lanka today. Over half of the Sixteen hearts: See Thaäp Luïc Taâm. monks on the island belong to this tradition. It was Sixteen holy functions: Thaäp Luïc Thaùnh Haønh— brought to Sri Lanka from Thailand in 1753 to Möôøi saùu thaùnh haønh. revive the Samgha, which had declined to the Sixteen kinds of contemplation in the Pure point where there were not enough monks to hold Land: Sixteen visualizations—Möôøi Saùu Caùch valid ordination. The Siyam Nikaya traces itself Quaùn Töôûng—See Thaäp Luïc Quaùn. back to Phra Upali, who led the delegation of Sixteen meditations: Sixteen kinds of monks from Thailand—Truyeàn thoáng Phaät giaùo contemplation—See Thaäp Luïc Quaùn. lôùn nhaát taïi Sri Lanka. Treân phaân nöûa chö Taêng Sixteen meditations on the truths: Möôøi saùu taïi ñaûo quoác naøy thuoäc veà truyeàn thoáng naøy. Vaøo quaùn saùt chaân lyù—See Thaäp Luïc Quaùn. naêm 1753, truyeàn thoáng naøy ñöôïc truyeàn sang Sri Sixteen mental states: Möôøi saùu traïng thaùi cuûa Lanka töø Thaùi Lan nhaèm phuïc höng Taêng giaø, ñaõ taâm—See Thaäp Luïc Taâm. bò suy ñoài tôùi möùc khoâng coøn ñuû chö Taêng ñeå toå Sixteen minds: Eight kinds of patience and eight chöùc moät giôùi ñaøn coù hieäu löïc nöõa. Truyeàn thoáng kinds of wisdom—See Thaäp Luïc Taâm. Siyam coù nguoàn goác töø thôøi Phra Upali, ngöôøi ñaõ daãn ñaàu phaùi ñoaøn chö Taêng ñeán töø Thaùi Lan. Sixteen necessities: Thaäp Luïc Tö Cuï—Möôøi saùu moùn caàn duøng cuûa chö taêng ni. Skanda: Vi ñaø thieân thaàn—One of the twenty devas—See Nhò Thaäp Thieân Vöông. Sixteen observances of practice: Thaäp Luïc Haønh Quaùn—Möôøi saùu ñieàu xem xeùt trong tu taäp. Skandha (skt) Khandha (p): Uaån—See Nguõ Uaån. Sixteen practices: Thaäp Luïc Taâm Haønh—Möôøi Skandhas are not the constituents of the living: saùu phaùp tu taäp. Chuùng sanh kieán—Holding to the idea of the five skandhas as not the constituents of the living— Sixteen roots: See Möôøi Saùu Caên Ñeá. Cho raèng chuùng sanh khoâng laäp thaønh bôûi nguõ Sixteen truths: Sodasa-padarthah (skt)—Thaäp uaån—See Baùt Taø Kieán. Luïc Ñeá—Möôøi saùu chaân lyù. Skandha-dukkhata (p): See Khoå Uaån. Sixteen views of self and self-objects: Thaäp Luïc Skandha-illusion: The unreality of the Tri Kieán—Möôøi saùu quan ñieåm veà caùi toâi vaø caùc skandhas—AÁm voïng.

Skandhaka (skt): 1) Chapter, sction or division of Skillful analytic knowledge penetrating the a book: Chöông saùch; 2) The second part the consequences of all actions of all sentient Vinaya Pitaka: Phaàn thöù nhì cuûa Luaät Taïng, luaät beings: Trí xaûo phaân bieät nhaäp nghieäp baùo cuûa taát caên baûn cho Taêng giaø. caû chuùng sanh—See Möôøi Trí Thieän Xaûo Cuûa Skandhas like a passing illusion: AÁm

aûo. Chö Ñaïi Boà Taùt. Skandha maras: AÁm ma—The five skandhas Skillful analytic knowledge penetrating the considered as maras or demon fighting against the faculties of all sentient beings: Trí xaûo phaân bieät Buddha's nature of men—See Nguõ Thaäp AÁm Ma. nhaäp caên taùnh cuûa taát caû chuùng sanh. Skandhata (skt): Uaån Tính—Tính chaát cuûa uaån— Skillful analytic knowledge penetrating all Character of skandha. lands: Trí xaûo phaân bieät nhaäp taát caû caùc coõi —See Skandila (skt): Taéc Kieàn Ñòa La—Name of a Möôøi Trí Thieän Xaûo Cuûa Chö Ñaïi Boà Taùt. Dharma master in the fifth century—Teân moät vò Skillful analytic knowledge penetrating the phaùp sö vaøo theá kyû thöù V. mental activities of all sentient beings: Trí xaûo Skein (n): Cuoän chæ. phaân bieät nhaäp taát caû taâm haønh cuûa caùc chuùng Skeptic (n): Ngöôøi hoaøi nghi. sanh—See Möôøi Trí Thieän Xaûo Cuûa Chö Ñaïi Boà Skeptical (a): Hoaøi nghi. Taùt. Skepticism (n): Chuû nghóa hoaøi nghi (trieát). Skillful analytic knowledge penetrating the Skills in going down: Apaya-kosallam (p)—Toån practices of all Buddhist disciples: Trí xaûo phaân ích thieän xaûo. bieät nhaäp taát caû haïnh Thanh Vaên—See Skills in going forward: Aya-kosallam (p)—Taêng Möôøi Trí Thieän Xaûo Cuûa Chö Ñaïi Boà Taùt. ích thieän xaûo—See Tam Phaùp (ZZ). Skillful analytic knowledge pentrating the Skill-in-means: Upaya (skt)—Upaya-kosallam practices of all Individual Illuminates: Trí xaûo (p)—Phöông tieän thieän xaûo—Expedient means— phaân bieät nhaäp taát caû haïnh Ñoäc Giaùc—See Möôøi See Möôøi Phöông Tieän Thieän Xaûo Cuûa Chö Phaät. Trí Thieän Xaûo Cuûa Chö Ñaïi Boà Taùt. Skill in means dharmakaya: Phöông tieän phaùp Skillful analytic knowledge penetrating the thaân—Do töø Phaùp tính phaùp thaân maø thò hieän öùng practices of all Enlightening Beings: Trí xaûo hoùa thaân Phaät ñeå cöùu ñoä chuùng sanh. phaân bieät nhaäp taát caû haïnh Boà Taùt—See Möôøi Trí Skill in means as their sphere of action: Duøng Thieän Xaûo Cuûa Chö Ñaïi Boà Taùt. phöông tieän thieän xaûo laøm choã sôû haønh—See Skillful analytic knowledge penetrating the Möôøi Choã Sôû Haønh Cuûa Chö Ñaïi Boà Taùt. practices of mundane things: Trí xaûo phaân bieät Skilled and industrious in discharging duties: thaâm nhaäp taát caû thöïc haønh cuûa theá gian phaùp — Caàn Maãn—Luoân kheùo leùo, sieâng naêng caàn maãn See Möôøi Trí Thieän Xaûo Cuûa Chö Ñaïi Boà Taùt. trong coâng vieäc—See Naêm Pheùp Cung Kính Cuûa Skillful analytic knowledge penetrating all Vôi Ñoái Vôùi Choàng. principles and attributes of Buddhahood: Trí Skilled in speech: Citrakathi (p)—Vaco-patu xaûo phaân bieät nhaäp taát caû Phaät phaùp—See Möôøi (skt)—Eloquent—Bieän Taøi—Ability to discuss, Trí Thieän Xaûo Cuûa Chö Ñaïi Boà Taùt. argue or debate—Noùi naêng hay thuyeát phaùp löu Skillful appearance: See Thieän Hieän. loaùt taøi gioûi—See Töù Voâ Ngaïi. Skillful cultivation: Thieän Tu Trì—Skillful Skillful (a): Clever—Thieän xaûo. correction—Söï tu haønh toát ñeïp. Skillful actions: Sugata (skt)—Thieän theä—See Skillful determination: Thieän Quyeát Taâm—Söï Thaäp Hieäu. quyeát taâm toát ñeïp. Skillful analytic knowledge: Trí thieän xaûo—See Skillful discrimination: Phaân Bieät Thieän Xaûo— Möôøi Trí Thieän Xaûo Cuûa Chö Ñaïi Boà Taùt. Söï phaân bieät thieän laønh, toát ñeïp (coù lôïi cho Skillful analytic knowledge penetrating all chuùng sanh). abodes of sentient beings: Trí xaûo

phaân bieät Skillful at entrusting: Thieän Phoù Chuùc—Toát ñeïp nhaäp taát caû caùc choã cuûa chuùng sanh—See Möôøi ôû söï giao phoù. Trí Thieän Xaûo Cuûa Chö Ñaïi Boà Taùt. Skillful expedient actions of physical, verbal,

and mental activities: See Phöông Tieän Tam Laäu Töû (2). Nghieäp. Skin-bag of a body: Caùi tuùi da, aùm chæ thaân ngöôøi. Skillful interpretation: Thieän Giaûi—Thieän Skirt of inner garment of five pieces: Antara- Thích—Söï giaûi thích thieän xaûo laøm lôïi cho chuùng vasaka (skt)—An Ñaø Hoäi hay haï y hay aùo nguõ sanh. ñieàu (naêm maûnh)—See Luïc Vaät. Skillful karmic wisdom: Thieän Xaûo Nghieäp Trí— Skull-wearer: Laâu Man—A chaplet or wreath of Trí xaûo toát laønh. skulls, worn by Kapalikas, a Sivaitic sect; kapali is Skillful knowledge: Upayajnana (skt)—Skillful an epithet of Sivaas the skull-wearer—Chuoãi ñaàu analytic knowledge—Skilful means of laâu ñöôïc nhöõng ngöôøi Laâu Man xaâu laïi vaø ñoäi treân knowledge—Wisdom or knowledge of using ñaàu. skilful means—See Phöông Tieän Trí. Sky (n): Gagana (skt)—Khoâng gian. Skillful means: Upaya-kausalya (skt)—Expedient Skyabs (tib): Sarana-gamana (skt)—Sarana (p)— method implies strategically correct—Phöông Refuge—See Quy Y. tieän—Stratagems—See Phöông Tieän Thieän Xaûo. Sky-god: Sakro-devanamindra or Indra (skt)— Skillful knowledge of all mundane matters: Sakra the Indra of the devas—See Thích Ñeà Hoaøn Nhaát Thieát Theá Gian Thieän Xaûo Trí—Söï hieåu bieát Nhôn. moïi chuyeän cuûa theá gian. Slander (v): Apavada (p&skt)—Blaming— Skillful practice: Thieän Tu Taäp—Tu taäp toát. Defame—Reproach—See Phæ Baùng. Skillful in regard to the ultimate truth: Thieän Ö Slander or abuse the teaching of Sravakas, Thaéng Nghóa—Thieän xaûo toát ñeïp lieân Pratyeka-buddhas, or Bodhisattvas: Huûy baùng quan ñeán chaân lyù. phaùp cuûa Thanh Vaên, Duyeân Giaùc hay Boà Taùt — Skillful single-mindedness of mind: Thieän Xaûo See Nguõ Nghòch. Nhaát Taâm—Söï taäp trung tö töôûng vaøo moät ñoái Slander the Buddhist Sutras: See Huûy Baùng töôïng toát laønh cuûa taâm. Kinh Ñieån. Skillful Travel And Merit And Virtue Buddha: Slander or to do evil to another: Giaù hoïa vu oan Phaät Thieän Du Boä Coâng Ñöùc. cho ngöôøi hay gaùn toäi cho ngöôøi. Skillful Traveling Buddha: Phaät Thieän Du Boä. Slander the Great Vehicle: Huûy baùng Ñaïi Thöøa. Skillfully analyze: Kheùo quaùn saùt. Slander with intent to harm: Vu oan giaù hoïa ñeå Skillfully applied practice: Thieän Gia Haønh— gaây tai haïi cho ngöôøi khaùc—To calumniate. Kheùo haønh trì. Slander of Mahayana: Huûy baùng Ñaïi Thöøa. Skillfully apprehend: Thieän Thoï—Kheùo hieåu Slander the true dharma: Saddharma-pratiksepa bieát (kheùo thoï nhaän). (skt)—See Phæ Baùng Chaùnh Phaùp. Skillfully ascertain: Thieän Quaùn Saùt—Quaùn saùt Slandering: Noùi lôøi phæ baùng—To slander means gioûi (kheùo quaùn saùt). to twist stories—Coù noùi khoâng, khoâng noùi coù ñeå Skillfully contemplate: Thieän Xaûo Quaùn Saùt—gaây chia reõ. Quaùn saùt gioûi—Skillful observation. Slandering of the Dharma: Huûy baùng Phaät Skillfully discriminate: Kheùo phaân bieät. phaùp. Skillfully establish: Kheùo thieát laäp. Slanderous evil-speaking person: AÙc nhaân. Skillfully grasp: Thieän Thuû—Kheùo naém giöõ. Slanderous language: Coarse and evil Skillfully observe: Kheùo quaùn saùt. language—Thoâ aùc ngöõ—Lôøi leõ xaáu aùc. Skillfully

pure intention: Thieän Tònh YÙ—Chuû yù Slay (v) demons: Saùt quyû—Destroy demons. thanh tònh vaø thieän laønh. Slay someone: Kill someone—Gieát haïi ai. Skillfully pure realm: Suvisudda (p & skt)—See Slayer (n): Keû saùt nhaân. Thieän Tònh Theá Giôùi. Slaying life: Saùt sanh. Skin and flesh: Da thòt. Sleep (n & v): Nguû—Thuøy—A Bhiksu or Skin bag: Implies the body—Bì Ñaïi OÂ Ueá—Caùi Bhiksuni is not to sleep on the same bed with tuùi da, aùm chæ thaân ngöôøi—Tuùi da oâ ueá—See Khaû another Monk or Nun, or a layperson, except in

special circumstances for which he or she has Haøm. informed the order of Bhiksus or Bhiksunis—Tyø Small almsbowl: Kieän Töø—Kieán Chi—Kieán Kheo hay Tyø Kheo Ni khoâng neân nguû chung Töø—Kieàn Töø—Thieån Thieát Baùt hay chieác baùt caïn giöôøng vôùi moät vò Tyø Kheo hay Tyø Kheo Ni khaùc, baèng saét, loaïi baùt saét nhoû—See Baùt Söï Tuøy Thaân. hay moät vò cö só nam hay nöõ khaùc, tröø tröôøng hôïp Small appropriation: Söï thích hôïp khieâm ñaëc bieät vaø ñaõ baùo cho Giaùo Hoäi bieát. nhöôøng. Sleep (v) in ignorance: Chìm ñaém trong voâ minh. Small assembly: Shoâsan (jap)—Tieåu Giôùi—A Sleep (v) heavily: Nguû nhö cheát. small assembly of monks for ceremonial Sleep overnight in a layperson's house: Nguû purposes—Moät chuùng hoäi nhoû trong cuoäc leã—See qua ñeâm trong nhaø cö só—See Quaù Daï Taïi Cö Só Tieåu Tham. Gia. Small bell: Ghanta (skt)—Kieàn chuøy (chuoâng Sleep (v) with one eye open: Nguû chaäp chôøn. nhoû). Sleepiness (n): See Tuøy Mieân. Small chiliocosm: Culalokadhatu (p)— Sleeping Buddha: See Nieát Baøn Töôïng. Microcosm—Little world—A small chiliocosm— Sleeping garments: Ngoïa Cuï—A couch, bed, See Tieåu Thieân Theá Giôùi. mat, bedding—Vaät duïng ñeå naèm nhö giöôøng, Small divine flowers: Tieåu Baïch Hoa—The chieáu, ñoà nguû. mandara-flower—See Töù Thieân Hoa. Sleeping manner: Ngoïa Phaùp—The sleeping Small group for instruction: See Tieåu Tham. manner of monks and nuns—Tö theá nguû cuûa chö Small hanging bell: See Kanshoâ. Taêng Ni. Small herbs: See Tieåu Thaûo. Slight (a): Hôi hôi—Ít oûi. Small hermit: See Tieåu AÅn Só. Slight mistake: Loãi nheï. Small kalpa: Antara-kalpa (skt)—See Tieåu Kieáp. Slight (v) the Triple Jewel: Khinh cheâ ngoâi Tam Small Maudgalyayana: Tieåu Muïc Lieân. Baûo. Small meal: Breakfast—Tieåu thöïc (aên saùng). Slight understanding: Söï hieåu bieát ít oûi. Small mind: Tieåu taâm—See Baùt Taâm. Slighting or being rude to others: Khi deã hay Small-minded: Taâm tieåu nhaân—Mean-spirited. thoâ loã vôùi ngöôøi khaùc—See Baùt AÙc Giaùc. Small monastery kitchen: See Kuri. Slighting the wise: Khinh maïn thieän tri thöùc— Small pagoda: 1) Hut, a thatched cottage, a place See Möôøi Ñieàu Thoái Thaát Phaät Phaùp Maø Chö Ñaïi for retreat: Thaûo lö hay nhaø coû (cuûa ngöôøi aån daät); Boà Taùt Neân Traùnh. 2) Sanctuary, sanctum, a place of refuge: Am; 3) Slightly: Hôi hôi. Small temple, a nunnery: Chuøa nhoû. Sloth: Thinam (p)—Thina (skt)—Thaån thôø (ngaày Small participation: Shosan (jap)—See Tieåu ngaät)—Sloth—Dullness—Torpor—Sunk in Tham. stupor—To lose consciousness—See Hoân Traàm. Small profit: Tieåu lôïi (moái lôïi nhoû). Sloth or laziness is a bar to zeal of cultivation: Small Recitation Sutra: Khuddaka-patha (p)— Tieán Chöôùng (löôøi bieáng laø moät chöôùng ngaïi cho See Kinh Tieåu Tuïng. tinh caàn tu taäp). Small

snake: Moät con raén nhoû—See Tieåu Xaø. Sloth and torpor: Thinamiddham (p)—Styana- Small sutra: Tieåu kinh. middha (skt)—Hoân traàm thuïy mieân—One of the Small teaching: Smaller teaching—See Tieåu five hindrances—See Nguõ Trieàn Caùi. Giaùo. Slow in attaining to vision: Thôøi giaûi thoaùt—See Small temple: See Small pagoda. Nhò Giaûi Thoaùt. Small tree: See Tieåu Thuï. Slowly: Chaàm chaäm. Small Vehicle: Hinayana (skt)—Shoâjoâ (jap)—See Smack one's tongue: Chaéc löôõi. Tieåu Thöøa. Small: Tieåu—See Taùm Caùch Phaùt Taâm Boà Ñeà. Small way of developing the Bodhi Mind: See Small Agama Sutra: Ksudrakagama (skt)—Sho- Tieåu Phaùp Phaùt Boà Ñeà Taâm. Agon-Kyo (jap)—Minor sayings—Kinh Tieåu A Smaller Amitayus Sutras: Sukha-vatyamrta-

vyuha sutras (skt)—Tieåu Voâ Löôïng Thoï Kinh— an odour with the nose, is neither pleased nor Smaller Sukha-vativyuha sutras. displeased, but remains equable, mindful and Smaller collection: Khuddaka Nikaya (skt)— clearly aware—Khi muõi ngöûi höông, hoan hyû khôûi Collection of Little Texts—Taïp Boä Kinh—Taïp A leân, muøi höông aáy ñöôïc suy tö. ÔÛ ñaây vò Tyø Kheo, Haøm—See Tieåu A Haøm. muõi ngöûi höông, khoâng coù hoan hyû, khoâng coù öu Smaller desire: Alpeccha (skt)—Thieåu duïc— phieàn, an truù xaû, chaùnh nieäm, tænh giaùc —See Luïc Having little or moderate wishes—See Thieåu Duïc Haèng Truù. Tri Tuùc. Smiling: Vi tieáu. Smaller doctrine: Smaller teaching—See Tieåu Smiling at a flower: See Nieâm Hoa Vi Tieáu. Giaùo. Smiling and twirling a flower: Smiling at a Smaller herbs: Small herbs—See Tieåu Thaûo. flower—See Nieâm Hoa Vi Tieáu. Smaller kalpa: Antara-kalpa (skt)—Tieåu Kyø Smmanna-phala-sutta (p): Samanna-phala-sutta Kieáp. (p)Sutra on the Fruit of Sramana—Kinh Sa Moân Smaller Sukha-vativyuha sutras: Sukha- Quaû. vatyamrta-vyuha sutras (skt)—Tieåu Voâ Löôïng Smoke: Emblematic of ignorance—See Töù EÁ. Thoï Kinh—Smaller Amitayus Sutras. Smoke of ignorance: Ignorance—Si meâ hay maây Small sutra: Smaller Sukhavativyuha Sutra—See muø voâ minh—See Töù EÁ. Tieåu Boån A Di Ñaø Kinh. Smoke-like appearance: Töôùng gioáng nhö laøn Smaller teaching: Inferior teaching—See Tieåu khoùi—This is one of eight levels of mind Giaùo. development during the sleep process. According Smaller text of Sukhavati-vyuha: Sukhavati- to Lama Geshe Kelsang Gyatso in Buddhism in vyuha (skt)—The smaller text of Sukhavati- Mahayana Tradition, this is one of the eight levels vyuha—See Tieåu Boån A Di Ñaø Kinh. of mind development during the sleep process. Smaller vehicle: Hinayana (skt)—Lesser This appearance is perceived when the energy vehicle—See Tieåu Thöøa. wind related to the water element dissolves Smallest perceptible particle: See Cöïc Löôïc inwardly. When the psychic or energy wind of the Saéc. water element dissolves, we perceive the smoke- Smara (skt): Sa Ma La—Kyù öùc—Recollection— like appearance instantly. Within the mind of Remembrance. sleep, the mind which perceives the smoke-like Smart speech: Unrefined speech—Indecent appearance is subtler than the previous mind but speech—Improper speech—Voïng ngöõ (yû ngöõ). is still a relatively gross mind—Ñaây laø moät trong Smartha (skt): See Söû Man Nhó Thaùp Phaùi. taùm taâm töôùng phaùt trieån trong luùc nguû. Theo Laït Smasana (skt): Asmasayana (skt)—1) Place for Ma

Geshe Kelsang Gyatso trong Phaät Giaùo disposing of the dead: See Xaù Ma Xa Na; 2) A Truyeàn Thoáng Ñaïi Thöøa, töùôùng gioáng nhö aûo cemetery in Sitavana: See Thi Ma Xaù Na. töôïng laø moät trong taùm taâm phaùt sinh trong giaác Smash open a prison: Break open a prison— nguû. Töôùng naày xuaát hieän khi luoàng khí löïc töông Phaù nguïc. öùng vôùi thuûy ñaïi tan vaøo beân trong. Khi taâm lyù hay Smell: Gandha (skt)—Muøi—Höông—Tyû caên— khí löïc thuoäc thuûy ñaïi tan ra, thì ta lieàn thaáy töôùng See Baûy Möôi Laêm Phaùp Caâu Xaù Toâng. laøn khoùi xuaát hieän. Trong giaác nguû, caùi taâm nhaän ra töôùng laøn khoùi laø vi teá hôn taâm tröôùc ñaáy, Smell consciousness: Olfactory consciousness— nhöng noù vaãn coøn laø moät taâm coøn töông ñoái thoâ See Tyû Thöùc. phuø—See Taùm Töôùng. Smell-sense-sphere: Höông Xöù—See Luïc Ngoaïi Smoothness: Hoaït xuùc—Thaáy thaân theå eâm aùi Xöù. hoaëc trôn nhôøn—See Baùt Xuùc. Smelling a smell-object with the nose: Muõi ngöûi Smriti-buddhi (skt): Smriti-jnanin (skt)—Nieäm höông—When, on smelling a smell-object with tænh thöùc—A thought of awareness the nose, one investigates a corresponding object productive of pleasure. Here a monk, on smelling Smriti-prajanyin (p): Nieäm trì. Smritisajatyah (p): See Sanh Nieäm Xöù Boà Taùt.

Smrti (skt): Sati (p)—Calling to mind— books on Buddhism. It was founded in 1970s as an Mindfulness—Remembrance—Söï chuù taâm tænh outlet for translations of oral teachings by Tibetan giaùc—See Nieäm. teachers and translations of Tibetan Buddhist Smrtibala (skt): Satibala (p)—See Nieäm Löïc. texts, but latter expanded its offerings. Today, it Smrtibalani (skt): Satibala (p)—See Nieäm Löïc. has a large catalog of books on a broad spectrum Smrti-bodhyanga (skt): Satisambojjhanga (skt)— of Buddhist Studies, and it also distributed by Recollection—Holding the memory continually, other publishers—Nhaø xuaát baûn daãn ñaàu trong one of the Sapta bodhyanga—See Nieäm Giaùc Chi vieäc xuaát baûn saùch baùo Phaät Giaùo. Ñöôïc thaønh laäp and Thaát Boà Ñeà Phaàn. vaøo thaäp nieân 1970s nhö moät nôi ñeå phieân dòch Smrtindriya (skt): Memory—The root or organ of nhöõng lôøi Phaät daïy cuûa caùc Sö Taây Taïng vaø giaùo memory—See Nieäm Caên and Nguõ Caên (C). ñieån Maät Taïng, nhöng veà sau naày noù ñöôïc phaùt Smrti-sambodhi: Power of remembering the trieån roäng ra. Hieän nay nhaø xuaát baûn naày coù moät various peaceful and purified states passed boä danh muïc aán haønh kinh saùch nghieân cöùu Phaät through in contemplation—Khaû naêng ghi nhôù Giaùo raát lôùn, phaân phoái luoân cho caû caùc nhaø xuaát nhöõng traïng thaùi an tònh qua thieàn quaùn—See baûn khaùc. Nieäm. Snow Mountain: See Tuyeát Sôn. Smrti-sapta-bodhyanga-samadhi (skt): Nieäm Snow-mountain, snow-place: Setsu-Zan Setsu- Giaùc Chi Tam Muoäi—Samadhi on Recollection. Gu (jap)—Tuyeát Sôn Tuyeát Cung—The term Smrti-upasthana (skt): Application of expresses an ideal place imagined by an mindfulness—Base of mindfulness—Neàn taûng suy immature and shallow viewpoint—Thuaät ngöõ dieãn nghó—Duøng trí ñeå quaùn saùt caûnh—See Nieäm Xöù taû moät nôi lyù töôûng ñöôïc töôûng töôïng bôûi moät and Töù Nieäm Xöù. quan ñieåm coøn non nôùt noâng caïn. Smrti-upasthana-sutra (skt): Kinh Töù Nieäm Snuffed out: Bò tieâu tan. Xöù—See Töù Nieäm Xöù (II). So: Smrti-vijnanana (skt): Nieäm bieát—Knowing in 1) See Sobutsu.

accordance with ordinary people's knowledge—A 2) Samjna (skt): Thinking—Tö töôûng. thought of knowing—Discerning thought—Bieát 3) Tatha (skt): As—In such manner—Like— theo trí phaân bieät cuûa phaøm phu. Thus—Nhö. Smrti-vinaya (skt): No witness or proof—No a) So: Nhö theá ñoù. recollection—See ÖÙc Nieäm. b) It is used in the sense of the "absolute" or Smrtyupasthana (skt): Sati-patthana (p)—Tyø Baït "Sunya.": Ñöôïc duøng vôùi nghóa "Tuyeät Ñoái" Da Tö—Four subjects to be contemplated—See hay "Khoâng". Nieäm Xöù. c) The ultimate reality: The undifferentiated Smrtyupasthana-sutra (skt): Sattipatthana-sutta whole of things—Thöïc Töôùng khoâng sai bieät (p)—Sutra of Mindfulness—Sutra of Foundations cuûa vaïn höõu. of Mindfulness—See Kinh Nieäm Xöù. d) The reality of all Buddhas: Chö Phaät chi Thöïc Smuggler: Keû buoân laäu. Töôùng—Thöïc töôùng cuûa chö Phaät. e) The nature of all things: Phaùp Taùnh—Chö Snake (n): Con raén. Phaùp chi Taùnh hay taùnh cuûa vaïn phaùp. Snake-legs: See Xaø Tuùc. f) The real so, or suchness, or reality, the Snake-medicine: See Xaø Döôïc. altimate or the all: Bhutatathata (skt)—Chaân Snap the fingers: Short moment—Moät caùi khaûy Nhö. moùng tay—See Ñaøn Chæ. Soaking clothes: Quaàn aùo öôùt (ngaâm tröôùc khi Snare (n & v): Caïm baãy—Möu chöôùc. giaët)—A Bhiksu or Bhiksuni should not leave his Sneha (p): Oil—Daàu. or her clothes soaking for a long period of time Snoti (skt): Nieäm. without washing and drying them so that they do Snow goose: See Thuûy Laõo Haïc. not disintegrate in a short time—Vò Tyø Kheo hay Snow Lion Publications: Leading publisher of Tyø Kheo Ni khoâng neân ñeå quaàn aùo ngaâm nöôùc

quaù laâu, maø neân sôùm giaët vaø phôi cho khoâ ñeå quaàn Sobo (jap): Sangha (skt)—See Taêng Baûo. aùo khoâng bò hö raùch trong thôøi gian ngaén. Sobutsu (jap): Soshigata (p)—Busso (jap)—Soshi Soâan (jap): (jap)—Teacher of one's teacher—Toå hay tröôûng 1) A grass hut or hermitage used for solitary Zen laõo, ngöôøi saùng laäp ra toâng phaùi—Founder of a life and practice. Soâan are sometimes located school in Buddhism—See Toå. in rural or mountainous areas, where Socati (p): To mourn—Thöông khoùc. individual monks and nuns practice far from Soceyya (p): Purity—Söï thanh tònh. the distractions of urban life and a large So-chu (jap): Tuøng Trung—Inside the thicket or in monastic community. In other cases, soâan are a monastery—Beân trong töï vieän. built on monastery grounds, sometimes in the Social and cultural reasons: Lyù do xaõ hoäi vaø vaên middle of a city—Thaûo am ñöôïc duøng cho hoùa. cuoâc soáng vaø tu Thieàn aån cö. Am ñöôïc toïa laïc Social development: Söï phaùt trieån xaõ hoäi. trong vuøng queâ hay mieàn nuùi, nôi maø caù nhaân Social reformer: Nhaø caùch maïng xaõ hoäi. nhöõng vò Taêng vaø Ni tu taäp traùnh xa nhöõng Social revolution: Caùch maïng xaõ hoäi. xao laõng cuûa ñôøi soáng ñoâ thò vaø ñôøi soáng trong Social and scientific progress: Söï tieán boä veà xaõ moät coäng ñoàng Taêng giaø lôùn. Trong nhöõng hoäi vaø khoa hoïc. tröôøng hôïp khaùc, thaûo am ñöôïc döïng ngay Socialization (n): Söï xaõ hoäi hoùa. trong khuoân ñaát cuûa töï vieän, coù khi laø ngay Society (n): Xaõ hoäi. giöõa thaønh phoá. Society of Twenty-five Samadhis: The group of 2) Seeing off a Zen monk or nun who is leaving twenty-five monks formed in 986 in the Yokawa on pilgrimage—Tieãn moät vò Thieàn

Taêng leân precint of Mount Hiei to meet regularly and ñöôøng ñi vaân du haønh cöôùc. practice the nembutsu. Genshin laid down the rite Soap-berry shrubs: Voâ Hoaïn Töû—See Moäc for this and promoted its activities—Moät nhoùm 25 Hoaïn Töû. vò Taêng thaønh hình naêm 986 trong khu Yokawa Sobari (skt): See Thieát Phöôïc Lyù Minh Phi. treân nuùi Tyû Xan (phaùi Tyû Xan Sôn) ñeå gaëp gôõ So be it: Taùt Baø Ha—Xin ñöôïc nhö nguyeän—See thöôøng xuyeân trong tu taäp nieäm Phaät. Sö Nguyeân Ta Baø Ha. Tính (942-1017) ñaõ ñaët ra nghi thöùc vaø naâng ñôõ Sobei (jap): Warrior monks—See Quaân Nhaân nhöõng sinh hoaït cuûa nhoùm—See Tyû Xan Sôn. Taêng Só. Sodaka (p): Wet (a)—Öôùt. Sobha (p): Beauty—Neùt ñeïp. Sodariya (p): Born of the same mother (a)—Cuøng Sobhana cetasika (skt): Pure-Light Mental moät meï. factors—Tònh Quang Taâm Sôû. Sodasa (skt): Thaäp Luïc—Sixteen—16. Sobhana-citta-cetasika (skt): Taâm Sôû Ñeïp Lieân Sodasa-padarthah (skt): Sixteen truths—Thaäp Hôïp Vôùi Thieän Caên—Beautiful mental factors Luïc Ñeá—Möôøi saùu chaân lyù. accompanied by beautiful roots. Sodhaka (p): One who cleanses (purifies)—Ngöôøi Sobhana hetu (skt): Beautiful roots—Wholesome coù ñôøi soáng tònh haïnh. root—See Thieän Caên. Sodhapeti (p): To cause to clean—Laøm cho thanh Sobhana-kiriya-citta (p): A kiriya-citta mind that saïch. is accompanied by sobhana or beautiful roots—A Sodheti (p): To make clean—Laøm cho hanh saïch. beautifully inoperative mind that gives neither Soâdoâ (jap): 1) Monk hall: Phoøng cuûa nhaø sö (trong cause nor result—Taâm ñeïp khoâng do vaän haønh töï vieän); 2) A place that is used for training cuûa nghieäp, khoâng ñöa ra nguyeân nhaân vaø cuõng monks: Ñaïo traøng nôi huaán luyeän chö Taêng; 3)Töø khoâng coøn taïo quaû nöõa. chæ thieàn vieän: A term for a Zen monastery; 4) Sobhati (p): To look beautiful—Troâng ñeïp ñeõ. The place where the Buddha attained Sobhita (p): Name of one of one hundred Enlightenment: Dojo (jap)—Bodhimanda (skt)— Pratyeka-buddhas who lived a long time on Mount Boà Ñeà Ñaïo Traøng laø nôi Ñöùc Phaät ñaõ ñaït ñöôïc ñaïi Isigili—Teân cuûa moät trong soá moät traêm vò Phaät giaùc—See Boà Ñeà Ñaïo Traøng. ñoäc giaùc soáng moät thôøi gian daøi treân nuùi Isigili.

Soe-tae-San (1891-1943): Name of the founder of Soiku Shigematsu: See Truøng Thoâng Toân Duïc a modern Buddhist folk movement in South Thieàn Sö. Korea—See Won. Soil of affliction: Mud of affliction—Phieàn naõo Soft (a): Dòu daøng—Dòu ngoït—Sweet. neâ. Soft or gentle words: See Nhuyeãn Ngöõ. Soiled: Upaklista (skt)—Defiled—Polluted— Soft hands and feet: Tay chaân ñeàu meàm dòu—Stained—Sôû nhieãm—That which is soiled or See Tam Thaäp Nhò Haûo Töôùng. stained. Soft and hard: Nhu vaø cöông. Soâji-ji: See Toång Trì Töï. Soft smooth skin: Da moûng vaø mòn—See Tam Soâjoâ (jap): Thaäp Nhò Haûo Töôùng. 1) Chöùc Taêng Chaùnh trong Phaät giaùo Nhaät Baûn. Soft words: Nhuyeãn Ngöõ—Gentle words. 2) The Japanese pronunciation for Seng-chao— Softness or Smoothness: Teá Hoaït Duïc. See Taêng Trieäu. Sofukuji (jap): Thaùnh Phöôùc Töï (Nhaät Baûn). Sojoshi (jap): Sangharaja (skt)—Taêng Chính Tu— Soga (jap): Doøng hoï Toâ Ngaõ (Nhaät Baûn). Chöùc vuï naøy khoâng coøn ñöôïc söû duïng nöõa —This Sogandhika (p): The white water-lily—Boâng luïc position has gone out of use—See Taêng Thoáng. bình traéng.

Sojourn (n & v): ÔÛ taïm. Sogdian: A province of the Ancient Persian Sojourner (n): Ngöôøi ôû taïm. Empire with its capital Samarkand—Moät tænh cuûa Sojournment (n): See Sojourn. ñeá quoác Ba Tö thôøi coå vôùi thuû ñoâ laø Samarkand. Soâka (p & skt): Affliction—Grief—Sorrow— Sogen (jap): Phaùi Toå Nguyeân (Phaät giaùo Nhaät Phieàn naõo. Baûn). Soâka Gakkai (jap): Value Creation Society—Giaù Sogi-Ritsu (jap): Sanghika-vinaya (skt)—See Trò Saùng Taïo Hoäi—See Saùng Giaù Hoïc Hoäi. Taêng Kyø Luaät. Soâka Gakkai International (jap): Soka Gakkai Sogo (jap): Laksana-vyanjana (skt)—See Töôùng (jap)—See Saùng Giaù Hoïc Hoäi. Haûo. Soâkai Zen master: Thieàn sö Sokai—Name of a Soâgya (jap): Sangha (skt)—The community of Japanese Zen master—Sokai was so poor that he Buddhist practitioners—See Taêng Giaø. owned no clothing but a single robe, which he Sogyal Rinpoche (1945 -): Reincarnate lama of wore all year round, in all weather. One summer the Nyingmapa lineage, student of Jamyang day, Sokai washed his robe and hung it in a tree to Khyentse Chogi Lodro (1896-1969), who dry. In the meantime, while waiting for his robe to recognized him as the reincarnation of Terton dry out, he went to sit in the graveyard behind the Sogyel (1826-1926)—Vò Laït Ma taùi sanh cuûa temple, stark naked. As it happened, the lord of doøng Phra Upali, ñeä töû cuûa ngaøi Jamyang the province paid a visit to the grave of his father, Khyentse Chogi Lodro, ngöôøi thöøa nhaän Sogyal in that very grave-yard, on that very day. Rinpoche ñích thöïc laø taùi sanh cuûa Terton Sogyel. Needless to say, he was quite taken aback to see Soâgyari (jap): Samghati (skt)—The nine-stripe a naked monk sitting there among the tombs. outer garment, the lowest rank of the patched When the lord asked him what he was doing, robe—Cöûu Ñieàu Y, aùo caø sa coù phaåm traät thaáp Sokai explained the situation truthfully. Moved by nhaát. his candor, the lord had a set of clothing made for Sogyari-E (jap): Sanghati (skt)—The patched him. Later on, when Sokai had become a famous robe—The samghati robe—See Taêng Giaø Leâ. Zen teacher, the lord became his disciple—Sö Soha (tib): Svaha (skt)—So be it!—Taùt Baø Ha Sokai soáng trong thanh baàn ñeán ñoä khoâng coù quaàn (Phaûi nhö vaäy thoâi!)—See Ta Baø Ha. aùo naøo khaùc ngoaøi moät boä y maø oâng maëc quanh Sohajja (p): Friendship—Tình baïn. naêm, trong moïi thôøi tieát. Moät buoåi tröa heø, sö Sohei (jap): Warrior monks—Taêng binh (ñeå töï Sokai giaët boä y vaø maùng leân caây ôû moät nghóa trang baûo veä caùc chuøa taïi Nhaät Baûn)—See Quaân Nhaân sau chuøa. Trong luùc ñôïi cho aùo khoâ, sö ñeán ngoài Taêng Só. sau moät taám bia moä. Tình côø ngay ngaøy ñoù moät vò laõnh chuùa trong tænh ñeán ngay nghóa trang naøy ñeå

vieáng moä cha mình. Khoûi caàn phaûi noùi, vò laõnh khoaûng naêm 751. chuùa thaät baát ngôø khi baét gaëp moät nhaø sö ñang Soâkoâ Shinsai (jap): Ts'ao-kung—Name of a God ngoài traàn truoàng giöõa nhöõng phaàn moä. Khi vò laõnh who protects the kitchen fire—Taùo Coâng, teân cuûa chuùa hoûi Sö nguyeân do, Sö Sokai giaûi thích söï vieäc moät vò thaàn baûo veä cuûi löûa trong nhaø beáp. moät caùch chaân thaät. Xuùc ñoäng tröôùc tình caûnh cuûa Soku (jap): To be: Töùc laø—Sensation, touch Sö Sokai, vò laõnh chuùa ñaõ may taëng quaàn aù o cho (Sparsa (skt): Xuùc. sö. Veà sau naøy khi Sokai trôû thaønh moät thieàn sö Sokuhi Nyoichi

(1616-1671): Chi-fei Ju-I noåi tieáng thì vò laõnh chuùa cuõng trôû thaønh ñeä töû cuûa (chi)—Thieàn sö Nhö Nghóa—Name of an Obaku ngaøi. monk from Fukien province who emigrated from Soâkei (jap): The Japanese pronunciation for Tsao- Ming China and arrived in Japan in 1657. Ju-I was Chi, and alternative name for Hui-neng (638-713), one of the leading disciples and Dharma heirs of the Sixth Patriarch—See Taøo Kheâ. Yin-Yuan-Lung-Ch'i (Ingen Ryuki (jap), the Soâkei-an (1882-1945): The teaching name of founder of Obaku Zen in Japan. Ju-I is known for Sasaki Shigetsu, the Japanese Rinzai master who his Zen poetry and masterful calligraphy. Along influential in introducing Zen to the West. He with Obaku masters Yin-Yuan-Lung-Ch'i and Mu- founded the first Zen Institute of America in New an, Ju-I is known as one of the "Three Brushes of York City in 1931—See Sasaki Shigetsu. Obaku", monks who were regarded as great artists Sokendo (jap): Töông Kieán Ñaïo—Non- for their calligraphy—Teân cuûa moät vò Taêng Trung discriminating cognition, the reality in the Hoa, goác ngöôøi Phuùc Kieán, di cö ñeán Nhaät vaøo absolute as whole and undivided—Caên baûn trí voâ naêm 1657 trong thôøi nhaø Minh. Nhö Nghóa laø moät phaân bieät, caùi trí voâ laäu khoâng phaân bieät. Traïng trong nhöõng ñeä töû noái phaùp haøng ñaàu cuûa Thieàn thaùi khoâng coøn söï phaân bieät giöõa chuû theå vaø ñoái Sö Long Kyø AÅn Nguyeân, ngöôøi saùng laäp ra toâng töôïng. Hoaøng Baù Nhaät Baûn. Nhö Nghóa ñöôïc bieát ñeán Soki (p): Sorrowful (a)—Phieàn muoän. qua thô vaên Thieàn vaø thö phaùp cuûa moät baä c thaày. Sokkoâ Roku Kaien Fusetsu (jap): A text Cuøng vôùi nhöõng vò thaày toâng Hoaøng Baù nhö Long comprised of one section that records a series of Kyø AÅn Nguyeân, vaø Moäc Anh Tính Thao, Nhö sermons given in 1740 by Hakuin Ekaku (1685- Nghóa ñöôïc bieát laø moät trong "Ba Caây Coï" cuûa 1768) on the Records of teachings of Zen Master toâng Hoaøng Baù, noåi tieáng nhö nhöõng ñaïi ngheä só Hsu-t'ang—Taùc phaåm goàm moät phaàn, ghi laïi moät veà thö phaùp. loaït baøi thuyeát phaùp vaøo naêm 1740 cuûa Thieàn sö Sokui-Kanjo (jap): Leã aán vò quaùn ñaûnh (leã ñaêng Baïch AÅn Hueä Haïc giaûng veà nhöõng lôøi daïy Hö quang cuûa hoaøng ñeá Nhaät). Ñöôøng Thieàn Sö Ngöõ Luïc, nhöõng thôøi thuyeát Soku-Koâan (jap): Töùc Coâng AÙn—The immediate giaûng, thi keä vaø caùc taùc phaåm khaùc cuûa Hoøa universe or the here-and-now universe—Coâng aùn Thöôïng Hö Ñöôøng—See Hö Ñöôøng Thieàn Sö. noùi veà vuõ truï ngay taïi ñaây vaø baây giôø. Sokkuram (kor): A grotto near the crest of Mount Sokusaiho (jap): Töùc Tai Phaùp—To cause to Jinhyungdong in Kyongsangbukdo Province, cease calamities—Ngaên chaën tai öông—See Töù Korea, which houses a stone Buddha statue that is Chuûng Ñaøn Phaùp. widely regarded as one of the great religious Sokushin Jobutsu (jap): Thaønh Phaät ngay trong treasures of Korean Buddhism. It was carved thaân naøy—A Japanese term for "becoming a during the Unified Silla period (668-918), Buddha in this very body." This is the central comissioned by Kim-Tae-Song. It was constructed notion of Japanese Shingon tradition, according to some time around 751—Hang ñoäng gaàn nuùi which one does not need to abandon the body to Jinhyungdong trong tænh Kyongsangbukdo, thuoäc become a Buddha because the "three mysteries" Trieàu Tieân, trong ñoù haõy coøn löu tröõ

moät töôïng (sammitsu) of body, speech and mind can be Phaät baèng ñaù ñöôïc moïi ngöôøi xem nhö laø baûo vaä t progressively identified with those of Vairocana. toân giaùo cuûa Phaät giaùo Trieàu Tieân. Töôïng ñöôïc taïc Through ritual practices and visualizations, one döôùi söï baûo trôï cuûa vua Kim-Tae-Song thôøi Silla actualizes the state of mind of Vairocana—Thuaät thoáng nhaát. Hang ñoäng naøy ñöôïc xaây döïng vaøo ngöõ Nhaät Baûn coù nghóa laø “thaønh Phaät ngay trong

thaân naøy.” Ñaây laø khaùi nieäm chuû yeáu cuûa truyeàn Solicitude (n): Söï lo laéng. thoáng Chaân Ngoân Nhaät Baûn, theo ñoù haønh giaû Solid (a): Vöõng chaéc. khoâng caàn phaûi boû thaân naøy môùi thaønh Phaät vì Solid attachment: Abhinivesasamdhi (skt)—Maät “tam maät” trong thaân, khaåu, vaø yù coù theå tieán trieån Chaáp—Chaáp chaët. töø töø cho gioáng vôùi nhöõng phaåm chaát cuûa Phaät Tyø Solid element: Prthivi-dhatu (skt)—Earth Loâ Giaù Na. Qua nhöõng tu taäp nghi thöùc vaø quaùn elements—See Ñòa Ñaïi and Töù Ñaïi. töôûng, haønh giaû coù theå thöïc chöùng ñöôïc taâm thaùi Solid foundation: Neàn taûng vöõng chaéc. cuûa Ñöùc Ñaïi Nhaät Nhö Lai. Solid matter: Ñaát—See Töù Ñaïi. Sokushin Sokubutsu (jap): A famous Zen saying, Solid mind: Taâm kieân coá—See Möôøi Thaâm Taâm which in effect means "Basic mind is basic Cuûa Chö Ñaïi Boà Taùt. Buddha"—Chaâm ngoân thieàn noåi tieáng coù nghóa laø: Solid samadhi: See Ñònh Löïc Kieân Coá. "Taâm töùc Phaät." Solidarity (n): Tính lieân ñôùi. Sokushin-Zebutsu (jap): Mind here and now is Solidity (n): Theå ñaëc—Ñaát. Buddha—The identity of mind and Buddha—See Solitary: Vivikta (skt)—Secluded—Tòch Tònh— Töùc Taâm Töùc Phaät. Eternal peace. Solace (n): Söï an uûi Solitary dwelling: Ñoäc Cö—Soáng moät mình. Solar eclipse: Nhaät thöïc. Solitary Enlightened One: Pratyeka-Buddha Soldiers must be well trained rather than (skt)—Solitary realizer—Bích chi ca Phaät ñaø— numerous: Binh taïi tinh nhi baát taïi ña (quaân lính Duyeân Giaùc Phaät—See Ñoäc Giaùc Phaät. caàn tinh nhueä chöù khoâng caàn ñoâng, yù noùi trong tu Solitary, forsaken spirit: Disconsolate spirit who taäp phaåm chaát beân trong môùi quan troïng, chöù has no relatives to worship—Coâ hoàn. khoâng phaûi laø hình töôùng beân ngoaøi). Solitary Garden: Jetavana (skt)—Kodoku-On Sole (a): Duy nhöùt—Unique—Only. (jap)—See Coâ Ñoäc Vieân. Soles of the feet-Hells: Loøng baøn chaân sanh Ñòa Solitary hells: Pacceka-niraya (p)—Pratyeka- nguïc—See Luïc Ñieåm Taùi Sanh. naraka (skt)—Coâ ñoäc ñòa nguïc. Sole-minded: Chief or sole duty—Single- Solitary realizer: Pratyeka-Buddha (skt)— minded—Chuyeân tu—See Nhò Tu. Solitary Enlightened One—See Ñoäc Giaùc Phaät. Soles, palms, shoulders, crown well-rounded: Solitary realm of reality: Ñoäc Nhaát Phaùp Giôùi— Distinctive and full—Loøng baøn chaân, baøn tay, hai Coõi thöïc taïi chæ coù moät. vai vaø treân ñænh, baûy choå aáy ñeàu ñaày Solitary spirit: Disconsolate spirit—Forsaken ñaën—See Tam Thaäp Nhò Haûo Töôùng. spirit—Solitary spirit—Coâ hoàn. Sole path: Höôùng Nhaát Xuùc—Con ñöôøng duy Solitude (n): Söï coâ tòch—See Tónh Laëng. nhaát. So-Liu-Na Buddha: Sa Löu Na Phaät. Solely invoke a certain Buddha: Chuyeân nieäm Solve one’s inner problems: Giaûi quyeát nhöõng Phaät (chuyeân nieäm hoàng danh cuûa moät vò Phaät naøo vaán ñeà noäi taâm—To resolve. ñoù). So deep: Saâu xa. Solely and purely: Chuyeân

tinh. So-long: Chöøng aáy. Solely virtue Bodhisattva: Srikuta (skt)—Ñöùc Soma (p): The moon—Nguyeät—Maët Traêng (thaùi Thuaàn Boà Taùt. aâm). Solemn (a): Troïng theå—Uy nghi. Soma (skt): Teá Leã—Celebrate rituals—Rituals of Solemn utterance: Lôøi noùi nghieâm trang. sacrifice. Solemnity (n): Söï troïng theå. Soma-deva (skt): Candra-deva (skt)—Toâ Ma Ñeà Solemnization (n): Söï möøng leã moät caùch troïng Baø—Nguyeät Thieân—The moon-deva. theå. Somanassa (p): Happiness—Happy feeling— Solemnize (v): Möøng leã moät caùch troïng theå. Caûm giaùc hyû laïc—See Haïnh Phuùc. Solemnly: Long troïng. Somanassa-vendana (skt): Saumanasya-vendana Solicitous (a): Lo laéng—Quan taâm. (skt)—Joy—See Hyû Thoï.

Soma plant: See Xöng YÙ Hoa. thaønh truyeàn thoáng “Chín Nuùi” (Kusan Sonmun). Soma-sarpa (skt): See Toâ Ma Xaø. Baûy trong soá 9 thieàn vieän xuaát phaùt töø nuùi Huøng Soma-sutta (p): Sutra of celebrating rituals— Chaâu, vaø truyeàn thoáng Sumi-san xuaát phaùt töø Sutra of Rituals of sacrifice, Samyutta Nikaya Thieàn sö Ch’ing-Yuan Hsing-Ssu, veà sau naøy V.2—Kinh Teá Leã, Töông Öng Boä V.2. phaùt trieån thaønh toâng Taøo Ñoäng. Somber (a): AÛm ñaïm—Gloomy—Dull— Son of a barren woman: See Thaïch Nöõ Nhi. Overcast—Dreary—Toái taêm: Black—Dark— Son of the Blessed One: Con cuûa ñaáng Thieän Obscure. Theä. Somma (p): Gentle (a)—Töû teá. Son of Buddha: Believers in Buddhism— Somnambulant: Thuïy du. Buddhists—Thieän tín—See Phaät Töû. Somoku-Shin (jap): The mind of grass and Son of compassion: Disciples of Maitreya trees—See Thaûo Moäc Taâm. Bodhisattva—Töø töû (ñeä töû cuûa Boà Taùt Di Laëc). So-Mok-U-Sho-Heki (jap): Grass, trees, fences, Son of dharma king: Kumara (skt)— and walls, which are concrete objects familiar to Bodhisattva—Phaùp vöông töû—See Boà Taùt. everybody. These and the four elements and five Son of the elders of Vaisali: See Baûo Tích aggregates are used completely the same in Tröôûng Giaû Töû. Zen—Thaûo Moäc Töôøng Bích laø nhöõng ñoái töôïng Sons of the Ganges: Gangaja (skt)—Inhabitants cuï theå cho moïi ngöôøi. Nhöõng thöù naøy vaø "Töù ñaïi who live in the vicinities of the Ganges—Nhöõng Nguõ uaån" hoaøn toaøn gioáng nhau trong Thieàn. cö daân soáng trong caùc vuøng phuï caän cuûa soâng Soâmon (jap): Sôn Moân—The outer gate of a Zen Haèng. monastery—See Sanmon. Son of Gods: Devaputta (p)—Tieân ñoàng—Son of Son (n): Con trai. heavens—See Thieân Töû. Son (kor): A Korean term for “Zen.” This is the Son of heavens: Emperor-Princess—See Thieân Korean tradition of Zen, which according to Töû. traditional history was introduced to Korea by the Son of Heaven of the Buddha-heart: See Phaät Silla monk Pomnang (Fa-lang). He traveled to Taâm Thieân Töû. China where he studied with the fourth patriarch Son of heaven king: Son of heavens—See Thieân of the tradition, Tao-Hsin (580-646). The earliest Töû. established Son school in Korea was Huiyang-san, Son of King Prasenajit killed all people in the and during the eighth and ninth centuries Koreans Sakya tribe: Löu Li Vöông Thaùi töû con vua Ba Tö who traveled to China to studied founded eight Naëc, ngöôøi ñaõ ñem quaân ñeán gieát heát nhöõng ngöôøi Son monasteries, which together with Huiyang- trong doøng hoï Thích Ca. san became known as the “Nine Mountains” Sons of the Sakyan: Buddha’s son—Buddhist (Kusan Sonmun) tradition. Seven of these

derived disciples in general—Monk—Sons of Sakyamuni from the Hung-Chou school of Chinese Ch'an, Buddha—See Thích Töû. and the sumi-san school derived from the Ch'an Son Thuy Temple: Chuøa Sôn Thuûy—Non Nuoc master Ch'ing-Yuan Hsing-Ssu (- 740), whose Temple. lineage later developed into the Ts'ao-Tung Son of the True One: See Chaân Töû. school—Thuaät ngöõ Trieàu Tieân coù nghóa laø Son of Vajra-buddha: Son of Vairocana "Thieàn." Ñaây laø Thieàn theo truyeàn thoáng Trieàu Buddha—See Kim Cang Phaät Töû. Tieân, theo lòch söû truyeàn thoáng ñöôïc ñöa vaøo Sona (p): A dog—Con choù. Trieàu Tieân bôûi sö Pomnang döôùi thôøi Silla. OÂng Sona (skt): See Thieäm Ba. du haønh qua Trung quoác, taïi ñaây oâng hoïc thieàn vôùi Sonadanda-sutta (p): Kinh Chuûng Ñöùc—Kinh Töù Toå Ñaïo Tín. Doøng Thieàn ñaàu tieân ñöôïc thieát ñöùc Phaät giaûng cho moät vò Baø La Moân teân Chuûng laäp taïi Trieàu Tieân laø doøng Huiyang-san, vaø vaøo Ñöùc. nhöõng theá kyû thöù 8 vaø thöù 9 ngöôøi Trieàu Tieân du Sona-sutta (p): Sutra on a dog, Anguttara Nikaya haønh sang Trung Hoa tu hoïc vaø trôû veà xaây döïng 8 VI.55—Kinh con choù, Taêng Nhaát A Haøm VI.55. ngoâi thieàn vieän, cuøng vôùi Huiyang-san ñeå trôû

Sona Thera (p): Name of a bhiksuni who joined Soni (p): The waist—Thaét löng. the order after being abandoned by the daughter. Sonita (p): Blood—Maùu. Later she attained the sainthood—Teân moät vò tyø Sonjong (kor): Truyeàn Thoáng Thieàn—A Korean khöu ni, vì bò con caùi ruoàng boû Sona vaøo chuøa tu term for "Meditation School." During the reign of vaø ñaéc quaû. King Sejong (1418-1450) of the Choson dynasty, Sonda (p): Addicted to (a)—Nghieän ngaäp. the number of Buddhist schools in Korea was Song of Angya: Song of "Going on Foot"—See reduced to two. Sonjong combined the Kyeyul Haønh Cöôùc Ca. (Vinaya), Chont'ae (T'ien-T'ai), and Son (Zen) Song of Enlightenment: Shodoka (jap)—See traditions, while the Kyojong (Textual) school Chöùng Ñaïo Ca. brought together elements of the Hwaom (Hua- Songs of masters with perfect abilities: Gur Yen), Posang (Fa-Hsiang), and Sammon (San- (tib)—Songs of the mahasiddhas—Chöùng Ngoä Lun) traditions. These two remained the only Ca—Gatha or verse of Realization. official schools of Buddhism in Korea until Songs of the mahasiddhas: Gur (tib)—Songs of 1935—Thuaät ngöõ Trieàu Tieân coù nghóa laø "Truyeàn masters with perfect abilities—Chöùng Ngoä Ca. Thoáng Thieàn." Döôùi thôøi vua Sejong cuûa trieàu ñaïi Song of Meditation: Zazen-wasan (jap)—Choson, soá toâng phaùi ôû Trieàu Tieân giaûm thieåu coøn Hakuin's Zazen wasan—See Toïa Thieàn Hoøa Taùn 2 phaùi. Phaùi Thieàn Sonjong phoái hôïp vôùi caùc phaùi and Baïch AÅn Thieàn Toïa Tuïng. Luaät toâng (Kyeyul), Thieân Thai (Chont'ae) vaø Songs in praise of the Buddha: Stotra (skt)—Baøi Thieàn Son, trong khi phaùi Kinh Löôïng Boä phoái tuïng taùn thaùn Ñöùc Phaät. hôïp vôùi caùc phaùi Hoa Nghieâm, Phaùp Töôùng, vaø Songgwangsa: One of Korea's "three jewels" Tam Luaän. Hai toâng phaùi môùi naøy toàn taïi nhö hai temples, representing the Samgha, the others are toâng phaùi Phaät giaùo chính thöùc taïi Trieàu Tieân cho Haeinsa, representing the Dharma, and Tongdosa, maõi ñeán naêm 1935. representing the Buddha. It is located on Mount Sonome Zen master: Thieàn sö Ni Sonome—Teân Chogye, named after the mountain in China on cuûa moät thieàn sö ni Nhaät

Baûn—See Minh Ñaêng which Hui-Neng lived. It was originally founded Chieáu Dieäu. by Chinul (1158-1210) as a meditation retreat, but Sonship (n): Boån phaän laøm con. later grew to be one of the Korea's largest Sonytra (skt): Samjiva (skt)—Sanjiva (p)—See temples—Moät trong nhöõng ngoâi chuøa "Tam Baûo" Ñaúng Hoaït Ñòa Nguïc. cuûa Trieàu Tieân, tieâu bieåu cho Taêng Baûo, hai ngoâi Soon after: Ngay sau khi. khaùc laø Haeinsa, tieâu bieåu cho Phaùp Baûo, vaø Sooner or later: Khoâng choùng thì chaày. Tongdosa tieâu bieåu cho Phaät Baûo. Chuøa "Taêng Sooth (v): To pacify—To settle—An (an oån hay Baûo" toïa laïc treân nuùi Chogye, ñöôïc ñaët theo teâ n oån ñònh)—Laéng ñoïng. cuûa moät ngoïn nuùi ôû Trung Hoa, nôi Luïc Toå Hueä Soothsaying: Boùi. Naêng ñaõ töøng soáng taïi ñoù. Chuøa naøy tieân khôûi do Sopadhisesa (skt): Incomplete—See Höõu Dö. Chinul saùng laäp nhö moät trung taâm aån cö Thieàn, Sopadhisesa-nirvana (skt): Saupadisesa-nibbana nhöng veà sau naøy trôû thaønh moät trong nhöõng ngoâi or Kilesa-parinibbana (p)—Incomplete Nirvana— töï vieän lôùn nhaát ôû Trieàu Tieân. See Höõu Dö Nieát Baøn. Songjusa P'ai (kor): Name of a Korean Zen sect, Sopadhisesa-nibbana-dhatu (p): Saupadisesa- founded by Zen master Muyom (799-?), a disciple nibbana-dhatu or Kilesa-parinibbana-dhatu (p)— of Zen master Nan-ch'uan P'u-yuan, in the middle The realm of incomplete nirvana—See Höõu Dö of the ninth century. Songjusa temple, its main Nieát Baøn. temple located on Mount Sonju—Sö Töû Sôn Phaùi, Sopa, Geshe Lhundrup (1923 -): See Geshe teân cuûa moät phaùi Thieàn Ñaïi Haøn, ñöôïc thaønh laäp Lhundrup Sopa. bôûi Thieàn sö Ñaïo Doaõn vaøo giöõa theá kyû thöù IX. Sopadhishesha-nirvana (skt): Savupadisesa- Höng Ninh, ngoâi chuøa chính cuûa toâng phaùi naøy toïa nibbana (p)—Incomplete Nirvana—See Höõu Dö laïc treân nuùi Sö Töû. Nieát Baøn. Song-Yun (chi): See Toáng Vaân.

Sopaka (p): A low-caste man—Ngöôøi ôû giai caáp Soshi (jap): A Japanese term, literally means 'the thaáp. Patriarch', an epithet of Bodhidharma—Thuaät ngöõ Sopana (p): Stairs—A ladder—Caùi thang. Nhaät Baûn coù nghóa laø 'Toå Sö', danh hieäu cuûa toå Boà Sophism: Nguïy Bieän Luaän—False argument. Ñeà Ñaït Ma—See Toå. Sophisticated: Tinh vi. Soshidoâ (jap): See Patriarch's hall. Soppa (p): Nguû nghæ. Soshigata (p): Busso (jap)—Patron saint— Soracca (p): Gentleness (n)—Söï töû teá. Founder—Patriarchs of the transmission lineage Soraccam (skt): Temperance—Tieát ñoä—Töï of Zen. The patriarchs are great masters, each of cheá—Khaéc kyû. whom received the Buddha-dharma from his Sorata (p): Name of one of one hundred master in the "transmission from heart-mind to Pratyeka-buddhas who lived a long time on Mount heart-mind" and transmitted it further to his Isigili—Teân cuûa moät trong soá moät traêm vò Phaät dharma successors—See Toå Sö. ñoäc giaùc soáng moät thôøi gian daøi treân nuùi Isigili. Soshi-no-shin-in (jap): Patriarchal seal—See Toå Sorcerer's art: Sorcery—Chuù thuaät. AÁn. Sorcery: Chuù thuaät. Soshin-Shitsumei (jap): Taùn Thaân Thaát Meänh— Sorin (jap): 1) Monks' grove, a large Zen Losing body and losing life. In Zen, the term monastery or temple: See Taêng Laâm; 2) Pine means "to attain realization," i.e., getting into the forest, a clump of forest, a large assembly of activity of the movement and forgetting oneself— monks, a monastery as a place where monks

are Maát caû thaân laãn maïng. Trong Thieàn, thuaät ngöõ coù clustered together: Pindavana (skt): Tuøng Laâm, nghóa laø "ñaït ngoä." khu röøng caây tuøng. Soâshin-zazen (jap): Khoùa thieàn buoåi saùng—See Sorrow: Soka (skt)—1) Distress, grief, misery, Morning sessions. pain, suffering: Dukkha (p)—Söï ñau khoå; 2) Soshi-Sairai-I (jap): Toå Sö Taây Lai YÙ, yù chæ cuûa Unsatisfying: Buoàn phieàn vì ñieàu gì; 3) Sö Toå Boà Ñeà Ñaït Ma—Patriarch Bodhidharma's Daurmanasyendriya (skt)—Öu caên. main instructions. Sorrow and joy: See Ai Laïc Töông Sinh. Soshi-seirai (jap): A Japanese term, literally Sorrow of parting: See Ai Tích. means 'the coming of the patriarch out of the Sorrow for sin: Ñau khoå vì phaïm toäi. west'; a Zen expression that refers to the coming Sorrowful (a): Buoàn baõ—AÂo naõo. of Bodhidharma, the first Chinese patriarch of Sorrowless: Voâ saàu. Ch'an, from India to China—Thuaät ngöõ Nhaät Baûn, Sorrowless One: The Happy One, an epithet of coù nghóa laø 'vieäc Tröôûng Laõo ñeán töø phöông Taây'. the Buddha—Ñaáng thoaùt ly saàu muoän, moät danh Thuaät ngöõ Thieàn noùi tôùi vieäc Boà Ñeà Ñaït Ma, hieäu cuûa Ñöùc Phaät. tröôûng laõo thöù nhaát cuûa Thieàn Trung Hoa, ñeán töø AÁn Ñoä. Soâsan (jap): 1) Sosan master: Zen master Seng- Ts'an (?-606)—See Taêng Xaùn; 2) Morning Soshi-Zen (jap): Patriarchal Zen—See Toå Sö instruction, a sermon given in the morning after Thieàn. breakfast. The soâsan takes place in the Dharma So-Shu (jap): Aggregate of perception—Töôûng hall and is addressed to the entire assembly: Baøi Chuùng—See Töôûng Uaån. thuyeát giaûng buoåi saùng, sau giôø ñieåm taâm. Baøi So sor brtags 'gog (tib): Traïch dieät voâ vi— thuyeát giaûng naøy ñöôïc thuyeát trong Phaùp ñöôøng, Pratisamkhya-nirodha. daønh cho toaøn theå Taêng Ni chuùng. So sor tar pa (tib): Theä nguyeän giöõ giôùi— Sosanika (p): One who lives in a cemetery—Pratimoksa vows. Ngöôøi soáng trong nghóa ñòa. Sota (p): Srota (skt)—The ear—Loã tai. Soseiki (jap): Zen master She-Shih (1275-1351)— Sotadhatu (p): Nhó Giôùi—Element of earsense. See Moäng Sôn Sô Thaïch Thieàn Sö. Sota-dvaravajjana-citta (p): Ear-door-avderting- Soseti (p): To cause to dry (to wither)—Laøm cho consciousness—Nhó Moân Thöùc. khoâ heùo. Sota-dvarapvithi-cittas (p): Ear-door process

cittas—Nhó Moân Taâm. Ñoäng, roài vaøi naêm sau ñoù trôû veà Nhaät saùng laäp Sotapanna (p): Stream-enterer—Quaû Döï Löu— thieàn phaùi naøy ôû ñoù. Toâng phaùi naøy nhaán maïnh See Tu Ñaø Hoaøn. vaøo Thieàn "Maëc Chieáu," goïi maëc chieáu vì noù Sotapatti (p): Nhaäp Löu—Quaû vò Döï Löu ñaàu khoâng döïa vaøo nhöõng lôøi chæ giaùo baèng mieäng hay tieân—See Tu Ñaø Hoaøn. coâng aùn. Thöïc taäp chuû yeáu cuûa thieàn Taøo Ñoäng laø Sotapatti-magga (p): Srotapanna-marga (skt)— "ngoài tænh laëng," trong ñoù ngöôøi ta trôû neân quan heä Path of stream-enterer—Path of Stream-entry— hoaøn toaøn trong vieäc thöïc taäp thieàn maëc chieáu, chöù See Tu Ñaø Hoaøn Ñaïo. khoâng taäp trung vaøo hôi thôû hay coâng aùn. Theo Sotapatti-phala (p): Srotapanna-phala (skt)— giaùo thuyeát cuûa toâng phaùi naøy thì thöïc taäp thieàn Fruit of stream-enterer—Fruit of Stream-entry— maëc chieáu töï noù laø trôû veà Phaät taùnh hay thöïc See Tu Ñaø Hoaøn Quaû. chöùng Phaät quaû, voán coù saün trong chuùng sanh moïi Sotapatti-samyutta (p): Sutra on

Stream-entry, loaøi, chöù khoâng phaûi toán coâng ñi tìm ôû ñaâu. Samyutta Nikaya 55—Töông Öng Tu Ñaø Hoaøn Sotoba (jap): Su-Tung-Po—See Toâ Ñoâng Pha. Kinh, Töông Öng Boä 55. Soâtoâ school: Tröôøng phaùi Taøo Ñoäng—Soto Shu— Sotar-sutta (p): Sutra on the Listener, Anguttara See Taøo Ñoäng Toâng. Nikaya V.140—Kinh Ngöôøi Laéng Nghe, Taêng Soâtoâ Sect: Tröôøng phaùi Taøo Ñoäng—Soto Shu— Nhaát A Haøm V.140. See Taøo Ñoäng Toâng. Sotavinnanam (p): Srotravijnana (skt)—Ear-Soâtoâ shuâ (jap): Soâtoâ School—See Taøo Ñoäng consciousness accompanied by equanimity—Nhó Toâng. thöùc, ñoàng phaùt sanh cuøng thoï xaû—See Soto-vinana (p): Srotravijnana (skt)—Auditory Srotravijnana. consciousness—Ear Consciousness—Ear- Soteriology: Giaûi Thoaùt Luaän—Externalist theory discernement—Ear perception—Hearing of Christian salvation—Ngoaïi thuyeát cuûa Cô Ñoác consciousness—See Nhó Thöùc. cöùu theá. Sotthija (skt): See An Hoøa (2). Sotindriya (p): The faculty of hearing—Nhó caên. Soubahou (s): Ñaïi la haùn Tu baït ñaø la (vò Thaùnh Soâtoâ: Toâng Taøo Ñoäng—Japanese term for “Ts’ao- ñeä töû cuoái cuøng cuûa Phaät Thích Ca). Tung school,” one of the two main lineages of Souddharasmiprabha-Buddha (skt): Tònh Quang Japanese Zen today, the other being Rinzai. It was Phaät. founded by Dogen Zenji (1200-1253), who Soujnana (p): Thieän Hueä Boà Taùt. traveled to China in 1223 and studied with Ts’ao- Soujata (skt): See Tu Giaø Ña. Tung sect and several years later he returned to Soul (n): Atman (skt)—Pudgala (skt)—Ñaïi Ngaõ— Japan to found the Soto there. The tradition Individual—Person—Self—See Linh Hoàn. stresses the “Zen of silent awakening,” so called Soul of the dead: Höông hoàn—Vong Phaùch— because it is based “silent awakening” practice Thaàn thöùc cuûa ngöôøi quaù coá—Soul of a dead that does not rely on verbal instructions or koan person. training. The main meditative practice of Soto is Soul snatching demon: Ñoaït Hoàn Quyû—Soul- “just sitting,” in which one become fully involved snatching spirits. in the practice of “silent awakening” without Soul and vital spirits: Hoàn vía. relying on supports such as focusing on the breath (No)-soul: Voâ ngaõ. or koans. According to its theory, the practice of Soumedha (skt): Thieän Hueä Boà Taùt. “silent awakening” itself is the returning to one Soumeru (Meùrou) (skt): See Tu Di Sôn. innate Buddha-nature or actualization of Soumerukalpa Buddha (skt): Tu Di sôn Phaät. Buddhahood, which is inherent to all sentient Sound: Sabda (skt)—Vara (skt)— (n): Voice— beings—Töø ngöõ Nhaät Baûn chæ “Toâng Taøo Ñoäng,” AÂm thanh—(v): Seem—Coù veû. moät trong hai tröôøng phaùi chính taïi Nhaät ngaøy nay, Sound-accordance realm: Aghanistha (skt)—See phaùi kia laø Laâm Teá. Toâng phaùi naøy ñöôïc ngaøi Ñaïo Hoøa AÂm Thieân. Nguyeân saùng laäp. Vaøo naêm 1223, ngaøi chu du Sound of the bell: AÂm thanh cuûa tieáng chuoâng— sang Trung Quoác vaø toøng hoïc vôùi Thieàn phaùi Taøo

See Chung Thanh. Sounding block: See AÂm Moäc. Sound of compassion: Tieáng Töø bi. Sounding staff: See Thanh Tröôïng. Sound of Crushing All Armies of Demons: Soup is needed for a meal as much as dharma Haøng Ma AÂm. friends needed for a Way practitioner: AÊn côm Sound (v) the depth of water: See Thaùm Thuûy. coù canh, tu haønh coù baïn—Who’s eating rice needs Sound and echo perseverance: soup, who’s a

way cultivator (practitioner) Ghoshanugakshanti (skt)—See AÂm Höôûng Nhaãn. appreciates dharma friends. Sound Emitted by All Didactic Devices of Souprabhuddha (skt): Thieän Giaùc vöông (cha cuûa Great Compassion: Ñaïi Bi Phöông Tieän Vaân Loâi Coâng Chuùa Gia Du Ñaø La). AÂm. Soup of wisdom: See Baùt Nhaõ Thang. Sound Emitted by Ocean of All Universes: Sour: Amia (skt)—Chua. Chaán Nhöùt Thieát Haûi Loâi AÂm. Source (n): Caên nguyeân. Sound of great Lion's Roar: Tieáng ñaïi Sö Töû Source of affection: Nguoàn goác khôûi sinh aùi Hoáng. duïc—See Töù Khôûi. Sound of great Thunderstorm: Tieáng Ñaïi Saám. Source of consciousness: The Alaya-vijnana Sound of great wisdom: Tieáng trí tueä. (skt)—The storehouse or source of consciousness, Sound hearer: Hearers—A direct disciple of the from which both subject and object are derived— Buddha—Nhöõng vò tu taäp Töù Dieäu Ñeá, ñeä töû tröïc Quaû Thuïc Thöùc hay Taøng Thöùc—See A Laïi Da tieáp cuûa Phaät—See Thanh Vaên. Thöùc. Sound of hymns: Tuïng AÂm—AÂm thanh cuûa lôøi Source of defiling the commandments: Giôùi caáu tuïng. (coäi nguoàn laøm caáu nhieãm giôùi luaät). Sound of joyous giving: Tieáng Hyû xaû. Source of dukkha: Root of suffering—Origin of Sound of laughter: AÂm thanh cuûa tieáng cöôøi. suffering—Khoå caên (nguoàn coäi cuûa khoå ñau). Sound of liberation: Tieáng giaûi thoaùt. Source of inspiration: Nguoàn caûm höùng. Sound of Lion's Roar: Tieáng Sö töû Hoáng. Source of pain: Caên nguyeân cuûa khoå ñau—Cause Sound of Mountains Colliding: Sôn Töôùng Kích of suffering. AÂm. Source of all seeds of good or evil: The store- Sound of music: Laïc aâm. house—The 8th Alaya vijnana—Nguoàn chöùa moïi Sound of music of the Pure Land's trees: See chuûng töû thieän aùc—Caên boån taâm. Laïc AÂm Thuï. Source of sin: Caên nguyeân toäi loãi. Sound and object of sense: Sabda-visaya (skt)— Source and substance of all phenomena: Bhuøta Thanh Caûnh—AÂm thanh vaø caûnh giôùi. (skt)—Elements of living being—Originally or Sound of preaching: Dharmaghosa (skt)— fundamentally existing—Primal existence—The Dharma-voice—The sound of Truth—See Phaùp present life—See Boån Höõu. AÂm. Source of suffering: Caên nguyeân cuûa khoå ñau— Sound (v) reasonable: Coù veû höõu lyù. Source of dukkha—Cause of suffering. Sound-sense-sphere: Thanh Xöù. Source of all truth and virtue: Knowledge of Sound-state of mind: Taâm Ñieàu Thieän—Traïng fundamental principles—Original wisdom— thaùi vöõng vaøng cuûa taâm. Primal wisdom—See Caên Baûn Trí. Sound of Stopping the Sufferings of All Worlds Source of truth: Chaân nguyeân (nguoàn goác cuûa and Giving Comfort: Töùc Nhöùt Thieát chaân lyù). Theá Gian Khoå An UÛi AÂm. South: Daksina (skt)—Phöông Nam. Sound of Thunderstorm: Tieáng Maây Saám. South Guardian deva: Kim Cang Voâ Thaéng Keát Sound of Truth: Dharmaghosa (skt)—Dharma- Hoä. voice—The sound of preaching—Phaùp AÂm—AÂm Southeast: Phöông Ñoâng Nam. thanh thuyeát phaùp cuûa chaân lyù. Southern Buddhism: Nam Toâng Thieàn Phaät Sound the wooden fish: See OÂ Ngö. Giaùo—The Southern sect, or Bodhidharma school,

divided into northern and southern, the northern Sow (v) the seeds: See Haï Chuûng. under Shen-Hsiu, the southern under Hui-Neng, Sower (n): Ngöôøi gieo gioáng. around 700 A.D.—Nam Toâng, hay tröôøng phaùi Soza (jap): See Seats of grass. Ñaït Ma chia

laøm hai phaùi baéc nam, baéc Thaàn Tuù, Soâzan-Honaku (jap): See Soâzan-Honjaku. nam Hueä Naêng, vaøo khoaûng naêm 700 sau Taây Soâzan-Honjaku (jap): Ts'ao-shan Pen-chi— Lòch—See Nam Ñoán Baéc Tieäm. Caoshan Benji—Ts'ao-Shan in Kiang-Su, where Southern collection: Nam Taïng—Southern the Ts'ao-Tung sect, a branch of Ch'an school, collection of Buddhist Canon. was founded by Tung-Shan; Ts'ao-Shan was the Southern collection of Buddhist canon: See name of the second patriarch of this sect—Taøo Nam Taïng. Sôn hay nuùi Taøo, bieät hieäu cuûa Baûn Tòch Thieàn Southern continent: Jambudvipa (skt)—Nam Sö, nhò toå Taøo Ñoäng, vaø cuõng laø hoïc troø cuûa Ñoäng Thieäm Boä Chaâu, coøn goïi laø Chaâu Dieâm Phuø Ñeà . Sôn Löông Giôùi thuoäc toâng Taøo Ñoäng—See Taøo Southern Heaven king: Virudhaka (skt)— Sôn Baûn Tòch Thieàn Sö. Virulhaka (p)—Who presides over the Sozan-konin (jap): See Sô Sôn Quang Nhaân kumbhandas—Taêng Tröôûng Thieân Vöông—Nam Thieàn Sö. thieân vöông. Sozan-kyonin (jap): Shu-shan K'uang-jeân— Southern hill: Nam Sôn—Southern hill sect. Shushan Guangren—See Sô Sôn Quang Nhaân Southern hill Sect: Southern hill school—See Thieàn Sö. Nam Sôn Giaùo. Space (n): Khoâng gian. Southern immediate, Northern gradual: See 1) Akasa-dhatu (skt): See Nhò Hö Khoâng. Nam Ñoán Baéc Tieäm. 2) Desa (skt): Thôøi—See Hai Möôi Boán Phaùp Southern Jambudvipa: Coõi Nam Dieâm Phuø Ñeà. Baát Töông Öng Trong Duy Thöùc Hoïc. Southern Pure Land: See Nam Phöông Voâ Caáu Space devas: See Hö Khoâng Thieân. Theá Giôùi. Space element: Ethereal element—Space—See Southern school: Nanshu-zen (jap)—The school Khoâng Ñaïi. of Zen derives from Hui-Neng—See Nam Toâng. Space Eye: Hö Khoâng Nhaõn. Southern sect: Space falls to the ground: Koku-Rakuchi (jap)— 1) Theravada: Hinayana—Nam Toâng—See Phaät Hö khoâng rôi ruïng xuoáng ñaát—See Hö Khoâng Laïc Giaùo Nguyeân Thuûy. Ñòa. 2) Southern Zen Sect: Thieàn toâng phöông Space is infinite: Hö khoâng voâ löôïng. Nam—See Nam Toâng Thieàn. Space inside and outside: See Noäi Ngoaïi Khoâng. Southern or Theravada school: Tieåu Thöøa— Spacelike Awareness: Hö Khoâng Giaùc. Hinayana. Space-like wisdom Bodhisattva: Gaganamati Southwest: Phöông Taây Nam. (p)—Hö Khoâng Hueä Boà Taùt. Sovanna (p): Gold—Vaøng. Space-like mind: Immanent mind—Boån giaùc. Sovereign (n): 1) Chuû quyeàn, quyeàn uy toái Space spirit: Chuû Khoâng Thaàn—Thaàn Hö Khoâng. thöôïng; 2) Töï Taïi: See Phaät Luïc Ñöùc. Space takes on the color of precious things: Hö Sovereign king: Cakravarti-raja (skt)—See Khoâng Hoùa Thaønh Saéc Baùu. Cakravartin kings. Space-time: Thôøi khoâng. Sovereign powers for converting others: Khaû Space-traveling immortal: Space-traveling rsi— naêng hoaèng hoùa—See Tam Luaân Hoùa Ñaïo. Khoâng haønh tieân. Sovereign regarder: Quaùn Töï Taïi. Space wheel: Hö Khoâng Luaân. Sovereign ruler: Cakravarti-raja (skt)— Spacelessness: Khoâng bò khoâng gian haïn cheá—Cakravartin kings. Voâ khoâng gian. Sovira (skt): Rudrayana (skt)—See Toâ Duy Laïp Span: Khoaûng thôøi gian. Quoác. Span of life: Jivita (skt)—Khoaûng thôøi gian Sow merits: Gieo troàng phöôùc ñöùc. soáng—See Thoï Maïng.

Spare no pains: Chaúng neä. Speak of past, present and future being the Sparsa (skt): Phassa (p)—Contact—Feeling— one instant of the present: Hieän taïi theá noùi tam

Texture—Touch—Söï ñuïng chaïm, caûm xuùc hay theá töùc moät nieäm. caûm giaùc—See Xuùc. Speak poorly about: Commits an Expression of Sparsa and dharma (skt): Giaùc-Phaùp— Regret Offence—Noùi xaáu veà ai laø phaïm giôùi Ba Sensations and properties—Objects of the body Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm hoái). and mind as sense organs. Speak of the present of the future: Vò lai theá Sparse (a): Raûi raùc (daân soá). noùi hieän taïi theá. Spawn-born: Samsvedaja (skt)—Thaáp Sanh. Speak of the present of the past: Quaù khöù Speak eloquently: Noùi moät caùch huøng bieän (cao theá noùi hieän taïi theá. ñaøm huøng bieän). Speak at the right time, not at the wrong time: Speak of the endless of the future: Speak of the Noùi ñuùng thôøi—See Naêm Phaùp Noäi Taâm Moät Vò future of the future—Vò lai theá noùi voâ taän (vò Tyø Kheo Caàn Phaûi Coù Neáu Muoán Chæ Trích Moät lai theá). Vò Khaùc. Speak of the equality of the present: Hieän taïi Speak sacrilegiously of the Buddha: Phæ baùng theá noùi bình ñaúng. Ñöùc Phaät. Speak of the future of the past: Quaù khöù theá noùi Speak (v) sarcastically: Noùi xoû—Talk vò lai theá. sarcastically. Speak of the future of the present: Hieän taïi theá Speak (v) the sincere and actual words: Thuyeát noùi vò lai theá. thaønh thieät ngoân. Speak gently, not roughly: Noùi moät caùch töø Speak in a sweet and exaggerating way to win toán—See Naêm Phaùp Noäi Taâm Moät Vò Tyø Kheo someone's heart: Commits an Expression of Caàn Phaûi Coù Neáu Muoán Chæ Trích Moät Vò Khaùc. Regret Offence—Noùi lôøi ñöôøng maät hoaëc tæ teâ Speak for the good, not for the harm: Noùi lôøi coù than khoùc ñeå ñöôïc loøng ai laø phaïm giôùi Ba Daät lôïi ích—See Naêm Phaùp Noäi Taâm Moät Vò Tyø Kheo Ñeà, phaûi phaùt loà saùm hoái. Caàn Phaûi Coù Neáu Muoán Chæ Trích Moät Vò Khaùc. Speak (v) thoughtlessly: Noùi lieàu. Speak (v) in harmony: Noùi eâm dòu (ñoàng ñieäu Speak (state) (v) the truth: Noùi söï thaät—See vôùi tha nhaân). Naêm Phaùp Noäi Taâm Moät Vò Tyø Kheo Caàn Phaûi Speak ill of the Buddhist doctrines: See Phæ Coù Neáu Muoán Chæ Trích Moät Vò Khaùc. Baùng Chaùnh Phaùp. Speak up (v) the truth: Noùi leân söï thaät. Speak (v) impromptu: Noùi öùng khaåu. Speak vulgar words to insult others: Noùi lôøi thoâ Speak (v) inconsiderably: AÊn noùi haøm hoà. tuïc ñeå maéng nhieác ngöôøi khaùc laø phaïm giôùi Ba Speak (v) indistinctively: AÁp uùng—To mumble. Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm hoái)—A Speak (v) in earnest: Noùi trang nghieâm. Bhiksu or Bhiksuni who speaks vulgar words to Speak (v) like a parrot: Noùi nhö veït. insult others, commits an Expression of Regret Speak (v) loudly: Noùi oang oang. Offense. Speak with love in the heart, not with Speak in way that arouses pity in a donor: Vò enmity: Noùi lôøi coù loøng töø—Toâi noùi lôøi coù loøng töø, Tyø Kheo hay Tyø Kheo Ni naøo coá tình noùi sao cho khoâng phaûi lôøi saân haän—See Naêm Phaùp Noäi Taâm thí chuû ñoäng loøng thöông xoùt ñeå cuùng döôøng, laø Moät Vò Tyø Kheo Caàn Phaûi Coù Neáu Muoán Chæ phaïm giôùi xaû ñoïa (phaûi buoâng boû vaø phaùt loà saùm Trích Moät Vò Khaùc. hoái ngay). Speak of the past of the future: Vò lai theá noùi Speak in a way that indirectly refers to the quaù khöù theá. wrongdoing done by another monk or nun: Noùi Speak of the past of the past: Quaù khöù theá noùi xa noùi gaàn giaùn tieáp nhaéc laïi loãi laàm cuûa moät vò quaù khöù theá. Taêng hay Ni khaùc—A Bhiksu or Bhiksuni who Speak of the past of

the present: Hieän taïi theá does this, commits an Expression of Regret noùi quaù khöù theá. Offence—Vò Tyø Kheo hay Tyø Kheo Ni naøo laøm

nhö vaäy laø phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa Speaking of others' wholesome deeds (caàn phaûi phaùt loà saùm hoái). incompletely and incoherently: Ngaäp ngöøng khi Speak (v) well of someone: Noùi toát ai. noùi ñeán caùi toát cuûa ngöôøi khaùc—Those who when Speak what is not true, add or omit important asked of others' wholesome deeds, will speak detail: Noùi khoâng ñuùng söï thaät, theâm bôùt nhöõng incompletely, sometimes incoherently much like a chi tieát quan troïng. child who had just learned to speak, let alone if Speak (v) with grace: Noùi lôøi töø aùi. they were not asked! This condition represents Speak words that cause hatred and division: people who hide other people's wholesome Noùi lôøi haän thuø vaø chia reõ. deeds, so they would look good in the process. It Speaker (n): Dieãn giaû—Orator. is an act of a petty person—Haïng ngöôøi coù ai hoûi Speaking: Uy nghi noùi—Fine manners of Bhiksus ñeán caùi toát cuûa ngöôøi khaùc, thì chæ ngaäp ngöøng, and Bhiksunis—Uy nghi cuûa Tyø Kheo vaø Tyø Kheo baäp beï nhö con nít môùi hoïc noùi, huoáng hoà chi laø Ni. khoâng hoûi! Ñaây laø loãi dìm che ñieàu toát cuûa ngöôøi, Speaking bodhi: Words of the truth—Boà Ñeà Ngöõ. ñeå cho thaáy mình toát, loãi naày raát laø toån phöôùc, chæ Speaking evil: Noùi aùc—See Nhò Keát. coù keû tieåu nhôn môùi laøm nhö vaäy. Speaking and hearing at the same time: Teà Spear of wisdom: See Baùt Nhaõ Phong. Thuyeát Teà Vaên—Speaking and hearing Spearhead (v): Chóa muõi nhoïn vaøo. together—Noùi vaø nghe cuøng moät luùc. Special (a): Other—Different—Diferentiate— Speaking karma: Khaåu nghieäp. Ñaëc bieät—Khaùc bieät. Speaking of one's own wholesome deeds Special favor: Ñaëc aân. voluntarily when not asked: Töï nguyeän noùi caùi Special invitation: See Bieät Thænh. toát cuûa mình—Those who are not asked by Special meeting: Buoåi tham vaán ñaëc bieät giöõa anyone of their wholesome deeds, and yet they thaày vaø troø ñeà baøn luaän veà tieán boä hay trôû ngaïi speak of them voluntarily, let alone if someone trong vieäc haønh thieàn cuûa ngöôøi hoïc troø—See did ask. This represents those who are constantly Tieåu Tham. bragging and boasting himself or herself. Only a Special mental function: Viniyata (skt)— petty person would do such a thing because true Particular states—Taâm sôû bieät caûnh—See Naêm greatness will be praised without having Möôi Moát Taâm Sôû. necessary to announce it to the world—Haïng Special Perfect doctrine: Lotus doctrine—See ngöôøi khoâng ai hoûi veà caùi toát cuûa mình maø cöù noùi, Bieät Giaùo. huoáng hoà chi laø coù hoûi! Ñaây laø loãi töï khoe khoang Special qualities: Avenika-buddha-dharma mình, raát laø toån ñöùc, chæ coù keû tieåu nhôn môùi laøm (skt)—Eighteen distinctive characteristics of nhö vaäy, chöù baäc ñaïi tröôïng phu quaân töû ñöôïc Buddhas—Eighteen special qualities of khen cuõng khoâng caàn ai coâng boá ra. Buddhas—See Thaäp Baùt Baát Coäng Phaùp. Speaking of others' unwholesome deeds Special talent: Bieät taøi. voluntarily when not asked: Töï nguyeän noùi caùi Special transmission: See Bieät Truyeàn. xaáu cuûa ngöôøi—Those who are not asked of Special transmission outside the teachings: See others' unwholesome deeds but speak of them Giaùo Ngoaïi Bieät Truyeàn. anyway, let

alone if they were asked. These are Special vow: See Bieät Nguyeän. people who kill without weapons. This is to Specialization: Söï chuyeân moân hoùa. expose other people's mistakes and Species (n): Abhijatiyo (p)—Chuûng loaïi—See transgressions, or to ridicule others to make one's Luïc Sanh Loaïi. self look good. Such an act is a sign of wickedness Specific characteristics: Visesa (skt)— and evil—Haïng ngöôøi khoâng ai hoûi ñeán caùi xaáu Particulars—See Bieät Töôùng. cuûa keû khaùc, maø cöù noùi, huoáng chi laø coù hoûi! Ñaây Specific Doctrine: Separated doctrine—See Bieät laø loãi gieát haïi ngöôøi maø khoâng duøng ñao kieám, raát Giaùo. laø toån haïi, chæ coù keû aâm hieåm aùc ñoäc môùi laøm nhö Specific karma and delusional views: See Bieät vaäy.

Nghieäp Voïng Kieán. Spend a three-month retreat: Take up a three- Specific knowledge: See Detailed knowledge. month retreat—Qua ba thaùng an cö kieát haï. Specific opening: See Bieät Töï. Spend one's remaining days: Döôõng laõo. Specific opening of a sutra: See Bieät Töï. Spend all one's time and energy in work and Specific vows: See Bieät Nguyeän. forget about cultivation (practice): After having Specific wisdom: See Detailed knowledge. been warned by the Sangha three time without Speck (n): haït (buïi)—A speck of dust—A mote of listening and changing his or her way—Duøng heát dust. thôøi giôø vaø coâng söùc vaøo coâng vieäc laøm maø queân Spectrum (n): Laêng kính—Quang phoå. vieäc tu taäp, sau khi ñaõ ñöôïc giaùo hoäi caûnh caùo ba Speculating: ÖÙc ñoaùn laàn maø vaãn khoâng thay ñoåi, laø phaïm giôùi Taêng Speculation (n): Söï suy tö—Söï suy luaän—Söï lyù Taøn. luaän. Sphatika (skt): Phatika (p)—Baø Trí Ca—Pha Speculative (a): Coù tính caùch lyù luaän suoâng Leâ—Phaû Leâ—Thuûy Ngoïc—Water crystal—Rock Speech (n): Lôøi noùi—Any act of communicating a crystal—Rock crystal, or a green indestructible thought, either orally, in writing, by gesticulation, gem—Ñaù trong nhö pha leâ—See Thaát Baûo. or body language—Baát cöù haønh ñoäng truyeàn Spheres (n): Dhatu (skt)—Elements—Realm— thoâng naøo, hoaëc giaû baèng lôøi, vieát, khoa muùa tay Region—Secondary elements—Caûnh giôùi. chaân, hay baèng thaân ngoân. Spheres of actions of Great Enlightening Speech is accordant with wisdom: Nhaát Thieát Beings: Choã sôû haønh cuûa chö Ñaïi Boà Taùt—See Khaåu Nghieäp Tuøy Trí Hueä Haønh—Moïi khaåu Möôøi Choã Sôû Haønh Cuûa Chö Ñaïi Boà Taùt. nghieäp ñeàu laøm theo trí tueä—See Thaäp Baùt Baát Sphere of the boundless of the consciousness: Coäng Phaùp. Caûnh giôùi cuûa voâ bieân thöùc—See Thöùc Voâ Bieân Speech and action are consistent with one Xöù. another: Ngoân haønh töông öng. Sphere of boundless space: Akasanantya- Speech and actions contradict one another: Lôøi yatanam (skt)—The land of infinite space—See noùi vaø haønh ñoäng ñeàu traùi ngöôïc nhau, töùc laø ngoân Khoâng Voâ Bieân Xöù. haønh baát töông öng. Sphere of Buddha: Phaät giôùi—Caûnh giôùi Phaät. Speech concord: Khaåu Hoøa Voâ Tranh—See Luïc Sphere of Cessation of Perception and Feeling: Hoøa Kính Phaùp. See Dieät Thoï Töôûng Ñònh. Speech and silence: See Thuyeát Maëc. Sphere of consciousness: Vijnana-dhatu (skt)— Speech of Tathagata: Lôøi noùi cuûa Ñöùc Nhö Thöùc Giôùi—Elements of consciousness—Caûnh Lai—See Ba Ñieàu Nhö Lai Khoâng

Caàn Gìn Giöõ. giôùi yù thöùc—See Thöùc Giôùi. Speechless (a): Avakha (skt)—Khoâng noùi—Silent Sphere of the dharma: Coõi phaùp—See Phaùp (a): Tónh laëng—Without words—Voâ ngoân. Giôùi. Speechless Bodhisattva: Vajrabhasa (skt)— Sphere of the dharma-nature: Bhutatathata Silent repetition Bodhisattva—Bodhisattva (skt)—Taùnh Ñoä—Phaùp Taùnh Ñoä—Giôùi cuûa phaùp without words—See Voâ Ngoân Boà Taùt. taùnh hay chaân nhö—The sphere of the Speeches full of love: AÊn noùi nhaõ nhaën. bhutatathata—See Chaân Nhö. Speed: Javanyam (skt): Toác ñoä. Sphere of the indestructible mind: Caûnh giôùi 1) Toác ñoä: See Möôøi Phaùp Nhanh Choùng Khi taâm baát hoaïi—Caûnh giôùi taâm vöõng vaøng vaø chaéc Nhìn Thaáy Phaät. chaén nhö kim cöông—See Kim Cang Giôùi. 2) Theå toác: See Hai Möôi Boán Phaùp Baát Töông Sphere of Infinite Consciousness: See Thöùc Voâ Öng Trong Duy Thöùc Hoïc. Bieân Xöù. Spells: Buøa chuù—Amulets—Charms—Deviant Sphere of Infinite Space: Coõi khoâng gian voâ mantras—Incantation. cuøng taän—See Khoâng Voâ Bieân Xöù. Spend time and effort on something: Boû thì giôø Sphere of the infinity of space: vaø coâng söùc ra ñeå laøm vieäc gì. Akasanantayatana (skt)—See Khoâng Voâ Bieân Xöù.

Sphere of limitless consciousness: Realm of Spirit of not seeking anything else: Khôûi taâm infinite perception—The state of boundless khoâng caàu laï. knowledge (limitless perception)—Coõi nhaän thöùc Spirit one possesses by nature: Prakrti (skt)— voâ bieân—See Thöùc Voâ Bieân Xöù. One's own nature—Original or natural form Sphere of Neither-Perception-Nor-Non- (matter)—Boån tính. Perception: Naivasam-jnanasanjnayatanam Spirit-realm: See Thaàn Vöïc. (skt)—See Phi Töôûng Phi Phi Töôûng Xöù Giaûi Spirit rsi: Spirit genie—Thaàn tieân. Thoaùt Tam Muoäi. Spirit of service: Khôûi taâm cung caáp haàu haï. Sphere of No-Thingness: Akincanyatanam Spirits of the six elements: See Luïc Ñaïi Thaàn. (skt)—Voâ sôû höõu xöù giôùi—See Voâ Sôû Höõu Xöù Spirit throne: Thaàn toïa—Choã ngoài cuûa chö Thieân. Thieân—Deva throne. Sphere of pollution: See Nhieãm Giôùi. Spirit of true enlightenment: See Chaân Phaùt Sphere of the self-perception: Töï Chöùng Sôû Minh Taùnh. Haønh Caûnh Giôùi—Caûnh giôùi töï chöùng. Spirit of Truth: Thaàn Chaân Lyù. Spikes and thorns: Choâng gai. Spirit of wholehearted devotion: Khôûi taâm nhöùt Spill the Buddha’s blood: Laøm thaân Phaät chaûy höôùng thieän taâm. maùu. Spirit with white rays: Sitamsu (skt)—Ñaïi Baïch Spiral (a): Hình troân oác. Quang Thaàn. Spiration (n): Söï phaùt sinh—Söï phaùt xuaát. Spirit and will: Thaàn chí. Spirit (n): Thaàn löïc—Tinh thaàn—YÙ nghóa—Taâm. Spirit world of devas: Thaàn ñaïo—The spirit Spirit of being in the presence of world of devas, asuras and pretas—Teân goïi chung enlightenment: Khôûi taâm Nhö Lai. ba ñaïo: Thieân Ñaïo, A Tu La Ñaïo, vaø Quyû Ñaïo. Spirit, born at the same time as the Spirit worship: Toân thôø thaàn linh. individual: Which records his deeds and reports to Spiritism (n): Spiritualism—Duy linh luaän—Taâm Yama—Caâu sinh thaân. linh luaän—Thoâng linh hoïc. Spirit of Buddhism: Tinh thaàn Phaät giaùo. Spiritual (a): Thuoäc veà taâm linh—Thuoäc veà tinh Spirit of compassion and kindness: Mind of thaàn. compassion and kindness—Töø yù. Spiritual being: Chuùng sanh höõu tình. Spirit of cooperation in perfection of action: Spiritual Bodhisattva rank: Bhumi (skt)—Place, Khôûi taâm ñoàng vieân maõn

haïnh. situation, position, or character attained by a Spirit of death: Töû Thaàn. Bodhisattva. Spirit of docility: Khôûi taâm tuøy thuaän. Spiritual body: Absolute dharmakaya, all- Spirit-enfolders: See Hoaøi Linh. embracing body: Chaân nhö phaùp thaân— Spirit of having the same virtues: Khôûi taâm Dharmakaya: Phaùp thaân—Transformable body: ñoàng coâng ñöùc. Bieán dòch thaân. Spirit of having the same vows: Khôûi taâm ñoàng Spiritual body of all virtuous achievement: nguyeän. Coâng ñöùc phaùp thaân. Spirit of heaven and earth: Thaàn minh. Spiritual body of Tathagata: Panca-dharmakaya Spirits immortals: Rsi (skt)—Thaàn tieân. (skt)—Phaùp thaân cuûa Ñöùc Nhö Lai— Spirit of joy: Khôûi taâm hoan hyû. See Nguõ Phaàn Phaùp Thaân. Spirit lights: Quyû hoûa—Löûa cuûa loaøi quyû. Spiritual body of all virtuous achievement: Spirit Mantra For Rebirth in the Pure Land: Coâng ñöùc phaùp thaân. Vaõng sinh quyeát ñònh chaân ngoân—See Thaäp Chuù. Spiritual body of wisdom: Nhö nhö phaùp thaân. Spirits and men: Thaàn nhaân. Spiritual bones: Thaàn coát. Spirit of mind: Mental intelligence—State of Spiritual connection: See Kheá Ngoä. mind—Taâm thaàn. Spiritual culture: Mental development—Thieàn Spirit of noncontention: Khôûi taâm khoâng traùi. quaùn.

Spiritual development: Söï phaùt trieån taâm linh— Spiritual penetration: Thaàn thoâng. See Phaùt Trieån Taâm. Spiritual power: Miraculous powers— Spiritual or dharmakaya remains: The sutras— Superknowledge—See Thaàn Löïc. Phaùp xaù lôïi, kinh xaù lôïi, phaùp thaân xaù lôïi. Spiritual powers gained as consequences of Spiritual discipline: Ñöôøng loái qui cuû cuûa taâm practice: Baùo ñöôïc thaàn thoâng. linh—See Kyû Luaät Taâm Linh. Spiritual power of non-impediment: Töï Taïi Spiritual dryness: Söï khoâ khan ngheøo naøn veà Thaàn Löïc—Söùc maïnh thaàn dieäu cuûa söï töï taïi. tinh thaàn. Spiritual powers as sphere of action: They Spiritual ego: Purusa or Atman (skt)—Supreme know the realms of the senses of all sentient souls or spirit—Permanent person—See Thaàn beings—Duøng thaàn thoâng laøm choã sôû haønh, vì bieát Ngaõ. caûnh giôùi caùc caên cuûa taát caû chuùng sanh. Spiritual enfolders: See Hoaøi Linh. Spiritual practice: Söï luyeän taäp tinh thaàn. Spiritual enlightened heart: The mind of the Spiritual profit: Höõu ích tinh thaàn. Buddha—Phaät taâm. Spiritual region of Buddha: Buddha's abode— Spiritual enlightenment: Söï böøng saùng taâm linh. Phaät caûnh. Spiritual Experience: See Chöùng Nghieäm Taâm Spiritual relations: Thaàn giao. Linh. Spiritual relics: See Phaùp Thaân Xaù Lôïi. Spiritual faculties: Indriya (p & skt)—Naêng löïc Spiritual remains: Phaùp Xaù Lôïi—Kinh xaù lôïi— cuûa taâm linh—Power of the spirituality—Mula. Phaùp thaân xaù lôïi—Dharmakaya—The sutras— Spiritual food: Vijnana-ahara (skt)—Mental Dharmakaya remains. food—See Thöùc Thöïc. Spiritual sickness: Mental sickness—Taâm Bònh. Spiritual formation: Ñònh hoïc. Spiritual songs: Doha (tib)—Gur (tib)—Religious Spiritual friends: Thieän höõu tri thöùc—See Möôøi songs in Vajrayana—Thaùnh Ca (Phaät giaùo Kim Y Chæ Xöù Cuûa Chö Ñaïi Boà Taùt. Cang thöøa). Spiritual gifts: Unconditionally alms—Xuaát theá Spiritual teacher: Acarya (skt)—Spiritual gian ñaøn—See Nhò Ñaøn (A). master, or preceptor who has correct conduct, and Spiritual healing: Trò lieäu taâm thaàn. is able to teach

others—See Nguõ Chuûng A Xaø Leâ. Spiritual ignorance: Ajnana (skt)—Baát tri—Spiritual transformation: See Chuyeån Taâm. Khoâng hieåu bieát—Ngu si veà taâm linh—Non- Spiritual wheel: Phaùp luaân—The wheel of cognizance. dharma. Spiritual insight: See Kinh Nghieäm Noäi Kieán. Spiritual wisdom: Thaàn trí—Xuaát theá gian trí— Spiritual knowledge: Anna (p)—Ajnata (skt)— Divine wisdom—Supra-mundane wisdom—The Tri kieán taâm linh—Tueä vieân maõn hay tueä taâm wisdom that comprehends all things, material and linh—Highest knowledge—Perfect knowledge. immaterial. The wisdom of Sravaka or Pratyetka- Spiritual luminosity of the single path: Nhaát buddha—Trí tueä nhaän bieát vaïn höõu, saéc laãn phi Ñaïo Thaàn Quang—AÙnh saùng thaàn dieäu cuûa con saéc (caùi trí thoâng hieåu taát caû söï vieäc, töø vaät chaá t ñöôøng duy nhaát. ñeán phi vaät chaát). Trí cuûa baäc Thanh Vaên vaø Spiritual master: Acariyupajjhaya or Upajjhaya Duyeân Giaùc, haõy coøn hö voïng phaân bieät töï töôùng. (p)—Thaày taâm linh. Spiritual wisdom and the study of wisdom: Thaàn Spiritual minded (a): Meán moä nhöõng ñieàu thieâng Trí Hueä Hoïc—Thaàn trí vaø Hueä hoïc—Spiritual lieâng. wisdom and learning of wisdom. Spiritual mindedness (n): Söï meán moä nhöõng ñieàu Spiritual withdrawal from all evil and into thieâng lieâng. meditation: Taâm thoaùt tuïc—Taâm tòch tònh—Nhôø Spiritual nature: Thaàn minh—See Taùnh Ñòa. tu thieàn ñònh maø taâm ñoaïn lìa taát caû nhöõng ñieàu Spiritual offering: Boá thí Taâm—This is to offer a aùc. compassionate heart to others—Duøng taâm töø bi Spiritual words: Atharva-veda (skt)—A Thaùt Veä ban raõi cho ngöôøi khaùc. Ñaø—Nhöông Tai Veä Ñaø—Divine speech—See

Thaàn Ngoân. text—See Ngoân Giaùo. Spiritualism (n): Spiritism—Duy linh luaän—Taâm Sponsor: linh luaän—Thaàn Linh Hoïc—Thoâng linh hoïc. 1) (n): Ngöôøi ñôõ ñaàu. Spiritualist (n): Ngöôøi theo thuyeát duy linh (tin laø 2) (v): Baûo laõnh—To guarantee. coù linh hoàn). Spontaneity (n): Tính töï phaùt—Haønh ñoäng töï Spirituality (n): Tính chaát thieâng lieâng. phaùt—Traïng thaùi töï phaùt. Spiritualization (n): Tinh thaàn hoùa. Spontaneity of Buddha-dharma: Naturalness of Spit up in the sky: Nhoå nöôùc mieáng leân trôøi— the Way; the transcendent state and activity of According to the Sutra In Forty-Two Sections, True Suchness which are free of human Chapter 8, the Buddha said: “An evil person who calculations—Tính töï phaùt cuûa Phaät phaùp; traïng harms a sage is like one who raises his head and thaùi vaø haønh hoaït sieâu vieät cuûa chaân nhö khoâng spits at heaven. Instead of reaching heaven, the naèm trong söï tính toaùn cuûa con ngöôøi. spittle falls back on him. It is the same with one Spontaneous: See Caâu Sinh. who throws dust into the wind instead of going Spontaneous birth: Söï sanh ra coù taùnh töï sinh— somewhere else, the dust returns to fall on the See Hoùa Sanh. thrower’s body. The sage cannot be harmed; Spontaneous delusions: Delusions arising from misdeed will inevitably destroy the doer.”—Theo birth—See Caâu Sinh Khôûi. Kinh Töù Thaäp Nhò Chöông, Chöông 8, Ñöùc Phaät Spontaneous phenomena: Caâu Sinh Phaùp—Hieän daïy: “Keû aùc haïi ngöôøi hieàn gioáng nhö ngöôùc maët töôïng töï sinh. leân trôøi maø nhoå nöôùc mieáng, nhoå khoâng tôùi trôøi, Spontaneous rebirth: Anpapaduka (skt)—

nöôùc mieáng laïi rôi xuoáng ngay maët mình. Ngöôïc Opapatika-yoni (p)—See Hoùa Sanh. gioù tung buïi, buïi chaúng ñeán ngöôøi khaùc, trôû laïi dô Spontaneously: Hoàn nhieân—Khoâng goø boù. thaân mình, ngöôøi hieàn khoâng theå haïi ñöôïc maø coøn Sporting in the sky: Gaganaviharin (skt)—Theå bò hoïa vaøo thaân." thao treân trôøi. Spiteful scolding is to be abandoned: huûy baùng Spot (n): Veát (nhô). saân haän caàn phaûi töø boû. Spots before the eyes: Khapuspa (skt)—Flowers Spiteful or virulent tongue: Mieäng löôõi ñoäc. in the sky—See Khoâng Hoa. Spittle: Nöôùc boït Spots in space: See Hö Khoâng Hoa. Splendor: Prabha (skt)—Beam—Brightness— Spotless: Amalo (p)—Akalanka (skt)—See Baát Light—Ray—AÙnh saùng—Quang minh—Quang Caáu. huy. Spotless Honourable One: See Voâ Caáu Toân Giaû. Splendor of Brilliance: Traøng Thaéng. Spotlight to ourselves: Turn the spotlight to Splendor of Knowledge: Trí Thaéng. ourselves—See Phaûn Quang Töï Kyû Splendor of the Moon: Nguyeät Thaéng. Spotted-like-a-partridge incense: See Giaù Coâ Splendor of the Sky: Hö Khoâng Thaéng. Ban. Splendor of Truth: Phaùp Thaéng. Spousal (a): Thuoäc veà hoân phoái. Spoiled Bodhisattva: See Baïi Hoaïi Boà Taùt. Spouse (n): Ngöôøi phoái ngaãu. Spoiled root: See Baïi Caên. Sprastavya-visaya (skt): Xuùc Caûnh—To be Spoiled son: Ayyaputta (p)—Con ñöôïc chieàu moved at the sight (scenery). chuoäng quaù möùc. Spread: Float (flow, wander): Löu—To open out Spoiling a visit to the jewelled mountain and (to disseminate, to scatter, to detach): Vaïch ra. returned empty-handed: Laøm hoûng cuoäc vieáng Spread the Buddha's teachings: Disseminate thaêm nuùi Baùu baèng caùch ñi roài laïi trôû veà tay (propagate) the Buddha's teachings—Truyeàn baù khoâng. YÙ noùi nhöõng ngöôøi tu trì khoâng ñuùng caùch, giaùo lyù cuûa Ñöùc Phaät. chæ ñoïc tuïng maø khoâng hieåu laøm phí ñi moät ñôøi tu Spread the Dharma: Propagate the Dharma— taäp. Truyeàn baù giaùo phaùp. Spoken teaching: Desanapatha (skt)—Scriptural Spread a doctrine: Preach a religion—Truyeàn

ñaïo. Sprinkling of nectar: Quaùn Ñaûnh Thoï Chöùc— Spread of false ideas: Voïng nhieãm (Voïng See Thuûy Quaùn Ñaûnh (2). Phong—Truyeàn ñi nhöõng tö töôûng khoâng coù thaät Sprite: Yeâu quyû—Demon. hay khoâng ñuùng). Sprout: Maàm—Choài—Seedling. Spread news that one does not know to be Sprout of Buddha-truth: Seedlings of Buddha- certain: Phao tin ñoàn maø mình khoâng bieát chaéc truth—Ñaïo nha (maàm chaân lyù Phaät phaùp). chaén nhaèm möu lôïi veà tieàn baïc, taøi vaät hay danh Sprout of Buddhism: Bud of Buddhism—Phaùp tieáng, laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm nha (maàm non hay söï naåy maàm cuûa Phaät Giaùo). hoái—A Bhiksu or a Bhiksuni who does that, Sprout and Seeding spirits: Thaàn Luùa Maï. commits an Expression of Regret Offense. Sprul sku (tib): Nirmanakay (skt)—Tulku (tib)— Spread (v) a rumour: Ñoàn ñaõi—Spread news Accommodated body—To embody— that one does not know to be certain. Transformation body—See Hoùa Thaân. Spread a teaching: Transmit and instruct—Spume, bubbles and flame: See Thuûy Maït Baøo Truyeàn ñaïo. Dieäm. Spreading everywhere: All-pervading—Lan Spurious: Giaû taïo—False. roäng khaép nôi. Spurious scriptures: Kinh giaû taïo—False Sprig (n): Sprinkler—Caùi duøi ñeå raûi nöôùc luùc laøm scriptures. leã. Squabble (v): Caõi nhau aàm æ. Spring equinox:

Equinoxes—Equinoctial point— Squander one's money: Hoang Phí— Xuaân Phaân. Extravagant. Spring forth from the earth: To burst from the Square and wide: Vaipulya (skt)—Hoko (jap)— earth—See Tuøng Ñòa Doõng Xuaát. Extensions (of Buddhist philosophy)—Phöông Spring to life from a lotus: Hoùa sanh töø Lieân quaûng. Hoa. Squeeze (v): EÙp—To press—To extract. Springing from nature: Prakrtja (skt)—Upapatti- Squeezing Mountain Hell: Ñòa Nguïc Giaùp Sôn. pratilambhika (skt)—Baåm Sinh—Sanh Ñaéc— Sraddha (skt): Saddha (p)—Tín (loøng tin)— Sanh ra ñaõ coù saün—Congenital—Inborn— Faith—Belief—To believe—See Tín. Natural—Innate—Thoï Sanh Ñaéc. Sraddhabala (skt): Force of faith—Power of Springing of Great Enlightening Beings: Phaán faith—See Tín Löïc. taán cuûa chö Ñaïi Boà Taùt—See Möôøi Ñieàu Phaán Sraddhadhana (skt): Tín Taøi—Treasure of Taán Cuûa Chö Ñaïi Boà Taùt. faith—Laáy loøng tin laøm cuûa baùu. Springing out of the earth: Ju-chi-yushutsu Sraddhahimuktica-ryabhumi (p): Ñeä luïc ñòa. (jap)—Springing out from the Earth—See Tuøng Sraddhanusarin (skt): Saddhanusarin (p)— Ñòa Doõng Xuaát. Practice according to faith—Laáy söï tín taâm ñeå tu Springing out of the Earth Bodhisattva: See haønh ñaït quaû—See Tuøy Tín Haønh. Tuøng Ñòa Doõng Xuaát Boà Taùt. Sraddhendriya (skt): Faculty of faith—Faith- Sprinkle (v): Raûi nöôùc. root—See Tín Caên. Sprinkle the head with water: Saùi Thuûy Quaùn Sraddhotpada-sastra (skt): Commentary on Ñaûnh—See Tam Chuûng Quaùn Ñaûnh. the Awakening of Faith—Treatise on Awakening Sprinkle holy water: See Raûy Nöôùc Thaùnh. of Faith—See Khôûi Tín Luaän. Sprinkle something on something: To scatter Sramana (skt): Samano (p)—Xaù La Ma Naõ— or shower something in small drops—Raûi raéc caùi Taêng só—Buddhist monk—See Sa Moân. gì treân caùi gì ñoù. Sramanas (Ordained Buddhists) Do Not Have Sprinkler (n): Caùi duøi ñeå raûi nöôùc luùc laøm leã. to Honor Royalty: See Luaän Sa Moân Baát Kính Sprinkling (n): Vieäc raûi nöôùc laøm leã. Vöông Giaû. Sprinkling brush: Sprinkler—Caùi duøi ñeå raûi nöôùc Sramana Gautama: Sa Moân Coà Ñaøm—Another luùc laøm leã. appellation of the Buddha.

Sramana-phala (skt): Sa Moân quaû—The fruit, or Sravakas' view of the world: Sravakas and rebirth, resulting from the practices of the pratyeka-buddhas uneasily view the world as a Sramana. burning house—Thanh vaên Duyeân giaùc nhìn theá Sramana-phala-sutra (skt): Sa Moân Quaû Kinh. gian khoù chòu nhö nhìn caên nhaø löûa ñang röïc chaùy. Sramanera (skt): Samanera (p)—A male novice Sravakayana (skt): Vehicle of Hearer—See monk or observer of the minor commandments Thanh Vaên Thöøa. (caùc giôùi khinh)—See Sa Di. Sravana (skt): Sramanerah (skt): Sramanera (skt)—See Sa Di. 1) A Thi La Baø Na: Between the months of July Sramanerakasamvera (skt): Code of conduct of and August (16th of 5th Chinese moon to 15th a novice—Caàn saùch luaät nghi—Sramanera of 6th)—Giöõa thaùng baûy vaø thaùng taùm döông Precepts—See Giôùi Sa Di. lòch (töø 16 thaùng naêm ñeán 15th thaùng hai aâm Sramanera Precepts: Sramanerakasamvera lòch). (skt)—Commandments or precepts taken by the 2) Ñeá Thính: Listening to the dharma whole- the novice monk (code of conduct of a novice)— heartedly (with single mind), one of the ten See Sa Di Giôùi. practices of receiving and retaining sutras— Sramanera, able to respond to or follow

the Chuyeân taâm laéng nghe Phaät phaùp, moät trong doctrine: See ÖÙng Phaùp Sa Di. möôøi haïnh thoï trì kinh ñieån. Sramanera, age from 20 to 70: Sa Di tuoåi töø 20 Sravana-masa (skt): Thaát La Phöôïc Naõ Ma ñeán 70. Taåy—The hottest month of summer, July-August Sramaneri (skt): Samaneri (p)—A female novice (from 16th of 5th month to 15th of 6th month)— of the Nun Order—A novice nun who observes Thaùng noùng nhaát cuûa muøa heø (töø 16 thaùng 5 ñeán ten precepts—Moät vò sa di Ni—Phaùi nöõ xuaát gia 15 thaùng 6). thoï möôøi giôùi. Sravasti (skt): See Xaù Veä Quoác. Sramanerika (skt): Samaneri (p)—See Sa Di Ni. Sravika (skt): A female sound hearer—Thanh Sramanerika precepts: Ten commandments Vaên Nöõ—See Thanh Vaên. taken by the novice nun—See Sa Di Ni Giôùi. Sravistha or Dhanistha (skt): Hö—See Twenty Sramani (skt): Samani (p)—Nun—Tyø Kheo Ni— eight constellations. Bhiksuni. Sreshtha (skt): Ma Ba Tuaàn—AÙc giaû—See Thieân Srauta-sutra (skt): Thieân Khaûi Kinh—Name of a Ma Ba Tuaàn. Brahmanic sutra—Teân cuûa moät boä kinh Baø La Srgala (skt): Daõ Ca Minh—See Daõ Can (2). Moân. Srgupta (skt): Thaéng Maät—Teân cuûa moät vò sö AÁn Sravaka (skt): Savaka (p)—Nyanthos (tib)—A Ñoä—Name of an Indian monk—See Ñöùc Hoä. hearer—Sound hearer—See Thanh Vaên. Sri (skt): Sravakas for Arhats: Thanh Vaên Tính. 1) Auspicious—Lucky—Fortunate—Caùt töôøng. Sravaka-bodhi (skt): Enlightenment of a sound 2) Ñoát chaùy—To burn—To flame—To diffuse hearer—Thanh Vaên Giaùc. light. Sravakas and Bodhisattvas: Thanh Vaên vaø Boà 3) Tích lyù—Fortune—Prosperity—Thònh vöôïng. Taùt. 4) Venerable one: An honorific title set for the Sravaka-canon: Thanh Vaên Taïng—The name of deities or human beings—Danh hieäu Hinayana Canon. toân quyù duøng cho nhöõng vò thaàn hay ngöôøi. Sravaka or Hinayana: Thanh Vaên Taïng—Giaùo Sribhuja (skt): See Thi Lôïi Phaät Theä. lyù giaûng thuyeát veà hai thöøa Thanh Vaên vaø Duyeân Sri-buddha-kalpala-sadhana (skt): Caùt Töôøng Giaùc. Phaät Ñaûnh Caùi Thaønh Töïu Phaùp—Auspicious Sravakas and Pratyeka-buddhas: 1) Nhò Thöøa Buddha Crown accomplishment of dharma. Tính; 2) Baát Coäng Baùt Nhaõ—Phaùp rieâng cho Boà Srideva (skt): See Thaát Lôïi Ñeà Baø. Taùt, ñoái laïi vôùi phaùp rieâng cho Thanh Vaên vaø Srigandha (skt): Ñöùc Thuû Boà Taùt—Laying hold Duyeân Giaùc. of virtue Bodhisattva.

Srigarbha (skt): See Thaát Lôïi Yeát Baø. of the Buddha are represented in decorative Sri-hevajra-panjika-muktikavalimana (skt): See panels—Ñòa danh Phaät giaùo ôû vuøng nam AÁn Ñoä. Caùt Töôøng Hyû Kim Cang Teá Sôù Chaâu Chaâu Man. Srimulavasam naèm treân bôø bieån phía taây cuûa AÁn Srighosaka (skt): See Cuø Sa. Ñoä, ñaõ coù caùc hoaït ñoäng Phaät giaùo trong thôøi ñaïi Sriguna (skt): See Thi Lôïi Ca Na. Chola. Trong moät ngoâi ñeàn lôùn taïi Tanjore, caùc Srigupta (skt): See Thaát Lôïi Cuùc Ña. caûnh trong cuoäc ñôøi Ñöùc Phaät ñöôïc theå hieän treân Sri-Harsha (skt): Giôùi Nhöït Vöông. caùc taám trang trí. Srikritati (skt): See Thaát Lôïi Ngaät Laät Ña Ñeå. Sri-sambhava (skt): See Ñöùc Sanh Ñoàng Töû. Sriksetra (skt): See Thaát Lôïi Sai Ñaùn La. Srivadlaksana (skt): Kosa (skt)—Svastika (skt)— Srikuta (skt): Solely virtue Bodhisattva—Ñöùc Auspicious—Good luck—Great-fortune—See Caùt Thuaàn Boà

Taùt. Töôøng. Srilabdha (skt): See Thaát Lôïi La Ña. Srivaisnava (skt): See Sö Töû Phaït Y Tö Na Phaït. Sri Lankan Buddhism: Phaät Giaùo Tích Lan. Sri-vatsa (skt): See Caùt Töôøng Haûi Vaân. Sri-maha-deva (skt): Laksmi (skt)—Coâng Ñöùc Sriyasas (skt): See Thi Lôïi Daï. Thieân—The goddess of fortune and beauty—See Sronakotivimsa (skt): See Vaán Nhò Baùch ÖÙc. Caùt Töôøng Thieân Nöõ. Srongsen Gampo (618-650): Considered by Sri-maha-devi (skt): Good fortune celestials— Tibetan Buddhism to be the first of the three The Good-Fortune Devis—Caùt Töôøng Thieân— “religious kings,” the others being Khri Srong lDe Caùc vò trôøi toát laønh. Brtsan and Ralpacan—Srongsen Gampo ñöôïc Sri-mahavid (skt): Great Auspicious Phaät giaùo Taây Taïng xem nhö laø vò vua thöù nhaát Clairvoyance Bodhisattva—See Ñaïi Caùt Töôøng trong “ba vò vua suøng ñaïo,” hai vò kia laø Srong lDe Minh Boà Taùt. Brtsan vaø Ralpacan. Sri-mahavidya (skt): Sri-mahavid (skt)—See Ñaïi Srota (skt): Sota (p)—Ear—Nhó—Loå tai. Caùt Töôøng Minh Boà Taùt. Srotaapanna (skt): Sotapanna (p)—Stream- Srimala (skt): Malyasri (skt)—See Thaéng Maïn enterer—See Tu Ñaø Hoaøn. Phu Nhaân. Srotaapattiphala (skt): Traïng thaùi nhaäp vaøo doøng Srimala-devi-sutra (skt): Sutra of the Queen Thaùnh—The state of entering upon the stream. Srimala—See Kinh Thaéng Man. Srotanni (skt): Quaû Tu ñaø Höôøn—See Töù Thaùnh Srimala-devisimhanada-sutra (skt): Thaéng Man Quaû (B1). Sö Töû Hoáng Nhaát Thöøa Ñaïi Phöông Tieän Quaûn g Srotapanna-phala (skt): Sotapatti-phala (p)—Tu Kinh—See Kinh Thaéng Man. Ñaø Hoaøn Quaû—Fruit of stream-enterer—Fruit of Srimala Sutra (skt): Sutra of the Queen Stream-entry—See Töù Thaùnh Quaû (B1). Srimala—Srimala-devi-sutra—See Kinh Thaéng Srotendriya (skt): See Nhó Caên. Man. Srotra (skt): The ear—Nhó caên—See Luïc Caên. Srimanjuvajra (skt): Vaên Thuø Kim Cang Sö Srotra-sabda (skt): The place of ear and sound— Lôïi—See Vaên Thuø Sö Lôïi. Nhó Thanh Xöù. Srimati-brahmani-pariprccha (skt): A woman of Srotravijnana (skt): Auditory consciousness— Brahman family in Benares—See Höõu Ñöùc Nöõ. Ear Consciousness—Ear-discernemtn—Ear Srimati-brahmani-pariprccha-sutra (skt): Höõu perception—Hearing consciousness—See Nhó Ñöùc Nöõ Sôû Vaán Ñaïi Thöøa Kinh—See Höõu Ñöùc Thöùc. Nöõ. Srotrendriya (skt): The organ of hearing—See Srimitra (skt): Baïch Thi Ly maät ña la—Thaát Lôïi Nhó Caên. Maät Ña La—Kieát Höõu—See Thi Lôïi Maät Ña La. Srughna (skt): See Suaát Loäc Caàn Na. Srimulavasam (skt): Name of a Buddhist place in Sruta (skt): See Vaên Trí. Southern India. Srimulavasam, on the West Coast, Srutadhana (skt): See Vaên Taøi (1). had Buddhist settlement in the time of the Cholas. Sruti (skt): The bibles of Brahmans, including In the great temple at Tanjore scenes from the life absolute truths originated from the Brahman holy

gods—Thaùnh kinh Baø La Moân, bao goàm nhöõng Stage: Land—Vò—Giai ñoaïn. chaân lyù maø hoï tin laø baét nguoàn töø Phaïm Thieân. Stage of abiding: Truï Vò—Giai ñoaïn quy-y (veà Srutimayo-prajna (skt): Vaên Hueä—Hearing the nöông). word and becoming wise in it; wisdom obtained Stage of activity of non-enlightenment: See Baát from hearing—Nghe phaùp roài phaùt hueä, hay trí Giaùc Hieän Haønh Vò. hueä phaùt bôûi nghe phaùp. Stage of anointing of great

wisdom: See Ñaïi Trí Srvastivada (skt): Sarvastivada (skt)—Höõu Boä Quaùn Ñaûnh Ñòa. Toâng—See Höõu Boä. Stage of applied practice: See Gia Haønh Vò. Ssu-chia Yu Lu: Töù Gia Ngöõ Luïc—See Recorded Stage of an arhat: See Dó Bieän Ñòa. Sayings of the Four Houses. Stage of arrival at the intuitive state: Trieät Hoøa Ssu-Chou: See Töø Chaâu. Maät ñòa hay giai ñoaïn ñi ñeán tröïc giaùc. Ssu-fen Lu: Dharmagupta-vinaya (skt)—Shinbun Stage of attaining to the fertilizing powers of Ritsu (jap)—Four-division Vinaya of the the law-clouds: Dharmamega (skt)—Phaùp vaân Dharmagupta school (Tröôøng Phaùi cuûa Ngaøi Ñaøm ñòa. Voâ Ñöùc)—See Luaät Töù Phaàn. Stage of attainment: The stage of attainment, or Ssu-hsiang: Four images—See Töù Töôïng. reward as contrasted with the cause-stage, i.e. Ssu-Hsin Wu-hsin: Shishin Goshin (jap)—Zuxin deed. The causative position, i.e. that of a Wuxin—See Hoái Ñöôøng Toå Taâm Hoaøng Long Buddhist, for he has accepted a cause, or Thieàn Sö. enlightenment, that produces a changed outlook— Ssu-Ming Chih-Li: See Töù Minh Toân Giaû. Vò cuûa quaû Phaät, ñoái laïi vôùi Nhaân Vò. Ñòa vò tu Ssu-Ming school: See Töù Minh Gia. haønh Phaät Nhaân töø khi phaùt taâm cho ñeán luùc thaønh Ssu-Ming Wang: See Töù Minh Vöông. Phaät. Ssu-shih-erh-chang-ching (chi): Sutra of forty- Stages of attainment of Buddha-truth: Ñaïo vò two sections—See Kinh Töù Thaäp Nhò Chöông. (nhöûng giai ñoaïn ñaït ñöôïc treân ñöôøng ñi tôùi Phaät Ssu shu: Four books—Töù Thö (Confucianism). quaû). Stabbing and causing blood to fall from Stage of attainment of calm unperturbedness: Buddha: Ñaâm vaø laøm chaûy maùu thaân Phaät. Acala (skt)—Baát ñoäng ñòa. Stability: Sthiti (skt)—Söï oån ñònh—Söï kieân coá— Stage of attainment of the goal of any Truï, moät trong hai möôi boán phaùp baát töông öng disciplinary course: Quaû ñoïa. trong Duy Thöùc Hoïc. Stage of becoming a Buddha after one more Stabilization: Söï oån ñònh. life: Sakrdagamin (skt)—Chæ coøn taùi sanh moät Stabilization atmosphere: An Truï phong luaân. laàn—Only one more return to mortality—See Stabilization of the mind: Cuûng coá tinh thaàn. Nhaát Lai Boà Taùt. Stabilize all foundations of goodness: An truï taát Stage of belief or faith-root: Tín ñòa (giai ñoaïn caû thieän caên. tin töôûng hay coäi reã tin töôûng). Stabilizing the mind: Ñình Taâm—OÅn ñònh taâm. Stage of belief in the four noble truths: Tín Stable (a): OÅn ñònh—Vöõng vaøng. phaùp ñòa hay giai ñoaïn tín thoï Töù Thaùnh Ñeá. Stable (n): Chuoàng (ngöïa). Stage beyond study: Asaiksa (skt)—Beyond Stable mind with profound faith steadfast and study—Where intuition rules—Voâ hoïc (baát Thoaùi unwavering: YÙ an truï vì tin saâu kieân coá baát ñoäng. töôùng)—No longer learning—Nothing more to Stable power: Kieân coá löïc—See Thaäp Löïc Nhö study. Lai. Stages of Bodhisattva: Bodhisattvabhumi (skt)— Stable states: Satata-vihara (p)—Haèng truù. Grounds of Bodhisattva—Boà Taùt Ñòa—Boà Taùt ñoä. Staff: Danda (skt)—Stick—Boång tröôïng (caây Stages of Bodhisattva developments: Nhöõng gaäy). giai ñoaïn phaùt trieån cuûa moät vò Boà Taùt ñöôïc noùi roõ Staff of admonition: Keisaku (jap)—See Caûnh trong Thieân Thai Vieân Giaùo—See Luïc Töùc Phaät. Saùch Boång. Stage of compassionate guidance: Returning for

guidance and saving stage. The stage in which a ñoaïn kham nhaãn. Bodhisattva dwells after attaining Enlightenment; Stages of enlightenment: Boà Ñeà hay giaùc ngoä

in this stage he manifests various forms and ñaïo Boà Ñeà—See Töù Moân Maät Giaùo. guides sentient beings along the Buddhist path— Stage of equipment: See Tö Löông Vò. Giai ñoaïn trôû laïi daãn daét vaø cöùu ñoä chuùng sanh. Stages in esoteric symbolism: Nhöõng giai ñoaïn Giai ñoaïn maø moät vò Boà Taùt truï vaøo sau khi ñaït tu haønh trong Maät toâng—See Töù Moân Maät Giaùo. ñöôïc giaùc ngoä; trong giai ñoaïn naày Boà Taùt hoùa Stage of existence: Giai ñoaïn hieän höõu (theo hieän nhieàu hình thöùc vaø daãn daét chuùng sanh treân Phaät giaùo, söï hieän höõu cuûa chuùng sanh chæ laø giai con ñöôøng tu ñaïo. ñoaïn). Stage of complete comprehension of truth: See Stage of the faith-root: Tín Ñòa. Cöùu Caùnh Töùc. Stage of the finest discriminatory wisdom: Stage of complete discrimination: The stage of Sadhumati (skt)—See Thieän Hueä Ñòa. an arhat—See Dó Bieän Ñòa. Stage of the five bodily consciousnesses: Nguõ Stage of completion of discrimination of wrong Thöùc Thaân Ñòa—Giai ñoaïn cuûa naêm caùi bieát cuûa views and thoughts: See Dó Bieän Ñòa. thaân. Stage of consciousness tending toward Stage of flaming wisdom: See Dieäm Hueä Ñòa. sensation: See Thoï Xuùc Thöùc Vò. Stage of the four noble truths: Giaùc Lieãu Töù Stage of correct practice: Chính Haønh Ñòa— Thaùnh ñeá ñòa hay giai ñoaïn tu taäp Töù Thaùnh ñeá. Giai ñoaïn tu haønh ñuùng. Stage of freedom: Baïc ñòa. Stage of deeper knowledge: Thaäm thaâm Lôïi trí Stage of freedom from defilement: Vimala ñòa hay giai ñoaïn trí hueä phaùt trieån thaâm haäu. (skt)—Land of purity, or ground of leaving filth— Stage of a definite stream-winner and assure Land of freedom from defilement—See Ly Caáu Nirvana: Srota-apanna (skt)—Tu Ñaø Höôøn ñòa Ñòa and Thaäp Ñòa. (giai ñoaïn Döï löu hay Nhaäp löu vaø chaéc chaén Stage of freedom from delusions: Baïc ñòa. ñöôïc ñaïo quaû Nieát baøn). Stage of freedom from desires: Ly duïc ñòa. Stage of determination: Quyeát Ñònh Ñòa—Giai Stage of freedom from the first six of nine ñoaïn quyeát taâm. delusions in practice: Baïc ñòa. Stage of determined practice: Quyeát Ñònh Haønh Stage of freedom from all possible defilements: Ñòa—Giai ñoaïn tu haønh quyeát taâm. See Ly Caáu Ñòa and Thaäp Ñòa. Stage of development: Tu Haønh. Stage of freedom from the remaining worldly Stage of the dharma cloud: Dharmamegha desires: See Ly Duïc Ñòa and Thaäp Ñòa. (skt)—Land of dharma clouds, or the ground of Stage of freedom from wrong views: Kieán ñòa. the Dharma cloud—See Phaùp Vaân Ñòa. Stage of further enlightenment: Prabhakari Stages of dhyana in the formless realm: Stages (skt)—See Phaùt Quang Ñòa and Thaäp Ñòa. of dhyana in the immaterial realm—Caên baûn Stage of giving names: See Keá Danh Töï Töôùng. thieàn. Stage of glowing wisdom: Arcismati (skt)—See Stages of dhyana in the immaterial realm: Dieãm Hueä Ñòa and Thaäp Ñòa. Stages of dhyana in the formless realm—Caên baûn Stage of going-far: Duramgama (skt)—The far- thieàn. reaching land, or the ground of traveling far—See Stage of difficult attainment: Nan Ñaéc Haønh Vieãn Haønh Ñòa and Thaäp Ñòa. Ñòa—Giai ñoaïn chöùng ñaït khoù khaên. Stage of Happiness Leaving Birth: See Ly Sanh Stage of difficulty in Overcoming: Nan Thaéng Hyû Laïc Ñòa. Ñòa—See Nan Thaéng. Stage of the Happiness of Producing Samadhi: Stage of distraction: See Taùn Ñòa. See Ñònh Sanh Hyû Laïc Ñòa. Stage of the eightfold noble path: Baùt Thaùnh Stages of the human foetus: Thai

taïng. Ñaïo ñòa hay giai ñoaïn tu taâp Baùt Thaùnh ñaïo. Stage of illumination: Minh ñòa—See Phaùt Stage of endurance: Kham Nhaãn Ñòa—Giai Quang Ñòa and Thaäp Ñòa.

Stage of initial application: Stage of applied Tuïng trong Tröôøng Boä Kinh, trong chuoãi Töù Phaùp practice—See Gia Haønh Vò. coù Töù Thieàn hay boán giai ñoaïn thieàn maät ñònh, nôi Stage of Initiation: Phaùt Taâm Xuaát Gia. ñoù taâm cuûa tín giaû goät röûa taát caû nhöõng xuùc caûm Stage of initiation as a disciple by taking cuûa traàn tuïc, vaø buoâng boû nhöõng luyeán chaáp khoûi (receiving) the three refuges in the Buddha, thaân taâm ñeå truï nôi thaâm ñònh—See Töù Thieàn. Dharma and Sangha: See Thoï Tam Quy Ñòa. State of meditation on the absolute: Nhaát Chaân Stage of innate potentiality: Chuûng Tính Vò— Ñòa—Giai ñoaïn nhaän chaân ra ñöôïc caùi tuyeät ñoái — Giai ñoaïn tieàm naêng baåm sinh. Stage of realization of the absolute. Stage of insight: Kieán Ñòa—See Darsana-bhumi. Stages of Meditative Practice: Bhavanakrama Stage of intellectual consciousness: See YÙ Ñòa. (skt)—Nhöõng Giai Ñoaïn Tu Taäp Thieàn Ñònh—An Stage of investigation of the five bodily important treatise on meditation by the Indian consciousnesses: Nguõ Thöùc Thaân Töông ÖÙng monk Kamalasila, in which he outlines a gradual Ñòa—Giai ñoaïn quaùn saùt naêm caùi bieát cuûa thaân. program of meditation that progresses through Stage of joy: Pramudita-bhumi (skt)—Hyû ñòa— well-defined stages and which culminates in the The land of the Bodhisattvas—See Hoan Hyû Ñòa. attainment of Buddhahood. This text was Stages of karma: Thôøi nghieäp. purportedly written as a summary of the orthodox Mahayana gradualist path to awakening in Stage of latency: Tuøy Mieân Ñòa. response to the system of meditation written by Stage of Listening, Reflecting, Cultivating: Chinese Ch’an master Ho-Shang Mo-Ho-Yen, Hoïc tín giaûi ñòa (giai ñoaïn Vaên Tö who, according to Tibetan Buddhist tradition, Tu). Kamalasila debated in the Council of Lhasa in Stages of making ghee: Nhöõng giai ñoaïn cheá taïo 792- 794—Moät boä luaän quan troïng veà Thieàn ñònh töø söõa ra bô—See Nguõ Vò (B). ñöôïc bieân soaïn bôûi sö Kamalasila, trong ñoù ngaøi Stage of manifestation: Abhimukhi (skt)—Land phaùc hoïa chöông trình thieàn tieäm ngoä qua nhöõng in view of wisdom, or the ground of giai ñoaïn vaø leân ñeán cöïc ñieåm cuûa noù laø ñaït ñöôïc manifestation—See Hieän Tieàn Ñòa and Thaäp Ñòa. Phaät quaû. Baûn vaên kinh naøy vieát toùm taét laïi noäi Stage of markless expedient means: Voâ Töôùng dung giaùo thuyeát cuûa con ñöôøng Ñaïi Thöøa Tieäm Phöông Tieän Ñòa—Giai ñoaïn phöông tieän voâ giaùo ñeå traû lôøi cho boä vieát veà thieàn ñònh do Thieàn töôùng. sö Trung Hoa teân Ho-Shang Mo-Ho-Yen, ngöôøi Stage of marvellous enlightenment: See maø theo truyeàn thoáng Phaät giaùo Taây Taïng, Dieäu Giaùc Ñòa. Kamalasila ñaõ tranh luaän vaø ñaõ thaéng trong kyø Stages of mastery: Thaéng xöù—See Baùt Thaéng Ñaïi Hoäi taïi Lhasa töø naêm 792 ñeán naêm 794. Xöù. Stage that has neither marks nor effects: Voâ Stage of mastery of the remaining influences Töôùng Voâ Xaûo Duïng Vò—Giai ñoaïn khoâng coøn of former habits: See Taäp Khí Tieäm Baïc Ñòa. saéc töôùng maø cuõng khoâng coøn söï coá gaéng naøo. Stage of mastery of the twelve links of Stage of nescience: Voâ Minh Ñòa—Giai ñoaïn causation: See Töï Giaùc Thaäm

Thaâm Thaäp Nhò coøn bò voâ minh chi phoái. Nhaân Duyeân Ñòa. Stage of the nirvana: Chöùng tòch Dieät ñòa hay Stage of mastery of utmost or final difficulties: Giai ñoaïn Nieát baøn. Sudurjaya (skt)—Cöïc nan thaéng ñòa. Stage of non-birth: Quaû voâ sanh. Stages of meditation: Caùc giai ñoaïn thieàn— Stage of non-defilement: Vimala-bhumi (skt)— According to the Sangiti Sutta in the Long Immaculate stage—Land of purity, or ground of Discourses of the Buddha, in the sets of four leaving filth—Stage of freedom from things, there are Four Jhanas or four stages of defilement—See Ly Caáu Ñòa and Thaäp Ñòa. mystic meditation, whereby the believer's mind is Stage of non-regression: A beä baït trí—Ground of purged from all earthly emotions, and detached all non-retrogression—See Baát Thoái (Thoaùi) Ñòa. attachments from his body and mind, in order to Stage of non-retrogression: Ground of non- remains in a profound trance—Theo Kinh Phuùng retrogression—See Baát Thoái (Thoaùi) Ñòa.

Stage of no-return: A Na Haøm (Baát Lai) ñòa— Tín Giaûi Ñòa. See Baát Hoaøn Quaû. Stage of realization of the absolute: See Nhaát Stage of non-returner: See Baát Hoaøn Quaû. Chaân Ñòa. Stage of observing the five methods of Stage of right assurance: Tònh Taâm Ñòa—See meditation: See Noäi Phaøm Phu Ñòa. Kham Nhaãn Ñòa. Stage of omniscience: See Nhaát Thieát Trí Ñòa. Stage of seeing the true way: Nhaäp Nhôn ñòa Stage of only one more rebirth: Sakrdagamin (Nhaãn ñòa) hay giai ñoaïn thaáy ñöôïc chaân lyù. (skt)—See Tö Ñaø Haøm. Stage of the six supernatural powers: Luïc Stage of the open way of wisdom above Thoâng ñòa hay giai ñoaïn ñaït ñöôïc luïc thoâng. definitions of impurity and purity: Abhimukhi Stage of Sravakas and Pratyeka-buddhas: See (skt)—Hieän tieàn ñòa. Thanh Vaên-Ñoäc Giaùc Ñòa. Stage of an ordinary disciple who observe the Stage of stream-winner: Sotapatti (p)— five basic contemplations: Noäi phaøm phu ñòa hay Srotapanna (skt)—Stream-enterer—Stream-giai ñoaïn tu taäp nguõ ñình taâm quaùn. entry—Nhaäp Löu—See Tu Ñaø Hoaøn. Stage of overcoming difficulty: Nan Thaéng Stage of subtle analysis: Dieäu Giaûn Traïch Truï— Ñòa—Giai ñoaïn vöôït qua khoù khaên. Giai ñoaïn quan saùt tinh teá. Stages of the path: Patha-krama (skt)—Nhöõng Stage of summit of contemplation: See Quaùn giai ñoaïn cuûa con ñöôøng (tieán trình giaùc ngoä) —Boà Ñaûnh Truï. Ñeà Ñaïo Thöù Ñeä Luaän—See Lam rim. Stage of supreme attainment: Toái Thöôïng Ñaïi Stage of the path of cultivation: Tu Ñaïo Vò— Taát Ñòa—Phaät quaû—Giai ñoaïn chöùng ngoä toái Giai ñoaïn tu ñaïo. thöôïng—The stage of supreme siddhi, or Stage of patience: See Kham Nhaãn Ñòa. wisdom—Buddhahood. Stage of patient endurances: Nhaäp nhôn ñòa Stage of supreme siddhi: See Toái Thöôïng Ñaïi (Nhaãn ñòa hay Baùt Nhaân Ñòa). Taát Ñòa. Stage of patient ensures that there will be no Stage of supreme wisdom: See Toái Thöôïng Ñaïi falling into the lower paths of transmigration: Taát Ñòa. See Nhaãn Baát Ñoïa AÙc Thuù. Stage of Tathagata: Nhö Lai Ñòa—Quaû vò Stage of patience in regard to phenomena: Phaät—The state or condition of a Tathagata. Nhaãn Phaùp Vò—See Nhaãn Vò. Stage of Tathagatahood: Nhö Lai Truï—Quaû vò Stage of perfect asceticism: Khoå haïnh cuï tuùc ñòa Nhö Lai—Quaû vò Phaät—The fruit of Tathagata. (giai ñoaïn tu haønh khoå haïnh). Stage of the ten faiths: Thaäp Tín

Vò—Giai ñoaïn Stage of perfect enlightenment: The stage of tu haønh vôùi möôøi ñieàu tin. the Buddhahood—See Giaùc Vò. Stage of the three realms: Giaùc Lieãu Phaùp Giôùi Stage of practice: Haønh Ñòa—Giai ñoaïn tu haønh. (Tam Phaùp Giôùi) ñòa hay giai ñoaïn lieãu phaùp trong Stage of proceeding afar: Duragama (skt)—The tam giôùi. stage of getting above ideas of self in order to Stage of undefiled endurance: The final stage of save others—Giai ñoaïn haønh giaû vöôït leân treân tö bodhisattva—See Voâ Caáu Nhaãn. töôûng veà caùi ngaõ cuûa mình ñeå cöùu ñoä chuùng Stage of undefilement: See Voâ Caáu Ñòa. sanh—See Vieãn Haønh ñòa. Stage of unimpeded form: Saéc Töï Taïi Vò—Giai Stage produced from cultivation: Tu Sôû Thaønh ñoaïn khoâng coøn bò caûn ngaïi bôûi saéc töôùng. Ñòa—Giai ñoaïn do tu maø thaønh. Stage of unimpeded mental function: Taâm Töï Stage of purity: Vimala (skt)—See Ly Caáu Ñòa. Taïi Ñòa—Giai ñoaïn tu haønh maø taâm ñaõ ñaït ñöôïc Stage of the Purity of Renouncing Thought: söï töï taïi. See Xaû Nieäm Thanh Tònh Ñòa. Stage of universal knowledge: See Phaùp Vaân Stage of the purity of the six faculties: See Ñaúng Giaùc. Luïc Caên Thanh Tònh Vò. Stage of utmost joy: See Cöïc Hyû Ñòa. Stage of pursuing the three studies: See Hoïc Stages in Vairocana Buddhahood: Nhöõng giai

ñoaïn hieän thaønh chaùnh ñaúng chaùnh giaùc cuûa Ñöùc haønh ñoäng. Tyø Loâ Giaù Na—See Nguõ Töôùng Thaønh Thaân. Standard of judgement: Tieâu chuaån xeùt ñoaùn. Stage in which the Bodhisattva has overcome Standard of living: Möùc soáng. his worst difficulties: Cöïc nan thaéng ñòa. Standardization: Söï tieâu chuaån hoùa—Laøm cho Stage of the Wonderful Bliss of Leaving phuø hôïp vôùi tieâu chuaån. Happiness: See Ly Hyû Dieäu Laïc Ñòa. Standing: Theá ñöùng—The fine manner of Stage of wonderful enlightenment: Dieäu Giaùc standing—Uy nghi ñöùng. Ñòa—Quaû vò Dieäu Giaùc hay quaû vò Phaät— Standing on the ground to listen to the Buddhahood—Wonderful enlightenment. Dharma: Ritsuchi-Chobo (jap)—The term refers Stage wondrous wisdom: Sadhumati (skt)— those who werte eager to listen to the Buddha's Ground of good wisdom—Land of good preaching on Vulture Peak—Laäp Ñòa Thính Phaùp, thoughts—See Thieän Tueä Ñòa and Thaäp Ñòa. ñöùng nghe phaùp. Thuaät ngöõ chæ nhöõng ngöôøi haêng Stage of youth in Buddhahood: Ñoàng Chaân haùi nghe Phaät thuyeát giaûng treân ñænh Linh Thöùu Truï—The eighth of the ten grounds—Truï thöù taùm Sôn. trong thaäp truï, sô sinh ôû nhaø Phaät. Standpoint: Laäp tröôøng—View point—Opinion— Stagger (v): Ñi chaäp chöõng—To totter. Point of view. Stain: Impure—Stain—Defiled—OÂ nhieãm—Caáu Stanza (n): Gatha (p & skt)—Chant—Metrical ueá—Veát nhô—Caáu Nhieãm—Tam Ñoäc—See Tam hymn—Poem—Verse—Keä. Caáu Nhieãm. Stanza for destroying hell: Keä Phaù Ñòa Nguïc. Stain of afflictions: Phieàn Naõo Caáu—Söï vaån ñuïc Stanzas of the Dharma: Dharmapada (skt) cuûa phieàn naõo. Dhammamapada (p)—Kinh Phaùp Cuù— Stain of delusion: Stupidity—Ignorance—Si Caáu Dharmapada sutra. Nhieãm. Stanza of four lines: Gatha (skt)— Töù Cuù Keä— Stain of earthly things: Caáu nhieãm. Keä boán caâu. Stain of hatred: Anger—Ire—Saân Caáu Nhieãm. Star (n): Tinh (vì sao)—See Cöûu Duï. Stain of lust: Desire—Greed—Tham Caáu Nhieãm. Star that controls the attainment of Stain of sentient beings: See Chuùng Sanh Caáu. honours: See Nguyeân

Thaàn Tinh. Stained: Upaklista (skt)—Defiled—Polluted— Starlight: AÙnh saùng sao. Soiled—Sôû nhieãm—That which is soiled or Start out for bodhi: To make up the mind to stained. Bodhi—To start out for perfect enlightenment— Stained mind: Nhieãm Taâm—Taâm vaån ñuïc. Phaùt taâm Boà Ñeà. Stainless: Unstained—Pure—Undefiled—Voâ Start from the bare ground: Begin a nhieãm. ceremony—Khai baïch môû ñaàu buoåi leã. Stainless, dustless Dharma vision: Phaùp nhaõn voâ Start out for perfect enlightenment: Make up traàn ly caáu. the mind to Bodhi—Start out for bodhi—Phaùt taâm Stainless garment: See Voâ Caáu Y. Boà Ñeà. Stainless One: The Pure One, an epithet of the Starting point: Khôûi ñieåm. Buddha—Baäc Voâ Nhieãm, moät danh hieäu cuûa Ñöùc Startle (v): Giöït mình. Phaät. Starvation: Cheát ñoùi. Stainless tolerance: See Voâ Caáu Nhaãn. Starve to death: Cheát ñoùi. Stainlessness: Amala (skt)—Purity—Voâ caáu. State: Traïng thaùi—Traïng huoáng—Caûnh giôùi— Stamp: Mudra (skt)—Approval—Assurance— Tình huoáng—Tình hình. Emblem—Proof—Seal—Sign—Symbol—Manual State of absolute enlightenment: Domain of signs indicative of various ideas. absolute enlightenment—See Nhò Chuûng Phaät Stand (v) motionless: Ñöùng trô trô. Caûnh. Standard: Norm—Tieâu chuaån—Qui taéc. State of Arhatship: See Voâ Hoïc Quaû. Standard of action: Quy taéc xöû söï—Tieâu chuaån State of attainment that is free from taint:

Quaû vò khoâng coøn laäu hoaëc—See Voâ Laäu Quaû. vò a la haùn. State of being: Existence—Hieän höõu. State of having nothing: See Voâ Sôû Höõu Xöù. State of being bound by one's own acts: Karmic State of human nature: Traïng thaùi nhaân tính. bondage—Söï troùi buoäc cuûa nghieäp. State of humiliation: Traïng thaùi khieâm toán. State of being in Hell: Naraka-gati (skt)— State of ignorance: See Voâ Minh Truï Ñòa. Hells—See Ñòa Nguïc Ñaïo. State of indifference to sensation: Upeksa- State of being unmoved by pleasure or pain: vedana (skt)—The state of renunciation to See Baát Ñoäng Dieät Voâ Vi. sensation—See Xaû Thoï. State of not being permanent: Impermanence— State of infatuation: Tình traïng meâ ñaém cuoàng See Voâ Thöôøng. daïi. State beyond cares: Fukan-Tei (jap)—Baát Can State of inner serenity: Samadhi-bodhi (skt)— Ñeå—Zen believes that detachment is a concrete See Tam Ma Ñòa Boà Ñeà. condition of the body-mind in the purification of State of an integrated whole: Mushin-Mushin practice—Traïng thaùi vöôït ra ngoaøi nhöõng lo laéng. (jap)—Voâ Taâm Voâ Thaân—State of an integrated Thieàn tin raèng söï khoâng chaáp tröôùc laø moät ñieàu whole which is indivisible into "mind" and kieän cuï theå cuûa taâm thaân trong söï thanh tònh cuûa tu "body"—Traïng thaùi toaøn theå thaân taâm khoâng theå taäp. chia caùch ñöôïc. State beyond thinking: Fushiryotei (jap)—Baát State of integrity: Traïng thaùi troïn veïn. Tö Löôïng Ñeå, traïng thaùi vöôït ra ngoaøi söï suy nghó. State of a Jewel-Mirror: Baûo Kính Tam Muoäi. State of bhutatathata: See Nhaát Thaät Töôùng. State of joy: See Hoan Hyû Ñòa. States of bodhi: Giaùc ngoä—See Nguõ Boà Ñeà. State of liberation: Moät traïng thaùi giaûi thoaùt. State of boundless knowledge: State of life and death: See Sinh Töû Löu. Vijnanancayatana (skt)—Limitless perception— State of meditation on the absolute: Nhaát chaân See

Thöùc Voâ Bieân Xöù and Töù Khoâng Xöù. ñòa. State of the Buddha's enlightenment: Buddhata State of mental inactivity: Voâ Taâm Vò—Traïng or Buddhitattva (skt)—See Phaät Taùnh. thaùi taâm khoâng. State of Buddhahood: Phaät vò. State of mind: Traïng thaùi taâm—See Taâm Thaùi. State of condition: Traïng thaùi—There are four State of neither thinking nor not thinking: Phi states of conditions—See Töù Truï (A). töôûng phi phi töôûng xöù. States or conditions of all error: Traïng thaùi hay State of non-arising of dharmas: Voâ Sanh ñieàu kieän phaùt sinh ra sai laàm. Phaùp Vò—Traïng thaùi khoâng sanh cuûa caùc phaùp. State of consciousness: Thöùc aám ma—See Thaäp State of non-existence: The state of nothing or Thöùc AÁm Ma. non-existence—The third region in the realm of State of consciousness of perfect wisdom: formlessness—Xöù thöù ba cuûa Töù Khoâng Xöù—See Hannya Zanmai (jap)—See Tam Muoäi. Voâ Sôû Höõu Xöù and Töù Khoâng Xöù. State of decay: See Hoaïi Töôùng. State of non-meditation: Baát Ñònh Ñòa—Traïng State of destruction: See State of decay. thaùi khoâng coù thieàn. State of development: Caên cô. State which is not subject to return: A Na State of emptiness: Sunyata (skt)—Khoâng taùnh. Haøm—See Baát Lai. State of enlightenment: Giaùc ngoä—State of State of nothing See Voâ Sôû Höõu Xöù. Bodhi—Buddhahood. State of no-thought: Voâ Taâm Ñòa—Traïng thaùi State of exaltation: Traïng thaùi cao caû sieâu vieät. khoâng suy nghó. State of existence: Sthiti (skt)—See Truï Töôùng. State of one reality: See Nhaát Thaät Caûnh Trí. State of fallen nature: Traïng thaùi sa ñoïa. State of pain: Apaya (skt)—Khoå Traïng—Traïng State of feeling skandha: Thuï aám ma. thaùi khoå ñau—State of suffering. State of full attainment of arhatship: Cuï Tuùc A State of perfect knowledge: Buddha-wisdom— La Haùn Quaû—Traïng thaùi chöùng ñaéc toaøn veïn quaû Nhaát Thieát Trí Ñòa—Nôi maø chö Boà Taùt ñaït ñöôïc

Phaät trí. Awe-inspiring-majesty—Demeanors—Imposing State of pure karma: See Thanh Tònh Nghieäp exterior—Oai nghi. Xöù. Statement: Ñònh nghóa—Xaùc nhaän. State of pure nature: Traïng thaùi nhaân tính thanh Static (a): Tónh—Traïng thaùi tónh. khieát. Static moment of citta: Titthi-khana (skt)— State of reality: The supreme fact, ultimate Traïng thaùi tónh cuûa taâm. reality—Nhöùt Thöïc Caûnh Giôùi, chaân lyù toái thöôïng. Stating that one has heard, what one has State or realm of “one reality.”: Traïng thaùi heard: Nghe noùi nghe. nhaát thaät. Stating that one has known, what one has State of relative knowledge: Prajnapti-satyata known: Bieát noùi bieát. (skt)—Theá Ñeá Tính—Tuïc Ñeá Tính—Traïng thaùi Stating that one has not heard, what one has hieåu bieát töông ñoái. not heard: Khoâng nghe noùi khoâng nghe. State religion: Quoác giaùo. Stating that one has not known, what one has State of renunciation: State of renunciation to not known: Khoâng bieát noùi khoâng bieát. sensation—See Xaû Thoï. Stating that one has not seen, what one has not State of renunciation to sensation: State of seen: Khoâng thaáy noùi khoâng thaáy. renunciation—See Xaû Thoï. Stating that one has not sensed, what one has State of rest: Voâ vi phaùp—Inactive principle not sensed: Khoâng nghó noùi khoâng nghó. pervading all things—Thöïc tính tónh laëng cuûa chö Stating that one has seen, what one has seen: phaùp. Thaáy noùi thaáy. State of samsara: See Luaân Hoài Sanh Töû.

Stating that one has sensed, what one has State of sentient beings: Chuùng sanh giôùi. sensed: Nghó noùi nghó. States in which sentient beings enjoy to dwell: Station (n): Traïm. Coõi chuùng sanh höôûng thuï hyû laïc—See Cöûu Höõu. Station of Boundless Consciousness: Thöùc Voâ State of suffering: Apaya (skt)—Khoå caûnh. Bieân xöù—See Töù Voâ Bieân Xöù. State a syllogism: See Laäp Löôïng. Station of Boundless Empty Space: Khoâng voâ State of Tathagata: Condition of Tathagata— bieân xöù—See Töù Voâ Bieân Xöù. Nhö Lai ñòa. Stations of consciousness: See Thöùc Truù. State of thinking skandha: Töôûng aám ma—See Station of neither thought nor non-thought: Phi Thaäp Töôûng AÁm Ma. töôûng phi phi töôûng xöù—See Töù Voâ Bieân Xöù. State of thought: Vaän Taâm (traïng thaùi Taâm). Station of Nothing Whatsoever: Voâ sôû höõu xöù— State of thoughtless fainting: Voâ Taâm Muoän See Töù Voâ Bieân Xöù. Tuyeät Vò—Traïng thaùi khoâng suy nghó moät caùch ueå Stations of omniscience of all Buddhas: Truï nôi oaûi cuûa taâm. nhöùt thieát trí cuûa chö Phaät. State of thoughtless meditative concentration: Stationary (n): Söï coá ñònh—Baát ñoäng. See Voâ Töôûng Ñònh Vò. Statistics (n): Thoáng keâ baèng nhöõng con soá. State of undefiled endurance: Voâ caáu nhaãn— Statue (n): AÛnh töôïng—Image. Final stage of a Bodhisattva. Statue of Buddha at his parinirvana: Töôïng State of undefilement: Voâ caáu ñòa—The second Phaät nhaäp Nieát baøn. stage of a Bodhisattva. Statuette (n): Böùc töôïng nhoû. State of unenlightenment: Ignorance in the Statute: Phaùp leänh—Luaät leä—Luaät thaønh vaên— trailokya—Voâ minh truï ñòa. Qui taéc. State of all wisdom: Quaû vò toaøn trí. Stava (skt): Sataka (p)—Taùn—Taùn Thaùn kinh States of woe: Realms of woe—Woeful state— ñieån Phaät—To praise the Buddha's sutras. Caûnh giôùi ñaày thoáng khoå—Evil ways. Stay in an apartment or a room in a hotel with State of wrong views: See Kieán Xöù. someone: ÔÛ trong moät chung cö vôùi ai laø phaïm Stateliness (n): Prabhava (skt)—Augustness— giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm

hoái). Steal money or belongings of another person: Stay away from desires: Traùnh xa duïc laïc— AÊn caép tieàn hay vaät duïng cuûa ngöôøi khaùc, hoaëc According to the Sutra In Forty-Two Sections, baûo ngöôøi khaùc aên caép, hoaëc thaáy ngöôøi aên caép Chapter 30, the Buddha said: “Those of the Way maø khoâng tìm caùch can ngaên, laø phaïm giôùi Ba Daät are like those who carry dry grass; it is essential to Ñeà—Commits an Expression of Regret Offense. keep it away from oncoming fire. People of the Stealing: Dinnadana (p)—Adattadana (skt)—See Way look upon desire as something they must Troäm Caép. keep at a distance.”—Theo Kinh Töù Thaäp Nhò Stealing the property of the Sangha: Troäm caép Chöông, Chöông 30, Ñöùc Phaät daïy: “Laø ngöôøi tu vaät duïng cuûa Taêng giaø—The term “Stealing the haønh phaûi coi mình gioáng nhö keû mang coû khoâ, property of the Sangha” means using improper thaáy löûa ñeán phaûi traùnh, ngöôøi hoïc ñaïo thaáy caùc methods to seize the wealth and property of the ñoái töôïng duïc laïc ñeán phaûi traùnh xa.” permanent dwelling. The people who do that all Stay away from someone: Keep away from hold deviant knowledge and views. They don’t someone—Traùnh xa ai. believe in the law of cause and effect. This kind Stay away from something: Keep away from of offense cannot be

pardoned through something—Traùnh xa ñieàu gì. repentance—Töø “Troäm caép vaät duïng cuûa Taêng Stay breathing steadily and softly: See Chæ Töùc. giaø” coù nghóa laø duøng nhöõng phöông caùch saùi quaáy Stay in a condition: Truï taâm. ñeå chieám ñoaït cuûa thöôøng truï (taøi saûn cuûa Taêng Stay in a layperson’s house longer than one giaø). Nhöõng haïng ngöôøi naøy ñeàu coù taø tri taø kieán. week: ÔÛ laïi nhaø cö só laâu hôn moät tuaàn maø khoâng Hoï khoâng tin nôi luaät nhaân quaû. Loaïi toäi naøy coù söï cho pheùp cuûa giaùo hoäi laø phaïm giôùi Ba Daät khoâng theå saùm hoái ñöôïc. Ñeà, phaûi phaùt loà saùm hoái—Commits an Stealing or robber: Troäm caép. Expression of Regret Offence. Stealthily: Ñoät nhieân. Stay overnight: See Tuùc Daï. Steep Path (jap): Shoâdoâ (jap)—Arya-marga Stay in serenity of space: Taâm tòch tónh nhö hö (skt)—Ariya-magga (p)—The Noble Path or the khoâng—See Möôøi Ñaëc Tính Cuûa Thanh Vaên Path of holiness (holy path), an expression used Chuùng Trong Chuùng Hoäi Hoa Nghieâm. for those forms of Buddhism, especially Zen, Staying in Buddha-mind: See An Truù Trong which encourage personal striving toward Phaät Taâm. enlightenment through the practice of meditation Stcherbatsky, Fedor Ippolitovich (1866-1942): and observance of precepts. The steep path Russian scholar best known for his work on contrasts with the easy path of faith, characteristic Buddhist logic. He also published important of Pure Land Buddhism, in which the individual studies in a number of other areas and was relies upon the merit of a Buddha or Bodhisattva. involved in a famous dispute with Louis De La Nagarjuna is said to have originated the Valleùe Poussin that centered on the nature of distinction between the easy and steep paths in a Nirvana. chapter on easy practice in the Shih-chu-p'i-p'o- Steadfast (a): Kieân ñònh. sha-lun (Juâjuâbibasharon)—Thaùnh Ñaïo hay con Steadfast desire: Söï mong muoán kieân coá. ñöôøng cuûa caùc baäc Thaùnh, thuaät ngöõ ñöôïc duøng Steadfast faculties: An truï caên. trong Thieàn coù yù khuyeán khích söï coá gaéng caù nhaân Steadfast mind: Taâm Kieân Ñònh—Steady and ñeå ñi ñeán giaùc ngoä qua tu taäp thieàn ñònh vaø haønh firm mind—A firm resolution to pursue the trì giôùi luaät. Con ñöôøng doác ñöùng ñoái laïi vôùi "tín Buddhist Way. taâm dò haønh ñaïo," ñaëc bieät laø Phaät giaùo Tònh Ñoä, Steadfast root atmosphere: Kieân Coá Caên phong trong ñoù caù nhaân leä thuoäc vaøo coâng ñöùc cuûa chö luaân. Phaät vaø chö Boà Taùt. Ngöôøi ta noùi ngaøi Long Thoï ñaõ baét nguoàn cho söï phaân bieät giöõa dò haønh ñaïo vaø Steadfast sitting: Choã ngoài kieân coá—See Möôøi nan haønh ñaïo—See also Nan Haønh Ñaïo. Choã Ngoài Cuûa Chö Ñaïi Boà Taùt. Steeple (n): Thaùp chuoâng. Steal (v): AÊn caép—Stealing: Troäm caép. Steinkellner, Ernst (1937-): Name of an eminent

Australian buddhologist, best known for his work Sthanasthana-jnana (skt): Thanathana-nana on the Epistemological tradition (Pramana-vada). (p)—See Tri Thò Xöù Phi Xöù Trí Löïc. Stele: Bia (ñaù)—Bia kyù. Sthanesvara (skt): Name of an ancient kingdom Stele inscription: Baøi khaéc treân bia. near the Ganges River—Teân cuûa moät vöông quoác (Boldest) steps: Nhöõng böôùc duõng caûm. coå gaàn vuøng soâng Haèng Haø—See Taùt Tha Neâ Steps for attaining Buddhahood: Nhöõng böôùc Thaáp Phaït La. tieán tôùi Phaät quaû—See Töù Giai Thaønh Ñaïo. Sthanvisvara (skt): See

Taùt Tha Neâ Thaáp Phaït Step by step: Töø töø—Tieäm—By degree— La. Gradual—To flow little by little. Sthavathah (skt): Sthaviravadin (skt)— Steppe (n): Ñoàng hoang. Theravada—See Thöôïng Toïa Boä. Stereotype (n): Baûn in ñuùc. Sthavira (skt): Venerable—Thöôïng toïa—A monk Sterile (a): Hieám muoän. or a nun who has from twenty to forty nine years Sterilization (n): Söï trieät saûn (khoâng coøn sinh saûn of renunciation—Vò Taêng hay Ni coù töø 20 ñeán 49 nöõa). naêm xuaát gia. Stern: Severe—Strict—Nghieâm nghò. Sthaviranikaya (skt): Thera (p)—Theravada Stewards: The six senior monks at a Zen (p)—Tröôûng Laõo Boä—Way of the Elders— monastery who assist the abbot in managing the Theravada—See Thöôïng Toïa Boä and Phaät Giaùo administrative aspects of the community, Nguyeân Thuûy. particularly economic matters. As a group they Sthaviravada (skt): Theravada (p)— are also known as the Eastern rank (toâhan) since Mahasthavirah or Sthavirah—See Thöôïng Toïa their duties keep them in the eastern portion of Boä. the temple grounds most of the time. The Sthaviravadin (skt): Theravada (p)— stewards include the offices of prior, supervisor Mahasthavirah or Sthavirah—The elders—They (kansu), assistant supervisor (fuâsu), chief cook believed that they represented the original, (tenzo), labor steward (shissui), and supervisor of orthodox doctrine of the Buddha—Hoï töï cho laø trainees (ino). The Japanese later added a seventh ñaïi bieåu chính thoáng giaùo nghóa Phaät Giaùo office, that of bursar (tsuâbun). Their counterparts Nguyeân Thuûy—See Thöôïng Toïa Boä. in the Western ranks (seihan) are known as the Sthimati (skt): An Hueä Boà Taùt—Settled Wisdom prefects (choâshu), and assist the abbot in the Bodhisattva—Name of a Bodhisattva. spiritual aspects of the community—Saùu vò Taêng Sthiramati (skt): Kieân Tueä—Kieân YÙ—Firm mind, phuï taù Sö truï trì quaûn lyù taøi saûn cuûa töï vieän, ñaëc also called firm wisdom. bieät veà nhöõng vaán ñeà kinh teá. Nhö laø moät nhoùm 1) See Kieân YÙ. nhöõng vò Taêng naøy ñöôïc bieát nhö laø Ñoâng Ban vì 2) See Kieân YÙ Boà Taùt. nhieäm vuï cuûa hoï giöõ hoï taïi phaàn phía ñoâng cuûa Sthiram-bodhi (skt): Saramati (skt)—Kieân Hueä—Thieàn vieän. Nhöõng vò Taêng phuï taù naøy goàm vò Teân cuûa moät vò sö AÁn Ñoä—Name of an Indian Taêng tieàn saûnh, vò Taêng Giaùm Saùt, Phuï taù Taêng monk (475-555). Giaùm Saùt, Ñieån Toïa, Taïp Dòch Taêng, vaø Taêng Sthitamati (skt): See Sthiramati. Giaùm Saùt nhöõng ngöôøi taäp söï. Veà sau naøy caùc Sthiti (skt): Truï—Abiding—See Hai Möôi Boán Thieàn vieän ôû Nhaät laïi theâm vò thöù baûy, vò Thuû Phaùp Baát Töông Öng Trong Duy Thöùc Hoïc. Quyõ. Nhoùm ñoái laïi laø nhoùm Taây Ban, phuï taù truï trì Sthulatyaya (skt): Thullaccaya (p & skt)—Thaân trong vieäc giaûng giaûi giaùo phaùp cho Taêng chuùng— Lan Gia—Thaâu Lan Giaù Da—Grave offense— See Ñoâng Töï (1) and Taây Töï. Most serious derived offense—See Ñaïi Chöôùng Steward of purity: See Jinuâ. Thieän Ñaïo. Stewardship (n): Chöùc phaän quaûn gia. Sthvira (skt): Theravada (p)—Mahasthavirah or Sthaman (skt): Bala (skt)—Theá löïc—Power— Sthaviravadin—See Thöôïng Toïa Boä. Influence—Authority. Stick: Danda (skt)—Boång tröôïng (caây gaäy). Sthana (skt): Laäp Nhaân—Establishing cause— Stick in incense sticks: See Ñaùp Höông. Holding cause.

Stick to one thing: Nhaát Trì—Gaén chaët hay Stir (v) up the energy: Khôi daäy tieàm naêng. chuyeân vaøo moät ñieàu. Stirring Assembly: See Phaùt Khôûi Chuùng. Stick too much to formalities: Caâu neä. Stock of merit or positive karma: Tích luõy coâng Stick and shout: Bokatsu (jap)—This expression ñöùc hay thieän nghieäp. is used to describe a particular style of Zen Stoic (a): Thuoäc veà khaéc kyû giaûm duïc. characterized by the use of sticks and shouts. This Stone: (n): Stone—Ñaù—(v): To throw a stone— style of Zen practice dates back to the classical Neùm ñaù. period of Zen, during the T'ang Dynasty (618- Stone begging bowl: See Thaïch Baùt. 907). At that time, Zen masters introduced such Stone bridge of Chao Chou: See Coâng AÙn Trieäu devices as hitting disciples with a stick or staff, or Chaâu Thaïch Kieàu. answering them with a loud shout. The purpose of Stone-hearted (a): Nhaãn taâm. these actions was to shock disciples out of Stones nodded in approval: See Ñieåm Thaïch. ordinary, analytical style of thinking and push Stone-paved floor: Neàn loùt ñaù. them toward enlightenment experience. In Stone-throwing: Vieäc neùm ñaù. particular, Te-shan Hsuan-chien (780-865) and Stoning (n): Vieäc neùm ñaù. Huang-po Hsi-Yun (?-850) were famous for their Stony (a): Baèng ñaù. use of the stick, and Lin-chi I-hsuan (?-866) Stool: Nisidana (skt)—Gheá ñaåu—Ni Sö Ñaøn hay perfected the use of the shout—Töø ngöõ ñöôïc duøng vaûi loùt ngoài hay gheá ñaåu nhoû. ñeå dieãn taû phöông caùch ñaëc bieät cuûa Thieàn veà Stop (v): To halt—To stop—Stopping—See caùch söû duïng caây gaäy vaø tieáng heùt. Kieåu tu taäp Döøng. Thieàn naøy coù töø thôøi kyø Thieàn coå ñieån, döôùi trieàu Stop someone from doing something: Caûn ai ñaïi nhaø Ñöôøng. Vaøo thôøi ñoù, caùc Thieàn sö giôùi laøm caùi gì. thieäu nhöõng phöông caùch nhö ñaùnh ngöôøi ñeä töû Stop someone's ears: Bòt tai ai. baèng gaäy, hay traû lôøi baèng tieáng heùt lôùn. Muïc ñích Stopper: Naêng chæ (hay ngaên kieán hoaëc cuûa taát caû cuûa nhöõng haønh ñoäng naøy laø laøm chaán ñoäng ngöôøi chuùng sanh). ñeä töû, khieán hoï vöôït ra ngoaøi loái suy nghó bình Stopping: See Döøng. thöôøng vaø ñaåy hoï ñeán kinh nghieäm giaùc ngoä. Ñaëc Stopping offences: See Chæ Trì Taùc Phaïm. bieät, Ñöùc Sôn Tuyeân Giaùm vaø Hoaøng Baù Hy Vaän noåi tieáng vôùi caây gaäy, vaø Laâm Teá Nghóa Huyeàn Stopping of all speech: Sarva-vada (skt)—Baët laïi toaøn thieän caùch söû duïng tieáng heùt—See Caây ñöôøng ngoân ngöõ—No longer saying nor thinking Gaäy Vaø Tieáng Heùt. anything. Sticking or remaining in: Baùm chaët vaøo. Store: Taøng—Caát chöùa. Stiffness of mind: Hoân traàm—See Thaäp Phieàn Store of afflictions: See Phieàn Naõo Taïng. Naõo. Store of Buddha-nature: Nhö Lai taïng—See Stilling the thought: See Tónh Löï. Nguõ Chuûng Taïng. Stillness (n): Ekagra (skt)—Calmness— Store consciousness: See Taïng Thöùc and Baùt Quietness—Söï yeân laëng. Thöùc. Stimulate (v): Phaùt khôûi—To spring up—To Store consciousness that contains all seeds: begin—To develop. Nhaát Thieát Chuûng Töû Taøng Thöùc—Caát chöùa thöùc, nôi ñang löu tröõ taát caû caùc chuûng töû. Sting (v): Caén röùt. Store of dust: See Taøng Traàn. Stinginess: Matsarya (skt)—Keo kieát (xan)— Avaricious—Stingy—See Boûn Xeûn. Store of faith: See Tín Taïng. Stinking hair ghosts: Hair-sharp and stinking— Store of fearlessness: See Voâ UÙy Taïng (1). Sharp and stinking hair ghosts—Xuù Mao Quyû— Store of great

wisdom: See Ñaïi Trí Taïng. Quyû coù loâng thoái. Storehouse consciousness: Taïng Thöùc—The Stinking mouth ghosts: Xuù Khaåu Quyû—Quyû Alaya-vijnana—See A Laïi Da Thöùc. mieäng thoái. Storehouse) of fearlessness: See Store of Stint (v): Haïn cheá. fearlessness.

Store of ignorance: See Voâ Minh Taïng. Storehouse of miraculous words: Dharanis of Store of immeasurable merit: See Voâ Löôïng the Shingon sect—Mantras of the Shingon sect— Coâng Ñöùc Taïng. See Dieäu Ngöõ Taïng. Store a large amount of food and drink in Storehouse of the pure Buddha-nature: See Töï personal storage: Taøng tröõ thöùc aên thöùc uoáng Taùnh Thanh Tònh and Nguõ Chuûng Taïng. trong röông tuû caù nhaân chöù khoâng mang ra chia xeû Stories of the Buddha's previous lives: Jataka vôùi caùc thaønh vieân khaùc trong giaùo hoäi laø phaïm (skt & p)—Birth Stories or Past Lives Sutra, a part giôùi xaû ñoïa (buoâng boû vaø phaùt loà saùm hoái)— of the Khuddaka-Nikaya. The 547 Jatakas are by Commit an offense involves Release and themselves the biggest section of the Sutra Pitaka. Expression of Regret. These are stories of the Sakyamuni Buddha's Store a large amount of shampoo, laundry previous incarnations, one of the twelve classes of soap, toothpaste, towels, and toothbrushes: sutras, one of the twelve Mahayana sutras. Taøng tröõ soá löôïng lôùn daàu goäi ñaàu, boät giaët ñoà, Legendary stories of the Buddha's past lives as a kem ñaùnh raêng vaø baøn chaûy ñaùnh raêng, khaên lau, Bodhisattva—Boån Sanh Kinh, moät phaàn cuûa vaân vaân, laø phaïm giôùi xaû ñoïa (buoâng boû vaø phaùt loà Khuddaka-Nikaya. Chæ rieâng phaàn naày, coù 547 saùm hoái)—Commit an offense involves Release truyeän, laø moät phaàn quan troïng nhaát cuûa Kinh and Expression of regret. Taïng. Ñaây laø moät trong 12 boä Kinh Ñaïi Thöøa, coøn Store money or jewelry for someone else: Caát goïi laø Chuyeän tieàn thaân Ñöùc Phaät hay kinh vaên giöõ tieàn baïc vaø nöõ trang cho ngöôøi khaùc laø phaïm maø Ñöùc Nhö Lai noùi veà haønh nghieäp tu haønh cuûa giôùi xaû ñoïa (buoâng boû vaø phaùt loà saùm hoái)— Ngaøi khi coøn laø Boà Taùt. Commit an offense involves Release and Stories of the Departed: Collection of the stories Expression of Regret. on ghostly beings—See Taùi Sanh Ngaï Quyû Store up cereals: Tích tröõ thoùc luùa—See Taùm Truyeän Ñieàu Baát Tònh Cho Keû Xuaát Gia. Stories of Eminent monks: Gao Seng Zhuan— Store up utensils for private use: Caát giöõ noài Biographies of Eminent Monks—See Cao Taêng neâu laøm cuûa rieâng—See Taùm Ñieàu Baát Tònh Cho Truyeän. Keû Xuaát Gia. Stories of the hungry ghosts: Ngaï quyû söï Store up wealth: Tích tröû taøi vaät—See Taùm Ñieàu (chuyeän keå veà ngaï quyû). Baát Tònh Cho Keû Xuaát Gia. Stories of King Asoka: Asoka-vadana-mala Stored merits in one's past lives: Shukuzen (skt)—A Duïc Vöông Truyeän—Legends of King (jap)—See Tuùc Thieän. Asoka. Storehouse (n): Nôi taøng tröõ. Stories of nidanas: Nidana-katha (skt)—Nhaân Storehouse of Buddha-law: Phaät Phaùp Taïng— duyeân truyeän. The Bhutatathata as the source of all things. Story of the Past: Boån Khôûi—One of the twelve Storehouse of the Buddha's teaching: sutras. Tathagatagarbha (skt)—Tathagata Store—See Stories of previous incarnations of the Buddha Nhö Lai Taïng. and his disciples: Stories of previous incarnations Storehouse of Buddha's words: See Phaät Ngöõ of the Buddha

and his disciples— Taâm. See Sanh Kinh. Storehouse consciousness: See Taøng Thöùc. Storing up cereals: Tích tröõ thoùc luùa—See Taùm Storehouse of the Dharmakaya: See Phaùp Thaân Ñieàu Baát Tònh Cho Keû Xuaát Gia. Taïng. Storing mind: Taøng thöùc. Storehouse of fearlessness: See Voâ UÙy Taïng. Storing up utensils for private use: Caát giöõ noài Storehouse of ignorance: See Voâ Minh Taïng. neâu laøm cuûa rieâng—See Taùm Ñieàu Baát Tònh Cho Storehouse of knowledge: Alaya-vijnana (skt)— Keû Xuaát Gia. See Taïng Thöùc. Story of the brick: Maøi gaïch laøm göông—See Storehouse of mind: See Thöùc Taïng. Grinding a brick to make a mirror.

Story of King Resplendent: Phaåm Dieäu Trang chæ caâu chuyeän Toå Boà Ñeà Ñaït Ma trôû veà AÁn Ñoä Nghieâm Vöông Boån Söï—One of the twenty-eight sau khi thò tòch vôùi moät chieác giaøy coû. Theo truyeàn chapters in the Lotus Sutra. thoáng coøn ghi laïi trong Caûnh Ñöùc Truyeàn Ñaêng Stotra (skt): Stava (skt)—Song of praise—Baøi taùn Luïc, khoaûng ba naêm sau ngaøy Toå Boà Ñeà Ñaït Ma (baøi tuïng ñeå taùn thaùn). thò tòch vaø ñöôïc an taùng taïi Trung Hoa, moät vieân Straight mirror image requires a straight quan ngöôøi Hoa teân Toáng Vaân treân ñöôøng trôû veà object: See Hình Ngay Boùng Thaúng. Trung Hoa sau moät chuyeán coâng taùc ôû AÁn Ñoä, oâng Straight speech: Tröïc Thuyeát—Direct preaching ta ñaõ gaëp Toå Boà Ñeà Ñaït Ma moät nôi naøo ñoù ôû of the sutras—Lôøi thuyeát phaùp thaúng töø trong Kinh vuøng Trung AÙ. Toå quaûy chæ moät chieác giaøy treân ñieån. vai. Khi vieân quan hoûi Toå ñi ñaâu, thì Toå traû lôøi laø Straightening one's own views: Ditthijjukamma ngaøi trôû veà AÁn Ñoä. Khi veà ñeán trieàu ñình, vieân (p)—Cuûng coá chaùnh kieán cuûa mình. quan ñaõ baùo caùo cuoäc gaëp gôõ naøy leân hoaøng ñeá. Straightforward: Thaúng thaén—Sincere— Hoaøng ñeá ñaõ ra leänh khai quaät maû cuûa Toå Boà Ñeà Upright—See Tröïc Taâm. Ñaït Ma ñeå xem xeùt. Quan taøi troáng roãng, vaø hoï Straightforward dedication: Hoài höôùng chaùnh chæ tìm thaáy trong ñoù coù moät chieác giaøy. Vì caâu tröïc. chuyeän naøy, maø Toå Boà Ñeà Ñaït Ma luoân xuaát hieän Straight forwardness: Uprightness—See Chaùnh trong ngheä thuaät Thieàn vôùi hình aûnh moät ngöôøi Taâm. treân vai mang moät chieác giaøy coû. Strainer (n): Ñoà loïc nöôùc. Stray (v): Laïc höôùng. Strands of sense-desire: Panca-kama-guna (p)— Streaking in public: Coâng xuùc tu só (vieäc gì xuùc Sôïi daây duïc laïc. phaïm ñeán lieâm sæ cuûa ngöôøi khaùc). Strange (a): Kyø laï. Stream-Attainment: Sotapattiyangani (p)—Döï Strange behavior: Caùch haønh xöû kyø laï. Löu Quaû Chi—See Töù Döï Löu Quaû Chi. Strange encounter: Kyø ngoä (cuoäc gaëp gôõ laï kyø, Stream of consciousness: Thöùc Töông Tuïc— coù taùnh caùch hoang ñöôøng). Doøng yù thöùc. Strange Ghost: Quaùi quyû. Stream of desire: See Duïc Laäu. Strange omen: Ñieàm laï. Stream of delusive memory: Leakages—Nieäm laäu. Stranger (n): Khaùch laï. Stream-enterer: See Tu Ñaø Hoaøn. Straw Sandal Bodhidharma: The phrase refers to the story of Bodhidharma returning to India Stream-Entrant: See Stream-entry. after his death with one straw sandal. According Stream-entry: Stream-winner—See Döï Löu and to the legend preserved in the Ching te Ch'uan- Töù Döï Löu Quaû Chi. teng Lu (Dentoâroku), some three years after Stream-entry noble disciple: See Döï Löu Thaùnh Bodhidharma had died and been buried in China, Ñeä

Töû. a Chinese official named Sung Yun was returning Stream of ignorance: See Voâ Minh Löu. to China from a mission to India and encountered Stream of passions: See Duïc Löu. the master somewhere in Central Asia. The Stream spirit: Thaàn Suoái. master carried a single straw sandal in his Stream of Truth: See Ñaïo Löu (1). shoulder. When the emissary asked where he was Stream of unenlightenment: Voâ Minh Laäu. going, the master replied that he was returning to Stream-winner: Sotapanna (p)—The fruit of India. The official reported this encounter to the Stream-entry—See Döï Löu Quaû. emperor on his return to the capitol. The emperor Stream of wisdom: See Tueä Löu. ordered Bodhidharma's grave opened for Streamer: Dhvaja or Ketu (skt)—Phöôùn— inspection. They found the coffin completely Banner. empty, save for a single straw sandal. Because of Strength (n): bala (skt)—Söùc maïnh—Force— this story, Bodhidharma often appears in Zen art power—See Löïc Ba La Maät. carrying a single sandal (seriki daruma)—Töø ngöõ Strength of mind: Mental strength—Mental

vigor—Psychical energy—Mind power—See döông leân cao thì chuùng ñeàu tan bieán xuoáng ñaát. Taâm Löïc. Strive (v): Raùn söùc—To make efforts—To Strength of purpose: Bala-paramita (skt)—Force endeavor. of purpose—Power of purpose—See Löïc Ba La Strive (v) with diligence: Sieâng naêng tinh taán. Maät. Strive to produce positive karma: Coá gaéng laøm Strength of reliance: Y Chæ Löïc—Löïc cuûa söï phaùt sanh thieän nghieäp. nöông töïa. Strive for purification: Noã löïc thanh tònh. Strength of the self: Atmavirya (skt)—See Ngaõ Strive for success: Noã löïc ñeå thaønh coâng. Tín Lieät. Strive tirelessly: Ñaáu tranh khoâng ngöøng nghæ. Strengthen affinity with others: Quaûng keát thieän Striving to prove: See Kieán Tranh. duyeân. Strivivarta-vyakarana-sutra (skt): See Thuaän Strengthening cause: Döôõng nhaân—Nourishing Quyeàn Phöông Tieän Kinh. cause—See Nguõ Nhaân. Stroll around: Ñi kinh haønh. Stress (n): Söï caêng thaúng thaàn kinh. Strong (a): Sturdy—Maïnh. Stretching: Co duoãi. Strong attachment of love: The bondage of Stri (skt): Itthi (p)—Woman—Nöõ Nhaân. desire—AÙi Tröôùc. Stricken by fatal illness: Gaëp baïo bònh—See Strong and Courage Bodhisattva: Vikranta- Möôøi Loaïi Ngöôøi Khoâng Nieäm Phaät Ñöôïc Luùc bodhisattva (skt)—Duõng Kieän Boà Taùt. Laâm Chung. Strong inclination: Adhisthana (skt): Stricken by sudden illness: Bò truùng phong thình Determination—Resolution—Thaéng Giaûi—Quyeát lình—See Möôøi Loaïi Ngöôøi Khoâng Nieäm Phaät ñònh—Quyeát taâm. Ñöôïc Luùc Laâm Chung. Strong mind turned away from worldliness: Strict (a): Nghieâm khaéc—Khaéc khe. Asayabala (skt)—Thaâm Taâm Löïc. Strict abstinence: Tònh trai. Strong One: Baäc Ñaïi Löïc. Strict morality: Giôùi haïnh. Strong and weak: Cöôøng nhöôïc. Strictly forbidden: Troïng caám. Strong in wisdom: Kieân coá tueä (coù moät trí tueä Strictly keep the precepts: Giôùi haïnh tinh kieân coá maïnh meõ). nghieâm—Strictly keep the precepts—See Naêm Stotra (skt): Tuïng ca—Khuùc haùt ca tuïng Phaät, chö Ñöùc Tính Caên Baûn Cuûa Ngöôøi Tu Thieàn. toå hay nhöõng thaàn linh trong Phaät giaùo—A song Strife: Tranh giaønh. of praise to the Buddha or to great masters or Strike a bell: Xuùc Chung (ñaùnh chuoâng, loaïi deities of Buddhism. chuoâng lôùn). Structuralism: Keát caáu luaän—Chuû nghóa caáu taïo. Strike (v) up a conversation: Gôïi chuyeän.

Structurally: Theo söï saép ñaët. Striking the head: Keishu (jap)—Kheå thuû (daäp Structure (n): Caáu taïo—Keát caáu—Caáu truùc. ñaàu leã laïy). Structure of setting up all places: Kieán Laäp Striking parallel: Töông ñoàng. Phong luaân, coù khaû naêng kieán laäp taát caû caùc xöù sôû . Strindriya (skt): Female organ—Nöõ caên. Struggle against the enemy: Khaùng ñòch. String of beads: See Chuoãi Traøng Haït. Struggle against mara: Chieán ñaáu choáng ma String of 108 beads: Baùch Baùt Ma Ni: Baùch Baùt quaân. Nieäm Chaâu—Xaâu chuoãi 108 haït—108 beads on a Struggle for Buddhahood: Chieán ñaáu ñeå ñaït ñeán rosary. Phaät quaû. Strings of pearls: Chuoãi ngoïc trai—The Buddha Struggle to do something: Try very hard to do sees the dew-drops hanging on the ends of something—Phaán ñaáu laøm vieäc gì. branches like strings of pearls; however, as the Struggle (v) for enlightenment: Noã löïc giaùc ngoä. sun rises higher, they all melt and sink into the Stubborn (a): Thambha (p)—Ngoan coá— ground—Ñöùc Phaät thaáy nhöõng haït söông treân ñaàu Pigheaded—Stiff-necked—Self-opinionated. caønh nhö caùc chuoãi ngoïc trai; tuy nhieân, khi vaàng Stubborn perverted views: Drstiparamarsa

(skt)—Kieán thuû kieán. Kheo hay Tyø Kheo Ni naøo khoâng chòu hoïc giôùi Stubborn woman: Ngoan phuï. boån sau moät naêm thoï ñaïi giôùi, laø phaïm giôùi Ba Stubbornness (n): Söï öông ngaïnh. Daät Ñeà, phaûi phaùt loà saùm hoái—A Bhiksu or Student: Ñeä töû—Disciple. Bhiksuni who fail to begin to study Pratimoksha Student of Tripitaka: Tam Taïng Hoïc Giaû. after one year of receiving the full ordination, Studies: Hoïc—See Tam Hoïc. commits an Expression of Regret Offense. Study (n): Process of acquiring knowledge—Khoa Study of the rules: Study of the hoïc—See Nguõ Minh. commandments—See Giôùi Hoïc. Study the Buddha's teaching yet interpret it Study and observe the ten precepts with all misleadingly, or falsely: See Hoïc Giaùo Thaønh your heart: Hoïc hoûi vaø phuïng trì thaäp giôùi baèng Meâ. heát taâm trí cuûa mình. Study of Buddhism: Buddhology—Phaïm hoïc Study and practice: Tu taäp. (moân hoïc veà Phaät giaùo). Study and repent: See Hoïc Hoái. Study the cause of the sin: Study the cause of the Study of the rules: Moral formation—Study of sin, which lies in ignorance, or lack of clear discipline—Giôùi hoïc. understanding—See Quaùn Nhaân Duyeân. Study of scriptures: Pariyatti Dhamma (p)—Phaùp Study of the commandments: See Giôùi Hoïc. hoïc—Hoïc giaùo ñieån. Study of the discipline: See Giôùi Hoïc. Study the Tathagata in his perfec character, Study of the eight consciounesses: See Duy and saving power: Quaùn Nhö Lai Thaân. Thöùc Hoïc. Study the teachings: Hoïc hoûi giaùo phaùp—A Study to gain wisdom: Tu taäp ñeå ñaït ñöôïc trí hueä. Bhiksu or Bhiksuni should not study teaching Study of increased powers of mind: See Taêng without applying the basic and essential practices Thöôïng Taâm Hoïc. of Buddhism in order to transform his or her Study the ineviatability of karma and its effect: afflictions and habit energies. A Bhiksu or Quaùn Quaû Baùo. Bhiksuni who is studying teachings of a profound, Study of the life of Buddha: Buddhology (n)— metaphysical, and mystical nature, should always Moân Hoïc veà cuoäc ñôøi Ñöùc Phaät—Phaät Luaän— ask himself or herself how he or she may apply According to Hinayana, the Buddha was simply a these teachings in his or her daily life to transform human being who by his

own effort became his or her suffering and realize emancipation—Vò enlightened and divine. In Mahayana, it is divinity Tyø Kheo hay Tyø Kheo ni khoâng neân chæ hoïc giaùo itself that incarnates itself in a Buddha and phaùp maø khoâng aùp duïng nhöõng tu taäp caên baûn vaø descends to earth to impart the highest teaching coát loõi trong Phaät giaùo ñeå chuyeån hoùa phieàn naõo about man's destiny and the ultimate liberation— vaø taäp khí. Vò Tyø Kheo hay Tyø Kheo Ni hoïc hoûi Theo Phaät giaùo Nguyeân Thuûy, Ñöùc Phaät chæ ñôn giaùo ñieån thaâm saâu, sieâu vieät vaø uyeân aùo phaûi töï giaûn laø moät ngöôøi töï mình noã löïc ñeå giaùc ngoä vaø tìm caùch aùp duïng giaùo lyù aáy vaøo ñôøi soáng haèng trôû thaønh moät baäc Thaùnh giaû. Theo phaùi Ñaïi Thöøa ngaøy ñeå chuyeån hoùa khoå ñau vaø ñaït ñöôïc söï giaûi thì Ñöùc Phaät laø hoùa thaân cuûa chính söï thaùnh thieän thoaùt—See Read worldly books and magazines. trong vuõ truï maø Ngaøi giaùng traàn, nhö laø moät söù Study things or phenomena: Khaûo saùt vaïn höõu. meänh ñeå truyeàn daïy giaùo nghóa toái cao veà thaân Study of wisdom: Tueä Hoïc—Quaùn chieáu chaân phaän con ngöôøi vaø söï giaûi thoaùt toái haäu. lyù ñeå caét ñöùt phieàn naõo—See Tam Hoïc. Study of non-Buddhist doctrines: Ngoaïi hoïc Study worldly subjects and neglect to cultivate: (hoïc nhöõng giaùo thuyeát khoâng phaûi cuûa ñaïo Phaät). See Learn worldly subjects and neglect to Study oneself or introspection: Quaùn Töï Thaân. cultivate. Study and practice the moral duties: Haønh trì Studying and following the law by oneself: Noäi giôùi luaät (hoïc vaø haønh trì giôùi giôùi luaät ñeà thaønh hoä—The inner, oneself, by studying and following töïu giôùi ñoä). the law—Thaâm taâm beân trong cuûa mình, hoïc vaø tu Study the Pratimoksha: Hoïc giôùi boån, vò Tyø theo Phaät phaùp.

Studying and practicing formlessness koâan in purely intellectual terms, the master might (nonappearance) and inaction (non pursuit) rebuke him for being a fool. Masters sometimes without abiding in them: Tu hoïc moân voâ töôùng, used the term in a positive manner to indicate a voâ taùc, khoâng laáy voâ töôùng, voâ taùc laøm choã tu splendid disciple—Ñöùa treû ngu si ñaàn ñoän, thuaät chöùng—See Thaäp Nguõ Quaùn Nieäm. ngöõ ñöôïc söû duïng bôûi Thieàn sö Baïch AÅn Hueä Haïc, Studying and practicing the immaterial or thuoäc toâng Laâm Teá Nhaät Baûn. Coù moät soá thuaät emptiness without abiding in voidness: Tu hoïc ngöõ ñöôïc duøng töông töï baøn baïc khaép nôi trong moân Khoâng; khoâng laáy khoâng laøm choã tu chöùng— vaên hoïc Thieàn nhö "keû coù trí oùc môø nhaït," vaø "gaõ See Thaäp Nguõ Quaùn Nieäm. ngu!" Caùc vò Thieàn sö thöôøng noùi vôùi ñeä töû baèng Studying to repent: Hoïc hoái—See Study and nhöõng töø ngöõ coù tính laøm giaûm giaù trò ñeå ñaåy hoï repent. vöôït leân treân baát cöù chöôùng ngaïi naøo maø hoï ñaõ Studying sacred learning: Phaïm chí—See gaëp phaûi. Giaû duï nhö, neáu moät ñeä töû cöù khaêng Brahmacari. khaêng phaân tích coâng aùn theo kieåu theá trí bieän Stumble (n & v): Vaáp ngaõ. thoâng, vò thaày coù theå quôû traùch ñeä töû laø moät gaõ Stumblingblock (n): Vaät chöôùng ngaïi. ngu. Thænh thoaûng caùc vò thaày cuõng duøng thuaät ngöõ Stupa (skt): Thupa (p)—Ch ten (tib)—Baûo thaùp— naøy trong moät phong caùch tích cöïc ñeå chæ moät vò Pagoda adorned with gems—Precious stupa—

ñeä töû saùng laïng. Tower (a symbol of mind of Buddha)—See Phuø Stupid fellow: Gaõ ngoác. Ñoà (2). Stupid people: Ngöôøi ngu—Stupid people can't Stupas associated with some activities of the tell the difference between right and wrong, good Buddha: Nhöõng thaùp lieân heä ñeán nhöõng hoaït ñoäng and evil. Their stupidity keeps them from doing cuûa Ñöùc Phaät. good—Ngöôøi ngu khoâng theå bieän bieät söï khaùc bieät giöõa phaûi traùi, thieän aùc. Söï ngu si cuûa hoï caûn ngaên Stupa of Buddha's hair and nail relics: See Traûo hoï laøm vieäc thieän. Thaùp. Stupid stones nodded their heads: See Ngoaïn Stupa of Buddha's relics: Thaùp xaù lôïi cuûa Ñöùc Thaïch Ñieåm Ñaàu. Phaät. Stupid temptations: See Dull Vices. Stupa of dharmakaya: See Phaùp Thaân Thaùp. Stupid and unclean: Sattvakasaya (skt)—See Stupa garden: Thuparama (skt)—Thaùp Vieân. Chuùng Sanh Ñoäc and Nguõ Tröôïc. Stupa of king Asoka: A Duïc Vöông Thaùp. Stupid vices: See Dull Vices. Stupa-maha-sri (skt): Ñôùi Thaùp Caùt Töôøng Boà Stupidity (n): Moha (skt & p)—Ignorance—See Taùt—Name of a Bodhisattva. Voâ Minh. Stupa of relics: Thaùp xaù lôïi. Sturdy (a): Strong—Kieän (maïnh meû). Stupa of the Seven Treasures: Shippo-To Stutter (v): Noùi laép baép—To gabble. (jap)—Thaát Taïng Thaùp—Substantial form of the real Universe. Styana (skt): To become rigid—Darkness—To grow dense—Idleness—Low-mindedness—Low Stupid (a): Blunt—Dull—Foolish—Ignorant— spirit—Sloth—See Hoân Traàm. Monkey-witted—Silly—Ñaàn ñoän—Ngu ñaàn. Styana-middha (skt): Thina-middha (p)—Thuïy Stupid blind oaf: Donkatsukan (jap)—An Mieân Hoân Traàm—Sloth and torpor. expression used by the Japanese Rinzai master Hakuin Ekaku (1685-1768). There are a number Styana-middha-avarana (skt): Thina-middha- of related terms used in a similar manner avarana (p)—Hindrance by torpor-languor— throughout Zen literature such as "Dimwit" Hindrance by torpor and lack of vigor—See Thuïy (Donkinnin) and "Damn fool!" (Danrusei). Zen Mieân Caùi. masters often addressed disciples with such Style of living: Caùch aên ôû. derogatory terms in order to push them beyond Sua-Sen Great Master: Thieät Hieàn Ñaïi Sö— whatever hindrances they had encountered. For He lived during the Ch'ing Dynasty—Ngaøi soáng example, if a student persisted in analyzing a döôùi thôøi nhaø Thanh. Subahu (skt):

1) See Dieäu Tí Boà Taùt. Subduer of demons: Acalaceta (skt)—Voâ Ñoäng 2) See Tu Baø Haàu. Toân—Vò toân cheá ngöï ma quyû. Subahu-pariprccha-sutra: See Thaùi Töû Hoøa Höu Subduer of Yama: Ngöôøi chinh phuïc coõi Dieâm Kinh. Vöông—A wrathful manifestation of Manjusri Subaku-kumara (skt): See Dieäu Tí Boà Taùt. (Manjushri), the Buddha of Wisdom. In this form, Subahku-kumara Sutra (skt): See Dieäu Tí Boà he appears with the head of a raging bull, Taùt Kinh. surrounded by flames. He is one of the most Subamitta (skt): Nakaya (skt)—Guru—Master— important dharma-protectors in Tibetan See Ñaïo Sö. Buddhism—Söï thò hieän giaän döõ cuûa ngaøi Vaên Thuø Sub-cause: Trôï Duyeân—One of the four sub- Sö Lôïi, ñöùc Phaät cuûa trí tueä. Döôùi hình thöùc naøy causes—See Töù Trôï Duyeân. ngaøi thò hieän vôùi ñaàu cuûa moät con boø döõ tôïn, bò Subcommentary (n): Lôøi pheâ bình boå tuùc. bao boïc bôûi nhöõng ngoïn löûa. Ngaøi laø moät trong Subconscious (a): See Haï YÙ Thöùc. nhöõng hoä phaùp trong Phaät giaùo Taây Taïng. Subconscious mind: Tieàm thöùc. Subdue the

worlds of desire: See Haøng Duïc Giôùi Subconsciousness: Tieàm thöùc—Voâ Moät Thöùc— Minh Vöông. Taïng Thöùc—Eighth consciousness—Thöùc thöù Subduing afflictions: Haøng Phuïc Phieàn Naõo— taùm—See Baùt Thöùc. See Subdue afflictions. Subculture (n): Phuï vaên hoùa —Vaên hoùa thöù yeáu. Subduing demons: Haøng phuïc ma quaân. Subdavidya (skt): See Thanh Minh (4). Subduing enemies: Haøng Phuïc hay ñieàu Phuïc Subdelegate (v): Taùi uûy quyeàn (ñaõ ñöôïc uûy Phaùp, hay pheùp caàu ñaûo cho mình vaø ngöôøi ñeå quyeàn, nay laïi uûy quyeàn cho ngöôøi khaùc). ñieàu phuïc oaùn ñòch hay aùc nhaân. Subdue (v): Abhicaraka (skt)—Haøng phuïc—To Subha (p): tame—To subjugate. 1) Purification: Visuddhi (p)—Parisudhi or Subdue afflictions: Subduing afflictions—See Visudhi (skt)—Purity—See Thanh Tònh. Haøng Phuïc Phieàn Naõo. 2) Name of one of one hundred Pratyeka- Subdue demons: To overcome demons—See buddhas who lived a long time on Mount Haøng Ma. Isigili: Teân cuûa moät trong moät traêm vò Phaät Subdue-demon vajra-holder tantra: Bhutida- ñoäc giaùc ñaõ soáng moät thôøi gian daøi treân nuùi mara-tantra (skt)—Vajrapani-mara-tantra (skt)— Isigili. See Kim Cang Thuû Haøng Ma Chuù. Subha (skt): Ñeïp—Splendid—Beauty—Bright— Subdue-All-the-Devils Buddha: Haøng Phuïc Beautiful—Good—Auspcious—Righteous— Chuùng Ma Vöông Phaät. Virtuous. Subdue dharma: Gofuku (jap)—Haøng Phuïc Subhacha (p): Subhadda (skt)—Subhadra (skt)—Phaùp—To tame dharma, or subjugation of See Tu Baït Ñaø La. dharma. Subhadda (p): The last person who was converted Subdue the evil and receive the good: Haøng by the Buddha—Ngöôøi ñeä töû cuoái cuøng cuûa Ñöùc phuïc vaø nhieáp thoï (haøng phuïc keû xaáu aùc vaø thu Phaät—See Tu Baït Ñaø La. phuïc ngöôøi toát). Subhadra (skt): Subdue one’s false mind: Haøng phuïc voïng taâm. 1) See Thieän Hieàn. Subdue nagas and subjugate tigers: Giaùng long 2) Dieäu Hieàn: A famous monk mentioned in the phuïc hoå. Records of Western Lands—Vò Taêng noåi tieáng ñöôïc noùi ñeán trong Taây Phöông Du Kyù. Subdue the obstructions to enlightenment: Chöôùng Trì—Khaéc phuïc caùc trôû ngaïi ñoái vôùi söï Subhaga-sutta (p): Sutra on the Forest of giaùc ngoä. Happiness—Kinh Röøng Haïnh Phuùc. Subdue the three worlds: Trailokya-vijaya-raja Subhakara (skt): (skt)—See Haøng Tam Theá Minh Vöông. 1) See Thuaät Baø Ca. 2) Monk Subhakara: Sa moân Thieän Voâ UÙy. Subdued: Bò khuaát phuïc. Subhakarasimha (637-735): Thieän Voâ UÙy (Tònh

Sö Töû)—See Tam Taïng Thieän Voâ UÙy. Subject of meditation: Ñeà muïc haønh thieàn—See Subhakina (p): Lustrous devas—Heaven of Luïc Haïnh Quaùn. universal purity—See Bieán Tònh Thieân. Subject-object: Chuû theå-khaùch theå. Subhakina-deva (p): See Subhakina. Subject of the thesis of a syllogism: See Sôû Bieät. Subhakrtsna (skt): Universal or Pervasive Purity Subjection of women: Coi reõ phaùi nöõ. Heaven—See Bieán Tònh Thieân. Subjective (a): Chuû quan—A bit subjective—Moät Subhasita-sutta (p): Sutra on Well-spoken—Kinh chuùt chuû quan. Nhuyeãn Ngöõ. Subjective aspect: Kieán Phaân—Khía caïnh chuû Subhasitajaya-sutta (p): Sutra on Victory quan. Through What is Well-spoken—See Kinh Chieán Subjective discrimination: Naêng Bieán Keá—Thaùi Thaéng Baèng Nhuyeãn Ngöõ. ñoä phaân bieät chuû quan. Subha-sutta (p): Kinh Tu Baø—Name of a sutra. Subjective

indifferentiation of thusness: Söï voâ Subha-suttam (p): Kinh Tu Baø—Name of a sutra. phaân bieät chuû quan cuûa chaân nhö. Subhava-vasuddha (skt): Savabha-vasuddha Subjective knowing: Chuû Theå Naêng Tri—See (skt)—Ñaéc Töï Taùnh Thanh Tònh Phaùp Taùnh Nhö Kieán Phaàn. Lai. Subjective mind: Ability to perceive Subhavyuha (skt): Who is reputed to be the father phenomena—Perceptive faculties, associated with of Kuan Yin—See Dieäu Trang Nghieâm Vöông. function—Taâm coù theå thaáy ñöôïc moïi hieän töôïng. Subha-vyuha-raja (skt): King Wonderfully Subjective and objective: Internal and Adorned—King Resplendent—See Dieäu Trang external—Noäi ngoaïi. Nghieâm Vöông. Subjective and objective grasping: Naêng Sôû Subhavyuha Sutra (skt): See Dieäu Trang Nghieâm Chaáp Thuû—Söï chaáp thuû (baùm giöõ) khaùch quan vaø Vöông Baûn Söï Phaåm. chuû quan. Subhuman: Gioáng nhö con ngöôøi, nhöng keùm Subjective or Objective View in Buddhism: ngöôøi thaät. Nhìn chuû quan hay khaùch quan theo Phaät giaùo— Subhuti (skt & p): Shubodai (jap)—Well- See Chuû Quan Khaùch Quan. appearing—Thieän Hieän—See Tu Boà Ñeà. Subjective or the seeing portion: Kieán Phaàn— Subi Mugaku (jap): Thuùy Vi Voâ Hoïc Thieàn Sö— See Boán Phaàn Cuûa Thöùc. Zen Master Shui-Wei-Wu-Xue—See Voâ Hoïc Subjectivism (n): Chuû nghóa chuû quan. Thuùy Vi Thieàn Sö. Subjectivity (n): Tính chuû quan. Subinda (skt): See Toâ Taàn Ñaø. Subjugation (n): Söï haøng phuïc. Subject (n): Chuû theå—Ñoái töôïng. Subjugator: Abhicaraka (skt)—Exorciser—Ngöôøi Subject to: Ñoái töôïng cuûa. chinh phuïc. Subject to destruction: Ñoái töôïng cuûa söï hoaïi Subjugator of demons: Abhicaraka (skt)—Haøng dieät—Impermanence, suffering, and impurity are phuïc ma quaân. subject to destruction—Voâ thöôøng, khoå vaø baát tònh Sublimate (v): Thaêng hoa. laø nhöõng ñoái töôïng cuûa söï hoaïi dieät. Sublimation (n): Söï sieâu thaêng. Subject of the example: Duï Y—Laáy vaät theå laøm Sublime (a): Sieâu phaøm—Toái thöôïng. choã döïa cuûa duï—See Nhò Duï. Sublime abidings: Brahma-vihara (skt)—A pure Subjected to: Phaûi chòu söï chi phoái (cuûa). rest—Abode of purity—See Tònh Truï (1). Subjects on the immaterial states: Ñeà Muïc veà Sublime aspiration: Dieäu Thieän YÙ Laïc—Söï Thieàn Voâ Saéc—See Boán Möôi Ñeà Muïc Haønh mong muoán cao caû. Thieàn. Sublime bliss: Dieäu Laïc—Nieàm vui cao caû. Subject to injustice and wrong: Bò oan öùc—See Sublime dedication: Hoài höôùng dieäu. Möôøi Ñieàu Taâm Nieäm. Sublime element: Patina-dhatu (p)—Thaéng giôùi. Subject-matter: Lecture—Speech—Giaûng ñeà Sublime middle: Con ñöôøng giöõa cao caû—See (ñeà taøi giaûng thuyeát). Dieäu Trung.

Sublime mind: Taâm thaéng dieäu. Subordinationism (n): Chuû nghóa tuøy thuoäc—Sublime mind annihilating all doubt and Thuyeát phuï thuoäc. confusion: An truï tam thaéng dieäu tröø dieät taát caû Subramana (skt): Tramze Tsang rab (tib)—See nghi laàm. Tu Phaïm Ma. Sublime mind of both worlds of speech nor Subscription (n): Laïc quyeân—Collection. nonspeech: An truï taâm thaéng dieäu taát caû theá giôùi Subsequent (a): Phuï thuoäc. ngöõ ngoân phi ngöõ ngoân. Subsequent age: Ñôøi sau—The life after this— Sublime mind of the boundless cosmos: An truï Theá heä veà sau naày—Later generation or age. taâm thaéng dieäu voâ bieân phaùp giôùi. Subsequent cause: Nguyeân nhaân phuï thuoäc Sublime mind of the equality of all

Buddhas of Subsequent dharma: Haäu Phaùp—Phaùp veà sau past, present, and future: An truï taâm thaéng dieäu naøy. tam theá chö Phaät bình ñaúng. Subsequent instant of thought: Haäu Nieäm—Suy Sublime mind of the extremely profound state nghó veà sau naøy. of nondifferentiation: An truï taâm thaéng dieäu Subsequent retribution: Haäu Baùo—Quaû baùo veà traïng thaùi thaäm thaâm voâ sai bieät. sau naøy. Sublime mind of the infinity of the power of all Subsequent retribution karma: Apara-paryaya- Buddhas: An truï taâm thaéng dieäu taát caû Phaät löïc voâ vedaniya-karma (skt)—Future retribution löôïng. karma—Haäu Baùo Nghieäp—Nghieäp ñôøi naày gaây ra Sublime mind of the nondifferentiated equality maø quaû baùo laâu ñôøi veà sau môùi coù. of all worlds: An truï taâm thaéng dieäu taát caû theá Subsequently arisen: Haäu Khôûi—Khôûi sanh veà giôùi bình ñaúng voâ sai bieät. sau. Sublime mind in which none of the perceptions Subsequently attained: Haäu Sôû Ñaéc—Sôû ñaéc and thoughts of sentient bengs can abide: An hay chöùng ñaéc veà sau. truï taâm thaéng dieäu taát caû chuùng sanh töôûng nieäm Subsequently attained conventional wisdom: khoâng choã y chæ. Haäu Sôû Ñaéc Theá Gian Trí—Trí theá gian ñaït ñöôïc Sublime mind of all the profound esoteric veà sau. principles of Buddhahood: An truï taâm thaéng dieäu Subsequently attained knowledge: Haäu Trí—Trí taát caû Phaät phaùp thaâm maät. chöùng ñaéc veà sau. Sublime mind of ultimate realm of space: An Subsequently attained non-discriminating truï taâm thaéng dieäu roát raùo hö khoâng giôùi. cognition: See Haäu Ñaéc Voâ Phaân Bieät Trí. Sublime sounds: Vi Dieäu AÂm—AÂm thanh sieâu Subsequently attained purified conventional phaøm. wisdom: Haäu Sôû Ñaéc Theá Gian Tònh Trí—Trí theá Sublime words: Wonderful words—Dieäu Ngoân— gian thanh tònh ñaït ñöôïc veà sau. Vi Dieäu Ngoân—Lôøi leõ sieâu phaøm, cao caû. Subsequently attained wisdom: Haäu Sôû Ñaéc Submerged in ignorance: Traàm Minh, chìm Trí—Trí chöùng ñaéc veà sau. trong bieån sanh töû, toái taêm trong coõi voâ minh— Subsequently attained worldly wisdom: Haäu Sôû Sunk in the gloom of reincarnations and Ñaéc Theá Gian Trí—Trí tueä theá gian chöùng ñaéc veà ignorance. sau. Submersed in birth and death: Moät Sinh Töû—Bò Subsequently effective karma: Upapajja- chìm ñaém trong sanh töû. vedaniya-kamma (p)—See Haäu Nghieäp. Submission (n): Qui Meänh—Söï phuïc tuøng. Subsequently existent myriad sufferings: Haäu Submissive (a): Phuïc tuøng. Höõu Chuùng Khoå—Voâ soá nhöõng thöù khoå sôû hieän Submit (v): Quy phuïc. höõu veà sau naøy. Subordinate Forces: Inert forces—Negative Subsequently existent thinking consciousness: force—Voâ löïc. Haäu Höõu YÙ—YÙ thöùc hieän höõu veà sau naøy. Subordination: Sambandha (p)—Söï tuøy thuoäc— Subservient (a): Coù ích lôïi. Töông Tuøy. Subside (v): Giaûm bôùt—To decrease—To reduce

—To diminish—To lessen—To relieve. lôùn hôn vaø khoâng coù quyeàn phaùp lyù ñoäc laäp cuûa Subsidiarity (n): Nguyeân taéc phuï trôï—Nguyeân moät töï vieän. Nhöõng ngoâi töï vieän lôùn cuûa Nhaät Baûn taéc quaân bình giöõa caù nhaân vaø xaõ hoäi. thöôøng coù moät soá nhöõng ngoâi chuøa phuï, maø tieáng Subsidiary (a): Boå sung—Phuï. Nhaät goïi laø "tachuâ." Trong haàu heát moïi tröôøng Subsidiary buildings of a monastery: Maït Töï— hôïp, nhöõng ngoâi chuøa phuï nguyeân thuûy

ñöôïc xaây Nhöõng daõy nhaø phuï trong töï vieän. döïng bôûi nhöõng vò Thieàn sö laõnh ñaïo nhö nôi truù Subsidy (n): Tieàn trôï caáp. nguï cuûa hoï sau khi höu döôõng. Subsist (v): Ñoä thaân—Toàn taïi—Soáng soùt. Subtle (a): Vi dieäu—Tinh teá. Subsistence (n): Tính töï laäp—Tính khoâng chòu tuøy Subtle activity: Vi Haønh—Haønh ñoäng tinh teá. thuoäc. Subtle affliction: Vi Phieàn Naõo—Phieàn naõo vi Subsistence for immeasurable eons: Truï voâ teá. löôïng kieáp. Subtle analysis: Dieäu Giaûn Traïch—Suy xeùt tinh Substance (n): Dravya (skt)—See Theå Ñaïi. teá. Substance and accidents: Baûn theå vaø tuøy theå. Subtle body:See Vi Teá Thaân. Substance, characteristics, function: See Theå Subtle channels: nadi (skt)—Prana (skt)—Lung Töôùng Duïng. (tib)—Tsa (tib)—See Luoàng Sinh Khí. Substance and function: See Theå Duïng and Theå Subtle conceptions: YÙ nieäm vi teá—Three Töôùng Duïng. refined, or subtle conceptions. Substance and phenomena: See Theå Töôùng and Subtle contemplation: Marvellous observation— Theå Töôùng Duïng. Wonderful contemplation—See Dieäu Quaùn. Substance is always present with the Subtle delusive thoughts: Voïng töôûng vi teá. phenomena: Lyù luoân ñi vôùi söï. Subtle faculties: Vi teá caên. Substance with substance: As water with Subtle form: Hình saéc nhieäm maàu—Hình thöùc water—Lyù lyù vieân dung. tinh teá—See Dieäu Saéc. Substantial (a): Thuoäc veà baûn theå—Thöïc chaát— Subtle form of the bhutatathata: Dharmakaya Thöïc theå. (skt)—See Chaân Saéc. Substantialism (n): Baûn theå luaän—Thöïc theå Subtle heat: Tummo (tib)—Fire of samadhi—See luaän—Thuyeát veà baûn theå. Tam Muoäi Hoûa. Substantialist (n): Ngöôøi theo thuyeát baûn theå. Subtle and light: Vi Baïc—Vi teá vaø moûng manh. Substantiality (n): Dravyatva (skt)—Baûn theå Subtle Light of Flames of Universal Jewels: tính—Thöïc chaát tính. Phoå Baûo Dieäm Dieäu Quang. Substantive form: Boån Hình—Hình töôùng Subtle marks: Töôùng vi teá. nguyeân thuûy—Original form or figure. Subtle marvellous expedient means: Dieäu Substitute (n): Boå khuyeát. Phöông Tieän—Phöông tieän tuyeät vôøi. Substratum (n): Lôùp ñaát beân döôùi. Subtle method which is supreme without Substratum of being: Thöïc theå cuûa taùi sanh. intention: Saijo-Mui-No-Myojutsu (jap)—Toái Substratum of rebirth: Upadhi (skt)—Thöïc theå Thöôïng Voâ Vi Dieäu Thuaät. cuûa taùi sanh. Subtle and mysterious: Vi Maät—Tinh teá vaø bí Subtemple: A Buddhist temple that is built within aån—Mysterious—Occult—Secret. a larger monastery complex and does not have Subtle sounds: Caùc thöù tieáng vi dieäu. legal status independent of the monastery. Large Subtle wrong notions: Nhöõng yù nieäm sai laàm vi Japanese Zen monasteries often have a number of teá. small subtemples, known in Japanese as "tachuâ." Subtlety: Tuyeät dieäu—Vi dieäu. In most cases, subtemples were originally Subverting monk: Disrupting monks—Phaù kieát constructed by leading Zen masters as personal ma. residences after their retirement—Moät ngoâi chuøa Sucana (p): Indication—Söï chæ baøy. ñöôïc xaây döïng beân trong khu vöïc cuûa moät töï vieän Sucandra-samadhi (skt): Wonderful Moon

Samadhi—Dieäu Nguyeät Tam Muoäi. be—Nhö thò. Sucarita (skt): Sucaritani (skt)—Dieäu Haïnh— Suchness (n): Tathata (skt)—De kho na nyi Marvelous

activity—Wonderful conduct—Haïnh (tib)—Nhö Nhö—Phaùp taùnh—Dharma nature— phi thöôøng. Thusness—Reality—Tathagat-garba—The real Succeed (v): Keá vò—Thaønh coâng. truth of things or things as they really are, not as Succeed to the dharma: See Töï Phaùp. they appear. The ultimate reality of all that Succeed in tempting: Thaønh coâng tröôùc söï caùm exists—Thaät taùnh cuûa söï vaät, chöù khoâng phaûi laø doã. veû beà ngoaøi. Ñaây laø chaân lyù toái haäu maø vaïn vaät Success (n): Siddhi (skt)—Taát ñaøn (thaønh töïu). hieän höõu—See Chaân Nhö. Success or failure: Gain and loss—See Ñaéc Thaát. Suchness of the bases of practice: Samnivesa- Succession (n): Krama (skt)—Thöù ñeä—Tieán tathata (skt)—Firm-standing Tathagata—See Y trình—See Hai Möôi Boán Phaùp Baát Töông Öng Chæ Chaân Nhö. Trong Duy Thöùc Hoïc. Suchness as defiled and pure: See Nhieãm Tònh Succession Certificate: Seal of approval—The Chaân Nhö. document that a qualified Zen master presents to Suchness of all dharmas: Chaân taùnh cuûa chö a disciple to certify the individual as a designated phaùp—In the eye of the Buddha all existing things Dharma heir. The Succession Certificate indicates are themselves ultimate reality—Ñoái vôùi Phaät that the recipient is qualified to train students and nhaõn, vaïn vaät hieän höõu töï chuùng laø chaân lyù toái to serve as abbot or head monk at a Zen temple. haäu. Documents of succession generally take the form Suchness of existence: Bhutatathata (skt)—See of lineage charts, presenting the Dharma Chaân Nhö Thöïc Taïi. ancestors of the newly certified teacher—Vaên Suchness perceived through the emptiness of kieän maø moät vò Thieàn sö caáp cho moät vò ñeä töû phenomena: See Phaùp Khoâng Chaân Nhö. chöùng nhaän vò naøy laø Phaùp töû. Vaên kieän naøy cuõng Suchness of phenomena: Phaùp Chaân Nhö—Chaân laø giaáy chöùng nhaän raèng ngöôøi nhaän noù coù ñuû Nhö cuûa hieän töôïng. thaåm quyeàn daïy ñeä töû cuõng nhö ñaûm nhieäm chöùc Suchness of unwholesome phenomena: Baát truï trì hay thuû toïa cuûa moät Thieàn vieän —See AÁn Thieän Phaùp Chaân Nhö—Chaân nhö cuûa giaùo phaùp Chöùng. baát thieän. Succession of the eight founders of the esoteric Suci (p): Needle—Caây kim. sect: Taùm vò toå töông tuïc cuûa tröôøng phaùi Chaân Sudana (skt): Good teeth—Tu Ñaït—See Thieän Ngoân. Nha (2). Successive abidings: Tieán trình truï. Sudapanthaka (skt): Chaâu lôïi baøn ñaø daø. Successive cessations: Anupubha-nirodha (p)— Sudarananda: Nanda—Sakyamuni's disciple and Tieán trình dieät. younger half brother, the son of Suddhodana and Successive continuity: Nodal (skt)—Töông tuïc Sakyamuni's maternal aunt Mahaprajapati. töôùng—See Töông Tuïc Thöôøng. Sudarsana (skt): Sudassana (p)—Tu Ñaø Lyù Saù Successor (n): One who succeeds someone or Na—See Thieän Kieán. who comes after someone and takes his place— Sudassa (p): Sudarsana (p)—Tu Ñaø Lyù Saù Na— Ngöôøi keá nghieäp (keá vò). See Thieän Kieán. Succor (n & v): Naâng ñôõ—Trôï giuùp. Sudassa-deva (p): Sudarsana (p)—Tu Ñaø Lyù Saù Such: Tadi (skt)—Like that—Nhö vaäy. Na—See Thieän Hieän Thieân. Such-like: So it is—So let it be—See Nhö Thò. Sudassan (p): Name of one of one hundred Such-like activity of phenomena: See Nhö Thò Pratyeka-buddhas who lived a long time on Mount Taùc. Isigili—Teân cuûa moät trong moät traêm vò Phaät ñoäc Such-like power of

phenomena: See Nhö Thò giaùc ñaõ soáng moät thôøi gian daøi treân nuùi Isigili. Löïc. Sudassana (p): Sudarsana (p)—Tu Ñaø Lyù Saù Such and such: Evam (skt)—So it is—So let it Na—See Thieän Kieán.

Sudassi (p): Sudarsana (p)—Tu Ñaø Lyù Saù Na— Sudden and gradual teachings: See Ñoán Tieäm See Thieän Kieán. Giaùo. Sudassi-deva (p): Sudarsana (p)—Tu Ñaø Lyù Saù Sudden and great enlightenment: Hoát nhieân ñaïi Na—See Thieän Kieán. ngoä. Suda-sutta (p): Sutra on the Cook, Samyutta Sudden realization of suchness: See Nhaát Nhö Nikaya XLVII.8—Kinh Ngöôøi Thôï Naáu, Töông Ñoán Chöùng. Öng Boä XLVII.8. Sudden teaching: Sudden Doctrine—See Ñoán Sudattha (p): Name of one of one hundred Giaùo. Pratyeka-buddhas who lived a long time on Mount Suddenly: Hoát Nhieân—All of a sudden—At Isigili—Teân cuûa moät trong moät traêm vò Phaät ñoäc once—Immediately—Ngay laäp töùc (ñoán). giaùc ñaõ soáng moät thôøi gian daøi treân nuùi Isigili. Suddenly arise: Hoát Nhieân Sinh Khôûi—Thình Sudatta (skt): Anathapindika (skt)—See Caáp Coâ lình khôûi sinh. Ñoäc. Suddenly injured: Thình lình bò haïi—Those who Sudatta-Anathapindika (skt): Tu Ñaït A-na-baân- are suddenly injured by ferocious beasts. Suddha ñaõn (vò ñaïi tröôûng laõo taïi thaønh Xaù Veä) —See Caáp (skt): Subha (p)—Thanh tònh Coâ Ñoäc. Suddha-jnana (skt): Thanh Tònh Trí—Pure Sudatta-sutta (p): Sutra on Sudatta, Samyutta mind—Undefiled knowledge—Voâ laäu trí hay trí Nikaya X.8—Kinh Tu Ñaït, Töông Öng Boä X.8. khoâng nhuoám phieàn naõo. Sudden: Boãng nhieân—Thình lình. Suddharasmiprabha-Buddha (skt): Tònh Quang Sudden afflictions: Maõnh lôïi phieàn naõo—Firece Phaät—Pure-Light Buddha. or sudden afflictions cause by lack of belief on the Suddharma-Pundarika Sutra (skt): Kinh Phaùp Law of Cause and Effect—Phieàn naõo do bôûi Hoa—Lotus Sutra. khoâng tin vaøo nhaân quaû. Suddha-samapatti (skt): Tònh Ñaúng Chí— Sudden attainment: Immediate attainment in Attainment of an enjoying stage of meditation— contrast with gradualness—See Ñoán Ngoä. See Ñaúng Chí. Sudden change: Asrayaparavrtti (skt)—Ñoät Suddha-simha (skt): Tònh Sö Töû—Taêng Kyø Maäu bieán—See Chuyeån Y. Ñaø Ta Ha—Teân cuûa moät vò sö—Name of a monk. Sudden death: See Baát Ñaéc Kyø Töû. Suddha-tthaka-sutta (p): Sutra on Purity, Sudden Doctrine: Sudden teaching—A teaching Samyutta Nikaya IV.4—Kinh Thanh Tònh, Töông which enables one to attain Enlightenment Öng Boä IV.4. immediately. It is usually associated with the Suddhavasa (p): Suddhavasa-deva (skt)—Taùc Avatamsaka and Zen schools. Sudden teaching Bình—Tònh cö Thieân—See Taùc Bình Thieân Töû. expounds the abrupt realization of the ultimate Suddhavasa-deva (skt): See Taùc Bình Thieân Töû. truth without relying upon verbal explanations or Suddhipanthaka (skt): Chaâu lôïi baøn ñaø giaø. progression through various stages of practice— Suddhisatyatman (skt): Caùi ngaõ thöïc söï thanh Phaùp moân giuùp haønh giaû töùc thì giaùc ngoä. Phaùp khieát—Real immaculate ego. moân naày thöôøng lieân heä ñeán toâng Hoa Nghieâm Suddhodana (skt): Joâbonnoâ (jap)—Thuû Ñoà Ñaø hay Thieàn toâng (ñoán giaùo khoâng duøng ngoân ngöõ Na—Pure Rice King—Baïch Tònh Vöông—See vaên töï)—See Ñoán Giaùo. Tònh Phaïn Vöông. Sudden-enlightened meditation: See Thieàn Ñoán Suddhy-adhyasaya-bhumi

(skt): Tònh Thaéng YÙ Ngoä. Laïc Ñòa—Land of purely victorious joyful mind. Sudden enlightenment: Apprehend instantly to Suden (jap): Sö Suøng Truyeàn (1569-1633), Phaät Buddha-enlightenment—Zen understanding that giaùo Nhaät Baûn. enlightenment is attained immediately and not Sudha (skt): Cam loä—See Thieân Thöïc. gradually through stages—See Ñoán Ngoä. Sudhaman (skt): Tu Ñaø Tu Ma—A king Sudden and gradual realizations: See Ñoán Tieäm mentioned in the Maha-Prajna-Paramita sastra— Tu Haønh. Moät vò vua ñöôïc ñeà caäp tôùi trong Ñaïi Trí Ñoä

Luaän. Suffering of birth: See Sanh Khoå. Sudhamma (p): Kusala-dharma (skt)—Suffering of birth, old age, sickness and death: Saddhamma (p)—Thieän Phaùp—Phaùp laønh—Good Birth is suffering, old age or growing old is method—Good law—Good ways. suffering, sickness is suffering, death is Sudhana (skt): Good Wealth Bodhisattva—See suffering—Sanh Laõo Bònh Töû Khoå. Thieän Taøi Ñoàng Töû. Suffering is bodhi: Phieàn naõo laø Boà ñeà. Sudhana-sresthi-daraka (skt): Sudhana (skt)— Suffering by direct causes: Khoå khoå—See Tam See Thieän Taøi Ñoàng Töû. Khoå. Sudharma (skt): Dieäu phaùp—Wonderful dharma. Suffering by impermanency: Haønh khoå—See Sudhavasa (p): Suddhavasa-deva (skt)—Taùc Tam Khoå. Bình—Tònh cö Thieân—See Taùc Bình Thieân Töû. Suffering caused by impermanence: Voâ Thöôøng Sudha-vidarsana-bhumi (skt): The dry or Khoå—Caùi khoå do voâ thöôøng. unfertilized stage of wisdom—See Caøn Hueä Ñòa. Suffering and the cause in the present life: Theá Sudhipanthaka (skt): Udapanthaka (skt)— gian nhaân quaû. Sudapanthaka (skt)—See Chaâu Lôïi Baøn Ñaø Giaø. Suffering, cause of suffering, extinguishing of Sudra (skt): Farmers and serfs—See Thuû Ñaø La suffering, and the way to the extinction of and Töù Giai Caáp AÁn Ñoä. suffering: Khoå Taäp Dieät Ñaïo—See Töù Dieäu Ñeá. Sudrsas (skt): Tu Ñaït Thieân—See Thieän Hieän. Sufferings are ceaseless: Thuï Khoå Voâ Giaùn. Sudrsd (skt): The 7th Brahmaloka, 8th of the Suffering and distracted humanity: Nhaân loaïi Dhyana Heavens—See Thieän Hieän. ñang ñau khoå vaø cuoàng loaïn Sudsa (skt): Anavatapta (skt)—Heaven of no Suffering due to change: Viparinama-dukkha heat—See Voâ Nhieät Thieân. (skt): See Hoaïi Khoå Taùnh. Sudurjaya (skt): Ground of invincibility—Land Suffering due to the five aggregates: See Nguõ extremely difficult to conquer—See Cöïc Nan AÁm Thaïnh Suy Khoå. Thaéng Ñòa. Suffering due to formations: Samkhara-dukkha Sudurjaya-bhumi (skt): Hard-to-conquer stage— (skt): See Haønh Khoå Taùnh. Nan Thaéng Ñòa—See Nan Thaéng. Suffering due to meeting with the Suffer (v): Chòu khoå. uncongennial (meeting with what we hate): See Suffer a bad reputation: Mang tieáng xaáu. Oaùn Taéng Hoäi Khoå. Suffer death: Khoå vì cheát. Suffering due to pain: Dukkha-dukkha (skt)— Suffer a heavy defeat: Ñaïi baïi—To suffer a big See Khoå Khoå Taùnh. loss. Suffering due to the raging aggregates (all the Suffer an injustice: Chòu oan—To harbor a ills of the five skandhas): See Nguõ AÁm Thaïnh grievance. Suy Khoå. Suffer a misfortune or an accident: Bò naïn. Suffering due to separation from loved ones Suffer from neuralgia: Ñau daây thaàn kinh. (parting with what we love): AÙi Bieät Ly Khoå— Sufferer (n): Ngöôøi ñau khoå. See Baùt Khoå. Sufferer in niraya: Neâ

Nhaân—Sufferer in hell— Suffering, Empty, Impermanent, Egoless Keû toäi ñoà trong choán ñòa nguïc . (Selfless): Khoå, Khoâng, Voâ thöôøng, Voâ ngaõ. Suffering (a & n): Ku (jap)—Dukkha (skt)—Ñau Suffering from emptiness: See Khoå Khoâng. khoå—See Khoå. Suffering from illness: See Bònh Khoå. Suffering and afflictions: Pain and afflictions— Suffering from the flourishing of the five Khoå ñau vaø phieàn naõo. skandhas: See Nguõ AÁm Thaïnh Suy Khoå. Suffering of being separated from those whom Sufferings from outside circumstances such as one loves: AÙi bieät ly khoå—See Baùt Khoå. calamities, wars, etc: External sufferings—See Suffering and bitterness: Pain and bitterness— Ngoaïi Khoå. Khoå ñau vaø cay ñaéng. Sufferings from within such as sickness or

sorrow: See Thaân Khoå. Sufferings and troubles: Khoå ñau phieàn naõo— Suffering in the desire realm: Duïc Giôùi Khoå— Khoå naõo. Caùi khoå ôû coõi duïc. Suffering due to unfulfilled wishes (unattained Suffering inherent in the changing: aims): See Caàu Baát Ñaéc Khoå. Viparinama-dukkhata (skt)—See Hoaïi Khoå. Suffice to do something: Be enough to do Suffering inherent in the formations: something—Coù ñuû ñeå laøm vieäc gì. Samskara-dukkhata (skt)—See Haønh Khoå. Sufficiency of insight: See Minh Tuùc. Suffering by loss or pain of deprivation: Sufficient (a): Ñaày ñuû—Sung maõn. Viparinama-dukkha (skt)—Dukkha as produced Sufficient inteligence: Ñuû trí khoân. by change—Suffering due to change—See Hoaïi Sufficient roots of goodness: Thieän caên ñaày ñuû. Khoå. Suffocated: Bò ngaït. Suffering in the lower realm: Apaya-mukha Suffragettes: Hoäi ñoøi hoûi nöõ quyeàn. (skt)—Khoå Ñoïa Xöù. Sugandhakuta-buddha (skt): Gandhalaya-buddha Suffering of old age: See Giaø Khoå. (skt)—Höông Tích Phaät—Hsiang-Chi Buddha— Suffering of disease: See Bònh Khoå. Buddha of Fragrance Land. Suffering of contact with those whom we Sugandhara (skt): Name of a Kashmir monk— dislike or those who dislike us: Suffering Teân cuûa moät nhaø sö ngöôøi Kashmir. because of confronting with an undesirable person Sugata (skt): Svagata (skt). or thing—See Oaùn Taéng Hoäi Khoå. 1) Well come or well departed, title of a Suffering of death: Misery of death—Pain of Buddha: Toâ Yeát Ña—Nhö Lai Nhö Khöù, danh death—Cheát khoå—See Töû Khoå. hieäu cuûa moät vò Phaät. Suffering of decay: Viparinamadukkhata (skt)— 2) The Blessed One: Thieän Theä—Ñaáng Thieän Suffering inherent in the changing—See Hoaïi Theä, moät danh hieäu cuûa Phaät—Well Khoå and Tam Khoå. departed—Well-gone—A title of a Buddha. Suffering of destruction: See Hoaïi Khoå. Sugatacetana (skt): See Ni Tö Phaät. Suffering of Disease (sickness): See Bònh Khoå. Sugata-garbha (skt): Der-sheg-nyingpo (tib)— Suffering of the five aggregates: See Nguõ AÁm Treasury of the Blessed One—See Thieän Theä Thaïnh Suy Khoå. Taïng. Suffering of frustrated desire: Suffering due to Sugati (skt): Bliss—Blissful realm—Blissing unfulfilled wishes (unattained aims or denial of world—Happy destinations—Happy fate—Caûnh one's desires)—See Caàu Baát Ñaéc Khoå. giôùi hoan laïc—Thieän ñaïo. Suffering of not getting: Caùi khoå cuûa vieäc mong Suâgyoâroku (jap): Tsung-Ching-Lu—Records of caàu maø khoâng ñöôïc toaïi nguyeän—See Caàu Baát the Mirror of Truth—See Toâng Caûnh Luïc. Ñaéc Khoå. Suhada (p): A friend—Ngöôøi baïn. Suffering or pain: Dukhendriya (skt)—Khoå caên.

Suhada (skt): Good-hearted—Thieän Taâm. Suffering resulting from being tied to deeds Suhajja (p);\: Amity—Friendship—Tình baïn. and their karma consequences: See Nghieäp Heä Suhita (p): Satisfied (a)—Thoûa maõn. Khoå Töôùng. Suhuma (p): Sukhuma (skt)—Subtle—Minute— Suffering resulting from evil conduct: See Khoå Fine—Refined—Vi Teá. Quaû. Suibi-Mugaku (jap): Ts'ui-wei Wu-hsueh—See Suffering of separation from our loved ones: Thuùy Vi Voâ Hoïc Thieàn Sö. See AÙi Bieät Ly Khoå. Suibokuga (jap): Black ink painting, or ink Suffering of separation from whom we love drawing, a style of monochromatic painting dies: Töû bieät ly khoå. commonly used by Zen monks and nuns to Suffering from sickness: See Bònh Khoå. express their understanding of the Dharma. The Suffering state of karma bondage: See Nghieäp paintings may be landscapes or may depict Heä Khoå Töôùng. famous Zen patriarchs and stories from the past—

Böùc veõ baèng möïc, loaïi tranh thuûy maïc chæ coù moät Bodhisattva—See Thieän Hueä Boà Taùt. maøu thöôøng ñöôïc caùc Thieàn Taêng vaø Thieàn Ni söû Suju (p): Upright (a)—Thaúng ñöùng. duïng ñeå dieãn taû söï hieåu bieát cuûa hoï veà Phaùp. Böùc Suka (skt): Ñaáng Luaân Giaø—Parrots, one of the tranh coù theå laø phong caûnh hay veõ laïi chaân dung Buddha's epithets: Anh Vuõ, moät trong nhöõng danh nhöõng vò Toå noåi tieáng vaø nhöõng caâu chuyeän veà hoï hieäu cuûa Ñöùc Phaät. trong quaù khöù. Sukara (p): A pig—Con heo. Suichukyo (jap): In the reality of water there are Sukarika (p): A dealer in swine (pork-butcher)— circumstances—Thuûy Trung Höõu Caûnh—Trong Ngöôøi haøng thòt. nöôùc coù caûnh—The term suggests the Sukha (p): Happiness—Pleasure—See Hyû Laïc. interdependence of subject and object—Thuaät Sukha-citta (skt): Taâm An Laïc—The mind that ngöõ ñeà nghò söï tuøy thuoäc laãn nhau giöõa chuû theå vaø desires to make others happy, which comes from ñoái töôïng—See Kyochusui. seeing them suffer all forms of pain—Taâm mong Suicide (n): Immolation—Killing oneself—To laøm cho keû khaùc haïnh phuùc, vì thaáy hoï chòu ñöïng take one's life—See Töï Vaän. ñuû moïi hình thöùc khoå naõo—See Möôøi Moät Taâm Sui Dynasties: Trieàu ñaïi nhaø Tuøy beân Trung Hoa Daãn Ñeán Giaùc Ngoä. töø naêm 581 ñeán naêm 618—Sui Dynasty in China Sukhamala-sutta (p): Sutra on Refinement, (581-618). Anguttara Nikaya III.39—Kinh Gaïn Loïc, Taêng Suigan Kashin (jap): Tsui-yen-K'o-cheân—See Nhaát A Haøm III.39. Khaû Chaân Thuùy Nham Thieàn Sö. Sukha-sutta (p): Sutra on Happiness, Samyutta Suigan-Kashin Zenji (jap): See Khaû Chaân Thuùy Nikaya XXXVI.2—Kinh Hyû Laïc, Töông Öng Boä Nham Thieàn Sö. XXXVI.2. Suigan Reisan (jap): Ts'ui-yen Ling-yen—Cuiyan Sukhavati (skt): Pure Lands—Western Pure Lingyan—See Thuùy Nham Linh Nham Thieàn Sö. Land—Land of Ultimate Bliss—Ultimate Bliss— Suit (v): Thích hôïp. See Tònh Ñoä. Suit the capacity of the hearers: See Ñöông Cô. Sukhavati-ksetra (skt): Pure Land—See Tònh Suitability: Natural or fundamental quality— Ñoä. Original endowment and nature—Cô caên. Sukhavati-vyuha Sutra (skt): Sutra of the Suitable to the place: Tuøy Phoøng—See Tuøy Amitabha Buddha—Kinh A Di Ñaø—Laïc Höõu Phöông. Trang Nghieâm Kinh—Sutra of Unending Life, one Suitable and practical means: Expedient— of the three basic sutras of the Pure Land

sect— Device—Means—Expediency—Phöông Keá— Voâ Löôïng Thoï Kinh, moät trong ba boä kinh chuû Phöông phaùp thích hôïp—Phöông tieän thích hôïp vaø yeáu cuûa tröôøng phaùi Tònh Ñoä. thieát thöïc—See Phöông Tieän Thieän Xaûo. Sukha-vatyamrta-vyuha sutras (skt): Tieåu Voâ Sui and T'ang Dynasties: Thôøi ñaïi nhaø Tuøy vaø Löôïng Thoï Kinh—The Smaller Sukha-vativyuha nhaø Ñöôøng (beân Trung Hoa)—Tuøy (581-618)— sutras—Smaller Amitayus Sutras. Ñöôøng (618-906). Sukha vedana (p): Pleasant bodily feeling—The Suited to the occasion: Seasonable occasion— pleasant feeling—See Laïc Thoï. ÖÙng thì phaân bieät (bieän luaän ñuùng luùc ñuùng thôøi). Sukha-vedaniya-karma (skt): Laïc Baùo Nghieäp— Suiwo Zen master: Thieàn sö Suiwo—Name of a Thuaän Laïc Thoï Nghieäp—To receive pleasure or Japanese Zen master—See Tuùy OÂng Nguyeän Lö joy in the flow of karma. Thieàn Sö. Sukhendriya (skt): Pleasure—Laïc caên. Sujata (skt): Thieän sanh—See Tu Giaø Ña. Sukhuma (skt): Suhuma (p)—Subtle—Minute— Sujata-sutra (skt): Kinh Thieän Sanh—Good Birth Fine—Refined—Vi Teá. Sutra—Good Life Sutra. Sukhupapattiyo (p): Three happy rebirths—See Sujnana (skt): Thieän Hueä—Trí hueä tuyeät vôøi, Tam Chuûng Laïc Sanh. xuaát chuùng—Excellent wisdom. Sukkha (p): Bliss—Happiness—Joy—Pleasure— Sujnana-bodhisattva (skt): Excellent wisdom Laïc (vui söôùng).

Sukkhavati-vyuha (skt): Adornment of the Pure Sumbha (skt): See Toáng Baø. Land—Trang Nghieâm Tònh Ñoä. Sumedha (p): Name of an ascetic who kept Sukkodana (skt): Suddhodana (skt & p)—Pure Bodhisattva's practice and became an enlightened Rice King—Baïch Phaïn Vöông—See Tònh Phaïn one. This is one of the Buddha's previous life— Vöông. Teân moät vò aån só giöõ haïnh boà taùt ñeå trôû thaønh moät Sukla (skt): Sukra (skt)—See Thuùc Ly. vò Phaät toaøn giaùc. Ñaây laø vò boà taùt tieàn thaân Phaät Suklapaksa (skt): Bright moon—First fortnight of Thích Ca. a lunar month—Baïch Phaàn—See Baïch Nguyeät. Sumeru (skt): See Tu Di Sôn. Suklodana (skt): See Thu Caâu Lö Na. Sumeru-Appearance Buddha: Merudvaja-Suklodana-raja (skt): See Baïch Phaïn Vöông. Buddha (skt)—Tu Di Töôùng Phaät. Sukra (skt): The planet Venus—Kim tinh (Thaùi Sumeru in the center: Nuùi Tu Di ôû giöõa. Baïch). Sumeru-giriraja (skt): Tu Di Sôn Vöông—King Sukravara (skt): Thöù Saùu—Friday. of Sumeru Mountain—King of Mount Meru. Sukshmamati (skt): Dieäu Hueä—Trí hueä tinh Sumeru-Kalpa Buddha (skt): Sumeru Mountain dieäu—Exquisite knowledge. Tathagata—Tu Di Sôn Phaät. Suksma (skt): Manju (skt)—Wonderful—Sumeru-Lamp Buddha: Merupradipa-Buddha Supernatural—Profound—Mysterious—Dieäu. (skt)—See Tu Di Ñaêng Phaät. Sukunagghi-sutta (p): Sutra on the Hawk, Sumeru-Light Buddha: Meru-prabhasa-Buddha Samyutta Nikaya XLVII.6—Kinh Con Dieàu Haâu, (skt)—Meru-Ray Buddha—See Tu Di Quang Töông Öng Boä XLVII.6. Phaät. Sullied charity: Impure charity—Baát tònh thí— Sumeru Mountain: Vimalasvabhava (skt)—See Nhò Boá Thí (B). Cakravala (skt)—Cakravada (skt)—Iron Ring Sumana (p): Joy—Pleasure—See Hyû. Mountain—Mount Meru—See Tu Di Sôn. Sumana (skt): Tu Ma Na—Also called the great Sumeru Mountain Tathagata: Sumeru-Kalpa flowered

jasmine, a plant with light yellow Buddha (skt)—Tu Di Sôn Phaät. flowers—Coøn goïi laø Tu Maïn Na, laø teân moät loaøi Sumie (jap): See Suibokuga. hoa nhö hoa laøi lôùn raát thôm, xoøe ra xung quanh Summarized teaching: General teaching during nhö caùi loïng, boâng maøu vaøng lôït —See Toâ Maït his first 12 years after his enlightenment—Nhöõng Na. lôøi daïy toång quaùt cuûa Ñöùc Phaät cho ñeä töû trong 12 Sumana-Blossom-Light Buddha: Tu Maïn Ñaø Na naêm ñaàu sau khi Ngaøi thaønh ñaïo—See Löôïc Giaùo. Hoa Quang Phaät. Summarized version: Abbreviated version—Sumana Flower Light Buddha: Phaät Tu Ma Na Tieåu Phaåm (phaåm kinh toùm taét). Hoa Quang. Summarized version of Prajna-paramita-sutra: Sumangala (p): Name of one of one hundred Astasahasrika-Prajna-paramita-sutra (skt)—An Pratyeka-buddhas who lived a long time on Mount abbreviated version of the Maha-Prajna Paramita Isigili—Teân cuûa moät trong moät traêm vò Phaät ñoäc Sutra—See Tieåu Phaåm Kinh Baùt Nhaõ Ba La Maät. giaùc ñaõ soáng moät thôøi gian daøi treân nuùi Isigili. Summary: Khaùi löôïc. Sumangala-vilasini (skt): Treatise on Summary Chapter: Parivarga (skt)—Phaåm Toaùt Auspiciously Joyful mentality—See Luaän Caùt Yeáu—One of the six chapters of the Vinaya Töôøng Duyeät YÙ. Pitaka—Moät trong saùu phaåm cuûa Luaät Taïng. Sumati (skt): See Tu Ma Ñeà—Thieän YÙ. Summary of the essentials of a sutra: See Ñieån Sumati-bodhisattva (skt): Dantamati (skt)— Laõm. Thieän YÙ Boà Taùt—Good intention Bodhisattva— Summary of the great vehicle: Mahayana- Good will Bodhisattva Samparigraha-Sastra (skt)—A collection of Sumati-sutra (skt): See Tu Ma Ñeà Tröôûng Giaû Mahayana sastras—See Nhieáp Ñaïi Thöøa Luaän. Kinh. Summer retreat: U-ango (jap)—Ge-ango (jap)— Sumatikirti (skt): See Toâng Khaùch Ba. Vassa (skt)—Haï an cö—See An Cö Kieát Haï.

Summer Solstice: Haï Chí—One of the eight Phuong Pagoda. royal days. Sung-shan: Suâ-zan (jap)—See Tung Sôn. Summing up or conclusion: Nigamana (skt)— Sung-yuan Ch'ung-yueh (1139-1209): Keát. Shogensugaku (jap)—See Tuøng Nguyeân Suøng Summit of heaven: See Saéc Ñaûnh Thieân. Nhaïc. Summon (v): Trieäu hoài. Sung-Yuan Hinayana and Mahayana Canon: Sun (n): Aditya (skt)—Maët Trôøi—See Nhaät Dieäu. See Toáng Nguyeân Nhaäp Taïng Chö Ñaïi Tieåu Thöøa Sun Banner Clouds of Universal Knowledge: Kinh. Phoå Trí Vaân Nhöït Traøng. Sung-yuan's Person of Great Strength: Ñaïi Löïc Sun Birth Buddha: Adityasambhava-Buddha Löôïng Nhaân—See Tuøng Nguyeân Suøng Nhaïc. (skt)—Born-From-the Sun Buddha—Nhaät Sanh Sung Yun (chi): See Toáng Vaân. Phaät. Sun-Illuminating Bodhisattva: Nhaät Chieáu Sun Buddha: Vairocana (skt)—Vajra-Buddha— Vöông. Ñaïi Nhaät Nhö Lai—Tyø Loâ Giaù Na Phaät. Sun-in (jap): Thoán AÂm—Moät taác boùng raâm—An Suns in Buddhism: Maët trôøi trong Phaät giaùo. inch of shadow. Sunbeam passing a crack: Baïch caâu quaù khích Sunirmita (skt): Nirmanarati (skt)—Joy is (boùng caâu qua cöûa soå)—Time flies. attainable at will—See Laïc Bieán Hoùa Thieân. Sundara (p): Name of one of one hundred Sunirmita-deva-raja (skt): The Joy-born Pratyeka-buddhas who lived a long time on Mount Heaven—See Thieän Hoùa Thieân Vöông. Isigili—Teân cuûa moät trong moät traêm vò Phaät ñoäc Sunita (skt): See Bi Ñeà. giaùc ñaõ soáng moät thôøi gian daøi treân nuùi Isigili. Sunk in the gloom of reincarnation and

Sundara (skt): The Buddha was badly slandered ignorance: See Traàm Minh. by Sundara—Ñöùc Phaät bò naøng Toân Ñaø Lôïi phæ Sunk in the water: Traàm moät. baùng thaäm teä. Sunken (a): Chìm ñaém. Sundarananda (skt): Sunanda (skt)—Toân Ñaø La Sunken in grief: Chìm ñaém trong saàu muoän. Nan Ñaø—See Baït Nan Ñaø. Sunlight: Nhaät Quang—See Nhò Hieáp Só (B). Sundara's slander: The Buddha was badly Sun-Light Bodhisattva: Surya-prabha (skt)— slandered by Sundara—Ñöùc Phaät bò naøng Toân Ñaø Nikko-Bosatsu (jap)—See Nhaät Quang Boà Taùt. Lôïi phæ baùng thaäm teä. Sun and moon: Nhaät Nguyeät. Sundari (skt): See Toân Ñaø Lôïi. Sun-Moon-Lamp Buddha: Höõu Nhaät Nguyeät Sunday (n): Chuû Nhaät. Ñaêng Phaät. Sun-deva: Nhöït thieân. Sun-Moon-Light Buddha: Nhaät Nguyeät Ñaêng Sun disc: See Nhaät Luaân. Minh Phaät (Nhaät Nguyeät Quang Phaät). Sundry practices: See Taïp Haïnh. Sun and moon losing their order (eclipses): Too Sundry thoughts: Taïp nieäm. early monsoon or too late monsoon—Naïn bôûi maët Sun-face Buddha: See Nhaät Dieän Phaät. trôøi maët traêng loãi ñoä. Sun Face Buddha, Moon Face Buddha: Sun-Moon-Pearl-Light Buddha: Nhaät Nguyeät Nichimen Butsu Gatsumen Butsu (jap)—See Nhaät Chaâu Quang Phaät. Dieän Phaät, Nguyeät Dieän Phaät. Sunna (p): Sunyata (skt)—Emptiness—Taùnh Sunga (skt): See Huaân Ca. khoâng. Sungata (skt): See Hö Khoâng Thaàn. Sunnapuppha (p): Khoâng Hoa—Spots before the Sung Dynasty: Trieàu ñaïi nhaø Toáng (China). eyes, compared with flowers in the sky—Hoa Sung-Kao-Seng-Chuan: See Toáng Cao taêng ñoám tröôùc maét hay trong hö khoâng. Truyeän. Sunna-sutta (p): Sunyata-sutra (skt)—Sutra on Sung Pham Zen Master (1004-1087): See Suøng Emptiness, Samyutta Nikaya XXXV.85—Kinh Phaïm. Taùnh khoâng, Töông Öng Boä XXXV.85. Sung Phuc Pagoda: Suøng Phuùc Töï—See Tay Sunnata (p): Sunyata (skt)—Khoâng taùnh.

Sunnato-samadhi (p): The concentration on Luaän. emptiness—Khoâng ñònh. Sunyata-sapativrtti (skt): Thaát Thaäp Khoâng Taùnh Sunnyata (skt): Khoâng—Emptiness. Luaän Thích—Interpretation of the seventy Sunrise exponents: See Nhaät Xuaát Luaän Giaû. treatises on state of emptiness (on the nature of Sun-ruler: Supra (skt)—Nhaät Thieân Töû. the Void or immaterial). Sun Shang Master: Sun-Shang was the Seventh Sunyata-sastra-sapati (skt): Sunyata-sapati— Patriarch of Chinese Pureland Buddhism—Sö Seventy treatises on the nature of the Void or Tænh Thöôøng laø vò Toå thöù baûy cuûa Tònh Ñoä Toâng immaterial—Thaát Thaäp Khoâng Taùnh Luaän. Trung Quoác. Sunyata school: See Khoâng Moân. Sunu (p): A son—Con trai. Sunyata-sunyata (skt): Emptiness of emptiness— Sun-worship (n): Tuïc thôø maët trôøi. Khoâng cuûa Khoâng—Khoâng Khoâng. Sunya (skt): Space—Khoâng—Hö khoâng—See Sunyata-sutra (skt): Sunna-sutta (p): Sutra on Sunyata. Emptiness, Samyutta Nikaya XXXV.85—Kinh Sunyapuspa (skt): Sunnapuppha (p)—Khoâng Taùnh Khoâng, Töông Öng Boä XXXV.85. Hoa—Spots before the eyes, compared with Sunyatavada (skt): The Sunya sect—See Khoâng flowers in the sky—Hoa ñoám tröôùc maét hay trong Toâng. hö khoâng. Sunyata-varupam (p): Emptiness is form— Sunyasamadhi (skt): Ñaïi Khoâng Tam muoäi—A Khoâng Töùc Thò Saéc. samadhi on the idea that all things are of the same Sunyavadin (skt): Nhöõng

nhaø khoâng luaän—See Buddha-nature, the highest samadhi practiced by Ñaïi Thöøa Khoâng Toâng. bodhisattvas—Nhaát Thieát Nhö Lai Ñònh, loaïi Supadharita (p): Well considered—Ñöôïc cöùu xeùt thieàn ñònh cao nhaát ñöôïc caùc vò Boà Taùt tu taäp. kyõ löôõng. Sunya sect: Sunyatavada (skt)—See Khoâng Toâng. Supatitthita (p): Name of one of one hundred Sunyata (skt): Sunna (p)—Sunnata (p)—Khoâng Pratyeka-buddhas who lived a long time on Mount tính—State of emptiness (nothingness—non- Isigili—Teân cuûa moät trong moät traêm vò Phaät ñoäc existence—non-reality—illusory nature of all giaùc ñaõ soáng moät thôøi gian daøi treân nuùi Isigili. worldly phenomena)—Emptiness—Void—Taùnh Superficial reality of phenomena: Giaû höõu. khoâng—See Khoâng. Superflous (a): Dö vaät—Rest—Remnant. Sunyata-drsti (skt): View of emptiness—Khoâng Superhuman (a): Sieâu phaøm. Kieán—Caùch nhìn veà taùnh khoâng. Superhuman effort: Noã löïc sieâu phaøm. Sunyatanutpadanishsvabhavadvaya (skt): Superhuman strength: Iddhipaødaø (p)— Emptiness, No-birth, No self-substance, No- Rddhipaøda (skt)—Divine power—See Thaàn Löïc. duality—See Khoâng. Superintendent: Ngöôøi giaùm thò. Sunyata principle: Law of void—Khoâng lyù Superior (a): Caáp treân—Thöôïng haïng. (about the unreality of the ego and phenomena— Superior ability to lead people to the veà tính khoâng coù thöïc chaát cuûa caùi ngaõ vaø vaïn practice of the Buddha's Teaching: Khaû naêng höõu). thuø thaéng daãn ñaïo chuùng sanh y ñaïo tu haønh—See Sunyata samadhi (skt): Sunnata-samadhi (p)— Nguõ Thuø Thaéng Ñöùc. Emptiness-samadhi—The meditation which Superior Beings: Hieäu laø Thaéng Taùt Ñoûa vì giaùc dwells on the Void or the Immaterial—Thieàn ñònh ngoä phaùp thuø thaéng—Enlightening Beings are quaùn khoâng töôùng. called Superior Beings because they are aware of Sunyata-sastra (skt): Khoâng Taùnh Luaän— high laws. Treatise on the nature of the Void or immaterial— Superior character or capacity: Thöôïng Caên. Treatise on state of emptiness. Superior class: Highest class—Thöôïng boái. Sunyata-sapati (skt): Seventy treatises on state of Superior class of "prayer-beads.": Toái thaéng emptiness—Seventy treatises on the nature of the phaåm—Superior, numbering 108—See Töù Nieäm Void or immaterial—Thaát Thaäp Khoâng Taùnh Chaâu.

Superior conduct: Haønh vi thuø thaéng. Thöôïng Ñaïo. Superior constituent: Dieäu Giôùi—Yeáu toá thöôïng Superior transformation: Uttama-nirmana ñaúng. (skt)—Thöôïng Hoùa. Superior contemplation: Thöôïng Boái Quaùn— Superior truth: Paramartha-satya (skt)—See See Thaäp Luïc Quaùn. Thaéng Nghóa Ñeá. Superior dedication: Hoài höôùng thöôïng. Superior vehicle: Mahayana Buddhism— Superior disciple: Superior pupils—Cao tuùc— Supreme vehicle—See Thöôïng Thöøa. Thöôïng só—The superior disciple who become Superior virtues: Coâng ñöùc thuø thaéng—See Nguõ spiritually perfect benefitting himself and others. Thuø Thaéng Ñöùc. Superior faculties: Thöôïng Caên—Khaû naêng Superior vows: See Sieâu Theá Nguyeän. thöôïng thöøa. Superior in wisdom: See Trí Taêng Boà Taùt. Superior-Fragrant Buddha: Superior Fragrance Superior world: Thöôïng ngöôn. Buddha—Phaät Höông Thöôïng. Superiority (n): Visesa (p & skt)—Söï öu vieät— Superior and good people: Beings of the

highest Thuø thaéng. virtue. Superiority over equals and equality with Superior incarnational Buddha-body: See superiors: Ati-mana (skt)—See Quaù Maïn and Thaéng ÖÙng Thaân. Thaát Maïn. Superior indifference: Thöôïng Xaû—Söï xaû boû Superiority over manifest superiors: Manati- thöôïng thöøa. mana (skt)—See Maïn Quaù Maïn. Superior Lord Bodhisattva: Sarthavaha- Superknowledge that penetrates the mind of bodhisattva (skt)—Thöôïng Chuû Boà Taùt. others: Tha Taâm Trí Thoâng. Superior man: Purusarsabha (skt)—Excellent Superlative dharma: Paramartha-dharma (skt)—personage—See Thöôïng Nhaân. Paramattha-dhamma (skt)—Thaéng Phaùp—Thaéng Superior, middle, and lower class, grade: nghóa phaùp. Thöôïng Trung Haï Phaåm. Superman (n): Uttarimanussa (p)—Sieâu nhaân. Superior mind: Taêng Thöôïng Taâm—Taâm taêng Super-meditation: Sieâu ñònh. tröôûng cöôøng thònh hay theá löïc cuûa ñònh taâm, hay Supermundane (a): Lokottara (skt)—Sieâu taâm sieâu vieät—Advancing or improving mind. phaøm—Xuaát Theá—Thoaùt khoûi söï raøng buoäc cuûa Superior monk of a Buddhist monastery: Sö cuï. theá gian. Superior order: Superior class or grade—Thöôïng Supermundane consciousness: Lokuttara-citta phaåm. (p)—Supramundane citta—Supermundane Superior or perfect wisdom: Trí hueä thuø thaéng. consciousness which experiences nirvana—See Superior in pity: Ñaïi bi taêng thöôïng—See Bi Taâm Sieâu Theá. Taêng Boà Taùt. Supermundane mind: See Taâm Sieâu Theá. Superior point of view: Kieán giaûi thuø thaéng. Supermundane pleasures: Hyû laïc sieâu theá gian. Superior preaching ability: Minh thuyeát thuø Supermundane state: Traïng thaùi sieâu vieät. thaéng. Supernatural: Manju (skt)—Suksma (skt)—See Superior pupils: Eminent disciples—Superior Sieâu Nhieân. disciples—Cao tuùc. Supernatural ability to read the minds of Superior rebirth: To be born in the Vairocana others: Divine mind—Knowing the minds of Pure Land—Thöôïng phaåm (sanh vaøo Maät nghieâm others—Knowing others' mind—See Tha Taâm quoác). Thoâng. Superior robe: Thöôïng y—Three superior robes Supernatural beings: Chuùng sanh sieâu nhaân— of monks—Ba loaïi Thöôïng Taêng Giaø Leâ (cao See Baùt Boä Kim Cang. nhaát). Supernatural cause: See Xuaát Theá Gian Nhaân Superior supramundane path: Supreme Supra- Quaû. worldly path—See Xuaát Theá Gian Thöôïng Supernatural consciousness of the extinction of

cankers: Asravaksaya-jnana (skt)—See Laäu Taän Supernatural powers in which Buddhas and Thoâng. bodhisattvas indulge, or take their pleasure: Supernatural creatures: Linh vaät—See Töù Linh. Du hyù thaàn thoâng. Supernatural existence: The absolute reality— Supernatural power of interpreting all the Incomprehensible entity—See Dieäu Höõu. languages of all beings: Sarva-ruta-kausalya Supernatural faculties: Abhijna (skt)—Abhinna (skt)—Giaûi nhöùt thieát chuùng sinh ngoân ngöõ. (p)—Psychic powers—See Thaàn Thoâng. Supernatural powers obtained from former Supernatural hearing: Deva Ear—See Thieân karma: Baùo Thoâng—See Nghieäp Thoâng. Nhó Thoâng. Supernatural power originating from Supernatural influences: Vikurvana (skt)— deliverance: Naêng löïc sieâu nhieân khôûi leân töø söï Miraculous transformation—Miraculous acts— giaûi thoaùt. See Thaàn Bieán. Supernatural power of transformation: Naêng Supernatural insight: Asravaksaya (skt)—Clear löïc bieán

hoùa sieâu phaøm—See Baùt Bieán Hoùa. vision of the saint or clear vision in future mortal Supernatural powers and wisdom: See Thoâng conditions (deaths and rebirths). The supernatural Hueä. insight into the ending of the stream of Supernatural spirit: Atidesa (p)—Sieâu Thaàn. transmigration—Nhaõn quan cuûa moät baäc Thaùnh Supernatural transformation: See Thaàn Bieán hay söï thaáy bieát söï cheát vaø taùi sanh cuûa caùc loaøi (3). höõu tình. Trí tueä sieâu vieät ñöa ñeán chaám döùt luaân Supernatural vehicle: See Chaân Ngoân Toâng. hoài sanh töû. Supernatural wisdom: Xuaát theá gian Baùt nhaõ— Supernatural knowledge: Tri thöùc sieâu nhieân— Trí tueä xuaát theá gian. See Thaàn Thoâng. Supernaturalism: Chuû nghóa sieâu töï nhieân. Supernatural light sent out by a Buddha: From Supernaturalist (n): Ngöôøi tin vaøo theá giôùi sieâu between the Buddha's eyebrows to nhieân. illuminate a distant world—AÙnh quang minh sieâu Supernature (n): Sieâu töï nhieân. nhieân ñöôïc chö Phaät duøng thaàn löïc phoùng ra Superorganism (n): Sieâu höõu cô theå. (khoaûng giöõa hai mí chaân maøy cuûa Phaät). Superstition (n): See Meâ Tín Dò Ñoan. Supernatural or magical powers of medicine: Y Superstitionist (n): Ngöôøi meâ tín dò ñoan. thoâng. Superstitious (a): Meâ tín dò ñoan. Supernatural or magic vehicle: The esoteric Superstitious practices: Thöïc haønh dò ñoan. sect—Thaàn thoâng thöøa (Chaân Ngoân toâng). Superstring: Thuyeát sieâu tô trôøi. Supernatural mandala: Mandalaka (skt)— Supersymmetry: Sieâu ñoái xöùng. Sacred circle—Maïn ñaø la sieâu vieät—Maïn Ñaø La Supervisor of the Buddha Hall: The warden of a Thieâng. temple—Vò Taêng chaêm soùc ñieän thôø Phaät—See Supernatural power: Abhijna or Sadabhijna Tri Ñieän. (skt)—Rddhibala (skt)—Iddibala (p)—Magical Supervisor of monks: Karmadana (skt)—The power—See Thaàn Thoâng. duty-distributor—See Duy Na. Supernatural power to appear at will in any Super-worldly paramita in the highest sense pace: To go or fly anywhere without hindrance, to for Bodhisattvas: Paramitas of the supreme ones have absolute freedom—Naêng löïc sieâu phaøm coù of Bodhisattvas, relating to the future life for all— theå xuaát hieän ôû baát cöù naøo mình muoán, ñi treân boä See Xuaát Theá Gian Thöôïng Thöôïng Ba La Maät. hay bay boång treân khoâng trung khoâng bò chöôùng Super-worldly paramita for Sravakas and ngaïi, hoaøn toaøn töï taïi. Pratyekabuddhas: See Xuaát Theá Gian Ba La Supernatural powers of arhats: Thaàn thoâng— Maät. See Nguõ Thoâng (A). Super-worldly system: Heä thoáng sieâu theá. Supernatural powers of Bodhisattvas: Ñaïo Supina (p): Svapna (skt)—Dream—See Moäng. thoâng. Supina-upama (p): Svapna-upama (skt)—Simile

on dreams—Moäng Duï—Thí duï chæ caùc phaùp nhö Supporters: Ngöôøi hoä trì—Buddha's supporters— moäng. Nhöõng ngöôøi hoä trì Phaät—See Ngoaïi Hoä. Suppa-buddha (p): Suprabuddha (skt)—See Supporter of the Triple Gem: Hoä Trì Tam Baûo. Thieän Giaùc Vöông. Supporting cause: Nirsraya (skt)—See Y Nhaân. Suppatittha-cetiya (skt): Yasti-vana (skt)— Supporting the law, while discoursing on Groves of staves—Thaân Noä Ba Laâm—Thieän An immortality: The keeping of the law is necessary Truï Thaùp—Thieän Kieán Laäp Chi Ñeà—See Tröôïng to salvation—See Phuø Luaät Ñaøm Thöôøng Giaùo. Laâm. Supporting basis: Y Chæ

Xöù—Goác phuï hay goác Supper (n): Böõa aên toái. coù tính hoã trôï. Supplant (v): Haát caúng. Supporting cause: See Y Nhaân. Supplemental ordination: Söï truyeàn giôùi boå tuùc Supporting conditions: Contributory conditions— (truyeàn giôùi laïi khi coù söï khaû nghi veà phong caùch See Phöông Tieän Duyeân. ñaïo ñöùc cuûa ngöôøi ñöôïc truyeàn giôùi). Supportive cause: Kieán Laäp Nhaân—Nguyeân Supplicate (v): Khaån caàu—Naøi xin. nhaân coù tính xaây döïng. Supplication (n): Söï khaån caàu—Söï naøi xin. Supportive karma: Nghieäp Trì—Nghieäp hoã trôï— Support (v): See Nghieäp Trôï Duyeân. 1) Cuùng döôøng: To offer—To make offerings— Supportive Recitation: See Hoä Nieäm. To supply—To offer to Buddha—Material Supposition (n): Giaû thuyeát. and spiritual support—Söï uûng hoä vaät chaát vaø Suppress (v): Baõi boû—Giaûi taùn. tinh thaàn. Suppress demons: Phích Quyû—Dieät quyû. 2) Sôû duyeân: Tuøy thuoäc. Suppress something: Put an end to something— Support and assist those who understand the Tieâu dieät caùi gì. Truth and consider the monks as teachers: Hoä Suppress one's tears: Gaït nöôùc maét. trì ngöôøi bieát phaùp, hoaëc giaû xem chö Taêng nhö Suppressing afflictions with the mind: Duøng nhöõng vò Thaày. Taâm Ñoái trò—See Boán Caùch Ñoái Trò Tham Saân Si. Support of the Buddhas: Söï hoä trôï cuûa chö Phaät. Suppressing afflictions with noumenon: Duøng Supports and columns: Röôøng coät—Keystone. Lyù Ñoái Trò—See Boán Caùch Ñoái Trò Tham Saân Si. Support monks: Hoä trì Taêng Gia—See Baùt Phuùc Suppressing afflictions with phenomena: Duøng Ñieàn. Söï Ñoái Trò—See Boán Caùch Ñoái Trò Tham Saân Si. Support by the power acts: Nghieäp löïc trì. Suppressing afflictions with repentance and Support by the power of Buddhas: Phaät löïc trì. recitation: Duøng Saùm Tuïng Ñoái Trò—See Boán Support by the power of the environment: Caùch Ñoái Trò Tham Saân Si. Caûnh giôùi löïc trì. Suppression (n): Söï baõi boû—Söï ñeø neùn—Söï aùp Support by the power of good: Thieän löïc trì. cheá—Söï ñaøn aùp—Söï aùp böùc. Support of power of Great Enlightening Suppression of the self leads to sadness: EÙp Beings: Löïc trì cuûa chö Ñaïi Boà Taùt. mình sanh ra buoàn. Support by the power of knowledge: Trí löïc trì. Suppression or universal reception of evil Support by the power of practices: Haïnh löïc trì. beings: See ÖÙc Chæ Nhieáp Thuû. Support by the power of sentient beings: Chuùng Suppressive karma: Upapilaka-kamma (p)— sanh löïc trìs. Chöôùng nghieäp—Nghieäp gaây neân trôû ngaïi. Support by the power of time: Thôøi löïc trì. Supra (skt): The sun-ruler—See Nhaät Thieân Töû. Support by the power of truth: Phaùp löïc trì. Suprabuddha (skt): Suppa-buddha (p)—See Support by the power of vows: Nguyeän löïc trì. Thieän Giaùc Vöông. Support the Sangha: Trôï Taêng. Supra-mundane: Lokottara (skt)—Sieâu phaøm— Support by truth of Great Enlightening Beings: See Xuaát Theá. Phaùp nhieáp trì cuûa chö Boà Taùt. Supra-mundane abode: See Xuaát Theá Xaù. Supported: Ñöôïc giuùp ñôû. Supra-mundane activity: See Xuaát Theá Nghieäp.

Supramundane attainment: Xuaát Theá Thaønh supreme—Hieäu laø Toái Thaéng Taùt Ñoûa, vì trí Töïu—Thaønh töïu sieâu phaøm. hueä toái thaéng. Supra-mundane dharma: See Xuaát Theá Phaùp. Supreme bodhi: Anuttara-samyuk-sambodhi Supra-mundane fruit: See Xuaát Theá Quaû. (skt)—Supreme enlightenment—See Voâ

Thöôïng Supra-mundane garment: See Xuaát Theá Phuïc. Boà Ñeà. Supra-mundane karma: See Xuaát Theá Nghieäp. Supreme Buddha: Samma Sambuddha (skt)—Supra-mundane knowledge: Jnanam-lokottaram See Voâ Thöôïng Phaät. (skt)—Spiritual wisdom, or Super-worldly Supreme Buddha Crown: Toái Cao Phaät Ñaûnh— knowledge—See Xuaát Theá Gian Trí. See Phaät Ñaûnh. Supra-mundane mind: See Xuaát Theá Taâm. Supreme Buddha's Dharma: See Voâ Thöôïng Supramundane path: Lokuttara-magga (p)—See Phaùp Luaân. Xuaát Theá Gian Ñaïo. Supreme condition: Karana-hetu (skt)—See Supramundane reward: See Xuaát Theá Quaû. Taêng Thöôïng Duyeân. Supramundane right understanding: See Xuaát Supreme correct enlightenment: See A Naäu Ña Theá Gian Chaùnh Kieán. La Tam Mieäu Tam Boà Ñeà. Supramundane vehicle: See Xuaát Theá Gian Supreme dedication: Hoài höôùng toái thaéng. Thöøa. Supreme Deities: Thöôïng Ñaúng Thaàn. Supramundane way: See Xuaát Theá Gian Ñaïo. Supreme desire: Söï mong muoán toái thaéng. Supra-mundane wisdom: See Xuaát Theá Gian Supreme deva: Nihsreyasa (skt)—Toái Thöôïng Trí. Thieân. Supranatural (a): See Supernatural. Supreme dharma: See Voâ Thöôïng Phaùp. Supranaturalism (n): See Supernaturalism. Supreme Dharmakaya: Cöùu caùnh Phaùp thaân— Supranaturalist (n): See Supernaturalist. The highest conception of Buddha as the absolute. Supratichthitatcharitra (skt): An laäp Haïnh— Supreme enlightened mind: Anuttaram-cittam Firm-standing conduct Bodhisattva—See An Laäp (p)—Mind of supreme enlightenment—See Taâm Haïnh Boà Taùt. Voâ Thöôïng Boà Ñeà. Supratisthita (skt): An Laäp—Thieän Truï—Good Supreme enlightenment: Anuttara-samyuk- abode—Firm-standing. sambodhi (skt)—Supreme bodhi—Giaùc ngoä toái Supratisthita-caritra (skt): See An Laäp Haïnh Boà thöôïng—See Cöùu Caùnh Giaùc. Taùt. Supreme enlightenment mind: Taâm giaùc ngoä toái Supratisthita-samadhi (skt): Firm-standing thöôïng. concentration—An Laäp Tam Muoäi. Supreme equipoise: See Toái Thaéng Ñaúng Trì. Supremacy (n): Söï toái thöôïng. Supreme eye: See Voâ Thöôïng Nhaõn. Supreme (a): Toái thöôïng—Chí toân—Tuyeät Ñoái— Supreme fact: See Nhaát Thaät. Voâ thöôïng—Beyond compare. Supreme field of blessednesses: Voâ thöôïng Supreme adornment: Trang nghieâm toái thöôïng phöôùc ñieàn. (thöôøng coù ôû chö Phaät maø thoâi). Supreme forms of Buddha enlightenment: Supreme attainment: Toái Thöôïng Thaønh Töïu— Universal and supernatural illumination—Ñaúng Thaønh töïu cao tuyeät ñænh. dieäu. Supreme authority: Quyeàn cao. Supreme or fundamental meaning: Supreme being: Brahman (skt)—Phaïm—Moät Supreme reality—Meaning of enlightenment— Ñaáng sieâu nhaân. Ñeä nhaát nghóa. 1) Supreme Being regarded as impersonal: Supreme garment of the field of blessedness: Celibate and pure and giving up desires— Voâ thöôïng phöôùc ñieàn y. Phaïm Thieân: Thanh Tònh vaø Ly Duïc. Supreme garment of sensitiveness to the 2) Enlightening Beings are caled Supreme shameful: Kasaya (skt)—Monk's robe—Voâ Beings because their knowledge is thöôïng taøm quí y (aùo caø sa cuûa nhaø sö).

Supreme good: Chí thieän—Highest good. Toân—Voâ Ñaúng Voâ Luaân Theá Toân—Danh hieäu Supreme Great Vigor That All Worlds Delight cuûa ñöùc Phaät—An

epithet of the Buddha. To See Buddha: Phaät Nhöùt Thieát Theá Gian Nhaïo Supreme peerless Two-Legged Honored One: Kieán Thöôïng Ñaïi Tinh Taán. Voâ thöôïng Löôõng tuùc Toân. Supreme hall: Vejayanta (p)—Pre-eminent Supreme perfect enlightenment: Anuttara hall—Toái Thaéng Ñieän. Samyak-sambodhi (skt)—Supreme Supreme happiness: Parama-sukha (skt)— Buddhahood—Supreme perfect enlightenment or Ultimate happiness—See Haïnh Phuùc Toái Thöôïng. wisdom—Unexcelled perfect enlightenment—A Supreme heaven: Supreme heaven with Naäu Ña La Tam Mieäu Tam Boà Ñeà—See Voâ Bodhisattvas and Buddhas in eternal Thöôïng Chaùnh Bieán Tri. immutability—Ñeä nhaát nghóa thieân vôùi chö Boà Taùt Supreme power of the Buddha: Toái thöôïng vaø chö Phaät trong coõi vónh haèng. löïc—Supreme power of the Buddha—See Möôøi Supreme High atmosphere: Thaéng Cao phong Löïc Cuûa Chö Phaät. luaân. Supreme precepts: Supreme sila—See Voâ Supreme joy of nirvana: Cöùu Caùnh Laïc (dieäu laïc Thöôïng Giôùi. cuûa Nieát Baøn). Supreme Pure King: Tònh Vöông. Supreme King of the Dharma: Peerless King of Supreme qualities: Phaåm chaát cao tuyeät—See the Excellent Dharma—See Voâ Thöôïng Phaùp Möôøi Phaùp Toái Thaéng Cuûa Chö Phaät. Vöông. Supreme reality: Supreme or fundamental Supreme knowledge: Aryajnana (skt)—Holy meaning: Ñeä nhaát nghóa—The nirvana: Ñeä Nhöùt wisdom—Peerless cognition—Wisdom of Tòch Dieät, chaân lyù toái thöôïng, nieát baøn. Buddha—Söï hieåu bieát toái thöôïng—See Thaùnh Trí. Supreme right and balanced state of bodhi: See Supreme lamp: Voâ thöôïng ñaêng. Voâ Thöôïng Chaùnh Ñaúng Chaùnh Giaùc. Supreme love of gods: Para-bhakti (skt)—Kính Supreme sila: Supreme precepts—See Voâ ngöôõng thaàn thaùnh. Thöôïng Giôùi. Supreme Mahayana: Peerless great vehicle Supreme souls: Purusa or Atman (skt)—teaching—Ñaïi thöøa voâ thöôïng—Phaùp voâ thöôïng Permanent person—Spiritual ego—Supreme cuûa ñaïi thöøa. spirit—See Thaàn Ngaõ. Supreme mahayana truth: Ñaïi thöøa voâ thöôïng Supreme Sound Buddha: phaùp. Dundubhisvaranirghosa-Buddha (skt)—Toái Thaéng Supreme mara-king: Ma vöông. AÂm Phaät. Supreme marvellous enlightenment: The Supreme stage of Buddhahood: See Cöùu Caùnh supreme mystic enlightenment—See Voâ Thöôïng Vò. Dieäu Giaùc. Supreme state of balance: Toái Thaéng Ñaúng Supreme master: See Voâ Thöôïng Sö. Trì—Söï caân baèng toái thöôïng—Supreme Supreme meaning: See Ñeä Nhaát Nghóa Ñeá. equipoise. Supreme mystic enlightenment: See Voâ Thöôïng Supreme supra-worldly knowledge: Jnanam- Dieäu Giaùc. lokottaratam (skt)—Lokottaratamajnana (skt)— Supreme net: Brahmajala (skt)—See Phaïm See Xuaát Theá Gian Thöôïng Thöôïng Trí. Voõng. Supreme supra-worldly path: Superior Supreme nirvana: Unsurpassed nirvana—See supramundane path—See Xuaát Theá Gian Thöôïng Voâ Thöôïng Nieát Baøn. Thöôïng Ñaïo. Supreme One: Mujoji (jap)—See Voâ Thöôïng Só. Supreme of the supreme: Above the supreme— Supreme Patriarch of the Sangha Council: Ñöùc Buddha—Voâ thöôïng thöôïng. Taêng Thoáng cuûa Hoäi ñoàng Taêng giaø (Vieän Supreme teacher: Voâ thöôïng sö—Take refuge in Taêng Thoáng). the Buddha as a supreme teacher—Quy y Phaät vò Supreme Peerless Honored One: Voâ thöôïng ñaïo sö voâ thöôïng.

Supreme Tranquil Voice: Tòch Tònh AÂm. Nam cuûa Maïn Ñoà La Kim Cang giôùi. Supreme truth: Paramattha-saccam (p)— Sura-maireya (skt): Sura-meraya (p)—Alcoholic Paramartha-satya (skt)—See Ñeä Nhöùt Nghóa Ñeá. beverage—Thöùc uoáng coù röôïu. Supreme understanding: Adhimoksha (skt)— Sura-meraya (p): See Sura-maireya. Hieåu bieát roõ raøng, khoâng coøn nghi ngôø gì caû. Surangama (skt): Thuû Laêng Nghieâm. Supreme Unsurpassed One: Supreme Peerless Surangama mantra: Chuù Laêng Nghieâm. Honored One—Voâ Thöôïng Toân—Voâ Ñaúng Voâ Surangama-samadhi (skt): Surangama-dhyana— Luaân Theá Toân—Danh hieäu cuûa ñöùc Phaät—An Thuû Laêng Nghieâm ñònh—Thuû Laêng Nghieâm Tam epithet of the Buddha. Muoäi—Powerful Samadhi. Supreme vehicle: Superior vehicle—See Ñeä Surangama-samadhi sutra (skt): Surangama- Nhöùt Thöøa. dhyana—Thuû Laêng Nghieâm ñònh—Thuû Laêng Supreme And Venerable Dragon-King Nghieâm Tam Muoäi Kinh—Sutra of Powerful Buddha: Phaät Long Chuûng Thöôïng Toân Vöông. Samadhi—See Kinh Thuû Laêng Nghieâm. Supreme Vinaya Dharma Theory: Vinaya-Surangama Scripture's Not Seeing: See Baát samukase (skt)—Tyø Naïi Da Toái Thaéng Phaùp Khaû Kieán Laêng Nghieâm. Thuyeát—Pre-eminent Vinaya Dharma Theory—Surangama sutra (skt): Surangama-samadhi- Peerless Vinaya Dharma Theory. nirdesa (skt)—Sutra of the Heroic One—See Kinh Supreme void: Highest void—Ñeä Nhöùt Nghóa Thuû Laêng Nghieâm. Khoâng—Highest void. Surangamasamadhi-sutra (skt): Kinh Thuû Laêng Supreme way: Voâ thöôïng ñaïo—Supreme truth of Nghieâm Tam Muoäi—See Kinh Thuû Laêng Nghieâm. the Buddha’s teachings—Chaân lyù toái thöôïng trong Surangamasamadhi-nirdesa-sutra (skt): Kinh giaùo thuyeát cuûa Ñöùc Phaät. Thuû Laêng Nghieâm Tam Muoäi—See Kinh Thuû Supreme wisdom: Aryajnana or Prajnaparamita Laêng Nghieâm. (skt)—Wisdom of the Buddha—Wisdom leading Suraskandha (skt): Khö La Chieân Ñaø—King of to the shore of enlightenment—See Tueä Ñoä. asuras—Vua loaøi A tu la. Supreme wisdom of Bodhisattvas and Surata (skt): Toâ La Ña—Enjoyment, amorous Buddhas: See Xuaát Theá Gian Thöôïng Thöôïng pleasures: Khoaùi laïc—A rich person at the time of Trí. the Buddha: Tu ñaø la (moät tröôûng giaû hoài thôøi Ñöùc Supreme wisdom as constituting the ultimate Phaät). fact of existence: Aryajnanasvabhavavastu Surendrabodhi (skt): Kieát Töôøng Ñeá Giaùc—(skt)—See Thaùnh Trí Baùch Tính Söï. Auspicious enlightenment of the truths—Söï giaùc Supreme Yana: Mahayana(skt)—Thöôïng Thöøa. ngoä kieát töôøng veà chaân lyù. Supreme Yogi: Voâ Thöôïng Du Giaø Giaû—Haønh Suriya (p): Surya (skt)—The moon-deva, in Giaû Du Giaø Toái Thöôïng—An epithet for the Indra’s retinue—See Nguyeät Thieân Töû. Buddha. Surpass: Vikrama (skt)—Leap over—Surpass— Supreme Zen: Toái thöôïng Thieàn. Trascendent—Sieâu—Vöôït troäi—The Buddha’s Sura (skt): halo surpasses that of gods—AÙnh haøo quang cuûa 1) Wine: Töûu—Alcoholic liquor; forbidden to ñöùc Phaät vöôït troäi cuûa chö Thieân. monks, nuns and lay-people by the fifth Surpass those who are equal to me: See Ngaõ commandment—Tieáng Phaïn laø Toá La, nghóa Thaéng Maïn. laø röôïu; giôùi thöù naêm trong nhaø Phaät caám tín Surpassing: Vöôït troäi. ñoà Taêng tuïc khoâng ñöôïc uoáng röôïu. Surpassing action: Thaéng haïnh. 2) Maireya, or Madya (skt)—Ñaïi Tinh Taán Boà Surpassing body as

seen by Bodhisattvas: See Taùt—A hero bodhisattva, one of the sixteen Thaéng ÖÙng Thaân. bodhisattvas of the southern external region Surpassing earthly ideas: See Thaéng Nghóa. of the Vajradhatu—Moät trong 16 vò Boà Taùt Surpassing evil: Dausthalva (skt)—Extremely hay Toân giaû cuûa Hieàn Kieáp ôû ngoaïi khu phía evil—Quaù aùc.

Surpassing fruit: See Thaéng Quaû. Surya-deva (skt): Surpassing karma: Thaéng nghieäp. 1) Precious light deva: The sun-prince—See Surpassing lake: See Surpassing lake of Indra. Baûo Quang Thieân Töû. Surpassing lake of Indra: See Thuø Thaéng Trì. 2) Nhaät Thieân: Teân cuûa moät vò sö AÁn Ñoä — Surpassing merits: Thaéng ñöùc. Name of an Indian monk. Surpassing organ: See Thaéng Nghóa Caên. Suryamitra (skt): Tuù Lôïi Maät Ña—Thaàn Maët Surpassing palace: Thuø thaéng ñieän (in Indra Trôøi—The sun-god. heaven). Surya-prabha (skt): Sunlight Bodhisattva—See Surpassing palace of Indra: Thuø Thaéng Ñieän— Nhaät Quang Boà Taùt. Cung ñieän cuûa vua Trôøi Ñeá Thích. Surya-prabhasana (skt): See Nhaät Quang Minh Surpassing progress in dhyana-wisdom: See Boà Taùt. Thaéng Tieán Ñaïo. Surya-ramsa (skt): Surya-vamsa (skt)—Sun-seed Surpassing qualities: Thaéng söï—See Thaát Thaéng or lineage—See Nhaät Chuûng. Söï. Suryarasmi Buddha (skt): See Dieäu Quang Phaät. Surpassing real: Thaéng nghóa khoâng—Nirvana as Surya-vamsa (skt): Surya-ramsa (skt)—Sun-seed surpassingly real or transcendental—Tính sieâu or lineage—See Nhaät Chuûng Thieän Sanh. vieät hay tính khoâng cuûa Nieát Baøn. Suryavarta (skt): See Suryavarta-samadhi. Surpassing the sacred immortal truth: Xuaát Suryavarta-samadhi (skt): Nhaät Luaân Tam Thaùnh. Muoäi—See Nhaät Tuyeàn Tam Muoäi. Surpassing the sun and moon light Buddha: Susan (jap): See Suzan. Sieâu Nhaät Nguyeät Quang Nhö Lai. Susana (p): A cemetery—Nghóa ñòa. Surpassing the supra-mundane: See Xuaát Xuaát Susanagopaka (p): A cemetery-keeper—Ngöôøi Theá Gian. canh giöõ nghóa ñòa. Surpassing three realm Bodhisattva: A Susanta (skt): Tu Phieán Ña Phaät—A Buddha who Bodhisattva who has surpassed the three realms of is entirely pure, or very placid—Teân cuûa Tu Phieán desire, form and formlessness—Moät vò Boà Taùt ñaõ Ña Phaät, moät vò Phaät cöïc kyø thanh tònh. vöôït qua Tam giôùi (duïc giôùi, saéc giôùi vaø voâ saéc Su Shan's have been vomitting for thirty years: giôùi). Sô Sôn bò tieâu ngöôïc (baèng mieäng)—See Coâng AÙn Surpassing truth: Supreme truth—The reality, in Sô Sôn Ñaûo A. contrast with the seeming; also called Veritable Su Shan's phrases that are not phrases: Sô Sôn truth, sage-truth, nirvana; bhutatathata, madhya, Coù caâu khoâng caâu—See Coâng AÙn Sô Sôn Höõu Cuù sunyata etc.—See Ñeä Nhöùt Nghóa Ñeá. Voâ Cuù. Surpassing virtue: Thaéng ñöùc. Susiddhi (skt): See Toâ Taát Ñòa. Surpassingly wonderful body: See Thuø Dieäu Susiddhi-bodhisattva (skt): See Toâ Taát Ñòa Boà Thaân. Taùt. Surpassing the world: See Sieâu Theá. Susiddhi sutra (skt): Toâ Taát Ñòa Kinh. Surprise someone: Laøm cho ai ngaïc nhieân. Susiddhi-karamaha-tantra-sadhano-Payika- Surrender to the guru: Guru-bhakti (skt)—Kính Pataka (skt): See Kinh Toâ Taát Ñòa Yeát La. ngöôõng thaày. Susidhikara-sutra (skt): See Kinh Toâ Taát Ñòa Surrending of the self to gods: Atmadana (skt)— Yeát La. See Ngaõ Sôû Hieán. Susikkhita (p): Well-trained—Ñöôïc

huaán luyeän Surupa (skt): Toâ Laâu Ba—See Dieäu Saéc. kyõ caøng. Surupakaya Tathagata (skt): See Dieäu Saéc Thaân Susila (p): Virtuous (a)—Coù ñaïo ñöùc. Nhö Lai. Susima (skt): See Toâ Töù Ma Thaát. Survey something: Quan saùt moät caùi gì. Susima-sutta (p): See Toâ Töù Ma Thaát Kinh. Surya (skt): Suriya (p)—Keá Lôïi Da—Tu Lôïi— Susoku-kan (jap): Anapanasatti (p)—Shusoku- See Tu Lôïi Da. kan (jap)—Breath-counting contemplation—

Contemplation by counting the breathing—See Soå A Haøm IX.7. Töùc Quaùn. Sutavudham (p): What one has learnt—Nghe. Suspect: Doubt—Hoaøi nghi. Sutena (p): Reproof based on what has been Suspend (v): Ñình chæ (chöùc vuï)—Treo. heard—Nghe. Suspended in space: Huyeàn khoâng (treo lô löûng). Sotoba (jap): Su-Tung-Po—Toâ Ñoâng Pha—One Suspension (n): Söï ñình chæ chöùc vuï. of the greatest literary stars illuminating the Suspension bell: Chuoâng treo. cultural world of Sung—Moät trong nhöõng ngoâi sao Suspicious (a): AÙm muoäi—Shady—Fishy— vaên hoïc lôùn laøm saùng ngôøi theá giôùi vaên hoùa cuûa Doubtful—Underhand—Dark—Distrustful. nhaø Toáng. Suspicious mind: Nghi taâm. Sutra (skt): Sutta (p)—Suttam (p)—Suttanta (p)— Sussarata (p): Having a sweet voice (a)—Coù moät Tu Ña La—Buddhist scripture containing the gioïng noùi trong treûo eâm dòu. Buddha's teaching—Kinh ñieån chöùa ñöïng nhöõng Sussati (p): To wither—To be dried—Khoâ heùo. lôøi Phaät daïy—See Kinh Ñieån Vaø Thieàn. Sussusa (p): Obedience—Söï vaâng lôøi. Sutra on act of will: Cetana-sutta (p)—Kinh Taùc Sussusa-sutta (p): Sutra on Listening Well, YÙ—Sutra on intentional action—Sutra on volition. Anguttara Nikaya VI.88—Kinh Thieän Thính, Sutra on action: Kamma-sutta (p)—In the Taêng Nhaát A Haøm VI.88. Samyutta Nikaya, XXXV.145—Kinh veà nghieäp, Sustain (v): Chaáp nhaän moät lôøi ñeà nghò, hay kham Töông Öng Boä, XXXV.145. chòu moät vieäc gì. Sutra on adorning the great vehicle of king of Sustained application: Vicara (p)—Sustained treasures: Avalokitesvara-guna-karanda-vyuha application—See Saùt (5). (skt)—Kinh Ñaïi Thöøa Trang Nghieâm Baûo Vöông. Sustained thought: Vicara (p)—Teân cuûa taâm sôû Sutra on adornment of dharma: "Töù"—See Töù (2). Dhammacetiya-suttam (p)—Kinh Phaùp Trang Sustaining and inspiring power: Adhisthana Nghieâm. (skt)—Gia Trì Löïc—See Thaäp Thaàn Thoâng Löïc. Sutra on advice to Rahula at Amballatthika Susu (p): A boy—Ñöùa treû. Forest: Ambalatthika-rahulovada-suttam (p)— Susuddha (p): Very clean (a)—Thaät saïch. Ambalatthika-rahulovada-suttanta (p)—Kinh Giaùo Susukka (p): Very white (a)—Thaät traéng. Giôùi La Haàu La trong röøng Am Baø Baù Laâm. Susumnadi (skt): Avadhuti (skt)—Central Sutra on aggregates: Khanda-sutta (p)—See channel—See Trung Tuyeán. Kinh Nguõ Uaån. Susyagata (skt): Sagata (skt)—Svagata, or Sutra on the aggregates of clinging: Khanda- Suvagata (skt)—Welcome!: Thieän Lai, ñaõ ñeán raát samyutta (p)—See Kinh Nguõ Uaån Thuû. toát—Name of an Indian monk: Teân cuûa moät vò sö Sutra about agony: Parikuppa-sutta (p)— ngöôøi AÁn. Anguttara Nikaya V.129—Kinh khoå ñau, Taêng Suta (p): The treasure of learning—Vaên Taøi— Nhaát A Haøm V.129. See Thaát Thaùnh Taøi. Sutra on Ajita's: Ajita-manava-puccha (p)—Kinh Sutamaya-panna (p): Attaining moral wisdom A Thò Ña Vaán. from reading, hearing

and instruction—See Vaên Sutra on Aksobhya-Buddha land: Aksobhya- Hueä. tathagata-syavyuha-sutra (skt)—Sutra on Suta-sutta (p): Sutra on the treasure of learning Imperturbable Buddha realm—A Suùc Phaät Quoác of Enlightened Beings—See Kinh Vaên Taøi. Kinh. Sutava (p): Name of one of one hundred Sutra on all will be burnt: Aditta-sutta (p)—Kinh Pratyeka-buddhas who lived a long time on Mount taát caû ñeàu bò thieâu ñoát. Isigili—Teân cuûa moät trong moät traêm vò Phaät ñoäc Sutra on all Buddhas' dharani: Buddha-hrdaya- giaùc ñaõ soáng moät thôøi gian daøi treân nuùi Isigili. dharani (skt)—Chö Phaät Taâm Kinh. Sutava-sutta (p): Sutra to Sutavan, Anguttara Sutra of Amitabha: Sukhaøvati-vyuha-sutra Nikaya IX.7—Kinh Ñoäc Giaùc Sutava, Taêng Nhaát (skt)—Kinh A Di Ñaø.

Sutra on analysis: Paticca-samuppada-vibhanga- Sutra on a being: Satta-sutta (p)—Samyutta sutta (p)—See Kinh Phaân Tích. Nikaya XXIII.2—Kinh Nhaát Caù Chuùng Sanh, Sutra on Analysis of the four frames of Töông Öng Boä XXIII.2. reference: Satipathana-vibhanga-sutta (p)—See Sutra on being alone: Rahogata sutta (p)— Kinh Phaân Tích Töù Nieäm Xöù. Samyutta Nikaya XXXVI.11—Kinh soáng moät Sutra on analysis of the mental faculties: mình, Töông Öng Boä XXXVI.11. Indriya-vibhangasutta (p)—See Kinh Phaân Tích Sutra on being corrupted: Duttha-tthaka-sutta Taâm Caên. (p)—In the Samyutta nikaya IV.3—Kinh Suy Ñoài, Sutra on analysis of the path: Magga-vibhanga- trong Töông Öng Boä, IV.3. sutta (p)—Samyutta Nikaya XLV.8—Kinh phaân Sutra on being dear: Piya-sutta (p)—Samyutta tích con ñöôøng, Töông Öng Boä XLV.8. Nikaya III.4—Kinh AÙi Thaân, Töông Öng Boä III.4. Sutra on an analysis of the properties: Dhatu- Sutra on being a lay follower: Jivaka-sutta (p)— vibhanga-sutta (p)—See Kinh Giôùi Phaân Bieät. Sutra to Jivaka, in the Anguttara Nikaya VIII.26— Sutra on an Analysis of the Statement: Uddesa- Kinh Laøm Ngöôøi Taïi Gia, Taêng Nhaát A Haøm vibhanga-sutta (p)—See Kinh Toång Thuyeát Bieät VIII.26. Thuyeát. Sutra on Being Quick: Tuvataka sutta (p)—Sutra to Ananda: Ananda sutta (p)—Sutra of Samyutta Nikaya IV.14—Kinh Nhanh Nheïn, teaching on mindfulness of breathing—Kinh A Töông Öng Boä IV.14. Nan Ñaø haïnh phuùc khi tænh thöùc trong töøng hôi Sutra on being Released Both Ways: thôû. Ubhatobhaga sutta (p)—Anguttara Nikaya Sutra on an angry person: Kodhana-sutta (p)— IX.45—Kinh Giaûi thoaùt khoûi hai con ñöôøng (sanh Anguttara Nikaya VII.60—Kinh ngöôøi saân haän, töû), Taêng Nhaát A Haøm IX.45. trong Taêng Nhaát A Haøm VII.60. Sutra about being released through Sutra to Anuruddha: Anuruddha-suttam (p)— discernment: Panna-vimutti-sutta (p)—Panna- Kinh Giaùo Giôùi A Naäu Laâu Ñaø. veyyattiyam-sutta (p)—Prajna-vimutti-sutra Sutra on Archery Skills: Issattha-sutta (p)—See (skt)—Sutra on deliverance through the wisdom— Kinh Ngheä Thuaät Baén Cung. Kinh Tueä giaûi thoaùt. Sutra on the Arrow: Salla-sutta (p)—Kinh Muõi Sutra on being very rich: Maha-sala-sutta (p)— Teân. Samyutta Nikaya VII.14—Kinh Ñaïi Phuù, Töông Sutra on Assumptions: Samanupassana-sutta Öng Boä VII.14. (p)—Samyutta Nikaya XXII.47—Kinh Nhöõng Sutra on being in the sky: Akasa-sutta (p)— Ñieàu Nhaän Bieát, Töông Öng Boä XXII.47. Name of a sutra in the Samyutta nikaya Sutra on Avalokitesvara Bodhisattva's yoga XXXVI.12 (the Collection

of Kindred Sayings)— talsmanic wheel: Avalokitesvara-cintamani- Teân cuûa boä kinh noùi veà hö khoâng trong Töông Öng bodhisattva-yoga-dharma-mahartha (skt)—Kinh Boä Kinh XXXVI.12. Quaùn Theá AÂm Boà Taùt Nhö YÙ Luaân Du Giaø. Sutra on being young: Dahara-sutta (p)—Kinh Sutra on the base of mindfulness on correct noùi veà söï treû trung. dharmas: Saddharma-smrtyupasthana-sutra Sutra on benefits: Hita-sutta (p)—Anguttara (skt)—Chaùnh Phaùp Nieäm Xöù Kinh. nikaya V.20—Kinh Phuùc Lôïi, Taêng Nhaát A Haøm Sutra on basic rules for the sangha: Khandaka V.20. (p)—See Kinh Kieàn Ñoä. Sutra on benefits to be obtained: Adiya-sutta Sutra on Before the break-up of the Body: (p)—Kinh Thaâu Nhieáp Phuùc Lôïi—Phuùc lôïi ñöôïc Purabheda-sutta (p)—Samyutta Nikaya IV.10— höôûng. Kinh Laâm Maïng Chung Thôøi, Töông Öng Boä Sutra of Bequeathed Teaching: Yuik-Yo-Gyo IV.10. (jap)—See Di Giaùo Kinh. Sutras begin with the sentence "Thus have I Sutra on Bhikkhu: Bhikkhu-sutta (p)—Bhiksu- heard": See Nhö Thò Ngöõ Kinh. sutra (skt)—Kinh Tyø Kheo.

Sutra on Bhikkhuni: Bhikkhuni-sutta (p)— Sutra on Buddha Samadhi Visualization: Bhiksuni-sutra (skt)—Kinh Tyø Kheo Ni. Buddha-dhyana-samadhi-sagara-sutra (skt)—See Sutra on the birth of the Laughing Buddha: Kinh Quaùn Phaät Tam Muoäi. Maitreya-sutra (skt)—Metteya-sutta (p)—Di Laëc Sutra on the Buddha's Visit to Lanka: Arya- Haï Sanh Kinh. saddharma-lankavatara-nama-mahayana-sutra Sutra on Bodhisattvas' Dwelling in the (skt)—Lankavatara Sutra (skt)—See Kinh Laêng Embryonic State: See Kinh Taùnh Ñòa Boà Taùt. Giaø. Sutra for Bodhisatva Mahasattvas: Maha- Sutra on the Buddhist Council presided by bodhisattva-pitaka-sutra (skt)—Sutra for Great Kasyapa: Kasyapa-parivarta (skt)—See Ñaïi Ca Bodhisattvas—Ñaïi Boà Taùt Taïng Kinh—Taïng kinh Dieáp Hoäi Kinh. cho nhöõng vò Boà Taùt lôùn. Sutra on the builder: Nava-kammika-sutta (p)— Sutra on bodily witness: Kayasakkhi-sutta (p)— Samyutta Nikaya VII.17—Kinh Ngöôøi Xaây Döïng, In the Anguttara Nikaya, IX.43—Kinh Traûi Töông Öng Boä VII.17. Nghieäm Thaân (Kinh Thaân Chöùng), Taêng Nhaát A Sutra on the carpenter five tools: Panca-kanga- Haøm, IX.43. sutta (p)—Samyutta Nikaya XXXVI.19—Kinh Sutra on the Bonds of fellowship: Samgaha- naêm vaät duïng cuûa ngöôøi thôï moäc, Töông Öng Boä sutta (p)—See Kinh Baèng Höõu Keát. XXXVI.19. Sutra on bondage: Sannoga-sutta (p)—Anguttara Sutras carved in stone: See Thaïch Bích Kinh. Nikaya VII.48—Kinh Troùi Buoäc, Taêng Nhaát A Sutra chanting: Tuïng kinh. Haøm VII.48. Sutra of the Characteristics of Non-ego: Sutra on Brahma deities: Brahmana-samyutta Anattalakkhana-sutta (p)—Kinh Voâ Ngaõ Töôùng. (p)—Brahma-samyutta (p)—See Töông Öng Baø Sutra on characteristics of nonself: Anagata- La Moân. bhayani-sutra (skt)—Anatta lakkhana-sutta (p)— Sutra on a Brahman named Canki: Canki-sutta Sutra of the characteristics of non-ego—Kinh Voâ (p)—Kinh Thöôøng Giaø. Ngaõ Töôùng. Sutra on Brahman teachings: Kalpa sutra Sutra on Characterized Action: Lakkhana-sutta (skt)— Kieáp Kinh—One of the Veda sutras— (p)—In the Anguttara Nikaya III.2—Kinh Töôùng, Kinh giaûng giaùo phaùp Baø La Moân, moät trong hay kinh nhaân caùch hoùa, trong Taêng Nhaát A Haøm nhöõng boä kinh Veä Ñaø. III.2.

Sutra on the Brahmins of Sala: Saleyyaka-sutta Sutra on the Chariot Maker: Rathakara-sutta (p)—Kinh Baø La Moân Sa La Laâm—Kinh ñöùc Phaät (p)—Rathakara-oacetana-sutta (p)—Anguttara giaûng cho caùc vò Baø La Moân trong khu röøng Ta Nikaya III. 15—Kinh Ngöôøi Laøm Xe Ngöïa, Taêng La. Nhaát A Haøm III. 15. Sutra on Brahmins of the Western Land: Sutra on the Circle of Dharma: Dharma-Paccha-bhumika-sutta (p)—Samyutta Nikaya mandala-sutra (skt)—Maïn Ñaø La Phaùp Kinh. XLII.6—Kinh Baø La Moân Taây Phöông Ñoä, Töông Sutra of Collected Essentials of the Buddhas: Öng Boä XLII.6. Chö Phaät Yeáu Taäp Kinh. Sutra on the Buddha of Infinite Life: Larger Sutra Collection: Tu Ña La Taïng—Taäp boä kinh. Sukhavativyuha sutra—Larger sutra—See Large Sutra on collection of the Buddha-teachings: Amitabha Sutra. Buddha-Sangiti (skt)—Kinh Keát Taäp Phaät Ñieån. Sutras of the Buddha's preaching: Buddha Sutra on collections of metaphors and similes: thesaurus—Phaät phaùp taïng. Avadana-kalpalata (skt)—Thí Duï Taäp Kinh—See Sutra on the Buddha's preaching of producing Thí Duï. of immeasurable methods of dharani: Phaät Sutra on coming into being (existence): Thuyeát Xuaát Sinh Voâ Bieân Moân Ñaø Laø Ni Kinh—Bhutamidam-sutta (p)—Sutra on this has come Xuaát Sinh Voâ Bieân Moân Ñaø La Ni Kinh. into being (existence)—Kinh Sinh khôûi (kinh noùi veà söï trôû thaønh hieän höõu).

Sutras and commandments: Sutras and morality, Sutra on contemplation of the Buddha- or discipline—See Kinh Giôùi. samadhi: Buddha-dhyana-samadhi-sagara-sutra Sutras-Commentaries-Direct response to (skt)—Kinh Quaùn Phaät Tam Muoäi—Sutra on reality: See Kinh-Luaän Vaø Thöïc Taïi. Buddha Samadhi Visualization. Sutra on Comparisons: Opamma-samyutta (p)— Sutra on contemplation of impurity: Töông Öng Thí Duï Kinh—Samyutta Nikaya Dharmatara-dhyana-sutra (skt)—Ñaït Ma Ña La XX—Kinh so saùnh nhöõng thí duï, Töông Öng Boä Thieàn Kinh—Kinh Baát Tònh Quaùn. XX. Sutra of Contemplation of Infinite Life: See Sutra of Comparison of the Merits of Rare Kinh Quaùn Voâ Löôïng Thoï. Occurences: Ke-u-koryo-kudoku-kyo (jap)— Sutra on Contemplatives and Brahmins: Kinh Hy Höõu Giaûo Löôïng Coâng Ñöùc. Samana-brahmana-sutta (p)—See Kinh Quaùn Sutra of the compassion: Kinh Töø Bi. Töôûng Vaø Phaïm Taêng. Sutra composed by Bhadrapala Bodhisattva: Sutra on the Cook: Suda-sutta (p)—Samyutta Bhadrapala-bodhisattva-sutra (skt)—Kinh Hieàn Nikaya XLVII.8—Kinh Ngöôøi Thôï Naáu, Töông Hoä Boà Taùt. Öng Boä XLVII.8. Sutra on Concentration: Samadhi-sutta (p)— Sutra on corresponding arising: Uppada- See Kinh Tam Ma Ñòa. samyutta (p)—See Töông Öng Sanh. Sutras on the Conch Trumpet: Sankha-sutta Sutra on courses of action: Thana-sutta (p)—See (p)—Samkhya-sutra (skt)—The sutras of the Kinh Nghieäp Ñaïo. Samkhya—Soá Luaän Kinh—Kinh ñieån cuûa phaùi Soá Sutra on the Cow: Gavi-sutta (p)—Ngöu Kinh— Luaän—See Soá Luaän. Anguttara nikaya IX.35—Kinh noùi veà loaøi traâu, Sutra on conditions for no decline among the Taêng Nhaát A Haøm IX.35. monks: Bhikkhu-aparihaniya-sutta (p)—Sutra on Sutra on crossing the flood: Ogha-tarana-sutta no falling away for monks, in the Anguttara (p)—Kinh Vöôït Qua Doøng Boäc Löu. nikaya VII.21—Kinh Taêng Baát Ñoïa Laïc, trong

Sutra to Cunda the silverman: Cunda-kamma- Taêng Nhaát A Haøm VII.21. raputta-sutta (p)—See Kinh Ngöôøi Thôï Reøn Sutra on Conditions of Welfare to Dighajanu: Thuaàn Ña. Vyagghapajja-sutta (p)—Dighajanu-sutta (p)— Sutra dealing with nidanas: Nidana-matrka Anguttara Nikaya VIII.54—Kinh Duyeân Phuùc Lôïi, (skt)—Kinh Nhaân Duyeân. Taêng Nhaát A Haøm VIII.54. Sutra on Debt: Ina-sutta (p)—Anguttara nikaya, Sutra on conditioned phenomena: Anityata- VI.45—Kinh Nôï Naàn, Taêng Nhaát A Haøm, VI.45. sutra (skt)—Chö Haønh Höõu Vi Kinh. Sutra on debtlessness: Anana-sutta (p)—Kinh Sutra on conscience: Hiri-sutta (p)—Samyutta haïnh phuùc khoâng nôï naàn—See Ananasukha. nikaya I.18—Kinh Löông Taâm (bieát hoå theïn Sutra on Delight: Nandana sutta (p)—Sutra on nhöõng gì caàn hoå theïn), trong Töông Öng Boä I.18. Pleasure, Samyutta Nikaya IV.8—Kinh Hoan Hyû, Sutra on Consciousness: Vijnana-sutta (p)— Töông Öng Boä IV.8. Samyutta Nikaya VII.3—Kinh Taâm Thöùc, Töông Sutra on deliverance through the wisdom: Öng Boä VII.3. Panna-vimutti-sutta (p)—Panna-veyyattiyam-sutta Sutra on contact: Phassa-sutta (p)Samyutta (p)—Prajna-vimutti-sutra (skt)—Sutra about being Nikaya XXXVI.10—Kinh Xuùc Chaïm, Töông Öng released through discernment—Kinh Tueä giaûi Boä XXXVI.10. thoaùt. Sutra on contemplation on Avalokitesvara Sutra on dependent co-arising: Paticca- Bodhisattva: Kuan-Shih-Yin-Kuan-Ching (chi)—samuppada-samyutta (p)—Pratiya-samutpada- Kinh Quaùn Theá AÂm Quaùn Kinh. samyutta (skt)—See Töông Öng Nhaân Duyeân. Sutra on contemplation of Bodhisattva of Sutra describing the blood bath for women in Space: Kuan-Hsu-K'ung-Tsang-P'u-Sa Ching Hades: See Huyeát Boàn Kinh. (chi)—Kinh Quaùn Hö Khoâng Taïng Boà Taùt. Sutra on desire: Iccha-sutta (p)—Kama-sutra—

See Kinh AÙi Duïc. sutta (p)—See Kinh Khoå Haïnh Con Choù. Sutra on Destinies of Women: Matugama- Sutra on the downfall: Para-bhava-sutta (p)— samyutta (p)—In the Samyutta Nikaya 37—Kinh Kinh Suy Taøn. thaân phaän nöõ nhaân, Töông Öng Boä 37. Sutra on the dragon kings: Nando-parananda- Sutra on devas: Devata-samyutta (p)—Töông naga-raja-dhamama-sutra (skt)—See Long Vöông Öng Thieân Chuùng kinh. Huynh Ñeä Kinh. Sutra on the Deva King: Sakka-samyutta (p)— Sutra on the Dung Beetle: Pilahaka-sutta (p)— See Töông Öng Ñeá Thích. See Kinh Boï Hung. Sutra on the development of the faculties: Sutra on Eastern Gatehouse: Pubbakotthaka-Indriya-bhavana-suttam (p)—In the Samyutta sutta (p)—See Kinh Ñoâng Moân Gia. nikaya XLVIII.10—Kinh Caên Tu Taäp, trong Sutra on Effacement: Sallekha-sutta (p)—See Töông Öng Boä XLVIII.10. Kinh Ñoaïn Giaûm. Sutra on Dharma-mandala: Kinh Phaùp Maïn Ñaø Sutra on eight sages: Atthakanagara-suttam La. (p)—Kinh noùi veà taùm baäc hieàn thaùnh. Sutra of Dharma Phrases: Dhammapada (p)— Sutra on Elements: Dhatu-samyutta (p)—Töông Dharmapada Sutra (skt)—This is the first of Öng Giôùi. fifteen books in the Khuddaka-nikaya, and the Sutra on Eleven-faced Avalokitesvara Mantra: fifth of the five Nikayas in the Pali canon. The Mukhadasaikavidya-mantra-hrdaya (skt)—Thaäp Dhammapada comprises of 423 verses—See Kinh Nhaát Dieän Quaùn Theá AÂm Thaàn Chuù Kinh. Phaùp Cuù. Sutra on Emptiness: Sunna-sutta (p)—Sunyata- Sutra of the Diamond-Cutter of Supreme

sutra, Samyutta Nikaya XXXV.85—Kinh Taùnh Wisdom: Vajraccedika-prajna-paramita-sutra khoâng, Töông Öng Boä XXXV.85. (skt)—Diamond Sutra—Kinh Kim Cang Baùt Nhaõ Sutra on enlightenment of son of the Dharma- Ba La Maät Ña. king: Bodhi-raja-kumara-suttam (p)—Kinh Boà Ñeà Sutra of the Diamond-Prajna-Paramita: Phaùp Vöông Töû. Vajraccedika-prajna-paramita-sutra (skt)—See Sutra on the enlightenment of Vairocana Kinh Kim Cang Baùt Nhaõ Ba La Maät Ña. Buddha: Vairocana-bhisam-bodhitantra-pindartha Sutra on different benefits: Ananjasappaya- (skt)—Tyø Loâ Giaù Na Thaønh Ñaïo Kinh. suttam (p)—See Kinh Baát Ñoàng Lôïi Ích. Sutra on Equality Mind: Samacitta-suttanta Sutra of Diffusion of Shining: Lalita Vistara- (p)—Bình Ñaúng Taâm Kinh. sutra (skt)—Phöông Ñaúng Ñaïi Trang Nghieâm Sutras of the esoteric sect: Bí maät kinh. Kinh—See Phoå Dieäu Kinh. Sutra on evil demons: Mara-samyutta (p)—In the Sutra on dirt wahser: Panca-dhovaka-sutta (p)— Samyutta Nikaya 4—Kinh Töông Öng AÙc Ma, Anguttara Nikaya III.102—Kinh Taåy Nguõ Traàn, Töông Öng Boä 4. Taêng Nhaát A Haøm III.102. Sutra on exertion: Padartha-dharma-samgraha Sutra on discernment: Panna-sutta (p)— (skt)—Padhana-sutta (p)—Luïc Cuù Nghóa Cöông Anguttara Nikaya VIII.2—Kinh Trí Hueä, Taêng Yeáu—Sutra on the great struggle. Nhaát A Haøm VIII.2. Sutra of exposition of the dharma through Sutra on discrimination without strife: allegories: Asivisopama-suttana (p)—Avadana Anaravibhanga-suttam (p)—Kinh Voâ Traùnh Phaân (skt)—Kinh Thí Duï. Bieät. Sutra of extensive exposition of principles of Sutra on divine messenger: Deva-duta-suttam truth: Kinh Phöông Quaûng—Kinh Phöông (p)—Kinh Thieân Söù. Ñaúng—Vaipulya (for Mahayana). Sutra on a dog: Sona-sutta (p)—Anguttara Sutra on the eye: Cakkhu-sutta (p)—Samyutta Nikaya VI.55—Kinh con choù, Taêng Nhaát A Haøm nikaya, XXVII.1—Kinh noùi veà maét, Töông Öng VI.55. Boä, XXVII.1. Sutra on the dog-duty ascetic: Kukkuravatika- Sutra on factors of awakening: Himavanta-

sutta (p): Kinh ÖÙng Nieäm—Kinh noùi veà nhöõng Nikaya XLV.171—Kinh Boäc Löu, Töông Öng Boä yeáu toá giaùc ngoä. XLV.171. Sutra on the Factors of concentration: Sutra of the Flower of Compassion: Karuna- Samadhanga-sutta (p)—Anguttara Nikaya V.28— pundarika-sutra (skt)—Hige-Kyo (jap)—Bi Hoa Kinh Ñònh Phaùp, Taêng Nhaát A Haøm V.28. Kinh. Sutra on the failings of the worlds: Lokavipatti- Sutra on the flow of transmigration: Anusota- sutta (p)—Anguttara Nikaya VIII.6—Kinh noùi veà sutta (p)—Kinh Sanh Töû Löu. nhöõng thaát baïi cuûa theá gian, Taêng Nhaát A Haøm Sutra of the Flower of Dharma: Saddharma- VIII.6. pundarika-sutra (skt)—Lotus sutra—Sutra of the Sutra on Faith: Saddha-sutta (p)—Anguttara Lotus Flower of the Wonderful Dharma— Kinh Nikaya V.38—Kinh Thaønh Tín, Taêng Nhaát A Dieäu Phaùp Lieân Hoa. Haøm V.38. Sutra on Foam: Phena-sutta (p)—Samyutta Sutra on fallen on hard times: Duggata-sutta Nikaya XXII.95—Kinh Boït Beøo, Töông Öng Boä (p)—Sutra on miserable times—Kinh khoå thôøi. XXII.95. Sutra on Families: Kula-sutta (p)—In the Sutra on food: Ahara-sutta (p)—Kinh Thöïc Anguttara Nikaya IV.255—Kinh Gia ñình, Taêng Phaåm—Sutra on factors of awakening, in the Nhaát A Haøm IV.255. Samyutta Nikaya, XL VI.51—Trong Töông Öng Sutra on the farmer: Kassaka-sutta

(p)—In the Boä Kinh, quyeån XL VI.51. Samyutta Nikaya IV.19—Kinh ngöôøi noâng daân, Sutra on the fool and the wise: Balapandita- Töông Öng Boä IV.19. suttam (p)—Damamuka-nidana-sutra (skt)—Kinh Sutra about the fatalists' student: Ajajiva-sutta Hieàn Ngu—Kinh noùi veà keû ngu vaø ngöôøi khoân. (p)—Anguttara Nikaya III.73—Kinh ngöôøi hoïc troø Sutra on the Forest: Vanapatthasuttam (p)— cuûa chuû thuyeát vaän maïng, Taêng Nhaát A Haøm Vana-samyutta (p)—Töông Öng Laâm Kinh— quyeån III.73. Samyutta Nikaya 9—Kinh Khu Röøng—Kinh ñöùc Sutra on fear and terror: Bhayabherava-suttam Phaät giaûng veà Röøng, Töông Öng Boä 9. (p)—Kinh sôï haõi vaø khieáp ñaûm. Sutra on the Forest of Happiness: Subhaga- Sutra on Feeling: Vedana sutta (p)—Samyutta sutta (p)—Kinh Röøng Haïnh Phuùc. Nikaya XXVII.5—Kinh Caûm Thoï, Töông Öng Boä Sutra on Forms: Rupa-sutta (p)—Samyutta XXVII.5. Nikaya XXVII.2—Kinh Saéc—Kinh noùi veà hình Sutra on all the fermentations: Sabbasava-sutta töôùng cuûa vaät chaát, Töông Öng Boä XXVII.2. (p)—Majjhima Nikaya 2—Kinh Laäu Hoaëc, Trung Sutra on Formlessness: Ñaïi Phöông Ñaúng Voâ Boä Kinh 2. Töôùng Ñaïi Vaân Kinh—Voâ Töôùng Kinh—Kinh noùi Sutra on fire: Aggi-vacchagotta-sutta (p)—Sutra veà söï khoâng coù hình töôùng—Sutra on on fire in Majjhima Nikaya 72—Kinh veà Hoûa marklessness (signlessness). trong Trung Boä quyeån 72. Sutra in Forty-two Sections: Dvachatvarimshat- Sutra on the Fire-brand: Chavalata-sutta (p)— khanda-Sutra (skt)—Sutra in Forty-Two Sutra on the Torch—Kinh Caây ñuoác. paragraphs—Essential teachings of the Lesser Sutra on the firmness: Kevadha-sutta (p)—Kinh Vehicle, such as impermanence and desire or Kieân Coá. craving—Giaùo thuyeát coát yeáu cuûa Tieåu Thöøa daïy Sutra on the five major sciences: Pancavidya- veà voâ thöôøng, duïc voïng vaø khaùt khao—See Töù sutra (skt)—Nguõ Minh Kinh—See Nguõ Minh. Thaäp Nhò Chöông Kinh. Sutra on the five mental faculties: Indriya- Sutra of the four foundations of mindfulness: samyutta (p)—See Töông Öng Caên Kinh. Kinh Töù Nieäm Xöù—Kinh noùi veà boán pheùp quaùn Sutra on the five strengths: Bala-samyutta (p)— saùt trong thieàn ñònh. Nguõ Duõng—In the Samyutta nikaya, 50—Kinh Sutra of the Four methods of a bodhisattva's Nguõ Doõng, Töông Öng Boä, taäp 50. preparation for preaching the Law: Töù Söï Sutra on floods: Ogha-sutta (p)—Samyutta Phaùp Moân—Entry into meditation, entry into wisdom, entry into complete moral self-control,

and entry into clear discernment or reasoning Sutra on giving up: Pahana-sutta (p)—Samyutta (Bieän taøi)—Töù Söï Phaùp Moân laø boán caùch chuaån bò Nikaya XXXVI.3—Kinh Buoâng Boû Duïc Voïng, cuûa Boà Taùt tröôùc khi giaûng kinh: Vaøo thieàn, vaøo Töông Öng Boä XXXVI.3. hueä, vaøo giôùi töï cheá, vaø nhaän thöùc saùng suoát. Sutra on going for refuge: Saranagamana-sutta Sutra of the Four Methods of a bodhisattva's (p)—Kinh Quy-Y. preparation: Töù Söï Kinh—Preaching the Law, Sutra on the 'going forth': Pabbajja-sutta (p)— Entry into complete moral self-control, Entry into Kinh Xuaát Gia. meditation, and Entry into wisdom and into clear Sutra of the golden light: Kim Quang Minh kinh. discernment or clear reasoning—Kinh noùi veà boán Sutra on goodwill: Karaniya-metta-sutta (p)— phöông phaùp chuaån bò cuûa Boà Taùt: Giaûng kinh Metta Sutta (p)—Maitri Sutra—Sutra on loving- phaùp, vaøo giôùi,

vaøo ñònh, vaø vaøo hueä cuõng nhö coù kindness, in the Anguttara Nikaya XI.16—Kinh nhöõng lyù luaän saùng suoát. Loøng Töø, trong Taêng Nhaát A Haøm XI.16. Sutra on the Four Right Exertions: Sutra to Gotamide: Gotami-sutta (p)—In the Sammappadhana-samyutta (p)—Samyutta Nikaya Anguttara nikaya, VIII.53—Kinh Kieàu Ñaøm Di, 49—Töông Öng Töù Chaùnh Caàn Kinh, Töông Öng trong Taêng Nhaát A Haøm VIII.53. Boä 49. Sutra of Great Assembly: See Kinh Ñaïi Phöông Sutra From One Who is Dear: Piyajatika-sutta Ñaúng Ñaïi Taäp. (p)—Anguttara Nikaya 87—Kinh AÙi Sanh, Taêng Sutra for Great Bodhisattvas: Maha- Nhaát A Haøm 87 bodhisattva-pitaka-sutra (skt)—Sutra for Sutra about the fruits of the contemplative life: Bodhisatva Mahasattvas—Ñaïi Boà Taùt Taïng Samasa-phala-sutta (p)—In the Digha Nikaya 2— Kinh—Taïng kinh cho nhöõng vò Boà Taùt lôùn. Kinh Quaû Soáng Ñôøi Thieàn Quaùn, Tröôøng Boä Kinh Sutra on great cause: Maha-nidana-sutta(p)— 2. Sutra on great cause discourse, in the Long Sutra on the Fruit of Sramana: Samanna-phala- Agama Sutra Kinh Ñaïi Duyeân. sutta (p)—Kinh Sa Moân Quaû. Sutra on the great chapter of Vinaya Pitaka: Sutra on fundamental dharma-door: Mula-Maha-vagga-sutta (p)—Kinh Ñaïi Phaåm, kinh noùi pariyaya-sutta (p)—Kinh Phaùp Moân Caên Baûn. veà moät trong saùu phaåm cuûa luaät taïng. Sutra on gains and tribute: Labha-sakkara- Sutra on great cloud inviting rains: Maha- samyutta (p)—Samyutta Nikaya XVII—Kinh megha-sutra (skt)—Kinh Ñaïi Phöông Ñaúng Voâ Töông Öng Lôïi Ñaéc Cung Kính, Töông Öng Boä Töôùng Ñaïi Vaân—Kinh Ñaïi Vaân Luaân Thænh Vuõ. XVII. Sutra on Great compassion: Mahakaruna- Sutra on Gandhabba devas: Gandhabbakaya- pundarika sutra (skt)—Ñaïi Bi Kinh. samyutta (p)—Töông Öng Caøn Thaùt Baø—In the Sutra of the Great Decease: Mahaparinirvana-Samyutta nikaya XXXI—Kinh Caøn Thaùt Baø sutra (skt)—Ñaïi Baùt Nieát Baøn Kinh. Thieân, Töông Öng Boä XXXI. Sutra of the Great Demise: Mahaparinirvana- Sutra on general assembly: Maha-samaya-sutta sutra (skt)—Daihatsu-nehan-kyo (jap)—Great (p)—Sutra on the great meeting—Ñaïi Hoäi Kinh. Nirvana Sutra—See Kinh Ñaïi Baùt Nieát Baøn. Sutra to General Siha: Siha sutta (p)—Anguttara Sutra on the greater exposition of kamma: See Nikaya V.34—Kinh Ñaïi Töôùng Siha, Ñaïi Kinh Nghieäp Phaân Bieät. Taêng Nhaát A Haøm V.34. Sutra on great dreams of the past lives: Maha-Sutra on generosity to Vaccha: Vacch-sutta supina-jataka (p)—Ñaïi Moäng Baûn Sanh Kinh— (p)—Anguttara Nikaya III.58—Baø Sa Cuø Ñaø Boá Kinh noùi veà nhöõng giaác moäng lôùn. Thí Kinh—Kinh Boá Thí giaûng cho Baø Sa Cuø Ñaø, Sutra on the great emptiness: Maha-sunnata- Taêng Nhaát A Haøm III.58. sutta (p)—Mahasunyata-sutra (skt)—See Kinh Sutra on a giver of what: Kindada-sutta (p)— Ñaïi Khoâng. Samyutta Nikaya I.42—Kinh moät ngöôøi thí caùi gì, Sutra of Great Extension: Kinh Ñaïi Phöông trong Töông Öng Boä I.42. Quaûng—Extensive discourses. Sutra on giving: Dana-sutta (p)—Kinh Boá Thí.

Sutra on the great frame of reference: Maha- Phöông Quaûng. satipatthana-sutta (p)—See Kinh Ñaïi Nieäm Xöù. Sutra on guarding the great deva land: Arya- Sutra of great jewel of adornment kalpa: mahasahasra-pramardini-sutra (skt)—Thuû Hoä Ñaïi Maha-ratnapratimandita-sutra (skt)—Ñaïi Baûo Thieân Quoác Ñoä Kinh. Trang

Nghieâm Kyø Kieáp Kinh. Sutra Hall: Kinh Ñöôøng. Sutra on Great joy Diamond of True Non- Sutra on Happiness: Mangala-sutta (p)—Sutra emptiness Samadhi: Prajna-paramita- on Protection—Kinh Haïnh Phuùc—Kinh Kieát nayasatapanca-satika (skt)—Ñaïi Laïc Kim Cang Töôøng. Baát Khoâng Chaân Thaät Tam Ma Ñòa Kinh. Sutra on hatredness: Aghata-sutta (p)—In the Sutra on the Great Law drum: Maha-Anguttara Nikaya X.80—Kinh Saân Khueå (kinh bheriharaka-parivarta (skt)—Kinh Ñaïi Phaùp Coå— daïy veà söï saân haän), trong Taêng Nhaát A Haøm, Kinh noùi veà troáng phaùp lôùn maø tieáng voïng cuûa noù quyeån X.80. coù theå caûnh tænh ñöôïc chuùng sanh. Sutra on having killed: Ghatva-sutta (p)—In the Sutra on Great Light Arhat Upatisa: Upatisa- Samyutta nikaya II.70—Kinh Phaïm Giôùi Saùt, pasine-sutra (skt)—Kinh Öu Ba Ñeà Xaù Sa Moân— Töông Öng Boä II.70. Kinh Ñaïi Quang A La Haùn Öu Ba Ñeà Xaù. Sutra on the Hawk: Sukunagghi-sutta (p)— Sutra on great the lion's roar: Maha-sihanada- Samyutta Nikaya XLVII.6—Kinh Con Dieàu Haâu, sutta (p)—Great sutra on the lion's roar, Majjhima Töông Öng Boä XLVII.6. Nikaya 12—Kinh Ñaïi Sö Töû Hoáng, Trung Boä Sutra on heedfulness: Appamada-sutta (p)—Kinh 12. Kinh Baát Phoùng Daät—Sutra on no slackness. Sutra on the great major text: Maha-padana- Sutra on heirlessness: Aputtaka-sutta (p)—In the sutta (p)—Kinh Ñaïi Boån—Kinh Ñieån chaùnh hay Samyutta-nikaya, III. 19-20—Kinh Voâ Thöøa Töï cô baûn—Tích truyeän veà saùu vò Phaät ra ñôøi tröôùc (khoâng coù ngöôøi noái doøng truyeàn thöøa), trong ñöùc Phaät Thích Ca. Töông Öng Boä Kinh, III. 19-20. Sutra on the great meeting: Maha-samaya-sutta Sutra of the Heroic One: Surangama Sutra (p)—Sutra on general assembly—Ñaïi Hoäi Kinh. (skt)—See Kinh Laêng Nghieâm. Sutra of Great Prajna-Paramita: Maha-prajna- Sutra on the highest protection: Mahamangala- paramita-sutra (skt)—Dai-hannya-kyo (jap)— sutta (p)—Sutta of the true happiness—Kinh chaân Great Prajna Sutra—Ñaïi Baùt Nhaõ Ba La Maät Ña haïnh phuùc. Kinh. Sutra on hindrance: Avarana-sutta (p)—See Sutra of the Great Reliable Brahmana: Ñaïi Kinh Chöôùng Ngaïi. Kieân Coá Baø La Moân Kinh—See Ñaïi Kieân Coá Baø Sutra on the holy seeds: Aliyavasani-sutra La Moân. (skt)—Kinh Thaùnh Chuûng. Sutra on the great struggle: Padartha-dharma- Sutra on holy seeking: Ariya-pariyesa-suttam samgraha (skt)—Padhana-sutta (p)—Luïc Cuù (p)—See Kinh Thaùnh Caàu. Nghóa Cöông Yeáu—Sutra on exertion. Sutra on the house on fire: Aditta-sutta (p)— Sutra on the great universal space: Maha- Kinh nhaø löûa. sunnata-sutta (p)—Mahasunyata-sutra (skt)—See Sutra of Hui-Neng: Platform Sutra—Sixth Kinh Ñaïi Khoâng. Partriarch Sutra—Kinh Phaùp Baûo Ñaøn. Sutra on the great void: Maha-sunnata-sutta Sutra of a Hundred Collected Stories: Kinh (p)—Mahasunyata-sutra (skt)—See Kinh Ñaïi Tuyeån Taäp Baùch Duyeân. Khoâng. Sutra on ignorance: Avijja-sutta (p)—Kinh Voâ Sutra on Greater instructions to Malunkya: Minh. Maha-malunkyovada-sutta (p)—See Ñaïi Mang Sutra of immateriality: Khoâng kinh. Luaân Ñoàng Töû Kinh. Sutra of immeasurable life: Sutra of Infinite Sutra on the greater set of questions and Life—Kinh Voâ Löôïng Thoï—Ñaïi kinh A Di Ñaø. answers: Maha-vedalla-sutta (p)—Ñaïi Kinh Sutra on Immeasurable methods of Occult

cultivation: Voâ Löôïng Moân Vi Maät Trì Kinh. In the Anguttara Nikaya IV.111—Kinh Ngöôøi Sutra on impermanence: Anicca-sutta (p)—Kinh Luyeän Ngöïa—Kinh Keá Thieát, ngöôøi huaán luyeän Voâ Thöôøng. ngöïa, trong Taêng Nhaát A Haøm IV.111. Sutra on Imperturbable Buddha realm: Sutra of Kindness: Metta-Sutta (p)—Maitri-Sutra Aksobhya-tathagata-syavyuha-sutra (skt)—Sutra (skt)—Kinh Töø Thieän. on Aksobhya-Buddha land—A Suùc Phaät Quoác Sutra on the king of concentration: Candra- Kinh. dipa-samadhi Sutra (skt)—Samadhi-raja-sutra Sutra on inappropriate attention: Ayoniso- (skt)—Tam Muoäi Vöông kinh—See Chaùnh Ñònh manasikara-sutta (p)—See Kinh Nieäm Khoâng Vöông Kinh. Thích Ñaùng. Sutra on King of Contemplation on reality: Sutra in the Indian language: Phaïm baûn (kinh Samadhi-raja-sutra (skt)—See Sutra on King of ñieån baèng tieáng AÁn Ñoä). Concentration. Sutra of Infinite Life: Kinh Voâ Löôïng Thoï— Sutra on King with great good-looking: Maha- Long Amitabha Sutra—Sutra of immeasurable sudarsana-raja-sutra (skt)—Kinh Ñaïi Thieän Kieán life. Vöông. Sutra of Infinite Light: Kinh Voâ Löôïng Quang. Sutra on the King of the Mahadruma Sutra of Infinite Meaning: See Kinh Voâ Löôïng Kinnaras: See Ñaïi Thoï Khaån Na La Vöông Sôû Nghóa. Vaán Kinh. Sutra on inscription: Lekha-sutta (p)—In the Sutra of the king of Malla: See Maït La Vöông Anguttara Nikaya III.133—Kinh Bia, Taêng Nhaát Kinh. A Haøm, III.133. Sutra on King Pasedani Kosala: Kosala- Sutra about instructions to Nanda: Nanda-samyutta (p)—Kinh Töông Öng Kieàu Taùt La, kovada-suttam (p)—Kinh Giaùo Giôùi Nan Ña. trong Töông Öng Boä 3, kinh ñöùc Phaät giaûng cho Sutra about instructions to Purna: Punnovada- vua Ba Tö Naëc—Samyutta Nikaya 3. suttam (p)—Kinh Giaùo Giôùi Phuù Laâu Na. Sutra on knowledge: Jnana-sutta (p)—Kinh Trí Sutra on insult: Akkosa-sutta (p)—In the Hueä—In the Samyutta nikaya XXXVI.25—Trong Samyutta nikaya, VII.2—Kinh noùi veà söï maï lî Töông Öng Boä XXXVI.25. trong Töông Öng Boä Kinh, VII.2. Sutra about the Kosalan: Kosala-sutta (p)— Sutra on intentional action: Cetana-sutta (p)— Anguttara Nikaya V.49—Kinh Kieàu Taùt La, Taêng Kinh Taùc YÙ—Sutra on act of will—Sutra on Nhaát A Haøm V.49—Kinh noùi veà ngöôøi Caâu Sa volition. La—See Kieàu Taùt La. Sutra-interpreter: Philosopher—Sastra-writer— Sutra on Kosambi: Kosambiya-suttam (p)—Kinh Luaän sö. Kieàu Thöôøng Di. Sutra on the Jackal: Sigala-sutta (p)—Samyutta Sutralankara-sastra (skt): Ñaïi Trang Nghieâm Nikaya XVII.8—Kinh Con Choù Röøng, Töông Öng Kinh Luaän—15 books composed by Asvaghosa Boä XVII.8. and translated into Chinese by Kumarajiva in 405 Sutra in judgment: Atthakarana-sutta (p)—In the A.D.—15 quyeån ñöôïc ngaøi Maõ Minh Boà Taùt bieân Samyutta nikaya III.7—Kinh Phaùn Ñoaùn, trong soaïn vaø ngaøi Cöu Ma La Thaäp dòch sang Hoa ngöõ Töông Öng Boä III.7. vaøo khoaûng naêm 405 sau Taây Lòch. Sutra on kalpa questions: Kappa-mavana-puccha Sutra on a learner of the Dharma: Kinh Höõu (p)—Samyutta Nikaya V.10—Kieáp Kinh, Töông Hoïc—Sekha-suttam (p)—Sutra on one who is in Öng Boä V.10. the course of perfection—Kinh Ngöôøi hoïc Phaùp Sutra on karma obstruction: Kamma-varana-(ngöôøi ñang ñi treân ñöôøng ñi ñeán toaøn haûo). sutta (p)—Karmavarana-sutra (skt)—In the Sutra on the leash: Gaddula-sutta (p)—In the Anguttara Nikaya

VI.87—Kinh Nghieäp Chöôùng, Samyutta nikaya, XXII.99-100—Kinh Troùi Buoäc Taêng Nhaát A Haøm VI.87. (daây xích), Töông Öng Boä, XXII.99-100. Sutra to Kesi the horsetrainer: Kesi-sutta (p)— Sutra on Lecturing of the Circle of Dharma:

Dharma-mandala-sutra (skt)—Thuyeát Maïn Ñaø La Lotus sutra—Sutra of the Flower of Dharma— Phaùp Kinh. Sutra of the lotus blossom of the fine dharma— Sutra on legends: Vimana-vatthu (p)—Kinh See Kinh Dieäu Phaùp Lieân Hoa. Thieân Cung Söï, ghi laïi caùc truyeàn thuyeát— Sutra on loving-kindness: Karaniya-metta-sutta Discourses on legends. (p)—Sutra on goodwill—Kinh Loøng Töø. Sutra on the lesser array: Culaviyuha-sutta Sutra of the Lucky Kalpa: Bhadrakalpa sutra (p)—In the Samyutta nikaya IV.12—Tieåu Kinh (skt)—Kinh Hieàn Kieáp. Trang Nghieâm, trong Töông Öng Boä IV.12. Sutra on luminosity: Pabhassara-sutta (p)— Sutra on the Lesser Chapter: Culavagga (p)— Anguttara Nikaya I.49-52—Kinh Quang Minh— One of the six chapters of the Vinaya Pitaka— Kinh Chieáu Saùng, Taêng Nhaát A Haøm I.49-52. Kinh Tieåu Phaåm, moät trong saùu chöông cuûa Luaät Sutra on the Lute: Vina-sutta (p)—Samyutta taïng. Nikaya XXXV.205—Kinh Chieác Ñaøn Lute, Sutra on Lion’s roar: Simhanadira-sutra (skt)— Töông Öng Boä XXXV.205. Kinh Sö Töû Hoáng—See Sö Töû Hoáng. Sutra on the magical formulas of the Ruler of Sutra on the Lion's Roar Thus Come One: the World: Vasudhara-dharani (skt)—One of the Simhanadira-sutra (skt)—Nhö Lai Sö Töû Hoáng sutras of Tantrism—Trì Theá Ñaø La Ni Kinh, moät Kinh. trong nhöõng boä kinh cuûa Maät giaùo. Sutra on A Lion’s roar under the Udumbara Sutra on Mahakatyayana, an overnight good Tree: Udumbarika-Simhanada-suttanta (p)—Kinh guest: Kaccanabhaddekaratta-suttam (p)—Kinh Öu Ñaøm Ba La Sö Töû Hoáng. Ñaïi Ca Chieân Dieân Nhaát Daï Hieàn Giaû —See Ma Sutra on the lion’s roar wheel-turning king: Ha Ca Chieân Dieân. Cakkavattirajasìhanada-sutta (p)—Kinh Chuyeån Sutra to Mahanama: Mahanama-sutta (p)— luaân thaùnh vöông sö töû hoáng. Anguttara Nikaya XI.13—Kinh Ma Nam Caâu Ly, Sutra on the Listener: Sotar-sutta (p)— trong Taêng Nhaát A Haøm, XI.13. Anguttara Nikaya V.140—Kinh Ngöôøi Laéng Sutra for Mahasatya-Nirgrantha: Bodhisattva- Nghe, Taêng Nhaát A Haøm V.140. gocaropayavisaya-vikurvana-nirdesa (skt)—Ñaïi Sutra on listening to the dharma: Taùt Gia Ni Kieàn Töû Sôû Thuyeát Kinh. Dhammassanvana-sutta (p)—In the Anguttara Sutras of the Mahayana: Ñaïi Thöøa Phöông Ñaúng nikaya V.202—Kinh Thính Phaùp, trong Taêng Nhaát Kinh Ñieån—Scriptures of the Mahayana. A Haøm V.202. Sutra of Maintaining the Bodhisattva-State: Sutra on Listening Well: Sussusa-sutta (p)— Kinh Boà Taùt Ñòa Trì. Anguttara Nikaya VI.88—Kinh Thieän Thính, Sutra of Maitreya’s Ascent and Birth: Kinh Di Taêng Nhaát A Haøm VI.88. Laëc Haï Sanh. Sutra on long-nailed brahmacarin: Dighanakha- Sutra on manifestation of endless merits of the suttam (p)—See Kinh Tröôøng Traûo Phaïm Chí. Buddha land: Ananta-buddha-ksetra-guna- Sutra on Lord of the Four Great Kings: Sakka-nirdesa-sutra (skt)—Hieån Voâ Bieân Phaät Ñoä Coâng samyutta (p)—See Töông Öng Ñeá Thích. Ñöùc Kinh. Sutra of the lotus blossom of the fine dharma: Sutra on Manjushri's Chapter of Mahayana Saddharma-pundarika-sutra (skt)—Lotus sutra—miraculous transformations: Mahayana- Sutra of the Flower of Dharma— Sutra of the

manjusri-vikurvana-parivarta-sutra (skt)—Vaên Lotus Flower of the Wonderful Dharma—See Thuø Sö Lôïi Thaàn Bieán Phaåm Chi Ñaïi Thöøa Kinh. Kinh Dieäu Phaùp Lieân Hoa. Sutra on Manjusri's exposition of the Sutra of the Lotus Flower: Wonderful Law adornment of the Buddha-Lands: Manjusri- Lotus Flower—The Lotus of the True Law—See ksetra-guna-vyuha-lankatara-sutra (skt)—Vaên Kinh Dieäu Phaùp Lieân Hoa. Thuø Sö Lôïi Phaät Ñoä Trang Nghieâm Kinh. Sutra of the Lotus Flower of the Wonderful Sutra on Manjushri's miraculous Dharma: Saddharma-pundarika-sutra (skt)— transformations: Manjusri-vikurvana-parivarta-

sutra (skt)—Vaên Thuø Sö Lôïi Thaàn Bieán Kinh. Baûo Taïng Kinh—Kinh noùi veà kho chöùa ñuû thöù Sutra on Manjusri's preaching on Paramitas: nhöõng chaâu baùu khaùc nhau. Vaên Thuø Sö Lôïi Sôû Thuyeát Ba La Maät Kinh. Sutra on miserable times: Duggata-sutta (p)— Sutra on Manjusri's preaching on the realm Sutra on fallen on hard times—Kinh khoå thôøi. beyond thought and words: Acintya-buddha- Sutra on the monkey: Makkata-suttam (p)— visayanirdesa-sutra (skt)—Vaên Thuø Sö Lôïi Sôû Markata-sutra (skt)—Samyutta Nikaya XLVII.7— Thuyeát Baát Tö Nghì Caûnh Giôùi Kinh. Kinh Di Haàu, Töông Öng Boä XLVII.7. Sutra on mantra or spell with great powers: Sutra on mother: Mata-sutta (p)—Samyutta Maha-bala-dharani-sutra (skt)—Kinh Ñaïi Löïc Ñaø Nikaya, XV.14-19—Kinh veà Meï, Töông Öng Boä, La Ni. XV.14-19. Sutra on Mara's Power: Mara-pasa-sutta (p)— Sutra on mother of begetter of all Buddhas: Samyutta Nikaya XXXV.115—Kinh Ma Löïc, Maha-mayuri-vidyuarajini (skt)—See Kinh Phaät Töông Öng Boä XXXV.115. Maãu Ñaïi Khoång Töôùc Vöông. Sutra on a mass of fire: Aggikkhandhopama- Sutra on much emotional tone: Bahuvedaniya-suttantakatha (p)—Kinh Hoûa Tuï. sutta (p)—Kinh Nhieàu Caûm Thoï. Sutra on Matanga: Matanga sutra (skt)—See Sutra on multiple spheres: Bahudhakuta-suttam Kinh Ma Ñaêng Giaø. (p)—Kinh Ña Giôùi. Sutra on a meaning to be inferred: Neyyatha- Sutra on Nagas: Naga-samyutta (p)—Samyutta sutta (p)—Anguttara Nikaya II.25—Kinh Haøm Nikaya XXIX—Töông Öng Long Chuùng, ñöùc Nghóa, Taêng Nhaát A Haøm II.25. Phaät giaûng cho long chuùng, Töông Öng Boä XXIX. Sutra of measureless meaning: Maha-nirdesa Sutra for Nagaravinda people: Nagaravindeyya- (skt)—Voâ Löôïng Nghóa kinh—Sutra of the infinite suttam (p)—Kinh giaûng cho daân trong thaønh meaning. Nagaravinda. Sutra on meditating in the wilderness of the Sutra about Nakula's parents: Nakula-sutta forest: Jinna-sutta (p)—See Kinh Daõ Laâm Thieàn. (p)—Anguttara Nikaya VI.16—Kinh noùi veà song Sutra of the meditation on Amitayus: thaân cuûa La Haùn Naëc Cöï La, Taêng Nhaát A Haøm Amitayurdhyana Sutra (skt)—See Kinh Quaùn Voâ VI.16. Löôïng Thoï. Sutra of names of three thousand Buddhas in Sutra of Meditation of the Bodhisattva the present bhadrakalpa: Hieän Taïi Hieàn Kieáp Universal Virtue: Kinh Phoå Hieàn Boà Taùt. Tam Thieân Phaät Danh Kinh. Sutra on mental absorption: Jhana-sutta (p)— Sutra on Nanda's Questions: Nada-manava- See Kinh Ñònh Taâm. puccha (p)—Samyutta Nikaya V.7—Nan Ñaø Vaán Sutra on mental blockages: Ceto-khila-suttam Kinh, Töông Öng Boä V.7. (p)—Kinh Taâm Hoang Vu. Sutra on Nirvana: Nibbana sutta (p)—Nirvana- Sutra on merits: Punna-sutta (p)—Samyutta sutra (skt)—Sutra on unbinding, Anguttara Nikaya Nikaya

XXXV.88—Kinh Phöôùc Ñöùc, Töông Öng IX.34—Kinh Nieát Baøn, Taêng Nhaát A Haøm Boä XXXV.88. IX.34—See Kinh Nieát Baøn. Sutra about the mind: Citta-sutra (skt)—Kinh Sutra on no falling away: Aparihani-sutta (p)— Taâm Vöông. Kinh Baát Ñoïa Laïc. Sutra on mindfulness of the body: Sutra on no slackness: Appamada-sutta (p)— Kayagatasmrti-sutra (skt)—Kinh Thaân Haønh Kinh Baát Phoùng Daät—Sutra on heedfulness. Nieäm Tu Taäp—Nieäm Thaân Kinh. Sutra on the Noble One's happiness: Sutra of the mindfulness of the breathing: Kinh Dvayatanupassana (p)—Kinh Haïnh Phuùc cuûa baäc Nhaäp Töùc Xuaát Töùc Nieäm—Kinh giaûng veà söï tænh Thaùnh giaû. thöùc trong hôi thôû. Sutra on noble seeking of renunciation for Sutra on miscellaneous treasury of precious enlightenment: Ariya-pariyesa-suttam (p)—Kinh things: Samyutta-ratna-pitaka-sutra (skt)—Taïp Thaùnh Caàu—Sutra on holy seeking—Kinh xuaát

gia caàu ñaïo giaùc ngoä. on the Untouchable—Kinh Chieân ñaø la. Sutra on not declaring anything: See Sutra on Sutra on the orderliness of the dharma: not being designated. Dhamma-niyama-sutta (p)—Kinh Nieäm Phaùp— Sutra on not being designated: Avyakata- Kinh traät töï vaïn phaùp. samyutta (p)—Kinh Voâ Thoï Kyù—Trong Töông Sutra on overcoming demons: Mara- Öng Boä 44—Sutra on not declaring anything, in pramathana-suttam (skt)—Mara-tajjaniya-suttam the Samyutta nikaya 44. (p)—Mara-pramardana-sutra (skt)—Kinh Haøng Sutra on not resilience: Akkhama-sutta (p)—In Ma. the Anguttara nikaya, V.139—Kinh noùi veà söï Sutra of Past Deeds as a String of Pearls: Anh khoâng coøn baät daäy cuûa tham saân si, trong Taêng Laïc Boån Khôûi Kinh. Nhaát A Haøm, V.139. Sutra on the past knowledge: Pubbe-sutta (p)— Sutra on nothing can change (shift) one’s Samyutta Nikaya XXXVI.24—Kinh noùi veà söï direction: Apannaka-suttam (p)—Kinh Khoâng Gì hieåu bieát trong quaù khöù, Töông Öng Boä Chuyeån Höôùng. XXXVI.24. Sutra on the Novice's Questions: Samanera- Sutra of Past Occurences: Tu Haønh Boån Khôûi panha (p)—Part of the Khuddaka-Nikaya—Kinh Kinh. Sa Di Sôû Vaán, moät phaàn cuûa boä Tieåu A Haøm. Sutra of Past Occurences of Causes in the Sutra on observance of righteousness: World: Kise-Inhon-gyo (jap)—Khôûi Theá Nhaân Dhammacariya-sutta (p)—Kinh Phaùp Haïnh—Kinh Boån Kinh. giuùp haønh giaû thöïc thi ñuùng theo ñaïo lyù. Sutra on Penetration: Nibbedhika-sutta (p)— Sutra on obstructions: Avarana-sutta (p)—Sutra Anguttara Nikaya VI.63—Kinh Thoâng Tueä, Taêng on hindrance Nhaát A Haøm, VI.63. Sutra on the Ocean: Samuddha-sutta (p)— Sutra on people or things known as the highest: Samyutta Nikaya XIII.8—Kinh Ñaïi Haûi, Töông Agganna-sutta (p)—Kinh Khôûi Theá Nhaân Boån— Öng Boä XIII.8. Kinh noùi veà ngöôøi hay söï vieäc gì cao quí nhaát. Sutra on old age: Jara-sutta (p)—Samyutta Sutra on perception: Sanna-sutta (p)—Samyutta Nikaya XLVIII.41—Kinh Laõo Nieân, Töông Öng Nikaya XXVII.6—Kinh Töôûng, Töông Öng Boä Boä XLVIII.41. XXVII.6. Sutra of one hundred and eight feelings: Sutra of Perfect Enlightenment: Engaku-kyo Atthasatapariyaya-sutta (p)—In the Samyutta (jap)—See Kinh Vieân Giaùc. nikaya XXXVI.22—Kinh Moät Traêm Leõ Taùm Caûm Sutra on Persons: Puggala-sutta (p)—Anguttara Thoï, trong Töông Öng Boä XXXVI.22. Nikaya IV.125—Kinh Nhaân Theá,

Taêng Nhaát A Sutra of One Hundred Fables (Parables): Kinh Haøm IV.125. Baùch Duï. Sutra on a person of integrity: Sappurisa-sutta Sutra on One hundred karmas: Karma-sataka- (p)—Sutra on a virtuous man, Anguttara Nikaya sutra (skt)—Baùch Nghieäp Kinh. IV.73—Kinh Chaân Nhaân—Kinh ngöôøi coù ñaïo ñöùc, Sutra on One's Own Mind: Sacitta-sutta (p)— Taêng Nhaát A Haøm IV.73. Anguttara Nikaya X.51—Kinh Boån Taâm, Taêng Sutra on Perversions: Vipallasa-sutta (p)— Nhaát A Haøm X.51. Anguttara Nikaya IV.49—Kinh AÛo Giaùc, Taêng Sutra on one who knows the doctrine: Nhaát A Haøm IV.49. Dhammannu-sutta (p)—Kinh ngöôøi hieåu bieát giaùo Sutra on Pingala, son of a raksha: Pingala-sutra phaùp. (skt)—Kinh Baêng Yeát La Thieân—Kinh noùi veà moät Sutra on the one word golden wheel magical vò trôøi, con trai cuûa moät vò la saùt nöõ. method: Ekakasara-buddhosnisacakra-sutra Sutra Pitaka (skt): Sutta-pitaka (p)—Taïng (skt)—Kinh Nhaát Töï Kim Luaân Phaät Ñaûnh Phaùp Kinh—Basket of sutras—Basket of Writing, a part (Chaân ngoân). of the Buddhist canon—See Kinh Taïng. Sutra on the Outcast: Candala-sutta (p)—Sutra Sutra on place of great mindfulness: Maha-sati-

patthana-sutta (p)—Sutra on place of perfect Sutras of the Pure Land: Boán boä kinh—There mindfulness—See Kinh Ñaïi Nieäm Xöù. are four sutras of the Pure Land, according to Sutra on pleasure: Sukha-sutta (p)—Sutra on Tz'u-EÂn—Theo Töø AÂn Ñaïi Sö, coù boán boä kinh Happiness, Samyutta Nikaya XXXVI.2—Kinh Hyû laøm baûn kinh cuûa Tònh Ñoä—See Töù Boä Kinh. Laïc, Töông Öng Boä XXXVI.2. Sutra on pure meaning of various sounds: Sutra on the pond: Pokkharani-sutta (p)—Saddasaratthajalini (skt)—Thanh Vaän Tinh Nghóa Samyutta Nikaya XIII.2—Kinh Caùi Gieáng, Töông Kinh. Öng Boä XIII.2. Sutra on Pure Mendicancy: Pinda-pata- Sutra on the portion of a dharani verse: parisuddhi-suttam (p)—Kinh Khaát Thöïc Thanh Dharani-pada (skt)—Kinh ñaø la ni chuù. Tònh. Sutra of Powerful Samadhi: Surangama- Sutra on a purgative: Virecana-sutta (p)— samadhi sutra (skt)—Surangama-dhyana—Thuû Anguttara Nikaya X.108—Kinh Taåy Ueá, Taêng Laêng Nghieâm ñònh—Thuû Laêng Nghieâm Tam Nhaát A Haøm X.108. Muoäi Kinh. Sutra on purification: Pasadika-suttanta (p)— Sutra on practice of purification and Kinh Thanh Tònh. tranquility of the mind: Moneya-sutra (skt)— Sutra on Purity: Suddha-tthaka-sutta (p)— Kinh Tònh Maëc Haønh. Samyutta Nikaya IV.4—Kinh Thanh Tònh, Töông Sutra on Pradjapati: Maha Pradjapati-sutra Öng Boä IV.4. (skt)—Kinh Ñaïi AÙi Ñaïo. Sutra on quarrels and disputes: Kalaha-vivada- Sutra on Precious clouds: Ratnamegha-sutra sutta (p)—Samyutta Nikaya IV.11—Kinh Tranh (skt)—Baûo Vaân Kinh. Caûi, Töông Öng Boä IV.11. Sutra prefect: Zoâsu (jap)—Vò Taêng coi soùc taøng Sutra of the queen Srimala: Srimala Sutra kinh caùc—See Seihan. (skt)—See Kinh Thaéng Man. Sutra on Prerequisites: Upanisa-sutta (p)— Sutra of Questions and Answers between Samyutta Nikaya XII.23—Kinh Nhöõng Ñieàu Tieân Mahabrahman and the Buddha: Daibonten-o- Quyeát, Töông Öng Boä XII.23. monbutsu-ketsugi-kyo (jap)—Kinh Ñaïi Phaïm Sutra on the production of karmic formations: Thieân Vöông Vaán Phaät Quyeát Nghi—The Sutra of Sankharuppati-sutta (p)—Kinh Haønh Sinh—Kinh King Mahabrahman's Questions to the Buddha noùi veà söï sinh ra cuûa

nghieäp. and Resolution of Doubts, a sutra in one or two Sutra on properties: Dhatu-sutta (p)—Giôùi sections purported to be the words of Sakyamuni Kinh—Sutra on realms. Buddha, at the time of the first transmission of the Sutra on the prophecy of Avalokitesvara Zen Dharma. According to tradition, the Buddha Bodhisattva's future Buddhahood: raised a flower instead of preaching, and Avalokitesvara-bodhisattva-mahasthama-prapta- Mahakasyapa responded with a smile. The text's bodhisattva-vyakarana-sutra (skt)—Kinh Quaùn authenticity is now doubted; based on its contents, Theá AÂm Boà Taùt Thoï Kyù. it was probably composed in China. The Chinese Sutra on the prophecy of Bodhisattva's future title is "Ta-fan-t'ien-wang Wen-fo I-ching." The Buddhahood: Vyyakarana-sutta (p)—Vyakarana- two existing versions are very different in length sutra (skt)—Thoï Kyù Kinh. and content; the one section text was probably Sutra on Protection: Mangala-sutta (p)—Sutra composed later than the two-section version— on Happiness—Kinh Haïnh Phuùc—Kinh Kieát Kinh Ñaïi Phaïm Thieân Vöông Vaán Phaät Quyeát Töôøng. Nghi, kinh goàm moät hoaëc hai phaàn noäi dung laø lôøi Sutra of Protection Mantra: Parita-sutta (p)— noùi cuûa ñöùc Phaät Thích Ca Maâu Ni, vaøo luùc truyeàn Kinh Minh Hoä (Chaân ngoân—Maät chuù). Thieàn Phaùp ñaàu tieân. Theo truyeàn thoáng, ñöùc Phaät Sutra To Punna: Pua-sutta (p)—Coâng Ñöùc Kinh. caàm caønh hoa ñöa leân thay vì thuyeát giaûng, vaø Ma Sutra on pure and immovable path: Xa Di Thoân Ha Ca Dieáp ñaõ ñaùp laïi baèng moät nuï cöôøi. Baây giôø Kinh—Tònh Baát Ñoäng Ñaïo Kinh. söï chính thoáng cuûa kinh vaên bò nghi ngôø; döïa vaøo noäi dung, coù theá noù ñöôïc bieân soaïn ôû Trung Hoa.

Töïa kinh baèng tieáng Hoa laø "Ñaïi Phaïm Thieân ways of overcoming malice, in the Anguttara Vöông Vaán Phaät Nghóa Kinh." Hai baûn kinh vaên Nikaya V.161—Trong Taêng Nhaát A Haøm, quyeån coøn toàn taïi raát khaùc nhau veà beà daøi laãn noäi dung; V.161. baûn kinh coù moät phaàn coù leõ ñöôïc bieân soaïn sau Sutra on Requisite Conditions: Paccaya-sutta baûn kinh vôùi hai phaàn. (p)—Pratyaya-sutra (skt)—Kinh Duyeân Giaùc. Sutra on Questions of King Milinda: Kinh Na Sutra on the reserve fund: Nidhikanda (p)— Tieân Tyø Kheo—Milindapanha. Sutra on the reserve fund of merit and virtue of Sutra on questions regarding Brahmas' Private cultivation, in the Khuddaka-Nikaya—Kinh Quyõ interest: Tö Ích Phaïm Thieân Sôû Vaán Kinh. Döï Tröõ (coâng ñöùc tu taäp), trong Tieåu A Haøm. Sutra of the questions of Sakka Deva King: Sutra on respectful invitation of a Brahma: Sakka-samyutta (p)—Samyutta Nikaya 11—Kinh Brahmanimantanika-suttam (p)—Kinh Phaïm Ñeá Thích Sôû Vaán, Töông Öng Boä 11. Thieân Caàu Thænh. Sutra about Rahula: Ghulovada-sutra (skt)—Sutra on request: Ayacana-sutta (p)—In the Kinh Thuyeát La Haàu La—The Buddha taught Samyutta nikaya VI.1—Kinh Thænh Nguyeän, Rahula on what should be done. Töông Öng Boä VI.1. Sutra on Rain-Cloud devas: Valahaka-samyutta Sutra on Results: Vipaka-sutta (p)—Dò Thuïc (p)—Samyutta Nikaya 32—Kinh Vuõ Vaân Thieân, Kinh. Töông Öng Boä 32. Sutra on Result of the karma: Vipaka-sutta Sutra Reading: Kankin (jap)—Khaùn Kinh—Ñoïc (p)—Anguttara Nikaya VIII.40—Kinh Dò Thuïc Kinh. Quaû—Kinh noùi veà quaû cuûa nghieäp, Taêng Nhaát A Sutra Reading Hall:

Kankin-Do (jap)—Khaùn Haøm VIII.40. Kinh Ñöôøng—Phoøng Ñoïc Kinh. Sutra on Reverence: Garava-sutta (p)—In the Sutra on realms: Dhatu-sutta (p)—Giôùi Kinh—Samyutta nikaya, VI.2—Kinh Toân Quí, Töông Sutra on properties. Öng Boä VI.2. Sutra on recurring: Okkantika-samyutta (p)— Sutra on a rhinoceros horn: Khaggavisana-sutta Samyutta Nikaya XXV—Töông Öng Nhaäp, Töông (p)—Kinh Teâ Giaùc. Öng Boä XXV. Sutra on the Right Exertions: Sammappadhana- Sutra on Refinement (n): Sukhamala-sutta (p)— samyutta (p)—Samyutta Nikaya 49—Kinh Töông Anguttara Nikaya III.39—Kinh Gaïn Loïc, Taêng Öng Chaùnh Caàn, Töông Öng Boä 49. Nhaát A Haøm III.39. Sutra on the righteousness: Dhammika-sutta Sutra of Reflection on the Practice of (p)—Kinh ñaïo ñöùc. Dharma by Bodhisattva Universal Virtue: Kinh Sutra on Right view: Samma-ditthi-sutta (p)— Quaùn Phoå Hieàn Boà Taùt Haønh Phaùp. Samyag-drsti-sutra (skt)—Sutra on Right Sutras and regulations of the esoteric sects: Understanding—Kinh Chaùnh Kieán. Kinh Quyõ—Kinh ñieån vaø nghi quyõ cuûa Maät giaùo. Sutras of ripe curds: Thuïc Toâ Kinh—The sutras Sutra on the relaxation of thoughts: of ripe curds or cheese, the Prajna group—Boä Vitakkasanthaba-suttam (p)—Vitakkasanthaba- Kinh Baùt Nhaõ vì coi chuùng nhö laø vò thuïc toâ trong sutra (skt)—Kinh An Truù Taàm—Majjhima Nikaya nguõ vò. 20—Taêng Thöôïng Taâm Kinh, Trung Boä 20. Sutra of Rituals of sacrifice: Soma-sutta (p)— Sutra on Relay Chariots: Ratha-vinita-sutta Sutra of celebrating rituals, Samyutta Nikaya (p)—Majjhima Nikaya 24—Kinh Traïm Xe, Trung V.2—Kinh Teá Leã, Töông Öng Boä V.2. A Haøm 24. Sutra on the river: Nadi-sutta (p)—Samyutta Sutra on Release: Vimutti-sutta (p)—Anguttara Nikaya XXII.93—Kinh Soâng, Töông Öng Boä Nikaya II.30—Kinh Buoâng Xaû, Taêng Nhaát A Haøm XXII.93. II.30. Sutra to Rohitassa: Rohitassa-sutta (p)— Sutra on removing annoyance: Aghata- Anguttara Nikaya IV.45—Kinh Giaùo Giôùi pativinaya-sutta (p)—Kinh Ñieàu Phuïc—Sutra on Rohitassa, Taêng Nhaát A Haøm, IV.45.

Sutra on Rolling of drums Buddha: Amita- bases its doctrines on the sutras, i.e. Hua-Yen, dundubhi-svararaja-dharani-sutra (skt)—Coå AÂm T'ien-T'ai, in contrast to schools based on the Thanh Vöông Kinh. sastras or philosophical discourses—Kinh toâng, Sutra on Root Sequence: Mula-pariyaya-sutta baát cöù tröôøng phaùi naøo maø giaùo thuyeát döïa treân (p)—Sutra on fundamental dharma-door—Kinh kinh ñieån nhö Hoa Nghieâm vaø Thieân Thai, ñoái laïi Phaùp Moân Caên Baûn. vôùi caùc tröôøng phaùi döïa vaøo luaän ñieån. Sutra on the Roots of the Uposatha: Salha-sutta Sutra on Searches: Pariyesana-sutta (p)— (p)—Kinh Caên Baûn Boá Taùt—Anguttara Nikaya Anguttara Nikaya IV.252—Kinh Taàm Caàu, Taêng III. 66-70—Taêng Nhaát A Haøm III. 66-70. Nhaát A Haøm IV.252. Sutra of Round Realization: Kinh Vieân Giaùc. Sutra on seasonable gifts: Kaladana-sutta (p)— Sutra on royal law: Vöông Phaùp Kinh— Anguttara Nikaya V.36—Kinh Quaø Caùp Hôïp Composed by I-Ching—Phaät Vò Thaéng Quang Thôøi, Taêng Nhaát A Haøm V.36. Thieân Töû Thuyeát Vöông Phaùp Kinh, ñöôïc Ngaøi Sutra on Seclusion: Viveka-sutta (p)—Samyutta Nhaát Haønh bieân soaïn. Nikaya IX.1—Kinh AÅn Cö, Töông Öng Boä IX.1. Sutra on Rulership: Rajja-sutta (p)—Samyutta Sutra on sacred Dharma seal: Acala-dharma- Nikaya IV.20—Kinh

Ngöôøi Laõnh Ñaïo, Töông mudra-sutra (skt)—Thaùnh Phaùp AÁn Kinh—Sutra Öng Boä IV.20. on seal of the holy law—Sutra on Unmoved Sutra on Sagacity: Moneya-sutra (skt)— Dharma seal. Moneyya-sutta (p)—Sutra on practice of Sutra at Sedaka: Sedaka-sutta (p)—Samyutta purification and tranquility of the mind—Kinh Nikaya XLVII.19—Kinh Sedaka, Töông Öng Boä Tònh Maëc Haønh. XLVII.19. Sutra on the Sage: Muni-sutta (p)—See Kinh Sutra on self-awakening: Sambodhi-sutta (p)— Maâu Ni. Anguttara Nikaya IX.1—Kinh Töï Giaùc, Taêng Sutra about the Sakyan: Sakka-sutta (p)— Nhaát A Haøm IX.1. Anguttara Nikaya III.74—Kinh Doøng Toäc Thích Sutra on Self-delight: Sampasadaniya-suttanta Ca, Taêng Nhaát A Haøm III.74. (p)—Kinh Töï Hoan Hyû. Sutra on the samadhi of all Buddhas' Sutra on serving dishes: Okkha-sutta (p)— Appearance: Pratyutpannabuddhasammukha- Samyutta Nikaya XX.4—Kinh Phuïc Vuï Thöùc AÊn, Vasthitasamadhi-Sutra—See Kinh Baùt Chaâu Tam Töông Öng Boä XX.4. Muoäi. Sutra of the setting in motion of the wheel of Sutra of the samadhi of contemplation of the the law: Kinh Chuyeån Phaùp Luaân. Buddha: Amitayurdhyana Sutra (skt)— Sutra on seven bases of fortunate karma: Vipasyana-sukhavati-vyuha-sutra (skt)— Sattathana-sutta (p)—See Kinh Thaát Höõu Y Phöôùc Kammuryo-jukyo (jap)—Kuan-wu-liang-shou-fo- Nghieäp. ching (chi)—Sutra of the meditation on Sutra on A Share in Clear Knowing: Vijja- Amitayus—See Kinh Quaùn Voâ Löôïng Thoï. bhagiya-sutta (p)—Anguttara Nikaya II.29—Kinh Sutra of the samadhi of Lucky Kalpa: Bhadra- Chia Seû Minh Kieán, Taêng Nhaát A Haøm II.29. kalpika-samadhi-sutra (skt)—Hieàn Kieáp Tam Sutra on the ship: Nava-sutta (p)—See Sutra on Muoäi Kinh. the simile of the boat. Sutra on Samandaka the wanderer: Sutra on the shorter exposition of kamma: Samandaka-samyutta (p)—Samyutta Nikaya 39—Cula-kamma-vibhanga-suttam (p)—Tieåu Kinh Kinh Du Taêng Samandaka, Töông Öng Boä 39. Nghieäp Phaân Bieät. Sutra-samuccaya (skt): See Chö Kinh Taäp Yeáu. Sutra on the shorter instructions to Malunkya: Sutra to Sariputra: Sariputta-sutta (p)—Cula-malunkyovada-sutta (p)—Tieåu Duï Kinh—In Samyutta Nikaya IV.16—Kinh Xaù Lôïi Phaát, the Majjhima Nikaya 63—Tieåu Kinh Töông Öng Boä IV.16. Malunkyaputta hay kinh daïy Malunkya trong kinh Sutra school: Kinh toâng—Any school which Trung Boä, quyeån 63.

Sutra on shorter set of questions and answers: Sutra on the snake: Uraga-sutta (p)—Kinh Con Cula-vedalla-sutta (p)—In the Majjhima Nikaya Raén. 44—Tieåu Kinh Phöông Quaûng, trong kinh Trung Sutra by the Name of Elder: Theranama-sutta Boä, quyeån 44. (p)—Sutra on solitude, Samyutta Nikaya Sutra on sick people: Gelanna-sutta (p)—Gilana- XXI.10—Kinh Ñoäc Cö—Kinh Ngöôøi Tröôûng Laõo, sutta (p)—Kinh Ngöôøi Beänh—Sutra at the Sick Töông Öng Boä XXI.10. Room, Samyutta nikaya XXXVI.8—Töông Öng Sutra on son of the devas: Devaputta-samyutta Boä XXXVI.8. (p)—In the Samyutta nikaya 2—Töông Öng Thieân Sutra at the Sick Room: See Sutra on sick töû kinh, trong Töông Öng Boä, taäp 2. people. Sutra on the sounds of vast clouds and rains: Sutra to Sigalovada: Sigalovada-sutta (p)—Sutra Ñaïi Vaân Luaân Thanh Vuõ Kinh—Kinh noùi veà aâm to Sujata, son of an elder of Rajagrha, Digha thanh cuûa nhöõng ñaùm maây vaø möa lôùn. Nikaya 31—Kinh ñöùc Phaät giaûng

cho Tu Xaø Ñaø, Sutra on the spear: Satti-sutta (p)—Samyutta con trai cuûa moät vò tröôûng giaû trong thaønh Vöông Nikaya XX.5—Kinh Ngoïn Giaùo, Töông Öng Boä Xaù, Tröôøng A Haøm 31. XX.5. Sutra on the simile of the boat: Nava-sutta (p)— Sutra on spiritual heir: Dhammadayada-sutta Sutra on the ship, Samyutta Nikaya XXII.101—(p)—Kinh Thöøa Töï Phaùp—Kinh Phaùp töû (ngöôøi Kinh Thuyeàn Duï, Töông Öng Boä XXII.101. thöøa töï phaùp). Sutra on the Simile of the Cloth: Vatthupama Sutra on the stick: Danda-sutta (p)—In the sutta (p)—Majjhima Nikaya 7—Kinh Thí Duï Taám Samyutta nikaya, XV.9—Kinh Caây Gaäy, trong Vaûi, Trung A Haøm 7. Töông Öng Boä XV.9. Sutra on the simile of the core of a tree: Maha- Sutra on stone: Sela-sutta (p)—Sela sutra, saropama-suttam (p)—Kinh Thí Duï Loõi Caây. Samyutta Nikaya V.9—Kinh Ñaù, Töông Öng Boä Sutra on the simile of the mountains: V.9. Pabbatopama-sutta (p)—Samyutta Nikaya Sutra on stories of the Buddha and his former III.25—Kinh Sôn Du, Töông Öng Boä III.25. lives: Avandana (skt)—Kinh Thí Duï. Sutra on the simile of the saw: Kakacupama- Sutra of the story of Angulimala: Angulimala- sutta (p)—In the Majjhima Nikaya 21—Kinh Thí Sutra (skt)—Chæ man kinh. Duï Caùi Cöa, trong Trung Boä Kinh 21. Sutra on Stream-entry: Sotapatti-samyutta (p)— Sutra on six kinds of purity: Chabbisodhana- Samyutta Nikaya 55—Töông Öng Tu Ñaø Hoaøn suttam (p)—Kinh Luïc Thanh Tònh. Kinh, Töông Öng Boä 55. Sutra on Sixteen Contemplations: Sutra on Sutra on Strengths in detail: Vitthara-sutta (p)— Sixteen meditations—Thaäp Luïc Quaùn Kinh—See Anguttara Nikaya V.2—Kinh Söùc Maïnh, Taêng Thaäp Luïc Quaùn. Nhaát A Haøm V.2. Sutra on Skill-in-means: Upaya-sutta (p)— Sutra on the Subduing of Passion: Raga-vinaya- Samyutta Nikaya XXII.53—Kinh Phöông Tieän sutta (p)—See Kinh Ñieàu Phuïc Duïc Voïng. Thieän Xaûo, Töông Öng Boä XXII.53. Sutra on Sudatta: Sudatta-sutta (p)—Samyutta Sutra on sleeping well in the cold forest: Nikaya X.8—Kinh Tu Ñaït, Töông Öng Boä X.8. Hatthaka-sutta (p)—Sutra to Hatthaka—Anguttara Sutra on Supremity: Paramatthaka-sutta (p)— nikaya, III.35—Kinh Nguû Yeân trong Haøn Laâm, Samyutta Nikaya IV.5—Kinh Toái Thöôïng, Töông Taêng Nhaát A Haøm, III.35. Öng Boä IV.5. Sutra of small examples: Culla-Malinkyaputta Sutra to Sutavan: Sutava-sutta (p)—Anguttara sutta (p)—Kinh Tieåu Duï. Nikaya IX.7—Kinh Ñoäc Giaùc Sutava, Taêng Nhaát Sutra about a snake: Ahina-sutta (p)— A Haøm IX.7. Alaggadupamasuttam (p)—In the Anguttara Sutra on Talaputa the Actor: Talaputa sutta Nikaya, IV,67—Kinh Raén, trong Taêng Nhaát A (p)—Samyutta Nikaya XLII.2—Kinh Ngöôøi Dieãn Haøm, quyeån IV.67. Vieân Talaputa, Töông Öng Boä XLII.2.

Sutra on the 'tamed stage': Danta-bhumi-suttam Sutra on Thunderheads: Valahaka sutta (p)— (p)—In the Majjhima Nikaya, 125—Kinh Ñieàu Anguttara Nikaya IV.102—Kinh Saám Thuû, Taêng Ngöï Ñòa, Trung Boä Kinh, 125. Nhaát A Haøm IV.102. Sutra on tangle: Jata-sutta (p)—Sutra on Sutratika (skt): Samkantikah (skt)—hindrances, Samyutta Nikaya VII.6—Kinh Trôû Samkrantivadah (skt)—Sautrantika or Ngaïi, Töông Öng Boä VII.6. Santrantivadin (skt)—See Kinh Löôïng Boä. Sutra on Tapussa's Renunciation: Tapussa-sutta Sutra on the tip of the fingernail: Nakhassikha-(p)—Anguttara Nikaya IX.41—Kinh Xuaát Gia cuûa sutta (p)—In the Samyutta Nikaya

XIII.1—Kinh Ñeà Vò Ba Lôïi, Taêng Nhaát A Haøm IX.41. moät caùi khaûy cuûa ñaàu moùng tay, Töông Öng Boä Sutra on tears: Assu-sutta (p)—In the Samyutta XIII.1. nikaya XV.3—Kinh Nöôùc Maét, trong Töông Öng Sutra on Toddeya's Question: Toddeya-manava- Boä XV.3. puccha (p)—Samyutta Nikaya V.9—Kinh Baø La Sutra of the ten stages of Bodhisattva: Thaäp Moân Ñaïo Ñeà Da Sôû Vaán, Töông Öng Boä V.9. Ñòa Kinh—Sutra of the ten grounds of Sutra on top of the standard: Dhajagga-sutta Bodhisattva. (p)—In the Samyutta nikay XI.3—Kinh Traøng Sutra on ten superior things: Dasuttara-suttanta Ñaûnh Minh Hoä, trong Töông Öng Boä XI.3. (p)—Kinh Thaäp Thöôïng—See Dasa-kusala. Sutra on the Torch: Chavalata-sutta (p)—Sutra Sutra on the ten training rules: Dasa- on the Fire-brand—Kinh Caây ñuoác. sikkhapada (p)—Thaäp Huaán Leänh kinh. Sutra on the tortoise: Kumma-sutta (p)— Sutra on Themes: Nimitta-sutta (p)—Kinh Ñeà Samyutta Nikaya XXXV.199—Kinh Con Ruøa, Muïc—In the Anguttara Nikaya III.103—Kinh Töông Öng Boä XXXV.199. Taâm AÛnh, Taêng Nhaát A Haøm III.103. Sutra of total unbinding: Parinibbana-sutta (p)— Sutra on the Thief of a Scent: Gandhatthena- Samyutta Nikaya VI.15—Kinh hoaøn toaøn khoâng sutta (p)—In the Samyutta nikaya, IX.14—Kinh coøn troùi buoäc, Töông Öng Boä VI.15—See Keû Troäm Muøi Höông, trong Töông Öng Boä, IX.14. Parinirvana Sutra. Sutra on things accompanied with the nagas: Sutra on the Town: Nagara-sutta (p)—Samyutta Naga-samyutta (p)—In the Samyutta Nikaya Nikaya XII.65—Kinh Phoá thò, Töông Öng Boä XXIX—Kinh töông öng vôùi loaøi roàng, trong kinh XII.65. Töông Öng Boä XXIX. Sutra on Trade: Vanijja sutta (p)—Anguttara Sutra on things accompanied by the six senses: Nikaya IV.79—Kinh Thöông Vuï, Taêng Nhaát A Salayatana-samyutta (p)—Samyutta Nikaya 35— Haøm IV.79. Kinh Luïc Caên Töông Öng, trong Töông Öng Boä Sutra on the traditions of the noble ones: 35. Ariya-vamsa-sutta (p)—See Kinh Töù Thaùnh Sutra on things accompanied by wrong view: Haønh. Ditthi-samyutta-sutta (p)—Töông Öng Kieán Sutra on Training: Sikkha-sutta (p)—See Kinh Kinh—Kinh noùi veà nhöõng vieäc hay hieän töôïng Hoïc Giôùi Ñònh Tueä. ñöôïc ñi theo bôûi taø kieán. Sutra on trapping preys: Nivapa-suttam (p)— Sutra on those worthy of offerings: Dakkhina- Kinh Baãy Moài. vibhanga-suttam (p)—Kinh Phaân Bieät Cuùng Sutra on treasure: Dhana-sutta (p)—Kinh taøi Döôøng. saûn. Sutra on thought-food: Anumana-suttam (skt)— Sutra on the treasure of learning of See Kinh Tö Löông. Enlightened Beings: Suta-sutta (p)—See Kinh Sutra on the Three Jewels: Ratna-traya-sutta Vaên Taøi. (p)—Kinh Tam Baûo. Sutra on treasure of space: Aksagarbha-sutra Sutra of Three Thousand Dignified Forms for (skt)—Akasagarbha-sutra (skt)—Hö Khoâng Taïng Ordained Monks: Kinh Ñaïi Tyø Kheo Tam Thieân Kinh. Uy Nghi. Sutra on the True Happiness: Mahamangala-

sutta (p)—Chaân haïnh phuùc kinh. Sôû Vaán, Töông Öng Boä V.6. Sutra of the turning of the wheel: Dharma- Sutra on Uttara the Deva's son: Uttara-sutta cakra-pravartana-sutra (skt)—The Benares (p)—See Kinh OÂn Ñaùt La Thieân Töû. discourse—See Kinh Chuyeån Phaùp Luaân. Sutravadatika: Samkantikah (skt)— Sutra on two people: Dvejana-sutta (p)—See Samkrantivadah (skt)—Sautrantika or Kinh Hai Ngöôøi. Santrantivadin (skt)—See Kinh Löôïng Boä. Sutra on two sorts of thinking:

Dvedhavitakka- Sutravadatika school: See Kinh Löôïng Boä. sutta (p)—In the Majjhima Nikaya 19—Kinh Song Sutra on the Vajjian Princeling: Vajjiputta-sutta Taàm, trong Trung Boä 19. (skt)—See Kinh Tieåu Vöông Xöù Baït Kyø. Sutra on Udaya's Questions: Udaya-manava- Sutra about Vasettha: Vasettha-suttam (p)—See puccha (p)—See Kinh Öu Ñieàn Sôû Vaán. Kinh AÅn Só Baø Taát Saù. Sutra about Udayin: Udayi sutta (p)—Anguttara Sutra on Venerable Moggallana: Moggallana- Nikaya V.159—Kinh Öu Ñaø Di, Taêng Nhaát A samyutta (p)—See Töông Öng Muïc Kieàn Lieân. Haøm V.159. Sutra on Venerable Radha: Radha-samyutta Sutra of the Ultimate Extinction of the (p)—Töông Öng Radha Kinh—Samyutta Nikaya Dharma: See Kinh Taän Maït Phaùp. XXIII—Kinh Tyø Kheo Radha, Töông Öng Boä Sutra on unbinding: Nibbana sutta (p)—Nirvana- XXIII. sutra (skt)—See Kinh Nieát Baøn. Sutra on Venerable Rahula: Rahula-samyutta Sutra on unceasing: Anupada-suttam (p)—See (p)—Töông Öng La Haàu La—Samyutta Nikaya Kinh Baát Ñoaïn. XVIII—Kinh Noùi veà Tyø Kheo La Haàu La, trong Sutra on Unconjecturability: Acintita-sutta Töông Öng Boä XVIII. (skt)—See Kinh Baát Khaû Tö Nghì. Sutra about Venerable Sariputra: Sariputta- Sutra on understanding: Anubuddha-sutta (p)— samyutta (p)—See Kinh Töông Öng Xaù Lôïi Phaát. See Kinh Thoâng Hieåu. Sutra about Venerable Vangisa: Vangisa- Sutra on understanding profound and esoteric samyutta (p)—Samyutta Nikaya 8—Kinh Tröôûng doctrines: Samdhinirmocana-Sutra (skt)—See Laõo Vangisa, Töông Öng Boä 8. Giaûi Thaâm Maät Kinh. Sutra-vibhanga (skt): Vibhanga (skt)—Sutra- Sutra on the Universal Door: Samanta-mukuha vibhanga (skt)—Book of Analysis—Kinh Phaàn—(skt)—Kinh Phoå Moân. See Kinh Phaân Bieät. Sutra on Uposatha Observance: Uposatha-sutta Sutra on Victorious king of Heaven: Pravara- (p)—See Kinh Boá Taùt Giôùi. deva-raja-pariprccha (skt)—Suvikrantavikrami- Sutra of Unprecedented Episodes: Mizo-U-Kyo sutra (skt)—Thaéng Thieân Vöông Kinh. (jap)—Abdhuta-dharma (skt)—Accounts on Sutra on Victorious Prajna king of Heaven: miracles performed by the Buddha—See Vò Taèng Suvikrantavikrami-prajna-paramita Höõu Kinh. (skt)—Thaéng Thieân Vöông Baùt Nhaõ. Sutra of unreality: Khoâng kinh. Sutra on Victory: Vijaya-sutta (p)—Samyutta Sutra on Untamedness: Abhavita-sutta (p)—Nikaya V.4—Kinh Chieán Thaéng, Töông Öng Boä Kinh Chöa Thuaàn Hoùa. V.4. Sutra on the Untouchable: Candala-sutta (p)— Sutra on Victory Through What is Well- Sutra on the Outcast—Kinh Chieân ñaø la. spoken: Subhasitajaya-sutta (p)—See Kinh Chieán Sutra on Unworldliness: Niramisa-sutta (p)— Thaéng Baèng Nhuyeãn Ngöõ. Kinh Baát Theá Tuïc. Sutra on view: Ditthi-sutta (p)—Kinh kieán giaûi. Sutra on upasaka precepts: Upasakasila-Sutra Sutra on vigilance: Utthana-sutta (p)—Kinh Caån (skt)—Kinh Öu Baø Taéc Giôùi—Kinh noùi veà giôùi Troïng. luaät cho Phaät töû taïi gia. Sutra on the village headman: Gamani- Sutra on Upasiva's Questions: Upasiva-manava-samyutta-sutta (p)—See Kinh Ngöôøi Tröôûng puccha (p)—Samyutta Nikaya V.6—Kinh Upasiva Laøng.

Sutra on virtue: Silavant-sutta (p)—Samyutta (p)—Kinh Voâ Ueá Nhieãm. Nikaya XXII.122—Kinh Giôùi Ñöùc, Töông Öng Boä Sutra on without ceasing: Anupada-suttam (p)— XXII.122. See Kinh Baát Ñoaïn. Sutra on a virtuous man: See Sutra on a person

Sutra on the world: Loka-sutta (p)—See Kinh of integrity. Caûnh Giôùi. Sutra to Visakha on Uposatha: Visakhuposatha- Sutras written in garments: See Kinh Y. sutta (p)—Anguttara Nikaya VIII.43—Kinh Loäc Sutra on wrong conducts: See Kinh Taø Haïnh. Maãu Boá Taùt, Taêng Nhaát A Haøm VIII.43. Sutra on wrong course: Agati-sutta (p)—Off- Sutra on Visualization and Investigation: Course sutra—Kinh Thaát Ñaïo—Kinh noùi veà con Vimamsaka-suttam (p)—Kinh Tö Saùt. ñöôøng sai laàm. Sutra on volition: Cetana-sutta (p)—Kinh Taùc Sutra on Yaksa demons: Yakkha-samyutta (p)— YÙ—Sutra on act of will—Sutra on intentional Töông Öng Daï Xoa—Samyutta Nikaya 10—Teân action. moät boä kinh trong Töông Öng Boä 10. Sutra on the warrior: Yodhajiva-sutta (p)—See Sutrayana (skt): See Kinh Thöøa. Kinh Ngöôøi Chieán Binh. Sutra on Yoke: Yoga sutta (p)—Anguttara Sutra on the waste-water pool: Jambali-sutta Nikaya IV.10—Kinh AÙch Phöôïc, Taêng Nhaát A (p)—In the Anguttara Nikaya, IV.178—Kinh Ao Haøm IV.10. Nöôùc Caën, trong Taêng Nhaát A Haøm, IV.178. Sutta (p): Kinh—Ghi laïi nhöõng lôøi giaûng cuûa Ñöùc Sutra on ways of overcoming malice: Aghata- Phaät. Taïng thöù hai trong Tam Taïng Pali—See pativinaya-sutta (p)—Kinh Ñieàu Phuïc—Sutra on Sutra. removing annoyance, in the Anguttara Nikaya Suttam (p): See Sutra. V.161—Trong Taêng Nhaát A Haøm, quyeån V.161. Sutta-nipata (p): Group of Discourses—See Taäp Sutra on Well-spoken: Subhasita-sutta (p)—Kinh Boä Kinh. Nhuyeãn Ngöõ. Sutta-nipata-atthakattha (p): Taäp Chuù Kinh— Sutra on What the Purpose is: Kimattha-sutta See Sutta-nipata. (p)—Anguttara Nikaya XI.1—Kinh noùi veà muïc Suttanta (p): Discourse—See Sutra. ñích laø gì (cho ngöôøi tu Phaät), Taêng Nhaát A Haøm Sutta-pitaka (p): Sutra Pitaka (skt)—Taïng Kinh. XI.1. Sutta on putridity: Katuviya-sutta (p)—In the Sutra on What is Welcome: Ittha-sutta (p)— Anguttara Nikaya III.129—Kinh Ñoài Truïy, Taêng Anguttara Nikaya V.43—Kinh Caùi gì ñöôïc chaøo Nhaát A Haøm III.129. ñoùn, Taêng Nhaát A Haøm V.43. Sutta on Sakka's Questions: Sakkapaha-suttanta Sutra on 'where there is passion': Atthiraga- (p)—See Kinh Ñeá Thích Ñeà Hoaøn Nhaân Sôû Vaán. sutta (p)—In the Samyutta nikaya XII.64—Kinh Sutta of the Setting in motion of the Wheel of Ñaâu Laø Duïc Voïng trong Töông Öng Boä XII.64. Doctrine: Dhammacakkappa-vattana-sutta (p)— Sutra on the wilderness: Araa-sutta (p)— Chuyeån phaùp luaân kinh. Araakanga-suttam (p)—In the Samyutta nikaya Sutta of small exemples: Culla Malinkyaputta- I.9—Kinh A Lan Nhaõ Xöù, trong Töông Öng Boä sutta (skt)—Cuø la kinh. Kinh I.9. Suttavada (p): Sankrantivadin (skt)—Sautrantika Sutra of the Wise and the Stupid: Kengu-kyo (skt)—Taêng ca lan ña boä—Thuyeát Ñoä Boä— (jap)—Kinh Hieàn Ngu. Thuyeát Chuyeån Boä—See Kinh Löôïng Boä. Sutra on wishes: Akankha-sutta (p)—Sutta-vibhanga (p): Vibhanga (skt)—Sutra- Akankheyya-suttam (p)—Anguttara Nikaya vibhanga (skt)—Book of Analysis—Kinh Phaàn— X.71—Kinh Öôùc Nguyeän, Taêng Nhaát A Haøm, See Kinh Phaân Bieät. quyeån X.71. Su-Tung-Po: Sotoba (jap)—See Toâ Ñoâng Pha. Sutra on With What Virtue: Kimsila-sutta (p)— Suvarna (skt): Toá Phöôïc Lyù Naõ, coøn goïi laø Toâ Kinh vôùi coâng ñöùc naøo. Phaït La, Tu Baït Noâ, nghóa laø vaøng—Made of Sutra on without blemishes: Anangana-suttam gold—Of a golden or beautiful colour.

Suvarnabhasottama-sutra (skt): was born in Mikawa (Achi Prefecture) to a Suvarnaprabhasa-sutra (skt)—The Sutra of samurai family. He took the tonsure and became a Golden Light—Golden Light Supreme King monk late in life, at age forty. He studied with Sutra—See Kinh Kim Quang Minh. famous contemporary Zen monks in both Rinzai Suvarnabhumi (skt): See Kim Ñòa Quoác. and Soto schools. Shoâsan was not a part of the Suvarnacuda (skt): Kieâm Keá Boà Taùt—Name of a Soâtoâ Zen institutional structure, nor any other Bodhisattva. established Buddhist sect. He never established Suvarnagotra (skt): See Toâ Phöôïc La. his lineage or created an independent school to Suvarnaprabhasa-sottamara-sutra (skt): See carry on his teachings after his death. He acted as Kinh Kim Quang Minh. a freelance agent, promoting his own brand of Suvarsaka (p): Kasyapiyah (skt)—AÅm Quang Buddhist practice among the warrior and Boä—See Ca Dieáp Di Boä. commoner classes. He strongly advocated Suve (p): Tomorrow (adv)—Ngaøy mai. Buddhist practice within the ordinary life. The Suvikrantavikrami-prajna-paramita (skt): style of Zen meditation that he recommended is Victorious Prajna king of Heaven—Thaéng Thieân something known as "Nioâ Zen." He also promoted Vöông Baùt Nhaõ. chanting nembutsu as an appropriate religious Suvikrantavikrami-prajna-paramita-sutra practice for commoners. His writings include (skt): Sutra on Victorious Prajna king of Heaven—Christianity Crushed (Ha-kirishitan), Trustworthy Thaéng Thieân Vöông Baùt Nhaõ Kinh. Staff for the Blind (Moâanjoâ), and Meritorious Suvinda (skt): Ñaïi A la haùn Toâ Taàn Ñaø —See Toâ Way of Life for All (Banmin Tokuyoâ) —Linh Moäc Taàn Ñaø. Chaùnh Tam Thieàn Sö, teân cuûa moät vò Thieàn Taêng Nhaät Baûn vaøo theá kyû thöù XVII, döôùi trieàu ñaïi Ñöùc Suvinita (skt): Unhindered mind Bodhisattva, Xuyeân cuûa Nhaät Baûn. Linh Moäc Chaùnh Tam sanh name of a Bodhisattva—Voâ Ngaïi Taâm Boà Taùt. ra taïi Mikawa, baây giôø thuoäc vuøng Achi. Sö laøm leã Suvisada (p): Very clear—Raát roõ raøng. thí phaùt vaø trôû thaønh Taêng só treã, vaøo tuoåi 40. Sö Suvisudda (p & skt): Skillfully pure realm—Theá ñaõ töøng theo hoïc vôùi nhöõng vò cao Taêng ñöông giôùi Thieän Tònh—See Thieän Tònh Theá Giôùi. thôøi cuûa caû hai toâng phaùi Laâm Teá laãn Taøo Ñoäng. Suvitthika (p): Having abundant rain (a)—Coù raát Linh Moäc Chaùnh Tam khoâng thuoäc caáu truùc cuûa nhieàu möa. toâng Taøo Ñoäng, maø cuõng khoâng thuoäc baát cöù toâng Suyama (skt): Yama (skt)—See Tu Daï Ma. phaùi Phaät giaùo naøo. Sö chaúng bao thieát laäp doøng Suyama-deva (skt): Dieâm Ma Thieân—The ruler truyeàn thöøa hay tröôøng phaùi ñoäc laäp ñeå tieáp tuïc of the Yama Heaven. giaùo phaùp cuûa mình sau khi thò tòch. Sö hoaït ñoäng Suyama-heavens: Trôøi Tu Dieäm Ma hay trôøi Daï nhö moät nhaø sö töï do, phaùt huy kieåu tu taäp Phaät ma—Ñaây laø moät trong taùm ñieàu kieän taùi sanh giaùo cuûa chính mình trong soá caùc taàng lôùp quaân haïnh phuùc khi chuùng ta trì giöõ nguõ giôùi vaø thaäp nhaân vaø thöôøng daân. Sö maïnh meõ coå voõ chuyeän tu thieän cuõng nhö boá thí—Reborn in the Suyama- taäp theo Phaät giaùo trong ñôøi soáng bình thöôøng. heavens. This is one of the eight happy conditions Kieåu Thieàn maø Sö ñeà nghò laø Nhö Lai Thieàn. Sö in which one may be reborn so that one can keep cuõng coå voõ cho nieäm Phaät nhö laø caùch tu taäp thích the five commandments

and the ten good ways hôïp cho thöôøng daân. Taùc phaåm cuûa Sö bao goàm boä and bestows alms. Cô Ñoác Giaùo Bò Ñeø Beïp, Chieác Gaäy Ñaùng Tin Suzan (jap): Sung-shan—See Tung Sôn. Caäy cho Ngöôøi Muø, vaø Coâng Ñöùc Ñaïo Trong Ñôøi Suzuki, Daisetz Teitaro (1870-1966): See Linh Soáng Cho Moïi Ngöôøi—See Linh Moäc Chaùnh Tam Moäc Ñaïi Chuyeát Trinh Thaùi Lang Thieàn Sö. Thieàn Sö. Suzuki, Shigenari (1588-1653): See Linh Moäc Suzuki, Shunryuâ (1904-1971): Name of a Truøng Thaønh. Japanese Soâtoâ Zen master of the modern period Suzuki Shosan Zenji (1579-1655): Name of a who taught Zen in the United States. He founded Japanese Zen monk in the seventeenth century, the San Francisco Zen Center in 1962. His from the early Tokugawa period (1600-1867). He American Dharma heirs include Richard Baker. A

collection of Shunryuâ's Dharma talks is published Svalaksana (skt): Individual marks—Particular under the title Zen Mind, Beginner's Mind—See characteristics—See Töï Töôùng. Linh Moäc Tuaán Long Thieàn Sö. Svalakshana-sunyata (skt): Emptiness of Sva (skt): Svayam (skt)—One’s own—Self—Töï selfhood—Khoâng cuûa töï töôùng—See Töï Töôùng mình. Khoâng. Svabhava (skt): Sabbava (p)—Sabhava (p)— Svamivacana (skt): Sôû thuoäc thanh hay töø bieåu thò Embodiment of the Law—The Own-nature—Self- vaät chuû caùch—See Baùt Chuyeån Thanh. nature—A Sanskrit term for “essence” or Svapna (skt): Supina (p)—Dream—See Moäng. “inherent quality.”—Töø ngöõ Baéc Phaïn coù nghóa laø Svapna-upama (skt): Supina-upama (p)—Moäng “Thöïc chaát” hay “phaåm chaát voán coù” (phaåm chaát Duï—Thí duï chæ caùc phaùp nhö moäng—Simile on coá höõu)—See Töï Taùnh. dreams. Svabhavalakshana-traya (skt): See Tam Töï Tính Svapratyatma-jnana (skt): Avadhi (skt)— Töôùng. WelcomeTöï Giaùc Trí. Svabhava-sunyata (skt): Emptiness of self- Svapratyatma-jnana-dhigama (skt): See Töï nature—Töï taùnh troáng khoâng—Khoâng cuûa töï Chöùng Thaùnh trí Sôû Chöùng. taùnh—The nature of emptiness—See Höõu Phaùp Svarga (skt): Thieân Ñöôøng—The mansions of the Khoâng. devas, located between the earth and the Svabhava-vedaniyata (skt): Sensation of self- Brahmalokas—The heaven halls—Heaven. nature—Töï Taùnh Thoï. Svartha (skt): Töï Ngoä—Self-realization. Svabhava-vikalpa (skt): Natural discrimination Svartha-viruddha (skt): Manifest contradiction— (present objects)—Töï Taùnh Phaân Bieät. See Töï Ngöõ Töông Vi. Svabhavika-kaya (skt): Ngo bo nyid sku (tib)— Svasakshatkara (skt): Inner witness—Inner Töï Taùnh Thaân—Töï Nhieân Thaân—Töï taùnh cuûa assurance—Self-realization—See Töï Chöùng. thaân—Self-nature body—Self-nature of the body. Svasamvedana (skt): See Töï Chöùng Phaàn Hieän Svabodhi (skt): Enlightenment derived from one’s Löôïng. self—See Töï Giaùc Ngoä. Svasanikaya sastra (skt): Dradacanikaya-sastra Svabuddhabuddhata (skt): The essence of (skt)—Dvadasanikaya sastra (skt)—Treatise of Buddhahood—Töï Giaùc Tính (theå tính cuûa Phaät the twelve aspects—See Thaäp Nhò Moân Luaän. tính). Svasiddhanta (skt): Siddhanta (skt)— Svabuddhi (skt): Own intelligence—See Töï Trí. Svasakshatkara (skt)—Töï ñaït ngoä—Attain by Svacitta (skt): Töï taâm—Self-mind—One’s own oneself—Inner witness—Inner assurance—Self- mind—One’s own heart.

realization—Self-recognition—The witness Svacittadrisyamatra (skt): See Duy Töi Taâm Sôû within—See Töi Chöùng. Hieän. Svastika (skt): Good luck—Prosperity—Diamond Svacittadrsyadhara-visuddhi (skt): Purification club—The thunderbolt—See Caùt Töôøng. of self-mind—Tònh Töi Taâm. Svatamtrika (skt): See Y Töi Khôûi Phaùi. Svadhishthana-Chakra (skt): It lies in the energy Svatantrika (skt): See Svatamtrika. channel at the root of the genitals—See Ñan Svatantrika-madhyamaka (skt): Middle Way Ñieàn. Autonomy School—See Trung Quaùn Töi Quaûn Svagata (skt): Sagata (p)—Susvagata (skt)— Toâng. Welcome—See Sa Yeát Ñaø. Svati (skt): Nistya—Khaùng—Name of one of the Svaha (skt): Soha (tib)—Taùt Baø Ha—Xin ñöôïc twenty eight constellations. nhö nguyeän (Phaûi nhö vaäy thoâi!)—See Ta Baø Ha. Svayambhu (skt): Töi nhieân—Natural. Svahetulakshana (skt): Self-cause-Svayambhuvah (skt): 1) To become Buddha by characteristic—See Nhaân Töi Töôùng. one's own power, independent of Buddhahood: Svaka (skt): Ñaïi la haùn Thuù baùc ca—See Thuû Baùc Töi Nhieân Thaønh Phaät Ñaïo, thaønh Phaät baèng töi Ca. löïc; 2) Self-existing one, one of the epithets of the

Buddha: Voâ Sö Giaû, baäc töi hieän höõu, moät trong Sweet dew of immortality: See Baát Töû Cam Loä. nhöõng danh hieäu cuûa Ñöùc Phaät. Sweet Dew True Words: Cam Loä Thuûy Chaân Svayava (skt): Chi Phaàn—One of the sixteen Ngoân (Chuù Cam Loä Thuûy). truths—Moät trong thaäp luïc ñeá (möôøi saùu chaân lyù). Sweet sound: See Myõ AÂm. Sve (p): Tomorrow (adv)—Ngaøy mai. Sweetness: Cam Myõ hay söi ngoït ngaøo—See Baùt Svetabhagavati (skt)—White-bodied Coâng Ñöùc Thuûy. Avalokitesvara Bodhisattva—White-robed Swift (active) and enlightened nature and Avalokitesvara Bodhisattva—Baïch Thaân Quaùn Töi roots: Caên taùnh nhanh nheïn saùng suoát—See Naêm Taïi Boà Taùt. Ñöùc Tính Caên Baûn Cuûa Ngöôøi Tu Thieàn. Svetambara (skt): See Baïch Y Phaùi. Swift understanding: Ugghatitasu (skt)—Söi hieåu Svetodanna (skt & p): Sukkodana (skt)— bieát nhanh choùng. Suddhodana (skt & p)—Pure Rice King—See Swimming float: Floating bag—Lifebuoy—Phuø Baïch Phaïn Vöông. nang (phao cöùu caáp). Swaha (skt): Taùt ba ha. Swindle (v): Löøa ñaûo—To deceive. Swallow and drown oneself in the sea of Swindle and deceive the white-robed: Löøa ñaûo sorrow: Traàm luaân khoå haûi. vaø gaït gaãm haøng baïch y. Swallow insult: Nuoát nhuïc. Swindler: Keû löøa ñaûo. Swastika (skt): Svastika (skt)—The revolving Swine (n): Con heo cross—Ueá Khö A Taát Ñeå Ca—See Caùt Töôøng. Sword (n): Thanh göôm. Swear (v): To vow—See Theà Nguyeàn. Sword of Buddha-truth: Göôm trí hueä—See Swear to fall into one of the three Phaùp Kieám. unwholesome destinies: Theà seõ bò rôi vaøo moät Sword of knowledge: See Trí Ñao. trong ba ñöôøng döõ—Under no circumstances, a Sword of wisdom: Prajnakhadga (skt)—See Tueä Bhiksu or Bhiksuni swears to fall into one of the Kieám. three unwholesome destinies. If he or she does so, Swordsmanship and Zen: Bushido (jap)—The art he or she commits an Expression of Regret of fencing and Zen—The Art of Samurai and Offense—Trong baát cöù tröôøng hôïp naøo, Tyø Kheo Zen—Kieám thuaät vaø Thieàn—The moral code of vaø Tyø Kheo Ni khoâng theå naøo theà seõ bò rôi vaøo the Samurai (military class), as related to the Zen moät trong ba ñöôøng döõ.

Neáu laøm nhö vaäy laø vò aáy discipline. It happened that Zen came to Japan phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà early in the Kamakura period, when the Samurai saùm hoái). had just established a dictatorship. The art and Swear by all the gods: Call ghosts ans spirits to skills of Zen, as applied to swordsmanship, witness—Xin quyû thaàn chöùng minh. archery, etc. strongly appealed to these people— Swearer (n): Ngöôøi theà thoát. See Kieám Ñaïo vaø Thieàn. Swearer, Donald K. (1934 -): See Donald K. Syamaca (skt): See Thieåm Ma Ca. Swearer. Sycamore (n): Caây sung. Sweat (n & v): Ñoå moà hoâi. Syllable: Chuûng Töï. Sweat under one's armpit: Ñoå moà hoâi naùch. Syllogism: Luaän Thöùc—Tam ñoaïn luaän (tieàn ñeà—Sweep the floor: See Taûo Ñòa. tieåu ñeà vaø keát luaän). Sweepings: Garbage—Phaán taûo. Syllogism assuming that all things are real: See Sweeping away false ideas: Ñaøo thaûi taø kieán— Töï Hieän Löôïng. Pheá boû—Sweeping away false ideas—See Syllogism assuming that all things are unreal as Eliminating false ideas. space: Akasa-upama (skt)—Examples on space— Sweeping garbage: Phaån taûo—Queùt. See Hö Khoâng Duï. Sweet: Ngoït ngaøo. Syllogisms in Buddhist logic: See Baùt Moân. Sweet dew: Amrta (skt)—Amrta (skt)—Toâ Ñaø— Sylvain Levi: See Lai Duy. Toâ Ma (soma)—See Cam Loä. Symbol (n & v): Mudra (skt)—Bieåu töôïng (daáu

hieäu)—Manual signs indicative of various ideas— Daáu hieäu hay caùi töôïng tröng. Symbol on a Buddha's breast: Svastika (skt)— T See Phaät Taâm AÁn. Symbol Circle: Samaya-mandala (skt)—See Tam T'a-An Zen master: See Ñaïi An Thieàn Sö. Ma Da Maïn Ñaø La. Tabernacle (n & v): Leàu (choã ôû taïm). Symbols of the five elements: See Nguõ Ñaïi Tabbipakkha (p): Antagonistic to something Hình. (a)—Choáng ñoái hay khoâng öa caùi gì. Symbols and manual signs: Samaya-jnana-mudra Tabbiparita (p): Different from (a)—Khaùc vôùi caùi (skt)—Tam Muoäi Da AÁn. gì. Symbolic function: Töôûng Uaån. Taboo (a & n): Caám kî. Symbolical (a): Töôïng tröng. Taca (p): Skin: Da—Bark: Voû caây. Symbolical Buddha: A Buddha made of incense Taccha (p): Real—True (a)—Thaät. and burnt—AÁn Phaät. Tacchaka (p): A carpenter—Thôï moäc. Symbolics (n): Bieåu töôïng hoïc. Ta-chien Hui-neâng: See Hueä Naêng Ñaïi Sö. Symbolism (n): Tính chaát töôïng tröng. Tackle life problems in the right perspective: Symbolist (n): Ngöôøi xöû duïng bieåu töôïng. Haønh xöû ñuùng tröôùc nhöõng khoù khaên trong cuoäc Symbolization (n): Söï töôïng tröng cho. ñôøi. Symbolize (v): Tieâu bieåu cho. Tactile consciousness: Kaya-vijnana (skt)— Symbology (n): Bieåu töôïng hoïc. Body consciousness. Sympathetic (a): Trìu meán. Tactile object: See Xuùc Traàn. Sympathetic joy: Mudita (skt&p)—Boundless Tada (p): At that time—Vaøo luùc ñoù. joy—Limitless joy—See Hyû Taâm. Tada (skt): The state of being absorbed in every Sympathetic understanding: Caûm thoâng. instance—Traïng thaùi ñònh tænh trong moãi saùt na. Sympathize with (s.o., s.o's feelings): Caûm thoâng Tadagge (p): Henceforth (adv)—Töø ñaây. vôùi ai hay vôùi caûm giaùc cuûa ai. Tadaha (p): The same day (n)—Cuøng ngaøy. Sympathy (n): Thieän caûm. Tadalambana (skt): Tathatalambanam (skt)—See Synagogical (a): Thuoäc hoäi ñöôøng (Do Thaùi). Duyeân Chaân Nhö Thieàn. Synagogue (n): Thaùnh ñöôøng Do Thaùi giaùo. Tadi (p): Like that—Such—Nhö vaäy. Synchronous offering: See Ñaúng Cuùng. Tadyatha (skt): Ñaùt

Tha—Ñaøn Nhó—Nhö thò—Sôû Syncretism (n): Chuû nghóa hoøa ñoàng toân giaùo. Vò—As here follows—Just as if—Whereas. Syncretist (n): Ngöôøi theo chuû nghóa hoøa ñoàng Taemsa P'ai (kor): Name of a Korean Zen sect, toân giaùo. founded by Zen master Hyechoi (784-861). Its Syncretistic (a): Coù tính caùch hoøa ñoàng toân giaùo. main temple located on Mount Taemsa. Zen Synod (n): Coâng nghò—Thöôïng hoäi ñoàng. master Hyechoi traveled to China to seek Zen Synodal (a): Thuoäc veà hoäi nghò. instructions from Zen master Hsi-t'ang Chih-tsang Synonymous (a): Ñoàng nghóa. (735-814). He stayed in China to practice Zen for Synthesis (n): Toång hôïp. a long period of time before returning to Korea to System of monastic education: Heä thoáng giaùo found the Taemsa Zen sect—Thöïc Töôùng Sôn duïc Phaät giaùo. Phaùi, teân cuûa moät phaùi Thieàn Ñaïi Haøn, ñöôïc thaønh System of the Vijnanas: Pancavijnanakaya laäp bôûi Thieàn sö Phaùp Thöïc. Ngoâi chuøa chính cuûa (skt)—Heä thoáng caùc thöùc—The set of five phaùi naøy naèm treân nuùi Thöïc Töôùng. Thieàn sö Phaùp cognitive awareness. Thöïc du haønh sang Trung Hoa caàu hoïc Thieàn phaùp Systematic (a): Thuoäc veà heä thoáng—Coù heä thoáng. vôùi Thieàn sö Trí Taïng Taây Ñöôøng. Sö löu laïi Systematic attention: Yonisomanasikara (p)— Trung Hoa vaø tu taäp Thieàn ñònh trong nhieàu naêm See Nhö Lyù Taùc YÙ. tröôùc khi trôû veà Ñaïi Haøn ñeå thaønh laäp Thieàn phaùi Thöïc Töôùng.

Tagara (skt): Aguru (skt)—Giaø La—Aloes times he would sit until dawn, not even wood—Eagle wood—Fragrant shrub—Putchuk, realizing the whole night had passed—Khi incense—Sandal incense—Traàm höông (teân goïi Taigen coøn laø moät chaøng treû tuoåi ñaõ nghe taét cuûa Ña Giaø Leâ, moät loaïi goã thôm). danh thieàn sö Inzan loãi laïc laø baäc cao Taêng Tagarasikhi (p): One of one hundred Pratyeka-ñaéc ñaïo nhöng cuõng laø moät hoïc giaû thaønh töïu buddhas who lived a long time on Mount Isigili— veà lòch söû coå ñaïi Trung Hoa. Taigen beøn du Moät trong moät traêm vò Phaät ñoäc giaùc ñaõ soáng moät haønh tröïc chæ ñaïo traøng cuûa thieàn sö Inzan ôû thôøi gian daøi treân nuùi Isigili. mieàn Trung nöôùc Nhaät ñeå tham kieán vò thieàn Taho (jap): Prabhutaratna (skt)—Abundant sö hoïc giaû naøy. Taigen ñaõ xin ñöôïc pheùp ôû laïi Treasure—Ña Baûo—See Prabhutaratna Buddha. ñeå hoïc thieàn vaø tham cöùu coå söû Trung Hoa. T’a-Hsien: Daiken (jap)—Ñaïi Hieàn Ñaïi Sö. Thieàn sö Inzan traû lôøi: "Khi naøo oâng coù theå T’a-hsiu Cheng-nien (1215-1289): Daikyuâ nghe ñöôïc aâm thanh cuûa tieáng voã cuûa moät baøn Shoânen (jap)—See Ñaïi Höu Chaùnh Nieäm Thieàn tay thì ta seõ thuyeát giaûng coå söû Trung Hoa cho Sö. oâng." Luùc baáy giôø Taigen raát phaán kích vaø Ta Hui (chi): See Ñaïi Hueä Toâng Caûo Thieàn Sö. haêng haùi. OÂng quyeát ñònh chuyeân taâm tham Ta-hui Tsung-kao: Daie Soko (jap)—Dahui- khaùn coâng aùn tieáng voã cuûa moät baøn tay. Nhaèm Zonggao—See Ñaïi Hueä Toâng Caûo Thieàn Sö. giuùp cho söï taäp trung cuûa mình, ñoâi khi Ta-hung Tsu-cheâng: Daiko Sosho (jap)—Dahong Taigen ñi saâu vaøo röøng, vaø coù khi leo leân ñænh Zuzheng—See Ñaïi Hoaèng Laõo Na Töø Ñaêng Thieàn nuùi phía sau am ñeå ngoài treân moät taûng ñaù cho Sö. maõi ñeán raïng saùng maø khoâng bieát raèng caû Taiba-Hoâjoâ (jap): Daibai-Hoho (jap)—See Ñaïi ñeâm ñaõ troâi qua. Mai Phaùp Thöôøng Thieàn Sö. At this time, Taigen was staying in a

T'ai-chi (chi): Extreme ultimate energy—Thaùi hermitage several miles from Inzan's place. Cöïc. Nevertheless, every day he would go to seek guidance, even when the road was several Taien (jap): Thaùi Dieãn, teân cuûa moät vò Taêng Nhaät feet deep in snow. On numerous occasions in Baûn—Name of a Japanese monk. very deep snow he collapsed on the way, Taigen Fu (jap): T'ai-yuan Fu—Taiyuan Fu—See overcome by the cold, and had to be rescued Thaùi Nguyeân Phu Thieàn Sö. by villagers. Later Inzan moved to another Taigen Zen master: Thieàn sö Taigen—Name of temple, and Taigen followed him there to a Japanese Zen master—Teân cuûa moät thieàn sö continue his apprenticeship. One night, after Nhaät Baûn. many more severe trials at the hands of the When Taigen was a young man, he heard that master, Taigen finally experienced great the great Zen master Inzan was not only an enlightenment—Vaøo thôøi gian ñoù, Taigen aån enlightened Buddhist but an accomplished cö trong moät tuùp leàu caùch xa ñaïo traøng cuûa scholar of ancient Chinese history. Traveling Inzan naêm baûy daëm ñöôøng. Tuy nhieân, moãi directly to the Zen master's abode in ngaøy Taigen ñeàu ñeán tham vaán vôùi thieàn sö provincial central Japan, Taigen asked to be Inzan, ngay caû khi ñöôøng saù bò tuyeát phuû ñeán allowed to study Zen with him and also to naêm baûy boä. Nhieàu laàn doïc ñöôøng bò tuyeát hear him lecture on a historical classic. Inzan phuû thaät daøy, Taigen ñaõ ngaõ guïc vì laïnh vaø said to Taigen, "If you can hear the sound of ñuoái söùc, vaø nhôø daân laøng cöùu soáng. Veà sau one hand clapping, then and only then will I naøy thieàn sö Inzan chuyeån ñeán moät ngoâi töï lecture on history to you." Now Taigen was vieän khaùc, Taigen cuõng theo ñeán ñoù ñeå ñöôïc really excited. He plunged into deep tieáp tuïc thöïc haønh thieàn phaùp döôùi söï höôùng meditation in order to solve the mystery of daãn cuûa thaày. Moät ñeâm noï, sau nhieàu laàn coá one hand clapping. To help his concentration, gaéng, cuoái cuøng Taigen ñaõ ñaït ñeán ñaïi giaùc . sometimes he would sit in a deep tub, and Taigu Zen master: Thieàn sö Taigu—Name of a sometimes he would climb up into the Japanese Zen master—The Zen master Taigu was mountain behind his hut to sit on a boulder. At

requested to become the abbot of a temple. A coá ñoâ Kyoto. Sö coù ñeå laïi moät baøi keä kyû nieäm local woman who had lost a child came to ask the veà quaõng ñôøi tu haønh naøy: new abbot to perform the funerary rites. The "Khoâng vöôùng baän theá söï thò thaønh woman said to the Zen master, "I would consider Khoâng hôn thua xeùt ñoaùn myself fortunate to be favored with your Thu thôøi queùt laù vaøng beân suoái compassion. Please tell me where my child has Vaøo Xuaân nghe chim hoùt treân caây. gone." Taigu couldn't answer. The woman left, Xuaân ñeán cuøng nhaân theá weeping bitterly. Taigu said to himself, "I thought Vôùi bao la ñaïi töø I had attained realization. This woman's question Moãi caønh hoa röïc rôõ has shown me I don't know the ultimate point. Ñeàu böøng nôû nuï Phaät What is the purpose of being an abbot in a Ñaâu bieát tuyeát coøn ñaây temple?" So Taigu gave up his position and Tan thaønh doøng suoái bieát departed, seeking to deepen his understanding of Muoân vaät hoøa nhòp soáng Zen—Thieàn sö Taigu ñöôïc thænh veà laøm truï trì cuûa Nhö chæ moät maø thoâi." moät ngoâi chuøa. Moät ngöôøi ñaøn baø ôû ñòa phöông coù When Zen

master Taigu went to the capital ñöùa con vöøa cheát ñeán thænh sö laøm pheùp ma chay. city of Edo in the mid seventeenth century, Ngöôøi ñaøn baø noùi vôùi Sö: "Con ñöôïc may maén ñeán the shogun himself, Tokugawa Iemitsu, ñaây nhôø loøng töø bi cuûa Thaày. Xin Thaày chæ daïy expressed his wish for an audience with the cho con bieát ñöùa con vöøa cheát cuûa con seõ ñi veà Zen master. Taigu disappeared the very night ñaâu?" Thieàn sö Taigu khoâng theå traû lôøi caâu hoûi he was summoned to see the shogun. He was naøy. Ngöôøi ñaøn baø vöøa boû ñi vöøa khoùc thaûm thieát. not heard of again for ten years. One autumn, Thieàn sö Taigu töï noùi: "Mình ñaõ töøng nghó laø mình Taigu went on a journey to bathe in the hot ñaõ giaùc ngoä. Theá nhöng caâu hoûi cuûa ngöôøi ñaøn baø springs of a certain province, in order to treat naøy ñaõ cho thaáy mình chöa bieát ñöôïc ñieåm toái haäu his arthritis. Taking the road through Snow cuûa vaán ñeà sinh töû. Vaäy thì muïc ñích truï trì cuûa ta Country, the Zen master spent the winter as a laø nghóa laøm sao?" Vì theá thieàn sö Taigu ñaõ töø boû guest in the house of a pious lay Buddhist. As chöùc vuï cuûa mình vaø boû ñi mai danh aån tích ñeå tìm it happened, the distinguished Zen master caùch thaâm nhaäp saâu vaøo lyù Thieàn. Gudo, who was an old friend of Taigu, also Zen master Taigu lived for a time deep in the came to visit the very same house. Now when mountains in the provincial countryside north the governor of the province heard of the of Kyoto. He wrote a pair of verses presence of these two great Zen masters in commemorating this abode: his domain, he invited them to his mansion to "No more city troubles, talk about the Teaching. Being arthritic and No contests of judgment: stiff in both legs, Taigu used to sit on a thick In autumn I sweep cushion. When he and Gudo were ushered the leaves by the stream, into the reception room at the governor's In spring I hear mansion, to their surprise the governor the birds in the trees. himself placed a thick cushion on the seat for Spring comes to the human world Taigu, perceiving his infirmity and treating with vast and great kindness; him with great consideration. Gudo remarked, Every flower blossom "Governor, you are very perceptive, but I'm holds forth a Buddha. afraid you won't live long." Taigu became red Unawares, remaining snow in the face and said, "This old fellow Gudo has melted all away. doesn't know good from bad; he approves Myriad forms unfurl their brows people at random. What does an immature in concert, all as one." youth know?" The governor praised Taigu, Thieàn sö Taigu soáng aån cö moät thôøi gian trong saying, "He is genuinely fit to be a teacher." vuøng röøng nuùi vuøng queâ naèm veà phía Baéc cuûa As a result of this meeting, the governor had

a temple built and made Taigu the first ñoác tænh hoûi thieàn sö Taigu: "Ngöôøi ta noùi master there—Khi thieàn sö Taigu ñeán coá ñoâ raèng Bích Nham Luïc laø quyeån saùch cao tuyeät Edo vaøo giöõa theá kyû thöù möôøi baûy, töôùng nhaát trong caùc quyeån saùch Thieàn, coù phaûi vaäy quaân Tokugawa Iemitsu toû yù muoán dôøi sö ñeán khoâng?" Sö traû lôøi: "Ñuùng vaäy." Quan thoáng dieän kieán. Sö ñaõ boû ñi vaøo ngay caùi ñeâm nhaän ñoác beøn yeâu caàu sö laøm ôn giaûng cho moät hay ñöôïc lôøi hieäu trieäu ñeán gaëp töôùng quaân. Sö ñaõ hai caâu chuyeän trong quyeån saùch ñoù. Sö noùi: ra ñi bieät taêm trong suoát möôøi naêm. Vaøo moät

"Toâi e raèng ngaøi seõ khoâng hieåu noåi." Nhöng muøa thu, thieàn sö Taigu du haønh ñeán taém suoái quan thoáng ñoác cöù naøi næ, neân cuoái cuøng sö nöôùc noùng ñeå chöõa beänh taïi moät tænh noï. Sau noùi lôùn: "Thoâi ñeå toâi trích thí duï thöù nhaát töø khi baêng qua vuøng tuyeát phuû, sö ñeán truù nguï quyeån saùch Thieàn ñoù," "Thaùnh ñeá ñeä nhaát suoát muøa ñoâng taïi nhaø moät vò Phaät töû. Tình nghóa." Nghe xong, quan thoáng ñoác noùi: "Toâi cô, thieàn sö danh tieáng Gudo, moät ngöôøi baïn khoâng hieåu gì caû." Taigu noùi: "Cuoái cuøng thì cuõ cuûa Taigu, cuõng ñeán vieáng nhaø vò Phaät töû ngaøi cuõng ñaõ nhaän ra ñöôïc ñieàu ñoù!" naøy. Baáy giôø quan Thoáng ñoác bieát ñöôïc söï coù Taihaku-zan (jap): See T'ai-p'o-shan. maët cuûa hai vò thieàn sö loãi laïc trong laõnh ñòa Taihei Egon (jap): T'ai-p'ing Hui-ch'in Fo- cuûa mình, lieàn laäp töùc môøi hai vò ñeán tö dinh chien—See Hueä Caàn Phaät Giaùm Thieàn Sö. cuûa mình ñeå ñaøm ñaïo. Vì chöùng thaáp khôùp Taiho (jap): Thoái Boä—To recede—To move laøm cöùng caû hai chaân neân thieàn sö Taigu phaûi (step—draw) back—A backward step to one's ngoài treân moät taám ñeäm daøy. Khi ngaøi vaø thieàn original state. sö Gudo ñöôïc höôùng daãn vaøo phoøng khaùch T'ai-Hsu (chi): See Thaùi Hö Ñaïi Sö. cuûa tö dinh, sö ngaïc nhieân khi thaáy quan Taikaku (jap): Physical constitution—Theå Caùch. thoáng ñoác ñaõ cho ñaët saún moät taám ñeäm daøy Taiken (jap): Real experience—Theå Nghieäm. treân gheá ngoài cuûa mình, bieåu hieäu söï kính Taiketsu Ryoshin Zenji (jap): See Ñaïi Hieát Lieãu troïng vaø loøng tri aân maø vò thoáng ñoác ñaõ daønh Taâm Thieàn Sö. cho oâng. Thieàn sö Gudo nhaän xeùt: "Quan Taiko Gyoâyuâ Zenji (1163-1241): See Thoái Canh thoáng ñoác thaät laø maãn caûm, nhöng toâi e raèng Haønh Duõng Thieàn Sö. ngaøi seõ khoâng soáng thoï ñaâu." Thieàn sö Taigu Taikoâ-Koke (jap): Ta-Kuang-Chu-Hui (chi)—See ñoû maët noùi: "Laõo giaø Gudo naøy khoâng bieát Ñaïi Quang Chö Hueä Thieàn Sö. phaân bieät toát xaáu; noùi naêng lung tung. Ngöôøi Taimitsu (jap): T'ien-T'ai's Mysticism—See Thai treû chöa thaønh thuïc thì laøm gì bieát ñöôïc nhöõng Maät. lôøi naøy chöù?" Quan thoáng ñoác taùn döông Taints: Asava or Samkilesa (p)—Samklesa Taigu: "Ñaïi sö Taigu thaät xöùng ñaùng laø moät (skt)—Contamination— Defilements—Impurity— baäc chaân sö!" Keát quaû sau buoåi dieän kieán laø Veát nhô—Soiled—Contaminated—Impured—See quan thoáng ñoác cho xaây döïng moät ngoâi chuøa Laäu Hoaëc. vaø thænh Taigu laøm vò thaày ñaàu tieân ôû ñoù . Taints of delusion: Contamination of illusion— One day the governor of the province asked See Hoaëc Nhieãm. Zen master Taigu, "They say The Blue Cliff Taints of desire: Taints of greed—AÙi nhieãm Record is the foremost of Zen books, is this (tham nhieãm). true?" Taigu said, "It is." The governor Taint of earthly things: Illusion—Caáu nhieãm. requested, "Please expound one or two Taint of existence: Material or phenomenal stories from that book." Taigu said, "I'm existence—See Höõu Laäu Hoaëc. afraid you wouldn't understand." But the Taint of ignorance: Ignorance of the way of governor kept begging, so finally Taigu said escape—See Voâ Minh Laäu. loudly, "Let me quote the first story of that Taints of the mind as a result of discriminating: Zen book," "Being empty, there is no See Phaân Bieät Trí Töông Öng Nhieãm. holiness." The governor said, "I don't understand." Taigu said, "After all you

Taint interrelated to attachment: Chaáp couldn't hold steady."—Ngaøy noï, quan thoáng nhieãm—See Chaáp Töông Öng Nhieãm.

Taint interrelated to the particularizing chueh (1091-1157) and Ju-ching (1163-1228). The intelligence: See Phaân Bieät Trí Töông Öng Zen Japanese masters Eisai, Doâgen Kigen (1200- Nhieãm. 1253), and Ryoânen Myoâzen (1184-1225) visited Taint interrelated to the persisting attraction the mountain and practiced at Ching-te-ssu. T'ai of the cause of pain and pleasure: The taint P'o Shan became known as one of the interrelated to the persisting attraction of the FiveMountains, the most prestigious Zen cause of pain and pleasure or the stage of purity— monasteries in China—Thaùi Baïch Sôn, teân cuûa Baát ñoaïn töông öng nhieãm hay nhieãm chaáp daãn moät ngoïn nuùi ôû Trung Hoa, baây giôø thuoäc tænh ñeán nhöõng nguyeân nhaân cuûa khoå laïc —See Ly Caáu Chieát Giang, theo truyeàn thoáng, Thaùi Baïch Sôn laø Ñòa. moät vò trí quan troïng cuûa Thieàn toâng. Thaùi Baïch Taint of wrong view: Ditthasava (p)— Sôn laø vò trí cuûa chuøa Caûnh Ñöùc, chuøa queâ cuûa Attachment to wrong view—Söï tham luyeán taø Thieàn sö Hoaèng Trí Chaùnh Giaùc vaø Nhö Tònh. kieán—See Kieán Laäu. Nhöõng Thieàn sö Nhaät Baûn laø Minh Am Vinh Taây, Tainted merits: Coâng ñöùc höõu laäu. Ñaïo Nguyeân Hy Huyeàn vaø Minh Toaøn ñaõ töøng Tainted path or samsara: Sasrava-marga (skt)— ñeán thaêm vieáng nuùi vaø tu taäp taïi Caûnh Ñöùc Töï. See Höõu Laäu Ñaïo. Thaùi Baïch Sôn trôû neân noåi tieáng nhö laø moät trong Tainted retribution: Höõu laäu quaû. Nguõ Sôn, nhöõng Thieàn vieän noåi tieáng nhaát cuûa Tainted seeds: Höõu laäu chuûng töû. Trung Hoa. Tainted and Uncontaminated wisdoms: T'aireishoâsan (jap): A brief sermon on the Sasrava-jnana Anasrava-jnana (skt)—Uro-Muro- Dharma given a part of the funeral services for a Chi (jap)—Höõu Laäu Voâ Laäu Trí—Tainted wisdom prominent Buddhist monk or nun. It is traditional is a contaminated wisdom; while uncontaminated for sermons to mark virtually every stage of the wisdom is passionless and pure (knowledge or funeral process for a prominent members of the enlightenment), which is free from the taint of monastic community. The Taireishoâsan is the egotism—Höõu Laäu Trí laø trí hueä oâ nhieãm; trong sermon given in the lecture hall in front of the khi Voâ Laäu Trí laø trí hueä thanh tònh khoâng bò oâ coffin on the taiya, the night before the funeral. It nhieãm vì vò kyû. is one of nine ritual actions (kubutsuji) comprising Tainted wisdom: Sasrava-jnana (skt)—Höõu Laäu the funeral services for prominent individuals— Trí. Moät baøi phaùp ngaén ñöõïc thuyeát giaûng nhö laø moät phaàn cuûa nghi thöùc tang leã cho moät vò Taêng hay Ni Taintedness: Zenna (jap)—Nhieãm OÂ—See noåi troäi trong töï vieän. Theo truyeàn thoáng, nhöõng Nhieãm Caáu. baøi phaùp ñaùnh daáu moãi giai ñoaïn trong tang leã cho Tainting: Contaminating influence of desire—nhöõng thaønh vieân noåi troäi cuûa töï vieän. Duïc nhieãm. "Taireishoâsan" laø moät baøi phaùp ngaén ñöõïc thuyeát Tainting influenced by desire: Duïc nhieãm. trong Giaûng ñöôøng ngay tröôùc quan taøi, trong ñeâm Taintless merits: Coâng ñöùc voâ laäu. tröôùc khi cöû haønh tang leã. Ñaây laø moät trong chín T'ai-p'ing Hui-ch'in Fo-chien: Taihei Egon nghi thöùc trong tang leã cuûa nhöõng nhaân vaät noåi troäi (jap)—See Hueä Caàn Phaät Giaùm Thieàn Sö. trong töï vieän. Taiping Huiqin Fojian:

T'ai-p'ing Hui-ch'in Fo- Tairyoku (jap): Physical strength—Theå Löïc. chien—See Hueä Caàn Phaät Giaùm Thieàn Sö. Tairyu (jap): Ñaïi Long, teân cuûa moät vò Taêng Nhaät T'ai-Ping-Tao (chi): Way of Peace—Thaùi Bình Baûn—Name of a Japanese monk. Ñaïo. Taisa (skt): Pausa (skt)—Month between the T'ai-p'o-shan: Taihaku-zan (jap)—Mount T'ai- months of December and January—See Thaäp Nhò p'o, a mountain in China's modern day Che-chiang Nguyeät. province, which was traditionally an important T'aishaku (jap): Short form for Taishakuten; religious site for the Zen. Mount T'ai-p'o was the Japanese for Indra, an ancient Indian God of site for the Zen monastery Ching-te-ssu, home to war—See Ñeá Thích. such famous Zen masters as Hung-chih Cheng- Taishakuten (jap): Indra (skt)—See Ñeá Thích.

T'ai-shan: See Thaùi Sôn. traveled extensively in the Western countries, and Taishitsu (jap): Thaùi Thaát Ñænh—See Toáng Sôn. in 1984 he visited Tibet—Moät trong nhöõng doøng Taisho Daigaku (jap): See Ñaïi Chính Ñaïi Hoïc. taùi sanh chính cuûa tröôøng phaùi Karma Kagyupa Taishoâ Daizoâkyoâ (jap): Modern Japanese edition cuûa Phaät giaùo Taây Taïng. Vò Laït Ma trong tröôøng of the Mahayana Buddhist scriptures, an extended phaùi naøy ñöôïc xem nhö baét nguoàn töø Ñöùc Di Laëc. version of the Chinese Tripitaka. The project was Vò thöù 12 cuûa doøng truyeàn thöøa laø Bema Tonngak first started in 1924 during the Taishoâ period and Nyingshe, sanh naêm 1954 taïi Beyul in Derge, was completed in 1932. The Taishoâ Daizoâkyoâ mieàn Ñoâng Taây Taïng. Ngaøi ñaõ ñaêng quang vaøo includes 100 volumes which incorperate several luùc môùi 18 thaùng tuoåi, vaø ñaøo tî khoûi Taây Taïng types of text: 1) translation from early Theravada vaøo luùc 6 tuoåi theo sau cuoäc xaâm laêng Taây taïng tradition which formed the original Sanskrit cuûa Trung Hoa. Sau moät thôøi beänh hoaïn, ngaøi ñaõ Tripitaka; 2) translation of Mahayana sutras ñònh cö taïi Tu Vieän Rumtek ôû Sikkim. Ngaøi du originally composed in Sanskrit; 3) Apocryphal haønh raát nhieàu laàn qua caùc xöù Taây phöông, vaø texts composed in Chinese but represented as naêm 1984 ngaøi trôû laïi vieáng thaêm Taây Taïng. translations; 4) Text composed by and attributed Tai-soâ-yu (jap): A Japanese term, literally means to Chinese authors; 5) Text composed by "essence-form-action"; this expression describes Japanese authors; 6) indices; and 7) iconography three levels of reality that are fundamentally and illustrations—Ñaïi Chaùnh Ñaïi Taïng Kinh, kinh one—See Tam Ñeá Thieân Thai. ñieån Ñaïi Thöøa cuûa Nhaät Baûn xuaát baûn trong thôøi Taiya (jap): The evening before a Buddhist caän ñaïi, baûn in theo boä Ñaïi Taïng Trung Hoa, funeral or memorial service. The term "Taiya" nhöng coù phaàn phuï luïc. Keá hoaïch baét ñaàu töø naêm also refers to the rituals performed on that night. 1924 döôùi thôøi Ñaïi Chaùnh vaø hoaøn taát vaøo naêm When a prominent Buddhist monk or nun dies, for 1932. Ñaïi Chaùnh Ñaïi Taïng Kinh goàm 100 quyeån example, a brief sermon known as the pha troän nhieàu loaïi vaên baûn: 1) phieân dòch töø "Taireishoâsan" is addressed to the monastic truyeàn Phaät giaùo Nguyeân Thuûy buoåi sô kyø laøm community. Thus the taireishoâsan is one example thaønh boä Taïng Kinh Baéc Phaïn Nguyeân Thuûy ; 2) of a taiya—Buoåi toái tröôùc ngaøy tang leã hay leã phieân dòch taát caû giaùo ñieån Ñaïi Thöøa maø nguyeân töôûng nieäm. Thuaät ngöõ "Taiya"

cuõng chæ nhöõng thuûy ñöôïc vieát baèng tieáng Baéc Phaïn; 3) nhöõng vaên nghi thöùc cöû haønh trong ñeâm ñoù. Thí duï nhö, khi baûn Nguïy Taùc ñöôïc bieân soaïn taïi Trung Hoa moät vò Taêng hay Ni noåi troäi trong töï vieän thò tòch, nhöng ñöôïc tieâu bieåu nhö nhöõng baûn dòch; 4) moät thôøi phaùp ngaén ñöôïc thuyeát giaûng cho coäng nhöõng vaên baûn ñöôïc cho laø cuûa nhöõng taùc giaû ñoàng töï vieän, ñöôïc bieát trong tieáng Nhaät laø ngöôøi Hoa; 5) nhöõng vaên baûn ñöôïc cho laø cuûa "Taireishoâsan." nhöõng taùc giaû ngöôøi Nhaät; 6) muïc luïc; vaø 7) tieáu Taiyo Keigen (jap): See Ñaïi Döông Kænh Huyeàn töôïng hoïc vaø nhöõng giaûi thích baèng thí duï. Thieàn Sö. Taishoâ Issaikyoâ (jap): See Taishoâ Daizoâkyoâ. Taiyo Kyogen (jap): Ta-yang Ching-hsuan— Taishoâ shinshu daizoâkyoâ (jap): Ñaïi Chaùnh Taân Dayang Jingxuan—See Ñaïi Döông Kænh Huyeàn Tu Ñaïi Taïng Kinh—See Taishoâ Daizoâkyoâ. Thieàn Sö. Tai Situ Rinpoche: One of the main Taiyuan Fu: Taigen Fu (jap)—T'ai-yuan Fu—See reicarnational lineages of the Karma Kagyupa Thaùi Nguyeân Phu Thieàn Sö. order of Tibetan Buddhism. Lamas in this order T'ai-yuan Fu: Taigen Fu (jap)—Taiyuan Fu—See are considered to be emanations (söï baét nguoàn töø) Thaùi Nguyeân Phu Thieàn Sö. of Maitreya. The twelfth member of the series, Tai-Yuan Fu: "Nodding the head": See Coâng Bema Tonngak Nyingshe, was born in 1954 in AÙn Phu Coâng Dieâu Ñaàu. Beyul in Derge, eastern Tibet. He was enthroned Taiza Monjin (jap): Bowing with one's hands held at the age of eighteen months, and fled the in "gasshoâ" to greet the people on the opposite country at the age of six following the Chinese side of the meditation hall before beginning a invasion of Tibet. After a period of illness, he session of seated meditation. The bow is settled at Rumtek Monastery in Sikkim. He has performed with one's back to one's own

meditation position after one has already greeted Take advantage of charitable organizations: the meditators to one's right and left (rin'i monjin). Lôïi duïng caùc toå chöùc töø thieän ñeå quyeân goùp taøi vaät The meditators on the other side, in turn, bow cho mình, hay ngay caû cho töï vieän, laø phaïm giôùi together in greeting—Cuùi ñaàu vaùi vôùi hai baøn tay Ba Daät Ñeà, phaûi phaùt loà saùm hoái—A Bhiksu or a giöõ trong tö theá hôïp chöôûng ñeå chaøo ngöôøi ñoái Bhiksuni who takes advantage of charitable dieän ôû daõy beân kia Thieàn ñöôøng trong buoåi toïa organizations to gather possessions for oneself or thieàn. Söï cuùi ñaàu vaùi naøy ñöôïc cöû haønh trong tö even for the monastery, commits an Expression of theá toïa thieàn, sau khi haønh giaû ñaõ vaùi chaøo nhö Regret Offense. vaäy vôùi hai ngöôøi beân phaûi vaø traùi, thì vaùi chaøo Take advantage of someone: Lôïi duïng. ngöôøi ñoái dieän ôû daõy beân kia thieàn ñöôøng. Haønh Take away: Laáy maát. giaû ôû daõy beân kia cuõng vaùi chaøo laïi nhö vaäy. Take back: Laáy laïi—To retake. Taizo (jap): Garbha (skt)—Womb-store—Thai Take by force: Ñoaït laáy—To seize—To snatch. Taïng—See Thai Taïng Giôùi. Take care of: Chaêm nom—Be responsible for— Taizokai (jap): Garbhadhatu (skt)—Womb-store To look after—To care for—Chòu traùch nhieäm veà. world—See Thai Taïng Giôùi. Take care of one’s disciples: Chaêm soùc ñeä töû cuûa Taizoâkai-mandara (jap): Garbhadhatu-mandala chính mình, maø khoâng chaêm soùc hoaëc töø choái (skt)—Womb-Realm Mandala—See Thai Taïng chaêm soùc nhöõng ñeä

töû khaùc tìm ñeán mình nhôø laøm Giôùi Maïn Ñaø La. y chæ, vò aáy phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà Taizui-Hoshin (jap): Zen master Ta-Sui-Fa- saùm hoái—A Bhiksu or a Bhiksuni who only takes Chen—See Ñaïi Tuøy Phaùp Chaân. care of his or her own disciples, but does not or Tajjani (p): Forefinger—Ngoùn tay troû. fail to take care of other students who come to ask Tajjaniya-kamma (p): An act of censure, for mentorship, commits an Expression of Regret whereby a community may strip a bhikkhu of his Offense. communal rights if he refuses to see or confess an Take charge of something: Take care of offense he admits to having committed, or if he something—Be responsible for something—Deal criticizes the Buddha, dhamma and sangha. with something—Chòu traùch nhieäm veà ñieàu gì. However, if he mends his way, the act can be Take the colors of the surroundings: Tuøy saéc— repealed—Haønh ñoäng khieån traùch, baèng caùch See Tuøy Saéc Ma Ni. truaát quyeàn giaùo ñoaøn cuûa moät vò tyø kheo neáu vò Take comfort from someone: To get consolation aáy töø choái nhaän toäi hay thuù nhaän phaïm toäi, hoaëc from someone—Ñöôïc ai an uûi. chæ trích Phaät, Phaùp, Taêng. Tuy nhieân, neáu vò aáy Take or conduct the service: Celebrate the bieát söûa loãi thì söï khieån traùch naày coù theå ñöôïc huûy service—Officiate the service—Haønh leã. boû. Take a course Buddhist studies: Hoïc moân Phaät Tajjeti (p): To threaten—Ñe doïa. Hoïc—Monks and Nuns should only study in Tajoâ-ippen (jap): To stuff everything into one Buddhist studies, without any exception—Taêng Ni mass—See Ñaû Thaønh Nhöùt Phieán. neân chæ hoïc moân Phaät Hoïc, khoâng coù ngoaïi leä. Takuhatsu (jap): Mendicancy—Religious Take a course of study with the worldly mendicancy—See Khaát Thöïc. subjects: Hoïc moân hoïc cuûa theá tuïc—A Bhiksu or Takai-Kankai (jap): Cao Tænh Quaùn Haûi (1884- Bhiksuni who takes a course of study with the 1953)—Name of a Japanese Zen master in the purpose of being awarded a Bachelor's Degree, a twentieth century—Teân cuûa moät Thieàn sö Nhaät Master's Degree, a Ph.D. Degree in engineering, Baûn vaøo theá kyû 20. medicine, pharmacy, or other worldly subjects, Takaoyama (jap): Nuùi Cao Huøng (Nhaät Baûn). commits an Expression of Regret Offense—Vò Tyø Takchaka (skt): Taksaka (skt)—Long vöông Ñöùc Kheo hay Tyø Kheo Ni naøo hoïc vôùi muïc ñích laáy xoa ca—One of the four dragon-kings. ñöôïc baèng Cöû Nhaân, Cao Hoïc, hay Tieán Só veà kyõ Take no action that is contrary to the Buddha's sö, baùc só, döôïc só, hay nhöõng moân hoïc cuûa theá tuïc, teachings: Ñöøng haønh ñoäng nhöõng gì ngöôïc laïi lôøi laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Phaät daïy (Phi leã vaät ñoäng).

Take delight in: Hoan hyû trong—A Buddhist Take a long step (stride): Ñi moät böôùc daøi. always takes delight in doing good things to Take a mean advantage of someone: Lôïi duïng others. ai moät caùch heøn haï. Take delight in something: Tìm vui trong ñieàu Take the mean between the extremes: Chaáp gì. trung (chaáp ôû giöõa hai cöïc ñoan). Take everything: Ngöôøi gaëp baát cöù vaät gì cuõng Take "no time" in attaining the vision: See Baát laáy. Thôøi Giaûi Thoaùt. Take on the final embodiment: Thoï thaân roát sau. Take no notice of one's wrong doing: Laøm ngô Take a flight: Go away to escape the enemy— tröôùc toäi loãi. Troán chaïy keû thuø. Take notice: Ñeám

xæa—To pay attention to. Take food moderately: AÊn uoáng ñieàu ñoä. Take one's promise to do something: Keep Take hold of one's breath: Naém laáy hôi thôû— one's promise to do something—Giöõ haïnh nguyeän See Trì Töùc. laøm gì. Take an image (of Buddha) in procession: Haønh Take over the patriarch position: Handed-down töôïng. tradition—See Truyeàn Thöøa. Take initiative in doing something: Coå xöôùng Take part in: Döï phaàn—Tham döï. vieäc gì. Take part in the conversation: Noùi xía voâ. Take life: Panaghata (p)—To kill the living, or Take part in worldly amusements but never any conscious being; the taking of human life is for a moment leave meditation: Cuøng taát caû an offense toward the major commandments, chuùng sanh thoï nhöõng duïc laïc, cuøng nhau vui ñuøa, while taking life of animals against the less maø vaãn chöa töøng taïm trong moät nieäm rôøi boû Boà stringent commandments. Suicide also leads to Taùt bình ñaúng tam muoäi. severe penalties—Saùt sanh hay gieát cheát chuùng Take up and pass on a verbal tradition: Nieâm höõu tình; laáy maïng soáng cuûa con ngöôøi laø phaïm Ngöõ—Phaùp Ngöõ Luïc, moät töø ngöõ ñaëc bieät trong giôùi troïng, trong khi gieát cheát suùc vaät laø phaïm giôùi nhaø Thieàn. khinh. Töï töû cuõng daãn ñeán nhöõng hình phaït Take precautious: Ñeà phoøng—To prevent. nghieâm troïng—See Saùt sanh. Take precautions against something: Lieäu Take the life of another person: Laáy maïng soáng tröôùc. cuûa ngöôøi khaùc, duø baèng haønh ñoäng, lôøi noùi hay yù Take precepts to give up killing: Xin giöõ giôùi laø ñònh, ñeàu phaïm moät trong boán toäi Rôi Ruïng. Vò aáy töø boû saùt sanh. khoâng coøn xöùng ñaùng laøm Tyø Kheo hay Tyø Kheo Take property of others for one's own: Laáy cuûa Ni vaø khoâng theå tham döï vaøo nhöõng sinh hoaït cuûa ngöôøi laøm cuûa mình. giaùo ñoaøn nöõa—A Bhiksu or Bhiksuni who takes Take refuge in: To turn to and rely on—Dung life of another person by deed, word or intention, thaân—See Quy Y. breaks the third of the Four Degradation Offenses. Take refuge in the Buddha: Buddham-saranam He or she is no longer worthy to remain a Bhiksu gacchami (skt)—Quy y Phaät hay veà or Bhiksuni and cannot participate in the activities nöông vôùi Phaät. of the Order of Bhiksus or the Order of Bhiksunis. Take the refuge in the Buddha, Dharma and Take lives and eat flesh of animals is like Sangha: Veà nöông vôùi Phaät, Phaùp, Taêng—See eating our own flesh: Human feelings cannot Quy Y Tam Baûo. stand this unless one is quite callous—Gieát vaø aên Take refuge in the Dharma: Dharman-saranam- thòt chuùng sanh töùc laø gieát haïi chuùng ta vaäy. Con gacchami (skt)—See Quy Y Phaùp. ngöôøi khoâng theå caûm nhaän ñieàu naày neáu hoï quaù Take refuge and receive the five precepts: See nhaãn taâm. Tam Quy Nguõ Giôùi. Take on life however they wish, without bound, Take refuge in the Sangha: Sangham-saranam- without hindrance: Tuøy sôû thích maø thoï voâ löôïng gacchami—Quy y Taêng. voâ ngaïi.

Take refuge in the three jewels, accept and Take a scoundrel for an honest man: Töôûng keû perfectly observe all moral precepts, and xaáu laø ngöôøi toát (Nhaän lang vi khuyeån hay laàm maintain a dignified conduct: See Thoï Tam töôûng soùi laø choù)—To mistake a wolf for a dog. Quy, Trì Nguõ Giôùi, Giöõ Oai Nghi. Take secretly: Laáy leùn. Take refuge in the Triple Gem: Sarana-gamana Take the seeing for the real:

See Dò Sanh Taùnh (skt)—Seek refuge in the Triple Gem—Go to the Chöôùng. Triple Gem for refuge—Take refuge in Triratna— Take shelter from the rain: Ñuït möa. See Quy-Y Tam Baûo. Take side: Ñöùng veà phía naøo—A Bhiksu or a Take refuge in the inner Dharma: Quy-y vò Bhiksuni who encourages another Bhiksu or Phaät trong chính taâm mình—The Buddha had said: Bhiksuni to take side so that he or she can have “I am a realized Buddha, you will be the Buddha more power to overtake fellow practitioners, to be realized,” meaning that we all have a commits an Expression of Regret Offense—Vò Tyø Buddha-nature from within. Therefore, after Kheo hay Tyø Kheo Ni naøo khuyeán khích vò Tyø having taken the initiation with the Three Gems, Kheo hay Tyø Kheo Ni khaùc ñöùng veà phía mình ñeå we must repeat the above vows, addressing this taêng theâm theá löïc laán löôùt baïn ñoàng tu laø phaïm time the inner Buddha, Dharma, and Sangha— giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Ñöùc Phaät ñaõ noùi, “Ta laø Phaät ñaõ thaønh, caùc ngöôøi Take (v) someone across: Ñoä ai—Have been laø Phaät seõ thaønh.” YÙ noùi trong chính chuùng ta tieàm taken across: Ñaõ ñoä—Are being taken across: aån Phaät taùnh chöa ñöôïc xuaát hieän, neân khi ta ñaõ Ñöông ñoä—Will be taken across: Seõ ñoä (Chöa quy-y Tam Baûo beân ngoaøi, chuùng ta cuõng phaûi ñoä). quy-y Tam Baûo trong taâm cuûa chuùng ta, vì vaäy Take someone’s life: Kill someone—Gieát hay chuùng ta phaûi nguyeän: ñoaït maïng cuûa ai. 1) As a Buddhist disciple, I vow to take refuge Take a stride (a long step): Ñi moät böôùc daøi. in the inner Buddha: Ñeä töû nguyeän xin töï quy- Take substances that cause inebriation: Uoáng y Phaät trong taâm cuûa chính mình. nhöõng chaát laøm say laø phaïm giôùi Ba Daät Ñeà, caàn 2) As a Buddhist disciple, I vow to take refuge phaûi phaùt loà saùm hoái—A Bhiksu or Bhiksuni who in the inner Dharma: Ñeä töû nguyeän xin töï takes any substance that causes inebriation, i.e. quy-y Phaùp trong taâm cuûa chính mình. beer, wine, or liquor of any kind, except for 3) As a Buddhist disciple, I vow to take refuge medical use with the permission of the Order, in the inner Sangha: Ñeä töû nguyeän xin töï quy- commits an Expression of Regret Offence. y Taêng trong taâm cuûa chính mình. Take (v) the Three Refuges: Thoï trì Tam Baûo. Take refuge in the Triple Gem for Secret Take three refuges and observe five precepts: Sects: Quy-Y Tam Baûo cho tröôøng phaùi Maät toâng, See Thoï Tam Quy, Trì Nguõ Giôùi, Giöõ Oai Nghi. theo Ngaøi Ban Thieàn Laït Ma ñôøi thöù nhaát bieân Taking time in attaining to vision: Be slow in soaïn (composed by the first Tibetan Panchen attaining to vision—Thôøi giaûi thoaùt—Nhöõng ngöôøi Lama). ñoän caên caàn thôøi gian vaø chaäm trong vieäc giaûi Take refuge in the three Precious Ones: Seek thoaùt. refuge—Go to the Triple Gem for refuge—Take Take time to liberate oneself: See Thôøi Giaûi the Three Refuges—See Quy-Y Tam Baûo. Thoaùt. Take refuge in Triratna: Sarana-gamana (skt)— Take the trouble: Chaáp nhaän trôû ngaïi. See Quy-Y Tam Baûo. Take truth for one’s home: Duøng phaùp laøm Take refuge in the Triratna, receiving of the nhaø—See Möôøi Taâm Taêng Thöôïng Nhö Nuùi Cuûa Law: See Tam Quy Thoï Phaùp. Chö Boà Taùt. Take the responsibility: Chaáp traùch. Take truth for one’s refuge: Duøng phaùp laøm quy Take (v) a rest: An döôõng—To rest—Have a y—See Möôøi Taâm Taêng Thöôïng

Nhö Nuùi Cuûa rest—Nghæ ngôi. Chö Boà Taùt.

Take truth as one's reliance: Duøng phaùp laøm y Takkasila (p): Ñöùc Thi La—See Taksasila. chæ. Takketi (p): To argue: Baøn caõi hay tranh luaän— Take truth for one's salvation: Duøng phaùp laøm To reason: Lyù luaän—To think: Suy nghó. cöùu hoä. Takkika (p): A logician—Nhaø lyù luaän. Take up one's residence: Löu truù. Taksacila (Taxila) (skt): Ñaéc xoa thi la. Take a vow: To resolve—To take one's vow—to Taksaka (skt): Takchaka (skt)—Ñaùt Taùc Ca— vow—Phaùt nguyeän. Ñöùc Xoa Ca—One of the four dragon-kings—Moät Take one's vow: To resolve—To take a vow—to trong töù long vöông. vow—Phaùt nguyeän. Taksasa-naga-raja (skt): Takchaka (skt)— Take what is not given: Laáy cuûa khoâng cho. Taksaka (skt)—Ñöùc Xoa Ca—Moät trong töù long Take wrongly: Laáy loän—To take by mistake. vöông—One of the four dragon-kings. Taki (skt): AÙi Nhieãm Vöông—See AÙi Nhieãm Taksasila (p): See Ñaùn Xoùa Thi La. Minh Vöông. Takta (tib): Eternalism—Chuû nghóa baát dieät. Taking across: Ñoä thoaùt—Salvation—Saving. Takuan (jap): A dried radish pickled in salt and Taking care of all sentient beings and inspiring bran, which is part of the daily diet in a Zen joy in them: Nhieáp khaép chuùng sanh ñeàu laøm cho monastery—Döa cuû caûi ñoû muoái khoâ, moät phaàn hoan hyû. trong nhöõng moùn aên thöôøng ngaøy trong Thieàn Taking in all celestials, humans, demons, vieän. monks, priests, titans: See Caûnh Giôùi Sôû Haønh Ta-Kuang (chi): Daiko Koke (jap)—See Ñaïi Nhieáp. Quang Cö Hoái Thieàn Sö. Taking hold of the merit accruing from the Ta-kuang Chu-hui: Daiko Kokai (jap)—See Ñaïi observance of the rules of morality: Chaáp vaøo Quang Cö Hoái Thieàn Sö. caùi coâng haïnh phaùt sinh do söï tuaân thuû giôùi luaät Ta Kuang Does a Dance: See Ñaïi Quang Daõ Hoà ñaïo ñöùc. Tinh. Taking hold of the whisk: See Hinpotsu. Takuan soho (1573-1645): See Traïch Am Toâng Taking refuge: Sarana-gamana (skt)—Take Baønh Thieàn Sö. refuge in the Triple Gem—See Quy Y Tam Baûo. Takuan-Soho Zenji (jap): See Traïch Am Toâng Taking side in opposing Sanghakarman Baønh Thieàn Sö. Procedure: Phe nhoùm ñeå choáng laïi Yeát Ma—A Ta-kuei Mu-cheâ: Daii Botetsu (jap)—Dagui Bhiksu or a Bhiksuni who uses his or her authority Muche—See Ñaïi Qui Muïc Taéc Thieàn Sö. to force another Bhiksu or Bhiksuni to take his or Takuhatsu (jap): Request (taku) with the eating her side in opposing the proposal which is about to bowl (hatsu), the traditional religious begging be realized in a Sanghakarman Procedure, round of Buddhist monks as still practiced by Zen commits an Expression of Regret Offense—Vò Tyø monks today—Baèng chieác baùt xin boá thí. Vieäc caùc Kheo hay Tyø Kheo Ni naøo duøng quyeàn löïc ñeå nhaø sö Phaät giaùo ñi khaát thöïc theo truyeàn thoáng. buoäc moät vò Tyø Kheo hay Tyø Kheo Ni khaùc ñöùng Taäp quaùn naày hieän nay vaãn coøn ñöôïc thöïc haønh veà phía mình ñeå choáng laïi phaùp Yeát Ma laø phaïm trong nhaø Thieàn—See Khaát Thöïc. giôùi phaùt loä saùm hoái. Takujuâ Kosen (1760-1833): Name of a Japanese Taking the three refuges: See Quy Y Tam Baûo. Rinzai monk of the Tokugawa period (1600-1867) Taking of what is not given is to be abandoned: who is regarded as the founder of the Takujuâ Laáy cuûa khoâng cho caàn phaûi töø boû—See Taùm school of Japanese Zen. Kosen studied Zen with Phaùp Ñöa Ñeán Söï Ñoaïn Taän. master Ryoten, trying to

meditate on emptiness. Takiya Takushyu Zenji (jap): See Thaùc Coác Ryoten admonished him, "Intensive Zen Trieän Toâng. meditation must be like a mute having a dream. Takka (p): Tarka (skt)—Thought—Reasoning— You are too intellectual to study Zen." Far from Söï suy nghó (tö töôûng)—See Tö Traïch. being discouraged by this, Kosen stirred himself Takkana (p): Reasoning—Lyù luaän. to make even greater efforts. One night as he sat

watching the rain, a boy monk called to him in a Takujuâ hoaëc doøng Inzan. Giaùo thuyeát vaø caùch loud voice. Kosen responded, then all of a sudden Thieàn cuûa hai doøng Thieàn naøy gaàn nhö gioáng experienced an awakening of insight. Later Kosen nhau. Caû hai doøng Thieàn naøy bao goàm trong caùi went to study with Zen master Hakuin. One day maø ngöôøi ta thöôøng goïi laø "Thieàn Baïch AÅn."—See the master quoted a famous line of scripture that Laâm teá Toâng (III)(2). says, "Don't dwell on anything, yet enliven the Tala (skt): See Ña La. mind." Then he asked Kosen, "What is the mind?" Tala tree: Ta La Thoï—Its edible fruit resembling Kosen said, "Not dwelling on anything!!!" the pomegranate, its leaves being used for Hakujun punched him six or seven times and said, writing. "You ignoramus! You still don't know the Talaja (skt): Name of a Buddhist place in west meaning of the words 'yet enliven' do you?" At India, about thirty miles south of Bhavnagar, near that moment, Kosen attained liberation—Teân cuûa the mouth of the Satrunjaya river, also seems to moät vò Taêng toâng Laâm Teá vaøo trieàu ñaïi Ñöùc have a great Buddhist centre. There are 36 caves Xuyeân cuûa Nhaät Baûn, ngöôøi ñaõ khai saùng ra doøng and a reservoir of about thirty-six square-meters. Thieàn Takujuâ trong Thieàn toâng Nhaät Baûn. Kosen One of the largest caves is known as Ebhal- theo hoïc Thieàn vôùi thieàn sö Ryoten, coá gaéng tu taäp mandap. It had four octagonal pillars but no thieàn khoâng quaùn. Ryoten thöôøng quôû Kosen: cells—Teân cuûa moät ñòa danh Phaät giaùo ôû vuøng taây "Thieàn giaû thaâm saâu nhö ngöôøi caâm naèm moäng AÁn Ñoä, caùch Bhavnagar ba möôi daëm veà phía vaäy. OÂng quaù thoâng minh ñeå tham hoïc Thieàn." nam, gaàn cöûa soâng Satrunjaya. Döôøng nhö nôi ñaây Khoâng heà nao loøng tröôùc lôøi nhaän xeùt cuûa thaày, ñaõ töøng laø moät trung taâm Phaät giaùo lôùn. ÔÛ ñaây coù Kosen caøng tinh taán noã löïc nhieàu hôn trong coâng 36 hang ñoäng vaø moät beå nöôùc lôùn khoaûng 36 meùt phu thieàn ñònh. Moät ñeâm khi Kosen ñang ngoài vuoâng. Moät trong caùc hang lôùn coù teân laø Ebhal- nhìn möa ngoaøi trôøi, boãng nghe tieáng moät chuù tieåu mandap, hang naày coù boán truï baùt giaùc nhöng goïi teân mình. Kosen ñaùp laïi, baát chôït thaáy taâm khoâng coù phoøng. mình böøng saùng. Sau naøy, Kosen ñeán tham hoïc Talaka (p): A lake—Caùi hoà. vôùi thieàn sö Baïch AÅn Hueä Haïc. Ngaøy noï, Baïch AÅn Talantaraka-sastra (skt): Name of a Hueä Haïc trích giaûng ñoaïn kinh vaên noåi tieáng: commentary—See Chöôûng Trung Luaän. "Öng voâ sôû truï nhi sanh kyø taâm ," ngaøi chôït quay Talapanna (p): Talapatra (skt)—Leaves of the sang Kosen vaø hoûi: "Taâm laø caùi gì?" Kosen ñaùp fan-palm tree—Leaves of Tala tree—Laù boái. ngay: "Öng voâ sôû truï!!!" Baïch AÅn Hueä Haïc lieàn Talaputa sutta (p): Sutra on Talaputa the Actor, goõ naêm baûy cuù leân ñaàu Kosen, quôû raèng: "Ñoà ngu Samyutta Nikaya

XLII.2—Kinh Ngöôøi Dieãn Vieân doát! Ñeán baây giôø maø vaãn chöa hieåu ñöôïc yù cuûa Talaputa, Töông Öng Boä XLII.2. 'nhi sanh kyø taâm' hay sao? Ngay lôøi noùi naøy Kosen Talent (n): Taøi naêng. hoaùt nhieân ñaïi ngoä." Talent and fame: Taøi danh. Takujuâ School: One of the two major forms of Talent-Light-Bright Buddha: Taøi Quang Minh Japanese Rinzai Zen founded by Takujuâ Kosen Phaät. (1760-1833), a second generation descendent of Talent-Light Buddha: Taøi Quang Phaät. Hakuin Ekaku (1685-1768). All active lineages of Talent for speaking: Taøi aên noùi. Rinzai Zen in Japan today descend from either the Talented man: Nhaân taøi. Takujuâ or the Inzan schools. The teaching Talented people are not boastful: See Cao Giaû methods and Zen style of the two schools are Baát Thuyeát, Thuyeát Giaû Baát Cao. nearly identical. Together they encompass what is Talented but not virtuous: Coù taøi maø khoâng coù often known as "Hakuin Zen"—Moät trong hai ñöùc (Höõu taøi voâ haïnh). hình thöùc chính yeáu cuûa Thieàn Laâm Teá ñöôïc saùng Tales of cause and effect: Causation stories— laäp bôûi Thieàn sö Takujuâ Kosen, theá heä phaùp toân See Inga Monogatari. thöù hai cuûa Thieàn sö Baïch AÅn Hueä Haïc. Taát caû Taleti (p): To beat—To strike—Ñaùnh hay goõ vaøo. nhöõng doøng truyeàn thöøa coøn sinh hoaït ñeán ngaøy Talisman (n): Thö toâm buøa ngaõi nay cuûa toâng Laâm Teá ñeàu ñi xuoáng töø hai doøng

Talismanic (a): Thuoäc veà buøa ngaõi. Talk nonsense: AÊn noùi quaøng xieâng. Talismanic pearl: Nhö yù chaâu. Talk sarcastically: Noùi xoû. Talismanic pearl of all Buddhas: See Nhaát Thieát Talk secretly: Noùi leùn. Nhö Lai Baûo. Talk about the shortcomings and weaknesses Ta-Liu-Na Buddha: Phaät Ta Löu Na. of the former monastery: Vì lyù do gì ñoù maø Talk (n&v): Noùi chuyeän. Taêng Ni phaûi rôûi töï vieän mình ñang ôû ñeå ñi ñeán Talk about the faults of another monk or nun nôi khaùc, chö Taêng Ni khoâng neân noùi veà nhöõng who is not present: Noùi loãi cuûa Taêng Ni vaéng khuyeát ñieåm vaø yeáu keùm cuûa töï vieän maø mình ñaõ maët—A Bhiksu or Bhiksuni who talks about the ôû tröôùc ñaây. Neáu laøm nhö vaäy laø phaïm giôùi Ba faults of another monk or nun who is not present, Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm hoái)—For commits an Expression of Regret Offense—Vò Tyø some reasons, Bhiksus or Bhiksunis have to leave Kheo hay Tyø Kheo Ni naøo noùi loãi cuûa moät vò Taêng their monastery and go to another one. They hay Ni khoâng coù maët laø phaïm giôùi Ba daät Ñeà hay should not talk about the shortcomings and giôùi Ñoïa (phaûi phaùt loà saùm hoái). weaknesses of their former monastery in a Talk with laypeople: Noùi chuyeän vôùi cö só— complaining and reproachful way. If they do, they When talking with laypeople in the monastery, a commit an Expression of Regret Offense. Bhiksu or Bhiksuni should not do the followings: Talk too much: Vacal or Vagvana (skt)—Noùi Take part in the conversations about worldly huyeân thuyeân—Chattering. matters. Listen to tales about shortcomings of Talk without practice: See Höõu Thuyeát Voâ other temples, or monks or nuns from other Haønh. temples. Join discussions of blame, criticism or Talkative: Noùi Nhieàu—See Ña Ngoân. discrimination. Rather, he or she should listen Talkative mind: Vacalo-manasa (p)—Vacika- deeply to the laypeople’s suffering and using his citta (skt)—Taâm

Ngoân—Talkative or chattering or her own personal experience and recommend mind. Also understood as silent voices concrete methods which will help the laypeople to (tunhibhuto-vaca)—Taâm ngoân hay coøn ñöôïc hieåu transform—Khi noùi chuyeän vôùi cö só, Tyø Kheo laø tieáng noùi thaàm laëng. hay Tyø Kheo Ni khoâng neân laøm nhöõng chuyeän sau Talking vainly or idly: Papaca (p)—Prapaca ñaây: Tham döï vaøo nhöõng cuoäc noùi chuyeän veà caùc (skt)—Frivolous or unreal discourse—See Hyù vaán ñeà theá tuïc. Laéng nghe noùi veà nhöõng khuyeát Luaän. ñieåm cuûa caùc töï vieän khaùc hay chö Taêng Ni ôû caùc Ta Lung's Hard and Fast Body of Reality: See töï vieän khaùc. Tham gia vaøo caùc cuoäc ñaøm luaän veà Coâng AÙn Ñaïi Long Kieân Coá Phaùp Thaân and Voâ traùch moùc, chæ trích vaø phaân bieät. Toát hôn, laø vò Tyø Khoång Ñòch. Kheo hay Tyø Kheo Ni ñoù neân laéng nghe nhöõng Tama (skt & p): See Ñaùp Ma. khoå ñau cuûa ngöôøi só, roài duøng kinh nghieäm tu taäp Tamala (skt): Ña ma la (thoï). cuûa mình maø ñeà nghò nhöõng phöông thöùc cuï theå Tamalabhadra (skt): Chandana-fragrance giuùp ngöôøi cö só aáy chuyeån hoùa. Buddha—Chieân Ñaøn Höông Phaät. Talk of love or desire: See AÙi Luaän. Tamalapa (skt): Nature of undefilement: Taùnh voâ Talk may be of the future: That's how it will caáu—Name of a chandala or a fragrant tree: Teân be—Baøn luaän veà vaán ñeà töông lai (söï vieäc naày moät loaïi caây chieân ñaøn höông thôm. xaõy ra trong töông lai). Tamalapattrachandanagandha (skt): Ña ma la Talk may be of the past: That's how it used to baït chieân ñaøn höông Phaät. be—Baøn luaän veà vaán ñeà quaù khöù (söï vieäc naày xaõy Tamalapattrachandanagandha-Buddha (skt): ra trong quaù khöù). Ñaït Ma La Baït Chieân Ñaøn Phaät—Tamalapattra Talk may be of the present: That's how it is and Chandana Fragrance Buddha—See Ma Ha now—Baøn luaän veà vaán ñeà hieän taïi (söï vieäc naøy Muïc Kieàn Lieân. xaõy ra trong hieän taïi). Tamalapattra and Chandana fragrance: Ña ma Talk in one way and act in another way: Noùi la baït chieân ñaøn höông. moät ñöôøng laøm moät neûo.

Tamalapattrachandanagandha-Fragrance- Tamonata-sutta (p): Sutra on Darkness, Buddha: Ñaït Ma La Baït Chieân Ñaøn Höông Phaät. Anguttara Nikaya IV.85—Kinh Vuøng Toái AÙm, Tamalapattra-candana-gandha (skt): See Ña Taêng Nhaát A Haøm IV.85. Ma La Baït Chieân Ñaøn Höông Nhö Lai. Tamonten (jap): Vaisravana or Dhanada (skt)— Tamalapattra-pratyeka-Buddha (skt): Ña Ma Vessavana (p)—Ña Vaên Thieân Vöông—Baéc thieân La Höông Bích Chi Phaät. vöông (Tyø Sa Moân) cai quaûn Daï Xoa La Saùt vaø Tamasavana (skt): See Ñaùp Maït Toâ Phaït Na. baûo hoä taát caû ñaøn vieät—A form of Kuvera, a god Tamba (p): Copper-colored (a)—Coù maøu ñoàng. of wealth. A deva who hears much and is well- Tam Bao Sac Tu Temple: See Tam Baûo Saéc Töù versed—Northern heaven king (yellow color), Töï. ruler of the yakkhas or spirits. Tambapanniya (skt): Ñoàng Dieäp Boä— Tan (chi): Wooden platform used for sleeping and Sthaviravadin or Theravada—Phaät Giaùo Nguyeân meditation, built along the wall of a Zendo. In the Thuûy—See Thöôïng Toïa Boä. monks' hall, the "tan" measures approximately Tambula (p): Betel-leaf—Laù traàu. three and one-half by seven feet, deep enough to Tame (v): Haøng phuïc—To subdue—To accommodate a person stretched out to sleep. In subjugate. the meditation hall, the tan are typically

smaller— Tame (v) the body and mind: Ñieàu phuïc thaân Mieáng goã vöøa ñuû cho haønh giaû toïa thieàn vaø naèm taâm. nghæ, ñöôïc ñoùng doïc theo vaùch beân trong phoøng Tame and control: See Ñieàu Ngöï. thieàn. trong Taêng phoøng, mieáng goã ñoä chöøng ba boä Tame the deluded mind: See Ñieàu Phuïc Voïng röôûi beà ngang, baûy boä beà daøi, ñuû cho moät ngöôøi Taâm. naèm duoãi ra nguû. Trong Thieàn ñöôøng, mieáng goã ñaëc bieät nhoû hôn. Tame evil sentient beings at the appropriate Tana (p): Protection—Söï baûo veä. time: Taát caû chö Phaät ñieàu phuïc nhöõng chuùng sanh aùc chaúng loãi thôøi. Tana (skt): Accomplishment—Completion—Chu Toaøn—Hoaøn taát. Tame the images and workings of afflictions as Tanaya (p): A son (offspring)—Con trai (haäu a crucial step in cultivating the mind: Laáy söï dueä). chieát phuïc phieàn naõo hieän haønh laøm vieäc quan yeáu ñeå tu taâm. Tanbutsu (jap): Prostrate and worship the Buddhas or paying homage to the Buddhas. Zen Tame the mind: See Toàn Taâm. monks and nuns pay homage to the Buddhas at Tame and pacify sentient beings: See Töi Theä certain meals, by reciting a verse of ten Buddha Ñieàu Phuïc Chuùng Sanh Taâm. names—Leã baùi Phaät. Thieàn Taêng vaø Thieàn Ni leã Tame the mind: See Toàn Taâm. Phaät vaø nieäm hoàng danh Thaäp Phaät vaøo caùc böõa T'a-mei Fa-ch'ang: Daibai Hojo (jap)—Damei aên—See Leã Kænh Chö Phaät. Fachang—See Ñaïi Mai Phaùp Thöôøng Thieàn Sö. Tan-ching (chi): Dan gyo (jap)—Platform T'a Mei, the Plum is ripe: See Mai Töû Thuïc Daõ. Sutra—Sixth Patriarch Sutra—See Kinh Phaùp Baûo Taming heroes: Purusa-damya-sarathi (skt)—Ñaøn. Ñieàu ngöï tröôïng phu—See Thaäp Hieäu. Tanden (jap): Tanden can be translated Taming of the mind: Laøm cho tinh thaàn thuaàn "transmission of the one," but also as "a single thuïc. transmission", i.e., a term for the genuine Taming the ox: Feeding the ox—Chaên traâu—See transmission of the Buddha-dharma within the Thaäp Muïc Ngöu Ñoà. tradition of Zen—Söï truyeàn thuï duy nhaát, i.e., töø Taming all sentient beings: Y chæ ñieàu phuïc taát duøng ñeå chæ söï truyeàn thuï chính thoáng trong truyeàn caû chuùng sanh thöïc haønh haïnh Boà Taùt—See Möôøi thoáng Thieàn. Y Chæ Xöù Cuûa Chö Ñaïi Boà Taùt. Tandita (p): Lazy (a)—Giaûi ñaõi. Tamo (jap): Bodhidharma (skt)—See Boà Ñeà Ñaït Tanentsu (jap): Paracetah-paryayajnana-Ma. saksatkriya-bhijna (skt)—Tashintsu (jap)—Divine mind—Knowing the minds of others—The power

to know others' mind—Tha Nieäm Thoâng—See Taêng ôû moät mình trong tuaàn taïi moät phoøng khaùch Tha Taâm Thoâng. cuûa thieàn vieän vaø tu taäp toïa thieàn tónh taâm. Trong Tanga (jap): The term tanga literally means thôøi kyø naày, vò haønh cöôùc Taêng ñöôïc moät vò sö lôùn "staying until the morning"; overnight stay in a tuoåi hôn mang thöùc aên ñeán vaø quan saùt. Taát caû Zen monastery of a wandering monk on nhöõng buoåi saùng ngay sau khi ñieåm taâm, vò haønh pilgrimage. Every monastery has special guest cöôùc Taêng phaûi ñeán gaëp vò nieân tröôûng Taêng trong rooms for this purpose. In present-day Japan it is thieàn vieän, ngöôøi troâng coi thieàn vieän veà moïi maët , customary to have monks who are being left ñeå caûm ôn loøng hieáu khaùch cuûa nieân tröôûng. standing in the court, enter the monastery in the Nhöõng cuoäc vieáng thaêm vaøo buoåi saùng naày cho evening and spend the

night in the guest rooms. pheùp vò nieân tröôûng, moät thieàn Taêng coù trình ñoä The next day after breakfast, however, they must cao, tìm hieåu vò haønh cöôùc Taêng vaø thöû thaùch resume waiting at the monastery gate or in the nhöõng yù ñònh cuûa ngöôøi ñoù. entrance hall until they are finally admitted to the T'ang Dynasty (618-907): Ñöôøng Trieàu—This monastery—Töø naày coù nghóa laø ôû laïi ñeán buoåi period has been called the golden age of Zen. saùng; thôøi gian ôû laïi qua ñeâm cuûa caùc vò haønh cöôùc Nevertheless there was a severe persecution of Taêng ñang treân ñöôøng ñi chu du. Moãi thieàn vieän Buddhists in China in 845, from which only Zen ñeàu coù nhöõng phoøng khaùch rieâng daønh cho nhöõng survived—Thôøi kyø naøy ñöôïc goïi laø thôøi hoaøng kim vò Taêng haønh cöôùc. ÔÛ Nhaät hieän nay ngöôøi ta cuûa Thieàn toâng. Tuy nhieân coù moät cuoäc baùch haïi thöôøng ñeå cho caùc vò Taêng haønh cöôùc ñang ñôïi Phaät giaùo ôû Trung Hoa vaøo naêm 845, maø chæ coù ngoaøi coång ñöôïc vaøo tu vieän luùc chieàu toái vaø nguû Thieàn toâng coøn toàn taïi—See Persecution During ñeâm trong phoøng daønh cho khaùch Taêng, tuy nhieân, the T'ang Dynasty. saùng sôùm ngaøy hoâm sau, sau khi aên saùng xong thì Tangen OÂshin (jap): Tan-yuan-Ying-cheân— hoï phaûi trôû ra ñôïi ngoaøi coång cho ñeán khi ñöôïc Danyuan Yingzhen—See Ñam Nguyeân ÖÙng Chaân chaáp nhaän vaøo tu vieän. Thieàn Sö. Tanga-ryo (jap): Guest-rooms in a Zen Tangen Shin'o (jap): Tan-Yuan-Ying-Zhen monastery, usually for wandering monks—Phoøng (chi)—See Ñaøm Nguyeân ÖÙng Chaân. daønh cho khaùch trong moät thieàn vieän, thöôøng laø T'ang Tripitaka: See Ñöôøng Tam Taïng. haønh cöôùc Taêng. Tangibility for the external world: Rasa-visaya Tanga-Zume (jap): The Japanese term 'tanga- (skt)—Vò Caûnh—Neám traûi hay tieáp xuùc vôùi theá zume' literally means "staying in the guest room"; giôùi beân ngoaøi. a period of trial for a wandering monk who is Tangible (a): Xuùc chaïm—Xaùc thöïc. requesting to be accepted into a monastery, which Tangible invisible moral law: See Voâ Taùc Giôùi. follows the period of standing in the court (niwa- Tangible object: Phottabbarammana (p)— zume). In 'tanga-zume' a monk must spend a week Phottabbayatanam (p)—Ñoái töôïng xuùc chaïm— alone in a guest room of the monastery practicing Xuùc Xöù—Xuùc Sôû Duyeân—See Luïc Ngoaïi Xöù. zazen. He is observed during this time by an elder T'ang-seng: Hsuan-Tsang (596-664)—See Huyeàn monk who provides him with food. In addition he Trang. goes every morning to the head monk, who is in Tangyur (tib): Taây Taïng Luaän Taïng—The charge of the administration of the monastery collection of the commentaries to Buddha's (shika) and thanks him for his hospitality. This teachings that have been translated from Sanskrit gives the shika, who is himself a monk advanced into Tibetan—Boä söu taäp luaän taïng ñöôïc dòch töø on the path of Zen, an opportunity to get tieáng Phaïn ra tieáng Taïng. acquainted with the aspirant and to test his Tanha (p): Trishna (skt)—Attachment— suitability—Thuaät ngöõ Nhaät Baûn coù nghóa laø 'ñôïi Craving—Desire—See AÙi Duïc. trong phoøng khaùch'; thôøi kyø thöû thaùch ñoái vôùi moät Tanha-kaya (p): Luïc AÙi Thaân. vò haønh cöôùc Taêng muoán ñöôïc nhaän vaøo moät thieàn Tanha samyojana (p): The fetter of craving. vieän. Thöû thaùch naøy laø tieáp theo giai ñoaïn ñôïi Tanh Khong Giac Ngo Zen

Master: See Taùnh ngoaøi coảng. Trong giai ñoaïn naày vò haønh cöôùc Thoâng Giaùc Ngoä Thieàn Sö.

Tan Hsia's being natural: Coâng aùn Ñan Haø Töï master Dan-Xia-Zhi-Chun (Tan-Sia-Tzu-Chun): Nhieân—See Ñan Haø Thieân Nhieân. See Ñôn Haø Töû Thuaàn Thieàn Sö. Tan Hsia's burning a wooden buddha statue: Tanka Shijun (jap): Tan-hsia Tzu-ch'un—Danxia- Coâng aùn Ñan Haø Ñoát Töôïng Phaät—See Ñan Haø Zichun—See Ñôn Haø Töû Thuaàn Thieàn Sö. Thieâu Phaät. Tanka Tennen (jap): Tan-hsia-T'ien-jan—Danxia Tan Hsia's questioning a monk: Have you Tianran—See Ñôn Haø Thieân Nhieân Thieàn Sö. eaten yet or not?—See Khieát Phaïn Daõ Vò. Tanku (jap): Futan-ku (jap)—Just emptiness— Tan-hsia-T'ien-jan: Tanka Tenen (jap)—See Tính hö khoâng ñoäc nhaát. Ñôn Haø Thieân Nhieân Thieàn Sö. Tanlin (skt): Ñaøm Laâm—Phoøng giaûng trong töï Tan-hsia Tzu-ch'un: Tanka Shijun (jap)— vieän—A monastic schoolroom. Danxia-Zichun—See Ñôn Haø Töû Thuaàn Thieàn Sö. T’an Luan (476-542): See Ñaøm Loan. Tan-i (jap): The place within the monks' hall Tannadhika (skt): Prajna-paramita-bodhisattva (soâdoâ) or the meditation hall (zendoâ) assigned to a (skt)—Trí Hueä Boà Taùt—Bodhisattva of Wisdom— particular monk or nun. Each Tan-i is marked with Transcendental-knowledge Bodhisattva. a sign bearing the occupant's name. Positions Tannishoâ (jap): A Record in Lament of within the hall are assigned based upon seniority Divergence—See Thaùn Töùc Thö. determined by the date of entry into monastic Tanpyoâ (jap): The name plate hanging above the orders—Choã trong Taêng ñöôøng hay Thieàn ñöôøn g raised platform in the monks' hall (soâdoâ) or the ñöôïc chæ ñònh cho moät vò Taêng hay Ni naøo ñoù. Moãi meditation hall (zendoâ)—Baûng teân treo beân treân moät "Tan-i" ñeàu ñöôïc laøm daáu vôùi baûng teân cuûa saøng thieàn trong Taêng phoøng hay Thieàn phoøng. ngöôøi ñöôïc chæ ñònh. Vò trí trong Thieàn ñöôøng Tanryo (jap): Single quarters—See Ñôn Lieâu. ñöôïc phaân chia döïa treân thaâm nieân cuûa tuoåi haï T’an Sheng Yun Yan: See Ñaøm Thaïnh Vaân laïp. Nham Thieàn Sö. Ta Nien: Upasaka Zen master Ta-Nien (973- Tanta (p): String—Thread—Sôïi daây. 1020)—See Ñaïi Nieân Cö Só. Tanto (jap): Head of meditation platforms—See Tanjoâge (jap): Japanese term for "Birthday verse Ñaøn Ñaàu. of Siddharta Gautama". Siddharta Gautama, who Tantra (skt): See Maät Chuù. would later become the Buddha. According to the Tantra gyu (tib): Tantrism—See Maät Giaùo. Buddhist tradition, immediately after his birth in Tantrarthavatara (skt): Bí Kinh Nghóa Nhaäp the Lumbini Garden, the newborn Siddharta is Moân—Tantric Meanings for Beginners. said to have taken seven steps in each of the four Tantrayana: See Kim Cang Thöøa. cardinal directions, pointed his right hand to Tantric Buddhism: Tantrism—The esoteric heaven and his left hand to the earth, and declared method, or Yogacara sect—See Maät Giaùo. his intention to attain enlightenment—Thuaät ngöõ Tantric Meanings for Beginners: Nhaät Baûn "Tanjoâge" coù nghóa laø Keä ñaûn sanh cuûa Tantrarthavatara (skt)—Bí Kinh Nghóa Nhaäp Só Ñaït Ña Coà Ñaøm, ngöôøi maø veà sau naøy ñaõ thaønh Moân. Phaät. Theo truyeàn thoáng Phaät giaùo, ngay khi ñaûn Tantric precepts: See Maät Toâng Giôùi Luaät. sanh taïi vöôøn Laâm Tyø Ni, caäu beù sô sanh Só Ñaït Tantric sect: Toảng Trì Moân—The

esoteric sects Ña ñaõ ñi boán höôùng, moãi höôùng baûy böôùc, tay phaûi and methods—Phaùp moân toång trì, töùc laø duøng chæ leân trôøi, tay traùi chæ xuoáng ñaát vaø tuyeân boá veà nieäm löïc ñeå thaâu nhieáp vaø chaáp trì chö phaùp yù ñònh giaùc ngoä cuûa mình—See Thieân Thöôïng khoâng ñeå cho maát. Thieân Haï Duy Ngaõ Ñoäc Toân. Tantrika (skt): Du Giaø Sö—Du giaø taêng. Tanjur (tib): Ñan Chaâu Nhó—Ñan Thuø—One of Tantrism: Maät Giaùo—See Tantric Buddhism. the two divisions of the Tibetan canon—Moät trong Tantu (p): String—Thread—Sôïi daây. hai phaân boä cuûa Taïng Kinh Taây Taïng. Tanu (skt): Deha or Kaya (skt)—Body—Thaân— Tanka (jap): 1) A short verse of Japanese The four kayas or bodies—Boán thaân Phaät—See poetry. Tanka are composed of five lines of verse, Töù Thaân. having 5-7-5-7-7 syllables, respectively; 2) Zen

Tanu-bhumi (skt): Baïc Ñòa—Poor land, i.e. the nhaän xeùt: "Con vaät naøy troâng gioáng moät con meøo, world, as full of trouble—Quoác ñoä ngheøo naøn vaø nhöng noù vaãn coù veû uy nghi vaø ñöôøng beä khaùc ñaày traéc trôû. thöôøng." Tan Xia Zhi-Chun: See Ñôn Haø Töû Thuaàn. Tao: The Way—The path—See Ñaïo (3). Tan Yuan (chi): Ñaøm Nguyeân—Name of a monk. Tao-An (312-385): See Ñaïo An. Tan-yuan-Ying-cheân : Tangen Oshin (jap)— Tao of Bodhi: The Way of Enlightenment. Danyuan Yingzhen—See Ñam Nguyeân ÖÙng Chaân T'ao Ch'an Zen Master: See Ñaïo Thieàn. Thieàn Sö. Tao-che Ch'ao-yuan (?-1660): Doâsha Choâgen Tanzan Zen Master: Thieàn sö Tanzan—Name of (jap)—Name of a Chinese Rinzai master of the a Japanese Zen master—Among Fugai's Ming dynasty who was among the earliest successors was Tanzan, one of the outstanding Chinese monks to travel to Japan during the early masters of early modern times. Tanzan was also Tokugawa period (1600-1867). Tao-che served as unusually sharp, and he saw through many of the head monk for a Chinese Zen monastery in Zen preachers of the day in his youth before he Nagasaki, and he also attracted many Japanese met master Fugai. Unlike his teacher Genro students interested in practicing with a Chinese before him, Zen master Fugai was outwardly master. His most prominent disciple was Bankei warm and gentle. Tanzan, in contrast, was a burly, Yoâtaku (1622-1693). Tao-che came from the virile man, temperamentally more like his same lineage as Yin-yuan Lung-ch'i (1594-1673), spiritual grandfather Genro. When Tanzan first the founder of Obaku Zen, and is commonly met Fugai, he took the mild gentility of the master regarded as a forerunner of the Obaku Zen as a sign of weakness and inwardly scorned him. movement. He returned to China shortly before Perceiving this, Fugai suddenly posed a question his death—Teân cuûa moät vò Thieàn sö Trung Hoa so piercing that Tanzan broke out in a sweat all thuoäc toâng Laâm Teá vaøo thôøi nhaø Minh, moät trong over his body, completely at a loss for something nhöõng vò Taêng du haønh sang Nhaät Baûn sôùm nhaát to say. Now Tanzan recognized Fugai's trong thôøi Ñöùc Xuyeân. Tao-che giöõ chöùc Thuû Toøa unobstrusive mastery and became a true disciple. taïi moät töï vieän Trung Hoa ôû Nagasaki, vaø Sö cuõng Once Tanzan saw a painting of a tiger made by loâi cuoán nhieàu ñeä töû ngöôøi Nhaät coù höùng thuù trong Fugai. He remarked, "This tiger is like a cat, but vieäc tu taäp vôùi moät vò thaày ngöôøi Hoa. Vò ñeä töû noåi even so it

has its own inviolable majesty."—Trong troäi nhaát cuûa Sö laø Thieàn sö Baøn Khueâ Vónh Traùc. soá nhöõng ngöôøi noái phaùp cuûa Fugai laø Tanzan, moät Tao-che xuaát thaân töø cuøng moät doøng truyeàn thöøa trong nhöõng thieàn sö xuaát chuùng cuûa nöôùc Nhaät vôùi Thieàn sö AÅn Nguyeân Long Kyø, vò saùng laäp thôøi caän ñaïi. Tanzan laø moät thieàn gia coù caù taùnh doøng Thieàn Hoaøng Baù taïi Nhaät, vaø cuõng ñöôïc xem nhaïy beùn khaùc thöôøng vaø coù taøi bieän luaän saéc xaûo, nhö laø ngöôøi ñi tieân phong trong phong traøo Thieàn vaø luùc treû oâng cuõng ñaõ töøng haønh cöôùc ñeå tham Hoaøng Baù. Sö trôû veà Trung Hoa moät thôøi gian vaán vôùi nhieàu thaày thieàn tröôùc khi gaëp ñöôïc Fugai. ngaén tröôùc khi thò tòch. Khoâng nhö thaày Genro, thieàn sö Fugai coù veû beà T'ao-Chen: See Ñaïo Chaân. ngoaøi khieâm hoøa vaø töø aùi. Coøn Tanzan thì ngöôïc T'ao-Chiao (628-700): See Ñaïo Chieâu. laïi, maïnh baïo cuõng gioáng nhö noäi toå Thieàn cuûa Tao-Chien Zen Master: See Ñaïo Khieâm. mình laø Genro. Khi Tanzan môùi dieän kieán Fugai, Tao Ch'o: See Ñaïo Xöôùc. oâng ñem caùi veû beà ngoaøi nhu mì cuûa vò thieàn sö Tao-Fu (chi): Dofuku (jap)—A disciple of nhö daáu hieäu cuûa söï yeáu ñuoái ñeå toû veû khinh Bodhidharma—Thieàn sö Ñaïo Phoù, hoïc troø cuaû toå thöôøng Fugai. Bieát ñöôïc ñieàu naøy, Fugai ñaõ baát Boà Ñeà Ñaït Ma. ngôø ñöa ra moät caâu hoùc buùa laøm cho Tanzan toaùt Tao-fu's withdrawing of his hand: Coâng aùn Ñaïo moà hoâi öôùt ñaãm toaøn thaân, hoaøn toaøn maát phöông Phoù ruùt tay—See Ñaïo Phoù Suùc Thuû. höôùng khoâng noùi neân lôøi. Baáy giôø Tanzan môùi Tao of Heaven: Ñaïo Trôøi—According to the kính phuïc ñöùc haïnh cuûa Fugai vaø trôû thaønh moät ñeä Taoists, natural law or cosmic energy is the origin töû thuaàn thaønh cuûa Fugai. Coù laàn Tanzan nhìn thaáy and law of all things—Ñaïo töï nhieân, lyù töï nhieân, böùc hoïa veõ moät con hoå cuûa thieàn sö Fugai, coù lôøi hay qui luaät töï nhieân.

Tao-hsin: Doshin (jap)—Daoxin—See Ñaïo Tín. Tapo (skt): Control tightly—Monitor closely— T'ao Hsuan (702-760): See Ñaïo Tuyeân. Kieåm soaùt chaët cheõ. Tao-hsuan Lu-shih (chi): Luaät sö Ñaïo Tuyeân— Tap Phuoc Temple: See Taäp Phöôùc Töï. Daoxuan (chi)—Dosen-risshi (jap)—See Ñaïo Tappara (p): Devoted to (a)—Heát loøng phuïc vuï. Tuyeân. Tappati (p): To burn—Ñoát chaùy. Tao-Hui Zen Master: Zen Master Ñaïo Hueä (?- Tappeti (p): To satisfy—Thoûa maõn. 1172)—See Ñaïo Hueä Thieàn Sö. Tapussa Bhalluka (p): See Trapusa Bhallika. Tao-I: See Maõ Toå Ñaïo Nhaát Thieàn Sö. Tapussa-sutta (p): Sutra on Tapussa's Taoism (n): See Laõo Giaùo. Renunciation, Anguttara Nikaya IX.41—Kinh Taoist (a & n): Thuoäc veà Laõo giaùo—Ngöôøi theo Xuaát Gia cuûa Ñeà Vò Ba Lôïi, Taêng Nhaát A Haøm Laõo giaùo. IX.41. Taoist hermit: Ñaïo só Laõo giaùo. Tara (skt): Ñaø La Toân—Ta ra—Ngöôøi Nöõ Cöùu Taoistic (a): See Taoist. Ñoä—A Sanskrit term for "Female Rescuer." One Tao-Lin: See Ñaïo Laâm (4). of the most popular buddhas in Tibetan Buddhism. Tao-Sheng (355-434): See Ñaïo Sinh. According to Tibetan legends, she was born from Tao-T'ai: Ñaïo Thaùi—Name of a Chinese monk in tears shed by Avalokitesvara, who was saddened the fifth century—Teân cuûa moät vò sö Trung Hoa by the suffering of sentient beings—Töø Baéc Phaïn vaøo theá kyû thöù naêm. chæ "Ngöôøi Nöõ Cöùu Ñoä." Ñaây laø moät trong nhöõng T'ao-Wu's offering ritual objects to a deceased vò Phaät phoå caäp nhaát

trong Phaät giaùo Taây Taïng. person: See Ñaïo Ngoâ Nhaát Gia Ñieáu UÛy. Theo truyeàn thuyeát Taây taïng, ngaøi sanh ra töø T'ao-Wu: To see a doctor: See Coâng AÙn Ñaïo nhöõng gioït nöôùc maét chaûy ra cuûa Quaùn Theá AÂm Ngoâ Khaùn Beänh. Boà Taùt, ngöôøi bò buoàn baõ vì söï ñau khoå cuûa chuùng T'ao-Wu and Wu-feâng Ch'ang-kuan: See Ñaïo sanh. Ngoâ Nguõ Phong. Tarab dun (tib): Seven patriarchs—Thaát toå. Tao-wu Yuan-chih: Dogo Enchi (jap)—Daowu Tara Bodhisattva: Said to have been produced Yuanzhi—See Vieân Trí Ñaïo Ngoä Thieàn Sö. from the eye of Kuan Shi Yin—Ngöôøi ta noùi raèng Tao-Ying: See Ñaïo Öng Thieàn Sö. Boà Taùt Ta La ñöôïc taïo thaønh bôûi con maét cuûa Tao-yu (chi): Doiku (jap)—Ñaïo Duïc—One of the Quaùn AÂm—See Cöùu Thoaùt Boà Taùt. famous disciples of Bodhidharma—Moät trong Tara-devi (p): Ñaø la Toân. nhöõng ñaïi ñeä töû cuûa Toå Boà Ñeà Ñaït Ma. Taraka (p): A star—Tinh tuù (vì sao). Tao-Yuan: Dogen—See Ñaïo Nguyeân. Tarama (skt): Vihara (skt)—Tònh xaù. Tapas (skt): Tapa (p)—Tapasamvara (skt)—Dkah Tarana (skt): Tapana (skt)—Hell of burning— thub (tib)—Ascetic practice—Austerities, See Vieâm Nhieät Ñòa Nguïc. renounced by the Buddha in the couse of his Taranatha (1575-1634): Name of a scholar and search for Enlightenment as being useless—See historian of the Jo-Nang-Pa lineage of Tibetan Khoå Haïnh. Buddhism, which was suppressed as heretical by Tapana (skt): Tieâu Thuïc Ñòa Nguïc—Hell of the fifth Dalai Lama Ngawang Losang Gyatso burning or roasting, the sixth of the eight hot (1617-1682). His best known work is entitled hells—Vieâm Nhieät Ñòa Nguïc, ñòa nguïc thöù saùu "History of Buddhism in India."—Teân cuûa moät trong baùt nhieät ñòa nguïc (phaïm nhaân bò ñoát chaùy hoïc giaû vaø söû gia ngöôøi Taây Taïng thuoäc doøng Jo- khi bò haønh hình). Nang-Pa, truyeàn thoáng bò traán aùp bôûi ñöùc Ñaït Lai Tapasamvara (skt): Tapas (skt)—See Khoå Haïnh. Laït Ma ñôøi thöù naêm vì cho raèng ñoù laø truyeàn Tapassi (p): Devoted to religious austerities (a thoáng ngoaïi ñaïo. Taùc phaåm noåi tieáng cuûa oâng coù hermit)—Heát loøng tu haønh khoå haïnh. nhan ñeà "Lòch Söû Phaät Giaùo ôû AÁn Ñoä." Tapassu (skt): See Baït Leâ Baø Lyù. Taranga (skt): Soùng—Waves. Tapati (p): To shine—Chieáu saùng. Tarani (p): A ship—A boat—Chieác thuyeàn hay taøu.

Tarati (p): To cross over—Vuôït qua. Tashilama (tib): Panchen Lama (tib)—Great Tareti (p): To assist (to help over or to make Tibetan Lama—See Ban Thieàn Laït Ma. cross)—Cöùu giuùp. Tashi Nagyal (tib): Name of a famous Tibetan Taretu (p): Savior (one who helps to cross)— master who wrote many Buddhist texts in the Ngöôøi cöùu ñoä. sixteenth century—Teân cuûa moät vò sö Taây Taïng Tariki (jap): A Japanese term for "Power of noåi tieáng vaøo theá kyû thöù XVI, ngöôøi ñaõ vieát raát others"—Töø ngöõ Nhaät Baûn coù nghóa laø "tha löïc nhieàu saùch Phaät giaùo. hay laø söùc maïnh cuûa ngöôøi khaùc"—See Tha Löïc. Tashintsu (jap): Paracetah-paryayajnana-Tarim: Tyû-Ña—Tö Ñaø—One of the four famous saksatkriya-bhijna (skt)—Divine mind—Knowing rivers in India, originated from the North of the the minds of others—Knowing others' mind—See lake Anavatapta, then flows to the sea in the Tha Taâm Thoâng. Northeast—Moät trong boán con soâng noåi tieáng ôû Task: Baûo Nhieäm—Nhieäm vuï—Phaän söï. AÁn Ñoä, phaùt nguoàn phía Baéc cuûa hoà A Na

Baø Ñaùp Tassu (jap): The Zen monk charged with Ta, chaûy ra bieån höôùng Ñoâng Baéc—See Töù Haø. conducting memorial services for a Zen patriarch Taritu (p): One who passes or crosses over— or founder. Services are generally held in the Ngöôøi ñaõ vöôït thoaùt. presence of a portrait of the master, another sort Tarka (skt): Takka (p)—See Tö Traïch. of image, or the memorial tablet (ihai). They may Tarthang Tulku (1935 -): A reincarnate Lama also be conducted at the grave site or a stupa who fled Tibet in 1959. He was appointed by the especially dedicated to the master. In later usage, Dalai Lama as a teacher of Nyingmapa studies at the term "tassu" sometimes refers to the head the Central Institute of Higher Tibetan Studies in monk at a subtemple within the complex of a Sarnath in 1962. He traveled to America in 1968 large monastery—Thuaät ngöõ Nhaät Baûn chæ vò after giving up his monastic ordination, and Thieàn Taêng chòu traùch nhieäm höôùng daãn nghi thöùc subsequently established the Nyingma Meditation leã laïc trong buoåi leã töôûng nieäm vò Toå Thieàn hay vò Center, the Nyingma Institute, and Dharma khai sôn Thieàn vieän. Leã thöôøng ñöôïc cöû haønh Publishing, all of which are located in Berkeley, ngay tröôùc böùc chaân dung cuûa vò thaày, moät loaïi California, U.S.A.—Vò taùi sanh Laït Ma ñaøo tî khaùc cuûa aûnh töôïng, hay baøi vò. Leã töôûng nieäm khoûi Taây Taïng vaøo naêm 1959. Ngaøi ñöôïc boå nhaäm cuõng coù theå ñöôïc cöû haønh ngay taïi phaàn moä hay laøm ñaïo sö veà nghieân cöùu cuûa tröôøng phaùi thaùp ñaëc bieät vinh danh vò thaày naøy. Caùch duøng veà Nyingmapa taïi Trung Taâm Vieän Cao Hoïc Taây sau naøy, thuaät ngöõ "tassu" thænh thoaûng chæ vò Thuû Taïng ôû Sarnath vaøo naêm 1962. Ngaøi du haønh sang Toøa cuûa moät ngoâi chuøa phuï naèm beân trong khuoân Myõ vaøo naêm 1968 sau khi töø boû giôùi ñaõ thoï taïi tu vieân cuûa moät ngoâi töï vieän lôùn. vieän, vaø sau ñoù thaønh laäp Trung Taâm Thieàn Ñònh Taste (n): Rasa (skt)—Vò—Söï neám. Nyingmapa, Hoïc Vieän Nyingmapa, vaø nhaø xuaát Taste consciousness: Tongue consciousness or baûn Nyingmapa, taát caû ñeàu toïa laïc ôû Berkeley, perception—Gustatory consciousness—See Thieät California, Myõ quoác. Thöùc. Taru (p): A tree—Caây. Taste-desire: Vò duïc—Hankering after the Taruna (p): Young (a)—Treû. pleasure of food—Heä phöôïc vì thuù vui aên uoáng Tarusanda (p): A grove of trees—Luøm caây. (heä phöôïc vì söï ham muoán muøi vò). Tasa (p): Movable (a)—Coù theå di chuyeån ñöôïc. Taste of dharma: Phaùp vò. Tasati (p): To tremble—Run sôï. Taste of the Dharma lifting the spirit: Homi- Ta-Sheng-Ch'i-Hsin-Lun: Treatise of the Shin (jap)—The flavor of the Dharma soothing Awakening of Faith in the Great Vehicle—See the soul—See Phaùp Vò Tö Thaàn. Ñaïi Thöøa Khôûi Tín Luaän. Taste-dust: Rasarammana (p)—Vò traàn—See Luïc Ta-shih: Sastri (skt)—Satthar (skt)—Upadhaya Traàn. (skt)—See Ñaïi Sö. Taste-sense-sphere: Vò Xöù—See Luïc Ngoaïi Xöù. Tasteless: Moät Tö Vò—Valueless, useless, e.g. discussion of the colour of milk by blind people—

Voâ vò, voâ giaù, voâ duïng, tyû nhö nhöõng ngöôøi muø maø Tatchuâ (jap): A small subtemple within a larger baøn luaän veà maøu cuûa söõa. Zen monastery complex. Subtemples are a unique Tastelessness: Laït leûo—Söï khoâng coøn vò. feature of Japanese Zen monasteries, not based Tasting a flavour with the tongue: See Tasting a

upon any Chinese model. During the Kamakura taste-object with the tongue. (1185-1333) and Ashikaga (1392-1568) periods, it Tasting a taste-object with the tongue: Löôõi became common for senior Zen monks to build neám vò—See Luïc Haèng Truù. "Tachuâ" within the precincts of the monastery in Tasteless: Valueless, useless—See Moät Tö Vò. which they had served as abbot. After retiring Tasting skandha: Jivha-skandha (skt)—Thieät from office, they used the "Tachuâ" as personal Uaån. residence. Often the master's disciples also took Ta-sui's black tortoise: Coâng aùn con ruøa Ñaïi up residence at the "Tachuâ" and continued to Tuøy—See Ñaïi Tuøy OÂ Qui. practice under the master's immediate Ta-sui Fa-cheân: See Ñaïi Tuøy Phaùp Chaân Thieàn supervision. In some cases, "Tachuâ" functioned as Sö. monasteries in their own right with numerous Ta Sui's It Goes Along With It: See Ñaïi Tuøy monks in residence, almost separated from the Hoûa Kieáp. original main monastery. After the master's death, Tata (p): Side of a river—Bôø soâng. Dharma heir inherited the subtemple as a part of Tatami (jap): Floor matting made from straw or the master's personal possessions. In this way, rush, used as a traditional flooring in Japanese subtemples typically remain within the lineage of structures, including family homes and monastery the founding master. Before the modern period, buildings. Each tatami mat is approximately three "Tachuâ" were not treated as independent temples. and one-half by seven feet. Rooms are often For this reason, they did not generally have measured in terms of tatami mats. In Zen formal mountain names typical of Zen temples. monasteries, the raised platforms (tan) in the Since the Meji period (1868-1912), many of them monks' hall (soâdoâ) and meditation hall (zendoâ) are have acquired legal status as independent branch covered with tatami. Each resident monk or nun is temples. The term "Tachuâ" may also refer to the assigned one full tatami mat in the monks' hall for grave site of the founder of a monastery or living space; this allows each person sufficient another leading master. After a senior monk died, space to stretch out to sleep. The tatami mats in it was traditional for his or her disciples to the meditation hall are generally smaller, since construct a memorial pagoda or another practitioners do not need to lie down in the smallstructure within the precincts of the meditation hall—Chieáu traûi saøn, ñöôïc laøm baèng monastery. This "Tachuâ" was then used as the site rôm hay laùc, duøng nhö thaûm loùt saøn truyeàn thoáng for memorial services offered for the sake of the taïi caùc kieán truùc Nhaät Baûn, bao goàm nhaø gia ñình deceased master—Moät töï vieän phuï naèm beân trong vaø phoøng oác töï vieän. Moãi taám chieáu coù kích thöôùc khuoân vieân moät Thieàn vieän lôùn hôn. Töï vieän phuï khoaûng 3 boä röôûi chieàu ngang vaø baûy boä chieàu laø neùt ñoäc ñaùo cuûa caùc Thieàn vieän Nhaät Baûn, daøi. Phoøng oác thöôøng ñöôïc ño theo kích côõ cuûa khoâng döïa theo kieåu cuûa Trung Hoa. Döôùi thôøi chieáu traûi saøn. Trong caùc Thieàn vieän, nhöõng ñaøn Thöông Lieâm vaø Tuùc Lôïi Thò, ñieàu naøy trôû thaønh cao hôn maët saøn trong Taêng ñöôøng vaø Thieàn bình thöôøng cho nhöõng vò Taêng cao tuoåi haï xaây ñöôøng ñeàu ñöôïc traûi phuû baèng nhöõng taám chieáu loùt döïng moät "ngoâi chuøa phuï" trong voøng raøo cuûa ngoâi saøn naøy. Moãi vò Taêng hay Ni ñöôïc chæ ñònh moät töï vieän, nôi maø

caùc vò ñaõ töøng giöõ chöùc vuï truï trì. taám chieáu trong Taêng ñöôøng laøm choã ôû; vieäc naøy Sau khi veà höu, hoï söû duïng "ngoâi chuøa phuï" naøy cho pheùp moãi ngöôøi coù ñuû khoaûng khoâng gian ñeå laøm nôi cö truù. Thöôøng thì caùc ñeä töû cuûa vò thaày naèm duoãi ra khi nguû nghæ. Nhöõng taám chieáu traûi cuõng laáy nôi naøy laøm truù xöù vaø tieáp tuïc tu taäp döôùi saøn trong Thieàn ñöôøng thöôøng nhoû hôn vì haø nh giaû söï giaùm saùt tröïc tieáp cuûa thaày. Trong vaøi tröôøng khoâng caàn phaûi naèm xuoáng trong Thieàn ñöôøng. hôïp, "ngoâi chuøa phuï" vaän haønh cuõng nhö nhöõng T'a-tang-Xiyuji (chi): See Datang-Xiyuji. ngoâi töï vieän vôùi nhöõng quyeàn haïn rieâng bieät vôùi soá taêng truù xöù taïi ñoù, haàu nhö laø taùch rôøi khoûi töï vieän

chính. Sau khi vò thaày thò tòch, phaùp töû noái phaùp keá of life—Taâm laø phaùp thaân hay Nhö Lai taïi trieàn, thöøa "ngoâi chuøa phuï" naøy nhö laø moät phaàn sôû höõu vaãn phaûi chòu meâ môø vaø khoå ñau trong ñôøi soáng— cuûa vò thaày. Baèng caùch naøy, nhöõng "ngoâi chuøa See Taâm Phaùp Thaân. phuï"vaãn giöõ doøng truyeàn thöøa cuûa vò saùng laäp. Tathagata characteristics: Nhö Lai Töôùng—Caùc Tröôùc thôøi caän ñaïi, nhöõng "ngoâi chuøa phuï" khoâng ñaëc tröng cuûa ñöùc Nhö Lai. ñöôïc ñoái xöû nhö nhöõng ngoâi chuøa ñoäc laäp. Vì lyù do Tathagata who clearly understands the true naøy, thöôøng thöôøng hoï khoâng ñöôïc teân nuùi chính law: Kuan-Yin who attained Buddhahood in the thöùc tieâu bieåu cuûa nhöõng Thieàn vieän. Töø thôøi Minh past—Chaùnh Phaùp Minh Nhö Lai. Trò, nhieàu "ngoâi chuøa phuï" ñöôïc tình traïng hôïp Tathagata cognition: Nhö Lai Trí—Trí cuûa Nhö phaùp laø nhöõng ngoâi chuøa nhaùnh ñoäc laäp. Thuaät Lai. ngöõ Nhaät Baûn "Tachuâ" cuõng coù theå chæ vò trí phaàn Tathagata Compassion Bodhisattva: Tathagata- moä cuûa vò saùng laäp ra töï vieän hoaëc moät vò thaày karuna-bodhisattva (skt)—Nhö Lai Bi Boà Taùt. haøng ñaàu. Sau khi vò Taêng cao tuoåi haï thò tòch, Tathagata consciousness: Nhö Lai Thöùc—Taâm theo truyeàn thoáng ñeä töû cuûa ngaøi xaây döïng moät thöùc Nhö Lai. ngoâi thaùp töôûng nieäm hay moät kieán truùc nhoû hôn Tathagata-Damstra (skt): Nhö Lai Nha Boà Taùt— beân trong voøng raøo töï vieän. "Tachuâ" naøy ñöôïc Name of a Bodhisattva. duøng laøm vò trí cöû haønh leã töôûng nieäm vò thaày quaù Tathagata day: Nhö Lai nhöït—Which is without coá naøy. beginning or end and has no limit of past, present Tatha (skt & p): Real—Thaät—Nhö, nhö thò, nhö and future—Thöïc Töôùng Nhöït—Ngaøy giôø trong nhö hay nhö theá—Thus. quaù khöù, hieän taïi vaø vò lai, laø voâ thuûy voâ chung. Tathagata (skt & p): Nhö Lai (baäc toaøn giaùc, Ñöùc Tathagata’s dharmakaya: Phaùp thaân Nhö Lai. Phaät)—Thus-Come One—One who has gone Tathagata-duta (skt): Tathagata-presya (skt)— thus—The Buddha—An Enlightened One—He Tathagata apostle—See Nhö Lai Söù. who comes and goes in the same way—A Sanskrit Tathagata-Equanimity Bodhisattva: Tathagata- term for “Thus-gone-one.” An epithet of Buddhas, upeksa-bodhisattva (skt)—Nhö Lai Xaû Boà Taùt. which signifies their attainment of awakening Tathagata Esoteric Pitaka: Tathagata-guhyaka (Bodhi), a transcendental state that surpasses all (skt)—Nhö Lai Bí Maät Taïng. mundane attainments—Phaïn ngöõ coù nghóa laø Tathagata is eternal: The Tathagata is always

“Nhö Lai.” Danh hieäu cuûa chö Phaät, coù nghóa laø söï abiding—See Nhö Lai Thöôøng Truï. thaønh ñaït Boà Ñeà, moät traïng thaùi sieâu thoaùt vöôït Tathagata family: Quyeán Thuoäc Nhö Lai—Toâng qua taát caû nhöõng thaønh ñaït phaøm tuïc—See Thaäp phaùp Nhö Lai—The abode of all Tathagatas— Hieäu. Nhö Lai Thöøa Chuûng Tính—Nôi truù nguï cuûa chö Tathagata of All-pervasive Unhindered Light: Nhö Lai. Buddha of Unhindered Light—Voâ Ngaïi Quang Tathagata-garbha (skt): Deshin shekpai nying po Nhö Lai—Moät danh hieäu khaùc cuûa Ñöùc Phaät A Di (tib)—Phaùp taùnh—Thusness—True Suchness— Ñaø—Another title for Amitabha Buddha—See A Dharma Nature—See Nhö Lai Taïng. Di Ñaø. Tathagata-garbha-hrdaya (skt): Mind-nature— Tathagata-apostle: Tathagata-duta or presya Immutable mind-corpus—The self-existing (skt)—A Tathagata apostle—See Nhö Lai Söù. fundamental pure mind—Nhö Lai Taïng Taâm—Töï Tathagata-bala (p): The supreme intellectual taùnh thanh tònh taâm. powers of a Tathagata—Trí naêng toái thöôïng cuûa Tathagata-Garbha-Sutra (skt): See Ñaïi Phöông Nhö Lai. Quaûng Nhö Lai Bí Maät Taïng Kinh. Tathagata body: Tathagatakaya (skt)—Body of Tathagata-guhyaka (skt): Nhö Lai Bí Maät Tathagata—Buddha-body—Nhö Lai Thaân—Thaân Taïng—Tathagata Esoteric Pitaka. cuûa ñöùc Nhö Lai. Tathagata-gupta (skt): See Nhö Lai Hoä Vöông. Tathagata in bonds: Nhö Lai taïi trieàn—The mind Tathagata-hasa (skt): Nhö Lai Tieán Boà Taùt— is dharmakaya or tathagata in bonds, which is still Name of a Bodhisattva. limited and subject to the delusions and sufferings

Tathagata of ineffable light: See Baát Khaû Tö coù aùc haïnh veà mieäng maø Nhö Lai phaûi gìn giöõ— Nghì Quang Nhö Lai. See Ba Ñieàu Nhö Lai Khoâng Caàn Gìn Giöõ. Tathagata of Infinite Light: Amitabha (skt)— Tathagata is perfectly pure in thought: There is Buddha of Inconceivable Light—The Buddha of no misdeed of thought in a Tathagata—Nhö Lai Infinite Light—Voâ Löôïng Quang Phaät. thanh tònh hieän haønh veà yù. Nhö Lai khoâng coù aùc Tathagata-jihva (skt): Nhö Lai Thieät Boà Taùt— haïnh veà yù maø Nhö Lai phaûi gìn giöõ—See Ba Ñieàu Tathagata-Tongue Bodhisattva. Nhö Lai Khoâng Caàn Gìn Giöõ. Tathagata-jnana-darsana (skt): Phaät Hueä— Tathagata power: Nhö lai gia trì löïc—Söï gia trì Buddha-wisdom. cuûa Ñöùc Nhö Lai hay tha duyeân. Tathagatajnanadhatu (skt): The world of Tathagata practices: Nhö Lai Haønh—Tu taäp Tathagata-knowledge—Nhö Lai Trí Giôùi (theá giôùi theo giaùo phaùp cuûa Nhö Lai. cuûa Nhö Lai trí)—See Thaäp Voâ Taän Nguyeän. Tathagata's pure meditation: Nhö Lai Thanh Tathagata-karuna-bodhisattva (skt): Nhö Lai Bi Tònh Thieàn—Thieàn ñònh thanh tònh cuûa Nhö Lai. Boà Taùt—Tathagata Compassion Bodhisattva. Tathagatapurvapranihitatva (skt): Nhö Lai boån Tathagata-kaya (skt): Buddha-body—See Nhö nguyeän (boån nguyeän cuûa Ñöùc Nhö Lai)— Lai Thaân. Tathagata’s original vows. Tathagata-love: See Phaùp AÙi Nhö Lai. Tathagata sphere: Nhö Lai Caûnh Giôùi—Caûnh Tathagatam (skt): Nhö Lai Thieàn—Tathagata giôùi cuûa Nhö Lai. Zen. Tathagata store: Tathagata-garbha (skt)—Nhö Tathagata-meditation: Tathagata Zen—Nhö Lai Lai Taïng. Thieàn. Tathagata’s Ten Epithets: Thaäp hieäu Nhö Lai— Tathagata-messenger: Nhö Lai Söù—Söù giaû cuûa See Thaäp Hieäu. Nhö Lai. Tathagata-Tongue Bodhisattva: Tathagata-jihva Tathagata-mitra (skt): Toái Thaéng

Höõu Boà Taùt— (skt)—Nhö Lai Thieät Boà Taùt. The Most Excellent Favor Bodhisattva. Tathagata of unerring performance: Tathagata-mudita (skt): Limitless joy Amoghasiddhi (skt)—Baát Khoâng Thaønh Töïu Nhö Tathagata—Nhö Lai Hyû Boà Taùt. Lai. Tathagatanam-anutpada (skt): Phaät tieàn Phaät Tathagata of Unhindered Light: Voâ Ngaïi Quang haäu—The periods before and after the Buddha. Nhö Lai. Tathagata-nature: Nhö Lai Taïng—The Tathagata of Unhindered Light Shinning Tathagata-nature, which is the fundamental throughout the Ten Directions: Jinjippo-universal nature possessed by all the living, one of Mukego-Nyora (jap)—Taän Thaäp Phöông Voâ Ngaïi the five Stores of the one Buddha-nature—See Quang Nhö Lai. Nguõ Chuûng Taïng. Tathagata-upeksa-bodhisattva (skt): Nhö Lai Xaû Tathagata's Perfect Vehicle: Nhö Lai Vieân Boà Taùt—Tathagata-Equanimity Bodhisattva. Thöøa—Nhaát Thaät Vieân Thöøa (trong Kinh Phaùp Tathagata-vaktra (skt): Nhö Lai Ngöõ Boà Taùt—Hoa)—In the Lotus Sutra. Name of a Bodhisattva. Tathagata is perfectly pure in bodily conduct: Tathagata Vehicle: Tathagatayana (skt)—Nhö There is no misdeed of the body which a Lai Thöøa—Coã xe Nhö Lai—Ñaïo phaùp cuûa Nhö Tathagata must conceal lest anyone should get to Lai. hear about it—Nhö Lai thanh tònh hieän haønh veà Tathagata-wisdom: Trí hueä cuûa Ñöùc Nhö Lai. thaân, Nhö Lai khoâng coù aùc haïnh veà thaân maø Nhö Tathagata-womb: Tathagata garbha (skt)— Lai phaûi gìn giöõ—See Ba Ñieàu Nhö Lai Khoâng Tathagata store—Nhö Lai Taïng—See Nhö Lai Caàn Gìn Giöõ. Taïng. Tathagata is perfectly pure in speech: There is Tathagata-yana (skt): Buddhayana—Buddha no misdeed of the speech in a Tathagata—Nhö Vehicle or Conveyance—Tathagata-vehicle—See Lai thanh tònh hieän haønh veà mieäng. Nhö Lai khoâng Nhö Lai Thöøa.

Tathagata Zen: Tathagatam (skt)—See Nhö Lai cuûa ñaøn na tín thí laø phaïm giôùi xaû ñoïa (phaûi buoâng Thieàn. boû vaø phaùt loà saùm hoái). Tathata (p & skt): Suchness—See Chaân Nhö. Tattva (skt): Chaân tính vaø thaønh thöïc (lìa boû meâ Tathata-garbha (skt): Nhö Lai Taïng. tình, döùt heát hö voïng)—Real—Truth—Reality—Tathatalambanam (skt): Tadalambana (skt)— True—See Chaân Thöïc. See Duyeân Chaân Nhö Thieàn. Tattva-dris (skt): See Kieán Chaân. Tathatavasthana (skt): Truù chaân nhö—Abode of Tattvajnana (skt): Knowledge of absolute truth— suchness. See Chaân Thöïc Trí. Tathatva (skt): Nhö Nhö—Thusness or suchness. Tattvam (skt): Chaân thöïc hay chaân lyù—Truth—In Tathavi (p): Prthivi (skt)—Ñòa—The earth— the Lankavatara Sutra, the Buddha taught: "Those Ground. who are tied to letters will never see My Truth. Tathavi-dhatu (p): Prthivi-dhatu (skt)—Solid The truth is to be detached from letters."—Trong element—See Ñòa Ñaïi. Kinh Laêng Giaø, Ñöùc Phaät daïy: "Nhöõng ai bò raøng Ta-Tien-Pao-Tung (chi): Daiten Hotsu (jap)— buoäc vaøo vaên töï seõ khoâng bao giôø bieát ñöôïc caùi Ñaïi Ñieân Baûo Thoâng—See Ñaïi Ñieân. chaân lyù cuûa Ta. Chaân lyù phaûi ñöôïc taùch rôøi khoûi Ta-Tien-Pao-Tung's realization of own true vaên töï"—See Chaân Lyù. Mind: See Coâng AÙn Ñaïi Ñieân Minh Lieãu Chaân Tattva-Samgraha (skt): See Chaân Taùnh Yeáu Taäp Taâm. Tuïng. Ta-Tien-Pao-Tung's remaining silent: Coâng aùn Tattva-Samgraha-karika (skt): See Tattva- Ñaïi Ñieân yeân laëng—See Coâng AÙn Ñaïi Ñieân Samgraha. Löông Cöûu Cô

Duyeân. Tattva-Samgraha-panjika (skt): See Chaân Taùnh Tatiya-jhana (p): Tritiya-dhyana (skt)—See Tam Yeáu Taäp Naïn Ngöõ Thích. Thieàn. Tattva-sandesa-sastra (skt): Bieän Chaân Luaän— Tatiyajjhanabhumi (skt): The third region, equal Treatise of Reasoning on the Truth. to a middling chiliocosmos—See Tam Tattva-saptati (skt): Thaát Phaät Chaân Thaät Luaän— Thieàn Thieân. Luaän veà Baûy vò coå Phaät—Treatise on the seven Tatksana (skt): Trong cuøng moät khoaûng thôøi ancient Buddhas. gian—The same moment—At the same Tattvasya-laksana (skt): The reality of all moment—Immediately. things—See Chö Phaùp Thöïc Töôùng. Tatksana-samuthana (skt): See Saùt Na Ñaúng Ta-Tung Zen Master: Zen Master T'a-T'ong— Khôûi. See Ñaïi Ñoàng Thieàn sö. Tatpurusa (skt): Y Chuû Thích—See Y Só Thích Ta-Tzu-Huan-Chung: Kwanchu (jap)—See and Luïc Ly Hôïp Thích. Khoan Trung Ñaïi Töø Thieàn Sö. Tatramjjhattata (p): Neutrality of mind—Taâm Taught by the Tathagata: Nhö Lai Sôû Thuyeát— Xaû—Quaân bình noäi taâm—See Khinh An. Nhöõng lôøi ñöôïc daïy bôûi baäc Nhö Lai. Tatsvabhavaisiya-vinaya (skt): Voluntary Taught way: Giaùo ñaïo. confession or formality of confession—Öng Döõ Taunt (v) someone: Khieâu khích ai. Töï Ngoân Trò—Töï aên naên xin loãi—See Thaát Dieät Tavas (skt): Maïnh meõ—Strong—Energetic— Tranh Phaùp. Strength—Power. Tatta (p): Tattva (skt)—The real nature—Thöïc Tavatimsa (p): Trayastrimsa (skt)—Trôøi Ñao taùnh—See Chaân Nhö. Lôïi—The thirty-three Heaven or the realm of Tattered robes: Y aùo raùch röôùi—A Bhiksu or thirty-three gods—See Tam Thaäp Tam Thieân Bhiksuni who intentionally wears tattered robes in Giôùi. order to arouse pity in a donor, commits an Tavatimsadevaloka (p): See Tam Thaäp Tam offence involves Release and Expression of Thieân Giôùi. Regret—Vò Tyø Kheo hay Tyø Kheo Ni naøo coá tình Tax (n): Thueá. maëc y aùo raùch röôùi ñeå laøm khôi daäy loøng thöông Tax-collector: Tax-gatherer—Ngöôøi thaâu thueá.

Tax exemption: Mieãn thueá. Tch'an-tsung-Yulu (chi): Thieàn Toâng Ngöõ Luïc— Taxila (skt): Takkasila (p)—Taksasila (skt)—See The Chinese Zen Records of lectures (Records of Ñöùc Thi La. teachings). Tay An Temple: See Taây An Töï. Tchaturmaharadjakyikas (Caturmaharaja) Tayana (p): Protection—Söï baûo veä. (skt): Töù ñaïi thieân vöông—See Töù Thieân Vöông. Ta-yang Ching-hsuan: Taiyo Kyogen (jap)—See Tch'eng-Cheu-Tsung (chi): The Satyasiddhi Ñaïi Döông Kænh Huyeàn Thieàn Sö. School—See Thaønh Thöïc Toâng. T'a-Yang's family customs and habits (family Tch'enrezig (tib): Avalokitesvara (skt)—See tradition): See Coâng AÙn Ñaïi Döông Gia Phong. Quaùn Theá AÂm. T'a-Yang's state of being: See Coâng AÙn Ñaïi Tch'en-Yen-Tsung (chi): Mantrayana (skt)—The Döông Caûnh. True Word Sect—See Chaân Ngoân Toâng. Tayati (p): To protect—Baûo veä. Tea ceremony: Chado (jap)—Tea way—See Traø Tayin (skt): Baäc Cöùu Theá—Saviour of the world. Ñaïo. Tayo-asara (p): Traya-asravah (skt)—Tam Laäu— Tea flower: Chabana (jap)—Traø Hoa. Three taints—See Tam Laäu Hoaëc. Tea garden: Cha-wan (chi)—Traø Uyeån. Tayokincana (p): Triny-avaranani (skt)—Three Tea and hot water: Traø Thang—Used as barriers—Three Hinderers—Three kinds of offerings to the spirits—Traø vaø nöôùc noùng, duøng Vighna—Ba loaïi chöôùng ngaïi—See Tam Chöôùng. trong caùc buoåi leã

cuùng vong ôû caùc töï vieän. Tay Phuong Pagoda: See Taây Phöông Töï. Tea house: Chahitsu (jap)—Traø thaát. Tay Thien Temple: See Taây Thieân Töï. Tea-leaves: Traø Dieäp—Laù traø. Ta Yu: Ñaïi Ngu—Name of a monastery and title Tea-napkins: Cha-kin (jap)—Traø caân—Khaên of its patriarch Ma-Tsu or the Zen or Intuitive duøng trong nghi thöùc traø ñaïo—Napkins used in a school—Ñaïi Ngu laø teân cuûa moät töï vieän vaø cuõng tea ceremony. laø danh hieäu cuûa Maõ Toå cuûa Thieàn phaùi Qui Toâng, Tea room: Chashitsu (jap)—Tea house—Traø vò truï trì ôû ñoù. Thaát. Ta-yu Shou-chih: Daigu Shushi (jap)—Dayu Tea way: Chado (jap)—Tea ceremony—Traø Shouzhi—See Ñaïi Ngu Thuû Chi Thuùy Nham Ñaïo—One of the most effective way of stabilizing Thieàn Sö. the mind in Japanese Buddhism—Moät trong Taza (jap): Ñaû Toïa—Ngoài kieát giaø hay baùn giaø— nhöõng caùch oån ñònh taâm raát coù hieäu quaû trong Phaät To sit down crosslegged. giaùo Nhaät Baûn. Tchakravartin (Balatchakravartin) (skt): Teach (v): Daïy—Giaûng. Cakravartin (skt)—Chuyeån Luaân Thaùnh Vöông. Teach beings in the realm of desire: Haïnh duïc Tchan: Thieàn—Dhyana—Meditation—Zen. giôùi vì muoán giaùo hoùa chuùng sanh coõi duïc—See Tchandala (skt): Candala (skt)—The lowest class Möôøi Choã Sôû Haønh Cuûa Chö Ñaïi Boà Taùt. in the Indian caste system—See Chieân Ñaø La. Teach and convert: Paripac (skt)—Transform by Tchandrasuryapradipa Buddha (skt): See Nhöït instruction—Giaùo hoùa—To teach and convert or Nguyeät Ñaêng Minh Phaät. transform men—Giaùo Hoùa Quaàn Sanh. Tchandra-vimala-surya-prabhasa-sri (skt): Teach the Dharma: Preach the Dharma—To Candra-vimala-surya-prabhasa-sri (skt)—See declare the law—Giaûng phaùp—Thuyeát Phaùp. Nhaät Nguyeät Tònh Minh Ñöùc. Teach endlessly for incalculable eons: Trong voâ Tchanna (skt): Xa naëc (vieân giöõ ngöïa taïi ñeàn vua soá kieáp chaúng ngôùt thuyeát phaùp—See Möôøi Caùch Tònh Phaïn). Chuyeån Phaùp Luaân Cuûa Caùc Ñöùc Nhö Lai. Tchansuna (skt): An ancient capital of Vrji—See Teach and guide: Daïy baûo vaø daãn daét. Chieâm Thuù Naõ. Teach and guide untold sentient beings: Giaùo Tch'an-tsung-Tchou-chou (chi): Thieàn Toâng Tröù hoùa ñieàu phuïc vaø daãn daét chuùng sanh—See Möôøi Thuaät—The Chinese Compilations of Zen Voâ Ngaïi Giaûi Thoaùt Cuûa Chö Phaät. writings.

Teach and influence sentient beings tirelessly: Teacher of duties: Yeát Ma A Xaø Leâ—Thoï Giôùi Giaùo hoùa chuùng sanh khoâng nhaøm moûi. Taêng hay vò Taêng laøm pheùp thoï giôùi yeát ma. Teach a religion: Teach a way—Way of Teacher's duty: Teacher of duties—Giaùo thoï A teaching—Giaùo ñaïo. xaø leâ—Sö ñaïo (boån phaän cuûa moät vò thaày hay ñaïo Teach the religion of the Buddha: Turn the laøm thaày). dharma-cakra—Turn the wheel of dharma— Teacher of Gods and Humans: Sasta-deva- Chuyeån phaùp luaân. manusyanam (skt)—Thaày cuûa Trôøi Ngöôøi—See Teach sentient beings expediently: By the Thieân Nhaân Sö. power of their original vows, the power of great Teacher of Gods and men: Teacher of Gods and love and compassion, and the power of Humans—See Thieân Nhaân Sö. omniscience, causing them all to be civilized— Teacher of the Intuitive school: Thieàn Sö. Duøng söùc boån nguyeän, söùc ñaïi töø bi, söùc nhöùt thieát Teacher of the Law: Phaåm Phaùp Sö—One

of the trí, phöông tieän giaùo hoùa ñeàu laøm cho chuùng sanh twenty-eight chapters in the Lotus Sutra. ñöôïc ñieàu phuïc. Teacher of the Letter of the Law: See Vaên Töï Teach and tame all sentient beings: Coù theå giaùo Phaùp Sö. hoùa ñieàu phuïc chuùng sanh. Teacher of men: Nhaân sö. Teach and transform: Giaùo hoùa vaø söûa ñoåi. Teacher of one's teacher: Patriarch—Toå hay Teach the truth: Noùi phaùp nhö thaät—See Möôøi tröôûng laõo, ngöôøi saùng laäp ra toâng phaùi —Founder Khí Giôùi Cuûa Chö Ñaïi Boà Taùt. of a school in Buddhism. Teach the way: Giaùo ñaïo—Teach a religion— Teacher of the scriptures: Thoï Kinh A Xaø Leâ The way of teaching, in contrast with the hay vò Taêng daïy kinh cho ngöôøi khaùc. intuitional way—Giaùo ñaïo ngöôïc laïi vôùi con Teacher of a sect: Toâng sö. ñöôøng chöùng ngoä baèng tröïc giaùc (Thieàn toâng). Teacher and student: Master and pupil—Sö ñeä Teachers (n): 1) Teacher of Vinaya: Luaät Sö; 2) (thaày troø)—Sö ñoà. Teacher of doctrine: Phaùp Sö; 3) Teacher of the Teacher of the sutra: Teacher of the canon— Intuitive school: Thieàn Sö; 4) One of the five to be Kinh sö. constantly served (places for offerings): Thaày daïy, Teacher of Vinaya: Luaät Sö. moät trong naêm choã ñeå cuùng döôøng (see Nguõ Xöù Teacherless power, spontaneously awakening Cuùng Döôøng). to all truth: Voâ sö löïc voâ ngaïi duïng—See Möôøi Teacher of the celestials: Thieân Chuùng Ñaïo Löïc Voâ Ngaïi Duïng. Sö—Thaày cuûa chuùng sanh treân coõi trôøi. Teaching: Marga-dharma (skt)—Dogma— Teacher of the commandments: Teacher of the Teachings—Tenets—Ñaïo phaùp—Tín ñieàu—Tín discipline—Giôùi Sö—Giôùi Hoøa Thöôïng—Luaät lyù—See Töù Giaùo. Sö—Thoï giôùi A Xaø Leâ. Teaching in accordance with the capacity of Teacher of the community: Master of the the hearers: AÂn tuøy caên cô ñoä chuùng—See Thaäp community—Y chæ A xaø leâ—Spiritual teacher. Phaät AÂn. Teacher of devas and men: Sasta Deva- Teaching of adaptable philosophies: See Tuøy manusyanam (skt)—Thieân Nhaân Sö—Teacher of Chuyeån Lyù Moân. devas and men—Teacher of gods and humans and Teaching that admits the existence of Ten epithets of a Buddha—See Thieân Nhaân Sö characteristics:See Höõu Töôùng Phaùp. and Thaäp Hieäu. Teaching that allows for the existence of Teacher of the dharma: Phaùp Sö—Vò thaày characteristics: See Höõu Töôùng Phaùp Luaân. giaûng phaùp. Teaching based on the approach of Teacher of the discipline: Master of the marklessness: Voâ Töôùng Phaùp—Phaùp moân voâ commandments—Teacher of the töôùng. commandments—See Giôùi Sö Nguõ Ñöùc. Teachings based on the Buddhist scriptures: Teacher of doctrine: Phaùp Sö. Lung-gi-ch (tib)—Dharma of statement—Vaên Töï

Phaùp—Scriptural dharma—Teachings of the Teaching the Dharma in regard to telling of Tripitaka. thought: Kyù taâm (daïy phaùp baèng phöông phaùp kyù Teachings for Bodhisattvas: Bodhisattva-vavada taâm)—See Töù Kyù Taâm. (skt)—See Giaùo Boà Taùt Phaùp. Teaching of the dharma through listening and Teaching of the bright gate: See Phaùp Minh hearing: See AÂm Giaùo. Moân. Teaching and discipline: See Hoùa Cheá Nhò Giaùo. Teachings of the Buddha: Dharma (skt)— Teaching that does not establish words and Dhamma (p)—Buddhist doctrine—Buddhist law— letters: Lôøi daïy khoâng döïa vaøo vaên töï—See Baát Buddha'd Teachings—Teaching of the

Awakened Laäp Vaên Töï. One: “Not to commit any sin, to do good, to purify Teachings of the Elders School: Theravada one’s mind.” Buddha’s teaching is so easy to Buddhism—See Thöôïng Toïa Boä. speak about, but very difficult to put into practice. Teaching of Emptiness: Giaùo lyù veà Taùnh The Buddha’s teaching is so easy that a child of Khoâng—See Khoâng Giaùo. three knows how to speak, but it is so difficult that Teaching of equality: Giaùo lyù bình ñaúng—See even an old man of eighty finds it difficult to Bình Ñaúng Giaùo. practice—Phaät phaùp hay giaùo huaán cuûa Phaät. Lôøi Teaching of eternal life: Thöôøng Truï Giaùo. cuûa Phaät laø lôøi cuûa moät baäc Tónh Thöùc: “Chôù laøm Teachings and evidence: See Giaùo Chöùng. caùc ñieàu aùc, neân laøm nhöõng vieäc laønh, giöõ taâm yù Teaching of the great vehicle: Mahayana thanh saïch.” Ñoù laø lôøi chö Phaät daïy. Lôøi Phaät daïy (skt)— Ñaïi Thöøa Giaùo—Giaùo phaùp Ñaïi thöøa. deã ñeán ñoä ñöùa treû leân ba cuõng noùi ñöôïc, nhöng Teaching by images: See Töôïng Hoùa. khoù ñeán ñoä cuï giaø 80 cuõng khoâng thöïc haønh noãi. Teaching of the immaterial: School of Teaching of the Buddha in the Infinite Life unreality—See Khoâng Moân and Thieân Thai Nguõ Sutra: Giaùo phaùp—Giaùo phaùp cuûa Phaät trong Thôøi Baùt Giaùo. Kinh Voâ Löôïng Thoï. Teaching of incompleteness: Baát Lieãu nghóa. Teaching of Buddha-truth of other worldly Teachings of the Kalacakra sect: Paramadi- happiness in escape from mortality: Xuaát theá buddho-ddhrtasri-kalacakra-namatantra-raja gian giaùo. (skt)—Kalapakkha-tantra (p)—Thôøi Luaân Maät Teaching of the Buddha viewed as a net to Phaùp. catch and save mortals: Giaùo voõng. Teaching on karma: Thuyeát nghieäp baùo. Teaching of Buddhism by symbol: Saddharma- Teaching of leaving the world: Xuaát theá gian pratirupaka (skt)—Töôïng Phaùp—See Tam Thôøi phaùp. Chuyeån Phaùp (C). Teaching of the lesser vehicle: Tieåu Thöøa Teaching of the charater of the miñle way: See Giaùo—Giaùo phaùp tieåu thöøa. Trung Luaän Tính Giaùo. Teaching of the Lotus and Nirvana sutras Teaching common to all three vehicles: Tam surpasses the eight other schools: See Sieâu Baùt. Thöøa Thoâng Giaùo. Teaching Mahayana to those who cling to Teaching of the container world: Khí Giôùi Hinayana: Duøng phaùp ñaïi thöøa ñeå ñoä keû öa phaùp Thuyeát—Lôøi daïy veà theá giôùi phaùp. tieåu thöøa. Teaching dealing with phenomena: See Söï Teaching and meditation: Buddha's doctrine and Giaùo. mediatation on it—See Giaùo Quaùn. Teaching derived from external events: See Teaching of the middle way: Trung Ñaïo Giaùo— Tích Hoùa. Giaùo phaùp trung ñaïo. Teaching dharma: Desana (skt)—Discourse— Teaching of the nature of the eight Baøi thuyeát giaûng—See Ngoân Thuyeát Phaùp Töôùng. consciousness: See Duy Thöùc Hoïc. Teachings of Dharma are boundless, I vow to Teaching of no characteristics: Voâ Töôùng learn them all: Phaùp moân voâ löôïng theä nguyeän Khoâng Giaùo—See Voâ Töôùng Toâng. hoïc—See Töù Hoaèng Theä Nguyeän. Teaching office: Giaûng ñöôøng töï vieän.

Teaching of the phenomenal appearances of Teaching that treats phenomenon as real: See dharmas: Phaùp Töôùng Giaùo—Lôøi phaùp noùi veà Höõu Töôùng Giaùo. hình töôùng cuûa hieän töôïng. Teachings of the Tripitaka: Lung-gi-ch (tib)— Teaching and practice: Instruction and Dharma of statement—Vaên Töï Phaùp—Scriptural

conduct—Progress of the teaching—Giaùo haïnh. dharma—Teachings based on the Buddhist Teaching, practice and realization: Instruction, scriptures. conduct and its realization (evidential results)— Teaching of unreality: Doctrine of unreality (the Giaùo haïnh chöùng. teaching that all is unreal)—See Khoâng Giaùo. Teachings and precepts: Giaùo phaùp vaø giôùi luaät. Teaching using images: See Töôïng Giaùo. Teaching of reality: Real teaching—Reliable Teaching viewed as a net: Dharma-net—See teaching—See Höõu Giaùo. Giaùo Voõng. Teaching that refutes phenomenal Teaching of the Vimalakirti and other sutras: appearances: See Phaù Töôùng Giaùo. See ÖÙc Döông Giaùo. Teachings relating to both the trailokya and Teaching and warning: See Giaùo Giôùi. the immortal realms: See Giôùi Ngoaïi Giaùo. Teaching on the way of vehicle of oneness: Teachings relating not only to the trailokya, Ekayana-nirdesa (skt)—Another name for the but also the immortal realms: See Giôùi Ngoaïi Lotus Sutra, which emphasizes the teaching on the Giaùo. path of one vehicle—See Thuyeát Nhaát Thöøa Ñaïo. Teachings relating to the trailokya: See Giôùi Teaching of the whole truth: See Lieãu Nghóa Noäi Giaùo. Giaùo. Teachings that reveal the nature: Hieån Tính Teaching without speech: See Voâ Ngoân Thuyeát Giaùo—Lôøi phaùp chæ roõ baûn chaát. Ñaïo. Teaching of the right way: Buddhism—Chaùnh Teaching of Zen: See Thieàn Giaùo. giaùo—Giaûng daïy chaân ñaïo. Tear (n): Nöôùc maét. Teaching of the sage: Holy teaching—Thaùnh Tears of all beings are much more than water giaùo. in the oceans: Nöôùc maét chuùng sanh nhieàu hôn Teachings of Sakyamuni Buddha and those of nöôùc bieån ñaïi döông. Amitabha Buddha are interrelated: Giaùo thuyeát Technical knowledge of the Buddha teachings: cuûa Ñöùc Phaät Thích Ca Maâu Ni trong coõi Ta Baø Phaät Phaùp thieän xaûo trí. vaø giaùo thuyeát cuûa Ñöùc Phaät A Di Ñaø nôi Taây Technical knowledge of Comprehending the Phöông Cöïc Laïc coù quan heä vôùi nhau. most profound Buddha teaching: Trí lieãu ñaït Teaching school: Tröôøng phaùi giaùo thuyeát. Phaät phaùp thaäm thaâm. Teaching of a sect: Toâng giaùo. Technical knowledge of exposition of all kinds Teaching sentient beings: Giaùo hoùa chuùng of Buddha teachings: Trí thieän xaûo tuyeân thuyeát sanh—See Möôøi Loaïi Vieân Laâm Cuûa Chö Ñaïi Boà caùc thöù Phaät phaùp. Taùt. Technical knowledge of nodifference of the Teaching of the single vehicle: Giaùo lyù nhaát boundless Buddha teachings: Trí thieän xaûo voâ thöøa—One vehicle method—See Nhaát Thöøa bieân Phaät phaùp voâ sai bieät. Phaùp. Technical knowledge of nonregression in the Teaching Spiritual Advisor: See Giaùo Thoï Thieän Buddha teachings by one’s own mind and one’ Tri Thöùc. own power: Trí thieän xaûo duøng töï taâm töï löïc Teaching and taming sentient beings: Giaùo hoùa khoâng thoái chuyeån nôi taát caû Phaät phaùp. ñieàu phuïc chuùng sanh. Technical knowledge of penetration of the Teaching of the three levels: Tam Giai Giaùo— Buddha teaching of adornment: Trí thieän xaûo Giaùo phaùp veà ba baäc. thaâm nhaäp trang nghieâm Phaät phaùp. Teaching through images: See Töôïng Giaùo.

Technical knowledge of penetrating the of Change, so I want to listen to the lectures of the Buddha teachings by innumerable means: Trí elder scholars in the capital." Hakuin said, "The thieän xaûo voâ löôïng phöông tieän vaøo Phaät phaùp. Book of Change can

hardly be understood without Technical knowledge of penetrating the the power of seeing the essence of mind. Why Buddha teachings by one means: Trí thieän xaûo don't you stay here for a while and try to see your moät phöông tieän vaøo Phaät phaùp. essence? If you perceive the essence of mind, I Technical knowledge of the production of far- will expound The Book of Change for you." reaching Buddha-teachings: Trí thieän xaûo xuaát Teishu replied, "I will do just as you say." And he sanh Phaät phaùp quaûng ñaïi. stayed there with Hakuin for intensive work. Technical knowledge of realizing the Buddha When the time was ripe, he forgot his doubts and teaching of equality: Trí thieän xaûo chöùng nhaäp actually did awaken—Thieàn sö Teishu laø ngöôøi coù Phaät phaùp bình ñaúng. caên taùnh saéc beùn vaø hoïc vaán caû ñôøi laãn ñaïo ñeàu Technical knowledge of understanding the uyeân thaâm. Trong soá kinh saùch maø oâng ñaõ töøng Buddha teaching of differentiation: Trí thieän hoïc, chæ coù Kinh Dòch laø Teishu khoâng theå hieåu xaûo ngoä giaûi Phaät phaùp voâ sai bieät. ñöôïc. Vôùi nieàm ao öôùc hoaøn thieän sôû hoïc cuûa mình, Teishu leân ñöôøng ñi ñeán kinh ñoâ Edo ñeå Te Chinh Bon Giac Zen Master: See Teá Chính tham vaán vôùi caùc vò thaâm Nho ôû ñoù veà yù nghóa cuûa Boån Giaùc. Kinh Dòch. Treân ñöôøng ñi, Teishu ñi ngang qua Tedjas (skt): Awe-inspiring virtue—Oai ñöùc. ngoâi chuøa cuûa thieàn sö Baïch AÅn Hueä Haïc. Vì bieát Teihatsu (jap): Munda (skt)—Mundaka (skt)—To Baïch AÅn laø moät trong nhöõng vò thieàn sö loãi laïc shave one’s head—Caïo toùc—Shave (v) one’s nhaát nöôùc, neân Teishu quyeát ñònh gheù laïi xin taù hair—See Theá Phaùt. tuùc ñeå tìm gaëp Baïch AÅn. Khi dieän kieán Teishu, Teishoâ (jap): thieàn sö Baïch AÅn hoûi: "OÂng ñònh ñi ñaâu?" Teishu 1) Khaåu Truyeàn: Oral transmission—Orally thöa: "Edo." Baïch AÅn hoûi: "Ñeå laøm gì?" Teishu transmitting the Dharma in the form of a thöa: "Toâi khoâng hieåu yù nghóa cuûa Kinh Dòch, neân lecture—Truyeàn phaùp baèng lôøi qua hình thöùc muoán ñeán ñoù ñeå nghe lôøi thuyeát giaûng cuûa caùc vò moät baøi giaûng. hoïc giaû ôû kinh ñoâ." Baïch AÅn noùi: "Khoâng theå naøo 2) Public presentation of the Buddha-dharma hieåu roõ huyeàn yù cuûa Kinh Dòch neáu khoâng ngoä from a Zen master to his disciples that can ñöôïc Phaùp taùnh. Taïi sao oâng khoâng löu laïi ñaây lead to questions and answers or dharma- moät luùc vaø coá gaéng tìm hieåu vaø chöùng nghieäm dueling: Thôøi phaùp thieàn sö giaûng cho ñeä töû chaân taùnh cuûa mình? Ngaøy naøo oâng chöùng ñaéc coù theå ñöa ñeán vaán ñaùp hay phaùp chieán. ñöôïc ñieàu ñoù, ta seõ giaûng giaûi cho oâng nghe veà yù 3) See Khaåu Truyeàn. nghóa cuûa Kinh Dòch." Teishu vui veû ñoàng yù: "Toâi Teishu Zen master: Thieàn sö Teishu—Name of a xin vaâng lôøi ngaøi chæ daïy." Vaø Teishu ôû laïi ñaây Japanese Zen master—Teishu was usually sharp ngaøy ngaøy chuyeân taâm hoïc lyù thieàn vôùi thieàn sö by nature, and his erudition embraced both Baïch AÅn. Cho ñeán ngaøy cô duyeân chín muoài thì religious and secular classics. The only thing he oâng cuõng ñaõ truùt saïch ñi moái nghi ngôø vaø töï mình could not understand was the principle of the "I thaáu suoát ñöôïc baûn chaát cuûa vaïn phaùp. Ching," the ancient Book of Change. Wishing to Tejas (skt): Tejasa (p)—Shining—Radiant. complete his learning, Teishu set out for the Tejavantu (p):

Majestic (a)—Oai nghi. capital city of Edo to question the elder Confucian Tejeti (p): To heat—Laøm cho noùng leân. scholars about the Book of Change. Along the Tejo-dhata (skt): Fire element—See Hoûa Ñaïi. way, he passed by the temple of Zen master Hakuin. Since Hakuin was known as one of the Tejo-dhatu (skt): Fire element—See Hoûa Ñaïi. greatest masters in the land, Teishu decided to Tejorasi (skt): See Quang Tuï Phaät Ñaûnh. seek lodging there and see him. When they met, Tejorasi-Cakravarti (skt): See Hoûa Tuï Phaät Hakuin asked, "Where are you going?" Teishu Ñaûnh. said, "To Edo." Hakuin asked, "What for?" Teishu said, "I don't understand the principle of the Book

Tejorasyusnisa (p): Quang Tuï Taùn Caùi Phaät Ñaûnh Kheo hay Tyø Kheo Ni neân khôûi leân chaùnh Boà Taùt—Phaät ñaûnh Hoûa tuï (maøu vaøng pha ngheä nieäm, trôû veà theo doõi hôi thôû ít nhaát ba laàn. ñaäm). 2) While talking on the phone, a Bhiksu or Tekiccha (p): Curable: Coù theå chöõa ñöôïc— Bhiksuni should sit or stand in an upright Pardonable: Coù theå tha thöù ñöôïc. manner, not speak too loud or too soft, not Tekiden (jap): A japanese term which literally tease or joke—Khi noùi ñieän thoaïi, Tyø Kheo means 'authorized transmission'; the transmission hay Tyø Kheo Ni phaûi ngoài thaúng hay ñöùng confirmed by a legitimate seal of clearly thaúng, khoâng noùi quaù lôùn maø cuõng khoâng quaù furnished proof from a Zen master of a living Zen nhoû, khoâng choïc gheïo hay ñuøa giôõn qua ñieän lineage to his student—Thuaät ngöõ Nhaät Baûn coù thoaïi. nghóa laø söï truyeàn thuï ñöôïc cho pheùp. Söï xaùc nhaän 3) A Bhiksu or Bhiksuni should only utilize baèng aán chöùng veà vieäc moät thieàn sö truyeàn phaùp telephone for necessary conversations—Tyø cuûa Phaät cho moân ñoà trong moät doøng Thieàn coøn Kheo hay Tyø Kheo Ni chæ neân söû duïng ñieän ñang hoaït ñoäng. thoaïi cho nhöõng cuoäc noùi chuyeän caàn thieát maø Tekkan (jap): Iron man—See Thieát Haùn. thoâi. Tek-pa-chen-po (tib): Mahayana (skt)—Ma Ha 4) Once hearing the person on the other end Dieãn—The school of the Great Vehicle—Great making unnecessary conversation, a Bhiksu Vehicle of salvation—See Ñaïi Thöøa. or Bhiksuni should find a way to excuse Tek-pa-chung-wa (tib): Hinayana (skt)—Minor himself or herself before hanging up the Vehicle—Southern or Theravada school—See phone—Khi nghe ngöôøi beân ñaàu daây beân kia Tieåu Thöøa. noùi chuyeän khoâng caàn thieát, thì vò Tyø Kheo Telepathic (a): Thuoäc veà thaàn giao caùch caûm hay Tyø Kheo Ni neân tìm caùch xin loãi tröôùc khi (vieãn caûm). gaùc oáng ñieän thoaïi. Telepathic knowledge: With telepathic 5) All mobile phones (cellular phones) should be knowledge they are able to know the minds of turned off before starting activities in the others freely, without interference—Tha taâm temple, so there is no annoyance for other thoâng hay bieát taâm ngöôøi töï taïi voâ ngaïi. people—Taát caû nhöõng ñieän thoaïi di ñoäng neân Telepathist (n): Ngöôøi tin ôû thaàn giao caùch caûm. ñöôïc taét tröôùc khi baét ñaàu nhöõng sinh hoaït Telepathy (n): Thaàn giao caùch caûm. trong töï vieän ñeå khoâng phieàn haø ngöôøi khaùc. Telephone: Ñieän thoaïi—Nowadays, telephone is Telephotograph (n): AÛnh chuïp xa. equiped at almost everywhere. Temples are not Te Lich Chinh Van Zen Master: See Teá Lòch different, so, according to Zen Master Thich Nhat Chính Vaên.

Hanh, monks and nuns have to utilize telephone Tell beads: Mala (skt)—Soå chaâu (laàn chuoãi). without any exception; however, they should use Tell the Buddha: Baïch Phaät. it appropriately. That is to say to utilize telephone Tell and indicate: Thuyeát thò. within the Buddha's teachings on conversations Tell people to burn paper money for the with people—Ngaøy nay ñieän thoaïi ñöôïc trang bò deceased: Baûo ngöôøi ñoát giaáy tieàn vaøng maõ cho haàu heát khaép nôi. Chuøa chieàng cuõng khoâng khaùc, ngöôøi cheát ñeå kieám tieàn, hay ngay caû khoâng kieám vì vaäy, theo Thieàn sö Thích Nhaát Haïnh, chö Taêng tieàn cuõng laø höôùng daãn ngöôøi sai laïc vaøo meâ tín dò Ni neân söû duïng ñieän thoaïi moät caùch thích ñaùng. ñoan, ñeàu phaïm vaøo giôùi Ba Daät Ñeà, phaûi phaùt loà Nghóa laø söû duïng ñieän thoaïi ñuùng nhö lôøi Phaät daïy saùm hoái—A Bhiksu or Bhiksuni who tells other veà phöông caùch ñaøm thoaïi vôùi ngöôøi ñoái dieän: people to burn paper money for the deceased in 1) A Bhiksu or Bhiksuni, before picking up the order to earn money, or even not to earn money ringing telephone, should give rise to but to mislead people into superstitions, commits mindfulness and returning to his or her an Expression of Regret Offense. breathing for at least three breaths—Tröôùc Tell people's fortunes: Ñoaùn vaän meänh—A khi nhaác oáng ñieän thoaïi ñang reo leân, Tyø Bhiksu or Bhiksuni who tells people's fortunes in order to earn money, or even not to earn money

but to mislead people into superstitions, commits Temperament and Zen practitioners: See Taùnh an Expression of Regret Offense—Vò Tyø Kheo Khí Vaø Haønh Giaû Tu Thieàn. hay Tyø Kheo Ni naøo xem queû ñoaùn vaän meänh ñeå Temperance (n): Soraccam (skt)—Tieát ñoä—Töï kieám tieàn, hay ngay caû khoâng kieám tieàn cuõng laø cheá—Khaéc kyû. höôùng daãn ngöôøi sai laïc vaøo meâ tín dò ñoan, ñeàu Temperant (a): Tieát ñoä. phaïm vaøo giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Temperate (a): Ñieàu ñoä. Tell someone to do something: Ask (bid) Temple: Sangharama (skt)—Chuøa—Pagoda— someone to do something—Baûo ai laøm vieäc gì. Monastery. Tell someone who is not a Bhiksu or Bhiksuni a Temple Buildings: Phoøng oác trong töï vieän— Degradation Offence of another Bhiksu or There are seven monastic halls which form the Bhiksuni: If this happens before the Sangha has basic core of any Zen monastery. The seven not yet performed the Sanghakarman Procedure include the Dharma hall (hattoâ), the Buddha hall to affirm that the alleged Bhiksu or Bhiksuni has (Butsuden), the monks' hall (soâdoâ), the kitchen or has not committed that offence, then that office (ku'in), the latrines (toâsu), the mountain or Bhiksu or Bhiksuni commits a Sangha Restoration triple gate (sanmon), and the bathhouse Offence—Noùi cho ngöôøi naøo ñoù khoâng phaûi laø Tyø (yokushitsu). These seven halls are known Kheo hay Tyø Kheo Ni veà toäi Rôi Ruïng cuûa moät vò collectively as "shichidoâ garan" in Japanese—Coù Tyø Kheo hay Tyø Kheo Ni khaùc. Neáu chuyeän naøy baûy phoøng oác laøm thaønh thaønh phaàn noàng coát caên xaûy ra tröôùc khi giaùo hoäi laøm pheùp Yeát Ma ñònh baûn cuûa baát cöù Thieàn vieän naøo. Baûy saûnh naøy bao toäi thì vò Tyø Kheo hay Tyø Kheo Ni ñi noùi loãi aáy bò goàm Phaùp ñöôøng, Phaät ñieän, Taêng ñöôøng, truø toäi Taêng Taøn. phoøng (nhaø beáp), nhaø xí, sôn moân (coång), vaø taåy Tell stories of sexual relations: Keå

chuyeän daâm thaùo phoøng (nhaø taém). duïc—A Bhiksu or Bhiksuni who tells stories about Temple chef: Tenzo (jap)—Vò sö lo vieäc aåm thöïc sexual relations which he or she has seen on films, trong thieàn vieän—See Ñieån Toïa. read in books, or heard others tell and so on, Temple chef and instructor: Tenzo kyo kun commits an Expression of Regret Offense—Vò Tyø (jap)—See Ñieån Toïa Giaùo Huaán. Kheo hay Tyø Kheo Ni naøo keå chuyeän daâm duïc Temple deity: See Giaø Lam Thaàn. hoaëc töø phim aûnh, hoaëc töø saùch baùo, hoaëc do ngöôøi Temple of the Exalted Law: Horyiuji (jap)—See khaùc keå laïi, laø phaïm giôùi Ba Daät Ñeà hoaëc giôùi Phaùp Long Töï. Ñoïa (phaûi phaùt loà saùm hoái). Temple for gods: Deva-kula (skt)—Thieân Töø. Tell (v) a story: Recount a story—Keå chuyeän— Temples not affiliated with the Gozan system: To relate. Nhöõng ngoâi töï vieän khoâng coù lieân keát vôùi heä thoáng Tell by a visible sign: Töï loä baèng hình töôùng— Nguõ Sôn—See Rinka. See Töù Kyù Taâm. Temple Positions: The highest ranking monk or Tell neither by a visible sign nor by a sound: nun at a large training monastery is the abbot (juâji Khoâng töï loä baèng hình töôùng vaø aâm thanh—See or choâroâ), who is responsible for the management Töù Kyù Taâm. of the monastery as a whole. This means that the Tell not by a visible sign, but through hearing a abbot serves as both the senior administrator who sound: Khoâng töï loä baèng hình töôùng maø baèng oversees the monastery staff and the Zen master nghe aâm thanh—See Töù Kyù Taâm. who directs the monastic training of the resident Telling little: Ít noùi. monks or nuns. In order to fulfill these Tel wa gye (tib): Eight forms of liberation—Eight responsibilities, the abbot of a major monastery freedoms—Baùt Giaûi Thoaùt—See Baùt Giaûi Thoaùt relies upon a large staff of senior officers who Tam Muoäi. assist with either the administrative aspects of Temeti (p): To make wet—Laøm cho öôùt. management or the spiritual aspects of monastic Temiyati (p): To become wet—Bò öôùt. training. These two types of responsibility are Temmu (jap): Hoaøng ñeá Thieân Vuõ (Nhaät Baûn). entrusted to two distinct sets of officers, as referred to the Eastern rank (toâhan) and Western

rank (seihan)—Nhöõng chöùc vuï trong töï vieän. Vò taïo ra nhöõng luaät leä chính thöùc ñeå kieåm soaùt Taêng hay Ni caáp cao nhaát trong töï vieän laø vò truï nhöõng coäng ñoàng Phaät giaùo. Thí duï nhö döôùi thôøi trì, ngöôøi chòu traùch nhieäm quaûn lyù toaøn theå töï Ñöùc Xuyeân ôû Nhaät, chaùnh quyeàn quaân nhaân Ñöùc vieän. Ñieàu naøy coù nghóa laø vò truï trì phuïc vuï nhö Xuyeân ban haønh moät chuoãi nhöõng luaät leä ñaëc bieät moät vò quaûn lyù haønh chaùnh troâng coi toaøn theå caùc lieân heä tôùi caùc töï vieän vaø tu vieän Phaät giaùo. Nhöõng thaønh vieân trong töï vieän vaø laø vò Thieàn sö höôùng luaät leä naøy ñöôïc bieát nhö laø "jiin hattoâ," nhaèm daãn giaùo huaán chö Taêng Ni trong töï vieän. Ñeå hoaøn kieåm soaùt söï lôùn maïnh cuûa Phaät giaùo vaø nhöõng thaønh nhöõng traùch nhieäm naøy, vò truï trì phaûi tuøy sinh hoaït cuûa chö Taêng Ni—See Baùch Tröôïng thuoäc vaøo chö Taêng Ni cao tuoåi haï khaùc trôï giuùp Thanh Quy. veà caùc maët quaûn lyù haønh chaùnh hay huaán luyeän veà Temple of the shining heart: See Quang Minh taâm linh. Hai loaïi traùch nhieäm naøy ñöôïc giao phoù Taâm Ñieän. cho hai ban: Ñoâng Ban vaø Taây Ban—See Choâshu Temple superintendent: Töï Lam—Vò sö troâng and

Stewards. coi moïi thöù trong töï vieän. Temple Regulations: Regulations from two Temporal (a): Thuï Voïng—Taïm thôøi—Thuoäc veà sources, the monastic community and external traàn tuïc. authorities, which govern life and practice within Temporal doctrine: See Quyeàn Moân. a Zen Buddhist temple or monastery. First, there Temporal ego: Giaû ngaõ. are internal regulations created by the community Temporal fate: Particular fate—See Giaû Ñaúng itself. There are Zen monastic codes, a special Löu. kind of Zen literature known as "Shingi" in Temporal form of a Bodhisattva: See Quyeàn Japanese. There also may be internal regulations Giaû. written by the founder of a monastery or sect to Temporal goods of the temple: Taøi saûn cuûa govern his or her own community. In addition to chuøa. internal regulations, Zen communities often must Temporal (worldly) impure body: Thaân Höõu answer to external authorities. In many parts of Laäu. the Buddhist world, secular governments create Temporal postulates in regard to the spiritual official regulations to control Buddhist monastic in the material: Thaéng nghóa theá tuïc ñeá—Giaû communities. During the Tokugawa period (1600- danh phi an laäp ñeá—See Baùt Ñeá. 1867) in Japan, for example, the Tokugawa Temporal power: Quyeàn theá tuïc (chæ laø taïm military government (bakufu) enacted special thôøi). series of regulations related to Buddhist temples Temporal punishment: Hình phaït taïm thôøi. and monasteries. These regulations, known as Temporal and real: See Quyeàn Thöïc. "jiin hattoâ," were designed to control Buddhist Temporal and real wisdoms: See Quyeàn Thöïc growth and activities of monks and nuns—Quy taéc Nhò Trí. trong töï vieän ñeán töø hai nguoàn, thanh quy töï vieän Temporal schools of Mahayana: The partial vaø luaät leä cuûa nhaø chöùc traùch töø beân ngoaøi, quaûn schools of Mahayana—See Quyeàn Ñaïi Thöøa. lyù ñôøi soáng vaø tu taäp trong moät Thieàn vieän Phaät Temporal teaching: Partial or relative giaùo hay moät töï vieän. Tröôùc tieân, coù nhöõng quy teaching—See Quyeàn Giaùo. luaät noäi boä ñöôïc laøm ra bôûi coäng ñoàng töï vieän. Coù Temporal vow: Phaùt nguyeän taïm thôøi. nhöõng quy luaät Thieàn vieän, moät loaïi vaên hoïc Thieàn ñaëc bieät ñöôïc bieát nhö laø "Thanh Quy" Temporal wisdom: Theá gian Baùt nhaõ—Quyeàn trí (tieáng Nhaät laø Shingi). Laïi cuõng coù nhöõng noäi quy hay phöông tieän trí—Trí phöông tieän töông ñoái vaø ñöôïc laäp thaønh bôûi vò saùng laäp ra töï vieän hay toâng taïm thôøi—See Quyeàn Trí. phaùi nhaèm quaûn lyù thaønh vieân cuûa mình trong töï Temporality (n):Tính taïm thôøi. vieän. Theâm vaøo nhöõng quy luaät noäi boä, coäng ñoàng Temporary (a): Taïm thôøi. Thieàn vieän thöôøng phaûi ñaùp öùng vôùi nhöõng quy Temporary appearance: Giaû Töôùng—Hình luaät töø beân ngoaøi cuûa nhaø caàm quyeàn. Trong nhieàu töôùng khoâng thaät. phaàn cuûa theá giôùi Phaät giaùo, chính quyeàn theá tuïc

Temporary, expedient or functional teaching: Ten aspects of the ocean: See Ñaïi Haûi Thaäp See Quyeàn Giaùo. Töôùng. Temporary manifestations: Quyeàn hieän—See Ten aspects of the turning of the great wheel Quyeàn Hoùa. of teaching: See Möôøi Caùch Chuyeån Phaùp Luaân Temporary plans: See Quyeàn Möu. Cuûa Caùc Ñöùc Nhö Lai. Temporary realms: The Land of Expediency— Ten aspects: Thaäp Töôùng—Möôøi khía caïnh—See See Phöông Tieän Höõu Dö Ñoä. Thaäp Moân. Temporary or transitory

existence: Paratantra- Ten aspects of contemplation on universal laksana (skt)—Giaû Höõu Taùnh—Character of inclusion: Thaäp Moân Chu Bieán Haøm Dung Dependence upon others. Quaùn—Möôøi Khía Caïnh Quaùn Saùt—Möôøi khía Temporary union: Provisional existence—See caïnh quaùn saùt veà söï bao goàm heát taát caû. Giaû Hôïp. Ten aspects non-obstruction betweân principle Tempt (v): Caùm doã—Thöû thaùch. and phenomena: Thaäp Moân Lyù Söï Voâ Ngaïi— Temptability (n): Tình traïng coù theå bò caùm doã. Möôøi khía caïnh voâ ngaïi giöõa lyù vaø söï. Temptable (a): Coù theå bò caùm doã. Ten aspects of thusness: Thaäp Chaân Nhö—Möôøi Temptation (n): Söï caùm doã—Quyeán ruõ—To khía caïnh cuûa chaân nhö. resist temptation: Choáng laïi nhöõng caùm doã—To Ten bases of meditation: Thaäp Xöù Ñònh—Möôøi yield or give way to temptation: Sa ngaõ vaøo caùm neàn taûng cuûa thieàn ñònh. doã. Ten basic afflictions: Thaäp Caên Baûn Phieàn Temptation to be content with the lower Naõo—Möôøi phieàn naõo caên baûn—See Thaäp Phieàn Nirvana, instead of going to the greater Naõo. reward: Coõi nhò thöøa, haøi loøng vôùi Nieát Baøn thaáp Ten basic principles of the Hua-Yen Sect: Ten thay vì ñaït ñöôïc Thaùnh quaû cao hôn—See Thaäp mysterious gates—See Thaäp Huyeàn Moân. Caûnh. Ten basic prohibitions binding on novice monks Temptation of desire: Messenger of desire—See and nuns: See Möôøi Giôùi Sa Di. Tham Duïc Söû. Ten benefits for those who keep precepts: See Temptation and fall: Caùm doã vaø sa ngaõ. Trì Giôùi Thaäp Lôïi. Tempter (n): Keû caùm doã—Keû xuùi duïc. Ten bhumis: Dasabhumi (skt)—Ten stages of the Tempting (a): Ñaày caùm doã. development of a bodhisattva into a Buddha—See Tempyoâ (jap): Celestial vase—See Thieân Bình. Thaäp Ñòa. Tempyoâ Jui (jap): T'ien-p'ing Ts'ung-i—Tianping Ten Bodhisattvas' excellent deeds in the Saha Congyi—See Thieân Bình Tuøng YÛ Thieàn Sö. world: See Möôøi Ñieàu Laønh Maø Chö Boà Taùt Laøm Ten (jap): Chuyeån—1) Ñoåi: To change into; 2) Lôïi Ích Cho Chuùng Sanh ÔÛ Coõi Ta Baø. Thuyeân chuyeån: To transfer; 3) Chö Thieân: Deva Ten Bodhisattva practices: See Thaäp Haïnh Boà (skt)—Gods. Taùt. Ten acts of virtue: See Thaäp Ñöùc. Ten Bodhisattva-stages: Dasabhumi (skt)—Ten Ten actions of knowledge: Thaäp Trí Nghieäp— grounds—Ten stages of the development of a See Möôøi Trí Nghieäp. bodhisattva into a Buddha—See Thaäp Ñòa. Ten advices regarding the Zen koan from T'ui- Ten bodies of a Buddha: See Thaäp Thaân Phaät. Yin: Möôøi Lôøi Khuyeân Veà Coâng AÙn Thieàn Cuûa Ten bodies of a Thus Come One: Ten bodies of Thoái AÅn—See Thoái AÅn Thaäp Khuyeán. a Buddha—See Thaäp Thaân Phaät. Ten afflictions: See Thaäp Phieàn Naõo. Ten bonds: Möôøi Ñieàu Raøng Buoäc—Ten Ten appellations of greatness of Great entanglements or bonds—See Thaäp Trieàn. Enlightening Beings: See Möôøi Danh Hieäu Ñaïi Ten boundless stores: Ten inexhaustible Tröôïng Phu Cuûa Chö Ñaïi Boà Taùt. treasures—See Thaäp Voâ Taän Taïng. Ten Ariyan dispositions: See Möôøi Thaùnh Cö. Ten branches of evils: See Thaäp Chi. Ten armies of mara: See Thaäp Ñaïo Binh Ma.

Ten Buddhas or Bodhisattvas connected with Ten commandments observed by a novice the ten fast days: Möôøi ngaøy cuùng chay lieân heä monk or nun: Thaäp thieän nghieäp—See Sa Di tôùi chö Phaät vaø chö Boà taùt—See Thaäp Trai Nhöït

Giôùi. Phaät. Ten commandments for the ordained: Thaäp Ten Buddha's powers of understanding or Giôùi Sa Di—See Sa Di Giôùi. wisdom: See Thaäp Phaät Trí. Ten commandments of Sramanera: Ten Ten Buddhist Sects in China: Möôøi Toâng phaùi virtues—Sa Di Thaäp Giôùi—See Sa Di Giôùi. Phaät giaùo Trung Quoác—See Thaäp Toâng. Ten comparisons of the dependent state of Ten Causes: Thaäp Nhaân—Ten causes and ten mind: See YÛ Tha Thaäp Duï. effects—See Thaäp Nhaân Thaäp Quaû. Ten completions of the great vehicle Ten causes and conditions when developing the standards: Ñaïi Thöøa Thaäp Phaùp—Möôøi thöù hoaøn Bodhi Mind: See Möôøi Nhaân Duyeân Khieán Boà thaønh theo phaùp ñaïi thöøa. Taùt Phaùt Taâm Boà Ñeà. Ten concentrations: Thaäp Ñònh—See Thaäp Tam Ten causes and conditions of sentient beings' Muoäi. development of the will for enlightenment: See Ten concentrations of the Buddhas: See Thaäp Möôøi Nhaân Duyeân Khieán Chuùng Sanh Phaùt Taâm Tam Muoäi. Boà Ñeà. Ten conducts and vows of Universal Worthy Ten causes and ten effects: See Thaäp Nhaân Bodhisattva: See Phoå Hieàn Haïnh Nguyeän. Thaäp Quaû. Ten considerations when Buddhas have done Ten characters of Bodhicitta: See Möôøi Ñaëc their Buddha-work: See Möôøi Nghóa Maø Chö Ñieåm Cuûa Boà Ñeà Taâm. Nhö Lai Quaùn Saùt Khi Ñaõ Thöïc Haønh Xong Phaät Ten characteristics of the body of Buddha: See Söï. Möôøi Töôùng Xuaát Hieän Cuûa Ñöùc Nhö Lai. Ten contemplations: See Möôøi Ñeà Muïc Thieàn Ten characteristics of the "Diamond heart": Ñònh. See Thaäp Kim Cang Taâm. Ten continuous thoughts: Thaäp Nieäm Töông Ten charateristics of the Diamond Heart as Tuïc—Möôøi suy nghó töông tuïc. developed by a Bodhisattva: See Thaäp Kim Ten dark evil acts: Ten Evil Actions—See Thaäp Cang Taâm. AÙc. Ten Characteristics of Sravakas in the Ten dedications: Ten transferences of merit— Gandavyuha Assembly: See Möôøi Ñaëc Tính Cuûa See Thaäp Hoài Höôùng. Thanh Vaên Chuùng Trong Chuùng Hoäi Hoa Nghieâm. Ten demonesses mentioned in the Lotus sutra: Ten cherishing desires of Bodhisattvas: Ten See Thaäp La Saùt Nöõ. qualities of Great Bodhisattvas—See Möôøi Phaåm Ten determinations of Great Enlightening Haïnh Cuûa Chö Boà Taùt. Beings: See Möôøi Phaùt Taâm Cuûa Chö Ñaïi Boà Taùt. Ten chief disciples of the Buddha: See Thaäp Ñaïi Ten dharma realms: Möôøi phaùp giôùi—See Thaäp Ñeä Töû. Phaùp Giôùi. Ten circumstances in which Bodhisattvas Ten "diamond" minds: See Thaäp Kim Cang develop their compassionate minds: See Möôøi Taâm. Hoaøn Caûnh Khôûi Taâm Ñaïi Bi. Ten directions: Dasa-disa (skt)—Möôøi phöông— Ten classes of stage: Dasa-bhumi-svara (skt)— In all directions—In all space—See Thaäp Phöông. Thaäp Ñòa Phaåm. Ten directions of space: Möôøi phöông (taùm Ten commandments: See Thaäp Giôùi Phaïm Voõng phöông vaø hai phöông treân döôùi)—See Thaäp Kinh. Phöông. Ten commandments for novice: Thaäp giôùi— Ten directional decisions: Ten initial stages of Möôøi giôùi Sa Di—See Sa Di Giôùi. directional decisions—See Thaäp Phaùt Thuù Taâm.

Ten (chief) disciples of Sakyamuni Buddha: Ten Ten divine powers of a Tathagata: Thaäp thaàn great disciples of the Buddha—See Thaäp Ñaïi Ñeä löïc cuûa Nhö Lai—See Nhö Lai Thaäp Thaàn Löïc. Töû. Ten doctrines: Thaäp Giaùo—Möôøi giaùo lyù. Ten disgusting objects: See Ten disrupters. Ten doors: Ten doors of connection between

Ten disrupters: Möôøi ñieàu gaây loaïn taâm—See noumena or substance and phenomena—See Thaäp Naõo Loaïn. Thaäp Moân. Ten Distinguished Temples: Jissatsu Temples— Ten doors of connection between noumena or Thaäp Saùt—A designation for a lower ranking substance and phenomena: Möôøi cöûa noái keát within the Gozan system of Chinese and Japanese giöõa theá giôùi vaät chaát vaø hieän töôïng—See Thaäp Zen monasteries. In the original Chinese system, Moân. the Ten Temples referred to a group of ten Zen Ten doors of liberation: See Möôøi Cöûa Giaûi monasteries, which ranked below the prestigious Thoaùt Cuûa Chö Ñaïi Boà Taùt. Five Mountains, the Ten Temples received some Ten-drel (tib): Pratitya-samutpada (skt)—government patronage. In Japan, the number of Dependent Origination—See Lyù Nhaân Duyeân. Jissatsu temples was not strictly limited to ten. As Ten duties of a Buddhist: See Möôøi Boån Phaän the second tier in the Gozan system, the Jissatsu Cuûa Moät Phaät Töû. desgination was at one time limited to ten Ten duties of a king: Dasa-raja-dharma (skt)— monasteries in Kyoto and ten monasteries in Ten royal dharmas—See Thaäp Vöông Phaùp. Kamakura, which were regarded as less Ten dwellings: Ten dwelling minds—See Thaäp prestigious than the Gozan monasteries. The Truï. category gradually extended to include a number Ten dwelling minds: See Thaäp Tröôûng Döôõng of temples in Kyoto and Kamakura as well as Taâm. numerous important provincial monasteries Ten elements of a body (The Buddha and His throughout the country—Möôøi töï vieän noåi tieáng, Teachings): See Möôøi Thaønh Phaàn Cuûa Thaân. teân goïi nhöõng ngoâi Thieàn vieän thuoäc caáp thaáp Ten elements can accomplish the supreme trong heä thoáng Nguõ Sôn ôû Trung Hoa vaø Nhaät skillful cultivation of omniscience of Buddhas: Baûn. Trong heä thoáng nguyeân thuûy ôû Trung Hoa, See Möôøi Voâ Löôïng Ñaïo Haïnh Tu Taäp Cuûa Chö möôøi töï vieän chæ moät nhoùm möôøi Thieàn vieän ñöôïc Ñaïi Boà Taùt. xeáp döôùi baäc Nguõ Sôn. Nhöõng chuøa naøy cuõng Ten elements of virtue: Ten meritorious deeds—nhaän söï baûo trôï cuûa chaùnh phuû. ÔÛ Nhaät, con soá See Thaäp Thieän Nghieäp. "Jissatsu Temples" khoâng chæ giôùi haïn ôû con soá 10. Ten entanglements: Ten bonds—See Thaäp Coi nhö thuoäc haïng thöù trong Nguõ Sôn, coù luùc Trieàn. "Jissatsu Temples" giôùi haïn 10 chuøa ôû Ñoâng Ñoâ Ten entanglements and four bonds: See Thaäp vaø 10 chuøa ôû Thöông Lieâm, ñöôïc xem nhö laø ít noåi Trieàn and Baùt Trieàn. tieáng hôn nhöõng chuøa Nguõ Sôn. Phaïm truø töø töø Ten eons: See Thaäp Kieáp. ñöôïc nôùi roäng ñeå bao goàm moät soá chuøa Ñoâng Ñoâ Ten epithets: See Thaäp Hieäu. vaø Thöông Lieâm cuõng nhö nhieàu chuøa quan troïng Ten epithets of a Buddha: See Thaäp Hieäu. khaùc ôû caùc tænh khaép xöù. Möôøi chuøa ôû Ñoâng Ñoâ goàm coù: Ñaúng Trì, Laâm Xuyeân, Chaân Nhö, An Ten even greater things attained by Quoác, Baûo Traøng, Phoå Moân, Quaûng Giaùc, Dieän Enlightening Beings: See Möôøi Phaùp Taêng Quang, Ñaïi Ñöùc, vaø Long Töôøng. Möôøi chuøa ôû Thaéng Cuûa Chö Boà Taùt. Thöông Lieâm goàm coù: Thieàn Höng, Thuïy Tuyeàn, Ten evil acts: Ten dark evil acts—Ten evil Ñoâng Thaéng, Vaïn Thoï, Ñoâng Tieäm, Vaïn Phuùc, deeds—See Thaäp AÙc. Thaùi Khaùnh, Höng Thaùnh, Phaùp Tuyeàn, vaø Tröôøng Ten evil actions: Ten evil deeds—See Thaäp AÙc. Laïc. Ten evil deeds (acts):

Dasakusala (skt)—Möôøi aùc Ten disturbers of the religious life: Möôøi phieàn nghieäp (Baát thieän nghieäp)—Ten evil acts—See naõo hay nhieãu loaïn trong cuoäc soáng tu haønh—See Thaäp AÙc. Thaäp Naõo Loaïn.

Ten examples of other dependence: See YÛ Tha Ten good crafts: Thaäp Thieän Xaûo—Ten kinds of Thaäp Duï. skill in means of all Buddhas—See Möôøi Phöông Ten excellent terms: Thaäp Thuø Thaéng Ngöõ— Tieän Thieän Xaûo Cuûa Chö Phaät. Möôøi lôøi noùi thuø thaéng. Ten Good Deeds: Thaäp Thieän Nghieäp—Ten Ten exhaustive knowledges of all Buddhas: See wholesome acts—See Thaäp Thieän. Möôøi Ñieàu Bieát Heát Taát Caû Caùc Phaùp Khoâng Ten good powers of precepts: Thaäp Thieän Giôùi Thöøa Soùt Cuûa Chö Phaät. Löïc—The power of the ten commandments— Ten extraordinary, unprecedented events Möôøi söùc maïnh toát laønh cuûa giôùi luaät. occur when Great Enlightening Beings sit on Ten good practices: See Thaäp Thieän (B). the site of enlightenment: See Möôøi Söï Kyø Dieäu Ten good precepts: Thaäp Thieän Giôùi—Möôøi Chöa Töøng Thaáy Khi Chö Ñaïi Boà Taùt Ngoài Vaøo ñieàu raên thieän laønh. Ñaïo Traøng. Ten good principles: Thaäp Thieän Chaùnh Phaùp— Ten eyes: Ten kinds of eyes—Möôøi loaïi maét— Ten good deeds—Möôøi nguyeân taéc thieän laønh— See Thaäp Nhaõn. See Thaäp Thieän. Ten facilitators: Thaäp Söù—Ten messengers (who Ten good stages: Thaäp Thieän Vò—Möôøi baäc carry messages on impermanence to thieän laønh. cultivators)—Möôøi söù giaû. Ten good ways for deliverance from mortality: Ten fast days: See Thaäp Trai Nhöït and Thaäp Trai Ten good deeds—See Thaäp Thieän. Nhöït Phaät. Ten grades of Bodhisattva's faith: See Thaäp Ten faults: Thaäp Quaù—Möôøi loãi laàm—See Thaäp Tín Taâm. AÙc. Ten grades of faith: Thaäp Tín—Möôøi baäc cuûa Ten fears: See Thaäp UÙy. ñöùc tin—Ten stages of faith—See Thaäp Tín Taâm. Ten fearless powers of Buddhas: Thaäp Löïc Voâ Ten Grand Vows: Phaùt Nguyeän Vaên (Thaäp ñaïi UÙy—Möôøi ñaïi löïc voâ uùy cuûa chö Phaät—See Thaäp nguyeän)—Ten vows of a Bodhisattva—See Thaäp Löïc Nhö Lai. Haïnh Nguyeän Phoå Hieàn. Ten feet of Great Enlightening Beings: See Ten grave crimes: Thaäp Troïng Toäi—Möôøi toäi Möôøi Chaân Cuûa Chö Ñaïi Boà Taùt. naëng. Ten fetters: Dasa-samyojana (skt)—See Thaäp Ten grave precepts: Ten major precepts—See Kieát Söû. Möôøi Giôùi Troïng Cuûa Chö Boà Taùt Trong Kinh Ten fields of concentration: See Chæ Quaùn Thaäp Phaïm Voõng. Ñònh. Ten grave prohibitions: Möôøi ñieàu troïng caám— Ten firm states of mind: Möôøi taâm vöõng vaøng. Ten major precepts—See Möôøi Giôùi Troïng Cuûa Ten firmnesses: Möôøi thöù vöõng vaøng. Chö Boà Taùt Trong Kinh Phaïm Voõng. Ten foot aura encircling the body: Ten-foot Ten great benefits: See Thaäp Thaéng Söï. halo around the body—Quanh mình thöôøng coù haøo Ten great delusions: Thaäp Ñaïi Hoaëc—Möôøi meâ quang chieáu ra moät taàm—See Tam Thaäp Nhò Haûo hoaëc lôùn—Ten major delusions. Töôùng. Ten great disciples of the Buddha: See Thaäp Ten-foot halo around the body: Ten foot aura Ñaïi Ñeä Töû. encircling the body—See Tam Thaäp Nhò Haûo Ten great elements: Thaäp Ñaïi—See Kasina. Töôùng. Ten great king vows: See Thaäp Haïnh Nguyeän Ten forms of Buddha: All existence Phoå Hieàn. discriminated as ten forms of Buddha—See Giaûi Ten great

major disciples of the Buddha: See Caûnh Thaäp Phaät. Thaäp Ñaïi Ñeä Töû. Ten forms of understanding: Ten kinds of Ten great metaphysical treasuries of Great knowledge of all Buddhas—See Thaäp Trí. Enlightening Beings: See Möôøi Phaùp Taïng Lôùn Ten good acts: See Thaäp Thieän. Cuûa Chö Ñaïi Boà Taùt.

Ten great powers of a Bodhisattva: Dasa- Ten immoral practices: Thaäp Söï Phi Phaùp— Bodhisattva-balani (skt)—See Thaäp Ñaïi Löïc Boà Möôøi phaùp xaáu—See Thaäp Taø. Taùt. Ten impurities: Thaäp Baát Tònh—Möôøi ñieàu Ten great powers of a Buddha: Dasa-tathagata- khoâng thanh khieát. balani (skt)—See Thaäp Löïc Nhö Lai. Ten incomprehensibles: Thaäp Dieäu—One of the Ten great qualities that are hard to believe of ten wonders. all Buddhas: See Möôøi Phaùp Quaûng Ñaïi Khoù Tin Ten indestructible minds: See Thaäp Kim Cang Cuûa Chö Phaät. Taâm. Ten great treatise masters: Thaäp Ñaïi Luaän Ten indications: Ten indications used by Sö—Möôøi vò luaän sö noåi tieáng. Bodhisattvas in the Flower Adornment Sutra— Ten great undertakings of Great Enlightening See Thaäp Phaùp Cuù Cuûa Chö Boà Taùt Trong Kinh Beings: See Möôøi Phaùp Ñaïi Phaùt Khôûi Cuûa Chö Hoa Nghieâm. Ñaïi Boà Taùt. Ten indications used by Bodhisattvas: Ten Ten great vows: Möôøi ñaïi nguyeän—Ten great indications—See Thaäp Phaùp Cuù Cuûa Chö Boà Taùt vows of Samantabhadra Bodhisattva—See Thaäp Trong Kinh Hoa Nghieâm. Haïnh Nguyeän Phoå Hieàn. Ten inexhaustible prohibitions: Thaäp Voâ Taän Ten great vows of Samantabhadra Giôùi—Möôøi ñieàu caám maõi maõi. Bodhisattva: Möôøi Ñaïi Haïnh cuûa Boà Taùt Phoå Ten inexhaustible treasures: See Thaäp Voâ Taän Hieàn—See Thaäp Haïnh Nguyeän Phoå Hieàn. Taïng. Ten greater things of Great Bodhisattvas: See Ten inexhaustible vows: Dasanishthapada Möôøi Phaùp Taêng Thaéng Cuûa Chö Boà Taùt. (skt)—See Thaäp Voâ Taän Nguyeän. Ten grounds: Dasabhumi (skt)—See Thaäp Ñòa. Ten Infinities of Phenomena: Ten infinite Ten-ground Bodhisattva: Dasabhumi- things—See Möôøi Voâ Löôïng Söï. bodhisattva (skt)—Thaäp Ñòa Boà Taùt—Bodhisattva Ten infinite things: Ten Infinities of of ten grounds—See Thaäp Ñòa (A). Phenomena—See Möôøi Voâ Löôïng Söï. Ten grounds of a bodhisattva: Bodhisattva- Ten infinities of things that the manifestation bhumi (skt)—Thaäp Ñòa Boà Taùt—See Thaäp Ñòa of Buddha can be accomplished: Möôøi Voâ (A). Löôïng Traêm Ngaøn Voâ Soá Söï Maø Söï Xuaát Hieän Tengyur (tib): See Kangyur Tengyur. cuûa Ñöùc Nhö Lai Ñöôïc Thaønh Töïu—See Möôøi Ten habit energies: See Möôøi Taäp Khí Cuûa Chö Voâ Löôïng Söï. Ñaïi Boà Taùt. Ten initial stages of directional decisions: See Ten heavy obstacles: Ten major obstacles, or ten Thaäp Phaùt Thuù Taâm. unwholesome deeds, or evil actions—Möôøi Ten invocations bringing about completion: chöôùng ngaïi chính hay thaäp troïng chöôùng—See Thaäp Nieäm Thaønh Töïu—Möôøi quaùn töôûng mang Thaäp AÙc. laïi söï chöùng ñaéc. Ten Heavy Precepts: Juâjuâkai (jap)—Juâjuâkinkai Ten joys: Thaäp Laïc—Möôøi nieàm vui. (jap)—The ten major precepts—See Möôøi Giôùi Ten kinds of abiding of Great Enlightening Troïng Cuûa Chö Boà Taùt Trong Kinh Phaïm Voõng. Beings: See Möôøi Choã An Truï Cuûa Chö Ñaïi Boà Ten hindrances: See Thaäp Chöôùng. Taùt. Ten hindrances that any Bodhisattva must Ten kinds of abode: See Thaäp Phaùp Truï.

overcome before achieving enlightenment: Ten kinds of abode of Great Enlightening Ten hindrances—See Thaäp Chöôùng. Beings: See Möôøi Choã Sôû Truï Cuûa Chö Ñaïi Boà Ten-Hokke (jap): Chuyeån Phaùp Hoa—To read Taùt. the Lotus Sutra and to realize the real Universe. Ten kinds of acceptance: See Thaäp Nhaãn. Ten illuminations of knowledge of Great Ten kinds of action of Great Enlightening Enlightening Beings: See Möôøi Trí Quang Chieáu Beings: See Möôøi Choã Sôû Haønh Cuûa Chö Ñaïi Boà Cuûa Chö Ñaïi Boà Taùt. Taùt.

Ten kinds of actions of knowledge: Thaäp Trí See Thaäp Phaät. Nghieäp—See Möôøi Trí Nghieäp. Ten kinds of Buddha-work for sentient beings: Ten kinds of activity of Great Enlightening Thaäp Phaät Söï—See Möôøi Phaät Söï Vì Chuùng Sanh Beings: See Möôøi Nghieäp Cuûa Chö Ñaïi Boà Taùt. Cuûa Chö Phaät. Ten kinds of adamantine mind of commitment Ten kinds of Buddha-work in all worlds in all to universal enlightenment: See Möôøi Taâm Theä times of the Buddhas: See Möôøi Phaät Söï Vì Nguyeän Ñaïi Thöøa Nhö Kim Cang. Chuùng Sanh Cuûa Chö Phaät. Ten kinds of adornment of Great Enlightening Ten kinds of causation: Thaäp Nhaân—Möôøi loaïi Beings: See Möôøi Trang Nghieâm Cuûa Chö Ñaïi nhaân. Boà Taùt. Ten kinds of causation for spiritual and Ten kinds of afflictions: See Thaäp Phieàn Naõo. material phenomena: Dasa-hetavah (skt)—Möôøi Ten kinds of animals that will be reborn as a loaïi nhaân cho caùc hieän töôïng veà vaät chaát laãn tinh human: Thaäp Loaïi Nhaân Thuù—See Möôøi Loaïi thaàn—See Thaäp Nhaân Thaäp Quaû. Nhaân Thuù. Ten kinds of causes of Great Enlightening Ten kinds of armor of Great Enlightening Beings's development of the will for Beings: See Möôøi Thöù Maëc Giaùp Cuûa Chö Ñaïi enlightenment: See Möôøi Nhaân Duyeân Khieán Boà Boà Taùt. Taùt Phaùt Taâm Boà Ñeà. Ten kinds of attainment of peace of mind: See Ten kinds of causes of sentient beings' Thaäp Taâm An OÅn. development of the will for enlightenment: See Ten kinds of attainment of powers of the Möôøi Nhaân Duyeân Khieán Chuùng Sanh Phaùt Taâm enlightened of enlightening beings: See Möôøi Boà Ñeà. Ñieàu Thaønh Nhö Lai Löïc Cuûa Chö Ñaïi Boà Taùt. Ten kinds of certain understanding of Great Ten kinds of attainment of wisdom of Great Bodhisattvas: See Möôøi Quyeát Ñònh Giaûi Cuûa Enlightening Beings: See Möôøi Phaùp Ñöôïc Trí Chö Ñaïi Boà Taùt. Hueä Cuûa Chö Ñaïi Boà Taùt. Ten kinds of certain understanding of Great Ten kinds of basis on which Great Enlightening Enlightening Beings: See Möôøi Quyeát Ñònh Giaûi Beings carry out their Cuûa Chö Ñaïi Boà Taùt. practices: See Thaäp Y Chæ. Ten kinds of certain understanding of the Ten kinds of birth of Great Enlightening realm of sentient beings: See Möôøi Thöù Boà Taùt Beings: See Möôøi Caùch Sanh Cuûa Chö Ñaïi Boà Bieát Roõ Chuùng Sanh Giôùi. Taùt. Ten kinds of comprehensive mind of Great Ten kinds of body of Enlightening Beings: See Enlightening Beings: See Möôøi Taâm Cuøng Khaép Möôøi Thaân Cuûa Chö Ñaïi Boà Taùt. Cuûa Chö Ñaïi Boà Taùt. Ten kinds of boundless will: See Thaäp Voâ Bieân Ten kinds of conceited action of Great Taâm. Enlightening Beings: See Möôøi Maïn Nghieäp Cuûa Ten kinds of boundless will of Great Chö Ñaïi Boà Taùt. Enlightening Beings: See Thaäp Voâ Bieân Taâm. Ten kinds of conscious knowledge: See Thaäp Ten kinds of broad knowledge: See Thaäp Quaûng Tuøy Giaùc Trí. Ñaïi Trí.

Ten kinds of contemplation of knowledge of Ten kinds of Buddha: See Thaäp Phaät. Great Enlightening Beings: See Möôøi Trí Quaùn Ten kinds of Buddha-action of great Saùt Cuûa Chö Ñaïi Boà Taùt. Enlightening Beings: See Möôøi Phaät Nghieäp Cuûa Ten kinds of control of Great Enlightening Chö Ñaïi Boà Taùt. Beings: See Möôøi Töï Taïi Cuûa Chö Ñaïi Boà Taùt. Ten kinds of Buddha's grace: Möôøi aân Phaät— Ten kinds of cultivation of Great Enlightening See Thaäp Phaät AÂn. Beings: See Möôøi Ñieàu Tu Cuûa Chö Ñaïi Boà Taùt. Ten kinds of Buddha whom Great Enlightening Ten kinds of dedication: See Thaäp Hoài Höôùng. Beings speak of: Ñaïi Boà Taùt noùi veà möôøi Phaät—

Ten kinds of dedication of roots of goodness of Ten kinds of equanimity of Great Enlightening Great Enlightening Beings: See Thaäp Hoài Beings: See Möôøi Taâm Bình Ñaúng Cuûa Chö Ñaïi Höôùng. Boà Taùt. Ten kinds of definitive mark of Great Ten kinds of eternal law of all Buddhas: See Enlightening Beings: See Möôøi AÁn Cuûa Chö Ñaïi Möôøi Thöôøng Phaùp Cuûa Chö Phaät. Boà Taùt. Ten kinds of evil karma: Ten dark evil acts— Ten kinds of definitive understanding of worlds Ten Evil Actions—See Thaäp AÙc. of Great Enlightening Beings: See Möôøi Quyeát Ten kinds of excellence of Great Enlightening Ñònh Giaûi Cuûa Chö Ñaïi Boà Taùt. Beings: See Möôøi Thuø Thaéng Cuûa Chö Ñaïi Boà Ten kinds of demons: See Thaäp Ma. Taùt. Ten kinds of demons' actions of Great Ten kinds of exertion of energy: See Möôøi Enlightening Beings: Thaäp Ma Nghieäp—See Sieâng Naêng Tinh Taán Cuûa Chö Boà Taùt . Möôøi Ma Nghieäp. Ten kinds of expedient means: Thaäp Chuûng Ten kinds of demons of Great Enlightening Phöông Tieän—Möôøi thöù phöông tieän. Beings: Thaäp Ma—Ten kinds of demons. Ten kinds of explanation of things of Great Ten kinds of demonic armies: See Thaäp Ñaïo Enlightening Beings: See Möôøi Phaùp Thuyeát Binh Ma. Giaûng Cuûa Chö Ñaïi Boà Taùt. Ten kinds of development of boundlessly vast Ten kinds of exposition of the innumerable mind of Great Enlightening Beings: See Möôøi facets of the Teaching of the Buddhas: See Phaùp Phaùt Voâ Löôïng Voâ Bieân Quaûng Ñaïi Taâm. Möôøi Moân Dieãn Thuyeát Voâ Löôïng Cuûa Chö Phaät . Ten kinds of development of fearlessness of Ten kinds of expression of the true meaning of Great Enlightening Beings: See Möôøi Phaùp Phaùt the Buddhas' Teaching: See Möôøi Thieät Nghóa Taâm Voâ UÙy Cuûa Chö Ñaïi Boà Taùt. Phaät Phaùp Cuûa Chö Ñaïi Boà Taùt. Ten kinds of dharmas that are the subject of Ten kinds of extraordinary thought of Great meditation: Thaäp Chuûng Sôû Quaùn Phaùp— Enlightening Beings: See Möôøi Tö Töôûng Sieâu Möôøi loaïi phaùp laøm ñeà muïc cho thieàn ñònh. Phaøm Cuûa Chö Ñaïi Boà Taùt. Ten kinds of diligent practices of Great Ten kinds of extremely pure bodies of power Enlightening Beings: See Möôøi Ñieàu Tu Tinh Enlightening Beings: See Möôøi Thaân Oai Ñöùc Chuyeân Cuûa Chö Ñaïi Boà Taùt. Thanh Tònh Cuûa Chö Boà Taùt. Ten kinds of doors of liberation of Great Ten kinds of eyes: See Thaäp Nhaõn. Enlightening Beings: See Möôøi Cöûa Giaûi Thoaùt Ten kinds of eye of Great Enlightening Beings: Cuûa Chö Ñaïi Boà Taùt. See Möôøi Maét Cuûa Chö Ñaïi Boà Taùt. Ten kinds of ear of Great Enlightening Beings: Ten kinds of faculties of Great Enlightening See Möôøi Tai Cuûa Chö Ñaïi Boà Taùt. Beings: See Möôøi Caên Cuûa Chö

Ñaïi Boà Taùt. Ten kinds of enjoyment: See Möôøi Ñieàu Vui Ten kinds of fearlessness of Great Thích Cuûa Chö Ñaïi Boà Taùt. Enlightening Beings: See Möôøi Voâ UÙy Cuûa Chö Ten kinds of entanglement: See Thaäp Trieàn. Ñaïi Boà Taùt. Ten kinds of entry into ages by Enlightening Ten kinds of feet of Great Enlightening Beings: See Möôøi Caùch Nhaäp Kieáp Cuûa Chö Boà Beings: See Möôøi Chaân Cuûa Chö Ñaïi Boà Taùt. Taùt. Ten kinds of foulness: See Möôøi Ñeà Muïc Baát Ten kinds of entry into concentration of Great Tònh. Enlightening Beings: See Möôøi Phaùp Nhaäp Tam Ten kinds of fruitfulness: See Möôøi Baát Khoâng Muoäi Cuûa Chö Ñaïi Boà Taùt. Maø Chö Ñaïi Boà Taùt Ñaït Ñöôïc Khi Chöùng Quang Ten kinds of entry into worlds or ten Minh Taïng Trí. directions: See Möôøi Caùch Nhaäp Theá Giôùi Cuûa Ten kinds of fulfillment: See Möôøi Vieân Maõn. Chö Boà Taùt. Ten kinds of giving: Möôøi loaïi boá thí.

Ten kinds of grace: Möôøi loaïi loøng toát—Ten Ten kinds of impartiality possessed by Great kinds of kindness—See Thaäp AÂn. Enlightening Beings: See Möôøi Bình Ñaúng Cuûa Ten kinds of grasping by which they Chö Ñaïi Boà Taùt. perpetuate the practices of Enlightening Ten kinds of impurity: Thaäp Chuûng Baát Tònh— Beings: See Möôøi Ñieàu Thuû Laáy Cuûa Chö Ñaïi Boà Möôøi thöù nhieãm tröôïc. Taùt. Ten kinds of inconceivability of Great Ten kinds of great Buddha-work: See Möôøi Enlightening Beings: See Möôøi Baát Khaû Tö Nghì Phaät Söï Vì Chuùng Sanh Cuûa Chö Phaät. Cuûa Chö Ñaïi Boà Taùt. Ten kinds of great joy and solace of Great Ten kinds of inconceivable anointment: See Enlightening Beings: See Möôøi Phaùp Ñaïi Hoan Möôøi Phaùp Quaùn Ñaûnh Baát Tö Nghì. Hyû Vaø An UÛi Cuûa Chö Ñaïi Boà Taùt. Ten kinds of indestructible faith of Great Ten kinds of great virtue that are Enlightening Beings: See Möôøi Baát Hoaïi Tín impeccably pure of all Buddhas: See Möôøi Coâng Cuûa Chö Boà Taùt. Ñöùc Lôùn Thanh Tònh Hoaøn Toaøn Rôøi Loãi Cuûa Chö Ten kinds of indomitable attitude of Great Phaät. Enlightening Beings: See Möôøi Taâm Chaúng Haï Ten kinds of great vows: Thaäp Chuûng Ñaïi Lieät Cuûa Chö Boà Taùt. Nguyeän—Möôøi loaïi nguyeän lôùn. Ten kinds of inexhaustible qualities of Ten kinds of grove of Great Enlightening Enlightening Beings: See Möôøi Phaùp Moân Voâ Beings: See Möôøi Loaïi Vieân Laâm Cuûa Chö Ñaïi Taän Cuûa Chö Ñaïi Boà Taùt. Boà Taùt. Ten kinds of infinite aids to enlightenment of Ten kinds of guts of Great Enlightening Great Enlightening Beings: See Möôøi Voâ Löôïng Beings: See Möôøi Buïng Cuûa Chö Ñaïi Boà Taùt. Trôï Ñaïo Cuûa Chö Boà Taùt. Ten kinds of habit energy of Great Ten kinds of infinite path of Great Enlightening Beings: See Möôøi Taäp Khí Cuûa Enlightening Beings: See Möôøi Voâ Löôïng Ñaïo Chö Ñaïi Boà Taùt. Cuûa Chö Ñaïi Boà Taùt. Ten kinds of hand of Great Enlightening Ten kinds of infinite ways of cultivation of Beings: See Möôøi Tay Cuûa Chö Ñaïi Boà Taùt. Great Enlightening Beings: See Möôøi Voâ Löôïng Ten kinds of head of Great Enlightening Ñaïo Haïnh Tu Taäp Cuûa Chö Ñaïi Boà Taùt. Beings: See Möôøi Ñaàu Cuûa Chö Ñaïi Boà Taùt. Ten Kinds of Infinity of The Buddha's Voice: Ten kinds of heart of Great Enlightening See Möôøi Voâ Löôïng Cuûa AÂm Thanh Cuûa Ñöùc Beings: See Möôøi Taâm Ñaïi Boà Taùt. Nhö Lai. Ten kinds of hidden treasury of Enlightening Ten kinds of insight of Great

Enlightening Beings: See Möôøi Phuïc Taïng Cuûa Chö Ñaïi Boà Beings: See Möôøi Thöù Minh Cuûa Chö Ñaïi Boà Taùt. Taùt. Ten kinds of illumination: See Möôøi Quang Ten kinds of instantly creative knowledge of Minh Choùi Saùng Cuûa Chö Ñaïi Boà Taùt. the Buddhas: See Möôøi Nieäm Nieäm Xuaát Sanh Ten kinds of illumination through wisdom: Trí Cuûa Chö Phaät. Thaäp Chuûng Trí Minh—See Thaäp Trí. Ten kinds of intellectual power of Great Ten kinds of illusions produced from Enlightening Beings: See Möôøi Bieän Taøi Cuûa conditions: Thaäp Duyeân Sanh Cuù—Möôøi loaïi aûo Chö Ñaïi Boà Taùt. töôûng do duyeân sanh. Ten kinds of intense profound mind of Great Ten kinds of immeasurable inconceivable Enlightening Beings: See Möôøi Thaâm Taâm Taêng Buddha-concentrations: See Möôøi Phaät Tam Thöôïng Cuûa Chö Ñaïi Boà Taùt. Muoäi Baát Khaû Tö Nghì. Ten kinds of internal organs of Great Ten kinds of immortals: See Thaäp Tieân. Enlightening Beings: See Möôøi Taïng Cuûa Chö Boà Taùt.

Ten kinds of jewel-like state in unexcelled Ten kinds of mind outstanding like a mountain complete perfect enlightenment: See Möôøi Nhö of Great Enlightening Beings: See Möôøi Taâm Thieät Truï Nôi Voâ Thöôïng Boà Ñeà. Taêng Thöôïng Nhö Nuùi Cuûa Chö Boà Taùt. Ten kinds of knowledge of all Buddhas: See Ten kinds of mind of sympathy and compassion Möôøi Trí Cuûa Chö Phaät. (pity): Ten minds of sympathy and pity—See Ten kinds of knowledge of differentiation of Möôøi Taâm Thöông Xoùt. Enlightening Beings: See Möôøi Sai Bieät Trí Cuûa Ten kinds of moral behavior: Möôøi thöù ñöùc Boà Taùt. haïnh—See Thaäp Thieän. Ten kinds of knowledge of differentiation of Ten kinds of nonattachment of Great entry into concentration of Great Enlightening Enlightening Beings: See Möôøi Khoâng Dính Beings: See Möôøi Moân Nhaäp Tam Muoäi Sai Bieät Maéc. Trí. Ten kinds of nondoing of Great Enlightening Ten kinds of laws of Great Enlightening Beings: See Möôøi Voâ Sôû Taùc. Beings: See Möôøi Phaùp Cuûa Chö Ñaïi Boà Taùt. Ten kinds of nonindulgence: See Möôøi Baát Ten kinds of liberation of Great Enlightening Phoùng Daät. Beings: See Möôøi Phaùp Giaûi Thoaùt Cuûa Chö Ñaïi Ten kinds of non-obstruction: Thaäp Voâ Ngaïi— Boà Taùt. Möôøi loaïi voâ ngaïi—Ten kinds of unimpeded Ten kinds of lion’s roar of Enlightening Beings: function—See Möôøi Voâ Ngaïi Cuûa Chö Ñaïi Boà See Möôøi Sö Töû Hoáng Cuûa Chö Ñaïi Boà Taùt. Taùt. Ten kinds of magical displays of Great Ten kinds of nose of Great Enlightening Enlightening Beings: See Möôøi Phaùp Bieán Hoùa Beings: See Möôøi Muõi Cuûa Chö Ñaïi Boà Taùt. Cuûa Chö Ñaïi Boà Taùt. Ten kinds of observation of dharma: Möôøi loaïi Ten kinds of mastery: Möôøi thöù töï taïi—See quaùn saùt phaùp— See Möôøi Quaùn Saùt Cuûa Chö Ñaïi Möôøi Phaùp Töï Taïi Cuûa Chö Phaät. Boà Taùt. Ten kinds of mastery of all Buddhas: See Möôøi Ten kinds of observation of Great Enlightening Phaùp Töï Taïi Cuûa Chö Phaät. Beings: See Möôøi Quaùn Saùt Cuûa Chö Ñaïi Boà Taùt. Ten kinds of mastery of Great Enlightening Ten kinds of ocean of Great Enlightening Beings: See Möôøi Voâ Ngaïi Cuûa Chö Ñaïi Boà Taùt. Beings: See Möôøi Thöù Haûi Cuûa Chö Ñaïi Boà Taùt. Ten kinds of mastery of nondual action of all Ten kinds of oceanic knowledge entering into Buddhas: See Möôøi Ñieàu Voâ Nhò Thöïc Haønh unexcelled, complete perfect enlightenment: Phaùp Töï Taïi Cuûa Chö Phaät. See Möôøi Trí Nhö Bieån Nhaäp

Voâ Thöôïng Boà Ñeà . Ten kinds of masteries of self-control: See Ten kinds of offerings: See Thaäp Cuùng Döôøng. Möôøi Söï Ñieàu Ngöï (Töï Taïi). Ten kinds of oral recitation: Ten variants in oral Ten kinds of measureless, inconceivable ways recitation—See Thaäp Chuûng Trì Danh. of fulfillment of Buddhahood of all Buddhas: Ten kinds of other shores of spiritual powers of See Möôøi Voâ Löôïng Baát Tö Nghì Phaùp Vieân Maõn Great Enlightening Beings: See Cuûa Chö Phaät. Möôøi Thaàn Thoâng Bæ Ngaïn Cuûa Chö Ñaïi Boà Taùt. Ten kinds of mental command of Enlightening Ten kinds of palace of great enlightening Beings: See Thaäp Chuûng Ñaø La Ni. beings: See Möôøi Cung Ñieän Cuûa Chö Ñaïi Boà Ten kinds of meritorious actions: Möôøi Nghieäp Taùt. Laønh—See Thaäp Thieän. Ten kinds of path of Great Enlightening Ten kinds of might with enormous power of all Beings: See Möôøi Ñaïo Cuûa Chö Boà Taùt. Buddhas: See Möôøi Löïc Cuûa Chö Phaät. Ten kinds of patience: Ten kinds of Ten kinds of mind of Great Enlightening acceptance—See Thaäp Nhaãn. Beings: See Möôøi Taâm Ñaïi Boà Taùt. Ten kinds of peerless inconceivable realms of all Buddhas: See Möôøi Caûnh Giôùi Voâ Tyû Cuûa Chö Boà Taùt.

Ten kinds of penetrations of actions of sentient Ten kinds of pure benevolence of great beings: See Möôøi Phaùp Nhaäp Chuùng Sanh Cuûa enlightening beings: See Möôøi Thanh Tònh Töø Chö Ñaïi Boà Taùt. Cuûa Chö Ñaïi Boà Taùt. Ten kinds of perfect comprehension of a Ten kinds of pure compassion of Great Buddha: See Möôøi Söï Laõnh Hoäi Vieân Maõn. Enlightening Beings: See Möôøi Thanh Tònh Bi Ten kinds of performance of Buddha-work: Cuûa Chö Ñaïi Boà Taùt. See Möôøi Phaät Söï Vì Chuùng Sanh Cuûa Chö Phaät. Ten kinds of pure discipline of Great Ten kinds of pernicious views: Thaäp Chuûng AÙc Enlightening Beings: See Möôøi Thanh Tònh Giôùi Kieán—Möôøi caùi nhìn ñoäc haïi. Cuûa Chö Ñaïi Boà Taùt. Ten kinds of physical action of Great Ten kinds of pure energy of Great Enlightening Beings: See Möôøi Thaân Nghieäp Enlightening Beings: See Möôøi Thanh Tònh Tinh Cuûa Chö Ñaïi Boà Taùt. Taán Cuûa Chö Ñaïi Boà Taùt. Ten kinds of pleasure of Great Bodhisattvas: Ten kinds of pure equanimity of enlightening See Möôøi Moân Du Hyù Cuûa Chö Ñaïi Boà Taùt. beings: See Möôøi Thanh Tònh Xaû Cuûa Chö Ñaïi Ten kinds of possession by demons of Great Boà Taùt. Enlightening Beings: See Möôøi Ñieàu Bò Ma Ten kinds of pure giving of Great Enlightening Nhieáp Trì Cuûa Chö Ñaïi Boà Taùt. Beings: See Möôøi Thanh Tònh Thí Cuûa Chö Ñaïi Ten kinds of powers: See Thaäp Löïc Boà Taùt. Boà Taùt. Ten kinds of power possessed by Great Ten kinds of pure joy of Great Enlightening Enlightening Beings: Möôøi Löïc Cuûa Chö Ñaïi Boà Beings: See Möôøi Thanh Tònh Hyû Cuûa Chö Ñaïi Taùt—See Thaäp Löïc Boà Taùt. Boà Taùt. Ten kinds of practice: Dasa-dharma-carya Ten kinds of pure meditation of Great (skt)—Name of a work of commentary—Thaäp Enlightening Beings: See Möôøi Thanh Tònh Chuûng Phaùp Haønh hay möôøi phöông phaùp tu haønh, Thieàn Ñònh Cuûa Chö Ñaïi Boà Taùt. teân cuûa moät boä luaän. Ten kinds of pure things of Buddhas that Ten kinds of practice of great enlightening should always be remembered by Enlightening beings: See Thaäp Haïnh Boà Taùt. Beings: See Möôøi Ñieàu Cuûa Chö Phaät Maø Chö Ten kinds of precepts: See Thaäp Loaïi Giôùi. Ñaïi Boà Taùt Haèng Ghi Nhôù. Ten kinds of

principle of Great Bodhisattvas: Ten kinds of pure tolerance of Great See Möôøi Nghóa Cuûa Chö Ñaïi Boà Taùt. Enlightening Beings: See Möôøi Thanh Tònh Ten kinds of principle of Great Enlightening Nhaãn Cuûa Chö Ñaïi Boà Taùt. Beings: See Möôøi Nghóa Cuûa Chö Ñaïi Boà Taùt. Ten kinds of pure wisdom of Great Ten kinds of profound great determinations Enlightening Beings: Möôøi Thanh Tònh Trí—See that enlightening beings do not abandon: See Möôøi Thanh Tònh Hueä Cuûa Chö Ñaïi Boà Taùt. Möôøi Phaùp Chaúng Boû Taâm Thaâm Ñaïi Cuûa Chö Boà Ten kinds of purity: See Möôøi Thanh Tònh. Taùt. Ten kinds of quest for truth of Great Ten kinds of profound mind of Great Beings Enlightening Beings: See Möôøi Ñieàu Caàu Phaùp (Enlightening Beings): See Möôøi Thaâm Taâm Cuûa Chö Ñaïi Boà Taùt. Cuûa Chö Ñaïi Boà Taùt. Ten kinds of realizational knowledge possessed Ten kinds of profound penetration of the by Great Enlightening Beings: See Möôøi Ñieàu Buddhas's teachings of Great Enlightening Chöùng Tri Cuûa Chö Ñaïi Boà Taùt. Beings: See Möôøi Thaâm Nhaäp Phaät Phaùp Cuûa Ten kinds of reclining of Great Enlightening Chö Ñaïi Boà Taùt. Beings: See Möôøi Choã Naèm Cuûa Chö Ñaïi Boà Taùt. Ten kinds of proper timing of all Buddhas: See Ten kinds of reliance of Great Enlightening Möôøi Ñieàu Chaúng Loãi Thôøi Cuûa Chö Phaät. Beings: See Möôøi Y Chæ Xöù Cuûa Chö Ñaïi Boà Taùt.

Ten kinds of rules of behavior of great Ten kinds of supreme adornment of all enlightening beings: See Möôøi Luaät Nghi Cuûa Buddhas: See Möôøi Trang Nghieâm Voâ Thöôïng Chö Ñaïi Boà Taùt. Toái Thaéng Cuûa Chö Phaät. Ten kinds of sitting of Great Enlightening Ten kinds of supreme qualities of all Buddhas: Beings: See Möôøi Choã Ngoài Cuûa Chö Ñaïi Boà Taùt. See Möôøi Phaùp Toái Thaéng Cuûa Chö Phaät. Ten kinds of skill in means of all Buddhas: See Ten kinds of teaching expounded by Great Möôøi Phöông Tieän Thieän Xaûo Cuûa Chö Phaät. Enlightening Beings: See Möôøi Phaùp Thuyeát Ten kinds of skillful analytic knowledge of Giaûng Cuûa Chö Ñaïi Boà Taùt. Great Enlightening Beings: See Möôøi Trí Thieän Ten kinds of technical knowledge of the Xaûo Cuûa Chö Ñaïi Boà Taùt. Buddha teachings: See Möôøi Phaät Phaùp Thieän Ten kinds of skillful esoteric sayings of Great Xaûo Trí. Enlightening Beings: See Möôøi Maät Ngöõ Thieän Ten kinds of tireless mind of Enlightening Xaûo Cuûa Chö Ñaïi Boà Taùt. Beings: Ten tireless minds—See Möôøi Taâm Ten kinds of speech of Great Enlightening Khoâng Moûi Nhoïc Nhaøm Chaùn Cuûa Chö Boà Taùt. Beings: See Möôøi Ngöõ Ngoân Cuûa Chö Ñaïi Boà Ten kinds of tongue of Great Enlightening Taùt. Beings: See Möôøi Löôõi Cuûa Chö Ñaïi Boà Taùt. Ten kinds of speed of great enlightening Ten kinds of treasury of great knowledge beings: See Möôøi Phaùp Nhanh Choùng Khi Nhìn possessed by Enlightening Beings: See Möôøi Trí Thaáy Phaät. Taïng Quaûng Ñaïi. Ten kinds of sphere of action of Great Ten kinds of truth seal: See Möôøi Phaùp AÁn. Enlightening Beings: See Möôøi Choã Sôû Haønh Ten kinds of ultimate purity of all Buddhas: Cuûa Chö Ñaïi Boà Taùt. See Möôøi Thanh Tònh Roát Raùo Cuûa Chö Phaät. Ten kinds of spirit when Great Enlightening Ten kinds of understanding of truth of great Beings develop the will for supreme enlightening beings: See Möôøi Phaùp Minh Lieãu enlightenment: See Möôøi Taâm Phaùt Khôûi Khi

Cuûa Chö Ñaïi Boà Taùt. Chö Ñaïi Boà Taùt Phaùt Taâm Voâ Thöôïng Boà Ñeà . Ten kinds of unexcelled skillful esoteric speech Ten kinds of spiritual friends: See Möôøi Loaïi of Great Enlightening Beings: See Möôøi Xaûo Thieän Höõu Tri Thöùc. Maät Ngöõ Cuûa Chö Ñaïi Boà Taùt. Ten kinds of spiritual powers of Great Ten kinds of unimpeded functions of Great Enlightening Beings: See Möôøi Phaùp Thaàn Enlightening Beings: See Möôøi Voâ Ngaïi Duïng Thoâng Cuûa Chö Ñaïi Boà Taùt. Chuùng Sanh Cuûa Chö Ñaïi Boà Taùt. Ten kinds of springing of Great Enlightening Ten kinds of unimpeded functions relating to Beings: See Möôøi Ñieàu Phaán Taán bodies of Great Enlightening Beings: See Möôøi Cuûa Chö Ñaïi Boà Taùt. Thaân Voâ Ngaïi Duïng Cuûa Chö Ñaïi Boà Taùt. Ten kinds of sublime mind: See Möôøi Taâm Ten kinds of unimpeded function relating to Thaéng Dieäu. knowledge: See Möôøi Trí Voâ Ngaïi Duïng Cuûa Ten kinds of sufficiency of insight of Great Chö Ñaïi Boà Taùt. Enlightening Beings: See Möôøi Minh Tuùc Cuûa Ten kinds of unimpeded function relating to Chö Ñaïi Boà Taùt. lands of Great Enlightening Beings: See Möôøi Ten kinds of support by Buddhas: See Möôøi Quoác Ñoä Voâ Ngaïi Duïng Cuûa Chö Ñaïi Boà Taùt. Ñieàu Ñöôïc Chö Phaät Nhieáp Trì. Ten kinds of unimpeded function relating to Ten kinds of support of power of Great miraculous abilities: See Möôøi Thaàn Löïc Voâ Enlightening Beings: See Möôøi Löïc Trì Cuûa Chö Ngaïi Duïng. Ñaïi Boà Taùt. Ten kinds of unimpeded function relating to Ten kinds of support by truth of Great phenomena and principles: See Möôøi Phaùp Voâ Enlightening Beings: See Möôøi Ñieàu Ñöôïc Phaùp Ngaïi Duïng. Nhieáp Trì Cuûa Chö Boà Taùt.

Ten kinds of unimpeded function relating to Ten kinds of wrong precepts: Thaäp Chuûng Phi power: See Möôøi Löïc Voâ Ngaïi Duïng. Luaät—Möôøi loaïi ñieàu caám sai vôùi giôùi luaät Phaät Ten kinds of unimpeded function relating to giaùo. realms: See Möôøi Caûnh Giôùi Voâ Ngaïi Duïng Cuûa Ten kinds of wrong views: See Thaäp Taø Kieán. Chö Ñaïi Boà Taùt. Ten King Sutra: Ju-o-kyo (jap)—Thaäp Vöông Ten kinds of unimpeded function relating to Kinh. spiritual capacities: See Möôøi Thaàn Thoâng Voâ Ten lands: Ten grounds—See Thaäp Ñòa. Ngaïi. Ten lesser evils: Tieåu Phieàn Naõo Ñòa Phaùp—Ten Ten kinds of unimpeded function relating to lesser illusions. vows: See Möôøi Nguyeän Voâ Ngaïi Duïng Cuûa Chö Ten lesser illusions: Upaklesabhumikah—See Ñaïi Boà Taùt. Thaäp Tieåu Phieàn Naõo Ñòa Phaùp. Ten kinds of unimpeded liberation of the Ten lesser temptations: Ten lesser illusions—Buddhas: See Möôøi Voâ Ngaïi Giaûi Thoaùt Cuûa Chö See Thaäp Tieåu Phieàn Naõo Ñòa Phaùp. Phaät. Ten lictors: See Thaäp Kieát Söû. Ten kinds of universal entry of Great Ten lines of action: Thaäp Haïnh—Ten necessary Enlightening Beings: See Möôøi Bieán Nhaäp Cuûa practices of a Bodhisattva and Ten kinds of Chö Ñaïi Boà Taùt. practice of Great Enlightening Beings—See Thaäp Ten kinds of universal observation of Great Haïnh Boà Taùt. Enlightening Beings: See Möôøi Phoå Quaùn Saùt Ten major delusions: Thaäp Ñaïi Hoaëc—Möôøi meâ Cuûa Chö Ñaïi Boà Taùt. hoaëc lôùn—Ten great delusions. Ten kinds of Uninersally Good Mind developed Ten major obstacles: Ten unwholesome deeds, by Enlightening Beings: See Möôøi Taâm Phoå or evil actions—Möôøi chöôùng ngaïi chính hay thaäp Hieàn. aùc nghieäp. Ten kinds of

unshakable mind: See Möôøi Taâm Ten Major Precepts: See Möôøi Giôùi Troïng Cuûa Baát Ñoäng Cuûa Chö Ñaïi Boà Taùt. Chö Boà Taùt Trong Kinh Phaïm Voõng. Ten kinds of versatility: See Möôøi Moân Du Hyù Ten maras: See Thaäp Ma. Cuûa Chö Ñaïi Boà Taùt. Ten Marvels: The ten wonders or Ten kinds of virtues of inexhaustible oceans of incomprehensibles—See Thaäp Dieäu. knowledge of the Buddhas: See Möôøi Phaùp Trí Ten meditations: Thaäp Thöøa Quaùn—Möôøi phaùp Haûi Voâ Taän Cuûa Chö Phaät. haønh thieàn. Ten kinds of vows of practice: Thaäp Chuûng Ten mental conditions for cultivation of Haønh Nguyeän—Möôøi loaïi nguyeän tu haønh. goodness: See Thaäp Ñaïi Thieän Ñòa Phaùp. Ten kinds of way of adornment of Great Ten mental stages: Thaäp Truï Taâm—Möôøi choã Enlightening Beings: See Möôøi Ñaïo Trang truï cuûa taâm. Nghieâm Cuûa Chö Ñaïi Boà Taùt. Ten merits: See Thaäp Coâng Ñöùc. Ten kinds of ways of entry into universality of Ten merits or powers commended by the all Buddhas: See Möôøi Phaùp Phoå Nhaäp Cuûa Chö Buddha to his bhiksus: Ten merits—See Thaäp Phaät. Coâng Ñöùc. Ten kinds of weapon of Great Enlightening Ten merits of the cultivation of the Beings: See Möôøi Khí Giôùi Cuûa Chö Ñaïi Boà Taùt. mindfulness of the body: See Möôøi Coâng Ñöùc Ten kinds of well-nourished mind or heart: Ten Cuûa Tu Taäp Thaân Haønh Nieäm. kinds of well-nourished heart, essential to entry Ten meritorious acts: Möôøi Thieän Nghieäp—See into the cult of the higher patience and Thaäp Thieän. endurance—See Thaäp Tröôûng Döôõng Taâm. Ten meritorious deeds: See Thaäp Thieän. Ten kinds of wisdom and power: Thaäp Chuûng Ten messengers (who carry messages on Trí Löïc—Möôøi loaïi trí vaø löïc—See Thaäp Trí and impermanence to cultivators): Thaäp Söù—Ten Thaäp Löïc. facilitators—Möôøi söù giaû.

Ten methods of maturing doubts: See Möôøi Ten patriarchs of the T'ien-T'ai sect: See Phöông Phaùp Thuaàn Thuïc Nghi Tình. Thieân Thai Thaäp Toå. Ten minds: See Thaäp Taâm. Ten peerless states of Great Enlightening Ten minds developed by the Pure Land Beings: See Möôøi Voâ Ñaúng Truï Cuûa Chö Boà Taùt. practitioners: See Thaäp Taâm Tònh Ñoä. Ten perfect bodies of Buddha: See Phaät Cuï Ten minds of sympathy and pity: See Möôøi Taâm Thaäp Thaân. Thöông Xoùt. Ten perfect characteristics of Buddha: See Ten moments of mindfulness: Thaäp Nieäm— Phaät Cuï Thaäp Thaân. Möôøi luùc tænh thöùc. Ten perfect utterances: See Möôøi Nieäm Vaõng Ten mysterious aspects of dependent Sanh. origination: See Thaäp Huyeàn Duyeân Khôûi. Ten perfecting Mahayana rules: See Thaäp Ten mysterious gates: See Thaäp Huyeàn Moân. Phaùp. Ten necessary activities of a Bodhisattva: See Ten perfections: Thaäp Ba La Maät—Ten Thaäp Haïnh Boà Taùt. paramitas—See Möôøi Ba La Maät. Ten necessary practices of a Bodhisattva: See Ten pernicious views: Thaäp AÙc Kieán. Thaäp Haïnh Boà Taùt. Ten pictures of cattle-grazing: Jugyunozu Ten negations: See Thaäp Baát Trung Ñaïo. (jap)—Ten Oxen Pictures—Ten Ox-herding Ten Non-Seeking Practices: See Möôøi Ñieàu pictures—See Thaäp Muïc Ngöu Ñoà. Taâm Nieäm. Ten points of consideration when Buddhas Ten norms of practice of Great Enlightening have done their Buddha-work: See Möôøi Nghóa Beings: See Möôøi Phaùp Tu Haønh Cuûa Chö Ñaïi Boà Maø Chö Nhö Lai Quaùn Saùt Khi Ñaõ Thöïc Haønh Taùt. Xong

Phaät Söï.. Ten objects: Möôøi ñoái töôïng—See Thaäp Caûnh. Ten powers: Dasa-balani (skt)—Möôøi naêng löïc— Ten objects for the attainment of absorption: See Thaäp Löïc Nhö Lai. Kasinayata-nani (p)—See Möôøi Bieán Xöù. Ten powers of a Bodhisattva: Dasa-bodhisattva- Ten objects in meditation: Ten stages in balni (skt)—Thaäp Löïc Boà Taùt—See Ten kinds of meditation—See Möôøi Ñeà Muïc Thieàn Ñònh. powers. Ten objects of mindfulness: Thaäp Nieäm Xöù. Ten powers of a Buddha: Dasa-Tathagata-Balani Ten objects of thought of a Bodhisattva: Thaäp (skt)—See Thaäp Löïc Nhö Lai. Nieäm Xöù—See ten repetition of an invocation Ten powers, four fearlessnesses, eighteen (Namo Amitabha). unique qualities, and all other aspects of Ten oceans: Ten kinds of ocean of Great Buddhahood: Thaäp löïc, töù voâ uùy, möôøi taùm phaùp Enlightening Beings—See Möôøi Thöù Haûi Cuûa baát coäng, nhaãn ñeán taát caû Phaät phaùp ñeàu laø vieân Chö Ñaïi Boà Taùt. laâm cuûa Boà Taùt vì chaúng nieäm nhôù nhöõng phaùp Ten Oceans of World: Thaäp Haûi Theá Giôùi. khaùc. Ñaây laø moät trong möôøi loaïi vieân laâm cuûa Ten Offerings: See Möôøi Moùn Cuùng Döôøng. chö ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày Ten Ox-Herding Pictures: The ten ox-pictures— thôøi ñöôïc ñaïi haïnh an laïc lìa öu naõo voâ thöôïng cuûa See Thaäp Muïc Ngöu Ñoà. Nhö Lai—The ten powers, four fearlessnesses, Ten Oxen Pictures: Jugyunozu (jap)—Ten Ox- eighteen unique qualities, and all other aspects of herding pictures—See Thaäp Muïc Ngöu Ñoà. Buddhahood are a grove for Enlightening Beings Ten Paramitas: Ten perfections—See Thaäp Ñoä because they do not think of anything else. This is Ba La Maät. one of the ten kinds of grove of Great Ten Paths Of Emancipation Of Great Enlightening Beings. Enlightening Beings who Enlightening Beings: See Möôøi Ñaïo Ly Sanh abide by these can achieve the Buddhas' Cuûa Chö Ñaïi Boà Taùt. unexcelled peaceful, happy action, free from sorrow and affllictions—See Möôøi Loaïi Vieân Laâm Ten paths of good action: See Thaäp Thieän. Cuûa Chö Ñaïi Boà Taùt.

Ten powers which Great Bodhisattvas who Ten principles of Universally Good of acquired will be called truly awakened: Ten Enlightening Beings: See Möôøi Phoå Hieàn Haïnh kinds of attainment of powers of the enlightened Phaùp. of enlightening beings—See Möôøi Ñieàu Thaønh Ten principles disciples: See Thaäp Ñaïi Ñeä Töû. Nhö Lai Löïc Cuûa Chö Ñaïi Boà Taùt. Ten principles (abiding) which help Ten powers and ten understandings: Thaäp Löïc Enlightening Beings to fulfill their great vows: Thaäp Minh—Möôøi löïc vaø möôøi söï hieåu bieát. See Möôøi Truï Phaùp Giuùp Chö Boà Taùt Vieân Maõn Ten Practices: Ten kinds of practice of Great Ñaïi Nguyeän. Enlightening Beings—Ten necessary practices of Ten profitable things: Thaäp Lôïi—Möôøi ñieàu lôïi a Bodhisattva—See Thaäp Haïnh Boà Taùt. laïc. Ten Praises to the Buddhas: Thaäp Giaû Kính— Ten profound approaches: Ten mysterious Ten vows of respects of Samantabhadra gates—Möôøi phaùp moân huyeàn dieäu—See Thaäp Bodhisattva—See Thaäp Haïnh Nguyeän Phoå Hieàn. Huyeàn Moân. Ten praise-worthy qualities: See Möôøi Phaùp Ten profound minds: See Möôøi Thaâm Taâm Cuûa Xöng Taùn Choã Khen Ngôïi. Chö Ñaïi Boà Taùt. Ten precepts: Thaäp giôùi—See Thaäp Giôùi Ñaïi Ten profound theories: See Thaäp Huyeàn Moân. Thöøa.

Ten prohibitions: Ten precepts—See Thaäp Giôùi Ten precepts for lay women: Dasa-sila-upasika Ñaïi Thöøa. (skt)—Thaäp Giôùi Öu Baø Di—Möôøi giôùi daønh cho Ten pure vows of Enlightening Beings: See nöõ cö só. Möôøi Nguyeän Thanh Tònh Cuûa Chö Ñaïi Boà Taùt. Ten precept mothers: Dasa silmata—Ngöôøi nöõ Ten purposes of conquering of demons: See giöõ möôøi giôùi. Möôøi Muïc Ñích Thò Hieän Haøng Ma Cuûa Chö Ñaïi Ten precepts in Zen: Thaäp giôùi trong Thieàn— Boà Taùt. Not all Zen monks and nuns are ordained with the Ten qualities of certainty of Great ten precepts based on the Theravada Vinaya. Soâtoâ Enlightening Beings: See Möôøi Phaùp Quyeát Ñònh monks and nuns in Japan, for example, receive Cuûa Chö Ñaïi Boà Taùt. the Bodhisattva precepts based on Mahayana Ten qualities of Great Bodhisattvas: See Möôøi texts in place of the ten precepts. While the Phaåm Haïnh Cuûa Chö Boà Taùt. Chinese and Korean Zen traditions and the Obaku Ten qualities of the non-learner: Asekha (p)— school in Japan continue to use the ten precepts See Möôøi Phaùp (Thaäp Phaùp) Voâ Hoïc. for novices—Khoâng phaûi taát caû Thieàn Taêng vaø Ten raksasi mentioned in the Lotus sutra: See Thieàn Ni ñeàu thoï thaäp giôùi theo nhö giôùi luaät cuûa Thaäp La Saùt Nöõ. Phaät giaùo Nguyeân Thuûy. Thí duï nhö caùc Thieàn Ten real native countries: See Möôøi Sinh Ñòa Taêng vaø Thieàn Ni toâng Taøo Ñoäng thì thoï Boà Taùt Ñích Thöïc Cuûa Chö Boà Taùt. giôùi. Trong khi caùc truyeàn thoáng Thieàn Trung Hoa, Ten realizations of a diamond-like mind: Ten Ñaïi Haøn vaø doøng Thieàn Hoaøng Baù ôû Nhaät vaãn tieáp realizations of an indestructible mind—Thaäp Kim tuïc duøng thaäp giôùi cho caùc Sa Di—See Thaäp Giôùi Cang Taâm Höôùng Quaû—Möôøi thaáu roõ cuûa taâm Ñaïi Thöøa. vöõng vaøng nhö kim cöông. Ten preceptors: Thaäp Sö—Möôøi vò thaày. Ten realizations of an indestructible mind: Ten preliminary conditions that lead to the Thaäp Kim Cang Taâm Höôùng Quaû—Ten cherishing of the desire for supreme realizations of a diamond-like mind—Möôøi thaáu enlightenment: See Möôøi Ñieàu Kieän Khôûi Ñaàu roõ cuûa taâm vöõng vaøng nhö kim cöông. Ñöa Ñeán Hoaøi Baûo Giaùc Ngoä Toái Thöôïng. Ten realms: See Thaäp Giôùi. Ten principles: Ten kinds of principle of Great Ten realms of being found in one another: See Enlightening Beings—See Möôøi Phaùp Cuûa Chö Thaäp Giôùi Hoã Cuï. Ñaïi Boà Taùt. Ten realms of existence: Ten states of existence—See Thaäp Giôùi.

Ten realms of unenlightened: See Möôøi Caûnh Ten repetitions of an invocation (Namo Giôùi Chöa Giaùc Ngoä. Amitabha): These ten invocations will carry a Ten realms or the six stages of rebirth for dying man with an evil karma into the Pure Land. ordinary people and the four saints: See Möôøi A Bodhisattva's ten objects of thought or Caûnh Vöïc. meditation (body, senses, mind, things, Ten reasons Enlightening Beings appear as environment, monastery, city or district, good children: See Möôøi Lyù Do Khieán Chö Boà Taùt Thò name, Buddha-learning, riddance of all passion Hieän Thaân Ñoàng Töû. and delusion)—See Thaäp Nieäm Xöù. Ten reasons Enlightening Beings appear to live Ten reposes: Thaäp Chæ—Möôøi nghæ ngôi. in a royal palace: See Möôøi Lyù Do Khieán Chö Ten royal dharmas: Dasa-raja-dharma (skt)— Ñaïi Boà Taùt Thò Hieän ÔÛ Vöông Cung. The Ten Duties of the King—Möôøi phaùp cho moät Ten reasons that cause sentient beings to quaân vöông—See Thaäp Vöông Phaùp. develop Bodhi-mind:

See Möôøi Lyù Do Phaùt Taâm Ten rules which produce no regrets: Möôøi giôùi Boà Ñeà. khoâng ñöa ñeán söï hoái haän—See Möôøi Giôùi Ten reasons enlightening beings leave a royal Baát Hoái. palace: See Möôøi Lyù Do Khieán Chö Ñaïi Boà Taùt Ten schools of Chinese Buddhism: Möôøi Toâng Xuaát Gia. phaùi Phaät giaùo Trung Quoác—See Thaäp Toâng. Ten reasons Great Enlightening Beings Ten Shorter Dharanis: Thaäp Tieåu Chuù (möôøi practice austerities: See Möôøi Lyù Do Khieán Chö chuù ngaén)—Ten small mantras. Ñaïi Boà Taùt Thò Hieän Khoå Haïnh. Ten sins: Thaäp toäi—Ten evil deeds—See Thaäp Ten reasons Great Enlightening Beings show AÙc. the act of walking seven steps: See Möôøi Lyù Do Ten skills: Thaäp Kyõ Xaûo—Möôøi kyõ naêng hay Khieán Chö Ñaïi Boà Taùt Thò Hieän Ñi Baûy Böôùc. möôøi söï kheùo leùo. Ten reasons why Great Enlightening Beings Ten skillful esoteric sayings of Great smile and make a promise in their hearts to Enlightening Beings: See Möôøi Maät Ngöõ Thieän tame and pacify sentient beings: See Möôøi Lyù Xaûo Cuûa Chö Ñaïi Boà Taùt. Do Khieán Chö Ñaïi Boà Taùt Thò Hieän Vi Tieáu, Taâm Ten small mantras: See Thaäp Chuù. Töï Theä Ñieàu Phuïc Chuùng Sanh. Ten solemn vows of a Bodhisattva: Ten vows of Ten reasons related to our daily life which lead a Bodhisattva—See Thaäp Nguyeän Boà Taùt. practitioners desire for enlightenment: See Ten special characteristics of the body of a Möôøi Lyù Do Lieân Heä Ñeán Ñôøi Soáng Khieán Haønh Buddha: See Thaäp Baát Coäng Thaân. Giaû Mong Caàu Giaùc Ngoä. Ten spheres of Great Enlightening Beings: See Ten reasons that all things in the real world Möôøi Caûnh Giôùi Cuûa Chö Ñaïi Boà Taùt. ought to have harmony among themselves: See Ten spiritual powers of a Buddha: See Thaäp Möôøi Lyù Do Vaïn Höõu Hoøa Ñieäu Trong Phaùp Giôùi Thaàn Thoâng Löïc. Duyeân Khôûi. Ten Sravaka stages: Ten stages for a hearer— Ten recitations in one breath: See Thaäp Nieäm Möôøi ñòa vò cuûa Thanh Vaên Thöøa—See Thaäp Ñòa Kyù Soá. Thanh Vaên. Ten recollections: Anussati (p)—See Möôøi Ñeà Ten Stages: Ten grounds—See Thaäp Ñòa. Muïc Suy Nieäm. Ten Stages of a Bodhisattva: Ten grounds—See Ten regal vows: Thaäp nguyeän—Ten great Thaäp Ñòa. vows—See Phoå Hieàn Haïnh Nguyeän and Thaäp Ten Stages of a Bodhisattva's progress: Ten Nguyeän Boà Taùt. grounds—See Thaäp Ñòa. Ten regions of existence: See Thaäp Giôùi. Ten stages of Bodhisattvabhumi: Ten grounds— Ten reliances: Ten kinds of reliance of Great See Thaäp Ñòa. Enlightening Beings—See Thaäp Y Chæ. Ten stages in Bodhisattva-wisdom: See Thaäp Truï.

Ten stages of the development of a Ten states within the formation skandha: Ten Bodhisattva into a Buddha: Bodhisattva-bhumi states of formation-skandha—See Thaäp Haønh AÁm (skt)—Ten grounds—See Thaäp Ñòa. Ma. Ten stages of faith: Möôøi baäc cuûa ñöùc tin—Ten Ten states within the thinking skandha: See grades of faith—See Thaäp Tín. Thaäp Töôûng AÁm Ma. Ten stages for a hearer: Ten Sravaka stages— Ten stations of omniscience of all Buddhas: See See Thaäp Ñòa Thanh Vaên. Möôøi Nhaát Thieát Trí Maø Chö Phaät Haèng Truï . Ten stages of a Mahayana Bodhisattva: See Ten steps in the nourishment of perfection: Thaäp Ñòa Boà Taùt. See Thaäp Tröôûng Döôõng Taâm. Ten stages of mind: Ten stages of mental Ten suchnesses: See Thaäp Nhö Thò. development—Möôøi giai ñoaïn phaùt trieån taâm—

Ten supernatural powers: See Thaäp Thoâng. See Thaäp Taâm Ñòa. Ten supernatural powers of a Buddha: Thaäp Ten stages of mind-development: Ten stages of Thoâng—See Thaäp Thaàn Thoâng. spiritual development—See Möôøi Giai Ñoaïn Phaùt Ten supernatural, ubiquitous powers: See Thaäp Trieån Taâm Cuûa Toâng Chaân Ngoân. Thoâng. Ten stages or objects in meditation: Thaäp caûnh Ten supreme virtues every Bodhisattva thieàn ñònh—See Thaäp Caûnh. practices in order to gain the supreme goal: Ten stages of the pratyekabuddha: See Thaäp See Thaäp Ba La Maät. Ñòa Duyeân Giaùc. Ten surpassing things: See Möôøi Phaùp Vöôït Ten stages of progress toward Buddhahood: Troäi. See Thaäp Ñòa (A). Ten tenets of the Buddha's teaching: Ten tenets Ten stages of spiritual development: See Möôøi of the Hua-Yen School—See Thaäp Toâng Cöông Giai Ñoaïn Phaùt Trieån Taâm Cuûa Toâng Chaân Ngoân. Yeáu. Ten States of Bodhisattvas: See Thaäp Truï. Ten tenets of the Hua-Yen School: See Thaäp Ten states of consciousness: Ten states of Toâng Cöông Yeáu. Feeling Skandha—See Thaäp Thöùc AÁm Ma. Ten theories that independently cause the Ten states of consciousness-skandha: See Thaäp manifestation of the ideal world: See Thaäp Thöùc AÁm Ma. Huyeàn Duyeân Khôûi. Ten states of existence: Ten realms of Ten things that Bodhisattvas should avoid: See existence—See Thaäp Giôùi. Möôøi Ñieàu Thoái Thaát Phaät Phaùp Maø Chö Ñaïi Boà Ten states of feeling-skandha: See Thaäp Thuï Taùt Neân Traùnh. AÁm Ma. Ten things that cause enlightening beings to Ten states of the form-skandha: See Thaäp Saéc regress from the Buddha teachings: See Möôøi AÁm Ma. Ñieàu Thoái Thaát Phaät Phaùp Maø Chö Ñaïi Boà Taùt Ten states within the form skandha: See Thaäp Neân Traùnh. Saéc AÁm Ma. Ten things which Buddhas plant pure elements Ten states of formation-skandha: See Thaäp in the minds of sentient beings: See Möôøi Söï Haønh AÁm Ma. Chö Nhö Lai Duøng Ñeå Gieo Phaùp Baïch Tònh. Ten states of thinking-skandha: See Thaäp Ten things which cause the practices of Töôûng AÁm Ma. Enlightening Beings to be pure: See Möôøi Phaùp Ten states within the consciousness skandha: Khieán Cho Nhöõng Thöïc Haønh Cuûa Chö Ñaïi Boà See Thaäp Thöùc AÁm Ma. Taùt Trôû Neân Thanh Tònh. Ten states within the feeling skandha: Ten Ten things which cause Enlightening Beings to states of the form-skandha—See Thaäp Thoï AÁm quickly enter the stages: See Möôøi Phaùp Laøm Ma. Cho Chö Ñaïi Boà Taùt Choùng Nhaäp Ñòa. Ten states within the form skandha: Ten states Ten things that Enlightening Beings attain of the form-skandha—See Thaäp Saéc AÁm Ma.

when they abide in the Unimpeded wheel nghóa laø "moïi vieäc". Truyeàn thoáng Phaät giaùo buoåi concentration: See Möôøi Phaùp Chö Ñaïi Boà Taùt sô kyø ñaõ söû duïng chöõ "Dharma" (Phaùp) ñeå chæ moät Ñaït Ñöôïc Khi Truï Vaøo Voâ Ngaïi Luaân Tam Muoäi. soá moät soá giôùi haïn cuûa nhöõng maûng keát hôïp söï Ten things which Enlightening Beings cause hieän höõu cuûa hieän töôïng, maø chuùng ta kinh the Buddhas to rejoice: See Möôøi Phaùp Laøm nghieäm nhö laø moät thöïc theå taâm lyù vaø vaät lyù ña Cho Chö Phaät Hoan Hyû. chieàu. Trong caùc xöù vuøng Ñoâng AÙ, thuaät ngöõ chæ Ten things that give protection: Natha-karana- nhöõng söï vaät cuûa theá giôùi hieän töôïng, bao goàm dhanna (p)—See Möôøi Hoä Trì Nhaân Phaùp.

nhöõng vaät theå höõu hình vaø nhöõng phaùp traàn. Trong Ten things which Great Enlightening Beings tö töôûng Trung Hoa, con soá moät vaïn ñöôïc duøng ñeå preserve: See Möôøi Phaùp Trì Cuûa Chö Ñaïi Boà dieãn taû söï hoaøn toaøn, söï goàm thaâu taát caû. Vì theá, Taùt. thuaät ngöõ "Vaïn Phaùp" ñöôïc hieåu hoaøn haûo hôn Ten things occur when Great Enlightening trong nghóa "Taát caû moïi thöù." Beings go to the site of enlightenment: See Ten thousand happiness: Vaïn phuùc. Möôøi Söï Chö Boà Taùt Ñi Ñeán Ñaïo Traøng. Ten thousand miles, not an inch of grass: Banri- Ten things occur when Great Enlightening Mu-Sunso (jap)—Vaïn Lyù Voâ Thoán Thaûo—In Zen, Beings sit on the site of enlightenment: See grass symbolyzes concrete objective things. At the Möôøi Söï Xaûy Ra Khi Chö Ñaïi Boà Taùt Ngoài ÔÛ Ñaïo same time, as that which is attractive to oxen, Traøng. grass sometimes symbolyzes that which distracts Ten things that pervade the infinite cosmos of Zen practitioners from practice. Thus, in the Shoâboâgenzoâ, Zen master Dogen said, "For ten the Buddhas: See Möôøi Phaùp Khaép Cuøng Voâ thousand miles, not an inch of grass."—Trong Löôïng Voâ Bieân Phaùp Giôùi Cuûa Chö Phaät. Thieàn, coû tieâu bieåu cho söï vaät ñoái töôïng cuï theå. Ten things surpassing all the gods of the Ñoàng thôøi, noù cuõng laø thöù haáp daãn ñoái vôùi traâu boø, Thirty-Three-Fold Heaven: See Möôøi Phaùp neân thænh thoaûng coû cuõng tieâu bieåu cho thöù gì laøm Vöôït Troäi. xao laõng vieäc tu taäp cuûa haønh giaû. Chính vì theá maø Ten thousand chances: Vaïn haïnh. trong Chaùnh Phaùp Nhaõn Taïng, Thieàn sö Ñaïo Ten thousand conducts: Sabba-kusala-kamma Nguyeân ñaõ noùi: "Vaïn Lyù Voâ Thoán Thaûo" (vaïn (p)—Ten thousand chances—Vaïn Haïnh. daëm khoâng coù laáy moät taác coû). Ten thousand Dharmas: An expression for all Ten Thousand Practices Thus Come One: Vaïn things in existence, the entire phenomenal world. Haïnh Nhö Lai. In this case, the Sanskrit word "Dharma" does not Ten thousand times: Bankai (jap)—Vaïn Hoài, vaïn refer to the teachings of Buddhism but has a laàn. meaning similar to the English word "things." The Ten titles of a Buddha: See Thaäp Hieäu. earlier Buddhist tradition used the word Dharma Ten tireless minds: See Möôøi Taâm Khoâng Moûi to refer to a limited number of building blocks of Nhoïc Nhaøm Chaùn Cuûa Chö Boà Taùt. phenomenal existence, which we experience as a Ten titles: See Thaäp Hieäu. multitude of mental and physical entities. In East Asia, the term came to refer to the things of the Ten titles of a Buddha: See Thaäp Hieäu. phenomenal world itself, including physical and Ten transcendent practices: Ten perfections— mental objects. In Chinese thought, the number See Thaäp Ba La Maät. 10,000 is used to express completion, all- Ten transcendent ways possesed by Great inclusiveness. Hence, the phrase "ten thousand Enlightening Beings: See Möôøi Ba La Maät Cuûa things" is better understood to mean "all Chö Ñaïi Boà Taùt. things."—Vaïn phaùp, söï dieãn taû veà taát caû moïi vaät Ten transferences: See Thaäp Hoài Höôùng. hieän höõu, toaøn theå theá giôùi hieän töôïng. Trong Ten types of characteristics of manifestation of tröôøng hôïp naøy, chöõ Baéc Phaïn "Dharma" khoâng a Buddha: See Möôøi Töôùng chæ giaùo thuyeát Phaät giaùo, maø coù nghóa gioáng Xuaát Hieän Cuûa Ñöùc Nhö Lai. nghóa cuûa chöõ "things" trong tieáng tieáng Anh, coù Ten types of people who cannot recite the

Buddha’s name at near-death time: See Möôøi Bodhisattva: See Thaäp Haïnh Nguyeän Phoå Hieàn. Loaïi Ngöôøi Khoâng Nieäm Phaät Ñöôïc Luùc Laâm Ten ways in which Buddhas remain Chung. unhindered: See Möôøi Truï Voâ Chöôùng Ngaïi Cuûa Ten types of roaming for amusing, or pleasure Chö Phaät. of Great Enlightening Beings: See Möôøi Moân Ten ways of development of sentient beings: Du Hyù Cuûa Chö Ñaïi Boà Taùt. See Möôøi Thaønh Töïu Chuùng Sanh Cuûa Chö Ñaïi Ten ultimate ends: See Thaäp Toái Thöôïng Cöùu Boà Taùt. Caùnh. Ten ways of developing a mind free from doubt Ten ultimate great tasks of Great Enlightening by Great Enlightening Beings: See Möôøi Taâm Beings: See Möôøi Ñaïi Söï Roát Raùo Cuûa Chö Ñaïi Khoâng Nghi Cuûa Chö Ñaïi Boà Taùt. Boà Taùt. Ten ways of entering enlightenment: See Möôøi Ten unimpeded functions relating to sentient Phaùp Nhaäp Nhö Lai Cuûa Chö Boà Taùt. beings of Great Enlightening Beings: See Möôøi Ten ways of entry into the state of Voâ Ngaïi Duïng Chuùng Sanh Cuûa Chö Boà Taùt. Enlightening Beings: See Möôøi Phaùp Nhaäp Boà Ten universal practices: Möôøi phaùp tu phoå Taùt. thoâng—See Thaäp Phoå Moân. Ten ways by which Enlightening Beings Ten universals: Thaäp Thieän Chi—Möôøi phaùp tu explain all pasts, presents and futures: See phoå bieán. Möôøi Phaùp “Giaûng Noùi Tam Theá” Cuûa Chö Boà Ten universals of a Bodhisattva: Möôøi phaùp tu Taùt. phoå thoâng cuûa Boà Taùt—See Thaäp Phoå Moân. Ten ways of fulfillment of the Buddha Ten universal vows of a Bodhisattva: See Thaäp teachings of Great Enlightening Beings: See Nguyeän Boà Taùt. Möôøi Thaønh Töïu Phaät Phaùp Cuûa Chö Ñaïi Boà Taùt. Ten unpardonable crimes: Thaäp Ba La Di— Ten ways of generating knowledge of Great Möôøi toäi khoâng theå tha thöù ñöôïc. Enlightening Beings: See Möôøi Phaùp Xuaát Sanh Ten unwholesome courses of action: Akusala- Trí Hueä Cuûa Chö Ñaïi Boà Taùt. kammapathi (p)—See Möôøi Baát Thieän Nghieäp Ten ways of generating the qualities of Ñaïo. Buddhahood of Great Enlightening Beings: See Ten unwholesome courses of action: Akusala- Möôøi Ñaïo Xuaát Sanh Phaät Phaùp Cuûa Chö Ñaïi Boà kammapathi (p)—See Möôøi Baát Thieän Ñaïo. Taùt. Ten unwholesome deeds: Ten evil actions—Ten Ten ways of getting rid of demons’ actions of evil deeds (acts)—See Thaäp AÙc. Great Enlightening Beings: See Möôøi Ñieàu Rôøi Ten variants in oral recitation: Ten kinds of Boû Ma Nghieäp Cuûa Chö Ñaïi Boà Taùt. oral recitation—See Thaäp Chuûng Trì Danh. Ten ways of knowing the worlds of past, Ten vehicles of meditation: Ten meditations— present and future of all Enlightening Beings: Thaäp Thöøa Quaùn—Möôøi phaùp haønh thieàn trong See Möôøi Phaùp Bieát Tam Theá Cuûa Chö Boà Taùt. Phaät giaùo. Ten ways of purifying speech of Great Ten virtues: Ten commandments—Ten Enlightening Beings: See Möôøi Ñieàu Tònh Tu Precepts—Thaäp Ñöùc Haïnh—Ten Precepts—See Ngöõ Nghieäp Cuûa Chö Ñaïi Boà Taùt. Thaäp Ñöùc. Ten ways of receiving the prediction of Ten virtues of a disciple: Ñeä Töû Thaäp Ñöùc— Buddhahood: Thaäp Phaùp Thoï Kyù—See Möôøi Möôøi phaåm haïnh cuûa moät ñeä töû Phaät—See Thaäp Phaùp Thoï Kyù. Ñöùc. Ten ways of seeing Buddhas of Great Ten virtues of perfection: See Thaäp Ba La Maät. Enlightening Beings: See Möôøi Moân Kieán Phaät Ten virtues of the robes: See Caø Sa Thaäp Ñöùc. Cuûa Chö Ñaïi Boà Taùt. Ten vows of a Bodhisattva: See Thaäp Nguyeän Ten weapons

of Great Enlightening Beings: Boà Taùt. See Möôøi Khí Giôùi Cuûa Chö Ñaïi Boà Taùt. Ten vows of respects of Samantabhadra Ten wholesome acts: See Thaäp Thieän.

Ten wholesome acts: Dasa-kusala-karmani Tenchi (jap): Hoaøng ñeá Thieân Trí (Nhaät Baûn). (skt)—Dasa-kusala (skt)—Ten good deeds—See Tend to: Mang laïi—Nuoâi döôõng—Chaên giöõ. Thaäp Thieän. Tend the sick: Chaêm soùc ngöôøi beänh. Ten wholesome advantages of a hermitage: Tend (v) water buffalo: Chaên traâu. See Nhaøn Cö Thaäp Thieän. Tendai (jap): See Thieân Thai Toâng Nhaät Baûn. Ten wholesome courses of action: See Thaäp Tendai-Hokkeshu (jap): Thieân Thai Phaùp Hoa Thieän. Toâng (Phaät giaùo Nhaät Baûn)—See Thieân Thai Ten wholesome deeds: Dasa-kusala-karmani Toâng Nhaät Baûn. (skt)—Dasa-kusala (skt)—Ten good deeds—See Tendai-Pure Land master: A master who Thaäp Thieän. belongs to the Tendai school but holds Pure Land Ten wholesome karmas: Dasa-kusala-karmani faith—Vò thaày thuoäc toâng Thieân Thai nhöng laïi (skt)—Dasa-kusala (skt)—See Thaäp Thieän. giöõ nieàm tin nôi Tònh Ñoä. Ten wings: Thaäp Döïc (Confucianism). Tendai school: Tendai sect—See Thieân Thai Ten worlds: Ten Realms—See Thaäp Giôùi. Toâng Nhaät Baûn. Ten wonders: Ten incomprehensibles—See Thaäp Tendai Sect: Tendai school—See Thieân Thai Dieäu. Toâng Nhaät Baûn. Ten vows of Universal Worthy Bodhisattva: Tendaishu (jap): Tendai—See Thieân Thai Toâng Samantabhadra's Ten Practices—See Thaäp Haïnh Nhaät Baûn. Nguyeän Phoå Hieàn. Tendai Tokusho (jap): T'ien-t'ai Teâ-shao— Ten wrongs: See Thaäp AÙc. Tiantai Deshao—See Thieân Thai Ñöùc Thieàu Ten wrong views: Ten kinds of wrong views—Thieàn Sö. See Thaäp Taø Kieán. Tendencies for affliction: Phieàn Naõo Tuøy Ten wrong ways into which Zen practitioners Mieân—Khuynh höôùng rôi vaøo phieàn naõo. may fall: See Möôøi Laàm Laïc Thieàn Giaû Coù Theå Tendencies of mind: Khuynh höôùng cuûa taâm. Bò Rôi Vaøo. Tendency: Khuynh höôùng—Tuøy Mieân—Xu Ten Wrongnesses: Ten kinds of wrong views, höôùng—Xu theá—Trend. and Ten wrongs—See Thaäp Taø. Tendency for settling down in the mind: Tenbo (jap): Chuyeån Phaùp—Turning the Dharma. Abhinivesa (skt)—Chaáp tröôùc. Tenboârin (jap): Dharma Cakra Pravartana Tender care: Chaêm soùc chu ñaùo. (skt)—To turn the wheel of the Dharma—See Tender horn of a deer: Loäc nhung. Chuyeån Phaùp Luaân. Tender love: Vatsalya (skt)—Attachment—AÙi Tencha Butsuji (jap): A Buddhist ritual in which moä—Tham luyeán (tình caûm yeâu meán)—See hot tea is offered in veneration to the Buddha, the Luyeán AÙi. patriarchs, or a deceased individual. Tencha is Tenderness: Maitri (skt)—Metta (p)— performed as one of the nine ritual actions Affection—Loving kindness—Loøng töø—See Töø. (kubutsuji) making up the funeral services for an Tending the monastery's vegetable garden: abbot or another prominent member of the Enju (jap)—Troàng rau trong vöôøn cuûa Thieàn monastic community. It is also one of the three vieän—According to the Vinaya, the monastic code ritual actions which characterize Buddhist funerals used in the Theravada Buddhism, monks and nuns for ordinary monks and lay believers—Nghi thöùc are not allowed to till the soil and grow their own cung kính daâng cuùng traø noùng leân Phaät, chö Toå food. Tradition requires them to beg for their hay ngöôøi quaù coá.

"Tencha" laø thuaät ngöõ Nhaät Baûn sustenance from lay believers. In East Asia, chæ moät trong chín nghi thöùc trong tang leã cuûa vò where begging was not always permitted, the Zen truï trì hay moät thaønh vieân noåi troäi khaùc trong töï school adopted the practice of raising food on vieän. Noù cuõng laø moät trong ba nghi thöùc trong tang temple grounds. All members of the community leã cuûa moät vò Taêng thöôøng hay nhöõng Phaät töû taïi are expected to take turns tending the garden. gia. Like other forms of manual labor, this activity is

also a form of active meditation—Theo luaät cuûa Tenet: Marga-dharma (skt)—Dogma— Phaät giaùo Nguyeân Thuûy, chö Taêng Ni khoâng ñöôïc Teachings—Ñaïo phaùp—Tín ñieàu—Tín lyù—Hoïc pheùp xôùi ñaát vaø troàng thöïc phaåm cuûa chính mình. thuyeát—Giaùo ñieàu hay giaùo lyù. Truyeàn thoáng ñoøi hoûi hoï phaûi khaát thöïc töø ñaøn na Tenet in regard to things as real as the result tín thí. ÔÛ caùc xöù Ñoâng AÙ, nôi maø vieäc khaát thöïc of false reasoning: See Phaân Bieät Phaùp Chaáp. khoâng luoân luoân ñöôïc cho pheùp, Thieàn toâng chaáp Tenets of a sect: Toâng nghóa. nhaän vieäc troàng thöïc phaåm trong ñaát cuûa töï vieän. Tenet of a soul: Atma-graha (skt)—Tenet of an Taát caû moïi thaønh vieân cuûa coäng ñoàng Taêng giaø ego regarding a permanent individual—Nhaân thay phieân nhau troàng troït trong vöôøn. Cuõng nhö chaáp—Chaáp vaøo Thöôøng ngaõ—Permanent caùc hình thöùc lao taùc khaùc, sinh hoaït naøy cuõng laø personality—The atman—This holding is an moät hình thöùc cuûa Thieàn taäp—See Lao Taùc Thieàn. illusion—See Ngaõ Chaáp. Tendo (jap): See Thieân Ñoàng Nhö Tònh Thieàn Sö. Tengen (jap): Divyacaksus (skt)—Deva-Cakkhu Tendoku (jap): Revolving reading, a method of (p)—Dibba-cakkhu (p)—Celestial (god or deva) speed reading sutras by turning the pages. In eye—Divine eye—Heavenly eye—Unlimited tendoku, one does not read or recite the entire eye—Attainable by men in dhyana—The eye of sutra word for word. Rather, one recites a few celestial beings—See Thieân Nhaõn. lines from the beginning, middle, and end of the Tengenzu (jap): Dibbacakkhu (p)—Divyacaksu text, and then fans the pages to complete the (skt)—See Thieân Nhaõn Thoâng. process. Using this method, it is possible for a Tengo (jap): Ittengo (jap)—Turning word—See small group of monks to read the entire Chinese Nhaát Chuyeån Ngöõ. Tripitaka in a single short ceremony. Japanese Tengu (jap): A fantastical creature from Japanese Zen temples today continue to hold tendoku folklore, describing as appearing half human and ceremonies at specified times of year. In many half bird. The tengu has a long nose or beak, temples, for example, monks recite the 600 wings, glittering eyes, and a human body with sections of the Great Perfection of Wisdom Sutra arms and legs. According to Japanese Buddhist (Daihannya Kyoâ) at New Year's assemblies, using legend, the "tengu" is generally understood to be the tendoku method—Ñoïc luaân chuyeån, moät an enemy of Buddhism. It is often depicted setting phöông phaùp ñoïc kinh nhanh choùng baèng caùch laät fire to Buddhist temples or kidnapping Buddhist qua trang. Trong tuïng kinh luaân chuyeån, ngöôøi ta monks. While holding monks captive, tengu try to khoâng ñoïc töøng chöõ trong nguyeân trang kinh, maø corrupt them by offering them sumptuous food ñoïc vaøi haøng töø phaàn ñaàu, phaàn giöõa, vaø phaàn cuoái

which is actually dung. Tengu also kidnap cuûa vaên baûn, vaø roài qua trang ñeå hoaøn taát tieán children, carrying them away from ordinary trình. Söû duïng phöông phaùp naøy, moät nhoùm nhoû human existence. Even when children escape and Taêng chuùng coù theå ñoïc xong toaøn boä Ñaïi Taïng chæ return home, they are damaged by the experience trong moät buoåi leã ngaén. Ngaøy nay caùc Thieàn vieän and never fully recover—Moät sinh vaät kyø dò trong Nhaät Baûn tieáp tuïc cöû haønh nghi leã tuïng kinh luaân phong tuïc daân gian Nhaät Baûn. "Tengu" coù caùi muõi, chuyeån trong nhöõng thôøi ñieåm ñaëc bieät trong naêm. moû, vaø caùnh daøi, ñoâi maét chieáu saùng, vaø thaân cuûa Trong nhieàu Thieàn vieän, chö Taêng duøng phöông con ngöôøi vôùi tay vaø chaân ñaày ñuû. Theo huyeàn caùch tuïng kinh luaân chuyeån naøy ñeå tuïng ñoïc 600 thoaïi Phaät giaùo Nhaät Baûn, "tengu" thöôøng ñöôïc phaàn cuûa kinh Ñaïi Baùt Nhaõ vaøo buoåi hoïp chuùng hieåu nhö laø keû thuø cuûa Phaät giaùo. Ngöôøi ta thöôøng Taân Nieân—See Tuïng Kinh. hoïa hình "tengu" ñang phoùng hoûa caùc töï vieän Phaät Tendo Nyojo (jap): T'ien-t'ung Ju-ching—See giaùo vaø baét coùc chö Taêng. Khi ñang giam giöõ chö Thieân Ñoàng Nhö Tònh Thieàn Sö. Taêng, "tengu" thöôøng coá gaéng laøm hö hoûng hoï Tendo Nyojo Zenji (jap): See Thieân Ñoàng Nhö baèng caùch ñöa cho hoï nhöõng thöùc aên xa xæ toán Tònh Thieàn Sö. keùm maø kyø thaät chæ laø "phaån" maø thoâi. "Tengu" Tendo Sokaku (jap): T'ien-t'ung Tsung-chueh— cuõng baét coùc treû em, vaø mang chuùng ñi khoûi söï See Thieân Ñoàng Toâng Giaùc Thieàn Sö. hieän höõu bình thöôøng cuûa con ngöôøi. Ngay khi Tendo-zan (jap): See Thieân Ñoàng Sôn. nhöõng ñöùa treû naøy chaïy thoaùt vaø trôû veà nhaø, chuùng

cuõng bò toån haïi bôûi nhöõng kinh nghieäm maø chuùng of DoâgenKigen's writings. Tenkei was born in Kii, chaúng bao giôø ñöôïc phuïc hoài hoaøn toaøn ñöôïc. present-day Wakayama Prefecture, and became a Teng-Yin-Feng (chi): See Ñaëng AÅn Phong Thieàn Buddhist monk at age eight. He became the Sö. Dharma heir of Gohoâ Kaion and served as abbot Teng-Yin-Feng who passed away standing on at Soâji-ji and other important Soâtoâ monasteries. his head: Coâng aùn Thieàn sö Ñaëng AÅn Phong loän He opposed Manzan's reform efforts to restore the ngöôïc ñeå thò tòch—See AÅn Phong Ñaûo Hoùa. practice of "isshi inshoâ," receiving "inka," or Teng-Yin-Feng Zen master who was pushing a Dharma transfer, from only one master. Tenkei cart: The koan of Teng-Yin-Feng Zen master who defended "in'in ekishi" system of changing was pushing a cart, he happened to see his master Dharma lineage according to the temple at which Ma-Tsu stretching his legs a little too far out in the one serves as abbot. His literary works include the roadway—See AÅn Phong Thoâi Xa. Soâboâgenzoâ Benchuâ, the first early modern Teng-Yin-Feng Zen master who threw his staff commentary on Dogen's master work—Thieân Haûi, up into the sky and, riding upon it: See AÅn teân cuûa moät vò Thieàn Taêng thuoäc toâng Taøo Ñoäng Phong Phi Tích. döôùi thôøi Ñöùc Xuyeân, moät trong nhöõng hoïc giaû Tengyur (tib): Ñan Chaâu Nhó—See Ñan Thuø. haøng ñaàu veà bình luaän nhöõng taùc phaåm cuûa Thieàn Tenjiku (jap): Thieân Truùc—Hieàn Ñaäu—AÁn Ñoä— sö Ñaïo Nguyeân. Tenkei sanh ra taïi vuøng Kii, baây India—Hindu. giôø laø mieàn Wakayama Prefecture, vaø xuaát

gia Tenjin (jap): Ñieåm Taâm—Buoåi aên saùng nheï—A naêm leân taùm tuoåi. Sö trôû thaønh Phaùp töû noái phaùp snack, or light repast in the morning, not a proper cuûa Thieàn sö Nguõ Phong Haûi AÂm, vaø laøm truï trì meal. A Zen term for a refreshment, a small chuøa Toång Trì vaø nhöõng töï vieän quan troïng khaùc snack, also for a particular kind of small cake cuûa toâng Taøo Ñoäng. Sö choáng laïi nhöõng coá gaéng eaten as a snack. Zen monks are sometimes caûi caùch cuûa Thieàn sö Vaïn Sôn nhaèm phuïc hoaït invited by laypeople who are supporters of their laïi caùch tu taäp "Nhaát Sö AÁn Chöùng," truyeàn taâm particular monastery into their homes to eat. The aán hay truyeàn Phaùp, chæ töø moät vò thaày maø thoâi. food presented to the monks is also called 'tenjin', Thieân Haûi baûo veä vieäc thay ñoåi doøng truyeàn thöøa similar to almsgiving for a mendicant monk. In theo ngoâi töï vieän mình laøm truï trì. Nhöõng taùc Zen, the term also means "To refresh the mind"— phaåm cuûa Sö bao goàm boä Bieän Trung Chaùnh Phaùp Thuaät ngöõ Thieàn coù nghóa laø moät söï giaûi khaùt, moät Nhaõn Taïng, boä luaän ñaàu tieân trong sô kyø thôøi caän böõa aên nheï hay moät loaïi baùnh nhoû ñeå aên giöõa ñaïi veà taùc phaåm cuûa Thieàn sö Ñaïo Nguyeân Hy nhöõng böõa aên. Thænh thoaûng caùc nhaø sö ñöôïc môøi Huyeàn. ñeán nhaø thí chuû duøng böõa. Ñoà aên trong nhöõng böõa Tenki (jap): Chuyeån Cô—Ñieåm chuyeån—A aên naày cuõng ñöôïc goïi laø 'tenjin' gioáng nhö laø ñoà aên turning point. cuùng döôøng cho moät vò sö ñi khaát thöïc vaäy. Trong Tenma (jap): Deva Mara (skt)—Celestial Thieàn, thuaät ngöõ cuõng coù nghóa laø laøm cho taâm demons—The demon of heaven—See Thieân Ma. khoan khoaùi nheï nhaøng. Tenma-Hajun (jap): Papiyan or Papiman (skt)— Tenjoâ Tenge Yuiga Dokuson: The first words Sreshtha (skt)—Most wicked celestial demons— attributed to Sakyamuni after his first seven steps See Thieân Ma Ba Tuaàn. when born from his mother’s right side: “In the Tenmoku Chuâhuâ Osho Koâroku (jap): Chung- heavens above and earth beneath I alone am the feng Ho-shang Kuang Lu—See Records of honoured one.”—“Treân trôøi döôùi trôøi, rieâng ta cao Teachings of Chung-feng Ming-pen. nhaát. Treân trôøi döôùi trôøi rieâng ta toân quyù nhaát.”— Tenmyohorin (jap): Turning the Wonderful See Thieân Thöôïng Thieân Haï Duy Ngaõ Ñoäc Toân. Dharma-wheel, i.e., Buddhist preaching—Chuyeån Tenkei (jap): Sö Thieân Haûi (1536-1643), Phaät Dieäu Phaùp Luaân—See Chuyeån Phaùp Luaân. giaùo Nhaät Baûn—See Thieân Haûi Thieàn Sö. Tenne Gikai (jap): T'ien-i I-huai—Tianyi Tenkei Denson (1648-1735): Name of a Japanese Yihuai—See Thieân Y Nghóa Hoaøi Thieàn Sö. Soâtoâ monk of the Tokugawa period (1600-1867) Tenninshi (jap): Most Honoured One among who was one of the leading early modern scholars human and heavenly beings—See Thieân Nhaân Sö.

Tennoâ (jap): Deva-raja (skt)—Deva king— cuùng leân ñöùc Phaät, chö Toå hay moät caù nhaân ñaõ quaù Guardian of the worlds—King of Heaven— vaõng. "Tentoâ" laø thuaät ngöõ Nhaät Baûn chæ moät trong Maharaja-devas—See Thieân Vöông. chín nghi thöùc trong tang leã cuûa vò truï trì hay moät Tennoâ Doâgo (jap): See Thieân Hoaøng Ñaïo Ngoä thaønh vieân noåi troäi khaùc trong töï vieän. Noù cuõng laø Thieàn Sö. moät trong ba nghi thöùc trong tang leã cuûa moät vò Tennoâ Zen Master

(jap): See Thieân Vöông Taêng thöôøng hay nhöõng Phaät töû taïi gia. Thieàn Sö. Tenzin Gyatso (1935 -): The fourteenth Dalai Tenrai Ryushin (jap): Thieän Laïi Long Chôn, teân Lama, and the first to travel extensively outside cuûa moät vò Taêng Nhaät Baûn—Name of a Japanese Tibet. Born in a small village in eastern Tibet on monk. July 6, 1935, he was officially recognized at the Tenrinjo-O (jap): Cakravati-raja (skt)—Wheel age of six as the reincarnation of Tupden Gyatso king—Wheel-Rolling King—World ruler—Thieân (1876-1933), the thirteenth Dalai Lama. Forced to Luaân Thaùnh Vöông—See Chuyeån Luaân Vöông. flee his homeland in 1959 following the Chinese Tenrinno (jap): Cakravarti-raja (skt)—Wheel- invasion of Tibet, he formed a government-in- Rolling King—See Chuyeån Luaân Vöông. exile in the north Indian hill station of Tenrinsho-o (jap): Bala-cakravartin (skt)— Dharamsala. In 1989, he was awarded the Nobel Wheel-Turning King—See Chuyeån Luaân Thaùnh Peace Prize in recognition of his efforts to bring Vöông. about a peaceful solution to the “Tibet Question,” Tenryuâ (jap): Hang-chou T'ien-lung—See Haøng and, in recent years, he has emerged as one of the Chaâu Thieân Long Thieàn Sö. most influential theoreticians of “Engaged Tenryuâ-ji (jap): Name of one of the great Zen Buddhism.”—Vò Ñaït Lai Laït Ma ñôøi thöù 14, vaø laø monasteries in the area of "Five Mountains" of vò Ñaït Lai Laït Ma ñaàu tieân du haønh ngoaøi Taây Kyoto—See Thieân Long Töi. Taïng nhieàu nhaát. Ngaøi sanh ra taïi moät ngoâi laøng Tenryuâ-ji-ha (jap): See Thieân Long Töï Phaùi. nhoû ôû mieàn Ñoâng Taây Taïng vaøo ngaøy 6 thaùng 7 Tenshima (jap): Deva Mara (skt)—Thieân Töû naêm 1935, ngaøi ñöôïc chính thöùc coâng nhaän laø vò Ma—See Thieân Ma. taùi sanh cuûa vò Ñaït Lai Laït Ma ñôøi thöù 13 vaøo luùc ngaøi 6 tuoåi. Naêm 1959 ngaøi bò baét buoäc phaûi lìa boû Tenshin (jap): Moving oneself, transforming the queâ höông ñeå ñaøo tî sau cuoäc xaâm laêng Taây taïng body—See Chuyeån Thaân. cuûa Trung Quoác, ngaøi thaønh laäp chính phuû löu Tenshoâ Koâtoâroku (jap): See T'ien-sheng Kuang- vong trong vuøng ñoài nuùi Dharamsala phía Baéc AÁn teng Lu. Ñoä. Naêm 1989 ngaøi ñöôïc trao taëng giaûi Nobel Hoøa Tension: Söï caêng thaúng—AÙp löïc—Pressure. Bình cho nhöõng noã löïc nhaèm mang laïi moät giaûi Tentai-Shaku (jap): Sakra-devanam-indra (skt)— phaùp oân hoøa cho vaán ñeà Taây Taïng vaø trong nhöõng God-Emperor Sakra—See Thieân Ñeá Thích. naêm gaàn ñaây ngaøi trôû thaønh moät trong nhöõng nhaø Tentativeness: Tính giaû ñònh—Giaû thieát. lyù luaän coù aûnh höôûng nhaát veà “Phaät Giaùo Nhaäp Tenth ground: Ñeä Thaäp Ñòa—Ñòa thöù möôøi (Boà Theá.” Taùt Ñòa)—The last stage of the Bodhisattva's ten Tenzo (jap): Chief cook—Temple chef—Ñieån stages. Toïa Taêng—One of the highest and most important Tentoâ Butsuji (jap): A Buddhist ritual in which officers in a Zen monastery, the chief cook is one hot, sweetened water id offered in veneration to of the six administrative officers which oversee the Buddha, the patriarchs, or a deceased the daily administration of the monastery (Eastern individual. Tentoâ is performed as one of the nine rank at a Zen monastery)—Moät trong nhöõng chöùc ritual actions comprising the funeral services for vò cao nhaát vaø quan troïng nhaát trong Thieàn vieän, an abbot or another prominentmember of the vò Taêng beáp tröôûng laø moät trong saùu chöùc vò troâng monastic community. It is

also one of the three coi coâng vieäc haønh chaùnh haèng ngaøy cuûa Thieàn ritual actions characterize Buddhist funerals for vieän (Thieàn Taêng nhoùm Ñoâng Ban)—See ordinary monks and lay believers—Nghi thöùc Stewards and Ñieån Toïa. Phaät giaùo trong ñoù nöôùc ñöôøng noùng ñöôïc daâng Tenzo Kyoâkun (jap): Instructions for the Cook—

Temple chef and instructor—See Ñieån Toïa Giaùo Te-shan Yuan-ming: Deshan Yuanming—See Huaán. Ñöùc Sôn Duyeân Minh Thieàn Sö. Tera (jap): Temple—Chuøa—Monastery ground Te-Shao Zen Master: Zen master Te-Shao—See and buildings—A monastery. Thieân Thai Ñöùc Thieàu Thieàn Sö. Terakoya (jap): Chöùc Töï Tieåu OÁc (thaày giaùo ôû Tesshikaku (jap): Tieh-Tsui-Chiao—Sö Thieát Nhaät). Chuûy Giaùc (Nhaät Baûn). Teri-Zoshin-Zanmai (jap): A kind of samadhi in Test (n & v): Thöû thaùch. which the body is contained inside the hand—See Tests for applicants for full orders: Nhöõng cuoäc Thuû Lyù Taïng Thaân Tam Muoäi. khaûo saùt ñeå nhaän Taêng Ni thoï cuï tuùc giôùi —See Term: Thôøi khaéc—Thôøi kyø. Giaø Nan. Terma (skt): Secret scriptures—See Bí Ñieån. Test the scriptures: Prove the scriptures—See Terms which would be less impressive when Thöùc Kinh. translated: Vi Sinh Thieän—Muoán laøm caûm ñoäng Testimonial (a): Thuoäc veà lôøi chöùng. ngöôøi nghe ñeå hoï phaùt thieän taâm neân khoâng phieân Testimony: Chöùng tích—Chöùng ngoân—Chöùng dòch. minh—Lôøi chöùng—Thanh minh—Evidence. Terms with several meanings: See Haøm Ña Testing condition: Khaûo. Nghóa. Testing conditions caused by adverse Terms without equivalent in China: See Thöû circumstances: See Nghòch Khaûo. Phöông Sôû Voâ. Testing conditions caused by a favorable Termination: Söï chaám döùt. circumstances: See Thuaän Khaûo. Terrestial (a): Earthly—Thuoäc veà traàn theá. Testing conditions of a clear nature: See Minh Terrible: Awe-inspiring—Desperate— Khaûo. Dreadful—Terrific—Khuûng khieáp. Tetsugen (jap): Sö Thieát Nhaõn (1630-1682), Phaät Terrified: Kinh hoàn baït vía (Phaùch taùn cöûu giaùo Nhaät Baûn—See Tetsugen Doâkoâ. tieâu)—Scared to death. Tetsugen-ban (jap): See Obaku-ban. Terrify (v): Laøm thaát kinh. Tetsugen Doâkoâ (jap): Name of a Japanese Obaku Terrifying: Ñaùng sôï. monk of the Tokugawa period (1600-1867), best Territorial (a): Thuoäc ñòa phaän quyeàn haønh cuûa known for producing the Obaku-ban (Obaku ai. edition of the Chinese Tripitaka), the first Territorialism: Chuû nghóa theá quyeàn. complete woodblock edition of the Chinese Terrorist: Keû khuûng boá. Tripitaka produced in Japan. Tesugen was born in Terrorize the demons: See Boá Ma. Kumamoto province on Kyuâshuâ to a Shinshuâ Terrorizing Demons: See Boá Ma. (True Pure Land Sect) family. He entered Terton (tib): See Bí Ñieån Phaùt Kieán Sö. Buddhist orders at age twelve and trained as a Te-Shan Bowls in Hand: See Ñöùc Sôn Thaùc Baùt. Shinshuâ monk. He later converted to Zen at age Te-Shan Carrying His Bundle: See Ñöùc Sôn twenty-six, when he met Yin-yuan Lung-ch'i Hieäp Phöùc Vaán Ñaùp. (1594-1673), the founder of Obaku Zen. He Te-shan Hsuan-chien (Wade-Giles Chinese): eventually became the Dharma heir of Mu-an Tokusan Senkan (jap)—Deshan Xuanjian—See Hsing-t'ao (1611-1684), the second Obaku Ñöùc Sôn Tuyeân Giaùm Thieàn Sö. patriarch. Tetsugen died of a fever

he contracted Te-Shan-Mi (chi): Ñöùc Sôn Maät—Name of a while feeding the hungry during a famine in monk. Osaka—Sö Thieát Nhaõn (1630-1682), Phaät giaùo Te-Shan's "Mind of the three times (past, Nhaät Baûn, döôùi trieàu ñaïi Ñöùc Xuyeân, ñöôïc bieát present and future) cannot be attained": See ñeán nhieàu nhaát trong vieäc saûn xuaát boä ñaïi taïng Ñöùc Sôn Tam Theá Baát Khaû Ñaéc. tieáng Hoa laàn ñaàu tieân ñöôïc khaéc treân goã taïi Nhaät Baûn. Thieát Nhaõn sanh tröôûng taïi tænh Kumamoto Te-Shan's Thirty Blows: See Ñöùc Sôn Tam Thaäp trong vuøng Kyuâshuâ, trong moät gia ñình theo Tònh Boång.

Ñoä Chaân Toâng. Vaøo naêm 12 tuoåi, Sö xuaát gia vôùi just to study art. He always used to tell moät vò Taêng thuoäc Tònh Ñoä Chaân Toâng. Sau naøy, prospective students, "You must remember vaøo naêm 16 tuoåi, Sö chuyeån qua Thieàn toâng khi Sö the saying, 'If you want to avoid depending on gaëp Thieàn sö AÅn Nguyeân Long Kyø, vò saùng laäp ra society, don't let criticism and praise disturb toâng Hoaøng Baù taïi Nhaät Baûn. Cuoái cuøng Sö trôû your heart.' When you can cultivate your art thaønh ñeä töû noái phaùp cuûa Thieàn sö Moäc Anh Tính without leaving any mundanity at all in your Thao, Nhò Toå cuûa toâng Hoaøng Baù Nhaät Baûn. Thieát chest, then mind and technique will naturally Nhaõn thò tòch vì bò laây nhieãm chöùng soát khi Sö mature, and you will eventually be able to ñang giuùp cho naïn ñoùi ôû Osaka. arrive at the subtleties. This is the way out of Tetsuoâ Soâkatsu Zen master (1870-1954): Also darkness into light." Once a distinguished known as Shaku Soâkatsu, one of the most Confucian scholar and a statesman came to important Japanese Rinzai monks of the modern visit Tetsuo. Observing the Zen master period. Soâkatsu was the adopted son and primary executing a painting, the scholar noted that Dharma heir of Shaku Soâen (1859-1919). Soâkatsu every move of the master's arm and brush originally practiced Zen as a lay person under the was in conformity with the classical principles guidance of Koâsen Soâon (1816-1892). After of calligraphy. When he remarked upon this, Koâsen died, he took the tonsure and became the the Zen master explained, "In terms of disciple of Soâen. When he had received inka, or correctness of mind, calligraphy and painting the Dharma transmission, Soâkatsu made a are one. When I make a painting, if so much pilgrimage throughout Japan, Burma, and Siam as one cane of bamboo or one leaf on a tree is (now Thailand). Soâkatsu never lost his interest in even slightly off from the way the stroke promoting Zen practice among lay people. In should be, I tear the whole thing up and throw 1907, he traveled to California with a group of it away, then put aside my brush, sit quietly, disciples to establish a Zen center there, but and clarify my mind."—Thieàn sö Tetsuo laø decided that the time was not yet ripe for moät danh hoïa noåi tieáng ñöôïc nhieàu ngöôøi meán transmitting the Dharma to America. He returned moä vaø xin thoï giaùo. Sö thöôøng daïy ñeä töû: to Japan 1910. One of his Dharma heir, Sasaki "Caùc oâng phaûi ghi nhôù lôøi naøy, 'Muoán traùnh Shigetsu (1882-1945), later completed the mission khoûi ñònh cheá cuûa theá tuïc, chôù ñeå nhöõng lôøi to the United States—Thieàn sö Tetsuoâ cuõng ñöôïc cheâ khen khuaáy ñoäng taâm mình.' Neáu caùc oâng bieát vôùi teân Shaku Soâkatsu, moät trong nhöõng danh coù theå trau doài

ngheä thuaät vôùi caùi taâm khoâng Taêng noåi tieáng cuûa toâng Laâm Teá Nhaä t Baûn vaøo vöôùng baän nhöõng thò phi theá tuïc, thì kyõ thuaät thôøi caän ñaïi. Soâkatsu laø con nuoâi vaø cuõng laø ñeä töû vaø taâm cuûa caùc oâng seõ töï nhieân thuaàn thuïc, vaø noái phaùp cuûa Thieàn sö Shaku Soâen. Ban ñaàu seõ daàn daàn ñaït ñeán möùc tinh teá. Ñaây chính laø Soâkatsu laø ñeä töû taïi gia tu taäp Thieàn vôùi Thieàn sö con ñöôøng thoaùt ra khoûi boùng toái u meâ ñeå ñi Koâsen Soâon. Sau khi Koâsen thò tòch, oâng thí phaùt vaøo con ñöôøng saùng." Coù moät laàn coù moät hoïc vaø laøm ñeä töû cuûa Thieàn sö Soâen. Sau khi nhaän aán giaû Nho hoïc noåi tieáng vaø moät nhaø chính khaùch chöùng, Soâkatsu laøm cuoäc haønh höông ñi khaép xöù ñeán thaêm sö. Quan saùt taän maét luùc sö thöïc Nhaät, Mieán, vaø Xieâm La. Soâkatsu chaúng bao giôø hieän moät böùc tranh, vò hoïc giaû Nho hoïc ghi maát ñi höùng thuù coå voõ Thieàn taäp ñeán vôùi ngöôøi taïi nhaän raèng töøng ñoäng taùc vaø töøng neùt veõ cuûa vò gia. Vaøo naêm 1907, Sö du haønh sang California hoïa sö ñeàu tuaân thuû nhöõng quy taéc thö phaùp vôùi moät nhoùm ñeä töû vaø thieát laäp trung taâm Thieàn coå ñieån. Khi nghe nhöõng lôøi ghi nhaän naøy, sö taïi ñaây, nhöng laïi quyeát ñònh chöa phaûi laø thôøi giaûi thích: "Veà maët ñieàu chænh ñuùng ñaén cuûa ñieåm chín muoài ñeå truyeàn phaùp taïi Myõ. Sö quay taâm, thö phaùp vaø hoïa phaùp laø moät. Neáu laø nhö trôû veà Nhaät vaøo naêm 1910. Veà sau naøy, moät trong vaäy thì moãi khi thöïc hieän moät böùc hoïa, duø ñoù nhöõng ñeä töû noái phaùp cuûa Sö laø Sasaki Shigetsu ñaõ laø moät ñoát tre hay moät chieác laù treân caønh, ñaõ hoaøn taát nhieäm vuï naøy taïi Myõ. troùt haï moät neùt buùt söôïng laø mình phaûi xeù boû Zen master Tetsuo was so famous for his böùc hoïa ñi, boû giaáy buùt qua moät beân, roài laúng brush painting that many people came to him laëng ngoài xuoáng vaø thanh loïc taâm mình."

Zen master Tetsuo wrote the following words age nineteen. Dissatisfied with the Gozan style of on his fireplace screen: "Be upright and Zen, he became a disciple of Shuâhoâ Myoâchoâ honest, conscious of the principles of cause (Daitoâ Kokushi) at Daitoku-ji. Tettoâ was one of and effect, compassionate and generous the master's leading Dharma heirs, and he toward others, free from greed, contented. assumed the position as second abbot at Daitoku- Carry out your everyday affairs correctly, ji when Daito passed away in 1338. His leading without error. Take care of things without disciples included Gongai Soâchuâ. He received the being attached to them. To be free from posthumous titles Daiso Shoâboâ Zenji (Zen Master ordinary feelings about mundane objects is Great Patriarch of the True Eye) and Tennoâ called the elegance of the ancients. We do Daigen Kokushi (National Teacher Great not find this among the fashionable people of Manifestation of Heavenly Response)—Trieät OÂng today. For this reason I close my door and do Nghóa Hanh, teân cuûa moät Thieàn sö thuoäc toâng not admit visitors. I have no lofty reputation, Laâm Teá cuûa Nhaät Baûn vaøo theá kyû thöù XIV, vaøo nor do I wish an exalted name. In order to cuoái thôøi Thöông Lieâm vaø ñaàu thôøi Tuùc Lôïi Thò. live as I will, I feign incompetence, only Trieät OÂng Nghóa Hanh sanh tröôûng taïi Izumo vaø wishing to fulfill what is naturally so. I am no xuaát gia naêm saùu tuoåi. Sö baét ñaàu tu taäp Thieàn taïi one's teacher.

People who try to learn from Kieán Nhaân Töï, nôi maø oâng ñaõ thoï cuï tuùc giôùi naêm me are crazy. That is because they study my leân 19 tuoåi. Khoâng haøi loøng vôùi kieåu tu taäp cuûa heä craziness and never be able to study my thoáng Nguõ Sôn, Sö trôû thaønh ñeä töû cuûa Thieàn sö heart."—Thieàn sö Tetsuo ñaõ vieát nhöõng doøng Toâng Phong Dieäu Sieâu taïi chuøa Ñaïi Ñöùc. Trieät chöõ naøy treân böùc bình phong caïnh loø söôûi: OÂng Nghóa Hanh laø moät trong nhöõng phaùp töû noái "Thaúng thaén vaø thaønh thaät, tænh thöùc veà lyù phaùp haøng ñaàu cuûa Thieàn sö Toâng Phong Dieäu nhaân duyeân, töø aùi vaø khoan dung vôùi ngöôøi, Sieâu, vaø trôû thaønh vò truï trì thöù hai taïi chuøa Ñaïi khoâng tham caàu vaø luoân tri tuùc. Hoaøn thaønh Ñöùc khi Toâng Phong thò tòch. Sö ñöôïc ban thuïy coâng vieäc haèng ngaøy khoâng sai phaïm. Lo toan hieäu Chaân Nhaõn Ñaïi Toå Thieàn Sö vaø Quoác Sö Ñaïi moïi thöù maø khoâng vöôùng maéc vaøo baát cöù thöù Hieän Thieân ÖÙng. naøo. Thoaùt khoûi nhöõng caûm giaùc cuûa thöôøng Tettsu Gikai Zenji (jap): Trieät Thoâng Nghóa Giôùi, tình theá tuïc chính laø caùi thuù tao nhaõ cuûa ngöôøi teân cuûa moät Thieàn sö Nhaät Baûn vaøo theá kyû thöù xöa. Ñôøi nay chuùng ta khoâng tìm thaáy ñöôïc XIII—Name of a Japanese Zen monk in the maáy ngöôøi hieåu thaáu ñöôïc nhö vaäy! Chính vì thirteenth century. vaäy maø ta beá moân khoâng tieáp khaùch. Ta Tevijja (p): Three awarenesses—Three insights— khoâng coù tieáng taêm cao, cuõng khoâng mong Three kinds of clarity—See Tam Minh. caàu ñòa vò. Ñeå ñöôïc soáng nhö mình mong Tevijja-sutta (p): Tam Minh Kinh—Sutra on the muoán, ta töï xem mình laø keû baát taøi, chæ haønh three awarenesses (three insights or three kinds of söï tuøy duyeân. Ta chaúng laø thaày cuûa ai caû. clarity). Ngöôøi naøo coá gaéng hoïc ta laø ngöôøi ñieân. Ñoù Tevijja-Vacchagotta-sutta (p): Baø sa cuø ña (Tam laø do bôûi hoï chæ hoïc ñöôïc ñieân roà cuûa ta chöù Minh Kinh). chaúng bao giôø coù theå hoïc ñöôïc taâm ta." Text (n): Baûn vaên. Tetsuya (jap): A Japanese term which literally Text to begin a sutra: Khai Kinh Keä. means 'sitting through the night'—See Tröôøng Daï Text and its meaning: Vaên Nghóa—Kinh vaên vaø Toïa. yù nghóa. Tettoâ Giko Zenji (1295-1369): Name of a Text of the three bases of mindfulness: Tam Japanese Zen master of the Rinzai school in the Nieäm Truï Vaên—Kinh vaên noùi veà ba neàn taûng cuûa fourteenth century, during the late Kamakura söï tænh thöùc. (1185-1333) and early Ashikaga (1392-1568) Text of the three refuges: Tam Quy Y Vaên— periods. Tettoâ was born in Izumo and became a Kinh vaên noùi veà ba quy y. Buddhist monk at age six. He began his practice Textual (a): Thuoäc veà baûn vaên. of Zen at Kennin-ji, where he took the precepts at Texture: Sparsa (skt)—Contact—Xuùc—Touch.

Thankful (a): Bieát ôn. Thankfulness (n): Loøng bieát ôn. Thanksgiving (n): Appreciation—Söï bieát ôn—Leã TH Taï Ôn (ôû Hoa Kyø vaøo ngaøy thöù Naêm cuoái cuøng Thabaka (p): A bunch—Moät boù. cuûa thaùng 11). Thaddha (p): Callous—Hard (a)—Chai cöùng. Thanna (p): Mother's milk—Söûa meï. Thai Buddhism: Phaät Giaùo Thaùi Lan. Thapaniyo-panha (p): Be set aside—Traû lôøi caâu Thai Lai Temple: Thaùi Lai Töï—Also called Bao hoûi baèng caùch giaû lô hay boû qua—One of the four Quoc Temple, was built in the 15th century in ways of answering questions. North Vietnam—Cuõng goïi laø Baûo Quoác Töï, ñöôïc Thapati (p): A carpenter—Thôï moäc.

xaây vaøo theá kyû thöù 15 ôû mieàn Baéc Vieät Nam. Thapeti (p): To place—Ñaët ñeå. Thala (p): Land—Ñaát. Thap Phap Di Da Pagoda: Chuøa Thaäp Phaùp Di Thalaka (p): A small bowl—Caùi cheùn. Ñaø—Name of an ancient pagoda in Central Thambha (p): Obduracy—Coá chaáp. Vietnam. The pagoda is located in Van Thuan Thana (p): Place—Locality—Ñòa ñieåm. hamlet, Nhon Hanh village, An Nhon district, Binh Thana-sutta (p): Sutra on courses of action, Dinh province—Teân cuûa moät ngoâi coå töï ôû mieàn Anguttara Nikaya IV.115 and IV.192—Kinh Trung Vieät Nam. Chuøa toïa laïc trong thoân Vaïn Nghieäp Ñaïo, Taêng Nhaát A Haøm IV.115 vaø IV.192. Thuaän, xaõ Nhôn Haïnh, quaän An Nhôn, tænh Bình Thanayati (p): To thunder—Saám seùt noåi leân. Ñònh. Thangka (tib): Taây Taïng Thaùnh Töôïng Quyeån— Thap Phuong Temple: Chuøa Thaäp Phöông— A Tibetan religious scroll. Name of a temple, located in Raïch Giaù town, Thangtong Gyelpo (tib): The term literally Kieân Giang province—Teân cuûa moät ngoâi chuøa toïa means "king of the wilderness." Name of a laïc trong thò xaõ Raïch Giaù, tænh Kieân Giang. famous teacher of Tibetan Buddhism in the That one power: Na-Itsu-Tsu (jap)—Na Nhaát fifteenth century, of whom it is said that he died at Thoâng, caùi löïc ñoù. the age of 125—Thuaät ngöõ coù nghóa laø "Vua cuûa That side and this side: Beân kia vaø beân naøy— vuøng hoang vu." Teân cuûa moät vò Taêng Phaät giaùo See Coâng AÙn Na Bieân Cuù Giaù Bieân Cuù. Taây Taïng vaøo theá kyû thöù XV, ngöôøi ta noùi oâng thò Thatched hall: See Thaûo Ñöôøng. tòch vaøo luùc 125 tuoåi. Thatched hut: See Thaûo Am. Thanh An Pagoda: Chuøa Thaùnh AÂn—Name of Thaumaturge: Ngöôøi coù pheùp thaàn thoâng. an ancient pagoda in North Vietnam. The pagoda Thaumaturgy: Pheùp thaàn thoâng. is located in Kenh Pho hamlet, Cao Bang village, Thava (p): Eulogy—Lôøi taùn thaùn. Gia Luong district, Bac Ninh province—Chuøa Thavara (p): Immovable (a)—Baát ñoäng. Thaùnh AÂn toïa laïc trong thoân Keânh Phoå, xaõ Cao Thavati (p): To praise—Taùn thaùn. Baèng, quaän Gia Löông, tænh Baéc Ninh. Thay Pagoda: Chuøa Thaày—Name of an ancient Thanh Truoc Temple: Chuøa Thanh Tröôùc— pagoda in North Vietnam. Thay Pagoda is located Name of a famous ancient pagoda located in Goø in Sai Son village, Quoc Oai district, Ha Tay Tre hamlet, Long Thuaän village, Goø Coâng town, province—Teân cuûa moät ngoâi töï vieän coå ôû mieàn South Vietnam—Teân moät ngoâi chuøa coå noåi tieáng Baéc Vieät Nam. Chuøa Thaày toïa laïc taïi xaõ Saøi Sôn, toïa laïc taïi aáp Goø Tre, xaõ Long Thuaän, thò xaõ Goø quaän Quoác Oai, tænh Haø Taây. Coâng, Nam Vieät Nam. Theft (n): Toäi aên caép. Thanita (p): Thunder (n)—Tieáng saám seùt. Theism (n): Höõu thaàn luaän. Thank (n & v): Caûm taï. Theist (n): Ngöôøi tin höõu thaàn. Thanks (n): Lôøi caûm taï. Theistic (a): Höõu thaàn. Thank the Buddha: Baùo Phaät. Thek pa (tib): Yana (tib)—Vehicle—See Thöøa. Thanks to efforts: Nhôø vaøo nhöõng noã löïc. Thena (p): A thief—Teân troäm. Thank (v) respectfully: Kính taï. Thenana (p): Theft—Söï troäm caép.

Theneti (p): To steal—AÊn troäm. Theosophical: Thuoäc veà thaàn trí. Theocentric: Laáy thöôïng ñeá laøm trung taâm. Theosophical Society: Thoâng Thieân Hoäi. Theocentricism: Chuû nghóa laáy thöôïng ñeá laøm Theosophist (n): Ngöôøi theo thuyeát thaàn trí. trung taâm. Theosophy: Thaàn Trí Hoïc—Thoâng Thieân Hoïc.

Theocentricity: Vieäc laáy thöôïng ñeá laøm trung Thera (p): Sthavira (skt)—Elder venerable monk taâm. in the Sangha—See Tröôûng Laõo Taêng. Theological dualism: Thuyeát nhò nguyeân. Theragatha (skt): Verses of the arahat monks— Theology (n): Moân Thaàn hoïc. See Tröôûng Laõo Taêng Keä. Theoretical Buddha-nature: Lyù Phaät taùnh— Theranama-sutta (p): Sutra by the Name of Realization that all beings are of Buddha-nature Elder—Sutra on solitude, Samyutta Nikaya (the Buddha-nature which is fundamentally in all XXI.10—Kinh Ñoäc Cö—Kinh Ngöôøi Tröôûng Laõo, sentient beings)—Moãi chuùng sanh ñeàu saún coù Töông Öng Boä XXI.10. Phaät taùnh (Phaät taùnh caên baûn trong moïi chuùng Therapeutic: Thuoäc veà trò lieäu—Therapies (n). sanh)—See Lyù Töùc Phaät and Nhò Phaät Taùnh. Theravada (skt): The school of the Elders—See Theoretical understanding: Pariyatti (skt)— Thöôïng Toïa Boä. Understanding of dharma obtained through Theravada Buddhism: See Phaät Giaùo Nguyeân reading, studying, and learning—Hieåu giaùo phaùp Thuûy. baèng lyù thuyeát ñaït ñöôïc qua ñoïc tuïng vaø hoïc hoûi. Theravada followers: Tín ñoà Phaät giaùo Nguyeân Theory: Lyù thuyeát—Hoïc thuyeát—Doctrine. Thuûy—Followers of the Theravada school. Theory of causation: Pratityasamutpada (skt)— Theravada Nikaya (skt): Taïng Kinh Phaät Giaùo Nguyeân lyù Duyeân Khôûi. Nguyeân Thuûy—See Nguyeân Thuûy Taïng. Theory of complementary: Thuyeát boå sung (cuûa Theravada school: Theravada Buddhism—See Niels Bohr). Phaät Giaùo Nguyeân Thuûy. Theory of consciousness: Hoïc thuyeát veà thöùc Theravada Vinaya-Pitaka: Samantapasadika- trong Phaät giaùo—The doctrine of consciousness in Vinaya (skt)—See Thieän Kieán Tyø Baø Sa Luaät. Buddhism—The doctrine of vijnana (vinnana) in Theravadin (skt): Thöôïng Toïa Boä—Theravada Buddhism. Buddhism—See Phaät Giaùo Nguyeân Thuûy. Theory of dependent co-arising: Duyeân Khôûi Theravadin monk: Taêng só Thöôïng Toïa Boä. Luaän—Luaän veà söï ñoàng khôûi sinh phuï thuoäc. There must first be cause and then there will Theory of an exclusive determination by the be effect: Tröôùc tieân phaûi coù nhaân, sau ñoù môùi past: Pubbekatahetu (p)—See Tuùc Meänh Nhaân thaønh quaû ñöôïc (Höõu thò nhaân nhi haäu höõu thò Thuyeát. quaû). Theory and practice are in harmony: See Lyù There is nothing created, nor is anything Söï Vieân Dung. destroyed. Anyone who perceives this truth, Theory-Recitation: Lyù Trì. would see Budha come true: Chaúng coù phaùp naøo Theory of relativity: Thuyeát töông ñoái (cuûa sanh, maø cuõng chaúng coù phaùp naøo dieät. Ai hieåu Albert Einstein). ñöôïc nhö theá, laø thaáy Phaät hieän tieàn. Theory of self-creation: Thuyeát töï taùc töï thoï— Theri (p): Elder Venerable Bhiksuni—Eldest nun See Töï Taùc Töï Thoï. in an order of nuns—See Tröôûng Laõo Ni. Theory of the twelve causes: Lyù thuyeát veà 12 Therigatha (skt): Verse in the Therigatha— nhaân duyeân—From the arising of this, that arises. Verses of the arahat nuns—Verses of the Female From the ceasing of this, that ceases—Caùi naày Elders—See Tröôûng Laõo Ni Keä. sanh neân caùi kia sanh. Caùi naøy dieät neân caùi kia Thesaurus of discourses: Sutra (skt)—Kinh dieät—See Duyeân Khôûi. Taïng. Theory of universal voidness: Lyù thuyeát veà Thesaurus of discussions: Luaän Taïng. Khoâng Nhaát Thieát Xöù hay Khoâng Bieán Xöù— Thesis: Sôû Laäp—A thesis; that which is set

up— Theory of universal emptiness. Luaän ñeà ñaõ ñöôïc saép ñaët saün.

Theta (p): Reliable (a)—Trustworthy—Ñaùng tin temple which located in Höông Sôn village, Myõ caäy. Ñöùc district, Haø Taây province, North Vietnam— Theva (p): A drop—Moät gioït. Teân cuûa moät ngoâi chuøa toïa laïc trong laøng Höông Thich Ca Phat Dai Monument: See Thích Ca Sôn, huyeän Myõ Ñöùc, tænh Haø Taây, Baéc Vieät Nam. Phaät Ñaøi. Thievery (n): Toäi troäm caép. Thick forest: See Truø Laâm. Thievish wife: Loaïi vôï nuùp döôùi hình thöùc moät Thief: Keû troâm ñaïo—Burglar. teân troäm—See Corabhariya. Thief destroyer: Ksinasrava (skt)—Conqueror of Thighs like a royal stag: Baép veá troøn nhö baép the passion (an arhat)—Saùt taëc (moät vò A La Haùn). chuoái—One of the thirty-two auspicious marks. Thien An (1926-1980): See Thieân AÂn Thieàn Sö. Thilashin (Bur): Bearers of morality—Ngöôøi Thien Hau Pagoda: Chuøa Thieân Haäu—Thien mang giôùi phaùp—A Burmese term for “bearers of Hau Pagoda in Binh Duong Province was one of morality,” which lieterally means female the most ancient pagodas in South Vietnam— renunciants who follow the rules for novice nuns Chuøa Thieân Haäu ôû Bình Döông laø moät trong but do not receive official ordination because the nhöõng ngoâi chuøa coå nhaát ôû mieàn Nam. tradition of monastic ordination for women died Thien Hoi Zen Master (?-900): See Thieän Hoäi out in Theravada countries centuries ago. Unlike Thieàn Sö. female renunciants in other Theravada countries, Thien Hung Temple: Chuøa Thieân Höng— male renunciants can join or leave the Sangha any Name of an ancient temple in Hueá, Central time they like to, and they will receive ordination Vietnam—Teân cuûa moät ngoâi chuøa coå ôû Hueá, in accordance with their seniority. However, Trung Vieät. female renunciants also enjoy a high social status Thien Lam Temple: Thieàn Laâm Töï—Name of an and command a level of respect from the laity that ancient temple in Hueá, Central Vietnam—teân cuûa is nearly equal to that of monks. Like monks, they moät ngoâi chuøa coå ôû Hueá, Trung Vieät. often make daily alms rounds, and many engage Thien Lao Zen Master: See Thieàn Laõo Thieàn in advanced scriptural studies—Töø ngöõ Mieán Sö. Ñieän chæ “nhöõng ngöôøi mang giôùi phaùp,” coù nghóa Thien Mu Temple: Chuøa Thieân Muï—A temple laø nhöõng ngöôøi nöõ xuaát gia giöõ giôùi sa di Ni nhöng in Hue, Central Vietnam, one of the famous khoâng ñöôïc chính thöùc thoï giôùi vì truyeàn thoáng thoï temples in Vietnam with more than 500 year- giôùi cho phuï nöõ ñaõ taøn luïi töø nhieàu theá kyû nay taïi long-history—Chuøa Thieân Muï ôû Hueá, Trung Vieät, caùc xöù theo Phaät giaùo Theravada. Khoâng gioáng laø moät trong nhöõng ngoâi chuøa noåi tieáng ôû Vieät nhö nhöõng ngöôøi nöõ xuaát gia, nhöõng ngöôøi nam Nam vôùi hôn 500 naêm lòch söû. xuaát gia, coù theå gia nhaäp hay rôøi boû giaùo ñoaøn baát Thien Nham Zen Master: Thieàn sö Thieàn Nham cöù luùc naøo hoï muoán, vaø hoï ñöôïc thoï giôùi tuøy theo (1093-1163)—A Vietnamese Zen master from tuoåi haï laïp cuûa hoï. Tuy nhieân, nhöõng ngöôøi nöõ North Vietnam—Thieàn sö Vieät Nam, queâ ôû Baéc xuaát gia cuõng coù ñòa vò xaõ hoäi cao vaø ñöôïc ngöôøi Vieät. taïi gia troïng voïng cuõng gaàn nhö ngang haøng vôùi ngöôøi nam xuaát gia. Cuõng nhö chö Taêng, hoï cuõng Thien Ong Dao Gia Zen Master (902-979): See phaûi thöôøng ñi khaát thöïc vaø tham

döï vaøo caùc cuoäc Thieàn OÂng Ñaïo Giaû. tu taäp taâm linh cao caáp. Thien Phuc Temple: Thieân Phuùc Töï—Name of Thina (skt): Thina (p)—Dullness (thaån thôø)— an ancient temple, located in Khöông Thöôïng Idleness (ngaày ngaät)—Sloth—Torpor—Sunk in quarter, Ñoáng Ña district, Hanoi City, North stupor—To lose consciousness—Dullness (thaån Vietnam—Teân cuûa moät ngoâi chuøa coå, toïa laïc thôø)—Idleness (ngaày ngaät)—Sloth—Torpor— trong phöôøng Khöông Thöôïng, quaän Ñoáng Ña, Sunk in stupor—To lose consciousness—See Hoân thaønh phoá Haø Noäi, Baéc Vieät Nam. Traàm. Thien Phuc Temple in Ha Tay: Thieân Phuùc Töï Thinam (p): Sloth—See Hoân Traàm. Haø Taây—See Thay Pagoda. Thinamiddha (p & skt): Sloth and torpor—Hoân Thien Tru Temple: Chuøa Thieân Truø—Name of a traàm daõ döôïi—See Thuïy Mieân.

Things are baseless: Noùi taát caû phaùp khoâng y chæ. Things are one, inherently complete: Noùi taát caû Things that Bodhisattvas preserve: Phaùp trì cuûa phaùp ñeàu truï moät nghóa boån taùnh thaønh töïu. Boà Taùt. Things are quiescent: Noùi taát caû phaùp thaûy ñeàu Things are boundless: Noùi taát caû phaùp khoâng tòch tònh. bieân teá. Things are real: See Phaùp Höõu. Things are but names: Giaû Danh Toâng (Phaù Things are THUS: Noùi taát caû phaùp ñeàu NHÖ taùnh). NHÖ. Things are emancipation: Noùi taát caû phaùp ñeàu Things are unproduced: Voâ sinh quaùn—The xuaát ly. meditation that things are void and unreal, or Things are equally included in the things have no individual or separate nature— Bhutatathata: All things are equally included in Thieàn quaùn chö phaùp khoâng sinh, khoâng coù caù the Bhutatathata—Chö Phaùp Töù Ñaúng Keå Caû taùnh cuûa rieâng noù. Chaân Nhö. Things are unreal: Phaùp khoâng—The emptiness Things are formless: See Voâ Töôùng Quaùn. or unreality of all things. Things are free from contradiction: Noùi taát caû Things are void and unreal: Voâ sinh quaùn—The phaùp khoâng choáng traùi. meditation that things are unproduced, having no Things are going as one’s wishes: Sôû Caàu Nhö individual or separate nature—Thieàn quaùn chö YÙ—Söï vieäc xaûy ra nhö yù muoán—Things are going phaùp khoâng sinh, khoâng coù caù taùnh cuûa rieâng noù . our way. Things arise from the Alaya: See A Laïi Da Things in general: Söï vaät noùi chung. Duyeân Khôûi. Things are impermanent: Chö Phaùp Voâ Thöôøng. Things arise from conditions: Noùi taát caû phaùp Things are indestructible: Noùi taát caû phaùp döôøng ñeàu töø duyeân khôûi. nhö Kim Cang. Things arise from the Tathagata-Garbha: Nhö Things are like magical illusions: Noùi taát caû caùc Lai Taïng Duyeân Khôûi hay Chaân Nhö Duyeân phaùp thaûy ñeàu nhö huyeãn. Khôûi—The doctrine of conditional causation of Things are not associated with mind: Citta- the advancing Mahayana, that all things arise viprayukta-samskara (skt)—Taâm baát töông öng from the Tathagata-Garbha or Bhutatathata— haønh phaùp. Chung Giaùo cuûa Ñaïi Thöøa, taát caû vaïn söï vaïn vaät Things are not born or not produced of ñeàu khôûi leân töø Nhö Lai Taïng hay chaân nhö—See themselves: Baát Khaû Töï Sinh hay phaùp chaúng töï Chaân Nhö Duyeân Khôûi. thaân maø sanh ra—See Töù Baát Khaû Tö Nghì. Things do not exist: Chö Phaùp Khoâng Hieän Höõu. Things are not “not born” when it is time to Things exist: Chö Phaùp Hieän Höõu. produce the fruit of

karma (of no cause): Baát Things exist and do not exist: Chö Phaùp Dieäc Khaû Baát Haï Sinh hay phaùp chaúng do voâ nhaân maø Höõu Dieäc Phi. sanh ra, moät khi nghieäp nhaân ñuû ñaày laø choài ñaâm Things exist only in names: See Giaû Danh Höõu. traùi troå—See Töù Baát Khaû Tö Nghì. Things have never born: Chö phaùp chöa töøng Things are not produced of another or of a sanh—Things have never born because the idea cause without themselves: Baát Khaû Tha Sinh hay of birth-and-death does not obtain in reality—Chö phaùp chaúng do tha nhaân maø sanh ra—See Töù Baát phaùp hay caùc söï vaät chöa töøng ñöôïc sinh ra, vì yù Khaû Tö Nghì. nieäm sinh vaø dieät khoâng toàn taïi trong thöïc tính. Things are not “not self-born” when it is time Things that have the semblance of continuity, to produce the fruit of karma: Baát Khaû Baát Sinh but are also transient: See Töông Tuïc Voâ (Baát Coäng Sanh) hay phaùp chaúng do coäng nhaân töï Thöôøng. tha maø sanh—See Töù Baát Khaû Tö Nghì. Things in common: Nhöõng phaùp coù cuøng baûn chaát Things are of one characteristic: Bieát taát caû (phaùp chung). phaùp nhaäp moät töôùng maø hay dieãn thuyeát voâ löôïng Thing in itself: Vaät töï noù (theo Duy Vaät chuû phaùp töôùng. nghóa, vaät tö noù ôû beân kia nhaän thöùc töùc laø sieâu

nghieäm. Ngöôïc laïi, theo Duy Taâm thì vaät töï noù ôû Think of not thinking: Theá naøo laø suy nghó caùi beân kia bieân ñoä cuûa nhaän thöùc, töùc thuoäc veà sieâu khoâng suy nghó? Chaúng suy nghó gì caû—How do nghieäm). you think of not-thinking? Nonthinking—See Things in motion, manifestly transient: Nieäm Coâng AÙn Töôûng Voâ Töôûng. nieäm voâ thöôøng—Heát thaûy moïi phaùp höõu vi ñeàu Think one has attained more than is the fact: sinh dieät chöù chaúng döøng laïi. Taêng thöôïng maïn—See Baùt Maïn. Thing is to be avoided: Vieãn Ly. Think oneself equal to others: Though inferior, Thing is to be endured: Nhaãn Thoï. to think oneself equal to others (in religion)—Nhö Thing is to be pursued: Thoï Duïng. maïn—See Baùt Maïn. Thing is to be suppressed: Khieån tröø. Think oneself not so much inferior among Things neither exist nor not exist: Chö Phaùp Phi manifest superiors: Baát nhö maïn—See Baùt Maïn. Höõu Phi Phi. Think oneself superior among manifest Things seen and thought illusions from superiors: Maïn maïn—See Baùt Maïn. imperfect perception: Kieán tö hoaëc. Think of the pain and suffering of life and Things set out in words: Ngoân Traàn—Nhöõng death: Töôûng khoå sanh töû. ñieàu ñöôïc trình baøy ra baèng lôøi noùi, nhö phaù p suy Think of all practices as one’s own practices: luaän trong Nhaân Minh Hoïc—A syllogism. Suy töôûng nôi taát caû caùc haïnh laø töï haïnh. Think (v): Cinteti (p)—Cintayati (skt)—Suy Think of all roots of goodness as one’s own nghó—To have thought or idea—To think about— roots of goodness: Suy töôûng taát caû thieän caên To think of. nhö chính thieän caên cuûa hoï. Think about: To think of. Think of all roots of goodness as seeds of Think in accordance with language: Nhö Ngoân enlightenment: Suy töôûng taát caû caùc thieän caên Nhi Tö Nghóa—Suy nghó theo ngoân töø. laø chuûng töû Boà Ñeà. Think alone: Traàm tö moät mình. Think for self: Töï tö duy. Think of: See Think. Think all sentient beings as vessels of Think of all Buddhas as benevolent parents: enlightenment: Suy töôûng nôi taát caû chuùng sanh Suy töôûng nôi taát caû chö Phaät laø nhöõng ñaáng töø laø caên khí Boà Ñeà. phuï.

Think of something: Meditate upon something— Think of all Budhas as one: Suy töôûng nôi taát caû Ponder over something—Reflect upon caùc Ñaáng Nhö Lai laø khoâng hai (laø moät). something—Quaùn töôûng veà caùi gì. Think of the Buddhas single-mindedly: Nhaát Think of all spiritual friends as Buddhas: Nôi taâm töôûng Phaät—If there are sentient beings who taát caû thieän tri thöùc töôûng laø Phaät, töï bieát thoï kyù . think of them single-mindedly, the Buddhas Think that all things as teachings of Buddha: Appearing before those who think of the Suy töôûng nôi taát caû caùc phaùp laø Phaät phaùp. Buddhas—Neáu coù chuùng sanh chuyeân taâm nghó Think of all truths as emancipation: Suy töôûng nhôù thôøi Phaät hieän ra tröôùc hoï. nôi taát caû caùc phaùp laø xuaát ly. Think confusedly: Loaïn Töôûng—To think Think of all vows as one's own vows: Suy töôûng improperly—Tö töôûng roái loaïn, khoâng ñònh tónh. nôi taát caû nguyeän laø töï nguyeän. Think of a dream: Moäng Töôûng—To dream a Think of the welfare of others: Nghó tôùi phuùc thing—To imagine—Nghó ñeán nhöõng ñieàu trong lôïi tha nhaân. moäng, töôûng töôïng hay nghó ñeán nhöõng chuyeän Think wholly: Chuyeân töôûng. khoâng coù thaät. Think wholly of or upon something: Chuyeân Think one has attained more than is the fact: töôûng. Taêng thöôïng maïn—See Baùt Kieâu. Think on the wrong side: Ñaûo töôûng. Think of all modes of language as the path of Thinking: Suy nghó—Thoughts—See Suy Tö. verbal expression: Suy töôûng nôi taát caû phaùp ngöõ Thinking concord: See YÙ Hoøa Ñoàng Duyeät. ngoân laø ñaïo ngöõ ngoân. Thinking consciousness that arises with the

five sense consciousnesses: Nguõ Caâu YÙ Thöùc— Third dhyana: See Ñeä Tam Thieàn. Nhaän thöùc suy nghó naûy sinh cuøng vôùi caùi bieát cuûa Third Dhyana Heaven: Tatiyajjhanabhmi (skt)— naêm giaùc quan. See Tam Thieàn Thieân. Thinking consciousness and concept: Nhaän thöùc Third Dhyana as a Nirvana: Tam Thieàn laøm suy nghó vaø khaùi nieäm. Nieát Baøn—See Nguõ Nieát Baøn. Thinking the continuous flow of the skandha of Third division of the night: See Haäu Daï. formations is permanent: See Attachment to the Third eye: Ajna-Chakra (skt)—It lies in the idea that the skandha of sushumna nadi between the eyebrows. One who formations is permanent. concentrates on this chakra destroys all karma Thinking of Enlightening Beings as Buddhas: from previous lives—Ñieåm naèm giöõa hai chaân Töôûng chö Boà Taùt nhö Phaät. maøy. Haønh giaû taäp trung ñöôïc vaøo ñaây seõ coù khaû Thinking of existence or life: Höõu Löu— naêng tröø ñöôïc taát caû caùc haäu quaû cuûa haønh ñoäng Samsaric existence—Suy töôûng veà söï coù cuûa ñôøi trong quaù khöù. soáng hay quaû baùo sinh töû chaúng maát. Third of the five periods of Budha's teaching: Thinking faculty: Manas (skt)—Naêng löïc tö duy. The third of the five periods of Buddha's Thinking it's too cold, too hot, too early, too teaching—See Phöông Ñaúng Thôøi. late, too hungry, or too full, one does not work: Third fruit of "Never returned": See A Na Vì nghó raèng trôøi quaù laïnh, quaù noùng, quaù sôùm, Haøm and Baát Lai. quaù treã, quaù ñoùi, quaù no neân ngöôøi ta khoâng chòu Third ground Bodhisattva: Ñeä Tam Ñòa Boà taùt. laøm vieäc. Third jhana functional consciousness See Taâm Thinking of immateriality: Khoâng töôûng. Haønh Tam Thieàn. Thinking on the

impermanence: Voâ thöôøng Third jhana heaven: See Tam Thieàn Thieân. töôûng. Third jhana moral or wholesome consciousness Thinking and measuring: Tö Löôïng—Suy tö vaø See Taâm Thieän Tam Thieàn. lyù luaän hay so saùnh—Reasoning and comparing. Third jhana path consciousness of stream- Thinking of practitioners as Buddhas: Vôùi entry: Taâm Nhaäp Löu Ñaïo Tam Thieàn—See Nguõ ngöôøi tu haønh töôûng laø Phaät. Chuûng Duy thöùc. Thinking “It is pure,” one becomes intent on Third jhana resultant consciousness See Taâm it, one enters: See Tònh Thaân Taùc Chöùng Cuï Tuùc Quaû Tam Thieàn. Truï Giaûi Thoaùt. Third meditation heaven: See Tam Thieàn Thieân. Thinking about the teaching one hears: Tö duy Third Patriarch: Seng-Ts’an (?-606)—See Taêng phaùp ñaõ ñöôïc nghe—See Möôøi Loaïi Vieân Laâm Xaùn Tam Toå. Cuûa Chö Ñaïi Boà Taùt. Third person introduction: Söï giôùi thieäu moät Thinking only of the present and paying no ngöôøi qua trung gian moät ngöôøi khaùc. heed to the future: Chæ thaáy chuyeän tröôùc maét Third power of change: Ñeä Tam Naêng Bieán— chöù khoâng chòu nghó ñeán chuyeän töông lai (Chæ coá The six senses or vijnana—Khaû naêng bieán hieän nhaõn tieàn, baát tö nhaät haäu). theo caûnh beân ngoaøi cuûa luïc thöùc, coøn goïi laø luïc Thinking of skillful means as one’s father: Nôi thöùc. phöông tieän thieän xaûo töôûng laø töø phuï. Third turning of the wheel of the dharma: Ñeä Thinking of the ways of transcendence as one’s Tam Phaùp Luaân—Laàn chuyeån phaùp luaân thöù ba. mother: Nôi caùc moân Ba La Maät töôûng laø töø maãu. Thirst: Tanha (skt)—Trsna (skt)—Craving— Thira (p): Firm (a)—Solid—Vöõng chaéc. Desire—Love—Lust—Luyeán aùi—One of the Third Barrier: The last of three sets of koâan twelve conditions of cause and effect. used by some Zen monasteries in medieval Japan Thirst of desire: See AÙi Khaùt. (1185-1600)—See Kieán Thaønh Coâng AÙn, Maëc Thirst of honor and fame: Haùo danh. Nhieân Phuû Nhaän Coâng AÙn, and Coâng AÙn Nan Thirst of love: See AÙi Khaùt. Ngoä. Thirstily to desire: AÙi Khaùt—Thirst of desire.

Thirstily to love: Thirst of desire—See AÙi Khaùt. See Tam Thaäp Tam Thieân Giôùi. Thirteen Chinese Pure Land patriarchs: See Thirty-two auspicious marks: Möôøi Ba Toå Tònh Ñoä Trung Hoa. Dvatrimsadvaralakshana (skt)—See Tam Thaäp Thirteen elements of supreme enlightenment: Nhò Haûo Töôùng. See Möôøi Ba Yeáu Toá Cuûa Söï Giaùc Ngoä. Thirty-two forms of Sakyamuni Buddha: Thirteen offences which entail monks and nuns Thirty-two auspicious marks—See Tam Thaäp Nhò temporary expulsion from the Order: Thaäp Haûo Töôùng. Tam Giôùi Taêng Taøn. Thirty-two marks of a Buddha: Thirteen patched robe: AÙo möôøi ba maûnh. Dvatrimshadvara-lakshana (skt)—See Tam Thaäp Thirteen powers of bodhisattvas of the Pure Nhò Haûo Töôùng. Land school: See Thaäp Tam Boà Taùt Löïc. Thirty-two marks of perfection: Thirteen titles of Amitabha Buddha: See Möôøi Dvatrimshadvara-lakshana (skt)—See Tam Thaäp Ba Danh Hieäu Cuûa Ñöùc A Di Ñaø. Nhò Haûo Töôùng. Thirty-armed image of Maitreya: Nhaát Sanh Boå Thirty-two response bodies: See Tam Thaäp Nhò Xöù Boà Taùt Töôïng (Di Laëc). ÖÙng Thaân. Thirty offences which require explanation and Thirty-two signs: Thirty-two auspicious marks— punishment for the offenders is sixty-day room See Tam Thaäp Nhò Haûo

Töôùng. retention: Nissaggiya-pacittiya (skt)—Tam Thaäp This very mind is Buddha: The identity of mind Giôùi Xaû Ñoïa Tyø Kheo Ni—Tam Thaäp Giôùi Xaû and Buddha—Mind is Buddha—This very mind is Ñoïa Tyø Kheo Taêng. Buddha—See Töùc Taâm Töùc Phaät. Thirty-seven aids to enlightenment: Thirty- Thitatta (p): Self-controlled (a)—Töï keàm cheá. seven Elements of the Path of enlightenment—Thiti (p): Stability—Söï oån ñònh. See Tam Thaäp Thaát Trôï Ñaïo Phaåm . Thitika (p): Lasting (a)—Toàn taïi. Thirty seven conditions leading to bodhi or Thoka (p): Small (a)—Nhoû. Buddhahood: Ba möôi baûy phaåm daãn tôùi giaùc ngoä Thok may (tib): Mujaku (jap)—Voâ Tröôùc Boà vaø quaû vò Phaät—Thirty Seven Aids to Taùt—Asanga Bodhisattva. Enlightenment—See Tam Thaäp Thaát Trôï Ñaïo Thomas William Rhys Davids (1843-1922): Phaåm. Founder of the Pali Text Society and husband of Thirty seven factors of enlightenment: See Caroline A. F. Rhys Davids. Originally trained as Tam Thaäp Thaát Trôï Ñaïo Phaåm. a solicitor, but later he become interested in Pali Thirty-seven kinds of aids to the Way: literature during a court case he encountered Sanjushichi-Bon-Bodai-Bunpo (jap)—Tam Thaäp while in the Ceylon Civil Service. He Thaát Trôï Boà Ñeà Phaùp—See Tam Thaäp Thaát Trôï subsequently left the public service and devoted Ñaïo Phaåm. himself to the study of the Pali Canon. He Thirty seven limbs of enlightenment: See Tam founded the society in 1881, and in 1882 was Thaäp Thaát Trôï Ñaïo Phaåm. appointed Professor of Pali at University College, Thirty seven principles of enlightenment: See London. He produced a large volume of Tam Thaäp Thaát Trôï Ñaïo Phaåm. translations, crititcal editions, and independent Thirty stanzas of Yogaøcaøra doctrine: studies—Ngöôøi saùng laäp ra Hoäi Kinh Ñieån Pali, Trim'satika (p)—Trim'sika (skt)—30 baøi tuïng veà phu quaân cuûa baø Caroline A. F. Rhys Davids. Ñaàu Duy Thöùc—See Tam Thaäp Tuïng Duy Thöùc. tieân oâng hoïc laøm luaät sö, nhöng veà sau oâng trôû neân Thirty-three-fold heavens: Ba möôi ba taàng thích thuù vôùi vaên chöông Pali trong moät phieân toøa trôøi—Heaven of the thirty-three—See Tam Thaäp khi oâng ñang phuïc vuï Daân Söï taïi Sri Lanka. Sau Tam Thieân Giôùi. ñoù oâng rôøi boû nhieäm sôû vaø coá coâng hoïc kinh ñieån Thirty-three gods: Trayastrimsa (skt)—See Tam Pali. OÂng saùng laäp Hoäi Kinh Ñieån Pali vaøo naêm Thaäp Tam Thieân Giôùi. 1881, vaø vaøo naêm 1882 oâng ñöôïc boå nhaäm laøm giaûng sö tieáng Pali taïi Ñaïi Hoïc Luaân Ñoân. OÂng ñaõ Thirty-three heavens: Ba möôi ba taàng trôøi—

phieân dòch vaø xuaát baûn moät soá lôùn kinh vaên Pali Thought of attachment to that which is cuõng nhö nhöõng nghieân cöùu ñoäc laäp khaùc. attractive: See AÙi Töôûng. Thong Bien Zen Master (?-1134): See Thoâng Thought of the breathing: See Nieäm Töùc. Bieän Thieàn Sö. Thought of the Buddha: Nieäm Phaät—See Baùt Thong Thien Zen Master (?-1228): See Thoâng Nieäm. Thieàn Thieàn Sö. Thoughts of a Buddhist: Tö töôûng hay söï suy tö Thong Vinh Zen Master: See Thoâng Vinh Thieàn cuûa ngöôøi Phaät töû—In the Satipatthana Sutra, the Sö. Buddha explained His Way of Enlightenment. Thorn: Gai—Bed of thorns—Giöôøng gai. Here, mental objects are mindfully examined and Thorn of doubt: See Nghi Thích. observed as they arise within. The task here is to Thorn of love: See AÙi thích. be aware of the thoughts that

arise and pass away Thorough attention: Nhö lyù taùc yù—See Töù Döï within the mind. You must slowly understand the Löu Höôùng Chi. nature of thoughts. You must know how to make Thorough doctrine and expression: See Toâng use of the good thoughts and avoid the danger of Thuyeát Caâu Thoâng. the harmful thoughts. Your thoughts need constant Thoroughfare: See Thoâng Ñoà. watching if the mind is to be purified—Theo Kinh Thorough knowledge: Parijna (skt)—Full Satipatthana, Ñöùc Phaät ñaõ trình baøy söï tænh thöùc understanding—See Lieãu Tri. veà con ñöôøng giaùc ngoä. Nôi ñaây ñoái töôïng tinh Thorough knowledge of the karmas and thaàn ñöôïc chuù taâm thaåm tra vaø quan saùt khi chuùng retributions in three lives: Karmavipaka-jnana phaùt sinh trong taâm. Nhieäm vuï ôû ñaây laø tænh thöùc (skt)—Kammavipaka-nana (skt)—Tri Tam Theá veà nhöõng tö töôûng sinh dieät trong taâm. Baïn seõ töø Nghieäp Baùo Trí Löïc—Bieát roõ veà nhaân quaû ba ñôøi. töø hieåu roõ baûn chaát cuûa nhöõng tö töôûng. Baïn phaûi Thorough penetration: Clear understanding— bieát caùch laøm sao söû duïng nhöõng tö töôûng thieän vaø See Lieãu Ñaït. traùnh caùi nguy hieåm cuûa nhöõng tö töôûng coù haïi. Thorough Study in the Three Religions: See Muoán thanh tònh taâm thì tö töôûng cuûa baïn luùc naøo Tam Giaùo Thoâng Khaûo. cuõng caàn ñöôïc kieåm soaùt. Thoroughfare: Con ñöôøng löu thoâng. Thought of the commandments: Nieäm Giôùi— Thoroughly: Moät caùch töôøng taän. See Baùt Nieäm. Thoroughly extinguished: Cöùu Caùnh Dieät Taän—Thoughts of the country's welfare: Patriotism of Dieät taân hoaøn toaøn. the country's welfare—Quoác ñoä giaùc—AÙi quoác hay nghó ñeán söï lôïi ích cuûa quoác gia. Thoroughly know: To see through—To understand—Lieãu ñaït (thoâng hieåu moät caùch töôøng Thought of cultivating in a monastery: Thought taän). of tranquility—Nieäm nôi tu haønh vaéng veû. Thoroughly pacify: Toái Cöïc Tòch Tònh—Cöïc kyø Thought of cultivating wherever opportunity thanh tònh. arises: Nieäm ñoâ aáp. Thoroughly understand: Lieãu Ñaït—Giaùc ngoä Thought of the death: Nieäm Töû hay nieäm veà caùi hoaøn toaøn chaân lyù—Hieåu roõ hoaøn toaøn chaân lyù— cheát—See Baùt Nieäm. Clear understanding—Fully realize—Thorough Thought and deed in accord: Mind and act not penetration. separated—See Taâm Haønh Baát Ly. Though inferior, to think oneself equal to Thought of desire: Kamasamjna (skt)—Duïc others (in religion): Nhö maïn—See Baùt Kieâu. Töôûng—Conception of desire. Thought: Nieäm—Tö töôûng—See Saùt Nieäm Thought of Devas: Nieäm Thieân—See Baùt Nieäm. Thought of almsgiving: Nieäm Xaû hay nieäm thí— Thoughts of disgust: Yeám Nghòch Töôûng—Suy See Baùt Nieäm. nghó chaùn gheùt. Thought of anger: Saân Töôûng—Suy nghó giaän Thoughts during meditation: Thieàn Ba— döõ. Disturbing waves during meditation—Nhöõng löôïn Thought arises: Nieäm Khôûi—Suy nghó naûy sinh. soùng hay tö töôûng khuaáy ñoäng trong luùc haønh

thieàn. Thought and perception: Taâm yù thöùc (taâm vaø Thoughts to dwell upon: Nhöõng tö töôûng maø thöùc). haønh giaû truï vaøo. Thought power: Söùc maïnh tinh thaàn. Thought of the fraternity (Sangha): Nieäm Thoughts which either purify or defile a Taêng—See Baùt Nieäm. person: Tö töôûng coù theå laøm cho con ngöôøi thanh Thought-free concentration: Voâ Taâm Tam tònh hay baát tònh. Muoäi—Voâ

taâm ñònh—The samadhi in which Thought-reading: Tha taâm thoâng. active thought has ceased—Tam muoäi dieät boû heát Thought of riddance of all passion and nhöõng suy nghó phaân bieät. delusion: Nieäm ñoaïn chö phieàn naõo. Thoughts of harmlessness or compassion to all Thought of self: Ngaõ töôûng—The thought that the beings: Tö töôûng khoâng laøm haïi ai vaø töø bi vôùi ego has reality—Töôûng nghó ñeán töï ngaõ vì cho moïi chuùng sanh. raèng töï ngaõ laø coù thöïc. Thought has been put to rest: Tö töôûng ngöng Thought and study for enlightenment in regard ñoïng (töôûng tòch)—Active thought has been put to to truth: Töï quaùn chieáu lyù. rest. Thought of sufferings caused by senses: Nieäm Thought has not yet arisen: Vò Nieäm hay chöa thoï. naûy ra yù nieäm. Thought-surpassing things: Nhöõng ñieàu khoâng Thought illusions: Kieán tö hoaëc. theå nghó baøn (baát khaû tö nghì)—See Nguõ Baát Khaû Thought of impermanent mind: Nieäm taâm. Tö Nghì. Thought of the impure body: Nieäm thaân. Thought suspended mediation: Jada-samadhi Thought to injure others: See Haïi Töôûng. (skt)—Chæ Töôûng Ñònh—Thieàn ñònh ngöng moïi tö Thought intent on: Suy nghó chuû yù. duy. Thought of knowing: Smriti-vijnanana (skt)— Thought of Tathagata: Nieäm Nhö Lai— Nieäm bieát—Discerning thought. According to The Long Discourses of the Buddha, Thought of the Law: Nieäm Phaùp—See Baùt Sangiti Sutra, a Tathagata is perfectly pure in Nieäm. thought. There is no misdeed of thought, so Thought of learning Buddha Dharma: Nieäm Tathagata has no need to guard against His hoïc phaùp Nhö Lai. thought—Theo Tröôøng Boä, Kinh Phuùng Tuïng, Thought is like a horse: See YÙ Maõ. Nhö Lai thanh tònh thieän haønh veà yù. Nhö Lai Thoughts of love to enemies: Oaùn töôûng—Töôûng khoâng coù aùc haïnh veà yù maø Nhö Lai phaûi gìn giöõ. ñeán vieäc thöông xoùt keû thuø. Thought after thought: Ksana of a ksana (skt)— Thoughts of love to family and friends: Thaân See Nieäm Nieäm. töôûng—Töôûng ñeán tình thöông gia toäc vaø baèng Thought towards the self: Atmachintana (skt)— höõu. See Ngaõ Sôû Thöùc. Thoughts of love to those who are neither Thought transformation: See Chuyeån Hoùa Taâm enemies nor friends: Trung nhaân töôûng—Töôûng Thöùc. ñeán vieäc thöông xoùt ngöôøi khoâng phaûi thuø maø Thought of wisdom: Mind of enlightenment— cuõng khoâng phaûi baïn. Illuminated mind—Original nature of human— Thoughts of the mind: Taâm Töôûng—Tö töôûng Giaùc taâm. hay taâm vaø töôûng—Thought—Mind and thought— Thoughtful: Traàm tö maëc töôûng. To imagine. Thoughtless: Nis-cinta (skt)—See Baát Caän Nhaân Thoughts moment: Khoaûnh khaéc cuûa suy nghó. Tình. Thought of names of all Buddhas: Nieäm hoàng Thoughtless ecstasy: Asamjnika-samapatti danh chö Phaät. (skt)—Voâ töôûng ñònh. Thought of non-self things: Nieäm phaùp. Thoughtless Heaven: Asamjni-sattvah (skt)— Thought of non-stop changeable environment: Asannasattadeva (p)—The heaven above thought. Nieäm caûnh giôùi. A group of heavens in the world of matter—Voâ

Töôûng Thieân, nhöõng coõi trôøi saéc giôùi. three periods of the Buddha's doctrine—See Tam Thoughtlessness: Acinta (skt)—See Voâ Nieäm. Thôøi Chuyeån Phaùp (C). Thousand blessings: Nghìn phöôùc. Three ailments: Three fires—Three poisons: Thousand-Hand Thousand-Eye Great Mercy lust, hatred, and ignorance—Tam

Bònh: tham, saân, Avalokitesvara Bodhisattva: Avalokitesvara- si. sahasrabhuja-locana (skt)—Shasrabhujariy- Three ailments in Mahayana Buddhism: See Avalokitesvara (skt)—Thieân Thuû Tam Bònh (B). Thieân Nhaõn Ñaïi Bi Quaùn Theá AÂm Boà Taùt. Three aims of meditation: See Ba Muïc Tieâu Thousand realms: See Baùch Giôùi Thieân Nhö. Cuûa Toïa Thieàn. Thousand-spoke wheel sign: Thieân Böùc Luaân Three analogies concerning retrogression of Töôùng. practitioners: See Ba Thí Duï Veà Söï Ngoä Ñaïo Thousand-spoke wheel-sign on the feet: Chæ Coøn Bò Thoái Thaát. döôùi baøn chaân coù ngaøn caùi xoaùy troân oác nhö hình Three antecedent requisites for the attainment caû ngaøn caây caêm baùnh xe—See Tam Thaäp Nhò of enlightenment: Great doubt, great faith and Haûo Töôùng. great perseverance—Ba ñieàu kieän caàn thieát cho Thread: Chæ. vieäc ñaït ngoä: ñaïi nghi, ñaïi tín, vaø ñaïi quyeát —See Thread incense: See Höông Chuù. Ñaïi Tín Caên-Ñaïi Nghi Ñoaøn-Ñaïi Phaán Chí. Thread of the way: Ñaïo Huaân—Doøng maïch cuûa Three antidotes: Tam Trò—Ba pheùp trò hay ba söï ñaïo. söûa chöõa. Threaten (v): Ñe doïa—To menace—To Three armaments: See Tam Chuûng Binh Khí. intimidate. Three asankhyeya kalpas: The period necessary Threaten and oppress Bhiksus and Bhiksunis in for a Bodhisattva to become a Buddha—See Tam the Order: Vò Tyø Kheo hay Tyø Kheo Ni naøo döïa Kieáp. vaøo theá löïc chaùnh trò ñeå haêm doïa hay öùc cheá chö Three asankhyeya kalpas for six paramitas: Taêng Ni trong giaùo hoäi laø phaïm toäi Taêng Taøn See Tam Kieáp. (commits a Sangha Restoration Offense). Three asankhyeya maha kalpas: Ba Ñaïi A Taêng Three (a & n): Soá ba. Kyø—Three asankhyeya kalpas—See Tam Kieáp. Three abidings: See Tam Truù. Three aspects of Bhutatathata: See Tam Chaân Three accumulations: See Tam Tuï. Nhö. Three accumulations of pure precepts: See Three aspects of Dukkha: Three aspects of Tam Tuï Tònh Giôùi. suffering—See Tam Khoå. Three active dharmas: Three functioning Three aspects of each physical characteristic dharmas—See Tam Höõu Vi Phaùp. of the Buddha: See Tam Ñaïi Theå Töôùng Duïng. Three active things: Three active dharmas—See Three aspects of faith: See Tam Tín Taâm. Tam Taïo Taùc Phaùp. Three aspects of the omniscience of Buddha: Three activities: Ba nghieäp—See Tam Nghieäp. Ba sieâu vieät cuûa Phaät—See Tam Ñaït. Three activities that incur punishment: Ba vieäc Three aspects of suffering: Three kinds of laøm phaûi chòu hình phaït—See Tam Phaït Nghieäp. sufferings—See Tam Khoå. Three additions: Three More Dharmas—See Three assured ways of reaching the Pure Tam Ña. Land: The three minds or hearts—Three minds— Three afflictions: Three kinds of afflictions—See See Tam Taâm. Tam Phieàn Naõo. Three attachments: See Tam Chaáp Thuû. Three afflictions of the body: See Tam Chuûng Three attainments in the Pure Land: Tam Thaân Khoå. phaåm Tònh Ñoä—Three kinds of attainment in the Three affluences: See Tam Laäu Hoaëc. Pure Land. Three after-death remainders: See Tam Dö. Three auras: Tam Tinh Tuùy—Tam Tinh Khí—Ba Three Ages of the Dharma: Sanji (jap)—The ñieàu tinh tuùy.

Three awarenesses: Three insights—Three kinds Three brothers of the Kasyapa: Ba anh em Ca of clarity—See Tam Minh. Dieáp—See Ca Dieáp Tam Huynh Ñeä. Three bad qualities: Three unwholesome Three Buddhas in the Main Shrine: Ba Ñöùc

qualities—See Tam Baát Thieän Caên. Phaät trong Ñaïi Huøng Baûo Ñieän—See Ba Ñöùc Three bad roots: Three unwholesome roots— Phaät. See Tam Baát Thieän Caên. Three Buddha's virtues: Three virtues—See Three bad (unwholesome) roots or qualities: Tam Ñöùc. See Tam Baát Thieän Caên. Three calamities or three final catastrophes: Three barriers: Triny-avaranani (skt)— See Tam Tai. Tayokincana (p)—Three Hinderers—Three kinds Three categories: Three classes, kinds, or of Vighna—Ba loaïi chöôùng ngaïi—See Tam sorts—Tam chuûng (ba loaïi). Chöôùng. Three categories of the Alayavijnana: See A Three basic sutras of the Pure Land: See Tam Laïi Da Thöùc Tam Chuûng Caûnh. Kinh Tònh Ñoä. Three causes: See Tam Nhaân. Three baskets: See Tam Taïng. Three causes of karmic obstructions: See Ba Three baskets of Buddhist teachings: Tripitaka Nguyeân Nhaân Phaùt Sanh Chöôùng Nghieäp. (skt)—Sanzo (jap)—Three store houses—See Three causes produce their three effects: See Tam Taïng. Tam Nhôn Tam Quaû. Three baskets of the Holy Canon (Scriptures): Three causes of the rise of the passions or See Tam Taïng. illusions: See Tam Chuûng Sinh AÙi Duïc. Three big days of the year in Buddhism Three celestials: Ba coõi trôøi—See Tam Thieân. tradition: See Tam Nguyeân. Three certain things for any true disciple: See Three births to become a Buddha: See Tam Tam Kieân. Sinh Thaønh Phaät. Three certainties: See Tam Kieân. Three bodies of the Buddha: Trikaya (skt)—See Three characteristics: Three characteristics of Tam Thaân Phaät. phenomena—See Tam Töôùng Hieän Töôïng. Three bodies of pure precepts: Three Three characteristics of Buddha's nature: Tam comprehensive precepts—Three kinds of pure Nhôn Phaät Taùnh—Töï Taùnh Phaät—Natural precepts—See Tam Thaân Thanh Tònh. attributed Buddha-nature—See Nguõ Phaät Taùnh Three bodies of a single substance: Moät theå ba (A). thaân töï taùnh Phaät—See Nhaát Theå Tam Thaân Töï Three characteristics of existence: Trilaksana Taùnh Phaät. (p & skt)—Tam phaùp aán (ba daáu hieäu cuûa hieän Three in the body-four in the speech-three in höõu laø voâ thöôøng, khoå vaø voâ ngaõ —anicca, dukkha the mind: See Thaân Tam Khaåu Töù YÙ Tam. and anatta). Three bonds: Samyoga (skt)—See Tam Keát. Three characters of a good Buddhist or a Three bows at one drawing: See Nhaát Hoïa Tam monk: Ba dieäu haïnh cuûa moät Phaät töû—See Tam Leã. Dieäu Haïnh. Three Brahma-heavens: Ba Phaïm Chuùng Giôùi Three characteristics of Buddhism: Three signs: Thieân—Where bodies differ but thinking is the impermanence, suffering, and no-self—Tam Phaùp same (the first dhyana heaven—Sô thieàn thieân)— AÁn: voâ thöôøng, khoå vaø voâ ngaõ. Nôi chuùng sanh coù nhieàu thaân khaùc nhau nhöng Three characteristics of a good monk: Ba phaåm töôûng laïi gioáng nhau. chaát cuûa moät taêng só—See Tam Dieäu Haïnh. Three bright and pure heavens: Ba Cöïc Quang Three characteristics of impermanent objects: Tònh Thieân—Where bodies are identical but Three natures of all impermanent objects: birth, thinking differs (the second dhyan heaven—Nhò life, and death—Ba baûn chaát cuûa nhöõng ñeå muïc thieàn thieân)—Nôi chuùng sanh chæ coù moät loaïi thaân veà voâ thöôøng: sanh, hieän höõu vaø hoaïi dieät. nhöng nhieàu loaïi töôûng khaùc nhau. Three characteristic marks of all Hinayana

sutras: See Tieåu Thöøa Tam AÁn. Three cords: Ba gieàng moái—Three main monks Three characteristics of phenomena: See Tam in a monastery—Ba vò sö chính trong töi vieän— Töôùng Hieän Töôïng. See Tam Cöông. Three characteristics of all phenomenal Three cornered altar: Baøn thôø ba goùc ñöôïc duøng existence: Trilaksana (skt)—Tilakkhana (p)— trong Chaân Ngoân toâng. Three Dharma Seals—See Tam Phaùp AÁn. Three corruptions: Asava (p)—Tam Laäu—See Three classes: Three categories, kinds, or sorts— Tam Laäu Hoaëc. Tam chuûng (ba loaïi). Three countless aeons: Asankhyeya kalpas Three classes of attainment: Three kinds of (skt)—The three asankhyeya kalpas—The periods attainment in the Pure Land—See Tam Phaåm of a bodhisattva's development—See Tam Kieáp. Tònh Ñoä. Three cultivated levels: See Tam Caên. Three classes of delusive views or delusions: Ba Three cultivations of pure precepts: Three loaïi kieán hoaëc—See Tam Chuûng Kieán Hoaëc. collections of pure precepts—See Tam Tuï Tònh Three classes of delusions: Three classes of Giôùi. delusive views—See Tam Chuûng Kieán Hoaëc. Three daughters of Mara: Ba naøng con gaùi cuûa Three classes of spells: See Tam Chuù. Ma Vöông: aùi duïc, baát maõn, vaø tham duïc —Mara's Three clear conceptions of all beings: See Tam three daughters: pleasure of love, hatred, and Minh Trí. desire. Three collections of pure precepts: Three defilements: Duksum (tib)—Three Trividhanisilani (skt)—Three accumulations of Poisons—See Tam Ñoäc. pure precepts—Three groups of pure precepts— Three defilers: Tam caáu—See Tam Caáu Nhieãm. See Tam Tuï Tònh Giôùi. Three degrees of knowledge: See Ba Caáp Ñoä Three comprehensive precepts: Three kinds of Kieán Thöùc. pure precepts—Three bodies of pure precepts— Three delusions: See Tam Hoaëc. See Tam Thaân Thanh Tònh. Three delusions in one thought: See Nhaát Taâm Three conditions that are necessary to Tam Hoaëc. complete the evil of harsh speech: A person to Three demons: Tam Ma—Ba loaøi ma. be abused, angry thought, and actual abuse—Ba Three destinies: Ba neûo luaân hoài—See Tam Ñoà. ñieàu kieän caàn thieát ñeå taïo nghieäp noùi lôøi thoâ loã: Three devil destinies: See Tam Ñoà. Naïn nhaân cuûa lôøi noùi thoâ loã, tö töôûng saân haän, vaø Three dharanis or powers to maintain wisdom thoát ra lôøi thoâ loã thaät söï. or knowledge: Three kinds of dharani —See Tam Three conditions of karma: Ba nghieäp—See Ñaø La Ni. Tam Nghieäp. Three dharmas: See Tam Phaùp. Three consequences associated with the causes Three Dharma Seals: Trilaksana (skt)— for a child to be reborn into a certain family: Tilakkhana (p)—Three marks of existence—See See Tam Quaû. Tam Phaùp AÁn. Three constant insufficiencies: Tam Thöôøng Baát Three directors of a monastery: Ba vò ñöùng Tuùc—Ba caùi thöôøng xuyeân khoâng ñuû. ñaàu trong moät töi vieän. Three constituents of the world: See Ba Thaønh 1) Elder: Sthavira (skt)—Thöôïng Toïa. Phaàn Cuûa Theá Giôùi. 2) Abbot: Viharasvamin (skt)—Truï trì. Three contemplations: See Tam Quaùn. 3) Director of monks: Karmadana (skt)—Duy Three contemplations of the aspect of Na. emptiness: Tam Khoâng Moân Quaùn—Ba loaïi quaùn Three-Discourse School: Sanron school—See töôûng veà khía caïnh cuûa caùi khoâng. Tam Luaän Toâng. Three contemplations of equality in nature: Three diseases: The three ailments—Ba loaïi Tam Bình Ñaúng Quaùn—Ba loaïi quaùn töôûng veà söï beänh—See

Tam Bònh. bình ñaúng töï baûn chaát. Three distinct teachings: Teachings of triyana—

See Tam Thöøa Giaùo. —See Tam Ñaúng Löu. Three distinctive principles: See Caùch Lòch Tam Three equal currents: See Tam Ñaúng Löu. Ñeá. Three equal and universal characteristics of Three divisions: Three divisions of the day—See the one Tathagata: See Maät Giaùo Tam Qui Nhaát. Tam Thôøi (A). Three equal or universal currents or Three divisions of the Buddha's Teaching: consequences: Three equal currents—See Tam Three Vehicles—Three yanas—See Tam Thöøa. Ñaúng Löu. Three divisions of the day: Ba phaàn trong moät Three esoteric means of Yoga: See Du Giaø Tam ngaøy—See Tam Nhaät Phaàn. Maät. Three divisions of a treatise on a sutra: Ba Three essential articles for worship: Ba moùn phaàn cuûa kinh—See Tam Phaân Khoa Kinh. caàn thieát khi thôø cuùng—See Tam Cuï Tuùc. Three doctrines: See Ba Loaïi Giaùo Thuyeát. Three essential elements for enlightenment: Three dogmas: Tam ñeá (Khoâng Giaû Trung)— See Ba Yeáu Toá Caàn Thieát Cho Giaùc Ngoä. Three distinctive principles—See Tam Ñeá Thieân Three essentials of Zen practice: Sangen san'yoâ Thai. (jap)—See Ba Yeáu Toá Caàn Thieát Cho Giaùc Ngoä. Three dogmas of the T'ien-T'ai Perfect School: Three eternal qualities in a Buddha: Ba phaåm Triple truth of harmony—See Vieân Dung Tam chaát thöôøng haèng cuûa Phaät—See Tam Chuûng Ñeá. Thöôøng. Three doors: See Tam Moân (2). Three evil courses: Three miserable worlds— Three doors of liberation: Ba ñieàu tu haønh tònh See Tam Ñoà AÙc Ñaïo. haïnh voâ caàu—See Tam Voâ Sôû Caàu. Three evil directions or destinies: Tam AÙc Three doors of unwholesome karma: See Tam Ñaïo—See Tam Ñoà AÙc Ñaïo. Baát Thieän Nghieäp Moân. Three evil gatis: See Tam AÙc Ñaïo. Three doors of wholesome karma pertaining to Three evil mental states: See Tam AÙc Giaùc. the sense-sphere: See Tam Thieän Nghieäp Moân Three evil passions: Three poisons: greed, anger Duïc Giôùi. and stupidity—Tam ñoäc tham, saân, si—See Tam Three doubts: Tam nghi ngaïi—See Tam Nghi. Ñoäc. Three doubts in the mind of a Bodhisattva: Three evil paths: See Tam AÙc Ñaïo. Ñoàng theå tam hoaëc—See Nhöùt Taâm Tam Hoaëc. Three evil realms: Three lower destinies—See Three duhkas (dukkha) or afflictions of the Haï Tam Ñoà. body: See Tam Chuûng Thaân Khoå. Three evil ways: Tam aùc thuù: ñòa nguïc, ngaï quyû, Three elders: See Tam Vò tröôûng Laõo. vaø suùc sanh—These are the three evil paths of Three elements: See Tam Giôùi. transmigration: hells, hungry ghosts and animals. Three elements of virtue: Threefold Three excisions of beguiling delusion: Three formation—Three studies—Three practices of cutting off or excisions of beguiling perplexities— precepts (observance of precepts), meditation See Tam Ñoaïn. (samadhi) and wisdom—Tam thaéng hoïc: giôùi, Three experiences of karma: See Tam Thoï ñònh, tueä—See Tam Hoïc. Nghieäp. Three eliminations: Three cutting off or Three exposures: Tam Cöû—Ba söï vaïch roõ ra excisions of beguiling delusions or perplexities— (phôi baøy). See Tam Ñoaïn. Three eyes: See Tam Nhaõn. Three emancipations: Vimokshatraya (skt)—See Three-eye person: Trilochana (skt)—Tam Nhaõn Tam Giaûi Thoaùt. Nhaân—Another name for Siva—Teân goïi khaùc cuûa Three ends: See Tam Bieân. thaàn Siva. Three enlightenments: See Tam Giaùc Ngoä. Three factors making for success in the Three entrance gate: Coång tam quan.

cultivation of Zen: See Ba Yeáu Toá Khieán Cho Three equal consequences: Three equal currents Vieäc Tu Taäp Thieàn Ñöôïc Thaønh Töïu.

Three faculties: See Tam Caên (B). developed the concept to avoid problems arising Three fallacies: Prajnapti (skt)—Ba caùi khoâng from viewing the Twofold Truth originally set out thaät—See Tam Giaû. by Madhyamaka as though it were an absolute Three fallacious postulates: Prajnapti (skt)— Ba dichotomy. In addition to the levels of Ultimate caùi khoâng thaät—Three unrealities—See Tam Giaû. Truth and relative Truth, the Threefols Truth adds Three faults: See Ba Loãi. the perspective of the middle path. From this Three feelings: Ba loaïi thoï—See Tam Thoï. perspective, the ultimate reality of emptiness and Three fetters: Samyojanani (p)—See Tam Kieát the relative reality of ordinary existence are seen Söû. as one—Söï nghieân cöùu kyõ löôõng veà Phaät giaùo Three fields of blessing: See Tam Phöôùc. Trung Hoa veà khaùi nieäm Nhò Ñeá trong buoåi sô kyø Three final catastrophes: Three calamities— Ñaïi Thöøa. Trí Khaûi, vò saùng laäp ra tröôøng phaùi See Tam Tai. Phaät giaùo Thieân Thai, ñaõ phaùt trieån khaùi nieäm ñeå Three fires: See Tam Chuûng Hoûa. traùnh nhöõng vaán ñeà khôûi leân töø vieäc xem xeùt Nhò Three flavors: See Tam Vò. Ñeá ñöôïc saép ñaët bôûi Trung Luaän Toâng nhö söï löôõng phaân tuyeät ñoái. Ngoaøi hai möùc ñoä chaân lyù Threefold body: Trikaya (skt)—Buddha has a tuyeät ñoái vaø chaân lyù töông ñoái, Tam Ñeá theâm vaøo three-fold body—See Tam Thaân Phaät. vieãn caûnh trung ñaïo. Töø vieãn caûnh naøy, chaân lyù Threefold classification of matter: See Tam tuyeät ñoái cuûa khoâng taùnh vaø chaân lyù töông ñoái cuûa Chuûng Saéc Tuï. söï hieän höõu bình thöôøng ñöôïc thaáy nhö moät —See Threefold emancipation: Vimokkhattaya (p)— Tam Ñeá Thieân Thai. Vimoksatraya (skt)—See Tam Giaûi Thoaùt. Threefold truth of the T'ien-T'ai: Tam Ñaúng Threefold existence is nothing but the mind: Thieân Thai—See Tam Ñeá Thieân Thai. Tribhavasva-cittamatram (skt)—Ba coõi ñeàu do Threefold way of obtaining a pure karma: Ba taâm taïo ra—See Tam Giôùi Duy Nhaát Taâm. caùch ñaït ñöôïc tònh nghieäp—Three fields of Threefold formation: Three studies—Three blessing—See Tam Phöôùc. practices of precepts, meditation and wisdom— Threefold World: Tibhava (p)—Tribhaøva (skt)— See Tam Hoïc. Tam giôùi (duïc, saéc vaø voâ saéc)—Triple Realm Threefold gate: Triple gate—Coảng tam quan. (sensuous world, fine material world, and Threefold great thousand world system: See immaterial world)—See Tam Giôùi. Tam Thieân Ñaïi Thieân Theá Giôùi. Three forms: See Tam Töôùng. Threefold knowledge: The Three Knowledges— Three forms of the alaya-vijnana: See Laïi Da Three insights—See Tam Minh. Tam Töôùng. Threefold Learning: See Tam Hoïc. Three forms of the Buddha: Trikaøya (p & skt)— Threefold observation: Three fallacious Tam thaân Phaät (ba loaïi thaân hình cuûa Phaät laø Phaùp postulates—See Khoâng Giaû Trung. thaân, Baùo thaân vaø Hoùa thaân—Dharmakaya, Threefold refuge: Quy Y Tam Baûo: Phaät, Phaùp, Sambhogakaya and Nirmanakaya)—See Tam Taêng—Ba choã veà nöông—Taking refuge in the Thaân Phaät. Buddha, Dharma, and the Sangha—See Quy Y Three forms of conceit: See Tam Maïn. Tam Baûo. Three forms of endurance: Three forms of Threefold of svabhava (skt): There are three Patience—See Tam Nhaãn. voids or

immaterialities, or the threefold of Three forms of enlightenments: See Tam Giaùc svabhava—See Tam Khoâng. Ngoä. Threefold training: Three studies of the non- Three forms of forebearance: Three forms of outflow—See Tam Voâ Laäu Hoïc. Patience—See Tam Nhaãn. Threefold Truth: Santai (jap)—A Chinese Three forms of giving: See Tam Thí. Buddhist elaboration on the earlier Mahayana Three forms of knowledge: Svabhavalakshana- concept of Twofold Truth. Chi-i (538-197), the traya (skt)—See Tam Töï Tính Töôùng. founder of the T'ien T'ai school of Buddhism, Three forms of ksanti: Patience—Endurance—

Tolerance—See Tam Nhaãn. Tam Thieän Ñaïo. Three forms of Patience: See Tam Nhaãn. Three grades of faultlessness: See Tam Voâ Laäu Three forms of all phenomena: See Tam Höõu Caên. Vi Töôùng. Three grades of good roots: Three wholesome Three forms or positions: See Tam Töôùng. roots—See Tam Thieän Caên. Three forms of tolerence: Tam Nhaãn—Three Three grades of hearers: See Tam Phaåm Thính forms of Patience. Phaùp. Three functioning dharmas: Tam Höõu Vi Three grades of listening to the teaching: See Phaùp—Three active dharmas. Tam Phaåm Thính Phaùp. Three garments: Three kinds of monks' Three grades of Sramanera: See Tam Phaåm Sa garments—See Tam Y. Di. Three gates of deliverance: Vimokshatraya Three gradual stages: Three gradual stage of (skt)—Tam Giaûi Thoaùt Moân—See Tam Giaûi cultivation—See Tam Vò Tieäm Thöù. Thoaùt. Three gradual stage of cultivation: See Tam Vò Three gates of emancipation: Trini-vimoksa- Tieäm Thöù. mukhani (skt)—Tam Giaûi Thoaùt Moân—See Tam Three great asamhkeya kalpas: Tam A Taêng Giaûi Thoaùt. Kyø Kieáp—Ba A Taêng Kyø kieáp—The three great Three gates to (the city of) nirvana: Ba cöûa vaøo asamhkyeya kalpas. The three timeless periods of nieát baøn—See Tam Nieát Baøn Moân. a bodhisattva's progress to Buddhahood. Three good deeds: The foundation of all Three great calamities: See Tam Tai. development—See Tam Thieän Nghieäp. Three great characteristics in the awakening Three good deeds of the body: Not to kill any faith: See Tam Ñaïi. living beings, not to steal any properties of others, Three grounds based on merit: See Tam Phöôùc and not to commit adultery—Ba ñieàu thieän nôi Nghieäp Söï. thaân: Khoâng saùt sanh, khoâng troäm caép, vaø khoâng Three grounds for reproof: See Tam Cöû Toäi Söï. taø daâm. Three groups of pure precepts: Trividhanisilani Three good deeds of the mind: Not to be greedy, (skt)—Three collections of pure precepts—See not to be angry, and not to be ignorant with wrong Tam Tuï Tònh Giôùi. views—Ba ñieàu thieän nôi taâm: Khoâng tham lam, Three guidelines to consolidate one's faith: See khoâng saân haän, vaø khoâng si meâ taø kieán. Tam Löôïng. Three good roots: Three wholesome roots—See Three happy rebirths: Sukhupapattiyo (p)—See Tam Thieän Caên. Tam Chuûng Laïc Sanh. Three good roots for monks and nuns: First, no Three hearts: Three minds—See Tam Taâm. selfish desire, no ire, no stupidity. Second, Three heats: Three kinds of burning—See Tam almsgiving, kindness, wisdom. Third, good deeds, Nhieät. good words, good thoughts—Tam thieän caên cho Three heinous crimes: Tam Nghòch—Ba troïng chö Taêng Ni: Thöù nhaát laø voâ tham, voâ saân, voâ si. toäi. Thöù nhì laø boá thí, töø bi, trí tueä. Thöù ba laø thaân Three Hinderers: Triny-avaranani (skt)— laønh,

khaåu laønh, yù laønh. Tayokincana (p)—Three barriers—See Tam Three good roots for all moral development: Chöôùng. Tam thieän caên duøng ñeå phaùt trieån giôùi haïnh. Three Hindrances: Vighna (skt)—Three kinds of Three good roots for ordinary people: Tam Vighna—Three barriers—Ba loaïi chöôùng ngaïi— thieän caên cho ngöôøi thöôøng—See Phaøm Phu Tam See Tam Chöôùng. Thieän Caên. Three Holy ones: Three sages—See Tam Thaùnh. Three good upward directions of existence: Three Honoured Doctors: See Döôïc Sö Tam See Tam Thieän Ñaïo. Toân. Three good upward states of existence: See Three Honoured Ones: Tam Toân—Three sages

or holy ones—See Tam Thaùnh. Three kinds: Three categories, classes, or sorts— Three Honored Ones in one light or halo: See Tam chuûng (ba loaïi). Nhaát Quang Tam Toân. Three kinds of abiding mindfulness: Trini- Three hundred forty-eight rules for a nun: 348 smrty-upasthanani (skt)—See Tam Nieäm Truï giôùi Tyø Kheo Ni—Cuï Tuùc Giôùi Tyø Kheo Ni. (Xöù). Three hypotheses: Three fallacious postulates— Three kinds of abodes: Tam Chuûng Truï—Ba loaïi See Tam Giaû. truù. Three illuminations: Ba söï soi saùng—See Tam Three kinds of affliction: Three kinds of Chieáu. defilement—Ba loaïi Phieàn Naõo—See Tam Phieàn Three illuminators: Tam Quang—Ba aùnh saùng Naõo. soi toû—Three lights (sun, moon, and star). Three kinds of aggregates: Tam Uaån—Ba loaïi Three illusions: Tam phieàn naõo—Tam laäu—Tam uaån. caáu—Three delusions—See Tam Hoaëc. Three kinds of appearance: See Tam Chuûng Three images of Buddhas in the main hall of Töôùng. most monasteries nowadays: See Tam Toân (D). Three kinds of attachment: ba loaïi chaáp thuû— Three immaterialities: Three voids—See Tam Three attachments—See Tam Chaáp Thuû. Khoâng. Three kinds of attainment in the Pure Land: Three immediate families: See Tam Toäc. See Tam Phaåm Tònh Ñoä. Three immutable: See Tam Voâ Bieán Tính. Three kinds of baptism: See Tam Chuûng Quaùn Three impediments: See Tam Chöôùng Ngaïi. Ñaûnh. Three incomparable kinds of rareness: See Three kinds of barrenness: See Tam Hoang Vu. Tam Kyø Ñaëc. Three kinds of becoming: See Tam Höõu. Three indestructibles: See Tam Baát Taän. Three kinds of behavior: Ba nghieäp—Three Three infections: Kasaya (skt)—See Tam karmas—See Tam Nghieäp. Nhieãm. Three kinds of bodhi: See Tam Chuûng Boà Ñeà. Three inheritances: Three karmas—See Tam Three kinds of Buddha-nature: Trikaya (skt)— Nghieäp. See Tam Phaät Taùnh. Three inseparable aspects for any cultivators: Three kinds of Buddhist followers: See Tam Tividhasikkha (p)—See Tam Tu. Chuûng Phaät Töû. Three insights: Tevijja (p)—Threefold Three kinds of burning: See Tam Nhieät. knowledge—Three kinds of clarity—Three kinds Three kinds of capacities which are difficult to of knowledge—See Tam Minh. transform: See Nan Hoùa Tam Cô. Three insights into the nature of dharmas: See Three kinds of causes for rebirth: Tam Chuûng Tam Minh (B). Duyeân Sanh—Ba loaïi nguyeân nhaân taùi sanh. Three insights in one thought: See Nhöùt Taâm Three kinds of characters: See Tam Taùnh. Tam Quaùn. Three kinds of charity: See Tam Boá Thí. Three intoxications: See Tam Kieâu. Three kinds of clean flesh (pure meat) to a Three jewels: Triratna (skt)—See Tam Baûo. monk: See Tam Tònh Nhuïc. Three joys: See Tam Laïc. Three kinds of clean meat: See Tam Tònh Nhuïc. Three kalpas: Three asankhyeya

kalpas—See Three kinds of clear-vision: See Tam Minh (A). Tam Kieáp. Three kinds of compassion: Tam chuûng töø bi— Three karmas: Three kinds of karma—See Tam The three reasons of a bodhisattva's pity—See Nghieäp. Tam Töø Bi. Three kasaya: Three infections—Three mixed Three kinds of concentration: See Tam Ñònh. dyes or infections—See Tam Nhieãm. Three kinds of conditions: Tam Chuûng Duyeân— Three kayas: Trikaya (skt)—Tam Thaân—Buddha Ba loaïi ñieàu kieän. has a three-fold body—See Tam Thaân Phaät. Three kinds of conditions for rebirth: Three

kinds of causes for rebirth—Tam Chuûng Duyeân patience—See Tam Nhaãn. Sanh—Ba loaïi nguyeân nhaân taùi sanh. Three kinds of enlightenments: See Tam Giaùc Three kinds of constancy: See Tam Chuûng Ngoä. Thöôøng. Three kinds of entrenchments: Ba loaïi cöù ñòa— Three kinds of contamination: Tam Tröôïc—Ba See Tam Truù. loaïi ueá tröôïc. Three kinds of existence: See Tam Chuûng Hieän Three kinds of continuities: Ba doøng chaûy lieân Höõu. tuïc—See Tam Ñaúng Löu. Three kinds of flesh unclean to a monk: See Three kinds of craving: See Tam AÙi. Tam Baát Tònh Nhuïc. Three kinds of cultivation mentioned in the Three kinds of forbearance: Ba Loaïi Nhaãn Parinirvana Sutra: See Giôùi Ñònh Hueä. Nhuïc—Three kinds of patience—See Tam Nhaãn. Three kinds of cutting off: Three kinds of Three kinds of form: Three kinds of rupa—Ba uccheda (excision or bringing to an end)—See loaïi saéc töôùng—See Tam Saéc. Tam Ñoaïn. Three kinds of full understanding: See Tam Three kinds of dana: Three kinds of charity— Lieãu Tri. See Tam Boá Thí. Three kinds of good roots: See Tam Chuûng Three kinds of defilements: See Tam Chuûng Thieän Caên. Nhieãm OÂ. Three kinds of good spiritual advisors: See Tam Three kinds of delusions: Three classes of Chuûng Thieän Tri Thöùc. delusive views or delusions—See Tam Chuûng Three kinds of happy rebirth: Three happy Kieán Hoaëc. rebirths—See Tam Chuûng Laïc Sanh. Three kinds of delusive views: Three classes of Three kinds of haughtiness: See Tam Kieâu Maïn. delusions—See Tam Chuûng Kieán Hoaëc. Three kinds of heaven: Ba loaïi trôøi—See Tam Three kinds of demons: Three types of Chuûng Thieân. demons—See Tam Chuûng Ma. Three kinds of hells: Hot hells, cold hells, and Three kinds of desire: Three lusts—See Tam solitary hells—Tam Chuûng Ñòa Nguïc: Nhieät ñòa Duïc. nguïc, haøn ñòa nguïc, vaø coâ ñoäc ñòa nguïc. Three kinds of development: Ba söï tu taäp—See Three kinds of hindrances: Tam Chöôùng. Tam Tu Taäp Söï. Three kinds of icchantika: The wicked Three kinds of dharani: Three kinds of power to icchantika, Bodhisattvas who become icchantika maintain wisdom or knowledge—See Tam Ñaø La to save all beings, i.e. Earth Store Bodhisattva, Ni. and those without a nature for final nirvana—Tam Three kinds of dharma-body: See Tam Phaùp Chuûng Xieån Ñeà: Nhöùt Xieån ñeà, A Xieån ñeà ca hay Thaân. Ñaïi bi Xieån ñeà, vaø Voâ tính Xieån ñeà. Three kinds of dharmakaya: Ba Phaùp Thaân— Three kinds of illusion: Tam Chuûng Ñieân Ñaûo— Three kinds of dharma-body—See Tam Phaùp See Tam Ñieân Ñaûo. Thaân. Three kinds of immaterialities: Tam chuûng Three kinds of dharma wheel: Tam Chuûng Phaùp khoâng—See Tam Khoâng. Luaân—Ba loaïi baùnh xe phaùp. Three kinds of incense: See Tam Chuûng Höông. Three kinds of discrimination: See Tam Kieâu Three kinds of joy: See Tam Laïc. Maïn. Three kinds of karma: The three

activities—See Three kinds of duhkha: Three aspects of pain or Tam Nghieäp. suffering—See Tam Khoå. Three kinds of karmic formation: See Tam Three kinds of elimination: Three kinds of Haønh (C). cutting-off, excision or bringing to an end Three kinds of knowledge: Ba loaïi hieåu bieát— (Uccheda)—Tam Chuûng Ñoaïn—See Tam Ñoaïn. See Tam Hueä. Three kinds of endurance: Three kinds of Three kinds of light: Ba loaïi aùnh saùng—See Tam

Chuûng Quang Minh. Chuûng Ba La Maät. Three kinds of love: Three kinds of craving— Three kinds of patience: Three kinds of See Tam AÙi. forbearance—Ba loaïi nhaãn nhuïc—See Tam Three kinds of major wisdom: Ba loaïi ñaïi trí— Chuûng Nhaãn Nhuïc. See Tam Chuûng Ñaïi Trí. Three kinds of penetrating insight: Ba sieâu vieät Three kinds of meditation: Three types of cuûa Phaät—The three aspects of the omniscience meditation—See Tam Chuûng Thieàn. of Buddha—See Tam Ñaït. Three kinds of mental distress: Tam Chuûng Three kinds of people: Ba loaïi ngöôøi—See Tam Taâm Khoå—Three kinds of mental distress (tham: Chuûng Nhaân. desire, saân: hatred, si: stupidity). Three kinds of perception: See Tam Thöùc. Three kinds of mental suffering: Three kinds of Three kinds of perfection: Ba loaïi ba la maät— mental distress—See Tam Chuûng Taâm Khoå. See Tam Chuûng Ba La Maät. Three kinds of merit: Ba loaïi coâng ñöùc—See Three kinds of phenomena: Tam Chuûng Hieän Tam Chuûng Coâng Ñöùc. Töôïng—Ba loaïi hieän töôïng. Three kinds of meritorious behavior: Trini- Three kinds of power to maintain wisdom or punya-kriya-vastuni (skt)—Ba loaïi haønh vi taïo knowledge: Three kinds of dharani—See Tam Ñaø phöôùc—See Tam Phöôùc Nghieäp Söï. La Ni. Three kinds of mind: Ba loaïi taâm—See Tam Three kinds of practices of forbearance: Tam Taâm. Chuûng Nhaãn Haønh—Ba loaïi tu nhaãn nhuïc—Three Three kinds of mind-made body: Tam Chuûng YÙ kinds of patience or forbearance. Sinh Thaân—Ba loaïi thaân do taâm taïo. Three kinds of praises: Three kinds of Three kinds of monastic confession and offerings—See Tam Nghieäp Cuùng Döôøng. repentance: Three kinds of repentance—See Three kinds of prajna: See Tam Trí. Tam Chuûng Saùm Hoái Phaùp. Three kinds of precious things appertaining to Three kinds of monk's garments: See Tam Y. the Triratna: See Tam Baûo Vaät. Three kinds of non-backsliding: Three kinds of Three kinds of proclivities: Tam Cô—Ba non-retreat—See Tam Baát Thoái Chuyeån. khuynh höôùng. Three kinds of non-distinction in principle: Three kinds of pure activities: Tam Chuûng Tònh Tam Phaùp Voâ Sai—Ba loaïi phaùp khoâng phaân bieät Nghieäp—Ba loaïi nghieäp thanh tònh. treân nguyeân taéc—See Tam Voâ Sai Bieät. Three kinds of pure flesh: See Tam Tònh Nhuïc. Three kinds of non-retreat: See Tam Baát Thoái Three kinds of pure meat: Three kinds of clean Chuyeån. flesh (pure meat) to a monk—See Tam Tònh Three kinds of object-domain: See Tam Caûnh. Nhuïc. Three kinds of obstacles: Ba loaïi chöôùng ngaïi— Three kinds of pure precepts: Three See Tam Chöôùng. comprehensive precepts—Three bodies of pure Three kinds of obtaining commandments: precepts—See Tam Thaân Thanh Tònh. Ba loaïi thoï giôùi—See Tam Ñaéc. Three kinds of purity: Ba loaïi thanh tònh—See Three kinds of offerings: See Tam Nghieäp Tam Chuûng Thanh Tònh. Cuùng Döôøng. Three kinds of quantity: Ba loaïi soá löôïng Three

kinds of organizations: Ba loaïi toå chöùc— nhieàu—See Tam Ña. See Tam Chuûng Toå Chöùc. Three kinds of reasoning: Tam Tyû Löôïng—Ba Three kinds of pain: Tam chuûng khoå—See Three loaïi laäp luaän. kinds of suffering. Three kinds of rebirth in the Pure Land: Tam Three kinds of Paramitas: Ba loaïi Ba La Maät— Chuûng Vaõng Sanh—Three categories of rebirth in See Tam Chuûng Ba La Maät. the Pure Land. Three kinds of Paramita ideals: Three methods Three kinds of rebirth in the realm of Sense- of perfection—Ba Loaïi Ba La Maät—See Tam Desire: See Tam Duïc Sanh.

Three kinds of refinement: Tam Luyeän Ma—Ba Three kinds of unwholesome investigation: loaïi saøng loïc. Akusala-vitakka (skt)—See Tam Baát Thieän Taàm. Three kinds of refuges: Sarana-gamana (skt)— Three kinds of unwholesome motivation: See Take refuge in Triratna—Take refuge in the three Tam Baát Thieän Tö Duy. Precious Ones—The Three Refuges—Take Three kinds of unwholesome perception: See refuge in the Triple Gem—See Tam Quy Y. Tam Baát Thieän Töôûng. Three kinds of remorse: Tam Saùm—Ba loaïi saùm Three kinds of unwholesome roots: Three hoái. unwholesome roots—See Tam Baát Thieän Caên. Three kinds of repentance: Ba phaùp saùm hoái— Three kinds of unwholesome thought: Akusala See Tam Chuûng Saùm Hoái Phaùp. vitakka (p)—Three kinds of unwholesome Three kinds of right conduct: See Tam Thieän motivation—See Tam Baát Thieän Tö Duy. Haïnh. Three kinds of Vighna: Triny-avaranani (skt)— Three kinds of rupa: See Tam Chuûng Saéc. Tayokincana (p)—Three barriers—Three Three kinds of sages: See Tam Thöøa Thaùnh Hinderers—Ba loaïi chöôùng ngaïi—See Tam Nhaân. Chöôùng. Three kinds of samadhi: Samadhi on the three Three kinds of vigor: See Tam Chuûng Tinh Taán. subjects—See Tam Tam Muoäi. Three kinds of virya: Three kinds of vigor—See Three kinds of scents: Three kinds of incense— Tam Chuûng Tinh Taán. See Tam Chuûng Höông. Three kinds of voids: See Tam Khoâng. Three kinds of searches: See Tam Chuûng Taàm Three kinds of wholesome conduct: Three kinds Caàu. of right conduct—See Tam Thieän Haïnh. Three kinds of sensation: Three states of Three kinds of wholesome element: See Tam Vedana—See Tam Thoï. Thieän Giôùi. Three kinds of Sramanera: See Tam Chuûng Sa Three kinds of wholesome investigation: See Di. Tam Thieän Taàm. Three kinds of stilling and insight: Ba loaïi döøng Three kinds of wholesome perception: See Tam laïi vaø suy xeùt—See Tam Chuûng Chæ Quaùn. Thieän Töôûng. Three kinds of sufferings: See Tam Khoå. Three kinds of wholesome roots: See Tam Three kinds of support: Tam Sôû Y—Ba loaïi hoã Chuûng Thieän Caên. trôï. Three kinds of wholesome thought: Kusala Three kinds of tantras: Ba loaïi thaàn chuù trong vitakka (p)—See Tam Thieän Taàm. Maät giaùo—See Tam Chuù. Three kinds of wholesome volition: Three kinds Three kinds of teachers in Buddhism: Ba loaïi of right conduct—See Tam Thieän Haïnh. thaày trong Phaät giaùo—See Tam Sö. Three kinds of wisdom: See Tam Trí. Three kinds of tolerance: Ba loaïi nhaãn—Three Three kinds of wrong conduct: Trini-duscaritani forms of ksanti—See Tam Nhaãn. (skt)—See Tam AÙc Haïnh. Three kinds of training: Ba loaïi hoïc—See Tam Three kings in Avatamsaka: See Hoa Nghieâm Hoïc (B). Tam Thaùnh. Three kinds of transformation: Trini-nirmana Three knowledges: See Tam Trí Minh. (skt)—See Tam

Hoùa. Three laksa: See Tam Töôùng. Three kinds of troubles: See Tam Dao Ñoäng. Three laksa of the esoteric sect: Tam töôùng Maät Three kinds of unclean flesh to a monk: See giaùo—See Maät Giaùo Tam Töôùng. Tam Baát Tònh Nhuïc. Three levels of apprehension of emptiness: Ba Three kinds of unhappy ways: See Tam Ñoà. baäc laõnh hoäi veà taùnh khoâng—See Tam Khoâng. Three kinds of unity: See Tam Vieân Dung. Three levels of delibitating hindrances: Ba möùc Three kinds of unwholesome elements: See ñoä laøm giaûm caùc chöôùng ngaïi. Tam Baát Thieän Giôùi.

Three liberations: Three emancipations: Löôïng. sunyata, signlessness, and wishlessness—Tam Three mental conditions of all actions and Giaûi Thoaùt Moân: khoâng, voâ töôùng vaø voâ nguyeän. speech: See Tam Tö. Three lines of action that affect karma: See Three mental states of entering, abiding and Tam Haønh (D). departing: Ba taâm nhaäp, truï vaø xuaát trong thieàn Three links: Tam Töông Tuïc—Ba moái quan heä. ñònh—See Nhaäp Truï Xuaát Tam Taâm. Three links with the Buddha resulting from Three meritorious actions: Tam Phuùc—Three calling upon him: See Tam Duyeân. sources of felicity—See Tam Phöôùc. Three lower destinies: See Haï Tam Ñoà. Three messengers: Ba söù giaû (thieân loâi)—See Three lower paths of the six destinations: The Tam Söù Giaû. paths of evil deeds—See Haï Tam Ñoà. Three methods of attaining abstraction: Three Three lower paths of transmigration: Tam AÙc modes of entering dhyana—See Tam Chuûng Chæ Ñaïo—See Haï Tam Ñoà. Quaùn. Three lusts: Three kinds of desire—See Tam Three methods of perfection: Three kinds of Duïc. Paramita ideals—Ba Loaïi Ba La Maät—See Tam Three main branches in stating a syllogism: Chuûng Ba La Maät. See Toâng Nhaân Duï. Three methods of preaching: See Ba Phöông Three main monks in a monastery: Ba vò sö Phaùp Giaûng Phaùp. chính trong töï vieän—See Tam Sö (B). Three methods in the Pure Land cultivation: Three main stems: Tam Chu—Ba goác chính. See Tam Moân Tònh Ñoä. Three main vehicles: Triyana (skt)—The Three middle robes: Ba loaïi Trung Taêng Giaø Triyana—Three Yanas—See Tam Thöøa. Leâ—See Cöûu Phaåm (Thöôïng) Y. Three major calamities: See Tam Ñaïi Tai. Three minds: Three hearts—See Tam Taâm. Three major kinds of wisdom: Ba loaïi Ñaïi Trí— Three minds with which one should practice See Tam Ñaïi Trí. giving: See Boá Thí Tam Tònh Taâm. Three manifestations of a single essence: Nhaát Three minor calamities: See Tam Tieåu Tai. Theå Tam Phaân—Ba bieåu hieän cuûa moät baûn chaát Three miracles: See Tam Thaàn Thoâng. duy nhaát. Three miraculous powers: Ba söùc maïnh thaàn Three Marks: Three universal characteristics— kyø—See Tam Thaàn Thoâng. See Tam Phaùp Töôùng. Three misconducts: See Ba Loái Haønh Xöû Khoâng Three marks of existence: Three Dharma Ñuùng Ñaén. Seals—Three characteristics of all phenomenal Three miserable paths and six realms: Three existence—See Tam Phaùp AÁn. unhappy gati or ways—See Tam Ñoà. Three means to cultivate or practice Buddha Three miserable worlds: Three evil paths—Ba dharma: See Tam Phöông Tieän. ñöôøng döõ—See Tam Ñoà AÙc Ñaïo. Three means of guidance: Tam Thò Ñaïo—Ba Three mixed dyes: Kasaya (skt)—See Tam Taïp phöông tieän daãn daét. Nhieãm. Three meditations: Ba loaïi thieàn ñònh—See Tam Three mixed infections: Kasaya (skt)—See Tam Muoäi Phaùp Giôùi. Taïp Nhieãm.

Three meditation periods: See Tam Thôøi Toïa Three modes of attaining moral wisdom: See Thieàn. Tam Hueä. Three meditations on the relationship of the Three modes of Buddha's discourses: See Tam noumenal and phenomenal: See Tam Muoäi Phaät Ngöõ. Phaùp Giôùi. Three modes of the Buddha's teaching in the Three meditative states: Tam Tónh Löï Ñòa—Ba Lotus Sutra: See Phaùp Hoa Tam Giaùo. traïng thaùi trong thieàn ñònh. Three modes of the Buddha's teaching of the Three members of a syllogism: See Tam Chi Tyû Southern sects: See Tam Giaùo Töôùng.

Three modes of discourse: Tam Luaän—Ba kieåu —See Tam Voâ Vi Phaùp. nghò luaän. Three non-guarding things (areas) of a Three modes of entering dhyana: See Tam Buddha: See Tam Baát Hoä. Chuûng Chæ Quaùn. Three non-seeking practices: See Tam Voâ Sôû Three modes of existence: See Tam Höõu. Caàu. Three modes of offering: Three modes of Three 'not enoughs': Tam Baát Tuùc—Ba thöù serving the Buddha—See Tam Cuùng Döôøng. khoâng ñuû. Three modes of repentance: See Tam Chuûng Three objects of compassion: Tam Duyeân Töø Saùm Hoái Phaùp. Bi—Ba ñoái töôïng cuûa loøng töø bi. Three modes of Sakyamuni's teaching: See Three objects of meditation that lead toward Thieân Thai Tam Giaùo. liberation: Vimokshatraya (skt)—Three Three modes of Sakyamuni's teaching emancipations—See Tam Giaûi Thoaùt. according the Lotus sutra: See Phaùp Hoa Tam Three objectives of giving: See Ba Muïc Tieâu Giaùo. Cuûa Boá Thí. Three modes of serving the Buddha: Ba Loaïi Three obscurations: See Tam Nghi (B). Cuùng Döôøng—See Tam Cuùng Döôøng (B). Three obstacles: Three kinds of impediment: Three monks and seven witnesses: See Tam Sö karmic obstacle, retribution obstacle, and Thaát Chöùng. affliction obstacle—Ba loaïi caûn trôû treân ñöôøng tu: Three months of summer retreat: Varsah nghieäp chöôùng, baùo chöôùng vaø phieàn naõo chöôùng (skt)—Tam an cö (ba thaùng an cö kieát haï). —See Tam Chöôùng. Three mores: Three remainders after death— Three obstacles in Sangiti Sutta: Three See Tam Dö. obstacles in the Sangiti Sutta in the Long Three more dharmas: See Tam Ña. Discourses: obstacle of lust (rago-kincanam - p), Three most wicked among men: Ba caùi aùc cuûa obstacle of hatred (dosa kincanam - p), and loaøi ngöôøi—See Nhaân Trung Tam AÙc. obstacle of delusion (moho kincanam - p)—Kinh Three mysteries: See Tam Maät. Phuùng Tuïng trong Tröôøng Boä Kinh: tham, saân, Three mystic things: See Tam Maät. si—See Tam Chöôùng. Three mystic things of the Tathagata: Three Three occasions can get help: See Ba Tröôøng mysteries—See Tam Maät. Hôïp Coù Theå Nhaän Giuùp Ñôû. Three mystical associations: Tam Maät Töông Three occasions cannot get help: See Ba ÖÙng—Ba söï lieân keát huyeàn nhieäm. Tröôøng Hôïp Khoâng Theå Nhaän Giuùp Ñôû. Three mystical utterances: Tam Ñaïo Chaân Three pains: Three kinds of suffering which we ngoân—Ba lôøi huyeàn nhieäm. experience in daily life—See Tam Khoå (A). Three natures of reality: Svabhavalakshana- Three parts of mental cultivation: See Tam Vò traya (skt)—Tam Töï Taùnh cuûa Vaïn Höõu—See (B). Vaïn Höõu Tam Töï Taùnh. Three part syllogism: Tam Chi Tyû Löôïng—Tam Three net-ropes and the five constant virtues: ñoaïn luaän hay phaùp lyù luaän ba phaàn. See Tam Cöông Nguõ Thöôøng. Three passes: Tam Quan—Ba cöûa aûi taïo nghieäp Three nidanas or links

with the Buddha (thaân, khaåu, yù)—Three passes of body, mouth, resulting from calling upon him: See Tam and mind. Duyeân. Three paths of evil deeds: Three evil paths— Three noble Buddhas: Tam Theá Phaät—Buddhas See Tam Ñoà AÙc Ñaïo. of the three generations: past, present and Three paths all have to tread: Ba con ñöôøng maø future—Chö Phaät cuûa quaù khöù, hieän taïi vaø vò lai. moïi ngöôøi chuùng ta ñeàu phaûi ñi qua—See Tam Three non-backslidings: Three kinds of non- Ñaïo. retreat—See Tam Baát Thoái Chuyeån. Three paths of sages: See Tam Thaùnh Ñaïo. Three non-created dharmas: Asamskritas (skt) Three perfect enlightenments: Three prajnas—

See Tam Baùt Nhaõ. Three prongs of Sunyata-Reality-Middle: See Three periods: See Tam Theá. Khoâng Giaû Trung. Three periods of the Buddha's doctrine: See Three properties of matter: Ti- Tam Thôøi Nieân Haïn. sankhatalakkhanas (p)—See Tam Töôùng Höõu Vi. Three periods of the Buddha's teaching: See Three prostrates or prostrating to the Triple Tam Thôøi Chuyeån Phaùp (C). Jewel: Three prostrations—See Tam Ñaûnh Leã. Three periods of dharma: Three periods of the Three prostrations: Three prostrates or Buddha's teaching—See Tam Thôøi Phaùp. prostrating to the Triple Jewel—See Tam Ñaûnh Three periods of dharma defined by T'ien- Leã. T'ai: See Tam Thôøi Giaùo Thieân Thai. Three prostrations to the triple jewel: Three Three persons: See Tam Chuûng Nhaân (A). prostrations—See Tam Ñaûnh Leã. Three all-pervasive qualities of bhutatathata: Three provisional phenomena: Prajnapti (skt)— The three great characteristics mentioned in the Ba caùi khoâng thaät—Three fallacies—See Tam Awakening of Faith—Three aspects of Giaû. bhutatathata. Three Pure Land Sutras: See Tam Kinh Tònh Three-piece robe: Tam Söï Y—Monk's robe—Boä Ñoä. y cuûa nhaø sö. Three Pure Ones: Three sages—See Tam Three places where the Buddha always rests Thaùnh. his mind and wisdom in: Tam Nieäm Truï Xöù— Three purities: See Tam Thanh Tònh. See Tam Nieäm Truï. Three purities of a Bodhisattva: See Tam Three places of the Buddha's transmission of Thanh Tònh. mind: See Tam Xöù Truyeàn Taâm. Three qualities of the sage: Three kinds of Three places of mind-transmission: Three tranquility of the sage—See Tam Tònh Maëc. places of the Buddha's transmission of mind—See Three quests: See Tam Caàu. Tam Xöù Truyeàn Taâm. Three realms: Three worlds—See Tam Giôùi. Three pleasant savours: See Tam Vò. Three realms as a burning house: See Tam Giôùi Three points of view: Bieán Y Vieân. Nhö Hoûa Traïch. Three poisons: Sandoku (jap)—See Tam Ñoäc. Three realms and nine levels: Ba coõi vaø chín Three positions: Three forms—See Tam Töôùng. baäc—See Tam Giôùi and Cöûu Ñòa. Three postrations: See Tam Ñaûnh Leã. Three realms are nothing but suffering: Tam Three pounds of Flax: See Ba Caân Gai. Giôùi Giai Khoå—Ba coõi khoâng coù thöù gì khaùc Three pounds of hemp: See Ba Caân Gai. ngoaøi caùi khoå. Three powers: See Tam Löïc. Three realms as objective condition: Tam Giôùi Three powers of change: Trividha-parinama Duyeân—Ba coõi nhö laø duyeân hay ñieàu kieän maø (skt)—See Tam Naêng Bieán. thoâi. Three Prajnas: See Tam Baùt Nhaõ. Three realms are only mind: Ba coõi voán chæ do Three Precious Jewels: Three Precious Ones— taâm—See Tam Giôùi Duy Nhaát Taâm. Triple Jewel—Triple Gem

(Buddha, Dharma, Three realms and six destinies: Tam Giôùi Luïc Sangha)—See Tam Baûo. Ñaïo—Ba coõi saùu ñöôøng—See Tam Giôùi and Luïc Three Precious Ones: Triple Jewel—Triple Gem Ñaïo. (Buddha, Dharma, Sangha)—See Tam Baûo. Three realms of woe: Three lower paths of the Three Predominant influences: See Tam Taêng six destinations—The paths of evil deeds—Three Thöôïng. evil courses—Three miserable worlds—Ba ñöôøng Three principle scriptures: Ba boä kinh chính—döõ—See Tam Ñoà AÙc Ñaïo. See Tònh Ñoä Tam Kinh Nhaát Luaän. Three reasons of a bodhisattva's pity: Tam Three progressive developments of Buddha's chuûng töø bi—See Tam Töø Bi. teaching: See Tam Tieäm. Three reasons for Buddhists to seek rebirth in

the Land of Ultimate Bliss: See Ba Nguyeân Do Three Sakyamuni's teachings: See Tam Giaùo. Nieäm Hoàng Danh Phaät A Di Ñaø Ñeå Caàu Vaõng Three salutations at each drawing of the Sanh Cöïc Laïc. Buddha's image: Nhaát Buùt Tam Leã—Three Three reasons for demonic obstructions: See salutations at each drawing or painting of a picture Ba Lyù Do Ma Söï Phaùt Sanh. of the Buddha—Moãi neùt hoïa hình cuûa Theá Toân, leã Three reasons elder Bhikkhus are to be laïy ba laàn. blamed: See Ba Tröôøng Hôïp Ñaùng Bò Quôû Traùch Three salutations at each carving of the Cuûa Moät Vò Thöôïng Toïa Tyø Kheo. Buddha's statue: Nhaát Ñao Tam Leã—In carving Three reasons middle Bhikkhus are to be an statue (image) of Buddha, at each cut thrice to blamed: Ba Tröôøng Hôïp Ñaùng Bò Quôû Traùch Cuûa pay homage to the Triratna—Moãi moät nhaùt dao Moät Vò Thöôïng Toïa Tyø Kheo. chaïm troå hình töôïng Phaät ñeàu phaûi leã baùi Tam Three reasons why rebirth in the Pure Land Baûo. does not necessarily depend on the weight of Three samadhis: Sansammai (jap)—The samadhi bad karma: See Tam Lyù Taâm Duyeân Quyeát on the three subjects—See Tam Tam Muoäi. Ñònh. Three samadhis on the relationship of the Three recompenses: See Tam Baùo. noumenal and phenomenal: See Tam Muoäi Three refined conceptions: Ba thöù vi teá—Three Phaùp Giôùi. subtle conceptions—See Tam Teá. Three samadhis on the three subjects: See Tam Three Refuges: See Tam Quy Y. Tam Muoäi. Three refuges and five precepts: See Tam Quy Three-Sastra Sect: See Tam Luaän Toâng. Nguõ Giôùi. Three seals of the dharma: Trilaksana (skt)— Three regulation garments: Tricivara (skt)— See Tam Phaùp AÁn. Ticivara (p)—Kasaya (skt)—Monk robe—AÙo caø Three seasons of an Indian year: See Thieân sa. Truùc Tam Thôøi. Three relations of a man's duty taught in Three sects of the Hinayana school: See Tieåu Confucian theory: See Tam Cöông Nguõ Thöôøng. Thöøa Tam Toâng. Three religions: Buddhism, Confucianism and Three self-moderations: See Tam Töï Ñieàu. Taoism—Tam giaùo Phaät, Khoång, Laõo. Three selves: See Tam Töï. Three remainders after death: Three mores— Three sets of commandments: Ba loaïi giôùi See Tam Dö. luaät—See Tam Giôùi Luaät. Three requests: Tam Thænh—Ba laàn thöa thænh. Three sets of precepts: Tam Chuùng Giôùi—Ba boä Three resolves: Tam Phaùt Taâm—Three vows of giôùi luaät—See Tam Giôùi Luaät. the awakening of faith Three shinings of the sun compared to the Three results: Three recompenses—See Tam Buddha's teaching: See Tam Chieáu. Baùo. Three signs: See Tam AÁn. Three rewards of a true disciple:

Three certain Three sins of the body: Thaân tam—See Thaân things for any true disciple—See Tam Kieân. Tam Khaåu Töù YÙ Tam. Three Robes: Ticivara (p)—Tricivara (skt)— Three sins of the mind: YÙ Tam—See Thaân Tam Three garments—See Tam Y. Khaåu Töù YÙ Tam. Three Robes, One Bowl: Sanne-ippatsu (jap)— Three skills: See Tam Thieän Xaûo. See Tam Y Nhaát Baùt. Three smallest things: See Tam Cöïc Thieåu. Three roots: See Tam Caên. Three sorts: Three categories, classes, or kinds— Three roots for the passionless life: See Tam Tam chuûng (ba loaïi). Voâ Laäu Caên. Three sources of cultivation: See Tam Quyõ. Three root precepts: See Tam Thaân Thanh Tònh. Three sources of felicity: Tam Phuùc—Three Three rsi: Tam Tieân. fields of blessing—See Tam Phöôùc. Three sages or holy ones: See Tam Thaùnh. Three sources of all passions and delusions:

Three Poisons—See Tam Ñoäc. Three subtle marks: See Tam Töôùng Vi Teá. Three sources of the rise of the passions or Three subtleties: Ba thöù vi teá—Three refined, or illusions: See Tam Chuûng Sinh AÙi Duïc. subtle conceptions—See Tam Teá. Three sovereign powers for converting others: Three subversions: See Tam Ñieân Ñaûo. See Tam Luaân Hoùa Ñaïo. Three subverters: Three subversions—See Tam Three special months of abstinence: See Tam Ñieân Ñaûo. Trai Nguyeät. Three successive phenomena bringing about Three special qualities (characteristics) of the cause and effect simultaneously: Tam Phaùp trieån lotus: See Ba Phaåm Chaát Ñaëc Bieät Cuûa Hoa Sen. chuyeån nhaân quaû ñoàng thôøi—Ba hieän töôïng cuøng Three species of existence: Three kinds of tieán trieån vaø mang laïi nhaân quaû cuøng luùc. existence—See Tam Chuûng Hieän Höõu. Three Sufferings: Tisro-dukkhatah (skt)—Sankuâ Three spheres of existence: Traidhatuka (skt)— (jap)—Three kinds of suffering—Three pains— Trailokya (p)—Ba coõi hieän höõu—See Tam Giôùi. Three kinds of duhkha (Pain—Sufferings)—See Three stages of birth: Ba giai ñoaïn cuûa söï sanh Tam Khoå. ra. Three superior methods of cultivation: Tam Three stages of freedom from desire: Tam Ly Thöôïng Tu Phaùp—Ba phaùp tu haønh thöôïng thöøa. Duïc—Ba giai ñoaïn lìa boû ham muoán. Three superior monks and seven witnesses Three stages of karma: Ba thôøi cuûa nghieäp— for a full ordination: Three superior monks and a Three times of karma—See Tam Thôøi Nghieäp. minimum of seven witnesses for ordination Three stains: See Tam Caáu Nhieãm. ceremony—Three monks and seven witnesses— Three states of consciousness: Three kinds of See Tam Sö Thaát Chöùng. perception—See Tam Thöùc. Three supernatural powers: Tevijja (p)—Three Three states of faith: See Tam Tín. awarenesses—Three insights—Three kinds of Three states of mind or consciousness: Three clarity—See Tam Minh. kinds of perception—See Tam Thöùc. Three sure things for any true disciple: See Three states of mortal existence: Ba loaïi Tam Kieân. hieän höõu—Three states of mortal existence in the Three sutras and one sastra: See Tam Kinh trailikya—See Tam Höõu. Nhaát Luaän. Three states of sensation: See Tam Thoï. Three taints: Three affluences—See Tam Laäu Three states of vedana (sensations): Three Hoaëc. states of sensations—See Tam Thoï. Three Teachings: Sankyoâ (jap)—See Tam Giaùo. Three steps one bow: Tam boä nhöùt baùi. Three Teachings as One: Sankyoâ Itchi (jap)— Three store houses: Tripitaka

(skt)—Sanzo Tam Giaùo Töông Ñoàng—A traditional religious (jap)—Three Baskets—See Tam Taïng. concept popular throughout East Asia which Three studies: See Tam Hoïc. maintains that Buddhism, Confucianism, and Three studies of the non-outflow: See Tam Voâ Taoism (or sometimes Shintoâ) are essentially Laäu Hoïc. compatible and unified. The concept was widely Three studies of the passionless life and escape accepted by Chinese Zen masters beginning in the from transmigration: See Tam Voâ Laäu Hoïc. Sung dynasty (960-1280) and spread throughout Three subjects of idealistic reflection: See Tam East Asia. In Japan, the same expression Duy Thöùc Quaùn. sometimes is interpreted to include Buddhism, Three subjects of the meditation that lead Confucianism and Shintoâ, the indigenous religion of the Japanese people—Khaùi nieäm truyeàn thoáng toward liberation (three emancipations): toân giaùo ôû vuøng Ñoâng AÙ cho raèng ba toân giaùo Vimokshatraya (skt)—See Tam Giaûi Thoaùt. Phaät, Khoảng vaø Laõo (hay Thaàn Ñaïo) ñeàu chuû yeáu Three subordinates: Tam Toøng—Ba thöù leä töông ñoàng hoøa hôïp vôùi nhau. Khaùi nieäm naøy ñaõ thuoäc. ñöôïc caùc Thieàn sö Trung Hoa vaøo thôøi nhaø Toáng Three subtle conceptions: See Tam Teá.

chaáp nhaän moät caùch roäng raõi vaø sau ñoù lan roäng Three times: See Tam Thôøi. khaép vuøng Ñoâng AÙ. ÔÛ Nhaät Baûn, cuõng töø ngöõ naøy Three times of karma: Ba thôøi cuûa nghieäp—See ñoâi luùc ñöôïc dieãn dòch bao goàm Phaät giaùo, Khoảng Tam Thôøi Nghieäp. giaùo vaø Thaàn ñaïo, moät toân giaùo baûn ñòa cuûa ngöôøi Three togethers: See Tam Cuøng. Nhaät. Three tones of all dharmas: See Tam Phaùp Three things: Three dharma—See Tam Phaùp. Taùnh. Three things assured to the faithful in Three topics of discussion: See Tam Luaän Söï. reincarnation: See Tam Kieân Phaùp. Three trainings: Three ways of discipline of a Three things that are never lost: Tam Baát hearer—See Tam Tu. Thaát—Ba thöù khoâng bao giôø maát—See Tam Kieân Three transcendent knowledges: Three kinds of Phaùp. wisdom—See Tam Trí. Three things impossible to a Buddha: See Ba Three transgressions: See Tam Quaù. Ñieàu Phaät Khoâng Theå Laøm Ñöôïc. Three translations of the Avatamsaka Sutra: Three things possible to a Buddha: See Ba Ñieàu See Hoa Nghieâm Tam Dòch. Phaät Coù Theå Laøm Ñöôïc. Three treasures: See Tam Baûo. Three things a Tathagata has no need to guard Three treasure-bodies: Tam Baûo Thaân—Ba thaân against: See Ba Ñieàu Nhö Lai Khoâng Caàn Gìn quí baùu. Giöõ. Three treasures that are mutually related and Three things that are of the same nature: interdependent: See Tam Baûo Töông Heä Töông Three things that are without essential Tuøy. difference—See Tam Voâ Sai Bieät. Three treasuries of inexhaustible adornments: Three things that are without a nature or See Tam Voâ Taän Trang Nghieâm Taïng. separate existence of their own: Tam Voâ Sai Three troublemakers and six robbers: See Tam Bieät Töï Taùnh—See Tam Voâ Sai Bieät Voâ Taùnh. Baønh Luïc Taëc. Three things that are without essential Three truths: See Tam Ñeá Thieân Thai. difference: See Tam Voâ Sai Bieät. Three turns of the law-wheel in the Deer Park: Three thoughts: See Tam Töôûng. See Tam Chuyeån. Three-thousand-Buddha-name sutra: See Tam Three turns of the wheel of the dharma: See Thieân Phaät Danh Kinh. Tam Chuyeån Phaùp Luaân. Three

thousand demeanors: See Ba Ngaøn Oai Three types of beings who can tread the path Nghi. of the Mahayana: See Ba Loaïi Ngöôøi Coù Theå Ñi Three-Thousand-Great Thousand Theo Con Ñöôøng Ñaïi Thöøa. chiliocosmos: Billion-world universe—World Three types of characters: See Tam Taùnh. system—See Tam Thieân Ñaïi Thieân Theá Giôùi. Three types of consciousness: Ba loaïi yù thöùc— Three-Thousand-Great Thousand Worlds: See Tam Thöùc. Billion-world universe—World system—See Tam Three types of contemplation: See Tam Quaùn. Thieân Ñaïi Thieân Theá Giôùi. Three types of cutting off: Three excisions of Three thousand phenomenal activities and beguiling delusions or perplexities—Ba dieät three thousand principles: A term used by the ñoaïn—See Tam Ñoaïn (A). T'ien-T'ai sect—Söï lyù tam thieân. Three types of demons: See Tam Chuûng Ma. Three thousand realms in one mind: See Nhaát Three types of good spiritual advisors: See Nieäm Tam Thieân. Tam Chuûng Thieän Tri Thöùc. Three and three before, three and three Three types of happy rebirth: Three kinds of behind: See Coâng AÙn Tieàn Tam Tam Haäu Tam happy rebirth—See Tam Chuûng Laïc Sanh. Tam. Three types of meditation on the principles of Three ties: Samyoga (skt)—Three bonds—See three prongs established by T'ien-T'ai: Ba loaïi Tam Keát. quaùn töôûng veà ba nguyeân taéc—See Khoâng Giaû

Trung. Ñaïo. Three types of obstacles: Ba Chöôùng—Three Three ways of dedications: See Tam Chuûng Hoài Hinderers—See Tam Chöôùng. Höôùng. Three types of obstacles for any Buddhist Three ways of discipline of a hearer: cultivators: Ba chöôùng ngaïi cuûa ngöôøi tu Phaät— Tividhasikkha (p)—See Thanh Vaên Tam Tu. Three Hinderers—See Tam Chöôùng. Three ways to Enlightenment: Three ways of Three types of retrogression: Tam Thoái discipline of a hearer—See Tam Hoïc. Chuyeån—Ba loaïi thoái chuyeån. Three ways to Enlightenment according to the Three types of suffering: Ba loaïi khoå—See Tam Theravadan Buddhism: Tam Tu theo truyeàn Khoå. thoáng Phaät giaùo Nguyeân Thuûy—Three ways of Three types of worlds: Ba loaïi theá gian—See discipline of a hearer—See Thanh Vaên Tam Tu. Tam Theá Gian. Three weighty obstructions: See Tam Troïng Three unhappy gati or ways: See Tam Ñoà. Chöôùng. Three universal characteristics: See Tam Phaùp Three wheels: See Tam Luaân. Töôùng. Three wheels of a Buddha: Tam Luaân cuûa Ñöùc Three universal positions or stages: See Tam Phaät—See Tam Luaân (D). Bình Ñaúng Ñòa. Three wheels of the dharma: Tam Phaùp Luaân— Three universally pure heavens: See Tam Bieán Ba baùnh xe phaùp. Tònh Thieân. Three wheels of guidance: Ba baùnh xe daãn daét Three unreal objects in meditation: See Tam chuùng sanh—See Tam Luaân Hoùa Ñaïo. Giaû Quaùn. Three wheels of the law: Three Dharma-cakra Three unrealities: Prajnapti (skt)—Ba caùi khoâng according to the San-Lun Tsung—See Tam Thôøi thaät—Three phenomenals—Three fallacious Chuyeån Phaùp (B). postulates—See Tam Giaû. Three wheels of purity: Tam Luaân Thanh Tònh— Three unstable things: See Tam Baát Kieân Phaùp. Ba baùnh xe thanh tònh. Three unsurpassables: See Tam Voâ Thöôïng. Three wheels of the teaching: Ba baùnh xe giaùo Three unwholesome elements: Ba loaïi giôùi baát hoùa chuùng sanh—See Tam Luaân Giaùo. thieän—See Tam Baát Thieän Giôùi. Three wholesome elements: See Tam Thieän Three unwholesome investigations:

Akusala- Giôùi. vitakka (skt)—See Tam Baát Thieän Taàm. Three wholesome roots: See Tam Thieän Caên. Three unwholesome qualities: Ba caên baát Three woeful paths: Three lower destinies— thieän—See Tam Baát Thieän Caên. Three evil realms—See Haï Tam Ñoà. Three unwholesome roots: Tini-akusala-mulani Three wonderful conducts: Trini-sucaritani (p)—Triny-akusala-mulani (skt)—See Tam Baát (skt)—See Tam Dieäu Haïnh. Thieän Caên. Three worlds: Three realms—See Tam Theá Three upward paths: See Tam Thöôïng Ñaïo. Gian. Three vehicles: Triyana (skt)—See Tam Thöøa. Three worlds and six realms of existence: Three vehicles are one: See Tam AÁn Nhöùt. Three worlds and six realms of life—See Ba Neûo Three virtues: See Tam Ñöùc. Saùu Ñöôøng. Three voids: See Tam Khoâng. Three worlds and six realms of life: See Ba Neûo Three voids in Paramita charity: Tam Khoâng Saùu Ñöôøng. trong boá thí Ba La Maät—See Tam Khoâng (C). Three worldly intimate relations: See Tam Three vows of the awakening of faith: See Tam Thaân Theá Tuïc. Phaùt Taâm. Three yanas: Three vehicles—See Tam Thöøa. Three ways in which bodhisattvas manifest Threshold: Ngöôõng cöûa. themselves for saving those suffering the pain Thrill (v): Laøm rung ñoäng. of hell: Ba caùch daãn daét—See Tam Chuûng Thò Thrisong Deutsen (tib): Name of a Tibetan king

in the eighth century who invited great Indian of the Kosa. In 1923, he published a learned monks to Tibet. He also sponsored to build Samye treatise, “Central Conception of Buddhism and the Ling, the first monastery in Tibet—Teân cuûa moät vò Meaning of the World Dharma.” In this masterly vua Taây Taïng vaøo theá kyû thöù taùm, ngöôøi ñaõ thænh work he established the fact that the theory of nhöõng ñaïi Taêng AÁn Ñoä ñeán Taây Taïng. OÂng cuõng “Skandha” was an element of ancient Buddhism laø ngöôøi ñaõ baûo trôï xaây ngoâi töï vieän ñaàu tieân ôû and the pivot of the whole doctrine. In criticism of Taây Taïng laø töï vieän Samye Ling. Poussin’s Nirvana, he brought out his famous Thrive (v): Phaùt sinh—To produce—To grow—work, “The Central Conception of Buddhist To initiate. Nirvana,” which was perhaps the last word on this Throatless yaksa: Ni Kieän Tha Ca—Moät loaïi quyû most debated topic. His profound study of the Daï Xoa khoâng coù caàn coå. Kosa, the Madhyamika-karika and the later works Throne (n): Asana (skt)—A seat—Toøa (sen)—on Buddhist logic are clearly reflected on this (n): Phaùp toøa. work, which gave for the first time a complete and Throne of the Buddha: See Phaùp Toøa Nhö Lai. constructive survey of the entire Buddhist Throne of Indra: Ñaïi Nhaân Ñaø La Toïa. philosophy. These preliminary treatises were Throne of the King of Jewel-lotuses: Ñaïi Baûo followed by his monumental work, “Buddhist Hoa Vöông Toïa. Logic,” in two volumes in 1932. It was the first of Through: Qua. its kind, exclusively based on the original works Through faith or invocation of another’s of such master minds as Dinnaga, Dharmakirti, salvation: See Tha Löïc Giaùo. and Dharmottara. In the preface of his first Through many generations: Generation after volume of Buddhist Logic he observes: “There is generation—Lòch ñaïi (traûi qua nhieàu theá heä). a widely spread prejudice that positive philosophy is to be found only in Europe. It is also a prejudice Throughout the year: Quanh naêm. that Aristotle’s treatment was final, that having Throw (v):

Quaêng neùm. had in this field no predecessor, he also had no Throw belongings of another person: To need of a continuator." The publication of these commit an Expression of Regret Offence—Lieäng two volumes removed this prejudice against ñoà ñaït cuûa ai laø phaïm giôùi Ba Daät Ñeà hay giôùi Indian logic to a large extent—Moät hoïc giaû noåi Ñoïa (phaûi phaùt loà saùm hoái). tieáng chuyeân veà Ñoâng Phöông Hoïc cuûa Nga vaøo Throw into confusion: Laøm cho ñieân ñaûo. theá kyû 19. OÂng ñaõ laøm vieäc nhieàu naêm trong laõnh Throw an egg at a rock: Laáy tröùng choïi ñaù (dó vöïc Nhaát Thieát Höõu Boä vaø Ñaïi Thöøa nhö oâng noaõn ñaàu thaïch)—To do something foolish. Poussin. OÂng laø coäng taùc vieân thaân thieát cuûa Throw off all hindrances: Ly Nhaát Thieát Sylvain Levi vaø vaøo naêm 1917, ñaõ cho xuaát baûn Chöôùng—Giuõ boû heát thaûy caùc chöôùng ngaïi. boä Caâu Xaù Luaän baèng tieáng Taây Taïng coù phaàn Throw a needle into a bowl of water: Coâng aùn chuù thích vôùi söï trôï löïc cuûa E. Obermiller, ngöôøi Thieàn neùm kim vaøo baùt nöôùc—See Coâng AÙn Dó sau naøy ñaõ cho xuaát baûn boä Hieän Quaùn Trang Chaâm Ñaàu Baùt. Nghieâm Luaän naêm 1929 vaø boä Maät Chuù Toái Th. Stcherbatsky: An eminent Orientalist of Thöôïng naêm 1931. Naêm 1920 oâng xuaát baûn cuoán Russia in the nineteenth century. He had worked Giaùo Thuyeát Linh Hoàn cuûa Phaät Giaùo, moät baûn for many years in the field of Sarvastivada and dòch tieáng Anh cuûa chöông 7 trong boä Caâu Xaù. Mahayana. He was a close associate of Sylvain Naêm 1923 oâng cho in moät luaän thö uyeân thaâm Levi and had in 1917 edited the Tibetan text of "Khaùi Nieäm Chuû Yeáu cuûa Phaät Giaùo Vaø YÙ Nghóa the Kosa and its bhasya with the assistance of E. cuûa Phaùp Giôùi." Trong taùc phaåm naøy oâng chöùng Obermiller, the editor of the minh raèng thuyeát "Nguõ Uaån" laø moät thaønh phaàn "Abhisamayalankara-prajnaparamita-upadesa- trong Phaät giaùo ngaøy xöa vaø laø noøng coát cuûa toaøn sastra" (1929) and the "Uttara Tantra" (1931). In boä giaùo lyù. Nhaèm ñaû kích cuoán Nirvana cuûa 1920 he published "Soul Theory of the Poussin, oâng ñaõ cho xuaát baûn cuoán saùch noåi tieáng Buddhists," an English translation of Chapter IX cuûa oâng nhan ñeà Khaùi Nieäm Chuû Yeáu cuûa Nieát

Baøn trong Phaät Giaùo, ñaây coù leõ laø tieáng noùi sau söï im laëng saám seùt—Deafening like thunder—See cuøng cho vaán ñeà ñaõ ñöôïc tranh luaän nhieàu nhaát Maëc Nhö Loâi. naøy. Nhöõng nghieân cöùu saâu xa cuûa oâng veà Caâu Xaù Thuong Chieu Zen Center: See Thöôøng Chieáu Luaän, veà Trung Quaùn Luaän Tuïng vaø nhöõng taùc Thieàn Vieän. phaåm sau naøy veà Luaän Lyù Hoïc Phaät Giaùo ñaõ ñöôïc Thuong Chieu Zen Master (?-1203): See theå hieän roõ reät trong cuoán saùch naøy, cuoán saùch laàn Thöôøng Chieáu Thieàn Sö. ñaàu tieân coù ñöôïc moät caùi nhìn tích cöïc veà toaøn boä Thupa (p): Stupa (skt)—Chorten (tib)—A trieát lyù Phaät giaùo. Tieáp theo caùc baûn luaän giaûi sô pagoda—Ngoâi chuøa—Thaùp. boä naøy laø moät taùc phaåm vó ñaïi, "Luaän Lyù Hoïc Phaät Thuparama (skt): Stupa garden—Thaùp Vieân. Giaùo," in thaønh 2 cuoán vaøo naêm 1932. Ñaây laø Thupavamsa (skt): History of Buddhist stupas— cuoán saùch haøng ñaàu trong laõnh vöïc naøy, caên cöù See Thaùp Söû. chuû yeáu vaøo nhöõng taùc phaåm ñaëc saéc cuûa nhöõng Thupika (p): A pinnacle—Ñænh ñoài hay nuùi. ñaàu oùc baäc thaày nhö

Traàn Na, Phaùp Xöùng, vaø Thupikata (p): Heaped so as to have a pointed Phaùp Thöôïng. Trong lôøi töïa cho cuoán saùch ñaàu top (a)—Chaát ñoáng laïi vôùi nhau laøm thaønh ñænh cuûa boä Luaän Lyù Hoïc Phaät Giaùo, oâng ñaõ phaùt bieåu: nhoïn. “Coù moät thaønh kieán phoå bieán saâu roäng cho raèng Thurible (n): Bình höông. trieát lyù tích cöïc chæ coù theå tìm thaáy ôû AÂu Chaâu maø Thurifer (n): Ngöôøi caàm bình höông. thoâi. Vaø cuõng coù thaønh kieán cho raèng luaän thuyeát Thurification (n): Vieäc xoâng höông. cuûa Aristotle laø luaän thuyeát toái haäu, vaø bôûi vì oâng Thurify (v): Xoâng höông. naøy ñaõ khoâng coù ngöôøi ñi tröôùc neân oâng cuõng Thurman, Robert A.F. (1941 -): American chaúng caàn coù ngöôøi ñi sau nöõa.” Vieäc xuaát baûn hai scholar of Tibetan Buddhism and prominent cuoán saùch naøy ñaõ xoùa saïch thaønh kieán choáng laïi activist for Tibet-related causes. He received his luaän lyù hoïc AÁn Ñoä treân ñaây. Ph.D. from Havard University in 1972, and Thuan Chan Zen Master (?-1101): See Thuaàn subsequently traveled to India, where he studied Chaân Thieàn Sö. with several Tibetan teachers. He was the first Thuddhamma (p): Phaùi Ña Ñaït Ma—Name of a Westerner to be ordained as a Tibetan Buddhist Buddhist branch in Burma—Teân cuûa moät nhaùnh monk, and he has written extensively on Tibetan Phaät giaùo ôû Mieán Ñieän. Buddhism and social issues. Thurman is the first Thudong: Dhutanga (p)—A Thai term for Key Tsong Khapa Chair of Tibetan Buddhist “asceticism,” or ascetic practices—See Khoå Studies at Columbia University—Hoïc giaû ngöôøi Haïnh. Myõ chuyeân veà Phaät giaùo Taây Taïng vaø laø nhaø hoaït Thullaccaya (p & skt): Sthulatyaya (skt)—Thaân ñoäng noåi baät cho chính nghóa coù lieân quan ñeán Lan Gia—Thaâu Lan Giaù Da—Grave offense— Taây Taïng. OÂng nhaän baèng Tieán Só Trieát hoïc taïi Most serious derived offense—See Ñaïi Chöôùng ñaïi hoïc Harvard vaøo naêm 1972, vaø sau ñoù oâng du Thieän Ñaïo. haønh sang AÁn Ñoä, taïi ñaây oâng theo hoïc vôùi vaøi vò Thunati (p): To moan—Than khoùc. thaày Taây Taïng. OÂng laø ngöôøi phöông Taây ñaàu tieân Thunder (v): To rend as thunder—Phích Loâi— ñöôïc thoï giôùi nhö laø moät vò sö Taây Taïng, vaø oâng Saám seùt. ñaõ vieát raát nhieàu saùch veà Phaät giaùo taây Taïng vaø Thunder of dharma: See Phaùp Loâi. caùc vaán ñeà xaõ hoäi. Thurman laø vò Chuû Tòch chuû Thunder fire: Phích Lòch Hoûa—Löûa saám seùt. yeáu ñaàu tieân veà hoïc thuyeát Toâng Khaùch Ba cuûa Thunderbolt-bearing Spirits: Chaáp Kim Cang vieäc nghieân cöùu Phaät Giaùo taïi vieän Ñaïi Hoïc Thaàn. Columbia. Thunderbolt of Indra: Kim cang chuøy. Thus: Tatha (skt)—As—In such manner—Like— Thunderbolt vehicle: Vajrayana (skt)— So—Nhö—The ultimate reality—The Tantrayana (skt)—Dorje-tekpa (tib)—Diamond undifferentiated whole of things—Thöïc Töôùng vehicle—Diamond way—Vajrayana Buddhism— khoâng sai bieät cuûa vaïn höõu. Kim Cang Thöøa—See Maät Toâng. Thus always: Eternally so—Nhö laø nhö thöôøng. Thunder of silence: Coâng AÙn Maëc Nhö Loâi hay Thus Come One: Tathagata (p & skt)—See Theá

Toân. Tidasa-pura (p): The city of the devas—Thieân Thus-gone: Tathagata (skt)—Nhö—The Thus- thaønh. gone—Thus-Come One—One who has arrived in Tidasa-sinda (p): The king of the devas—Vua the state of reality—One who has attained

Trôøi. Supreme Enlightenment—See Theá Toân. Tidiva (p): The celestial abode—Thieân xöù. Thus Have I Heard: Evam me suttam (p)—Evam Tidy (v) the appearance: Söûa sang saéc ñeïp. maya sutram (skt)—Toâi nghe nhö vaày—See Nhö Ties: See Keát. Thò Ngaõ Vaên. Tie of desire: Tie of love—See AÙi Keát. Thusness (n): Chaân Nhö—Phaùp taùnh—Suchness. Ties of doubt: Nghi ngôø chaùnh lyù—See Nghi Keát. Thusness of mind: Citta-tathata (skt)—Taâm Ties of false views of permanent ego: Kieán Nhö—The thusness of mind, or a nonconceptual keát—See Ngaõ Kieán. awareness (nirvikalpaka-buddhi)—Taâm nhö hay Tie of ill-will: Vyapada (p)—Saân Thaân Heä Phöôïc. caùi bieát khoâng khaùi nieäm. Ties in the higher realm: Thöôïng phaàn keát—See Thusness as removed from language: See Ly Nguõ Thöôïng Phaàn Keát. Ngoân Chaân Nhö. Tie (v): a knot: To bound—to tie—To knot—See Thuti (p): Praise—Lôøi khen. Keát. Thuy Nguyet Thong Giac Zen Master: See Tie and knot: See Keát Phöôïc. Thuûy Nguyeät Thoâng Giaùc Thieàn Sö. Tie of love: Tie of desire—See AÙi Keát. Thuyen Ton Temple: Chuøa Thuyeàn Toân—Name Ties in the lower realm: Haï phaàn keát—See Nguõ of an ancient temple in Hueá, Central Vietnam— Haï Phaàn Keát. Teân cuûa moät ngoâi chuøa coå ôû Hueá, Trung Vieät. Tie to things, or the passions: Fasten to things, Tianhuang Daowu: Tenno Dogo (jap)—See or the passions—See Heä Phöôïc. Thieân Hoaøng Ñaïo Ngoä Thieàn Sö. Ties of wrong discipline: Giôùi thuû keát—Haønh taø Tianping Congyi: Tempyo Jui (jap)—See Thieân giôùi. Bình Tuøng YÛ Thieàn Sö. Tieh-Tsui-Chiao: Tesshikaku (jap)—Thieát Chuûy Tiantai Deshao: Tendai Tokusho (jap)—See Giaùc—Teân cuûa moät vò sö Nhaät Baûn—Name of a Thieân Thai Ñöùc Thieàu Thieàn Sö. Japanese monk. Tiantong Rujing: Tendo Nyojo (jap)—See Thieân T'ien: Deva (skt)—Thieân. Ñoàng Nhö Tònh Thieàn Sö. Tien Chau Temple: Tieân Chaâu Töï—Name of a Tiangtong Zongjue: Tendo Sokaku (jap)—See temple in Vinh Long, South Vietnam—Teân moät Thieân Ñoàng Toâng Giaùc Thieàn Sö. ngoâi chuøa trong tænh Vónh Long, Nam Vieät Nam. Tianyi Yihuai: Tenne Gikai (jap)—See Thieân Y T'ien-Chu-Chung-Hui (chi): Thieân Truï Suøng Nghóa Hoaøi Thieàn Sö. Hueä—Name of a monk. Tibetan Book of the Dead: Bardo-thos-grol Tien Giac Hai Tinh Zen Master (1788-1875): (tib)—Liberation through Hearing in the See Tieân Giaùc Haûi Tònh Thieàn Sö. Intermediate State—See Töû Thö Taây Taïng. T'ien-En: Thieân AÂn—See Thien An. Tibetan Buddhism: See Phaät Giaùo Taây Taïng. T'ien-Huang monastery: See Thieân Hoaøng Töï. Tibetan Great Sutra Canon: Gyu-tantra (skt)— T'ien-huang Tao-wu: Tenno Dogo (jap)—See See Maät Boä Kinh. Thieân Hoaøng Ñaïo Ngoä Thieàn Sö. Tibetan Secret Doctrine: Maät Giaùo Taây Taïng. T'ien-I-Hui-Tsung (chi): Thieân Y Hueä Thoâng— Tibhava (p): Tribhava (skt)—Threefold world— Name of a monk. Tam giôùi (duïc giôùi, saéc giôùi vaø voâ saéc giôùi — T'ien-i I-huai: Tenne Gikai (jap)—See Thieân Y sensuous world, fine material world and Nghóa Hoaøi Thieàn Sö. immaterial world). T'ien-Ju-Wei-Tse (chi): Thieân Nhö Duy Taéc— Ticivara (p): Kasaya (skt)—Monk robe—See Caø Name of a monk. Sa. T'ien lung (chi): Tenryu (jap)—See Haøng Chaâu Tidasa (p): A deity—Chö Thieân (noùi chung). Thieân Long Thieàn Sö.

T'ien Mu Man (chi): Thieân Muïc Maõn—Name of T'ien-T'ai's Mysticism: Taimitsu (jap)—See a monk. Thai Maät. T'ien Ning (chi): Thieân Ninh Töi—Teân cuûa moät T'ien-T'ai precepts: See Thieân Thai Luaät. töi vieän ôû Trung Hoa—Name of a temple in China. T'ien-T'ai-Shaku (jap): See Thieân Ñeá Thích. T'ien-P'ing: See Thieân Bình Tuøng YÛ Thieàn Sö. T'ien-T'ai School: School of the Celestial T'ien P'ing's Travel on Foot: See Coâng AÙn Platform—See Thieân Thai Toâng. Thieân Bình Haønh Cöôùc. T'ien-T'ai School in China: See Thieân Thai T'ien-p'ing Ts'ung-i: Tempyo Jui (jap)—Toâng Trung Quoác. Tianping Congyi—See Thieân Bình Tuøng YÛ Thieàn T'ien Tai sect: Lotus Flower Sect—Law- Sö. Flower—T'ien-T'ai School in China, and T'ien- T'ien P'ing's Travel on Foot: Thieân Bình Haønh T'ai School in Japan—See Phaùp Hoa Toâng. Cöôùc—See Thieân Bình Thieàn Sö. T'ien-T'ai Shao Kuo Shih: See Thieân Thai Thieàu T'ien-sheng Kuang-teng Lu: Tenshoâ Koâtoâroku Quoác Sö. (jap)—T'ien-sheng Record of the Widely T'ien-T'ai ten patriarchs: See Thieân Thai Thaäp Extending Lamp, a chronicle of early Zen history, Toå. presented in the biographies, sermons, and T'ien-t'ai Teâ-shao: Tendai Tokusho (jap)— anecdotes of prominent Zen masters. The Tiantai Deshao—See Thieân Thai Ñöùc Thieàu biographies begin with Sakyamuni Buddha and Thieàn Sö. continue down through the Chinese patriarchs and T'ien-T'ai three modes of Sakyamuni's the masters of the early eleventh century. The teaching: Ba giaùo cuûa Thieân Thai toâng—See text was written by the nobleman Li Tsun Hsu (?- Thieân Thai Tam Giaùo. 1038), a lay practitioner of Rinzai Zen, in 1036, T'ien-T'ai's threefold truth: Tam Ñeá Thieân during the Tensho era (1023-1031). Li placed Thai—T'ien-T'ai's three truths—See Tam Ñeá special emphasis on the Rinzai lineage and Thieân Thai. included the Sayings of Lin-chi in its entirety. It is T'ien-T'ai's three truths: See Tam Ñeá Thieân the second of the five Zen chronicles known Thai. collectively as the Five Records of the Lamp— T'ien-T'ai Tsung: T'ien-T'ai School in China and Thieân Thaùnh Quaûng Ñaêng Luïc, moät boä bieân nieân T'ien-T'ai School in Japan—See Thieân Thai lòch söû thôøi sô kyø cuûa Thieàn toâng, giôùi thieäu tieåu Toâng. söû, nhöõng baøi thuyeát giaûng vaø giai thoaïi cuûa caùc T'ien-Tu: See Thieân Ñoác. Thieàn sö noåi baät. Phaàn tieåu söû baét ñaàu töø thôøi ñöùc T'ien-Tung (jap): See Thieân Ñoàng Sôn. Phaät Thích Ca Maâu Ni vaø tieáp tuïc ñi xuoáng tôùi T'ien-t'ung Ju-ching: Tendo Nyojo (jap)— nhöõng vò Toå vaø caùc vò thaày Trung Hoa vaøo ñaàu theá Tiantong Rujing—See Thieân Ñoàng Nhö Tònh kyû thöù XI. Vaên baûn ñöôïc vieát vaøo naêm 1036 bôûi Thieàn Sö. moät nhaø quyù toäc teân Lyù Toân Hö, moät cö só taïi gia T'ien-t'ung Tsung-chueh: Tendo Sokaku (jap)— thuoäc toâng Laâm Teá döôùi thôøi Thieân Thaùnh. Lyù ñaëc Tiangtong Zongjue—See Thieân Ñoàng Toâng Giaùc bieät nhaán maïnh vaøo doøng truyeàn thöøa toâng Laâm Thieàn Sö. Teá bao goàm toaøn boä Laâm Teá Ngöõ Luïc. Ñaây laø boä T'ien-wang: Celestial kings—See Thieân Vöông. thöù hai trong Nguõ Ñaêng Hoäi Nguyeân—See Nguõ Tiger: Daàn (from 3 to 5 a.m.)—One of the twelve Ñaêng Hoäi Nguyeân. animals. T'ien-T'ai: See Thieân Thai Toâng. Tigli (skt): Bindhu (tib)—Psychic energy—Thaàn T'ien-T'ai four modes of teaching: See Thieân löïc—See Sinh Khí. Thai Hoùa Nghi Töù Giaùo. Tijati (p): Trijati (skt)—Tam Sinh—Three T'ien-T'ai four periods of teaching: See Thieân

generations (Past, present, and coming). Thai Hoùa Phaùp Töù Giaùo. Tijokasina (p): Löûa. T'ien-T'ai Great Master Chih-I: Chih-I (Thaïch Tijokasina samapati (p): Chuù taâm thieàn ñònh veà Khaûi)—See Thieân Thai Ñaïi Sö. ñeà muïc löûa. T'ien-T'ai Mountain: See Thieân Thai Sôn.

Tikaya (p): Trikaya (skt)—Three bodies—Tam Naropa. Veà sau caùc phöông phaùp naøy ñöôïc truyeàn thaân. baù khaép Taây Taïng, ñaëc bieät laø trong tröôøng phaùi Tikiccha (p): The art of healing—Thuaät chöõa trò. Kagyupa. Tikicchaka (p): A physician—Y só. Ti-Luan School: Ti-Lun School—See Ñòa Luaän Tikhina (p): Pointed—Sharp (a)—Nhoïn. Toâng. Tikkha (p): Quick (a)—Caáp kyø (mau choùng). Ti-Lun P'ai: Ti-Lun School—See Ñòa Luaän Toâng. Tikkhapanna (p): A person who has keen Ti-Lun School: See Ñòa Luaän Toâng. intelligence or wisdom—Baäc coù trí tueä lanh lôïi. Timber: Kastha (skt)—Wood—Goã. Tiksa-indriya (skt): Keen—Able—Sharpness- Time (n): Kala (skt)—See Thôøi Gian. Cleverness—Intelligence—See Lôïi Caên. Time to adorn for the cultivation of liberation: Tikta (skt): Bitter—Ñaéng. Mandana-karika (skt)—Giôø phuùt phaûi trang Tila (p): Sesame seed—Hoät meø. nghieâm trong cuoäc tu giaûi thoaùt. Tiladhaka (skt): Tiladaka or Tilasakya (skt)—See Time to be born and time to die: Moät thôøi ñeå Ñeâ La Traïch Ca. sanh vaø moät thôøi ñeå cheát (Sanh höõu nhaät, töû höõu Tilakkaka (p): Sesame paste—Boät meø. thôøi). Tilakkhana (p): Trilaksana (skt)—Three Dharma Time division of the day: See Thôøi Phaân. Seals—Three marks of existence, or three Time-division sect: See Thôøi Toâng. characteristics of all phenomenal existence—See Time of eating the principal meal: See Thöïc Tam Phaùp AÁn. Thôøi. Tilamutthi (p): A handful of sesame—Moät naém Time is fleeting: See OÂ Phi Thoá Taåu. haït meø. Time for food: See Thöïc Thôøi. Tiloka (p): Traidhatuka (skt)—Triloka (skt)— Time is infinite: Kieáp soá baát khaû taän. Three realms—See Tam Giôùi. Time medications: See Thôøi Döôïc. Tilokiyadhamma (p): Tam Theá Phaùp—Dharmas Time is money: See Nhaát Khaéc Thieân Kim. in the three periods or times—Phaùp trong ba giai Time is as precious as gold: See Nhaát Khaéc ñoaïn thôøi gian. Thieân Kim. Tilopa (988-1069): Indian monk whose name Time's revenge: Baùo öùng. derives from his reported occupation of pressing Time tables for meditation practices: sesame seeds to extract their oil. According to Meditation sessions—Thôøi Khoùa Coâng Phu Thieàn Kagyupa tradition, he received teachings directly Ñònh. from Vajradhara Buddha and later transmitted to Time waits for no one: See Thôøi Gian Khoâng Naropa, his main student. He was one of the most Chôø Ñôïi Moät Ai. famous masters and the first human teacher in the Time for worship: Thôøi leã baùi. Mahamudra lineage. He unified various Tantric Timeless (a): Vöôït thôøi gian—Voâ taän—Voâ thuûy systems of Indian Tantric Buddhism and voâ chung. transmitted these methods to his student, Naropa. Timeless message: Thoâng ñieäp vöôït thôøi gian. Later, these teachings were propagated in Tibet, Timely or untimely: Ñuùng thôøi hay phi thôøi—See especially in the Kagyupa school—Moät vò sö Thò Thôøi Phi Thôøi. ngöôøi AÁn, teân cuûa oâng laáy töø vieäc oâng laøm ngheà Timira: eùp haït meø ñeå laáy daàu. Theo truyeàn thoáng 1) (p): Darkness—Söï toái taêm. Kagyupa, oâng thoï nhaän giaùo phaùp tröïc tieáp töø

Ñöùc 2) (skt): Beänh nhaëm maét—Cataract of the eye— Ñaïi Nhaät Nhö Lai vaø sau naøy truyeàn laïi cho In the Lankavatara Sutra, the Buddha taught: Naropa, moät ñaïi ñeä töû cuûa oâng. OÂng laø moät trong "The ignorant grasp the created as a person nhöõng vò thaày noåi tieáng nhaát thuoäc truyeàn thoáng with bedimmed eyes grasps his own Ñaïi AÁn. OÂng toảng hôïp caùc heä thoáng "maät chuù" shadow."—Trong Kinh Laêng Giaø, Ñöùc Phaät khaùc nhau cuûa Phaät giaùo AÁn Ñoä vaø truyeàn nhöõn g daïy: "Phaøm phu chaáp caùi ñöôïc taïo ra nhö moät phöông phaùp naøy laïi cho ñeä töû cuûa mình laø

ngöôøi bò nhaëm maét chaáp vaøo caùi boùng cuûa Tiracchana (p): Tirascina (skt)—Caûnh thuù—Thuù chính mình." Ñaïo—See Caûnh Giôùi Suùc Sanh. Timirayitatta (p): Darkness—Söï toái taêm. Tiracchana-katha (p): Tirascina-katha (skt)— Timisika (p): A very dark night—Moät ñeâm thaät Animal talk, topics of conversation inappropriate toái trôøi. for monks and nuns—Tieáng cuûa loaøi suùc sanh, Tina (p): Grass—Coû. ngoân ngöõ khoâng thích hôïp ñoái vôùi chö Taêng Ni. Tinanta (skt): Tryanta (skt)—Ñeå Ngaïn Ña— Tiracchana-vijnana (p): Animal knowledge Described as the singular dual, and plural endings topics of conversation inappropriate for monks in verbs. and nuns—Söï hieåu bieát cuûa loaøi suùc sanh, ngoân Tinduka (skt): Traán Ñaàu Ca—Caây Hoàng—The ngöõ khoâng thích hôïp ñoái vôùi chö Taêng Ni. persimmon. Tiracchana-yoni (p): Tirascinayoni (skt)— Ting-nge-dzin (tib): Samadhi (skt & p)— Animal realm—See Caûnh Giôùi Suùc Sanh. Meditative absorption—See Ñònh. Tirana (p): Decision—Söï quyeát ñònh. Ting-shang-tso (chi): Jojoza (jap)—Name of a Tirascina (skt): Animals—Beasts—See Caûnh Chinese monk—Ñònh Thöôïng Toïa. Giôùi Suùc Sanh. Tinha (p): Sharp (a)—Nhoïn. Tirascinayoni (skt): Animal world—Rebirth as an Tin Hoc Zen Master: See Tín Hoïc Thieàn Sö. animal—See Caûnh Giôùi Suùc Sanh. Tinh Giac Thien Tri Zen Master: See Tònh Giaùc Tiratana (p): Dkon mchog gsum (tib)—Triratna Thieän Trì Thieàn Sö. (skt)—See Tam Baûo. Tinh Gioi Zen Master (?-1207): See Tònh Giôùi Tiratanam (p): Tiratana (skt)—See Tam Baûo. Thieàn Sö. Tiratanattaya (p): Tiratana (skt)—See Tam Baûo. Tinh Khong Zen Master: See Tònh Khoâng Thieàn Tire of suffering: Yeám Khoå—Meät moûi vì khoå sôû. Sö. Tiredness: Boredom—Noãi buoàn chaùn. Tinh Luc Zen Master: See Tònh Löïc Thieàn Sö. Tiredness and boredom: Vishada (skt)—See Daõ Tinh Thien Zen Master: See Tònh Thieàn Thieàn Döôïi. Sö. Tireless supreme knowledge: Taâm khoâng moûi Tinh Tinh Zen Master: See Tính Tónh Thieàn Sö. nhoïc nhaøm chaùn. Tinh Tuyen Zen Master: See Tính Tuyeàn Thieàn Tirelessly cultivate practice in all ages: Tu Sö. khoâng nhaøm chaùn. Tini-akusala-mulani (p): Triny-akusala-mulani Tirelessly practice the deeds of Enlightening (skt)—Three unwholesome roots—See Tam Baát Beings: Tu haïnh Boà Taùt chaúng moûi löôøi. Thieän Caên. Tireti (p): To decide—Quyeát ñònh. Tini-duccaritani (p): Trini-duscaritani (skt)— Tiritaka (p): A garment made of bark—Quaàn aùo Three kinds of wrong conduct—See Tam AÙc laøm baèng voû caây. Haïnh. Tirokkara (p): Insult—Söï sæ nhuïc. Tiny fire: Ñaùm löûa nhoû—See Tieåu Hoûa. Tirokudda-knada (p): Sutra on the Hungry Tipetaka (p): Tipetaki (p)—Master of

Tipitaka— Shades Outside the Walls. See Tam Taïng Phaùp Sö. Tirracchana-yoni (p): See Tiracchana-yoni. Tip of a fingernail: Ñaàu moùng tay. Tisarana (p): Three refuges—Tam Quy. Tip of a hair: Ñaàu sôïi loâng. Tirthaka (skt): Titthiya (p)—Tithakara (skt)—Mu Tipitaka (p): Tripitaka (skt)—See Tam Taïng teg pa (tib)—Trieát gia ngoaïi ñaïo khoâng thuoäc Phaät Kinh Ñieån. giaùo—Externalist philosophers—See Ngoaïi Giaùo. Tipitakadhara (p): Tipetaki (p)—Master of Tirthakara (skt): Ngoaïi ñaïo—Externalists. Tipitaka—See Tam Taïng Phaùp Sö. Tirthika (skt): Titthiya (p)—Khoâng phaûi Phaät Tippa (p): Sharp (a)—Nhoïn. giaùo—A Sanskrit term for “non-Buddhist,” which Tipusa (p): A pumpkin—Traùi bí rôï. refers to non-Buddhist schools. “Tirthika” also Tira (p): Shore or river bank—Bôø soâng. refers to externalist philosophers, or philosophers

who do not belong to Buddhism. Tirthika is ñaäp). Coõi baøng sanh nhö loaøi traâu, boø, löøa, ngöïa bò generally found in combination in hearer söï khoå chôû keùo naëng neà. Loaøi deâ, heo, vòt, gaø, thì (Sravakas) and solitary Buddhas bò söï khoå veà banh da xeû thòt laøm thöùc aên cho loaøi (Pratyekabuddhas), to all of whom the ideals of ngöôøi. Caùc loaøi khaùc thì chòu söï khoå veà ngu toái, Bodhisattvahood are not known. Their theories set nhô nhôùp, gieát haïi vaø aên uoáng laãn nhau—See Suùc forth paths leading to high status within the cyclic Sanh Thuù and Luïc Ñaïo. existence, and seldom purport to advance the Tiryak (skt): Tiryagyoni (skt)—Tiriyan (p)—Suùc ways of crossing over the river of the cyclic Sanh—See Suùc Sanh Thuù. existence. Tirthaka is generally found in Ti-sankhatalakkhanas (p): Three properties of combination in hearer (Sravakas) and solitary matter—See Tam Töôùng Höõu Vi. Buddhas (Pratyekabuddhas), to all of whom the Tisarana (skt & p): Trisarana (skt)—Tam Baûo— ideals of Bodhisattvahood are not known—Töø The Three Refuges—The Threefold Refuge— Baéc Phaïn chæ “khoâng phaûi Phaät giaùo,” töùc laø See Quy Y Tam Baûo. nhöõng tröôøng phaùi “khoâng phaûi laø Phaät giaùo.” Tisarana-gamana (p): Sarana-gamana (skt)— “Tirthika” cuõng duøng ñeå chæ nhöõng trieát gia ngoaïi Trisarana-gamana (skt)—Take refuge in ñaïo khoâng thuoäc Phaät giaùo. Töø Tirthika thöôøng Triratna—Take refuge in the three Precious ñöôïc thaáy duøng keát hôïp vôùi Thanh Vaên vaø Duyeân Ones—The Three Refuges—See Tam Quy Y. Giaùc, laø nhöõng vò khoâng bieát ñeán lyù töôûng Boà Taùt. Tisrah-ksantayah (skt): Tam Phaùp Nhaãn—Three Giaùo thuyeát cuûa hoï chæ ñaët ra nhöõng con ñöôøng kinds of Dharmakshanti—Three kinds of patience nhaèm höôùng ñeán traïng thaùi cao hôn trong voøng attained through dharma to overcome illusion. luaân hoài sanh töû maø ít coù chuû ñích vöôït thoaùt khoûi Tisrah-prajna (skt): Three kinds of knowledge— bôø meù sanh töû naøy. Thöôøng thì töø Tirthika thöôøng See Tam Hueä. ñöôïc thaáy duøng keát hôïp vôùi Thanh Vaên vaø Duyeân Tisrah-siksah (skt): Tissosikkha (p)—Three Giaùc, laø nhöõng vò khoâng bieát ñeán lyù töôû ng Boà Taùt. elements of virtue—Threefold formation—Three Tirthya (skt): Tirthakara—Tirthaka—See Ngoaïi studies—See Tam Hoïc. Giaùo. Tisro-dukkhatah (skt): Three kinds of Tiryagyoni (skt): Ñeå Laät Xa—Baøng Sinh— suffering—Three pains—See Tam Khoå. Domestic animals—Animals—The realm of Tisro vidyah (skt):

Three insights—Three kinds animals—Animality—See Suùc Sanh Thuù. of knowledge. Tisro means three; vidyah means Tiryagyoni-gati (skt): Animality—The state of knowledge, science, learning, scholarship, animals—Animals' realm reserved for those souls philosophy—See Tam Minh. who are dull-witted, depraved, or have committed Tissa (p): Tisya (skt)—See Ñeå Sa Phaät. fornication. The path of animals, such as Tissadatta (p): Moggaliputta Tissa (p)—See Muïc buffaloes, cattle, donkeys and horses, is subject to Kieàn Lieân Tö Ñeá Tu. heavy toil. Other domestic animals, such as goats, Tissahassilokadhatu (p): Maha-sahassilokadhatu pigs, chicken and ducks, are subject to be killed to (p)—A major chiliocosmos—See Ñaïi Thieân Theá make food for human beings. Still other animals Giôùi. suffer from stupidity, living in filth, and killing one Tissa Metteya sutta (p): Sutra on Tissa Metteya, another for food—Suùc Sanh Ñaïo Tieáng Phaïn laø Samyutta Nikaya IV.7—Kinh Ñeá Tu Di Laëc, Tiryagyoni, nghóa laø loaøi chuùng sanh sanh ra ñeå bò Töông Öng Boä IV.7. ngöôøi ñôøi haønh haï vaø aên thòt. Ñaây laø caûnh giôùi suùc Tissa Metteya manavapuccha (p): Sutra on Tissa sanh, nôi taùi sanh cuûa nhöõng keû si meâ, sa ñoïa, töûu Metteya, Samyutta Nikaya V.2—Kinh Ñeá Tu Di saéc, baøi baïc, ñoái traù vaø taø daâm (treân töø roàng, thuù, Laëc Sôû Vaán, Töông Öng Boä V.2. caàm, suùc; döôùi ñeán thuûy toäc vaø loaøi coân truøng, Tisso-sikkha (p): Trishiksha (skt)—Three khoâng bao giôø ñi thaúng ñöôïc nhö con ngöôøi hay studies—See Tam Hoïc. chö Thieân. Loaøi naày thöôøng gieát haïi vaø aên thòt laãn Tisya (skt): nhau, ñoàng loaïi thì yû maïnh hieáp yeáu. Ngoaøi ra, 1) Pusya (skt): Quyû—Name of one of the twenty chuùng coøn bò con ngöôøi sai söû chuyeân chôû vaø ñaùnh

eight constellations. Tochido (jap): Thoå Ñòa Ñöôøng—Local Deities 2) Tisya (skt): See Tissa. Hall—Lands Hall. Tisya-raksita (skt): See Ñeá Thaát La Xoa. Todaiji (jap): Great Eastern Temple—See Ñoâng Titan: A Tu La. Ñaïi Töï. Titanic demons: Coõi A Tu La—Asuras Realm— Toda, Josei (1900-1958): See Josei Toda. Titanic Demons—See A Tu La Giôùi. Toddeya-manava-puccha (p): Sutra on Tithakara (skt): Titthiya (p)—Mu teg pa (tib)— Toddeya's Question, Samyutta Nikaya V.9—Kinh See Tirthaka. Baø La Moân Ñaïo Ñeà Da Sôû Vaán, Töông Öng Boä Tithi (p): A lunar day—Ngaøy aâm lòch. V.9. Titibha (skt): Ñòa Trí Baø—A particular high Toddle (v): Ñi chaäp chöõng—To go with short and mountain (1,000 quadrillion)—Moät ngoïn nuùi cao unsteady steps. ñaëc bieät. Toes and fingers finely webbed: Fine webbing Titikkha (p): Endurance (a)—Kham nhaãn. lacing his fingers and toes—Trong keû tay keû chaân Title (n): Chöùc vuï—Danh hieäu. coù da moûng nhö löôùi giaêng—See Tam Thaäp Nhò Ti-Tsang Bodhisattva: Ksitigarbha (skt)—Boà Taùt Haûo Töôùng. Ñòa Taïng. Toeizan (jap): Nuùi Ñoäng Dueä (Nhaät Baûn). Ti-Tsang Bodhisattva who deals with rebirth in Toe-nail: See Traûo Thöôïng. the hells: See Ñaàu Ñaø Ñòa Taïng. Tofu: Soybean cake, a kind of soft food made Ti-Tsang Bodhisattva who deals with rebirth from soybean milk—Ñaäu huû, moät loaïi thöïc phaåm in the realm of hungry ghosts: See Baûo Chaâu meàm laøm baèng söõa ñaäu naønh. Ñòa Taïng. Tofuku-ji (jap): See Ñoâng Phöôùc Töï. Titta (p): Bitter (a)—Ñaéng. Tofukuji-ha (jap): See Ñoâng Phöôùc Töï Phaùi. Tittha-sutta(p): Sutra on Sectarian differences, Togan Ean Zenji (1225-1277): See Ñoâng Nham

Anguttara Nikaya III.61—Kinh noùi veà nhöõng khaùc Hueä An Thieàn Sö. bieät giöõa caùc toâng phaùi, Taêng Nhaát A Haøm III.61. Toganooyama (jap): Nuùi Mai Vó (Nhaät Baûn). Titthi-khana (skt): Static moment of citta—Traïng Togethers: Cuøng nhau. thaùi tónh cuûa taâm. Together like one: Nhaát teà. Titthiya (p): A heretical teacher (an adherent of Tog-pay-ch (tib): Dharma of realization—See another religion)—Taø sö ngoaïi ñaïo—See Taø Sö. Thöïc Chöùng Phaùp. Titti (p): Satisfaction—Söï thoûa maõn. Toâhan (jap): The Eastern rank in a Zen Tividha-dvara (p): Trividha-dvara (skt)—The monastery—See Stewards and Ñoâng Töï (1). three activities—The three conditions, Toâhoâ Anju (jap): T'ung-feâng An-chu—T'ungfeng inheritances, or three kinds of karma—See Tam Anzhu—See Ñoàng Phong Am Chuû Thieàn Sö. Nghieäp. Toâhoâ Anshu (jap): See Ñoäng Phong Am Chuû. Tivijja (p): Trividya (skt)—See Tam Minh. To-Hon-U (jap): Present—Ñöông Boån Höõu—At Tjas (skt): Tejo (p)—Fire element—See Hoûa Ñaïi. the present moment. Toâ (jap): Caitya (skt)—Stupa (skt)—Thupa (p)— Toil (v): Nhoïc nhaèn. Ch ten (tib)—To (jap)—Baûo thaùp (phuø ñoà)— Toil all day: Laøm vieäc vaát vaû suoát ngaøy (cuø cuø Pagoda adorned with gems—Precious stupa—chung nhaät). Tower—See Thaùp. Toilet stick: A stick used in India as "toilet To An Mat Hoang Zen Master: See Toå AÁn Maät paper"—See Caøn Thæ Quyeát. Hoaèng. Toilful achievement: Merit—Credit—Coâng lao. Toâba (jap): Toâ (jap)—Sangharama (skt)—Chuøa To-Inpo (jap): Teng-Yin-Feng (chi)—See Ñaëng thaùp—Temple—See Pagoda (2). AÅn Phong Thieàn Sö. Tochi (jap): 1) China: Ñoâng Ñoä (Ñoâng ñòa); 2) Toji (jap): Really knowing just here and now: Ñöông Tri, 1) Ñaùo Söï: The matter has arrived—Söï vieäc ñaõ thaät söï ñang bieát ôû ñaây vaø baây giôø. ñeán.

2) Ñaùo Thôøi: Thôøi gian ñaõ ñeán—The time has Dharmas—See Voâ Sanh Phaùp Nhaãn. arrived. Tolerance of non-birth dharma: 3) Phaùi Ñoâng Töï (Chuøa Ñoâng-Phaät giaùo Nhaät Anutpattikadharmakshanti (skt)—Tolerance of Baûn). non-birth—See Voâ Sanh Phaùp Nhaãn. Tojo (jap): Ñaùo Xöù—The place has arrived—Nôi Tolerance for others: Khoan dung vôùi ngöôøi. ñaõ ñeán. Tolerant (a): Khoan dung. Tokaku (jap): Samyak-sambodhi (skt)—The Tolerate (v): Bao dung. balanced state of truth—See Ñaúng Giaùc. Tolerate things that are difficult to tolerate: Toka-Suichiku (jap): See Peach blossoms and Vieäc khoù nhòn maø nhòn ñöôïc. green bamboo. Tomb (n): Moà maõ. Tokei (jap): Ñoâng Kinh—The Eastern Capital, it Tombstone (n): Bia moä. corresponds to a district in present-day Honan Tomi-Shingonshu (jap): Ñoâng Maät Chaân Ngoân province in east-central China—Noù laø khu vöïc maø Toâng (Phaät giaùo Nhaät Baûn). ngaøy nay thuoäc tænh Hoà Nam, naèm veà mieàn trung Tomitsu (jap): See Ñoâng Maät. ñoâng Trung Hoa. Ton Thanh Temple: See Toân Thaïnh. Toku-Butsu-Ken (jap): Ñaéc Phaät Kieán, ñaït ñöôïc Tone (n): Tinh thaàn—Caûm Thoï. söï chöùng Phaät—Attainment of the Buddha- Tone of the Buddha's voice: Phaät aâm. realization. Tones of all dharmas: Phaùp Taùnh. Tokuden (jap): The field of felicity in religion, or Tone of displeasure: Khoå. happiness produced through repaying the kindness Tone of indifference: Khoâng khoå khoâng laïc. of sacred practitioners of the Three Vehicles— Tone of pleasure: Laïc. Phöôùc ñieàn nôi caùc baäc hieàn Thaùnh hay nôi vieäc Tongaku (jap): Sudden teaching, an alternative

hoaèng phaùp—See Töù Phöôùc Ñieàn. expression for tongo, sudden enlightenment—See Tokudo (jap): Attainment of going-beyond—See Ñoán Ngoä. Ñaït Ñeán Sieâu Thoaùt. Tongan Daopi: Doan Dohi (jap)—T'ung-an Tao- Tokugawa (jap): Epoque Edo—Trieàu ñaïi Ñöùc p'i—See Ñoàng An Ñaïo Bò Thieàn Sö. Xuyeân cuûa Nhaät Baûn (1603-1866)—Epoque Edo Tongan Guanzhi: Doan Kanshi (jap)—T'ung-an from 1603 till 1866. Kuan-chih—See Ñoàng An Quan Trí Thieàn Sö. Tokugawa-Ieyasu (jap): Trieàu Ñöùc Xuyeân Gia Tong Dien Chan Dung Zen Master (1640- Khang (Nhaät Baûn). 1711): See Toâng Dieãn Chaân Dung Thieàn Sö. Toku-Go-Hi-Niku-Kotsu-Zui (jap): Ñaéc Ngoä Bì Tongdosa (kor): A Korean term for “Entry into Nhuïc Coát Tuûy—See Boà Ñeà Ñaït Ma Bì Nhuïc Coát Awakening”—See Nhaäp Ngoä. Tuûy. Tongfeng Anzhu: Toho Anju (jap)—T'ung-feâng Tokun (jap): Ñoâng Quaân—Chuùa Xuaân—Eastern An-chu—See Ñoàng Phong Am Chuû Thieàn Sö. Lord, God of Spring. Tong len (tib): Sending and taking practice—A Tokusan (jap): Ñöùc Sôn—Tokusan-Senkan—See method of meditation practice promulgated by Ñöùc Sôn Tuyeân Giaùm Thieàn Sö. Atisa in which the practitioner takes on the Tokusan Senkan (jap): Teâ-shan-Hsuan-chien— negative conditions of others and gives out all that Deshan Xuanjian—See Ñöùc Sôn Tuyeân Giaùm is positive—Moät phöông phaùp haønh thieàn cuûa ngaøi Thieàn Sö. A Ñeå Sa, trong ñoù haønh giaû quaùn töôûng nhaän heát Tokusho (jap): Zen master T’ien-T’ai-Te-Shao— nhöõng tieâu cöïc cuûa ngöôøi khaùc vaø traû laïi baèng See Thieân Thai Ñöùc Thieàu Thieàn Sö. nhöõng ñieàu tích cöïc cuûa chính mình. Tokuzui (jap): Got the marrow—See Ñaéc Tuûy. Tong-panyi (tib): Sunnaøta (p)—Sunyata (skt)— Tolerance (n): Taùnh khoan dung—Tha thöù. Emptiness—Phaùp khoâng—Taùnh khoâng—Absolute Tolerance of non-birth: Anutpattika-dharma- void—Immaterial—Nothingness—Transparent—kshanti (skt)—Insight into the non-Arising of The void—See Khoâng Tính. Dharmas—Insight into the non-Origination of Tongo (jap): Sudden teachings—A Japanese term

for “sudden teachings,” which refers to the notion chö Ñaïi Boà Taùt. that awakening must be attained all at once, in a Tongue that illuminates all Buddha-fields: Löôõi sudden flash of realization. This is a key tenet of chieáu khaép taát caû coõi Phaät. the so-called “Southern School of Ch’an” and is Tongue of infinite eloquence: Löôõi dieãn xöôùng contrasted with “gradual awakening,” in which töø bieän voâ taän. one progresses by stages. Tongo is a term only Tongue long and broad (vast): Löôõi roäng daøi, associated with the “Southern School.” This meàm moûng, khi le ra ñeán chaân toùc —See Tam school was founded by the sixth patriarch Hui- Thaäp Nhò Haûo Töôùng. Neng. Immediate awakening or Immediate Tongue perception: Taste consciousness— teaching or practice for awakening for the Tongue consciousness or perception—Gustatory advanced—Töø ngöõ Nhaät Baûn coù nghóa laø “Ñoán consciousness—See Thieät Thöùc. Ngoä,” chæ khaùi nieäm veà giaùc ngoä phaûi ñöôïc ñaït Tongue that reveals and explains the acts of thaønh ngay töùc thôøi, trong moät caùi chôùp töùc thôøi infinite sentient beings: Löôõi khai thò dieãn thuyeát cuûa söï chöùng ngoä. Ñaây laø giaùo phaùp chuû yeá u cuûa voâ taän haïnh chuùng sanh. caùi

goïi laø “Thieàn Nam Toâng” vaø ñoái ngöôïc laïi vôùi Tongue that reveals and explains infinite doors “tieäm ngoä,” trong ñoù haønh giaû tieán boä töøng giai to truth: Löôõi khai thò dieãn thuyeát voâ taän phaùp ñoaïn. Tongo laø moät töø ngöõ chæ lieân heä vôùi Thieàn moân. Nam Toâng maø thoâi. Tröôøng phaùi naày do Luïc toå Tongue that sings the praises of the infinite Hueä Naêng, toå thöù saùu cuûa doøng Thieàn trung Hoa virtues of Buddhas: Löôõi taùn thaùn chuû xöôùng. Ñoán ngoä daønh cho nhöõng baäc thöôïng coâng ñöùc voâ taän cuûa chö Phaät. caên thöôïng trí—See Ñoán Ngoä. Tongue of a snake: Löôõi raén. T’ong pulgyo (kor): A Korean term for Tongue is in union with the taste tasted: Löôõi “interpenetrated Buddhism”—See Thaâm Nhaäp phaûi hoøa hôïp vôùi vò ñöôïc neám—See Luïc Hoøa Phaät Phaùp. Hôïp. Tongue: Jihva (skt)—See Thieät Caên. Tongue unconsumed: Thieät Baát Laïn—See Baát Tongue avoiding tasty flavour: Löôõi ñöøng neám Laïn Thieät. vò ngon. Tongyo (jap): Instantaneous Doctrine—See Ñoán Tongue that awakens the understanding of all Giaùo. sentient beings: Löôõi laøm cho taát caû chuùng sanh Ton-Ippai (jap): Ñoán Nhaát Baùi—Moät laïy—A ñöôïc toû ngoä. prostration in which one knocks one's head on the Tongue that causes all to praise the Buddhas: ground. Löôõi laøm cho chö Phaät hoan hyû. Tonsure (n): Nghi thöùc thí phaùt cho Taêng Ni môùi Tongue consciousness: Tongue perception—See gia nhaäp Giaùo ñoaøn—See Theá Phaùt. Thieät Thöùc. Tonzen-Shugyo (jap): Instantaneous and gradual Tongue-contact: Thieät Xuùc—See Luïc Xuùc Thaân. realization—See Ñoán Tieäm Tu Haønh. Tongue that covers all space: Löôõi truøm khaép hö Too early monsoon or too late monsoon: Sun khoâng. and moon losing their order (eclipses)—Naïn bôûi Tongue that defeats all demons and false maët trôøi maët traêng loãi ñoä. teachers, destroys all afflictions of birth and Toothless great creature: See Voâ Sæ Ñaïi Truøng. death, and fosters arrival at nirvana: Löôõi haøng Top: Ñænh—Apex—Crown—Summit. phuïc chuùng ma ngoaïi ñaïo, dieät töø töû sanh phieàn Top of a cow’s hair: Go-Rajas—See Ngöu Mao naõo, vaø laøm cho ñeán Nieát baøn. Traàn. Tongue element: Jihvadhatu (skt)—Thieät Giôùi. To-pay-ch (tib): Dharma of realization—See Tongue entrance: Thieät Nhaäp. Thöïc Chöùng Phaùp. Tongue that expounds aids to the Path of the Topics of discussion: Luaän Söï. Great vehicle: Löôõi khai xieån Ñaïi thöøa trôï ñaïo. Topknot Bodhisattva: Mani-cuda (skt)—Chaâu Tongue of Great Enlightening Beings: Löôõi cuûa Keá Boà Taùt—A Bodhisattva with a topknot left on

the head. duøng nhö moät bieåu töôïng cuùng döôøng leân chö Topmost place: Ñöùng ñaàu. Thieân. Top off the head sins: See Ñoaïn Ñaàu Toäi. Torment (v): Daøy voø—Haønh haï—To torture. Torai (jap): Future—See Ñöông Lai. Tormenting of the body: Haønh haï thaân xaùc— Torana (skt): Oranmental gateway—Door or gate Extreme tormenting of the body: Haønh haï thaân of a Mandala. xaùc quaù ñaùng. Torch of knowledge: Torch of wisdom—See Trí Tormenting neither himself nor others: Khoâng Cöï. laøm khoå mình, khoâng laøm khoå ngöôøi. Torch of the truth: Buddhism—Chaùnh phaùp cöï Tormenting others: Paran-tapo-hoti (p)—Loaïi (ñuoác chaùnh phaùp). ngöôøi laøm khoå ngöôøi khaùc. Torch of wisdom: Djanolka (skt)—Tueä Cöï (ngoïn Torn robe: See Lieät Thöôøng. ñuoác trí tueä). Torpor: Styana

(skt)—Thina (skt & p)—Middham Torei Enji Zenji (1721-1792): See Ñoâng Laõnh (p)—Idleness—Idleness (ngaày ngaät)—Dullness— Vieân Töø Thieàn Sö. Sloth—Sunk in stupor—To lose consciousness— Tori (jap): Nhaø ñieâu khaéc Chæ Lôïi (Phaät giaùo Nhaät See Hoân Traàm. Baûn). Torrent of Anger: Doøng thaùc Saân Haän. Torio Tokuan Zen master: Thieàn sö Torio— Torrent of birth and death: Doøng thaùc sanh töû. Name of a Japanese Zen master—Torio Tokuan Torrent of desires: Doøng thaùc Tham Duïc. said, "Do not consider yourself elevated in Torrent of Doubts: Doøng thaùc Nghi Hoaëc. comparison to ordinary people. Those who are Torrent of Harming or Killing other sentient commonplace just rise and fall on the road of beings: Doøng thaùc Saùt Haïi chuùng sanh. fame and profit, without practicing the Way of Torrent of Ignorance: Doøng thaùc Si Meâ. following the Way. They are only to be pitied, not Torrent of Lust: Doøng thaùc Daâm Duïc. despised or resented. Do not give rise to Torrent of Pride: Doøng thaùc Kieâu Maïn. judgmental thoughts by comparing yourself to Torrent of Stealing: Doøng thaùc Ñaïo Taëc. them; do not give rise to ideas of higher and Torrent of Wrong Views: Doøng thaùc Taø Kieán. lower. This is the atttitude needed to enter the Torrential stream of Samsara: Doøng thaùc Way of the sages and saints, buddhas and luaân hoài. bodhisattvas. Therefore we place ourselves in the Tortoise hair: Kimo-tokaku (jap)—The non- state of ordinary people, assimilating to the existent, a Zen expression used to undermine or ordinary, while our will is on the Way, and we ridicule belief in something that does not exist. In investigate its wonders."—Thieàn sö Torio Tokuan particular, Zen teachers apply the term "Tortoise daïy: "Chôù neân so saùnh vaø töï xem mình cao troäi hair" to the belief that one has an abiding , eternal hôn ngöôøi thöôøng. Nhöõng ngöôøi coøn leân xuoáng self, or that the phenomena of everyday life have treân ñöôøng danh lôïi, khoâng tu taäp caùch vaøo ñöôøng ultimate reality when they do not. Tortoise hair is ñaïo. Hoï chæ ñaùng ñöôïc thöông xoùt, chöù khoâng often paired as an expression with rabbits' horns—ñaùng bò khinh khi hay cheâ traùch. Ñöøng khôûi leâ n yù See Quy Mao Thoá Giaùc. töôûng phaùn xeùt hay so saùnh thaáp cao vôùi hoï. Ñaây Tortoise hairs and rabbit horns: One sees chính laø thaùi ñoä caàn coù ñeå böôùc vaøo Ñaïo cuûa caùc something where nothing really exists, such as baäc Thaùnh hieàn, hay cuûa chö Phaät vaø chö Boà Taùt. seeing atman in a person—Loâng ruøa söøng thoû— Vì vaäy haõy töï ñaët mình vaøo hoaøn caûnh cuûa ngöôøi See Quy Mao Thoá Giaùc. bình thöôøng, haõy töï ñoàng hoùa mình vôùi hoï trong Torture (v): Haønh haï. khi taâm yù mình vaãn höôùng veà giaûi thoaùt vaø khoâng Toryo-Iku (jap): Zen master Ling-Yu—See Traø ngöøng quaùn xeùt söï maàu nhieäm cuûa giaùo phaùp." Laêng UÙc. Torma (tib): A ritual object made of dried barley Tosa (jap): Vuøng Thoå Taù (Nhaät Baûn). and butter and put on the shrine used as a Tosa (p): Satisfaction—Söï thoûa maõn. symbolic offering to the deities—Cuùng cuï laøm Toâsan Shusho (jap): Tung-shan Shou-chu—baèng luùa ñaïi maïch khoâ vaø bô ñaët treân beä thôø ñöôïc

Dongshan Shouchu—See Ñoäng Sôn Thuû Sô Thieàn Totemism: Toân thôø toå vaät—See Toå Vaät Baùi. Sö. Totter (v): Ñi chaäp chöõng—To stagger. Tosapeti (p): To make joyful—Laøm cho haân Touch (n): Phassa (p)—Sparsa (skt)—Contact— hoan.

Feeling—Texture—See Xuùc. Toshodaiji (jap): Ñöôøng Chieâu Ñeà Töï (Nhaät Baûn). Touch (v) on: Ñaû ñoäng—To mention. Tosotsu (jap): Tusita (skt)—See Ñaâu Suaát. Touch (n): Sparsa (p & skt)—See Xuùc. Tosotsu Juetsu (jap): Tou-shuai Ts'ung-yueh—Touch anything unclean and become unclean: Doushuai Congyue—See Ñaâu Suaát Tuøng Duyeät See Xuùc Ueá. Thieàn Sö. Touch the body of another person Tosotsuten (jap): Tusita (skt)—Tosotsu (jap)— intentionally: Xuùc chaïm vaøo thaân theå ngöôøi khaùc See Ñaâu Suaát. moät caùch coá yù. Toâsu (jap): The latrine (restroom) in a monastery. Touch cause: Sensation cause—Xuùc nhaân. The Zen monastic codes provide extensive Touch consciousness: See Thaân Thöùc. instructions on proper usage of the restroom—Nhaø Touched: Caûm ñoäng—Moved—Affected. veä sinh trong töï vieän. Thieàn vieän thanh quy ñöa ra Touching the sky: Gaganasparsana (skt)—Xuùc luaät leä roäng raõi veà caùch söû duïng nhaø xí moät caùch chaïm ñeán baàu trôøi. thích hôïp. Touching a tangible object with the body: Toâsu Daidoâ (jap): T'ou-tzu Ta-t'ung—Touzi Touching a touch-object with the body—See Thaân Datong—See Ñaïi Ñoàng Ñaàu Töû Thieàn Sö. Xuùc. Toâsu Gisei (jap): T’ou-tzu I-ch'ing—Touzi Touching a touch-object with the body: Thaân Yiqing—See Ñaàu Töû Nghóa Thanh Thieàn Sö. xuùc chaïm—See Thaân Xuùc. Tosui Zenji (jap): Ñaøo Thuûy, teân cuûa moät vò Taêng Tou-Choun (chi): See Ñoã Thuaän. Nhaät Baûn—Name of a Japanese monk—See Ñaøo Tou-Chun (chi): See Ñoã Thuaän. Thuûy Thieàn Sö. Tou-shuai's Three Barriers: Ba cöûa aûi cuûa Ñaâu Total: Hoaøn toaøn. Suaát—See Ñaâu Suaát Tam Quan. Total destruction period: Samvartatthahi (skt)— Tou-shuai Ts'ung-yueh: Tosotsu Juetsu (jap)— See Khoâng Kieáp. Doushuai Congyue—See Ñaâu Suaát Tuøng Duyeät Total extinction: Dieät taän ñònh xöù giaûi thoùat Tam Thieàn Sö. muoäi—See Dieät Thoï Töôûng Ñònh Giaûi Thoaùt. T'ou-tzu's all the sounds are the Buddha’s Total ignorance: Si meâ hoaøn toaøn. sound (voice of the Buddha): Coâng aùn cuûa Ñaàu Total reliance: Zen-E (jap)—Toaøn Y, hoaøn toaøn Töû: "Taát caû aâm thanh ñeàu laø aâm thanh cuûa ñöùc tuøy thuoäc vaøo. Nhö Lai"—See Ñaàu Töû Nhaát Thieát Phaät AÂm. Total unitive fulfillment: Anuttara-samyak- T'ou Tzu's All Sounds are Sounds of Buddha: sambodhi (skt)—Supreme perfect See Ñaàu Töû Nhaát Thieát Phaät AÂm. enlightenment—See Voâ Thöôïng Boà Ñeà. T'ou-tzu's "cow is still here": See Ñaàu Töû Ngöu Totalitarianism: Chuû nghóa chuyeân cheá—Chuû Taïi. nghóa cöïc quyeàn. T’ou-tzu I-ch'ing: Tosu Gisei (jap)—Touzi Totality (n): Samagriya (skt)—Hoøa hôïp tính— Yiqing—See Ñaàu Töû Nghóa Thanh Thieàn Sö. Toaøn boä—Toaøn theå—See Hai Möôi Boán Phaùp T'ou-tzu Ta-t'ung: Tosu Daido (jap)—Touzi Baát Töông Öng Trong Duy Thöùc Hoïc. Datong—See Ñaïi Ñoàng Ñaàu Töû Thieàn Sö. Totality of Buddha’s doctrine: See Nhaát AÂm Tou Tzu: Ten Buddha-bodies: See Ñaàu Töû Thaäp Giaùo. Thaân Ñieàu Ngöï. Totality of virtue: Coäng Phaùp—See Coäng Coâng Touzi Datong: Tosu Daido (jap)—T'ou-tzu Ta- Ñöùc. t'ung—See Ñaïi Ñoàng Ñaàu Töû Thieàn Sö. Totalization (n): Toaøn theå hoùa—Hôïp nhöùt hoùa. Touzi Yiqing: Tosu Gisei (jap)—T’ou-tzu I- Totally ignorant: Hoaøn toaøn ngu toái meâ muoäi ch'ing—See Ñaàu Töû Nghóa Thanh Thieàn Sö. (Ngu muoäi voâ tri). Toward a single person: Vôùi baát cöù ai.

Towel and flask: Kinbyo (jap)—Caân Bình—Two Toâzan Shusho (jap): See Ñoäng Sôn Thuû Sô. of the monk's traditional possessions that serve the Tra Am Temple: Chuøa Traø Am—Name of an monk in daily life—Khaên vaø bình, hai thöù caàn ancient temple in Hueá, Central Vietnam—Teân thieát trong cuoäc soáng haèng ngaøy cuûa moät vò Taêng. cuûa moät ngoâi chuøa coå ôû Hueá, Trung Vieät. Tower (v): Ñaït ñeán ñænh. Trace (v): Theo daáu (tìm daáu tích). Tower of the Nine Holy Grades of Lotus: Thaùp Trace of awakening: Goseki (jap)—Daáu tích cuûa Cöûu Phaåm Lieân Hoa. söï chöùng ñaéc—See Daáu Tích Chöùng Ñaéc. Tower of Patriarch Minh Ñaêng Quang: Thaùp Trace of the Buddha: See Hoùa Tích. Toå Minh Ñaêng Quang. Traces of deeds of an individual: Biography or Towering: Ñaït ñeán ñænh. story of an individual—Söï tích. Towering wisdom: Trí tueä toät ñænh. Trace something to its origin: Truy caên (truy Town in the sky: Gagananagara (skt)—Hö Khoâng taàm caên cô nguoàn coäi cuûa caùi gì). Thaønh. Traces of the teachings: Daáu veát cuûa lôøi phaùp— Toxic: Poisonous—Wicked—Ñoäc. See Hoùa Tích. Toya (p): Water—Nöôùc. Tracing the causes of unwholesome thoughts: Toâyoâ Eichoâ (1438-1504): Name of a Japanese Phaêng laàn nhöõng tö töôûng baát thieän —See Truy Rinzai monk of the Ashikaga period (1392-1568). Nguyeân Baát Thieän Tö Duy. Toâyoâ was born in Mino, in prsent-day Gifu Trade: Do business—Buoân baùn trao ñoåi. Prefecture. He was a seventh generation Traders: Vaisya (skt)—See Pheä Xaù. descendent of Kanzan Egen's Myoâshin-ji line. He Trading, or doing business: Buoân baùn—See Taùm became the Dharma heir of Sekkoâ Soâshin (1408- Ñieàu Baát Tònh Cho Keû Xuaát Gia. 1486) and was one of his four principal disciples. Tradition (n): Truyeàn thoáng. He served as abbot at Daitoku-ji, Myoâshin-ji, and Tradition of profound view: Truyeàn thoáng thaâm other major Rinzai monasteries. The Rinzai dieäu kieán—See Thaâm Kieán. reformer Hakuin Ekaku (1685-1768) was a later Traditions of a sect: Customs of a sect—See descendant in Toâyoâ's lineage. His literary works Toâng Phong. include the Ku Zoâshi—Teân cuûa moät vò Thieàn sö Tradition of vast conduct: Truyeàn thoáng Quaûng Nhaät Baûn thuoäc toâng Laâm Teá döôùi thôøi Tuùc Lôïi Haïnh—See Quaûng Haïnh (2). Thò. Toâyoâ sanh tröôûng taïi Mino, ngaøy nay laø mieàn Traditional custom: taäp tuïc truyeàn thoáng. Gifu Prefecture. Sö laø ñích töû Phaùp ñôøi thöù baûy Traditional dharma: Dhammanvaya (p)—Phaùp cuûa doøng Thieàn Dieäu Taâm Töï Phaùi cuûa Thieàn sö truyeàn thoáng. Quan Sôn Hueä Huyeàn. Sö laø phaùp töû noái phaùp vaø Traditional veneration of Avalokitesvara laø moät trong boán ñeä töû haøng ñaàu cuûa Thieàn sö Bodhisattva: See Leã Hoäi Boà Taùt Quaùn Theá AÂm. Sekkoâ Soâshin. Sö ñaõ töøng laøm truï trì cho caùc töï Traditionalism: Chuû nghóa truyeàn thoáng. vieän: Ñaïi Ñöùc Töï, Dieäu Taâm Töï, vaø nhöõng töï vieän Traditionalist (n): Ngöôøi theo thuyeát truyeàn chính cuûa toâng Laâm Teá. Nhaø caûi caùch Baïch AÅn thoáng. Hueä Haïc veà sau naøy laø con chaùu cuûa doøng truyeàn Traditionalistic (a): Thuoäc veà thuyeát truyeàn thöøa Toâyoâ. thoáng. Toyotomi-Hideyoshi (jap): Quan ñaïi thaàn Phong Traditionally: Theo truyeàn thoáng. Thaàn Caùt Tuù cuûa Nhaät Baûn (1536-1598). Traditionally Buddhist communities: Coäng ñoàng Toâzan (jap): Tung-shan—Feng-mu-shan, mount truyeàn thoáng Phaät

giaùo. Feng-mu, a mountain in present day Hupei, where Traduce (v): Vu khoáng. Hung-jen (601-674), the Fifth Patriarch of Zen Traducer (n): Keû vu khoáng. established his monastery. The mountain is Traducement (n): Söï vu khoáng. popularly known as Tung Shan, or East Mountain. Traducian (n): Ngöôøi theo thuyeát di hoàn (cho Toâzan Ryoâkai (jap): Tung-shan Liang-chieh— raèng ngay caû linh hoàn cuõng chæ laø di truyeàn töø cha Dongshan Liangjie—See Löông Giôùi Ñoäng Sôn meï. Theo nhaø Phaät thì taâm thöùc theo nghieäp rieâng Thieàn Sö.

cuûa töøng ngöôøi maø nhaäp thai vaø taùi sanh). Trance: Samadhindriya (skt)—Ñònh caên. Traducianism (n): Thuyeát Di Hoàn. Trance state: Dhyana (skt)—Trance state is Traducianist (n): See Traducian. experienced through particular meditative Traidhatuka: Triloka (skt)—The triple world— practice—Traïng thaùi ñònh tónh ñaït ñöôïc qua tu taäp See Tam Giôùi. thieàn quaùn—See Thieàn Ñònh. Trailokya (skt): Triloka (skt)—Three spheres of Tran Nhan Tong (1258-1308): See Traàn Nhaân existence—See Tam Giôùi. Toâng. Trailokya Buddha Mahasangha Sahayaka Tranquil (a): An—Bình yeân—Töï taïi—Tónh Gana: See Hoäi AÙi Höõu Phaät Giaùo Tam Giôùi. laëng—Calm—Peaceful—Serene. Trailokya-garbha: See Tam Giôùi Taïng. Tranquil concentration: See Tòch Ñònh. Trailokyavijaya (skt): Victor or lord over the Tranquil deva: Samatha-deva (skt)—See Tòch three realms—Haøng Tam Theá—See Ña Sæ Loä Ca Thieân. Minh Vöông. Tranquil dwelling: Varsa or Varsana (skt)—An Trailokya-vijaya-raja (skt): Giaùng Tam theá Minh cö—See An Cö Kieát Haï. vöông—See Haøng Tam Theá Minh Vöông. Tranquil and extinct: See Tòch Dieät. Train the human mind: Reøn luyeän taâm trí. Tranquility (n): Samatha (skt)—An Tònh—Train onself to eliminate hatred, anger and Absence of passion—Calm—Cessation—selfishness: Töï taäp loaïi töø nhöõng ganh gheùt, saân Extinction—Quiet—See Chæ. haän, vaø vò kyû cuûa chính mình. Tranquility of body and mind: Ease of body and Trainer: A learner—Vò höõu hoïc. mind—Thanh tònh thaân taâm. Training: See Hoïc. Tranquility of consciousness: Cittapassadhi (p)— Training in higher morality: Adhisila-sikkha Taâm Vaéng Laëng. (p)—Taêng thöôïng giôùi hoïc. Tranquility and Happiness: See An Bình Haïnh Training in higher thought: Adhicitta-sikkha Phuùc. (p)—Taêng thöôïng taâm hoïc. Tranquility meditation: Samatha (skt)—See Training in higher wisdom: Adhipanna-sikkha Tònh Chæ Thieàn. (p)—See Taêng Thöôïng Hueä. Tranquility of mental body: Kayapassadhi (p)— Training the mind in Concentration: Samadhi Taâm Sôû Vaéng Laëng. (skt)—Practicing concentration of the mind—Tranquility of mind: Ekagrata (skt). Mental discipline—Huaán luyeän taâm linh, thöïc 1) Peace of mind: To have an untroubled hieän söï taäp trung—See Ñònh. mind—To regain calmness of mind—Söï tónh Training the monkey mind: Control of the laëng nôi taâm. mind—See Kieåm Soaùt Taâm. 2) Serenity: Tónh taâm. Training in Wisdom: Prajna (skt)—Wisdom— Tranquility and purity: Dvangulakappa (p)—Chæ Always acting wisely—The development of Tònh. prajna through insight into the truth of Tranquility of thoughts: Ceto-samatha (p & Buddhism—Huaán luyeän trí naêng, ñeå phaùt trieån söï skt)—Taâm chæ—Nieäm yeân laëng hay taâm yeân hieåu bieát veà chaân lyù—See Tueä. laëng—Mental quiescence. Traitor (n): Keû phaûn boäi.

Tranquilization of afflictions: Phieàn Naõo Dieät Traitorous (a): Phaûn boäi. Tònh—Söï dieät tröø (thanh tònh hoùa) caùc phieàn naõo. Traiyastrimsa-deva (skt): Trayastrimsas (skt)— Tranquilization of all constituents (all bases): Tavatimsa (p)—See Ñao Lôïi Thieân. See Nhaát Thieát Y Tòch Dieät. Trak-thung (tib): Heruka (skt)—Phaãn Noä Tranquilization of each base of suffering: See Vöông—See Haøo Loã Ca Minh Vöông. Y Y Khoå Dieät Tònh. Trample (v): Chaø ñaïp. Tranquilization of painless sentiency: See Baát Tramze Tsang rab (tib): Subramana (skt)—See Toån Naõo Höõu Tình Dieät Tònh. Tu Phaïm Ma. Tranquilly Pure Voice Buddha: Isvaravana (skt)

—Töï Taïi Thanh Phaät—Töï Taïi Nhaân Phaät. Maät. Tran Quoc Temple: See Traán Quoác. Transcendent ways as the sphere of action: Transcend (v): Excel—Outshine—Trascend— Bodhisattvas fulfill omniscience—Duøng Ba La Sieâu baït (sieâu vieät)—Vöôït troäi hôn (thaêng hoa). Maät laøm choã sôû haønh, vì ñaày ñuû nhöùt thieát chuûng Transcend the afflictive activities of all trí. demons: Bodhisattvas attain the powers of the Transcendental wisdom: See Baùt Nhaõ Ba La enlightened because they transcend the afflictive Maät. activities of all demons—Sieâu quaù taát caû nhöõng Transcendentalism (n): Sieâu vieät luaän. ma phieàn naõo nghieäp neân thaønh Nhö Lai löïc. Transcendentalist (n): Ngöôøi theo sieâu nghieäm Transcend the triple world: See Sieâu Quaù Tam luaän. Giôùi. Transcendentality (n): Tính sieâu nghieäm. Transcendence (n): Sieâu vieät. Transfer (n&v): Parinamana (skt)—Dedicate— Transcendency (n): Tính sieâu vieät. Chuyeån ñöa—Chuyeån hoaùn—Hoài Höôùng— Transcendent (a): Visesa (p & skt)—Thuø thaéng. Transfer of merit. Transcendent Bodhisattva: Bodhisattva-deva Transfer of knowledge from one generation to (skt)—Boà Taùt Thieân—Sieâu Theá Boà Taùt. another: Kyõ naêng truyeàn laïi cho ñôøi sau (noùi veà y Transcendent knowledge: See Sieâu Theá Trí. baùt chaân truyeàn)—The turnover of a Monk’s robe Transcendent understanding: Bodhi (skt)— and bowl to his disciple. Budh (skt)—Perfect knowledge—Perfect Transfer of merit: Dedication—Dedication of wisdom—Illuminated mind—Enlightened mind— merit—Demitting the good to all others—To turn See Boà Ñeà. towards—See Hoài Höôùng. Transcendent ways: See Ba La Maät. Transfer the merit to: Patidana (skt)— Transcendental (a & n): Lokotara (p & skt)— Transferring merit—Hoài höôùng coâng ñöùc—See Sieâu nghieäm—Sieâu vieät—Öu vieät—Khaùi nieäm Hoài Höôùng. sieâu vieät—Supermundane. Transfer merits and virtues universally: See Transcendental Buddhism: Phaät giaùo sieâu vieät. Phoå Giai Hoài Höôùng. Transcendental discipline: See Giôùi Ba La Maät. Transference apart from appearances: Cöùu hoä Transcendental ego: See Chaân Ngaõ. nhaát thieát chuùng sanh, ly chuùng sanh hoài höôùng. Transcendental giving: See Thí Ba La Maät. Transference of the appearance of True Transcendental knowledge: See Trí Ba La Maät. Suchness: Chaân nhö töôùng hoài höôùng. Transcendental knowledge Bodhisattva: Transference of consciousness meditation: Tannadhika (skt)—Prajna-paramita-bodhisattva Phowa (tib)—See Chuyeån Thöùc Thieàn. (skt)—Trí Hueä Boà Taùt—Bodhisattva of Wisdom. Transference of contemplating all living beings Transcendental meditation: See Thieàn Ñònh Ba equally: Tuøy thuaän

ñaúng quaùn nhaát thieát chuùng La Maät. sanh hoài höôùng. Transcendental perfection: Paramita (skt)—See Transference of good deeds: Thieän caên hoài Ba La. höôùng. Transcendental rupa: Taùnh saéc hay chaân saéc— Transference of the identity of all good roots: Transcendent form within or of the Tathagata- Tuøy thuaän bình ñaúng thieän caên hoài höôùng. garbha—See Dieäu Saéc. Transference of indestructibility: See Baát Hoaïi Transcendental spiritual powers: See Thaàn Hoài Höôùng. Thoâng Ba La Maät. Transference of liberation: Voâ phöôïc giaûi thoaùt Transcendental teaching: See Phaùp Ba La Maät. hoài höôùng. Transcendental tolerance: See Nhaãn Nhuïc Ba Transference of limitlessness of the Dhama La Maät. Realm: Phaùp giôùi voâ löôïng hoài höôùng. Transcendental vigor: See Tinh Taán Ba La Maät. Transference of merits: Pattidana (p)—Hoài Transcendental vowing: See Nguyeän Ba La höôùng phöôùc baùu.

Transference (n) of merits to the Pure Land: of the three bodies of the Buddha according to the Hoài Höôùng Tònh Ñoä. Mahayana understanding of the concept of the Transference of mind: Chuyeån di taâm thöùc. Buddha—See ÖÙng Hoùa Thaân. Transference of reaching all places: Trí nhaát Transformation body and manifested body: thieát xöù hoài höôùng. Hoùa ÖÙng Thaân—Transformation body. Transference of sameness with all Buddhas: Transformation body of Ti-Tsang Bodhisattva See Ñaúng Nhöùt Thieát Phaät Hoài Höôùng. who deals with rebirth in the realm of animals: Transference of the treasury of inexhaustible See Baûo AÁn Ñòa Taïng. merit and virtue: See Voâ Taän Coâng Ñöùc Taïng Transformation body of Ti-Tsang Bodhisattva Hoài Höôùng. who deals with rebirth in the realm of Asuras: Transferring merit: Patidana (skt)—Transfer the See Trì Ñòa Taïng. merit to—Hoài höôùng coâng ñöùc. Transformation body of Ti-Tsang Bodhisattva Transfiguration (n): Caûi bieán hình maïo. who deals with the realm of devas: See Nhaät Transfigure (v): See Bieán Hình. Quang Ñòa Taïng. Transform (v): Nairmanika (skt)—See Bieán Hoùa. Transformation body of Ti-Tsang Bodhisattva Transform (v) all beings: See Thaønh Töïu Chuùng who deals with rebirth in the realm of human Sanh. beings: See Tröø Caùi Chöôùng Ñòa Taïng. Transform others: See Ñaïo Hoùa. Tranformation body in Triratna forms: See Transform (v) other beings: To save—To Hoùa Töôùng Tam Baûo. rescue—To convert and transport—To transform Transformation born: Anpapaduka (skt)—Hoùa other beings—Giaùo hoùa vaø cöùu ñoä—See Hoùa Ñoä. sanh. Transform (v) the character by instruction: To Transformation-born asuras: See Hoùa Sanh A teach—Khai hoùa. Tu La. Transform from delusion to deliverance: Transformation-buddha: Nirmanabuddha Convert from evil to good—Hoùa chuyeån. (skt)—Hoùa Phaät—Ñöùc Phaät bieán hoùa—See Transform from a female into a male: Chuyeån ÖÙng Hoùa Thaân. nöõ thaønh nam. Transformation of a Buddha or Bodhisattva: Transform the illusion and to enter into See Hoùa Sanh Boà Taùt. enlightenment: Chuyeån meâ khai ngoä. Transformation by Buddha-truth: See Phaùp Transform by instruction: Teach and convert— Hoùa. See Giaùo Hoùa. Transformation form: See Hoùa Töôùng. Transform and liberate all beings according to Transformation into: Parinam (skt)—To their desires: Hoùa ñoä taát caû chuùng sanh

tuøy theo change—To transform—To alter—To be changed sôû thích yù muoán cuûa hoï. or transformed into—Söï bieán ñoåi—Thay ñoåi— Transform others through the truth of Chuyeån hoùa. Buddhism: Use the Truth to convert others—See Transformation-land: See Hoùa Ñoä. Ñaïo Hoùa. Transformation of potential enlightenment: Transform suddenly: Ñoät Bieán. Chuyeån hoùa tieàm naêng giaùc ngoä. Transformable body: Spiritual body—See Bieán Transformation and practice: See Hoùa Haønh. Dòch Thaân. Transformation realm: See Hoùa Caûnh. Transformation (n): Bieán hoùa—Bieán töôùng— Transformation of referents: See Hoùa Duyeân. Söï chuyeån ñoåi—Söï thay hình ñoåi daïng. Transformation in the shape of a branch: See Transformation aspect: See Hoùa Töôùng. Maït Hoùa. Transformation at the base: Asrayaparavritti Transformation of the world is free: Söï chuyeån (skt)—Paravrtti (skt)—Revolution at substratum— hoùa theá giôùi laø töï taïi. See Chuyeån Y. Transformational birth: Aupapadaka or Transformation body: Nirmanakaya (skt)—One Aupapaduka (skt)—See Hoùa Sanh.

Transformed: Ñöôïc chuyeån bieán. Phaïn ngöõ. Transformed according to reality: See Thöïc Translate the scriptures: Phieân Kinh. Hoùa. Translate one's words into action: Chuyeån lôøi Transformed bodies: See Bieán Dòch Thaân. noùi thaønh haønh ñoäng. Transformed by consciousness: Thöùc Sôû Bieán— Translating and publishing Council: Hoäi ñoàng Bieán ñoåi theo yù thöùc. phieân dòch vaø aán haønh. Transformed from a female into a male: Ñöôïc Translating and publishing the Tripitaka: Phieân chuyeån töø nöõ sang nam. dòch vaø aán haønh Tam Taïng kinh ñieån. Transformed into human shape: See Hoùa Nhaân. Translation of sutras: Phieân dòch kinh saùch—Transformed land: See Phaøm Thaùnh Ñoàng Cö See Nguõ Chuûng Baát Phieân. Ñòa. Translation of Pitaka: See Phieân Dòch Tam Transformed by mind: Taâm Sôû Chuyeån—Bieán Taïng Kinh Ñieån. chuyeån theo taâm. Transmigrate (v): Ñaàu thai. Transforming: Parinamin (skt)—Ñang chuyeån Transmigration (n): Samsara (p & skt)—Löu hoùa—Changing—Altering. chuyeån trong voøng luaân hoài sanh töû—Flowing Transforming being: Chuùng sanh sanh baèng caùch back again—Flowing and returning— hoùa sanh. Reincarnation—See Luaân Hoài. Transforming character of meditation: Thieàn Transmigration after transmigration: Rebirth Hoùa (taùnh chaát chuyeån hoùa cuûa Thieàn). after rebirth—See Theá Theá Sinh Sinh. Transforming the Food True Words: Bieán Thöïc Transmigration after transmigration throught Chaân Ngoân (chuù Bieán Thöïc). the realm: Rebirth after rebirth—See Theá Theá Transforming the mind: See Chuyeån Hoùa Taâm. Sinh Sinh. Transforming teaching and work of a Buddha Transmigration and Nirvana: See Laäu Voâ Laäu. in one life time: Ñaïi hoùa. Transmission: Transgress (v): Vöôït quaù haïn—To go beyond the 1) Chuyeån sang—Chuyeàn sang—Truyeàn baù. limit. 2) Passing down robe and begging bowl in Transgress a law: Go beyond the limit of the succession from one patriarch to the next: law—Break a moral law or rule—Phaù giôùi. Truyeàn y baùt lieân tuïc töø vò toå naøy ñeán vò toå Trangress the precepts: Vi Phaïm giôùi luaät—See khaùc—See Truyeàn Thöøa. Phaïm Giôùi. Transmission of the Buddha mind: Truyeàn Phaät Transgression (n): Vitikkama (skt)—Law- taâm—Transmission of the mind—See

Truyeàn breaking—Wrong-doing—Söï phaïm toäi—Söï vöôït Phaät Taâm AÁn, and Truyeàn Taâm. quaù giôùi haïn. Transmission of the Heart-Seal of the Buddha: Transgression and evil: Toäi AÙc—Vi phaïm giôùi See Truyeàn Taâm AÁn. luaät vaø gaây toån haïi. Transmission of the lamp: Keitoku Dentoâroku Transgression sin by action: See Taùc Phaïm. (jap)—See Truyeàn Ñaêng and Caûnh Ñöùc Truyeàn Trangression speech: Nonsense speech—Noùi lôøi Ñaêng Luïc. phi lyù. Transmission of the mind: See Truyeàn Taâm. Transgressor (n): Ngöôøi phaïm loãi. Transmission from mind to mind: Taâm truyeàn Transient thoughts: Vitathavitakka (p)—False or cho taâm—See Dó Taâm truyeàn Taâm. misleading thoughts—See Voïng Nieäm. Transmission of the robe: To hand down the Transignification (n): Bieán ñoåi yù nghóa. robe (mantle or garments) and alms bowl—See Transition: Söï chuyeån tieáp. Truyeàn Y Baùt. Transitorily (adv): Moät caùch nhaát thôøi. Transmission of the teaching from master to Transitoriness (n): Söï nhaát thôøi. disciple: Sö Tö Töông Thöøa—Söï truyeàn lôøi phaùp Transitory (a): Chuyeån tieáp—Nhaát thôøi. cuûa thaày cho troø. Translate from Sanskrit: Phieân Phaïn—Dòch töø Transmission by word of mouth: Direct

information—Tröïc truyeàn. Trapusa Bhallika (skt): Tapussa-Bhalluka (p). Transmit the Buddha Seal of mind: Truyeàn Phaät 1) See Baït Leâ Ca. Taâm AÁn—See Truyeàn Taâm AÁn. 2) See Ñeà Vò Ba Lôïi. Transmit the Buddha-truth: See Truyeàn Phaùp. Travel (v): Du haønh. Transmit the commandments: See Truyeàn Travel to all Buddha-lands, coming and going Giôùi. without impediment: Du haønh caùc coõi Phaät, qua Transmit and instruct: Spread the teaching— laïi voâ ngaïi. Truyeàn ñaïo. Travel the path of right insight: Bodhisattvas Transmit the light: See Truyeàn Ñaêng. travel the path of right insight, get rid of all false Transmit and maintain: Maintain what has been views—Thöïc haønh ñaïo Chaùnh kieán, xa lìa taát caû transmitted—See Truyeàn Trì. taø kieán. Transmit from mind to mind: Pass from mind to Travel on a pilgrimage: See Henzan. mind—See Truyeàn Taâm AÁn. Travel by projection to the realms of all Transmit one's mind: Transmit from mind to sentient beings to enlighten them all by mind—See Truyeàn Taâm. appropriate means: Hoùa hieän qua ñeán taát caû Transmit precepts: Truyeàn giôùi—Transmit chuùng sanh giôùi, ñeàu phöông tieän khai ngoä. commandments—A Bhiksu or Bhiksuni who has Travel by projection to the realms of all not completed at least ten to twelve Rains' sentient beings to enlighten them all by Retreats and transmits the Bhiksu or Bhiksuni appropriate means: Hoùa hieän qua ñeán taát caû Precepts to the novice, commits an Expression of chuùng sanh giôùi, ñeàu phöông tieän khai ngoä. Regret Offense—Vò Tyø Kheo hay Tyø Kheo Ni Travel to all worlds, remaining unhindered: Du naøo chöa ñuû ít nhaát töø möôøi ñeán möôøi hai muøa an haønh ñeán taát caû theá giôùi, voâ chöôùng ngaïi truï. cö kieát haï maø truyeàn giôùi Tyø Kheo hay Tyø Kheo Traveler (n): Khaùch Löõ Haønh—See Löõ Khaùch. Ni laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Traveling companion: Doan (jap)—In Zen, the Transmit the teaching: Truyeàn Giaùo—Truyeàn term means a companion on the way to lôøi phaùp. enlightenment. Zen students who submit Transmitted directly from the teacher: Sö

themselves to training under a Zen master and truyeàn (truyeàn thaúng töø vò thaày). dedicate themselves to practice of zazen call each Transmitted from generation to another: Gia other 'doan'—Baïn ñoàng haønh. Trong Thieàn, töø naày truyeàn. coù nghóa laø baïn ñoàng tu treân con ñöôøng ñöa ñeán Transmute (v): Nirmana (skt)—Change—Alter— ñaïi giaùc. Taát caû caùc moân ñoà cuûa moät thieàn sö ñeàu Transform—Bieán. goïi nhau baèng baïn ñoàng haønh. Transparent (a): Trong suoát. Traya (skt): Triple—Threefold—Consisting of Transubstantialism (n): Nieàm tin vaøo söï chuyeån three—Tam (ba). baûn theå. Traya-asravah (skt): Tayo-asara (p)—See Tam Transubstantiate (v): See Chuyeån Baûn Theå. Laäu Hoaëc. Transubstantiation (n): Söï chuyeån baûn theå—See Trayah-kayah (skt): See Tam Thaân. Chuyeån Baûn Theå. Trayah-samadhayah (skt): The three samadhis or Tran Thai Tong (1218-1277): See Traàn Thaùi the samadhi on the three subjects—See Tam Tam Toâng. Muoäi. Tran Thanh Tong (1240-1290): See Traàn Thaùnh Trayastrimsas (skt): Tavatimsa (p)—See Ñao Toâng. Lôïi Thieân. Trap and fish: See Thuyeân Ngö. Trayastrimsha Heaven: The second level Trapousha (skt): Ñeá leâ phuù baø—See Trapusa and heaven of six heavens of Desire, or heavens of Bhallika. the thirty-three devas—Cung Trôøi Ñao Lôïi—Coõi Trapped in : Bò maéc baãy (trong). trôøi thöù hai trong saùu coõi trôøi Duïc giôùi—See Ñao Trapper: Ngöôøi gaøi baãy. Lôïi Thieân.

Trayastrimsha Heaven’s King: Cakra-deva- Treasure of fearlessness: See Voâ UÙy Taïng. Indra (skt)—Vua Trôøi Ñao Lôïi—See Ñao Lôïi Treasure of the fine dharma: See Dieäu Phaùp Vöông. Taïng. Traya-svabhavah (skt): Three types of Treasure of forgiveness: See Xaû Taøi. characters—See Tam Taùnh. Treasure up gold, silver and ivory: Tích tröû Trayodasa-sanghadesesa (p): Taêng Taøn Giôùi— vaøng baïc ngoïc ngaø. See Taêng Taøn. Treasure of great wisdom: See Ñaïi Trí Taïng. Trayo dhatavah (skt): The triple world—The Treasure-house: Kho baùu. three worlds—See Tam Giôùi. Treasure of ignorance: Store of ignorance—See Traystrimsah (skt): See Trayastrimsha Heaven. Voâ Minh Taïng. Treacherous (a): Gian taø—Boäi baïc. Treasure of immeasurable merit: See Voâ Treacherous thieves: See Nhuyeãn Taëc. Löôïng Coâng Ñöùc Taïng. Tread (v): Böôùc leân—Buddha showed us the Path Treasure of learning: Suta (p)—See Vaên Taøi. to Liberation; however, to reach Nirvana, we must Treasure of learning the dharma: Srutadhana tread the path ourselves. (skt)—See Vaên Taøi. Tread the Path: Thöïc haønh con ñöôøng. Treasure of life: See Meänh Baûo. Treading on Vairocana's head: Biru-Chojo-Gyo Treasure of men: See Nhaân Baûo. (jap)—Tyø Lö Ñænh Thöôïng Haønh—According to Treasure of merits: Kho baûo coâng ñöùc. the Records of the Transmission of the Lamp Treasure of merit and virtue: Coâng ñöùc taïng. (Ch’uan-Teng-Lu), Volume V, one day the Tang Treasure of moral dread: Ottappa (p)—See Quyù emperor Shukuso asked Master Nan-yo Echu, Taøi. "What is the state without conflict?" The Master Treasure of moral shame: Hiri (p)—See Taøm says, "Walk on, treading on Vairocana's head!" Taøi. The emperor said, "I don't understand." The Treasure of morality: See Giôùi Taøi. National teacher said, "Don't acknowledge your Treasure of renunciation: Caga (p)—See Thí own pure body of reality."—Theo Truyeàn Ñaêng Taøi. Luïc, quyeån V, moät hoâm Vua Tuùc Toâng hoûi Hueä Treasure

of space: Akasagarbha (skt)— Trung: "Theá naøo laø möôøi thaân Ñieàu Ngöï?" Hueä Aksagarbha (skt)—Hö Khoâng Taïng. Trung ñaùp: "Thí chuû ñaïp treân ñaàu Tyø Loâ maø ñi." Treasure of space Bodhisattva: See Hö Khoâng Vua noùi: "Traãm chaúng hoäi." Hueä Trung noùi: "Chôù Taïng Boà Taùt. laàm Phaùp thaân thanh tònh chính mình."—See Hueä Treasure of various states of concentration: Trung Thaäp Thaân Ñieàu Ngöï. Caùc moân tam muoäi. Treasure (n): Chaâu baùu—Kho baùu. Treasure of vigor: Taán Taøi—Laáy vieäc tinh taán tu Treasure of abandonment: Xaû Taøi—Laáy vieäc taäp laøm cuûa baùu. buoâng boû trong tu taäp laøm cuûa baùu—Treasure of Treasures of wisdom: Prajnadhana (skt)—Hueä forgiveness. Taøi—Laáy trí hueä laøm cuûa baùu. Treasure Assembly Bodhisattva: Chuùng Baûo Treasure of the wonderful law: Dieäu Phaùp Vöông. Taïng—Kho baùu cuûa dieäu phaùp—The treasury of Treasure of broad knowledge: Ña Vaên Taøi— the fine dharma. Laáy vieäc hoïc nhieàu hieåu roäng laøm cuûa baùu. Treasured Biographies of the Monks of the Treasure of Buddha-teaching: Nhö Lai Taïng. Zen Monasteries: Chan Lin Seng Bao Zhuan—Treasure Chamber of the Abhidharma: See Thieàn Laâm Taêng Baûo Truyeän. Abhidharma-kosa-sastra (skt)—A Tyø Ñaït Ma Caâu Treasuring up gold, silver and ivory: Tích tröû Xaù Luaän—See Caâu Xaù Luaän. vaøng baïc ngoïc ngaø. Treasure of concentration: Ñònh Taøi—Laáy söï Treasuring up ivory and ornaments: Caát giöõ tu haønh thieàn ñònh laøm cuûa baùu. nhöõng thöù ñoà khaéc chaïm trang söùc. Treasure of faith: Tín Taøi—See Tín Taïng. Treasuring up money, gold and jewels: Caát giöõ

tieàn baïc, vaøng vaø chaâu baùu. Treat ingratitude as worn-out shoes to be Treasury: discarded: Consider merits or services to others 1) Kosa (skt)—Cask—Box—Caâu xaù (chieác hoäp, as ragged slippers—Coi thi aân nhö ñoâi deùp boû— kho baùu). See Möôøi Ñieàu Taâm Nieäm. 2) Treasure: Ngaân khoá—Taïng (kho taøng). Treat lightly: Xem thöôøng. Treasury of the Dharma-realm: Phaät Phaùp Giôùi Treat (v) someone well: Ñoái xöû töû teá vôùi ai. Taïng Thaân A Di Ñaø—Amitabha Buddha, Whose Treatise (n): Sastra (skt)—Luaän ñieån. Body Is The Treasury Of The Dharma Realm. Treatise on the accomplishment of Treasury of faith: See Tín Taïng. fearlessness: Abhaya-siddhi-sastra (skt)—Luaän Treasury of Great Brightness: Ñaïi Quang Minh Thaønh Töïu Voâ UÙy. Taøng. Treatise on the accordance with good way: Treasury of great knowledge: Trí taïng quaûng Abhidharma-nyaya-nusara (skt)—See Thuaän ñaïi. Chaùnh Lyù Luaän. Treasury of Happiness and Accumulation of Treatise on accumulation of logical survey: Mani Jewels Buddha: Phaät Hoan Hyû Taïng Ma Ni Pramana-samuccaya-sastra (skt)—Shuryoron Baûo Tích. (jap)—See Taäp Löôïng Luaän. Treasury of Kindness Buddha: See Töø Taïng Treatise on all things are of the same nature: Phaät. See Thaàn Vaät Ñoàng Theå Luaän. Treasury of knowledge: See Trí Taïng. Treatise on Auspiciously Joyful mentality: Treasury of Knowledge of the True Dharma: Sumangala-vilasini (skt)—See Luaän Caùt Töôøng Shobogenzo (jap)—Kho Taøng Kieán Thöùc Dieäu Duyeät YÙ. Phaùp—See Chaùnh Phaùp Nhaõn Taïng. Treatise on Awakening of Faith: Sraddhotpada- Treasury of all phenomena: See Phaùp Giôùi sastra (skt)—See Ñaïi Thöøa Khôûi Tín Luaän. Taïng. Treatise on the

beginningless time: Anamtagga- Treasury of precious things: See Baûo Taïng. pariyaya-katha (skt)—See Voâ Thuûy Luaän. Treasury of profound wisdom: Treasury of the Treatise on the Buddha's detailed teaching: mysteries wisdom—See Bí Maät Taïng. Dharma-skandha-pada (skt)—See Phaùp Uaån Tuùc Treasury of all right laws: The source or Luaän. treasury of all right laws and virtues—Chaùnh Phaùp Treatise on Buddha-nature: Buddha-gotra- Taïng hay phaùp giôùi taïng. sastra (skt)—See Phaät Taùnh Luaän. Treasury of scriptures: Tripitaka (skt)— Treatise on Buddhata: Treatise on Buddha- Collections of all sutras, vinayas and sastras— nature—See Phaät Taùnh Luaän. Taïng kinh (söu taäp kinh, luaät vaø luaän). Treatise on Buddhist Philosophy: Luaän veà Trieát Treasury of the three inexhaustible Hoïc Phaät Giaùo. adornments: See Tam Voâ Taän Trang Nghieâm Treatise on Buddhist sutras: Luaän Kinh—Töø Taïng. Luaän Kinh. Treasury of universal light atmosphere: Phoå Treatise on clear knowledge: Vidya-nirdesa- Quang Minh Taïng phong luaân. sastra (skt)—Hieån Thöùc Luaän—Minh Kieán Luaän. Treasury of the wonderful law: Treatise of the Treatise of Collection of Mahayana- fine dharma—Dieäu Phaùp Taïng—Kho baùu cuûa Abhidharma: See Ñaïi Thöøa Vi Dieäu Phaùp Luaän. dieäu phaùp. Treatise and commentary: See Luaän Sôù. Treat everyone with respect: Reverence to all Treatise on complete truth: Treatise on Perfect Bodhisattvas with the same devotion as to all truth—See Thaønh Thöïc Luaän. Buddhas (i.e. without discrimination between Treatise on Consciousness-body: Vijnana-kaya- Bodhisattvas and Buddhas—Bình ñaúng ñoái vôùi sastra (skt)—See Thöùc Thaân Tuùc Luaän. chuùng sanh khieâm nhöôøng khoâng ngaïi, ñoái vôùi Boà Treatise on the contemplation of mind Taùt xem nhö Phaät—See Bình Ñaúng. reasoning: Alambana-pariksa-sastra (skt)—See

Quaùn Sôû Duyeân Duyeân Luaän. into ten sections that describe the progressive Treatise on the collected correct dharmas: system of Zen practice designed by Hakuin. The Saddharma-samparigraha-sastra (skt)—Nhieáp text became highly influential in the Rinzai sect, Chaùnh Phaùp Luaän. which continues to use it as an introduction to Treatise on Dependent arising: Paticca- Hakuin Zen—Luaän Voâ Taän Ñaêng Thieàn, vaên baûn samuppada-sastra (p)—Pratitya-samutpada-sastra goàm hai phaàn ñöôïc Thieàn sö Ñoâng Laõnh Vieân Töø (skt)—Nhaân Duyeân Luaän—Treatise on the theory bieân soaïn döôùi buùt hieäu Fufuan. Lôøi töïa ñeà ngaøy of causation. vaøo naêm 1751 bôûi taùc giaû, nhöng vaên baûn ñöôïc Treatise on the Discriminating between the xuaát baûn laàn ñaàu tieân vaøo naêm 1800. Thieàn sö middle and the extremes: Madhyanta-vibhanga- Ñoâng Laõnh vieát taäp saùch naøy khi ngaøi ñang soáng sastra (skt)—See Bieän Trung Bieân taïi Kyoto, nôi ngaøi traûi qua giai ñoaïn aån cö thieàn Luaän. taäp quyeát lieät sau laàn giaùc ngoä ñaàu tieân cuûa mình. Treatise on the discrimination of meritorious Keát quaû laø ngaøi laâm troïng beänh vì nhieãm phaûi virtues: Punya-vibhanga (skt)—Phaân Bieät Coâng beänh lao phoåi. Ngöôøi ta noùi raèng tình traïng söùc Ñöùc Luaän. khoûe cuûa ngaøi luùc ñoù ñang trong giai ñoaïn cuoái vaø Treatise on discussing about the art of long ngaøi seõ khoâng soáng ñöôïc bao laâu nöõa. Thieàn sö life: Ayur-sastra (skt)—See A Do Luaän. Ñoâng Laõnh vieát trong lôøi töïa raèng ngaøi laáy laøm Treatise on the eight aggregates: Baùt Kieàn

Ñoä tieác laø khoâng theå höôùng daãn ngöôøi khaùc tu taäp giaùc Luaän—Giaûi thích veà taùm uaån—See Baùt Thöùc. ngoä ñöôïc. Vì theá ngaøi quyeát ñònh ghi laïi nhöõng Treatise on the eighteen emptinesses: giaùo thuyeát caên baûn cuûa Phaät giaùo Thieàn ñaõ ñöôïc Astadasa-kasa-sastra (skt)—Thaäp Baùt Khoâng thaày Baïch AÅn Hueä Haïc daïy cho mình. Vaên baûn Luaän—Luaän giaûi veà möôøi taùm taùnh khoâng—See ñöôïc chia laøm möôøi phaàn dieãn taû heä thoáng luõy tieán Möôøi Taùm Hình Thöùc Cuûa Khoâng. cuûa Thieàn taäp ñöôïc Thieàn sö Baïch AÅn Hueä Haïc ñeà ra. Vaên baûn trôû neân raát coù aûnh höôûng trong Treatise on the Element-group: Dharma- Laâm Teá toâng, toâng phaùi vaãn tieáp tuïc söû duïng boä skandha-pada-sastra (skt)—See Phaùp Uaån Tuùc saùch nhö söï giôùi thieäu vaøo Thieàn Phaùp Baïch AÅn. Luaän. Treatise on the explanation of the expedient Treatise on elucidation: Bemmeiron (jap)—Bieän Minh Luaän. mind: Upayahrdaya-sastra (skt)—Phöông Tieän Taâm Luaän. Treatise on the essential transmission of Treatise on the Explanation of the ten mental dharma: Denshin-hoyo (jap)—Name of a work of commentary—Truyeàn Taâm Phaùp Yeáu, grounds: Dasbhumivibhasa-sastra (skt)—Thaäp teân cuûa moät boä luaän. Ñòa Tyø Ba Sa Luaän—See Tyø Baø Sa Luaän. Treatise On the Eternal Lamp of Zen: Shuâmon Treatise of the fine dharma: The treasury of the Munjintoâ Ron (jap)—A text in two sections wonderful law—Dieäu Phaùp Taïng—Kho baùu cuûa composed by Toârei Enji under the pen name dieäu phaùp. Fufuan. The preface is dated 1751 by the author, Treatise on the five aggregates: Nguõ Uaån but the text was first published in 1800. Toârei Luaän—Luaän giaûi veà naêm uaån. wrote the text while he was living in Kyoto, Treatise on fundamental teachings of where he undertook an intense period of solitary Abhidharma: Mulabhidharma-sastra (skt)—Caên meditation after his initial enlightenment Baûn A Tyø Ñaït Ma Luaän. experience. As a result of his severe discipline he Treatise on fundamental teachings of right became ill, contracting tuberculosis. Told that his conducts: Mulacara (skt)—Caên Baûn Chaùnh Haïnh condition was terminal and that he would not live Luaän. long. Toârei wrote in the preface that he regretted Treatise on gaining rebirth to the Pureland: being unable to lead others to enlightenment. He Amitayus-sastropadesa (skt)—Vaõng Sanh Luaän—therefore decided to record the basic teachings of See Voâ Löôïng Thoï Kinh Öu Ba Ñeà Xa. Zen Buddhism as they were taught to him by Treatise on the gathering of dharmas: Hakuin Ekaku (1685-1768). The text is divided Atthasalini (p)—Dhamma-sangani (p)—Book of

elements of existence—Phaùp Tuï Luaän. Treatise on Perfect truth: Satya-siddhi-sastra Treatise on the great vehicle abhidharma: Ñaïi (skt)—Explanation on the perfection of the Thöøa A Tyø Ñaït Ma Luaän—Luaän giaûi veà luaän taïng truth—See Thaønh Thöïc Luaän. cuûa ñaïi thöøa. Treatise on Precious nature or Treatise on the great vehicle on mixture Tathagatagarbha: Ratnagotra-sastra (skt)—Baûo collection of abhidharma: Mahayana- Taùnh Luaän—See Nhö Lai taïng. abhidharma-samyutta-sangiti-sastra (skt)—Ñaïi Treatise on principle of consciousness only: Thöøa A Tyø Ñaït Ma Taïp Taäp Luaän. Vidya-matra-siddhi-sutra-Karika (skt)—Treatise Treatise on Holding the Truth:

Tattva- on principle of mind only—See Duy Thöùc Luaän. Samgraha (skt)—Nhieáp Chaân Thaät Luaän—Name Treatise on principle of mind only: Treatise on of a work of commentary on Holding the Truth. principle of consciousness only—See Duy Thöùc Treatise on the Hundred Verses: Sata-sastra Luaän. (skt)—Sata-sastra by Devabodhisattva, two Treatise of Reasoning on the Truth: Tattva- books—See Baùch Luaän. sandesa-sastra (skt)—Bieän Chaân Luaän. Treatise on the hundred principles of truth: Treatise on Rehearsal-reading: Sangiti- Clear understanding of the one hundred paryayapada-sastra (skt)—See Taäp Dò Moân Tuùc dharmas—See Baùch Phaùp Minh Moân Luaän. Luaän. Treatise and interpretation on masters: Treatise on right method: Naya-sastra (skt)— Kathavatthuppakarana-tthakatha (skt)—See Luaän See Chaùnh Lyù Luaän. Sö Chuù. Treatise on Sanskrit grammar: Vyakarana Treatise on logic: Nyaya-pravesa (skt)—See (skt)—Kyù Luaän—Boä luaän veà ngöõ phaùp tieáng Nhaäp Nhaân Minh Chaùnh Lyù Luaän. Phaïn. Treatise on the Madhyamika: Madhayamika-Treatise on the scripture of adorning the great sastra (skt)—See Trung Quaùn Luaän. vehicle: Mahayanasutra-lamkara-tika (skt)—See Treaties on the Mahaparinirvana Sutra: See Ñaïi Thöøa Trang Nghieâm Kinh Luaän. Ñaïi Baùt Nieát Baøn Haäu Phaàn Kinh. Treatise on the seven ancient Buddhas: Tattva- Treatise master: See Luaän Sö. saptati (skt)—Thaát Phaät Chaân Thaät Luaän—Luaän Treatise on Mental-element-body: Dhata- veà Baûy vò coå Phaät. kayapada-sastra (skt)—See Giôùi Thaân Tuùc Luaän. Treatise on state of emptiness: Sunyata-sastra— Treatise of the Middle School: Treatise on the See Khoâng Luaän. Madhyamika—See Trung Quaùn Luaän. Treatise on the “Sunyata” of all things: Treatise on the Middle View of the Great Astasahasrika (skt)—Baùt Thieân Tuïng—Sastra Vehicle: Written by master An-Hui (Sthiramati)— explains about the “Sunyata” of all things—Boä Ñaïi Thöøa Trung Quaùn Luaän (ñöôïc ngaøi An Hueä luaän noùi veà “Taùnh Khoâng” cuûa chö phaùp. bieân soaïn). Treatise on the theory of causation: Paticca- Treatise on the nature of the Void or samuppada-sastra (p)—Pratitya-samutpada-sastra immaterial: Sunyata-sastra (skt)—Khoâng Taùnh (skt)—Nhaân Duyeân Luaän—Nhaân Duyeân Luaän—Luaän—Treatise on state of emptiness. Treatise on Dependent arising. Treatise on non-nature: Asvabhava-prakarana Treatise on the transcendence of bodhicitta: (skt)—Voâ Taùnh Luaän. Explanation on the transcendence of bodhicitta— Treatise on the three non-nature: Tam Voâ See Boà Ñeà Taâm Luaän. Tính Luaän—Luaän giaûi veà ba caùi khoâng taùnh. Treatise on the Transcendental Wisdom: Treatise on the original nature of man: See Mahaprajnaparamita-padesa-sastra (skt)—See Nguyeân Nhaân Luaän. Luaän Ñaïi Trí Ñoä. Treatise on the Path of emancipation: Treatise on the transformation of Vimoksha-marga-sastra (skt)—Giaûi Thoaùt Luaän consciousness: Chuyeån Thöùc Luaän—Luaän giaûi veà Ñaïo. söï bieán chuyeån cuûa taâm thöùc.

Treatise of the twelve aspects: Dradacanikaya- Triad (n): Boä ba. sastra (skt)—Dvadasanikaya- Trial (a & n): Thaåm vaán—Xöû aùn. sastra (skt)—See Thaäp Nhò Moân Luaän. Tri Bao Zen Master (?-1190): See Trí Baûo Thieàn Treatise of the twenty verses: Vimsatikakarika Sö. (skt)—Nhò Thaäp Tuïng Luaän. Tri Bat Zen Master

(1049-1117): See Trì Baùt Treatise on a variegated mind: Taïp Taâm Luaän, Thieàn Sö. boä luaän noùi veà taâm bò taïp nieäm chi phoái—See Taïp Tribe (n): Boä laïc—Chi toäc. A Tyø Ñaøm. Tribhava (skt): Tibhava (p)—Threefold world— Treatise on the Way of purification: Visuddhi- Tam giôùi (duïc giôùi, saéc giôùi vaø voâ saéc giôùi — marga-sastra (skt)—Thanh Tònh Ñaïo Luaän—See sensuous world, fine material world and Thanh Tònh Ñaïo. immaterial world)—See Tam Giôùi. Treatise on the World-system: Maudgalyayana: Tribhavacittamatra (skt): Tribhavasva-Prajnapti-pada-sastra (skt)—Written by cittamatram (skt)—The threefold existence is Maudgalyayana—Thi Thieát Tuùc Luaän, ñöôïc vieát nothing but the mind—The triple world is but one bôûi ngaøi Muïc Kieàn Lieân. mind—See Tam Giôùi Duy Nhaát Taâm. Tree (n): Caây. Tribulation (n): Upayasa (skt)—Gian truaân—Khoå Tree of enlightenment: See Giaùc Thuï. naïn—Hoaïn naïn. Tree of life: Hakujushi (jap)—Baùch Thuï Töû— Tribunal (n): Toøa aùn binh. Cedar tree, one of various evergreen trees of the Trice a day meditation: Tam Thôøi Toïa Thieàn. pine family—Caây baùch höông, moät trong nhöõng 1) The first period at 10 AM: Nhöùt thôøi. loaïi caây soáng ñôøi (maõi maõi xanh töôi) thuoäc gia 2) The second period at 4 PM: Nhò thôøi. ñình tuøng baùch. 3) The third period at 8 PM: Tam thôøi. Tree among men: See Nhaân Trung Thuï. Trichiliocosm: Tam Thieân Ñaïi Thieân Theá Giôùi— Tree or original fecility: Bodhi tree—See Three thousand great chiliocosmos—Universe of Nguyeân Caùt Thuï. the three kinds of thousands of worlds (The three- Trees of the Pure Land: Jewel-trees—Baûo thuï. fold great thousand world system—Buddha Trees in rows: Haønh Thuï—See Haøng Thuï. world). Tree spirit: Tree ghost—See Moäc Thaàn. Trichivara (skt): Ticivara (p)—Kasaya (skt)— Tree-top: Ngoïn caây. Monk robe—See Caø Sa. Trees turn white: See Laâm Bieán. Trichotomic (a): Goàm ba thaønh phaàn. Tree whose wood can exorcise evil spirits: See Trichotomous (a): Trichotomic—Goàm ba thaønh Moäc Hoaïn Töû. phaàn. Trelokavijaya (skt): Trailokya-vijaya-raja (skt)— Trichotomy (n): See Tam Phaân Luaän. See Haøng Tam Theá Minh Vöông. Tricivara (skt): Trichivara (skt)—See Caø Sa. Tremble (v): Run sôï. Tricksters: Nhöõng keû löôøng gaït. Trend: Traøo löu. Tridasas (skt): Tavatimsa (p)—Traiyastrimsa Trend of Buddhist thought: Traøo löu tö töôûng (skt)—Realm of the thirty-three gods—See Tam Phaät giaùo. Thaäp Tam Thieân Giôùi. Trengwa (tib): Bead—A rosary which usually has Tridharmika-sastra (skt): Tam Phaùp Ñoä Luaän— either 108, 54, 42, 38, 27, 18, or 14 beads—Chuoãi Name of a work of commentary. traøng haït thöôøng laø 108, 54, 42, 38, 27, 18, hay 14 Triennial (a): Keùo daøi ba naêm—Coá söï cöù ba naêm haït. moät laàn xaõy ra. Trespass (n & v): Quaù böôùc—Vöôït qua. Triennially (adv): Ba naêm moät laàn. Trespasser (n): Ngöôøi xaâm nhaäp. Trigamist (n): Ngöôøi phaïm toäi tam hoân (ba vôï Tretayuga (skt): Vivarta siddha kalpa (skt)—The hay ba choàng moät laàn). abiding or existing kalpa—See Truï Kieáp. Trigamous (a): Maéc toäi tam hoân. Tri (skt): Traya (skt)—Three—Tam (ba). Trigamy (n): Tình traïng tam hoân.

Tri Hai Master: See Trí Haûi Hoøa Thöôïng. activities—The three conditions, inheritances, or Trijati (skt): Tijati (p)—Tam Sinh—Three three kinds of karma—See Tam Nghieäp. generations (Past, present, and coming). Trini-nirmana (skt): Three

kinds of Trikayas (skt): See Tam Thaân Phaät. transformation—See Tam Hoùa. Trikona (skt): The sign on a Buddha's breast (on Trini-punya-kriya-vastuni (skt): Tam Phöôùc Vairocana)—The sign of omniscience—See Nhaát Nghieäp Söï—Three kinds of meritorious Thieát Phaät Taâm AÁn. behavior—Ba loaïi haønh vi taïo phöôùc—See Tam Trilaksana (skt): Tilakkhana (p)—Three marks or Phöôùc. conditioned arising: impermanence, suffering, and Trini-samyojanani (skt): Samyojanani (p)—egolessness—See Ba Töôùng Traïng Cuûa Hieän Three fetters—See Tam Kieát Söû. Höõu. Trini-smrty-upasthanani (skt): Three kinds of Trilochana (skt): Tam Nhaõn Nhaân—Three-eye abiding mindfulness—See Tam Nieäm Truï (Xöù). person, another name for Siva—Teân goïi khaùc cuûa Trini-sucaritani (skt): Three wonderful thaàn Siva. conducts—See Tam Dieäu Haïnh. Triloka (skt): Traidhatuka (skt)—Tiloka (p)—Trini-vimoksa-mukhani (skt): Tam Giaûi Thoaùt Three realms—See Tam Giôùi. Moân—Three gates of emancipation—See Tam Trim eyebrows: Tæa chaân maøy—A Bhiksuni Giaûi Thoaùt. should not trim, pluck, or darken her eyebrows— Trini-yanani (skt): Triyana (skt)—Three Vò Tyø Kheo Ni khoâng neân caét tæa, nhoå boû hay toâ Yanas—See Tam Thöøa. ñaäm chaân maøy. Triny-akusala-mulani (skt): Tini-akusala-mulani Trimsan-naisargita (p): See Xaû Ñoïa Giôùi. (p)—Three unwholesome roots—See Tam Baát Trimsatika (skt): Trimsika Sastra—See Duy Thieän Caên. Thöùc Tam Thaäp Tuïng Luaän. Triny-avaranani (skt): Tayokincana (p)—Three Trimsika (skt): 30 stanzas of Yogacara doctrine— barriers—Three Hinderers—Three kinds of Thirty verses on the mind-only doctrine—See Vighna—Ba loaïi chöôùng ngaïi—See Tam Chöôùng. Duy Thöùc Tam Thaäp Tuïng Luaän. Tri-parivarta-dvadas-akaradharma-cakra- Trimsika-bhasya (skt): Trimsika Sastra—See pravartana (skt): See Tam Chuyeån Phaùp Luaân Duy Thöùc Tam Thaäp Tuïng Luaän. Thaäp Nhò Haønh Töôùng. Trimsika-karika (skt): Trimsika Sastra—See Tripersonal (a): Coù ba ngoâi vò (theo Thieân chuùa Duy Thöùc Tam Thaäp Tuïng Luaän. giaùo coù con, cha vaø thaùnh thaàn). Trimsika Sastra (skt): The sastra on the thirty Tripitaka (skt): Tipitaka (p)—The whole of stanzas of the Teaching of Consciousness—See Buddhist canon—Three sets of Sacred Buddhist Duy Thöùc Tam Thaäp Tuïng Luaän. Books—See Tam Taïng. Trimsika-vijnaptima-trata-karika (skt): Tripitaka Dharma Master: See Tam Taïng Phaùp Trimsika Sastra—See Duy Thöùc Tam Thaäp Tuïng Sö. Luaän. Tripitaka at a glance: See Ñaïi Taïng Nhaát Laõm. Trimurti (skt): Three manifestations of a single Tripitaka of the "Great Kindness and Grace" essence—The three divinity of the Hindu trinity— Monastery: See Ñaïi Töø AÂn Töï Tam Taïng. See Nhaát Theå Tam Phaân. Tripitaka or Hinayana teaching: See Tam Taïng Trinidandani (skt): Three activities that incur Giaùo. punishment—See Tam Phaït Nghieäp. Tripitaka Master: Tripitaka Dharma Master— Trini-duscaritani (skt): Tini-duccaritani (p)— See Tam Taïng Phaùp Sö. Three kinds of wrong conduct—See Tam AÙc Tripitaka school: See Taïng Giaùo. Haïnh. Tripitaka teaching: Tripitaka school—See Taïng Trini-guhyani (skt): The three mystic things— Giaùo. See Tam Maät. Triple (a): Coù ba phaàn. Trini-karmani (skt): Ba nghieäp—The three Triple discipline: The study of the discipline or

rules of meditation and philosophy. According to Triratna with its own nature: See Töï Taùnh Tam the Sixth Patriarch Hui Neng in the Platform Baûo. Sutra: “The Mind as it is in itself is free from Triratna as the treasury: Tam Baûo Taïng illnesses, this is the Precepts of Self-being. The Trisamaya (skt): Samaya (skt)—Dam-sig (tib)— Mind as it is in itself is free from disturbances, this Coming together—Meeting—Convention— is the Meditation of Self-being.”—Tu hoïc giôùi, Riddance of unclean hindrances (tröø caáu ñònh, hueä, tam hoïc cuûa Phaät giaùo. Theo Luïc Toå chöôùng)—Tam Muoäi Da. Hueä Naêng trong Kinh Phaùp Baûo Ñaøn: “Ñaát taâm Trisarana (skt): Tisarana (p)—Tisaranagamana khoâng beänh laø giôùi cuûa töï taùnh, ñaát taâm khoâng (p)—Sarana-gamana (skt)—Take refuge in loaïn laø ñònh cuûa töï taùnh, ñaát taâm khoâng loãi laø hueä Triratna—Take refuge in the three Precious cuûa töï taùnh.”—See Giôùi Ñònh Hueä. Ones—The Three Refuges—See Tam Quy Y. Triple gate: Threefold gate—Coång tam quan. Trisarana-gamana (skt): See Trisarana. Triple Gem: Triratna (skt)—Triple Jewel—Three Trisharana (skt): See Trisarana. precious ones—Three treasures—See Tam Baûo. Trishiksha (skt): Tisso-sikkha (p)—Three Triple Jewel: Triple Gems—Three treasures— studies—See Tam Hoïc. See Tam Baûo. Trishna (skt): Thirst for sentient existence or will- Triple platform ordination: See Tam Sö Thaát to-live, sensual desires, sensual pleasures, or even Chöùng. craving for non-existence, etc—See AÙi Duïc. Triple power verse: Verse on the three Trisiksa (skt): Tisso-sikkha (p). powers—Keä noùi veà ba söùc maïnh—See Tam Löïc 1) Threefold training of precepts, samadhi, and Keä. wisdom: See Tam Hoïc. Triple realm: Threefold world—Triple world— 2) Three ways of discipline of a hearer: See Three realms (World of desire—World of form— Tam Tu. World of formless)—See Tam Giôùi. Trisong Detsen (740-798): Regarded by the Triple thousand great thousand worlds: Tibetan Buddhist tradition as the second of the Trichiliocosm—Three thousand great three “religious kings” of the Yar Lung dynasty chiliocosmos—See Tam Thieân Ñaïi Thieân Theá who worked so hard to establish Buddhism in Giôùi. Tibet. He is said to have been a physical Triple training: Three inseparable aspects for emanation of Manjusri and is credited with any cultivators—See Tam Tu. inviting the Indian scholar monk Santaraksita and Triple truth of harmony: See Vieân Dung Tam the tantric master Padmasambhava to Tibet. The Ñeá. three established the first monastery in Tibet Triple world: Three realms—See Tam Giôùi. called Samye—Ñöôïc truyeàn thoáng Phaät giaùo Taây Triple worlds as a burning house: See Tam Giôùi Taïng xem nhö laø vò vua thöù nhì trong ba vò vua Nhö Hoûa Traïch cuûa toân giaùo döôùi trieàu ñaïi Yar-Lung, ngöôøi ñaõ Triple world is but one mind: Svacitta-matram- laøm vieäc caät löïc ñeå thaønh laäp Phaät giaùo Taây Taïng. traidhatukam (skt)—See Tam Giôùi Duy Nhöùt Ngöôøi ta noùi oâng laø hieän thaân cuûa Ñöùc Vaên Thuø Taâm. Sö Lôïi Boà Taùt, vaø laø ngöôøi ñaõ thænh hai nhaø sö AÁn Triple world is no more than one’s own mind: Ñoä laø Santaraksita vaø Lieân Hoa Sanh tôùi Taây Svacitta-matram-traidhatukam (skt)—See Tam Taïng. Taïi ñaây caû ba cuøng thieát laäp tu vieän ñaàu Giôùi Duy Nhöùt Taâm. tieân goïi laø Samye. Triplistic thought: The belief in the solidity of Trisvabhava (skt): Three natures—Tam chuûng relative reality

by dividing all actions into subject taùnh—See Tam Töï Tính. and object and the exchange between the two. Tritantra (skt): A Sanskrit term for “Triple Triratna (skt): Tisarana or Tiratana (p)—Three continuum”—See Ba Thöù Tieáp Dieãn. Precious Ones—Triple Jewel—Triple Gem Tritheism (n): Thuyeát tam thaàn (Thieân chuùa giaùo, (Buddha, Dharma, Sangha)—See Tam Baûo. cha, con vaø thaùnh thaàn). Tritheist (n): Ngöôøi theo thuyeát tam thaàn.

Tritheistical (a): Thuoäc veà thuyeát tam thaàn. Trouble with men is that everyone wants to be Tritheite (n): Tritheist—Ngöôøi theo thuyeát tam a teacher: Trôû ngaïi vôùi con ngöôøi laø ai cuõng thaàn. muoán laøm thaày ngöôøi khaùc—See Nhaân Chi Hoaïn Tritiya-dhyana (skt): Tatiya-jhana (p)—See Tam Taïi Hieáu Vi Nhaân Sö. Thieàn. Trouble someone greatly: Disturb someone Triumph (n & v): Chieán thaéng—Khaûi hoaøn. greatly—Gaây xaùo troän maïnh cho ai. Triumphal (a): Chieán thaéng—Khaûi hoaøn. Trouble of the world: Passions—Worldly Triumphalism (n): Chuû nghóa töï toân hay thaùi ñoä bondage—Tuïc luïy (traàn lao). töï toân (Giaùo hoäi Thieân chuùa giaùo cho raèng mình Troubled: AÙy naùy—Anxious—Restless— ñaõ ñöôïc Thieân chuùa maëc khaûi ñaày ñuû neân coù Uneasy—Disquiet—Unquiet. quyeàn pheâ phaùn con ngöôøi). Troublers: See Lao Keát. Triumphant (a): See Triumphal. Trouble-maker: Keû gaây roái. Triumphant arch: Khaûi Hoaøn Moân. Troublesome: Phieàn muoän—Khoù nhoïc. Triumphant of desires: Jina (skt)—Kyø na (chieán Troublesome companions: See Lao Löõ. thaéng duïc voïng). Troublesome wife: Vadhakabhariya (p)—Loaïi Triumphant return: Khaûi hoaøn. vôï gaây phieàn chuoác naõo cho choàng. Trivial fame or profit: Danh lôïi nhoû nhoi (khoâng Trsna (skt): Tanha (p)—Craving—Love— ñaùng keå). Desire—Lust—Thurst—See AÙi Duïc. Trividha-dvara (skt): Trini-karmani (skt)—See Trsnaksaya (skt): Tanhakkaya (p)—Destruction Tam Nghieäp. of craving—Dieät AÙi Duïc. Trividhanisilani (skt): Three groups of pure Trtiya-dhyana (skt): Tatiya-jhana (p)—Tritiya- precepts—Three collections of pure precepts— dhyana (skt)—See Tam Thieàn. See Tam Tuï Tònh Giôùi. Truc Lam Temple: Truùc Laâm Töï—Name of a Trividha-parinama (skt): Three powers of famous temple in Hueá, Central Vietnam—Teân change—See Tam Naêng Bieán. cuûa moät chuøa noåi tieáng ôû Hueá, Trung Vieät. Trividya (skt): Tivijja (p)—See Tam Minh. Truc Laâm Zen Sect: See Truùc Laâm Thieàn Phaùi. Triyana (skt): Three vehicles—See Tam Thöøa. True (a): Tattva (skt)—Chaân—Thaät söï—Real Triyavabhasa (skt): Triple vision—See Tam nature—Reality—Nhö Thöïc. Nhaõn. True aspect: Dharma-nature—Real Tri Zen Master: See Trí Thieàn Sö. appearance—True Suchness—Ultimate reality— Trna (skt): See Ñaùt Saùt Na. Chaân töôùng. Trnastaraka-vinaya (skt): Covering over with True being: True nature—See Chaân Taùnh. grass—See Nhö Thaûo Phuù Ñòa. True body: Body of an enlightened being—Own Trsna (skt): Tanha (skt)—Ham muoán—Trishna self—See Chaân Thaân. (skt)—AÙi duïc—Attachment—Craving—Thirst for True Buddha-nirvana: See Chaân Tòch. sentient existence—AÙi duïc, tham aùi, loøng tham True Buddha son: The one who has attained the muoán daãn ñeán taùi sinh. first stage of bodhisattvahood—See Chaân Phaät Trouble: Töû. 1) Dao Ñoäng: Troubles—See Tam Dao Ñoäng. True

Buddhist: See Phaät Töû. 2) Phieàn: Annoyance—Perplexity—To bother— True cause: Reality as cause—See Chính Nhaân. To annoy—To disturb—To trouble. True character of man: Bhutacitta (skt)— True Trouble of delusion: Si Dao Ñoäng—See Tam mind—Sincere—True-hearted—True disposition Dao Ñoäng. of man—Real mind—See Chaân Taâm. Trouble of hatred: Saân Dao Ñoäng—See Tam True character of the middle way: Trung Ñaïo Dao Ñoäng. Thöïc Töôùng—Ñaëc tröïng chaân thöïc cuûa trung ñaïo. Trouble of lust: Tham Dao Ñoäng—See Tam Dao True characteristics: Chaân Thöïc Töôùng—Ñaëc Ñoäng. taùnh chaân thaät.

True and complete enlightenment: See Chaân Dieäu Phaùp. Vieân Giaùc. True liberation: True release—See Chaân giaûi True consciousness: See Chaân Thöùc. thoaùt. True disposition of man: Bhutacitta (skt)—True True light of the Buddha: See Phaät Quang. mind—Real mind—See Chaân Taâm. True man: Honest man—Chính nhaân (ngöôøi True ego: Nirvana ego—Transcendental ego— chính tröïc). See Chaân Ngaõ. True mark of the Bhutatathata: See Chaân Nhö True emptiness: Wonderful existence— Thöïc Töôùng. Emptiness—See Chaân Khoâng. True man of no rank: See Voâ Vò Chaân Nhaân. True end of salvation: Chaân thaät cöùu caùnh giaûi True mantra: Mind-spell—Taâm chuù. thoaùt. True mind: Bhutacitta (skt)—Real mind—True enlightenment: See Chaân Thaät Giaùc Ngoä. Sincere—True character of man—True True entrusting mind: See Chaân Thaät Quy disposition of man—True-hearted—True to one's Maïng Taâm. nature—See Chaân Taâm. True and eternal: See Chaân Thöôøng. True mind and true nature: Chaân taâm chaân True existence: Parinispanna-laksana (skt)— taùnh—True nature—See Chaân Taâm. Character of Ultimate Reality—See Chaân Höõu True nature: Fundamental of each individual, i.e. Taùnh. the Buddha-nature—See Chaân Taùnh. True eyes: Thöïc Nhaõn—An eye able to discern True nature of the mind: See Taâm Chaân. reality, i.e. the Buddha-eye—Maét coù theå thaáy True nature of nothingness (non-existence): ñöôïc chaân lyù, nhö Phaät nhaõn—See Phaät Nhaõn. Bussho-mu (jap)—Buddha-nature of True face: Chaân dieän muïc. nothingness—Phaät Taùnh Voâ. 1) Original face or Buddha-nature—Baûn lai True nature of phenomena: Phaùp Thöïc Taùnh— chaân dieän muïc hay Phaät taùnh. Baûn chaát thaät söï cuûa hieän töôïng. 2) True physiognomy (features): Reality—True True nature of things: Vastu-dharma (skt)— features—Chaân dieän muïc. Chaân taùnh cuûa söï vaät. True and false: Real and unreal—See Chaân Giaû. True nature of understanding the truth: True and false mind: See Chaân Voïng Nhò Taâm. Bussho-u (jap)—Phaät Taùnh Hieåu Chaân Lyù—True features: Reality—True face—True Buddha- nature of understanding the truth. physiognomy—Chaân dieän muïc. True nature of void: Bussho-ku (jap)—Buddha- True good and beautiful: Chaân thieän myõ. nature of void—Phaät Taùnh Khoâng. True happiness: Advaitananda (skt)— True nature of Zen: Baûn chaát thaät cuûa Thieàn—Mahamangala (skt)—Real happiness—Chaân haïnh See Chaân Taùnh Thieàn. phuùc. True to one's nature: Bhutacitta (skt)—True True-hearted: Bhutacitta (skt)—True mind— mind—Sincere—True-hearted—True disposition Sincere—True character of man—True of man—Real mind—True character of man— disposition of man—Real

mind—True to one's See Chaân Taâm. nature—See Chaân Taâm. True Person: Chen-jen (chi)—Shinnin (jap)— True and honest man: Chaùnh nhaân quaân töû. See Chaân Nhaân. True knowledge: Tattva-jnana or Viveka (skt)— True Person of No Rank: True man of no rank— Intuitive wisdom—Knowledge of truth—See See Voâ Vò Chaân Nhaân. Chaân Trí. True personality: Mahatma (skt)—See Chaân True knowledge of the Mahayana: In its Ngaõ. concept of mental reality, in contrast with True physiognomy: Reality—True face—True Hinayana concepts of material reality—See Chaân features—Chaân dieän muïc. Voâ Laäu Trí. True principle: The true principle—Truth—True law: Saddharma (skt)—Fine-dharma—See Suchness—True emptiness—The true principle—

The principle of truth—The absolute apart from thöøa—See Chaân Ngoân Toâng. phenomena—Wonderful existence—See Chaân True void: True emptiness—See Chaân Khoâng. Lyù. True void is the mysterious existence: Truly True and pure: Chaân tònh. void—Truly immaterial, yet transcendentally True Pure Land Sect: True Pure Land Way— existing—Wonderful existence—See Chaân See Tònh Ñoä Chaân Toâng. Khoâng Dieäu Höõu. True and pure teaching: Chaân tònh giaùo—See True void is wonderful existence: The true Chaân Tònh. void—The true void is the mysteriously existing—True reality is not the phenomena: Chaân nhö Truly void, or immaterial yet transcendentally khoâng phaûi laø söï. existing—True emptiness—Wonderful True or reliable words: Bhutavadi (skt)—Thaät existence—See Chaân Khoâng Dieäu Höõu. Ngöõ—See Thöïc Ngöõ. True way: Way of Truth—Way of reality—Chaân True religion: Absolute Buddha-truth—Real ñaïo—See Thöïc Ñaïo. way—True way—Chaân giaùo—See Thöïc Ñaïo. True way of developing the Bodhi Mind: See True sect: See Chaân Toâng. Chaân Phaùt Boà Ñeà Taâm. True selfness: Parmatman (skt)—Mahatman True way to know Buddha: Thaät söï thaáy Phaät— (skt)—Intrinsic essence—See Chaân Ngaõ. See Chöùng Ngoä Boà Ñeà. True and single-minded devotion towards the True wisdom: Buddha-illumination—See Chaân Buddha: A person devoted with all his heart and Minh. soul to the teaching and guidance of Buddha and True wisdom is that which conceals wisdom: no one else. See Ñaïi Trí Nhöôïc Ngu. True sons: Mahayanists—Ngöôøi theo Ñaïi Thöøa— True wisdom of the adepts: Voâ Hoïc Thöïc Tueä— See Chaân Töû. Trí tueä chaân chaùnh cuûa caùc baäc thöôïng trí. True state: Thaät theå. True words: Dharani (skt)—Words of Truth— True statement of a fundamental principle: Words of Tathagata—Buddha-truth—Buddha Truth—Thaät ñeá—Lyù chaân thöïc hay laø chaân phaùp. mantra—Dharani—Sacred formulae—Spells— True Stillness Zen Master: Chôn Tònh Thieàn Esoteric words—See Chaân Ngoân. Sö—See Ñaâu Suaát Tuøng Duyeät Thieàn Sö. True word of assurance of Vairocana: See Nhaát True substance is the phenomena: Chaân lyù Thieát Phaùp Giôùi Quyeát Ñònh Trí AÁn. chính laø söï. "True word" that responds everywhere: Nhaát True suchness: Asamskrta dharmakaya (skt)— Thieát Xöù Voâ Baát Töông Öng Chaân Ngoân —Chaân Dharma-nature—Phaùp taùnh—Unconditioned ngoân töông öng khaép nôi nôi. dharmakaya—Unconditioned reality body—See True Word School: Mantrayana (skt)—See Chaân Voâ Vi Phaùp Thaân. Ngoân Toâng. True sutras: See

Chaân Kinh. True word sect: Mantrayana (skt)—See Chaân True Teachings: Saddhamma (p)—Saddharma Ngoân Toâng. (skt)—True vehicle—See Chaân Giaùo. True Words of Seven Buddhas for Eradicating True Thusness: True Suchness—See Chaân Nhö Offences: Thaát Phaät Dieät Toäi Chaân Ngoân, moät and Voâ Vi Phaùp Thaân. trong Thaäp Chuù. True Thusness Dharma: See Xöùng Phaùp Haïnh. Truly enlightened: Sambuddha (skt)—Correctly True Thusness samadhi: See Chaân Nhö Tam enlightened—Thaät söï giaùc ngoä. Muoäi. Truly enlightened one: Sambuddha (skt)—See True and trustworthy: Thaønh Tín—Chaân thaät vaø Tam Phaät Ñaø. ñaùng tin caäy. Truly existent: Thöïc Höõu Tính—Hieän höõu thaät True or untrue: Chaân thaät hay khoâng chaân thaät. söï. True value: Chaân giaù trò. Truly immaterial: True void is the mysteriously True Vehicle: True teaching or doctrine—Chaân existing—Truly void, yet transcendentally

existing—See Chaân Khoâng Dieäu Höõu. Truth and convention: See Chaân Tuïc. Truly non-empty: Nhö Thöïc Baát Khoâng—Tính Truth dharani: Retention of meaning—See ‘khoâng’ khoâng thaät söï —Essence in its Nghóa Ñaø La Ni. differentiation. Truth does not give satisfaction to the emotion Truly non-existent: Thöïc Voâ—Phi hieän höõu thaät and intellect: Chaân lyù khoâng thoûa maõn caûm xuùc söï. vaø trí naêng. Truly void: See Chaân Khoâng Dieäu Höõu. Truth of emptiness: Chaân lyù veà caùi khoâng—See Trumpet (n): Moät loaïi keøn loa. Khoâng Ñeá. Trungpa Rinpoche, Chogyam (1940-1987): See Truth of the end of suffering: See Dieät Ñeá. Chogyam Trungpa Rinpoche. Truth expressed in language: Chaân lyù ñöôïc dieãn Trung Tam Monastery: See Tònh Xaù Trung taû baèng lôøi leõ—See Y Ngoân Chaân Nhö. Taâm. Truth is independent of words: See Lyù Taïi Trung Thuy Giac Nhien: Name of a famous Tuyeät Ngoân. monk in recent Vietnamese Buddhist history— Truth of mean: Chaân lyù cuûa phöông tieän—See See Tröøng Thuûy Giaùc Nhieân. Trung Ñeá. Truong Nguyen Zen Master (1110-1165): See Truth of Nirvana: Tòch dieät chaân ñeá. Tröôøng Nguyeân Thieàn Sö. Truth of the PATH that leads to the cessation Truong Tho Temple: See Tröôøng Thoï. of suffering: See Ñaïo Ñeá. Trust (n & v): Tín—Tin töôûng—Tín caån. Truth of the path that leads to the end of Trust in the law, not in men: See Y Phaùp Baát Y suffering: See Ñaïo Ñeá and Töù Dieäu Ñeá. Nhaân. Truth-plot: Bodhimandala (skt)—Magical circle, Trust someone: Believe someone—Tin töôûng ai. place of enlightenment—See Ñaïo Traøng. Trust in someone else: See Y Tha. Truth in reality: Ultimate truth—See Chaân Ñeá. Trust in Triratna: See Quy Y. Truth Seal: See Phaùp AÁn. Trust in truth, not in words: See Y Nghóa Baát Y Truth of suffering: Duhkha-satya (skt)—Khoå Ñeá Ngöõ. hay söï thaät veà khoå. Trusting and calling on the Buddha: See Tha Truths of suffering and arising of suffering: Löïc Nieäm Phaät. See Khoå Taäp Ñeá. Trustworthy: Thaân tín. Truth of temporariness: Chaân lyù cuûa giaû taïm— Truth (n): Reality—Real nature—See Chaân Lyù. See Giaû Ñeá. Truth of the arising of suffering: samudaya Truth of the two kinds of selflessness: Nhò (skt)—See Taäp Ñeá. Khoâng Chaân Lyù—Chaân lyù veà hai loaïi voâ ngaõ. Truths are beyond explanation: Bieát taát caû phaùp Truth of void: Chaân lyù cuûa Khoâng—See Khoâng lìa ngoân thuyeát maø coù theå vì ngöôøi noùi voâ bieân Ñeá. phaùp moân. Truth-wisdom: Prajna

(skt)—Buddha- Truth-body: Dharmakaya (skt)—Body of illumination—Chaân thaät minh—See Chaân Minh. dharma—Law-body—See Phaùp Thaân. Truth will always remain: Chaân lyù khoâng bao Truth can only be fully comprehended by giôø thay ñoåi. insight: Chaân lyù chæ coù theå hieåu ñöôïc töôøng taän Truth without words: See Lyù Taïi Tuyeät Ngoân. baèng trí tueä. Truth-word: Mantra (skt)—Shingon (jap)—See Truth of the causes of suffering: Samudhaya- Chaân Ngoân. satya (skt)—Taäp Ñeá—See Töù Dieäu Truth of Zen: See Chaân Lyù Thieàn. Ñeá. Truthful (a): Chaân thaät—Trung thöïc. Truth of the cessation of suffering: Nirodha- Truthfulness: Chaân lyù tính—See Nhö Thò. satya (skt)—See Dieät Ñeá and Töù Dieäu Ñeá. Trutsegyad (tib): Local council—Hoäi ñoàng ñòa Truths of the cessation and the path: See Dieät phöông. Ñaïo Ñeá. Try to evade: Coá traùnh.

Try to get up: Göôïng daäy—To raise oneself after Tsaukuta (skt): Name of an ancient kingdom— a fall. See Taøo Cöï Tra. Try to please someone: Laáy loøng ai. Tsa way lama (tib): Root lama—See Boån Sö. Try to find solitude: Tha thieát soáng an tònh. Tse ma (tib): Pramana (skt)—Logical survey— Tryana (skt): Triyana (skt)—Three vehicles—Caùi nhìn coù tính caùch lyù luaän—Study of the theory See Tam Thöøa. of knowledge—See Löôïng. T'sai-Li Society: See Taïi Lyù Giaùo. Tse me shi (tib): Catvari-apramanani (skt)— Tsampa (tib): Dried flour—Boät mì khoâ—Dired Appamanna or Brahmavihara (p)—Four barley flour that Tibetans eat by mixing with immeasurables—See Töù Voâ Löôïng Taâm. butter—Boät luùa ñaïi maïch khoâ maø khi aên ngöôøi Tsitigarbha (skt): See Ñòa Taïng Boà Taùt. Taïng troän vôùi bô. Tsitigarbha Bodhisattva (skt): See Ñòa Taïng Boà Tsang Denma (tib): Brahmavati (skt)—See Phaïm Taùt. Ma Vieät. Tso-Ch'an (chi): Zazen (jap)—Meditative Tsan-Ning: See Taùn Ninh. sitting—Sitting meditation—See Toïa Thieàn. Ts'an-t'ung-ch'i: Sandoâkai (jap)—Coincidence of Tsogchen (tib): Maha-atyanta (skt)—Ñaïi Cöùu Difference and Sameness—See Tham Ñoàng Kheá. Caùnh—Great end. Ts'ao-Ch'i: Name of a mountain in China which Tsog Offerings: Cuùng döôøng Thieân nöõ. is sometimes used as an alternative name for Hui- Tsog Offerings Song: A song to move the neng (638-713), the Sixth Patriarch, who resided Dakinis' Hearts—Usually used to praise in Tsog there—See Taøo Kheâ. Offerings of Tibetan Buddhism)—Baøi ca xuùc ñoäng Ts'ao-kung: Soâkoâ Shinsai (jap)—Name of a God taâm chö Thieân Nöõ (Thöôøng ñöôïc duøng ñeå taùn tuïng who protects the kitchen fire—Taùo Coâng, teân cuûa trong nghi thöùc cuùng döôøng Tsog cuûa Phaät Giaùo moät vò thaàn baûo veä cuûi löûa trong nhaø beáp. Maät Toâng. Ts'ao Shan: See Taøo Sôn. Tsomo, Karma Lekshe (1944 -): See Karma Ts'ao-shan: Can the eyebrows and the eyes Lekshe Tsomo. distinguish each other or not?: See Coâng AÙn Tsong Khapa (1357-1419): Sumatikirti (skt)— Taøo Sôn Mi Muïc Baát Thöùc. See Toâng Khaùch Ba. Ts'ao Shan: End of mourning: Taøo Sôn maõn Tsu (jap): To pass through—To penetrate—See tang—See Coâng AÙn Taøo Sôn Hieáu Maõn. Thoâng. Ts'ao-shan Pen-chi (Wade-Giles Chinese): Tsu-an Zen master: Thieàn sö Tsu-an—Name of Sozan Honjaku (jap)—Caoshan Benji—See Taøo a Japanese Zen master—The high monk Tsu-an Sôn Baûn Tòch Thieàn Sö. was a commoner by birth. He was a selfless man, Ts'ao-Tung: See Taøo Ñoäng. upright and honest. Not only did

he study Zen, he Ts'ao-Tung tsung: One of the major schools of was also well versed in all the genteel arts of the Chinese Zen, along with the Lin-chi school—See tea ceremony, incense compounding, flower Taøo Ñoäng. arranging, and so on. Tsu-an also studied Tsarpa Sakyapa: One of the two main branches medicine. He himself decided to travel around the of Sakyapa order of Tibetan Buddhism, the other country to examine and test the effects of various being Ngorpa. Its headquarters is Nelandra hot springs. He located two places where the Monastery, built by the Vajrayogini master water was outstanding, but they were in remote Tsarchen Losel Gyatso (1502-1556) in the area of areas, so he developed a method of treating Penyul in U province—Moät trong hai heä phaùi ordinary water that would produce similar effects. chính cuûa tröôøng phaùi Sakyapa cuûa Phaät giaùo Taây He had this formula printed and distributed it as Taïng, heä phaùi khaùc laø Ngorpa. Truï sôû chính ñöôïc an act of charity. Tsu-an's mental and physical ñaët taïi Tu Vieän Nelandra, ñöôïc xaây döïng bôûi ñaïo vigor did not decline as he grew old. He was a sö Tsarchen Losel Gyatso trong khu vöïc Penyul delightful and refreshing person. Once a thuoäc tænh U. housewife of his locality was sick for years, tormented by a ghost. During that time, whenver a

physician would come, she would go wild and "Ñaïo töø khôûi thuûy shout abuse, such that no doctor would dare Ngoä chaúng tröôùc sau approach her. When Tsu-an came, however, even Xuoâi tay nhaém maét if the woman was in her sickroom, she would Vieân thaønh taùnh khoâng." become aware of his presence the instant he Tsuâbun (jap): "Tsuâbun" is a Japanese term for crossed the threshold. She would be terribly Bursar at a Zen monastery. This office was added frightened, but would submit docilely to his by the Japanese to the original Chinese list of six examination. Tsu-an died in the year 1750 at the administrative offices within the monastic age of eighty. At noon of the day he passed away, community whose role is to oversee the practical he felt his own pulse and declared that his life administration of the monastery (toâhan or chiji). would end before the hour was up. As it turned The bursar was the chief financial officer out, he actually died within the hour, leaving responsible for the overall economic welfare and behind this parting verse: finance of the community. In that capacity, the "The original religion bursar supervised the activities of the other three is realized without beginning. financial offices within the administration, the As my eyes close forever, tsuâsu, the kansu, and the fuâsu. In some cases, the my essence is true emptiness." bursar served as the chief officer in the Eastern Tsu-an laø moät vò cao Taêng xuaát thaân töø haøng daân Rank and oversaw all six of the chiji. In the giaõ. OÂng laø moät ngöôøi vò tha, thaúng thaén vaø thaønh medieval Japan (1185-1600), the bursar often thaät. Khoâng chæ nghieân cöùu Thieàn phaùp, Sö coøn acted as a money lender to raise additional funds laøu thoâng nhieàu boä moân ngheä thuaät khaùc nhö traø for the upkeep of the temple—Thuaät ngöõ Nhaät ñaïo, cheá bieán traàm höông, vaø caém hoa, vaân vaân. Baûn coù nghóa laø "Thuû quyõ Thieàn vieän," vaên phoøng Sö coøn hoïc veà boä moân y hoïc. Sö ñaõ quyeát ñònh chu thuû quyõ ñöôïc ngöôøi Nhaät theâm vaøo saùu vaên phoøng du khaép xöù ñeå tìm kieám

vaø thöû nghieäm hieäu quaû haønh chaùnh trong coäng ñoàng töï vieän troâng coi taát cuûa nhöõng doøng suoái nöôùc noùng khaùc nhau. Sö ñaõ caû moïi vieäc lieân heä tôùi haønh chaùnh trong töï vieän. choïn ñöôïc hai nguoàn suoái raát toát, nhöng laïi toïa laïc Thuû quyõ laø vò Taêng chòu traùch nhieäm chung veà ôû nhöõng nôi raát xa, vì theá Sö ñaõ phaùt trieån ra moät phuùc lôïi kinh teá vaø taøi chaùnh cuûa töï vieän. Trong phöông phaùp ñieàu trò baèng nöôùc thöôøng maø cuõng khaû naêng ñoù, vò Taêng thuû quyõ giaùm saùt taát caû moïi coù cuøng hieäu quaû vôùi nöôùc suoái noùng trong vieäc sinh hoaït cuûa ba vò Taêng troâng coi veà taøi chaùnh chöõa beänh. OÂng ñaõ cho in ra coâng thöùc vaø phaân trong ban haønh chaùnh cuûa töï vieän laø Chaùnh Giaùm phaùt khoâng cho moïi ngöôøi. Luùc veà giaø, theå chaát Sö Taêng, Giaùm Töï Taêng, vaø Phuï Taù Giaùm Taêng. Tsu-an vaãn traùng kieän vaø tinh thaàn vaãn luoân minh Trong moät vaøi tröôøng hôïp, vò Taêng thuû quyõ laø vò maãn. Sö vaãn luoân laøm vieäc vaø coáng hieán vôùi loøng Taêng chính beân Ñoâng Ban vaø troâng coi caû saùu vaên nhieät thaønh. Hoài ñoù, coù moät phuï nöõ ôû ñòa phöông phoøng. Trong thôøi trung coå, thuû quyõ chòu traùch maéc beänh taâm thaàn trong nhieàu naêm, ngöôøi ta cho nhieäm gaây quyõ cho vieäc söûa sang chuøa vieän. raèng baø bò ma aùm. Luùc ñoù moãi laàn thaày thuoác ñeán Tsu Chin (chi): Toå Khaâm—Name of a monk. khaùm beänh, baø leân côn ñieân maéng chöûi vaø phaùp Tsu-fu Ju-pao (Wade-Giles Chinese): Shifuku- phaùch neân khoâng ai daùm ñeán gaàn baø. Sö Tsu-an Nyoho (jap)—Zifu Rubao—See Töø Phöôùc Nhö quyeát ñònh ñeán chöõa beänh cho baø. Tuy nhieân, khi Baûo Thieàn Sö. Sö vöøa môùi böôùc chaân vaøo cöûa laø trong phoøng baø Tsugen Jakurei (jap): Thoâng Huyeãn Tòch Linh— ñaõ bieát vaø laäp töùc la heùt, nhöng sau ñoù baø laïi toû veû Name of a monk. phuïc tuøng moät caùch dòu daøng trong khi Sö chöõa Tsu-Hsin Hui T’ang: Zen master Hui-T’ang-Tsu- beänh cho baø. Sö Tsu-an thò tòch vaøo naêm 1750 ôû Hsin (1025-1100)—See Toå Taâm Hoái Ñöôøng tuoåi 80. Giöõa tröa hoâm ñoù, Sö töï tay baét maïch cho Hoaøng Long. mình vaø tuyeân boá raèng mình seõ töø giaõ coõi ñôøi tröôùc Tsu-hsin Wu-hsin Huang-lung: Shishin Goshin giôø ngoï. Ñuùng nhö lôøi tuyeân ñoaùn cuûa Sö, sö ñaõ (jap)—Tzuxin Wuxin Huanglong—See Ngoä Taân vieân tòch trong giôø ngoï, ñeå laïi moät baøi keä phoù Töû Taâm Thieàn Sö. chuùng nhö sau: Tsu-Hsuan: See Töû Tuyeàn.

Ts'ui-wei Wu-hsueh: Suibi-Mugaku (jap)— tuùc laáy töø caùc ngöõ luïc cuûa naêm baûy vò Thieàn sö Cuiwei Wuxue—See Thuùy Vi Voâ Hoïc Thieàn Sö. vaøo thôøi nhaø Toáng. Toaøn boä Boä Ñaêng Luïc baét ñaàu Ts’ui-Yen: —See Thuùy Nham Linh Nham Thieàn töø thôøi quaù khöù thaát Phaät vaø tieáp tuïc xuoáng tôùi caùc Sö. Thieàn sö thôøi nhaø Nam Toáng (caùc vò noái phaùp cuûa Ts'ui Yen's Eyebrows: See Coâng AÙn Thuùy Nham Thieàn sö Thieân Ñoàng Chaùnh Giaùc), thôøi ñieåm boä Mi Mao. Ñaêng Luïc ñöôïc bieân soaïn. Boä Ñaêng Luïc naøy ñaïi Tsui-yen-K'o-cheân: Suigan Kashin (jap)—Cuiyan dieän cho boä thöù tö trong naêm boä Truyeàn Ñaêng Kezhen—See Khaû Chaân Thuùy Nham Thieàn Sö. Luïc—See Nguõ Ñaêng Hoäi Nguyeân. Ts'ui-yen Ling-yen: Suigan Reisan (jap)— Tsung mi (780-841): Name of a Chinese Zen Cuiyan Lingyan—See Thuùy Nham Linh Nham Buddhist monk of the T'ang dynasty who is

Thieàn Sö. regarded as a Zen master in the lineage of Ho-tse Ts'un-chiang's galloping a horse: See Coâng AÙn Shen-hui and as the Fifth and final patriarch of the Toàn Töông Phi Maõ. Hua-yen school of Buddhism. In Zen contexts, he Tsung (chi): Chinese term which may be is more commonly known as Kuei-feng Tsung-mi translated as school, sect, denomination, or because of his residence at Kuei-feng monastery. lineage, depending on the context. Pronounced Tsung-mi's writings include the Yuan-jen Lun "shuâ" in Japanese—Thuaät ngöõ Trung Hoa coù theå (Gennin Ron), often used as a primer of the ñöôïc phieân dòch ra laø tröôøng phaùi, toâng phaùi, doøng Mahayan Buddhism teachings and Ch'an-yuan truyeàn thöøa, tuøy thuoäc vaøo vaên baûn. Phaùt aâm theo Chu-ch'uan (Zengen Shozenchuâ Tojo), which tieáng Nhaät laø "shuâ"—See Toâng Phaùi. distinguishes five styles of meditation and three Tsung-Ching-Lu: Suâgyoâroku (jap)—Records of schools of early Zen: the Northern, Southern, and the Mirror of Truth—See Toâng Caûnh Luïc. Ho-tse schools—Teân cuûa moät vò Thieàn sö Trung Ts’ung-Jung-Lu (chi): Shoyoâroku (jap)— Hoa vaøo thôøi nhaø Ñöôøng, ngöôøi ñöôïc xem laø Collection of fascicle in Zen—See Thong Dong Thieàn sö trong doøng truyeàn thöøa Haø Traïch Thaàn Luïc. Hoäi vaø laø vò Toå thöù Naêm cuûa toâng Hoa Nghieâm. Tsung ling shan (chi): See Thoâng Lónh Sôn. Caùc taùc phaåm cuûa Toâng Maät bao goàm boä Nguyeân Tsung-men Lien-teng Hui-yao: Shuâmon Rentoâ Nhaân Luaän, thöôøng ñöôïc duøng nhö boä saùch giaûng Eyoâ (jap)—"A Collection of Essential Material of daïy giaùo lyù chính yeáu cuûa Phaät giaùo Ñaïi Thöøa, vaø the Zen Sect's Successive Records of the Lamp," boä Thieàn Nguyeân Chö Thuyeân, phaân bieät naêm loaïi in thirty sections. It was compiled by Hui-weng Thieàn vaø ba tröôøng phaùi Thieàn trong buoåi sô kyø: Wu-ming in 1183. It includes material derived Baéc Toâng, Nam Toâng, vaø Haø Traïch Toâng—See from the Ching-te Ch'uan-teng Lu, the T'ien-sheng Khueâ Phong Toâng Maät Thieàn Sö and Nguõ Chuûng Kuang-teng Lu, and the Chien-chung Ching-kuo Thieàn. Hsiu-teng Lu, as well as additional materials Ts'ung-Sheân: Chao-chou Ts'ung-shen—See Trieäu drawn from recorded sayings of several Zen Chaâu Toøng Thaåm Thieàn Sö. masters of the Sung dynasty (960-1280). It begins Tsung-Sheng: See Toâng Thaéng. with the Seven Buddhas of the Past and continues Ts'ung-Sheân: I am washing my feet: See Toøng down through the masters of the Southern Sung Thaåm Taåy Cöôùc. dynasty, the time period of the compiler. This text Tsung-Yueh-T’ou-Shuai: See Ñaâu Suaát Tuøng represents the fourth of the five Zen chronicles of Duyeät Thieàn Sö. Zen biographies known collectively as the Five Tsun-Sheng (chi): See Toân Thaéng Boà Taùt. Records of the Lamp (Gotoâroku)—Toâng Moân Tsurpu Gompa (tib): Seat of the Karma Kagyupa Lieân Ñaêng Hoäi Yeáu, boä söu taäp truyeàn ñaêng luïc, order of Tibetan Buddhism, located in the upper goàm 30 phaàn. Vaên baûn ñöôïc bieân soaïn bôûi Thieàn Tolung Valley northwest of Lhasa. The monastery sö Hoái OÂng Ngoä Minh vaøo naêm 1183. Noù bao goàm was badly damaged during the Cultural taøi lieäu laáy töø Caûnh Ñöùc Truyeàn Ñaêng Luïc, Thieân Revolution, but much of it has been rebuilt. Thaùnh Quaûng Ñaêng Luïc, vaø Kieán Trung Tònh Tsurumi (jap): A place near Yokohama in Quoác Keá Ñaêng Luïc, cuõng nhö nhöõng taøi lieäu boå Japan—Xöù Nhaïn Kieán,

gaàn Yokohama (Hoaønh

Taân-Nhaät Baûn). Trung Hoa—Name of a Chinese monk. Tsushin (jap): Thoâng Thaân—The thoroughly Tui-Yin (chi): Thoái AÅn—Teân cuûa moät vò sö Trung realized body—Thaân chöùng ngoä hoaøn toaøn. Hoa—Name of a Chinese monk—See Thieàn Gia Tsuâsu (jap): Ñoâ Töï—Chief Supervisor Monk— Quy Giaùm. Chief officer, head of the temple office, Tukhara (skt): Ñoâ Hoùa La—Ñoã Hoùa La—See comptroller—Chief Supervisor Officer or Prior at Nhuïc Chi. a Zen monastery, one of the six administrative Tula (p): A scales (balance)—Caùi caân. offices of the monastic community. Along with the Tuleti (p): To weigh—Caân. supervisor (kansu) and the assistant supervisor Tulku (tib): O-jin (jap)—Nirmanakaya (skt)— (fuâsu) who are under his direct supervision, the Accommodated body—Buddha's metamorphosic prior is one of three financial officers responsible body—Transformation body—Hoùa thaân—ÖÙng for the economic management of temple thaân—See ÖÙng Hoùa Thaân. resources—Chaùnh Giaùm Taêng, moät trong saùu vò Tulya (p): Equal (a)—baèng nhau. Taêng troâng coi vieäc haønh chaùnh trong coäng ñoàng Tumburu (tib): Timbaru (tib)—See Ñoâ Maâu Loâ töï vieän. cuøng vôùi vò Giaùm Taêng, Phuï Taù Giaùm Thieân. Taêng, hai vò naøy ñeàu döôùi söï giaùm saùt cuûa vò Tummo (tib): Candali (skt)—Gtum-mo (tib)—Noäi Chaùnh Giaùm Taêng. Chaùnh Giaùm Taêng cuõng laø moät hoaû du giaø—Heat yoga—Hoûa tam muoäi—Inner trong ba vò Taêng troâng coi veà caùc nguoàn taøi chaùnh, heat concentration—Inner heat samadhi—Subtle kinh teá vaø quaûn lyù cuûa töï vieän—See Khoá Chuû. heat—See Noäi Hoûa Tam Muoäi. Tsu-Yin-Chu-Ne Zen Master: Zen master Tsu- Tumo (tib): See Tummo. Yin-Chu-Ne—See Toå AÁn Cö Naïp. Tumula (p): Great (a)—Vó ñaïi. Tu (p): However—Tuy nhieân. Tuneful: Tieáng du döông. Tu An Temple in China: See Töø AÂn Töï. Tunga (p): Hight—Prominent (a)—Cao. Tu An Temple in Saigon: See Töø AÂn Töï (Saøi T'ung-an Kuan-chih: Tongan Guanzhi—See Goøn). Ñoàng An Quan Trí Thieàn Sö. Tu An Sac Tu Temple: See Töø AÂn Saéc Töù Töï. T'ung-an Tao-p'i: Doan Dohi (jap)—See Ñoàng T'uan Chi : Obaku-Kiun (jap)—Huang-po Hsi- An Ñaïo Bò Thieàn Sö. yun—Huangbo Xiyun—See Hoaøng Baù Hy Vaän T'ung-feâng An-chu: Toho Anju (jap)—T’ungfeng Thieàn Sö. Anzhu—See Ñoàng Phong Am Chuû Thieàn Sö. Tu Dam Temple: See Töø Ñaøm. Tung-ming Hui-jih (1272-1340): Toâmyoâ Enichi Tu Dung Minh Hoang Zen Master: See Töû (jap)—Name of a Chinese Soâtoâ Zen monk of the Dung Minh Hoaèng Thieàn Sö. Yuan dynasty who emigrated to Japan in 1309. Tu Hieu Temple: See Töø Hieáu Töï. Although he was himself a Soâtoâ master, he served Tu Lam Great Master: See Töø Laâm Ñaïi Sö. as abbot at several Rinzai monasteries in Tu Lam Temple: See Töø Laâm Töï. Kamakura, including Kenchoâ-ji and Engaku-ji— Tu Nghiem Temple: See Töø Nghieâm Töï. Ñoâng Minh Hueä Tòch, teân cuûa moät vò Thieàn Taêng Tuc Lu Zen Master: See Tuùc Löï Thieàn Sö. thuoäc toâng Taøo Ñoäng döôùi thôøi nhaø Nguyeân, ngöôøi Tuccha (p): Empty (a)—Troáng roãng. ñaõ di cö sang Nhaät Baûn vaøo naêm 1309. Maëc daàu Tucci, Giuseppe (1894-1984): See Giuseppe Sö thuoäc toâng Taøo Ñoäng, Sö ñaõ phuïc vuï nhö moät Tucci. vò truï trì taïi vaøi Thieàn vieän thuoäc toâng Laâm Teá taïi Tudati (p): To instigate—Xui duïc. vuøng

Thöông Lieâm, bao goàm Kieán Tröôøng Töï vaø Tuesday (n): Thöù ba. Vieân Giaùc Töï. Tue Trung Thuong Si Zen Master: Tueä Trung Tung-shan: Toâzan (jap)—East Mountain, the Thöôïng Só Traàn Tung (1230-1297)—See Tueä popular Zen name for Mount Feng-mu in present- Trung Thöôïng Só Thieàn Sö. day Hupei, where the Fifth Patriarch Hung Jen Tuhina (p): Dew—Gioït söông. (601-674) established his monastery. The Tui-keng (chi): Thoái Canh—Teân cuûa moät vò sö mountain is also known as Huang-mei shan

(Obaizan) or Yellow Plum Mountain, and Wu-tsu Ñieåu Ñaïo. shan (Goso-zan) , or Fifth Patriarch Mountain. The Tung-Shan's questioning a monk "Have you name East Mountain was coined to contrast Hung- reached the peak?": Ñoäng Sôn ñeán ñænh hay jen's monastery from that of his predecessor Tao- khoâng?—See Ñoäng Sôn Ñaùo Ñænh Ma? hsin (580-651), whose monastery was known as Tung-shan Shou-chu: Tosan Shusho (jap)— Hsi-shan (Seizan), or West Mountain—Ñoâng Sôn, Dongshan Shouchu—See Ñoäng Sôn Thuû Sô Thieàn teân phoå thoâng cuûa Thieàn toâng ñaët cho nuùi Phong Sö. Muïc, ngaøy nay thuoäc tænh Hoà Baéc, nôi maø Nguõ Toå Tung-Shan's straining the rice: See Ñoäng Sôn Hoaèng Nhaãn ñaõ thieát laäp ngoâi töï vieän cuûa mình. Ñaøo Meã Thoaïi. Nuùi cuõng ñöôïc bieát döôùi teân Hoaøng Mai Sôn, vaø Tung-Shan's talking about mind and nature: Nguõ Toå Sôn. Teân Ñoâng Sôn ñöôïc ñaët ra ñeå ñoái laïi See Ñoäng Sôn Thöôøng Thieát and Ñoäng Sôn vôùi ngoâi töï vieän cuûa Töù Toå Ñaïo Tín, thaày cuûa Thuyeát Taâm Thuyeát Tính. Hoaèng Nhaãn, ngoïn nuùi coù teân laø Taây Sôn. Tung-Shan's there's not an inch of grass: See Tung Shan (807-869): Tozan Ryokai (jap)— Ñoäng Sôn Voâ Thoán Thaûo. Tung-shan Liang-chieh—Dongshan Liangjie— Tung-shan's Three Blows: Tung-shan's Three See Löông Giôùi Ñoäng Sôn Thieàn Sö. Cudgels (blows)—Ba heøo cuûa Ñoäng Sôn—See Tung-Shan's awakening that enlightenment is Ñoäng Sôn Tam Ñoán. the path of the inclination to the good: See Tung-shan's Three Cudgels (blows): See Ñoäng Ñoäng Sôn Phaät Höôùng Thöôïng Söï. Sôn Tam Ñoán. Tung-Shan's celebrating an offering to Yun- Tung-shan's Three Pounds of Flax (Hemp): See yen's image: See Ñoäng Sôn Cuùng Chaân. Ma Tam Caân. Tung-Shan's crossing the river: See Ñoäng Sôn Tung-shan Tsung: Ñoâng Sôn Toâng—See East Quaù Thuûy Ngoä Ñaïo. Mountain School. Tung-Shan's eating fruits: See Ñoäng Sôn Quaû Tung-Shan's unease: See Ñoäng Sôn Baát An. Töû. Tung-shan Wu-wei: Five degrees of Tung-Shan- Tung-Shan's elimination of vainglory: See Ñoäng Liang-Chieh—See Ñoäng Sôn Nguõ Vò. Sôn Tröø Danh. Tun-Huang: Ñoân Hoaøng—The city in Kansu in Tung-Shan's enlightenment when wading a Central Asian oasis (northwestern China)—See river and glimpsed his reflection in the water: Ñoân Hoaøng Thaïch Thaát. See Ñoäng Sôn Quaù Thuûy Ngoä Ñaïo. Tun-huang Caves: Caves located in the Tun- Tung-Shan's great matter: See Ñoäng Sôn Ñaïi huang (Tonkoâ) oasis in the northwestern China, Söï. near the desert. The caves house a number of Tung-Shan's instructions: See Ñoäng Sôn Thuøy Buddhist temples, where numerous carved and Ngöõ. painted images are preserved. The earliest wall Tung-Shan's "Is the water deep or shallow?": murals date back to at least 344, and the process See Ñoäng Sôn Thuûy Thaâm Thieån. of painting continued through the end of

the Sung Tung-Shan's Land Deity: See Ñoäng Sôn Ñòa dynasty (960-1280), leaving an important record Thaàn. of Chinese art through nearly 1,000 years. In cave Tung-shan Liang-chieh: Tozan Ryokai (jap)— number sixteen, an important collection of written Dongshan Liangjie (807-869)—See Löông Giôùi manuscripts. mostly Buddhist texts, was Ñoäng Sôn Thieàn Sö. discovered early in the twentieth century—See Tung-Shan's moving his sleeves and leaving the Ñoân Hoaøng Thaïch Thaát. hall: See Löông Giôùi Phaát Tuï Xuaát Khöù. Tun-Huang Cave-Temples: Tun-Huang—See Tung Shan's No Cold or Heat: See Ñoäng Sôn Ñoân Hoaøng Thaïch Thaát. Haøn Thöû. Tun-Huang Manuscripts: A collection of Tung-Shan's One Eye: See Ñoäng Sôn Ñoäc Nhaõn. Chinese texts recovered from one of the Tun- Tung-Shan's Path of birds: See Ñoäng Sôn huang caves (Tonkoâ), in northwestern China. The

manuscripts were first discovered by a farmer in it to trade. After encountering resistance from 1900; Western scholars later removed several poorly armed Tibetans, the soldiers of the thousand of the texts for study. There were two expedition opened fire, killing scores of Tibetans. major Western expeditions to the caves to collect After this altercation they marched unopposed to manuscripts: one led by Sir Aurel Stein in 1907, Lhasa, where they forced the government to sign the other led by Paul Pelliot in 1908. Portion of a trade treaty. This highlighted the military the collection can now be found at the British weakness of Tibet and prompted the Dalai Lama Museum, the Bibliotheque National in Paris, and to attempt to modernize Tibet’s army and to the Nation Library in Peking. Among the institute a number of other reforms. These were, manuscripts found at Tun-huang are a large however, scuttled by the monasteries and the number of important early Zen texts, including the aristocracy after he died, because they feared that oldest extant copy of the Platform Sutra—Boä söu reforms might threaten their power. China was in taäp nhöõng vaên baûn vieát tay cuûa Trung Hoa ñöôïc the throes of civil war, and he warned in a khaùm phaù ra töø moät trong nhöõng hang ñoäng ôû Ñoân prophetic statement that Tibet’s huge neighbor Hoaøng, trong vuøng taây baéc Trung Hoa. Nhöõng vaên stood poised to engulf it, which would lead to baûn vieát tay laàn ñaàu tieân ñöôïc khaùm phaù ra bôûi immense suffering. The fulfillment of the moät noâng daân vaøo naêm 1900; sau ñoù nhöõng hoïc prophecy came in the 1950s, when the People’s giaû Taây phöông ñaõ laáy ñi haøng ngaøn baûn ñeå Liberation Army invaded and annexed Tibet, nghieân cöùu. Taây phöông coù hai ñoaøn thaùm hieåm leading to an estimated 1.2 million deaths in the chính, ñeán nhöõng hang ñoäng ñeå söu taäp nhöõng vaên following decades—Vò Ñaït Lai Laït Ma ñôøi thöù baûn vieát tay naøy: moät do Ngaøi Aurel Stein vaøo XIII, ngöôøi ñöôïc sanh ra trong moät gia ñình noâng naêm 1907, ñoaøn khaùc do Paul Pelliot vaøo naêm daân vaø ñöôïc chính thöùc coâng nhaän vaøo naêm 1878 1908. Moät phaàn cuûa söï söu taäp naøy baây giôø coù theå nhö laø hoùa thaân cuûa ngaøi Trinle Gyatso, vò Ñaït Lai tìm thaáy ôû Vieän Baûo Taøng Anh, Thö Vieän Quoác Laït Ma ñôøi thöù XII, ngöôøi ñaõ thò tòch vaøo naêm Gia Ba Leâ, vaø Thö Vieän Quoác Gia Baéc Kinh. 1875. Ngaøi trò vì trong thôøi roái ren chuû yeáu vì Phaàn lôùn nhöõng vaên baûn quan troïng veà Thieàn, bao nhöõng theá löïc beân ngoaøi. Tröôùc nhaát laø löïc

löôïng goàm vaên baûn coøn toàn taïi cuûa kinh Phaùp Baûo Ñaûo quaân vieãn chinh Anh Quoác chæ huy bôûi Ñaïi taù ñaõ ñöôïc tìm thaáy trong soá nhöõng vaên baûn vieát tay Francis Younhusband, ñi vaøo Taây Taïng vôùi chuû yù ôû Ñoân Hoaøng—See Ñoân Hoaøng Thaïch Thaát. laø môû mang giao thöông. Sau khi chaïm traùn vôùi Tu-n-mong-gi-ngon-dro-shi (tib): Four ordinary löïc löôïng ñoái khaùng trang bò yeáu ôùt cuûa ngöôøi Taây foundations of thought—See Töù Thöôøng Nieäm Taïng, lính vieãn chinh Anh khai hoûa, vaø gieát cheát Phaùp. chöøng hai chuïc ngöôøi Taïng. Sau cuoäc ñuïng ñoä Tunnakamma (p): Needle-work (tailoring)— naøy, lính vieãn chinh Anh ñi thaúng vaøo Lhasa maø Ngheà may quaàn aùo. khoâng coù söï ñoái khaùng naøo nöõa, taïi ñaây hoï buoäc Tuong Long Temple: Chuøa Töôøng Long—See chính phuû Taây Taïng phaûi kyù hieäp thöông öôùc vôùi Töôøng Long Töï. hoï. Ñieàu naøy cho thaáy roõ söï yeáu keùm cuûa xöù Taây Tuong Quang Chieu Khoan Zen Master (1741- Taïng vaø khieán cho ñöùc Ñaït Lai Laït Ma phaûi coá 1830): See Töôøng Quang Chieáu Khoan Thieàn Sö. gaéng canh taân quaân ñoäi Taây Taïng vaø ñöa ra moät Tuong Van Temple: See Töôøng Vaân. soá caûi caùch khaùc. Tuy nhieân, sau khi ngaøi thò tòch, Tupden Gyatso (1876-1933): The thirteenth nhöõng töï vieän vaø caùc nhaø quí toäc Taây Taïng ñaõ Dalai Lama, who was born into a peasant family nhaán chìm nhöõng coá gaéng caûi caùch naøy vì sôï and officially recognized in 1878 as a chuùng seõ ñe doïa ñeán quyeàn löïc cuûa hoï. Trong khi reincarnation of Trinle Gyatso, the twelfth Dalai Trung Hoa coøn ñang quaèn quaïi trong cuoäc noäi Lama who died in 1875. His reign was a time of chieán thì ñöùc Ñaït Lai Laït Ma ñôøi thöù XIII ñaõ ñöa increasing turmoil for Tibet, mainly due to ra lôøi caûnh baùo veà nöôùc laùng gieàng khoảng loà naøy external forces. The first of these was a British coù theå nhaän chìm moät Taây Taïng ñang bò treo lô expedition led by Colonel Francis Younhusband, löõng vaø ñöa daân toäc Taây Taïng ñeán choã khoå ñau which entered Tibet with the intention of opening cuøng toät. Lôøi tieân ñoaùn naøy ñaõ trôû thaønh hieän thöïc

vaøo thaäp nieân 1950s, khi quaân Giaûi Phoùng Trung Chuyeån khai ngoä phaùp luaân, vì coù theå laøm ñaïi voâ Hoa xaâm laêng vaø saùp nhaäp Taây Taïng vaøo Trung uùy sö töû hoáng. Hoa, daãn tôùi vieäc khoaûng 1,2 trieäu ngöôøi phaûi boû Turn back: Parantinavrit (skt)—Chuyeån ñoåi—To maïng trong nhöõng thaäp nieän sau ñoù. change—To exchange. Tu Quang Pagoda: Chuøa Töø Quang—Name of an Turn the back on Buddha-truth: Boái Chính— ancient pagoda in South Central Vietnam—Teân Quay löng ngoaûnh maët vôùi Phaät Phaùp. moät ngoâi chuøa coå ôû mieàn Nam Trung Vieät. Turn one’s back on the precepts: Traùi phaïm Turaga (p): A horse—Con ngöïa. giôùi luaät. Turbid kalpa: Kalpa-kasaya (skt)—See Kieáp Turn back and reflect ourselves: Hoài quang töï Ñoäc. kyû—Hoài quang bieán chieáu—To turn the spotlight Turbid water of ignorance: Water of delusion— to ourselves—See Phaûn Quang Töï Kyû. Si thuûy. Turn bad friends into helpful associates: Treat Turbidity: Asubham or Samkilesa (p)—Mala or ungrateful people as our helpful aids—Laáy keû teä Samklesa (skt)—Impurity—See Tröôïc. baïc laøm ngöôøi giuùp ñôõ—See Möôøi Ñieàu Taâm Turbidity of affliction: Phieàn Naõo Tröôïc— Nieäm. Affliction

turbidity—See Nguõ Ñoäc. Turn one's back on the transmigration life: See Turbidity of life: Maïng Tröôïc—See Nguõ Ñoäc. Boái Nieäm. Turbidity of the mind: Taâm Hoån Tröôïc—Söï môø Turn one's back on the world: See Beá Moân Baát ñuïc cuûa taâm. Vaán Thieân Haï Söï. Turbidity of physical body: Maïng Tröôïc—See Turn from cause to effect: Hoài Nhaân Höôùng Nguõ Ñoäc. Quaû—Chuyeån töø nhaân ñeán quaû. Turbidity of sentient beings: Chuùng Sanh Turn demons into Dharma friends: Laáy ma Tröôïc—Living beings turbidity—See Nguõ Ñoäc. quaân laøm baïn ñaïo—See Möôøi Ñieàu Taâm Nieäm. Turbidity of view: Kieán Tröôïc—View turbidity— Turn the Dharma-Cakra: See Chuyeån Phaùp See Nguõ Ñoäc. Luaân. Turbidity of the vital principle: Meänh Ñoäc— Turn the Dharma Wheel: See Chuyeån Phaùp Decay of the vital principle, reducing the length of Luaân. life—Meänh tröôïc, moät trong nguõ tröôïc—See Nguõ Turn difficult events into peace and joy: Laáy Ñoäc. khoù khaên laøm thích thuù—See Möôøi Ñieàu Taâm Turbidity of wrong views: Poison of wrong Nieäm. views—Kieán ñoäc hay kieán tröôïc—See Nguõ Ñoäc. Turn to and enter: See Quy Nhaäp. Turita (p): Speedy (a)—Nhanh. Turn frugality into power and wealth: Take Turiya (p): Musical instrument—Nhaïc cuï. frugality as our honour—Laáy söï xaû lôïi laøm vinh Turn (v): Quay laïi. hoa—See Möôøi Ñieàu Taâm Nieäm. Turn about: Ñoåi höôùng. Turn the head to: Alter one's course (route)— Turn to in adoration: Quy Ngöôõng—Kính Change one's direction—Chuyeån höôùng. ngöôõng vaø tin töôûng vaøo—To turn to in Turn one's heart toward: Quy taâm (höôùng taâm expectancy, put trust in. veà). Turn afflictions into bodhi: Bieán phieàn naõo Turn from Hinayana to Mahayana: See Hoài thaønh boà ñeà. Tieåu Höôùng Ñaïi. Turn apponents into "fields of flowers": Turn the immeasurable wheel of the Teaching: Consider opponents as our good relationships— See Chuyeån Voâ Löôïng Phaùp Luaân. Laáy ngöôøi choáng ñoái laøm nôi giao du—See Möôøi Turn injustice and wrong into conditions for Ñieàu Taâm Nieäm. progress along the Way: Laáy oan öùc laøm Turn around and around: Quay cuoàng—To be in cöûa ngoõ ñaïo haïnh—See Möôøi Ñieàu Taâm Nieäm. a whirl. Turn the irreversible wheel of the Teaching: Turn the awakening wheel of the Teaching: See Chuyeån Baát Thoái Phaùp Luaân.

Turn the light inwards on oneself: To concern Luaân. oneself with one's own duty—See Phaûn Quang Turn a wheel: See Chuyeån Phaùp Luaân. Töï Kyû. Turn the wheel of the dharma: Turn the Turn the mind from evil to good: See Hoài Taâm dharma-cakra—Teach the religion of Buddha— Saùm Hoái. See Chuyeån Phaùp Luaân. Turn the mind towards Mahayana: See Hoài Turn the wheel of Teaching of all Buddhas: Ñaïi. Chuyeån ñoàng nhöùt phaùp luaân vôùi taát caû chö Phaät, Turn misery into luck: Chuyeån hoïa thaønh phuùc. vì taát caû Phaät phaùp chaúng traùi nhau (because all Turn misfortune and calamity into liberation: Buddha teachings are not mutually opposed or Laáy hoaïn naïn laøm giaûi thoaùt—See Möôøi Ñieàu contradictory). Taâm Nieäm. Turn the wheel of Teaching of non- Turn obstacles into freedom and ease: Laáy attachment: See Chuyeån Voâ Tröôùc Phaùp Luaân. khuùc maéc laøm thuù vò—See Möôøi Ñieàu Taâm Nieäm. Turn the wheel of Teaching revealing all Turn over: Turn upside down—Ñaûo ngöôïc. knowledge: See Chuyeån

Khai Thò Nhaát Thieát Turn over of a monk’s robe and bowl to his Phaùp Luaân. disciple: The transfer of knowledge from one Turn the wheel of treasury of knowledge of all generation to another—See Y Baùt Chaân Truyeàn. truths: See Chuyeån Nhaát Thieát Phaùp Trí Taïng Turn from oneself to another: Hoài töï höôùng tha. Phaùp Luaân. Turn opponents into “fields of flowers”: Laáy Turn the wheel of true teaching: See Chuyeån ngöôøi choáng ñoái laøm nôi giao du—See Möôøi Ñieàu Phaùp Luaân. Taâm Nieäm. Turn the whites of the eyes upon someone: See Turn pale: Trôû neân xanh xao. Baïch Nhaõn Töông Khaùn. Turn from phenomenon to noumenon: See Quy Turn the world-illuminating wheel of Tính. Teaching: See Chuyeån Chieáu Theá Phaùp Luaân. Turn the practice of chanting the sutra into a Turn from the worldly to the unworldly: See way of earning money: To commit a Sangha Hoài Theá Höôùng Xuaát Theá. Restoration Offence—Bieán söï hoä nieäm thaønh Turning about (n): Söï phaûn tænh. caùch kieám tieàn laø phaïm toäi Taêng Taøn. Turning the Dharma: Tenbo (jap)—Chuyeån Turn from practice to theory: Hoài söï höôùng lyù. Phaùp. Turn to and rely on: Take refuge in the Triple Turning from the evil world: Traùnh xa theá giôùi gem—See Quy Y. aùc ñoäc. Turn to reverence: See Quy Kính. Turning Over the Tea Kettle at Chao Ch'ing: Turn from self-benefit to benefiting others: See Laõng Thöôïng Toïa Laät Ngöôïc AÁm Traø Taïi Hoài Tieåu Höôùng Ñaïi—Chuyeån töø töï lôïi ñeán lôïi Chieâu Khaùnh. tha. Turning sentient beings’ mind: Ñieàu taâm cuûa Turn from small to great: Hoài tieåu höôùng ñaïi. chuùng sanh. Turn the spotlight to oneself: See Phaûn Quang Turning of the wheel: See Chuyeån Phaùp Luaân. Töï Kyû. Turning the wheel of the dharma: Chuyeån baùnh Turn suffering and disease into good medicine: xe phaùp—See Chuyeån Phaùp Luaân. Laáy bònh khoå laøm thuoác thaàn—See Möôøi Ñieàu Turning the Wheel of Truth: See Chuyeån Phaùp Taâm Nieäm. Luaân. Turn together (in one direction): Samyak- Turning word: Chuyeån Ngöõ—A word or sambuddha (skt)—Tam Mieäu. expression that reveals the speaker's depth of Turn the unimpeded pure wheel of teaching: understanding of the Dharma, or one that turns or Chuyeån phaùp luaân voâ ngaïi thanh tònh. shifts listener's point of view, thereby leading to a Turn the unobstructed wheel of the Teaching, sudden experience of insight or enlightenment. being equal to space: See Chuyeån Voâ Ngaïi Phaùp Turning word is a translation of the Japanese

expression tengo or ittengo—See Nhaát Chuyeån Tuvataka sutta (p): Sutra on Being Quick, Ngöõ and Ittengo. Samyutta Nikaya IV.14—Kinh Nhanh Nheïn, Turnover the monk’s robe and bowl to his Töông Öng Boä IV.14. disciple: See Y Baùt Chaân Truyeàn. Tuyen Linh Temple: See Tuyeân Linh. Turtle and jackal: The parable of the tortoise and Tu-yen-lung: Meisho (jap)—Mingzhao Dejian— the jackal—See Quy Taøng Luïc. One-eyed Dragon—See Minh Chieâu Ñöùc Khieâm Turuska olibanum (skt): See Ñoã Loã. Thieàn Sö. Tushita (skt): Heaven inhabited by the "contented Twelve (a & n): Soá möôøi hai. gods"—See Ñaâu Suaát. Twelve Adorations: See Thaäp Nhò Leã Keä. Tushita-devaloka (skt): Tushita Heaven—See Twelve animals: Möôøi Hai Con Giaùp—See Thaäp Ñaâu Suaát. Nhò Thuù. Tushita Heaven: Tushita-devas (skt)—Ñoâ Söû Twelve applications in the three turns of the Ña—Ñaâu Suaát Thieân—See Daâu

Suaát and Tri Tuùc wheel of the law: Tri-parivarta-dvadas- Thieân. akaradharma-cakra-pravartana (skt)—See Tam Tushita Heaven is a difficult place to achieve Chuyeån Phaùp Luaân Thaäp Nhò Haønh Töôùng. rebirth: Ñaâu Suaát Thieân raát khoù vaõng sanh—See Twelve ascetic practices: Thaäp Nhò khoå haïnh— Ñaâu Suaát. See Thaäp Nhò Haïnh Ñaàu Ñaø. Tushita prince: See Ñaâu Suaát Thieân Töû. Twelve aspects of the Bhutatathata: Möôøi hai Tu-Shun (557-640): Ñoã Thuaän Ñeá Taâm—See Ñoã chaân nhö—See Thaäp Nhò Chaân Nhö. Thuaän. Twelve binding views: Thaäp Nhò Kieán Phöôïc— Tusara (skt): Ñaâu Sa—Söông mai—Frost. Möôøi hai caùi nhìn coøn bò troùi buoäc. Tusita (skt & p): Hyû Tuùc Thieân (Ñaâu Suaát Twelve Buddhist sutras: Twelve sutras—See Thieân)—See Tushita Heaven. Thaäp Nhò Boä Kinh. Tusita-devaloka (skt): Tushita Heaven—See Ñaâu Twelve categories of living beings: See Thaäp Suaát. Nhò Loaïi Chuùng Sanh. Tusita Heaven: Tushita Heaven—See Ñaâu Suaát. Twelve causations: Twelve nidanas—Möôøi hai Tusita heaven palace: Gandan (tib)—Ñaâu suaát nhaân duyeân—See Thaäp Nhò Nhaân Duyeân. thieân cung. Twelve Conditions: Nidana (skt)—Pratitya- Tusita prince: Tushita prince—See Ñaâu Suaát samutpada (skt)—Patichcha-samuppada (p)—See Thieân Töû. Thaäp Nhò Nhaân Duyeân. Tussana (p): Satisfaction—Söï haøi loøng. Twelve conditions of cause and effect: Nidana Tussati (p): To be glad or satisfied—Laáy laøm haøi (skt)—Pratitya-samutpada (skt)—Patichcha- loøng hay hoan hyû. samuppada (p)—See Thaäp Nhò Nhaân Duyeân. Tusum Khyenpa (1110-1193): Founder of the Twelve deeds of ascetic practices: See Thaäp Karma Kagyupa order; he was later recognized as Nhò Haïnh Ñaàu Ñaø. the first Gyelwa Karmapa (one of the major Twelve dhuta-practices: Möôøi hai giôùi ñaàu ñaø reincarnate lamas of Tibetan Buddhism)—Vò saùng (khoå haïnh)—See Thaäp Nhò Haïnh Ñaàu Ñaø. laäp cuûa tröôøng phaùi Karma Kagyupa; sau naøy ngaøi Twelve dhuta-rules: Möôøi hai giôùi ñaàu ñaø— ñöôïc coâng nhaän nhö laø vò Gyelwa Karmapa ñaàu Möôøi hai giôùi khoå haïnh—See Thaäp Nhò Haïnh Ñaàu tieân, moät trong nhöõng laït ma taùi sanh chính cuûa Ñaø. Phaät giaùo Taây Taïng. Twelve distinctions to be made to show how a Tutaka (skt): See Ñoâ Tra Ca. good or an evil act arises: From what it arises, to Tutanzhai (chi): See Ñoà Thaùn Trai. whom it arises, by what cause it arises, with whom Tutor (n): Ngöôøi daïy keøm—Ngöôøi quaûn thuû kinh it becomes the cause, what is the condition, for ñieån trong töï vieän. whom it becomes the cause, what is its object, for Tuttha (p): Satisfied (a)—Thoûa maõn. whom it functions as the condition, what increases Tutthi (p): Pleasure (n)—Söï haân hoan. by it, with whom it increases, what loss it brings

about, what effect it brings about—Möôøi hai phaân sanh töû—See Thaäp Nhò Chuûng Sanh Töû. bieät nhaèm chæ roõ laøm theá naøo moät haønh ñoäng toát Twelve kinds of living beings: Twelve categories hoaëc xaáu khôûi leân: töø ñaâu khôûi leân, khôûi leân cho of living beings—See Thaäp Nhò Loaïi Chuùng Sanh. ai, vì lyù do gì khôûi leân, trôû thaønh lyù do vôùi ai, ñieàu Twelve kinds of people who have truly good kieän gì, trôû thaønh lyù do cho ai, muïc ñích gì, vì ai heart and genuine giving: See Thaäp Nhò Chaân maø noù vaän haønh thaønh duyeân, noù laøm taêng caùi gì, Thaät Haûo Taâm Boá Thí Nhaân. taêng vôùi ai, mang laïi söï maát maùt gì, mang laïi haäu

Twelve kinds of rebirth: Thaäp Nhò Phaåm Sanh quaû gì. Töû—Twelve kinds of life and death—See Thaäp Twelve divisions of Mahayana Sutras (canon): Nhò Chuûng Sanh Töû. The twelve kinds of Buddhist scriptures Twelve limbs of condioned arising: See Thaäp distinguished according to different styles of Nhò Nhaân Duyeân. exposition—See Thaäp Nhò Ñaïi Thöøa Kinh. Twelve limbs of dependent arising: Nidana Twelve divisions of scriptures: Twelve divisions (skt)—Pratitya-samutpada (skt)—Patichcha- of Mahayana Sutras (canon)—See Thaäp Nhò Ñaïi samuppada (p)—The Twelve Conditions of Thöøa Kinh. Cause-and-Effect—See Thaäp Nhò Nhaân Duyeân. Twelve entrances: See Thaäp Nhò Nhaäp. Twelve limbs of dependent origination: See Twelve entries: Dvadasayatanani (skt)—Juni- Thaäp Nhò Nhaân Duyeân. Nyu (jap)—Twelve entrances—See Thaäp Nhò Twelve links of dependent arising: Möôøi hai Nhaäp. moái quan heä cuûa söï khôûi sinh phuï thuoäc —See Twelve evil occupations: Thaäp Nhò AÙc Nghieäp— Thaäp Nhò Nhaân Duyeân. Möôøi hai ngheà taïo ra aùc nghieäp (theo quan ñieåm Twelve links of causations: Twelve links of Phaät giaùo). cause and effect—See Thaäp Nhò Nhaân Duyeân. Twelve generals of the Buddha of Medicine: Twelve links of cause and effect: Twelve Möôøi hai vò ñaïi töôùng cuûa ñöùc Phaät Döôïc Sö—See links of Dependent Origination—See Thaäp Nhò Thaäp Nhò Döôïc Xoa Ñaïi Töôù ng. Duyeân Khôûi. Twelve great vows: Thaäp Nhò Ñaïi Nguyeän— Twelve-Link Chain of Causation: See Thaäp Nhò Möôøi hai nguyeän lôùn. Duyeân Khôûi. Twelve Hundred and Fifty Bhikshus: Moät ngaøn Twelve links chain of dependent origination: hai traêm naêm chuïc vò Tyø Kheo—See Nhaát Thieân Twelve links of cause and effect—See Thaäp Nhò Nhò Baùch Nguõ Thaäp Tyø Kheo. Duyeân Khôûi. Twelve hundred merits of the ear: Thieân Nhò Twelve links of karmic causality: Twelve links Baùch Nhó Coâng Ñöùc—Moät ngaøn hai traêm coâng of “Cause and Effect”—See Thaäp Nhò Duyeân ñöùc cuûa tai. Khôûi. Twelve hundred merits of mind: Thieân Nhò Twelve means of sensation: Twelve entrances— Baùch YÙ Coâng Ñöùc—Moät ngaøn hai traêm coâng ñöùc See Thaäp Nhò Nhaäp. cuûa taâm. Twelve months of a year: See Thaäp Nhò Nhaäp. Twelve hundred merits of the tounge: Thieân Twelve Months of a Year in India: See Thaäp Nhò Baùch Thieät Coâng Ñöùc—Moät ngaøn hai traêm Nhò Nguyeät. coâng ñöùc cuûa löôõi. Twelve nidanas: Möôøi hai nhaân duyeân—See Twelve kinds of ascetic practices (dhuta): See Thaäp Nhò Nhaân Duyeân. Thaäp Nhò Haïnh Ñaàu Ñaø. Twelve parts of Buddhist scriptures: See Thaäp Twelve kinds of Buddhist scriptures: Tripitaka Nhò Ñaïi Thöøa Kinh. (skt)—Twelve divisions of Mahayana Sutras Twelve Path Factors: Möôøi hai chi ñaïo—See (canon)—See Thaäp Nhò Ñaïi Thöøa Kinh. Thaäp Nhò Chi Ñaïo. Twelve kinds of Immaterial-Sphere Twelve places: Juni-Sho (jap)—Thaäp Nhò Xöù—Consciousness: See Möôøi Hai Taâm Voâ Saéc Giôùi. Twelve entrances— See Thaäp Nhò Nhaäp. Twelve kinds of life and death: Möôøi hai loaïi Twelve sections of the canon: Twelve sutras—

See Thaäp Nhò Boä Kinh. Spring, South for Summer, West for Autumn, and Twelve sense bases: See Thaäp Nhò Xöù. North for Winter)—Nhò Thaäp Baùt Tuù. Twelve sense fields: Twelve entrances—See (I) In the East: Citra (skt), Nistya or Svati (skt),

Thaäp Nhò Nhaäp. Visakha (skt), Anuradha (skt), Rohini Twelve spirits connected with the Master of or Jyestha or Jyesthaghni, Mula or Healing: Möôøi hai vò thaàn lieân heä vôùi Ñöùc Döôïc Mulabarhani (skt), and Purva-Ashada (skt)— Sö—See Thaäp Nhò Döôïc Xoa Ñaïi Töôùng. Veà höôùng Ñoâng: Giaùc, Khaùng, Ñeå, Phoøng, Twelve sutras: Which are classifications of the Taâm, Mi, vaø Ky. Buddha's teachings—See Thaäp Nhò Boä Kinh. (II) In the North: Uttara-Ashada, Abhijit (skt), Twelve sutras (which are classifications of the Sravana (skt), Sravistha or Dhanistha (skt), Buddha's teachings): See Thaäp Nhò Boä Kinh. Satabhisa (skt), Purva-Prosthapada (skt), and Twelve types of Immaterial-Sphere Uttara-Prosthapada (skt)—Veà höôùng Baéc: consciousness: See Möôøi Hai Taâm Voâ Saéc Giôùi. Ñaåu, Ngöu, Nöõ, Hö, Nguy, Thaát, vaø Bích. Twelve unconditioned aspects: Thaäp Nhò Voâ (III) In the West: Revati (skt), Asvayuj or Asvini Vi—Möôøi hai khía caïnh cuûa phaùp voâ vi. (skt), Apabharani or Bharani (skt), Krttika (skt), Rohini (skt), Invaka or Mrgasiras (skt), Twelve unwholesome minds: See Thaäp Nhò Baát and Bahu or Ardra—Veà höôùng Taây: Khueâ, Thieän Taâm. Laâu, Vò, Ngang, Taát, Truy, vaø Tham. Twelve Vows of Avalokitesvara Bodhisattva: (IV) In the South: Punarvasu (skt), Tisya or Pusya See Möôøi Hai Lôøi Nguyeän Cuûa (skt), Aslesa (skt), Magha (skt), Purva- Ñöùc Quaùn Theá AÂm Boà Taùt. Phalguni (skt), Uttara-Phalguni (skt), and Twelve vows of Bhaishajya-Guru-Buddha: See Hasta (skt)—Veà höôùng Nam: Canh, Quyû, Möôøi Hai Lôøi Nguyeän Cuûa Ñöùc Döôïc Sö Löu Ly Lieãu, Tinh, Tröông, Döïc, vaø Chaån. Quang Phaät. Twenty eight heavens or devalokas: See Nhò Twelve vows of the Medicine Buddha: See Thaäp Baùt Thieân. Möôøi Hai Lôøi Nguyeän Cuûa Ñöùc Döôïc Sö Löu Ly Twenty eight Indian Patriarchs: See Hai Möôi Quang Phaät. Taùm Toå AÁn Ñoä. Twelve Yaksha generals: See Thaäp Nhò Döôïc Twenty-eight kinds of fundamental morality: Xoa Ñaïi Töôùng. Mulaguna (skt)—Nhò Thaäp Baùt Chuûng Caên Baûn Twelvefold chain of causation: Dvadasanga- Ñaïo Ñöùc. pratitya-samutpada (skt)—Juni-innen (jap)— Twenty eight Naksatras: Nhò Thaäp Baùt Tuù—See Twelve links of cause and effect—See Thaäp Nhò Twenty eight constellations. Duyeân Khôûi. Twenty-eight ways of benefit for those who Twelvefold conditioned arising: Thaäp nhò nhaân praise, gaze upon, and worship the image of duyeân—Twelvefold chain of causation—See Thaäp Nhò Duyeân Khôûi. the Earth Store Bodhisattva: Hai möôi taùm ñieàu lôïi trong vieäc cuùng döôøng hình töôïng Ngaøi Ñòa Twenty devas: See Nhò Thaäp Thieân Vöông. Taïng. Twenty differences between Sravakas and Twenty-eight yaksas: Nhò Thaäp Baùt Döôïc Xoa— Bodhisattvas: See Hai Möôi Söï Khaùc Bieät Hai taùm vò daï xoa (linh thaàn). GiöõaThanh Vaên Vaø Boà Taùt. Twenty-five Bodhisattvas: See Nhò Thaäp Nguõ Twenty difficulties: See Hai Möôi Ñieàu Khoù. Boà Taùt. Twenty difficulties people always encounter: Twenty five Bodhisattvas who protect all who See Hai Möôi Ñieàu Khoù. call Amitabha: See Nhò Thaäp Nguõ Boà Taùt. Twenty-eight chapters in the Lotus Sutra: Hai Twenty-five divisions of the night: Nijuâgoten möôi taùm phaåm kinh Phaùp Hoa—See Nhò Thaäp (jap)—The time from sunset to daybreak is Baùt Phaåm Phaùp Hoa. usually divided into twenty-five divisions, which Twenty eight constellations: Twenty eight were traditionally

announced in Zen monasteries Naksatras (seven in each direction, East for using a wooden gong—Thôøi gian trong moät ñeâm

töø luùc maët trôøi laën ñeán khi maët trôøi moïc laïi, ñöôïc Thaát Nhöït Tö Duy. chia laøm hai möôi laêm thôøi phaân, theo truyeàn Twenty-one patched robe: AÙo hai möôi moát thoáng, moãi thôøi ñeàu ñöôïc thoâng baùo baèng ñaùnh moõ maûnh. caây taïi caùc Thieàn vieän. Twenty parents and relatives of a Bodhisattva: Twenty-five guardian deities: See Nhò Thaäp See Hai Möôi Cha Meï Vaø Quyeán Thuoäc Cuûa Moät Nguõ Thaàn. Vò Boà Taùt. Twenty-five kinds of perfect understanding of Twenty-six characteristics of Bodhisattvas: See the truth: See Nhò Thaäp Nguõ Ñieàu Vieân Thoâng. Hai Möôi Saùu Ñaëc Tính Cuûa Chö Boà Taùt Trong Twenty-five modes of sunnata (Sunyata) in Pali Chuùng Hoäi Hoa Nghieâm. Nikaya: See Hai Möôi Laêm Caùch Giaûi Thích Veà Twenty-three patched robe: AÙo hai möôi ba Taùnh Khoâng. maûnh. Twenty-five patch garment of a monk: Nhò thaäp Twenty-two faculties: Hai möôi hai caên—See nguõ ñieàu y (aùo ñöôïc keát laïi baèng hai möôi laêm Nhò Thaäp Nhò Caên. mieáng vaûi). Twenty-two modes of processes in the perfect Twenty-five patched robe: AÙo hai möôi laêm development of enlightenment: maûnh. See Nhò Thaäp Nhò Phaåm. Twenty four conditions: See Hai Möôi Boán Twenty two roots: Hai möôi hai caên trôï ñaïo— Duyeân Heä. See Nhò Thaäp Nhò Caên. Twenty-four dharmas not associated with Twenty-two roots of processes: See Nhò Thaäp matter: See Hai Möôi Boán Phaùp Baát Töông Öng Nhò Caên. Trong Duy Thöùc Hoïc. Twenty types of Sunyata in the Commentary Twenty-four factors that are not associated of Abhisamayalamakara-loka: See Hai Möôi with mind: See Hai Möôi Boán Phaùp Baát Töông Taùnh Khoâng. Öng Trong Duy Thöùc Hoïc. Twenty verses on consciousness-only: Vidya- Twenty-four grave precepts: Nhò Thaäp Töù matra-vimsati-sastra (skt)—See Duy Thöùc Nhò Troïng Giôùi—Hai möôi boán giôùi troïng. Thaäp Luaän. Twenty-four minor evil qualities: See Hai Möôi Twice-hidden treasures: Terma (skt)—Secret Boán Phieàn Naõo Phuï. scriptures—See Bí Ñieån. Twenty-four non-associated compositional Twin streams: Two parallel streams—See Song factors: Hai möôi boán yeáu toá keát hôïp maø khoâng Löu. lieân quan gì vôùi nhau—See Hai Möôi Boán Phaùp Twin trees in the Sal Grove: See Ta La Song Baát Töông Öng Trong Duy Thöùc Hoïc. Thoï. Twenty-four non-interactive activity dharmas: Two (a & n): Soá hai. Cittaviprayukasamskara-dharma (skt)—See Hai Two adornments: See Nhò Nghieâm. Möôi Boán Phaùp Baát Töông Öng Trong Duy Thöùc Two aspects: See Nhò Phaän. Hoïc. Two aspects of the bhutatathata: Two Truths— Twenty-four phenomena not associated with See Nhò Chaân Nhö. mind: See Hai Möôi Boán Phaùp Baát Töông Öng Two aspects of a Buddhist life: See Hai Saéc Trong Duy Thöùc Hoïc. Thaùi Cuûa Ñôøi Soáng Phaät Töû. Twenty-four secondary afflictions: See Hai Two aspects of Buddha-nature: Dual aspects of Möôi Boán Phieàn Naõo Phuï. the Buddha-nature—See Nhò Phaät Taùnh. Twenty-four sense-sphere beautiful minds: See Two aspects of cause and effect: Hai loaïi nhaân Hai Möôi Boán Taâm Ñeïp Coõi Duïc Giôùi. quaû—See Nhò Chuûng Nhaân Quaû. Twenty-four transmissions: Nhò Thaäp Töù Löu— Two aspects that complete each other: Nhò Hai möôi boán doøng truyeàn

thöøa. Nghóa Töông Thaønh—Hai khía caïnh khaùc nhau Twenty-one days spent by the Buddha after his nhöng laïi boå tuùc cho nhau. enlightenment under the Bodhi-tree: See Tam Two aspects of illusion: Hai loaïi hoaëc—See Nhò

Hoaëc. enter the Way: See Hai Ñieàu Kieän Tu Ñaïo Chí Two aspects of the life of a sentient being: See Thöôïng. Hai Khía Caïnh Trong Ñôøi Soáng. Two conditions that are necessary for one to Two attendants: See Nhò Hieáp Só. know past lives: See Hai Ñieàu Kieän Nhaän Bieát Two attendants by the sides of Amitabha: See Tieàn Kieáp. Nhò Hieáp Só. Two conditions that are necessary to complete Two awakenings: Hai caùch tieán tôùi giaùc ngoä trong the evil of covetousness: See Hai Ñieàu Kieän Taïo ñaïo Phaät—See Nhò Ngoä. Nghieäp Tham Lam. Two beginnings: Hai söï baét ñaàu—See Nhò Thuûy. Two conditions that are necessary to complete Two benefits: See Nhò Lôïi. the evil of frivolous talk: See Hai Ñieàu Kieän Taïo Two bindings: Hai loaïi troùi buoäc vaøo phieàn naõo— Nghieäp Noùi Nhaûm Nhí. Two duskrta—See Nhò Keát. Two conditions that are necessary to complete Two birds: See Nhò Ñieåu. the evil of ill-will: See Hai Ñieàu Kieän Taïo Two bodies or elements in a sutra: See Nhò Nghieäp Saân Haän. Kinh Theå. Two conditions that are necessary to complete Two Buddha domains: Hai caûnh giôùi Phaät—See the evil of perverted (wrong) views: See Hai Nhò Chuûng Phaät Caûnh. Ñieàu Kieän Taïo Nghieäp Taø Kieán. Two Buddhas at the door: See Nhò Phaät Trung Two conditions relating to passions and Moân. delusions: See Nhò Laäu. Two burnings: See Hai Thöù Ñoát Chaùy. Two consciousnesses: See Nhò Thöùc. Two categories of non-ego (anatman): Two dana (ñaøn na): Hai loaïi boá thí cuùng döôøng— Dvayanairatmya (skt)—See Nhò Voâ Ngaõ. See Nhò Ñaøn. Two categories of one mind: Two categories for Two defilements: See Nhò Nhieãm OÂ. Singleminded Practice—See Nhò Chuûng Nhaát Two devas: See Nhò Thieân. Taâm. Two devas and the three rsi: See Nhò Thieân Two categories for Singleminded Practice: Tam Tieân. Two categories for One Mind Practice—See Nhò Two direct ways to perfection: Two immediate Chuûng Nhaát Taâm. ways to perfection—See Nhò Ñoán. Two causes: See Nhò Nhaân. Two directly and circumstantially karmic Two characteristics of mind in the retributions: See Y Chính Nhò Baùo. Sraddhopada-sastra: See Khôûi Tín Nhò Moân. Two divisions: See Nhò Boä. Two classes of Buddha-land: Buddhaksetra Two divisions of the Buddha's teaching: See (skt)—See Nhò Phaät Saùt. Nhò Hoùa. Two classes of Buddha's predictions of a Two divisions of Buddhism: See Nhò Boä. disciple's destiny: See Nhò Chuûng Thoï Kyù. Two divisions and the five divisions: See Nhò Boä Two classes of conduct: See Nhò Haønh. Nguõ Boä. Two classes of karma: Nhò Nghieäp—Hai loaïi Two doors: Two entrances or schools—See Nhò nghieäp—See Nhò Chuûng Nghieäp. Moân. Two classes of misconduct: See Nhò Taø Haïnh. Two doors of compassion and wisdom: Two Two classes of monks: See Nhò Chuûng Tyø Kheo. doors of Karuna and Jnana—See Bi Trí Nhò Moân. Two classes of saints or preachers: See Nhò Two doors of ingress and egress: See Nhaäp Chuûng Thaùnh. Xuaát Nhò Moân. Two classes of things: All things are divided into Two doors of the Lotus Sutra: See Boån Tích Nhò two classes—See Nhò Phaùp. Moân. Two conditions for being upside down: See Nhò Two dualistic views: Dharmadvaya (skt)—

Chuûng Ñieân Ñaûo. Duality—Two sides—Two extreme views—Two Two conditions that are necessary for one to dualistic views expressly rejected in Buddhism—

See Nhò Nguyeân Taùnh. Two forms (characteristics) of the Two duskrtas: Hai loaïi troùi buoäc vaøo phieàn naõo— bhutatathata: Hai töôùng Chaân Nhö—See Nhò See Nhò Keát. Töôùng. Two elements in a sutra: Two bodies in a Two forms of esoteric baptism: Nhò Quaùn sutra—Hai loaïi kinh theå—See Nhò Kinh Theå. Ñaûnh—See Quaùn Ñaûnh. Two elements of virtue: There are two factors Two forms of faith: See Nhò Tín. leading to virtue: diligence and wisdom—Hai yeáu Two forms of karma resulting from one's past: toá cuûa ñöùc haïnh: chuyeân caàn vaø trí tueä. See Y Chính Nhò Baùo. Two endurances: Two kinds of patience or Two forms of the mystic doctrine: See Maät endurance—See Nhò Nhaãn. Giaùo Nhò Phaùi. Two entrances: Two doors—See Ninjuâ and Nhò Two forms of offering: See Nhò Cuùng Döôøng. Moân. Two forms of selflessness: Dvayanairatmya Two erroneous tenets: See Nhò Chaáp. (skt)—See Nhò Voâ Ngaõ. Two erroneous views of individualism: Nhò Two forms of service or offerings: See Nhò Ngaõ—See Nhò Ngaõ Kieán. Cuùng Döôøng. Two esoteric aspects: See Nhò Maät. Two fruits: See Nhò Quaû. Two excellent things for any Buddhist: See Nhò Two good things: See Nhò Thieän. Myõ. Two grades of commandments: Hai loaïi giôùi— Two extremes: Dvaita, Dvaya, or Dharmadvaya See Nhò Giôùi. (skt)—See Nhò Bieân. Two groups of Buddhist followers: Hai chuùng Two extreme views: Two dualistic views Phaät giaùo—See Nhò Chuùng. expressly rejected in Buddhism—See Nhò Bieân. Two groups of food, each of five kinds: See Nhò Two faces of intellect and the five senses: See Nguõ Thöïc. Löôõng Dieän Trí Naêng Vaø Nguõ Quan. Two groups of good and evil people: See Nhò Two false tenets: The two false views—See Chuûng Nhaân. Khoâng Höõu Nhò Kieán. Two groups of people: Two groups of good and Two false views: See Nhò Chuûng Taø Kieán. evil people—See Nhò Chuûng Nhaân. Two faults: See Nhò Quaù. Two hands support the fence, or touch the Two feet in the Bodhisattva's practices: Hai wall: See Phuø Ly Maïc Bích. chaân trong haïnh Boà Taùt—See Nhò Tuùc. Two-headed bird: Jivajiva or Jivanjiva (skt)— Two fields for the cultivation of happiness: Hai See Coäng Meänh Ñieåu. phöôùc ñieàn—See Nhò Phöôùc Ñieàn. Two hindrances: Avaranadvaya (skt)—Hai Two-fold canon: Two Pitakas (Buddhist chöôùng ngaïi—See Nhò Chöôùng. Canon)—Hai taïng Kinh Phaät giaùo—See Nhò Taïng Two hindrances for monks and nuns: See Nhò Kinh. Chöôùng (D). Two-fold division of the Buddha's teaching: Two Honorables: See Nhò Toân. See Hoùa Cheá Nhò Giaùo. Two Honoured-Ones with one teaching: Two Twofold meditation: Nhò chuûng Thieàn. Honorables—See Nhò Toân. Two-fold truth: The higher truth and the worldly Two hundred fifty precepts: Hai traêm naêm chuïc truth—See Nhò Ñeá and Chaân Ñeá Tuïc Ñeá. giôùi tyø kheo—See Cuï Tuùc Giôùi Tyø Kheo. Two-fold truth expounded by the five terms: Two Honoured-Ones with one teaching: Two Nhò Ñeá ñöôïc giaûi thích baèng Nguõ Huyeàn Nghóa—Honorables—See Nhò Toân. See Nguõ Huyeàn Nghóa Tam Luaän Toâng. Two hundred fifty precepts: Hai traêm naêm chuïc Two forms: Two forms (characteristics) of the giôùi tyø kheo—See Cuï Tuùc Giôùi Tyø Kheo. bhutatathata—See Nhò Töôùng. Two

hundred twenty-seven precepts: Hai traêm Two forms of body: See Nhò Thaân. hai möôi baûy hoaëc hai traêm naêm chuïc giôùi cho Tyø Two forms of Buddha's body: See Nhò Thaân. Kheo—Complete moral precepts for monks in

Theravadan Buddhism. Two kinds of circumstances: See Nhò Duyeân. Two hypotheses: Hai giaû thuyeát—See Nhò Giaû. Two kinds of clothing: Hai loaïi y cuûa Taêng só— Two illnesses: See Nhò Bònh. See Nhò Y. Two immediate ways to perfection: See Nhò Two kinds of cognition: Hai loaïi hieåu bieát—Two Ñoán. kinds of wisdom—See Nhò Trí. Two incarnation-bodies of a Buddha: See Nhò Two kinds of commandments observed by the Saéc Thaân. lay: See Taïi Gia Nhò Giôùi. Two kinds of accumulated spiritual resources: Two kinds of conditions: Hai loaïi ñieàu kieän— Hai loaïi tieàm löïc taâm linh ñaõ ñöôïc tích chöùa —See See Nhò Duyeân. Nhò Chuûng Tö Löông. Two kinds of consciousness: See Nhò Thöùc. Two kinds of activities of the body: See Nhò Two kinds of contemplation: See Nhò Chuûng Bieåu Nghieäp. Thieàn. Two kinds of activities of the body, mouth and Two kinds of crimes: Hai loaïi toäi—Two kinds of mind: See Nhò Bieåu Nghieäp. offenses—See Nhò Toäi. Two kinds of adornment: See Nhò Trang Two kinds of dana or charity: See Nhò Boá Thí. Nghieâm. Two kinds of death: Hai loaïi cheát—See Nhò Töû. Two kinds of advisor: See Nhò Chuûng Höõu Tri Two kinds of dedication: Going and Thöùc. returning—See Vaõng Hoaøn Nhò Hoài Höôùng. Two kinds of affliction: Klesadvaya (skt)— Two kinds of defining activities: Nhò Chuûng Klesas (passions, delusions, temptations, trials)— Haønh Töôùng—Hai loaïi haønh ñoäng roõ raøng. See Nhò Phieàn Naõo. Two kinds of definition: Hai loaïi ñònh nghóa— Two kinds of almsgiving: See Nhò Ñaøn. Two kinds of statement—See Nhò Thuyeân. Two kinds of appearance: Two kinds of Two kinds of deliverance: Hai loaïi giaûi thoaùt— manifestation—See Nhò Hieän. See Nhò Giaûi Thoaùt. Two kinds of attachment to phenomena: Hai Two kinds of delusions: See Nhò Meâ Hoaëc. loaïi phaùp chaáp—See Nhò Phaùp Chaáp. Two kinds of devas: See Nhò Thieân. Two kinds of attachment to self: See Nhò Ngaõ Two kinds of devotions: See Nhò Tu. Chaáp. Two kinds of dharma-body (dharmakaya): Hai Two kinds of attendants: See Nhò Hieáp Só. loaïi phaùp thaân—See Nhò Phaùp Thaân. Two kinds of becoming: See Nhò Chuûng Höõu. Two kinds of dharmakaya: See Nhò Phaùp Thaân. Two kinds of benefits: Hai loaïi lôïi ích—See Nhò Two kinds of disciples: Nhò Chuûng Thanh Vaên— Ích. Hai loaïi moân ñoà. Two kinds of blessing: See Nhò Phöôùc. Two kinds of discrimination: See Nhò Chuûng Two kinds of Bodhi-mind: See Nhò Chuûng Boà Ñeà Phaân Bieät. Taâm. Two kinds of discussion: See Nhò Luaän. Two kinds of Bodhisattvas: See Nhò Chuûng Boà Two kinds of distinctions: Nhò Chuûng Sai Bieät— Taùt. Hai loaïi sai bieät. Two kinds of Bodhisattva's body: Hai loaïi thaân Two kinds of donating or almsgiving: See Nhò Boà Taùt—See Nhò Chuûng Boà Taùt Thaân. Ñaøn. Two kinds of Buddha Recitation: See Nhò Two kinds of drstanta: See Nhò Duï. Chuûng Nieäm Phaät. Two kinds of drum: See Ñoäc Thieân Nhò Coå. Two kinds of causes and conditions for rebirth: Two kinds of ego: See Nhò Ngaõ. Nhò Chuûng Duyeân Sanh—Hai loaïi nguyeân nhaân Two kinds of elimination: Nhò Chuûng Ñoaïn— vaø ñieàu kieän taùi sanh. Hai loaïi ñoaïn dieät. Two kinds of challenges: See Nhò Khaûo. Two kinds of emptiness:

Dvayanairatmya (skt)— Two kinds of charity: Two kinds of dana—See Nhò Chuûng Khoâng—Hai loaïi khoâng. Nhò Boá Thí. Two kinds of endurance: Nhò Chuûng Nhaãn

Nhuïc—Two kinds of patience. Two kinds of mind: See Nhò Chuûng Taâm Töôùng. Two kinds of enlightenment: See Nhò Giaùc. Two kinds of Nirvana: Two Nirvanas—See Nhò Two kinds of examples: Nhò Duï—See Two kinds Chuûng Nieát Baøn. of drstanta. Two kinds of non-ego: Two special Two kinds of extinction: Nhò Dieät—Hai loaïi tòch characteristics of "Anatman"—See Nhò Voâ Ngaõ. dieät. Two kinds of objective referents: Nhò Chuûng Sôû Two kinds of false view: Nhò Chuûng Taø Kieán—Duyeân—Hai loaïi ñoái töôïng. Two false views—See Nhò Chuûng Voïng Kieán. Two kinds of offenses: Hai loaïi toäi—See Nhò Two kinds of fetters: Nhò Phöôïc—Hai loaïi troùi Toäi. buoäc. Two kinds of one-pointedness: Two categories Two kinds of food for any Buddhist: See Nhò for Singleminded Practice—See Nhò Chuûng Nhaát Thöïc. Taâm. Two kinds of fruit or karma: Hai loaïi quaû Two kinds of patience: Hai loaïi nhaãn nhuïc—See nghieäp—See Nhò Quaû Nghieäp. Nhò Chuûng Nhaãn Nhuïc. Two kinds of functioning of the mind: See Hai Two kinds of people: Hai haïng ngöôøi (the good Loaïi Vaän Haønh Cuûa Taâm. and the wicked)—See Nhò Chuûng Nhaân. Two kinds of harmony: Hai loaïi hoøa hôïp—See Two kinds of perfect and complete wisdom: Nhò Hoøa. Two kinds of Tathagata-wisdom—See Nhò Trí Two kinds of Icchantika: See Nhò Chuûng Xieån Vieân Maõn. Ñeà. Two kinds of pleasure: See Hai Loaïi Thoûa Two kinds of ignorance: Nhò Chuûng Voâ Minh— Thích. Hai loaïi voâ minh. Two kinds of poverty: Hai loaïi ngheøo—See Nhò Two kinds of impermanence: See Nhò Voâ Baàn. Thöôøng. Two kinds of power: See Nhò Chuûng Löïc. Two kinds of intonation: See Nhò Chuûng Nieäm Two kinds of practices: See Nhò Tu. Phaät. Two kinds of prajna or wisdom: Hai loaïi baùt nhaõ Two kinds of karma: See Nhò Chuûng Nghieäp. hay trí hueä—See Nhò Baùt Nhaõ. Two kinds of klesa: Klesadvaya (skt)—Two Two kinds of precepts: See Nhò Chuûng Giôùi. kinds of affliction—See Nhò Phieàn Naõo. Two kinds of prediction: Two classes of Two kinds of learning: Two kinds of study—See Buddha's predictions of a disciple's destiny—See Nhò Hoïc. Nhò Chuûng Thoï Kyù. Two kinds of life and death: See Nhò Chuûng Two kinds of protection: Two protectors—See Sanh Töû. Nhò Hoä. Two kinds of light: Hai loaïi aùnh saùng—See Nhò Two kinds of provisions: See Nhò Chuûng Tö Quang Minh. Löông. Two kinds of love: Hai loaïi aùi—See Nhò AÙi. Two kinds of pure acts of giving: See Nhò Chuûng Two kinds of manifestation: Hai söï thò hieän— Tònh Thí. See Nhò Hieän. Two kinds of purity: See Nhò Chuûng Thanh Tònh. Two kinds of measuring: Hai loaïi ño löôøng—See Two kinds of quiescence: See Nhò Chuûng Tòch Nhò Löôïng. Tònh. Two kinds of meditation on the unreality: See Two kinds of relics: See Nhò Chuûng Xaù Lôïi. Nhò Khoâng Quaùn. Two kinds of religious life: See Nhò Tuøy Haønh. Two kinds of meditation on the void: Two kinds Two kinds of reply: Hai caùch ñoái ñaùp—See Nhò of meditation on the unreality—See Nhò Khoâng Ñaùp. Quaùn. Two kinds of right understanding: See Nhò Two kinds of mendicant: Hai loaïi khaát só—See Chuûng Chaùnh Kieán. Nhò Chuûng Khaát Só. Two kinds of robes: See Nhò Chuûng Y.

Two kinds of rules or customs: See Nhò Chuûng Two kinds of wisdom: See Nhò Trí. Luaät Nghi. Two kinds of wisdom that recognize noself: See Two kinds of samadhi: See Nhò Chuûng Ñònh. Nhò Voâ Ngaõ Trí. Two kinds of samsara: Hai loaïi luaân hoài. Two kinds of world: See Nhò Chuûng Theá Giôùi. Two kinds of seclusion: See Nhò Chuûng Thoaùt Two kings: See Nhò Vöông. Tuïc. Two lands: Hai quoác ñoä—See Nhò Ñoä. Two kinds of seclusion or retirement from the Two legs don't touch the ground: See Löôõng world: See Nhò Chuûng Tòch Tònh. Cöôùc Sao Khoâng. Two kinds of seeds: See Nhò Chuûng Töû. Two letters: See Nhò Töï. Two kinds of seed-nature: See Nhò Chuûng Tính. Two levels: Hai möùc ñoä hoaëc hai trình ñoä. Two kinds of seeking: Hai loaïi mong caàu—See Two levels of practice in reciting the Buddha- Nhò Caàu. name: See Nhò Chuûng Chaáp Trì. Two kinds of sickness: See Nhò Chuûng Bònh. Two main Buddhas: Two main Buddhas in the Two kinds of sins: Hai loaïi sai phaïm—See Nhò Lotus Sutra—See Nhò Phaät. Phaïm. Two main Buddhas in the Lotus Sutra: See Nhò Two kinds of space: See Nhò Hö Khoâng. Phaät. Two kinds spiritual provender: See Nhò Chuûng Two major classes of Hinayana: See Tieåu Thöøa Tö Löông. Nhò Boä. Two kinds of Sramanera: See Nhò Chuûng Sa Two meanings of the teachings: Hai loaïi nghóa Moân. cuûa giaùo phaùp—See Nhò Nghóa. Two kinds of statement: See Nhò Thuyeân. Two meditations on emptiness: Hai phaùp haønh Two kinds of study: Two kinds of learning—See thieàn veà khoâng taùnh—See Nhò Khoâng Quaùn. Nhò Hoïc. Two methods of eradication of ignorance: See Two kinds of suffering: Hai loaïi khoå—See Nhò Hai Caùch Dieät Tröø Voâ Minh. Khoå. Two mice: See Baïch Haéc Nhò Thöû. Two kinds of Tathagata-wisdom: See Nhò Trí Two minds: See Nhò Taâm. Vieân Maõn. Two mistaken views: Hai taø kieán—Two wrong Two kinds of teaching: Hai loaïi thuyeát giaùo— views—See Nhò Taø Kieán. See Nhò Giaùo. Two modes of escape from mortality: Hai caùch Two kinds of things in common: See Nhò Coäng xuaát ly (giaûi thoaùt)—See Nhò Xuaát. Baùt Nhaõ. Two modes of observing commandments: Hai Two kinds of transformation-body of a Buddha: phöông caùch trì giôùi—See Nhò Trì. Hai öùng thaân cuûa moät vò Phaät—See Nhò ÖÙng Two modes of practices: See Nhò Trì. Thaân. Two Monks Roll Up the Blind: Hai oâng Taêng Two kinds of transgressions: Hai loaïi sai cuoán reøm—See Nhò Taêng Quyeát Lieâm. phaïm—Two kinds of sins—See Nhò Phaïm. Two natural powers: Two roots—See Nhò Caên. Two kinds of upside-down discriminating false Two necessary provisions for the path to views: See Nhò Chuûng Voïng Kieán. enlightenment: Hai söï chuaån bò caàn thieát cho con Two kinds of upside-down views: See Nhò ñöôøng ñi ñeán giaùc ngoä—See Nhò Chuûng Tö Chuûng Voïng Kieán. Löông. Two kinds of vigor: Two kinds of virya—See Nhò Two neutrals: See Nhò Voâ Kyù. Chuûng Tinh Taán. Two Nirvanas: See Nhò Chuûng Nieát Baøn. Two kinds of virtue: Hai ñöùc—See Nhò Ñöùc. Two objectives of giving: See Hai Muïc Ñích Cuûa Two kinds of virya: See Nhò Chuûng Tinh Taán. Boá Thí. Two kinds of void: Dvayanairatmya (skt)—Two Two offences of indefinite: Nhò Giôùi Baát Ñònh. kinds of emptiness—Two voids (Unrealities or Two ordinary ranks: Hai haïng phaøm phu—See Immaterialities)—See Nhò Khoâng. Nhò Phaøm.

Two pairs of wings: See Nhò Döïc. Two schools: Two doors—See Nhò Moân. Two paths of cultivation: See Hai Loái Tu Haønh. Two schools of Unreal and Real: See Khoâng Two patiences: Two kinds of patience—See Nhò Höõu Nhò Toâng. Nhaãn. Two shores: Two shores of life-and-death and Two perfect doctrines: Hai loaïi vieân giaùo—See nirvana—See Nhò Ngaïn. Nhò Vieân. Two shores of life-and-death and nirvana: Hai Two pits: See Hai Loaïi Haàm Hoá. bôø sanh töû vaø Nieát Baøn—See Nhò Ngaïn. Two pitakas: Two-fold canon—See Nhò Taïng Two sides: Two extreme views—See Nhò Bieân. Kinh. Two sisters: See Nhò Nöõ. Two places three assemblies: See Nhò Xöù Tam Two starting points of wholesome states: See Hoäi. Hai Phaùp Cô Baûn Veà Caùc Thieän Phaùp. Two powers: Dual powers—See Nhò Löïc. Two states: Hai coõi—See Nhò Teá. Two practices that help practitioners obtain Two states in regard to contamination: Hai thöù assurance of rebirth in the Pure Land: See Nhò laäu—See Nhò Laäu. Haïnh Vaõng Sanh. Two superior kinds of bodhisattvas: See Nhò Two practices that lead to rebirth in the Pure Taêng Boà Taùt. Land: See Nhò Haïnh Vaõng Sanh. Two surpassing fruits: Hai quaû toái thaéng—See Two propensities: Nhò Tuøy Mieân—Hai loaïi Nhò Thaéng Quaû. khuynh höôùng töï nhieân—Two natural inclinations Two surpassing fruits or rewards given by a or tendencies. Buddha: Two surpassing fruits—See Nhò Thaéng Two protectors: Hai loaïi hoä trì—See Nhò Hoä. quaû. Two provisional approaches: Hai phöông phaùp Two teachings: Dual division of the Buddha's taïm söû duïng—See Löôõng Quyeàn. teaching—See Nhò Giaùo. Two ranks of ordinary people: Two ordinary Two temporary vehicles: See Löôõng Quyeàn. ranks—See Nhò Phaøm. Two tenets in regard to things: Hai loaïi phaùp Two rats: See Löôõng Thöû. chaáp—See Nhò Phaùp Chaáp. Two realms: See Nhò Caûnh. Two theories on the absence of cause: See Nhò Two reasons for clinging to the idea of self: See Chuûng Voâ Nhaân Luaän. Nhò Ngaõ Chaáp. Two theories on reicarnation: Hai thuyeát chaáp Two recording spirits: Hai vò thaàn ôû treân hai vai veà luaân hoài—See Nhò Chaáp (B). ghi cheùp taát caû caùc vieäc laøm cuûa mình—See Two theories or schools stated by Hua-Yen: Löôõng Kieân Thaàn. See Nhò Toâng. Two rewards: Hai loaïi quaû baùo—The dual Two times or periods: Hai thôøi—See Nhò Thôøi. reward—See Nhò Baùo. Two tolerances: Two kinds of patience—See Nhò Two rewards from previous incarnations: See Nhaãn. Löôõng Taøi. Two Truths: Nhò Chaân Nhö—See Nhò Ñeá. Two rivers: See Nhò Haø. Two tumors: There are two tumors for any Two rivers of greed and anger: See Nhò Haø practitioners: finding others' faults, hiding one's Baïch Ñaïo. own faults—Coù hai ung nhoït trong cuoäc tu haønh Two rivers in India: See Nhò Haø AÁn Ñoä. ñoái vôùi haønh giaû: tìm loãi ngöôøi vaø che daáu loãi Two rivers and the white path: See Nhò Haø mình. Baïch Ñaïo. Two types of arising: Two types of arising of Two roots: Hai loaïi caên—See Nhò Caên. errors or delusions—See Nhò Khôûi. Two rupakayas: Hai loaïi saéc thaân cuûa Phaät—See Two types of arising of errors or delusions: See Nhò Saéc Thaân. Nhò Khôûi. Two sages: Hai vò ñaïo sö—See Nhò Sö. Two types of one-pointedness of mind: Theory Two saints: See Nhò Thaùnh. and practice—See Nhò Nhaát Taâm.

Two universal bases of meditation: Hai loaïi Tzu Fu (chi): Shifuku (jap)—Töø Phöôùc—Name of quaùn—See Nhò Quaùn. a monk—See Töø Phöôùc Thieàn Sö. Two vain attachments: See Nhò Chuûng Voâ Voïng Tzu-Hu Li Tsung: Shiko-Risho (jap)—See Töû Hoà Chaáp. Lyù Toâng Thieàn Sö. Two values of observing commandments: Two Tzu-Ming: Tzu-Ming-Chu-Yuan—See Töø Minh modes of practices—See Nhò Trì. Sôû Vieän Thieàn Sö. Two vehicles: Dviyana (skt)—Two vehicles Tzu-Ming-Chu-Yuan: See Töø Minh Sôû Vieän conveying to the final goal—Hai thöøa ñöa chuùng Thieàn Sö. sanh ñeán cöùu caùnh—See Nhò Thöøa. Tzung: Tsung (chi)—Sect—Toâng phaùi. Two vehicles that have the same goal of Tzuxin Wuxin Huanglong: Shishin Goshin attainment of Buddhahood: See Nhò Thöøa Taùc (jap)—Tsu-hsin Wu-hsin Huang-lung—See Ngoä Phaät. Taân Töû Taâm Thieàn Sö. Two vehicles of Sravakas and Pratyeka- Tzu-Yun: See Töø Vaân (2). buddha: Dviyana (skt)—See Nhò Thöøa Thanh Giaùc. Two views of self: See Nhò Ngaõ Kieán. U Two voids: See Nhò Khoâng. U (jap): See Höõu. Two ways: See Nhò Ñaïo. U-ango (jap): Vassa (skt)—Ge-ango (jap)— Two ways of attaining liberation in the Pure Monsoon-Season Retreat—Rains Retreat—Rainy Land Sect: Hai caùch giaûi thoaùt trong Tònh Ñoä retreat—Summer retreat—See An Cö Kieát Haï. Toâng—See Tònh Ñoä Nhò Hoaønh. Ubara (jap): Uppala (p)—Utpala (skt)—The Two ways in the current of transmigration: Hai blossom of the blue lotus—See Öu Baùt La. doøng löu chuyeån luaân hoài—See Nhò Löu. Ubara-Ke (jap): Uppala (p)—Utpala (skt)—See Two ways of entering the truth: Hai loái nhaäp Öu Baùt La. ñaïo—See Nhò Nhaäp. Ubasokukaikyo (jap): Upasakasila-Sutra (skt)— Two ways of passing over or bliss: Hai caùch sieâu The sutra on precepts observed by a layman—See thoaùt—See Nhò Sieâu. Kinh Öu Baø Taéc Giôùi. Two wheels: Hai baùnh xe—See Nhò Luaân. Ubbayakkhaya (p): Exhaustion of both the life Two wings of meditation and wisdom: Hai caùnh span and kamma energy—Maïng Trieät Nghieäp Dó thieàn ñònh vaø trí tueä. Ñoàng Thôøi. Two wrong views: Hai loaïi taø kieán—See Nhò Ubbilla (p): Phaán Chaán—Enthusiastic. Kieán. Ubhatobhaga sutta (p): Sutra on being Released Tyaga (skt): Caga (p)—Let go—Xaû. Both Ways, Anguttara Nikaya IX.45—Kinh Giaûi Tyagadhana (skt): Thí Taøi—Xaû Taøi—Laáy vieäc thoaùt khoûi hai con ñöôøng (sanh töû), Taêng Nhaát A boá thí laøm cuûa baùu—Consider the giving of Haøm IX.45. money to the poor as treasures. Ubhaya-anubhaya (skt): Caû hai vaø khoâng phaûi caû Tyagamusmrti (skt): Nieäm Xaû—Mindfulness of hai—Bothness and not-bothness. letting go. Ubiquitous supernatural power: Thaàn thoâng— Tying: Söï gaén boù. Miracle power or omnipresent power, especially Tyogokyo (jap): Lankavatara sutra (skt)—Laêng of a Buddha—Thaàn thoâng, ñaëc bieät laø thaàn löïc cuûa Giaø Kinh—See Kinh Laêng Giaø. moät vò Phaät. Type: Moâ hình—Kieåu maãu. Ubiquity (n): Tính phoå caäp—Hieän dieän khaép moïi Typical feature: Neùt tieâu bieåu. nôi. Tzong-Yueh Tou-Shuai: Tuøng Duyeät Thieàn Sö— U-Bussho (jap): Höõu Phaät Taùnh—Coù Phaät taùnh— See Ñaâu Suaát Tuøng Duyeät Thieàn Sö. To have the Buddha-nature. Tzu-Hsuan: Töø Huyeàn—See Tröôøng Thuûy Töø U-Butsuden-Mubutsu (jap): See Höõu Phaät Ñieän Huyeàn Thieàn Sö. Voâ Phaät.

Uccheda (skt & p): Ucchindati (p)—Ucchinatti taû söï taùn thaùn). (skt)—Hoaïi dieät—To annihilate—Annihilation— Udayana (skt): OÂ Ñaø Dieån Na—Vu Ñieàn—Öu Ñaø Annihilationism—Cause to cease—To cut off— Dieân—Öu Ñaø Dieãn Na—OÂ Ñaø Dieãn Na Phaït Destruction—To extirpate—Extirpation— Sai—See Öu Ñieàn. Eliminate—Eradicate—Get rid of—Remove— Udayibhadda (461-445 B.C.): King Udayibhadda, Extinct—To destroy utterly—See Ñoaïn Dieät. son of king Ajatasatru. He enthroned in 461 B.C. Ucchedadarsana (skt): Annihilation view—See There were some outstanding monks during Ñoaïn Kieán. Udayibhadda's time such as Sanavasa and Ucchedaditthi (p): Ucchedadarsana (skt)— Upagupta—Vua Udayibhadda, con trai cuûa vua A Annihilation-illusion or Annihilation-view— Xaø Theá. OÂng leân ngoâi naêm 461 tröôùc Taây Lòch. Nihilism—See Ñoaïn Kieán. Döôùi trieàu Udayibhadda, coù nhieàu vò Taêng noåi Uccheda-drsti (skt): Ucchedaditthi (p)— tieáng nhö Thöông Na Hoøa Tu vaø Öu Ba Cuùc Ña. Nihilism—View of extinction—See Ñoaïn Dieät Udayin (skt): See Öu Ñaø Di. Kieán. Udaka Ramaputta: Name of one of the famous Ucchedavada (p & skt): See Ñoaïn Dieät Thuyeát. Zen masters at the time of the Buddha—Teân cuûa Ucchusma (skt): The vajra-ruler or Vidyaraja who moät trong nhöõng vò thieàn sö noåi tieáng thôøi ñöùc controls unclean places—See Ueá Tích Kim Phaät. Cöông. Udaka-upama (skt): See Thuûy Trung Nguyeät Duï. Ucchusma-angusa (skt): See Ucchusma. Udana (skt): Canon spoken voluntarily and not in Uchcha: An ancient kingdom of Harana, reply to questions—See Voâ Vaán Töï Thuyeát Kinh. northwest India. At the time when Fa-Hsien Udapanthaka (skt): Cudapanthaka (skt)—See pilgrimed to India, from this place it took about Chuù Ñoà Baùn Thaùc Ca. three walking days to travel eastward to the Udaya-manava-puccha (p): Sutra on Udaya's Indus—Moät vöông quoác coå teân Harana, naèm veà Questions—See Kinh Öu Ñieàn Sôû Vaán. phía Taây Baéc AÁn Ñoä. Trong thôøi ngaøi Phaùp Hieån Udayana (skt): See Öu Ñieàn. haønh höông AÁn Ñoä, töø nôi naøy phaûi ñi maát 3 ngaøy Udayin (skt): See Öu Ñaø Di. ñöôøng veà höôùng Ñoâng ñeå ñeán doøng AÁn Haø. Udayi sutta (p): Sutra about Udayin, Anguttara Uda (jap): Hoaøng ñeá Vuõ Ña (Nhaät Baûn). Nikaya V.159—Kinh Öu Ñaø Di, Taêng Nhaát A Udadambara (skt): Udambara (skt)—Öu Ñaøm— Haøm V.159. See Öu Ñaøm Ba La. Uddaka-ramaputta (p): See Udraka-ramaputra. Udakacandra (skt): Jalacandra (skt)—Moon in Uddesa-vibhanga-sutta (p): Sutra on general water—Water-moon—See Thuûy Trung Nguyeät. and Special preaching—See Kinh Toång Thuyeát Udaka Ramaputta (p): Moät thieàn sö noåi tieáng Bieät Thuyeát. thôøi Ñöùc Phaät, moät trong hai vò thaày cuûa Boà taùt Só Uddesa-vibhanga-suttam (p): See Uddesa- Ñaït Ta. vibhanga-sutta. Udakhanda (skt): Chind or Und, on the southern Uddhacca (p): Anuddatya (skt)—Restlessness— bank of Indus in the Peshawar division of the Traïo cöû—Phoùng daät. Punjab—Coøn goïi laø Chind hay Und, naèm treân bôø Uddhacca kukkucca (p): Discontent and regret— Nam soâng AÁn Haø thuoäc phaân khu Peshawar trong See Traïo Hoái. vuøng Punjab. Uddhacca-kukkcca-avarana (skt): Traïo hoái Udambara (skt): Öu Ñaøm—See Öu Ñaøm Ba La. caùi—Söï xao ñoäng aên naên trong taâm—Excitability. Udana (skt): Uddhacca (p): Uddhachcha (skt)—Traïo keát— 1) See

Ñôn Ñieàn. Phieàn naõo vì taâm dao ñoäng maø boû maát thieàn 2) Udaøna (skt): Öu Ñaø Na (Töi Thuyeát)—See OÂ ñònh—Restlessness. Chaåm Nam. Uddhaccam (p): Restlessness—Phoùng Daät. 3) An expression of joy or praise, voluntary Uddhata (p & skt): Asanki (p)—Asanta (skt)— address (by the Buddha): Uaån Ñaø Nam—Anxious—Discomfort—Unease—Want of Laønh thay! (caâu Phaät thöôøng hay noùi ñeå dieãn

tranquility—Baát an hay traïo cöû, nguyeân nghóa laø hai möôi naêm, sau ñoù oâng trôû veà Trieàu Tieân, Hoa giao ñoäng. Nghieâm trôû thaønh moät trong nhöõng hoïc thuyeát coù Udena (p): See Öu Ñieàn. öu theá trong Phaät giaùo Trieàu Tieân, maëc duø sau ñoù Udgrahana (skt): To receive and retain—See noù bieán maát vaøo cuoái thôøi Kyryo (918-1392). Thoï Trì. Uji (jap): Udradesa (skt): Uda, Odra, or Odivisa (skt)—See 1) Vuøng Vuõ Trò (Nhaät Baûn). OÂ Ñoà Quoác. 2) Höõu Thôøi—Sometimes—Ñoâi khi. Udraka (skt): Uddaka (p)—Uaát ñaø la. Ujiko (jap): Thò töû (aân nhaân hay ngöôøi uûng hoä taøi Udraka-ramaputra (skt): Uddaka-ramaputta chaùnh). (p)—See Uaát Ñaø Ca La Ma Töû. Ujjaya (p): Name of one of one hundred Udraka-ramaputta (p): Uddaka-ramaputra Pratyeka-buddhas who lived a long time on Mount (skt)—See Uaát Ñaø Ca La Ma Töû. Isigili—Teân cuûa moät trong moät traêm vò Phaät ñoäc Udumbara (skt): Glamorous fig tree—Caây Öu giaùc soáng moät thôøi gian daøi treân nuùi Isigili. Ñaøm—Linh Thuïy Hoa—See Udumbara flower. Ujjayanta (skt): See Höõu Thieän Ña. Udumbara-Blossom-Extra-Excellence-King Ujjayini (skt): Ujjain, or Oujein (skt)—See OÂ Xaø Buddha:Öu Ñaøm Baùt La Hoa Thuø Thaéng Vöông Dieãn Na. Phaät. Ujo (jap): Satta (p)—Sattva or Sattvavat (skt)— Udumbara flower: Udumbara (skt)—See Öu Höõu Tình, chuùng sanh coù yù thöùc—Being— Ñaøm Ba La. Conscious beings—Sentient being—Living Udumbara-tree: Scientific name is Ficus being—See Höõu Tình Chuùng. glomerula—See Öu Ñaøm Ba La Thuï. Ujo-Seken (jap): Höõu Tình Theá Gian—The world Udumbarika-Simhanada-suttanta (p): Kinh Öu of the sentient, traditionally, opposed to the vessel Ñaøm Ba La Sö Töû Hoáng—Sutra on A Lion’s roar world—Theo truyeàn thoáng, "höõu tình theá gian" ñoái under the Udumbara Tree. laïi vôùi "khí theá gian"—See Höõu Tình Theá Giôùi. Udyana (skt): Xöù OÂ Tröôøng—See OÂ Tröôïng Na Ujunna (p): Uy Nhaõ Quoác—Name of an ancient (3). kingdom in northern India—Teân cuûa moät vöông Ugga sutta (p): Sutra on Ugga, Anguttara Nikaya quoác coå vuøng Baéc AÁn Ñoä. VII.7—Kinh Ugga, Taêng Nhaát A Haøm VII.7. Uki-To-Joju (jap): OÂ Quy Ñaûo Thöôïng Thuï—A Ugghatitasu (skt): Swift understanding—Ability black turtle climbing a tree upside down—See OÂ to gain awakening after a short explanation of the Quy Thöôùng Thoï. Dharma—Söï hieåu bieát nhanh choùng. Ukkhepaniya-kamma (p): An act of suspension, U-I (jap): Samskrta (skt)—Presence of whereby a Community may deprive a Bhikkhu of becoming—Höõu Vi—See Höõu Vi Phaùp. his right to associate with the sangha as a whole Uisang (625-702): One of the most influential until he mends his ways—Taïm ñình hoaûn söï lieân figures of the United Silla period in Korea (668- heä vôùi Taêng giaø cho ñeán khi naøo vò Taêng söûa chöõa 918). He traveled to China and studied with the loãi laàm cuûa mình. second Hua-Yen patriarch, Chih-Yen (600-669). Ukyu

(jap): OÂ Cöïu—Name of a disciple and He spent twenty years in China, and after his dharma heir of Zen master Ma Tsu-Tao-I—Teân return to Korea, Hua-Yen became one of the cuûa vò ñeä töû vaø truyeàn nhaân noái phaùp cuûa Thieàn sö dominant philosophical traditions in Korean Maõ Toå Ñaïo Nhaát—See OÂ Cöïu Thieàn Sö. Buddhism, although it disappeared as a distinct Ukyu Yugen (jap): Wu-Chiu Yu-hsuan—Wujiu scholastic tradition during the late Koryo period Youxuan—See OÂ Cöïu Thieàn Sö. (918-1392)—Moät trong nhöõng nhaân vaät coù aûnh Ulampaputta (p): Uaát ñaàu lam Phaát—See höôûng nhaát cuûa trieàu ñaïi Lieân Hieäp Silla ôû Trieàu Udraka-Ramaputra. Tieân (668-918). OÂng du haønh sang Trung Quoác vaø Ulcerating orifices: Sang Moân—See Cöûu Khoång tu taäp vôùi nhò toå toâng Hoa Nghieâm thôøi ñoù laø ngaøi (Khieáu) Baát Tònh. Trí Nghieãm (600-669). OÂng ñaõ löu laïi Trung Quoác Ulka (skt): Thieân caåu—The heavenly dog—A meteor—A star in Argo.

Ulka-mukha (skt): Flaming mouth, a hungry ghost Bích Nham Luïc—See Chí Ñaïo Voâ Nan, Duy or preta—See Dieäm Khaåu. Hieàm Giaûn Traïch. Ullambana (skt): OÂ Lam Ba Na (Leã Vu Lan)—Leã Ultimate in phenomena: Söï Cöùu Caùnh—Caùi chuû Giaûi Ñaûo Huyeàn—Leã Vong Nhaân Xaù Toäi—See yeáu trong hieän töôïng. Ñaûo Huyeàn. Ultimate position: Paraya-navagga (p)—Cöùu Ullambana basins: Ullambana (skt)—OÂ Lam Baø Caùnh Vò—Chapter on the Way to the Far Shore, Noa—Leã Vu Lan—Vu Lan Boàn—See Ñaûo Samyutta Nikaya V—Bæ Ngaïn Ñaïo Phaåm, trong Huyeàn. Töông Öng Boä V. Ullambana Sutra: Kinh Vu Lan Boàn—The sutra Ultimate principles: Fundamental principles— was translated into Chinese by Dharmaraksa— Toâng cöïc (nguyeân lyù caên baûn). Kinh ñöôïc Ngaøi Truùc Phaùp Hoä dòch sang Haùn töï. Ultimate profundity: Huyeàn Cöïc—Söï thaâm thuùy Ultimate (a): Supreme—Toái thöôïng—Cuoái cuøng. toät ñænh. Ultimate accomplishment: Prasiddha (skt)—Cöïc Ultimate purity: Thanh tònh roát raùo. Thaønh—Söï thaønh töïu toät cuøng. Ultimate reality: Nhaát Thaät—The one reality— Ultimate Bliss: Pure Land of Amitabha in the The bhutatathata—The supreme fact—Chaân lyù toái West—See Cöïc Laïc. thöôïng. Ultimate Buddha: Real Buddha—See Thieân Ultimate reality behind everything: Absolute in Chaân Phaät. everything—The ultimate reality behind Ultimate consequences: Conditioned by various everything—Vaïn Phaùp Nhaát Nhö. external objects—See Löôïng Quaû. Ultimate reliance: A Final trust, i.e. Buddha— Ultimate emptiness: Atyanta-sunyata (skt)— Taát Caùnh Y (chæ Ñöùc Phaät laø nôi nöông töïa cuoái Khoâng toái haäu—See Taát Caùnh Khoâng. cuøng cuûa chuùng sanh). Ultimate end: Uttara (skt)—Cöùu caùnh. Ultimate source and character of all Ultimate enlightenment: See Taát Caùnh Giaùc. phenomena: Absolute source and character of all Ultimate Form Heaven: Coõi Trôøi Saéc Cöùu phenomena—Chaân nhö baûn tính cuûa vaïn höõu. Caùnh—Saéc Cöùu Caùnh Thieân—Trôøi Cöïc Saéc. Ultimate state: Hosho (jap)—See Boå Xöù. Ultimate Great Tasks of Great Enlightening Ultimate Teaching of Great Compassion: Ñaïi Beings: Ñaïi söï roát raùo cuûa chö Ñaïi Boà Taùt. Bi Cöïc Giaùo—Refers to the teaching of salvation Ultimate happiness of Enlightenment: Haïnh by the Other Power—AÙm chæ cöùu ñoä nhôø tha löïc. phuùc toái thöôïng cuûa söï giaùc ngoä. Ultimate tenets of a sect: Toâng Trí—The Ultimate

impurity of the body: Caên baûn baát tònh. fundamental tenets of a sect, important elements, Ultimate inertia from which all forms come: or main principle—Giaùo ñieån toái thöôïng cuûa toâng Unconditioned dharma—Noumenal source of all phaùi. phenomena—Dieät phaùp. Ultimate truth: Paramattha-saccam (p)— Ultimate level: Ñeä Nhöùt Nghóa Ñeá—Ultimate Paramartha-satya (skt)—Absolute Truth—See truth. Thaùnh Ñeá Ñeä Nhaát Nghóa. Ultimate meaning: YÙ nghóa tuyeät haûo. Ultimate truth of selflessness: Voâ ngaõ laø chaân lyù Ultimate mind of Vairocana: Taâm Vöông Nhö toái thöôïng. Lai—Vairocana as the ultimate mind, the Ultimate wisdom: Final wisdom—Knowledge of attributes being personified as his retinue—Phaät the ultimate—Taát caùnh trí (trí hueä toái thöôïng). Tyø Loâ Giaù Na ñöôïc xem nhö Taâm Vöông Nhö Lai, Ultimately Uninterrupted hell: Ñòa nguïc Cöïc vaø nhöõng phaåm chaát cuûa taâm aáy ñöôïc nhaân caùch Voâ Giaùn. hoùa nhö ñoaøn tuøy tuøng cuûa Ngaøi. Ultra Meek Sramanas: Nhu Nhuyeãn Trung Nhu Ultimate path: Parayana (skt)—See Cöùu Caùnh Nhuyeãn Sa Moân—Baäc Thaùnh giaû cuûa quaû A La Ñaïo. Haùn. Ultimate Path is Without Difficulty: The second Uluka (skt): Höu Löu—AÂu Lö Giaø—Öu Luõ example of the Pi-Yen-Lu—Thí duï thöù nhì trong Khö—OÂn Loä Ca—AÂu Laâu—Höu Löu Tieân Nhaân

—See Öu Löu Ca. ñöïng ñöôïc. U-ma (tib): Madhyamaka (skt)—Phaùi Trung Unable to make: Baát Naêng Taùc—Khoâng theå trôû Quaùn—Middle View School. thaønh ñöôïc—Unable to become—Unable to do. Umasvati (skt): See OÂ Ma Phaït Theä. Unable to produce: Baát Naêng Hieän Khôûi— Umban (jap): Umpan (jap)—See Vaân Baûn. Khoâng theå hieän khôûi hay sanh ra ñöôïc. Ummon Bunen (jap): Yun-men Weân-yen—See Unable to prosper: Baát Ñaéc Höng Thònh—Khoâng Vaân Moân Vaên Yeån Thieàn Sö. theå höng thònh ñöôïc. Ummon-Bunyen (jap): Yun-Men-Wen-Yen—Unable to relinquish: Baát Naêng Xaû—Khoâng theå Vaân Moân Vaên Yeån (864-949)—See Vaân Moân buoâng boû ñöôïc. Vaên Yeån Thieàn Sö. Unachievable: Unknowable—Unobtainable— Ummon School (jap): Yun Men School—See That which cannot be known, no matter how hard Vaân Moân Toâng. one seeks. In Buddhism, an unchanging self-entity Ummon-shu (jap): Yun Men School—See Vaân cannot be found in all of existence—Caùi maø ngöôøi Moân Toâng. ta khoâng theå bieát ñöôïc duø coù coá coâng tìm kieám theá Ummon Zen Sect: Ummon-shu (jap)—See Vaân maáy. Trong Phaät giaùo, moät thöïc theå thöôøng haèng Moân Toâng. khoâng theå tìm thaáy nôi baát cöù söï hieän höõu naøo — Umpan (jap): Umban—See Vaân Baûn. See Baát Khaû Ñaéc. Umpo (jap): Yun-Feng—Vaân Phong (?-956)— Unacquired or natural wisdom: Töï taùnh trí. Yun-Feng-Wen-Yueh—See Vaân Phong Vaên Unadulterated mind in all: Innocent mind in Duyeät Thieàn Sö. all—Original mind in all, which is independant of Umpo Zenjoâ (1572-1653): Name of a Japanese birth and death—Buddha-wisdom—Real Rinzai master from early Tokugawa period. Little knowledge free from illusion—Chaân thöùc. is known about the teachings of this master, who Unamana (skt): Ngaõ Lieät Maïn—Tyû Maïn—See came from the Myoâshin-ji lineage. He is famous Ngaõ Lieät Maïn and Ti Haï Maïn. primarily for his prominent disciple, Bankei Unanimity (n): Ñoàng taâm hieäp nhöùt. Yoâtaku

(1622-1693), one of the best-known Unanimous: In chorus—Nhaát Trí—Cuøng nhau figures of the period—Teân cuûa moät vò Taêng toâng ñoàng yù. Laâm Teá töø buoåi ban sô cuûa trieàu ñaïi Ñöùc Xuyeân Unanimously: Ñoàng thanh—Ñoàng loaït—With cuûa Nhaät Baûn (1603-1866). Chuùng ta bieát raát ít veà one voice—In chorus. giaùo phaùp cuûa vò Thieàn sö cuûa Thieàn phaùi Dieäu Unanticipated misfortune: Ruûi ro baát ngôø. Taâm Töï naày. Sö noåi tieáng chuû yeáu vì laø thaày cuûa Unarisen: Baát Sinh—Khoâng khôûi sinh. Thieàn sö Baøn Khueâ Vónh Traùc, moät trong nhöõng Unarisen four noble truths: Voâ Sinh Töù Dieäu nhaân vaät noåi tieáng nhaát cuûa thôøi ñaïi Ñöùc Xuyeân. Ñeá—Boán chaân lyù coù tính chaát baát sinh. Un (jap): Skandha (skt)—Aggregates—Uaån—See Unarisen mind: Voâ Sanh Taâm—Taâm Baát Sinh— Nguõ Uaån. The mind of no rebirth. Unable: Voâ Naêng—Khoâng theå. Unarisen phenomena: Baát Sinh Phaùp—Phaùp baát Unable to avoid slandering the teaching: Chöa sanh. chaéc ñaõ traùnh khoûi huûy baùng giaùo phaùp. Unarisen wisdom: Baát Sanh Trí—Trí baát sanh. Unable to become: Unable to do—Baát Naêng Un-Aryan speech: Phi Thaùnh ngoân. Taùc—Khoâng theå trôû thaønh ñöôïc—Khoâng theå thöïc Unasked: Not to ask—Volunteered—Voâ Vaán hieän ñöôïc. (khoâng ñôïi hoûi maø töï tình nguyeän thuyeát phaùp). Unable to come forth: Baát Naêng Phaùt—Khoâng Unassailable: Baát Naêng Ñoaïn Hoaïi—Khoâng theå theå sinh ra ñöôïc. coâng kích ñöôïc. Unable to do: Baát Naêng Taùc—Khoâng theå trôû Unattached: Voâ Tröôùc—Unattached—Free—Not thaønh ñöôïc—Unable to become—Unable to in bondage to anything—Khoâng chaáp tröôùc ñoái make. vôùi söï vaät hay khoâng vöôùng maéc vaøo baát cöù thöù gì. Unable to endure: Baát Kham—Khoâng theå chòu Unattached cognition: Voâ Tröôùc Trí—Caùi trí

khoâng bò troùi buoäc. possess the unborn Buddha-mind, which makes Unattainable (a): Anupalabdha (skt)—Khoâng theå them all buddhas without realizing it. Since his ñaït ñöôïc. work is closely associated with the concept of the Unattained: Baát Khaû Ñaéc—Khoâng theå ñaït unborn, his style of Zen is often called "Unborn ñöôïc—Khoâng theå thaønh töïu ñöôïc. Zen" (Fushoâ Zen)—Khaùi nieäm "Voâ Sanh" chæ thaáy Unattended: Baát Thaåm—Khoâng xeùt roõ. xuaát hieän trong trieát lyù Ñaïi Thöøa. Trong khi moïi Unavoidable (a): Khoâng traùnh khoûi—See Thaát vaät ñeàu ñöôïc sanh ra vaø cheát ñi, giaùo thuyeát Ñaïi Baát Khaû Tò. Thöøa laïi nhaán maïnh raèng moïi vaät cuoái cuøng ñeàu Unaware: Baát Thöùc—Khoâng bieát. bieåu thò ñaëc tính bôûi taùnh khoâng, khoâng coù baûn Unawareness: Anavabodha (skt)—Khoâng giaùc chaát ñoäc laäp vaø thöôøng haèng ñeå ñöôïc taïo ra hay ngoä—Non-enlightenment—Not knowing—See laøm thay ñoåi hình daùng. Vì theá maø moïi vaät ñeàu Baát Giaùc. ñöôïc xem nhö laø voâ sanh voâ dieät. Moät baäc thaày Unbaptized (a): Chöa ñöôïc laøm pheùp quaùn ñaûnh. Thieàn trong thôøi ñaïi Ñöùc Xuyeân, Thieàn sö Baøn Unbearable (a): Khoâng chòu ñöïng ñöôïc—Baát Khueâ Vónh Traùc, voâ ñòch trong giaùo thuyeát raèng kham—Unendurable. moïi ngöôøi ñeàu coù saün Phaät taâm voâ sanh, laøm cho Unbearable sufferings: Ñau khoå khoâng chòu hoï thaønh Phaät maø khoâng caàn ñeán chöùng ngoä noù. Vì ñöôïc. taùc phaåm cuûa Sö lieân heä ñeán khaùi nieäm "Voâ Unbegottenness (n): Söï baát thuï

sinh (töï mình maø Sanh", neân phöông thöùc Thieàn cuûa Sö thöôøng ñöôïc coù chöù khoâng do ai sinh ra)—Externalists believe goïi laø "Thieàn Voâ Sanh."—See Voâ Sanh. that there exists a so-called “God of Unborn body: Dharmakaya (skt)—Voâ Sanh Unbegottenness.”—Ngoaïi ñaïo cho raèng coù caùi goïi Thaân—Phaùp thaân haèng höõu—Immortal body. laø “vò trôøi baát thuï sinh” (Chuùa Cha). Unborn essential nature: Voâ Sinh Phaùp Tính— Unbelief (n): Baát tín—Voâ tín ngöôõng. Tính chaát coát yeáu haèng höõu chöù khoâng sanh ra. Unbeliever (n): Ngöôøi baát tín—Keû voâ thaàn. Unborn life: See Voâ Sanh Chi Sanh. Unbind (v): Côûi troùi—To loose someone from his Unborn nature: Utpatti-cihsvabhavata (skt)—Voâ bounds. Sanh Taùnh. Unblamable (a): Blameless—Khoâng theå traùch Unborn repentance: : Unborn repentance—See maéng ñöôïc. Voâ Sanh Hoái. Unblemished: Thuaàn khieát. Unborn and undying: Baát Sanh Baát Töû—Khoâng Unblemished life: Cuoäc soáng thuaàn khieát—Noble sanh khoâng töû. life. Unborn, unoriginated birth: Baát sanh baát khôûi Unblemished light: Voâ Caáu Quang—AÙnh saùng maø sanh. thanh khieát. Unborn Zen: Fushoâ Zen (jap)—Thieàn Voâ Sanh— Unborn: Anutpatti or Anutpanna (skt)—Khoâng See Voâ Sanh and Baøn Khueâ Vónh Traùc Thieàn Sö. sanh ra, chöa sanh ra—Unborn—Immortal—Not Unbound emancipation: Voâ Phöôïc Giaûi Thoaùt—born—Uncreated—Without being born or Söï giaûi thoaùt khoâng bò raøng buoäc. produced—No rebirth—Not to be reborn—Non- Unbounded and unobstructed things that appearance—The state without appearance—The pervade the cosmos of the Buddha: Phaùp voâ concept of unborn only appears in Mahayana löôïng voâ bieân cuøng khaép phaùp giôùi cuûa chö Phaät . philosophy. While all existing things appear to be Unbroken continuity: Söï thöôøng haèng khoâng ñöùt created and pass away, Mahayana teachings insist ñoaïn—See Baát Ñoaïn Thöôøng and Tam Chuûng that everything is ultimately characterized by Thöôøng. emptiness, possessing no independent and eternal Unbroken eternity: Sambhogakaya (skt)—Baát essence to be created or distorted. Thus all things ñoaïn thöôøng (baùo thaân)—See Tam Chuûng are considered unborn and undying. The Thöôøng. Tokugawa Zen teacher, Bankei Yotaku, Unbroken mindfulness: Baát Ñoaïn Nieäm—Söï championed the teachings that all people innately tænh thöùc lieân tuïc. Uncanonical (a): Khoâng ñuùng vôùi giaùo ñieån.

Uncaused: Voâ duyeân—Causeless. Emergency. Uncaused compassion: Voâ duyeân töø. Uncertainty Principle: Nguyeân taéc baát ñònh. Uncaused omniscience of Vairocana: Vajramati Unchangeable (a): Baát bieán—Khoâng bieán ñoåi— or Pratyatmaryajnana (skt)—Kim Cang trí—See Khoâng deã caûi bieán. Töï Giaùc Thaùnh Trí. Unchangeable desire: Kanpila (skt)—Kieân Duïc. Unceasing: Baát ñoaïn—Constant—Endless— Unchanging: Constant—Baát bieán (khoâng thay Everlasting—Perpetual—Without ceasing—Baát ñoåi). taän—Khoâng ngöøng nghæ (khoâng döøng, khoâng ñöùt Unchanging nature: Bhutatathata (skt)—Baát ñoaïn). Bieán Dòch (Dò) Tính—Baát di baát dòch—Taùnh Unceasing change: No-permanence of Instant khoâng bieán ñoåi (baûn chaát khoâng thay ñoåi). Tính after instant—See Nieäm Nieäm Voâ Thöôøng. chaát khoâng bieán dò hay thay ñoåi—Immutability—

Unceasing continuity: Baát ñoaïn thöôøng—See Immutable. Tam Chuûng Thöôøng. Unchanging thusness: See Baát Bieán Chaân Nhö. Unceasing desire to save: Duïc voâ dieät—Söï mong Uncharitable (a): Khoâng coù loøng quaûng ñaïi. muoán cöùu ñoä chuùng sanh khoâng ngöøng nghæ—See Unchristian (a): Khoâng theo ñaïo Thieân Chuùa. Thaäp Baùt Baát Coäng. Uncivil (a): Khieám nhaõ—Discourteous—Rude—Unceasing faculties: Baát höu töùc caên. Impolite—Immodest. Unceasing flux of what we call 'existence': See Unclean (a): Asrava (skt)—Höõu Laäu—Baát tònh— Doøng Chaûy Baát Tuyeät Cuûa Söï Sinh Toàn. Khoâng saïch—Cankers—Impurity—Mental Unceasing intonation of a Buddha's name: intoxicants—Outflow discharge—Unclean—Nieäm Phaät töông tuïc khoâng ngöøng. Worldly. Unceasing invocation of the Buddha: Unceasing Unclean almsgiving: See Baát Tònh Thí. remembrance—Baát ñoaïn nieäm Phaät. Unclean fingers: The fourth and fifth fingers of Unceasing light: Baát ñoaïn quang—The the left hand—See Xuùc Chæ. Unceasing light or glory of Amitabha—AÙnh saùng Unclean flesh: See Baát Tònh Nhuïc. quang minh khoâng ngöøng chieáu cuûa Phaät A Di Ña ø. Unclean food: Contaminated food—See Ueá Unceasing Light Buddha: See Baát Ñoaïn Quang Thöïc. Nhö. Unclean hindrances: Caáu chöôùng. Unceasing radiance: Baát Ñoaïn Quang—AÙnh Unclean parental seed: See Chuûng Töû Baát Tònh. saùng lieân tuïc. Unclean preaching: See Baát Tònh Thuyeát Phaùp. Unceasing radiance of the Buddha's body: Unclean things: Nhöõng ñieàu baát tònh. Thöôøng quang (aùnh saùng khoâng ngöøng cuûa hoùa Uncleanliness (n): Söï oâ ueá. thaân Phaät). Uncleanness (n): Baát tònh—Impurity. Unceasing remembrance: Unceasing invocation Unclear: Baát Minh—Khoâng roõ raøng. of the Buddha—Baát ñoaïn nieäm. Uncomfortable (a): Baàn thaàn. Unceasing remembrance of the Buddha: Baát Uncompounded: Phaùp voâ laäu—Unconditioned ñoaïn nieäm Phaät—Nieäm Phaät lieân tuïc khoâng ngöøng Dharmas. nghæ—Invocation of the Buddha. Uncomprehending: Anavabodha (skt)— Unceasing thought: Töông Tuïc Taâm—YÙ nghó Unenlightened—Without spiritual insight—Chöa khoâng giaùn ñoaïn—A continuous mind. giaùc ngoä. Unceasing turning of the wheel: See Baát Ñoaïn Unconcentrated mind: Asamahitam-cittam (p)— Luaân. Taâm khoâng ñònh—The mental state without Uncertain (a): Indefinite—Indeterninate— concentration or the discomposed conscious Irresolute—Undecided—Unfixed—Unsettled— state—Traïng thaùi taâm khoâng coù söï ñònh tænh hay Undetermined—Baáp beânh—Baát ñònh—Khoâng traïng thaùi khoâng an tænh cuûa taâm. chaéc chaén. Unconditional (a): Voâ ñieàu kieän. Uncertainty (n): Söï baát traéc—Khoâng xaùc thöïc—Unconditional alms: Spiritual or other worldly

gifts—Xuaát theá gian ñaøn—Caùch boá thí voâ laäu cuûa dharma. baäc Thaùnh nhaân Boà Taùt. Unconditioned reality body: Asamskrta Unconditioned (a): Asankhata (p)—Asamskrita dharmakaya (skt)—See Voâ Vi Phaùp Thaân. (skt)—See Voâ Laäu. Unconditioned and spontaneous: Voâ Vi Töï Unconditioned birth and death: Effortless Nhieân—Voâ ñieàu kieän vaø töï phaùt. mortality—See Voâ Vi Sanh Töû. Unconditioned supernatural powers: Abhijna- Unconditioned concentration: See Voâ Vi Tam asrava (skt)—Voâ Laäu Thoâng—Thaàn thoâng voâ laäu. Muoäi. Unconditioned

treasure: Asamkrtakosa (skt)— Unconditioned cyclic existence: Voâ Vi Theá Voâ Vi Taïng. Gian—Söi hieän höõu tuaàn hoaøn töi ñoäng. Unconditioned True Suchness: Tathata (skt)— Unconditioned dharmas: Asankhata dhamma Chôn nhö voâ vi. (p)—Phaùp voâ vi (voâ laäu)—See Dieät Phaùp. Unconditioned Unmoving Extinction: Aninjya Unconditioned dharmakaya: Asamskrta (skt)—Baát ñoäng dieät voâ vi. dharmakaya (skt)—True Suchness— Unconditioned vehicle: See Voâ Duyeân Thöøa. Unconditioned reality body—See Voâ Vi Phaùp Unconfused death: Cheát caùch khoâng sôï seät. Thaân. Unconfused mind: Unconfused heart—Taâm Unconditioned Empty Space: Akasha (skt)—Hö khoâng taïp loaïn. khoâng voâ vi. Unconquerable (a): Ajita (skt)—See Voâ Naêng Unconditioned Extinction attained through Thaéng. selection: Pratisamkhyanirodha (skt)—Traïch dieät Unconquerable Bodhisattva: Voâ Thaéng Boà Taùt. voâ vi. Unconquerable one: Durdharsa-Dvarapala Unconditioned Extinction of Feeling: (skt)—Nan Thaéng Toân Giaû—Hard-to-overcome Samjnavedayitanirodha (skt)—Töôûng thoï dieät voâ one. vi. Unconquered goddess: Aparajita (skt)—See Unconditioned Extinction Unselected: Thieân Nöõ Voâ Naêng Thaéng. Apratisamkhyanirodha (skt)—Phi traïch voâ vi dieät Unconquered: Ajita (skt)—Invincible— phaùp. Unsurpassed—Unequalled—Unmatched—Voâ Unconditioned heart: Unconditioned mind—Voâ ñòch—Toái thaéng—Voâ thaéng. Vi Taâm. Unconscious (a): Voâ thöùc—Voâ taâm—Baát tri baát Unconditioned kindness: Voâ Duyeân Lieân Maãn— giaùc—Voâ töôûng—Unknowing—Unconscious Loøng töø khoâng coù ñieàu kieän (khoâng do bôûi duyeân means free from attachment to thoughts. maø phaùt sanh). Unconscious and tainting environment: Voâ Unconditioned liberation: Voâ Vi Giaûi Thoaùt—Söi minh nhieãm duyeân—The conditioned bhutatathata giaûi thoaùt lìa moïi hình töôùng höõu vi. accords with unconscious and tainting Unconditioned mind: Unconditioned heart—Voâ environment to produce all phenomena—Chaân Vi Taâm. nhö tuøy duyeân hoøa hôïp vôùi voâ minh nhieãm duyeân Unconditioned mind of the single path: Nhöùt ñeå taïo ra taát caû caùc hieän töôïng. Ñaïo Voâ Vi Taâm—Mind apart from all ideas of Unconsciousness (n): See Voâ Thöùc. activity or inactivity—Taâm nhaát ñaïo xa lìa moïi Uncontaminated ignorance: Baát Nhieãm OÂ Voâ hình töôùng höõu vi. Tri—Voâ tri hay khoâng bieát khoâng do nôi oâ nhieãm Unconditioned nirvana: Ultimate reality and cuûa söï vaät, maø do bôûi söï khoâng hoïc töø voâ thæ. non-activity—See Voâ Vi Nieát Baøn. Uncontaminated: Khoâng ueá nhieãm. Unconditioned precepts: Voâ Vi Giôùi—Giôùi xa Uncontaminated body: Voâ Laäu Thaân—Thaân lìa moïi hình töôùng höõu vi. khoâng ueá tröôïc. Unconditioned reality: Asankhata-dhamma (p)—Uncontaminated cause: See Voâ Laäu Nhaân. Asamskrta (skt)—Asamskrita (skt)—Voâ vi phaùp— Uncontaminated consciousness: See Voâ Laäu Doing nothing—Non-active dharma—Passive Thöùc.

Uncontaminated contemplation: See Voâ Laäu Unconverted (a): Khoâng chòu caûi ñaïo. Quaùn. Uncorrupted: Lieâm khieát—Upright—Honest. Uncontaminated dharma: Uncontaminated Uncorruptible (a): Khoâng hö naùt. factors—See Voâ Laäu Phaùp. Uncountable: Voâ Soá—Khoâng theå tính ñeám ñöôïc. Uncontaminated dharma

nature: The pure, Uncountable eons: Asamkhyeyas of eons—Voâ passionless dharma-nature—Voâ Laäu Phaùp Tính— löôïng kieáp. Phaùp tính thanh tònh voâ duïc. Uncover: Tieát loä. Uncontaminated Diamond holding Uncreated: Akata (skt)—Inactive physically or Bodhisattva: Gagananta-vimala-vajra dhara mentally—Not creating—Not doing—Baát Taïo (skt)—Hö Khoâng Voâ Caáu Trì Kim Cang Boà Taùt. Taùc—Khoâng coù saùng taïo—Voâ vi—Voâ Taùc— Uncontaminated entry: Asravaksaya-jnana Khoâng ñöôïc taïo ra, khoâng vì nhaân duyeân maø sinh (skt)—Voâ Laäu Moân—Entry into spiritual ra. knowledge which is free from all faults—See Laäu Uncreated Dharma: Unconditioned Dharma— Taän Thoâng. See Voâ Vi Phaùp. Uncontaminated final body: The final pure or Uncreated dharmakaya of Vairocana: See Boån passionless body—Thaân khoâng coøn duïc voïng. Ñòa Moân. Uncontaminted karma: See Voâ Laäu Nghieäp. Uncreated occasion: Voâ Sinh Teá—Duyeân côù Uncontaminated meditation: See Voâ Laäu Thieàn. khoâng sinh ra. Uncontaminated mind: See Voâ Laäu Taâm Tueä Uncut germs form nothing useful, without an Giaûi Thoaùt. education no child can be of any use to society: Uncontaminated mind liberated by insight: See Ngoïc baát traùc baát thaønh khí, nhaân baát hoï c baát tri lyù Voâ Laäu Taâm Tueä Giaûi Thoaùt. (ngoïc maø khoâng maøi khoâng giuõa cuõng hoaøi ngoïc Uncontaminated noble paths: See Voâ Laäu ñi, con ngöôøi maø khoâng hoïc thì khoâng theå trôû Thaùnh Ñaïo. thaønh ngöôøi thaät söï coù lôïi ích cho nhaân quaàn xaõ Uncontaminated path: Uncontaminated way—hoäi ñöôïc). See Voâ Laäu Ñaïo. Undaunted: Baát Khieáp—Duõng caûm, khoâng sôï Uncontaminated samadhi: The samadhi of haõi. purity—See Baát Nhieãm Tröôùc Chö Phaùp Tam Undaunted exertion: Voâ Haï Tinh Taán—Söï noã Muoäi. löïc kieân cöôøng. Uncontaminated thusness: Voâ Caáu Chaân Nhö— Undecaying: Avinasya (skt)—Baát Hoaïi— Chaân nhö khoâng bò ueá tröôïc. Eternal—Indestructible—Never decaying— Uncontaminated true character: Voâ Caáu Thöïc Khoâng taøn taï hay muïc naùt—Voâ cuøng taän. Töôùng—Thöïc töôùng khoâng bò ueá tröôïc. Undecided: Hesitating: Löøng khöøng— Uncontaminated way: Voâ Caáu Ñaïo— Indeterninate (indefinite, irresolute, unfixed, Uncontaminated path. unsettled, undetermined, uncertain): Baát ñònh. Uncontaminated wholesomeness: Voâ Caáu Undecided karma: Baát ñònh nghieäp. Thieän—Caùi thieän khoâng bò nhieãm tröôïc. Undecided and unsettled about the future: One Uncontaminated wisdom: Jnanam-anasrava hesitates, vacillates, is undecided, is unsettled (skt)—Voâ Laäu Hueä—Passionless or pure wisdom about the future—Ñoái vôùi vaán ñeà thuoäc veà töông (knowledge or enlightenment), which is free from lai nghi ngôø, do döï, khoâng quyeát ñònh, khoâng haøi the taint of egotism—Trí hueä thanh tònh, khoâng bò loøng. oâ nhieãm vì vò kyû. Undecided and unsettled about the past: One Uncontainable or superlative pity: Loøng ñaïi bi hesitates, vacillates, is undecided, is unsettled roäng lôùn khoâng coù gì bao truøm leân ñöôïc —See Voâ about the past—Ñoái vôùi vaán ñeà thuoäc veà quaù khöù Caùi Ñaïi Bi. nghi ngôø, do döï, khoâng quyeát ñònh, khoâng haøi Uncontrollable emission: Ñoà Baát Nam—See loøng. Nguõ Chuûng Baát Nam. Undecided and unsettled about the present:

One hesitates, vacillates, is undecided, is nhieãm—Voâ nhieãm taâm. unsettled about the present—Ñoái vôùi vaán ñeà thuoäc Undeluded pure mind: Voâ nhieãm thanh tònh taâm. veà hieän taïi nghi ngôø, do döï, khoâng quyeát ñònh, Undeludedness: Without ignorance—Khoâng si khoâng haøi loøng. meâ. Undeclared: Not declared—Baát Thuyeát. Undemonstrated: Baát Thaønh—Chöa ñöôïc baøy toû Undefiled (a): Vimala (skt)—Khoâng oâ ueá—Voâ hay chöùng minh. caáu—Stainless—Undefiled. Undemonstrated middle: Caùi trung ñaïo chöa baøy Undefiled activity: Voâ Caáu Haønh—Haønh ñoäng toû ñöôïc. khoâng nhieãm oâ. Undemonstrated predicate: Ñieàu khaúng ñònh Undefiled Buddha: Phaät Voâ Caáu. chöa baøy toû ñöôïc. Undefiled dharma: Baát Nhieãm Phaùp—Phaùp Undenominational (a): Baát phaân toâng phaùi— khoâng nhieãm oâ. Khoâng leä thuoäc vaøo giaùo phaùi naøo. Undefiled endurance: See Voâ Caáu Nhaãn. Under: beân döôùi. Undefiled giving: Voâ Taïp Nhieãm Thí—Söï boá thí Under the auspices of someone: Under the thanh cao, khoâng nhieãm tröôïc. patronage of someone—Döôùi söï baûo trôï cuûa ai. Undefiled ignorance: Baát Nhieãm Voâ Minh—Voâ Undercurrent forming - condition of being laäu voâ minh. existence: Bhavanga (p & skt)—Tieàm thöùc (doøng Undefiled knowledge: Amala (skt)—Pure yù thöùc saâu thaúm trong kyù öùc cuûa con ngöôøi nhö haït consciousness—Thanh tònh trí—Voâ Caáu Thöùc—gioáng naèm im trong loøng ñaát (taøng thöùc). See A Laïi da Thöùc. Undergo continual rebirth: Thuï sanh töông Undefiled learner: Voâ Laäu Höõu Hoïc—Baäc höõu tuïc—Phaûi taùi sanh maõi maõi. hoïc nhöng khoâng bò nhieãm tröôïc. Undergo correction: Ñang ñöôïc tu söûa. Undefiled learning: Voâ Laäu Hoïc—Caùi hoïc Under the ground: Döôùi ñaát. khoâng bò nhieãm tröôïc. Under the influence of karma the conditions Undefiled mind: Voâ Nhieãm Taâm—Undeluded of reincarnation arise: The conditional causation mind—Taâm voâ nhieãm. of the Hinayana, i.e. under the influence of Undefiled phenomena: Nhöõng hieän töôïng khoâng karma the conditions of reincarnation arise—Döôùi nhieãm tröôïc. aûnh höôûng cuûa nghieäp, nhöõng ñieàu kieän taùi sanh Undefiled senses: Pure eyes, ears, nose, otngue, khôûi leân hay Nghieäp Caûm Duyeân Khôûi. Giaùo lyù and body—Tònh caên (maét, tai, muõi, löôõi, thaân). duyeân khôûi cuûa Tieåu Thöøa, döôùi aûnh höôûng cuûa Undefiled stage: Voâ Caáu Ñòa—Coõi thanh khieát. nghieäp ñieàu kieän taùi sanh naåy sanh. Undefiled and unattached mind: Undefiled and Under the patronage of someone: Under the unattached heart—Taâm voâ nhieãm tröôùc. auspices of someone—Döôùi söï baûo trôï cuûa ai. Undefiled worldly dharma: Baát Nhieãm Theá Gian Under the water: Döôùi nöôùc. Phaùp—Phaùp theá gian maø khoâng bò nhieãm oâ. Underdevelopment (n): Söï laïc haäu—Söï keùm Undefiled worldly phenomena: Nhöõng hieän phaùt trieån—Söï keùm môû mang. töôïng theá gian maø khoâng bò nhieãm tröôïc. Underestimate (v): Ñaùnh giaù thaáp—See Look Undefinable: Neutral—Trung Tính—Khoâng toát lightly. khoâng xaáu. Undergo (v): Chòu ñöïng. Undeflected concentration: Ekagra (skt)—Nhaát Undergo changes: Chòu söï bieán ñoåi. Tam Muoäi—Meditation on one object— Undergo difficulties, hardships, or sufferings: Undefeated concentration. Duskara-carya (skt)—Khoå haïnh. Undeflected

concentration on one object: See Undergo the discipline of penitence: Tu saùm Nhaát Taâm Tam Muoäi. hoái. Undeflected meditation on one object: See Undergo a punishment: Receive a punishment— Undeflected concentration on one object. Thoï toäi. Undeluded mind: Undefiled mind—Taâm voâ Undergo (v) sufferings: Traûi qua nhöõng côn traàm

thoáng—Traûi qua nhöõng côn ñau khoå. Complete enlightenment—Söï hieåu roõ. Undergo the three-fold training: Tu taäp tam Understanding and discrimination Suchness: hoïc. Vijnapti-tathata (skt)—Duy Thöùc Chaân Nhö. Undergraduate student: Sinh vieân chöa toát Understand and do: Interpretation and conduct— nghieäp. Giaûi haïnh. Underhand (a): AÙm muoäi—Doubtful— Understand the future, re-examine the past: Suspicious—Shady—Fishy—Dark. Muoán bieát töông lai thì haõy xem quaù khöù (duïc tri Under-lying: Cô baûn. vò lai, tieân saùt dó vaõng). Ñaây laø coát loõi cuûa luaät Under-lying cause: Nguyeân nhaân cô baûn. nhaân quaû—This is the core of the law of cause Underlying tendency to aversion: Patigha (p)— and effect. Resentment—The inherent tendency to Understand and move in harmony with the resentment—Saân Tuøy Mieân. river of life: See Hieåu Vaø Di Chuyeån Hoøa Hôïp Underlying (inherent) tendency to conceit Vôùi Doøng Ñôøi. (pride): Conceit—Maïn Tuøy Mieân. Understand one another: AÊn yù. Underlying (inherent) tendency to doubt Understands the minds of other beings: See (uncertainty): Doubt—Nghi Tuøy Mieân. Tha Taâm Thoâng. Underlying tendency to ignorance: Ignorance— Understand thoroughly: Complete Voâ Minh Tuøy Mieân. enlightenment—Quaùn thoâng (minh lieãu). Underlying tendency to lust for existence Understand the world: Thieän Giaûi Theá Gian— (becoming): Bhava-raga (p)—Craving for Hieåu ñöôïc theá gian. becoming—Höõu Tham Tuøy Mieân. Understanding: Buddhi (p & skt)—Taâm thoâng Underlying tendency to sensual lust: Kama-raga trieät phaùp tính—See Ñaït Taâm. (p)—Sensous greed—The inherent tendency to Understanding the causes of all sufferings: Taäp greed for sense desire—Duïc AÙi Tuøy Mieân. trí. Underlying tendency to views: Wrong views— Understanding of emptiness: Hieåu ñöôïc taùnh The inherent tendency to false view—Kieán Tuøy khoâng. Mieân. Understanding of the four noble truths in the Under-lying truth of all things: Chaân lyù cô baûn worldly world: Loaïi trí. cuûa vaïn höõu—Under-lying truth of all things is Understanding of how to eliminate all Buddha; immanent reason; Buddhahood or the sufferings: Dieät trí. underdeveloped Buddha in all beings—Chaân lyù cô Understanding and interpreted as release: A baûn cuûa vaïn höõu laø Phaät, laø Phaät quaû hay laø vò Buddha's understanding—See Giaûi Tri Kieán. Phaät chöa ñöôïc phaùt trieån trong chuùng sanh moïi Understanding knowledge: Panna (p)—Prajna loaøi. Phaät ôû ngoâi Lyù Töùc hay chæ vaøo Ñöùc Phaät ñaõ (skt)—Trí hieåu bieát thoâng suoát (Baùt Nhaõ). saún coù ñuû Phaät tính thieân nhieân maø khoâng caàn giaûi Understanding the mind of others: Tha taâm haønh gì caû (ngay keû phaøm phu xaáu xa, nhöng noùi thoâng—Tha Taâm Trí. veà lyù tính thì so vôùi Phaät chaúng phaûi laø hai)—See Understanding the nature of all sufferings: Khoå Luïc Töùc Phaät. trí. Understand (v): Hieåu Understanding of omnipotence or universal Understand and carry into practice

the control: Truï trì nhöùt thieát theá giôùi trí. wisdom: Giaûi haønh phaùt taâm. Understanding of omniscience regarding all Understand clearly: Anna (p)—Ajna or Ajnati Buddha's wisdom: Tri voâ bieân chö Phaät trí. (skt)—Lieãu giaûi—Lieãu Ngoä. Understanding of omniscience regarding laws 1) To apprehend, or perceive clearly: Hieãu roõ. of universal salvation: Tri nhöùt thieát phaùp trí. 2) Thorough enlightenment: Clear Understanding of omniscience regarding all apprehension—Clear knowledge or living beings: Tri nhöùt thieát chuùng sanh trí. understanding—Perfect knowledge and/or Understanding ourselves: See Hieåu Bieát Chính

Mình. Undifferentiated faculties: Voâ sai bieät caên. Understanding the Path clearly: Magga- Undifferentiated reality-body: See Bình Ñaúng sacchikaranam (p)—Religious experience—See Phaùp Thaân. Chöùng Ñaïo. Undiminished: Khoâng bôùt ñi. Understanding of the path leading to nirvana Undiminishing power: Baát thoái löïc. where there are no more sufferings: Ñaïo trí. Undiscriminated: Nirvikalpa (skt)—Voâ Phaân Understanding that puts an end to all previous Bieät—No discrimination—Non-discriminating— faith in self: Taän trí. Khoâng coù söï phaân bieät. Understanding of truth: Hieåu roõ chaân lyù. Undiscriminated dharma: Avikalpa (skt)—Non- Understanding the truth we hear: Endure the discriminating dharma—See Voâ Phaân Bieät Phaùp. sound we hear—Patience in hearing the sound—Undiscriminated phenomena: Nhöõng hieän töôïng AÂm höôûng nhaãn—Kham nhaãn chòu ñöïng nhöõng khoâng phaân bieät—Undiscriminated dharma. aâm thanh mình nghe. Undistorted: Khoâng bò boùp meùo hay xuyeân taïc. Understanding of ubiquity: Sung maõn nhöùt thieát Undistorted attention: Voâ Ñaûo Taùc YÙ—Chuû yù trí. khoâng bò boùp meùo. Understanding of Universal enlightenment: Undistorted cognition: Voâ Ñieân Ñaûo Trí—Trí Phoå chieáu nhöùt thieát theá giôùi trí. khoâng bò boùp meùo. Understood: Ngoä—Awakening to the knowledge Undistorted cultivation: Voâ Ñaûo Tu—Söï tu haønh and vision of the Buddha—Giaùc ngoä khoâng bò meùo moù. Phaät tri kieán. Undistorted mind: Undistorted cognition—Trí Undertake (v): Ñaûm nhieäm—To assume. khoâng bò boùp meùo. Undertake the task (responsibility) of doing Undistorted overpowering concentration: Voâ something: Ñaûm nhaän nhieäm vuï gì. Ñaûo Thaéng Tam Ma Ñòa. Undertake the training: Haønh trì hoïc phaùp—A Undisturbed: Baát Ñoäng—Khoâng bò xaùo troän. monk who is keenly anxious to undertake the Undisturbed state: See Baát Ñoäng Voâ Vi. training, and wants to persist in this—Vò Tyø Kheo Undivided truth: See Baát Nhò Phaùp. tha thieát haønh trì hoïc phaùp, vaø khaùt voïng haønh trì Undo (jap): Vaân Ñöôøng—Buddhist meditation hoïc phaùp trong töông lai. hall (center)—Zazen Hall—See Thieàn Ñöôøng. Undertaking dharmas: Thoï phaùp. Undo (v): Loose—Untie (bonds)—Giaûi keát. Undertaking and doing: Practical goodness Undo bonds: Loose bonds—Untie bonds—Giaûi resulting from wisdom—Tueä nghieäp. keát. Underworld: Netherworld—Yama world—AÂm Undoubted: Apratihata (skt)—Without doubt—phuû. Voâ Ngaïi. Under-world devas: Ñòa haï thieân. Undoubtedly: Certainly—Khoâng nghi ngôø gì caû. Undesirable (a): Ñaùng gheùt—Baát haûo—Bad— Unduly (a): Quaù

ñaùng. Damnable—Hateful. Unduly worrying: Lo sôï quaù ñaùng. Undesirable element: Thaønh phaàn baát haûo. Undwelling mark: Baát Truï töôùng. Undeterminate (v): Baát ñònh—Uncertain: Khoâng Undying: Anirodha (skt)—Baát dieät—Deathless— chaéc chaén—Undeterminate: Khoâng quyeát ñònh—Eternal—Everlasting—Immortal—Immortality— Unfixed: Khoâng coá ñònh—Unsettled: Khoâng oån Imperishable—Indestructible—The state of ñònh. deathlessness—Unending—See Baát Töû. Undetermined: Indeterninate—Indefinite—Undying things: Sanatanadharma (skt)—Phaùp Irresolute—Undecided—Unfixed—Unsettled— baát dieät—Everlasting dharmas. Uncertain—Baát ñònh. Unease: Baát An—Söï lo laéng, khoâng yeân taâm. Undetermined elements: See Baát Ñònh Phaùp. Uneasiness or anxiety: No longer find one's Undeveloped school: Quyeàn Moân—See place pleasurable—Khoâng yeân oån hay khoâng coøn Expedient school. öa thích choã ôû cuûa mình nöõa.

Uneasiness of mind: Cittasukha (skt)—Taâm baát darsana (skt)—Baát Ñaúng Quaùn Boà Taùt. an. Unequalled enlightenment: See Voâ Ñaúng Giaùc. Uneasy (a): Baên khoaên lo laéng—Anxious— Unequalled light: See Voâ Ñoái Quang. Restless—Disquiet—Worried. Unequalled Light Buddha: See Voâ Ñoái Quang Uneducated: Voâ Hoïc (voâ giaùo duïc, khaùc vôùi Nhö Lai. khoâng coøn caàn phaûi hoïc nöõa—uneducated is Unequalled rank: Voâ ñaúng ñaúng. different from no longer learning or beyond Unequalled teacher: Ñaïo sö voâ song. study). Unequaled teacher of Humans and Gods Unending: Everlasting—Undying—Baát taän— (Heavenly beings): Sastadeva-manusyanam Khoâng ngöøng. (skt)—See Thieân Nhaân Sö. Unendurable (a): Khoù chòu—Intolerable— Unequalled vehicle: Mahayana (skt)—See Voâ Insufficient—Uncomfortable. Ñaúng Ñaúng Thöøa. Unenlightened: Anavabodha (skt)—Without Unerring powers of discrimination: Phaân bieät spiritual insight—Uncomprehending—Chöa giaùc Ñaø La Ni. ngoä—Ordinary people and Ignorance. Unerring voice: Baát ngoä aâm—One of the eight Unenlightened beings: See Quaàn Manh. tones of a Buddha's voice—Moät trong taùm aâm Unenlightened condition: Ignorant condition— thanh cuûa Phaät. See Voâ Minh Nghieäp Töôùng. Uneven causation: See Unequal causation. Unenlightened and deluded: Ignorant of the Unexcelled: Anuttara—Voâ thöôïng—Supreme— right way of seeing life and phenomena—See Si Peerless—Unsurpassed. Hoaëc. Unexcelled complete enlightenment: Anuttara- Unenlightened eyes: Ordinary eyes—Tuïc nhaõn samma-sambodhi (p)—Anuttara-samyak- (phaøm nhaõn hay maét cuûa ngöôøi chöa giaùc ngoä). sambodhi (p)—Complete and perfect Unenlightened folk: See Ñaûo Phaøm. enlightenment—Perfect and universal Unenlightened man: See Ñaûo Phaøm. enlightenment—See Voâ Thöôïng Boà Ñeà. Unenlightened mind: Baát Giaùc Taâm—Voïng Unexcelled, complete perfect enlightenment: Taâm—Ignorance darkens the mind—See Si Taâm. In regard to unexcelled, complete perfect Unenlightened mortal people: Ignorant mortal enlightenment, Great Enlightening Beings have—people—Haïng ngöôøi ngu doát toái taêm. Chö Ñaïi Boà taùt nôi voâ thöôïng Boà Ñeà ñöôïc. Unenlightened people: Common people—Phaøm Unexcelled land: The Pure

Land located west of phu—Si Phaøm—Phaøm phu si meâ aùm muoäi. this universe—Voâ Thaéng Quoác hay Taây Phöông Unenlightened stage: Phaøm Ñòa—Coõi phaøm. Tònh Ñoä toïa laïc veà phía taây cuûa vuõ truï. Unenlightened thinking: See Voâ Minh Löu. Unexcelled perfect enlightenment: Anuttara- Unenlightened views: Taø kieán—Heterodox samyak-sambodhi (skt)—Supreme perfect views—See Bieät Kieán. enlightenment or wisdom—See Voâ Thöôïng Unenlightenment: Primal ignorance—See Baûn Chaùnh Bieán Tri. Giaùc Huaân Taäp Voâ Minh. Unexcelled vehicle: Toái thöôïng thöøa. Unequal: Asama (skt)—Baát bình ñaúng—Unfair— Unexpected: Baát ngôø—Accidental. Voâ Ñaúng. Unexpected disturbances: Ñaát baèng daäy soùng Unequal causation: Inconsistent causation—(bình ñòa phong ba). Irregular causation—Uneven causation—See Baát Unexpected meeting of friends abroad: Bình Bình Ñaúng Nhaân. thuûy töông phuøng (cuoäc gaëp gôõ baèng höõu moät caùch Unequalled: Anupameya (skt)—Ajita (skt)—Voâ thaät baát ngôø nôi xöù ngöôøi). Song—Peerless—Unconquered—Unmatched— Unexpectedly: Baát thình lình—Suddenly— Unsurpassed—Voâ thöôïng—Baäc voâ song, khoâng Abruptly. coù ñoái thuû—Voâ ñòch—Toái thaéng—Voâ thaéng. Unexplained: Abyakata (skt)—Voâ Thuyeát (khoâng Unequalled contemplation Bodhisattva: Asama- thuyeát).

Unextinguished: Not extinguished—Baát Dieät— Impardonable—Baát dung. See Anirodha. Unforgiving (a): Khoâng tha thöù. Unfailing concentration: Voâ Baát Ñònh Taâm. Unfortunate (a): Khoâng may. Unfailing discernment and relinquishment: Unfortunate, inappropriate time: Phaïm haïnh Entire self-abnegation—See Voâ Baát Tri Dó Xaû. truù baát thôøi baát tieát—See Chín Baát Thôøi Baát Tieát Unfailing faith: Baát Hoaïi Tín. Daãn Ñeán Ñôøi Soáng Phaïm Haïnh. Unfailing purity: Baát Hoaïi Tònh. Unfortunate, inappropriate time is that that Unfailing thought to save: Nieäm voâ dieät. person is born among the animals: Phaïm haïnh Unfair (a): Baát coâng—Unjust—Injustice. truù baát thôøi baát tieát laø ngöôøi aáy bò sanh vaøo coõi Unfaithful (a): Disbelieve—Baát tín—Khoâng baøng sanh—See Chín Baát Thôøi Baát Tieát Daãn Ñeán chung thuûy—Khoâng trung thaønh. Ñôøi Soáng Phaïm Haïnh. Unfalse (a): Nirmythia (skt)—Khoâng hö doái. Unfortunate, inappropriate time is that that Unfathomable (a): Unaccessible— person is born among the asuras: Phaïm haïnh truù Unsearchable—Khoâng theå doø thaáu ñöôïc. baát thôøi baát tieát laø ngöôøi aáy bò sanh vaøo coõi A-Tu- Unfathomable care: See Unfathomable thought. La—See Chín Baát Thôøi Baát Tieát Daãn Ñeán Ñôøi Unfathomable thought: See Minh Löï. Soáng Phaïm Haïnh. Unfavourable circumstances: Opposing Unfortunate, inappropriate time is that that circumstances—To oppose or disregard person is born in the bordered regions: Phaïm conditions—See Vi Caûnh. haïnh truù baát thôøi baát tieát laø ngöôøi aáy bò sanh vaøo Unfertilized stage of wisdom: Dry stage of choã bieân ñòa—See Chín Baát Thôøi Baát Tieát Daãn wisdom—Caøn hueä ñòa. Ñeán Ñôøi Soáng Phaïm Haïnh. Unfettered action: See Voâ Tröôùc Haønh. Unfortunate, inappropriate time is that that Unfettered bhutatathata: See Xuaát Trieàn Chaân person is born in a hell-state: Phaïm haïnh truù, baát Nhö. thôøi baát tieát laø ngöôøi aáy sanh vaøo ñòa nguïc —See Unfilial behavior: Baát hieáu. Chín Baát Thôøi Baát Tieát Daãn Ñeán Ñôøi Soáng Phaïm

Unfinished (a): Dôû dang—Uncompleted—Half- Haïnh. done. Unfortunate, inappropriate time is that that Unfinished family obligations: See Gia Vuï Chöa person is born in a long-lived group of devas: Xong, Chöøng Naøo Môùi Tu. Phaïm haïnh truù baát thôøi baát tieát laø ngöôøi aáy ñöôïc Unfit: Khoâng thích hôïp. sanh vaøo coõi trôøi tröôøng thoï —See Chín Baát Thôøi Unfixed: Aniyata (skt)—Indeterninate— Baát Tieát Daãn Ñeán Ñôøi Soáng Phaïm Haïnh. Indefinite—Irresolute—Uncertain—Undecided— Unfortunate, inappropriate time is that that Undetermined—Unsettled—Baát ñònh. person is born in the middle country, but he Unfixed hours or times: Samaya (skt)—Irregular has wrong views and distorted vision, thinking, hours or times—Tam muoäi da thôøi—Nhaát thôøi hay etc: Phaïm haïnh truù baát thôøi baát tieát laø ngöôøi aáy thôøi gian khoâng coá ñònh. sanh vaøo coõi trung taâm, nhöng laïi theo taø kieán Unfixed natures and consciousnesses: See Taùnh ñieân ñaûo—See Chín Baát Thôøi Baát Tieát Daãn Ñeán Thöùc Baát Ñònh. Ñôøi Soáng Phaïm Haïnh. Unflagging devotion to his vocation: Tröôøng thôøi Unfortunate, inappropriate time is that that tu haønh. person is born in the middle country, but no Unflagging zeal to save: Tinh taán voâ dieät—Söï Tathagata has arisen: Phaïm haïnh truù baát thôøi baát tinh taán cöùu ñoä chuùng sanh khoâng meät moûi, moät tieát laø ngöôøi aáy ñöôïc sanh vaøo nöôùc trung taâm, trong thaäp baùt baát coäng—See Möôøi Taùm Phaùp Baát nhöng laïi khoâng coù Nhö Lai xuaát hieän—See Chín Coäng. Baát Thôøi Baát Tieát Daãn Ñeán Ñôøi Soáng Phaïm Haïnh. Unforgetfulness: Mind that resides in Unfortunate, inappropriate time is that that mindfulness—Rememberance—Nieäm taâm. person is born in the middle country but lacks Unforgivable: Intolerable—Inexcusable and/or wisdom and is stupid, or is deaf and dumb:

Phaïm haïnh truù baát thôøi baát tieát laø ngöôøi aáy ñöôïc Insignificant speech—Lustful words. sanh vaøo nöôùc trung taâm, nhöng aùc hueä, ngu si, Ungratefulness (n): Söï voâ ôn. ñieác, ngoïng, khoâng bieát nghóa lyù ñöôïc kheùo noùi Ung Thuan Vuong Zen Master: See ÖÙng Thuaän hay vuïng noùi—See Chín Baát Thôøi Baát Tieát Daãn Vöông Thieàn Sö. Ñeán Ñôøi Soáng Phaïm Haïnh. Unhampered liberty in every direction: Unfortunate, inappropriate time is that that Dwelling of cultivation—Tu haønh truï—One of the person is born among the petas: Phaïm haïnh truù ten grounds. baát thôøi baát tieát laø ngöôøi aáy bò sanh vaøo coõi ngaï Unhappy (a): Baát haïnh—Unfortunate. quyû—See Chín Baát Thôøi Baát Tieát Daãn Ñeán Ñôøi Unhappy lot: Baïc Phöôùc—Unfortunate—Poor Soáng Phaïm Haïnh. condition due to poor karma—Ill-luck. Unfounded condemnations: Nhöõng caùo buoäc Unhappy nature of life: Baûn chaát baát haïnh cuûa voâ cöù. cuoäc soáng. Unfruitful (a): Khoâng keát hoa traùi. Unhappy ways: AÙc ñaïo—Ñöôøng döõ. Unfruitfulness (n): Khoâng keát quaû—Thaát baïi— Unhappiness: Söï baát haïnh. Khoâng thaønh coâng—Voâ ích. Unharmonizing natures: Disharmony—Non- Unfulfilled wishes: Caàu baát ñaéc—One of the harmonization—Baát hoøa hôïp tính. eight sufferings. Unharness (v): Khoâng ñoùng yeân cöông. Ungai Shichi (jap): See Yun-kai Shou-chih. Unhealthy climate: Insalubrious climate—Röøng Ungan Donjoâ (jap): Yun-yen-T'an-sheâng— thieâng

nöôùc ñoäc. Yunyan Tansheng—See Vaân Nham Ñaøm Thaïnh Unhindered: Apratihata (skt)—See Voâ Ngaïi. Thieàn Sö. Unhindered Buddha-wisdom: Infinite Buddha- Ungeneratedness (n): Tính khoâng sinh saûn—Tính wisdom—Phaät voâ ngaïi trí. voâ sinh. Unhindered eyes: Voâ ngaïi nhaõn. Ungenerous man: Ngöôøi khoâng coù loøng quaûng Unhindered, infinite wisdom Buddha: Phaät Voâ ñaïi (Höõu haèng saûn, voâ haèng taâm hay ngöôøi coù cuûa Ngaïi Hueä—Trí tueä cuûa Phaät laø voâ bieân vaø khoâng nhöng khoâng coù loøng). chöôùng ngaïi. Ungodlily (adv): Moät caùch voâ ñaïo. Unhindered knowledge: Pratimsamvid (skt)—Töø Ungodliness (n): Söï baát kính thaàn thaùnh. Voâ Ngaïi Trí (moät trong töù voâ ngaïi, trí khoâng bò Ungodly (a & n): Voâ ñaïo—Keû voâ ñaïo. ngaên ngaïi bôûi ngoân töø). Ungo Doyo (jap): Inmonin (jap)—Yun-chu Tao- Unhindered light: See Voâ Ngaïi Quang. ying—Yunju Daoying—Yun-chu always Unhindered Light Buddha: Buddha of reminded his disciples: "If you want to attain the Unhindered Light—See Voâ Ngaïi Quang Nhö Lai. matter of the ineffable, you must have become Unhindered light shinning throughout the ten someone ineffable"—Thieàn sö Vaân Cö thöôøng directions: See Taän Thaäp Phöông Voâ Ngaïi Quang nhaéc nhôû ñeä töû: "Neáu maáy oâng muoán ñaït ñeán ñieàu Nhö Lai. khoâng theå taû xieát, maáy oâng phaûi laø con ngöôøi Unhindered mind: Taâm Voâ Ngaïi. khoâng theå taû xieát."—See Vaân Cö Ñaïo Öng Thieàn Unhindered mind Bodhisattva: Suvinita (skt)— Sö. Name of a Bodhisattva—Voâ Ngaïi Taâm Boà Taùt. Ungrammatical or unwritten laws: Baát thaønh Unhindered one: See Voâ Ngaïi Nhaân. vaên phaùp (luaät baát thaønh vaên). Unhindered powers of analysis and elucidation, Ungrasping mark: Baát Thuû töôùng—One of the expounding a single saying inexhaustibly: Thích nine grades of arhats. voâ ngaïi bieän taøi—Bodhisattvas enjoy unhindered Ungrateful (a): Baát nghóa—Ñen baïc— powers of analysis and elucidation, expounding a Faithless—Ingratitude—Unthankful—False- single saying inexhaustibly—Vì nôi moät ñoaïn moät hearted—Thankless. caâu, phaân bieät dieãn thuyeát traûi qua baát khaû thuyeát Ungrateful words: Sambhappalapo (p)—Voâ kieáp khoâng cuøng taän. Nghóa Ngöõ—Taïp Ueá Ngöõ—Meaningless words— Unhindered way: See Voâ Ngaïi Ñaïo.

Unhindered way of liberation: Patisambhida- Löïc Voâ Ngaïi Duïng. magga (p)—See Voâ Ngaïi Ñaïo Giaûi Thoaùt. Unimpeded function relating to phenomenon Unhisa (p): Usnisa (skt)—A cone shaped and principle: Phaùp voâ ngaïi duïng—See Möôøi elevation on the crown of the Buddha—A fleshy Phaùp Voâ Ngaïi Duïng. protuberance on the crown—Thòt noåi cao treân Unimpeded function relating to power: Löïc voâ ñænh ñaàu nhö buoái toùc—See Tam Thaäp Nhò Haûo ngaïi duïng—See Möôøi Löïc Voâ Ngaïi Duïng. Töôùng. Unimpeded function relating to realms: Unicity (n): Tính duy nhaát—Tính ñoäc nhaát—Duy Caûnh giôùi voâ ngaïi duïng—See Möôøi Caûnh Giôùi Voâ nhaát. Ngaïi Duïng Cuûa Chö Ñaïi Boà Taùt. Unification (n): Söï hôïp nhaát—Thoáng nhaát—Söï Unimpeded function relating to sentient keát hôïp thaønh moät. beings: Chuùng sanh voâ ngaïi duïng. Unified Vietnamese Buddhist Congregation: Unimpeded function relating to spiritual Giaùo hoäi Phaät giaùo Vieät Nam Thoáng nhöùt. capacities: Thaàn thoâng voâ ngaïi—See Möôøi Thaàn Unifed VN

Buddhist Sangha: Giaùo Hoäi Phaät Thoâng Voâ Ngaïi. Giaùo Vieät Nam Thoáng Nhaát. Unimpeded function relating to vows: Nguyeän Unified visualization of the precious trees, voâ ngaïi duïng—See Möôøi Nguyeän Voâ Ngaïi Duïng lakes, etc., in the Pure Land: Toång quaùn töôûng Cuûa Chö Ñaïi Boà Taùt. thaáy caùc caûnh, thaáy caây baùu, thaáy ao baùu nôi theá Unimpeded interaction of noumenon and giôùi Cöïc Laïc. phenoumenon: See Lyù Söï Voâ Ngaïi. Unify (v): Hôïp nhaát—Thoáng nhaát. Unimpeded knowledge of a Buddha: See Phaùp Unigenital (a): Only-begotten—Khoâng do thuï Giôùi Voâ Bieân Trí. sinh. Unimpeded liberation of the Buddhas: Voâ ngaïi Unilluminated: Voâ Minh—Ignorance. giaûi thoaùt—See Möôøi Voâ Ngaïi Giaûi Thoaùt Cuûa Unilluminating Buddha: See Voâ Quang Phaät. Chö Phaät. Unimaginable beginnings of samsara and Unimpeded realm: Söï söï voâ ngaïi—The unity of transmigration: Anatamagga-samyutta (p)—See phenomenal and noumenal—Voâ chöôùng ngaïi Töông Öng Voâ Thuûy. phaùp giôùi—See Söï Söï Voâ Ngaïi Phaùp Giôùi. Unimpeded: Khoâng töø boû. Unimpeded understanding of the whole Unimpeded dharma: See Phaùp Töï Taïi. Buddha-realm: Phaùp giôùi voâ ngaïi trí—Trí tueä Unimpeded function of power relating to chöùng ngoä ñöôïc phaùp giôùi voâ ngaïi lyù (thaáu trieät sentient beings: Chuùng sanh löïc voâ ngaïi duïng, vì toaøn theå Phaät Giôùi). giaùo hoùa ñieàu phuïc chaúng boû rôøi—See Möôøi Löïc Unimpeded wheel concentration: Voâ ngaïi luaân. Voâ Ngaïi Duïng. Uninitiated person: Ordinary people—Vulgar Unimpeded function relating to body: Thaân voâ people—Tuïc töû. ngaïi duïng—See Möôøi Thaân Voâ Ngaïi Duïng Unintentional action: Karma phala (skt)— Cuûa Chö Ñaïi Boà Taùt. Unitentional karma—Nghieäp Voâ Tình. Unimpeded function relating to knowledge: Trí Unintentional karma: Nghieäp khoâng coá yù. voâ ngaïi duïng—See Möôøi Trí Voâ Ngaïi Duïng Cuûa Unintermitted karma: Anantarya (skt)—The Chö Ñaïi Boà Taùt. unintermitted punishments in the Avici hells—See Unimpeded function relating to lands: Quoác ñoä Voâ Giaùn Nghieäp. voâ ngaïi duïng—See Möôøi Quoác Ñoä Voâ Ngaïi Duïng Unintermitted punishment: Anantarya (skt)— Cuûa Chö Ñaïi Boà Taùt. See Voâ Giaùn Nghieäp. Unimpeded function relating to miracles Unintermitted rebirth into its sufferings with (miraculous abilities): Thaàn löïc voâ ngaïi no respite: Avici (skt)—Voâ giaùn ñòa nguïc (keû duïng—See Möôøi Thaàn Löïc Voâ Ngaïi Duïng. phaïm toäi bò haønh hình cheát ñi soáng laïi khoâng Unimpeded function relating to miraculous ngöøng)—See Baùt Ñaïi Nhieät Ñòa Nguïc. abilities: Thaàn löïc voâ ngaïi duïng—See Möôøi Thaàn Unintermitting attention: The vijnana of

detailed, unintermitting attention—See Teá YÙ Dharani Sutra—Ñaø La Ni Phaät Ñaûnh—See Kinh Thöùc. Phaät Ñaûnh Toân Thaéng Ñaø La Ni. Uninterrupted (n): Voâ giaùn. Unitary or monistic method: Where all is seen 1) Without intermission: Unseparated—Nhöõng as a unity—See Nhaát Töôùng Phaùp Moân. thöù voâ giaùn (nhöõng thöù khoâng ngöøng nghæ). Unite (v): Taùi hôïp—Hoøa hôïp—To blend. 2) See Nguõ Voâ Giaùn Nghieäp. Unite the three vehicles in one: See Hoäi Tam Uninterrupted attention: Chuù taâm lieân tuïc. Quy Nhaát. Uninterrupted continuity: Nodal (skt)—Baát United and harmonious: See Hoøa Hôïp. ñoaïn thöôøng—See Ñaúng Voâ

Giaùn Duyeân. United and harmonious meanings: Samaraya Uninterrupted continuity of signs: Lakshana- (skt)—See Hoøa Hôïp Cuù Nghóa. hetu (skt)—See Töôùng Nhaân Töông Tuïc. Uniting all bodies of living beings into a Uninterrupted cultivation: See Chuyeân Tu Voâ Buddha-body: Nhieáp taát caû nhöõng thaân chuùng Giaùn. sanh ñeàu laøm thaân Phaät. Uninterrupted hell: Avici (skt) Avichi (p)—Hells Uniting and Holding King Bodhisattva: Toång of uninterrupted sufferings—Incessant hells—See Trì Vöông Boà Taùt. Ñòa Nguïc Voâ Giaùn. Unitive way: Con ñöôøng hôïp nhaát. Uninterrupted Path: See Voâ Giaùn Ñaïo. Unity (n): Duy nhaát—Ñôn nhaát—Hôïp nhaát—Lieân Union (n): Yoga (skt)—Lieân hôïp—Keát hôïp— hôïp—Keát hôïp—See Nhaát Nhö. Ñoaøn keát—Ñoàng minh—Lieân minh—Töông Unity of all Buddhist sects: Söï thoáng nhaát cuûa öng—See Hai Möôi Boán Phaùp Baát Töông Öng caùc toâng phaùi Phaät giaùo. Trong Duy Thöùc Hoïc. Unity of dharmakaya: Toång töôùng phaùp thaân— Unions of the six sense organs with the six The noumenal absolute. objects of the senses: Söï hoøa hôïp giöõa saùu caên Unity in doctrine: Lyù Hoøa. vôùi saùu traàn—See Luïc Hoøa Hôïp. Unity of mankind: Tính hôïp nhaát cuûa nhaân loaïi. Unionism (n): Chuû nghóa lieân minh. Unity of noumena with noumena: Lyù lyù vieân Unipersonal (a): Chæ coù moät ngoâi vò (ñoäc vò). dung. Unipersonalist (n): Ngöôøi theo chuû nghóa ñoäc vò. Unity of phenomena with noumena: Söï lyù vieân Unipersonalism (n): Chuû nghóa ñoäc vò. dung. Unique (a): Ñoäc nhaát voâ nhò—Only—Single— Unity of phenomena with phenomena: Söï söï Sole. vieân dung. Unique form: Laksana (skt)—One aspect—Nhaát Unity in practice: Söï Hoøa. Töôùng—The one mind in all things—Common Unity of practice and theory: Tri haønh hôïp nhaát. mind in all beings. Unity or Similarity: Ñoàng Töôùng. Unique outstandingness: Dokubatsu (jap)—Ñoäc Unity in unbroken process: See Nhaát Ñoaïn Söï. Öu—Zen master Yun-chu always reminded his Unity within diversity: Tính hôïp nhaát trong ña disciples: "When a single word is far transcendent, nguyeân. and unique outstanding, then many words are not Universal (a): Phoå quaùt. necessary and not uselful anymore."—Thieàn sö Universal accordance with conditions of the Vaân Cö thöôøng nhaéc nhôû ñeä töû: "Khi nhaát töï ñaõ receptivity of others: Phöông tieän phoå. thuø thaéng vaø ñoäc öu, thì ña töï khoâng coøn caàn thieát Universal activity of the bhutatathata: Great in vaø höõu duïng nöõa." function of the bhutatathata—Theå cuûa chaân nhö Unique qualities and omniscience: Phaùp baát coù ñaïi taùc duïng sinh ra nhaân quaû thieän aùc cuûa taát coäng nhöùt thieát chuûng trí. caû caùc phaùp—See Duïng Ñaïi. Uniquely generous: Caùi ñoä löôïng trong ñôøi ít coù. Universal Buddha: Dharmadhatu Buddha—See Uniqueness (n): Tính duy nhaát—Ñoäc nhaát voâ Phaùp Giôùi Phaät. nhò—Ñoäc phaùp. Universal change: Universal transformation— Unisha Vijaja Dharani (skt): The Unisha Vijaja Phoå hoùa.

Universal characteristics: Generality—See Universal gate: Samanta-mukuha (skt)—See Phoå Toång Töôùng. Moân. Universal compassion: See Töø Bi Ñaúng. Universal Gravitation Theory: Thuyeát Haáp daãn Universal concourse: Söï tham döï phoå bieán. Vuõ Truï. Universal consciousness: See Taâm Sôû Phoå Universal great wisdom: Bình ñaúng ñaïi bi taâm— Thoâng. See Bình Ñaúng Ñaïi Hueä. Universal cutting off of

delusions: Ñoaïn Hoaëc Universal harmony: Vuõ truï ñaïi ñoàng. Phoå. Universal and impartial perception (of a Universal dharma: Samantadharma (skt)—All Buddha): Absolute intuition above the laws of things—See Phoå Phaùp. differentiation—See Bình ñaúng Giaùc. Universal dharmadhatu: The universe—Chu Universal, as impermanence: See Toång Töôùng. bieán phaùp giôùi—The universe as an expression of Universal King: Universal Monarch—Chuyeån the dharmakaya. Luaân Thaùnh Vöông (vò vua cai trò toaøn coõi vuõ truï). Universal dharmakaya: See Bieán Phaùp Giôùi Universal knowledge: Bieán trí—Knowledge of a Thaân. Buddha. Universal dhyana: Samanta (skt)— Universal knowledge of a Buddha: Anuttara-Everywhere—Nhaát Thieát Xöù Ñònh. samyak-sambodhi (skt)—Samyak-sambuddha Universal door: Samanta-mukuha (skt)—The (skt)—Completely enlightened—See Chaùnh Bieán opening into all things—See Phoå Moân. Tri. Universal emptiness: Khoâng Bieán Xöù—Space— Universal Law: Ñònh luaät vuõ truï. See Khoâng Nhaát Thieát Xöù. Universal light: Light which is shining Universal enlightenment: everywhere—Phoå quang (aùnh saùng chieáu khaép 1) Bieán Giaùc: The omniscient, absolute muoân phöông). enlightenment, or universal awareness of a Universal Light Buddha: Phaät Phoå Quang. Buddha—Toaøn giaùc cuûa Ñöùc Phaät. Universal light samadhi: Phoå quang tam muoäi. 2) Universal and impartial perception: See Bình Universal love: Phoå AÙi—Quaûng ñaïi aùi—Loøng Ñaúng Giaùc. yeâu thöông khaép moïi chuùng sanh moät caùch ñoàng 3) Supreme or perfect enlightenment: See ñeàu. Chaùnh Ñaúng Chaùnh Giaùc. Universal loving-kindness: Phoå Töø—Loøng töø aùi Universal entry: Bieán nhaäp. bao quaùt. Universal entry of Great Enlightening Beings: Universal loving-kindness Bodhisattva: See Möôøi Bieán Nhaäp Cuûa Chö Ñaïi Boà Taùt. Sadaprarudita (skt)—Phoå Töø Boà Taùt—Thöôøng Ñeà Universal equality: All equally—Everywhere Boà Taùt—Vò Boà Taùt coù loøng töø aùi bao quaùt. alike—Phoå ñaúng (khaép nôi ñeàu gioáng nhau). Universal-Manifest-Form-Entity-Light Universal equality samadhi: See Phoå Ñaúng Tam Buddha: Phoå Hieän Saéc Thaân Quang Phaät. Muoäi. Universal manifestation: See Phoå Hieän. Universal eye: Phoå nhaõn (maét coù theå nhìn thaáy Universal mental activities associated with khép nôi). thought: Taâm sôû töông öùng vôùi taâm vöông. Universal Fragrance Bodhisattva: Universal Mental Factors: Taâm Sôû Phoå Thoâng. Samantagandha (skt)—Phoå Höông Boà Taùt. Universal mercy: Ñaúng Töø—Equal mercy Universal Fragrance deva: Samantagandha- toward all beings without distinction—Töø bi bình deva (skt)—Phoå Höông Thieân. ñaúng ñoái vôùi heát thaûy chuùng sanh, khoâng phaân Universal fragrant: Phoå huaân (höông thôm toûa ra bieät. khaép nôi—A tree in paradise; a title of a Universe of Merukalpa Buddha: See Tu Di Buddha—Moät loaïi caây treân coõi Cöïc Laïc; danh Töôùng. hieäu cuûa moät vò Phaät. Universal message: Thoâng ñieäp phoå bieán cho moïi Universal fundamental principle: See Theå Ñaït. ngöôøi.

Universal mind through practicing medtiation: Universal teaching: See Vieân Giaùo. Phoå trí—Trí hieåu bieát roäng lôùn nhôø tu taäp thieàn Universal transformation: Universal change— ñònh. Phoå hoùa. Universal Monarch: Universal King—Chuyeån Universal truth: See Bình Ñaúng Phaùp. Luaân Vöông. Universal truth that all become

Buddha: Universal Moonlight Brilliance Bodhisattva: Boà Impartial truth that all become Buddha—Bình Taùt Nguyeät Quang Bieán Chieáu. ñaúng phaùp. Universal nature: Samata (skt)—Bhutatathata— Universal Understanding Buddha: Phaät Phoå Bình ñaúng taùnh (chaân nhö). Minh. Universal observation: Phoå quaùn saùt. Universal voidness: Universal emptiness—See Universal observation of Great Enlightening Khoâng Nhaát Thieát Xöù. Beings: See Möôøi Phoå Quaùn Saùt Cuûa Chö Ñaïi Boà Universal vows: See Toång Nguyeän. Taùt. Universal vows common to Buddhas: Bình Ñaúng Universal Offering True Words: Phoå Cuùng Nguyeän—Ñaúng nguyeän—Phoå nguyeän cuûa chö Döôøng Chaân Ngoân. Phaät ñeàu gioáng nhau. Universal pity and loving-kindness: Töø bi phoå. Universal way: Ñaïo Ñaúng—The way or method Universal powers: Omnipotence—Bình ñaúng is also universal—Phaùt taâm bình ñaúng, neân ñaïo sôû Löïc—Löïc phoå quaùt (voâ ngaïi). haønh cuõng bình ñaúng. Universal powers of the six senses: Luïc thöùc. Universal Worthy: Samantabhadra (skt)—Phoå Universal preaching: Phoå thuyeát. Hieàn. Universal Preaching Buddha: Vipasyin-buddha Universal Worthy Bodhisattva: Bodhisattva of (skt)—Phoå Thuyeát Phaät. Great Conduct—See Phoå Hieàn Boà Taùt. Universal Purity Buddha: Samantavimala Universalism (n): Phoå bieán luaän. Buddha (skt)—Phaät Phoå Tònh. Universalist (n): Ngöôøi theo thuyeát phoå quaùt. Universal purity deva: Heaven of universal Universality (n): Tính phoå bieán—Tính phoå quaùt. purity—See Bieán Tònh Thieân. Universality of substance and the unreality of Universal Purity Heaven: Subhakrtsna (skt)— dharmas or phenomena: See Theå Phaùp. Pervasive Purity Heaven—See Bieán Tònh Thieân. Universalized dharmakaya: See Bình Ñaúng Universal realm of living beings: Bình Ñaúng Phaùp Thaân. Chuùng Sanh Giôùi—Ñaúng Chuùng Sanh Giôùi—Phoå Universally Auspicious Bodhisattva: See Bieán giôùi chuùng sanh (goïi chung cho heát thaûy chuùng Caùt. anh). Universally Expansive Bodhisattva: Boà Taùt Phaät Universal salvation: Highest class great cart—Quaûng. Ñaúng Nhaát Ñaïi Xa—See Phoå Ñoä. Universally good mind: Taâm Phoå Hieàn. Universal shining: Phoå Chieáu—Chieáu khaép caùc Uninersally Good Mind developed by nôi. Enlightening Beings: See Möôøi Taâm Phoå Hieà n. Universal shining Swastika Samadhi: See Universally interactive: Sarvatraga (skt)—Taâm Phoå Chieáu Kieát Töôøng Tam Muoäi. sôû bieán haønh. Universal storehouse: Tathagata-garbha (skt)— Universally operative: Bieán Haønh—Hoaït ñoäng Taïng lyù (Nhö Lai taïng). khaép nôi, coù maët khaép nôi—Omnipresent. Universal suffering: Traàm luaân. Universally penetrating: See Vieân Thoâng. Universal Sunlight Brilliance Bodhisattva: Boà Universally prevalent cause: Sarvatgrata-hetu Taùt Nhöït Quang Bieán Chieáu (skt)—See Bieán Haønh Nhaân. Universal superhuman powers: Thaàn thoâng phoå. Universally pure heavens: Where bodies and Universal and supernatural illumination: thinking are the same (the third dhyana heaven— Supreme forms of Buddha enlightenment—Ñaúng Tam thieàn thieân)—Nôi chuùng sanh chæ coù moät dieäu. thaân vaø moät töôûng gioáng nhau—See Bieán Tònh

Thieân. Thaân. Universally Radiant Moonlight Bodhisattva: University (n): Tröôøng ñaïi hoïc. Nguyeät Quang Bieán Chieáu Boà Taùt. Uninvited: Baát Thænh—Töï

nguyeän—Khoâng ñöôïc Universally Radiant Sunlight Bodhisattva: See môøi—Not to request—Voluntary. Nhaät Quang Bieán Chieáu Boà Taùt. Uninvited friend: Baát thænh höõu—Baïn khoâng Universally shining: Bieán Chieáu—Haøo quang ñöôïc môøi thænh—Bodhisattva—Boà Taùt. phaùp thaân Phaät chieáu roïi khaép moïi nôi—Uninvited preaching: Baát Thænh Phaùp— Everywhere illuminating. Uninvited offering of the law, voluntarily Universally Shining Buddha: Mahavairocana bestowing its benefits—Thuyeát phaùp moät caùch töï (skt)—See Bieán Chieáu Nhö Lai. nguyeän vì lôïi ích cuûa chuùng sanh. Universally Shining Vajrasattva: Bieán Chieáu Unjust (a & n): Unfair—Baát coâng—Ngöôøi baát Kim Cang. coâng. Universally supporting all realms of sentient Unkai (jap): Khandha (p)—Skandha (skt)—Uaån beings: Khaép gia trì taát caû chuùng sanh giôùi, moät Giôùi—Aggregate—The five aggregates are trong möôøi moân giaûi thoaùt—See Möôøi Cöûa Giaûi matter, perception, thought, enaction, and Thoaùt Cuûa Chö Ñaïi Boà Taùt. consciousness, representing all phenomena in the Universally transfer all merits and virtues: See world—Nguõ uaån saéc, thoï, töôûng, haønh, vaø thöùc, Phoå Giai Hoài Höôùng. tieâu bieåu cho taát caû nhöõng hieän töôïng treân theá Universe (n): Loka (p & skt)—Vuõ truï—Billion-gian—See Nguõ Uaån. World Universe—Cosmos—Dharma Realm— Unknowable (a): Anupalabdhya (skt)—Baát khaû Open space—Universe—World System—Coõi—tri—Khoâng theå bieát ñöôïc. Giôùi—See Theá Gian. Unknowledge: Anavabodha (p)—Baát giaùc hay Universe of endurance: Nhaãn giôùi (Saha khoâng yù thöùc, khoâng tænh giaùc, hay meâ muoäi trong world—theá giôùi Ta Baø). töøng yù nieäm. Universe as an expression of the dharmakaya: Unknown (a): Voâ danh. Universal dharma-dhatu—Chu bieán phaùp giôùi. Unknown to self or others: Mình vaø moïi ngöôøi Universe in a grain of dust: Whole in an atom— ñeàu chöa bieát—See Baùt Chuûng Thoï Kyù. See Nhaát Traàn Phaùp Giôùi. Unlawful (a): baát hôïp phaùp—Illegal— Universe of impermanence and Illegitimate—Illicit. interdepedence: See Vuõ Truï Voâ Thöôøng Vaø Unlawful sexual intercourse: Kaøma-mithyaø-caøra Töông Tuøy. (skt)—Taø daâm. Universe is mind only: See Phaùp Giôùi Duy Taâm. Unlettered: Doát—Ignorant—Illiterate— Universe of a thousand million worlds: See Uninstructed. Universe of three thousand chiliocosms. Unliberated mind: Avimuttam-cittam (p)—The Universe of three thousand chiliocosms: unfreed state of consciousness or the state of mind Billion-World Universe—Major chiliocosmos— that does not has any kind of emancipation or See Ñaïi Thieân Theá Giôùi. even partial emancipation—Traïng thaùi taâm khoâng Universe in its vast variety is the dharmakaya: ñöôïc giaûi thoaùt hay ngay caû vieäc khoâng ñöôïc phaàn Sum La Vaïn Töôïng Töùc Phaùp Thaân—The naøo giaûi thoaùt. universe in its vast variety is the dharmakaya, or Unlimited: Voâ Löôïng—Voâ teá—Boundless— Buddha-body; in the esoteric school it is the Countless—Immeasurable—Infinite—See Töù Voâ Vairocana-body—Theo Hieån giaùo thì phaùp cuûa Löôïng Taâm. tam thieân ñaïi thieân theá giôùi laø phaùp thaân. Theo Unlimited causation: See Voâ Taän Duyeân Khôûi. Maät giaùo thì phaùp cuûa tam thieân theá giôùi ñeàu laø Unlimited Eloquent samadhi: Voâ Löôïng Bieän hình tam muoäi da cuûa Ñöùc Ñaïi Nhaät phaùp thaân.

Taøi Tam Muoäi—Unlimited samadhi and Universe as the whole body of the Tathagata: eloquence. Zenshin (jap)—Buddha's earthly body—See Sanh Unlimited eye: Deva-Cakkhu (p)—Celestial

(god, deva, or heavenly) eye—See Thieân nhaõn. ordinary—Fantastic. Unlimited indifference: Voâ Löôïng Xaû—See Töù Unnoâ (jap): Cloud robe—Y phuïc maây—See Vaân Voâ Löôïng Taâm. Thuûy. Unlimited or infinite understanding of Unobstructed eloquences: Patisambhida (p)— Dharma: Phaùp giôùi voâ bieân trí. See Töù Voâ Ngaïi. Unlimited joy: Voâ Löôïng Hyû—See Töù Voâ Löôïng Unobstructed (unlimited) eloquence in delight Taâm. or pleasure in speaking or argument: Nhaïo Unlimited knowledge of a Buddha: Unlimited or Thuyeát Voâ Ngaïi Trí—Pleasure in speaking or infinite understanding of the whole Buddha argument of the law (Pratibhana)—Bieän thuyeát realm—See Phaùp Giôùi Voâ Bieân Trí. khoâng chöôùng ngaïi, lôøi leõ troâi chaûy hôïp vôùi chaùnh Unlimited Love: Voâ Löôïng Töø—See Töù Voâ lyù—See Töù Voâ Ngaïi. Löôïng Taâm. Unobstructed (unlimited) eloquence in Unlimited pity: Voâ Löôïng Bi—See Töù Voâ Löôïng Dharma: Dhammapatisambhida (p)—Understand Taâm. all the letters of the law (Dharma)—See Phaùp Voâ Unlimited power of interpretation: Unlimited Ngaïi Trí. power of reasoning—See Voâ Ngaïi Giaûi. Unobstructed eloquence in intelligence: Unlimited power of reasoning: Patisambhida Patibhanapatisambhida (p)—See Bieän Taøi Voâ (p)—Voâ Ngaïi Giaûi—See Töù Voâ Ngaïi. Ngaïi Trí. Unlimited understanding of the whole Unobstructed eloquence in the Language: Buddha-realm: Phaùp giôùi voâ bieân trí—Unlimited Nirutti-patisambhida (p)—See Töø Ngöõ Bieän Taøi knowledge of a Buddha. Voâ Ngaïi and Töù Voâ Ngaïi (B). Unlimited virtue: Giôùi Voâ Haïn. Unobstructed eloquence in the Law: Unloose: Disentangle: Côûi ra, môû ra—Explain Dhammapatisambhida (p)—See Phaùp Bieän Taøi (expound): Giaûi thích—Let go (release, untie): Voâ Ngaïi and Töù Voâ Ngaïi (B). Giaûi thoaùt. Unobstructed knowledge of the meaning: Unluckly: Khoâng may—Bad. Atthapatisambhida (p)—See Nghóa Bieän Taøi Voâ Unlucky stars: Constellations irregular—Naïn bôûi Ngaïi and Töù Voâ Ngaïi (B). caùc vì sao loãi ñoä. Unobstructed (unlimited) eloquence in Unmada (skt): OÂ ma—A demon or spirit of phrasing or form of expression: See Töø Voâ craziness or intoxication—Moät loaïi quyû ñieân vaø Ngaïi Trí. ñoäc haïi. Unobstructed faculties: Voâ ngaïi teá caên. Unmanifested activities: See Voâ Bieåu Nghieäp. Unobstructed liberation of all Buddhas: Voâ Unmeasurable: Khoâng ño löôøng ñöôïc. ngaïi giaûi thoaùt cuûa chö Phaät. Unmindful: Taâm baát taïi—Inattentive. Unobstructed minds: All Buddhas abide in the Unmovable: Unshakable—Constant—Baát unobstructed minds—Chö Phaät truï nôi taâm khoâng chuyeån. chöôùng ngaïi. Unmoved: Immovable—See Voâ Ñoäng. Unobtainable (a): Anupalabhya—Beyond laying Unmoved by externals: See Ngoaïi Voâ Vi. hold of—Unknowable—See Baát Khaû Ñaéc. Unmoved liberation: See Baát Ñoäng Giaûi Thoaùt A Unobtainable thoughts: Nhöõng tö töôûng khoâng La Haùn. naém baét ñöôïc—See Taâm Baát Khaû Ñaéc. Unmoving state of perfectly clear Unoriginated: Abhuta (skt)—Not real—Not understanding: Thus thus Unmoving– true—Unreal—Baát Khôûi Phaùt—Hö voïng (khoâng Understanding and perfect understanding—See

thaät). Nhö Nhö Baát Ñoäng, Lieãu Lieãu Thöôøng Minh. Unorthodox (a): Khoâng phaûi laø chính thoáng. Unna (p): Urna (skt)—Halo—Mi Gian Baïch Haøo Unpardonable (a): Khoâng theå tha thöù ñöôïc. Töôùng—See Tam Thaäp Nhò Haûo Töôùng. Unpardonable sins: Sins of a monk that involving Unnatural (a): Dò thöôøng—Exceptional—Extra- his exclusion from the community—Toäi khoâng

theå tha thöù ñöôïc, toäi khieán cho moät vò Taêng coù theå the "Abhisamayalankaraloka" (1932-1935), and bò ñuoåi ra khoûi giaùo ñoaøn. the Saddharma-pundarika (1934). As professor at Unpardonable sins of Devadatta: Nhöõng toäi Taisho University, he began compiling a Sanskrit- khoâng theå tha thöù ñöôïc cuûa Ñeà Baø Ñaït Ña. Japanese dictionary in collaboration with K. Unperturbed abstraction: Dhyana (skt)—Ñaø Da Tsuchida and other members of the University Dieãn Na—Tónh Löï—Calm thought. staff, but this work was discontinued at his death. Unperturbed mind: Thanh taâm (taâm khoâng xao He gave an impetus to the study of Sanskrit by ñoäng). publishing a Sanskrit grammar in Japanese—Moät Unperturbedness: Baát ñoäng—See Baùt Vò Nieát trong nhöõng hoïc giaû Phaät giaùo ngöôøi Ñöùc noåi tieáng Baøn. vaøo theá kyû thöù 19. OÂng hoïc tieáng Baéc Phaïn taïi Unpleasant (a): Amanapa (skt)—Khoâng thích Ñöùc vôùi Tieán Só Leumann. OÂng bieân taäp caùc kinh thuù—Baát Laïc—Khoâng vöøa yù. saùch Ñaïi Thöøa vaø trong soá caùc taùc phaåm ñaùng chuù Unpleasant to the eyes: Dô maét—Khoù nhìn. yù cuûa oâng coù boä "Mahavyupatti" aán baûn Phaïn vaø Unpleasant feeling: Domanassa (skt)— Hoa ngöõ vaøo naêm 1915, Boà Taùt Ñòa vaøo naêm Sorrowful—To feel grief—Buoàn Raàu. 1930, A Tyø Ñaït Ma Caâu Xaù Chính Luaän vaøo naêm Unpleasant odor from dirty robes: Quaàn aùo baån 1932, Hieän Quaùn Trang Nghieâm Luaän töø naêm thæu hoâi haùm. 1932 ñeán naêm 1935, Dieäu Phaùp Lieân Hoa Kinh Unpleasant to the tongue: Khoù neám. naêm 1934. Khi coøn daïy taïi Ñaïi Hoïc Taisho, oâng Unpleasurable investigations: Nhöõng suy tö ñeán ñaõ baét ñaàu vieäc bieân soaïn moät cuoán töø ñieån Phaïn- öu. Nhaät vôùi söï hôïp taùc cuûa K. Tsuchida vaø caùc thaønh vieân khaùc trong ban giaûng huaán Ñaïi Hoïc, nhöng Unpleasurable mark: Baát khoaùi töôùng—One of coâng trình naøy bò boû dôû khi oâng qua ñôøi. OÂng ñaõ the nine grades of arhats—See Cöûu Voâ Hoïc. taïo moät söùc ñaåy cho vieäc hoïc tieáng Phaïn qua vieäc Unpo (jap): Transporting steps (walking)—Vaän xuaát baûn moät cuoán vaên phaïm Phaïn Ngöõ baèng Boä. tieáng Nhaät. Unprecedented: Never having happened—Chöa Unreal (a): töøng coù tröôùc kia. 1) Vitatha (p & skt)—Khoâng thaät—AÛo huyeàn— Unprecedented in history: Voâ tieàn khoaùng haäu. Voïng—False—Futile—Untrue—Vain. Unproduced: Asamskrta (skt)—See Voâ Vi. 2) Maøya (skt)—Deceptive—AÛo giaùc—False Unproduced dharma: Asamskrta dharma—See feeling—Illusive—Illusory—Unreal—Vague. Voâ Vi Phaùp. Unreal dharmas: Unreal things or sensations— Unproductive: Anutpatti (p)—Anutpada (skt)—See Hö Voïng Phaùp. Ajata (skt)—Non-birth—Not to be reborn— Unreal fancies: Passing thoughts—Phuø töôûng. Exempt from rebirth—Sapless—See Baát Sinh. Unreal name: The world of unreal names—See Unprofitable (a): Khoâng coù coâng duïng—Voâ Giaû Danh Höõu. duïng. Unreal in phenomena: Taùnh voâ töôùng—The

Unpropped samadhi: Anilambha (skt)—See Voâ doctrine that phenomena have no reality in Duyeân Tam Muoäi. themselves. Unqualified (out of the fullness of his nature): Unreal and real: Non existent and existent— Tuøy töi yù ngöõ. Abstract and concrete—Khoâng thaät vaø thaät—See Unrai Wogihara (1869-1937): One of the Khoâng Höõu. eminent German Buddhist scholars in the Unreal things: Hö voïng phaùp—See Unreal nineteenth century. He learned Sanskrit in dharmas. Germany under Dr. Leumann. He edited the Unreal and unclean world: Voïng traàn—Muoân Mahayana texts and among his notable works are vaät treân ñôøi naày voán hö voïng vaø nhieãm caáu. the “Mahavyupatti” (Sanskrit-Chinese edition Unreal wheel of life: The wheel of 1915), the “Bodhisattva-bhumi” (1930), the transmigration—See Hö Voïng Luaân. “Sphutartha-Abhidharmakosa-Vyukhya (1932), Unreal and without ego: Khoâng voâ ngaõ.

Unreality (n): Söï hö voïng—Unreality means Unsatisfied: Khoâng thoûa maõn. things do not exist in reality—See Hö Voïng (2). Unsatisfied nature: Baûn chaát baát toaïi. Unreality of all things: See Nhaát Thieát Phaùp Unsatisfactoriness: Baát toaïi. Khoâng. Unsatisfactoriness of conditioned states: Unreality of the atman, the soul, the person: Samkhara-Dukkhata (p)—See Haønh Khoå. See Ngaõ Khoâng. Unsatisfactoriness due to impermanence: Unreality of desire: Falseness of desire—AÙi giaû. Viparinama-Dukkhata (p)—See Hoaïi Khoå. Unreality of one’s environment: Causes of Unsatisfactory (a): Baát toaïi nguyeän erroneous ideas—See Voïng Duyeân. Unsatisfying: Dukkha (p)—Misery—Sorrow— Unreality or falseness of desire: AÙi giaû—Söï hö Suffering—Khoå (buoàn khoå). giaû hay khoâng thöïc cuûa duïc voïng. Unscrupulous (a): Voâ löông taâm. Unreality of form: Forms of things are unreal—Unscrupulous people: Ngöôøi voâ löông taâm. Forms are temporary names—The unreality of Unsearchable (a): Inaccessible— form—See Töôùng Khoâng. Unfathomable—Khoâng theå tìm hieåu ñöôïc. Unreality of phenomena: Unsei Shukoâ (jap): Yun-ch'i Chu-Hung (1535- 1) See Höõu Vi Khoâng. 1615)—See Chaâu Hoaèng Ñaïi Sö. 2) Unreal in phenomena: See Töôùng Voâ Taùnh. Unselfishness: Loøng vò tha—See Vò Tha. Unreality, reality, and middle doctrine: Three Unsettled: Indeterninate—Indefinite— prongs of “Sunyata-Reality-Middle”—See Khoâng Irresolute—Uncertain—Undecided—Baát ñònh. Giaû Trung. Unsettled being: See Trung Höõu Chi Löõ. Unreality of all things: The emptiness of all Unsettled mind: Viksipta-citta (skt)—The things—See Phaùp Khoâng. scattered, inattentive mind—See Taùn Taâm. Unreality of things: Unshakable (a): Unmovable—Unmoved—Khoâng 1) The non-reality of things: See Phaùp Khoâng. lay chuyeån ñöôïc—See Baát Ñoäng. 2) Holding to the idea of unreality of all things: Unshakable deliverance of mind: Akuppa-ceto- See Voâ Kieán. vimutti (p)—See Baát Ñoäng Taâm Giaûi Thoaùt. 3) Voidness: The void—See Khoâng Ñeá. Unshakable mind: Taâm baát ñoäng—See Möôøi Unreality of unreality: Khoâng khoâng. Taâm Baát Ñoäng Cuûa Chö Ñaïi Boà Taùt. Unrecordable (a): Avyakrta or Avyakhaøta (skt)— Unskillful (a): Baát thieän Voâ kyù. Unsolicited friend: Unsolicited benefactors—See Unredeemed (a): Not saved—Chöa ñöôïc cöùu roãi. Baát Thænh Höõu. Unrefined manifestation: Coarse form—Crude

Unsolicited sutras: Udana (skt)—Impromptu— appearance—Crude form—Thoâ Töôùng. See Voâ Vaán Töï Thuyeát Kinh. Unrefined speech: Indecent speech—Improper Unson (jap): Vaân Toân—Cloud-grandchildren— speech—Smart speech—See Voïng Ngöõ. See Vieãn Toân. Unrepaid debts: See Tuùc Traùi. Unsophisticated but honest: Unworked jade and Unreserved: Khoâng caát daáu. natural gold—See Phaùc Ngoïc Hoàn Kim. Unrestrained: Vitakkacarita (p)—Baåm taùnh Unspotted (a): Tinh tuyeàn—Trong saïch. phoùng daät—Loose—Distracted or discursive Unstable (a): Khoâng beàn vöõng. temperament. Unstable things: Nhöõng ñieàu khoâng beàn vöõng. Unretreating mind: Taâm baát thoái—One of the Unstained (a): Vimala (p & skt)—Thanh tònh voâ ten profound minds. caáu. Unrighteous (a): Unjust—Baát chính. Unsteady in act, word, and thought: See Traïo Unrighteousness (n): Söï baát chính—Söï baát coâng. Taùn. Unrivalled: Excellent—Unequalled— Unsteady light: AÙnh chaäp chôøn. Unmatched—Unsurpassed—Voâ ñòch—Toái Unsubmissive (a): Baát phuïc. thaéng—Toái öu. Unsubstantiality: Anatman (skt)—No-self—Voâ

ngaõ. Unsurpassed nirvana: Supreme nirvana—See Unsui (jap): Cloud-water—Clouds and Water— Voâ Thöôïng Nieát Baøn. Those who live the free and homeless life Unsurpassed objects of recollection: ÖÙc Nieäm (monks)—See Vaân Thuûy. Voâ Thöôïng—See Luïc Voâ Thöôïng. Unsui-Hansai (jap): Carrying water and lugging Unsurpassed sights: Kieán Voâ Thöôïng—See Luïc firewood—Gaùnh nöôùc vaø keùo cuûi—See Vaän Thuûy Voâ Thöôïng. Ban Saøi. Unsurpased things heard: Vaên Voâ Thöôïng—See Unsullied realm: Realm of pure dharma—Tònh Luïc Voâ Thöôïng. phaùp giôùi. Unsurpassed trainings: Hoïc Giôùi Voâ Thöôïng— Unsurpassable: Ajita (skt)—Invincible—See Voâ See Luïc Voâ Thöôïng. Naêng Thaéng. Unsurpassed way: See Voâ Thöôïng Ñaïo. Unsurpassable liberation: Vimuttanuttariyam Unsystematic attention: Ayoniso-manasikara (p)—Giaûi thoaùt voâ thöôïng. (p)—Taùc yù phi nhö lyù. Unsurpassable practice: Patipadanuttariyam Untainted: Cao quyù (p)—Haønh voâ thöôïng. Untainted inexhaustible knowledge: Trí voâ laäu Unsurpassable vision: Dassananuttariyam (p)— voâ taän. Kieán voâ thöôïng. Untaintedness: Fuzenna (jap)—Baát OÂ Nhieãm— Unsurpassed: Khoâng bò oâ nhieãm—According to the Records of 1) Ajita (skt): Invincible—Unconquered— the Transmission of the Lamp (Ch’uan-Teng-Lu), Unequalled—Unmatched—Voâ ñòch—Toái Volume V, one day Zen master Hui-Neng asked thaéng—Voâ thaéng. Nanyue, "Do you reply on practice and 2) Anuttara (skt): Peerless—Supreme— experience or not?" Nanyue said, "Practice-and-Unexcelled—Voâ thöôïng. experience is not non-existent, but for it to be Unsurpassed Buddha: Voâ Thöôïng Phaät. tainted is impossible." Hui-Neng said, "Just this Unsurpassed desire: Söï mong muoán voâ thöôïng. untaintedness is that which Buddhas guard and Unsurpassed forms of service: Pari- desire. You are also like this. I am also like this. cariyanuttariyam (p)—The unsurpassable And the ancestral masters of India were also like practice—Haønh Voâ Thöôïng—See Luïc Voâ this."—Theo Truyeàn Ñaêng Luïc, quyeån V, moät Thöôïng. hoâm, Luïc Toå Hueä Naêng hoûi Nam Nhaïc Hoaøi Unsurpassed gains: Lôïi Ñaéc Voâ Thöôïng—See Nhöôïng: "OÂng coù leä thuoäc vaøo tu taäp vaø chöùng Luïc Voâ Thöôïng. nghieäm hay khoâng?" Nam Nhaïc

noùi: "Tu taäp vaø Unsurpassed great path: See Voâ Thöôïng Ñaïi chöùng nghieäm khoâng phaûi laø khoâng hieän höõu, Ñaïo. nhöng laøm cho noù nhieãm oâ thì khoâng theå." Hueä Unsurpassed Knight: Anuttara (skt)—Voâ Thöôïng Naêng noùi: "Chæ vôùi caùi Baát Nhieãm OÂ naøy maø chö Só—See Thaäp Hieäu. Phaät ñeàu phoøng hoä vaø mong muoán. OÂng cuõng nhö Unsurpassed Knight Taming Hero: Anuttara vaäy. Laõo Taêng cuõng nhö vaäy. Chö Toå beân Taây (skt)—Voâ Thöôïng Só Ñieàu Ngöï Tröôïng Phu—See Truùc laïi cuõng nhö vaäy." Thaäp Hieäu. Untalented and poor learning: Taøi sô hoïc thieån Unsurpassed Knight-Taming and Subduing (khoâng coù taøi maø laïi ít hoïc). Hero: Anuttara Purusa-Damya-Sarathi (skt)— Unthinkable (a): Acintya (skt)—Beyond Taming and Subduing Hero—Voâ Thöôïng Só Ñieàu comprehension—Beyond conception—Beyond Ngöï Tröôïng Phu—See Thaäp Hieäu. thought or discussion (description, words)— Unsurpassed Knight Who Understands the Inconceivable—Inexpressible—Surpassing World: Anuttara (skt)—Voâ Thöôïng Só—See Thaäp thought—See Baát Khaû Tö Nghì. Hieäu. Untie: Disentangle: Côûi ra, môû ra—Explain Unsurpassed master: Voâ Thöôïng Sö—Baäc thaày (expound): Giaûi thích—Let go (release, unloose): cao tuyeät—Peerless master—Supreme master. Giaûi thoaùt—Undo (to loose bonds): Giaûi keát. Untie bonds: Loose bonds—Undo bonds—Giaûi

keát. touch. Untimely: Phi thôøi—Not proper or regulation Untrue (a): Vitatha (p)—Mithya (skt)— time for meals—Khoâng ñuùng luùc thoï thöïc. Erroneous—False—Futile—Unreal—Vain—Hö Untimely death: Hoaïnh töû (cheát baát ñaéc kyø töû) — nguïy (khoâng thaät)—Voïng (sai laàm). See Cöûu Chuûng Hoaïnh Töû. Untrue or misleading talk: Hö cuoàng ngöõ. Untimely death due to drowning: Cheát chìm— Untruth (n): Vitathabhavo (p)—Vitathata (skt)— Death by drowning—See Cöûu Chuûng Hoaïnh Töû. Khoâng thaät—Falsehood. Untimely death due to excecution by royal Untruthfulness (n): Khoâng chaân thaät. decree: Bò pheùp vua tru luïc—See Cöûu Chuûng Untutored: Self-confident—Voâ Vaên—Töï tin Hoaïnh Töû. (khoâng caàn ñöôïc chæ daïy). Untimely death due to falling of a mountain or Unusual adaptations: See Dò Phöông Tieän. a cliff: Bò rôi töø nuùi cao xuoáng vöïc thaúm—See Unutterable (a): See Baát Khaû Thuyeát. Cöûu Chuûng Hoaïnh Töû. Unvarying bhutatathata: See Baát Taêng Giaûm Untimely death due to fire: Cheát thieâu—Death Chaân Nhö. by fire—See Cöûu Chuûng Hoaïnh Töû. Unwavering: Firm—Unshakable—Baát ñoäng. Untimely death due to hunger or thirst: Cheát Unwholesome (a): Akusala—Baát thieän— vì ñoùi khaùt khoán khoå—Death for lack of food and Negative—Evil. water—See Cöûu Chuûng Hoaïnh Töû. Unwholesome consciousness: Akusalacittani Untimely death due to hunting, gambling, (p)—Taâm Baát Thieän—See Thaäp Nhò Baát Thieän debauchery, drunkenness or extreme Taâm. dissipation: Sa ñoïa ñaém say nôi söï chôi bôøi, saên Unwholesome consciousness of infinite: Taâm baén, ñam meâ töûu saéc, buoâng lung voâ ñoä, bò loaøi Baát Thieän trong Thöùc Voâ Bieân Xöù. quyû ñoaït maát tinh khí—See Cöûu Chuûng Hoaïnh Unwholesome consciousness of infinite space: Töû. Taâm Baát Thieän Haønh trong Khoâng Voâ Bieân Xöù. Untimely death due to lack of scientific sure Unwholesome consciousness of nothingness: but engaging in

false pronouncements of Taâm Baát Thieän Haønh trong Voâ Sôû Höõu Xöù. earthly demons, heretics or practitioners of Unwholesome courses of action: Baát thieän black magic—Hoaïnh töû vì thieáu söï chöõa trò khoa nghieäp ñaïo. hoïc maø ngöôïc laïi laïi tin theo nhöõng thuyeát hoïa Unwholesome deeds: Baát Thieän Nghieäp—See phuùc vu vô cuûa boïn taø ma ngoaïi ñaïo, yeâu nghieät Evil deeds. trong ñôøi—See Cöûu Chuûng Hoaïnh Töû. Unwholesome deeds in The Path of Untimely death due to poison, incantations, Purification: Baát thieän nghieäp trong Thanh Tònh evil mantras and demons-raised-from-the- Ñaïo—See Baát Thieän Nghieäp (B). death: Cheát vì thuoác ñoäc, eám ñoái, ruûa noäp, truø eûo Unwholesome elements: Baát Thieän Giôùi—See vaø bò quyû töû thi laøm haïi—See Tam Baát Thieän Giôùi. Cöûu Chuûng Hoaïnh Töû. Unwholesome element of cruelty: Haïi giôùis. Untimely death due to wild animals: Bò thuù döõ Unwholesome element of enmity: Saân giôùi. aên thòt—Being devoured by wild animals—See Unwholesome element of sensuality: Duïc giôùi. Cöûu Chuûng Hoaïnh Töû. Unwholesome factors: Taâm sôû baát thieän—See Untimely happenings due to external Möôøi Boán Taâm Sôû Baát Thieän. circumstances: Baát Ñaéc Kyø Töû (vì tai naïn baát Unwholesome investigation: Akusala-vitakka ngôø hay nhöõng bieán coá beân ngoaøi)—See Cöûu (skt)—Baát Thieän Taàm—See Tam Baát Thieän Taàm. Chuûng Hoaïnh Töû. Unwholesome investigation of cruelty: Untiringly: Khoâng moûi meät. Vihimsa-vitakko (skt)—Haïi taàm. Untouchables (n): Giai caáp cuøng ñinh trong xaõ Unwholesome investigation of enmity: hoäi AÁn Ñoä—Members of the lowest castes of Vyapada-vitakko (skt)—Saân taàm. Hinduism, whom higher caste Indians must not Unwholesome investigation of sensuality: Kama

-vitakko (skt)—Duïc taàm. Tam Baát Thieän Tö Duy. Unwholesome karma: Baát thieän nghieäp—See Unwholesome thought of cruelty: Vihimsa- Tam Baát Thieän Nghieäp Moân. vitakko (p)—Haïi taàm—Haïi tö duy. Unwholesome Mental Factors: Taâm Sôû Baát Unwholesome thought of enmity: Vyapada- Thieän. vitakko (p)—Saân taàm—Saân tö duy. Unwholesome mind: Akusala cittam (p)— Unwholesome thought of sensuality: Kama- Negative mind—See Taâm Baát Thieän. vitakko (p)—Duïc taàm—Duïc tö duy. Unwholesome motivation through cruelty: Haïi Unwholesome Universal Mental Factors: Taâm baát thieän tö duy. Sôû Baát Thieän Phoå Thoâng. Unwholesome motivation through enmity: Saân Unwillingness to share the truth: See Khan baát thieän tö duy. Phaùp. Unwholesome motivation through sensuality: Unwise attention to an object: Ayoniso- Duïc baát thieän tö duy. manasikara (skt)—Unwise training of thought in Unwholesome Occasional Mental Factors: Taâm meditation—Söï chuù yù khoâng khoân ngoan vaøo moät Sôû Baát Thieän Rieâng Bieät. ñeà muïc trong thieàn ñònh. Unwholesome path: Akusala-marga (skt)—Evil Unwise man: Ngöôøi ngu—Ngöôøi voâ trí—See Voâ path—Baát Thieän Ñaïo. Trí Nhaân. Unwholesome perception: Baát Thieän Töôûng— Unwise people: Ngöôøi ngu—Unwise man—See See Tam Baát Thieän Töôûng. Voâ Trí Nhaân. Unwholesome perception of cruelty: Haïi töôûng Unwittingly: Khoâng chuû yù. (haïi baát thieän töôûng). Unwritten laws: Luaät baát thaønh vaên. Unwholesome perception of enmity: Saân töôûng Unwritten sacred literature: See Thaùnh Ñieån (saân baát thieän töôûng). Khoâng Vaên Töï.

Unwholesome perception of sensuality: Duïc Unyielding desire to seek omniscience: Söï töôûng (duïc baát thieän töôûng). mong muoán caàu nhöùt thieát trí khoâng thoái chuyeån. Unwholesome qualities: Unwholesome roots— Unyoking: Ly AÙch—See Töù Ly AÙch. Baát thieän caên. Unyoking from becoming: Ly Höõu AÙch—See Töù Unwholesome roots: Ahetuka-cittas (p)— Ly AÙch. Akusalamula (skt & p)—Fuzen-gon (jap)—Baát Unyoking from ignorance: Ly Voâ Minh AÙch— Thieän Caên—Not wholesome roots—Roots of See Töù Ly AÙch. evil—Unwholesome roots—Not accompanied by Unyoking from sensuality: Ly Duïc AÙch—See Töù beautiful roots. Ly AÙch. Unwholesome root of Anger: Doso akusala Unyoking from wrong views: Ly Kieán AÙch—See mulam (p)—Saân Baát Thieän Caên. Töù Ly AÙch. Unwholesome root of delusion: Moho akusala Up to now: Ñeán nay—Up until now—Till now. mulam (p)—Si baát thieän caên. Ups and downs of the five skandhas: Suffering Unwholesome root of Desire: Tham Baát Thieän associated with the five skandhas—Nguõ aám thaïnh Caên. suy. Unwholesome root of Greed: Lobho akusala Ups and downs of life: Ba chìm baåy noåi. mulam (p)—Tham Baát Thieän Caên. Upacaru (skt): OÂ Ba Giaù Loâ—Name of a Unwholesome root of Hatred: Saân Baát Thieän Cakravartiraja—Teân cuûa moät vò Chuyeån Luaân Caên. Vöông. Unwholesome root of Stupidity: Unwholesome Upabrmbhana (skt): Döôõng Nhaân—Nourishing or root of Ignorance or Delusion—Si Baát Thieän Caên. Strengthening cause. Unwholesome rules and ceremonies: Baát Thieän Upacchedadarsana (skt): Annihilation-view— Luaät Nghi. Ñoaïn Kieán—Holding to the view of total Unwholesome thought: Baát Thieän Tö Duy—See annihilation.

Upacchedaka-kamma (p): Destructive karma— See Tuøy Phieàn Naõo. Ñoaïn nghieäp. Upaklesabhumikah (skt): Minor functions of Upada (skt): Birth—Sanh. defilement—See Tieåu Phieàn Naõo Ñòa Phaùp. Upadana (p & skt): Thuû—Appropriating to one’s Upaklista (skt)—Upakilittha (p): Soiled— self—Attachment—Grasping—Grasping at or Stained—Khaùch traàn sôû nhieãm—Bò oâ nhieãm bôûi clinging to exixtence—Laying hold of—See Thuû buïi baëm beân ngoaøi (baát tònh khoâng trong saïch)— Chaáp. Contaminated by external dirt. Upadana-Skandha: Uaån—See Skandha. Upakuta (skt): Öu ba Kieát. Upaddava (p): Phieàn Luïy—Sorrowful—Sad— Upala (skt): Puskara (skt)—See Utpala. Grieved. Upalabdhi (skt): Apprehension. Upadesa (skt): Luaän Nghò Öu Ba Ñeà Xaù—See Upalakshana (skt): Thieän Tri—Thieän Giaùc— Dogmatic treatise. Nhìn thaáy roõ raøng—Seeing clearly. Upadesana (skt): Nghieäp thanh hay muïc ñích Upali (skt): Öu Baø Ly—Giôùi Ba Li—Giôùi Baø Li— caùch—See Baùt Chuyeån Thanh. Thaùnh Taêng Öu Baø Lò—See Öu Baø Li. Upadesavakya (skt): Guru's teachings—Lôøi giaùo Upali-sutra (skt): Sutra on Upali—Kinh Öu Ba Li. huaán cuûa moät vò thaày. Upama (skt): Baù Ma—Duï—Töông töï—A Upadhaya (skt): Sastri (skt)—Upadhyaya (skt)— resemblance—Simile. See Ñaïi Sö. Upamana (skt): Upamanam (p)—Loaïi Suy—Söï Upadhi (skt): Tham Sanh—To cling to life—Cling gioáng nhau—Giaûi thích baèng caùch so saùnh söï to rebirth. gioáng nhau giöõa vaät naây vôùi vaät khaùc—Analogy— Upadhi-nirvana (skt): See OÂ Ba Ñeà Nieát Baøn. Likeness—Resemblance. Upadhi (skt): Substratum of rebirth—OÂ Ba Ñeà (cô Upanaha

(skt): Hatred—Haän—Continual sôû cuûa söï taùi sanh). enmity—Enmity—One of the Upaklesa, or Upadhi-nirvana (skt): See OÂ Ba Ñeà Nieát Baøn. secondary hindrances. Upadhyaya (skt): Sastri (skt)—Upadhaya (skt)— Upananda (skt): Baït Nan Ñaø—See Hieàn Hyû Long Hoøa Thöôïng—Most Venerable—Preaching Vöông. monks—See Ñaïi Sö. Upanaya (skt): Hôïp laïi—To bring together—To Upaghataka (p): Destructive karma—See Nghieäp unite. Tieâu Dieät. Upanemi (p): Name of one of one hundred Upagupta (skt): Toå thöù tö thuoäc doøng Thieàn AÁn Pratyeka-buddhas who lived a long time on Mount Ñoä—The fourth patriarch in the Indian lineage of Isigili—Teân cuûa moät trong moät traêm vò Phaät ñoäc Zen—See Öu Ba Cuùc Ña. giaùc soáng moät thôøi gian daøi treân nuùi Isigili. Upakala (skt): Name of one of one hundred Upanidad (skt): The secret sense of the sutra in Pratyeka-buddhas who lived a long time on Mount esoteric doctrine—Öu Ba Ni Sa Ñoä—Öu Baø Ni Sa Isigili—Teân cuûa moät trong moät traêm vò Phaät ñoäc Ñaøm—See Öu Ba Ni Taùt Ñaøm Phaân. Upanidaka-giaùc ñaõ soáng moät thôøi gian daøi treân nuùi Isigili. kamma (p): Ahosi (p)—Counteractive kamma— Upakara (skt): Lôïi Ích—Advantage—Benefit— Defunct karma—See Nghieäp Voâ Hieäu Löïc. Aid—To bless. Upanisa-sutta (p): Sutra on Prerequisites, Upakesini (skt): OÂ Baø Keá Thieát Ni—One of the Samyutta Nikaya XII.23—Kinh Nhöõng Ñieàu Tieân messengers of Manjusri—Moät trong nhöõng söù giaû Quyeát, Töông Öng Boä XII.23. cuûa Ngaøi Vaên Thuø Sö Lôïi. Upanishad (skt): See Öu Ba Ni Sa Ñaø. Upakkilesa-suttam (p): Kinh Tuøy phieàn naõo, Upanita (p): Name of one of one hundred Trung Boä Kinh 128—Sutra on derivative Pratyeka-buddhas who lived a long time on Mount afflictions (secondary hindrances, lesser klesa or Isigili—Teân cuûa moät trong moät traêm vò Phaät ñoäc cause of misery), Majjhima Nikaya 128. giaùc soáng moät thôøi gian daøi treân nuùi Isigili. Upaklesa (skt): Derivative afflictions—Secondary Upapaduka (skt): Aupapadaka—Aupapaduka hindrances—A lesser klesa or cause of misery— (skt)—Ethereal birth—Transformational birth—

See Hoùa Sanh. Upasanta (skt): Öu Baø Phieán Ñaø—Öu Baø Thieän Upapadya-vedaniya-karma (skt): Karma for next Ña—Teân cuûa moät luaän sö noåi tieáng ôû AÁn Ñoä— life retribution—See Sanh Baùo Nghieäp. Name of a famous Sastra master in India. Upapajja-vedaniya-kamma (p): Subsequently Upasanti (skt): Calm—Tranquility. effective karma—See Haäu Nghieäp. Upasena sutta (p): Sutra on Upasena, Samyutta Upapatti (skt): Upapatti-nimana (skt)—See Tuøy Nikaya XXXV.69. Hoùa. Upasidari (p): Name of one of one hundred Upapattibhava (skt): Resultant existence—Khôûi Pratyeka-buddhas who lived a long time on Mount Höõu. Isigili—Teân cuûa moät trong moät traêm vò Phaät ñoäc Upapatti-nimana (skt): Tuøy Duyeân Hoùa Vaät— giaùc soáng moät thôøi gian daøi treân nuùi Isigili. See Tuøy Hoùa. Upasika (p & skt): Thanh Tín Nöõ—OÂ Ba Ti Ca Upapatti-pratilambhika (skt): Prakrtja (skt)— (Nöõ cö só)—Female servant—Laywoman Springing from nature—Sanh ra ñaõ coù saün— follower—See Öu Baø Di. Congenital—Inborn—Innate—See Thoï Sanh Ñaéc. Upasika or Female disciples: Öu Baø Di giôùi— Upapilaka-kamma (p): Suppressive karma— One of the eight

differentiated rules of liberation Chöôùng nghieäp. for the eight orders—Moät trong taùm loaïi bieät giaûi Uparittha (p): Baø Lôïi Saù—Name of one of one thoaùt giôùi cho taùm chuùng. hundred Pratyeka-buddhas who lived a long time Upasiva-manava-puccha (p): Sutra on Upasiva's on Mount Isigili—Teân cuûa moät trong moät traêm vò Questions, Samyutta Nikaya V.6—Kinh Upasiva Phaät ñoäc giaùc soáng moät thôøi gian daøi treân nuùi Sôû Vaán, Töông Öng Boä V.6. Isigili. Upassanta (skt): See Upasanta. Upasabha (p): Name of one of one hundred Upastambha (skt): Trì Nhaân—Maintaining cause. Pratyeka-buddhas who lived a long time on Mount Upasthana (skt): Truï—Abode—Approaching— Isigili—Teân cuûa moät trong moät traêm vò Phaät ñoäc The act of placing one's self near to—Going near giaùc soáng moät thôøi gian daøi treân nuùi Isigili. to—To approach to—To stay upon or at—A place Upasaka (p & skt): Layman follower—Male of abiding—Abiding. servant or disciple—See Öu Baø Taéc. Upasunya (skt): See Nguyeät Baø Thuû Na. Upasaka or Male disciples: Thanh Tín Nam. Upatisa-pasine-sutra (skt): See Kinh Öu Ba Ñeà Upasakasila-Sutra (skt): The sutra mentioned Xaù Sa Moân. precepts observed by a layman—See Kinh Öu Baø Upatissa (p & skt): See Öu Baø Ñeá Tu. Taéc Giôùi. Upatissa-sutta (p): Kinh Öu Ba Ñeà Xaù Sa Moân— Upasaka-Upasika (skt): See Baø Sa Öu Baø Sa. Sutra on Great Light Arhat—Sutra about Upasama (p): Peaceful—Traquil—Bình an, tónh Sariputra, Samyutta Nikaya XXI.2—Kinh Ñaïi laëng. Quang A La Haùn (Xaù Lôïi Phaát), Töông Öng Boä Upasamanussati (p): The recollection of peace— XXI.2. See Nieäm Laïc. Upatta (skt): See Höõu Chaáp Thoï. Upasamayati (skt): Yeân Tònh—To pacify—To Upatthakanam (p): Ministering care—Chuyeân become calm or quiet—To tranquilize. chuù caàn maãn. Upasampad (skt): To come to—To arrive at—To Upatthambaka (p): Supportive karma—See reach—To obtain—To bring near to—To lead Nghieäp Trôï Duyeân. near to—To receive into the order of monks. Upatthambaka-kamma (p): Supportive karma—Upasampada (skt): Complete rules or See Nghieäp Trôï Duyeân. commandments—250 for the monks and 348 for Upatthita-sati (p): Mentally alert and nimble— the nuns. Caûnh giaùc vaø lanh leï. Upasampanna (skt): Obtained (received): Thoï Utpattikrama (skt): Che-rim (tib)—Creation nhaän—Nearing perfection: Caän vieân (gaàn tôùi choã stage—Development stage—Giai ñoaïn phaùt trieån. vieân maõn). Upavartana (skt): A forest close to Kusinagara in

the Kingdom of Mallas, where Sakyamuni Thieän Xaûo, Töông Öng Boä XXII.53. Buddha passed away—Teân moät khu röøng gaàn Upekkha (p): Upeksa (skt)—Xaû töôùng— thaønh Caâu Thi Na, nôi ñöùc Phaät Thích Ca Maâu Ni Equanimity—Indifference—Serenity—Quaân bình nhaäp dieät. naêng löïc—Ñaëc tính cuûa taâm thaêng baèng khoâng Upavasatha-sila (skt): Uposatha-sila (p)—Laws nghieâng veà moät thaùi cöïc naøo. Chi thöù baûy trong of nurturing or renewal of vows—Luaät Boá Taùt. thaát giaùc chi—See Xaû. Upavasattha (p): Posadha (skt)—Upavasatha Upekkha-paramita (p): Perfection of (skt)—Uposana (skt)—Uposatha (p)—Fasting Equanimity—Xaû Ba La Maät. day—Bi-monthly Fasting (fast)—Nurturing or Upeksa (skt): Indifference—See Xaû. renewal of vows—See Boá Taùt.

Upeksa-bodhyanga (skt): Abandonment—See Xaû Upavasath-posadha (skt): Upavasatha, or Giaùc Phaàn and Thaát Boà Ñeà Phaàn. Posadha (skt)—Abiding in goodness—See Thieän Upeksa-vedana (skt): The state of indifference to Tuùc. sensation—The state of renunciation to Upaya (skt): Phöông tieän—Expedient means—sensation—See Xaû Thoï. See Phöông Tieän Thieän Xaûo. Upeksa-vedaniya-karma (skt): See Thuaän Xaû Upaya-dharmakaya (skt): Dharma body of Thoï Nghieäp. expediency—See Phaùp Thaân Phöông Tieän. Upeksa-yanga (skt): Upeksa-bodhyanga (skt)— Upayahrdaya-sastra (skt): Phöông Tieän Taâm Abandonment—See Xaû Giaùc Phaàn. Luaän—Treatise on the explanation of the Upheaving sub-cause: Adhipati-pratyaya (skt)— expedient mind. The upheaving sub-cause—See Taêng Thöôïng Upayajnana (skt): Skilful knowledge—Skilful Duyeân. means of knowledge—Wisdom or knowledge of Upeksa-bodhyanga-samadhi (skt): Upeksa- using skilful means—See Phöông Tieän Trí. yanga-samadhi (skt)—Concentration on Upaya-kausalya (skt): Expedient method implies abandonment—Samadhi on abandonment—Xaû strategically correct—Skilful means—See Phöông Giaùc Phaàn Tam Muoäi. Tieän Thieän Xaûo. Upeksha (skt): See Upeksa. Upaya-kosallam (p): Skills in means to Uphold (v) forbidden religious pratices: See progress—See Phöông Tieän Thieän Xaûo. Giôùi Caám Thuû Kieán. Upaya-kusala (skt & p): Skillful means—Skillful Uposana (skt): Posadha (skt)—Bi-monthly Fasting expedients—See Phöông Tieän Thieän Xaûo. (fast)—See Boá Taùt. Upayakausalya (skt): AÂu Hoøa Caâu Xaù La—Öu Uposatha (p): Upavasatha—Posadha—Uposana Ba Kieâu Xaù La—Clever in resources—Skill in (skt)—See Boá Taùt. means—Skilful means—Phöông tieän thieän xaûo— Uposathagara (skt): Uposatha Hall—Boá Taùt The seventh paramita—Ba La Maät thöù baûy—See Ñöôøng—See Boá Taùt. Phöông Tieän Ba La Maät. Uposatha garden: Uposatharama (skt)—Vöôøn Boá Upayana (skt & p): Detrimental—Harmful—Taùt. Hurtful—Naõo haïi. Uposatha Hall: Boá Taùt Ñöôøng—See Boá Taùt. Upaya-Nirvana: See Phöông Tieän Hieän Nieát Uposatha-khandaka (skt): Reciting on monastic Baøn. rules—See Boá Taùt Kieàn Ñoä. Upaya-paramita (skt & p): Skill-in-means—See Uposatharama (skt): Uposatha garden—Boá Taùt Phöông Tieän Ba La Maät. Vieân—Vöôøn Boá Taùt. Upaya-Paramita Bodhisattva: See Phöông Tieän Uposathasìla (p): Baùt Quan Trai Giôùi—Luaät Boá Ba La Maät Boà Taùt. Taùt. Upayasa (p&skt): Hopeless: Thaát voïng—Grief Uposatha-sutta (p): Sutra on Uposatha (misfortune): Baát haïnh. Observance, Anguttara Nikaya VIII.41—Kinh Boá Upaya-sutta (p): Sutra on Skill-in-means, Taùt Giôùi, Taêng Nhaát A Haøm VIII.41. Samyutta Nikaya XXII.53—Kinh Phöông Tieän Upovasatha (skt): Boá taùt—Tuïng giôùi.

Uppada (p): Utpada or Pravritti (skt)—Arising— Upside down: Viparyaya (skt)—Contrary to Appearance—See Sanh Khôûi. reality—Inverted—See Töù Ñieân Ñaûo. Uppada-khana (p): Sanh Khôûi Taâm—Arising of Upside down and delusive ideas: Ñieân ñaûo citta—Arising of thought. voïng töôûng—See Töù Ñieân Ñaûo. Uppadetabha (p): Ñöôïc taïo neân. Upside-down ideas that the ego is real: Ngaõ Uppala (p): Utpala (skt)—Öu Baùt La—Coøn goïi laø Ñieân Ñaûo—Phieàn naõo vì cho raèng ngaõ laø coù Öu Baùt, OÂ Baùt La, AÂu Baùt La, hay Öu Baùt Laït— thöïc—See Töù

Ñieân Ñaûo. See Hoaøng Lieân. Upside-down discriminating false views: Voïng Uppalananna (p): Moät trong hai vò Ni Tröôûng ñaàu kieán—See Nhò Chuûng Voïng Kieán. tieân cuûa Phaät giaùo. Upside-down and delusive ideas: Inverted and Uppalavanna-sutta (p): Samyutta Nikaya V.5— delusive ideas—Ñieân ñaûo voïng töôûng. Kinh Uppalavanna, Töông Öng Boä V.5. Upside down preaching: Ñaûo thuyeát. Uppattitthana (p): Three realms—Tam giôùi. Upside-down state of living beings: See Chuùng Upper class: Giai caáp thöôïng löu. Sanh Ñieân Ñaûo. Uppermost floor: Taàng cao nhaát. Upside-down state of the world: See Theá Giôùi Uppermost of the Lotus grade: Thöôïng Phaåm Ñieân Ñaûo. Thöôïng Sanh (taùi sanh vaøo coõi cao nhaát treân Tònh Upside-down thinking: See Tö Duy Ñieân Ñaûo. Ñoä (tuøy theo nghieäp löïc). Upside down views: Inverted views—Upside- Upper outer garments: Uttarasanga (skt)—See down living—Taø kieán (ñaûo kieán)—See Ñaûo Kieán. U Ña La Taêng Giaø. Upside-down view (perversion belief) that Upper robe: Uttarasanga (skt)—Chu-e (jap)—Y nirvana is not a permanent place of bliss: See thöôïng (y vai traùi)—One of the four outer robes. Voâ Laïc Ñieân Ñaûo. The others are seven-strip robe, middle robe, and Upside-down view (perversion belief) that robe for going among the Sangha—Moät trong boán nirvana is not pure: See Voâ Tònh Ñieân Ñaûo. thöù y ngoaïi. Ba y kia laø y thaát ñieàu, y trung, vaø y Upside-down view (perversion belief) that nhaäp chuùng—See Töù Ngoaïi Y. nirvana is not a real Buddha-nature: See Voâ Upright (a): Straightforward—Chaùnh ñaïi (chaùnh Ngaõ Ñieân Ñaûo. taâm hay cöông tröïc). Uptissa (skt): Ñaïi Quang A La Haùn—Great Light Upright and adorned: Trang nghieâm—The six Arhat—See Öu Ba Ñeà Xaù. meanings of the Honoured One or Bhagava—Ñaây Upward paths: Thöôïng ñaïo—See Tam Thöôïng laø moät trong saùu yù nghóa cuûa chöõ Theá Toân—See Ñaïo. Saùu YÙ Nghóa Cuûa Chöõ Theá Toân. Upward turn in transmigration: Progress Upright body: Jiki-Shin (jap)—Tröïc Thaân—Thaân upward—See Thöôïng Chuyeån. thaúng. Urabon’e (jap): Ullambana (skt)—OÂ Lam Baø Upright and clear: Chaùnh ñaïi quang minh. Noa—Leã hoäi Vu Lan—Vu Lan Boàn. Upright conduct and religious exercises: Urabonkyo (jap): See Kinh Vu Lan Boàn. Discipline—Moral conduct—Moral deed—Moral Uraga-sutta (p): Sutra on the snake—Kinh Con conduct—Ñöùc haïnh. Raén. Uprightness: Straight forwardness—Chaùnh taâm— Uragasara (skt): Chieân ñaøn. Tröïc Taâm—See Thaäp Tröôûng Döôõng Taâm. Uraga-vagga (p): Chapter on the snake—Phaåm Uprising of faith: Awakening of faith—Khôûi tín. Xaø. Uproot: Nhoå taän goác (noùi veà nghieäp). Urddhasthana (skt): Urdvasthana, or Uproot love and desire: See Nhoå Taän Goác Tham Vardhasthana, or Vrjisthana (skt)—See Phaät Laät AÙi—. Trì Taùc Thaûng Na. Uprooted: Baät goác. Urge (v): Ñoân ñoác—To push—To hurry. Upset (a): Buoàn giaän. Urge sentient beings to remembrance the Upset (v): Laøm ñaûo loän. Buddhas: Khuyeân chuùng sanh nieäm Phaät.

Urgent (a): Caàn kieáp—Pressing. Use force: Duøng vuõ löïc. Urgent and important: Khaån yeáu. Use the matter of “maintaining the four grave Urgyen (tib): See Orgyen. precepts” as the fundamental foundations of Urinate and defecate (v): See Tieåu Tieän vaø Ñaïi the cultivated path: Laáy söï giöõ chaéc boán troïng Tieän. giôùi (khoâng saùt

sanh, khoâng troäm caép, khoâng taø Urinating ghost: Nieäu Saøng Quyû Töû—Loaøi quyû daâm, khoâng voïng ngöõ) laøm caên baûn vaøo ñaïo. luoân ñi tieåu voâ cuøng hoâi thuùi. Use the matter of “taming the images and Urna (skt): Unna (p)— White hair—Toá haøo—See workings of afflictions” as a crucial step in Baïch Mao. cultivating the mind: Laáy söï chieát phuïc phieàn Uro-Muro-Chi (jap): Sasrava-jnana Anasrava-naõo hieän haønh laøm vieäc quan yeáu ñeå tu taâm . jnana (skt)—Höõu Laäu Voâ Laäu Trí—See Tainted Use the monastery budget or the budget or a and Uncontaminated wisdoms. charitable organization to give support to Ursa major: Baéc Ñaåu—The Northern Bushel relatives or friends: To commit an offence which with its seven stars—Choøm sao goàm sao Baéc Ñaåu involves Release and Expression of Regret— vaø baûy ngoâi sao quanh noù. Duøng ngaân quyõ cuûa töï vieän hay toå chöùc töø thieän ñeå Uruvilva (skt): Name of a forest near Gaya—See nuoâi döôõng thaân nhaân baïn beø laø phaïm giôùi xaû ñoïa Öu Laâu Taàn Loa. (phaûi buoâng boû vaø phaùt loà saùm hoái). Uruvilva-kasyapa (skt): See Öu Laâu Taàn Loa Ca Use an offering from a layperson not in Dieáp. accordance with the layperson’s wish: To Usa (skt): Female deity of the Dawn, name of an commit an offense involves Release and Indian female deity in Veda—Nöõ thaàn Bình Minh. Expression of Regret—Xöû duïng taøi vaät khoâng Usabha (p): Name of one of one hundred ñuùng vôùi yù nguyeän cuûa ngöôøi daâng cuùng laø phaïm Pratyeka-buddhas who lived a long time on Mount giôùi xaû ñoïa (phaûi buoâng boû vaø phaùt loà saùm hoái). Isigili—Teân cuûa moät trong moät traêm vò Phaät ñoäc Use the “one mind without distractions” giaùc soáng moät thôøi gian daøi treân nuùi Isigili. as the ultimate goal of the Pureland Buddhism: Usas (skt): OÂ Sa Tö—Bình Minh—The dawn— Laáy söï nhaát taâm baát loaïn laøm choã quy tuùc cuûa Sao Thaùi baïch—The Venus (planet). phaùp moân Tònh Ñoä. Use the “Ascetic practices” as supports for the Use music to produce the sounds to the sublime cultivated path: Meaning do not become too teaching to offer to all Buddhas: Vì muoán duøng greedy for the pleasures of the five desires— kyõ nhaïc phaùt ra tieáng dieäu phaùp cuùng döôøng taát caû Duøng caùc thöù khoå haïnh laøm trôï duyeân ñeå tu haønh, chö Nhö Lai maø thò hieän ôû vöông cung. ñöøng quaù tham caàu caùc thöù nguõ duïc. Use poisonous foods to give to someone with Use Dana money reserved for the material the purpose to murder that person: Ñem ñoà aên necessities of the Sangha for other purposes, coù ñoäc ra maø boá thí vôùi muïc ñích gieát haïi ngöôøi. i.e., construction: To commit a Sangha Use “wholesome spiritual achievement” as Restoration Offence—Duøng tieàn cuûa ñaøn na tín thí proofs and validations for gaining rebirth: Laáy cuùng cho vieäc nuoâi chuùng vaøo muïc ñích khaùc nhö caùc ñieàm laønh ñeå laøm chöùng nghieäm cho söï vaõng laø xaây caát laø phaïm toäi Taêng Taøn. sanh. Use “deep faith and vow” to practice Buddha Useful advice: Lôøi khuyeân boå ích (Döôïc thaïch chi Recitation: This is the essence of the Pureland ngoân hay lôøi noùi nhö laø thuoác uoáng hay ñaù chaâm Dharma Door—Duøng tín nguyeän saâu maø trì danh cöùu vaäy)—Words with the effect of medicine and nieäm Phaät. Ñaây laø chaùnh toâng cuûa phaùp moân Tònh acupuncture. Ñoä. Useful deeds: Artha-carya (skt)—Beneficial Use “focus and

concentration” to recite action or Useful conduct—Conduct profitable to Buddha as a means to gain rebirth: Laáy söï others—See Lôïi Haønh Nhieáp. nhieáp taâm chuyeân chuù maø nieäm Phaät ñeå laøm Useful or harmful: Lôïi ích hay khoâng lôïi ích—phöông tieän duïng coâng. Connected with good or with harm—See Naêm

Loaïi Ngoân Ngöõ. ñaõi. Useless: Fuyo (jap)—Baát Duïng—Needless—In Usira (skt): See OÂn Thi La. Zen, the term means a state of transcendence. Zen Usitavrata (skt): To vow—To swear—See Theä master Tendo Nyojo always reminded his Nguyeän. disciples: "I do not deny the value of reading Usnisa (skt): Butcho (jap)—Unhisa (p)—Nhuïc sutras; but I recommend all of you to get the real keá—OÂ Saét Nhò Sa—OÂn Saét Ni Sa—Uaát Saét Ni state of reading sutras." —Thuaät ngöõ coù nghóa laø Sa—Uaát Ni Sa—OÅ Saét Nhò Sa—Phaät Ñænh—See khoâng coù lôïi ích gì. Trong Thieàn, thuaät ngöõ coù Nhuïc Phaùt. nghóa laø traïng thaùi sieâu vieät. Thieàn sö Thieân Ñoàng Usnisacakravartibodhisattva (skt): Nhö Tònh thöôøng nhaéc nhôû ñeä töû: "Laõo Taêng Chorinmnobosatsu (jap)—Ñænh Luaân Vöông Boà khoâng choái boû giaù trò cuûa vieäc tuïng ñoïc kinh ñieån; Taùt—Name of a Bodhisattva. nhöng laõo Taêng ñeà nghò taát caû caùc oâng haõy coù Usnisa or fleshy protuberance on the crown: ñöôïc traïng thaùi tuïng ñoïc kinh thaät söï." Thòt noåi cao treân ñænh ñaàu nhö buoái toùc —See Tam Ushotoku (jap): Prapti (skt)—Höõu Sôû Ñaéc— Thaäp Nhò Haûo Töôùng. Acquisition—Attainment—Having an ulterior Usnisajaya (skt): Thaéng Phaät Ñaûnh—Victorious motive or idealistic aim in mind—See Ñaéc. Buddha Crown—Name of a Tathagata. Using charity (dana) to succour the poor: Duøng Usnisasitapattra (skt): See Baïch Taûn Caùi Phaät boá thí ñeå nhieáp ñoä keû ngheøo naøn. Ñaûnh. Using countless hundreds of thousands of Usnisatejorasi (skt): Quang Tuï Phaät Ñaûnh— millions of billions of wheels of Teaching: Duøng Phoùng Quang Phaät Ñaûnh—See Hoûa Tuï Phaät voâ löôïng voâ soá traêm ngaøn öùc na do tha phaùp luaân, Ñaûnh. tuøy theo taâm haønh sai bieät cuûa caùc chuùng sanh maø Usnisa-vidhya-dharani (skt): Nhaát Thieát Nhö Lai laøm Phaät söï chaúng theå nghó baøn. OÂ Saéc Nhò Sa Toái Thaéng Toång Trì Kinh—Moät Using expedient means to teach in accord with trong nhöõng boä kinh Maät giaùo—One of the sutras needs: Duøng phöông tieän tuøy nghi giaùo hoùa. in Tantrism. Using low voice in order to appear awesome: Usnisavikirna (skt): Tröø Chöôùng Phaät Ñaûnh— Töï thuyeát coâng naêng hay noùi ra caùi hay gioûi cuûa Foremost Honoured Bodhisattva known as mình hay töï khoe taøi gioûi ñeå caàu lôïi döôõng. Riddance of Hindrances. Using the mind of universal love and Usnisavyaya (skt): Vijaya (skt)—See Toái Thaéng compassion to save beings: Duøng taâm töø bi Phaät Ñaûnh. quaûng ñaïi cöùu ñoä chuùng sanh. Utabhanda (skt): Udakhanda (skt)—See OÂ Ñaïc Using patient endurance (ksanti) to subdue Ca Haùn Traø. their anger: Duøng nhaãn nhuïc ñeå nhieáp ñoä keû giaän Utamadyuti (skt): Toái Thaéng Chieáu Minh Boà döõ. Taùt—Pre-eminent bright radiance Bodhisattva. Using precept-keeping (sila) to help those who Utame Zen Nun: Thieàn sö Ni Utame—Name of a have broken the commandments: Duøng tònh Japanese Nun Zen master—Utame was only giôùi ñeå nhieáp ñoä ngöôøi phaù giôùi. fifteen years old when she first received Using serenity (dhyana) to stop their confused

instruction from an enlightened Zen nun, who thoughts: Duøng thieàn ñònh ñeå nhieáp ñoä keû loaïn yù. taught her how to look into the innermost self. Using voices to lecture to cause all beings to Utame plunged into meditation day and night, disillusioned with worldly things: Duøng aâm paying no attention to anything else. Even when thanh tuøy loaïi maø dieãn thuyeát laøm cho chuùng sanh she was at her mirror putting on makeup, she was sanh loøng nhaøm lìa phaùp theá. inwardly looking into the essence of mind. Using wisdom (prajna) to wipe out ignorance: Sometimes she would become so absorbed that Duøng trí tueä ñeå nhieáp ñoä keû ngu si. she would forget what she was doing and just sit Using zeal and devotion (virya) to cure their there silently. Now her parents, who had no idea remissness: Duøng tinh taán ñeå nhieáp ñoä keû giaûi what lay behind their daughter's strange behavior, began to think she might be suffering from

depression or heading for a nervous breakdown. Utilize the three vehicles to reveal the One They tried to get her to go out to the theater and Yana: See Khai Tam Hieån Nhaát. take trips to scenic places, but Utame had no Utilizing a hypothetical case: See Giaû Thuyeát desire for any of these diversions. Finally one day Vaán. her efforts came to fruition, and the young Utilizing samadhi to contemplate the woman's mind opened up in great enlightenment. phenomena: By means of ultimate concentration Later Utame married and bore four children, two cultivators observe the phenomenon of taking on sons and two daughters. Her husband had the life as like an illusion, like a phantom, like a misfortune to go bankrupt, so Utame took up reflection, like space, like mirage—Duøng tam needlework to help support the family. She lived muoäi roát raùo quaùn phaùp thoï sanh nhö huyeãn, nhö to be more than seventy years old, eventually hoùa, nhö boùng, nhö hö khoâng, nhö ma. passing away one day in a state of serene Utkutukasana (skt): See OÂn Khuaát Truùc Ca. repose—Vaøo naêm möôøi laêm tuoåi, Utame ñöôïc Utmost: At the end—Finality—See Cöùu Caùnh. moät vò Thieàn ni giaùc ngoä daïy phaùp nhìn vaøo choã Utmost beauty: Utmost wonder—Utmost taâm saâu nhaát cuûa taâm. Töø ñoù, Utame chuyeân caàn mystery—Cöïc dieäu. haønh trì thieàn ñònh ngaøy ñeâm maø khoâng ñeå yù ñeán Utmost ground: Cöïc ñòa—The highest ground of baát cöù thöù gì khaùc. Ngay caû luùc khi ngoài tröôùc all, i.e., the Buddha Land—Cöïc ñòa laø phaàn ñaát göông trang ñieåm, baø chæ nhìn vaøo baûn taâm cuûa cao nhaát, chæ Phaät ñòa. mình. Nhieâu khi trôû neân thaâm nhaäp thieàn ñònh ñeán Utmost happiness: Cöïc Laïc—Realm of Utmost noãi baø queân caû vieäc mình ñang laøm gì maø chæ ngoài Happiness: Coõi Cöïc Laïc. laëng leõ trong caûnh giôùi thieàn ñònh. Luùc ñoù cha meï Utmost important: Toái quan troïng—Compassion baø hoaøn toaøn khoâng bieát gì veà thaùi ñoä laï luøng cuûa and loving-kindness are of the utmost importance con gaùi mình, neân hoï baét ñaàu lo laéng raèng con gaùi for all beings: Töø bi vaø töø aùi laø hai yeáu toá voâ cuøng ñang bò chöùng traàm caûm hay suy suïp thaàn kinh. Hoï quan troïng cho taát caû chuùng sanh. coá gaéng thu xeáp cho con gaùi mình ñi ngoaïn caûnh Utmost light-purity: Cöïc tònh quang. hoaëc nhöõng nôi giaûi trí cho khuaây khoûa. Nhöng Utmost Light-Purity Buddha: Cöïc Tònh Quang Utame khoâng coù yù thích nhöõng nôi nhö vaäy, maø Nhö Lai. chæ taäp trung

hoaøn toaøn vaøo caûnh giôùi noäi quaùn. Utmost Light Purity Heaven: Abhasvara (skt)— Cuoái cuøng, moät ngaøy noï, nhöõng noã löïc cuûa baø ñaõ Quang AÂm Thieân—See Cöïc Quang Tònh Thieân. coù keát quaû, Utame ñaõ böøng môû ñaïi giaùc. Veà sau Utmost mental repose: Utmost quiescence—Cöïc naøy Utame laäp gia ñình vaø haï sanh hai trai hai gaùi. tónh. Ñeán khi choàng baø bò phaù saûn, baø phaûi nhaän coâng Utmost quiescence: Mental repose—Cöïc tónh. vieäc ñan moùc taïi nhaø ñeå giuùp choàng lo cho gia Utmost stage of enlightenment: Buddha—Cöïc ñình. Baø soáng ñeán hôn baûy möôi tuoåi, vaø thò tòch vò (aùm chæ Ñöùc Phaät). trong traïng thaùi an nhieân nheï nhaøng. Utopia: Chimera—Fantasy—Wild fancy— Utara (skt): See OÂ Ñòa Ña. Imaginary and indefinitely remote place—Land of Utensil fit to receive the rules: One who is not fancy—Nowhere—Hö aûo ñòa (coõi hö aûo). debarred from entering the Order, as is an Utpada (skt): Pravritti (skt)—Arising—eunuch, slave, minor, etc—See Giôùi Khí. Appearance—Cause of an act—See Sanh Khôûi. Utensils for private use except for the eight Utpadanirodha (skt): Uppadanirodha (p)— appurtenances of a monk: Vaät duïng caù nhaân— Arising and extinction—See Sanh Dieät. Three garments, bowl, stool, filter, needle and Utpala (skt): Puskara (skt)—Blue lotus—Hoa sen thread, chopper—Duøng vaät duïng caù nhaân khaùc xanh—See Öu Baùt La. hôn taùm moùn caàn thieát—See Baùt Söï Tuøy Thaân. Utpalaka (skt): Thanh Lieân Long Vöông—Blue Uterine birth: Womb-born—See Thai Sanh. lotus Dragon king, name of a deity. Utilitarianism: See Thuyeát Tieän Ích. Utpalavarna (skt): Lotus Flower Color, name of Utility: Tính thöïc duïng—Höõu duïng. a nun—Lieân Hoa Saéc, teân cuûa moät vò Tyø kheo ni. Utilize ornaments: Duøng ñoà trang söùc.

Utpata (skt): Hell of blue lotus flower—See Öu Uttarasoâ (jap): Thaát Ñieàu Caø Sa (Y), y baûy Baùt La Ñòa Nguïc. maûnh—The Uttara-sanga (skt)—The outer mantle Utpatti-cihsvabhavata (skt): Voâ Sanh Taùnh— of a monk, composed of seven pieces. Unborn nature. Uttara-sutta (p): Sutra on Uttara the Deva's son, Utpatti-krama (skt): Che-rim (tib)—Giai ñoaïn Samyutta Nikaya II.19—Kinh OÂn Ñaùt La Thieân phaùt sinh—Generation stage—Development Töû, Töông Öng Boä II.19. stage. Uttarayana (skt): See Baéc Haønh. Utpattisthana (skt): Three realms—See Tam Uttarimanussa (p): Superman—Sieâu nhaân. Giôùi. Uttasi (p): Uttrasita (skt)—Fearful—Fright— Utrasi (p): Fearful—Kinh haõi. Frightened—Kinh haõi. Utsahana (skt): To exhort to start the the Buddhist Utter (v): Noùi neân lôøi. way—See Khuyeán Phaùt. Utter (v) blasphemies against gods: Blaspmeme Utsanga (skt): See OÂn Taêng Giaø. (v) gods—Baùng boå thaùnh thaàn. Uttala (skt): See Öu Ñaø La. Utter one’s lament: Thoát lôøi ai oaùn (khoùc than). Uttama (skt): U Ña Ma—Chief: Chính Yeáu— Utter one’s lips: Heù moâi. Highest: Cao Nhöùt—Greatest: Lôùn Nhöùt. Utterance before one’s death: Keä thò tòch (baøi Uttama-nirmana (skt): Thöôïng Hoùa—Superior keä ñoïc ra tröôùc khi cheát). transformation. Utterances of Buddha are infinite: Phaät aâm Uttara (skt): Coøn goïi laø Uaát Ñaùt La—See OÂn Ñaùt thanh voâ löôïng. La. Utterly clear are the hundred weeds: Mei-Mei- Uttara-Ashada (skt): Ñaåu—Name of one of the Hyaku-So-To (jap)—See Minh Minh Baùch Thaûo twenty eight constellations. Ñaàu.

Uttarabodhi-Mudra (skt): Vitarka-Mudra—Maãu Utterly miserable: Hardship—Cöïc khoå. Ñaø La Phaùp AÁn—AÁn Toái Thöôïng Boà Ñeà— Utthana-sutta (p): Sutra on vigilance—Kinh Caån Supreme Enlightenment Seal. Troïng. Uttarakosala (skt): Baéc Kieàu Taùt La—Northern Uttrasita (skt): Fright—Frightened—See Kinh Kosala—See Kieàu Taùt La (1). Haõi. Uttarakuru (p&skt): The northern of the four Utu-niyama (p): Physical inorganic order—Traät continents around Meru—See Baéc Caâu Lö Chaâu. töï vaät theå voâ cô. Uttaramantrina (skt): See Thöôïng Nghi Chaâu. Uvanga (skt): OÂ Phaøm Giaø—One of the six Uttaramanusyadharma-pralapa (skt): Voïng— categories of scriptures of Jainism—Moät trong saùu Voïng ngöõ hay noùi doái—False speaking—Falsity. theå loaïi kinh ñieån cuûa Kyø Na giaùo. Uttara-Phalguni (skt): Döïc—See Twenty-eight constellations. Uttara-Prosthapada (skt): Bích—Name of one of V the twenty eight constellations. Vac (skt): Speech—Words—Ngöõ—Lôøi noùi. Uttarasadha (skt): See OÂn Ñaùt La AÙt Sa Ñoà. Vaca (skt): Also Vac (skt)—Speech—Words— Uttarasaila (skt): See Baéc Sôn Truï Boä. Ngöõ (lôøi noùi). Uttarasamga (skt): See Uttarasanga. Vaca-karman (skt): Vaca-kamman (p)—An act Uttarasamgha (skt): See Uttarasanga. performed by speech—Karma of the mouth—See Uttarasanga (skt): Thaát Ñieàu Caø Sa (Y)—An Khaåu Nghieäp. upper and outer garment—See Uaát Ñaø La Taêng Vacancy (n): Choã troáng. Giaø. Vacant (a): Coù choã troáng. Uttarasanghati (skt): Sankaksika (skt)—See Vacasuta (skt): Toå Baø xaù tö Ña—See Vasiasita. Taêng Kyø Chi. Vacchagotta (p & skt): Vacchagotta, a Uttarasena (skt): Name of a king of Udyana— wandering ascetic monk—See Du Taêng Baø Sa Cuø See OÂn Ñaùt La Teå Na. Ñaø.

Vacchagotta-aggi-sutta (p): Sutra on the simile Maät. on fire to Vaccha—Baø Sa Cuø Ñaø Hoûa Duï Kinh— Vaha (skt): Baø Ha—1) Carying (bearing): Mang; See Du Taêng Baø Sa Cuø Ñaø. 2) A supernatural life: Cuoäc soáng sieâu nhieân; 3) A Vacchagotta-samyutta (p): Baø Sa Cuø Ñaø Töông large grain-container of twenty bushels: Ñaáu Öng Kinh—See Du Taêng Baø Sa Cuø Ñaø. (ñong löôøng). Vachchagotta (p & skt): See Vacchagotta. Vahana (skt): Yana (skt)—Vehicle. Vacch-sutta (p): Sutra on generosity to Vaccha, Vaibhara (skt): The Vaibhara cavern—See Taân Anguttara Nikaya III.58—Kinh Boá Thí giaûng cho Ba La Quaät. Vaccha, Taêng Nhaát A Haøm III.58. Vaibhashika (skt): See Vaibhasika. Vaci (p): Vaca (skt)—Lôøi—Ngoân töø—Word— Vaibhasika (skt): Discriminating doctrines—See Speech. Tyø Baø Sa Luaän Sö. Vaci-duccaritam (p): Wrong conduct in speech— Vaibhasika school: Vibhasa-sastra school—Tyø Khaåu aùc haïnh. Baø Sa Luaän Boä—See Sarvastivadin. Vaci-kamma (p): Vaci-karma (skt)—Verbal Vaicali (skt): Vesali (p)—Vaisali (skt)—See Tyø action—See Khaåu Nghieäp. Xaù Ly. Vaci-moneyyam (p): Qualities of the sage as to Vaidalyaprakarana (skt): Quaûng Phaù Luaän— speech—Ngöõ tònh maëc. Name of a work of commentary—Teân cuûa moät boä Vaci-sankhara (p): Vacika-samskara (skt)— luaän. Verbal actions—Saying and doing—Words and Vaidalya-sutra (skt): See Quaûng Phaù Kinh. deeds—See Ngoân Haønh. Vaidehi (skt): See Vi Ñeà Hy. Vaci-socceyam (p): Purity of speech—Ngöõ thanh Vaidehiputra-Ajatasatru (skt): A Xaø Theá Vi Ñeà tònh. Hy Töû—See Ajatasatru. Vaci-succaritam (p): Right conduct in speech— Vaidhari-giriraja

(skt): Tyø Ñaø Leâ Sôn Vöông— Khaåu thieän haïnh. Teân cuûa moät vò sôn vöông—Name of a mountain Vaci-vinnatti (p): The rupa which is speech king. intimation—Khaåu saéc. Vaidurya (skt): Tyø Pheä Löu Ly—See Tyø Ñaàu Vac-karmas (skt): The four dealing with the Lôïi. mouth—See Khaåu Töù. Vain (a): Vitatha (p & skt)—Voâ ích—Voïng— Vaco (p): Vaca (skt)—Ngoân töø—Word—Speech. False—Futile—Unreal—Untrue. Vacuum Polarization: See Chaân Khoâng Sinh Vain discussion: Hyù luaän (nhaøn ñaøm hyù luaän). Dieät. Vain dream: Huyeãn moäng. Vada (p): Expression or speech—The teaching of Vain glory: Danh voïng haõo huyeàn. the Elders (Theravada)—Luaän nghóa. Vain talks: Prapanca (skt)—Diffusive trivial Vadagalai (skt): See Baéc Phöông Phaùi. reasoning—Idle chat—Nhaøn Ñaøm Hyù Luaän. Vadha-himsa (skt): Killing—Saùt—Gieát haïi chuùng Vain thought: Khoâng töôûng—Vainly thinking. sanh. Vaipulya (skt): Fuller (broad, extensive, wide) Vadisa (skt): Vakri, or Valisa (skt)—Baø Lôïi— explanation of the doctrine—Roäng lôùn (phöông Moùc caâu—A hook. quaûng)—Tyø Phaät Löôïc—See Phöông Quaûng. Vadisasura (skt): See Baø Lôïi A Tu La. Vaipulya-citta (skt): Taâm Quaûng Ñaïi. Vag (skt): Speech—Lôøi noùi. Vaipulya-mahayuha-sutra: See Ñaïi Trang Vaga-avarana (skt): Raga-avarana (skt)— Nghieâm Kinh. Hindrance of desire—See Tham Duïc Caùi. Vaipulya period: The period of the Vaipulya- Vagga (p): Vakya (skt)—Varga (skt)—A section Sutra or the period of the introductory or chapter in a lager work (Tröôøng Boä Kinh)— Mahayana—See Phöông Ñaúng Thôøi. Phaåm kinh. Vaipulya Sutra (skt): Extended Sutras— Vaguely: Moät caùch mô hoà. Extensive sutras—Extensive Mahayana sutras— Vaguhya (skt): Mystic of the mouth—See Khaåu Sutra of Great Extension—See Kinh Phöông

Quaûng. Thaéng Toâng Thaäp Cuù Nghóa—See Thaéng Luaän Vairam (skt): Pheä Lam—Moät loaïi gioù—A kind of Toâng. wind. Vaisesika-nikaya-dasapadartha-sastra (skt): Vairambha (skt): Vairambhavata (skt)—Tyø Lam See Thaéng Toâng Thaäp Cuù Nghóa Luaän. Phong—See Pheä Lam Baø. Vaisesika-sastra (skt): Thaéng Luaän—Vaisesika Vairambhaka (skt): Gioù hoaïi dieät—An all- School—See Thaéng Luaän Toâng. destroying wind occuring between kalpas. Vaisesika-school: See Thaéng Luaän Toâng. Vairambhavata (skt): Lam Phong—Côn baõo Vaisesika-sutra (skt): Thaéng Luaän Kinh—See döõ—A hostile or fierce storm. Thaéng Luaän Toâng. Vairocana (skt): Vairocana Buddha—See Tyø Loâ Vaishali (skt): See Vaisali. Giaù Na Phaät. Vaisharadya: Four certainties—See Boán Nieàm Vairocana-bhisam-bodhitantra-pindartha (skt): Tin Chaéc Thaät. Sutra on the enlightenment of Vairocana Vaishnava (skt): Followers of Vishnavism—Moân Buddha—See Tyø Loâ Giaù Na Thaønh Ñaïo Kinh. ñoà cuûa phaùi Tyø Nöõu Thieân (AÁn Ñoä Giaùo). Vairocana Buddha (skt): Vairocana Buddha— Vaishnavism: See Tyø Nöõu Thieân Ñaïo. See Tyø Loâ Giaù Na Phaät. Vaisnava (skt): Tyø Nu Noâ Baø—The movement of Vairocana Buddha on the 28th day: Tyø Loâ Giaù the sun—Söï di chuyeån cuûa maët trôøi. Na Phaät ngaøy 28—Buddhas or Bodhisattvas Vaisnavit (skt): Visnu (skt)—Vi Nöõu Thieân—See connected with the ten fast days. Tyø Nöõu Thieân. Vairocana Buddha of Great Vows of the Vaisramana (skt): Vessavana (p)—Pluto

Illuminator: Phaät Tyø Loâ Giaù Na Ñaïi Quang heaven—See Tyø Sa Moân Thieân Vöông. Minh. Vaisramana or Pluto heaven in the North: See Vairocana in the Garbhadhatu: Thai Ñaïi Tyø Sa Moân Thieân Vöông. Nhaät—Thai Taïng Giôùi. Vaisravana (sk): Dhanada (skt)—Vessavana Vairocana's Hall: Ñieän Thôø Phaät Tyø Loâ Giaù Na. (p)—See Pheä Thaát La Maït Naõ. Vairocana-pratimandita (skt): Tònh Quang Vaisvantara (skt): See Chuùng Dò. Nghieâm Coõi—The realm of Pure Adronment Vaisya (skt): Vessa (p)—See Pheä Xaù and Töù Giai Light. Caáp AÁn Ñoä. Vairocana-rasmi-pratimandita-dhvaja (skt): Vaitarani (skt): See Ñòa Nguïc Haø. See Quang Chieáu Nhö Lai Töôùng. Vaivarti (skt): Tyø baït trí—Thoái chuyeån—To fall Vairocana-sarva-tathagata-guhya-dharmata- back—See Thoaùi Chuyeån. prapta-sarva-dharma-prapanca (skt): See Ñaéc Vaivartika (skt): Beä Baït Trí—Thoái chuyeån—To Nhaát Thieát Bí Maät Phaùp Taùnh Voâ Hyù Luaän Nhö recede—To backslide—See Thoaùi Chuyeån. Lai. Vajira (p): Vajra (skt)—Phaït chieát la—Kim Cang. Vairocana Sutra (skt): Ñaïi Nhöït Kinh. Vajirasana (p): Kim Cang Toøa. Vairocana Tathagata: Vairocana Buddha—Tyø Vajirasattva (skt): King of Yaksas and guardian Loâ Giaù Na Nhö Lai. of the secrets of Buddha—Bí maät chuû. Vairochana (skt): See Vairocana. Vajjaø (skt): Toäi Thaäp aùc hay toäi Nguõ nghòch— Vaisakha (skt): Vesakha (p)—See Pheä Xaù Giaø. Five betrayals. Vaisali (skt): Vesali (p)—See Tyø Xaù Ly. Vajji (skt): See Baït Kyø. Vaisali Council: Hoäi Nghò Kieát Taäp Tyø Xaù Ly. Vajjiputta (p): Monks of the Vajji—Vajjian Vaisali stupa: See Tyø Xaù Ly Thaùp. monks—Nhöõng nhaø sö thuoäc phaùi Baït Kyø—See Vaisaradya (skt): Töï Tín—Own faith. Baït Kyø. Vaisesika (skt): See Pheä Theá Sö. Vajjiputta-sutta (skt): Sutra on the Vajjian Vaisesika (skt): Veä Theá Sö—Vaisesika-school— Princeling, Samyutta Nikaya IX.9—Kinh Tieåu See Thaéng Luaän Toâng. Vöông Xöù Baït Kyø, Töông Öng Boä IX.9. Vaisesika-dasa-padartha-prakarana (skt): Vajjiputtaka (p): Pudgala-vada (skt)—Puggala-

vada (p)—Vatsiputriya (skt)—See Ñoäc Töû Boä. Diamond Tooth Bodhisattva. Vijnana (skt): Vinnana (p)—Parijnana or Vijnana Vajradevas (skt): Devas in the Vajradhatu (skt)—Baø Di Naëc Neã—Consciousness—See group—Kim cang thieân trong nhoùm Kim cang Thöùc. giôùi. Vijnanamatra (skt): Yuishiki (jap)—Vada or Vajra-deva-bodhisattva (skt): See Kim Cang Cittamatra (skt)—Duy Thöùc—See Duy Taâm. Thieân Boà Taùt. Vajra (skt): Phaït chieát la—See Kim Cang. Vajradhara (skt): Vajrapani (skt)—Deva holder Vajra against the evil: Kim Cang thaàn töø aùc. of the vajra—Protector of the Law—See Kim Vajra-bell: The diamond bell—See Kim Cang Cang Trì Boà Taùt. Linh. Vajra-dharma (skt): Diamond Dharma Vajrabhairava (skt): Great evil diamond, name Bodhisattva—Kim Cang Phaùp Boà Taùt. of a Bodhisattva—Kim Cang Ñaïi AÙc, teân cuûa moät Vajra-dharmadhatu (p): Kim cang phaùp giôùi— vò Boà Taùt. The Diamond Element or positive pole in the Vajrabhaksani (skt): Kim Cang Thoân Phuïc—Teân manifested universe, of which the negative pole is cuûa moät vò Boà Taùt—Name of a Bodhisattva. Garbhadhatu. Vajrabhasa (skt): Kim Cang Ngöõ Boà Taùt—Silent Vajradhatri (skt): See Phì Giaû Da. repetition Bodhisattva. Vajradhatu (skt): The Diamond or Vajra realm— Vajrabodhi

(663-723): Baït Vieát La Boà Ñeà—See See Kim Cang Giôùi. Kim Cang Trí. Vajradhatu Foundation: Name of a Tibetan Vajra-bodhi Dharma master: See Kim Cang Trí Buddhist organization—See Hoäi Kim Cang Giôùi. Phaùp Sö. Vajradhatu and Garbhadhatu (skt): Kim Vajra Bodhisattva (skt): Kim Cang Boà Taùt. Cang Giôùi Thai Taïng Giôùi. Vajra-body: The body of the Buddha and his Vajradhatu mandala: See Quaû Maïn Ñaø La. merits—See Kim Cang Thaân. Vajradhatu-palace: The palace or shrine of Vajra-Buddha: Vairocana (skt)—Kim Cang Vairocana in the Garbhadhatu—See Kim Cang Phaät—Sun-Buddha—Ñaïi Nhaät Nhö Lai—See Tyø Phaùp Giôùi Cung. Loâ Giaù Na Phaät. Vajradhupa (skt): Kim Cang Höông Boà Taùt—Vajracakra (skt): The diamond or vajra wheel— Diamond-Fragrance Bodhisattva. Baùnh xe Phaùp Kim cang—See Kim Cang Luaân. Vajra-Diamond-Prajna-Paramita Sutra: Kim Vajracandratilaka (p): Kim Cang Nguyeät yeåm. Cang Baùt Nhaõ Ba La Maät Ña Kinh. Vajracchedika (skt): Diamond cutter—See Kim Vajra-door: The diamond door—See Kim Cang Cang Ñoaïn. Moân. Vajracchedika-prajna-paramita-sastra (skt): Vajraduti (skt): Kim Cang Nöõ Söû—Teân cuûa moät Kim Cang Baùt Nhaõ Luaän—Diamond-Wisdom vò trôøi—Name of a diety. sastra. Vajra-Firm And Shedding Golden Light Vajracchedika-prajna-paramita-sutra (skt): Everywhere Buddha: Phaät Kim Quang. Diamond sutra—See Kinh Kim Cang. Vajra-fist: Vajramusti (skt)—Diamond-fist—See Vajrachchedika (skt): See Vajracchedika. Kim Cang Quyeàn. Vajrachinna (skt): Kim Cang Thuaán Noa—Name Vajra-fist Bodhisattva: Kim Cang Quyeàn Boà of a Bodhisattva. Taùt—One of the Bodhisattvas in the Diamond Vajra crown: Kim Cang Ñaûnh—Diamond crown. group—Moät trong nhöõng vò Boà Taùt trong nhoùm Vajra-crown sutra: Kim cang ñaûnh kinh— Kim Cang. Diamond crown sutra. Vajra for the good: Kim Cang thaàn khuyeán thieän. Vajra cultivation: See Tu taäp Kim Cang Thöøa. Vajragandha (skt): Kim Cang Ñoà Höông Boà Vajradaka (skt): Kim Cang Thuûy Boà Taùt—Vajra- Taùt—Name of a Bodhisattva. water Bodhisattva. Vajragarbha (skt): See Kim Cang Taïng. Vajradamstra (skt): Kim Cang Nha Boà Taùt—Vajragarbha-Bodhisattva: The Bodhisattva in

the Lankavatara Sutra—Kim cang taïng Boà Taùt, vò Phan Boà Taùt. Boà Taùt trong kinh Laêng Giaø—See Nhò Thaäp Nguõ Vajrakilaya (skt): Diamond dagger—See Kim Boà Taùt. Cang Chuû Y. Vajragra-Vajadhrah (skt): Fierce-faced holder Vajra-king: The Diamond-king—See Vajra-raja. of a vajra—See Phaãn Noä Trì Kim Cang. Vajraksetra (skt): Kim Cang Saùt—Buddhist Vajra-ghanta (skt): See Kim Cang Linh Boà Taùt. monastery or building—Teân goïi caùc chuøa hay töï Vajragita (skt): Kim Cang Ca Boà Taùt—Name of vieän. a Bodhisattva. Vajrakumara (skt): A vajra messenger—See Vajra god: Vajradhara (skt)—See Kim Cang Kim Cang Ñoàng Töû. Thaàn. Vajrakumari (skt): A female vajra messenger— Vajragoda (skt): Vajra-deva-bodhisattva (skt)— Kim Cang Ñoàng Nöõ. See Kim Cang Thieân Boà Taùt. Vajra-kundalin (skt): See Kim Cang Quaân Ñoà Vajra of great power: Ñaïi Löïc Kim Cöông— Lôïi. Tính kieân coá cuûa ñaïi löïc. Vajrakusah-bodhisattva (skt): The Diamond Vajra guardian spirit: Kim Cang Daï Xoa. Hook Bodhisattva—Kim Cang Caâu Boà Taùt. Vajraguru (skt): Kim Cang Sö—A master in the Vajrakusah-raja (skt): Kim Cang Caâu Vöông— Vajrayana—Vò thaày trong Kim

Cang Thöøa. The Vajra Hook King—Name of a deity. Vajrahasa (skt): Ñaïi Tieáu Minh Vöông—The Vajrakusi (skt): The female diamond hook great laughing king (Ming-Wang)—Kim Cang Bodhisattva—Kim Cang Caâu Nöõ Boà Taùt. Tieáu Boà Taùt. Vajra-lakshana (skt): Diamond mark—Kim Cang Vajrahasta-vajradhara (skt): Kim Cang Thuû Trì Töôùng. Kim Cang Boà Taùt—Diamond holder of the vajra Vajralasi (skt): Kim Cang Hy Boà Taùt—Name of a Bodhisattva. Bodhisattva. Vajra-heart: Diamond-heart—See Kim Cang Vajraloka-bodhisattva (skt): Kim Cang Ñaêng Boà Taâm. Taùt—Diamond-Lamp Bodhisattva. Vajrahera-bodhisattva (skt): Kim Cang Kim Saéc Vajramadika (skt): Kim Cang Baûo Ñôùi—Name Boà Taùt—Golden coloured Diamond Bodhisattva. of a Bodhisattva. Vajrahumkara-bodhisattva (skt): Kim Cang Vajra-maha-danda bodhisattva (skt): Kim Cang Hoáng Ca La Boà Taùt—Name of a Bodhisattva. Ñaïi Tröôïng Boà Taùt—Great cudgel diamond Vajra-Indestructible Buddha: Phaät Kim Cang Bodhisattva. Baát Hoaïi. Vajramaharaja (skt): The mighty “diamond— Vajra-insight: Kim cang quaùn. See Ñaïi Löïc Kim Cang. Vajraiaya (skt): Kim Cang Ñieàu Phuïc Thieân— Vajramalah (skt): Kim Cang Thöï Thieân—Name Teân cuûa moät vò trôøi—Name of a deity. of a deity. Vajrajvala (skt): Phaït Xa La Phöôïc La—Kim Vajra master: Kim Cang A Xaø Leâ—Baäc thaày coù Cang Quang—The scintillation of the diamond— trí tueä kim cang—Diamond master. The lightning. Vajramati (skt): Pratyatmaryajnana (skt)—Töï Vajrakala-bodhisattva (skt): Kim Cang Caùt La Giaùc Thaùnh Trí. Boà Taùt—Name of a Bodhisattva. Vajra meditation: Vajrasamadhi (skt)—Kim Vajrakamar (skt): Kim Cang AÙi Boà Taùt— Cang Ñònh. Diamond-Love Bodhisattva. Vajra messenger: See Kim Cang Ñoàng Töû. Vajrakarman-bodhisattva (skt): Kim Cang Vajramogha-Samya-Sattva (skt): Great Peace Nghieäp Boà Taùt—Diamond-Karma Bodhisattva. Amoghavajra Bodhisattva—See Ñaïi An Laïc Baát Vajrakesekhara sutra (skt): Konggochokyo Khoâng Boà Taùt. (jap)—Vajra-crown sutra—See Kim Cang Ñaûnh Vajra-mother: Mamaki (skt): Mother of the Kinh. vajra—See Kim Cang Maãu. Vajraketu Bodhisattva (skt): See Kim Cang Vajramrita-bodhisattva (skt): Diamond nectar

Bodhisattva—Kim Cang Cam Loä Boà Taùt. Vajra pounder: Konkoâ No Cho (jap)—Originally Vajramukha (skt): Diamond-entrance deva— a weapon of war in India, the vajra pounder was Kim Cang Dieân Thieân. adopted as a religious implement in the esoteric Vajramukhi (skt): Diamond mouth (of a traditions of Buddhism. In Zen, the konkoâ No Cho Buddha)—See Kim Cang Khaåu. symbolizes the ability of the enlightened mind to Vajramuni (skt): See Tòch Nhieân Kim Cang Boà cut through delusion. It also represents the Taùt. realization that "thusness" is not different from the Vajramusti (skt)—Vajra-fist—Diamond fist— dharmas—Chaøy Kim Cang, nguyeân thuûy laø moät See Kim Cang Quyeàn. loaïi vuõ khí trong chieán tranh ôû AÁn Ñoä, Kim Cang Vajranaga (skt): Kim Cang Long—Long Kim chuøy ñöôïc nhaän nhö laø khí cuï coù tính toân giaùo Cang—Name of a deity. trong caùc truyeàn thoáng Maät toâng. Trong Thieàn, Vajranajaka (skt): Kim Cang Taàn Na Daï Ca— Kim Cang chuøy tieâu bieåu cho khaû naêng cuûa moät Name of a deity. caùi taâm ñaõ giaùc ngoä caét ñoaïn phieàn naõo. Noù cuõng Vajranana-dhara (p): Kim Cang Hueä—The

tieâu bieåu cho söï thöïc chöùng raèng "Chaân nhö" vaø Supreme Buddhahood. chö phaùp khoâng sai khaùc. Vajranana-mudra (p): Hueä-AÁn Kim-Cang. Vajra-power: Irresistible strength—Kim cang Vajranila (skt): Kim Cang Phong—Diamond löïc. wind, name of a deity. Vajraprabha (skt): Kim Cang Quang—Diamond Vajra-nisprapan-caviharin (p): Chaáp Kim Cang light deva—Name of a deity. Truï Voâ hyù luaän. Vajrapradama-Mudra (skt): Maãu Ñaø La Phaùp Vajrapadasarasamgraha-panjika (skt): Kim AÁn—Diamond Mudra of joining the palms—See Cang Chaân Tuûy Taäp Teá Sô—Name of a wrok of Kim Cang Hôïp Chöôûng AÁn. commentary—Teân cuûa moät boä luaän. Vajra-Prajna-Paramita Sutra (skt): Vajrapama-samadhi (skt): Diamond Vajracchedika Prajnaparamita (skt)—Heart-meditation—See Kim Cang Dieät Ñònh. Sutra—See Kinh Baùt Nhaõ Ba La Maät Ña Taâm Vajrapani (skt): Vajradhara (skt)—See Kim Cang Kinh. Thaàn (3). Vajrapuspa (skt): Diamond Flower Bodhisattva— Vajrapanibalin (skt): Kim Cang Löïc Só— Kim Cang Hoa Boà Taùt. Diamond-strength sattva—See Kim Cang Thaàn, Vajraputra (skt): Phaït Xa La Phaát Ña La—Moät Kim Cang Daï Xoa, and Kim Cang Maät Tích. trong möôøi saùu vò La Haùn—One of the sixteen Vajrapani-Bodhisattva (skt): especially arhats. Samantabhadra Bodhisattva—Kim cang thuû Boà Vajraraga (skt): Vajrakamar (skt)—Kim Cang AÙi Taùt, ñaëc bieät laø Ngaøi Phoå Hieàn Boà Taùt. Boà Taùt—Diamond-Love Bodhisattva. Vajrapani group: group of the same Vajrapani in Vajra-raja (skt): See Kim Cang Vöông. the Vajradhatu and Garbhadhatu mandalas—Kim Vajra-raja-ratna-bodhi (skt): See Kim Cang cang thuû boä, nhoùm cuûa caùc vò Kim cang thuû trong Vöông Baûo Giaùc. kim cang giôùi vaø thai taïng giôùi maïn ñaø la. Vajra-ratna-bodhisattva (skt): Kim Cang Baûo Vajrapanijaram-bodhisattva (skt): Kim Cang Boà Taùt—Name of a Bodhisattva. Voõng Boà Taùt—Diamond Net Bodhisattva. Vajra-ratna-garbha (skt): Vajra-ratna-kosa Vajrapasah (skt): See Kim Cang Taùc Boà Taùt. (skt)—See Kim Cang Baûo Taïng. Vajrapani-vajradhara (skt): Chaáp Kim Cang— Vajra-ratna-kosa (skt): Vajra-ratna-garbha See Kim Cang Thuû Boà Taùt. (skt)—See Kim Cang Baûo Taïng. Vajra-Paramita Bodhisattva (skt): Kim Cang Ba Vajra realm: Kim Cang Giôùi—See Vajradhatu. La Maät Boà Taùt. Vajra-rulers: Ucchuma (skt)—The vajra-ruler Vajrapasa (skt): See Kim Cang Taùc. who controls unclean places—See Ueá Tích Kim Vajra-pingala (skt): See Kim Cang Baêng Yeát La. Cang. Vajra-posture: Full lotus psoture—See Kieát Giaø. Vajrasaci (skt): See Kim Cang Chaân Luaän.

Vajrasadhu (skt): Diamond Joy Bodhisattva— Vajra-tiksna (skt): Diamond Enlightenment Kim Cang Hyû Boà Taùt. Bodhisattva—Kim Cang Giaùc Boà Taùt. Vajra-samadhi (skt): Vajra-meditation—Kim Vajra Treasury Bodhisattva: Kim Cang Taïng Cang Tam Muoäi—See Kim Cang Ñònh. Boà Taùt—Kim Cang Boà Taùt—Vajra Bodhisattvas. Vajrasamkara (p): Kim Cang Toûa. Vajra Treasury King Bodhisattva: Vajrasana (skt): Diamond throne—See Kim Cang Astottarasatabhuja-vajradhara (skt)—See Kim Toïa. Cang Taïng Vöông Boà Taùt. Vajrasanti (skt): Diamond quiescence deva— Vajra-Treasury-Raja: Diamond-Treasury Kim Cang Tòch Tónh. King—See Kim Cang Taïng Vöông. Vajrasattva (skt): Vajrasattva-mahasattva (skt)—

Vajra-Treasury-Raja-Bodhisattva: See Kim Diamond being—See Kim Cang Taùt Ñoûa. Cang Taïng Vöông Boà Taùt. Vajrasattva-mahasattva (skt): Kim Cang Thuû—Vajrattahasa (skt): See Baït Trieát La Tra Ha Sa. See Kim Cang Taùt Ñoûa. Vajravarsa-bodhisattva (skt): Diamond Rain Vajrasekhara (skt): Diamond crown—Kim Cang Bodhisattva—Kim Cang Vuõ Boà Taùt. Ñænh. Vajra-vasani (skt): Diamond Freedom Vajrasekhara-sutra (skt): Diamond crown Bodhisattva—Kim Cang Töï Taïi Boà Taùt. sutra—Kim Cang Ñænh Kinh. Vajra-vasin (skt): Kim Cang Y Thieân Boà Taùt— Vajrasekharatantrarajasutra (skt): Kim cang Name of a Bodhisattva. ñaûnh Kinh. Vajravega (skt): Toác Taät Kim Cang—Teân cuûa Vajra-Sekhara-vimana-sarvayoga-yogi sutra moät vò trôøi—Name of a kind of hurrying deva. (skt): Kim cang phong laàu caùc nhöùt thieát du giaø du Vajravesa (skt): Vajraghanta (skt)—See Kim kyø Kinh. Cang Linh. Vajrasena (skt): Vajra-lakshana (skt)—Diamond Vajravidarana-dharani-sutra (skt): See Hoaïi mark—Kim Cang Töôùng. Töôùng Kim Cang Ñaø La Ni. Vajrasena-bodhisattva (skt): Kim Cang Töôùng Vajra-vikrti (skt): Kim Cang AÅn Moäc—Teân cuûa Boà Taùt. moät vò trôøi—Name of a deity. Vajrasphota (skt): Diamond Lock—Kim Cang Vajravimbopama (skt): See Kim Cang Tam Toûa. Muoäi. Vajrasphota-bodhisattva (skt): Diamond Lock Vajravimbopana-samadhi (skt): Kim cang duï Bodhisattva—Kim Cang Toûa Boà Taùt. ñònh—See Kim Cang Ñònh. Vajra spirit: The guardian spirits of the Buddhist Vajra-vision: Diamond insight—Kim cang quaùn. order—See Kim Cang Thaàn. Vajra-water: Vajradaka (skt)—Diamond water— Vajrasrnkhala (p): Kim Cang Thöông Kieät La Boà See Kim Cang Thuûy. Taùt. Vajra wheel: Diamond wheel—See Kim Cang Vajrasuci (p): Kim Cang Chaâm Boà Taùt—The Luaân. straight vajra Bodhisattva. Vajra Wisdom: Kim Cang Trí. Vajrasuci Sastra (skt): See Kim Cang Chaâm Vajrayaksa (skt): See Kim Cang Daï Xoa. Luaän. Vajrayana (skt): Tantrayana (skt)—Dorje-tekpa Vajra-sutta (p): Diamond sutra, Samyutta (tib)—Diamond vehicle—Diamond way—Nikaya V.10—Kinh Kim Cang, Töông Öng Boä Thunderbolt vehicle—Kim Cang Thöøa (Maät V.10. Toâng)—Vajrayana Buddhism. Vajra-tejas (skt): Diamond light Bodhisattva— Vajrayana Buddhism: Diamond Vehicle—Phaät Kim Cang Quang Boà Taùt. giaùo Maät toâng—Tibetan Buddhism—Esoteric Vajra thunderbolt: The Vajra or thunderbolt. It is school—See Kim Cang Thöøa. generally sharp as such, but has various other Vajrayana meditation: See Maät Thöøa Thieàn. forms—Chaøy Kim Cang raát beùn—See Kim Cang Vajrayogini (skt): See Dorje Palmo. Chöõ. Vajrayudha (skt): Kim Cang Khí Tröôïng—Teân

cuûa moät vò trôøi—Name of a deity. giaû cuûa taäp Tröôøng Thi noåi tieáng vieát baèng tieáng Vajrodaka (skt): Kim Cang Thuûy—Teân cuûa moät Baéc Phaïn. OÂng ñöôïc bieát ñeán nhö laø nhaø thô teân vò trôøi—Name of a deity. tuoåi ñaàu tieân ôû AÁn Ñoä. Vajropama-samadhi-bodhisattva (skt): Diamond Valmiki Valmiki (skt): See Valmiki. meditation Bodhisattva—Kim Cang Duï Ñònh Boà Valuable (a): Ñaùng giaù—To be worth. Taùt. Valuable advices: Nhöõng lôøi khuyeân voâ giaù. Vak (p): Speech—Ngöõ. Valuable diamond in the hems of our shirt: See Vakkarman (p): Karma of speech—Ngöõ nghieäp. Vieân Baûo Chaâu Trong Cheùo AÙo. Vakkula (skt): Vakula

(skt)—Baïc Cuû La: Baïc La Value (v): Ñaùnh giaù—To estimate—To Baø Caâu La—Name of a demon—Teân cuûa moät appraise—To assess—(n) Giaù trò—Chaân nghóa. loaøi quyû—See Baït Caâu La. Value judgment: Giaù trò phaùn ñoaùn. Vaksamata (skt): Equality of speech—See Ngöõ Valueless: Tasteless, useless—See Moät Tö Vò. Bình Ñaúng. Valuing the true Teaching as much as one's Vaksu (Oxus): Phoïc Xoâ—One of the four famous own being: Meán troïng chaùnh phaùp chaúng tieác thaân rivers in India—See Phoïc Xoa. mình—See Ten kinds of actions of knowledge (5). Vaksucarita (skt): Marvelous activity of Vama (skt): Adverse—Contrary—In the opposite speech—See Ngöõ Dieäu Haïnh. direction—Nghòch. Vakula (skt): See Vakkula. Vamacara-sakta (skt): See Taû Ñaïo Taùnh Löïc Vakya (skt): Vagga (p)—Varga (skt)—A section Phaùi. or chapter in a lager work (Tröôøng Boä Kinh)— Vamadeva (skt): AÅn Só Baø Ma Ñeà Baø—Hermit Phaåm kinh. Vamadeva—Baø la moân Baø Ma ñeà baø. Valabhi (skt): Northern Lata—Baéc La—See Phaït Vamaka (skt): See Vamadeva. Laïp Bì. Vama-lokayata (skt): Nghòch Loä Giaø Da Ñaø— Valahaka-samyutta (p): Sutra on Rain-Cloud See Taû Thuaän Theá Ngoaïi Ñaïo. devas, Samyutta Nikaya 32—Kinh Vuõ Vaân Thieân, Vammika-sutta (p): Kinh Goø Moái—Name of a Töông Öng Boä 32. sutra. Valahaka sutta (p): Sutra on Thunderheads, Vamsa (skt): History—Lòch söû. Anguttara Nikaya IV.102—Kinh Saám Thuû, Taêng Van Hanh Buddhist University: Vieän Ñaïi Hoïc Nhaát A Haøm IV.102. Vaïn Haïnh—Vietnam's major academic Buddhist Valavyajana (skt): Vyajana (skt)—See Phaát Traàn. institution, founded in Saigon in 1964 by Most Vale of tears: Thung luõng nöôùc maét. Ven. Thich Minh Chau, Most Ven. Thich Nhat Valid (a): Höõu hieäu—Coù hieäu löïc—Coù caên cöù Hanh, and Late Most Ven. Thich Thien An—Vieän thöïc söï. Ñaïi Hoïc Phaät giaùo chính cuûa Vieät Nam, ñöôïc Hoøa Valid cognition: Söï nhaän thöùc vöõng chaéc. Thöôïng Thích Minh Chaâu, Hoøa Thöôïng Thích Valid inference: Chaân Bæ Löôïng—Söï suy luaän Nhaát Haïnh vaø Hoøa Thöôïng Thích Thieân AÂn saùng vöõng chaéc. laäp vaøo naêm 1964—See Vieän Cao Caáp Phaät Hoïc. Valid perception: Chaân Hieän Löôïng—Söï nhaän Van Hanh Zen Buddhist Center: See Vaïn Haïnh thöùc vöõng chaéc. Thieàn Vieän. Valid proposition: Naêng laäp moân (coù theå laäp leân Van Hanh Zen Master: See Vaïn Haïnh Thieàn ñöôïc)—See Baùt Moân. Sö. Validate (v): Höõu hieäu hoùa. Vana (skt): Baø Na—Moät röøng caây hay luùm caây— Validation (n): Söï höõu hieäu hoùa. A wood—A grove. Validity (n): Tính höõu hieäu—Tính xaùc thöïc. Vanapatthasuttam (p): Kinh Khu Röøng—Sutra Valient (a): Duõng caûm. on the Forest. Valmiki (skt): The author of the famous Sanskrit Vanaprastha (skt): See Laâm Theâ Kyø. epic poem Ramayana. He is considered the first Vana-samyutta (p): Kinh Töông Öng Röøng, literary poet of India to be known by name—Taùc Töông Öng Boä Kinh 9—Sutra on the Forest,

Samyutta Nikaya 9. ban boá tình yeâu thöông vaø söï caûm thoâng tinh khieát Vanavasin (skt): See Phaït Na Baø Kyø. nhaát, danh hieäu cuûa ñöùc Phaät. Vandana (skt): See Hoøa Nam. Varana (skt): Vandani (skt): Paying reverence—Kính Leã. 1) Avarana (skt)—Sreen—Barricade— Vandhya (skt): A barren woman—See Thaïch Nöõ. Hindrance; a term for the passions or any Vanena (p): See Baø Löu Va. delusion which

hinders enlightenment— Vangisa (p): Tröôûng Laõo Vangisa—Venerable Chöôùng. Vangisa—Vangisa-samyutta. 2) Baït Na: A province of Kapisa—Moät tænh Vangisa-samyutta (p): Sutra about Venerable trong thaønh Kapisa. Vangisa, Samyutta Nikaya 8—Kinh Tröôûng Laõo Varanada (skt): See Baø La Na Ñaø. Vangisa, Töông Öng Boä 8. Varanasi (skt): Baø La Naïi Taû—An ancient Vanguard: Pioneer—Tieàn phong. kingdom and city, noted as a headquarters of Vanjha (p): Vandhya (skt)—A barren woman— Sivaism around 640 A.D.—Moät vöông quoác coå, See Thaïch Nöõ. toång haønh dinh cuûa phaùi Sivaism vaøo khoaûng naêm Vanijja sutta (p): Sutra on Trade, Anguttara 640 sau Taây Lòch—See Ba La Naïi. Nikaya IV.79—Kinh Thöông Vuï, Taêng Nhaát A Varanga (skt): Phaït Laõng Giaø—Teân cuûa moät vò Haøm IV.79. thaàn—Name of a spirit or god. Vanish (v): Tan bieán. Varangala (skt): See Vingila. Vanish (v) away: Tan taùc. Varapabha (p): See Varaprabha. Vanish under the ground: Ñoän thoå. Varapabha-bodhisatta (p): See Varaprabha- Vanishing: Bieán maát—Chaát maát—Passing away. bodhisattva. Vanity (n): Hö tính—Hö khoâng—Voâ giaù trò—Hö Varaprabha (skt): See Dieäu Quang. aûo—Huyeãn hoaëc—Phuø hoa—Tính kieâu caêng töï Varaprabha-bodhisattva (skt): Dieäu Quang Boà phuï. Taùt—Wonderful Light Bodhisattva. Vanity of worldly pleasures: Baûn chaát hö aûo cuûa Varga (skt): Phaåm—See Baït Cöø. khoaùi laïc theá gian. Vari (skt): Baø Leâ—Chaát loûng (nöôùc)—Water— Vanka (skt): Kuhana (skt)—Sieåm Khuùc—Flattery Fluid—Fluidity. and fawning. Variable (a): Bieán dòch. Vanksu (skt): Vaksu (skt)—Thanh Haø—The blue Variant samadhi: Apkritsna-samadhi (skt)— or clear river: Doøng soâng coù nöôùc trong xanh— Asakrt-samadhi (skt)—Baát Coäng Tam Muoäi—A The Oxus: Doøng Oxus. samadhi in more than one formula or mode—Bieán Vanna (p): Varna (skt)—Giai caáp—Castes. caùch tam muoäi. Van Phong Zen Master: Thieàn Sö Vaân Phong (?- Varicolored birds: Chim taïp saéc. 956)—See Vaân Phong Thieàn Sö. Varicolored-Jewels-And-Flower-Adornment Buddha: Ratna-kousouma-sapouch-pitagatra Vanquishing all demons with omniscience: Buddha (skt)—Phaät Taïp Saéc Baûo Hoa Nghieâm Haøng phuïc ma quaân baèng Nhaát thieát trí. Thaân—Varied-Colored Jewels-Flower Adornment Vappa (skt): Dasa-bala-Kasyapa (skt)—Vaspa Body. (skt)—See Thaäp Löïc Ca Dieáp. Varied: Varying—Diversified—Bieán thieân. Vara (skt): Sound—Voice—AÂm—Tieáng. Varied forms of the karmaic body: Varied Vara-camara (p): See Thaéng Mieâu Ngöu Chaâu. forms of the ordinary mortal body—Phaân ñoaïn Varada (skt): Generosity. thaân. Varada-Mudra (skt): Maãu Ñaø La Phaùp AÁn— Varied forms of the ordinary mortal body: Right hand palm facing out, directed downward— Varied forms of the karmaic body—Phaân ñoaïn See Thí Nguyeän AÁn. thaân. Varado (skt): The purest giver of love and Variegated: Heterogenous—Hybrid—Mixed— understanding, an epithet of the Buddha—Ngöôøi Taïp nhaïp.

Varied karma: Baát coäng nghieäp—See Taïp Various schools of Buddhism: Gate of the Nghieäp. Way—Ñaïo moân. Varied pratice: Miscellaneous cultivation—Aids Various sounds: Chuùng Thanh—Caùc loaïi aâm thereto or adjunctive observances—Taïp tu. thanh khaùc nhau. Variegated coloring: Taïp Saéc—Nhieàu maøu saéc Various states

of concentration: Caùc moân tam laãn loän. muoäi. Variegated mind: Taïp Taâm—Taâm bò taïp nieäm Various tastes: Chuùng Vò—Caùc loaïi vò khaùc chi phoái. nhau. Various (a): Khaùc nhau. Various types: Taïp Loaïi—Caùc loaïi khaùc nhau. Various beings: Taïp sinh. Various views and doubts: Chö kieán. Various bodies: Bæ Bæ Thaân—Nhieàu thöù thaân Varjya (skt): Vajja (p)—Toäi Nguõ nghòch hay thaäp khaùc nhau. aùc. Various branches of enlightenment: Factors of Varna (skt): Vanna (p)—Caste—Giai caáp. enlightenment—Modes of enlightenment—Giaùc Varnarupa (skt): The visible or light colors—See chi. Hieån Saéc. Various causes of transmigration: See Taïp Varsa (skt): Vassa (p)—See An Cö Kieát Haï. Nhieãm. Varsagana (skt): See Vuõ Chuùng Ngoaïi Ñaïo. Various completion of ten time-periods Varsakala (skt): Rainy seasons—See Vuõ Thôøi. creating one entity: Thaäp Theá Caùch Phaùp Dò Varsakara (skt): See Vuõ Xaù. Thaønh Moân. Varsana (skt): Varsa (skt)—Tranquil dwelling—Various divisions of teaching: See Giaùo Phaùn. A retreat during the three months of the Indian Various forms: Saéc Saéc—Caùc hình saéc khaùc raining season. Retreat season of monk—See An nhau. Cö Kieát Haï. Various karmic transmigrations: Phaân Ñoaïn Varsartu (skt): Rainy seasons—See Vuõ Teá. Sanh Töû. Varsas (skt): Baït Lôïi Sa—Möa—The rains. Various kinds of causes: Chuûng Chuûng Nhaân— Varsavasana (skt): See An Cö Kieát Haï. Caùc loaïi nhaân khaùc nhau. Varsika (skt): Vassa (p)—See Baø Sö Ca. Various kinds of causes and conditions: Chuûng Vartana (skt): Pravartana (skt)—Vrtti (skt)— Chuûng Nhaân Duyeân—Caùc loaïi nhaân vaø duyeân Change the process of birth and rebirth— khaùc nhau. Evolve—Revolve—Turn—Transform—See Various kinds of conditions: Chuûng Chuûng Chuyeån Hoùa. Duyeân—Caùc loaïi duyeân khaùc nhau. Varuna (skt): Baø Laâu Na Long Vöông—See Thuûy Various kinds of natures: Chuûng Chuûng Thieân. Tính—Caùc loaïi tính khaùc nhau—Various natures. Varuna or Water heaven in the West: Taây Various kinds of power of the wisdom on phöông vôùi trôøi Phoïc Loã Na hay Thuûy Thieân. different realms: Nana-dhatu-jnana-bala (skt)— Varunani (skt): Thuûy Thieân Haäu—Water devi—Chuûng Chuûng Giôùi Trí Löïc. See Thuûy Thieân. Various kinds of suffering: Chuûng Chuûng Khoå— Varusa (skt): Thaønh Varusa, baây giôø laø Attock, Caùc loaïi khoå khaùc nhau. naèm veà phía ñoâng cuûa Peshawar—Varusa, now Various kinds of things: Chuûng loaïi. Attock, east of Peshawar. Various natures of things: Taùnh Phaän—Töï tính Varying: Diversified—Varied—Bieán thieân. khaùc bieät cuûa caùc phaùp—The different nature of Vas (skt): See Huaân Taäp. anything, or the various natures of various things. Vasadhura (skt): The career of meditation Various odors: Chuùng Höông—Caùc loaïi höông practice—Thieàn taäp thaønh thuïc. khaùc nhau. Vasamata (skt): Vaksamata (skt)—Ngoân Bình Various other good acts: See Chuùng Tha Thieän Ñaúng—Equality of speech—Bình ñaúng veà vieäc Nghieäp. phaùt bieåu.

Vasana (skt): Conception, longing, impression— Vasettha (skt): Baø Taát Saù—Teân cuûa moät aån só Baø See Accumulation of the past thoughts. La Moân—Name of a Brahman hermit. Vasanananda (skt): Imperishable impression of Vasettha-suttam (p): See Kinh AÅn Só Baø Taát Saù. bliss—Phuùc Laïc Voâ Bieân. Vashpa (skt): Chaùnh nguyeän—Correct vow. Vasanavija (skt): Memory-seeds—See Huaân Taäp Vasiasita

(skt): Baysyasita (skt)—See Baø Xaù Tö Chuûng Töû. Ña. Vasanta (skt): Tieäm Nhieät Thôøi—Entering hot Vasikarana (skt): Phaït Thi Ca La Naõ—See Kính season, from the first month, sixteenth day, to the AÙi Phaùp. third month, fifteenth—Muøa noùng daàn töø 16 thaùng Vasiputra (skt): Name of the founder of gieâng ñeán 15 thaùng ba. Vatsiputriya—See Ñoäc Töû. Vasanta-vayanti (skt): See Chuû Daï Thaàn. Vasistha (skt): See Baø Tö Tra. Vasasuta (skt): Basi-Asita or Nasasata (skt)—See Vasitha (skt): Fumigation—Influence—See Huaân Baø Xaù Tö Ña. Taäp. Vasati (p & skt): To abide—To stay—To dwell— Vasitva (skt): To make everything depends upon To stop at a place—See An Truù. oneself, all at will—See Naêng Töï Taïi. Vasavartana (skt): Vasavattati (p)—Self- Vaspa (skt): Baspa (skt)—Baø sa ba—Chaùnh control—Töï taïi (töï mình ñieàu phuïc thaân taâm cuûa Nguyeän—Dasabala-Kasyapa, identified with mình). Maha-Kasyapa—Ñöôïc ngöôøi ta coi nhö laø Ngaøi Vasavartana-deva-raja (skt): Vasavattati-deva- Ñaïi Ca Dieáp—See Ma Ha Ca Dieáp. raja (p)—Töï Taïi Thieân Vöông—King of the deva Vassa (p): Varsa (skt)—Rains retreat—Monsoon- of Free Movement. Season Retreat—Peaceful residing during the Vasavartin (skt): Paramimmitavasavarti (skt)— summer retreat—Sacerdotal Age—See An Cö Paranirmita-vasavartin (skt)—Thieân ma töû—Baø Kieát Haï. La Ni Maät—Baø Xaù Baït Ñeà—See Tha Hoùa Töï Taïi Vassagga (skt): Seniority—Tuoåi ñaïo. Thieân. Vassa(na) (p): Muøa möa—The rainy season—See Vasavattati (p): Vasavartana (skt)—Self- An Cö Kieát Haï. control—Töï taïi (töï mình ñieàu phuïc thaân taâm cuûa Vassa-vasa (p): Vassa (p)—See An Cö Kieát Haï. mình). Vast (a): Learned: Baùc hoïc—Extensive (great, Vasavattati-deva-raja (p): See Vasavartana- immense: Vó ñaïi (bao la, to lôùn)—Perfect deva-raja. (unimpeded): Toaøn haûo. Vase breathing: An advanced breathing practice Vast cloud: Ñaïi Vaân—Ñaùm maây lôùn. which has to be learned under the supervision of Vast deeds: Quaûng haïnh. an experienced master and involves the retention Vast desire: Söï mong muoán roäng lôùn. of the breath in the abdomen which is thus like an Vast enlightenment: Hoaèng giaùc. air filled vase—Moät phöông thöùc taäp thôû ôû trình Vast and exceedingly deep: Quaûng ñaïi thaäm ñoä cao trong ñoù haønh giaû ñöôïc söï giaùm saùt cuûa thaâm. moät vò thaày coù kinh nghieäm, lieân heä ñeán vieäc thöïc Vast gateway: Hoaèng Moân—Coång lôùn. taäp keàm giöõ hôi thôû ôû vuøng buïng döôùi nhö moät caùi Vast happiness: Hoàng phuùc. bình ñaày hôi. Vast kindness: Quaûng Ñaïi Laân Maãn—Loøng toát Vase of deva-virtue: See Thieân Ñöùc Bình. quaûng ñaïi. Vase of Indra: See Ñeá Thích Bình. Vast and marvellous: Quaûng Ñaïi Vi Dieäu—Voâ Vase initiation: Kalabhisheka (skt)—Thuûy Quaùn cuøng roäng lôùn vaø maàu nhieäm. Ñaûnh—See Abhiseka. Vast merit: Quaûng Ñaïi Phöôùc—Phöôùc lôùn voâ Vase of sweet dew: Saùi thuûy bình—See Saùi Thuûy cuøng. Quan AÂm. Vast mind: Quaûng Ñaïi Taâm—Taâm roäng lôùn— Vase or talisman of power: See Ñöùc Bình. One of the ten profound minds. Vase of virtue: Thieän bình—See Ñöùc Bình. Vast number: Vaïn öùc—Nhieàu voâ soá.

Vast or universal vows: Maha-sarnaha- Traàn—Motes in a sunbeam—See Khích Du Traàn. sannaddha (skt)—Hoaèng Theä—Universal vows of Vatistha (skt): Vasudeva (skt)—Baø Taåu Thieân— a Buddha or a Bodhisattva. See Theá Thieân. Vast vows:

Hoaèng Theä—Vast or universal vows Vatsa (skt): See Ñoäc Töû. of a Buddha or a Bodhisattva, especially Vatsalya (skt): Attachment—Tender love—AÙi Amitabha's forty-eight vows—Hoaèng theä cuûa moät moä—Tham luyeán (tình caûm yeâu meán)—See vò Phaät hay Boà Taùt, ñaëc bieät laø 48 lôøi nguyeän cuûa Luyeán AÙi. Ñöùc Phaät A Di Ñaø. Vatsanabha (skt): See Baø Sa Na Baø. Vast wisdom: Vipulaprajna or Vipulamatri (skt)— Vatsaraja (skt): Phaát Sa Vöông—King vatsa— Quaûng ñaïi trí. Vua Phaát Sa (AÁn Ñoä). Vast without measure: Quaûng Ñaïi Voâ Löôïng— Vatsipatra (skt): Vatsa (skt)—Vasiputra (skt)— Meânh moâng khoâng theå ño löôøng ñöôïc. See Ñoäc Töû. Vastu (skt): Vatthu (p)—See Söï. Vatsiputra (skt): Phieät Ta Töû—Sô toå cuûa Maâu Töû Vastly charitable: Quaûn Ñaïi Thí Tinh—Loøng Boä—Founder of the Vatsiputra sect. nhaân ñöùc bao la. Vatsiputriya (skt): See Ñoäc Töû Boä. Vastu (skt): Seat—Choã ngoài (toøa)—Place. Vatsiputriya school: Baø Thoâ Phuù Na boä—Ngaõ Vastuprativikalpajnana (skt): Knowledge of Phaùp Caâu Höõu Toâng—The school that regards the discrimination—See Söï Phaân Bieät Thöùc. ego and things as real—Ngaõ Phaùp Caâu Höõu Toâng Vasu (skt): See Baø Taåu. laø moät toâng phaùi Tieåu Thöøa cho raèng ngaõ vaø phaùp Vasubandhu (skt): Yik nyen (tib)—Baø Taåu Baøn ñeàu coù thaät—See Ñoäc Töû Boä. Ñaàu—Baø Tu Baøn Ñaàu—Baït Tu Baøn Ñoä—Theá Vatta (p): Cycle of birth and death—Voøng luaân Thaân—See Thieân Thaân. hoài sanh töû. Vasu-dana (skt): Material-offering—Taøi Thí. Vattagamani (First century B.C.): Sri Lankan Vasudeva (skt): Vatistha (skt)—Baø Taåu Thieân— king who ascended the throne in 43 B.C. but was See Theá Thieân. deposed (truaát pheá) soon after. After that he Vasudhara-dharani (skt): Sutra on the magical regained power again, and ruled from 29 to 17 formulas of the Ruler of the World, one of the B.C. After returning to the throne, he built the sutras of Tantrism—Trì Theá Ñaø La Ni Kinh, moät Abhayagiri Monastery in Anuradhapura. During trong nhöõng boä kinh cuûa Maät giaùo. his reign the Pali Canon was written down for the Vasuki (skt): See Hoøa Tu Caùt. first time—Vò vua Sri Lanka leân ngoâi vaøo khoaûng Vasuki-Nagaraja (skt): King of the Dragon—Hoøa naêm 43 tröôùc Taây lòch, nhöng ít laâu sau ñoù bò truaát Tu Caùt Long Vöông—Lord of nagas, name of a pheá. Sau ñoù oâng laïi khoâi phuïc quyeàn bính vaø trò vì dragon king, with nine heads—Vua cuûa loaøi roàng cho ñeán naêm 17 tröôùc Taây lòch. Sau khi trôû laïi hay cöûu thuû long (roàng chín ñaàu). ngoâi baùu, oâng ñaõ cho xaây Tònh xaù Abhayagiri ôû Vasumati (skt): Earthly-wisdom Youth—See Ñòa Anuradhapura. Trong thôøi trò vì cuûa oâng, laàn ñaàu Hueä Ñoàng Töû. tieân kinh taïng Pali ñaõ ñöôïc vieát xuoáng. Vasumatra (skt): Toå Baø tu Maät—See Theá Höõu. Vatthu (p): Base—Physical base of citta—Caên. Vasumdhara (skt): Ñaïi ñòa hay traùi ñaát nhö laø choã Vatthupama sutta (p): Sutra on the Simile of the chöùa cuûa caûi—The earth as wealth-container. Cloth, Majjhima Nikaya 7—Kinh Thí Duï Taám Vasumitra (skt): Baø Tu Maät Ña—Phieät Toâ Maät Vaûi, Trung A Haøm 7. Ñaùt La—See Theá Höõu. Vatthurupa (skt): The material basis of mind— Vasumitra's argument from the difference of Saéc Caên. function or position in accounting where the Vatti (p): Vakti (skt)—Noùi—To speak—To say— same numeral may be used to express three To tell. different values: Luaän chöùng cuûa Theá Höõu, baøn Vatya

(skt): Ba Laâu Na—Moät traän cuoàng phong— veà sai bieät nhieäm vuï hay vò trí. A pierce wind—Hurricane. Vataya-nacchidra-rajas (skt)—Nhaät Quang Vault of the sky: Gaganatala (skt)—Voøm trôøi.

Vaunting asertion of possessing the Truth: Thoï, Töông Öng Boä Kinh 36. Adhi-mana (skt)—Chöa chöùng ñaéc Thaùnh ñaïo maø Vedana Skandha (skt): The aggregate of feeling cho laø chöùng ñaéc—See Taêng Thöôïng Maïn. or sensation—Thoï uaån. Vaunting one's inferiority or flase humility: Vedana-smrtyupasthana (skt): Vedana-Una-mana (skt)—See Ti Maïn. nupassana (p)—Thoï Nieäm Xöù (Quaùn thoï thò Vaunting lack of virtue for virtue: Mithya-mana khoå)—Meditation and full realization on the evils (skt)—Taø maïn—Khôûi taâm kieâu maïn cho raèng of sensations—See Thoï Nieäm Xöù. mình coù ñaïo ñöùc, kyø thaät mình chaúng coù ñaïo ñöùc Vedana sutta (p): Sutra on Feeling, Samyutta gì—See Thaát Maïn. Nikaya XXVII.5—Kinh Caûm Thoï, Töông Öng Boä Vaya (skt): Wind—Phong—Gioù. XXVII.5. Vaya dhamma (p): Phaùp dieät. Vedaniya (skt): Vedana (p)—Sense reaction to Vayama (p): Effort—Samma Vayama— contact—See Thoï. Vayama—See Tinh Taán. Vedanta (skt): Vieân Thaønh Veä Ñaø—Last text of Vayava (skt): God of Air—God of Wind—Phong Veda—The end or consummation of the doctrine Thaàn—Thaàn Gioù. of the Vedas. One of the six orthodox system of Vayave (skt): Phoïc Daõ Pheä—Teân moät vò thaàn Hindu philosophy. gioù—Name of a god of wind. Vedartha-samgraha (skt): Veä Ñaø Thaùnh Ñieån Vayavi (skt): Goddess of Wind—Phong Maãu. Cöông Yeáu—Fundamental Sacred Vedic Vayodhatu (skt): Element of wind—Wind Scriptures. element—Phong Ñaïi—See Töù Ñaïi. Vedayita (skt): Tham Voïng—Desire—Craving Vayu (skt): Lung (tib)—Wind element—See for—Ambition. Phong Ñaïi. Vedic (a): Thuoäc veà kinh Veä Ñaø (AÁn giaùo). Vayu or wind heaven in the Northwest: Taây Vedic Dharma: Kinh Veä Ñaø—Four Veda Sutras Baéc vôùi Trôøi Phoïc Duõ vaø Phong Thieân. in India—Boán boä kinh Veä Ñaø ôû AÁn Ñoä. Vayudhatuh (skt): Air element—See Phong Ñaïi. Vedic discourse: See Vedic Dharma. Vayumandala (skt): Air wheel—Wheel of Vedic fire god: Agni (skt)—Hoûa thaàn—Thaàn löûa Wind—See Phong Luaân. (theo tín ngöôõng AÁn Ñoä giaùo). Vebhara (p): Phuï Troïng Sôn—Teân cuûa moät ngoïn Vedic god: Indra (skt)—A god of the nuùi ôû mieàn baéc AÁn Ñoä—Name of a mountain in atmosphere—See Thích Ñeà Hoaøn Nhaân. north India. Vedic treatise on forest: Arangaka (p)—Veä Ñaø Veda (Vedas) (skt): Tyø Ñaø Luaän—The basic Laâm Luaän. scriptures of Brahmanism, not recognizing by Vedic treatise on real benefits: Artha-sastra Buddhists—Kinh Veä Ñaø, giaùo ñieån caên baûn cuûa (skt)—Veä Ñaø Thaät Lôïi Luaän. Baø La Moân, khoâng ñöôïc Phaät giaùo thöøa nhaän. Vegetables: Rau quaû. Veda-anga (skt): Supplementary texts of Vedas— Vegetable food: See Laâm Ñaèng. Supplementary texts of six Veda Treatises—Veä Vegetarian (n): Ngöôøi aên chay—One who does Ñaø Luïc Luaän—See Luïc Luaän. not eat meat—AÊn Chay. Vedana (p): Vindana (skt)—Perceiving— Vegetarian cuisine: See Fucha Ryoâri. Sensation—Sense reaction to contact—See Thoï. Vegetarian day: Trai Nhaät. Vedana-kkhandha (p): Vedana-Skandhah (skt)— Vegetarian diet: AÊn chay—A vegetarian diet is Thoï Uaån—Feeling group—The aggregate of not only good for our

health, but it also feeling—Sensation—See Nguõ Uaån. incalculates our mind to be more compassionate Vedana-nupassana (p): Vedana-smrtyupasthana toward all living beings. (skt)—Contemplation of feeling—See Thoï Nieäm Vegetarian Feasts: The practice of offering Xöù. vegetarian feasts to the monastic community at a Vedana-samyutta (p): Sutra on Samyutta Buddhist temple arose as a means for lay Feeling, Samyutta Nikaya 36—Kinh Töông Öng Buddhists to build merit. Many lay people

regularly offer alms to monks and nuns making maïng laø thieâng lieâng neân khoâng saùt haïi baát cöù their daily begging rounds. In East Asia, where chuùng sanh naøo. Vaø chính vì theá maø ña phaàn Phaät monks and nuns do not usually beg, lay Buddhists töû tu theo Ñaïi thöøa ñeàu phaùt nguyeän aên chay. Caùc sometimes sponsor feasts at the monastery or Thieàn vieän khaép caùc xöù trong vuøng Ñoâng AÙ duy trì another location to build merit for special caùch tu taäp Ñaïi Thöøa laø aên chay tröôøng, trong moät occasions. These may include the illness or death soá vuøng, phaùt trieån moät kieåu naáu aên Thieàn ñoäc of a loved one, the approaching birth of a child, or ñaùo. Trong khi thöïc phaåm phuïc vuï trong caùc Thieàn the coronation of a new leader, etc.—Thöïc haønh vieän vaøo nhöõng ngaøy thöôøng laø thöùc aên chay ñôn vieäc cuùng chay trong coäng ñoàng töï vieän khôûi leân giaûn, thöïc phaåm chuaån bò cho leã laïc coù theå ñöôïc nhö laø phöông tieän cho ngöôøi taïi gia vun boài chuaån bò kyõ löôõng hôn. Nhieàu töï vieän noåi tieáng vì phöôùc baùu. Nhieàu cö só taïi gia thöôøng xuyeân cuùng phaåm chaát cuûa thöïc phaåm cuûa hoï. Neân ghi nhôù laø döôøng cho chö Taêng Ni trong nhöõng chuyeán ñi trong thôøi caän ñaïi ôû Nhaät Baûn, nhieàu Phaät töû khaát thöïc cuûa hoï. Trong vuøng Ñoâng AÙ, nôi chö Thieàn toâng, bao goàm caû Taêng Ni chuùng, khoâng aên Taêng Ni khoâng ñi khaát thöïc, thænh thoaûng nhöõng chay beân ngoaøi khuoân vieân töï vieän. Kyø thaät, töø cö só taïi gia baûo trôï nhöõng böõa aên trong töï vieän thôøi Minh Trò khi chính quyeàn ban haønh saéc luaät hay moät nôi khaùc ñeå vun boài phöôùc baùu trong noùi raèng chuyeän trì trai laø chuyeän cuûa töøng caù nhöõng dòp leã laïc ñaëc bieät. Nhöõng dòp naøy coù theå nhaân, thì vieäc aên chay beân ngoaøi töï vieän trôû thaønh bao goàm khi coù ngöôøi thaân beänh hoaïn, saép sanh ngoaïi leä chöù khoâng phaûi laø giôùi luaät nöõa. con, hay leã töùc vò cuûa moät vò laõnh ñaïo môùi, vaân Vegetation: Bhutagama (p)—Thöïc vaät—A living vaân. plant. Vegetarian restaurant: Nhaø haøng chay. Vehapphala (p): Brhatphala (skt)—Heaven of Vegetarianism: Chuû tröông tröôøng chay— existence rewards—See Quaûng Quaû Thieân. Buddhist doctrine always emphasizes on the four Vehement (a): Trieät ñeå—Huøng hoàn. sublime states of boundless loving-kindness, Vehemently (adv): Moät caùch huøng hoàn. boundless compassion, boundless joy and Be vehement in contradicting: Trieät ñeå choáng boundless equanimity. Buddhists hold life to be laïi. sacred. They do not, therefore, kill or harm any Vehicle (n): Yana (skt)—See Thöøa. sentient beings. And thus, most of Mahayana Vehicle for attaining good fruit: Mundane Buddhist vows to be vegetarians. Zen monasteries vehicle—See Theá Gian Thöøa. throughout East Asia maintain the general Vehicle of Bodhisattvas: Bodhisattvayana Mahayana practice of strict

vegetarianism, in (skt)—Boà Taùt Thöøa. some areas developing a unique Zen cuisine. Vehicle of Hearer: Sravakayana (skt)—See While the food served in Zen monasteries on Thanh Vaên. ordinary days is very simple vegetarian fare, the Vehicle of Oneness: Ekayana (skt)—See Nhaát monastery food prepared for festival occasions Thöøa. may be quite elaborate. Many temples enjoy Vehicle of Pratyeka Buddha: See Duyeân Giaùc reputations for the quality of their food. It should Thöøa. be noted that in the modern period in Japan (1868- Vehicle-seed: Thöøa Chuûng—The seed issuing present), many Zen Buddhists, including ordained from the Buddha-vehicle—Chuûng töû Phaät thöøa. clergy, do not maintain a strict vegetarian diet Vehicle of serenity: Samathayana (skt)—Tònh outside of the monastic context. Indeed, since the Thöøa. Meiji period (1868-1912) when the government Vehicle of single reality: Nhaát Thöïc Thöøa—Con made observance of the monastic code a matter of ñöôøng nhaát thöøa chaân thöïc. personal preference, strict observance of Vehicle of Voice Hearers: Savakayana (p)—vegetarianism outside the monastery has become Sravakayana (skt)—See Thanh Vaên Thöøa. the exception rather than the rule—Giaùo thuyeát Veil of delusion: The veil of delusion which nhaø Phaät luoân nhaán maïnh ñeán töù voâ löôïng taâm, ñaïi accompanies retribution—Böùc maøn aûo töôûng ñi töø, ñai bi, ñaïi hyû vaø ñaïi xaû. Ngöôøi Phaät töû coi thaân

lieàn vôùi baùo chöôùng—See Baùo Chöôùng. Venomous plant: Caây ñoäc. Veil of ignorance: Veils (phenomena) that Venomous serpent: Poisonous serpent— obstruct the mind from realization of truth in Poisonous snake—Raén ñoäc. meditation such as lust, anger, sleepiness, Venture (v) to do something: Daùm laøm—To excitement, regret and doubt—Böùc maøn voâ minh. dare to do something. Veil of sin: See Toäi Chöôùng. Venturesome (a): Gan lì—Brave—Valiant— Veiled (a): Bò che phuû. Fearless—Bold—Daring. Veiling (n): Söï che phuû laïi. Venu (skt): Velu (p)—Bamboo—Truùc. Vejayanta (p): Pre-eminent hall—Supreme Venus: Sukra (skt)—Kim tinh (Thaùi Baïch). hall—Toái Thaéng Ñieän. Venuvana (skt): Veluvana (p)—Veluvanarama Vekkhanasa-sutta (p): Tyø Ma Tuùc Kinh—Teân (skt)—Bamboo Grove—Bamboo Forest— cuûa moät boä kinh—Name of a sutra. Bamboo park—A famous place of retreat near Velu (p): Venu (skt)—Bamboo—Truùc. Rajagriha given to the Buddha by King Bimbisara Veluvana (p): Veluvanarama (skt)—Venuvana of Magadha, now Rajgir, Bihar, India—Moät nôi (skt)—Bamboo-Grove Monastery, one of the six an cö noåi tieáng gaàn thaønh Vöông Xaù maø vua Bình best-known viharas during Sakyamuni time—Truùc Sa Vöông cuûa xöù Ma Kieät Ñaø ñaõ hieán cho Ñöùc Laâm Tònh Xaù, moät trong saùu tònh xaù noåi tieáng thôøi Phaät, baây giôø laø Rajgir, Bihar thuoäc AÁn Ñoä —See ñöùc Phaät—See Truùc Laâm Tònh Xaù. Truùc Laâm. Veluvanarama (skt): See Veluvana. Venuvana-karandaka-nivapa (skt): Karandaka Vematchitra (skt): Vimalacitra (skt)—See Tyø Ma Bamboo Grove—See Thöôùc Vieân. Chaát Ña. Venuvana-vihara (skt): See Truùc Laâm Tònh Xaù. Venerability (n): Söï toân kính. Vepulla (p): See Quaûng Phoå. Venerable (a&n): Thöôïng toïa—Vò Taêng coù töø hai Veramba (skt): Pralamba (skt)—Vairamba möôi ñeán boán möôi tuoåi haï—A monk or a nun (skt)—See Tyø Lam Baø. who has from

twenty to forty nine years of Verbal (a): Baèng mieäng. renunciation. Verbal actions: Vaci-kamma (p)—Vaci-sankhara Venerable Dragon-King Buddha: Phaät Long (p)—The karma produced by speech—See Ngöõ Toân Vöông. Nghieäp. Venerable monk: Ayusmant (skt)—Guju (jap)— Verbal action pertaining to the door of speech: See Cuï Thoï. Khaåu Nghieäp thuoäc nôi Cöûa Khaåu. Venerable witness: Toân chöùng. Verbal activity: Vaci-sankhara (p)—Ngöõ Venerate (v): To respect—To revere—Toân kính. Nghieäp—Nghieäp do lôøi noùi maø ra. Veneration (n): Namasya (skt)—Worship—Söï Verbal convention: Danh Töï Giaû Thieát—Qui öôùc toân kính—Söï kính leã—Cung kính—Kính troïng. ngoân töø. Veneration of all celestials: Toân kính chö Thieân. Verbal discrimination: Ngoân Phaân Bieät—Phaân Veneration of images of Bodhisattvas and bieät baèng lôøi noùi. Buddhas: Toân kính aûnh töôïng cuûa chö Boà Taùt vaø Verbal expression: Danh Ngoân—Ngoân thuyeát— chö Phaät. Dieãn ñaït baèng lôøi noùi. Veneration of relics of the Buddha: Toân kính Verbal expression seeds: Danh Ngoân Chuûng xaù lôïi Phaät. Töû—Chuûng töû lôøi noùi. Veneration of the saints: Toân kính chö Thaùnh. Verbal functions of the mind: Vaci-sankhara Venerative bow: Keirai (jap)—Kính leã. (p)—Vacika-samskara (skt)—Saying and doing— Vengeance (n): Söï baùo thuø. Words and deeds—Verbal functions of the Vengeful ghosts: Naïn quyû döõ. mind—Chöùc naêng noùi cuûa taâm song song vôùi lôøi Venial (a): Coù theå tha thöù ñöôïc. noùi vaø haønh ñoäng—See Ngoân Haønh. Venison: Flesh of a deer—Thòt nai. Verbal karma: Vaci-sankhara (p)—Verbal Venomous (a): Ñoäc. activity—See Ngöõ Nghieäp.

Veracity (n): Tính thaønh thöïc—Tính chaân thöïc— Toå Hueä Naêng. Tính chaùnh tröïc. Verses of Shen-Hsiu: See Keä Thaàn Tuù. Verger: See Ñieån Toïa. Verses in the Therigatha: See Tröôûng Laõo Ni Verification (n): Kieåm chöùng—Thöïc chöùng— Keä. Chöùng minh. Verses for Transfering Merit: Keä Hoài Höôùng. Verification through experience: Thöïc chöùng Verses of treatise on Universal qua kinh nghieäm. characteristics: Sarva-laksana-dhyana-sastra- Verifying the Truth by means of recourse to karika (skt)—Quaùn Toång Töôùng Luaän Tuïng. personal experience: Xaùc minh chaân lyù baèng Verses of Universal Worthy Bodhisattva: Keä kinh nghieäm baûn thaân—See Xaùc Minh Chaân Lyù. Phoå Hieàn Boà Taùt. Verily (adv): Quaû thaät. Verses on the Visits of Bodhisattvas to the Verity (n): Söï thaät—Truth. Pure Land: Keä Boà Taùt Thaêm Vieáng Tònh Ñoä— Verse (n): Gatha (p & skt)—Chant—Metrical The verses contained in the second fascile of the hymn—Poem—Stanza—See Keä. Larger Sutra. Verses of the arahat monks: Theragatha (skt)— Version (n): Vaên baûn. See Tröôûng Laõo Taêng Keä. Vertical board: Böùc lieãn (caâu ñoái doïc theo coät Verses of the arahat nuns: Therigatha (skt)— nhaø). See Tröôûng Laõo Ni Keä. Vertically preach and horizontally preach: Verses for Auspiciousness: Keä Ban Pheùp Laønh. Preach without restriction in any direction—See Verses containing ideas not expressed in prose: Hoaønh Thuyeát Tung Thuyeát. Kinh Coâ Khôûi—Phuùng Tuïng—Gatha. Verula (skt): Name of a Buddhist place in west Verses of Dedication: Keä Hoài Höôùng. India—Ñòa danh Phaät giaùo ôû vuøng taây AÁn Ñoä. Verses of destroying hell: See Keä Phaù Ñòa Nguïc. Very

advanced: Raát tieán boä. Verses of four options or choices from Yung Very beautiful: Dieãm tuyeät. Ming Master: See Keä Töù Lieäu Giaûn cuûa Ñaïi Sö Very beginning: Voâ thuûy dó lai. Vónh Minh. Very cruel: Monstruous—Ñaïi aùc. Verses of Hui-Neng: See Keä Hueä Naêng. Very expensive food items: Sôn haøo haûi vò— Verses on the idealistic idea: See Keä Duy Taâm. Delicacies from the hills and the seas. Verses of Madhyamika-sastra: Mula- Very high: Cao xa—Far-reaching—Exalted. madhyamika-sastra (skt)—See Trung Quaùn Luaän Very just: Chí coâng. Tuïng. Very learned: Extensively read—Hoïc roäng Verse on making great vows: Maha-pranidha- (quaûng baùc). notpada-gatha (skt)—Quaûng Ñaïi Phaùt Nguyeän Very light: Nheï Boång. Tuïng. Very miserable existence: Cuoäc soáng voâ cuøng Verses on the Middle: Verses of Madhyamika- khoå sôû (Sinh voâ gia cö, töû voâ ñòa taùng)—Homeless sastra—See Trung Quaùn Luaän Tuïng. while alive and bereft of a burial plot on his death. Verses on No-mark from Hui Neng Patriarch: Very pious: Chí hieáu. See Keä Voâ Töôùng Cuûa Luïc Toå Hueä Naêng. Very pious to one's parents: Ñaïi hieáu. Verses for opening a sutra: See Keä Khai Very precious sandalwood: Kalanusarin Kinh. (skt)—Kieân haéc chieân ñaøn (moät loaïi goã chieân ñaøn Verses in Praise of Amitabha Buddha: Keä taùn ñen thaät quyù hieám). Phaät A Di Ñaø. Very rational: Raát höõu lyù. Verse of repentance: See Keä Saùm Hoái. Very reluctant: vaïn baát ñaéc dó. Verses on the sages: Muni-gatha (skt)—Keä Maâu Very remote place: Thaâm sôn cuøng coác (Sôn Ni. cuøng thuûy taän). Verses on the Self-Nature of the Sixth Very short instant to live: Khoaûnh Khaéc Cuûa Söï Patriarch Hui neng: See Keä Töï Taùnh Cuûa Luïc Soáng—Momentariness of existence.

Very sincere: Chí tình. —Phaùp khí (nhöõng thöù duøng trong vieä c leã baùi). Very sophisticated: Raát tinh vi. Vessel of omniscience: Nhaát Thieát Trí Thuyeàn. Very strong wind: Lam phong (gioù thaät maïnh). Vessel of religion: See Ñaïo Khí (1). Very wicked: Paøpiyaøn (skt)—The Evil One—The Vessel unfit for Buddhism: See Phi Khí. Murderer Maøra; because he strives to kill all Vest (n): Robe—AÙo leã. goodness—AÙc ma—Ba tuaàn. Vestige (n): Daáu tích—Daáu veát—Di tích— Vesa (skt): Tyø Xaù—The third caste of farmers and Chöùng côù. traders in India—Giai caáp noâng daân vaø thöông Vestiges, or evidence of the Buddha's verbal nhaân ôû AÁn Ñoä. teachings: See Giaùo Tích. Vesak (skt): Buddha's Birth Day—Ngaøy Phaät Vestment (n): Ceremonial robes—Leã phuïc. Ñaûn Sanh (Leã Phaät Ñaûn)—See Vesak ceremony. Vetala (skt): Vesak ceremony: Vesakha (p)—See Vesak. 1) Vi Ñaø La: Wei-To, the guardian facing the Vesakha (p): Vesak (p)—Vaisakha (skt)—Ngaøy main hall of a temple; the origin of Wei-To is traêng troøn thaùng tö—Ngaøy Phaät Ñaûn sanh, Thaønh uncertain—Vi Ñaø La laø vò Vi Ñaø maët xoay ra Ñaïo vaø Nhaäp Nieát Baøn. chaùnh ñieän trong töï vieän, khoâng ai bieát ñöôïc Vesali (skt): Vaisali (skt)—Quaûng Nghieâm xuaát xöù cuûa Vi Ñaø Hoä Phaùp. Thaønh—Broad ornate city, in Central India—Tyø 2) Yeám Ñaûo Quyû: A demon appealed in order to Xaù Ly, moät thaønh roäng raõi trang nghieâm taïi vuøng raise a corpse and with it to cause the death trung AÁn Ñoä—See Tyø Xaù Ly. of an enemy—Moät loaøi quyû nhaäp traøng, hieän Visakha Puja: Buddha's Birth Day—See Vesak. ñeán döïng ñöùng thaây ma daäy ñeå saùt haïi keû

thuø. Vessa (p): Pheä Xaù—See Vaisya. 3) An incantation for raising a corpse and to Vessabhu (p): Visvabhu (skt)—See Tyø Xaù Phuø. order it to kill another person (this is an Vessabhu-buddha: See Tyø Xaù Phuø. heretic incantation): Tyø Ñaø La—Meâ Ñaùt Vessantara Jataka (skt): One of the most popular La—Moät pheùp thaàn chuù döïng töû thi daäy vaø sai canonical texts in contemporary Theravada ñi gieát ngöôøi (ñaây laø moät thöù thaàn chuù cuûa Buddhist countries, which tells the story of Prince ngoaïi ñaïo Taây Thoå). Vessantara (Ideal Action) of Sivi, who in his next Vetali (skt): See Vó Ña Lyù Minh Phi. rebirth became Sakyamuni Buddha—Moät trong Vetter, Tilmann (1937 -): German buddhologist nhöõng kinh ñieån ñöông thôøi phoå caäp nhaát cuûa caùc who published a number of influential studies on xöù theo Phaät giaùo Nguyeân Thuûy, keå veà caâu the Epistemological tradition and on early chuyeän cuûa Thaùi töû Vessantara cuûa xöù Sivi, ngöôøi Buddhism. He is a professor of Buddhology, maø kieáp taùi sanh laøm Ñöùc Phaät Thích Ca Maâu Ni. Indian philosophy, and Tibetology at Leiden Vessavana (p): Vaisramana (skt)—Dö Thieân University. His works include Erkennisprobleme Vöông—Pluto heaven—North with the bei Dharmakirti (1964) and The Ideas and Vaisramana or Pluto heaven—Tyø sa moân Thieân Meditative Practices of Early Buddhism (1988)— vöông—Baéc phöông vôùi trôøi Tyø Sa Moân. Moät nhaø Phaät giaùo hoïc ngöôøi Ñöùc ñaõ xuaá baûn moät Vessel (n): Duïng cuï ñeå chöùa ñöïng. soá nghieân cöùu coù aûnh höôûng veà truyeàn thoáng Nhaän Vessel of the Dharma: Ñaïi Khí—In the Zen Thöùc Luaän vaø Phaät giaùo buoåi sô khai. OÂng laø school, the term refers to a Zen practitioner who is giaûng sö veà Phaät hoïc, Trieát hoïc AÁn Ñoä, vaø Taây capable of attaining enlightenment and is worthy Taïng hoïc ôû tröôøng ñaïi hoïc Leiden. Nhöõng taùc to transmit the Dharma—Trong Thieàn toâng, thuaät phaåm cuûa oâng bao goàm Erkennisprobleme bei ngöõ naøy chæ moät ngöôøi tu taäp Thieàn coù khaû naêng Dharmakirti (1964), vaø Nhöõng Tö Töôûng Thieàn ñaït ñöôïc giaùc ngoä vaø ñaùng ñöôïc truyeàn Phaùp— Taäp cuûa Phaät Giaùo Buoåi Sô Khai (1988). See Phaùp Khí. Vexation: Naõo (phieàn muoän)—See Luïc Caáu. Vessel of the great vow: See Ñaïi Nguyeän Vexation with others: Naõo giaùc—See Baùt AÙc Thuyeàn. Giaùc. Vessel of the Law: Implements used in worship Vianacayatanam (p): Voâ Bieân Thöùc Xöù Thieân—

Heaven of infinite consciousness—Taàng trôøi nôi chöùc Thoâng Nhôn/thoâng tín vieân). chö thieân coù yù thöùc voâ cuøng voâ taän. Vicara (skt): Vicaya (p)—Correct Examination— Vibhaga (skt): Vikalpa (skt)—To differentiate— Sustained thinking or discursive thinking—See To discern—To discriminate—To distinguish— Töù. Phaân bieät. Vicara-parapraneya (skt): To examine with Vibhaga-yoga-sastra (skt): See Phaân Bieät Du Giaø one's own intelligence—See Töï Giaùc. Luaän. Vicara-Vitakka (skt & p): Tyø Giaù La—Sustained Vibhajja-vyakaraniyo-panho (p): Requiring an application—See Saùt Taàm. explanation—Traû lôøi caâu hoûi baèng caùch phaân tích. Vicaraparapraneya (skt): See Töï Giaùc. Vibhajya (skt): Vikalpa (skt)—Vibhaga (skt)—To Vicaro (p): Sustained application—Saùt—One of differentiate—To discern—To discriminate—To the fifty-two mental states. distinguish—See Phaân

Bieät. Vicaya (p): See Vicara. Vibhajyavada (p): Vibhajyavadin (skt)—See Vice (a & n): Ñieàu xaáu aùc—Ñieàu gian aùc. Phaân Bieät Thuyeát Boä. Vice Rector: Vice Chancellor of a University— Vibhajyavadin (skt): Tyø Baø Xa Baø Ñeà—Phaân Phoù Vieän Tröôûng. Bieät Boä Giaû—A follower of Vibhajyavada—See Viceroy: Vice King—Phoù Vöông. Phaân Bieät Thuyeát Boä. Viceroyalty: Chöùc phoù vöông. Vibhaktikarika (skt): Chuyeån Thanh Tuïng—A Vichavapura (skt): See Tyø Chieâm Baùt Boå La. form of Geya. Vichikitsa (skt): See Vicikitsa. Vibhanga (skt): Boä Phaân Tích—Phaân Bieät hay Vici (skt): The overhanging cover of doubt—See nhöõng tieát muïc—Analysis—Divisions—See Kinh Nghi Caùi. Phaân Bieät. Vicichtatcharika (skt): Thöôïng haïnh YÙ Boà Taùt. Vibharaksita (skt): Vi Sa Laïc Khôûi Ña—Asoka's Vicikiccha (p): Vicikitsa (skt)—Doubt—Nghi kieát queen—Vò Hoaøng Haäu cuûa vua A Duïc. söû—Doubtful—See Hoaøi Nghi. Vibhasa (skt): Wider interpretation, or different Vicikitsa (skt): Vicikiccha (p)—Septic doubt— explanation—See Tyø Baø Sa. Uncertainty—See Hoaøi Nghi. Vibhassana (skt): Vipasyana (skt)—See Tyø Baø Vicikitsa-avarana (skt): The overhanging cover Xaù Na. of doubt—See Nghi Caùi. Vibhasa-sastra (skt): An abbreviation of the title Vicikitsa-samyojana (skt): Nghi Keát—The of the Abhidharma Mahavibhasa-sastra—Teân goïi bondage of doubt. taét cuûa Boä Luaän A Tyø Ñaït Ma Ñaïi Tyø Baø Sa— Vicious karma: AÙc nghieäp. See Tyø Baø Sa Luaän. Vicious mind: Taâm Baát Thieän—Unwholesome Vibhatanha (skt): See Tam AÙi Luyeán. mind. Vibhava (p): Söï voâ sanh—Non-birth. Vicious thief: oaùn taëc. Vibhavana (skt): See Bieät Caûnh Taâm Sôû. Vicishta-chritra (skt): Visista-caritra (skt)—See Vibhava-tanha (p): Vibhavatrsna (skt)—Voâ höõu Thöôïng Haønh Boà Taùt. aùi—Craving for extinction—Craving for self- Vicissitudes of life: Vieäc ñôøi thay ñoåi (Tang ñieàn annihilation—Luyeán aùi trong söï voâ sanh—Ham bieán vi thöông haûi)—A field of mulberry can turn muoán töï dieät ñoä. into a sea. Vibhavatrsna (skt): Craving for annihilation— Vicitratva (skt): Vicitrata (skt)—Chuûng Chuûng— Huyû aùi (loøng ham muoán töï mình huûy dieä t). Nhieàu loaïi hay ña daïng—Multiplicity—Vibhaya (skt): Vibhaga, Vibhajya, Prativikalpa, or Manifoldness—Multitudinousness. Vikalpa (skt)—Bieän bieät—See Phaân Bieät. Victim (n): Naïn nhaân—Vaät hy sinh. Vibhisana (skt): Fear—Boá UÙy—Sôï haõi. Victor: See Thaéng Só. Vibrate (v): Shake—Rung ñoäng. Victorious (a): Jina (skt)—Chieán thaéng. Vibration: Söï rung ñoäng. Victorious In Battle Buddha: Phaät Ñaáu Chieán Vicakha (skt): Baø Tyø xaù khö (ñöôïc Phaät phong Thaéng.

Victorious bodies: Thaéng thaân. celebrating rituals—Quy ñònh teá leã. Victorious Buddha Crown: Usnisajaya (skt)— Vidhiyate (skt): Saép xeáp—To arrange. Thaéng Phaät Ñaûnh—Name of a Tathagata. Vidhu (skt): Ba Noâ—Maët traêng—The moon. Victorious Fierce spirits: Thaéng Tam Theá Kim Vidhya-raja (skt): Name of a deity—Teân cuûa moät Cang—See Thaéng Tam Theá Minh Vöông. vò trôøi—See Minh Vöông. Victorious King Wisdom-Banner Buddha: Phaät Vidhya-vajni (skt): Name of a deity—Teân cuûa Hueä Traøng Thaéng Vöông. moät vò trôøi—See Minh Phi. Victorious mind: See Thaéng Taâm. Vidudabha (skt): See Tyø Löu Ly. Victorious Prajna king of Heaven: Vidusha (skt): Ngöôøi phuï hoïa laøm troø—Jester.

Suvikrantavikrami-prajna-paramita (skt)—Thaéng Vidya (skt): Vijja (p)—Tyø Theâ—Minh—Kieán Thieân Vöông Baùt Nhaõ. thöùc—Clear knowledge—Higher knowledge— Victorious sect: Thaéng Toâng—See Thaéng Luaän See Kieán Thöùc. Toâng. Vidya-bhadra (skt): Minh Hieàn—Teân cuûa moät vò Victorious stages: Thaéng xöù—Victorious stages sö AÁn Ñoä—Name of an Indian monk or degrees in meditation for overcoming desire, or Vidya-carana (skt): See Minh Haïnh Tuùc. attchment to the world of sense—Nhöõng giai ñoaïn Vidya-carana-Sampanna (skt): Knowledge- chieán thaéng trong thieàn ñònh nhaèm giuùp haønh giaû conduct-perfect—See Minh Haïnh Tuùc. vöôït thaéng duïc voïng vaø luyeán chaáp cuûa theá giôùi Vidya-dhara (skt): Minh Trì—Bright laying hold giaùc quan. of. Victorious Vajra of the three periods: Thaéng Vidya-dhara-abhiseka (skt): Ceremony of Tam Theá Kim Cang—Victorious Vidhya-raja of anointment of the dharani-illuminant—Trì Minh the three periods—Victorious Fierce spirits—See Quaùn Ñaûnh. Thaéng Tam Theá Minh Vöông. Vidyadhara-pitaka (skt): Trì Minh Taïng—The Victorious vehicle: See Thaéng Thöøa. canon of the dharanis. Victorious Vidhya-raja of the three periods: Vidya-matra-siddhi-sutra-Karika (skt): Treatise Thaéng Tam Theá Kim Cang—See Thaéng Tam Theá on principle of consciousness only— Minh Vöông. Treatise on principle of mind only—See Duy Victorious way of zeal: Visesa-marga (skt)— Thöùc Luaän. Thaéng Taán Ñaïo. Vidya-matra-siddhi-tridasa-sastra-karika (skt): Victory without a fight is the best of all Vijnaptimatrata-trimsika (skt)—Duy Thöùc Tam strategies: Baát chieán töï nhieân thaønh (khoâng ñaùnh Thaäp Tuïng—See Tam Thaäp Tuïng Duy Thöùc. maø thaéng laø chieán löôïc toái öu). Vidya-matra-vimsati-sastra (skt): Twenty verses Vicvamitra (skt): Visvamitra (skt)—Tyø Xa Maät on consciousness-only—See Duy Thöùc Nhò Thaäp Ña La—See Tyø Sa Maät Ña La. Luaän. Vidagdhakas (skt): Contemplate on the bones Vidya-nirdesa-sastra (skt): Minh Kieán Luaän—A reduced to ashes—Quaùn tro coøn laïi—Töôûng treatise on clear knowledge—See Hieån Thöùc. xöông tieâu muït theo thôøi gian, nay chæ coøn trô laïi Vidya-purusa (skt): Trí Giaû—Ngöôøi trí— moät nhuùm tro—See Cöûu Töôûng Quaùn. Knower—Wise man. Vidana (skt): Töï Thuyeát—One of the twelve Vidya-raja (skt): See Minh Phi. sutras—See Thaäp Nhò Ñaïi Thöøa Kinh. Vidya-sadaksari (skt): Six syllable of Vidarsana (skt): Pakasati (p)—Pariyutthana philosophy—Luïc Töï Ñaïi Minh Chuù. (skt)—Pratiharya (skt)—Thò Hieän—Baøy toû ra Vidya-urna (p): Thieân nöõ Baïch haøo. ngoaøi—To manifest—To make manifest. Vidyottama (skt): Minh Vöông Chí Cao Boà Taùt— Videba (skt): See Vi Ñeâ Ba. Name of a Bodhisattva. Videha (skt): Phaät Ñeà Ba—Phaát Ö Ñaõi—See Tyø Vidyuddeva (skt): Ñieån Thieân Boà Taùt—Name of Ñeà Ha. a Bodhisattva. Vidhi (skt): Nghi Quyõ—Regulations for Vien Chieu Zen Master: Zen master Yien-

Zhao—See Vieân Chieáu Thieàn Sö. Phaät—Buddha's knowledge—Tri kieán Phaät hay Vien Hoc Zen Master (1073-1136): See Vieân söï hieåu bieát thuaàn tònh hay caùi thaáy cuûa taùnh giaùc. Hoïc Thieàn Sö. Views of consciousness: Kieán giaûi cuûa Thöùc. Vien Minh Temple: See Vieân Minh (2). Views and desires: The illusion that the ego is a Vien Quang To Tong Zen Master (1758-1827): reality—See Kieán AÙi. See Vieân Quang

Toå Toâng Thieàn Sö. View the dharma is without-self: Quaùn phaùp voâ Vien Thanh Great Master: See Vieân Thaønh Ñaïi ngaõ—Contemplation of mental objects. Sö. Views and doubts arise during meditation: Vien Thong Temple: See Vieân Thoâng Töï (4). Caûnh kieán vaø nghi tình—See Thaäp Caûnh. Vien Thong Zen Master (1085-1151): See Vieân View of egoism: Ngaõ kieán. Thoâng Thieàn Sö. View of emptiness: Sunyata-drsti (skt)—Khoâng Vietnamese Buddhism: Phaät giaùo Vieät Nam. Kieán—Caùch nhìn veà taùnh khoâng. Vietnamese Buddhist Association: See Giaùo View that essences are eternal: Hongo-Honken Hoäi Phaät Giaùo Vieät Nam. (jap)—Boån Kieáp Boån Kieán, thöôøng kieán Vietnamese Buddhist Canon: See Vieät Taïng. ngoaïi ñaïo—See Chaáp Thöôøng Kieán. Vietnamese Buddhist Congregation: Giaùo Hoäi View of the existence of a self (atman): Höõu Phaät Giaùo Vieät Nam—Vietnamese Buddhist Ngaõ Kieán—Caùch nhìn veà söï hieän höõu cuûa caùi ngaõ. Association. View all the feelings are suffering: Quaùn thoï thò Vietnamese Buddhist Research Institute: See khoå—Contemplation of feelings or sensations. Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam. Views of Form: Kieán giaûi cuûa Saéc. Vietnam's famous ancient pagodas: Danh Lam View of grasping at precepts and prohibitions: Coå Töï ôû Vieät Nam—Famous Ancient Pagodas in Giôùi caám thuû. Vietnam. View of grasping at views: Kieán thuû. Vietnamese Mendicant Sect: Vietnamese View the mind is impermanent: Quaùn taâm voâ Sangha Bhikshu Buddhist Sect—See Giaùo Hoäi thöôøng—Contemplation of mind. Phaät Giaùo Taêng Giaø Khaát Só Vieät Nam. View of mine and thine: Ngaõ kieán sôû. Vietnamese Sangha Bhikshu Buddhist Sect: Views obstinately held: Chaáp kieán. See Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát Só Vieät View-path stage: Kieán Ñaïo Vò—Ñaây laø giai ñoaïn Nam. thaáy ñaïo—This is the stage of seeing the path— Vietnamese Tripitaka: Vieät Taïng. See Kieán Ñaïo. Vietnamese Unified Buddhist Congregation: Views of perception: Kieán giaûi cuûa Töôûng. Giaùo Hoäi Phaät Giaùo Vieät Nam Thoáng Nhaát. View of a permanent personality: Eternalism— Vietnamese Zen Buddhism: Phaät giaùo Thieàn Thöôøng Kieán. Vieät Nam—Zen Schools in Vietnam. Views of pride: See Maïn Kieán. View (v): Darsana or Disti (skt)—Kieán—Kieán Views produced by ignorance: Ignorant giaûi—Quaùn—Discerning—Seeing—Sight. perception of phenomena—Voâ minh kieán (voïng View of attachment to extremes: Bieân Chaáp kieán sai laàm veà caùc hieän töôïng). Kieán—Caùch nhìn cöïc ñoan (bieân chaáp). Views are pure: Kieán thanh tònh. View of attachment to an inherently existent Views of Rupa: Kieán giaûi cuûa saéc—Views of self: Nhaân Ngaõ Kieán—Caùch nhìn chaáp vaøo caùi toâi Form or Rupa as its basis and consider each of the hieän höõu baåm sinh. five skandhas under four aspects. View of attachment to self: Höõu Thaân Kieán— Views of Sensation: Kieán giaûi cuûa Thoï. Caùch nhìn chaáp laáy caùi toâi. View of sentient beinghood: See Chuùng Sanh View of the body: Thaân kieán. Kieán. View the body is unclean: Quaùn thaân baát tònh— View of all things in their true nature: Contemplation of the impurity of the body. Yathaøbhuøta vasthaøma dar'sana (skt)—Nhö thaät tri View of the Buddha: Buddha-jnana (p)—Tri kieán kieán (tri kieán hay tri giaùc nhö thaät, hay caùi nhìn

nhö thaät)—To their appearances as they really thieät, thaân, yù, maït na, a laïi da). are. Vigor (n): Viriya (p)—Virya (skt)—Virya- Views and thoughts: Kieán tö—Illusory or paramita (skt)—Tinh Taán—Effort—Engergy— misleading views and thoughts—Nhöõng tö töôûng Force of the energy—Life force—Strength—Vital sai laàm hay aûo töôûng. force—Zeal—Zealous progress—Once one has Views of the true nature of the world: faith, one should put it into action with vigor—Yathabhutartha-sthanadarsanam (skt)—Chaân nhö Moät khi ñaõ coù nieàm tin, chuùng ta phaûi bieán nieàm thaät nghóa kieán—Caùch nhìn veà thöïc tính cuûa theá tin thaønh haønh ñoäng vôùi söï tinh caàn—See Tinh giôùi. Taán Ba La Maät. View of the truth of the world: Yathabhutartha- Vigor in body: Thaân Tinh Taán—See Nhò Chuûng sthanadarsanam (skt)—Nhö Thöïc Xöù Kieán—Chaân Tinh Taán. nhö thaät nghóa kieán. Vigor in mind: Taâm Tinh Taán—See Nhò Chuûng View turbidity: Drsti-kasaya (skt)—Kieán Tinh Taán. Tröôïc—The turbidity of view. Vigor through a Bodhisattva's robe: See Boä Views of Volition or Mental formation: Kieán Giaùp Tinh Taán. giaûi cuûa Haønh. Vigourous virtue Buddha: Baladatta (skt)— Views of wisdom: Insight into wisdom—Wise- Duõng Ñöùc Phaät—Bravery virtue Buddha—views—Tueä kieán. Courageous virtue Buddha. Viewing the seeming as real and the ego as Vigraha-vyavartani-vrtti (skt): Hoài Traùnh Luaän real: Astivanisrita (skt)—Höõu Kieán—Cho nhöõng Thích—Name of a work of commentary. thöù giaû hôïp vaø caùi "ngaõ" laø coù thaät. Vihara (skt & p): Tyø Ha La—Tònh Xaù—A Viewing oneself as supreme and arrogant: Buddhist monastery—Monastery—Ngoâi tònh xaù Thaáy hôn khinh ngöôøi. Phaät giaùo. Viewpoint that all phenomena are nothing but Viharapala (skt): Tyø Ha La Ba La—Hoä trì töï emptiness: See Ñoäc Khoâng Kieán. vieän—See Duy Na. Vigata (skt): Vigama (skt)—See Taàn Giaø Ñaø. Viharasvamin (skt): Vighna (skt): 1) Tyø Ha La Sa Nhó—The patron or bestower of 1) Name of a very rich person in Benares but the monastery—Vò thí chuû cuûa töï vieän. very mean: Vieät Nan—Teân cuûa moät ngöôøi raát 2) Chuû Söï: Vò giaùm ñoác hay Kieåm soaùt—giaøu, nhöng raát boûn seûn trong thaønh Ba La Cotroller—Director. Naïi. 3) The four heads of affairs in a monastery: Boán 2) Name of a monk in Benares: Sa moân Duy Ñeå chöùc chuû söï trong töï vieän (Giaùm Töï, Duy Na, Nan—Vieät Nan—Name of an Indian monk Ñieån Toïa, Tröïc Tueá). who came to China to translate sutras in Vihimsa (skt): Himsati (p)—Harmfulness— 224—Teân cuûa moät vò sö ngöôøi AÁn, sang Injury—Toån Haïi. Trung Hoa phieân dòch kinh ñieån vaøo naêm 224. Vihimsa-samjna (skt): Perception of killing—Saùt Vighnantaka (skt): Haøng Phuïc Chaán Ñoäng Giaû—Haïi Töôûng. Teân cuûa moät trong möôøi vò Phaãn Noä Minh Vihimsati (skt): To hurt—To injure—Gaây toån haïi. Vöông—Name of one of the ten Fierce Vihimsa-vitakko (skt): The unwholesome Maharajas. investigation of cruelty—Unwholesome thought Vigilance (n): Söï tænh thöùc. of cruelty—Haïi taàm. Vigilant: Baát Phoùng Daät Haønh—Staying watchful Vija (skt): Bija (skt)—Seed, germ—Chuûng. and alert—Thaän troïng. Vijani (p): Valavyajana (skt)—Vyajana (skt)—Vignana-Matra-Siddhdi-Sastra (skt): A sastra See Phaát Traàn. that teaches the Eight Consciousnesses of sentient Vijaya (skt): Vi Theä Da—1) The overcomer: beings (sight,

hearing, smell, taste, tacticle, mind, Ngöôøi vöôït thaéng; 2) A female manifestation of mana, alaya)—Luaän veà Baùt Thöùc (nhaõn, nhó, tyû, Vairocana: Thò hieän töôùng nöõ cuûa Ñöùc Tyø Loâ Giaù

Na. Vijnana Matra-siddhi Trimsati sutra karaka Vijaya-sutta (p): Sutra on Victory, Samyutta (skt): Duy thöùc Tam thaäp luaän tuïng. Nikaya V.4—Kinh Chieán Thaéng, Töông Öng Boä Vijnana-matrata (skt): Duy thöùc—Consciousness V.4. as no more or less than it is—Consciousness Vijita (p): Name of one of one hundred Pratyeka- alone. buddhas who lived a long time on Mount Isigili— Vijnaptimatrata-trimsika (skt): See Tam Thaäp Teân cuûa moät trong moät traêm vò Phaät ñoäc giaùc ñaõ Tuïng Duy Thöùc. soáng moät thôøi gian daøi treân nuùi Isigili. Vijnananatyayatanam (skt): The land of Vijitavat (skt): Tyø Chæ Ña Baø Ña—A conqueror omniscience or infinite perception—Second or one who has conquered: Moät ngöôøi cheá ngöï—samadhi—Ñeä Nhò Ñònh—See Thöùc Voâ Bieân Xöù The sun: Maët trôøi. Ñòa. Vijja (p): Vidya (skt)—Tyø Theâ—Minh—Kieán Vijnananantyayatana-Samadhi (skt): Thöùc voâ thöùc—Knowledge—Learning—Scholarship. bieân xöù ñònh. Vijja-bhagiya-sutta (p): Sutra on A Share in Vijnanancayatana (skt): The state of boundless Clear Knowing, Anguttara Nikaya II.29—Kinh knowledge (limitless perception)—See Thöùc Voâ Chia Seû Minh Kieán, Taêng Nhaát A Haøm II.29. Bieân Xöù. Vijja-carana-sampanna (p): Vidya-carana- Vijnana-skandha (skt): See Thöùc Uaån. sampanna (skt)—Knowledge-conduct-perfect— Vijnana-sutta (p): Sutra on Consciousness, See Minh Haïnh Tuùc. Samyutta Nikaya VII.3—Kinh Taâm Thöùc, Töông Vijjavimutti (p): Clear emancipation—Minh Giaûi Öng Boä VII.3. Thoaùt. Vijnanataranga (skt): Thöùc Laõng (nhöõng côn Vijjiputta (p): Baït Trí Tyø Kheo—Name of a soùng cuûa taâm thöùc)—Waves of mentation. monk. Vijnanati (skt): To recognize: Nhaän bieát—To Vijnana (skt): Vinnana (p)—Parijnana (skt)—Baø distinguish: Phaân bieät. Di Naëc Neã—Consciousness—Another name for Vijnanavada (skt): Yogacara (skt)—consciousness or mind. Consciousness means the Consciousness only—See Duy Thöùc. art of distinguishing, or perceiving, or recognizing, Vijnanavada sect: Dharmalaksana sect—Duy discerning, understanding, comprehending, Thöùc Toâng—See Phaùp Töôùng Toâng. distinction, intelligence, knowledge, learning. It is Vijnapti (skt): Tyø Nhaõ Ñeå—Information— interpreted as the “mind,” mental discernment, Communicating—See Bieåu Thò. perception, in contrast with the object discerned—Vijnaptimatra (skt): A Sanskrit term for Teân goïi khaùc cuûa taâm. Thöùc coù nghóa laø lieãu bieät, “Cognition Only.” This is another name for the phaân bieät, hieåu roõ. Taâm phaân bieät hieåu roõ ñöôïc Indian School of Buddhism, better known as the caûnh thì goïi laø thöùc—See Thöùc. Yogacara or Vijnanavada School. Central doctrine Vijnana-ahara (skt): Mental food—Spiritual of the Yogacara tradition, according to which all food—See Thöùc Thöïc. of the phenomena of experience are merely Vijnana-dhatu (skt): See Thöùc Giôùi—Elements products of mind—Töø Baéc Phaïn chæ “Duy Thöùc.” of consciousness—Sphere of consciousness. Ñaây laø teân khaùc cuûa tröôøng phaùi Phaät giaùo AÁn Ñoä, Vijnanakaya (skt): The collection on ñöôïc bieát nhieàu qua caùc teân Du Giaø hay Duy consciousnesses and

consciousness-body—See Thöùc. Giaùo thuyeát chính cuûa tröôøng phaùi laø taát caû Thöùc Thaân Tuùc Luaän. nhöõng gì kinh qua cuûa vaïn höõu chæ laø saûn phaåm Vijnana-kaya-pada (skt): See Vijnana-kaya- cuûa taâm maø thoâi—See Duy Thöùc. sastra. Vijnaptimatra (skt): Prajnaptimatra (skt)—See Vijnana-kaya-sastra (skt): Treatise on Duy Thöùc. Consciousness-body—The treatise was written by Vijnaptimatra Sastra (skt): Luaän Duy Thöùc— Devasarman—Thöùc Thaân Tuùc Luaän, ñöôïc vieát bôûi See Vijnaptimatrata-siddhi-sastra. ngaøi Ñeà Baø Thieát Ma. Vijnaptimatrata-siddhi-sastra (skt): See Thaønh

Duy Thöùc Luaän. Vikramaditya (skt): Tyø Caït (Ngaät) La Ma A Ñieät Vijnaptimatrata-trimsika (skt): See Tam Thaäp Ña—See Sieâu Nhaät Vöông. Tuïng Duy Thöùc. Vikramasila (skt): Tu Vieän Sieâu Giôùi—See Sieâu Vijnaptimatravada (skt): Toâng Duy Thöùc. Giôùi Tu Vieän. Vijnapti-tathata (skt): Duy Thöùc Chaân Nhö—Vikramasila Monastic University: Tröôøng Ñaïi Understanding and discrimination Suchness. Hoïc Phaät Giaùo Vikramasila—See Sieâu Giôùi Tu Vikalabhojana (skt): Khoâng aên thòt, moät phaàn cuûa Vieän. giôùi thöù saùu trong thaäp giôùi—Part of the sixth of Vikiranosnisa (p): Phaät ñaûnh Xaû tröø (maøu vaøng the ten commandments—Against eating flesh— pha ngheä). See Thaäp Giôùi Ñaïi Thöøa. Vikranta-bodhisattva (skt): Strong and Courage Vikala-bhojanad-viramani (skt): Against eating Bodhisattva—Duõng Kieän Boà Taùt. out of regulation hours—See Baát Phi Thôøi Thöïc. Vikridita (skt): Free from every form of Vikalpa (skt): Vibhaga (skt)—To differentiate— constraint and restraint—See Du Hyù. To discern—To discriminate—To distinguish— Vikrinitadhista (skt): Thaàn Bieán Gia Trì—Chö See Phaân Bieät. Phaät thò hieän ñuû caùc loaïi bieán hoùa ñeå giaùo hoùa Vikalpana (skt): Pure charity—See Tònh Thí. chuùng sanh—Miraculous transformation support Vikalpaprapanca (skt): Phaân bieät hyù luaän—Söï (from the Buddha). phaân bieät vaø söï hyù luaän lang bang— Vikritavana (skt): See Maõi Laâm. Discrimination and futile reasoning. Viksa-mula (skt): Thoï Haï Toïa—Receiving the Vikalpapratyaya (skt): Condition of precepts for a monk or nun who has less than ten discrimination—Phaân bieät duyeân. years of renunciation. Vikalpaviviktadharma (skt): Voâ sôû höõu voïng Viksepa (skt): Taùn Loaïn—Scattered— töôûng tòch dieät phaùp—Truth which is imageless Dispersed—Unsettled—Disturbed—Restless—To and detached from discrimination—Caùi chaân lyù voâ flee in confusion—Teân cuûa taâm sôû, coøn goïi laø Taùn töôûng vaø taùch khoûi phaân bieät. Ñoäng hay Taâm Loaïn, töùc taùn taâm hay caùi taâm cuûa Vikappa (p): See Vikalpa. phaøm phu troâi noåi theo luïc traàn, khoâng ngöøng nghæ. Vikappana (p): An arrangement whereby an item Viksipta-citta (skt): Taùn Taâm—The scattered— not in use is placed under shared ownership—Söï See Taâm Taùn Loaïn. saép xeáp bôûi ñoù moät caùi gì ñoù khoâng söû duïng seõ Viksiptakas (skt): Contemplate on the scattered ñöôïc ñaët döôùi quyeàn sôû höõu chung. limbs of a corpse—Quaùn xaùc bò raû ra töøng phaàn— Vikara (skt): Tyø Ñeâ La—Tyø Khö La. Töôûng thaây ñang tan raõ ra töøng phaàn —See Cöûu 1) See Tyø Ñeâ La. Töôûng Quaùn. 2) Investigation: Tö. Vikurvana (skt): Miraculous transformations—3) Transformation: Bieán dòch—Söï chuyeån hoùa. Miraculous acts—Supernatural

influences—See Vikarala (skt): Tyø Yeát La (Bì Kieát La) Ñaïi Thaàn Bieán. Töôùng—See Thaäp Nhò Döôïc Xoa Ñaïi Töôùng. Vilain (n): Keû aùc. Vikhaditakas (skt): Contemplate on a corpse that Vilamba (skt): See Tyø Lam Baø La Saùt Nöõ. torn apart by wild birds and wild beasts—Quaùn Vile (a): Lamako (p)—Ñeâ heøn—Haï lieät—xaùc bò thuù aên—Töôûng thaây raõ ra töøng khuùc, laøm Abject—Bad—Base—Inferiro—Low—Mean. moài cho chim thuù—See Cöûu Töôûng Quaùn. Vilify (v): Run down someone—Decry— Vikkhambhana (p): Suppression—Söï ñeø neùn. Discredit—Phæ baùng. Vikkhambhana viveka (p): Weakening Vilincivatsa (skt): Name of Vasubandhu's afflictions achieved during the time of dwelling in younger brother, who is said to have reached seclusion or in retirement—Traïng thaùi phieàn naõo Arhatship—Teân cuûa ngöôøi em trai cuûa ngaøi Theá bò yeáu keùm trong moät thôøi gian thaân vaø taâm aån cö. Thaân, ngöôøi maø ngöôøi ta noùi laø ñaõ ñaït ñöôïc A La Vikrama (skt): Leap over—Surpass or Haùn quaû. trascendent—Sieâu. Village customs: Leä laøng.

Village headman: Gamani (p)—Ngöôøi tröôûng samadhi—Tònh Quang Minh Tam Muoäi. laøng—See Kinh Ngöôøi Tröôûng Laøng. Vimalasvabhava (skt): Cakravala (skt)— Village teacher: Höông Sö. Cakravada (skt)—Iron Ring Mountain—Sumeru Vilohitakas (skt): Contemplate on blood leaking Mountain—See Thieát Vi Sôn. out from a corpse—Quaùn xaùc ræ maùu—Töôûng thaây Vimamsa (p & skt): Visualization—Quaùn. sình baáy nöùc raõ vaø ræ maùu—See Cöûu Töôûng Quaùn. Vimamsaka-suttam (p): Kinh Tö Saùt—Sutra on Vilokita-murdha-samadhi (skt): See Quaùn Visualization and Investigation. Ñaûnh Tam Muoäi. Vimamsa-samadhi (skt): Contemplation on magic Vimala (p & skt): Visuddhi (p & skt)—Tyø Ma powers—Quaùn Thaàn Tuùc. La—Clean—Pure—Unstained—Unsullied—Tinh Vimana (p): See Vimana-vatthu. saïch—Voâ Caáu—Thanh tònh (trong saïch, khoâng Vimana-vatthu (p): Thieân Cung Söï Kinh—Kinh caáu nhieãm). ghi laïi caùc truyeàn thuyeát—Discourses on Vimala-bhumi (skt): Immaculate stage— legends—Stories of the Mansion. Unsullied stage—See Ly Caáu Ñòa. Vimati (skt): Doubt—Nghi ngôø. Vimalacitra (skt): See Tyø Ma Chaát Ña. Vimatisamudghatin (skt): Elimination of Vimala-citta (skt): A spotless heart which sees all afflictions of doubt—Tröø Nghi Caùi. the Buddhas—Taâm Voâ Caáu Nhieãm. Vimbara (skt): Vimba or Bimba (skt)—See Taàn Vimaladatta (skt): See Tònh Ñöùc Phu Nhaân. Baø La. Vimaladatta-samadhi (skt): See Tònh Ñöùc Tam Vimiktijnana-darsana-skandha (skt): The Muoäi. knowledge of emancipation of the body—Giaûi Vimalagarbha (skt): See Tònh Taïng. Thoaùt Tri Kieán Thaân. Vimalagarbha-samadhi (skt): See Tònh Taïng Vimokkha (p): Liberation—Giaûi thoaùt. Tam Muoäi. Vimokkha-dvara (p): Vimokshamukha or Vimalakirti (skt): Duy ma Caät—Pure Name— Vimoksa-dvara (skt)—Emancipation-entrance— Undefiled and pure reputation—See Tònh Danh. Gate of emancipation—The gate of liberation—Vimalakirti’s bitter and eager words: See See Giaûi Thoaùt Moân. Khuyeán Giaùo Ta Baø Khoå. Vimoksa (skt): Vimokkha (p)—Tyø Muïc Xoa— Vimalakirtinirdesa-Sutra (skt): Vimalakirti- Deliverance—Emancipation—Liberation— nirdesa (skt)—Discourse of Vimalakirti—Ñaïi Salvation—Tyø Moäc Ñeå—Tyø Moäc Xoa—Höõu vi Thöøa Ñaûnh

Vöông Kinh—Duy Ma Caät Töû Sôû Vaán Giaûi thoaùt (voâ vi giaûi thoaùt laø Moäc Xoa). Kinh—Ñaïi Phöông Ñaúng Ñaûnh Vöông Kinh—See Vimoksa-dvara (skt): Vimokshamukha (skt)— Kinh Duy Ma Caät. Vimokkha-dvara (p)—See Giaûi Thoaùt Moân Vimalaksa (skt): Pure-eyed dharma master—Ti Vimoksa-marga-sastra (skt): Treatise on the Ma La Xoa—See Voâ Caáu Nhaõn Phaùp Sö. Path of emancipation—Giaûi Thoaùt Luaän Ñaïo. Vimalamitra (skt): Voâ Caáu Höõu Luaän Sö—Name Vimoksamukha (skt): Giaûi Thoaùt Moân—Door of of a famous sastra master. liberation. Vimalanetra (p): Voâ caáu nhaõn Nhö Lai—Tònh Vimoksatraya (skt): Vimokshatraya (skt)—Tam nhaõn Nhö Lai—Tieàn thaân cuûa Döôïc Thöôïng Boà giaûi thoaùt hay ba ñaëc tính cuûa giaûi thoaùt bao goàm Taùt. khoâng, voâ töôùng vaø voâ nguyeän—Threefold Vimalanetra Buddha (skt): Tònh Thaân Phaät. emancipation composes of sunyata, animitta, and Vimalanetra-tathagata (p): See Vimalanetra. apranihita. Vimalanirbhasa (skt): Pure-Light—Tònh Quang. Vimoksha (skt): See Vimoksa. Vimalanirbhasa-samadhi (skt): Pure-Light Vimsatika-karika (skt): Vidya-matra-vimsati- Samadhi—Tònh Quang Tam Muoäi. sastra (skt)—See Duy Thöùc Nhò Thaäp Luaän. Vimalaprabha (skt): Tònh Quang Minh—Clear Vimsatika Sastra (skt): The sastra was composed Pure-Light. by Vasubandhu on the General Teaching of Vimalaprabha-samadhi (skt): Clear Pure-Light Consciousness—Boä Luaän ñöôïc Ngaøi Theá Thaân

soaïn veà Giaùo Lyù Duy Thöùc —See Duy Thöùc Nhò Uparaksa (skt)—Tyø Naïi Da—Giôùi Luaät—Book of Thaäp Luaän. Disciplines for the monks—Disciplines—Vimsatikavijnaptimatratasiddhi-sastra (skt): Disciplinary code—Law—Monastic rules— Ñaïi Thöøa Laêng Giaø Kinh Duy Thöùc Luaän — Rule—The discipline, or monastic rules—Nhöõng Written by Vasubandhu (Theá Thaân). quy luaät cuûa cuoäc soáng trong töï vieän—See Giôùi Vimuktaghosa (skt): Tyø Muïc Cuø Sa—Tyø Muïc Ña Luaät. La—The Buddha's voice of liberation from all Vinayadhara (skt): Vinaya master—See Luaät Sö. fear—Tieáng cuûa Ñöùc Phaät giaûi thoaùt khoûi moïi söï Vinaya or Discipline Sect: Vinaya-discipline— sôï haõi. Luaät Toâng—Nam Sôn Toâng—Vinaya or Vimukti (skt): Vimutti (p)—Salvation— Discipline Sect, based on the Vinaya-Pitaka— Liberation—Release from the bonds of Giaùo thuyeát Luaät Toâng döïa treân boä Luaät Taïng. existence—Final emancipation—See Giaûi thoaùt. Vinaya doctrine: Luaät Toâng—Toâng phaùi laáy luaät Vimukti-avarana (skt): Giaûi Thoaùt Chöôùng— taïng laøm cô sôû. Hindrances to deliverance—Hindrance to Vinaya of the five categories: Luaät veà naêm loaïi liberation—Chöôùng Ngaïi ñoái vôùi söï giaûi thoaùt. giôùi caám—See Nguõ Phaàn Luaät. Vimukti-marga (skt): Moksa-marga (skt)—Path Vinayaikottara (skt): Luaät Nhaát—One of the two of liberation—Way of deliverance—See Giaûi appendices of the Vinaya Pitaka—Moät trong hai Thoaùt Ñaïo. phaàn phuï luïc cuûa Taïng Luaät. Vimukti-rasa (skt): Giaûi Thoaùt Vò—The flavour Vinayaka (skt): Tyø Na Daï Ca—Tyø Na Daõ Ca— of liberation (release), or nirvana—Höông vò giaûi Pheä Na Daõ Ñaùt Ca—See Tyø Na Daï Ca—See thoaùt hay Nieát Baøn. Chöôùng Ngaïi Thaàn. Vimukti-sena (skt): Army of liberation—Giaûi Vinayaksudrakavastu (skt): See Luaät Taïp Thieân. Thoaùt Quaân. Vinaya master:

Vinayadhara (skt)—See Luaät Sö. Vimukti-skandha (skt): Vimuti-kkhanda (p)—Vinaya-pitaka (skt): Collection of rules—Luaät The body of liberation—Giaûi Thoaùt Thaân—Thaân taïng (Tyø Naïi Da)—See Tyø Naïi Da Taïng. giaûi thoaùt. Vinaya-samukase (skt): Tyø Naïi Da Toái Thaéng Vimuti-kkhanda (p): See Vimukti-skandha. Phaùp Thuyeát—Pre-eminent Vinaya Dharma Vimutta (p): See Vimutti. Theory—Peerless Vinaya Dharma Theory— Vimuttanuttariyam (p): The unsurpassable of Supreme Vinaya Dharma Theory. liberation—Giaûi thoaùt voâ thöôïng. Vinaya school: Vinayisme (skt)—Tröôøng phaùi Vimutti (p): Vimukti (skt)—Giaûi thoaùt. Luaät—Vinaya school—See Luaät Toâng. Vimuttikkhanda (p): Söï Giaûi Thoaùt— Vinaya sutra: Tyø Naïi Da—Kinh veà giôùi luaät. Emancipation from attaching to phenomena. Vinaya of the ten recitings: Thaäp Tuïng Luaät— Vimutti Sukha (p): Haïnh phuùc Giaûi thoaùt—The Kinh luaät veà möôøi ñieàu tuïng. bliss of freedom. Vinaya-vastu (skt): Monastic rules—Quy luaät töï Vimutti-sutta (p): Sutra on Release, Anguttara vieän—Part of the basic Vinaya-Pitaka of Nikaya II.30—Kinh Buoâng Xaû, Taêng Nhaát A Haøm Sarvastivada—Moät phaàn trong Luaät Taïng caên baûn II.30. cuûa Höõu Boä. Vinam Siddhipada: Söï bieát roõ caùc caûnh giôùi vaø Vinaya vehicle: See Luaät Thöøa. tính daét taâm veà coõi thieän. Vinaya-vibhasa (skt): See Tyø Naïi Da Tyø Baø Sa. Vina-sutta (p): Sutra on the Lute, Samyutta Vinaya-vibhasha (skt): See Vinaya-vibhasa. Nikaya XXXV.205—Kinh Chieác Ñaøn Lute, Vinayisme (skt): Vinaya school—See Vinaya. Töông Öng Boä XXXV.205. Vindana (skt): Vedana (p)—Feeling—Thoï. Vinana (p): Thöùc—Consciousness. Vindhya-vana (skt): Tònh xaù—Monastery. Vinataka (skt): Tyø Na Ñaùt Ca—Tyø Neâ Tra Ca— Vine (n): Caây nho. Tyø Na Daï Ca—See Tyø Na Ñaùt Ca. Vineyard (n): Vöôøn nho. Vinaya (skt): Pratimoksa or Sila or Upalaksa or Vingila (skt): Coá ñoâ cuûa xöù Andhra—Also called

Vinkila, or Varangala, an ancient capital of Violating human norms: Taø Nhaân Phaùp—Vi Andhra. phaïm tieâu chuaån cuûa con ngöôøi. Vinh Hoa Temple: See Vónh Hoøa Töï. Violating rules: Vi phaïm caùc qui ñònh. Vinh Nghiem Temple: See Vónh Nghieâm. Violation of disciplinary rules: Phaïm giôùi luaät. Vinh Trang Temple: See Vónh Traøng Töï. Violation of the five precepts: Phaù Nguõ Giôùi. Vinilakas (skt): Contemplate on a corpse Violation on a mother, or a fully ordained changing color to dark purple—Quaùn xaùc ñoåi saéc nun is equal to the sin of killing one's mother: baàm tím, töôûng thaây cheát ñoåi saéc baàm xanh tím— Xuùc phaïm tôùi meï vaø Tyø Kheo Ni thuoäc haøng voâ See Cöûu Töôûng Quaùn. hoïc laø ñoàng vôùi toäi gieát meï. Vinirbhoga (skt): Ly Suy Kyø Kieáp—The kalpa of Violation of the precepts: Phaïm Giôùi—Vi phaïm the king with the awe-inspiring voice (Bisma- giôùi caám. garjitasvara-raja)—Kyø kieáp cuûa Oai AÂm Vöông Violence: Baïo löïc—Violent (a). Phaät. Violent (a): Baïo ñoäng. Vinirnita-pitaka-sastra (skt): Quyeát Ñònh Taïng Violent and cruel to the point of offending Luaän—Name of a work of commentary. Heaven and Earth: Baïo thieân nghòch ñòa (yù noùi Viniscita-karman (skt): Fixed karma—See Ñònh taùnh tình noùng naûy khoâng keå chi trôøi ñaát). Nghieäp. Violent death: Töû ngoaïi duyeân—Death caused Vinitaprabha (skt): Ñieàu Phuïc Quang—Teân cuûa by external causes. moät vò sö ngöôøi AÁn—Name of an Indian monk. Violent storms:

Wind-storms—Naïn gioâng baõo. Vinitaruci (?-594): See Tyø Ni Ña Löu Chi. Violent or wind storms: Naïn gioâng baõo. Vinitaruci school: Dieäp Hyû Thieàn Phaùi—See Tyø Vipacitannu (p): Khaû naêng ñaït ñöôïc söï saùng suoát Ni Ña Löu Chi. (nhìn thaáu söï vaät)—Ability to acquire insight. Viniyata (skt): Particular states—Special mental Vipacitassu (skt): Ability to gain awakening after function—Taâm sôû bieät caûnh. a lengthy and detailed explanation—Khaû naêng ñaït Vinkila (skt): See Vingila. ñöôïc giaùc ngoä sau khi nghe ñöôïc lôøi giaûi thích daøi Vinnana (p): Vijnana (skt)—Normal doøng vaø caën keõ. consciousness—A Causality Body (storehouse of Vipacyi (p): Vipasyin (skt)—Tyø Baø Thi—See Tyø causes and effects)—Alaya Vijnana—See Taøng Baø Thi Nhö Lai. Thöùc. Vipadumakas (skt): Contemplate on a decaying Vinnana-ahara (p): Spiritual food—See Thöùc corpse—Quaùn xaùc ruùt nhoû laïi—Töôûng thaây ñang Thöïc. hoaïi dieät. Vinnana-cayatanama (p): See Thöùc Voâ Bieân Xöù. Vipaka (p & skt): Tyø Baù Ca—Quaû cuûa nghieäp— Vinnana-cayatanama-samadhi (p): Samadhi Result of the karma—See Dò Thuïc. (concentration) on the sphere of the boundless of Vipakabuddha (skt): A form of the Buddha— the consciousness—Thöùc Voâ Bieân Xöù Ñònh. Recompense Body of the Buddha—Baùo ÖÙng Phaät Vinnana-dhatu (p): Vijnana-dhatu (skt)—See (Baùo Sanh Phaät). Thöùc Giôùi. Vipaka-citta (skt): Dò Thuïc Taâm—Citta which is Vinnana-kaya (p): Luïc Thöùc Thaân—Six groups of the result of a wholesome deed or an consciousness. unwholesome deed—Taâm vôùi keát quaû cuûa haønh Vinnana-khandha (p): Vijnana-skandha (skt)— ñoäng thieän hay baát thieän. Rnam shes kyi phung po (tib)—Consciousness Vipakahetu (skt): Maturation of a germ—See Dò group—See Thöùc Uaån. Thuïc Nhaân. Violate (v): Vi phaïm. Vipaka-phala (skt): Ripening of a fruit—See Dò Violate (v) precepts: Phaïm giôùi. Thuïc Quaû. Violate (v) the regulations of pure eating: Phaïm Vipakastha-buddha (skt): Baùo Truï Phaät hay Dò trai. Thuïc Truï Phaät. Violate religious commandments: Phaù Giôùi. Vipaka-sutta (p): Sutra on Result of the karma,

Anguttara Nikaya VIII.40—Kinh Dò Thuïc Quaû— meditation—Thieàn Noäi Quaùn—Tu quaùn chieáu— Kinh noùi veà quaû cuûa nghieäp, Taêng Nhaát A Haøm Practice of contemplation. VIII.40. Vipassana of the Bodhisattvas in Mahayana Vipaka-varana (skt): See Dò Thuïc Chöôùng. tradition: See Thieàn Minh Saùt theo Truyeàn Vipaka-vatta (skt): Phase of resultants—See Dò Thoáng Boà Taùt Ñaïi Thöøa. Thuïc Quaû. Vipassana for the Externalists: See Thieàn Minh Vipaka-vedaniyata (skt): Maturation of feeling Saùt theo Truyeàn Thoáng Ngoaïi Ñaïo. sensation—Dò Thuïc Thoï. Vipassana jhana (p): 1) Tieáp tuïc chuù taâm vaøo baûn Vipaka-vijnana (skt): Alaya-vijnana (skt)— chaát thaät söï (chaân ñeá) cuûa söï vaät khoâng xuyeân qua Maturation of consciousness—Dò Thuïc Thöùc— söï suy nghó hay khaùi nieäm. 2) Truï taâm vaøo caùc ñeà See A Laïi Da Thöùc. muïc thay ñoåi, nhöng vaãn chuù taâm khaén khít vaøo Vipakse-asattvam (skt): Dò Phaåm Bieán Voâ ñaëc tính voâ thöôøng, khoå vaø voâ ngaõ. Taùnh—Different order, or class of non-nature Vipassana kilesa (p): Minh saùt phieàn naõo—Ñaây transformation. laø nhöõng loaïi phieàn naõo khôûi sinh luùc thieàn sinh Vipallasa (p): Aversion—Hallucination— ñaït ñeán tueä giaùc thaáy roõ söï sinh dieät mau choùng Illusion—Perversions—Perversion of perception

cuûa caùc hieän töôïng. Hæ laïc phaùt sinh vaøo luùc naøy. or thought—Perversion of views—See AÛo Giaùc. Minh saùt phieàn naõo bao goàm söï naém giöõ nhöõng Vipallasa-sutta (p): Sutra on Perversions, kinh nghieäm hæ laïc do vieäc haønh thieàn ñem laïi maø Anguttara Nikaya IV.49—Kinh AÛo Giaùc, Taêng khoâng bieát raèng mình ñang dính maéc vaøo chuùng. Nhaát A Haøm IV.49. Vipassana of the Mantrayana: See Thieàn Minh Viparinama (skt): Destruction—Hoaïi. Saùt theo Truyeàn Thoáng Kim Cang Thöøa. Viparinama-dukkha (skt): Hoaïi Khoå Taùnh— Vipassana of the Sravakas and pratyeka- Dukkha as produced by change—Suffering due to buddhas: See Thieàn Minh Saùt theo Truyeàn Thoáng change—Suffering by loss or deprivation or Thanh Vaên vaø Duyeân Giaùc. change—Khoå gaây ra bôûi nhöõng thay ñoåi. Vipassanupakkilesa (skt): Corruption of insight— Viparinama-dukkhata (skt): Suffering inherent See Minh Saùt Laäu. in the changing—See Hoaïi Khoå. Vipassi (p): Vipasyin (skt)—See Tyø Baø Thi Nhö Viparita (skt): Inversions—See Ñieân Ñaûo. Lai. Vipariyasa (skt): Inversions—See Ñieân Ñaûo. Vipassi-buddha (p): Vipasyin (skt)—Tyø Baø Thi Vipariyaya (p): Inversions—See Ñieân Ñaûo. Phaät—See Tyø Baø Thi Nhö Lai. Vipariyesa (p): Inversions—See Ñieân Ñaûo. Vipasyana (skt): Vipassana (p)—Tyø Baø Xaù Na— Viparsana (skt): Vipassana (p)— See Thieàn Minh Saùt. Contemplation—See Quaùn. Vipasyana meditation: Vipasyana—See Thieàn Viparyasa (skt): Ñaûo Kieán—Four inverted Minh Saùt. views—Four wrong views—See Töù Taø Kieán. Vipasyana-sukhavati-vyuha-sutra (skt): Viparyaya (skt): See Ñieân Ñaûo. Amitayurdhyana Sutra (skt)—Kammuryo-jukyo Vipasa (skt): Tyø Baù Sa—A river in the Punjab— (jap)—Kuan-wu-liang-shou-fo-ching (chi)—Sutra Teân moät con soâng trong vuøng Punjab. of the meditation on Amitayus—See Kinh Quaùn Vipashin (skt): See Tyø Baø Thi Nhö Lai and Thaát Voâ Löôïng Thoï. Phaät. Vipasyin (skt): Vipassi (p)—Vipacyi (p)—See Tyø Vipashyana (skt): See Vipassana. Baø Thi Nhö Lai and Thaát Phaät. Vipashyin Buddha (skt): See Tyø Baø Thi Nhö Lai Viper (n): Raén ñoäc. and Thaát Phaät. Vippatisara (p): Remorse—Repentance—AÊn Vipassana (skt & p): Vipasyana (skt)—Minh saùt naên. tueä—Insight meditation—Tranquility of mind—Vippayutta (p): Dissociated from—Bò taùch rôøi Positive achievement—See Thieàn Minh Saùt. khoûi. Vipassanabhavana (skt): Ihak tong (tib)— Insight Vipra (skt): See Dö Ngoân.

Vipratishedha (skt): Maâu Thuaãn—Conflict— 2) Pure meals: Trai Tònh (see Trai Trì). Contradictory—Contrariety—Maâu thuaãn caù nhaân: Virecana-sutta (p): Sutra on a purgative, Personal conflict Anguttara Nikaya X.108—Kinh Taåy Ueá, Taêng Vipula (skt): Tyø Boá La—Tyø Phuù La. Nhaát A Haøm X.108. 1) Name of a mountain near Kusagarapura in Viriya (p): Virya (skt)—Tinh taán—Diligence— Magadha—Teân cuûa moät ngoïn nuùi gaàn thaønh Power—Energy—Effort—Force of the energy—Kusagarapura ôû Ma Kieät Ñaø. Vigour and energy, the fourth of the six 2) Large: Quaûng Ñaïi—Saâu roäng voâ bôø, khoâng paramitas—See Tinh Taán. theå ño löôøng ñöôïc—Broad—Spacious. Viriyabala (skt): Viryabala (skt)—See Tinh Taán Vipulakaya (skt): Broad and extensive body— Löïc. See Quaûng Baùc Thaân. Viriyabdhika (skt): Joshojin-Bosatsu (jap)—See Vipulakaya-tathagata (skt): Quaûng Baùc Thaân Thöôøng

Tinh Taán Boà Taùt. Nhö Lai—Ñöùc Phaät Tyø Loâ Giaù Na—Vairocana Viriyam (p): Energy—Tinh Taán—One of the six Buddha. paramitas. Vipulamatri (skt): Trí tueä Baùt Nhaõ—Vast Viriyaparami (p): See Viriyaparamita. wisdom. Viriyaparamita (skt): Tinh taán Ñoä—Perfection of Vipulaprajna (skt): Trí tueä Baùt Nhaõ—Vast energy—See Diligence-paramita. wisdom. Viriya-rddhi-pada (skt): Tinh Taán Nhö YÙ Thaàn Vipuyakas (skt): Contemplate on a corpse Tuùc (Caàn Thaàn Tuùc). covered with pus—Quaùn xaùc bò phuû ñaày maùu muû, Viriya-samadhi (skt): Concentration of energy— töôûng thaây cheát sình leân ñaày daãy maùu muû vaø saép Tinh Taán Tam Muoäi. raõ—See Cöûu Töôûng Quaùn. Viriya-sambodhi (skt): See Virya-sambodhi. Vira (skt): A strong or mighty man—Löïc só. Viriyasena (skt): See Viryasena. Viradatta (skt): Voâ UÙy Thoï—“Hero-giver,” name Viriyayanga (skt): See Viryayanga. of prominent layman, contemporary with Viriyiddhipada (p): Söï tinh taán. Sakyamuni—Teân moät vò Phaät töû taïi gia trong thôøi Virocana Buddha (skt): Tyø Loâ Giaù Na Phaät—The Phaät coøn taïi theá. Sun Buddha—Ñaïi Nhaät Nhö Lai. Viradja (skt): Virtually: Treân thöïc teá—Treân thöïc chaát—Thöïc 1) Separate oneself from defilement: Free from ra. all kinds of pollution—See Ly Caáu. Virtues (n): Guna (skt)—Chastity—Moral 2) Vimala-bhumi (skt): Immaculate stage—Land power—Morality—Phaåm haïnh—See Coâng Ñöùc. of purity—See Ly Caáu Ñòa. Virtues of abstinence: Giôùi Kieâng—Precepts. Viraga (skt & p): Ly Nhieãm Tröôùc—Dispassion— Virtue adorns a person, not rich or wealth: Ñöùc Non-attachment to pleasure or pain—See Ly ñoä môùi laøm cho con ngöôøi toát ñeïp chöù khoâng phaûi Tham Tröôùc. laø söï giaøu coù hay cuûa caûi (Phuù nhuaän oác, ñöùc Viragata (skt): Ly AÙi Luyeán—Thoaùt khoûi aùi nhuaän thaân)—Riches adorn a house, virtue adorns duïc—Free from attached love. a person. Viranakacchapa (skt): Tyø La Naõ Yeát Sa Baø— Virtue associated with women is gentleness: Con ruøa—A tortoise—A turtle. Ñöùc ñoä cuûa phuï nöõ laø tính meàm moûng (Nöõ ñöùc Viranam bhavo (p): Courageous—Duõng caûm— thöôïng nhö). Ñaëc tính cuûa moät anh huøng, töø duøng ñeå chæ söï Virtue based on present effort: Tu Ñaéc Thieän— duõng caûm tinh taán trong vieäc haønh thieàn. Ñöùc haïnh do noã löïc hieän taïi. Virani (skt): See Nan Ñoä. Virtue of the Buddha’s ability to cut off all Virasana (skt): See Tyø La San Naõ. illusion and perfecting of supreme nirvana: Ly Virasena (skt): Duõng Quaân Vöông—King of ñöùc—See Tam Ñöùc. Virasana Kingdom. Virtue of the Buddha’s eternal, spiritual body: Virati (p): 1) Restraint: Söï thu thuùc, söï kieâng cöõ; Dharmakaya (skt)—The potency of the Buddha’s

eternal sipritual body—Thaân ñöùc hay Phaùp thaân Virtues of the ocean: Powers of the ocean—Haûi ñöùc (Phaùp thaân Phaät laø vónh haèng)—See Tam Ñöùc. Ñöùc. Virtue overmastering celestials: Thieân taêng Virtue of the Buddha’s freedom from all thöôïng coâng ñöùc. bonds: Giaûi thoaùt ñöùc—See Tam Ñöùc. Virtue overmastering dependents: Quyeán thuoäc Virtue of the Buddha’s perfect knowledge: Trí taêng thöôïng coâng ñöùc. ñöùc—See Tam Ñöùc. Virtue overmastering desire: Duïc taêng thöôïng Virtue of the Buddha’s perfection of the fruit: coâng ñöùc. Quaû vieân ñöùc (quaû troøn ñaày)—See Tam Ñöùc. Virtue overmastering felicity: Phöôùc ñöùc taêng Virtue of the Buddha’s perfection of grace: AÂn thöôïng coâng ñöùc. vieân ñöùc (aân

cöùu ñoä chuùng sanh troøn Virtue overmastering form: Saéc taêng thöôïng ñaày)—See Tam Ñöùc. coâng ñöùc. Virtue of the Buddha's perfection of karmaic Virtue overmastering humans: Nhôn taêng work: Nhaân vieân ñöùc (nhaân duyeân troøn ñaày)— thöôïng coâng ñöùc. See Tam Ñöùc. Virtue overmastering intelligence: Trí hueä taêng Virtue of the Buddha's universal grace: AÂn thöôïng coâng ñöùc. ñöùc—See Tam Ñöùc. Virtue overmastering kingship: Vöông vò taêng Virtue of the Buddha's wisdom: Baùt Nhaõ ñöùc— thöôïng coâng ñöùc. See Tam Ñöùc. Virtue overmastering power: Löïc taêng thöôïng Virtue-Contemplation Buddha: Ñöùc Nieäm Phaät. coâng ñöùc. Virtue of displine: Giôùi ñöùc. Virtue overmastering sovereignty: Töï taïi taêng Virtue of the ego: Ngaõ Ñöùc—Power of the ego, thöôïng coâng ñöùc. the ego being defined as sovereign, master, Virtues of perfection: Ba La Maät—There are six free—Söùc maïnh hay ñöùc cuûa ngaõ ñöôïc ñònh nghóa virtues of perfection. nhö laø töï taïi, khaéc phuïc vaø giaûi thoaùt. Virtue of the prajna paramita: See Coâng Ñöùc Virtue of faith: Merit of the believing heart— Baùt Nhaõ Ba La Maät. Merit of faith—Tín ñöùc (coâng ñöùc cuûa nieàm tin). Virtues require in a confessor at the annual Virtue of faith Bodhisattva: Saddha-dhika- confessional ending the rainy retreat: Coâng ñöùc bodhisattva (skt)—Bodhisattva with merit of the töï töù—The five virtues require in a confessor at believing heart—Merit of faith Bodhisattva—Tín the annual confessional ending the rainy retreat— Ñöùc Boà Taùt (vò Boà Taùt vôùi coâng ñöùc cuûa nieàm tin). Naêm coâng ñöùc trong muøa an cö kieát haï. Cöû haønh Virtue Free Of Worry Buddha: Phaät Voâ Öu nghi thöùc töï töù cöû toäi trong ngaøy keát thuùc an cö Ñöùc. kieát haï. Virtues of inexhaustible oceans of knowledge: Virtue of restraint of the faculties: Coâng ñöùc trí haûi voâ taän. Indriyasamvara sila (p)—Morality pertaining to Virtues of liberation: Coâng ñöùc xuaát theá—The sense-restraint—Precepts on sense-restraint— virtues possessed only by those attaining Arahats Giôùi Caên—Giôùi Thu Thuùc Luïc Caên. or higher, enabling them to help themselves and Virtue is the root, money is the top branch: help others—Coâng ñöùc maø chæ coù nhöõng baäc töø A- Ñöùc haïnh laø goác, tieàn baïc laø ngoïn caønh (Ñöùc giaû La-Haùn trôû leân môùi coù, nhôø coâng ñöùc naày maø chö baûn daõ, taøi giaû maït daõ)—Virtue is more important vò naày môùi coù khaû naêng töï ñoä vaø ñoä tha. than wealth. Virtue of Mahasattva Samantabhadra: See Phoå Virtue of Samantabhadra: See Phoå Hieàn Coâng Hieàn Coâng Ñöùc. Ñöùc. Virtue And Mindfulness Buddha: Phaät Ñöùc Virtuous (a): Nieäm. 1) Beneficial—Good—Ñaïo haïnh—Chính Virtues of morality: Giôùi ñöùc—Ñöùc hay löïc cuûa chuyeân—Conduct according to Buddha-truth. giôùi luaät—The power of the discipline. 2) August: Bhadra (skt)—Auspicious—Hieàn.

3) Thieän laønh: Bhadra or Kusala or Sadhu coøn ñöôïc bieát nhö laø: Löu Ly Vöông hay AÙc Sinh (skt)—Good—Honest—Wholesome. Vöông—See Tyø Löu Ly. Virtuous act: Punya (skt)—Wholesome action— Virulent tongue: Wicked tongue—Mieäng löôõi Wholesome deeds—Thieän nghieäp—Haønh vi toát ñoäc aùc. (vieäc thieän laønh)—Good deed. Virupakkha (p): Virupaksa (skt)—Quaûng Muïc Virtuous ancients: Coå Ñöùc—Ñöùc haïnh thôøi Thieân Vöông—Taây thieân vöông—See Virupaksa.

xöa—Nhöõng baäc ñöùc haïnh thôøi xöa. Virupaksa (skt): Virupakkha (p)—See Quaûng Virtuous behavior: Ñöùc Haïnh—Coâng ñöùc vaø Muïc Thieân Vöông. coâng haïnh tu trì—Virtues—Virtuous—Morality— Virya (skt): Tyø Leâ Da—Energy—Naêng löïc—Good conduct—Moral conduct and religious Devotion or Striving means a constant application exercises, or discipline. of oneself to the promotion of good. In general, Virtuous-Calm-Moon-Sound-Wonder-Virtuous virya refers to an attitude of sustained enthusiasm deeds: Ñöùc haïnh. for religious practice—Tinh taán laø kieân trì theå Virtuous elder: An old man, a great scholar— hieän ñoäng löïc chí thieän. Noùi chung, “Tì leâ gia” See Sthavira. hay “tinh taán” chæ moät thaùi ñoä haêng haùi tu taäp Virtuous family: Ñöùc Moân. khoâng ngöøng nghæ—See Tinh Taán. Virtuous friends: Kalyana-mitta (p)—Nyakuden- Viryabala (skt): The power of zeal—See Tinh Nyakuri-Rufu-Chishiki (jap)—Nhöôïc Ñieàn Nhöôïc Taán Löïc. Lyù Löu Boá Tri Thöùc—Nhöõng ngöôøi baïn Ñöùc Virya-paramitas: Tyø Leâ Gia Ba La Maät—haïnh—See Kalyana-mitra. Energy—Vigor (Zeal)—Zealous progress—Tinh Virtuous kalpa: Hieàn kieáp—See Bhadrakalpa. taán Ba la maät. Virtuous man: Man with a sense of dignity—Ñaïi Virya-rddhi-pada (skt): Caàn Thaàn Tuùc—Effort to tröôïng phu. realize magic—Vigor or exertion—Sufficience of Virtuous officer: Coâng Ñöùc Söù Giaû—Envoy to energy—See Tinh Taán Nhö YÙ Thaàn Tuùc. the virtuous or officer supervising virtue: Ñaëc söù Virya-samadhi (skt): Concentration of energy— giaùm saùt coâng ñöùc—Controller of monks and nuns Tinh Taán Tam Muoäi—See Caàn Thaàn Tuùc. appointed by the T’ang Court: Vò Giaùm Taêng ñöôïc Virya-sambodhi (skt): Tinh taán—Zeal or trieàu ñình nhaø Ñöôøng boå nhieäm ñeå kieåm soaùt understood progress—See Thaát Giaùc Chi. Taêng Ni. Virya-sapta-bodhyanga-samadhi (skt): Tinh taán Virtuous roots: Kusala-mula (skt)—See Thieän giaùc phaàn tam muoäi—Concentration of the energy Caên. branch of enlightenment. Virtuous scholar: See Ñöùc Só. Viryasena (skt): Tyø Ly Da Teâ Na—An instructor Virtuous-Wander-Step Buddha: Thieän Du Boä of Hsuan-Tsang at Bhadravihara—Teân vò Thaày Phaät. cuûa Ngaøi Huyeàn Trang taïi Tònh Xaù Hieàn Kieáp. Virtuous-Wander-Step-Merit-Virtue Buddha: Viryayanga (skt): Energy mode of Thieän Du Boä Coâng Ñöùc Phaät. enlightenment—Tinh Taán Giaùc Chi—See Thaát Viruddha (skt): A contradicting example or Giaùc Chi. analogy in logic—See Tyû Löôïng Töông Vi. Viryendriya (skt): Effort—Tinh Taán Caên—See Virudha (p): Virudhaka (skt)—Taêng Tröôûng Nguõ Caên (C). Thieân Vöông—See Virudhaka. Visabhaga (skt): Nature of making different Virudhaka (skt): Deva king in the South—Taêng species—Dò sinh tính. Tröôûng Thieân Vöông: Southern god protector, or Visakha (skt): Ñaïi Maõn—Tyø Saùi Ca—Tyø Xaù the Maharaja of the southern quarter. One of the Khö—See Loäc Maãu. four maharajas, guardian of the South, colour Visakhuposatha-sutta (p): Sutra to Visakha on blue, also known as: Crystal king or Ill-born Uposatha, Anguttara Nikaya VIII.43—Kinh Loäc king—Teân cuûa vò Nam Thieân Vöông. Moät trong Maãu Boá Taùt, Taêng Nhaát A Haøm VIII.43. Töù Thieân Vöông, hoä trì phöông Nam, maøu xanh, Visala (skt): See Tyø Xaù La.

Visamdhi (skt): Intermediate point—Ñieåm lieân Ngöôøi aáy seõ ñaït ñöôïc söï hieåu bieát veà quaù khöù, keát. hieän taïi vaø vò lai. Visamtika sastra (skt): Nhò thaäp luaän duy thöùc. Vishvabhu (skt): Vessabhu (p)—See Tyø Xaù Phuø Visamtika sutra (skt): Nhò thaäp luaän duy thöùc and Thaát Phaät. kinh. Vishvabhu Buddha (skt): Vessabhu (p)—See Tyø Visamyoga (skt): Ly Heä Quaû—Thoaùt khoûi söï raøng Xaù Phuø and Thaát Phaät. buoäc—Release from bondage—See Nguõ Quaû. Visibility (n): Kieán ñaïi (tính höõu hình)— Visamyoga-phala (skt): Ly Heä Quaû. Perceptibility as one of the elements of the Visana (skt): See Tyø Sa Naõ. universe—Kieán tính bao truøm khaép phaùp giôùi, moät Visankara-dhamma (p): Asamskrta dharma trong nhöõng saéc tính bao truøm khaép phaùp giôùi — (skt)—Asankhata-dhamma (p)—Unconditioned or See Thaát Ñaïi. unproduced dharma—See Voâ Vi Phaùp. Visible (a & n): Rupalakshana (skt)—Höõu hình— Visata (skt): Baát Chaùnh—Khoâng ñuùng— Nhìn thaáy ñöôïc—Höõu Kieán—Saéc Töôùng— Falsehood—Improper—Incorrect—Incorrectness. Material appearance—External manifestation— Visayo (p): Guna (skt)—Vishaya (skt)—See Traàn. The visible or corporeal features—Töôùng maïo saéc Visesa (skt): Tyø Thi Sa—The doctrine of thaân beân ngoaøi, coù theå nhìn thaáy ñöôïc hay caùc ñaëc particular or individual essence—See Dò Cuù tröng cuûa cô theå. Nghóa. Visible and audible: Saéc Thanh—Thaáy vaø nghe Visesa-marga (skt): Victorious way of zeal—ñöôïc. Thaéng Taán Ñaïo. Visible colors: See Hieån Saéc. Visesamitra (skt): Jinamitra (skt)—See Thaéng Visible enjoyment: Sammukhibhava-vedaniyata Höõu. (skt)—Hieän Tieàn Thoï. Visesa-padarthah (skt): Visesa (skt)—Tyø Thi Visible evidence: Hieän Tieàn Tri—Baèng chöùng Sa—The doctrine of particular or individual hieån hieän. essence—See Dò Cuù Nghóa. Visible and invisible: See Kieán Phi Kieán. Vishada (skt): Tiredness and boredom, one of the Visible manifestations of great compassion: obstacles on the path to enlightenment—Daõ döôïi Hieän Haønh Ñaïi Bi—Nhöõng theå hieän tröôùc maët veà (meät moûi vaø chaùn naûn), moät trong nhöõng chöôùng loøng ñaïi bi. ngaïi treân ñöôøng giaùc ngoä. Visible objects: See Hieän saéc. Vishaya (skt): Visayo (p)—Guna (skt)—See Traàn. Visible and resisting matter: Sanidas-sana-Vishayaparicchedalakshana (skt): Sai bieät caûnh sappatigham rupam (p)—Höõu kieán höõu ñoái saéc. töôùng hay khía caïnh cuûa ñaëc thuø—The aspect of Visibly angry: Noåi traän loâi ñình hay giaän döõ doäi individuation. (Noä khí xung thieân). Vishayapavana (skt): Caûnh Giôùi Phong—Ngoïn Visichamati (skt): Taêng yù—Dominant thoughts— gioù ñoái töôïng tính—Wind of objectivity. Increasing thoughts. Vishnou (skt): Visnou or Vichnou (skt)—Tyø Nöõu Vision (n): Söùc thaáu trieät—Tröïc quan—Thò kieán. (thieân)—Tyø ni thieân trong AÁn giaùo—Name of the Vision according to the natural capacity: preserver god in Hinduism. Seeing the Buddha according to natural Vishnuism: Vi Nöõu Thieân—See Tyø Nöõu Thieân. endowment—Cô kieán. Vishuddha-Chakra (skt): It lies in the sushumna Vision of all meanings: Sarvarthadaria (skt)— nadi at the lower end of the throat. Cultivator Kieán Nhaát Thieát Nghóa. concentrates on this will not perish even with the Vision-of-all-meanings Buddha: Sarvarthadaria destruction of the cosmos. He attains complete Buddha (skt)—Kieán Nhaát Thieát Nghóa Phaät. knowledge of past, present

and future—Ñieåm Vision according to natural capacity: Seeing the naèm döôùi coå, treân keânh naêng löïc (Sushumna), nôi Buddha according to natural endowment—Cô kieåm soaùt thanh quaûn. Haønh giaû taäp trung vaøo ñaây kieán (caùi thaáy theo caên cô töï nhieân). seõ khoâng bò huûy dieät duø theá giôùi coù bò tan vôõ. Vision-Attainer: Kieán Chí—See Baûy Loaïi Ngöôøi

Ñaùng Kính Troïng. and Cöûu Phaåm Lieân Hoa. Vision door: Cakkhu-dvara (p)—Nhaõn moân. Visualization of Avalokitesvara Bodhisattva: Vision door adverting consciousness: Cakkhu- Quaùn töôûng thaáy roõ saéc thaân cuûa Boà Taùt Quaùn Theá dvara-jnana-citta (p)—Nhaõn moân taâm. AÂm—See Thaäp Luïc Quaùn. Vision-Of-All-Meaning Buddha: Phaät Kieán Nhöùt Visualization of eight waters of merit and Thieát Nghóa. virtue: Quaùn töôûng thaáy baùt coâng ñöùc thuûy, hay Vision of oxen and sheep: See Ngöu Döông nöôùc taùm coâng ñöùc—See Thaäp Luïc Quaùn. Taâm Nhaõn. Visualization of the ground in the Pure Land: Vision of Samantabhadra Bodhisattva: Taàm Quaùn töôûng thaáy ñaát nôi coõi Cöïc Laïc —See Thaäp thaáy voâ taän cuûa Boà Taùt Phoå Hieàn —Unlimited Luïc Quaùn. vision by P'u-Hsien—Voâ taän vieân minh tính haûi Visualization of the images of the Buddha maø Boà Taùt Phoå Hieàn thaáy ñöôïc—See Nguõ Haûi. Amitabha: Quaùn töôûng hình aûnh cuûa Ñöùc Phaät A Vision of the self: Atman-darshan (skt)—See Ngaõ Di Ñaø—See Thaäp Luïc Quaùn. Sôû Kieán. Visualization of the lotus throne of Amitabha Visional (a): Thuoäc veà thò kieán. Buddha: Quaùn töôûng thaáy toøa hoa cuûa Ñöùc Phaät A Visionary meditation: Ñònh. Di Ñaø—See Thaäp Luïc Quaùn. Visista (skt): Caù Bieät—Individual difference in Visualization of Mahasthamaprapta each dharma—Ñieåm ñaëc bieät cuûa moãi phaùp. Bodhisattva: Quaùn töôûng thaáy roõ saéc thaân cuûa Boà Visista-caritra (skt): See Thöôïng Haønh Boà Taùt. Taùt Ñaïi Theá Chí—See Thaäp Luïc Quaùn. Visisya (skt): Laukka (skt)—Realm—Region—Visualization method: Phöông phaùp quaùn Sphere—See Caûnh Giôùi. töôûng—See Quaùn Töôûng Moân. Visit (n & v): Thaêm vieáng. Visualization of precious trees: Quaùn töôûng thaáy Visit all Buddhas to listen to the teaching caây baùu—See Thaäp Luïc Quaùn. tirelessly: Thích qua ñeán taát caû choã Phaät, vì nghe Visualization of pure water: Quaùn töôûng Thaáy phaùp khoâng nhaøm. nöôùc laéng trong—See Thaäp Luïc Quaùn. Visit the Buddhas in all worlds: Roát raùo qua ñeán Visualization of the rebirth of the lowest theá giôùi cuûa chö Phaät. grades: Quaùn töôûng Haï Boái Sanh—See Thaäp Luïc Visit the fairyland: Depart this life—Tieân du (du Quaùn. ngoaïn tieân caûnh). Visualization of the rebirth of the middle Visit respectfully: Baùi yeát. grades in the Pure Land: Quaùn töôûng Trung Boái Visit someone: Thaêm vieáng ai. Sanh—See Thaäp Luïc Quaùn. Visitation (n): Cuoäc thaêm vieáng (kinh lyù). Visualization of the rebirth of the three highest Visitor (n): Ngöôøi thaêm vieáng. grades in the Pure Land: Quaùn töôûng Thöôïng Vismamsa-samadhi (skt): See Quaùn Ñònh. Boái Sanh—See Thaäp Luïc Quaùn. Visnu (skt): Vi Nöõu Thieân—See Tyø Nöõu Thieân. Visualization of the Reward body of Amitabha Vissana (skt): Consciousness—See Thöùc. Buddha: Quaùn töôûng thaáy toû roõ chôn thaân maø Ñöùc Vissasa (p): Trust between friends—Söï tin töôûng Phaät A Di Ñaø ñaõ thò hieän

nôi coõi Cöïc Laïc—See hay tín caån. Thaäp Luïc Quaùn. Visual clairvoyance: Thaáu thò—Ability to see Visualization of the setting sun: Quaùn töôûng very distant things. thaáy maët trôøi saép laën—See Thaäp Luïc Quaùn. Visual cognition: Caùi bieát cuûa maét—See Nhaõn Visualization stage: Utpattikrama (skt)—Giai Thöùc. ñoaïn quaùn töôûng hình aûnh—Developmental or Visual object: Ruparammana (skt)—See Saéc generation phase. The practice of creating the Traàn. visualization of a yidam deity along with retinue, Visual sensation: Thò caûm. palace, mantra, etc. Visualization (n): Contemplation—Meditation— Visualize (v) something: Imagine something—Reflection—Söï quaùn töôûng—See Thaäp Luïc Quaùn Reflect on something—Töôûng töôïng caùi gì.

Visuddha-cakra (skt): Pure wheel—Tònh Luaân. Vital principle of the body: Jivatman (skt)— Visuddha-caritra (skt): Pure conduct Thaân maïng—Meänh cuûa thaân. Bodhisattva—Tònh Haïnh Boà Taùt. Vital spirit: Thaàn Caên—The vital spirit as the Visuddha-citta (skt): Taâm Thanh Tònh—See Tònh basis of body life. Taâm. Vitality (n): Jivitindriya (skt)—Animation— Visuddhamati (p): Thanh Tònh Hueä—Pure Breath of life—Liveliness—Vitality—Sinh löïc— wisdom. Sinh khí. Visuddhamati-bodhisattva (p): Thanh Tònh Hueä Vitality of all beings: Sarvasattvaujohari (skt)— Boà Taùt—Pure wisdom Bodhisattva. Nhaát thieát chuùng sanh tinh khí—Tinh chaát cuûa taát Visuddhi (skt): Parisuddhi or Visudhi (skt)—Pure caû chuùng sanh—The quintessence or energy of all and clean—Thanh Tònh—Purification. living beings. Visuddhi Magga (p): Thanh tònh ñaïo—Moät cuoán Vitamala (skt): Viradja (skt)—Separate oneself saùch vieát veà thieàn do Ngaøi Buddhaghosa soaïn vaøo from defilement—See Ly Caáu. theá kyû thöù tö sau coâng nguyeân—Visuddhi-marga. Vitanda (skt): Hoaïi Nghóa—Corrupt or bad Visuddhi-marga (skt): Visuddhimagga (p)—The meanings—Moät trong thaäp luïc ñeá cuûa phaùi Chaùnh Path of Purification or Path of purity—See Thanh Lyù ôû AÁn Ñoä. Tònh Ñaïo. Vitaraga (p): Name of one of one hundred Visuddhi-marga-sastra (skt): Treatise on the Pratyeka-buddhas who lived a long time on Mount Way of purity—Thanh Tònh Ñaïo Luaän—See Isigili—Teân cuûa moät trong soá moät traêm vò Phaät Thanh Tònh Ñaïo. ñoäc giaùc soáng moät thôøi gian daøi treân nuùi Isigili. Visva (skt): See Tyø Thaáp Baø. Vitarka (skt): Reflection or taking hold of a Visvabhadra (skt): Samantabhadra (skt)— thought—See Taàm. Universal Virtue—Phoå Hieàn. Vivarta kalpa (skt): Krta-yuga (p)—Satya-yuga Visvabhadra Bodhisattva (skt): Samantabhadra (skt)—Kalpa of formation—See Thaønh Kieáp. Bodhisattva (skt)—Universal Virtue Vitarka-Mudra (skt): Seal of teaching and Bodhisattva—Phoå Hieàn. converting (conversion)—See Maãu Ñaø La Phaùp Visvabhu (skt): Vessabhu (p)—Visvabou (skt)— AÁn. See Tyø Xaù Phuø. Vitarka-Vicara (skt): Two conditions in dhyana Visvabhu-buddha (skt): Visvabou (skt)—See Tyø discovery and analysis of principles—Hai loaïi taâm Xaù Phuø. sôû hay hai ñieàu kieän cuûa thieàn ñònh veà söï phaùt Visvakarman (skt): A minister of Indra, and his hieän vaø nguyeân taéc phaân tích—See Taàm Töù. director of works—See Tyø Thaáp Phöôïc Yeát Ma. Vitasoka (skt): Tyø Ña Thaâu—Name of a younger Visvamitra (skt): Vicvamitra (skt)—See Tyø Sa brother of king Asoka—Teân moät ngöôøi em trai Maät Ña La. cuûa

vua A Duïc. Vitakka (p): Vitarka (skt)—See Taàm. Vitatha (skt): Hö Nguïy—Sai laàm—Unreal— Vitakka-santhaba-sutra (skt): Vitakkasanthaba- Deceptive. suttam (p)—See Kinh An Truù Taàm. Vitatham (skt): Vitatha (skt)—Falsehood—See Vitakko (p): Initial application—Taàm—One of Hö Voïng. the fifty-two mental states. Vitatha-vadin (skt): See Voïng Ngöõ. Vital (a): Heä troïng—Important. Vitatha-vikalpa (skt): Abhutaparikalpa (skt)—Hö Vital energy of the Way: See Ñaïo Khí (2). Voïng Phaân Bieät—Bieán keá chaáp—Discriminated Vital force: Virya (skt)—Energy—Life force—opinion—False judgment. Strength—Vigor—Sinh löïc. Vitatha-vitakka (p): False or misleading Vital power of mental faculties: Nama- thoughts—See Voïng Nieäm. jivitindriya (skt)—See Danh Meänh Caên. Vithi-cittas (p): Uppada-khana (p)—Sanh Khôûi Vital power of physical faculties: Rupa- Taâm—Arising of citta—Arising of thought— jivitindriya (skt)—See Saéc Maïng Caên. Cittas arising in a process.

Vitikkama (skt): Transgression—Law-breaking— Vivikktadharma (skt): Viviktadhamma (p)—Tòch Wrong-doing—Söï phaïm toäi. Dieät Phaùp (tòch dieät hueä hay tòch tònh phaùp)—The Vithimutta-cittas (p): See Baát Khôûi Taâm. nirvana-method, the solitary, the eternal serene— Vitthara-sutta (p): Sutra on Strengths in detail, Caùi tónh laëng thöôøng haèng. Anguttara Nikaya V.2—Kinh Söùc Maïnh, Taêng Vivikktadharma-matibuddhi (skt): Tòch Dieät Nhaát A Haøm V.2. Hueä—Wisdom of tranquility and extinction. Vivadasamana-sastra (skt): Hoài Traùnh Luaän— Viviktadhamma (p): Vikitadharma (skt)—See Name of a work of commentary. Vivikktadharma. Vivajjitta (p): Vivrj (skt)—Vivarjana (skt)—See Viviparous birth: Thai sanh. Vieãn Ly. Vivitta (p): See Vivikta. Vivarjana (skt): Vivarjita (skt)—Vivajjitta (p)—Vivrddhi (skt): Tu Luyeän Ñieàu Phuïc Caên Taùnh— Abstainment—To leave afar off—Xa lìa—To be To cultivate, train, and bring one's own natural far removed—Free from—See Vieãn Ly. disposition under control. Vivarjita (skt): Vivajjitta (p)—Vivarjana (skt)— Vocal prayer: Lôøi caàu nguyeän thaønh tieáng. See Vieãn Ly. Vocal teaching: AÂm giaùo—Buddha's preaching— Vivarta-kalpa (skt): Vivatta-kappa (p)—Kalpa of Giaùo thuyeát do chính Ñöùc Thích Ca thuyeát giaûng. formation—See Thaønh Kieáp. Vocation (n): Chöùc nghieäp—Coâng taùc—Taøi Vivarta-siddha (skt): Vivattatthayi-kappa (p)— naêng. Kalpa of existing—Kalpa of stability or Vocative (a): Thuoäc veà caùch xöng hoâ. development—See Truï Kieáp. Vohara-sacca (skt): Commonly accepted truth— Vivatta-kappa (p): Vivarta-kalpa (skt)—Kalpa of Conventional truth—Chaân lyù töông ñoái—Chaân lyù formation—Thaønh kieáp. öôùc ñònh (chaân lyù cuûa keû chöa giaùc ngoä). Vivattatthayi-kappa (p): Vivarta-siddha (skt)— Voice (n): Vara (skt)—Sound—AÂm thanh—Tieáng Kalpa of existing—Kalpa of stability or noùi. development—See Truï Kieáp. Voice of annulment: Tieáng tòch dieät—One of the Vivecya (skt): Quaùn saùt ñeå phaân bieät ñöôïc thöïc four characteristics of Buddha's voice. tính vôùi hö voïng—Reality discerned from Voice of the Buddha: falsehood. 1) AÂm thanh cuûa Ñöùc Phaät ví nhö Töï Taïi Thieân Viveka (p): AÅn cö, an truù—Dwell in seclusion or Vöông: Characteristics of Buddha's voice. in retirement—Moät töø chæ traïng thaùi an tònh tónh 2) Buddhaghosa (skt)—Phaïm AÂm—Phaät AÂm— laëng, xuaát hieän khi taâm ñöôïc an truù vaø baûo veä Tieân

aâm. khoâng bò phieàn naõo quaáy nhieãu. 3) Ocean-tide voice—Haûi trieàu aâm. Viveka (skt): Tyø Pheä Giaø—Differentiating Voice of the dharma: AÂm thanh cuûa phaùp. knowledge—See Phaân Bieät Trí. Voice deep and resonant which emits Brahma- Vivekaja pati sukha (p): Pleasure achieved from pure sounds: Gioïng noùi thanh nhaõ nghe xa, nhö dwelling in seclusion (retirement)—AÅn cö hyû laïc. gioïng noùi cuûa Ñöùc Phaïm Thieân. Viveka-sutta (p): Sutra on Seclusion, Samyutta Voice that does not come from the body or Nikaya IX.1—Kinh AÅn Cö, Töông Öng Boä IX.1. from the mind: AÂm thanh chaúng töø thaân taâm maø Vivesa (skt): Pariccheda (skt)—Difference—See phaùt ra. Sai Bieät. Voice that has no flaws and surpasses the light- Vivid (a): Soáng ñoäng. sound heaven: AÂm thanh vöôït hôn Quang AÂm Vivid human personality: Moät nhaân vaät soáng. Thieân—See Töù Chuûng Phaät AÂm. Vividisha-samnyasa (skt): Nissarana (skt)— Voice of freedom from the ills of desire, Letting go—Release—See Buoâng Boû. surpasses the realm of desire: AÂm thanh giaûi Vivikta (skt): Vivitta (p)—1) Solitary, alone, thoaùt vaø vöôït leân khoûi coõi trôøi duïc giôùi—See Töù secluded: Tòch dieät; 2) Eternally serene: Tòch Tónh Chuûng Phaät AÂm. (söï an tònh cuûa taâm thöùc). Voice hearer: Savaka (p)—Sravaka (skt)—Sound

hearer—Ngöôøi nghe—See Thanh Vaên. tuïc khi doøng suy töôûng döøng laïi. Taát caû nhöõng gì Voice of impermanence: Tieáng voâ thöôøng. ngöôøi aáy coù baây giôø laø thöù aùnh saùng töø beân trong. Voice of impurity: Tieáng baát tònh. Voice of suffering: Tieáng khoå. Voice of incorruptible enlightening practices: Voice of a Tathagata is like the drum that has Tieáng Boà Taùt haïnh baát khaû hoaïi. no master, no maker, no origin, no destruction: Voice is as infinite as all acts: AÂm thanh Phaät AÂm thanh cuûa Nhö Lai nhö tieáng cuûa Thieân coå nhö caùc nghieäp voâ löôïng. khoâng chuû, khoâng laøm, khoâng khôûi khoâng dieät. Voice is as infinite as afflictions: AÂm thanh Phaät Voice of a Tathagata is like the heavens' great nhö voâ löôïng phieàn naõo. drum of law: AÂm thanh cuûa Nhö Lai ví nhö chö Voice is as infinite as the cosmos: AÂm thanh Thieân coù phaùp coå lôùn teân laø 'giaùc ngoä.' Phaät nhö Phaùp Giôùi voâ löôïng. Voice of tranquility that surpasses the heaven Voice is as infinite as the inclinations and of universal purity: Tònh aâm vöôït haún trôøi Bieán understandings of sentient beings: AÂm thanh Tònh—See Töù Chuûng Phaät AÂm. Phaät nhö duïc giaûi cuûa voâ löôïng chuùng sanh. Voice without reflection and rumination, Voice is as infinite as knowledge: AÂm thanh surpasses the Brahma heaven: AÂm thanh vöôït Phaät nhö trí hueä voâ löôïng. hôn coõi Phaïm Thieân—See Töù Chuûng Phaät AÂm. Voice is as infinite as past, present and future: Void (a & n): Empty—Khoâng—Troáng roãng— AÂm thanh Phaät nhö tam theá voâ löôïng. Void (v) Huûy boû—(n) Emptiness—Tính phi vaät Voice is as infinite as the realm of chaát. Buddhahood: AÂm thanh Phaät nhö Phaät caûnh giôùi Void beyond thought or discussion: Baát tö nghì voâ löôïng. khoâng (ñeä nhaát nghóa khoâng). Voice is as infinite as the realm of sentient Void and empty: Huûy dieät vaø khoâng. beings: AÂm thanh Phaät nhö chuùng sanh giôùi voâ Void of the means: See Trung Ñaïo Khoâng. löôïng. Void-Space Precious-Blossom-Light Buddha: Voice is as infinite as the realm of space: AÂm Hö Khoâng Baûo Hoa Quang Phaät. thanh Phaät nhö Hö Khoâng giôùi voâ

löôïng. Void and tranquil: Khoâng Tòch—Troáng khoâng vaø Voice is as infinite as the speech of sentient tónh laëng. beings: AÂm thanh Phaät nhö ngoân aâm Void without beginning: Voâ thuûy khoâng— cuûa chuùng sanh voâ löôïng. Without beginning and unreal—Khoâng coù baét ñaàu Voice of measureless spontaneous knowledge: vaø khoâng coù thaät taùnh. Tieáng voâ löôïng töï nhieân trí. Voidness (n): No mark: Khoâng töôùng—Unreality Voice of Nirvana: Tieáng Nieát Baøn. of things (the void): Khoâng Ñeá. Voice of non-attachment: Tieáng voâ tröôùc. Volition (n): Cetana (p)—Haønh (yù muoán)—Haønh Voice of nonindulgence: Tieáng chaúng phoùng daät. uaån—YÙ chí—Söùc löïc quyeát ñoaùn—Mental Voice of all-pervasive effortless knowledge of formation, or intentions that precede an action. Buddhas: Tieáng trí ñòa voâ-coâng-duïng cuûa Nhö Lai Volition aggregate subject to clinging: Haønh ñeán taát caû choã. Thuû Uaån—See Nguõ Uaån Thuû. Voice power: Khaåu Löïc—Löïc cuûa lôøi noùi. Volition based on mind-objects: Phaùp Tö—See Voice of selflessness: Tieáng voâ ngaõ. Luïc Tö Thaân. Voice of the silence: The intuition that comes to Volition based on sights: Saéc Tö—See Luïc Tö the meditator when his ordinary mind becomes Thaân. silent. The dauntless energy which then carries Volition based on smells: Höông Tö—See Luïc him forward; the will which goes on when the Tö Thaân. thinking ceases. All he has now is the inner Volition based on sounds: Thanh Tö—See Luïc light—Tröïc giaùc ñeán vôùi haønh giaû khi caùi taâm bình Tö Thaân. thöôøng cuûa ngöôøi aáy trôû neân yeân laëng. Nghò löïc Volition based on tastes: Vò Tö—See Luïc Tö khoâng moûi meät ñöa haønh giaû ñi tôùi; yù chí vaãn tieáp Thaân.

Volition based on touches: Xuùc Tö—See Luïc Tö Votive offerings to the dead: Minh khí (daâng Thaân. cuùng ñeå thöïc hieän lôøi nguyeàn cho ngöôøi cheát). Volition is both finite and infinite: Haønh caû höõu Votthapana (p): Determining—Quyeát Ñònh. laãn voâ bieân. Votthapana-citta (p): Determining Volition is both gone and not gone: Haønh nhö consciousness—Quyeát Ñònh Thöùc. khöù chaúng nhö khöù. Vow (v): Pranidhana or Pranihita (skt)—1) To Volition is finite: Haønh höõu bieân. take one's vow: Phaùt nguyeän (quyeát taâm); 2) To Volition is gone: Haønh nhö khöù. wish (to desire): Ao öôùc; 3) Commitment: Lôøi cam Volition is infinite: Haønh voâ bieân. keát; 4) To pray: Caàu Nguyeän; 5) Resolve: Lôøi Volition is neither finite nor infinite: Haønh phi phaùt nguyeän; 6) A will: Lôøi höùa—See Nguyeän. höõu phi voâ bieân. Vow to accumulate all roots of goodness: Volition is neither gone nor not gone: Haønh phi Nguyeän chöùa nhoùm taát caû thieän caên. nhö khöù phi chaúng nhö khöù. Vow to adorn all worlds: Nguyeän taát caû trang Volition is not gone: Haønh chaúng nhö khöù. nghieâm taát caû theá giôùi. Volitional (a): Volitive—Thuoäc veà yù chí. Vows of Amitabha: Di Ñaø Boån Nguyeän. Volitional actions: Samskara (skt)—Action— Vow to attain supreme enlightenment in all Activity—Conception—Disposition—Karma Buddha-lands: Nguyeän nôi taát caû Phaät quoác ñoä formation—Impulse—Moral conduct—Haønh— thaønh voâ thöôïng Boà Ñeà. Haønh ñoäng do yù muoán (taùc lyù). Vow to attain the ten Bodhisattva's bhumis: Volitional activities: Haønh ñoäng do yù muoán. Thaäp Ñòa Nguyeän Haønh—Nguyeän ñaït ñöôïc möôøi Volume (n): Quyeån saùch. caûnh giôùi cuûa Boà Taùt—See Thaäp Ba La Maät. Voluminous (a): Coù nhieàu

quyeån. Vow for the attainment of the wisdom of the Voluntarism: YÙ chí luaän—Chuû nghóa yù chí— divine eye: See Thieân Nhaõn Trí Thoâng Nguyeän. Thuyeát chuû yù. Vows of Avalokitesvara Bodhisattva: See Möôøi Voluntary (a): Töï nguyeän. Hai Lôøi Nguyeän Cuûa Ñöùc Quaùn Theá AÂm Boà Taùt . Voluntary addresses: Tuøy Töï YÙ Ngöõ—Remarks Vows of the awakening of faith: Phaùt taâm theo volunteered by the Buddha—Tuøy theo yù nghó cuûa Khôûi Tín Luaän. mình maø thuyeát giaûng (coù ba loaïi: tuøy theo yù Vow to be born in all Buddha-lands: Nguyeän mình, tuøy theo yù ngöôøi, tuøy theo yù cuûa mình vaø sanh taát caû coõi Phaät. ngöôøi). Vow (v) to be reborn in the Pure Land: Nguyeän Voluntary attained: Tuøy Duïc Thaønh—Tuøy yù Vaõng Sanh Tònh Ñoä. muoán maø ñaït thaønh. Vow to become a Buddha: Theä Nguyeän thaønh Voluntary confession: Tatsvabhavaisiya-vinaya Phaät. (skt)—Formality of confession—Öng Döõ Töï Ngoân Vows of Bhaishajya-Guru-Buddha: See Möôøi Trò—Töï aên naên xin loãi. Hai Lôøi Nguyeän Cuûa Ñöùc Döôïc Sö Löu Ly Quang Voluntary confession and repentance: Thuû Phaät. hoái—Töï nguyeän phaùt loà saùm hoái toäi loãi. Vows for bodhi and helpfulness: Pranidhana Volunteer (n & v): Tình nguyeän. (skt)—Nguyeän Ba La Maät. Volunteer to do something: Tình nguyeän laøm Vow of a Bodhisattva: Boà Taùt nguyeän. vieäc gì. Vows of a Buddha or Bodhisattva: Vomokkhattaya (p): Ceto-vimutti (p)—Citta- Paørvapranidhaøna (skt)—Original vow or vows of a vimukti (p)—Deliverance of the mind— Buddha or Bodhisattva, e.g., the fourty eight of Liberation of the mind—See Taâm Giaûi Thoaùt. Amitabha—See Boån Nguyeän. Vo Ngon Thong Zen Master (?-826): Wu-Yen- Vow to carefully examine all things: Nguyeän Tung—See Voâ Ngoân Thoâng Thieàn Sö. kheùo quaùn saùt taát caû caùc phaùp. Vortex of energy: Söï chuyeån ñoåi naêng löôïng. Vow (v) to deliver all sentient beings from Votary (a & n): Thuoäc veà lôøi khaán nguyeän. suffering: Nguyeän cöùu ñoä nhöùt thieát chuùng sanh

thoaùt khoå. Baát Canh AÙc Xuùc Nguyeän—Nguyeän ngaên chaën söï Vow to devote the mind to bodhi: See Phaùt Taâm taùi sanh vaøo caùc neûo aùc ñaïo. Boà Ñeà. Vows of Samantabhadra: Phoå Hieàn Thaäp Haïnh. Vow door: Taùc Nguyeän Moân. Vows of self-control: Nguyeän thöïc—Firm Vow to enter all ways of transcendence: resolve. Nguyeän nhaäp taát caû Ba La Maät. Vow to serve and honor all Budhas of the Vow-food: To nourish the life by the vow—See future: Nguyeän cung kính cuùng döôøng taát caû Phaät Nguyeän Thöïc. vò lai. Vow to fulfill all practices of Enlightening Vow to settle all sentient beings in the practice Beings: Nguyeän ñaày ñuû taát caû Boà taùt haïnh. of Universally Good Enlightening Beings: Vow to the full attainment of virtue: Cuï Tuùc Nguyeän an truï taát caû chuùng sanh nôi haïnh cuûa Phoå Ñöùc Boån Nguyeän—Nguyeän ñaït thaønh myõ maõn Hieàn Boà Taùt. ñöùc haïnh. Vow of sincere mind and joyful faith: Chí Taâm Vow to live through all future ages: Nguyeän truï Tín Laïc Nguyeän—The eighteenth of the forty- taát caû kieáp vò lai. eight vows of Amitabha Buddha—See Boán Möôi Vow made in a former existence: Tuùc Nguyeän Taùm Lôøi Nguyeän Cuûa Ñöùc Phaät A Di Ñaø . (nguyeän voïng töø trong tieàn kieáp). Vow of sincere, joyful and faithful minds: Vow Vow (v) the mind to bodhi: Phaùt boà ñeà taâm—To of three minds—Chí Taâm Tín Laïc Nguyeän—See devote the mind to

bodhi. Boán Möôi Taùm Lôøi Nguyeän Cuûa Ñöùc Phaät A Di Vow of non-abandonment: See Baát Xaû Theä Öôùc. Ñaø. Vow not to attain perfect enlightenment: See Vows for skillful determination: Thieän Quyeát Baát Thuû Chaùnh Giaùc Nguyeän and Boán Möôi Taùm Ñònh Nguyeän—Nguyeän quyeát taâm. Lôøi Nguyeän Cuûa Ñöùc Phaät A Di Ñaø. Vows that are superior to any other vows: See Vow not to hear of evil repute: See Baát Vaên AÙc Sieâu Theá Nguyeän. Danh Nguyeän and Boán Möôi Taùm Lôøi Nguyeän Vow of three minds: Vow of sincere, joyful and Cuûa Ñöùc Phaät A Di Ñaø. faithful minds—See Chí Taâm Tín Laïc Nguyeän. Vow not to realize Enlightenment: Daàu tu haønh Vow of universal salvation: Phoå Cöùu Nguyeän— vieân maõn nhöng nguyeän chaúng chöùng Boà Ñeà . Hoaèng theä phoå—See Thaäp Nguyeän Boà Taùt. Vows of obedience of Buddhist precepts: Vow of universally complete virtue: See Cuï Tuùc Nguyeän vaâng giöõ giôùi luaät nhaø Phaät. Ñöùc Boån Nguyeän. Vow-paramita: Perfection of determination—See Vows uttered in behalf of donors, or of the Nguyeän Ba La Maät. dead: Prayers uttered in behalf of donors, or of Vow-paramita-bodhisattva: Perfection of the dead. Formula uttered in behalf of donors, or determination Bodhisattva—Nguyeän Ba La Maät of the dead; especially on the All Souls Day's Boà Taùt. offerings to the seven generations of ancestors— Vow with penalties for failure: Dharani (skt)— Chuù nguyeän. Mantra (skt)—Magical formula employed in Vow-wheel: See Nguyeän Luaân. Tantric Buddhism—Mystical formula employed in Vow-wheel of a Bodhisattva: Nguyeän Luaân— Tantric Buddhism—An incantation—Spell— Vow-wheel. Oath—Curse—Thaàn chuù. Vowing to be reborn in the pure land: Nguyeän Vow and perform: See Nguyeän Haønh. ñöôïc taùi sanh vaøo coõi cöïc laïc. Vow of pity: See Bi Nguyeän. Vowing to devote the mind to bodhi: Phaùt Boà Vow in a perfunctory manner: Phaùt nguyeän lô Ñeà Taâm. laø laáy leä—Devoted cultivator should never vow in Vowing to eliminate inexhaustible afflictions: a perfunctory manner—Phaät töû thuaàn thaønh khoâng Phieàn Naõo Voâ Taän Theä Nguyeän Ñoaï n—Nguyeän neân phaùt nguyeän lô laø. dieät töø voâ soá phieàn naõo. Vow to prevent rebirth in the evil destinies: Vrajaka (skt): A wandering religious monk—See

Haønh Cöôùc Taêng. Vyaghra (skt): Hoå—A tiger. Vrata (skt): Trai Tònh Nhaät—Fasting day— Vyagghapajja-sutta (p): Dighajanu-sutta (p)— Uposatha by Brahmins—Ngaøy leã boá taùt cuûa Baø la Sutra on Conditions of Welfare to Dighajanu, moân. Anguttara Nikaya VIII.54—Kinh Duyeân Phuùc Lôïi, Vrhatphala (skt): Vehapphala (p)—Brhatphala Taêng Nhaát A Haøm VIII.54. (skt)—Heaven of existence rewards—See Quaûng Vyajana (skt): Valavyajana (skt)—See Phaát Traàn. Quaû Thieân. Vyakarana (skt): Veyyakarana (p)—Hoøa Ca Vriddha (skt): Tích tuï tinh yeáu taâm—Expereinced La—Hoøa Giaø La—Tyø Giaø La Na—Prediction— and concentrated mind. See Thoï Kyù. Vritti (skt): Vyakarana Sastra (skt): See Tyø Giaø La Luaän. 1) Evolution: Differentiation—Söï chuyeån bieán, Vyakarana Sutra (skt): Tyø Giaø La—Tyø Da Yeát phaân hoùa. Laït Nam—Tyø Haø Yeát Lôïi Naõ—Sutra on the 2) Pravartana (skt)—Vartana (skt)—Turn— prophecy of Bodhisattva’s future Buddhahood—Transform, revolve, evolve—Change the See Kinh Thoï Kyù. process of birth and

rebirth—Chuyeån hoùa. Vyanjana (skt): Bieån Thieän Na—Tieän Xaõ Na— Vrji (skt): Baït Xaø. See Tieän Thieän Na. 1) Baït Kyø—Name of a place in Vaisali—Teân Vyanjana-kaya (skt): Letter—Vaên thaân—Söï cuûa moät nôi trong thaønh Tyø Xaù Ly. nöông töïa giöõa danh vaø cuù—The interdependence 2) See Baït Xaø. between word and phrase. 3) See Baït Xaø Töû Tyø Kheo. Vyapada (p): Ill-will—Malevolence—Naõo haïi— Vrjiputra-bhiksu (skt): See Baït Xaø Töû Tyø Kheo. Saân haän (söï xaáu aùc, töùc toái, phaãn haän trong taâm). Vrksa (skt): See Tyø Lôïi Sai. Chöôùng ngaïi thöù hai trong naêm chöôùng ngaïi—See Vulgar: Prthag-jana (skt)— Puthujjana (p)— Saân Haän. Common—Earthly—Phaøm phu (thuoäc veà traàn tuïc, Vyapada-prativirati (skt): Baát Saân Haän—Khoâng chung, thoâng thöôøng, thöôøng tình)—Ordinary—giaän döõ. Profane—Worldly—Ordinary people. Vyapada-samjna (skt): Saân Nhueá Töôûng—Ill-will Vulgar love: Wordly love—Tuïc tình. perception. Vulgar people: Ordinary people—Uninitiated Vyapada-vitakko (skt): The unwholesome person—Tuïc töû. investigation of enmity—Unwholesome thought Vulture Peak: Gijjhakuta (p)—Gradhrakuta of enmity—Saân taàm. (skt)—Mount Grdhrakuta—Eagle Peak—See Vyasa (skt): See Tyø Da Sa. Linh Thöùu Sôn. Vyasta (skt): Ekaika (skt)—Moïi ngöôøi hay moïi Vulture Peak Assembly: Linh Thöùu Hoäi. vaät—All—Everything—Everyone—One by one. Vulture Peak Mount: Nuùi Linh Thöùu—Kyø Xaø Vyata (skt): Nirodha, Nirdha (skt)—See Dieät. Quaät. Vyavahara (skt): Caùc suy nghó theá tuïc—The Vung Liem Temple: See Vuõng Lieâm. worldly way of thinking. Vupasama-sukha (skt): Joy of tranquility and Vyavasargarata (skt): Hyû Xaû—Joy and extinction—Tòch Dieät Vi Laïc. equanimity—Hyû vaø xaû. Vupasamaya (p): Samatha (skt)—Upasamo (p)— Vyavasthanam (skt): Construction (building, Upasama (skt)—An tònh—Quietude— establishment): Kieán laäp—A resting abode: Moät Tranquility—Quietness—Calmness—Calm and choã yeân nghæ. still—Tranquil and pure. Vyavritti (skt): Revulsion: Söï chuyeån bieán— Vyadhi (p): Sickness—Bònh. Turning-over: Söï chuyeån laät. Vyadhmatakasamjna (skt): Contemplate on a Vyayama (p): Viriyam (p)—Virya (skt)—Samma bloated corpse—Quaùn xaùc sình leân, töôûng thaây Vayama (p)—Tinh Taán—Diligence—Earnestly vöøa môùi cheát vaø baét ñaàu sình leân—See Cöûu trying—Effort—Endeavour—Enthusiastic— Töôûng Quaùn. Fortitude—Perseverence—Unchecked progress—

Vigor—Virility—Zeal—See Tinh Taán. Waka (jap): A Japanese term for traditional Vyuaharaja (skt): See Trang Nghieâm Vöông. Japanese poetic form with fixed line lengths of 5- Vyuha (skt): Traøng hoa—A Garland or wreath— 7-5-7-7 syllables. Like haiku poems, waka poetry Ganda Vyuha—Hoa Nghieâm—Avatamsaka Sutra. is pervaded by the mind of Zen and is the form Vyuha-Kalpa (skt): Trang Nghieâm Kieáp. often chosen by Zen masters when they want to Vyuharadja-Bodhisattva (skt): Trang Nghieâm give expression to their realization of Zen—Thuaät Vöông Boà Taùt. ngöõ Nhaät Baûn coù nghóa hình thöùc thi thô truyeàn Vyuharaja (skt): Trang Nghieâm Vöông—See thoáng, coù moät soá aâm tieát nhaát ñònh 5-7-5-7-7 trong Vyuharaja Bodhisattva. caùc caâu thô. Cuõng gioáng nhö Baøi Cuù (haiku), thi Vyuharaja Bodhisattva (skt): Trang Nghieâm thô truyeàn thoáng thaám ñöôïm thieàn maïnh meõ,

caùc vöông Boà Taùt—A Bodhisattva in the retinue of thieàn sö thöôøng duøng noù ñeå dieãn ñaït söï theå Sakyamuni—Moät vò Boà Taùt trong quyeán thuoäc nghieäm thieàn cuûa mình baèng thô. cuûa Ñöùc Thích Ca Maâu Ni Nhö Lai. Wake: Bujjhati (p)—Bodhum (skt)— Vyuharaja samadhi (skt): See Trang Nghieâm Enlightenment—See Giaùc Ngoä. Vöông Tam Muoäi. Wake up (v): Enlightenment—See Giaùc Ngoä. Vyuharaja sutra (skt): See Kinh Trang Nghieâm. Wakeful (a): Jagarati (p)—Jagaritri (skt)— Vyupasama (skt): Nirodha, Nirdha (skt)—Vyata Waking—To be awake—See Tænh Thöùc. (skt)—See Dieät. Wakefulness (n): Jagarati (p)—Jagrati (skt)—Vyyakarana (p): Vyakarana (skt)—See Thoï Kyù. Awakened—Awakening—Waking—See Tænh Thöùc. Wakefulness of mind: Söï tænh thöùc cuûa taâm—See W Tænh Thöùc. Wabi (jap): Poverty, or austere simplicity, valued Waking: Wakeful—Wakefulness—See Tænh in the Japanese cultural tradition in various art Thöùc. forms inspired by Zen, such as pottery, poetry, and Wakuan Shitai (1108-1179): See Huo-An Shih- drama, are said to embody the styles of wabi and T'i. sabi (loneliness)—Ngheøo, khaéc khoå vaø ñôn giaûn, Waku-Sho (jap): Disturbing hindrances—See ñöôïc xem nhö laø giaù trò trong truyeàn thoáng vaên Hoaëc Chöôùng. hoùa Nhaät Baûn trong nhöõng hình thöùc ngheä thuaät Walk for alms food: Go on one’s alms round—Ñi ñöôïc gaây caûm höùng bôûi Thieàn, nhö thi thô, vaø kòch khaát thöïc. ngheä, ñöôïc cho laø hoùa thaân cuûa nhöõng kieåu Wabi Walk about with a metal staff: Tuaàn Tích— vaø Sabi. Tuaàn Giaùo (caàm gaäy ñi du hoùa hay ñi giaûng ñaïo Wailing hells: See Khieáu Hoaùn Ñòa Nguïc. caùc nôi). Wailing wall: Böùc töôøng than khoùc. Walk a path: Follow a path—Pratice a path—Ñi Wait on someone: Serve someone—Phuïc vuï ai. theo con ñöôøng. Wait until the dark stone turtle begins to talk: Walk at a rapid pace: Raûo böôùc. Long Nha Ñôïi bao giôø con ruøa ñen baèng ñaù bieát Walk, stand, sit and recline in all worlds, noùi—See Long Nha Thaïch Qui Khôûi Thuyeát. remaining unhindered: Nôi taát caû theá giôùi ñi, Wait until after retirement to cultivate: Ñôïi ñöùng, ngoài, naèm voâ chöôùng ngaïi truï. ñeán höu trí roài haún tu—See Höu Trí Roài Haún Tu. Walk up and down: Ñi kinh haønh—Walk slowly Wait until the time is ripe to develop people’s and enjoyably without thinking or worrying about immature faculties: Ñôïi ñeán khi theá nhôn caên anything. taùnh ñöôïc thaønh thuïc—See Theá Nhaân Caên Taùnh Walk in the way: To follow the Buddha-truth— Thaønh Thuïc. See Haønh Ñaïo. Wait upon someone: Haàu chuyeän cuøng ai. Walking meditation: Cankrama (skt)—Kinhin Waiting at the gate: Standing in the court or gate (jap)—Zen walking between sitting periods— of a Zen monastery—See Niwa-zume. Pratice of meditation while walking (pacing up

and down in mindfulness)—Thieàn haønh (ñi tôùi ñi beings—Du haønh khaép choán ñeå giaùo hoùa chuùng lui trong chaùnh nieäm)—See Thieàn Haønh. sanh. Walking seven steps: According to legend, the Wander around: Du Phöông—Raûo böôùc ñoù ñaây. infant Buddha walked seven steps in each Wander from place to place: Anupubbena- direction upon birth. carikam-caramano (p)—Du phöông—Ñi haønh Walking staff: Khama-pana (p)—Khakkara cöôùc. (skt)—Shujoâ (jap)—A monk’s staff—Zen monks Wander (v) in birth and death: Laên troâi trong and nuns

traditionally carry a long walking staff luaân hoài sanh töû—We have had to wander in the when traveling on a pilgrimage. The walking staff weary round of rebirth for so long—Chuùng ta ñaõ is also carried by Zen masters as a symbol of laên troâi quaù laâu trong voøng luaân hoài sanh töû. authority at ordinations and is hung on the wall Wander from place to place: Anupubbena- during formal lectures given in the Dharma hall carikam-caramano (skt)—Du Phöông—Ñi töø nôi (hattoâ). It is said that the walking staff derives naày ñeán nôi khaùc (ñeå hoaèng hoùa), chöù khoâng döøng from the classical Buddhist tradition. According to truï laïi nôi naøo. the Theravadan monastic code, the Buddha Wandering (n): Söï dong ruoãi. allowed old and infirm monks and nuns to use a Wandering devas of the sky: Du Hö khoâng thieân. walking stick—Thieàn Taêng vaø Thieàn Ni, theo Wandering on foot: Haønh Cöôùc. truyeàn thoáng, thöôøng mang chieác gaäy naøy khi ñi Wandering itinerant monk: Haønh cöôùc Taêng. haønh cöôùc. Chieác gaäy cuûa chö Taêng Ni ñöôïc xem Wandering man: Haønh Giaû—Ngöôøi ñi khaép ñoù nhö laø moät bieåu töôïng cuûa quyeàn uy ñöôïc ban cho ñaây. trong leã thoï giôùi, ñöôïc treo treân töôøng trong Wandering mind: Taâm dong ruoåi lang thang— nhöõngbuoåi thuyeát giaûng trong Phaùp ñöôøng. Ngöôøi Mental wandering—Scattered mind—A mind ta noùi tích tröôïng laáy ra töø truyeàn thoáng coå ñieån disorganized by distraction or a wandering mind Phaät giaùo. Theo truyeàn thoáng luaät Nguyeân Thuûy, of common untutored man. The distracted heart ñöùc Phaät cho pheùp chö Taêng Ni suy yeáu duøng may have the following distinctions: Good, bad, gaäy—See Tích Tröôïng. and indifferent—Taâm taùn loaïn hay töï taùnh cuûa Walking, standing, sitting, lying: Walking, nhöõng haïng phaøm phu bao goàm: Thieän, baát thieän, standing still, sitting or reclining—Haønh truï toïa vaø trung tính—See Taùn Taâm. ngoïa (ñi, ñöùng, ngoài, naèm)—Ñi Ñöùng Naèm Ngoài Wandering monk: Itinerant monk—Haønh cöôùc (boán uy nghi bao goàm heát moïi ñoäng taùc cuûa ngöôøi taêng—Nhaø sö ñi khaép ñoù ñaây ñeå thuyeát phaùp ñoä tu haønh duø xuaát gia hay taïi gia, luùc thieàn ñònh ñôøi. cuõng nhö luùc bình thöôøng). Wandering religious monk: Vrajaka or Wall-Contemplation: Quaùn vaùch töôøng—See Parivrajaka (skt)—Haønh cöôùc Taêng hay haønh giaû. Bích Quaùn. Wandering spirits: A folk concept in Japan Wall-gazer: See Bích Quaùn. referring to spirits of the dead who wander in Wall-gazing Brahman: Bích Quaùn Baø La Moân— search of release from their endless suffering— Moät danh hieäu cuûa Toå Boà Ñeà Ñaït Ma—A title of Moät khaùi nieäm daân gian cuûa Nhaät Baûn chæ cho Bodhidharma—Wall-gazer. thaàn thöùc cuûa nhöõng ngöôøi cheát ñi lang thang tìm Walls have ears: Bích trung höõu nhó (tai vaùch caàu giaûi thoaùt khoûi söï khoå ñau khoâng döùt. maïch röøng, hay röøng coù maïch vaùch coù tai). Wandering on the street at the wrong time: Du Wall painting: Bích Hoïa—Tranh töôøng. haønh treân ñöôøng phoá phi thôøi—See Saùu Nguy Walled city of enlightenment: Into which Hieåm Khi Du Haønh Treân Ñöôøng Phoá Phi Thôøi. illusion cannot enter—See Giaùc Thaønh. Wandering thoughts: See Tö Nieäm Buoâng Lung. Wander (v): Bharamyati (skt)—Float—Flow— Wang (tib): Abhisheka (skt)—Empowerment—Leã Spread—To ramble (roam)—To saunter idly—To ñieåm ñaïo. travel—Lang thang—Löu. Wang

Ching Su threw the pen down: Thöôøng Wander about teaching (preaching): Du Hoùa— Thò tròch buùt: neùm buùt—See Coâng AÙn Thöôøng Thò To go about teaching and converting sentient

Tròch Haï Buùt. nhieàu. Wangchup Dorje (1556-1603): Name of the ninth Want (n) of tranquility: Asanki (p)—Asanta Karmapa of the Karma-Kagyu school—Teân cuûa (skt)—Anxious—Discomfort—Baát An. vò Kieát Maõ Ba ñôøi thöù chín cuûa tröôøng phaùi Haéc Wanting to drink: Ham uoáng. Maïo Giaùo. Wanting to eat too much: Muoán aên nhieàu. Wang-Jih-Hsiu: See Vöông Nhöït Höu. Wanting to know: Yoku-Chi (jap)—Duïc Tri, Wang-Ku: See Vöông Coå. muoán bieát. Wang-Liang Ghost: See Voïng Löôïng Quyû. Wan-wu (chi): Vaïn vaät—A Chinese term, Wang-shi (tib): Abhiseka (skt)—Four literally means 'ten thousand things or beings', a empowerments—Töù chuûng quaùn ñaûnh (ñieåm ñaïo). conventional descriptive of the totality of Wangyal, Geshe Ngawang (1901-1983): Kalmyk phenomena within the universe. Ten thousand Mongolian of the Gelukpa order, whose main here simply means 'innumerable' or 'all'—Thuaät teacher was the Buryat lama Agvan Dorjiev ngöõ Trung Hoa, nghóa ñen laø 'möôøi ngaøn söï hay (1854-1938). He fled Tibet in 1951 following the vaät', töø naày trôû thaønh khuoân maãu ñeå chæ toaøn boä Chinese invasion. In 1955, he moved to the U.S.A. nhöõng hieän töôïng trong vuõ truï. Vaïn chæ coù nghóa laø to minister to a small Kalmyk community. He voâ soá hay toaøn boä. subsequently founded the first Tibetan monastery War: See Chieán Tranh. in North America, called the Lamaist Buddhist War gods: Asura (skt)—A-Tu-La. Monastery of North America, in Freewood Acres, War park: Parusakavana (skt)—See Thoâ AÙc NJ. His students included Robert Thurman and Uyeån. Jeffrey Hopkins—Ngöôøi Moâng Coå thuoäc boä toäc Warden of the monasterial abodes: Tri Lieâu— Kalmyk, theo tröôøng phaùi Gelukpa, thaày cuûa oâng Ngöôøi troâng nom phoøng oác trong töï vieän. laø ngaøi Buryat lama Agvan Dorjiev (1854-1938). Warden monk: Giaùm Töï—A warden monk in a OÂng ñaøo thoaùt khoûi Taây Taïng vaøo naêm 1951 ngay monastery—The warden or superintendent of a sau cuoäc xaâm laêng cuûa Trung quoác. Vaøo naêm monastery, especially the one who controls its 1955 oâng dôøi sang Myõ quoác ñeå cai quaûn moät coäng material affairs—Sö Tri Söï hay vò sö troâng coi ñoàng nhoû Kalmyk. Sau ñoù oâng saùng laäp tu vieän moïi vieäc trong töï vieän. Taây taïng ñaàu tieân treân vuøng Baéc Myõ, goïi laø Tu Warden of a temple: Abbot—Ñieän Chuûû—Ñieän Vieän Phaät Giaùo Laït Ma Baéc Myõ, ôû Freewood Ti—Vieän chuû—Another name for the abbot of a Acres, New Jersey. Ñeä töû cuûa oâng bao goàm temple—Teân goïi khaùc cuûa chöùc Tri Ñieän trong Robert Thurman vaø Jeffrey Hopkins. chuøa. Wanshi Shoâgaku (jap): Hung-chih Cheâng- Warding off negative phenomena and stopping chueh—See Hoaèng Trí Chaùnh Giaùc Thieàn Sö. evil action: Phoøng Phi Chæ AÙc—Ngaên ngöøa sai Wan-Shou-Chung-Kuan (chi): Vaïn Thoï Suøng quaáy vaø traùnh ñieàu ñoäc aùc—Avoidance of wrong- Quaùn—Teân cuûa moät vò sö Trung Hoa—Name of a doing and stopping evil action. Chinese monk. Warm (a): AÁm aùp. Wan-Shou-ssu (chi): Vaïn Thoï Töï—Name of an Warm heart cherished towards all sentient important Chinese Zen monastery on Chin-shan, beings:

Traùi tím aám aùp haèng höôùng tôùi taát caû caùc one of the most prestigious Zen monasteries in loaïi höõu tình—See Möôøi Ñaëc Ñieåm Cuûa Boà Ñeà China. It was designated as one of the Five Taâm. Mountains—Vaïn Thoï Töï, teân cuûa moät ngoâi Thieàn Warm-hearted (a): Coù nhieät tình. vieän quan troïng cuûa Trung Hoa treân nuùi Kính Sôn, Warn and punish: Giôùi Phaït—To warn and moät trong nhöõng Thieàn vieän coù tieáng taêm nhaát ôû punish; to punish for breach of the commandments Trung Hoa. Noù ñöôïc xeáp vaøo moät trong Nguõ or rules—Caûnh caùo vaø raên phaït. Sôn—See Nguõ Sôn (B). Warning: Caûnh caùo. Want (v) to enjoy good food: Muoán aên ngon Warning staff: See Keisaku. Want (v) to have good clothes: Muoán maëc ñeïp. Warren, Henry Clarke (1854-1899): See Henry Want a lot for very little: Ngöôøi cho ít maø xin

Clarke Warren. Phaät Ñaûn, raèm thaùng tö. Warrior caste: Ksatriya (skt)—Doøng Saùt ñeá lôïi. Wash out blood with blood: Dó Huyeát Taåy Warrior monks: Sobei (jap)—See Quaân Nhaân Huyeát—To wash out blood with blood, from one Taêng Só. sin to fall into another—Laáy maùu röûa maùu, maùu Warrior and ruling caste: Ksatriya (skt)—Doøng caøng lan roäng (laáy maùu röûa maùu hay laáy oaùn baùo Saùt ñeá lôïi. oaùn, chuùng ta seõ rôi heát töø toäi loãi naày sang toäi loãi Wasan (jap): Baøi haùt ca ngôïi—Gatha of harmony khaùc). or song of praise—See Hoøa Taùn. Wash a Buddha's image: See Wash (v) a Wash (v): Goät röûa. Buddha's statue. Wash (v) a Buddha's statue: Kanbutsu (jap)— Washing (n): Söï goät röûa. Taém Phaät—To wash a Buddha's statue in the Waste (a): Phí phaïm—Xa Hoa—To spend—To ceremony of Buddha's Birthday. The practice of profligate. bathing images of the Buddha to celebrate his Waste land: Ñaát hoang. birth originated in India. It became a popular Waste of money: Taøi saûn hieän taïi bò toån thaát. custom in China by the seventh and eighth Waste of time and energy: Phí phaïm thì giôø vaø centuries, and immediately after that it was naêng löïc transmitted to Koea, Japan, and Vietnam—Leã Waste one's wealth: Taøi saûn hieän taïi bò toån thaát. Moäc Duïc trong ngaøy kyû nieäm Phaät Ñaûn Sanh. Loái Wasting one property: Phung Phí Taøi Saûn. thöïc haønh naøy baét nguoàn töø AÁn Ñoä. Noù trôû thaønh Wasteland of Birth and Death: Samsara—Coõi moät taäp tuïc phoå thoâng ôû Trung Hoa vaøo nhöõng theá Ta Baø. kyû thöù baûy vaø thöù taùm, vaø ngay sau ñoù ñöôïc Wat (p): A Pali term used in Theravada countries truyeàn sang caùc xöù Trieàu Tieân, Nhaät Baûn vaø Vieät for a Buddhist monastery or temple—Töø Nam Nam. Phaïn duøng trong caùc xöù theo Phaät giaùo Nguyeân Wash house of the Monks' hall: Goka (jap)— Thuûy ñeå chæ töï vieän Phaät giaùo hay chuøa. The "rear stands," located behind the monks' hall Watch (n & v): Canh (trong ñeâm)—Tænh thöùc. (soâdoâ) of a traditional Zen monastery. The monks Watch animals copulating: To commit an use the "Goka" for ordinary daily purposes, such Expression of Regret Offense—Nhìn suùc vaät giao as washing their faces and brushing their teeth. hôïp laø phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi Travelers would also use this facility to wash the phaùt loà saùm hoái). dirt from their feet before entering the hall. In Watch animal fighting: To commit an Expression most traditional monasteries, hot water for bathing of Regret Offense—Coi ñaáu vaät laø phaïm giôùi

Ba was only provided in the separate bath house Daät Ñeà, phaûi phaùt loà saùm hoái. (yokushitsu) once every two weeks. For daily Watch a magic show: Xem aûo thuaät—Watch purposes, the monks used cold water at the military drills. "Goka"—Buïc röûa raùy ôû phía sau, toïa laïc ngay Watch martial art performance: Xem ñaáu voõ— phía sau Taêng ñöôøng trong moät Thieàn vieän truyeàn Watch military drills. thoáng. Chö Taêng söû duïng buïc röûa raùy naøy cho Watch military drills: To commit an Expression nhöõng muïc ñích thöôøng nhaät nhö röûa maët vaø ñaùnh of Regret Offense—Xem taäp traän laø phaïm giôùi Ba raêng. Khaùch Taêng cuõng coù theå söû duïng phöông Daät Ñeà. tieän naøy ñeå röûa raùy buïi baëm nôi chaân tröôùc khi Watch one's opportunity: Resign oneself—Lie böôùc vaøo Taêng ñöôøng. Trong haàu heát caùc töï vieän in wait for—AÅn nhaãn chôø thôøi. truyeàn thoáng, nöôùc noùng chæ ñöôïc cung caáp trong Watch people fighting or arguing with each nhaø taém moãi tuaàn moät laàn. Cho nhöõng muïc ñích other: Coi ngöôøi ta ñaùnh loän hay chöôûi loän laø thöôøng nhaät, chö Taêng phaûi söû duïng nöôùc laïnh taïi phaïm giôùi Ba Daät Ñeà. buïc röûa raùy naøy. Watch preparation for battle: Xem daøn traän Wash the image of the Buddha: Duïc Phaät and ñaùnh laø phaïm giôùi Ba Daät Ñeà. Taém Phaät—This is a ceremony on his birthday, Watching over a buffalo: Kangyu (jap)—Khaùn 15th of the fourth month—Leã taém Phaät vaøo ngaøy

Ngöu—In Zen, the term means to train oneself— See Thaäp Muïc Ngöu Ñoà. (thanh tònh). Watching over the robes and bowls: See Jikidoâ. Water dhyana: See Thuûy Ñònh. Wat Dhammakaya (p): A very popular Thai Water of eight excellent qualities: Eight Buddhist movement, founded in the 1970s by excellent qualities of the water—Eight kinds of Chaiyaboon Sitthiphon (Phra Dhammajayo) and virtues of water—See Baùt Coâng Ñöùc Thuûy. Phadet Phongaswad (Phra Dattajivo). At first, they Water of eight merits: See Baùt Coâng Ñöùc Thuûy. established a Buddhist center at Pathum Thani, Water of eight qualities: The ideal water of pure near Bangkok, later it has grown into a huge lands, which is cool, clear, sweet, soft, lustrous, complex. The movement has become the settled, nourishing, and able to allay (reduce) controlling force in the Buddhist Association of hunger and thirst—See Baùt Coâng Ñöùc Thuûy. most major Thai universities and has attracted Water with eight attributes: Eight Virtues— even the support of the royal family and powerful Water of eight virtues—See Baùt Coâng Ñöùc Thuûy. segments of the military. Its main stated goal is to Water with eight tastes: Baùt Vò Thuûy—Taùm vò restore Thai Buddhist civil religion, but its critics cuûa nöôùc. contend that it is mainly interested only in Water of eight virtues: Eight Virtues—Water amassing money and attracting members—Phong with eight attributes—See Baùt Coâng Ñöùc Thuûy. traøo Phaät giaùo Thaùi Lan raát phoå bieán do Water element: Apo-dhatu (skt)—Thuûy ñaïi— Chaiyaboon Sitthiphon (Phra Dhammajayo) vaø See Töù Ñaïi. Phadet Phongaswad (Phra Dattajivo) saùng laäp vaøo Water-Element Buddha: Ma Ma Keâ Boà Taùt— khoaûng thaäp nieân 1970s. Tieân khôûi hoï thieát laäp See Thuûy Taïng Phaät. moät trung taâm Phaät giaùo ôû Pathum Thani, gaàn Water-filter: Ñoà loïc nöôùc. Bangkok, veà sau naøy cô sôû aáy phaùt trieån lôùn. Water furnace: Round in shape—Thuûy Loâ, loø Phong traøo trôû

neân löïc löôïng kieåm soaùt haàu heát nöôùc hình troøn. caùc tröôøng ñaïi hoïc Thaùi trong giaùo hoäi Phaät giaùo Water of the Ganges: Gangajala (skt)—Nöôùc vaø thu huùt ngay caû söï hoã trôï cuûa hoaøng gia vaø soâng Haèng. nhöõng phaàn töû coù theá löïc trong quaân ñoäi. Muïc ñích Water globule: See Thuûy Vieân. chính cuûa phong traøo laø phuïc höng toân giaùo daân söï Water of ignorance: The turbid waters of Phaät giaùo, nhöng nhöõng ngöôøi chæ trích tranh luaän ignorance—See Si Thuûy. raèng phong traøo chæ nhaém vaøo vieäc gom thaät nhieàu Water in a jar: Nöôùc loùng trong chum—When tieàn vaø thu huùt hoäi vieân maø thoâi. we pour water into a jar, though the impurities are Water (n): Apas or Jala (skt)—Apo (p)—Nöôùc—deposited at the very bottom, they are not yet Thuûy Ñaïi (Thaáp)—See Töù Ñaïi. filtered out. If conditions change and the water is Water altar: See Thuûy Ñaøn. stirred up, the impurities will rise—Nhö nöôùc loùng Water-born asuras: See Thuûy Sanh A Tu La. trong chum, buøn tuy laéng xuoáng naèm yeân taän ñaùy, Water bubble: Thuûy Baøo—Bong boùng nöôùc—A nhöng khi chöa gaïn loïc ra ñöôïc, gaëp duyeân khuaáy bubble on the water. ñoäng, buøn laïi noåi leân. Water burial: See Thuûy Taùng. Water-lantern festival: Thuûy Ñaêng—Usually in Water crystal: Thuûy ngoïc. the seventh month—Leã röôùc ñeøn nöôùc vaøo thaùng Water of delusion: Turbid waters of ignorance— baûy. Si thuûy—Water of ignorance. Waterman in a monastery: Thuûy Ñaàu—Vò sö Water deva: Varuna (skt)—See Thuûy Thieân. chaêm lo veà nöôùc noâi trong töï vieän. Water-Deva Buddha: Phaät Thuûy Thieân. Water and milk: See Thuûy Nhuû. Water devi: Varunani (skt)—Thuûy Thieân Haäu— Water-moon: Jalacandra (skt)—Moon’s reflexion See Thuûy Thieân. in the water—Maët traêng trong nöôùc—See Thuûy Water of the dharma-nature: Phaùp Taùnh Trung Nguyeät. Thuûy—The “sweet-dew” water of the dharma- Water scent: Höông Thuûy—Nöôùc thôm cuùng nature (pure)—Nöôùc phaùp cam loà cuûa Phaùp Taùnh

Phaät—Perfume. Waves of consciousness: See Thöùc Laõng. Water scent money: See Höông Thuûy Tieàn. Wave of the seven consciousnesses: Thaát Thöùc Water-Sky Buddha: Thuûy Thieân Phaät. Laõng—Ngoïn soùng cuûa baûy yù thöùc. Water Spirits: Chuû Thuûy Thaàn. Wave of thoughts: Mind wave (mental Water store: See Thuûy Taïng. activities)—Taâm ba (nhöõng hoaït ñoäng cuûa taâm). Water strainer: Tuùi loïc nöôùc. Waver: Shake—Lay ñoäng. Water of truth: Which washes away Wavering: Dao ñoäng. defilement—Ñaïo thuûy (taåy saïch moïi ueá nhieãm Waves and wind: Soùng gioù—Ups and downs of cuûa traàn theá). life. Water vessel: See Thuûy Khí. Way (n): Upaøya (p & skt)—Path—Ñaïo—Phöông Water of virtue: Coâng Ñöùc Thuûy—See Baùt Coâng caùch—Phöông thöùc—Phöông tieän (duøng ñeå ñaït Ñöùc Thuûy. ñeán muïc ñích nhö con thuyeàn ñöa ngöôøi sang Water and wave of water: See Thuûy Ba. soâng). Water wheel: See Thuûy Luaân. Way of action: Caùch haønh ñoäng. Waterwheel at the well: The round of Way of affliction: See Phieàn Naõo Ñaïo. reincarnation—See Caáp Tænh Luaân. Way of the Arhat: See Voâ Hoïc Ñaïo. Water of wisdom: See Trí Hueä Thuûy. Way of beholding the truth: See Kieán Ñaïo. Wato (jap): Head phrase—A Japanese term for Way of birth: Chö Sinh—Caùc loaïi sinh. “the point of koan,” or "head of thought," which Way of a Bodhisattva: Discipline of a sums up the

intent of the paradox that it poses— Bodisattva, to benefit self and benefit others—Boà Töø ngöõ Nhaät Baûn chæ “Ñieåm cuûa coâng aùn,” hay taùt haïnh. "ñaàu cuûa tö töôûng," toång keát chuû yù cuûa caùi ngöôïc Way of Buddha: Buddhism—The way that leads laïi vôùi caùi maø coâng aùn ñeà ra—See Thoaïi Ñaàu. to Buddhahood—The Buddhist doctrine— Phaät Watts, Alan (1915-1971): British popularizer of ñaïo—The way which leads to Buddhahood or Buddhism (ngöôøi phoå truyeàn Phaät giaùo), enlightenment—Con ñöôøng daãn tôùi giaùc ngoä hay especially Zen. He lacked an academic Phaät quaû. background in the field and had no knowledge of Way that can be spoken of is not the real way: Asian languages, but was able to convey difficult Ñaïo maø coù theå noùi ra ñöôïc thì khoâng phaûi laø chaân and abstruse ideas in ways that appealed to a ñaïo (Ñaïo khaû ñaïo phi thöôøng ñaïo). general readership. His first book was “The Spirit Way of causation: Nhaân ñaïo (ñaïo cuûa nhaân vaø of Zen” (1936). Some of his books were quaû). dismissed by academic specialists as superficial Way of commandments: See Giôùi Moân. and inaccurate, but his works still have a wide Way of completely understanding the truth popular appeal from all over the world—Moät nhaø without further study: Voâ hoïc ñaïo—See Tam truyeàn baù Phaät giaùo ngöôøi Anh, ñaëc bieät laø truyeàn Ñaïo. baù veà Thieàn. OÂng khoâng coù caên baûn hoïc thuaät veà Way of completely understanding the truth Phaät giaùo, laïi cuõng khoâng coù kieán thöùc veà caùc without further study: Voâ hoïc ñaïo— ngoân ngöõ AÙ Chaâu, nhöng oâng coù khaû naêng truyeàn See Tam Ñaïo. ñaït nhöõng yù nghóa hay tö töôûng saâu saéc cho ñoäc Way of conversion: The way of transformation or giaû phoå thoâng. Quyeån saùch ñaàu tieân cuûa oâng laø development—See Hoùa Ñaïo. quyeån “Tinh Thaàn Thieàn” (1936). Moät soá saùch cuûa Way of cultivating the truth: Tu Ñaïo—See Tam oâng khoâng ñöôïc caùc chuyeân vieân haøn laâm taùn Ñaïo (B). thaønh vì cho raèng mang tính meâ tín vaø khoâng Way of cultivation: See Tu Ñaïo. chính xaùc, nhöng caùc taùc phaåm cuûa oâng vaãn ñöôïc Way of deliverance: Vimukti-marga (skt)— öa chuoäng vaø ñöôïc phoå bieán roäng raõi khaép nôi treân Moksa-marga (skt)—Path of liberation—See Giaûi theá giôùi. Thoaùt Ñaïo. Waves: Taranga (skt)—Laøn soùng. Way of discipline: See Cheá Giôùi and Cheá Moân.

Way of the Elders: Theravada Buddhism— Way of Nirvana: Voâ laäu ñaïo—Nieát Baøn moân. Thöôïng Toïa Boä—See Phaät Giaùo Nguyeân Thuûy. Way of Once-Returner: Sakadagami-magga Way of emancipation: Moksa-marga (skt)—See (p)—Sakrdagami-marga (skt)—See Tö Ñaø Haøm Giaûi Thoaùt Ñaïo. Ñaïo. Way of Enlightenment: See Trí Moân. Way of Peace: T'ai-Ping-Tao (chi)—Thaùi Bình Way to the Far Shore: Paraya-navagga (p): See Ñaïo. Bæ Ngaïn Ñaïo Phaåm. Way of pity directed to others: Buddha-pity—Bi Way of flowers: Kado (jap)—To train the mind taâm Phaät höôùng ñeán cöùu ñoä tha nhaân—See Bi through adorning (sticking) flowers in a vase— Moân. Luyeän taâm baèng caùch caém hoa vaøo bình—See Way-place: Bodhimandala—Bodhi Seat—Way- Hoa Ñaïo. place—Truth-plot, holy site, place of Way of higher evolution: Con ñöôøng thaêng tieán. Enlightenment—See Boà Ñeà Ñaïo Traøng. Way of holiness: See Thaùnh Ñaïo Moân. Way of poverty: The way of

living of the monk Way of the hungry demons: The destiny of the and nun—Poor religion, i.e. without the Buddha- hungry ghosts—See Ngaï Quyû Ñaïo. truth—Baàn ñaïo. Way of illusion: The direction of illusion, Way of purity: Phaïm Ñaïo—Con ñöôøng thanh delusive objective, interpreted as deluded in khieát. fundamental principles—Con ñöôøng ñi tôùi meâ Way of reality: Way of Truth—True way—Chaân hoaëc vaø phieàn naõo hay höôùng ñi ñeán phieàn naõo. ñaïo. Way imbued compassion, love and sympathy: Way of right unity: Thaønh Nhaát Ñaïo. Ñöôøng loái thaám nhuaàn töø bi, trìu meán vaø loøng caûm Way of Shih-tou is very slippery!: See Thaïch thoâng. Ñaàu Loä Hoaït. Way of illusion: AÛo moân. Way of teaching: Teach a way—Teach a Way of instruction: The way of teaching—See religion—Giaùo ñaïo. Giaùo Ñaïo. Way of transmigration: Löu chuyeån moân—As Way of karma: See Nghieäp Ñaïo. contrasted with that of Nirvana—Ngöôïc laïi vôùi Way leading to the cessation of suffering: Nieát Baøn moân. Dukkha-nirodha-gamini-patipada (skt)—Khoå Dieät Way of Truth: True way—Way of reality— Ñaïo—Path leading to the cessation of suffering— Chaân ñaïo. See Töù Dieäu Ñeá. Way of Yaksa: Destiny of Yaksa—Quyû ñaïo— Way learner: Ngöôøi hoïc ñaïo. See Yaksa. Way of leaving the world: Xuaát theá gian ñaïo. Wayman, Alex: American scholar of Buddhism, Way of liberation: Way of emancipation—See who spent most of his career at Columbia Giaûi Thoaùt Ñaïo. University. He has published prolifically (raát Way of living: Caùch soáng. nhieàu) on a range of topics, most significantly on Way of living of the monk and nun: Way of Tibetan Buddhism and Yogacara—Hoïc giaû Phaät poverty—Poor religion, i.e. without the Buddha- giaùo ngöôøi Myõ, ngöôøi ñaõ traûi qua haàu heát ngheà truth—Baàn ñaïo. nghieäp cuûa mình taïi tröôøng Ñaïi Hoïc Columbia. Way of mortal samsara: Höõu laäu ñaïo—Sinh töû OÂng xuaát baûn raát nhieàu saùch vôùi nhieà u ñeà muïc, ñoà (con ñöôøng sanh töû). tieâu bieåu nhaát laø veà Phaät Giaùo Taây Taïng vaø Du Way of mortality: Way of reincarnation—Höõu Giaø. laäu ñaïo—Sinh töû ñoà (con ñöôøng sanh töû). Way-opener: The Buddha—Khai ñaïo giaû (ngöôøi Way of mystic experience: Witness to the khai môû ñaïo phaùp). truth—Chöùng ñaïo. Way of pity directed to others: Buddha-pity—Bi Way of nembutsu-faith: The way of salvation Moân—Bi taâm Phaät höôùng ñeán cöùu ñoä tha nhaân. through nembutsu faith—Con ñöôøng cöùu ñoä qua Way-place: Ñaïo traøng—See Bodhimandala. nieàm tin nieäm Phaät. Way of purity: Thanh Tònh Phaùp—The way of

purity or escape from the passions and lower Wealth (n): Artha or Vasu (skt)—Rich—Söï giaøu transmigration—Pheùp thanh tònh xa lìa moïi phieàn sang—Taøi löïc. naõo caáu nhieãm ñeå vöôït thoaùt khoûi duïc voïng vaø Wealth-Merit-Virtue Buddha: Taøi Coâng Ñöùc luaân hoài sanh töû. Phaät. Way of realization: Chöùng ñaïo—Thöïc chöùng con Wealthy Bodhisattva: Phong Taøi Boà Taùt—See ñöôøng cuûa chö Phaät. Töï Taøi Chuû Boà Taùt. Way of rebirth as an animal: Suùc sanh ñaïo. Wealthy ghosts: Ña taøi quyû. Way of realization: Chöùng ñaïo. Wealthy man: Taøi chuû—Tröôûng giaû. Way of reincarnation: Höõu Laäu Ñaïo—The way Wealthy In Merit And Virtue Buddha: Phaät Taøi of mortality—Con ñöôøng cuûa luaân hoài sanh töû. Coâng Ñöùc. Way to relate to others: Caùch ñoái xöû

(lieân heä) Weapons of Great Enlightening Beings: Khí vôùi ngöôøi khaùc. giôùi cuûa chö Ñaïi Boà Taùt. Way of release by realization of truth: Giaûi Wear lay clothing: To commit an Expression of thoaùt ñaïo—Con ñöôøng giaûi thoaùt baèng thöïc chöùng Regret Offense—Maëc aùo quaàn cuûa ngöôøi theá tuïc chaân lyù. laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Way of release all sufferings by ralization of Wear objects of gold, silver or precious stones: truth: Giaûi Thoaùt Ñaïo—Way of emancipation. To commit an offense that involves Release and Way of right will prevail over the way of Expression of Regret—Ñeo vaøng, baïc hay ñaù quí might: Vöông ñaïo aét thaéng baù ñaïo (Vöông ñaïo taát laø phaïm giôùi xaû ñoïa (buoâng boû vaø phaùt loà saùm thaéng baù ñaïo). hoái). Way of salvation through nembutsu faith: Way Wear a rosary made of expensive or bright of nembutsu-faith—Con ñöôøng cöùu ñoä qua nieàm colored gems: To commit an offence that tin nieäm Phaät. involves Release and Expression of Regret—Ñeo Way seeker: Ngöôøi hoïc ñaïo. chuoãi hoaëc traøng haït ñaéc tieàn laø phaïm giôùi xaû ñoïa Way of Shih-tou is very slippery: See Thaïch (buoâng boû vaø phaùt loà saùm hoái). Ñaàu Loä Hoaït. Wear only three garments: Chæ coù tam y hay ba Way of sins: Misleading path—Meâ ñoà. loaïi aùo. Way of speaking: Caùch aên noùi. Wearing rags from dust-heaps: Baèng loøng maëc Way of teaching: Way of instruction—See Giaùo ñoà baù naïp töø vaûi raùch. Ñaïo. Weary: Meät moûi. Way of transmigration: See Löu Chuyeån Moân. Weary of the miseries of earth and seeking Way to True Happiness: Con ñöôøng ñöa ñeán deliverance: See Yeám Caàu. chaân haïnh phuùc. Weary of the world: Yeám Theá—Chaùn ñôøi. Way of vehicle of oneness: Ekayana-magga Weary of the world and abandon it: Yeám Ly— (p)—Path of one vehicle—See Nhaát Thöøa Ñaïo. Chaùn gheùt vaø lìa boû theá söï. Way of zeal: Taán Ñaïo. Weathercock (n): Con gaø baùo gioù treân noùc nhaø. We are never completely satisfied: Chuùng ta Webs between the fingers and toes: Toes and chaúng bao giôø toaïi nguyeän. fingers finely webbed—Fine webbing lacing his Weak (a & n): Yeáu ñuoái—The weak—Keû yeáu. fingers and toes—Trong keû tay keû chaân coù da Weak in compassion: Töø Bi Baïc Nhöôïc—Thieáu moûng nhö löôùi giaêng—See Tam Thaäp Nhò Haûo loøng töø bi. Töôùng. Weak and unlikely to act: Baïc chí nhöôïc haønh Web of doubt: Nghi Voõng—Löôùi nghi ngôø. (chí khí moûng manh, haønh ñoäng yeáu ôùt). Wedding (n): Ñaùm cöôùi. Weaken (v) sense desires and ill-will: Laøm suy Wednesday (n): Thöù Tö. yeáu tham vaø saân. Weed (n): Coû thaáp. Weakening of the intellect; Trí löïc toån haïi. Week (n): Tuaàn leã. Weakness (n): Söï yeáu ñuoái—Söï keùm heøn. Weekday: Ngaøy thöôøng trong tuaàn.

Ween (old English): Think—Suppose—Suy nghó Tieáp daãn—Tieáp nhaän vaø höôùng daãn—Tieáp Daãn. nhö vaäy. Welcoming and escorting Master: See Tieáp Weep (a & v): Khoùc loùc. Daãn Ñaïo Sö. Wei Dynasty: Trieàu ñaïi nhaø Nguïy beân Trung Welcoming and escorting to the Pure Land: Hoa. Tieáp Daãn Veà Tònh Ñoä. Wei-Lang: See Hueä Naêng. Well (n): Tænh—Gieáng nöôùc. Wei-Mo-Chieh-So-Wen-Ching: Duy Ma Caät Töû Well accomplished: Thieän Bò—Hoaøn thaønh toát Sôû Vaán Kinh—Ñaïi Thöøa Ñaûnh Vöông Kinh— ñeïp. Vimalakirti-Nirdesa-Sutra. Well-appearing: Subhuti

(skt & p)—Tu Boà Ñeà Wei-Shan-Ling-Yu: Isan-Reiyu (jap)—See Linh (Thieän Hieän). Höïu Qui Sôn Thieàn Sö. Well-being: Sung söôùng—Laønh maïnh. Wei shih School: Vijnanavada (skt)—School of Well-born: See Thieän Sanh. consciousness—See Duy Thöùc Toâng. Well come: Thieän Lai—Ñaõ ñeán raát toát. Wei Tsung Chih Chang (chi): See Trí Thöôøng Well departed: See Well gone. Qui Toâng Thieàn Sö. Well deserved reputation: Danh baát hö truyeàn. Wei Yang Tsung (chi): Kuei-Yang-Tsung (chi)—Well-Farer: Sugato (p)—The Wise One—Ñaáng Igyo-Shu (jap)—See Quy Ngöôõng Toâng. Thieän The—See Thaäp Hieäu. Wei-yen's doing something: See Coâng AÙn Duy (The) Well-fed cannot understand the Nghieãm Baát Vi. sufferings of the starving masses: Baûo nhaân baát Wei Zhao Bao Feng: See Duy Chieáu Baûo Phong tri ngaï nhaân cô (ngöôøi no khoâng bieát buïng Thieàn Sö. ngöôøi ñoùi). Weigh one’s words: Lieäu lôøi. Well-filled armpits : Hai naùch ñaày ñaën—See Weighed down by mundane preoccupations Tam Thaäp Nhò Haûo Töôùng. and have not yet severed worldly thoughts: Well-formed features: Töôùng maïo ñoan trang. Ñeo mang vieäc theá tuïc—Even when you have not Well gone: Sugata (skt)—Thieän Theä—Ñaõ ñi raát reached old age and your body is still vigorous, toát—The Blessed One—Well departed—See you are still weighed down by mundane Thaäp Hieäu. preoccupations and have not yet severed worldly Well-Gone One: Thieän Theä—See Thaäp Hieäu. thoughts. You run east and west, worrying about Well Gone One who understands the World: ten thousand things. With your sea of Lokavit (skt)—Theá Gian Giaûi—See Thaäp Hieäu. consciousness so vast, how can you cultivate?—Ví Well and good : Laønh thay! nhö luùc baïn chöa giaø, thaân löïc ñang cöôøng traùng, Well-informed: Thöùc giaû. maø coøn ñeo vieäc theá tuïc, chöa döùt nieäm ñôøi, boân Well-informed people: Baäc thöùc giaû. taåu ñoâng taây, aâu lo ñuû vieäc, bieån thöùc meânh moâng, Well-known: Noåi tieáng. laøm sao coù theå tu haønh ñöôïc? Well-known Buddha: Danh Vaên Phaät. Weight (n): Söùc naëng. Well-known Light Buddha: Danh Vaên Quang Weight of a mountain: The weight of Sumeru— Phaät. See Sôn Caân. Well-learned noble disciple: Thaùnh ñeä töû ña vaên. Weighty (a): Naëng—Heavy. Well-nourished heart: Tröôûng döôõng taâm. Weighty karma: Garuka (skt)—See Troïng Well-off (a): Khaù giaû. Nghieäp. Well polished: Heát söùc boùng baãy—Heát söùc tao Welcome: Susvagata or Svagata (skt)—A title of nhaõ. the Buddha—See Thieän Lai. Well purified: Thieän Thanh Tònh—Heát söùc thanh Welfare (n): Haïnh Phuùc—Happiness. tònh. Welfare for others: Lôïi Tha—Lôïi ích cho ngöôøi Well purified Bodhisattva: Thieän Thanh Tònh Boà khaùc. Taùt—Vò Boà Taùt heát söùc thanh tònh. Welcoming and escorting: Receive and lead— Well-retracted male organ: Nam caên aån kính—

See Tam Thaäp Nhò Haûo Töôùng. while those engaged in practical affairs stood on Well and river: See Tænh Haø. the east. This was an imitation of the Court Well settled: Thieän An Kyø Sôû—OÅn ñònh vöõng practice in regard to civil and military officials— vaøng. Nhoùm Taêng chuyeân veà giaûng giaûi giaùo phaùp, beân Well-taught noble disciple: Thaùnh ñeä töû ña vaên. phía Taây cuûa phöông tröôïng; trong khi nhoùm beân Well thoughts ideas presented in convincing Ñoâng thì chuyeân

veà nhöõng coâng vieäc thöïc tieãn words: Nghóa chính töø nghieâm, lôøi trang nghieâm. khaùc. Ñaây laø moät loái baét chöôùc theo vaên voõ quan Well understand the effect of conditioned cuûa trieàu ñình. activity: Thieän Tri Thuø Baùo—Hieåu raát roõ veà haäu Western Heaven king: Virupaksa (skt)— quaû cuûa haønh ñoäng coù ñieàu kieän. Virupakkha (p)—Quaûng Muïc Thieân Vöông—Taây Well understand the mundane world: Thieän Tri thieân vöông. Theá Gian—Hieåu raát roõ veà theá gian. Western incense: Quaät Cuï La—Nhang cuûa Well-versed in the Buddhist Scriptures: Tinh phöông taây (An Töùc höông). thoâng Phaät phaùp. Western land: India—Taây ñoä (AÁn Ñoä). Well versed in past and present events: Baùc coå Western land of Amitabha Buddha: See Taây thoâng kim (hieåu bieát raát roõ chuyeän thôøi xöa vaø thôøi Phöông Cöïc Laïc. nay)—A great scholar. Western mandala: See Taây Maïn Ñaø La. Wen-Chun-Le-T'an (1061-1115): See Vaên Western Paradise: Western land of Amitabha Chuaån Laëc Ñaøm Thieàn Sö. Buddha—See Taây Phöông Cöïc Laïc. Wen-Shu: See Vaên Thuø Sö Lôïi. Western Paradise of the Pure Land: Sukhavati Wen-Shui-Ch'in-Shan: See Vaên Thuùy Khaâm Sôn (skt)—Western land of Amitabha Thieàn Sö. Buddha—See Taây Phöông Cöïc Laïc. Wen-Shu-Shih-Li: See Vaên Thuø Sö Lôïi. Western Pure Land: Sukhavati (skt)—Taây Wen Ta: Mondoâ (jap)—Question and answer— Phöông Tònh Ñoä—See Taây Phöông Cöïc Laïc. See Vaán Ñaùp. Western Ranks: Choâshu (jap)—Taây Ban—The Wen Yen Zen Master: Yun-Men-Wen-Yen—western group, i.e. teaching monks stood on the See Vaân Moân Vaên Yeån Thieàn Sö. west of the abbot, while those engaged in Wesak: Vesak (skt)—Ngaøy Traêng troøn thaùng Tö. practical affairs stood on the east. This was an West (a & n): Pascima (skt)—Phöông Taây. imitation of the Court practice in regard to civil West guardian deva: Nan Giaùng Phuïc Keát Hoä. and military officials. The western group includes the offices of chief seat (shuso), scribe (shoki), West Mountain: See Hsi-shan. sutra prefect (zoâsu), guest prefect (shika), Western (a): Taây phöông. bathkeeper (chiyoku), and prefect of the Buddha Western attitude: Thaùi ñoä cuûa taây phöông. hall (cheden)—Nhoùm Taêng chuyeân veà giaûng giaûi Western Buddha-land: Höông Taäp Ñòa—See giaùo phaùp, beân phía Taây cuûa phöông tröôïng; trong Höông Taäp. khi nhoùm beân Ñoâng thì chuyeân veà nhöõng coâng Western Buddhism: Phaät giaùo Taây phöông. vieäc thöïc tieãn. Ñaây laø moät loái baét chöôùc theo vaên Western conceptions of utilitarianism and voõ quan cuûa trieàu ñình. Nhoùm Taây Töï Taêng bao scientific problem solving: Quan nieäm taây goàm vò Thuû Toøa, Thö kyù, Kinh ñieån, Tieáp Taân phöông veà thuyeát vò lôïi vaø giaûi quyeát vaán ñeà moät (tieáp khaùch), taåy thaùo phoøng (nhaø taém), vaø Phaät caùch khoa hoïc. ñieän. Western Continent: Godana, Aparagodana, or Western ranks in a Zen monastery: See Taây Avaragodanuyah (skt)—See Taây Ngöu Hoùa Chaâu. Töï. Western continent of the world: Godaniya or Westerners and Buddhist meditation: Ngöôøi Apara-godaniya (skt)—Taây Luïc ñòa. phöông Taây vôùi Thieàn taäp—See Taây Phöông Western countries: Caùc xöù Taây Vöïc. Nhaân Thieàn Taäp. Western group: Seihan (jap)—Taây Ban— What nature?: See Haø Tính. Teaching monks stood on the west of the abbot, What one has learnt: Sutavudham (p)—Nghe.

What or Who is the Buddha?: Phaät laø ai?—See of the Wheel of Law—See Phaùp Luaân. Nhö Haø Thò Phaät. Wheels of liberation: Baùnh xe giaûi thoaùt—See Whatever is phenomenal is impermanent: Chö Nguõ Phaät. haønh voâ thöôøng (moïi hieän töôïng ñeàu voâ thöôøng). Wheel of life: Voøng luaân hoài sanh töû. Wheel (n): Chakra or Cakka (p) Cakra (skt)— Wheel of Meditation: Ñònh luaân—Baùnh xe Baùnh xe (Phaùp)—Phaùp luaân—Voøng troøn. thieàn ñònh. Wheel of birth and death: Bhavacakra (skt)— Wheel of mental activities: Cô Luaân—Baùnh xe Round of mortality—Voøng Sanh Töû. taâm. Wheel of all branches: The wheel that contracts Wheel power is unable to overcome the all the branches so as to bring them back to the powerful forces of love, lust and desires: Neân root, i.e., the Lotus—Nhieáp maït quy baûn Phaùp nhôù raèng söùc chí nguyeän khoâng thaéng noåi söùc tình Luaân laø thôøi Phaùp Hoa. aùi ñöôïc—Remember the “wheel power” is unable Wheel of Delusions: Hoaëc Luaân. to overcome the “powerful forces of love, lust and Wheel of Dependent Origination: Baùnh Xe desires. Thaäp Nhò Nhôn Duyeân—See Thaäp Nhò Duyeân Wheel of rebirth: Theá Luaân—Sanh töû luaân. Khôûi. Wheel ruler: Cakravartiraja (skt)—Kim Luaân Wheel of desire: See AÙi Luaân. Vöông. Wheel of dharma: Dharma-cakra (skt)—The Wheel of samsara: Sanh Töû Luaân—The wheel of wheel of law—Baùnh xe phaùp—The spiritual births-and-deaths, or the round of mortality— wheel—See Phaùp Luaân. Baùnh xe sanh töû hay voøng sanh töû. Wheel of Distress: Khoå Luaân. Wheel of salvation: Wheel of liberation—See Wheel of existence: Höõu Luaân—Baùnh xe hieän Nguõ Phaät. höõu. Wheel sign: See Luaân Töôùng. Wheel of fine dharma: Baùnh xe phaùp nhieäm Wheel of space: The wheel of space is below the maàu—Dieäu Phaùp luaân—The wonderful dharma water and wind wheels of the world—Khoâng luaân, wheel—The wonderful spiritual wheel. naèm döôùi thuûy luaân vaø phong luaân cuûa theá giôùi — Wheel of fire: Alatacakra (skt)—Circle of fire— See Khoâng Luaân. Whirling fire—Fire-wheel—Hoûa Luaân—Tuyeàn Wheel of speech: Khaåu Luaân—Baùnh xe lôøi noùi. Hoûa Luaân. Wheel of suffering: Khoå luaân—See Tam Luaân Wheel of five destinies: Baùnh xe cuûa naêm neûo (C)(D). luaân hoài—See Nguõ Ñaïo Luaân Hoài. Wheel of time: Kala-chakra (skt)—Thôøi luaân— Wheel of five destinies of birth and death: Baùnh xe thôøi gian. Baùnh xe cuûa naêm neûo luaân hoài—See Nguõ Ñaïo Wheel treasure: Baùnh xe baùu cuûa Chuyeån Luaân Luaân Hoài. Thaùnh Vöông—See Luaân Baûo. Wheel of food: Physical wheel—Thöïc luaân. Wheel of truth: Baùnh xe chaân lyù—The wheel of Wheel of illusion: See Hoaëc Luaân. law—See Phaùp Luaân. Wheel of impermanence: Voâ thöôøng luaân—See Wheel Turner: Chakravartin (p) Cakravartin Tam Luaân (D). (skt)—Wheel ruler—See Chuyeån Luaân Vöông. Wheel of Impurity: Baát Tònh Luaân. Wheel Turning King: Bala-cakravartin (skt)— Wheel of karma: See Nghieäp Luaân. Universal King—Universal Monarch—Chuyeån Wheel king: Cakravartiraja (skt)—Chuyeån Luaân Luaân Thaùnh Vöông. Vöông—World ruler. Wheel Turning monarch: See Wheel Turning Wheel of knowing the other's mind: Tha Taâm King. Luaân—See Chuyeân Nieäm Thò Hieän. Wheel of uncleanness: Baát tònh luaân—See Tam Wheel of Law: Dharma-cakra (skt)—Baùnh xe Luaân (D). phaùp—The

Buddha delivered his first sermon at Wheel vow Buddha: Cakrasamvara (skt)—Sarnath and this event is known as the first turning Tantric Buddha who is the central figure of the

Cakrasamvara-tantra—See Nguyeän Luaân Phaät. Whirling fire: Alatacakra (skt)—Circle of fire— Wheel of wind: Vayumandala (skt)—Circle of Wheel of fire—See Hoûa Luaân. wind—See Phong Luaân. Whirling fire: Circle of fire—Fire wheel—Wheel of Wisdom: Tueä luaân. Wheel of fire—Whirled fire in a circle, the whole Wheel of wonderful dharma: See Vi Dieäu Phaùp circle seeming to be on fire, emblem of illusion— Luaân. See Hoûa Luaân. Wheel of the wonderful law: Wheel of fine Whirling wheel of fire: Tuyeàn Hoûa Luaân—See dharma—The wonderful dharma wheel—The Hoûa Luaân. wonderful spiritual wheel—Baùnh xe phaùp nhieäm Whisk: Hossu (jap)—Vyajana (skt)—A duster— maàu—See Dieäu Phaùp Luaân. Fly brush—See Phaát Töû. When drinking water, think of the source: Whisper (v): Japati (p & skt)—Noùi thaàm—Thaàm Uoáng nöôùc nhôù nguoàn. baûo—Ruø rì—To murmur—To mutter. When mind evolves, all forms are manifested: Whispering: Japanam (p)—Japa (skt)—Ñang noùi Sarvarupavabhasam-hiyada-cittampravartate thaàm—Murmuring—Muttering. (skt)—Chuùng saéc do taâm khôûi (taát caû saéc ñeàu do White (a & n): Maøu traéng. taâm khôûi maø hieän ra). White baton or hammer: The informing baton— When misfortune reaches its limit, then See Baïch Truøy. prosperity comes: Heát côn bæ cöïc tôùi hoài thôùi lai White-bodied Avalokitesvara Bodhisattva: (aâm cöïc döông hoài—After yin reaches its climax, Svetabhagavati (skt)—White-robed it is bound to being followed by yang). Avalokitesvara Bodhisattva—Baïch Thaân Quaùn Töï When in Rome, do as the Romans do: Nhaäp gia Taïi Boà Taùt. tuøy tuïc, nhaäp giang tuøy khuùc. White bullock cart: Xe Traâu Traéng—Nhöùt Thöøa When there is preparedness, there is no fear cöùu ñoä chuùng sanh—The one universal vehicle of of disaster: Coù chuaån bò thì khoâng sôï hoaïn naïn salvation—See Baïch Ngöu. (Höõu bò voâ cuï hoaïn). White candana: White sandal-wood—Baïch ñaøn. When two people quarrel, a third party can White clothes: See Baïch Y. take advantage of both: Baïng duaät töông trì, ngö White clothed Sect: Svetambara (skt)—Baïch Y oâng ñaéc lôïi—When the oyster and the heron are Phaùi—A branch of Jainism in India—Moät nhaùnh at each other's throat, the fisherman is the only to cuûa Kyø Na giaùo ôû AÁn Ñoä. benefit. White clothing: White clothes—Lay people, said Whence is birth? Whither is death?: Sanh töø to be that of Brahmans and other people, hence it ñaâu ñeán? Cheát ñi veà ñaâu?—See Coâng AÙn Sanh is term for common people—See Baïch Y. Thò Tuøng Haø Xöù? Töû Khöù Ñaùo Haø Xöù? White Cloud: Baïch Vaân Toâng—See Baïch Vaân Where the road of ideation cannot reach: Nôi yù Toâng. thöùc khoâng theå ñeán ñöôïc—See Coâng AÙn YÙ Loä Baát White clouds change into a grey dog: Baïch vaân Ñaùo. thöông caåu (maây traéng hoùa thaønh choù xaùm, yù noùi Where do you come from? Where will you go?: vieäc ñôøi bieán hoùa voâ löôøng)—The changes in See Haø Xöù Lai? Haø Xöù Ñaùo? human affairs are immeasurable. Where will a person be reborn?: Sanh Veà Coõi White Cloud Sect: See Baïch Vaân Toâng. Naøo? White cloud society: Maitreya Society—Hoäi Di

Where there is a will there's a way: Höõu chí Laëc—A Chinese lay Buddhist group that looks to caùnh thaønh (coù chí thì neân). the coming of Maitreya, the future Buddha—See While alive: Luùc sanh thôøi. Baïch Vaân Toâng. Whirl-wind: Cyclone—Trieàn phong (con troát). White curl of hair between the eyebrow: See Whirled fire in a circle: Whirling fire—Fire Baïch Haøo. wheel, the whole circle seeming to be on fire, White curly hair between the Buddha's emblem of illusion—Hoûa luaân. eyebrows: See Quang Haøo.

White elephant: The six-tusked white elephan— Thieän Sôn—Name of a mountain. See Baïch Töôïng. White quartz: Kha Tuyeát—Ngoïc thaïch traéng nhö White-Elephant Bodhisattva: Baïch Töôïng tuyeát—Snow-white as jade. Vöông. White river town: Isfijab—See Baïch Thuûy White even and close teeth: Raêng traéng, trong, Thaønh. ñeàu vaø khít nhau—See Tam Thaäp Nhò Haûo White robber: See Baïch Taëc. Töôùng. White-robed Avalokitesvara Bodhisattva: White-face youth: Baïch dieän thö sinh (ngöôøi Svetabhagavati (skt)—White-bodied chöa töøng traûi)—A young and inexperienced Avalokitesvara Bodhisattva—Baïch Thaân Quaùn Töï scholar. Taïi Boà Taùt—See Quaùn Theá AÂm Boà Taùt. White-foot monk: Baïch Tuùc Hoøa Thöôïng—A White robed form of Avalokitesvara: disciple of Kumarajiva—Vò hoøa thöôïng chaân Compassion Buddha—Kuan-Shi-Yin—Baïch Y traéng, ñeä töû cuûa ngaøi Cöu Ma La Thaäp. Quaùn AÂm—White-clothed form of Kuan Yin— White Fragrant Elephant Bodhisattva: See Quaùn Theá AÂm Boà Taùt. Gandhakunjaranaga (skt)—Baïch Höông Töôïng White-robed form of Kuan-Yin: Compassion Boà Taùt. Buddha—Baïch y Quaùn AÂm—See Quaùn Theá AÂm White Heron Lake: See Baïch Loä Trì. Boà Taùt. White hindrance: See Baïch Chöôùng. White sandal wood: White candana—Baïch ñaøn. White Horse Temple: See Baïch Maõ Töï. White-teeth Yaksa: A Nan Ñaø Daï Xoa—Baïch White Lily Society: See Baïch Lieân Giaùo. Xæ Daï Xoa hay Daï Xoa raêng traéng. White lotus: Pundarika (skt)—Baïch lieân hoa— White Tiger Ghost King: Quyû Vöông Baïch Hoå. Hoa sen traéng. White twist of hair between the eye-brows: "White-lotus" ascetic: Baïch Lieân Hoa Sa Moân. White urna or curl between the eybrows emitting White Lotus school: See Baïch Lieân Toâng. light—Choøm loâng traéng thöôøng chieáu saùng giöõa White Lotus Sect: See Baïch Lieân Toâng. hai chaân maøy—See Tam Thaäp Nhò Haûo Töôùng. White Lotus Society: Baïch Lieân Chi Giao—Lieân White umbrella on the Buddha's head: See Xaõ—See Baïch Lieân Xaõ. Baïch Taûn Caùi Phaät Ñaûnh. White mallet: Byakutsui (jap)—A religious White urna or curl between the eybrows implement used to call an assembly of monks or emitting light: Choøm loâng traéng thöôøng chieáu nuns to order while making a special saùng giöõa hai chaân maøy—See Tam Thaäp Nhò Haûo announcement. The term may also refer to the Töôùng. high-ranking monk or nun who wields the mallet White with water: Maøu traéng vôùi nöôùc. and officiates at important ritual occasions— Who is the one who recites the name of Chieác chaøy voà traéng, moät thöù khí cuï coù tính caùch Buddha?: See Coâng AÙn Nieäm Phaät Thò Thuøy? toân giaùo ñöôïc duøng ñeå trieäu taäp Taêng Ni chuùng khi Who is that other?: Keû AÁy Laø Ai?—See Tha Thò coù moät thoâng baùo quan troïng. Thuaät ngöõ cuõng A Thuøy. ñöôïc duøng ñeå chæ vò Taêng

hay Ni coù phaåm vò cao Whoever points out my mistakes is my teacher: trong chuùng hoäi, ngöôøi söû duïng chieác voà traéng vaø Ai chæ loãi cho ta laø thaày ta (Ñaïo ngoâ aùc giaû thò ngoâ cöû haønh leã trong nhöõng nghi leã quan troïng. sö). White ox revealed in the open: See Baïch Ngöu. Whoever has taught me one character or even White path: Fortunate realm—Baïch Ñaïo—Thieän only haft a character is my teacher: Ngöôøi ñaõ Ñaïo—Con ñöôøng thieän laønh. daïy ta moät chöõ hay nöûa chöõ cuõng laø thaày ta (Nhaát White pennon in the East: Phöông Ñoâng phöôùn töï vi sö, baùn töï vi sö). traéng. Whole: Nhaát Thieát—Taát caû—Toaøn theå. White pure consciousness: Baïch Tònh Thöùc— Whole in an atom: Realm of an atom—See Nhaát See Nhö Lai Taïng. Traàn Phaùp Giôùi. White Pure Mountain: Pandava (p)—Baïch Whole body of followers: See Chuùng Ñoà.

Whole of the Buddha's teaching: See Nhaát Ñaïi Taâm Thieän trong Khoâng Voâ Bieân Xöù — Giaùo. Wholesome consciousness pertaining to the base Whole of commandments: See Maõn Phaàn Giôùi. of infinite space—See Möôøi Hai Taâm Voâ Saéc Whole and complete: Vieân Cuï—Whole and Giôùi. complete precepts. Wholesome consciousness of neither Whole, complete, and perfect totality: See perception nor non-perception: Taâm Thieän Toång Theå Troïn Veïn. trong Phi Töôûng, Phi Phi Töôûng Xöù—Wholesome Whole and complete precepts: The whole of the consciousness pertaining to the base of neither commandments—See Vieân Cuï. perception nor non-perception—See Möôøi Hai Whole-Corpse Vetala, Half-Corpse Vetala: To Taâm Voâ Saéc Giôùi. kill a person by the Vetala Method—See Thi Baùn Wholesome consciousness of nothingness: Taâm Thi. Thieän trong Voâ Sôû Höõu Xöù—Wholesome Whole earth: All the land—Everywhere—Great consciousness pertaining to the base of earth—Ñaïi ñòa. nothingness—See Möôøi Hai Taâm Voâ Saéc Giôùi. Whole-heartedly: Devoted to—With single Wholesome deeds: Ñieàu thieän—Good deed— mind—Chuyeân taâm—Heát loøng. Wholesome deeds clean our mind: Thieän nghieäp Whole heaven and whole earth: Gaiten-Gaichi coù coâng naêng thanh loïc boån taâm—Wholesome (jap)—See Caùi Thieân Caùi Ñòa. deeds give happiness to oneself and others— Whole life: Caû ñôøi. Thieän nghieäp mang laïi haïnh phuùc cho mình vaø tha Whole life without leaving the temple forest: nhaân. Issho-Furi-Sorin (jap)—Nhaát Sanh Baát Ly Tuøng Wholesome development: Thieän Chuyeån—Tieán Laâm. trieån toát ñeïp. Whole mental system: Cittakalapa (skt)—Wholesome dharmas: Nhieáp thieän phaùp giôùi— Mentation system—See Taâm Tuï. See Tam Tuï Tònh Giôùi. Whole of reality: Bhutatathata (skt)—Nhaát Wholesome element: Thieän giôùi. Chaân—Nhaát nhö—Nhaát thaät. Wholesome element of non-cruelty: Voâ haïi Whole or Universality: Toång Töôùng—One of the giôùi—See Tam Thieän Giôùi. six characteristics of everything. Wholesome element of non-enmity: Voâ saân Whole universe in one atom: See Nhaát Traàn giôùi—See Tam Thieän Giôùi. Phaùp Giôùi. Wholesome element of renunciation: Ly duïc Wholesome (a): Bhadra or Kusala or Sadhu giôùi—See Tam Thieän Giôùi. (skt)—Löông thieän—Good—Honest—Virtuous. Wholesome investigation: Thieän taàm—See Tam Wholesome action: Punya (skt)—Virtuous act— Thieän Taàm. Wholesome

deeds—Thieän nghieäp—Haønh vi toát Wholesome investigation of non-cruelty: Voâ haïi (vieäc thieän laønh)—Good deed. taàm—See Tam Thieän Taàm. Wholesome activity: Thieän Nghieäp—Haønh ñoäng Wholesome investigation of non-enmity: Voâ toát—Nghieäp laønh. saân taàm—See Tam Thieän Taàm. Wholesome citta of the sense-sphere: Maha- Wholesome investigation of renunciation: Ly kusala-citta (p)—Great wholesome mind—Ñaïi duïc taàm—See Tam Thieän Taàm. Thieän Taâm—See Thieän Taâm. Wholesome karma: Good karma—Good deeds— Wholesome consciousness: See Thieän Taâm. Skillful action—Kusala karma—See Thieän Wholesome consciousness of infinite Nghieäp. consciousness: Taâm Thieän trong Thöùc Voâ Bieân Wholesome karma pertaining to the fine- Xöù—Wholesome consciousness pertaining to the material sphere: Nghieäp Thieän Saéc Giôùi. base of infinite consciousness—See Möôøi Hai Wholesome karma pertaining to the Taâm Voâ Saéc Giôùi. immaterial sphere: Nghieäp Thieän Voâ Saéc Giôùi. Wholesome consciousness of infinite space: Wholesome karma pertaining to the sense

sphere: Nghieäp Thieän Duïc Giôùi. Wholesome root of wisdom: Trí hueä thieän caên. Wholesome mind: Kusala-citta (p)—Kushala- Wholesome seeds: Thieän Chuûng Töû—Chuûng töû citta (skt)—Good-hearted—See Thieän Taâm. toát laønh. Wholesome Mind Buddha: Phaät Thieän YÙ. Wholesome spiritual achievement as proofs Wholesome perception: Thieän Töôûng. and validations for gaining rebirth: Laáy caùc Wholesome perception of non-cruelty: Voâ haïi ñieàm laønh ñeå laøm chöùng nghieäm cho söï vaõng töôûng. sanh. Wholesome perception of non-enmity: Voâ saân Wholesome states: Thieän phaùp. töôûng. Wholesome thinking: Thieän Tö—Suy nghó toát Wholesome perception of renunciation: Ly duïc laønh. töôûng. Wholesome thinking consciousness: Thieän YÙ Wholesome prayer: Lôøi caàu nguyeän toát. Thöùc—YÙ thöùc suy nghó toát laønh. Wholesome resultant rootless consciousness: Wholesome thought of non-cruelty: Voâ haïi taàm. —See Hai Möôi Boán Taâm Ñeïp Coõi Duïc Giôùi (B). Wholesome thought of non-enmity: Voâ saân taàm. Wholesome root: Kusala-mula (skt)—See Thieän Wholesome thought of renunciation: Caên. Nekkkama-vitakko (p)—Ly duïc taàm. Wholesome root of almsgiving: Boá thí thieän caên. Wholesome and unwholesome: Good and evil— Wholesome roots of almsgiving, kindness, and Thieän AÙc—Kusala and akusala. wisdom: Boá thí, töø bi, trí hueä. Wholesome and unwholesome activity: Wholesome root conductive to liberation: Wholesome and unwholesome karma—Thieän AÙc Thuaän Giaûi Thoaùt Phaàn Thieän Caên —Caên laønh daãn Nghieäp—Nghieäp toát vaø xaáu—Haønh ñoäng toát vaø ñeán söï giaûi thoaùt. xaáu—Good and evil Karma—Good and bad Wholesome root conductive to right karma—Good and bad deeds—Skillful and ascertainment: Thuaän Quyeát Traïch Phaàn Thieän unskillful action—Kusala and akusala karma. Caên—Caên laønh daãn ñeán söï bieát ñuùng. Wholesome and unwholesome karma: Wholesome root of correct ascertainment: Wholesome and unwholesome activity—See Quyeát Traïch Phaàn Thieän Caên—Caên laønh cuûa söï Thieän Nghieäp Baát Thieän Nghieäp. hieåu bieát ñuùng. Wholesome and unwholesome volitional Wholesome roots of good deeds, good words, activity: See Haønh Nghieäp. good

thoughts: Thaân laønh, khaåu laønh, yù laønh. Wholly: Toaøn phaàn. Wholesome root of mercy: Bi Maãn thieän caên. Wholly devoted quest for truth, not Wholesome root of no folly: Voâ Si Thieän Caên— begrudging their lives: Nhöùt höôùng caàu phaùp, vì Goác laønh cuûa voâ si. chaúng tieác thaân maïng. Wholesome root of no ire or no hatred: Voâ saân Wholly noumenal: See Lyù Cuï. thieän caên. Why Don't You Quote This Saying in Full: See Wholesome root of no lust or selfish desire: Voâ Coâng AÙn Trieäu Chaâu Sao Chaúng Daãn Heát. tham thieän caên. Wick: Ñaêng Chuù—Tim ñeøn. Wholesome root of non-delusion: Amoho kusala Wicked (a & n): AÙc ñoäc—Xaáu xa—Toäi loãi—Hö (p)—Voâ si thieän caên. ñoán—Voâ ñaïo ñöùc—Nhöùt Xieån ñeà. Wholesome root of non-greed: Alobho kusala Wicked Bhiksus: See AÙc Tyø Kheo. (p)—Voâ tham thieän caên. Wicked dragon: Ñoäc Long—Poisonous dragons. Wholesome roots of non-greed, non-hatred, Wicked eyes: Maét döõ. and non-delusion: Voâ tham, voâ saân, voâ si—No Wicked face: Maët döõ. selfish desire, no ire, no stupidity. Wicked mind: AÙc taâm. Wholesome root of non-hatred: Adoso kusala Wicked people: See AÙc Nhaân. (p)—Voâ saân thieän caên. Wicked plot: Ñoäc keá. Wholesome root of no stupidity: Voâ si thieän caên. Wicked (evil) scheme: Quyû keá.

Wicked tongue: Virulent tongue—Mieäng löôõi Similar to an unharnessed wild horse. ñoäc aùc. Wield (v): Mang ñeán. Wicked words: Nhöõng lôøi aùc ñoäc. Wife of Prasenajit: See Maït Lôïi Phu Nhaân. Wicked woman: AÙc phuï—Ñoäc phuï. Wilder someone: Laøm cho ai laïc loái. Wide (a): Vaipulya (skt): Broad—Extensive—Wilderness (n): Hoang ñòa. Roäng lôùn. Wilderness of illusion (n): The mortal life—AÛo Wide-awake: Tænh taùo. daõ (cuoäc soáng sanh töû). Wide knowledge: Kieán thöùc roäng. Wilderness of mortal life: Sinh töû daõ. Wide sleeved black monk's robe: Kolomo Wilful: Coù chuû taâm—Intentional—Deliberate. (jap)—Moät loaïi y maøu ñen coù tay aùo roäng. Wilful action: Taùc YÙ—YÙ muoán—Haønh ñoäng coù Wide and spacious: Roäng lôùn (quaûng baùc). chuû taâm. Wide and spacious body: See Quaûng Baùc Thaân. Will (n): YÙ chí. Wide and spacious body of Tathatata: Quaûng Will-body: Manomayakaya (skt)—See YÙ Sinh Baùc Thaân Nhö Lai—Ñöùc Phaät Tyø Loâ Giaù Na— Thaân. Vairocana Buddha. Will and courage: Taâm can. Wide ugly-eyed (diversely eyed) Maharaja: Will of immediate attainment: Aim of Virupaksa (skt)—See Quaûng Muïc Thieân Vöông. immediate attainment—Ñoán chæ. Widen: Môû roäng. Will do an injury to someone who is dear and Widen world Buddhist activities: Môû roäng caùc pleasant to me: Ngöôøi aáy seõ laøm haïi ngöôøi toâi hoaït ñoäng Phaät giaùo theá giôùi. thöông meán. Wieldiness of consciousness: Citta-kammannata Will do an injury to someone who is hateful and (p)—Taâm Thích ÖÙng—See Naêm Möôi Hai Taâm unpleasant to me: Ngöôøi aáy seõ laøm haïi ngöôøi toâi Sôû. khoâng thöông meán. Wieldiness of mental body: Kayakammannata Will do me an injury: Ngöôøi aáy seõ laøm haïi toâi— (p)—Taâm Sôû Thích ÖÙng—See Naêm Möôi Hai He will do me an injury. Taâm Sôû. Will to live: Jivitakama (skt)—Duïc Sinh—Ham Wife of Brahma: Brahmi (skt)—The queen of soáng. Brahma—See Phaïm Thieân Haäu. Will to make the endeavor: The power of zeal— Wife of Golden Light Drum: Kim Quang Minh See Taán Löïc. Nöõ—Phu nhaân cuûa Kim Quang Ñoàng

Töû—Golden Will of the mind: Desire—Intention—Mental Light Drum. resolve—Resolve—Vow—Taâm nguyeän— Wikshepa (skt): Scatteredness—Baát Ñònh (Taùn Nguyeän öôùc trong taâm. loaïn) hay laøm cho taâm roái loaïn. Will power: Söùc maïnh cuûa yù chí. Wild behavior: Disorderly conduct—Loaïn Haïnh. Will for truth: Kokorozashi (jap)—The term Wild fancy: AÛo töôûng—Utopia—Fantasy. means will, volition, intention, plan, outlook, goal, Wild-Fox Meditation: Wild-fox meditators, i.e. ambition, wish, hope, resolve, and so on—See YÙ non-Buddhist ascetics, heterodoxy in general— Chí Tìm Chaân Lyù. See Daõ Hoà Thieàn. Williams, Paul Martin (1950 -): British Wild-Fox Zen: Thieàn Hyù Luaän—Wild-Fox buddhologist, best known for his work on Meditation—See Daõ Hoà Thieàn. Madhyamaka. He received a Doctorate of Wild Goose Temple: Öng Thaùp—Name of a Philosophy Degree from Oxford University in famous monastery in China—Daõ Ngan Töï, teân Madhyamaka Philosophy in 1978 and has spent moät töï vieän noåi tieáng ôû Trung Hoa. most of his academic career at University of Wild grasses: Coû daïi. Bristol, where he is a professor and co-director of Wild, uncontrollable man: Ngöôøi phoùng tuùng, the Centre for Buddhist Studies in the Department hoang daïi, khoâng chòu eùp mình vaøo khuoâng khoå, of Theology and Religious Studies. He has cuõng gioáng nhö ngöïa hoang khoâng cöông vaäy— published a number of influential books and

articles, including Mahayana Buddhism: The phong—Ngoïn gioù voâ minh. Doctrinal Foundations (1989)—Nhaø Phaät hoïc Wind in the kalpa of destruction: Kieáp phong ngöôøi Anh, noåi tieáng trong taùc phaåm “Trung (gioù trong hoaïi kieáp). Quaùn.” OÂng nhaän baèng Tieán Só veà Trieát Hoïc Wind knife: The approach of death and its Trung Quaùn taïi tröôøng Ñaïi Hoïc Oxford vaøo naêm agonies—See Phong Ñao. 1978, vaø haàu heát thôøi gian oâng ñaõ laøm giaûng sö vaø Wind of liberation: See Giaûi Thoaùt Phong. ñoàng Giaùm Ñoác cho Trung Taâm Nghieân Cöùu Phaät Wind is moving or the flag is moving?: See Gioù giaùo taïi tröôøng Ñaïi Hoïc Bristol. OÂng ñaõ xuaát baûn Ñoäng, Phöôùn Ñoäng. nhieàu saùch vôû vaø baøi vieát, goàm Phaät Giaùo Ñaïi Wind of the objective realms: Caûnh Giôùi Thöøa: Caên Baûn Giaùo Thuyeát (1989). Phong—Caûnh giôùi cuûa coõi vaät theå höõu hình. Willow-branch: Willow twigs—See Döông Chi. Wind of religious power: Wind of virtue—Ñöùc Willow-leaves: See Döông Dieäp. phong. Wilt (v): Khoâ heùo. Wind-samadhi: Wind concentration—See Phong Win (v) convert: Quy naïp tín ñoà. Tam Muoäi. Win divine vision: Gain the Heavenly Eye—Ñaéc Wind Spirits: Chuû Phong Thaàn. Thieân nhaõn. Wind-storms: Violent storms—Naïn gioâng baõo— Win (gain) the Dharma vision: Ñaéc Phaùp nhaõn. See Thaát Naïn. Win fame: Laäp danh. Wind of sword: The wind that cuts all living to Win the four bases of sympathy: Ñaéc Töù Nhieáp pieces, at the approach of a world kalpa's end, Phaùp—See Töù Nhieáp Phaùp. also described as the disintegrating force at Win people’s heart: Ñaéc nhaân taâm. death—Ñao phong. Win people’s support: Ñöôïc söï uûng hoä cuûa daân Wind of virtue: Ñöùc phong—The wind of chuùng. religious power—Gioù coâng ñöùc hay söùc maïnh toân Win a psychic power: Ñaéc pheùp thaàn thoâng. giaùo. Wind: Attha-vayubheda or Vayo-dhatu (p)— Wind (Air) wheel: Phong Luaân. Gioù—Phong—See Töù Ñaïi. Wine (n): Röôïu nho. Wind of

Buddha-truth: See Ñaïo Phong. Wing: Caùnh—A pair of wings—Moät caëp caùnh. Wind-calamity: The calamity of destruction by Wink: Moät caùi chôùp maét—A wink (closing and wind—See Phong Tai. opening the eyelids quickly)—See Töù Tu Du. Wind-color: See Phong Saéc. Winner makes enemies: Keû thaéng thì sanh thuø Wind concentration: See Phong Tam Muoäi. oaùn. Wind-deva: Phong Thieân—See Töù Chaáp Kim Winning and losing: Ñaéc Thaát—Thaéng phuï— Cang. Ñöôïc thua. Wind and dust: Phong traàn—Hardship of life. Winter: Hima (skt)—Muøa Ñoâng. Wind element: Vayodhatu (skt)—Vayu (skt)— Winter melon seals: See Ñoâng Qua AÁn Töû. Lung (tib)—Element of wind—See Phong Ñaïi. Winter retreat: See Ñoâng An Cö. Wind of evil karma: Karma wind—See Nghieäp Winter Solstice: Ñoâng Chí. Phong. Wisdom (n): Panna (p)—Mind resides in Wind and fire that have not yet dispersed: See wisdom—See Trí Hueä. Hoûa Phong Vò Taùn. Wisdom of the absolute: Nhö Nhö Trí—Nhö nhö Wind furnace: Half-moon in shape—Phong Loâ, caûnh—The law of the absolute—Wisdom of loø gioù hình baùn nguyeät. suchness. Wind from heaven: Vayu (skt)—Northwest with Wisdom of absolute truth: Knowledge of the Vayu or wind heaven—Taây Baéc vôùi Trôøi Phoïc absolute truth—Chaân trí. Duõ vaø Phong Thieân. Wisdom that accomplishes what is done: Wind heaven: Vayu (skt)—See Phong Thieân. Perfecting wisdom of Amoghasiddhi—Trí hueä cuûa Wind of ignorance: Voâ Minh Phong—Voïng Phaät Baát Khoâng hay Vi Dieäu Thanh hay Phaät

Thích Ca Maâu Ni—See Thaønh Sôû Taùc Trí. Wisdom that all is bhutatathata and a unity: Wisdom acquired from cultivation or Nhaát Töôùng Trí. contemplation: Baùt Nhaõ—The second part of the Wisdom body: Prajnakaya (skt)—Tueä Thaân—See Prajnaparamita—Phaàn thöù nhì cuûa Baùt Nhaõ Ba La Thaân Trí. Maät hay trí tueä ñaït ñöôïc qua tu taäp—See Nhò Baùt Wisdom of a Buddha: Aryajnana (skt)—Holy Nhaõ. wisdom—Supreme knowledge—Wisdom of Wisdom acquired from meditation: Quaùn chieáu Buddha—Söï hieåu bieát toái thöôïng. Baùt nhaõ—See Nhò Baùt Nhaõ. Wisdom-clouds: See Tueä Vaân. Wisdom acquired through meditation: Tu Sôû Wisdom comes lightness and ease, which leads Thaønh Tueä—Trí tueä do tu taäp thieàn ñònh maø to complacency: Tueä an töï cho laø ñuû. thaønh. Wisdom and compassion: See Trí Tueä Vaø Töø Bi. Wisdom of all things: External world prajna— Wisdom of concentration: Ñònh Tueä—Wisdom Prajna is subjective, all things are its objective—obtained from the mind of concentration—Trí tueä Caûnh giôùi baùt nhaõ. coù ñöôïc töø ñònh taâm—See Töù Hueä. Wisdom of apprehension of the meaning: See Wisdom concerning Dharmas of Accumulation: Tueä Nghóa. Taäp Phaùp trí. Wisdom of the Arhat: Laäu taän trí—All passions Wisdom concerning Dharmas of Extinction: and afflictions ended—Trí hueä cuûa baäc A La Haùn Dieät Phaùp trí. (ñaõ döùt boû heát phieàn naõo)—See Luïc Thoâng. Wisdom concerning Dharmas of Suffering: Khoå Wisdom arising from meditation: Ñònh hueä. phaùp trí. Wisdom associated with Buddha-fruition: See Wisdom concerning Dharmas of the Way: Ñaïo Tòch Chieáu Hueä. Phaùp trí. Wisdom assurance: Trí chöùng—The wisdom Wisdom concerning Kinds of Accumulation: which realizes nirvana—Duøng thöïc trí maø chöùng Taäp loaïi trí. ñaéc nieát baøn. Wisdom concerning Kinds of Extinction: Dieät Wisdom

attained through cultivation: Trí tueä do loaïi trí. tu taäp maø coù ñöôïc. Wisdom concerning Kinds of Suffering: Khoå Wisdom attained through hearing: See Vaên loaïi trí. Tueä. Wisdom concerning Kinds of the Way: Ñaïo loaïi Wisdom attained from investigating and trí. thinking about the Buddha-truth: See Quaû Duy Wisdom-conjuring: Kaleidoscope of wisdom— Thöùc. Wisdom-illusion—Tueä aûo. Wisdom attained through the void beyond Wisdom-contemplation: Tueä Quaùn. thought: Baát tö nghì khoâng trí. Wisdom on deciding and choosing the holy way: Wisdom attained without a teacher: Self- Nibbedhikapana (p)—Quyeát Traïch Tueä—Trí tueä attained enlightenment—See Voâ Sö Trí. caû quyeát löïa choïn Thaùnh ñaïo. Wisdom based on learning: Sutamaya panna Wisdom and delusion: Trí hoaëc (trí tueä vaø söï meâ (p)—Vaên sanh tueä. môø). Wisdom based on mental development: Wisdom derived from manovijnana or mano Bhavanamaya panna (p)—Tu sanh tueä. consciousness: Samata-jnana (skt)—Bình Wisdom based on thought: Cintamaya panna Ñaúng Taùnh Trí—See Nguõ Trí. (p)—Tö sanh tueä. Wisdom derived from wisdom of profound Wisdom-beings: Chuùng sanh coù trí tueä. insight: Pratyaveksana-jnana (skt)—Dieäu Quaùn Wisdom being the basis of spiritual character: Saùt Trí—See Nguõ Trí. Wisdom-life—Wisdom as life—Tueä meänh minh. Wisdom of the dharmanairatmya: See Phaùp Voâ Wisdom beyond the ordinary understanding: Ngaõ Trí. Acintyajnana (skt)—See Baát Khaû Tö Nghì Trí. Wisdom by dhyana: Tu Tueä—Wisdom by dhyana

or meditation—Trí tueä do thieàn ñònh maø coù—See way of enlightenment—Trí tueä Phaät daãn ñeán giaùc Töù Hueä. ngoä Boà Ñeà. Wisdom and dialectic power: See Trí Bieän. Wisdom as the great perfect mirror reflecting Wisdom that discerns the character of unity of all things: Ñaïi vieân caûnh trí. existence: See Nhaát Töôùng Trí. Wisdom by hearing: See Vaên Tueä. Wisdom of divine eye: Thieân Nhaõn Trí—Trí tueä Wisdom heart: Wisdom mind—Trí Hueä Taâm. cuûa thieân nhaõn. Wisdom of illumination and quiescence: Chieáu Wisdom Dragon: Trí Long—See Chaân Ngoân Baùt Tòch Hueä—Trí tueä cuûa aùnh saùng vaø söï tòch tónh. Toå. Wisdom illusion: Tueä Huyeãn—See Tueä AÛo. Wisdom and eloquent power: Trí tueä bieän taøi. Wisdom of inconceivable emptiness: See Baát Tö Wisdom of the embodied nature of Nghì Khoâng Trí. dharmadhatu: Dharmadhatu-prakrti-jnana (skt)— Wisdom in interpretation: Insight in Phaùp Giôùi Theå Tính Trí. interpretation—Giaùo Duy thöùc haygiaûi thích veà Wisdom of endurance: See Khoå Loaïi Trí Nhaãn. Duy Thöùc. Wisdom of enlightenment: Giaùc Hueä. Wisdom and Knowledge: See Trí Hueä and Kieán Wisdom of the equal Buddha-nature of all Thöùc. beings: Bính ñaúng trí. Wisdom-knowledge initiation: Baùt Nhaõ Quaùn Wisdom of Equality: Samata-jnana (skt)—The Ñaûnh. universal wisdom of Ratnaketu—Bình Ñaúng Taùnh Wisdom of knowing things in their temporal Trí (cuûa Phaät Baûo Töôùng. and changing condition: Phöông tieän Baùt nhaõ— Wisdom of the equality in nature: Samatajnana See Tam Baùt Nhaõ. (skt)—Wisdom of universality or sameness—See Wisdom or knowledge of using skilful means: Bình Ñaúng Trí. Upayajnana (skt)—Skillful knowledge Skillful Wisdom in its essence or reality: Thöïc töôùng means of

knowledge—Phöông Tieän Trí. Baùt nhaõ—See Tam Baùt Nhaõ. Wisdom leading to the shore of enlightenment: Wisdom-Excels Buddha: Trí Hueä Thaéng Phaät. Prajnaparamita (skt)—Supreme wisdom—Tueä ñoä. Wisdom of explanation in unembarrassed Wisdom of the learner: Höõu hoïc tueä. accord with the law: See Phaùp Voâ Ngaïi Trí. Wisdom of leaving: Xuaát Tueä—Wisdom of Wisdom of expression: Trí phaùp thaân. leaving mortality. Wisdom of the extinction of suffering: See Dieät Wisdom of leaving mortality: See Xuaát Tueä. Trí. Wisdom-leg: The leg of wisdom—See Tueä Tuùc. Wisdom-eyes: Prajnacakshus or Jnanacakshus Wisdom-Liberated: See Tueä Giaûi Thoaùt. (skt)—See Tueä Nhaõn. Wisdom life: Tueä maïng—See Hueä Meänh. Wisdom eye of the tathagata: Con maét trí tueä Wisdom as life: Wisdom-life—Wisdom being the cuûa Nhö Lai—Knowledge eye of Buddhas. basis of spiritual character—Tueä meänh minh. Wisdom-eye that sees all things as unreal: Tueä Wisdom light: Mental light—Hueä quang—Trí nhaõn. hueä quang minh hay Taâm quang minh (aùnh saùng Wisdom faculty: Buddhitattva (skt): Naêng löïc trí cuûa trí tueä). tueä hay Phaät taùnh—Pannindriya (p): Tueä Caên. Wisdom Light Buddha: Trí Hueä Quang Phaät Wisdom that ferries to the other shore without (Amitabha). limit: See Minh Ñoä Voâ Cöïc. Wisdom with its limitation and relation to Wisdom-fetters: See Tueä Phöôïc. ordinary human affairs: Nhö löôïng trí hay Haäu Wisdom in the fruits or results of Buddhahood: ñaéc trí—Phaân bieät trí—Tuïc trí laø trí söï löôïng tuïc Insight in the fruits or results of Buddhahood— ñeá giôùi haïn vaø lieân heä tôùi nhöõng söï vieäc cuûa phaøm Quaû Duy thöùc hay noùi veà dieäu caûnh giôùi cuûa Phaät nhaân. quaû. Wisdom-Majesty-Lamp-King Buddha: Hueä Uy Wisdom gate: Trí moân—Buddha-wisdom, or the Ñaêng Vöông Phaät.

Wisdom of making nirvana illuminate all Wisdom obtained from contemplation: Quaùn beings (associated with Buddha-fruition): See Trí—Trí tueä ñaït ñöôïc qua thieàn ñònh. Tòch Chieáu Hueä. Wisdom of the one who is neither the learner Wisdom in meditation and practice: Insight in nor the non-learner: Phi höõu hoïc phi voâ hoïc tueä. meditation and practice—Haønh Duy thöùc hay noùi Wisdom in principles: Insight in principles—Lyù roõ quaùn phaùp cuûa Duy Thöùc. Duy thöùc hay luaän veà thaønh töïu ñaïo lyù Duy Thöùc. Wisdom of meditative enlightenment on Wisdom of observance: Wisdom of reality: The prajna or wisdom of meditative observance—Tu Hueä, nhôø tu taäp chaân lyù trung enlightenment on reality—Laáy trí tueä quaùn chieáu ñaïo maø ñöôïc tu hueä. caùi lyù thöïc töôùng hay nhôø thieàn quaùn maø giaùc ngoä Wisdom that observes the essence of suchness: ñöôïc chaân lyù—See Quaùn Chieáu Baùt Nhaõ. Ñeá Hieän Quaùn Trí—Trí hueä quaùn saùt baûn chaát cuûa Wisdom of mental factors: Taâm Phaùp Trí—Trí chaân nhö. tueä cuûa caùc yeáu toá tinh thaàn. Wisdom obtained from contemplation: Quaùn Wisdom mind: Wisdom heart—Trí Hueä Taâm— trí—Quaùn Hueä—The wisdom which penetrates to Taâm Trí—Trí tueä cuûa taâm thöùc. ultimate reality—Trí tueä quaùn saùt thaáu hieåu ñöôïc Wisdom mirror: Great perfect wisdom mirror— chaân lyù. All-seeing wisdom of the Buddhas—Trí tueä Phaät. Wisdom obtained by the divine ear: See Thieân Wisdom-moon: Jnanacandra (skt)—See Hueä Nhó Trí Thoâng. Nguyeät. Wisdom

obtained by the deva eye: Thieân Nhaõn Wisdom of multiplicity: Wisdom of the variety of Trí Chöùng Thoâng—See Thieân Nhaõn Trí. phenomena—Trí ña daïng taùnh. Wisdom obtained from hearing: Vaên Tueä— Wisdom of mystic insight into all things and Hearing the word and becoming wise in it—Nghe removal of ignorance and doubt: Dieäu quaùn saùt phaùp roài phaùt hueä, hay trí hueä phaùt bôûi nghe phaùp. trí. Wisdom obtain through insight into the way: Wisdom-nature: Prajna-kara (skt)—Hueä taùnh. Marga-anvaya-jnana (skt)—See Ñaïo Loaïi Trí. Wisdom of nature of phenomena: Chaân Thaät Wisdom ocean: Tueä haûi (trí tueä hay söï hieåu bieát Taùnh Trí—Wisdom of the true nature of reality, bao la nhö bieån caû). not as it appears to individuals in samsara. Wisdom out of balance brings much arrogance: Wisdom of neither arising nor ceasing: Voâ Tueä ña cuoàng. Sanh Dieät Tueä—Trí tueä khoâng sanh khoâng dieät. Wisdom-paramita: Trí Hueä Ba La Maät. Wisdom of neither extreme: See Voâ Töôùng Wisdom of all the particulars: Trí hieåu roõ söï Hueä. töôùng ñaëc bieät cuûa chö phaùp—See Nhöùt Thieát Wisdom of nirvana reality and its functioning: Chuûng Trí. Tòch Chieáu Hueä—The wisdom which Wisdom-patience: Tueä Nhaãn—See Thaäp Nhaãn. comprehends nirvana reality and its functioning—Wisdom-Pennant-Victory-King Buddha: Hueä See Luïc Hueä. Traøng Thaéng Vöông Phaät. Wisdom of no impediment in regard to the Wisdom that penetrates the ultimate reality: dharma: See Phaùp Voâ Ngaïi Trí. Quaùn tueä. Wisdom of no rebirth: Voâ sanh trí. Wisdom perceiving the emptiness of all Wisdom of the non-learner: Voâ hoïc tueä. phenomena: Phaùp Khoâng Trí—Trí hueä nhaän ñöôïc Wisdom non-outflowing: Tueä Voâ Laäu—Trí tueä taùnh khoâng cuûa moïi hieän töôïng. khoâng bò nhieãm tröôïc—Non-outflowing wisdom. Wisdom of perceiving the real meaning of all Wisdom now produces wisdom-fruit hereafter: things: See Quaùn Chieáu Baùt Nhaõ. Trí nhôn trí quaû—Trí nhôn taïo trí quaû sau naày. Wisdom perfect in action and bringing blessing Wisdom in objective conditions: Insight in to self and others: See Thaønh Sôû Taùc Trí. objective conditions—Caûnh Duy thöùc hay caên cöù Wisdom of perfect mindfulness: Ñaïi Nieäm Ñaïi vaøo caûnh maø thuyeát veà Duy Thöùc. Trí—Trí tueä lôùn cuûa söï tænh thöùc toaøn veïn—Great

mindfulness and cognition. Wisdom of release: The escape by or into Wisdom of perfecting the double work of self- wisdom—See Tueä Giaûi Thoaùt. welfare and the welfare of others: Wisdom releases from suffering in all worlds: Krtyanusthana-jnana (skt)—See Thaønh Sôû Taùc Duhkhe-nvaya-jnanam (skt)—See Khoå Loaïi Trí Trí. and Baùt Trí. Wisdom power based on the awareness that all Wisdom resulting from the vow: Pranidhi-jnana beings have the same original nature: See (skt)—Nguyeän Trí—Trí hueä phaùt ra do keát quaû Ñoàng Theå Trí Löïc. cuûa lôøi nguyeän. Wisdom power of knowing all Dhyanas, Wisdom of right views: See Kieán Hueä. Liberation, and Samadhis: Tri chö Thieân giaûi Wisdom of a saint: Aryajnana (skt)—Thaùnh thoaùt tam muoäi Trí löïc. Trí. Wisdom power of knowing all faculties: Tri Wisdom seal: Wisdom-sign—See Tueä AÁn. chuùng sanh taâm taùnh trí löïc. Wisdom of selflessness: Voâ Ngaõ Trí—Trí tueä cuûa Wisdom power of knowing from having cut off taùnh voâ ngaõ. all habits forever: Tri vónh ñoaïn taäp khí trí löïc. Wisdom-sign: Trí

AÁn—See Tueä AÁn. Wisdom power of knowing previous lives Wisdom of the solitary realizers: Pratyeka- without outflows: Tri tuùc maïng voâ laäu trí löïc. budhi (skt)—Duyeân Giaùc Trí. Wisdom power of knowing through the Wisdom as sphere of action: Bodhisattvas gain heavenly eye without obstruction: Tri Thieân the joy of Buddhas—Duøng trí hueä laøm choã sôû nhaõn voâ ngaïi trí löïc. haønh, vì ñöôïc Phaät hoan hyû. Wisdom power of knowing the various realms: Wisdom-store: Tueä hoïc vaø kinh taïng—See Tueä Tri chuûng chuûng giaûi trí löïc. Taïng. Wisdom power of knowing the various Wisdom of suchness: Nhö Nhö Trí—Trí hueä cuûa understandings: Tri chuûng chuûng giôùi trí löïc. chaân nhö—Nhö nhö caûnh—The wisdom or law of Wisdom power of knowing where all paths the absolute. lead: Tri nhöùt thieát sôû ñaïo trí löïc. Wisdom-sun: Prajna-divakara (skt)—Buddha- Wisdom Publications: Nhaø Xuaát Baûn Trí Tueä— wisdom—Hueä Nhaät—Trí hueä Phaät. Publisher of books on Buddhism founded in Wisdom Sutras: Maha-Prajna Paramita Sutras— London as a charitable organization called Prajna Paramita Sutras—Kinh Ñaïi Baùt Nhaõ. “Wisdom Communications Ltd.” in the early Wisdom-sword: Prajna-khadga (skt)—Tueä 1980s—Nhaø xuaát baûn saùch Phaät giaùo ñöôïc saùng Kieám—Hueä Kieám. laäp taïi Luaân Ñoân vaøo cuoái thaäp nieân 1980s nhö laø Wisdom symbols: Trí aán. moät cô sôû töø thieän goïi laø “Wisdom Wisdom of the Tathagata: Nhö Lai Trí. Communication Limited.” Wisdom on the ten mental conditions for Wisdom of the pure heart: See Phaùp Minh Ñaïo. cultivation of goodness: Kalsala-maha-bhumika- Wisdom and purity: Trí Tònh (thanh tònh hueä. dharma (skt)—See Ñaïi Thieän Ñòa Phaùp Trí. Wisdom-radiance: Hueä quang. Wisdom by thoughts: See Tö Tueä. Wisdom of reality: The knowledge of reality— Wisdom thus attained which removes all See Thöïc Trí. distresses and illusions: Baát tö nghì trí. Wisdom received by birth: See Sinh Ñaéc Tueä. Wisdom-Torch-Shines Buddha: Wisdom Wisdom that recognizes there is no Torches’ Shinning Buddha—Hueä Cöï Chieáu Phaät. permanence in things: Phaùp voâ ngaõ trí—See Nhò Wisdom of tranquility and extinction: Voâ Ngaõ Trí. Vivikktadharma-matibuddhi (skt)—Tòch Dieät Wisdom that recognizes there is no such ego Hueä. nor soul: Nhaân voâ ngaõ trí—See Nhò Voâ Ngaõ Trí. Wisdom-tree: Bodhitaru or Bodhivrksa or Wisdom in regard to reality: Thöïc töôùng tueä— Bodhidruma (skt)—Bodhi-tree—Boà Ñeà thoï. Chöùng ñaéc lyù thöïc töôùng hay chaân tueä chöùng thöïc. Wisdom of the Trikaya: Trí trong tam thaân—The

wisdom of each of the Trikaya (Trikaya Tam thaân. Gem. Wisdom of ultimate truth: Knowledge of the Wish-Fulfilling Gem: Yid shin norbu (tib)— absolute—Chaân trí. Cinta-Mani—Mani—See Nhö YÙ Ngoïc. Wisdom that understans all mundane Wish-fulfilling Jewel: See Wish-fulfilling Gem. phenomena: Nhaát Thieát Theá Tuïc Trí—Trí hueä Wish-fulfilling ox: Kamadhenu (skt)—Con boø bieåu bieát moïi hieän töôïng theá gian. öôùc nguyeän—In Buddhist legendary, kalpaviksha Wisdom of understanding the equality of all (wish-fulfilling tree) and kamadhenu are two things: Samata-jnana (skt)—The wisdom of gems for celestial beings—Trong huyeàn thoaïi Equality—The universal wisdom of Ratnaketu— Phaät giaùo, kieáp ba thuï vaø con

boø öôùc nguyeän laø See Bình Ñaúng Taùnh Trí. hai baùu vaät cho chö thieân. Wisdom of understanding of nirvana: See Ñaúng Wish-fulfilling tree: Kalpadruma (skt)— Giaùc Hueä. Kalpaviksha (skt)—Kieáp Ba Thuï—Caây öôùc Wisdom which understands everything clearly: nguyeän. Trí hieåu roõ thöïc taùnh cuûa chö phaùp —See Nhaát Wish be repaid for good deeds: See Thi AÂn Caàu Thieát Trí. Baùo. Wisdom of unhindered speech: See Töø Voâ Ngaïi Wish for wealth: Caàu taøi. Trí. Wishing to settle sentient beings in the state of Wisdom united with an instant of thought: Nhaát omniscience: Muoán cho chuùng sanh an truï böïc Nieäm Töông ÖÙng Trí—Trí hueä ñi lieàn vôùi töøng nhöùt thieát trí. khoaûnh khaéc cuûa suy nghó. Wishless samadhi: Voâ Nguyeän Tam Muoäi— Wisdom Victory Buddha: Phaät Trí Hueä Thaéng. Thieàn ñònh khoâng mong caàu. Wisdom virtue: Intellectual virtue—Trí ñöùc hay Wishlessness: Apranihita (skt)—Desirelessness— Taùnh ñöùc—Trí hueä hay söï thoâng bieát veà Phaät taùnh See Voâ Nguyeän. maø chuùng sanh saún coù. Witchcraft (n): Ma thuaät—Ma löïc. Wisdom of all wisdom: Buddha's wisdom (bodhi, With confidence: Höõu Tín Giaûi—Coù loøng tin. perfect enlightenment and purity)—Nhaát Thieát Trí With no corruption whatsoever: With no error Trí—Trí tueä cuûa chö Phaät (boà ñeà, toaøn giaùc vaø whatsoever—Without loss whatsoever—Nhaát thanh tònh). Höôùng Voâ Thaát—Khoâng coù thöù gì laøm hö hoaïi Wisdom of wonderful contemplation: Dieäu ñöôïc. Quaùn Saùt Trí (cuûa Phaät A Di Ñaø) —The wisdom of With no thoughts of good and with no thoughts wonderful contemplation or the profound of evil, at just this moment, what is your observing wisdom of Amitabha. original face?: See Khoâng Nghó Thieän, Khoâng Wise attention to the object: Yoniso manasikara Nghó AÙc, Chính Khi AÁy Caùi Gì Laø Baûn Lai Dieän (skt)—Khoân kheùo chuù yù vaøo moät ñeà muïc. Muïc? Wise man: Virtuous man—A wise and virtuous With One Heart We Bow: Nhaát Taâm Ñaûnh Leã man—See Hieàn Nhaân. (Chí Taâm Ñaûnh Leã). Wise monk: See Hueä Trí Tyø Kheo. With one word to make the whole law: Nhaát Cuù Wise One: The Fair Wisdom, an epithet of the Ñaïo Taän—Vôùi chæ moät lôøi maø loät traàn heát ñöôïc Buddha—Baäc Thieän Theä, moät danh hieäu cuûa Ñöùc qui luaät. Phaät. With Outflows: Leaking—Worldly—Mundane— Wise people: The wise—Nhöõng ngöôøi coù trí. Conditioned—Höõu vi. Wise Victory Buddha: Trí Thaéng Phaät. With single mind: Devoted to—Whole- Wise view: Tueä Kieán—Wise view, or insight into heartedly—Chuyeân taâm—Heát loøng. wisdom, the views of wisdom—Söï thaáy bieát baèng With single mind to help others: See Lôïi Tha trí tueä. Nhöùt Taâm. Wish for perfection: Caàu toaøn. With the Tathagata's enlightenment all beings Wish-gem: Cintamani (skt)—See Wish-Fulfilling were enlightened: One deed includes all—See

Nhaát Thaønh Nhaát Thieát Thaønh. meâ môø veà luaät nhaân quaû). With thought and without thought: Töôûng phi Without appearance and disappearance: There töôûng. is no appearance and disappearance—Voâ sanh With an unbiased mind: Vôùi tinh thaàn khoâng dieät. thieân vò. Without application of purposive cultivation: With the whole mind: Nhöùt taâm. Voâ Gia Haønh—Khoâng coù söï gia haønh vun boài Withdraw from the world: Ñoän Theá—Soáng aån trong tu taäp. cö. Without an atom

of the material or unclean: Withdraw and reflect on one's own original See Voâ Traàn. nature: See Hoài Quang Phaûn Chieáu. Without attachment: With detachment—With Withdraw and turn back: See Thoaùi chuyeån. non-attachment—Voâ chaáp thuû. Withdrawal of senses: Pratyahara (skt)—Cheá Without beginning: Anavaragra (skt)—As in the Caûm. chain of transmigration—See Voâ Thuûy. Withered timber: Koboku (jap)—Khoâ Moäc, caây Without beginning or end: See Voâ Thuûy Voâ khoâ—Decayed and dried-up trees. In Zen, the Chung. term symbolyzes the vivid state of non-emotion, Without beginning and infinite: See Voâ Thuûy or people in the vivid state of non-emotion— Voâ Bieân. Trong Thieàn, thuaät ngöõ tieâu bieåu cho traïng thaùi voâ Without beginning through vast kalpas: See Voâ tình hay ngöôøi khoâng coøn bò caûm xuùc chi phoái. Thuûy Khoaùng Kieáp. Withered trees: Koboku (jap)—Caây khoâ— Without beginning and unreal: See Voâ Thuûy Withered timber, decayed, dried-up trees—See Khoâng. Khoâ Moäc. Without beginning and without end: Mushi- Withered Tree Hall: Koboku-Do (jap)—Khoâ Mushu (jap)—The immensity of the universe— Moäc Ñöôøng—The Zazen Hall of a Zen See Voâ Thuûy Voâ Chung. monastery—Thieàn ñöôøng cuûa moät Thieàn vieän. Without being born: Voâ sanh—Without being “Within the cave” sect: Phaùi Quaät Noäi—See produced. Quaät Noäi. Without being called the Buddha still comes to Within the confines of the region: Within the welcome: See Baát Lai Nghinh. region—Giôùi noäi. Without being intimidated: Voâ Khieáp Nhöôïc— Within instruction: Instructions in the sect or Khoâng bò ñe doïa. church—Giaùo noäi. Without ceasing: Constant—Endless— Within instruction in the sect: See Giaùo Noäi. Everlasting—Perpetual—Unceasing—Baát ñoaïn Within all phenomena: Nhaát Thieát Phaùp Trung— (khoâng giaùn ñoaïn). Beân trong heát thaûy caùc hieän töôïng. Without characteristics: Alakkhana (p)— Within the present world: Hieän Phaùp Trung— Alaksana (skt)—Voâ Töôùng Traïng. Trong theá giôùi hieän taïi. Without comparison: Incomparable—No Within the region: Within the realm—Limited— comparing—Voâ tyû. See Giôùi Noäi. Without conception: Without intent—Voâ Töôûng Within the Sangharama: Trong choán thieàn moân. Nguyeän—Khoâng coù chuû taâm. Without: Nis, nih, nir, ni (skt)—Khoâng. Without confusion or doubt: Voâ Hoaëc Voâ Without afflictions: Ni-klesa (skt)—Khoâng phieàn Nghi—Khoâng nghi khoâng ngôø gì caû. naõo—Free from passions. Without creation: Above the limit of creation— Without agitation: Voâ Traïo—Khoâng xaùo troän. Voâ sinh. Without agitation or perturbance: Voâ Traïo Voâ Without debate: Without strife—Without Ñoäng—Khoâng xaùo troän hay loaïn ñoäng. striving with others—Voâ tranh. Without ambiguity in the law of cause and Without deceit: Voâ Sieåm Khuùc—Khoâng löøa doái. effect: Baát muoäi nhaân quaû (khoâng aùm muoäi hay Without defilement: Voâ Taïp Nhieãm—Khoâng taïp

nhieãm. Without lineage: Khoâng coù doøng truyeàn thöøa. Without dissipation: Voâ Höõu Phoùng Daät—Khoâng Without loss: Voâ Thaát—Khoâng maát. phoùng ñaõng. Without loss whatsoever: With no corruption Without doubt: Voâ nghi—Undoubted—See whatsoever—With no error whatsoever—See Apratihata. Nhaát Höôùng Voâ Thaát. Without duality or distinction: Voâ Nhò Voâ Without love:

Voâ aùi—Without craving—Without Bieät—Khoâng hai maø cuõng khoâng phaân bieät. attachment. Without dust: Voâ Traàn—Khoâng vöôùng buïi traàn Without making any distinction between the hay khoâng vöôùng caùc phaùp cuûa tam giôùi—chief culprit and his accomplices: Baát phaân thuû Dustless—Immaterial—Pure—Without an atom toøng (khoâng phaân bieät thuû phaïm hay toøng phaïm). of the material or unclean. Without merit or virtue: Khoâng coù coâng ñöùc. Without effort: Khoâng coù coâng duïng. Without nature: Abhavasvabhava (skt)— Without equal: Asama (skt)—Voâ Ñaúng. Asvabhava (skt)—Nihsvabhava (skt)—Absence of Without essential difference: Voâ sai bieät. the substance of existence—Lacking self- Without ever retrogressing: Baát Phuïc Hoaøn nature—Voâ taùnh—See Voâ Töï Tính. Thaát—Khoâng trôû laïi. Without a nature or separate existence: Voâ sai Without expectation: Voâ Caàu—Khoâng mong bieät voâ taùnh. caàu. Without object: See Voâ Duyeân. Without expecting reward: Baát Voïng Baùo— Without obstacle: Apratihata (skt)— Khoâng mong caàu haäu quaû. Unhindered—Without resistance—Khoâng coù Without fault: Voâ Quaù—Khoâng coù loãi laàm. chöôùng ngaïi. Without form: Above the limitation of form—Voâ Without the old, there will be nothing new: saéc—Voâ töôùng. Khoâng coù caùi cuõ thì chaúng theå coù caùi môùi (Phi coå Without formation: Voâ Sôû Vi—Khoâng taïo thaønh. baát thaønh kim)—The past should be preserved to Without gap or break: Voâ Giaùn Voâ Ñoaïn— some extent. Khoâng ngöøng cuõng chaúng coù giaùn ñoaïn. Without outflows: Outside the passion-stream— Without heat or affliction: Voâ Nhieät—Transcendental—Unconditioned Dharmas— Anavatapta (skt)—The Heaven without heat or Without leaking—Phaùp voâ vi. affliction. Without overstepping: Voâ Vieät—Khoâng vöôït Without ill-will: Ly Chö Nieäm Khueå—Khoâng coù qua. aùc taâm. Without paranoia: Khoâng thaáy e ngaïi. Without image or shadow: Nirabhasa (skt)— Without partiality: Sama (skt)—Samata (skt)— Without semblance or appearance—Voâ AÛnh Equal—Everywhere the same—Universal—Bình Töôïng (khoâng caàn aûnh töôïng hay hình töôùng beân ñaúng. ngoaøi). Without perturbance: Voâ Ñoäng—Khoâng loaïn Without intent: Without conception—Voâ Töôûng ñoäng. Nguyeän—Khoâng coù chuû taâm. Without plotting against each other: Khoâng Without intention: Amanas (skt)—Khoâng yù. aâm möu choáng ñoái laãn nhau. Without interruption: Voâ Höõu Giaùn Ñoaïn—Lieân Without power: Voâ naêng—Unable. tuïc—Khoâng giaùn ñoaïn. Without the protractor and the set-square, no Without laziness: Khoâng löôøi bieáng. circles and squares can be drawn: Without Without leakage: Anasrava (skt)—No leakage— rules, there can be no perfection—See Baát Dó Voâ Laäu. Quy Cuû, Baát Thaønh Phöông Vieân. Without leaving the realm of desire: Chaúng rôøi Without recollection: Voâ nieäm. duïc giôùi—See Baát Ly Duïc Giôùi. Without recourse to exaggeration: Khoâng dieãn Without limit: Ananta (skt)—Inexhaustible—Voâ taû quaù möùc. haïn—See Voâ Taän. Without regret: Khoâng hoái tieác.

Without remainder: Asesa (skt)—No remnant— Witness of realization: Noäi chöùng. See Voâ Dö. Witness to: To realize—Chöùng. Without resistance: Apratihata (skt)—Voâ

Ngaïi. Witness to the truth: Way of (mystic) Without retrogression: Voâ Höõu Phuïc—Khoâng experience—Chöùng ñaïo (chöùng ngoä chaân lyù). coøn quay lui trôû laïi nöõa. Wizard Buddha: Thieän Tòch nguyeät AÂm Dieäu Without self-nature: Nihsvabhava (skt)— Toân Trí Vöông Phaät. Asvabhava (skt)—Khoâng töï taùnh—See Voâ Töï Wizardry: Magic—Mystery—Bí thuaät. Tính. Wolf-Tooth Ghost King: Quyû Vöông Lang Nha. Without shame: Ahrika (skt)—Shameless—See Wolf track hill: See Lang Tích Sôn. Voâ Taøm. Wolfish desire: Greedy wolf—Tham duïc ñöôïc ví Without sorrow: Asoka (skt)—Not feeling or not nhö loøng tham cuûa baày lang soùi. causing sorrow—Without sorrow—Ungrief—Not Woman (n): Girl—Maid—Female—Nöõ Nhaân feeling or not causing sorrow—Khoâng lo aâu—See (ngöôøi nöõ). Voâ Öu. Woman beauty: Nöõ Saéc. Without speaking: Tunhi (p)—Tusnika (skt)— Woman as chain: See Nöõ toûa. Khoâng noùi. Woman's education: Nöõ huaán (giaùo duïc cuûa phuï Without "spiritual" insight: Anavabodha (skt)— nöõ). Unenlightened—Uncomprehending—Baát giaùc. "Women forbidden to approach": See Nöõ Without spots: Baát Caáu—Without stains or Nhaân Caám Cheá. spots—Khoâng dô hay khoâng coù daáu veát. Woman of high character: Phaïm Nöõ—A noble Without stains: Amala (skt)—Without fault—Baát woman: Con gaùi cuûa Phaïm Chí—A woman of Caáu—Voâ Ueá Nhieãm—Khoâng baån tröôïc. noble character: Ngöôøi con gaùi phaïm haïnh. Without strife: See Voâ Tranh. Woman-kingdom: See Nöõ Quoác. Without a teacher: Self-attained—Voâ sö. Woman offence: Nöõ Phaïm—Sexual immortality Without thought: No thought—Without a on the part of a monk. thought—Without recollection—See Voâ Nieäm. Woman's retinue created by Mahesvara: See Without trouble: Voâ naõo—Free from trouble. Nöõ Nhaân Quyeán Thuoäc Luaän Sö. Without using critical analysis: Baát Do Tö Woman as a robber: Woman as thief—See Nöõ Traïch—Khoâng duøng caùch phaân tích hay pheâ phaùn. Taëc. Without weapons, one dares not attack a tiger; Woman's salutation: See Nöõ Nhaân Baùi. without a boat, one dares not cross a river: See Woman of virtue: See Nöõ Ñöùc. Baát Caûm Baïo Hoå, Baát Caûm Baèng Haø. Woman's world: Fair sex—Female sex—Nöõ Without words: Silent—Speechless—Voâ ngoân. giôùi. Without Zen but having Pureland: Voâ Thieàn Womb (n): Garbha (skt)—Embryo—Thai taïng Höõu Tònh Ñoä. hay töû cung cuûa ñaøn baø. Without Zen and without Pureland: Voâ Thieàn Womb of all things: Garbhadhatu (skt)—Thai Voâ Tònh Ñoä. taïng. Withdrawal of senses: Pratyahara (skt)— Womb-born: Jarayuja (skt)—Uterine birth—Thai Individual absorption or withdrawal—See Cheá Sanh. Caûm. Womb-born asuras: Thai Sanh A Tu La. Witness (n): Chöùng côù—Chöùng giaùm—Chöùng Womb of the earth: Ñòa Taïng—Ksitigarbha—Ti- kieán—Chöùng thöïc—Chöùng minh—Evidence. Tsang. Witness of distinction: Sai Bieät Chöùng—Söï Womb-born, egg-born, spawn-born, and born chöùng cuûa sai bieät. by transformation: Thai Noaõn Thaáp Hoùa—See Witness of the mind: See Taâm Chöùng. Töù Sanh. Witness of reality: Seal of reality—See Thöïc Womb and Egg-Eating Ghost King: Quyû Vöông Töôùng AÁn. Thöïc Noaõn—The one who is responsible for

miscarriages and premature stillbirths. Wonch'uk (631-696): Korean scholar-monk of Womb of holiness: See Thaùnh Thai. the Unified Silla period (668-981). He traveled to Womb prison: See Thai Nguïc. Chang-An in China, where he studied with Hsuan-Womb-Realm Mandala: Garbhadhatu-mandala Tsang (596-664) and became one of his main (skt)—Taizoâkai-mandara (jap)—See Thai Taïng disciples. His best known work is "Commentary Giôùi Maïn Ñaø La. on the Samadhi-nirmocana-sutra" (Chieh-Shen-Womb of the Tathagatha: Phaùp taùnh Mi-Ching-Shu—Vò Taêng hoïc giaû Trieàu Tieân döôùi Tathagatha-garbha. thôøi kyø Lieân Hieäp Silla (668-981). OÂng du haønh Womb treasury: Thai Taïng Giôùi—Garbhadhatu. sang Tröôøng An, Trung Quoác, ôû ñaây oâng theo hoïc Womb is unclean: Truï xöù baát tònh (chín thaùng vaø trôû thaønh ñaïi ñeä töû cuûa ngaøi Huyeàn Trang. Taùc trong thai chaúng saïch)—See Thaát Chuûng Baát phaåm noåi tieáng nhaát cuûa oâng laø boä "Giaûi Thaâm Tònh. Maät Kinh." Women's rebirth in the Pure Land: Nöõ nhaân Wonders (n): Kyø dieäu—See Thaäp Dieäu. nguyeän vaõng sanh—The thirty-fifth vow of Wonders of Buddha's blessing: Lôïi Dieäu—In Amitabha Buddha—See Boán Möôi Taùm Lôøi opening the minds of all to enter the Buddha- Nguyeän Cuûa Ñöùc Phaät A Di Ñaø. enlightenment. Women of the Sakya clan: Buddhist nuns— Wonderful Buddha wisdom: Dieäu trí. Thích nöõ—Tröôûng nöõ cuûa Ñöùc Nhö Lai. Wonderful (a): Manju (skt)—Suksma (skt)— Won: A school of Korean Buddhism founded in Supernatural—Profound—Mysterious—Dieäu— 1916 by Chung-bin-Pak (1891-1943), referred to Kyø dieäu—Laï thöôøng. his followers as Soe-tae-San, which combined Wonderful and auspicious: Dieäu Kieát Töôøng— Buddhist doctrines with elements from The meaning of the name of Manjushri: Manju for Confucianism, Taoism, and Christianity. The "wonder" and sri for "auspicious."—Nghóa cuûa founder is regarded by the tradition as a living teân cuûa Ngaøi Vaên Thuø: Manju coù nghóa laø "Dieäu" Buddha, one whose teachings are particularly vaø sri coù nghóa laø "Caùt Töôøng." appropriate to the present age, which it Wonderful and auspicious Bodhisattva: See characterizes as one in which materialism is Dieäu Kieát Töôøng Boà Taùt. engulfing (ñang laøm chìm ñaém) the world and Wonderful Buddha's disciples: Take refuge in suppressing the human spirit. The term "won" the Sangha, wonderful Buddha's disciples—Quy y means circular, and the school is symbolized by a Taêng ñeä töû tuyeät vôøi cuûa Phaät. black circle that represents the Dharma-kaya, Wonderful Buddha wisdom: Dieäu trí. which is said to be the source of all beings, the Wonderful causes: Nhaân kyø dieäu—The original mind of all sentient beings, and the disciplines of the bodhisattva (charity and the six enlightened mind of all Buddhas. Its main paramitas, etc) are considered as wonderful scripture id the Chong-jon, written by the founder. (profound) causes which produce the Buddha- It has about four hundred temples in Korea and fruit—Giôùi luaät cuûa Boà Taùt (luïc Ba La Maät) nhö about thirty in other countries. Its temples are laø nhöõng nhaân kyø dieäu ñöa ñeán quaû vò Phaät. very austere, with no images of Buddhas or Wonderful conduct: Sucarita (skt)—Sucaritani Bodhisattvas; the only decoration is the circle— (skt)—Dieäu Haïnh—Marvelous activity—Haïnh Tröôøng phaùi Phaät giaùo Trieàu Tieân ñöôïc

Chung- phi thöôøng. bin-Pak (1891-1943) saùng laäp vaøo naêm 1916, phoái Wonderful contemplation: See Dieäu Quaùn. hôïp giaùo lyù Phaät giaùo vôùi nhöõng yeáu toá chính cuûa Wonderful destiny: See Dieäu Thuù. Khoảng, Laõo giaùo, vaø Cô Ñoác giaùo. Vò saùng laäp Wonderful dharma: Wonderful law of truth— ñöôïc tröôøng phaùi cuûa mình xem nhö laø vò Phaät Dieäu phaùp—Vò Taèng Höõu. soáng, vò Phaät maø lôøi giaùo thuyeát thích hôïp vôùi thôøi Wonderful Dharma Lotus Flower Sutra: hieän taïi, thôøi ñaïi maø vaät chaát ñang laøm chìm ñaém Saddharma Pundarika Sutra (skt)—Hokkyo caû theá giôùi vaø traán aùp tinh thaàn cuûa con ngöôøi. (jap)—Dieäu Phaùp Lieân Hoa Kinh—The Lotus Won Buddhism: See Won. Sutra—The wonderful law of truth.

Wonderful doors: Dieäu moân. Taèng Höõu—Wonderful and Marvellous Wonderful doors of dharma: Dieäu moân— Dharmas—See Thaäp Nhò Ñaïi Thöøa Kinh. Nirvana. Wonderful meanings: Huyeàn Nghóa—See Nguõ Wonderful door to nirvana: Dieäu moân Nieát baøn. Truøng Huyeàn Nghóa. Wonderful enlightenment: See Dieäu Giaùc. Wonderful mind: Dieäu Taâm—Wonderful and Wonderful enlightenment of Mahayana: Self- profound mind. enlightenment to enlighten others—Dieäu giaùc. Wonderful Moon Samadhi: Sucandra-samadhi Wonderful escape: Söï vöôït thoaùt kyø dieäu (Hoå (skt)—Dieäu Nguyeät Tam Muoäi. khaåu dö sinh hay thoaùt khoûi mieäng coïp)—Saved Wonderful and profound: Dieäu Huyeàn—Tuyeät from the jaws of a tiger. vôøi vaø thaâm thuùy. Wonderful existence: Chaân Khoâng Dieäu Höõu—Wonderful and profound mind: Dieäu Thaâm Emptiness—True emptiness—The true void—The Taâm—Wonderful heart. true void is the mysteriously existing—Truly void, Wonderful pure nature: Kusakakarma (skt)— or immaterial yet transcendetally existing—True Dieäu Taùnh Thanh Tònh. emptiness—See Dieäu Höõu. Wonderful religion of the Buddha: Treasury of Wonderful form: Surupa (skt)—See Dieäu Saéc. precious things—Baûo taïng. Wonderful fruit: See Dieäu Quaû (1). Wonderful response: See Dieäu ÖÙng. Wonderful happiness: Dieäu Hyû—Haïnh phuùc Wonderful sect: See Dieäu Toâng. tuyeät dieäu. Wonderful sound: AÂm thanh thuø dieäu (sieâu Wonderful heart: See Dieäu Taâm. phaøm)—Sublime sounds—Wonderful voice. Wonderful high mountain: Meru (skt)—Dieäu Wonderful Sound Arhat: Ghosa (skt)—See Dieäu cao sôn. AÂm La Haùn. Wonderful high mountain Sumeru: Meru Wonderful Sound Bodhisattva: Gadgadasvara (skt)—The king of mountains—Dieäu cao sôn. (skt)—See Dieäu AÂm Boà Taùt. Wonderful land: The wonderful land—See Dieäu Wonderful Sound Buddha: Dieäu AÂm Phaät— Ñoä. Dieäu Thinh Phaät. Wonderful land of a Buddha: Precious Wonderful Sound Deva: Dieäu AÂm Thieân—See continent—Baûo chaââu (luïc ñòa). Bieän Taøi Thieân. Wonderful law: Saddharma (skt)—See Dieäu Wonderful Sound Goddess: Sarasvati-devi Phaùp. (skt)—Dieäu AÂm Thieân Nöõ—Dieäu AÂm Nhaïc Thieân Wonderful Law of Lotus Flower Sutra: See Nöõ. Kinh Dieäu Phaùp Lieân Hoa. Wonderful strategies: See Wonderful door. Wonderful light: Varaprabha (skt)—An ancient Wonderful truth: Dieäu Ñeá. incarnation of Manjusri—Söï taùi sanh thôøi xa xöa Wonderful vehicles: See Dieäu Xa. cuûa Ñöùc Vaên Thuø Sö Lôïi—Dieäu Quang. Wonderful virtue: See

Dieäu Ñöùc. Wonderful light Bodhisattva: Varaprabha Wonderful voice: See Dieäu AÂm. (skt)—Dieäu Quang Boà Taùt. Wonderful-voice bird: Kalavinka (skt)—See Wonderful Light Buddha: Suryarasmi (skt)— Dieäu AÂm Ñieåu. The 930th Buddha of the present kalpa—Dieäu Wonderful-Voice-Excels Buddha: Dieäu AÂm quang Phaät. Thaéng Phaät. Wonderful Lotus: See Dieäu Lieân Hoa. Wonderful Voice And Victory Buddha: Phaät Wonderful man: Acchariya manussa (p)—See Dò Dieäu AÂm Thaéng. Nhaân. Wonderful words: See Dieäu Ngoân. Wonderful and Marvellous Dharmas: Wondrous (a): Kyø laï. Adbhutadharma-paryaya (skt)—See Vò Taèng Höõu Wondrous principle: Dieäu Lyù—Lyù nhieäm maàu. Kinh. Wondrous sights: Dieäu Caûnh—Caûnh töôïng kyø laï. Wonderful and Marvellous Qualities: Phaùp Vò Wondrous vision: Dieäu Kieán—Caùi nhìn huyeàn

dieäu. Words of Buddhism: Words of instruction—Giaùo Wonhyo (617-686): One of the great figures of ngöõ. the Unified Silla period of Korean Buddhism Words corresponding to reality: Bhutavadi (668-916), founder of the Popsang (Dharma- (skt)—Thaät Ngöõ—Thöïc Ngöõ—True or reliable laksana—Phaùp Töôùng Toâng) tradition in Korea. words—Lôøi noùi ñuùng vôùi söï thaät cuûa Ñöùc Phaät vaø His main concern was to find ways of harmonizing caùc baäc tu haønh—Lôøi noùi töông xöùng vôùi söï thöïc, the disparate and contradicttory doctrines of the hay haønh ñoäng töông xöùng vôùi lôøi noùi. Korean Buddhist schools of his day. He was Words and deeds: Ngoân Haønh—See Words and widely influential both as a scholar and as a actions. propagator of Buddhism among the masses. He Word-dependence: Nöông vaøo ngoân ngöõ—See wrote numerous scholarly works that covered a Ngoân Y. wide spectrum of Buddhist topics, and at the same Words describe the Prajna: The written word time lived and worked among the masses. He is which is used to describe the prajna—See Vaên Töï credited with writing more than eighty separate Baùt Nhaõ. works in 240 fascicles, of which twenty works in Words on the Dharma at Yokawa: See Vaõng twenty-two fascicles are still extant—Moät trong Sanh Tònh Ñoä Toaùt Yeáu. nhöõng nhaân vaät noåi tieáng nhaát cuûa Phaät giaùo Trieàu Words as explaining meaning: Explanation— Tieân döôùi thôøi Lieân Hieäp Silla (668-916), oâng laø See Ngoân Thuyeân. ngöôøi saùng laäp ra Phaùp Töôùng toâng Trieàu Tieân. Söï Word-form and word-meaning: Chöõ vaø nghóa— quan ngaïi chính cuûa oâng laø laøm sao xoùa boû dò bieät See Töï Töôùng Töï Nghóa. vaø maâu thuaãn trong giaùo lyù giöõa caùc toâng phaùi Word-head: Thoaïi ñaàu (chöõ hay caâu maø toaøn boä Phaät giaùo Trieàu Tieân vaøo thôøi cuûa oâng. Döôùi maét coâng aùn hoøa tan vaøo ñoù khi haønh giaû nhaäp vaøo ñaïi chuùng, oâng coù aûnh höôûng raát lôùn nhö moät hoïc vieäc tham cöùu). giaû cuõng nhö laø moät nhaø truyeàn giaùo. OÂng vieát Words of honor: Lôøi noùi danh döï. nhieàu taùc phaåm coù tính caùch baùc hoïc vôùi nhöõng Words of instruction: The words of Buddhism— chuû ñeà roäng raõi veà Phaät giaùo, ñoàng thôøi oâng soáng Giaùo ngöõ (nhöõng lôøi giaùo huaán cuûa Phaät giaùo). vaø laøm vieäc trong ña soá quaàn chuùng. Ngöôøi ta cho Words involve in koan: Coâng AÙn Thoaïi Ñaàu— raèng oâng ñaõ tröôùc taùc treân hai möôi taùc phaåm vôùi The word or phrase into which the koan resolves 240 taäp, hieän taïi vaãn

coøn löu laïi ñöôïc 22 taäp. itself, i.e. when a disciple asked: “Has a dog the Wood: Kastha (skt)—Timber—Goã. Buddha-nature?” Together with Chao-Chou’s Wooden (a): Laøm baèng goã. answer, “No!” constitutes the koan and the Wooden board: See Trai Baûn. phrase—Töø ngöõ trong ñoù coâng aùn töï hoùa giaûi, thí Wooden dipper is broken: Boku-Shaku-Ha duï nhö khi ñeä töû hoûi Ngaøi Trieäu Chaâu, “Con choù (jap)—Caây nhuùng ñaõ gaõy—See Moäc Bieâu Phaù. coù Phaät taùnh khoâng?” Trieäu Chaâu ñaùp: “Khoâng!” Wooden fish: Precious rattle—Baûo ñaïc—See Nguyeân caâu hoûi laø moät coâng aùn vaø chöõ “Khoâng” Moäc Ngö. chính laø thoaïi ñaàu. Wooden footwear: See Geta. Words of love: Loving speech—See AÙi Ngöõ. Wooden horse: See Moäc Maõ. Word-meaning: Rutartha (skt)—Ngöõ Nghóa (chöõ Wooden pettifogging monk: A rigid formalist— vaø nghóa)—Words and meanings. Moäc Luaät Taêng. Words and meanings: Ngoân Nghóa—Lôøi vaø Wooden statue: Töôïng goã. nghóa—See Vaên Töï Vaø YÙ Nghóa. Word (n): Pedakaya (skt)—Language—Cuù Words of memory: Nieäm ngoân—As the mind thaân—See Ngoân Töø. remember, so the mouth speaks—Taâm nieäm theá Words and actions: Vaci-sankhara (p)—Vacika- naøo thì mieäng noùi ra theá aáy. samskara (skt)—Words and deeds—Verbal Word and phrase: Danh Cuù—Lôøi vaø caâu. functions of the mind—See Ngoân Haønh. Words of rebuke: See Khoå Ngoân. Words of a Buddha: Sayings of a Buddha—Phaät Words of a saint: Ariyan modes of speech—Holy ngöõ.

words—See Thaùnh Ngoân. resulting from the extinction of suffering—Dieät Words from the sutras: Coá (lôøi daïy trong kinh nghieäp. ñieån)—See Ñieån Coá. Work for one’s own good as well as for the Words in a sutra: Kinh vaên—Chöõ trong kinh. good of others: Laøm vieäc vì lôïi ích cuûa mình vaø Words of the sutras: Vaên kinh—Words from the cuõng laøm vieäc vì lôïi ích cuûa ngöôøi —See Haønh Töï sutras. Lôïi Caäp Haønh Tha Lôïi. Words of truth: Dharani or mantra (skt)—Boà Ñeà Work for one’s own good, but not for the good Ngöõ—True words—Words of Tathagata—Words of others: Laøm vieäc vì lôïi ích cuûa chính mình, chöù of truth. khoâng vì lôïi ích cuûa ngöôøi khaùc—See Haønh Töï Words of Tathagata: Buddha-truth—Words of Lôïi Baát Haønh Tha Lôïi. truth—See Chaân Ngoân. Work for other beings’s salvation: Save other Words of Truth: True words—Esoteric words— beings from suffering—Cöùu ñoä chuùng sanh. See Chaân Ngoân. Work out one’s own salvation: Töï löïc giaùo—Töï Wordiness (n): Söï laém lôøi. tu haønh giaûi thoaùt. Wordless: Avaca (skt)—Khoâng lôøi. Work for the preservation and perpetuation of Wordless Sutra: Avatamsaka Sutra—Kinh Hoa the teaching of all the Buddhas: Maõi maõi hoä trì Nghieâm. giaùo phaùp cuûa chö Phaät. Wordy (a): Laém lôøi. Work of a tathagata: Nhö Lai Sôû Taùc—Nhöõng Wordy prayer: Lôøi caàu nguyeän luoäm thuoäm. vieäc laøm cuûa baäc Nhö Lai. Work (n&v): Coâng vieäc—Vieäc laøm—Söï Work together: Coäng söï—Cuøng laøm vieäc. nghieäp—Nghieäp vuï—Lao taùc. Work unsystematically: See Nam Ñoà Baéc Trieät. Work of art: Taùc phaåm ngheä thuaät. Working of the cosmo: Söï vaän haønh cuûa vuõ truï. Work for the benefit of sentient beings: Vò Tha Working for the good of others, but not for Taùc Lôïi—Laøm vì lôïi ích cuûa chuùng sanh. one’s own good: Loaïi ngöôøi haønh tha lôïi, khoâng Work of causes: Söï hoaït ñoäng cuûa nhaân—The

haønh töï lôïi—See Haønh Lôïi Tha Baát Haønh Töï Lôïi. operation of causes—See Nhaân Nghieäp. Working neither for one's own good nor for Works or effort (for the purpose to seek the good of others: Loaïi ngöôøi khoâng haønh töï lôïi, perfection is an ailment): See Taùc Beänh. maø cuõng khoâng haønh tha lôïi—See Baát Haønh Töï Works are the feet: Haønh Tuùc—As works are Lôïi, Baát Haønh Tha Lôïi. the feet, so wisdom is the eye—Ví trí tueä laø maét Working organs: Caên ñang hoaït ñoäng. vaø söï tu haønh laø chaân. Working for one's own good as well as for the Work for the good of others, but not for one's good of others: Loaïi ngöôøi haønh töï lôïi vaø haønh own good: Laøm vieäc vì lôïi ích cuûa ngöôøi, chöù tha lôïi—See Haønh Töï Lôïi Caäp Haønh Tha Lôïi. khoâng vì lôïi ích cuûa mình—See Haønh Lôïi Tha Baát Working for his own good, but not for the good Haønh Töï Lôïi. of others: Loaïi ngöôøi haønh töï lôïi, khoâng haønh tha Work hard all day long without rest: Quaàn quaät. lôïi—See Haønh Töï Lôïi Baát Haønh Tha Lôïi. Work for a living: Sinh keá. World (n): Loka (p & skt)—Lokadhatu (skt)— Work in a monastery: Söï laøm vieäc trong töï vieän Theá gian—Theá giôùi naày—Traàn theá—Vuõ truï. hay Thieàn vieän—See Chaáp Taùc. World of actual life: The real world, or the Work of the mouth: Vaci-karma (skt)—Khaåu factual world—Söï Phaùp Giôùi, theá giôùi cuûa ñôøi nghieäp—Karma of the mouth—Speech—Talk— soáng hieän thöïc, hay theá giôùi kieän tính. Karma caused by speech. World of animals: Suùc sanh—See Tam Ñoà. Work neither for one's own good nor for the World of Beauty: Rupadhatu or Rupavacara or good of others: Laøm vieäc khoâng vì lôïi ích cuûa Rupaloka (skt)—Saéc giôùi—World of form—The mình maø cuõng chaúng vì lôïi ích cuûa ngöôøi—See world of matter. Baát Haønh Töï Lôïi, Baát Haønh Tha Lôïi. World of beings: Sattvadhatu (skt)—Theá giôùi Work of nirodha: Karma of nirodha—Karma cuûa caùc chuùng sanh—See Chuùng Sanh Theá Gian.

World of beings from Hell to Buddhaland: Theá World of form: Rupadhatu or Rupavacara or giôùi cuûa chuùng sanh. Rupaloka (skt)—World of Beauty—The world of World of Bodhisattvas: Coõi nöôùc cuûa chö Boà matter—See Saéc Giôùi. Taùt. World of formless: World of no Beauty—World World of Brahma: Brahma heaven in the world of spirit—See Voâ Saéc Giôùi. of form—Coõi nöôùc cuûa Phaïm thieân trong coõi trôøi World free from impurity: Ly caáu theá giôùi—The saéc giôùi. name of Sariputra's Buddha-realm—Teân cuûa Phaät World where the Buddha is born: giôùi cuûa ngaøi Xaù Lôïi Phaát. Buddhotpadhatu (skt)—Phaät Xuaát Hieän Giôùi (theá World from four points of view: See Töù Nhaân giôùi maø ôû ñoù Ñöùc Phaät ra ñôøi). Quaùn Theá. World Buddhism: Phaät giaùo theá giôùi. World of gods: Devaloka (skt)—Heaven—Coõi World Buddhist organizations: Caùc toå chöùc Phaät trôøi. giaùo treân theá giôùi. World hero: The Buddha—Theá huøng. Worlds are countless: Theá Giôùi Voâ Löôïng— World-hero and two-legged (or human) Theá giôùi nhieàu voâ soá keå. honoured one: The Buddha, or the honoured World cycle: Chu kyø cuûa theá giôùi (thaønh, truï, among human bipeds—Theá Huøng Löôõng Tuùc Toân. hoaïi, khoâng). World Honored One: Lokanatha or Bhagavan Worlds of the dead and living: The two regions (skt)—Seson (jap)—See Theá Toân. of the dead and of the living—See Minh

Hieån World Honored One Ascends the Throne: See Löôõng Giôùi. Coâng AÙn Theá Toân Ñaêng Toøa. Worlds of the dead and the living are far apart World-Honored One Twirls a Flower: See (total separation): AÂm döông caùch bieät (aâm phuû Coâng AÙn Theá Toân Nieâm Hoa. vaø döông gian chia caét). World of human beings: Nhaân Gian Giôùi—Coõi World of the death: Coõi aâm—Coõi cheát. traàn. World of delusion: Mayavisaya (skt)—Caûnh giôùi World of hungry ghosts: Ngaï quyû—One of the huyeãn—The realm of maya. three evil paths—See Tam AÙc Ñaïo. World of desire: Kamavacara (p)—Realm of World of illusion: Mayavisaya (skt)—Meâ giôùi— desire or sensual realm—Human world—Desire Caûnh giôùi huyeãn aûo. world—Passion world—See Duïc Giôùi. World of impurity: Theá giôùi trieàn phöôïc—One of World of devas: Thieân thöøa. the five kinds of turbidity—See Nguõ Ñoäc. World where the Dharma and the Buddha- World of impurity or degeneration: Tröôïc AÙc knowledge are evolved: Lokavartani- Theá—Theá giôùi ta baø nguõ tröôïc—See Nguõ Ñoäc. dharmavartani-jnanavartani-dhatu (skt)—See Theá Worlds are infinite: Theá giôùi voâ teá. Gian Chuyeån Phaùp Luaân Trí Chuyeån Giôùi. World-law: Law of this world (birth and death)— World of distress and illusion: Höõu Laäu Theá— Phaùp sanh töû cuûa theá gian—See Theá Gian Phaùp. Tam Giôùi—Theá giôùi cuûa phieàn naõo. World of law or principle: Ideal world—See Lyù World where Dharma prevails: Dharmadhatu Phaùp Giôùi. (skt)—Phaùp Giôùi (theá giôùi trong ñoù Phaùp laø thuø World of the living: Höõu Tình Theá Giôùi—See thaéng). Nhò Chuûng Theá Giôùi. World of endurance: See Kham Nhaãn Theá Giôùi. World of living beings: Chuùng sanh theá gian World Fellowship of Buddhists: Toå chöùc Phaät (chaùnh baùo)—See Nhò Chuûng Theá Giôùi. Töû Theá Giôùi—See Hoäi Lieân Höõu Phaät Giaùo Theá World of the lotus-king: See Hoa Vöông Theá Giôùi. Giôùi. World of the five aggregates: Nguõ Uaån Theá World of Lotus Store: See Hoa Taïng Theá Giôùi. Gian. World of the material: Khí Theá Giôùi. World of the five destinies: World of various World of matter: Rupadhatu or Rupavacara or beings—See Taïp Sinh Theá Giôùi. Rupaloka (skt)—World of Beauty—See Saéc Giôùi.

World of men: Nhaân thöøa. World-Pure-Light Buddha: Theá Tònh Quang World of the mind: Taâm giôùi. Phaät. World of mixed dwellers: Taïp tính theá giôùi (theá World religion: Toân giaùo theá giôùi. giôùi cuûa nhieàu loaïi chuùng sanh khaùc nhau). World ruler: Cakravartiraja (skt)—Wheel king— World's most venerable: Lokajyestha (skt)— Chuyeån luaân thaùnh vöông. World's Honored One—Theá Toân—See Thaäp World-saving icchanti: See Cöùu Theá Xieån Ñeà. Hieäu. World saviors: Buddhas and Bodhisattvas as World of no Beauty: Theá giôùi voâ saéc—World of world-saviours, another title for Kuan-Yin formless—World of spirit—See Voâ Saéc Giôùi. Bodhisattva—Chö Phaät vaø chö Boà Taùt thò hieän World of non-form: Arupadhatu or Arupaloka cöùu ñoä theá gian, moät danh hieäu khaùc cuûa Boà Taùt (skt)—Zuk me kham (tib)—Formless realm— Quaùn AÂm. Immaterial-sphere—Incorporeal sphere—See Voâ World of sentience: Sattva-sacetana (skt)—See Saéc Giôùi. Tình Höõu. Worlds as numerous as atoms: Traàn Chaâu—Caùc Worlds of all sentient beings: Nhaát Thieát Chuùng theá giôùi nhieàu nhö nhöõng nguyeân töû hay caùt buïi. Sanh

Giôùi—Caùc theá giôùi cuûa heát thaûy chuùng Worlds as numerous as the sands of Ganges: sanh—Worlds of all beings. Haèng sa theá giôùi (haèng haø sa soá theá World and the six deva heavens of desire: Sô giôùi). chuùng sanh cö—See Duïc Giôùi Nhaân Thieân. World as the object of Buddha-knowledge: World-Sovereign King: Lokesvararaja (skt)— Buddhavishayajnanadhatu (skt)—Phaät Trí Sôû See Theá Töï Taïi Vöông. Nhaäp Caûnh Giôùi Giôùi (theá giôùi laøm ñoái töôïng cuûa World-Sovereign King Buddha: Lokesvararaja- Phaät trí). buddha (skt)—Theá Giôùi Vöông Phaät—See Theá Töï World as the object of thought: Taïi Vöông Phaät. Cittalambanadhatu (skt)—Taâm Sôû Duyeân Theá World of spirit: Coõi aâm: Coõi hoàn hay linh giôùi—Giôùi (theá giôùi laøm ñoái töôïng cuûa yù töôûng). Voâ saéc giôùi: World of no Beauty (world of World of One-Truth can be molded in any way formless). without restraint: Theá giôùi nhaát chaân coù theå baøng World system: Lokadhatu (skt)—World origin— baïc khaép moïi nôi khoâng bò giôùi haïn. Billion-World Universe—See Tam Thieân Ñaïi World Origin: Billion-World Universe— Thieân Theá Giôùi. Cosmology—Universe—See Tam Thieân Ñaïi World of Tathagata-knowledge: Thieân Theá Giôùi. Tathagatajnanadhatu (skt)—Nhö Lai Trí Giôùi (theá World of passions: Sensuous desires—See Duïc giôùi cuûa Nhö Lai trí. Giôùi. World of the ten directions: Möôøi phöông theá World of patience: See Nhaãn Giôùi. giôùi. World of peace: Theá giôùi hoøa bình. World of trouble and sorrow: Theá giôùi cuûa öu tö World of phenomena: Söï phaùp giôùi—Theá giôùi vaø saàu muoän. hieän töôïng—See Töù Phaùp Giôùi. World of unreal name: The phenomenal world World in which phenomena interpenetrate one of sentient beings—World of provisional names—another without hindrances: Söï söï voâ ngaïi phaùp See Giaû Danh Theá Gian. giôùi—See Töù Phaùp Giôùi. World of utensils: Quoác Ñoä Theá Gian. World of proper enlightenment: Chaùnh giaùc theá World of Utmost Joy: Sukhavati (skt)—Pure gian. Land of Amitabha Buddha—See Taây Phöông Cöïc World protectors: The four Lokapalas or heaven Laïc. kings—Boán vò Thaàn canh giöõ töù phöông hay chuû World of various beings: World of the five hoä cuûa theá giôùi—See Hoä Theá Giaû. destinies—See Taïp Sinh Theá Giôùi. World of provisional names: See Giaû Danh Theá World Vietnamese Buddhist Order: Giaùo hoäi Gian. Phaät giaùo Vieät Nam treân theá giôùi.

Worldliness (n): Traàn tuïc—Söï theá tuïc hoùa. the mind of worldly desires—Laïi cuõng neân nhôù Worldling: Phaøm nhaân—Ordinary people. raèng taâm "nieäm Phaät" khoâng hôn noåi taâm duïc traàn Worldling and sage are the same in essence: ñöôïc. See Phaøm Thaùnh Baát Nhò. Worldly dharmas: Loka-dhamma (p)—Phaùp theá Worldly (a): Prthag-jana (skt)— Puthujjana (p)— gian—Mundane law—The world law—See Theá Common—Earthly—Thuoäc veà traàn tuïc, chung, Gian Phaùp. thoâng thöôøng, thöôøng tình—Ordinary— Profane— Worldly discussions: Evil discussion—See Theá Vulgar—See Phaøm Phu. Luaän. Worldly affairs: Theá Gian Söï—Nhöõng vaán ñeà Worldly dust: Dust—Buïi Traàn—See Traàn Ai. theá tuïc. Worldly eloquent: Theá trí bieän thoâng. Worldly age: Theá Thoï—Tuoåi thoï treân theá gian. Worldly eyes: Ordinary eyes—Theá Nhaõn—Theá Worldly benefits: Genze

Riyaku (jap)—"Worldly Gian Nhaõn—Maét cuûa theá tuïc—See Nhuïc Nhaõn. benefits" that may be gained in this life through Wordly fame and material profit: Theá Gian the practice of Buddhism. These benefits include Danh Lôïi—Danh vaø lôïi treân traàn theá. long life, physical health, monetary wealth, safety Worldly gifts: Conditional alms—See Theá gian in childbirth, and protection from various Ñaøn. calamities. Although Buddhist scholars often Wordly goodness: See Theá Thieän. maintain that worldly benefits are not an Worldly happiness: The blesing of this world— important part of the Buddhist faith, promises of Mundane blessing—Worldly happiness—See Theá them abound in the Buddhist scriptures and other Phuùc. classical texts. The appeal of worldly benefits has Worldly intimate relations: Thaân quyeán theá tuïc. often been used by Buddhist teachers as an Worldly knowledge: Ordinary wisdom—Theá expedient means to attract lay people to the gian trí (phaøm thöùc, tri kieán theá tuïc, hay kieán thöùc tradition—Tu taäp Phaät phaùp coù theå mang laïi lôïi phaøm phu)—Ordinary knowledge, earthly laïc theá gian trong kieáp naøy. Nhöõng lôïi laïc naøy bao knowledge or common knowledge—See Tri Thöùc goàm vieäc soáng laâu, coù söùc khoûe (kieän khang), taøi Phaøm Phu. loäc, sanh nôû an toaøn, vaø ñöôïc baûo veä khoûi nhöõng Worldly love: Vulgar love—Tuïc tình (tình yeâu tai öông. Maëc daàu caùc hoïc giaû Phaät giaùo thöôøng phaøm tuïc). cho raèng lôïi laïc theá gian khoâng phaûi laø phaàn quan Worldly man: Phaøm phu—Ordinary man—A troïng trong nieàm tin Phaät giaùo, nhöõng höùa heïn cuûa sane man—Sinner—Earthly man. lôïi laïc theá gian coù nhieàu trong kinh ñieån Phaät giaùo Worldly paramita: Paramitas for people in vaø trong nhöõng vaên baûn coå ñieå n khaùc. Tieáng goïi general relating to this world—See Theá Gian Ba cuûa lôïi laïc theá gian thöôøng ñöôïc söû duïng bôûi caùc La Maät. vò thaày Phaät giaùo nhö laø phöông tieän nhaèm loâi Wordly path: Lokiya-magga (p)—See Theá Loä. cuoán cö só taïi gia theo truyeàn thoáng. Wordly people: Phaøm nhaân—Ordinary people. Worldly bondage: Troubles of the world—Tuïc Worldly philosopher: See Thöùc Giaû Phaøm Phu. luïy. Worldly pleasures: Laïc Theá—Laïc thuù traàn gian. Worldly careers: Worldly undertakings—See Söï Wordly possession: Theá Taøi—Cuûa caûi theá gian. Nghieäp Theá Gian. Wordly reward: See Theá Gian Quaû. Worldly concerns: Lieân quan theá tuïc. Worldly state: See Theá Töôùng. Worldly conditions: Attha loka-dharma (skt)— Wordly success: Theá Gian Thaønh Töïu—Theá gian Ñieàu kieän traàn theá—Phaùp Theá Gian—See Baùt phuù laïc—Söï thaønh coâng cuûa theá tuïc. Phong. Worldly supernatural powers: Abhijna-riddhi Worldly custom and convention: Theá Tuïc Taäp (skt)—Höõu Laäu Thoâng. Quaùn—Phong tuïc vaø taäp quaùn cuûa theá gian. Worldly teacher: A teacher who is Worldly desires are always stronger than unenlightened of the Buddhist truth—Phaøm sö. Buddha Recitation: Also remember that the Worldly trend: Tuïc Löu—Khuynh höôùng cuûa theá Buddha Recitation Mind is not stronger than the

gian. Worship ancestors: Ancestor worship—See Thôø Worldly truth: Conventional truth—Ordinary Cuùng Toå Tieân. truth—Theá ñeá hay Tuïc ñeá (chaân lyù cuaû theá tuïc). Worship the Buddhas: To bow to the Buddhas Wordly truth of no arising and

ceasing: Theá ñeá —Give worship to the Buddhas—To pay one's chaúng sanh chaúng dieät (chaân lyù baát sanh baát dieät respect to the Buddha—See Leã Baùi Phaät. cuûa theá gian)—See Theá Ñeá Baát Sinh Dieät. Worship at daybreak: Coâng Phu Saùng—One of Worldly undertakings: Worldly careers—See the four times a day of going up to worship—See Söï Nghieäp Theá Gian. Töù Thöôïng. Worldly way: Theá Ñaïo—Con ñöôøng cuûa theá tuïc. Worship door: Leã Baùi Moân—See Nguõ Coâng Ñöùc Worldly way of thinking: See Suy Nghó Theá Tuïc. Moân. Worldly wheel: Bhavacakra (skt)—Theá Luaân. Worship at evening: Coâng Phu Chieàu—See Töù Worldly winds: Nhöõng ngoïn gioù traàn tuïc—See Thöôïng. Baùt Phong. Worship fire: Thôø löûa. Worldly wisdom: Common wisdom—Tuïc trí— Worship of all gods of different creeds: Worldly wisdom is a hindrance to true wisdom— Pantheism—See Höõu Thaàn Giaùo. Trí Chöôùng—See Sôû Tri Chöôùng. Worship of the lips: Khaåu nghieäp cuùng döôøng— Worldly world: Jambudvida (skt)—Impure See Tam Nghieäp Cuùng Döôøng. Land—The saha world—See Ta Baø. Worship at midnight: Coâng Phu Khuya—See Töù Worn-down hills: Suy Hao Sôn—See Hoaïi Sôn. Thöôïng. Worn-out donkey cart: Hoaïi Lö Xa—Xe löøa ñaõ Worship at Noon: Coâng Phu Tröa—See Töù hö hoaïi, aùm chæ nhò thöøa—Hinayana. Thöôïng. Worried: Baên khoaên hay lo laéng—Anxious— Worship paid to the Buddha-relics: See Sanh Uneasy—Restless—Disquiet. Thaân Cuùng. Worries can make one age very rapidly: Lo Worship and repentance: Penitential laéng laøm cho con ngöôøi ta giaø nhanh (Nhaát daï ñaàu offerings—Leã saùm. phaùt baïch hay chæ moät ñeâm lo laéng laøm cho ñaàu Worship and respect all Buddhas: Leã kænh chö baïc traéng)—In one night with worries, one's hair Phaät—See Thaäp Haïnh Nguyeän Phoå Hieàn. went totally white. Worship of the Ribs: Parsva (skt)—Ba Laät Thaáp Worries and fears: Lo laéng vaø sôï haõi. Phöôïc—See Hieáp Toân Giaû. Worries and miseries: Lo laéng vaø khoå sôû—See Worship in the Six Directions: Cultivation in six Öu Tö Vaø Khoå Sôû. directions—Haønh trì saùu phöông—See Luïc Worry (a): Kukrtya (skt)—Kukkuc-cam (p)—Baát Phöông Haønh Trì. an—Lo AÂu. Worship in the Six Directions Sutra: Kinh Leã (Unduly) worrying about dear children: Lo ngaïi Saùu Phöông—Cultivation in six directions—See quaù ñaùng veà nhöõng ñöùa con thaân yeâu Luïc Phöông Haønh Trì. Worry and fear: Lo laéng vaø sôï haõi. Worship solely Amitabha: Leã baùi chaùnh haïnh— Worry or remorse: Kukkuccam (p)—Lo aâu khi Leã baùi Ñöùc Phaät A Di Ñaø. laøm ñieàu sai phaïm—Worry or remorse after Worship towards the hills: See Trieàu Sôn. having done wrong. Its characteristic is Worship a variety of Buddhas: See Xöng Danh subsequent regret. Its function is to sorrow over Taïp Haønh. what has or what has not been done. It is Worshipful offerings: Cuùng döôøng (cuùng döôøng manifested as remorse. ñeå thaønh töïu ñaøn ñoä). Worse than me: See Höõu Lieät Ngaõ Maïn. Worshiping and respecting all Buddhas: Worship (v): Namasya (skt)—To pay respect to Prostrate and worship the Buddhas—See Leã Kænh the Buddha statue—See Leã Baùi Töôïng Phaät. Chö Phaät and Thaäp Haïnh Nguyeän Phoå Hieàn. Worship of Amitabha with the body: Leã Baùi Worshipper (n): Ngöôøi thôø phöôïng. Moân hay Thaân nieäm. Worth (n): Giaù trò.

Worth of mankind: Giaù trò nhaân loaïi. Wretched: Baát haïnh—Unhappy—Miserable— Worthies adhering to the five precepts: Nguõ Hardship—Suffering. Giôùi Hieàn—Caùc baäc hieàn gaén boù vôùi nguõ giôùi. Wretched life: Cuoäc ñôøi baát haïnh. Worthies and sages of the eight directions: Baùt Wring one's heart: Squeeze and twist one's Phöông Hieàn Thaùnh—Caùc vò hieàn ñöùc vaø chö heart—Boùp naùt tim ai. thaùnh taùm phöông. Write a letter or give a gift to a layperson: To Worthiest offering to the Buddha: Caùch cuùng commit an Expression of Regret Offense—Vieát döôøng cao quyù nhaát ñeán vôùi Ñöùc Phaät—See Cuùng thö hay taëng quaø cho ngöôøi theá tuïc laø phaïm giôùi Döôøng Cao Quyù Nhaát. Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm hoái Worthless (a): Voâ giaù trò. ngay). Worthwhile Life: A worthwhile life for a Writings on the Mahayana Teachings: Daijogi- Buddhist—Moät cuoäc soáng xöùng ñaùng—See Phaät sho (jap)—See Ñaïi Thöøa Nghóa Chöông. Töû Vaø Cuoäc Soáng Xöùng Ñaùng. Writings of truth: See Chaân Vaên. Worthy (a): Coù giaù trò. Written words: Akshara (skt)—Ruta (skt)—Vaên Worthy of Offerings: Arhat (skt)—ÖÙng Cuùng (A- Töï—Chöõ vieát—The letter—The written word is La-haùn)—See Thaäp Hieäu. described as the breath and life of the Worthy One: Baäc ÖÙng Cuùng—See Thaäp Hieäu. dharmakaya. However, the truth must be detached Worthy of praise: Ñaùng khen. from letters. In any preaching, the Buddha always Worthy of respect: Ñaùng kính—Respectfully. reminded: "The Tathagatas do not preach the Worthy true one: Arhat (skt)—See ÖÙng Chaân. doctrine that has degenerated into mere words."— Worthy and Wholesome Leader Buddha: Phaät Vaên töï ñöôïc dieãn taû nhö laø hôi thôû hay sinh meänh Hieàn Thieän Thuû. cuûa phaùp thaân. Tuy nhieân, chaân lyù phaûi ñöôïc taùch Worthy of worship: Arhat (skt)—See ÖÙng Cuùng. rôøi khoûi vaên töï. Trong baát cöù laàn thuyeát giaûng naøo, Would-be-Buddha: See Boà Taùt. Ñöùc Phaät thöôøng luoân nhaéc nhôû: "Chö Nhö Lai baát Wound (n): Veát thöông. thuyeát truïy Vaên Töï Phaùp (chö Phaät khoâng thuyeát Wound someone's honour: Xuùc phaïm danh döï giaûng caùi hoïc thuyeát bò thoái chuyeån suoâng trong cuûa ai. vaên töï)." Wounded and die suddenly: Thình lình truùng Wrong action: See Taø Nghieäp. thöông cheát traän—See Möôøi Loaïi Ngöôøi Khoâng Wrong belief: Delusion—Affliction—Distress— Nieäm Phaät Ñöôïc Luùc Laâm Chung. See Phieàn Naõo. Woven: Ñan beän vaøo nhau. Wrong concentration: Wrong samadhi—See Taø Wrangling: AÅu ñaû. Ñònh. Wrap (v): Bao boïc. Wrong conduct: See AÙc Haïnh. Wrap (v) in deep meditation: To enter into Wrong conduct in body: Kaya-duccaritam (p)— meditation—To seek, inquire or discuss religious Thaân aùc haïnh—See Tam AÙc Haïnh. instruction—Tham nhaäp vaøo ñaïo thieàn, hay tham Wrong conduct in speech: Vaci-duccaritam vaán veà thieàn taäp—See Tham Thieàn. (p)—Khaåu aùc haïnh—See Tam AÙc Haïnh. Wrap up the luggage: See Ñaû Bao. Wrong conduct in thought: Mano-duccaritam Wrath (n): Krodha (skt)—Wrath which comes (p)—YÙ aùc haïnh—See Tam AÙc Haïnh. sudenly and is a combination of anger and Wrong deliverance: Taø Giaûi Thoaùt. hatred—Phaãn tôùi baát thình lình vaø laø söï phoái hôïp Wrong desire: Taø duïc—See Thaäp Taø Kieán (A). cuûa giaän hôøn—See Phaãn. Wrong discernment: Parikalpita

(skt)—Thinking Wrathful (a): Giaän döõ—Noåi traän loâi ñình. that a negative action is a positive action—Phaân Wrathful maharaja: A general name for Bieät Sai. guardians of Buddhism—See Uy Noä Vöông. Wrong doer: AÙc nhaân—Evil doer—Malefactor. Wrathful majesty: Awe-inspiring—Oai noä. Wrong-doing: Laøm sai traùi. Wreath: Garland—Chuoãi—Traøng hoa. Wrong effort: Taø Tinh Taán.

Wrong equality: AÙc Bình Ñaúng—Bình ñaúng sai See Ngaõ Sôû Kieán. laàm. Wrong views on permanence: See Thöôøng Ñieân Wrong, false or misleading mind: Voïng taâm. Ñaûo. Wrong form of living: See Phaù Chaùnh Meänh. Wrong views on permanence and Wrong or false view: See Taø Kieán. impermanence: Ñieân ñaûo cho voâ thöôøng laø Wrong judgment: Parikappa (p)—Parikalpa thöôøng—See Thöôøng Ñieân Ñaûo. (skt)—Imaginative construction—See Bieán Keá Sôû Wrong views on a permanent soul: See Nhaân Chaáp Tính. Ngaõ Kieán. Wrong knowledge: Taø Trí. Wrong views in practice (heterodoxy): See Wrong livelihood: Taø Maïng—See Taø Meänh. Kieán Tu. Wrong mindfulness: Taø Nieäm. Wrong views of pride: See Maïn Kieán and Wrong opinion: Abhuta-parikalpa (skt)— Thaäp Taø Kieán (A). Discriminated opinion—Hö voïng phaân bieät. Wrong views on purity and impurity: Tònh vaø Wrong path: Micchaø-magga (p)—Mithyaø- maøgra voâ tònh ñieân ñaûo. (skt)—Con ñöôøng sai laàm—See Taø Ñaïo. Wrong view of a real self: Sakayadrsti (skt)— Wrong practices: Asaddhamma (p)—Phi phaùp Thaân kieán. (haønh taø ñaïo). Wrong views of reality: Mithya-drsti (skt)— Wrong speech: Dubbhasita (p & skt)—Mithya- False views of reality—See Voïng Kieán. marga (skt)—See Taø Ngöõ. Wrong views in self-grasping: Thuû kieán— Wrong thinking: Taø Tö Duy. Illusive views in self-grasping—See Kieán Thuû. Wrong understanding of the body: Caùi hieåu bieát Wrong views in understanding the precepts: cho raèng chaúng coù gì heát trong saéc thaân giaû hôïp Illusive views in understanding the precepts—See naày—See Möôøi Laàm Laïc Thieàn Giaû Coù Theå Bò Giôùi Kieán Thuû. Rôi Vaøo. Wrong views on worldly happiness and Wrong views: Ditthi (p)—Vipariyaøya (p)— unhappiness: Laïc vaø voâ laïc ñieân ñaûo. Drishti (skt)—Viparyaøsa (skt)—Corruption of Wrong views or wrong understandings of the doctrinal views—Corruptive views—False precepts: See Giôùi Caám Thuû. views—Heretical views—Improper views— Wrong way: Taø ñaïo. Wrong views—See Taø Kieán. Wrong way of maturing doubts: Laàm laïc trong Wrong views of the body or self: Illusive views thuaàn thuïc nghi tình (trong coâng aùn Thieàn)—See of the body or self—See Thaân Kieán. Möôøi Laàm Laïc Thieàn Giaû Coù Theå Bò Rôi Vaøo. Wrong views caused by attachment to one's Wrongly: Laàm laãn—Sai traùi. own errouneous understanding: Kieán thuû. Wrongnesses: Micchatta (p)—Taø. Wrong views (which are) common to the Wu: trailokya: Kieán nhöùt thieát truï ñòa. 1) Enlightened—Opening the Mind's eye— Wrong views in cultivating: Taø kieán tu haønh. Ngoä—Awakening to one's True-nature and Wrong views on ego: Ngaõ ñieân ñaûo. hence of the nature of all existence—Töï môû Wrong views on ego and non-ego: Ngaõ Ñieân maét taâm, ñeå bieát roõ baûn taùnh vaø do ñoù bieát roõ Ñaûo, ñieân ñaûo cho voâ ngaõ laø ngaõ. baûn taùnh cuûa cuoäc sinh toàn. Wrong views on emptiness: Khoâng ñieân ñaûo. 2) Coâng AÙn Mu: A koan

named "Mu"—See Mu. Wrong views on impermanence: See Voâ 3) Coâng AÙn "Voâ": Mu (jap)—Muji (jap)—Mu Thöôøng Ñieân Ñaûo. koan (jap)—Khoâng—Voâ—See Coâng AÙn veà Wrong views which are inconsistent with the “Khoâng.” dharma: See Taø Kieán. Wu-an P'u-ning: Gottan-funei (jap)—See Ngoät Wrong views on non-egoism: See Voâ Ngaõ Ñieân Am Phoå Ninh Thieàn Sö. Ñaûo. Wu-chang: The five cardinal virtues—Naêm ñaïo Wrong views on the notion of a real “Mine”: laøm ngöôøi—See Nguõ Thöôøng.

Wu-Chen-P'ien: See Ngoä Chaân Bieän. Five houses of Ch'an schools—The five lineages Wu Chen temple: See Ngoä Chaân Töï. of the Southern School of Zen or five sects of Wu-Cheng-En: Author of Hsi-Yu-Chi—Ngoâ Chinese Zen Buddhism that existed during the Thöøa AÂn, taùc giaû cuûa boä saùch Taây Du Kyù. T'ang dynasty. These five traditions arise from Wu-chia: Goke (jap)—Five houses of Ch'an— one origin which is “Directly Point to Mind to see Nguõ Gia—See Thieàn Toâng Nguõ Moân. one’s True Nature and to realize the Wu-Chiu: Ukyu (jap)—See OÂ Cöïu Thieàn Sö. Buddhahood” taught by the Sixth Zen Patriarch Wu-Chiu's Unjust Beating: See OÂ Cöïu Vaán Hui-Neng. However, each house had a distinctive Phaùp Ñaïo. style of Zen practice, which was developed by its Wu-Chiu Yu-hsuan: Ukyu Yugen (jap)—Wujiu founding patriarchs. The T'ang Zen master Fa-yen Youxuan—See OÂ Cöïu Thieàn Sö. Wen-i first used the expression “house” to Wu-Cho: Mujaku (jap)—See Voâ Tröôùc Thieàn Sö. describe the Zen sect of his time. The five sects Wu-Chun: Voâ Chuaån—Name of a Chinese Zen include Yun-Men (Ummon-shuâ), Fa-yen (Hoâgen- master—Teân cuûa moät thieàn sö Trung Hoa—See shuâ), Ts’ao-Tung (Soâtoâ-shuâ), Kuei-Yang (Igyoâ- Voâ Chuaån Sö Phaïm Thieàn Sö. shuâ), and Lin-Chi (Rinzai-shuâ). The expression Wu-chun Shih-fan: Bushun shiban (jap)—See Voâ was later expanded during the Sung dynasty (960- Chuaån Sö Phaïm. 1279) to the five houses and seven schools, which included two additional branches of the Lin-chi Wudeng Huiyuan: Gotoroku (jap)—Records of school: the Yang-ch'i (Yoâgi-shuâ) and the Huang- the Five Lamps—Nguõ Ñaêng Hoäi Nguyeân—See lung (Oryoâ-shuâ)—Naêm toâng phaùi Thieàn cuûa Phaät Five Records of the Torch. giaùo ôû Trung Hoa toàn taïi töø thôøi nhaø Ñöôøng beân Wu-En: See Ngoä AÂn. Trung Hoa (618-907). Thieàn sö thôøi nhaø Ñöôøng laø Wufeng Changguan: Goho Jokan (jap)—Wu- Phaùp Nhaõn Vaên Ích laø ngöôøi ñaàu tieân duøng töø feâng Ch'ang-kuan—See Nguõ Phong Thöôøng Quan “nhaø” hay “moân” ñeå noùi veà Thieàn phaùi trong thôøi Thieàn Sö. cuûa oâng. Naêm toâng phaùi naøy baét nguoàn töø Nguoàn Wu-feâng Ch'ang-kuan: Goho Jokan (jap)— Thieàn “Tröïc chæ nhaân taâm, kieán taùnh thaønh Phaät” Wufeng Changguan—See Nguõ Phong Thöôøng cuûa Luïc Toå Hueä Naêng. Tuy nhieân, moãi toâng ñeàu Quan Thieàn Sö. coù caùch tu taäp rieâng bieät ñöôïc phaùt trieån bôûi nhöõng Wu Feng's Shut Up, Teacher: Thaày cuõng phaûi vò Toå saùng laäp ra noù. Naêm toâng naày goàm Vaân nín—Theo thí duï thöù 71 cuûa Bích Nham Luïc. Moân, Phaùp Nhaõn, Taøo Ñoäng, Quy Ngöôõng, vaø Baùch Tröôïng laïi hoûi Nguõ Phong: "Deïp heát coả Laâm Teá. Veà sau ñeán thôøi nhaø Toáng thì thuaät ngöõ hoïng moâi meùp laøm sao noùi?" Nguõ Phong thöa: ñöôïc duøng nôùi roäng ra cho Nguõ Moân Thaát Toâng, "Hoøa Thöôïng cuõng phaûi deïp

heát."—According to bao goàm theâm hai nhaùnh Thieàn cuûa toâng Laâm Teá example 71 of the Pi-Yen-Lu, Pai Chang also laø Döông Kyø vaø Hoaøng Long. asked Wu Feng, "With your throat, mouth, and Wumen Huikai: Mumon Ekai (jap)—See Voâ lips shut, how will you speak?" Wu Feng said, Moân Hueä Khai Thieàn Sö. "Teacher, you too should shut up."—See Nguõ Wu-meân Hui-k'ai: See Voâ Moân Hueä Khai Thieàn Phong Thöôøng Quan Thieàn Sö. Sö. Wu-hsin: Mushin—See Voâ Taâm. Wu-Men-Kuan: See Voâ Moân Quan. Wu-Hsing: Naêm haønh: The five elements—See Wu-Men-Tsung: See Voâ Moân Toâng. Nguõ Haønh and Voâ Haønh. Wu-Nien: No mind—No thought—See Voâ Nieäm. Wu-hsueh Tsu-yuan (1226-1286): Mugaku-Wu-Shan: Wu-Tai-Shan—See Nguõ Ñaøi Sôn. Sogen (jap)—See Voâ Hoïc Toå Nguyeân Thieàn Sö. Wu-Tai-Shan: Pancasirsha—Pancasikha—See Wujiu Youxuan: Ukyu Yugen (jap)—Wu-Chiu Nguõ Ñaøi Sôn. Yu-hsuan—See OÂ Cöïu Thieàn Sö. Wu-tsu-Fa-yen (1024-1104): Goso-Hoen (jap)— Wu-Liang-Shou Ching: The Sukha-vativyuha See Phaùp Dieãn Nguõ Toå Thieàn Sö. sutras—Voâ Löôïng Thoï Kinh—Amitayus Sutras. Wu-tsu Hung-jen: Hongren (chi)—Gunin Wu-men Ch'an-tsung: Nguõ Moân Thieàn Toâng—(jap)—Konin (jap)—See Hoaèng Nhaãn Nguõ Toå.

Wu-tsu's True Ch'ing: See Thanh Nöõ Ly Hoàn. Xuan-Zang: Hsuan-Tsang (596-664)—See Huyeàn Wu-tsu: "Which Is the True Ch'ing?": Wu-tsu's Trang. True Ch'ing—See Thanh Nöõ Ly Hoàn. Xuedou Chongxian: Hsueh-tou Chung-hsien— Wu-tsu: Who is that other?: Keû AÁy Laø Ai?— See Tuyeát Ñaäu Truøng Hieån Thieàn Sö. See Tha Thò A Thuøy. Xuedou Zhijian: Setcho Chikan (jap)—See Tuyeát Wu-Tsung (814-846): See Vuõ Toâng. Ñaäu Trí Giaùm Thieàn Sö. Wu-Wei: Xuefeng-Yicun: Seppo Gison (jap)—See Tuyeát 1) See Nguõ Vò. Phong Nghóa Toàn Thieàn Sö. 2) See Voâ Vi. Xue-T'ou: Zhong-Hsian-Xue-Tou—See Tuyeát Wu-wen T'sung of Hsiang-shan Zen master: Ñaäu Truøng Hieån Thieàn Sö. See Höông Sôn Voâ Vaên Thoâng Thieàn Sö. Xvay Ton Temple: See Xaø Toùn. Wu-Xin-Tzu-Xin-Huang-Lung: See Ngoä Taân Töû Taâm Thieàn Sö. Wu-Xue-Shui-Wei: See Voâ Hoïc Thuùy Vi Thieàn Y Sö. Yabukoâji (jap): Sekishu (jap)—One hand—A Wu-Yen-Tung (- 826): See Voâ Ngoân Thoâng. kana hoâgo written by Hakuin Ekaku (1685-1768) Wuzu Fayan: See Phaùp Dieãn Nguõ Toå Thieàn Sö. for Ikeda Tsugumasa (1702-1776), lord of Okayama in 1753. Hakuin describes the practice of Zen and commends the use of the One Hand X koâan. The Yabukoâji is alternatively known as the Xa Loi Temple: See Xaù Lôïi (2). Sekishu No Onjoâ. A translation of the Yabukoâji Xing-Liao-Zhen-Yieh: See Thanh Lieãu Chôn Yeát appears in Yampolsky's The Zen Master Hakuin: Thieàn Sö. Selected Writings (Columbia University Press Xianglin Chengyuan: Kyorin-Choon (jap)—See 1971)—Coâng AÙn Moät Baøn Tay—See Moät Baøn Tröøng Vieãn Höông Laâm Thieàn Sö. Tay. Xiangyan Zhixian: Kyogen Chikan (jap)—See Yab yum (tib): Yab-yum is a Tibetan term for Höông Nghieâm Trí Nhaøn Thieàn Sö. “father-mother.” A common iconographic theme Xinghua Cunjiang: Koke Sonsho (jap)—See in Vajrayana art, in which a male and female Höng Hoùa Toàn Töông Thieàn Sö. buddha are depicted in sexual embrace. In this Xing-Si-Qing-Yuan: See Haønh Tö Thanh Nguyeân motif, the two represent respectively compassion Thieàn Sö. and wisdom, the two primary qualities that are Xingyang Qingpou: Koyo

Seibo (jap)—See Höng perfected by Buddhas, and their union represents Döông Thanh Phaåu Thieàn Sö. an indissoluble union of the two—Töø ngöõ Taây Taïng chæ "Cha-Meï." Moät chuû ñeà ñöôïc moâ taû baèng Xingyang Qingrang: Koyo Seijo (jap)—Hsing- hình töôïng thöôøng thaáy trong ngheä thuaät Kim yang Ch'ing-jang—See Höng Döông Thanh Cang Thöøa, trong ñoù moät vò Phaät nam vaø moät vò Nhöôïng Thieàn Sö. Phaät nöõ ñöôïc hoïa quaán laáy nhau. Trong chuû ñeà Xita Guangmu: Saito Koboku (jap)—Hsi-t'a naøy, hai vò Phaät aáy töôïng tröng cho töø bi vaø trí tueä, Kuang-mu—See Taây Thaùp Quang Muïc Thieàn Sö. hai phaåm chaát chính ñöôïc chö Phaät toaøn thieän, vaø Xitang Zhizang: Seido Chizo (jap)—Hsi-t'ang söï hôïp nhaát cuûa hoï töôïng tröng cho söï hôïp nhaát Chih-tsang—See Trí Taïng Taây Ñöôøng Thieàn Sö. cuûa hai thöù töø bi vaø trí tueä laø khoâng theå naøo chia Xiyuan Siming: Saiin Shimyo (jap)—Hsi-yuan caét ñöôïc. Ssu-ming—See Taây Vieän Tö Minh Thieàn Sö. Yacaskama (Yasaskama) (skt): Caàu Danh Boà taùt. Xuansha Shibei: Gensha-Shibi (jap)—Hsuan-sha- Yacna (skt): Kyø—To pray—See Caàu Phöôùc. Shih-pei—See Huyeàn Sa Sö Bò Thieàn Sö. Yadbhuyasikiya-vinaya (skt): See Ña Mích Toäi Xuanjue Yongjia: Yoka Genkaku (jap)—Hsuan- Töôùng. Chueh Yung-chia—See Huyeàn Giaùc Vónh Gia Yadik (tib): Pretas (skt)—Hungry ghosts—Hungry Thieàn Sö. spirits—See Ngaï Quyû.

Yajur-veda (skt): Collection of rituals for Thieàn Taêng khoâng aên vaøo buoåi chieàu toái vì noù vi ceremonies of Veda—Teá Töï Veä Ñaø—See Daï phaïm giôùi luaät töï vieän. Vaøo thôøi ñöùc Phaät, "döôïc Thuø. thaïch" chæ nhöõng hoøn ñaù noùng maø chö Taêng Ni aùp Yakkha (p): Yaksha (skt)—Demons—Devils— vaøo buïng mình vaøo buoåi toái ñeå laøm dòu côn ñoùi vaø See Daï Xoa. cho hôi aám trong thôøi tieát laïnh; maø hoï goïi noù laø Yakkha-samyutta (p): See Töông Öng Daï Xoa. "döôïc thöïc." Baây giôø, trong caùc töï vieän Ñaïi Thöøa Yakkhini (p): Yaksini (skt)—Female demons— ôû vuøng Ñoâng AÙ, chö Taêng coù theå aên thöùc aên nheï Female devils—See Daï Xoa. vaøo buoåi chieàu. Yakkogin-No-Zen (jap): Thieàn thuûy ngaân— Yakushi Butsu: Bhaisajya-Guru-vaidurya- Quicksilver Zen—See Thuûy Ngaân Thieàn. prabhasa (skt)—Yakushi Nyorai (jap)— Yakoâ-Zei (jap): Daõ Hoà Tinh—Ghost of a wild Bhaisajyaraja-Samudgata Buddha—See Döôïc Sö fox—Moät loaïi choàn hoang ranh ma—An artful Phaät. (sly) wild fox—See Daõ Can Minh. Yakushiji (jap): Chuøa Döôïc Sö (Nhaät Baûn). Yakoâ Zen (jap): Thieàn hoà ly—Wild-fox Zen— Yakushikyo (jap): Bhaisaya-guru- See Hoà Ly Thieàn. vaiduryaprabhasapurvapranidhanavisesavistara—Yaksa (skt): Yakkha (p)—Demons—Devils—See See Kinh Döôïc Sö Löu Ly Quang Baûn Nguyeän Daï Xoa. Coâng Ñöùc. Yaksha (skt): See Yaksa. Yakushin (jap): Sö Ích Tín, teân cuûa moät Thieàn sö Yaksini (p): See Yakkhini. Nhaät Baûn vaøo theá kyû thöù IX—Name of a Japanese Yakubo (jap): Döôïc Baûo, teân cuûa moät vò Taêng Zen monk in the Ninth century. Nhaät Baûn—Name of a Japanese monk. Yakushinyorai (jap): Bhaisajya-Guru-vaidurya- Yaku-O (jap): Bhaisajyaraja-samudgata (skt)— prabhasa (skt)—The Buddha of Medicine—Döôïc See Döôïc Vöông Boà Taùt. Sö Nhö Lai. Yakusan Igen (jap): Yao-shan Wei-yen (745-828 Yama (skt & p): Bình Ñaúng Vöông—Töû vöông hay 750-834)—Yaoshan Weiyan—See Döôïc Sôn (Dieâm vöông)—See Dieäm Ma Thieân. Duy Nghieãm Thieàn Sö. Yamabushi (jap): See Mountain ascetics. Yakuseki (jap):

Medicine stone—Döôïc Thaïch— Yama-deva (skt): Yama—See Daï Ma Thieân. The term “yakuseki” first appears in Zen monastic Yamadevaloka (skt): Yama (p)—The realm of codes in the early thirteenth century. In Zen Deva Yama—See Dieäm Ma Thieân Giôùi. temples, they use the term “yakuseki” as a Yama’s Judgement Hall: Daï Ma Vöông Saûnh— euphenism for the evening meal. The mid-day Saûnh ñöôøng cuûa Dieâm Vöông, nôi phaùn quyeát toäi meal is the last meal of the day in a Zen nhaân. monastery. The Zen monk is supposed to have no Yama heaven: Trôøi Dieäm Ma—Daï Ma Thieân— evening meal because it is a violation of the Tu Daï Ma—Toâ Daï Ma—Thôøi Phaân—Thieän Thôøi monastic rule. At the time of the Buddha, Phaân—Yama deva—See Dieäm Ma Thieân. “yakuseki” or “medicine stone” referred to heated Yama heaven in the South: Nam phöông vôùi stones that monks and nuns held against their Trôøi Dieäm Ma. abdomens in the evening to ease the sensation of Yamaka (skt & p): The Book of Pairs—Boä Song hunger and to provide warmth in cold weather; Luaän—Song Ñoái hay quyeån saùch veà caëp ñoâi — they call it "medicinal food". Nowadays, in the Abhidharma—See Song Ñoái. Mahayana temples of East Asia, monks can have Yamaka-sutta (p): Kinh Song Ñoái, Töông Öng Boä a light dinner in the evening—Thuaät ngöõ “döôïc XXII.85—Sutra to Yamaka, Samyutta Nikaya thaïch” laàn ñaàu tieân xuaát hieän trong thanh quy XXII.85. thieàn vieän vaøo ñaàu theá kyû thöù XIII. Trong caùc Yamaloka (skt): Daï Ma Loâ Ca—Daï Ma Lö Ca— Thieàn vieän, ngöôøi ta duøng thuaät ngöõ “yakuseki” Daï Ma Giôùi—The hell under the earth—The hay “döôïc thaïch” nhö laø moät loaïi uyeån khuùc ngöõ realm of Yama, the third devaloka—Coõi theá giôùi phaùp ñeå noùi cho deã nghe cho böõa aên toái. Böõa aên cuûa Dieâm Ma Vöông—See Dieäm Ma Thieân. tröa laø böõa aên cuoái trong ngaøy ôû caùc thieàn vieän. Vò

Yamamoto Gempo (1866-1961): Name of one of Vöông Boà Taùt, hoùa thaân cuûa ngaøi Boà Taùt Vaên the most outstanding Japanese Zen masters of Thuø—Name of a Bodhisattva, embodiment of modern times, often called the "twentieth-century Manjusri Bodhisattva. Hakuin". In his early twenties, threatened by Yamaoka-Tesshuâ (1836-1888): Name of a complete blindness, he left his wife and property, Japanese layperson who profoundly realized Zen went on pilgrimage, and eventually entered a Zen in the ninteenth century. He was without doubt the monastery. At the age of forty-nine he received greatest master of the way of sword (kendo) in the the seal of confirmation from Master Sohan of 19th century in Japan, an outstanding painter and Empuku-ji monastery. Yamamoto Gempo was calligrapher, and one of the most important virtually an illiterate until middle age because of Japanese statesmen of his time. At the beginning his life circumstances and bad eyesight. His of Meiji Restoration, the re-establishment of eyesight somewhat improved during his spiritual imperial power after long dominance by the training, and later he became one of the most shogunate, he was instrumental in forestalling a renowned modern masters of the way of writing. test of power between the allies of the emperor He is also known for his eccentric lifestyle, his and the followers of the Shogun Saigo Takamori love of rice wine, and his fondness for women. He that would have resulted in a civil war—Teân

cuûa was one of the first Zen masters to travel vò haønh giaû taïi gia ngöôøi Nhaät ñaõ ñaït tôùi ñaïi giaùc throughout the world: to India, Africa, Europe, saâu saéc vaøo theá kyû thöù möôøi chín. Chaéc chaén oâng and the United States. He also restored the laø baäc thaày lôùn nhaát cuûa Kieám ñaïo trong caû theá kyû Ryutaku-ji monastery near Mishima in SHizouka thöù XIX ôû Nhaät Baûn. OÂng coøn laø moät hoïa só tuyeät province, of which Hakuin Zenji had once been vôøi vaø baäc thaày veà thö phaùp, vaø ñaõ trôû thaønh moät abbot, and was himself the abbot there for many trong nhöõng chính khaùch quan troïng nhaát cuûa Nhaät years. At the age of eighty-two he reluctantly thôøi ñoù. Ñaàu thôøi Minh Trò, oâng goùp phaàn to lôùn accepted an appointment as abbot of the Myoshin- vaøo söï khoâi phuïc uy quyeàn cuûa Hoaøng ñeá sau moät ji monastery in Kyoto—Teân cuûa moät trong nhöõng thôøi gian daøi döôùi söï thoáng trò cuûa caùc töôùng quaân, thieàn sö Nhaät Baûn xuaát saéc nhaát trong thôøi hieän ngaên chaën söï xung ñoät baïo löïc giöõa nhöõng ñoàng ñaïi. Ngöôøi ta thöôøng goïi oâng laø Baïch AÅn cuûa theá minh cuûa hoaøng ñeá vaø nhöõng ngöôøi baûo veä töôùng kyû XX. Ñaàu nhöõng naêm oâng 20 tuoåi, oâng ñaõ rôøi boû quaân Saigo Takamori, do ñoù traùnh cho Nhaät Baûn vôï con vaø taøi saûn ñeå ñi chu du. Cuoái cuøng oâng vaøo thoaùt khoûi moät cuoäc noäi chieán. moät tu vieän thieàn. Ñeán naêm 49 tuoåi oâng ñöôïc xaùc Yama-raja (skt): See Dieâm Vöông. nhaän bôûi thieàn sö Sohan taïi thieàn vieän Empuku. Yamataggi (p): Name of a hermit—AÅn só Gia Baø Cho tôùi khi ñaõ luoáng tuoåi, oâng vaãn coøn gaàn nhö Ñeà Baø. muø chöõ, vì cuoäc soáng khoù khaên vaø maét môø. Thò Yamataka (skt): Dieâm Ma Ñöùc Ca Toân—See giaùc cuûa oâng coù khaù hôn khi oâng reøn luyeän taâm Dieâm Maïn Ñöùc Ca. linh, vaø sau ñoù oâng trôû thaønh moät trong nhöõng vò Yama world: Netherworld—Underworld—AÂm thaày noåi tieáng nhaát trong thö ñaïo. OÂng cuõng noåi phuû—Realm of the Yama—Dieâm Ma Giôùi. tieáng vì loái soáng kyø quaëc cuûa mình, thích uoáng Yami: See Dieâm Ma Nöõ. röôïu gaïo vaø thích ñaøn baø. OÂng laø moät trong nhöõng Yamuna (skt): Daï Maãu Na—Dao Vöu Na—See thieàn sö ñaàu tieân chu du khaép theá giôùi: AÁn Ñoä, Dieâm Maâu Na. chaâu Phi, chaâu AÂu vaø Myõ quoác. OÂng coøn khoâi Yan-T’ou Zen Master: See Toaøn Khoaùt Nham phuïc laïi tu vieän Ryutaku trong tænh Shizuoka vaø Ñaàu Thieàn Sö. trong nhieàu naêm lieàn oâng ñöùng ñaàu tu vieän naày, Yana (skt): Vehicle—Triyana (skt)—See Thöøa. nôi maø ngaøy tröôùc Baïch AÅn cuõng töøng laøm vieän Yang (chi): Positive—Döông. tröôûng. Ñeán naêm 82 tuoåi, oâng mieãn cöôõng chaáp Yang-Chi (chi): See Phöông Hoäi Döông Kyø Thieàn nhaän vieäc boå nhieäm mình laøm vieän tröôûng tu vieän Sö. Myoshin ôû Kyoto. Yang-Chi-tsung (chi): Döông Kyø Phöông Hoäi Yamanashi (jap): Vuøng Sôn Leâ (Nhaät Baûn). Phaùi—See Yang-ch'i School. Yamantaka (skt): Dieâm Maïn Ñöùc Ca Minh

Yang-ch'i-Fang-hui: See Döông Kyø Phöông Hoäi truyeàn taâm” nöõa. Ngaøy nay ña soá nhöõng nhaùnh Thieàn Sö. Thieàn ñang hoaït ñoäng ôû Nhaät Baûn ñeàu thuoäc doøng Yang-Ch'i Pai: Döông Kyø Phöông Hoäi Phaùi—See Thieàn Döông Kyø. Yang-ch'i School. Yangqi Fanghui: Yogi Hoe (jap)—Yang-ch'i- Yang-ch'i School: Yang-ch'i Fang-hui Sect— Fang-hui—See Döông Kyø Phöông Hoäi Thieàn Sö. Yang-ch'i Pai, a school of Zen

originating with the Yangqi Fanghui sect: See Phöông Hoäi Döông Kyø Chinese Ch’an master Yang-ch'i Fang-Hui. It is Phaùi. one of the two most important lineages into which Yang Shan Asks "Where Have You Come the Lin-Chih split after Shih-Shuang Ch’u-Yuan. From?": See Coâng AÙn Ngöôõng Sôn Baát Taèng Du As a traditional lineage of Lin-Chih Zen, it is also Sôn. called the Lin-Chih-Yang-ch'i lineage. It was Yang-shan "Getting someone out of the well within this school that koâan practice fully without using a bit of rope": Ngöôõng Sôn ra khoûi developed and flourished. The Yang-ch'i school gieáng—See Coâng AÙn Ngöôõng Sôn Xuaát Tænh. produced important Zen masters like Wu-Men- Yang-shan Hui-chi: Yangshan-Huiji—See Hui-K’ai, the compiler of the Wu-Men-Kuan, and Ngöôõng Sôn Hueä Tòch Thieàn Sö. his Dharma successor, Kakushin (1207-1298), who Yangshan-Huiji: Kyozan Ejaku (jap)—Yang- brought the Ch’an of Lin-Chih-Yang-ch'i lineage shan Hui-chi—See Ngöôõng Sôn Hueä Tòch Thieàn to Japan in, where as Zen it still flourishes today. Sö. As Ch’an gradually declined in China after the Yang-shan "Obtaining the Essence and not the end of Sung period, the Lin-Chih-Yang-ch'i school Function": See Coâng AÙn Ngöôõng Sôn Ñaéc Theå became the catchment basin for all the other Thaát Duïng. Ch'an schools, which increasingly lost importance Yang Shan: pointing at the snow: See Coâng AÙn and finally vanished. After becoming mixed with Ngöôõng Sôn Chæ Tuyeát. the Pure Land school of Buddhism, in the Ming Yang Shan: pushing forward his pillow: Ngöôõng period Ch’an lost its distinctive character and Sôn ñaåy caùi goái—See Coâng AÙn Ngöôõng Sôn Thôøi ceased to exist as an authentic lineage of Xuaát Chaåm Töû. transmission of the Buddha-dharma “from heart- Yang Shan Questions San Sheng: See Coâng AÙn minf to heart-mind.” Nowadays, the majority of Ngöôõng Sôn Vaán Tam Thaùnh Hueä Nhieân. acitve Zen branches in Japan are branches of the Yang Shan: Replying as expected: Ngöôõng Sôn: Yang-ch'i lineage—Thieàn phaùi Döông Kyø Phöông Tuøy hoûi maø ñaùp—See Coâng AÙn Ngöôõng Sôn Tuøy Hoäi coù nguoàn goác töø Thieàn Sö Trung Quoác teân Phaàn. Döông Kyø Phöông Hoäi. Ñaây laø nhaùnh quan troïng Yang-shan's Sermon from the Third Seat: Toøa nhaát trong hai nhaùnh thieàn thoaùt thai töø thieàn Laâm thöù ba noùi phaùp—See Coâng AÙn Tam Toøa Thuyeát Teá sau khi Thieàn sö Thaïch Söông Sôû Vieän thò tòch. Phaùp. Trong truyeàn thoáng thieàn Laâm Teá ngöôøi ta goïi noù Yang Shan: smashing the mirror in pieces: laø Laâm Teá Döông Kyø. Chính trong toâng phaùi naøy Ngöôõng Sôn ñaäp naùt göông—See Coâng AÙn Tòch tu taäp coâng aùn ñaõ ñöôïc phaùt trieån vaø höng thònh Töû Phaùc Caûnh. moät caùch toaøn veïn. Phaùi Döông Kyø coù nhieàu thieàn Yang Shan's thirty blows: See Coâng AÙn Tòch Töû sö quan troïng, trong ñoù coù Voâ Moân Tueä Khai, Tam Thaäp Tröôïng. ngöôøi söu taäp boä Voâ Moân Quan. Sau naày caùc moân Yang Shan: Thrusting his hoe into the ground: ñeä cuûa Voâ Moân, nhaát laø Kakushin, ñaõ du nhaäp vaøo Ngöôõng Sôn caém xuoáng—See Coâng AÙn Ngöôõng Nhaät Baûn doøng thieàn Laâm Teá Döông Kyø , hieän vaãn Sôn Saùp Thaâu. coøn toàn taïi. Vaøo cuoái thôøi nhaø Toáng, khi Thieàn Yang-Shan-tsung: Kyozan-shu (jap)—See toâng baét ñaàu suy thoaùi, doøng Laâm Teá Döông Kyø Ngöôõng Sôn Toâng. trôû thaønh nôi dung hôïp cho taát caû caùc phaùi Thieàn Yang-Shan-Yung

(chi): Ngöôõng Sôn Duõng— khaùc cuõng ñang suy yeáu vaø bieán maát. Döôùi thôøi Name of a Chinese Zen master—Teân cuûa moät nhaø Minh, Thieàn hoøa laãn vôùi Tònh Ñoä neân maát ñi thieàn sö Trung Hoa. tính chaát rieâng cuûa noù, khoâng coøn tinh thaàn “taâm

Yang Shan: Whipping Ching T'ung four whips: Yasaskara (skt): Yasas (skt)—See Da Xaù. Ngöôõng Sôn: ñaùnh boán roi maây—See Coâng AÙn Yasassi (p): Name of one of one hundred Ngöôõng Sôn Töù Ñaèng Ñieàu. Pratyeka-buddhas who lived a long time on Mount Yang Tanien (chi): Yodainen (jap)—Döông Ñaïi Isigili—Teân cuûa moät trong soá moät traêm vò Phaät Nieân—See Ñaïi Nieân Cö Só. ñoäc giaùc soáng moät thôøi gian daøi treân nuùi Isigili. Yanguan-Qi'an: Enkan Seian (jap)—Yen-kuan Yasen Kanna (jap): Zen treatise composed by Ch'i-an—See Dieâm Quan Teà An Thieàn Sö. Hakuin Ekaku (1685-1768) in 1757. The text is Yang and Yin: Positive and Negative—See AÂm comprised of one section. The name is sometimes Döông. transliterated as Yasen Kanwa. In the text, Hakuin Yan-Kuan-Qi-An: See Teà An Thieàn Sö. addresses the problem of the "Zen sickness," Yannadatta (skt): Most virtuous one—See Ñaïi which commonly afflicts those who meditate Ñöùc. extensively. He describes in detail his own Yantou Quanhuo: Ganto Zenkatsu (jap)—Yen- difficulties with meditation-related physical and t'ou Ch'uan-huo—See Nham Ñaàu Toaøn Khoaùt mental illness. He recounts his visits to a Taoist Thieàn Sö. master named Hakuyuâ, who taught him an Yantra (skt): Dharma seal—The seal of Buddha- effective cure, the introspective practice known as truth—See Phaùp AÁn. "nailkan"—Boä Thieàn Luaän ñöôïc Thieàn sö Baïch Yao-shan's ascending the seat: See Coâng AÙn AÅn Hueä Haïc bieân soaïn vaøo naêm 1757. Vaên baûn Döôïc Sôn Thaêng Toøa. chæ goàm coù moät phaàn. Trong boä luaän naøy, Thieàn sö Yao Shan's Shooting the Elk of Elks: See Coâng Baïch AÅn noùi veà vaán ñeà "Thieàn Beänh," thöôøng gaây AÙn Döôïc Sôn Chuû Trung Chuû. ñau khoå cho nhöõng ai tu taäp thieàn moät caùch roäng Yaoshan Weiyen: Yakusan Igen (jap)—See raõi. Sö dieãn taû chi tieát nhöõng khoù khaên cuûa chính Döôïc Sôn Duy Nghieãm Thieàn Sö. mình vôùi thaân beänh vaø taâm beänh lieân heä tôùi thieàn Yao-shih (chi): Döôïc Sö—See Döôïc Sö Phaät. taäp. Sö keå laïi nhöõng nhöõng buoåi thaêm vieáng moät Yar Lung Dynasty: The ruling dynasty of Tibet vò Ñaïo só teân Hakuyu, ngöôøi ñaõ chæ daïy cho Sö prior to and during the first dissemination of caùch chöõa trò höõu hieäu, thöïc taäp söï quaùn saùt beân Buddhism. Its main power base was the Yar Lung trong ñöôïc bieát nhö laø "Noäi Quaùn." Valley in central Tibet, and during the eighth- Yasha (skt): See Da Xaù Tröôûng Laõo. ninth centuries it became a major military power Yaso (p): Fame—Danh thôm hay vinh döï— and even conquered parts of China. It came to an Honor. end with the assassination of Lang Darma (838- Yasodhara (skt): See Da Du Ñaø La. 842)—Thôøi ñaïi cai trò xöù Taây Taïng tröôùc vaø trong Yasoja (skt): Da Xaù Ñaø—See Yasas. giai ñoaïn phoå bieán Phaät giaùo ñaàu tieân taïi xöù naøy. Yasti (skt): Flagpole of a monastery—See Saùt Caên cöù quyeàn löïc chính cuûa thôøi ñaïi naøy xuaát phaùt Can. töø thung luõng Yar-Lung, ôû mieàn Trung Taây Taïng, Yasti-vana (skt): Groves of staves—Tröôïng vaøo khoaûng nhöõng theá kyû thöù taùm vaø thöù chín trieàu Laâm—See Thaân Noä Ba

Laâm. ñaïi naøy trôû neân moät theá löïc quaân söï chính vaø noù Yasutani Roâshi, Hakuun Ryoâkoâ (1885-1973): An chieám cöù ngay caû nhöõng phaàn ñaát cuûa Trung Hoa. Coác Baïch Vaân Thieàn Sö—Influential modern Thôøi ñaïi naøy chaám döùt vôùi vieäc saùt haïi vua Lang Japanese Zen master who entered a Soto temple Darma (838-842). at the age of thirteen and later studied at a Yasas (skt): See Da Xaù. teachers' college, after which he became a school Yasa Buddha: Danh Vaên Phaät. teacher in Kyoto for sixteen years. He married at Yasaprabha-Buddha (skt): Danh Vaên Quang thirty and had five children. At forty, he began Phaät. meditation training with Sogaku Harada Roshi, Yasaprabhasa-Buddha (skt): Danh Quang and became a temple priest at Hosshin-di, where Phaät—Famous Light Buddha. he soon experienced awakening while Yasaskama (skt): See Caàu Danh Boà Taùt. concentrating on the "Wu" koan. At fifty-eight, he received a certification of awakening from

Harada Roshi, and later became his dharma- law. successor (Hassu). As a teacher he emphasized Yatharutarthabhinivishta (skt): Tuøy Ngoân Thuû both Shikantaza (just sitting) and Koan training. Nghóa—To cling to the letter as fully in From 1962 to 1969, he visited the United States of accordance with the sense—Chaáp vaøo vaên töï maø America, and subsequently traveled to England, cho raèng vaên töï hoaøn toaøn phuø hôïp vôùi yù nghóa. Germany, and France. He was a prolific writer Yathatathya-mudra (skt): Yathatathyadarsana (ngöôøi vieát nhieàu), best known for his (skt)—Daáu aán cuûa nhö nhö—Seal of suchness— commentaries on several of the great koan See Nhö Thöïc AÁn. collections, including the Wu-Men-Kuan, Pi-Yen- Yathavat (skt): Daï Tha Baït—1) Suitably: Thích Lu, and Ts'ung-Jung Lu (Thong Dong Luïc)— hôïp; 2) Exactly: Chính xaùc; 3) Solid: Raén chaéc; 4) Thieàn sö Nhaät Baûn coù aûnh höôûng lôùn trong thôøi Really: Thöïc söï. caän ñaïi, ngöôøi ñaõ xuaát gia vôùi moät ngoâi chuøa Yatra (skt): Great religious festival—Leã hoäi. thuoäc phaùi Taøo Ñoäng naêm 13 tuoåi vaø sau naøy theo Yava (skt): See Da Baø. hoïc vôùi moät giaûng sö ñaïi hoïc, sau ñoù oâng cuõng trôû Yaza (jap): Evening meditation session—See Daï thaønh giaûng sö ôû Kyoto trong 16 naêm. Naêm 30 Thôøi Thieàn. tuoåi oâng laäp gia ñình vaø coù 5 con. Naêm 40 tuoåi oâng Years of the Donkey: Ronen (jap)—A Zen baét ñaàu thieàn taäp vôùi Thieàn sö Sogaku Harada, ít expression for something that will never happen. laâu sau ñoù oâng chöùng ngoä trong khi ñang taäp trung Each year in the twelve-year cycle of the vaøo coâng aùn "Voâ." Vaøo naêm 50 tuoåi, oâng ñöôïc traditional Chinese calendar is named for an Thieàn sö Harada aán chöùng, vaø sau naøy trôû thaønh animal of the zodiac. Since there is no Year of the phaùp töû. Laø thaày daïy thieàn, oâng nhaán maïnh ñeán Donkey, it designates an impossible event—Naêm vieäc toïa thieàn vaø tu taäp coâng aùn. Töø naêm 1962 ñeán con löøa, töø ngöõ Thieàn chæ vieäc gì chaúng bao giôø naêm 1969 oâng vieáng thaêm Myõ quoác vaø sau ñoù du xaûy ra. Moãi naêm trong chu kyø 12 naêm cuûa boä lòch haønh sang Anh quoác, Ñöùc quoác vaø Phaùp quoác. truyeàn thoáng Trung Hoa ñaët teân theo moät con vaät OÂng laø ngöôøi vieát raát nhieàu saùch, vaø noåi tieáng veà trong 12 cung hoaøng ñaïo. Vì khoâng coù naêm con nhöõng baøi luaän veà nhöõng boä sö taäp coâng aùn, bao löøa, neân töø ngöõ naøy ñònh cho moät bieán coá khoâng goàm boä Voâ Moân

Quan, Bích Nham Luïc vaø Thong theå naøo xaûy ra ñöôïc. Dong Luïc. Years of ordination: Laïp Thöù—In order of years Yataku-Ryoryu (jap): Phaùi Daõ Xích Vuõ (Phaät of ordination of monks and nuns—Thöù töï tuoåi hay giaùo Nhaät Baûn). Phaùp Laïp cuûa chö Taêng Ni. Yathabhuta (skt): Conformed with the truth—In Yearn for something: Be filled with compassion reality—Real—Chaùnh thaät. for something—Khao khaùt hay mong Yathabhutam (skt): Nhö thò—Thaáy nhö thöïc—ñôïi ñieàu gì. Real—In truth—Conformed with truth—To Yearning: Mong moûi. perceive things as they are—See Nhö Thaät. Yechu (jap): Hui-Chung—Hui-Zhung—See Hueä Yathabhutam-jnanadarsana (skt): Yathaøbhuøta Trung Nam Döông Thieàn Sö. vasthaøma dar'sana (skt)—Insight accordant with Yeganji (jap): Chuøa Anh Nghieâm (Nhaät Baûn). reality—Knowing or seeing as they are—See Nhö Yeimmeiho (jap): Methods of worship of the Thöïc Tri Kieán. prolonging life—See Dieân Meänh Phaùp. Yathabhutartha-sthanadarsanam (skt): View of Yeka (jap): Hui-Ke (487-593)—See Hueä Khaû the truth of the world—Nhö Thöïc Xöù Kieán—Chaân Thieàn Sö. nhö thaät nghóa kieán. Yellow: Yellow associated with metal or gold— Yathabhuta-vasthana-darsana (skt): The view Maøu vaøng quan heä tôùi vaøng hay kim loaïi. of all things in their true nature—The view of all Yellow amaranth: Caâu Lan Tra—Name of a things in their true nature, to their appearance as flower in northern India—Teân moät loaøi hoa ôû they really are—See Nhö Thöïc Xöù Kieán. vuøng baéc AÁn. Yatharthasatr (skt): Nhö Lyù Sö—The master Yellow and Blue Flower Sramanas: Hoaøng Lam who teaches according to the truth or fundamental

Hoa Sa Moân—Baäc Thaùnh giaû cuûa quaû Tu Ñaø Yen-yang Hsin-Hsing: See Nghieâm Döông Sôn Hoaøn. Trieäu Taân Höng Thieàn Sö. Yellow colored yellow light: Huyønh saéc huyønh Yergo-Chokei (jap): Hui-Leng-Chang-Shing— quang. See Hueä Laêng Tröôøng Khaùnh Thieàn Sö. Yellow-faced Lao-Tzu: See Hoaøng Dieän Laõo Töû. Yerinji (jap): Chuøa Hueä Laâm (Nhaät Baûn). Yellow-hat sect: Geloups-pas (tib)—Yellow sect Yeryo-Chokei (jap): Hui-Leng-Chang-Shing— of Lamaism—See Hoaøng Maïo Giaùo. See Hueä Laêng Tröôøng Khaùnh Thieàn Sö. Yellow hindrance: See Hoaøng Chöôùng. Yeshe (tib): Jnana (skt)—Wisdom—See Trí Tueä. Yellow myrobalan: Name of a tree in northern Yeshes chos sku (tib): Jnana-dharama-kaya India—Ha Töû, teân moät loaïi caây ôû vuøng baéc AÁn. (skt)—Trí Phaùp Thaân—The Dharmakaya as Yellow paper streamers: Hoaøng Phan— wisdom, kinetic or active—Caùi trí nhö nhö roát raùo Streamers hung on a grave—Phöôùn giaáy maøu cuûa thuûy giaùc. vaøng treo treân moä chí. Yeshe, Lama Tupden (1935-1984): A Tibetan Yellow pennon in the North: Chaùnh Baéc phöôùn monk, Gelukpa lama who studied at Sera vaøng. Monastery, where he followed the standard Yellow Plum Mountain: Obai-zan (jap)—See scholastic curriculum until he fled to Nepal in Huang-mei Shan. 1959 following the Chinese invasion of Tibet. Yellow-poplar meditation: See Hoaøng Döông Together with Lama Tupden Zopa, he established Moäc Thieàn. Kopan Monastery as a meditation center for Yellow robe: Saffron robe—See Hoaøng Y. Westerners. He attracted a large number of Yellow robe of monk: Y aùo cuûa nhaø sö. students, and in 1975 founded the Foundation For Yellow sect:

Blah-gdamspa (tib)—Cam Ñan The Preservation Of The Mahayana Tradition Phaùi—Tröôøng phaùi Cam Ñan (Taây Taïng)—The (FPMT), which has grown into one of the largest school of Blah-gdamspa. Tibetan Buddhist organization in the world, with Yellow sect of Lamaism: See Hoaøng Maïo Giaùo. 110 centers—Moät vò sö ngöôøi Taây Taïng, vò Laït Yellow spring: Osen (jap)—Hoaøng Tuyeàn—Suoái Ma thuoäc truyeàn thoáng Gelukpa, theo hoïc taïi Tu vaøng hay aâm phuû—The shades. vieän Sera, taïi ñaây oâng ñaõ theo hoïc vôùi giaùo trình Yellow willow leaves: See Hoaøng Dieäp. tieâu chuaån cho ñeán khi oâng ñaøo thoaùt sang Neùpal Yengo-Kokugon (jap): Yuan-Wu-Ko-Chin—Ke vaøo naêm 1959 sau khi Trung Quoác xaâm laêng Taây Ch'in Fo Kuo—See Khaéc Caàn Phaät Quaû Thieàn Taïng. Cuøng vôùi Laït Ma Tupden Zopa, oâng ñaõ Sö. thieát laäp Tu vieän Kopan, nhö laø moät Thieàn vieän Yen-kuan Ch'i-an: Enkan Seian (jap)—Yanguan- daønh cho ngöôøi Taây phöông. OÂng ñaõ thu huùt moät Qi'an—See Dieâm Quan Teà An Thieàn Sö. soá ñoâng thieàn sinh, vaø naêm 1975 oâng saùng laäp Cô Sôû Baûo Toàn Truyeàn Thoáng Ñaïi Thöøa, cô sôû naøy Yen Kuan's Rhinoceros Fan: Dieâm Quan Caây lôùn maïnh vaø trôû thaønh moät toå chöùc Phaät giaùo Taây Quaït Teâ Ngöu—See Dieâm Quan Teâ Ngöu Phieán Taïng lôùn nhaát treân theá giôùi, vôùi 110 trung taâm Töû. khaép caùc nôi. Yen-lo (chi): See Yama. Yeshe nga (tib): Five wisdoms—See Nguõ Trí. Yeno (jap): Eno (jap)—Hui-neng—See Hueä Naêng Yeshe Tsogyel (757-817): Main disciple of Ñaïi Sö. Padmasambhava, considered by tradition to be the Yen-Shou: See Vónh Minh Dieân Thoï Thieàn Sö. first Tibetan to fulfill the tantric ideal of Yen-T'ou: Ganto-Zenkatsu (jap)—See Nham Ñaàu attainment of buddhahood in one lifetime—Ñaïi Toaøn Khoaùt Thieàn Sö. ñeä töû cuûa ngaøi Lieân Hoa Sanh, ñöôïc truyeàn thoáng Yen-t'ou Ch'uan-huo: See Nham Ñaàu Toaøn Phaät giaùo taây Taïng coi nhö laø ngöôøi Taây Taïng ñaàu Khoaùt Thieàn Sö. tieân hoaøn thaønh lyù töôûng Maät giaùo veà vieäc thaønh Yen T'ou's Getting Huang Ch'ao's Sword: Phaät trong moät ñôøi. See Coâng AÙn Nham Ñaàu Thaâu Kieám Hoaøng Saøo. Yeshi (jap): Hui-Szu—Hui-Ssu—See Hueä Tö. Yen-Tsung: See Ngaïn Toâng. Yeshin-in (jap): Duy Tín Vieän—Name of a

temple in Japan—Teân cuûa moät ngoâi töï vieän ôû Yi-Tsing: See Nghóa Tònh. Nhaät. Yo (jap): To use—Duøng. Yesterday: Hoâm qua—Yesterday was a butcher Yobbana-mado (p): Intoxciation with youth— with a devil mind, today is a Bodhisattva face— Kieâu maïn vì tuoåi traùng nieân. Hoâm qua taâm ñoà teå, hoâm nay Boà Taùt dieän. Yodainen (jap): Yang-Tai-Nien—Döông Ñaïi Yi-Cun-Xue-Feng: See Nghóa Toàn Tuyeát Phong Nieân—See Ñaïi Nieân Cö Só. Thieàn Sö. Yodhajiva-sutta (p): Sutra on the warrior—See Yi-Dam (tib): Ista-devata (skt)—Boån Toân trong Kinh Ngöôøi Chieán Binh. Kim Cang Thöøa—Tutelary deities—See Hoä Thaàn. Yoga (skt & p): Du giaø—Thieàn Du Giaø—Töông Yid-kyi-namshe (tib): Mano-vinnana (p)— öng—See Hieäp phoái. Manovijnana (skt)—YÙ thöùc—Consciousness— Yoga sect: Esoteric sect—Chaân Ngoân hay Du Giaø Knowing or thought faculty—Mental toâng—Yogacara. consciousness. Yogacara (skt): Yogachara (p)—Du Giaø Toâng. Yield: Nhöôøng choã—Youth must yield to old Yogacarabhumi Sastra (skt): See Du Giaø Sö Ñòa age—Tuoåi thanh xuaân phaûi nhöôøng choã cho tuoåi Luaän. giaø.

Yogacarabhumi-Sutra (skt): See Kinh Ñaït Ma Yielding to other people's wishes: Tuøy Tình— Ña La Thieàn. Nhöôïng boä hay tuøy theo söï öôùc nguyeän cuûa ngöôøi Yogacara-madhyamika-svatanttrika (skt): See khaùc. Du Giaø Trung Quaùn Töï Laäp. Yielding to sleep: See Tuøy Mieân and Thaát Tuøy Yogacara-Pure Land practices: See Du Giaø Mieân. Tònh Ñoä Haønh. Yi-Huai T'ien-Yi: See Nghóa Hoaøi Thieân Y Thieàn Yogacara school: See Du Giaø Toâng. Sö. Yogacara sect: The esoteric Mantra or Yogacara Yik nyen (tib): Vansubandhu (skt)—Theá Thaân— sect—Esoteric method—See Bí Toâng. See Thieân Thaân. Yogacarya (skt): Du Giaø Haïnh—Yoga conduct. Yikstang (tib): Hoäi Ñoàng Toân Giaùo—Religious Yogacaryabhumi-sastra (skt): Treatise on the Council. Stages of the Yogachara—See Du Giaø Sö Ñòa Yin (chi): Negative—AÂm. Luaän. Yin-Kuang (Great Master): Great Master Yin- Yogachara (skt): See Yogacara. Kuang—See AÁn Quang Ñaïi Sö. Yogachara school: See Du Giaø Toâng. Yin-Kuang Temple: A famous pagoda, located in Yoga-karman (skt): Du Giaø Yeát Ma—Yoga the tenth district, Saigon City, South Vietnam— performance. AÁn Quang, teân ngoâi chuøa noåi tieáng naèm trong Yoga-nidra (skt): Yogic sleep—See Du Giaø quaän 10, thaønh phoá Saøi Goøn, Nam Vieät Nam. Mieân. Ying-Lo-Ching: Bodhisattva's Original Resolves Yogapatta (skt): Yogic belt—See Du Giaø Ñaùi. Ying-Lo-Ching—See Kinh Anh Laïc. Yoga performance: Yoga-karman (skt)—Du Giaø Yin-yang (chi): Negative and positive—See AÂm Yeát Ma. Döông. Yogaratnamala (skt): Du Giaø Baûo Man—Yoga Yin-Yuan-Lung-Ch'i (1592-1673): See Long precious rosary—Chuoãi traøng haït quyù cuûa haønh Kyø AÅn Nguyeân Thieàn Sö. giaû Du Giaø. Ying (tib): Space—Coõi. Yoga rules of the esoteric sect: Esoteric Yoga Yin-Yuan-Lung-Ch'i: Yin-Yuan-Lung-Qi (chi)— sect—Bí maät Du giaø. See Long Kyø AÅn Nguyeân Thieàn Sö. Yoga-sastra (skt): Yogacaryabhumi-sastra Yi-Qing-T'ou-Tzi: See Ñaàu Töû Nghóa Thanh (skt)—See Du Giaø Sö Ñòa Luaän. Thieàn Sö. Yoga sutra (skt): Yogacarabhumi-sutra (skt)—Du Yisi (skt): Vici (skt)—Nghi Ngôø—To doubt—To giaø ñaïi giaùo vöông kinh—Du giaø kinh—See Kinh suspect. Ñaït Ma Ña La Thieàn.

Yoga sutta (p): Sutra on Yoke, Anguttara Nikaya Trung Hoa, nhöng vaøo thôøi cuûa Sö thì vieäc tu taäp IV.10—Kinh AÙch Phöôïc, Taêng Nhaát A Haøm Thieàn khoâng thöïc tieãn cho laém. Vì vaäy Sö vaãn tieáp IV.10. tuïc phoái hôïp giöõa nhöõng nghi thöùc maät giaùo vaø Yoga-tantra: Highest Yoga Tantra—See Du Giaø giaùo thuyeát Thieàn. Sö ñaët teân cho doøng truyeàn Maät Chuù. thöøa cuûa mình theo teân cuûa thung luõng Yoâjoâ treân Yogayana (skt): See Du Giaø Toâng. nuùi Tyû Xan. Yogeshvara (skt): See Du Giaø Giaùc Giaû. Yoka Genkaku (jap): Hsuan-Chueh Yung-chia— Yoâgi (p): Thieàn sinh—See Yogin. Xuanjue Yongjia—See Huyeàn Giaùc Vónh Gia Yogic belt: Yogapatta (skt)—See Du Giaø Ñaùi. Thieàn Sö. Yogic sleep: Yoga-nidra (skt)—See Du Giaø Mieân. Yokkai (jap): Kamadhatu (skt)—Kamaloka Yoâgi-ha (jap): Yogi P'ai—See Döông Kyø Phöông (skt)—Ca Ma Ñaø Ñoâ—Duïc Giôùi—Desire world— Hoäi Phaùi. Human world—Passion world—The realm or Yoâgi Hoâe (jap): Yang-ch'i-Fang-hui—Yangqi world of desire is so called because its inhabitants Fanghui—See Döông Kyø Phöông Hoäi Thieàn Sö. are ruled by various desires. The realm of Yoâgin (skt): Yogi (skt)—Ngöôøi tu haønh—Yogic sensuous desire of sex and

food. It includes the six devotee—See Haønh Giaû Du Giaø. heavens, the human world, asuras, animals, Yoâgi P'ai: Yogiha (jap)—Yogishu (jap)—Yangchi hungry ghosts, and hells—Coõi cuûa duïc voïng, bao branch—See Döông Kyø Phöông Hoäi Phaùi. goàm saùu coõi trôøi duïc giôùi vaø nhöõng caûnh giôùi Yogipratyaksa (skt): See Ñònh Taâm Hieän Löôïng. ngöôøi, a tu la, suùc sanh, ngaï quyû vaø ñòa nguïc —See Duïc Giôùi. Yoâgi School: See Döông Kyø Phöông Hoäi Phaùi. Yokawa precinct: Ñòa Haït Yokawa—One of the Yojana (skt): An Indian Yojana is equivalent three centers of Tendai practice on Mount Hiei in with 30 miles—See Do Tuaàn. the ninth century, first founded by Ennine—Moät Yoâjoâ Taimitsu (jap): The Yoâjoâ lineage of Tendai trong ba trung taâm tu taäp cuûa Thieàn phaùi Thieân esoteric Buddhism, the name used by Myoâan Thai Nhaät Baûn treân nuùi Tyû Xan vaøo theá kyû thöù Eisai (1141-1215) for his own lineage of Zen, a chín, ñöôïc sö Nguyeät Nhaân khai saùng. combination of Rinzai Zen with esoteric practice. Yoke (n): Yokes or fetters—AÙch. Eisai is traditionally regarded as the founder of the Rinzai in Japan. He began his career as a Yokes, chains and fetters: Naïn goâng cuøm. monk in the Tendai sect on Mount Hiei, and was Yoke of Desire: Yoke of sensuality—Duïc AÙch fully trained in the esoteric practices and Phöôïc—Tham duïc. teachings of the Tendai school. Although Eisai Yoke of Ignorance: Voâ Minh AÙch Phöôïc—Si meâ. hoped to promote an exclusive practice of Zen in Yoke of Possession: Yoke of existence—Höõu Japan such as he had experienced in China, it was AÙch Phöôïc—Chaáp höõu. not practical in his day. He therefore continued to Yoke (v) someone: Buoäc ai vaøo aùch. incorporate esoteric rituals and teachings in his Yoke of Unenlightened views: Yoke of Zen school. He named his lineage after the Yoâjoâ Unenlightened or non-Buddhist views or wrong valley on Mount Hiei—Doøng truyeàn thöøa Yoâjoâ views—Kieán AÙch Phöôïc—Taø kieán. cuûa toâng Thieân Thai thuoäc Phaät giaùo Maät toâng, teân Yoki (jap): Yeáu Cô, ñieåm then choát quan troïng— ñöôïc Thieàn Sö Minh Am Vinh Taây söû duïng cho Key points, pivot or main point. doøng Thieàn cuûa chính mình, moät söï phoái hôïp giöõa Yoâkoâ-ji (jap): Name of a Japanese Soâtoâ Thieàn Laâm Teá vaø maät tu. Theo truyeàn thoáng, monastery in what is now Ishikawa Prefecture. Thieàn sö Vinh Taây ñöôïc xem nhö laø vò saùng laäp ra Around the year 1313, the Soâtoâ master Keizan toâng Laâm Teá Nhaät Baûn. Söï nghieäp tu taäp cuûa Sö Joâkin (1268-1325) built a small meditation retreat baét ñaàu vôùi toâng Thieân Thai treân nuù i Tyû Xan, vaø on the grounds of Yoâkoâ-ji, then a Shingon temple. Sö ñöôïc giaùo huaán ñaày ñuû veà nhöõng tu taäp theo Sometime later, perhaps in 1325, Keizan received maät giaùo cuûa toâng Thieân Thai. Maëc daàu Thieàn sö funds to restore the temple and convert it into a Vinh Taây hy voïng coå voõ vieäc tu taäp Thieàn ñònh ôû Soâtoâ monastery. He renamed it Toâkoku-san Nhaät gioáng nhö nhöõng gì Sö ñaõ kinh nghieäm beân Yoâkoâ-ji—Teân cuûa moät töï vieän thuoäc toâng Taøo

Ñoäng, baây giôø tröïc thuoäc vuøng Ishikawa ngoâi vò cai trò theá quyeàn ôû Taây Taïng vôùi söï trôï Prefecture. Khoaûng naêm 1313, moät vò Thieàn sö giuùp cuûa quaân ñoäi Moâng Coå. toâng Taøo Ñoäng, teân Oaùnh Sôn Thieäu Caàn ñaõ xaây Yongjia (chi): Yung-Chia-Hsuan-Chueh (chi)— döïng moät nôi an cö nhoû treân ñaát

cuûa töi vieän Yoâkoâ- Yoka Gengaku (jap)—See Huyeàn Giaùc Vónh Gia ji, luùc ñoù haõy coøn laø ngoâi töi vieän cuûa Chaân Ngoân Thieàn Sö. toâng. Ít laâu sau ñoù, coù leõ vaøo naêm 1325, Oaùnh Sôn Yongjia Xuanjue: Yoka Genkaku (jap)—Yung- Thieäu Caàn nhaän ñöôïc ngaân quyõ truøng tu töi vieän vaø chia Hsuan-chueh—See Huyeàn Giaùc Vónh Gia chuyeån noù thaønh ngoâi töi vieän cuûa toâng Taøo Ñoäng. Thieàn Sö. Sö ñaët teân noù laïi laø "Toâkoku-san Yoâkoâ-ji"—See Yongming Yanshou: Yomyo Enju (jap)—Yomei Oaùnh Sôn Thieäu Caàn Thieàn Sö. Enju (jap)—Yung-ming Yen-shou—See Vónh Yokubutsu (jap): Ritual bathing of the Buddha Minh Dieân Thoï Thieàn Sö. Statue—See Duïc Phaät. Yongping Daoyuan: Eihei Dogen (jap)—Yung-Yoku-Chi (jap): Duïc Tri—Muoán bieát—Wanting p'ing Tao-yuan—See Ñaïo Nguyeân Hy Huyeàn to know. Thieàn Sö. Yokushitsu (jap): The bathhouse in a Zen Yongs su mya ngan las das pa (tib): Parinirvana monastery—See Taåy Thaùo Phoøng. (skt)—Nhaäp Nieát Baøn—To pass (enter) into Yokyoku (jap): Luaän Dao Khuùc (Phaät giaùo Nhaät Nirvana. Baûn). Yoni (skt): Nöõ caên—The female sex-organ—Boä Yomei (jap): Vua Duïng Minh (Nhaät Baûn). phaän sinh duïc cuûa ngöôøi nöõ. Yomei Enju (jap): Yomyo Enju (jap)—See Vónh Yoniso manasikara (skt): Wise attention to the Minh Dieân Thoï Thieàn Sö. object—Khoân kheùo chuù yù vaøo moät ñeà muïc. Yomeiji (jap): Zen master Yong-Ming-Yan- Yoraku (jap): Keruva (skt)—Necklace of pearl— Shou—See Vónh Minh Dieân Thoï Thieàn Sö. See Anh Laïc. Yomeiji-Yenju (jap): Yungming-Yenshou— Yorukai (jap): Srotapana (skt)—Stream-enterer—Yong-Ming-Yan-Shou—See Vónh Minh Dieân Thoï Döï Löu Quaû—See Töù Thaùnh Quaû (B)(1). Thieàn Sö. Yoâsai (jap): Eisai Zenji (1141-1215)—See Vinh Yomogi (jap): Mokusa (skt)—A Japanese term for Taây Minh Thieàn Sö. “burning herbs” in Japanese Buddhist practice— Yoshimizu (jap): East of Kyoto—Vuøng Caùt Thuûy, See Ñoát Ñaàu. naèm veà phía Ñoâng cuûa Ñoâng Ñoâ, Nhaät Baûn. Yoâmyoâ Enju (jap): Yomei Enju (jap)—See Vónh Young: Bala (skt)—Treû. Minh Dieân Thoï Thieàn Sö. Young brahman: Nieân thieáu tònh haïnh—Ngöôøi Yon (poetic): Yonder—Ñaèng kia. tònh haïnh treû. Yonden Gyatso (1589-1617): The fourth Dalai Young child: Ñoàng Töû. Lama, a great-grand son of the Mongol leader Young inviter: See Trieäu Thænh Ñoàng Töû. Altan Khan, whose recognition as Dalai Lama Young Men’s Buddhist Association (YMBA): was an important factor in creating close ties See Hoäi Thanh Nieân Phaät Töû. between the Mongol and the Gelukpa order. This Young man is not necessarily young at heart led in 1642 to the elevation (söï ñöa leân) of the and an old man is not necessarily old at heart: fifth Dalai Lama, Ngawang Lobsang Gyatso Ngöôøi treû khoâng nhaát thieát taâm phaûi treû; ngöôøi giaø (1617-1682), to the position of ruler of Tibet, chöa chaéc taâm ñaõ giaø. Theá neân ñöøng bao giôø laáy which was achieved with the help of Mongol tuoåi taùc maø ñaùnh giaù con ngöôøi (Nhaân tieåu taâm baát troops—Ñöùc Ñaït Lai Laït Ma ñôøi thöù tö, chaùu coá tieåu, nhaân laõo taâm baát laõo)—Do not judge people cuûa nhaø laõnh ñaïo Moâng Coå Altan Khan, ngöôøi by their age. ñöôïc thöøa nhaän nhö vò Ñaït Lai Laït Ma laø moät yeáu Young man’s will to go everywhere to toá quan troïng trong vieäc taïo ra moái quan heä chaët achieve his goal: YÙ chí cuûa ngöôøi treû tuoåi laø ñi baát cheõ giöõa Moâng Coå vaø Giaùo

Hoäi Gelukpa ôû Taây cöù nôi naøo ñeå ñaït thaønh cöùu caùnh (Tang boàng hoà Taïng. Ñieàu naøy daãn ñeán vieäc ñöa Ñöùc Ñaït Lai Laït thæ). Ma ñôøi thöù naêm, Ngawang Lobsang Gyatso, leân

Young novice monk: Sa Di Ñaïo Haàu—A novice Yueh-an-Shan-kuo: See Nguyeät Am Thieän Quaû monk who is not old enough to be ordained—Moät Thieàn Sö. ngöôøi môùi tu, chöa ñuû tuoåi ñeå thoï giôùi ñaøn. Yueh-Chou Ch'ien-feng: Döôïc Chaâu Giaùm Young prince: Moät vò thaùi töû treû—A prince Phong—See Eshuâ-Kempoâ. though young now, but he may become a king in Yueh-Chou Zen master: Döôïc Chaâu Thieàn Sö— the future, so not to treat him lightly—Thaùi töû tuy See Eshuâ-Kempoâ. coøn nhoû, nhöng töông lai seõ laøm quoác vöông, neân Yuelin Shiguan: Gatsurin-Shikan (jap)—See chaúng theå khinh thöôøng—See Töù Baát Khaû Khinh. Döôïc Laâm Thaïch Quan Thieàn Sö. Youth of the Himalayas: See Tuyeát Sôn Ñoàng Yueh-lin Shih-kuan: Gatsurin-Shikan (jap)—See Töû. Döôïc Laâm Thaïch Quan Thieàn Sö. Youth with the shining net: Jaliniprabha-kumara Yueh-Lin Zen master (1143-1217): See Döôïc (skt)—Quang Voõng ñoàng töû—See Voõng Minh Laâm Thaïch Quan Thieàn Sö. Ñoàng Töû. Yueh-Shan-Wei-Yen: Yao-Shan-Wei-Yen—See Youthful messenger: See Thieân Ñoàng (1). Döôïc Sôn Duy Nghieãm. Youthful in monastic years: See Thieån Laïp. Yueh-ting-T'ao-Lun: Nguyeät Ñænh Ñaïo Luaân— Youthful stage: Ñoàng Töû Ñòa—Ñoàng chaân ñòa— Name of a monk. Thôøi tuoåi treû. Yuga (skt): A human generation—See Theá. Yrinji (skt): Hui-Lin Temple—See Hueä Laâm. Yugamdhara (skt): Yugandhara (skt). Y Son Zen Master: See Y Sôn Thieàn Sö. 1) See Du Caøn Ñaø La. Yuan-ch'i (chi): Nguyeân Khí—Primordial breath. 2) See Du Kieän Ñaït La. Yuan-chih Tao-wu: Dogo Enchi (jap)—Yuanzhi- Yuganaddha-sutta (skt): Name of a sutra in the Daowu—See Vieân Trí Ñaïo Ngoâ Thieàn Sö. Anguttara Nikaya IV.170—Kinh Song Nhaäp, Yuan-Chou-Hsueh-Yen (chi): Vieân Chaâu Tuyeát Taêng Nhaát A Haøm IV.170. Nham—Teân cuûa moät vò thieàn sö—Name of a Zen Yugantagni (skt): Kieáp Hoûa—Löûa ôû vaøo luùc taän master. cuøng cuûa theá giôùi—Fire at the end of the world. Yuan-Chueh-Ching: Engaku-kyo (jap)—The Yugarjidhara (skt): Song Trì—See Yugamdhara. Sutra of Perfect Enlightenment—See Kinh Vieân Yuge-Zanmai (jap): Playing in samadhi— Giaùc. Samadhi of enjoyment—See Du Hyù Tam Muoäi. Yuantong: Entsu (jap)—Yuan-t'ung—See Vieân Yugyoha (jap): Yogacara or Vijnanavada (skt)— Thoâng Thieàn Sö (Nhaät Baûn). Phaùi Du Giaø—Du Giaø Toâng—See Yogacara. Yuan Tripitaka: See Nguyeân Taïng. Yuige (jap): Death poems, a kind of Zen Yuan Tsin: See Nguyeân Tónh Thieàn Sö. literature. It is customary for a Buddhist master to Yuan-t'ung: Entsu (jap)—Yuantong—See Vieân record a final verse before death. In most cases, Thoâng Thieàn Sö (Nhaät Baûn). the verse is intended as a final instruction for the Yuan-wu K'eâ-ch'in: Engo Kokugon (jap)—See master's disciples and may be an expression of the Vieân Ngoä Khaéc Caàn Phaät Quaû Thieàn Sö. master's understanding of the Dharma—Keä thò Yuanwu Keqin: Engo Kokugon (jap)—See Vieân tòch, moät loaïi vaên hoïc Thieàn. Thöôøn g thì moät vò Ngoä Khaéc Caàn Phaät Quaû Thieàn Sö. thaày Phaät giaùo ghi laïi baøi keä cuoái cuøng tröôùc khi Yuan-wu K'o-ch'in: See Vieân Ngoä Khaéc Caàn thò tòch. Trong haàu heát moïi tröôøng hôïp,

baøi keä coù yù Phaät Quaû Thieàn Sö nhö lôøi di giaùo cuûa thaày cho ñeä töû cuûa mình vaø Yuanzhi-Daowu: Dogo Enchi (jap)—Yuan-chih cuõng coù theå laø söï dieãn ñaït veà söï thoâng hieåu Phaät Tao-wu—See Vieân Trí Ñaïo Ngoâ Thieàn Sö. phaùp cuûa vò thaày—See Keä Thò Tòch. Yuan Zhi T'ao Wu: See Vieân Trí Ñaïo Ngoâ Thieàn Yuigi-Gyo-Butsu (jap): The state of acting Sö. Buddha which is realized in dignified behavior— Yu-ch'uan Lien: See Ngoïc Tuyeàn Lieân Thieàn Sö. Uy Nghi Haønh Phaät, traïng thaùi haønh Phaät, ñöôïc Yue'an Shanguo: Gettan Zenka (jap)—See chöùng nghieäm trong phong thaùi uy nghi. Nguyeät Am Thieän Quaû Thieàn Sö. Yuik-Yo (jap): Di Giaùo—See Di Huaán.

Yuik-Yo-Gyo (jap): The Sutra of Bequeathed this Dharma Ending Age, need to pray to gain Teaching—See Di Giaùo Kinh. rebirth to the Ultimate Bliss World so they can Yuima (jap): Vimalakirtinirdesa-Sutra—See Kinh rely on the extraordinary and favorable conditions Duy Ma Caät. of that world in order to be able to enter quickly Yuimagyogisho (jap): Duy Ma Nghóa Sôù. the realm of Pureland within the Mind and to Yuimakyo (jap): Vimalakirti Sutra— practice the Bodhisattva's Conducts. Moreover, Vimalakirtinirdesa-Sutra—See Kinh Duy Ma Caät. the book of commentary "Ten Doubts of Pureland Yuishiki (jap): Vijnanamatra or Vada or Buddhism" taught: Those who have wisdom and Cittamatra (skt)—Vijnanavada (skt)—Yogacara have already attained the theory of "Everything is (skt)—Consciousness only—See Duy Thöùc. within the Mind," yet are still motivated to pray Yuishin (jap): Sems tsam pa (tib)—Cittamatra for rebirth to the Pureland because they have (skt)—Mattrata (skt)—Idealism—Mind-only or penetrated completely the true nature of non-birth mind itself—See Duy Taâm. is illusory. Only then can it be called the "true Yuishin No Joâdo (jap): Duy Taâm Tònh Ñoä—Pure nature of non-birth." As for the ignorant, those Land of the mind only, or the Pureland within the who lack wisdom and are incapable of Mind—Someone asked Great Master Yen-Shu comprehending such a theory; therefore, they are that if the realm of "Pureland within the Mind" is trapped by the meaning of the world "Birth." ubiquitous throughout the ten directions, why not Thus, when they hear of birth, they automatically try to penetrate it instead of wanting the Pureland think and conceptualize the form characteristics and abandoning the Impure Land praying to gain of birth actually exist, when in fact nothing exists rebirth to the Ultimate Bliss World and sit on the because everything is an illusion. When they hear lotus throne. Doing so not seem to be consistent "Non-Birth," they then mistakenly think of with the theory of "No Birth." If one has the mind "Nothing being born anywhere!" Given this of being tired of impurity but is fond of purity then misconception, they begin to generate a mixture that is not the mind of equality and non- of gossip, criticism, and mockery; thus create discrimination? The Great Master replied: various false views and then degrade the Dharma. Pureland within the Mind is a state achieved only Such people truly deserve much pity!—Coù ngöôøi by those who have seen and penetrated the true hoûi Dieân Thoï Ñaïi Sö raèng caûnh "Duy Taâm Tònh nature and have attained the Non-Form Dharma Ñoä" ñaày khaép caû möôøi phöông sao khoâng höôùng Body. Despite this, according to the Buddha's nhaäp maø

laïi khôûi loøng thuû xaû caàu veà Cöïc Laïc, ñeå Inconceivable (Unimaginable) World Sutra, those toïa treân lieân ñaøi, nhö vaäy ñaâu coù kheá hôïp vôùi lyù Bodhisattvas who have attained the First Ground voâ sanh. Ñaõ coù taâm chaùn ueá öa tònh nhö vaäy thì Maha-Bodhisattva or Rejoicing Ground to enter ñaâu thaønh bình ñaúng? Ñaïi Sö ñaùp: Sanh "Duy the world of "Everything within the Mind," still Taâm Tònh Ñoä" laø phaàn cuûa caùc baäc ñaõ lieãu ngoä töï vow to abandon their bodies to be born quickly to taâm, ñaõ chöùng ñöôïc phaùp thaân voâ töôùng. Tuy the Ultimate Bliss World. Thus, it is necessary to nhieân, theo kinh Nhö Lai Baát Tö Nghì Caûnh Giôùi, understand"No Dharma exists outside the Mind." thì nhöõng baäc Boà Taùt chöùng ñöôïc Sô Ñòa hay If this is the case, then the Ultimate Bliss World is Hoan Hyû Ñòa vaøo Duy Taâm Ñoä cuõng nguyeän xaû not outside the realm of the Mind. As for the thaân ñeå mau sanh veà Cöïc Laïc. Vì theá phaûi bieát theory of no-birth and the mind of equality and raèng "Ngoaøi Taâm Khoâng Phaùp." Vaäy thì caûnh Cöïc non-discrimination, of course, in theory this is Laïc ñaâu theå ôû ngoaøi taâm. Veà phaàn lyù Voâ Sanh vaø true. However, for those who still do not have Taâm Bình Ñaúng, dó nhieân lyù thuyeát laø nhö vaäy. enough spiritual power, have shallow wisdom, Tuy nhieân, nhöõng keû ñaïo löïc chöa ñuû, trí caïn, taâm impure minds, are bound by heavy karma and thoâ, taïp nhieãm naëng, laïi gaëp caùc caûnh nguõ duïc afflictions; moreover when tempted with the five cuøng traàn duyeân loâi cuoán maïnh meõ, deã gì chöùng desires and the forces of life, how many actually nhaäp vaøo ñöôïc. Cho neân nhöõng keû aáy caàn phaûi caàu will be able to attain and penetrate this theory. sanh Cöïc Laïc, ñeå nhôø vaøo nôi caûnh duyeân thaéng Therefore, these people, most sentient beings of dieäu ôû ñoù, môùi mau chöùng vaøo caûnh "Tònh Ñoä Duy

Taâm" vaø thöïc haønh Boà Taùt ñaïo ñöôïc. Hôn nöõa, Yunju Daoying: Ungo Doyo (jap)—Yun-chu Tao- Thaäp Nghi Luaän coù daïy: Baäc trí tuy ñaõ lieãu ñaït ying—See Vaân Cö Ñaïo Öng Thieàn Sö. ñöôïc Duy Taâm song vaãn haêng haùi caàu veà Tònh Ñoä, Yun-Ju-T'ao-Ying: Ungo Doyo (jap)—See Vaân vì thaáu suoát sanh theå nhö huyeãn khoâng theå caàu tìm Cö Ñaïo Öng Thieàn Sö. ñöôïc. Ñoù môùi goïi laø chaân thaät voâ sanh. Coøn caùc keû Yun-kai Shou-chih: Ungai Shichi (jap)—Teân cuûa ngu si, ngöôøi voâ trí, khoâng hieåu ñöôïc lyù ñoù, cho moät vò thieàn sö Trung Hoa thuoäc phaùi Hoaøng Long neân bò caùi nghóa "Sanh" raøng buoäc, vì vaäy khi (1025-1115), ñeä töû truyeàn phaùp cuûa thieàn sö nghe noùi "Sanh" thì nghó raèng thaät coù caùi töôùng Hoaøng Long Hueä Nam—Name of a Chinese Zen "Sanh." Khi nghe noùi "Voâ Sanh" thì laïi laàm hieåu master of the Huang-Lung (Oryo) lineage of laø khoâng sanh veà ñaâu caû. Bôûi vaäy cho neân môùi Rinzai Zen; a student and dharma successor of khôûi sanh ra caùc nieäm thò phi, cheâ bai, phæ baùng Huang Lung Hui Nan—See Hoaøng Long Hueä laãn nhau, gaây ra nhöõng nghieäp taø kieán, baùng phaùp. Nam Thieàn Sö. Nhöõng ngöôøi nhö vaäy, thaät ñaùng neân thöông xoùt! Yun-kang: Cloud hill—Ñeøo maây—A complex of Yukti (skt): Yutti (p): Correctness: Ñaïo lyù—Truth: grottos in the Shan-Si province of China, near the Chaân thaät—Transformation: Söï chuyeån bieán— city of Ta T'ung, built between 460 and 540 and Combination

(concordance, fitness): Söï töông hôïp housing some of the finest examples of early hay töông öùng. Chinese Buddhist art. One of the possible reasons Yuktisasthika (skt): Luïc Thaäp Tuïng Nhö Lyù for its contruction was the destruction of Luaän—Teân moät boä luaän veà saùu möôi baøi tuïng nhö Buddhism during the firece anti-Buddhist lyù—Treatise on the sixty-two Correct Verses, persecutions of 446 by emperor Wu, during which name of a work of commentary. many wood and metal statues were destroyed. Yuktisasthika-vrtti (skt): See Luïc Thaäp Tuïng Concerned with the fragility of such images, the Nhö Lyù Luaän Thích. monk T'an Dao decided to have buddha images Yuktivikalpa (skt): Lyù Phaân Bieät—Reasoning as carved out of rock to ensure their longevity. The to the existence of the ego—Lyù luaän veà söï hieän project was financed by the emperor's successor, höõu cuûa moät caùi ngaõ. who indicated his regret for the previous Yulu (chi): Goroku (jap)—Records of lectures— destructions, so he patronized Buddhism by Records of teachings—See Ngöõ Luïc. helping in inscriptions preserved in the caves. Yun-ch'i Chu-hung (1535-1615): Unsei Shukoâ Today fifty three caves are extant, spanning an (jap)—Toå thöù taùm cuûa Tònh Ñoä Trung Quoác —The area of one kilometer and containing 50,000 Eighth Patriarch of Chinese Pureland Buddhism— images—Moät daõy nhöõng hang ñoäng trong tænh Sôn See Chaâu Hoaèng Ñaïi Sö. Taây, Trung Quoác, gaàn thaønh phoá Ñaïi Ñoàng, ñöôïc Yun-Chi Temple: Vaân Theâ Töï—A temple in xaây vaøo khoaûng giöõa nhöõng naêm 460 vaø 540, nôi Hang-Chou, built by Chu-Hung—Töï vieän Vaân coù nhieàu böùc khaéc hoïa veà ngheä thuaät Phaät giaùo Theâ ôû Haøng Chaâu, ñöôïc ngaøi Chaâu Hoaèng xaây Trung Hoa trong thôøi sô khai. Moät trong nhöõng lyù döïng. do khaû dó cho vieäc xaây döïng nhöõng hang ñoäng naøy Yun-chu Tao-ying: Ungo Doyo (jap)—Yunju laø söï huûy dieät Phaät giaùo trong thôøi kyø choáng ñoái Daoying—See Vaân Cö Ñaïo Öng Thieàn Sö. Phaät giaùo maõnh lieät döôùi thôøi vua Vuõ Ñeá vaøo naêm Yun-feâng Chih-ch'uan: See Vaân Phong Chí 446, trong thôøi gian naøy nhieàu töôïng goã vaø kim Tuyeàn Thieàn Sö. loaïi ñaõ bò huûy dieät. Lo ngaïi cho cho söï yeáu ôùt cuûa Yun Feng Wen Yueh: See Vaân Phong Vaên caùc pho töôïng, moät nhaø sö teân T'ao-Dan ñaõ quyeát Duyeät Thieàn Sö. ñònh khaéc nhöõng pho töôïng Phaät aáy leân ñaù ñeå giöõ Yung-Chia-Hsuan-Chueh (chi): See Vónh Gia ñöôïc laâu daøi. Chöông trình ñöôïc vò vua keá nghieäp Huyeàn Giaùc Thieàn Sö. vua Vuõ Ñeá taøi trôï, vò vua aáy ñaõ toû ra hoái tieác veà Yung-ming Yen-shou: See Vónh Minh Dieân Thoï chuyeän vua tröôùc ñaõ laøm, vaø heát loøng hoã trôï Phaät Thieàn Sö. giaùo baèng caùch cho khaéc nhöõng hình töôïng Phaät Yung-p'ing Tao-yuan: Eihei Dogen (jap)—See leân hang ñaù ñeå baûo toàn. Ngaøy nay coù toång coäng 50 Ñaïo Nguyeân Hy Huyeàn Thieàn Sö. hang coøn ñöôïc baûo toàn trong moät khu vöïc moät caây

soá vaø coù khoaûng 50.000 hình töôïng Phaät. Yun Men's Staff Changes into a Dragon: See Yun-men (864-949): Ummon Bun'en—See Vaân Coâng AÙn Vaân Moân Truï Tröôïng Hoùa Long. Moân Vaên Yeån Thieàn Sö. Yun-Men-Tao-Hsin: Vaân Moân Ñaïo Tín—Name Yun Men's Ancient Buddhas and the Pillar: of a monk. Vaân Moân: Caây truï giöõa ñaát troáng—See Coâng AÙn Yun Men: Three days: Vaân Moân: Ba ngaøy—See Vaân Moân Coå Phaät Döõ Chaùnh Truï. Coâng AÙn Vaân Moân Tam

Nhaät. Yun-men's Appropriate Statement: Vaân Moân Yun-men's Upside-Down Statement: See Coâng giaùo lyù moät ñôøi—See Coâng AÙn Vaân Moân Ñoái AÙn Vaân Moân Ñaûo Nhaát Thuyeát. Nhaát Thuyeát. Yunmen Wenyan: Yun-men Weân-yen—See Vaân Yun Men: Attaining enlightenment when Moân Vaên Yeån Thieàn Sö. hearing the sound: Vaân Moân: Vaên thanh ngoä Yun-men Weân-yen: Ummon Bun'en (jap)—See ñaïo—See Coâng AÙn Vaân Moân Thanh Saéc. Vaân Moân Vaên Yeån Thieàn Sö. Yun Men's the body exposed in the golden Yun Men's Within There Is a Jewel: See Coâng wind: See Coâng AÙn Theå Loä Kim Phong. AÙn Vaân Moân Noäi Chaâu. Yun Men's Cake: See Coâng AÙn Vaân Moân Hoà Yun of Shih-men: See Thaïch Moân Uaån Thieàn Sö. Bænh. Yun Yen's the Hands and Eyes of the Yun Men's A Chinese Classical Music: Vaân Bodhisattva of Great Compassion: See Coâng Moân: moät khuùc nhaïc xöa—See Coâng AÙn Vaân AÙn Vaân Nham Ñaïi Bi Thieân Nhaõn. Moân Nhaát Khuùc. Yun-Yen held up the broom: See Coâng AÙn Vaân Yun-men's Dried Shitstick: Que cöùt cuûa Vaân Nham Thuï Khôûi Taûo Tueä. Moân—See Coâng AÙn Vaân Moân Thæ Quyeát. Yun-yan T'an-sheng: Ungan Donjo (jap)—See Yun Men's Every Atom Samadhi: See Coâng AÙn Vaân Nham Ñaøm Thaïnh Thieàn Sö. Vaân Moân Traàn Traàn Tam Muoäi. Yun-yen-T'an-sheâng: Ungan Donjo (jap)—See Yun Men's Everybody Has a Light: See Coâng Vaân Nham Ñaøm Thaïnh Thieàn Sö. AÙn Vaân Moân Quang Minh. Yuren Zen master: Thieàn Sö Yuren—Name of a Yun Men's Flowering Hedge: See Coâng AÙn Vaân Japanese Zen master—Yuren was the abbot of a Moân Thöôïc Lan Hoa. certain temple in Edo at one time, the capital city Yun Men: The leg broke: Vaân Moân bò daäp of the Third Shogunate. He was so inspired by his chaân—See Coâng AÙn Vaân Moân Cöôùc Baû. readings of biographies of eminent Buddhists of Yun Men's Medicine and Disease Subdue Each ancient times, however, that he decided to leave Other: See Coâng AÙn Vaân Moân Döôïc Beänh Töông his post to do further work on his own spiritual Öng Ñieàu Phuïc. development. Leaving a letter claiming to be ill Yun Men: Mount Sumeru: See Coâng AÙn Vaân and unable to manage his duties as abbot. Yuren Moân Tu Di. traveled alone and in secret to Kyoto, the ancient Yun Men: Practitioners with two kinds of capital and center of traditional culture. Staying in illness: Vaân Moân: haønh giaû hai loaïi beänh—See various places in the Kyoto area, Yuren never Löôõng Beänh Haønh Giaû. accumulated any possessions whatsoever Yun Men: Return to me the money for 90 days throughout his life. Morning and night he chanted of your room and board: Vaân Moân: traû laïi tieàn Buddhist invocations, and he composed poetry in aên ôû—See Coâng AÙn Vaân Moân Hoaøn Phaïn Tieàn his free time between religious exercises. Yuren Lai. did not own a single book of poetry. He had no Yun-Men School: See Vaân Moân Toâng. idea how to adorn his language and just expressed Yun-Men Sect: See Vaân Moân Toâng. his thoughts. Yet for that very reason his poetry Yun Men's Six Do Not Take It In: See Coâng AÙn had a quality of genuine directness that set apart Vaân Moân Luïc Caên Baát Thaâu Luïc Traàn Luïc Thöùc. from the crowd. Once he wrote a verse for a caption on a picture of a beauty looking at a skull: Yun Men: Sramana's manner of action: See "Now you surely won't pick up the mirror Coâng AÙn Vaân Moân Sa Moân

Haïnh. You've been looking in morning and night,

seeing that this is your real appearance." "Giôø ñaây He wrote several poems with single letters for Naøng seõ khoâng caàn ñeán göông titles, among them this one: Naøng ñaõ nhìn vaøo ngaøy ñeâm "Looking over the fields, Vaø thaáy ñöôïc I see the unknown smoke Dieän maïo thöïc söï cuûa mình." rising again today. Sö ñaõ ñeå laïi nhieàu baøi thô vôùi töïa ñeà chæ coù moät Whose body will be chöõ, trong soá ñoù coù baøi: the kindling tomorrow? "Hoâm nay, This poem is on geese flying past the moon: Toâi nhìn laïi "Though the geese thaáy laøn khoùi bay leân go flying by crying, Töø ñaâu ñoù my heart stays beân kia nhöõng caùnh ñoàng. on the autumn night's moon." Thaân xaùc naøo, Once a certain monk who had been living in Seõ laøm moài cho ngoïn löûa ngaøy mai?" borrowed quarters at a temple accidentally caused Baøi thô naøy noùi veà moät con thieân nga bay qua beân it to burn down. On this occasion, Yuren wrote: döôùi aùnh traêng: "Use such an occasion to test "Thieân nga ñaõ bay löôùt qua roài, the ultimate unshakability Tieáng keâu ñaõ döùt trong ñeâm of the usually immutable mind." Loøng ta coøn ôû laïi At the request of someone going into the service Treân vaàng traêng thu." of a noble, Yuren wrote: Coù moät laàn moät vò Taêng truù nguï trong khu daønh "When you're headed for good fortune, cho khaùch Taêng taïi moät ngoâi chuøa ñaõ voâ tình laøm don't forget to remember chaùy ruïi caû khu. Sö ñaõ vieát baøi thô: that the world is inconstant." "Haõy xem moät dòp nhö theá And this was Yuren's song to the spirits: Laø cô hoäi chöùng nghieäm "Though I've nothing to ask Theå taùnh chaân nhö voâ nhieãm." for the self I've abandoned, Coù moät ngöôøi ñeán xin Sö moät baøi thô khi saép söûa let me pray to the spirits phuïc vuï cho moät nhaø quyù toäc: for the path of the heart." "Böôùc vaøo vaän hoäi lôùn trong ñôøi, Coù moät luùc thieàn sö Yuren laø truï trì cuûa moät ngoâi Baïn ñöøng queân töï nhaéc mình töï vieän ôû kinh ñoâ Edo vaøo thôøi Ñeä Tam Töôùng Raèng theá söï voán voâ thöôøng." Quaân. Caûm khaùi khi ñoïc ñöôïc nhöõng taám göông Vaø ñaây laø baøi thô maø thieàn sö Yuren ñaõ vieát ñeå giaùc ngoä cuûa nhöõng baäc coå ñöùc Phaät töû, Sö quyeát daâng leân thaàn: ñònh rôøi boû chöùc vuï truï trì ñeå tu taäp xa hôn treân "Daàu chaúng coù gì ñeå caàu xin, con ñöôøng phaùt trieån taâm linh cuûa chính mình. Sö Vì ta ñaõ töø choái töï ngaõ ñaõ ñeå laïi chuøa moät böùc thö töø nhieäm vôùi lyù do Xin daâng lôøi caàu nguyeän ñeán chö Thaàn, beänh hoaïn khoâng theå ñaûm nhieäm ñöôïc chöùc vuï Cho coõi loøng ta coù choã ñi veà." naøy. Sö Yuren aâm thaàm haønh cöôùc ñeán trung taâm Yushoshi Zen Master: Thieàn sö Yushoshi— vaên hoùa truyeàn thoáng Nhaät Baûn, coá ñoâ Kyoto. Sö Name of a Japanese Zen master—Tomomura döøng chaân laïi taïi nhieàu nôi ôû coá ñoâ, nhöng chaúng Yushoshi, "Friend of the Pines," was from bao giôø tích tuï baát cöù taøi saûn naøo. Saùng toái sö ñeàu Nagasaki, which was in those days the only port in tuïng kinh Phaät, luùc raûnh Sö laïi laøm thô. OÂng khoâng Japan open to foreign trade.Yushoshi is said to ñem theo beân mình moät taäp thô naøo caû, oâng khoâng have been born of a liaison between a Chinese heà coù khaùi nieäm naøo veà nieâm luaät thô, maø chæ theå merchant and a local prostitude. When he went hieän tö töôûng cuûa mình maø thoâi. Chính vì vaäy maø into business as a physician and was questioned thô cuûa

oâng raát thaúng thaén. Coù moät laàn Sö vieát moät about his background, Yushoshi simply wrote that baøi keä minh hoïa böùc tranh veà moät ngöôøi ñeïp ngaém he was the son of a Nagasaki prostitude. People nhìn moät chieác soï ngöôøi: praised him for his honesty and strength of

character. According to records written by his thieàn ñònh trong suoát ba naêm roøng raõ cho ñeán khi students, Yushoshi had no concern for reputation thöùc ngoä. Yushoshi chöõa trò theo ñuùng söï ñoøi hoûi or profit, but he liked the good and despised the cuûa löông taâm moät thaày thuoác vôùi nhöõng keát quaû bad. Taking an interest in Buddhism and having a ñaùng keå. ÔÛ tuoåi ba möôi oâng môû phoøng khaùm natural inclination for its teachings, his beänh ôû Kyoto, oâng laø khaùch danh döï cuûa caùc laõnh predilection was to heal people and save lives. chuùa trong khaép xöù. Ngöôøi ta cuõng noùi raèng oâng For this purpose he studied both Taoist medical cuõng laø ngöôøi baïn cuûa caùc vò cao Taêng trong arts and Buddhist psychological arts from Chinese tröôøng phaùi Hoaøng Baù Nhaät Baûn, moät nhaùnh practitioners, and then meditated day and night for Thieàn Trung Hoa vöøa môùi du nhaäp sang Nhaät vaøo three years until he reached understanding. thôøi ñoù. Yushoshi coøn tinh thoâng thuaät boùi toaùn, Yushoshi provided medical treatment on demand, phong thuûy vaø thieân vaên. Ngöôøi ta noùi oâng truyeàn with remarkable results. He made his debut in daïy nhöõng moân naøy laïi cho ñeä töû tuøy theo khaû Kyoto before he was even thirty years old and naêng cuûa hoï. Moät trong nhöõng tính caùch ñaëc bieät was honord guest of barons from all over the cuûa Yushoshi laø nghó sao noùi vaäy khi baøn luaä n vôùi country. It is also said that he was lauded by the caùc y só khaùc, baát keå laø thaâm giao hay sô giao. founder and elders of the Obaku sect, a Chinese Neáu thaáy ñieàu gì sai traùi oâng lieàn noùi ra ngay Zen school newly transplanted to Japan. Yushoshi khoâng heà do döï. Neáu nghe ai ñoù noùi ñieàu gì sai was also versed in divination, geomancy, and traùi, oâng seõ coâng khai tranh luaän. OÂng noùi ñoù laø astrology. They say he taught these subjects to his caùch maø oâng laøm ñeå giuùp ñôû ngöôøi khaùc trong baát students in accordance with their capacities. One cöù tröôøng hôïp naøo. Haäu quaû laø caùc ñoàng nghieäp of Yushoshi's peculiarities was that he would say xem oâng nhö moät keû ñieân roà. Trong ñôøi oâng, oâng just what he thought in discussions with other ñöôïc nhieàu ngöôøi khen tuïng, nhöng cuõng coù laém physicians, whether they were friends or keû gieøm pha phæ baùng. strangers. If he saw that they were wrong, he Yu-wang Cho-an (chi): Dainichi-Nonin (jap)— would explain why he thought so, addressing them See Ñaïi Nhaät Naêng Nhaãn Thieàn Sö. directly without any hesitation. If he heard Yuyaku-Nembutsu (jap): Phaùi Duõng Döôïc Nieäm someone say something mistaken, he would Phaät (Phaät giaùo Nhaät Baûn). openly argue. He himself said that he did this to Yuyeh (skt): Ngoïc Gia—Wife of Suddatta’s little help others in any case. As a result some doctors son—Vôï cuûa ngöôøi con trai uùt cuûa oâng Tu Ñaït Ña. considered him mad, others considered him straightforward. Some praised him, others slandered him—Tomomura Yushoshi sinh ra taïi Z Nagasaki, thöông caûng duy nhaát cuûa Nhaät Baûn môû Zabuton (jap): Sitting mat—See Boà Ñoaøn. cöûa giao

thöông vôùi nöôùc ngoaøi. Ngöôøi ta noùi oâng Zadan (jap): To cut through while sitting in laø keát quaû cuûa moái quan heä ngaén nguûi giöõa moät absorption—To cut through while sitting in thöông gia Trung Hoa vaø moät coâ gaùi laøng chôi ñòa absorption means cutting through all deluded phöông. Khi oâng ñaõ laø moät thaày thuoác danh tieáng, thoughts and feelings, i.e., dualistic world view neáu coù ai hoûi veà lai lòch cuûa mình oâng bình thaûn through the practice of zazen—Caét ñöùt khi ñang cho bieát raèng mình laø con cuûa moät coâ gaùi laøng chôi ngoài tónh taâm. Ñaây laø söï caét ñöùt taát caû caùc yù nghó ôû Nagasaki. Moïi ngöôøi ñeàu taùn döông söï trung vaø tình caûm laøm cho con ngöôøi muø quaùng, töùc laø thöïc vaø caù taùnh maïnh meõ cuûa oâng. Theo nhöõng ghi chaám döùt caùi nhìn nhò nguyeân veà theá giôùi. nhaän ñöôïc ñeä töû vieát laïi, Tomomura Yushoshi laø Zaga (jap): Toïa Ngoïa—Sitting and lying down— ngöôøi khoâng heà quan taâm ñeán danh lôïi, nhöng laïi See Haønh Truï Toïa Ngoïa. thích caùi gì ñuùng vaø khinh thöôøng caùi gì sai traùi. Zage (jap): Sitting summer—See An Cö Kieát Haï. Voán ham thích Phaät phaùp vaø öa chuoäng vieäc cöùu Zafu (jap): Nisidana (skt)—Prostration cloth— theá ñoä sanh. Vì muïc ñích naøy maø oâng ñaõ theo hoïc Sitting mat—Toïa cuï—An article for sitting on y thuaät vôùi Laõo giaùo ngheä thuaät taâm lyù Phaät giaùo (made of cloth or mat) when practicing töø nhöõng haønh giaû ngöôøi Hoa, vaø sau ñoù tu taäp meditation. “Zafu” is a small round pillow used

during seated meditation (zazen), the practitioner Zammai (jap): Sanmai (jap)—Zanmai (jap)— sits directly on the “zafu”, which is resting on a Samadhi—See Tam Muoäi. larger cushion called a zabuton or zaniku. When Zaniku: Futon (jap)—A sitting mat—See Boà seated in the proper position for zazen, the Ñoaøn. backbone falls just above the center of the “zafu”, Zanmai (jap): Samadhi—See Tam Muoäi. so that half of the cushion is behind one's back. Zanmai-o-zanmai (jap): The samadhi which is According to Zen master Dogen Kigen (1200- king of samadhis—Tam Muoäi Vöông Tam 1253), the founder of the Japanese Soâtoâ Sect, the Muoäi—See Vöông Tam Muoäi. “zafu” is used in conjunction with the larger Zanzen (jap): Ts'an Ch'an (chi)—To wrap in deep cushion to raise the backside above the level of meditation—To enter into meditation—See Tham the knees, which then rest on the larger mat. The Thieàn. practice is still followed within the Soâtoâ sect— Zarathustra (skt): Open (Exoteric or general) Duïng cuï (baèng vaûi hay baèng chieáu coái) ñeå ngoài teaching—See Hieån Giaùo. thieàn. Moät chieác goái nhoû troøn ñöôïc duøng trong toïa Zarathustrian: Parsis (skt)—Zoroastrian—See thieàn, haønh giaû ngoài thaúng treân chieác goái ñöôïc ñaët Baùi Hoûa Giaùo. treân moät toïa cuï lôùn hôn goïi laø “zabuton” (boà ñoaøn) Zasatsu (jap): See Kill oneself by sitting. hay laø “zaniku.” Khi ngoài toïa thieàn ñuùng vò theá, Zasetsu (jap): The elimination of delusion in the xöông soáng laø moät ñöôøng thaúng goùc vôùi trung taâm practice of zazen—See Zadan. cuûa “zafu”, phaân nöûa cuûa toïa cuï lôùn naèm veà phía Zasu (jap): Toïa chuû—Master of a temple, a sau löng cuûa haønh giaû. Theo Thieàn sö Ñaïo chairman, president, the head of the monks, an Nguyeân Hy Huyeàn, ngöôøi saùng laäp ra toâng Taøo abbot—Coøn goïi laø Thuû Toïa, Thöôïng Toïa, hay Toïa Ñoäng Nhaät Baûn, goái “zafu” ñöôïc söû duïng cuøng vôùi

Nguyeân, laø vò chuû moät nhoùm cöû toïa ñaïi chuùng hay toïa cuï lôùn hôn nhaèm naâng phía sau thaân leân cao vò Thöôïng Toïa truï trì töï vieän. hôn hai ñaàu goái naèm treân toïa cuï lôùn hôn. Ngaøy Zatokudan (jap): Toïa Ñaéc Ñoaïn—Tieâu tröø, queùt nay toâng Taøo Ñoäng vaãn coøn theo loái ngoài naøy saïch—To eradicate, to clean up completely—To trong tu taäp. sit decisively—See Toïa Ñoaïn. Zagu (jap): A square ritual cloth used for sitting Zazen (jap): Sitting meditation—See Thieàn Toïa. and for making formal prostrations. The “zagu” is Zazendo (jap): Zazen Hall—See Zendo. one of the sic possessions of a monk and nun. The Zazengi (jap): Manual of Zen Meditation, the size of the cloth was officially determined in the Japanese title for any one of several manuals monastic codes, but larger monks are allowed to describing the proper method of seated use larger size—Moät taám vaûi vuoâng ñöôïc söû duïng meditation (zazen). The title most commonly trong nghi thöùc leã laïy. Ñaây laø moät trong saùu thöù sôû refers to the "Tso-ch'an I", a Chinese Zen text that höõu cuûa chö Taêng Ni. Kích côõ cuûa taám vaûi naøy appears in the Ch'an-yuan Ch'ing-kuei (Zennen ñöôïc quyeát ñònh trong thanh quy töï vieän, nhöng Shingi) composed by the Chinese Zen master, nhöõng vò Taêng coù kích côõ lôùn ñöôïc cho pheùp söû Chang-lu Tsung-tse. Later, it is also used as an duïng taám vaûi lôùn hôn. abbreviated title for Doâgen Kigen's Fukan Zaike (jap): Grhapati or Kulampuriso (p)— Zazengi, which forms one chapter in the Kulapati or Kulapurusha (skt)—Caâu La Baùt Ñeå— Shoâboâgenzoâ. Doâgen's essay is based on Tsung- Ca La Vieät—Ngöôøi tu haønh taïi gia—A chief tse's earlier work—Caåm nang Thieàn, teân Nhaät cuûa (head) of a family—Householder—A landlord— moät trong naêm baûy boä caåm nang dieãn taû phöông Lay devotee—The master of a household—See thöùc ñuùng cuûa toïa thieàn. Nhan ñeà thöôøng chæ cho Cö Só. boä "Toïa Thieàn Nghóa," vaên baûn Trung Hoa xuaát Zaike-Shukke (jap): Lay people and monks—See hieän Thieàn Vieän Thanh Quy, ñöôïc bieân soaïn bôûi Taïi Gia Xuaát Gia. moät vò Thieàn sö Trung Hoa. Veà sau naøy Thieàn sö Zaise (jap): Amisa-dana (skt)—Amisadanam Ñaïo Nguyeân Hy Huyeàn duøng noù nhö moät nhan ñeà (p)—Material-offering—Almsgiving—Offering of ruùt ngaén cho chöông Nguyeân Lyù Toïa Thieàn Cuûa goods—Giving of material objects—See Taøi Thí.

Ñaïo Nguyeân trong moät chöông cuûa boä Chaùnh Zealous-Army Buddha: Tinh Taán Quaân Phaät. Phaùp Nhaõn Taïng. Zealous-Delight Buddha: Tinh Taán Hyû Phaät. Zazen Hall-front: Dozen (jap)—Ñöôøng Tieàn— Zealous disciple: Phaùp Töû—Zen disciple. The smaller hall which accomodates the temple Zealous progress: Virya-paramita (skt)— officers and others who can come and go there Energy—Mind that resides in vigor—Vigor without disturbing the main body of monks in the (Zeal)—Tinh Taán Ba La Maät—Tinh taán taâm truï. Zazen Hall, or just the area outside of the Zazen Zebutsu Soku-Shin (jap): Töùc Taâm Thaønh Phaät— Hall—Moät caùi phoøng nhoû ñeå giuùp cho nhöõng vò Thò Phaät Töùc Taâm—Mind here and now is chöùc saéc vaø nhöõng vò Taêng khaùc trong chuøa ra voâ Buddha—See Töùc Taâm Thò Phaät. Thieàn ñöôøng maø khoâng khuaáy ñoäng chuùng Taêng Zemban (jap): Meditation plank—See Thieàn Baûn trong saûnh, hay chæ laø moät khu vöïc beân

ngoaøi (2). Thieàn ñöôøng. Zembyoâ (jap): See Zenbyoâ. Zazenkai (jap): One day session, in which the Zen (jap): Jhana (p)—Dhyana (skt)— practitioners partake in meditation, listening to Concentration—Meditation—"Zen," the Japanese dharma talk and other Zen lectures, and receiving abbreviation for "Zenna," which is the Japanese private consultation (dokusan)—Khoùa thieàn moät pronunciation for the Chinese word "Ch'anna." ngaøy trong ñoù haønh giaû vöøa tham döï thieàn taäp, Ch'anna and Zenna are the standard nghe phaùp thoaïi, phaùp thieàn vaø ñoäc tham. transliterations for the Sanskrit term "Dhyana" or Zazenshu (jap): Sitting Dhyana Sect—Toïa Thieàn the Pali term "Jhana." In Japanese texts, the term Toâng. "Zen" may be used broadly for any style of Zazen-wasan (jap): Hakuin's Zazen wasan—meditation, whether Buddhist or not. It often "Song of Meditation" by Zen master Hakuin, refers specifically, however, to "Zazen," the style which is usually used to recite in a "teisho" of seated meditation practiced within the Zen (discoursing) in most Japanese Zendos—Toïa school of Buddhism. In addition, the term "Zen" is Thieàn Hoøa Taùn, baøi taùn cuûa Thieàn sö Baïch AÅn also used to designate the Zen school, or Zen Hueä Haïc, thöôøng ñöôïc tuïng trong caùc buoåi "ñeà teachings and Zen practice in general. Zen xöôùng" trong haàu heát caùc Thieàn ñöôøng ôû Nhaät tradition explains its history in terms of simple Baûn—See Baïch AÅn Thieàn Toïa Tuïng. transmission of the Dharma from one master to Zazen-yoâjinki (jap): Precautions To Be Taken in another, which historians no longer accept as Zazen, a well-known work on the practice of factually accurate. According to Zen tradition, the zazen, composed in the 14th century by Keizan Indian monk Bodhidharma was the first Zen Jokin, a patriarch of the Japanese Soto school of patriarch to travel to China to spread Zen practice Zen—Nhöõng Bieän Phaùp Phaûi Tuaân Thuû Trong in East Asia. He is said to have transmitted the Thieàn Toïa Tónh Taâm, vaên baûn noåi tieáng veà caùch Zen teachings and style of practice to his Chinese thöùc tu taäp thieàn toïa tónh taâm, do thieàn sö Oaùnh disciple, Hui-K'o (487-593), known as the Second Sôn Thieäu Caàn, tröôûng laõo thieàn phaùi Taøo Ñoäng ôû Patriarch. Hui-K'o then transmitted the Dharma to Nhaät bieân soaïn vaøo theá kyû thöù XIV. his disciple, the Third Patriarch Seng-ts'an (?-606), Zazen is the Way: See Thieàn Toïa Thò Ñaïo. and so on through Hui-neng (638-713), recognized Zeal: Viriyaparamita (skt)—Viryendriya (skt)— as the Sixth Patriarch. Tradition says that Tinh taán—Noã löïc—Effort—Tinh taán Ñoä—See Bodhidharma taught that all human beings Tam Chuûng Tinh Taán. innately possess the Buddha Nature. He is said to Zeal as the bow, wisdom the arrow: Tinh taán have taught a form of seated meditation designed cung, trí hueä tieãn (tinh taán ñöôïc ví nhö cung vaø trí to allow the individual to grasp the workings of tueä nhö teân). the mind, to recognize one's own Buddha Nature, Zeal in goodness: Tinh taán haønh trì thieän phaùp and thus attain enlightenment. According to (sieâng naêng laøm ñieàu thieän ñeå thaønh töïu tieán ñoä). Vietnamese Buddhist legend, Hjiang-Jing-Hui Zeal, Progress or Effort: See Tinh Taán. was the first Vietnamese Zen master; however, Zealous (a): Coá gaéng—See Tinh Taán. Vietnamese Zen sects only developed at the time

of Zen master Vinitaruci in the sixth century. The haønh giaû naém ñöôïc söï vaän haønh cuûa taâm, nhaän ra actual history of Zen Buddhism's development in ñöôïc Phaät taùnh, vaø töø ñoù ñaït ñöôïc giaùc ngoä. Theo China is a much more complex process. In China, truyeàn thuyeát Phaät giaùo Vieät Nam, chính ra Zen first arose in China sometime during the Khöông Taêng Hoäi laø vò Thieàn sö Vieät Nam ñaàu T'ang dynasty (618-907), many centuries after tieân; tuy nhieân, thieàn phaùi Vieät Nam chæ baét ñaàu Buddhism had entered the country. During the ñöôïc thaønh laäp töø thôøi Thieàn sö Tyø Ni Ña Löu Chi Sung dynasty (960-1279), Zen monastic codes vaøo theá kyû thöù VI maø thoâi. Lòch söû xaùc thöïc cuûa söï were compiled and most of the classical textual phaùt trieån Thieàn toâng Phaät giaùo ôû Trung Hoa laø sources were collected, such as the recorded moät tieán trình phöùc taïp hôn nhieàu. ÔÛ Trung Hoa, sayings of the masters, collections of koâan, and Thieàn baét ñaàu phaùt khôûi töø trieàu ñaïi nhaø Ñöôøng, Records of the Transmission of the Lamp, and so nhieàu theá kyû sau khi Phaät giaùo ñaõ ñi vaøo ñaát nöôùc on. The koan emerged during this period as an naøy. Döôùi thôøi nhaø Toáng, thanh quy nhaø Thieàn important meditative device among some Zen ñöôïc bieân soaïn vaø haàu heát nhöõng nguoàn giaùo khoa masters, especially those in Lin-Ch'i Lineage. By coå ñieån ñöôïc söu taäp nhö ngöõ luïc, söu taäp coâng aùn the late Sung dynasty, only a few major Zen vaø Truyeàn Ñaêng Luïc, vaân vaân. Nhöõng coâng aùn lineages survived, out of which came the two khôûi leân trong thôøi kyø naøy ñöôïc caùc Thieàn sö xem primary schools of Chinese Zen, the Lin-Ch'i nhö laø moät thöù trôï huaán Thieàn quan troïng, ñaëc bieät Tsung and the Ts'ao-Tung-Tsung. Both schools laø doøng truyeàn thöøa cuûa Laâm Teá toâng. Vaøo were transmitted to Vietnam during the Sung khoaûng cuoái thôøi nhaø Toáng, chæ coøn moät vaøi doøng period and to Japan during the late twelfth through Thieàn toàn taïi, trong soá ñoù coù hai tröôøng phaùi chính the thirteenth century—Thuaät ngöõ "Zen" cuûa Nhaät laø Laâm Teá toâng vaø Taøo Ñoäng toâng. Caû hai tröôøng Baûn laø chöõ vieát taét cuûa chöõ "Zenna" töông ñöông phaùi naøy ñöôïc truyeàn sang Vieät Nam ngay döôùi vôùi thuaät ngöõ "Ch'anna" cuûa Trung Hoa. Caû hai töø thôøi nhaø Toáng vaø truyeàn sang Nhaät Baûn vaøo "Zenna" vaø "Ch'anna" laø nhöõng chuyeån dòch tieâu khoaûng cuoái theá kyû thöù XII ñeán suoát theá kyû thöù chuaån cuûa nhöõng thuaät ngöõ Baéc Phaïn "Dhyana" XIII—See Thieàn, Thieàn Toâng Nhaät Baûn, Thieàn vaø Nam Phaïn "Jhana." Trong saùch vôõ giaùo khoa Toâng Trung Hoa, and Thieàn Toâng Vieät Nam. cuûa Nhaät Baûn, thuaät ngöõ "Zen" coù theå ñöôïc söû Zen Adept: Ngöôøi tinh thoâng veà Thieàn. duïng moät caùch roäng raõi cho baát cöù loaïi thieàn ñònh Zen Buddhism: Thieàn Toâng Phaät Giaùo. naøo, Phaät giaùo hay khoâng Phaät giaùo. Tuy nhieân, Zen Buddhism in China: Phaät giaùo Thieàn Trung thuaät ngöõ naøy ñaëc bieät chæ cho vieäc "Toïa Thieàn," Hoa—Zen schools in China—See Thieàn Toâng loái thieàn toïa ñöôïc tu taäp trong Thieàn toâng Phaät Trung Hoa. giaùo. Beân caïnh ñoù, thuaät ngöõ "Zen" cuõng ñöôïc Zen and Buddhism: Thieàn vaø Phaät giaùo—Zen duøng ñeå chæ Thieàn Toâng, giaùo thuyeát vaø tu taäp looks back to Buddha as its founder and authority. Thieàn noùi chung. Truyeàn thoáng Thieàn giaûi thích Its place in Buddhism is shown by its

position in lòch söû Thieàn baèng caùch ñôn giaûn laø söï truyeàn thöøa the course of history of that religion. From the töø vò thaày naøy qua vò thaày khaùc, ñieàu maø caùc nhaø beginning Buddha's doctrine excluded theism and söû hoïc khoâng coøn chaáp nhaän nhö laø söï kieän chính an ultimate heaven. As theism involves an xaùc nöõa. Theo truyeàn thoáng nhaø Thieàn, vò Taêng almighty creator, an impersonal creator. AÁn Ñoä Boà Ñeà Ñaït Ma laø vò Toå ñaàu tieân du haønh Externalists believe that there exists an Almighty ñeán Trung Hoa ñeå truyeàn baù söï tu taäp Thieàn taïi God in this universe. But Buddha rejected it on vuøng Ñoâng AÙ. Ngöôøi ta noùi oâng ñaõ truyeàn Thieàn the ground that the very conception of a so-called phaùp vaø caùch tu taäp cho ñeä töû Hueä Khaû, ñöôïc bieát almighty creator who obstructs the way of the nhö laø Nhò Toå Thieàn Trung Hoa. Hueä Khaû truyeàn realization of the truth about man and the world. cho ñeä töû cuûa mình laø Tam Toå Taêng Xaùn, vaân vaân, Any sort of thinkable heaven as a permanent cho ñeán Hueä Naêng, ñöôïc thöøa nhaän nhö laø Luïc place or state, objective or subjective, was also Toå. Truyeàn thoáng noùi raèng Boà Ñeà Ñaït Ma ñaõ daïy rejected by him on the same ground—Thieàn nhìn laø taát caû chuùng sanh ñeàu coù Phaät Taùnh. Ngöôøi ta veà ñöùc Phaät nhö moät vò giaùo chuû vaø laø ngöôøi coù noùi Sô Toå ñaõ daïy hình thöùc toïa thieàn cho pheùp thaåm quyeàn. Vò trí cuûa Thieàn trong Phaät giaùo ñöôïc

cho thaáy trong chieàu daøi lòch söû cuûa toân giaùo naøy. Zen door: Thieàn moân—Zen door which helps Ngay töø ñaàu giaùo thuyeát cuûa ñöùc Phaät ñaõ loaïi boû practitioners to realize enlightenment through thuyeát Höõu thaàn luaän vaø moät coõi trôøi toái thöôïng. meditation—Giuùp ngöôøi tu ñi thaúng töø phaøm ñeán Vì Höõu thaàn luaän quan heä tôùi moät ñaáng saùng taïo Thaùnh hay chöùng ngoä Boà Ñeà baèng con ñöôøng toaøn naêng, moät ñaáng saùng taïo sieâu nhieân. Ngoaïi thieàn quaùn. ñaïo tin raèng coù moät thöôïng ñeá toaøn naêng trong vuõ Zen-E (jap): Toaøn Y—Hoaøn toaøn tuøy thuoäc vaøo— truï naøy. Nhöng ñöùc Phaät baùc boû ngay caùi khaùi Total reliance. nieäm cuûa caùi goïi laø ñaáng saùng taïo toaøn naêng, Zen'en (jap): Thieàn uyeån (vöôøn thieàn): Zen ngöôøi choaùn maát con ñöôøng chöùng ngoä chaân lyù veà garden—Thieàn Vieän: Zen monastery. con ngöôøi vaø theá giôùi. Baát cöù coõi trôøi naøo maø Zen enlightenment: Giaùc Ngoä Thieàn—See Giaùc ngöôøi ta coù theå nghó ra ñöôïc nhö laø moät nôi hay Ngoä. moät traïng thaùi thöôøng haèng, daàu laø chuû quan hay Zen'en Shingi (jap): Zen'on Shingi (jap)—Ch'an- khaùch quan, ñeàu bò ñöùc Phaät baùc boû baèng luaän yuan Ch'ing-kuei—The Zen monastic code of the ñieåm nhö vaäy. Yuan Dynasty, a code composed in ten sections in Zenbyoâ (jap): Japanese for "Zen sickness," an 1103. The Ch'an-yuan Ch'ing-kuei is the oldest ailment that may arise as a result of practicing Zen code in existence. The code is quite lengthy Zen meditation—Thuaät ngöõ Nhaät Baûn chæ "Thieàn and discusses almost every aspect of life and Beänh," coù theå khôûi leân nhö laø keát quaû cuûa vieäc tu practice in a Zen monastery. It was used as a basis taäp thieàn—See Thieàn Beänh. for subsequent versions of the Zen monastic code Zen cannot be explained by words: See Thieàn produced in China. The text was transmitted to Khoâng Theå Ñöôïc Giaûi Thích Baèng Lôøi. Japan in about 1200 and became very

influential Zen-chishiki (jap): Kalyanamitta (p)— there. Dogen Kigen (1200-1253) used it as the Kalyanamitra (skt)—Maitrayani (skt)—Thieän Höõu basis for his Eihei Shingi—Quy luaät Thieàn vieän Tri Thöùc—Good counselor—Good-knowing vaøo thôøi nhaø Nguyeân, ñöôïc bieân soaïn vaøo naêm advisor—See Thieän Tri Thöùc. 1103. Thieàn Uyeån Thanh Qui laø quyeån saùch vieát Zen-cuisine: Kitchen in a Zen monastery—Zen veà quy luaät Thieàn coå nhaát coøn toàn taïi. Quyeån saùch monasteries are sometimes known for their baøn luaän haàu heát moïi khía caïnh cuûa ñôøi soáng vaø tu vegetarian cuisine. In Japan, monasteries may taäp trong Thieàn vieän. Noù ñöôïc duøng nhö laø neàn serve food to the general public in an affiliated taûng cho nhöõng boä thanh quy khaùc ôû Trung Hoa veà restaurant or in the monastery dining hall. While sau naøy. Boä saùch ñöôïc truyeàn sang Nhaät Baûn vaøo the ordinary diet for Zen monks and nuns is quite naêm 1200 vaø trôû neân raát coù aûnh höôûng taïi ñoù. simple, fancier food is usually prepared for Thieàn sö Ñaïo nguyeân Hy Huyeàn ñaõ duøng noù laøm special occasions—Thænh thoaûng caùc Thieàn vieän caên baûn cho boä Vónh Bình Thanh Quy cuûa mình— ñöôïc bieát ñeán vì nhaø beáp naáu ñoà aên chay cuûa hoï. See also Baùch Tröôïng Thanh Quy. ÔÛ Nhaät, caùc töï vieän coù theå phuïc vuï thöùc aên ñeán Zen Essentials: Kao-Feng Ho-shang Ch'an-yao— quaàn chuùng ôû moät nhaø haøng lieân heä hay trong A Zen book composed by Zen master Kao-Feng- phoøng aên cuûa töï vieän. Trong khi moùn aên bình Yuan-Miao (1238-1295), a Rinzai master, in thöôøng cuûa chö Taêng Ni raát ñôn giaûn, nhöng thöïc which the master discussed about great resolve or phaåm caàu kyø hôn coù theå ñöôïc chuaån bò trong vaøi determination. Great resolve is one of the three dòp leã ñaëc bieät—See Truø Phoøng. essential traits necessary for Zen practice, along Zen disciple: Child of the Dharma or Dharma with great doubt and great trust. The Zen Successor—One who makes his living by practitioner must produce deep and abiding following Buddhism—A Zen disciple who has resolve to persevere in the practice of Zen, to reached the same degree of enlightenment as his overcome the doubt that arise, and to attain master—See Phaùp Töû. enlightenment—Cao Phong Hoøa Thöôïng Thieàn Zendoâ (jap): A large hall or room in monasteries, Yeáu, ñöôïc bieân soaïn bôûi moät vò Thieàn sö toâng in which zazen is practiced—Phoøng roäng trong caùc Laâm Teá, Cao Phong Nguyeân Dieäu, trong ñoù Sö töï vieän nôi tu taäp toïa thieàn—See Thieàn Ñöôøng. baøn veà Ñaïi Quyeát. Ñaïi Quyeát laø moät trong ba ñieàu

caàn thieát trong tu taäp Thieàn ñònh, cuøng vôùi ñaïi Thieàn Beänh. nghi vaø ñaïi tín. Haønh giaû tu thieàn phaûi thaâm truï Zenji (jap): Kammatthanacariya (p)—Chan-shi trong ñaïi quyeát ñeå kieân trì trong tu taäp taäp thieàn (chi)—A Zen Master—See Thieàn Sö. ñònh, nhaèm löôùt thaéng nhöõng nghi hoaëc khôûi leân Zen-Ji-Goji (jap): Oneself must guard well some ñeå ñi ñeán giaùc ngoä—See Ñaïi Quyeát and Ba Yeáu teachings—See Thieän Töï Hoä Trì. Toá Caàn Thieát Cho Giaùc Ngoä. Zenjoâ (jap): Jhana (p)—Dhyana (skt)— Zen flavor: Meditation flavor—See Thieàn Vò. Contemplation—Meditation—See Thieàn Na. Zen follower: Thieàn sinh—A Buddhist follower Zenjoâriki (jap): Joriki (jap)—See Ñònh Löïc. who practice Zen. Zenjuâ (jap):

Sö Thieän Chaâu—Shan-Chou-Fen- Zenga (jap): Zen painting, a general term that Yang—See Phaàn Döông Thieän Chieâu Thieàn Sö. encompasses several styles, including ink painting Zenjuâshonin (jap): Previous head priest—Tieàn (suibokuga), landscape, and portraits of Zen Truï Trì (vò sö truï trì tröôùc ñaây). masters (chinsoâ)—Tranh Thieàn bao goàm nhieàu Zenkai Ichiran (jap): See One Wave on the Sea loaïi: tranh veõ baèng möïc, tranh sôn thuûy, vaø tranh of Zen. chaân dung cuûa caùc vò Thieàn sö. Zenkan Sakushin (jap): Ch'an-kuan Ts'e-chin— Zengen (jap): Sudrsa (skt)—Good To Encourage Zealous Study of the Zen manifestation—See Thieän Hieän. Barriers—A compilation put together by the Zengen Chukoâ (jap): See Tieäm Nguyeân Troïng Chinese Buddhist monk Chu Hung (1535-1615), Höng Thieàn Sö. during the Ming Dynasty (1368-1644). Chu Hung Zengen Shozenshuâ Tojo (jap): Ch'an-yuan Chu-collected sermons and talks from Zen monks, ch'uan—The Complete Compilation of the Source stories about enlightenment experiences, and of Zen—A book written by Zen master Kuei-feng quotations from various sutras. He intended the in the tenth century—See Thieàn Nguyeân Chö work to encourage the pratice of Zen meditation, Thuyeân. especially the use of koâan; the "barriers" refer to Zengo (jap): Gradual realization—Gradual in the title are koâan. Chu Hung not only promoted awakening—Gradual awakening—Gradual the practice of Zen Buddhism in the text, but also enlightenment—Progressive awakening for encouraged the combined practice of Zen beginners—Progressive awakening for meditation and Pure Land devotion. The text was beginners—Söï giaùc ngoä töø töø—Gradual first published in China in 1600. It prompted the awakening Gradual method—See Tieäm Ngoä. Japanese Rinzai master Hakuin Ekaku (1685- Zengo-Sansan (jap): Tieàn Haäu Tam Tam— 1768) to become a Zen monk. The text was Concrete individuals, as opposed to an abstract published in Japan in 1762 by Toârei Enji (1721- ideal—See Coâng AÙn Tieàn Tam Tam Haäu Tam 1792), Hakuin's disciple, who added an Tam. epilogue—Boä saùch khuyeán taán veà nhieät taâm hoïc Zengyo (jap): 1) Clever (skillful): Xaûo Dieäu; 2) hoûi nhöõng raøo caûn trong tu taäp Thieàn ñònh, ñöôïc Skillful means—See Phöông Tieän Thieän Xaûo. Thieàn sö Chaâu Hoaèng bieân soaïn vaøo thôøi nhaø Zengyoâ (jap): Gradual teaching—See Tieäm Giaùo. Minh beân Trung Hoa. Ñaïi sö Chaâu Hoaèng söu taäp Zengyo-Hoben (jap): Upaya-kausalya (skt)— nhöõng baøi thuyeát giaûng vaø noùi chuyeän cuûa caùc Skillful means (expedient)—See Phöông Tieän Thieàn sö, nhöõng caâu chuyeän veà kinh nghieäm giaùc Thieän Xaûo. ngoä, vaø nhöõng trích daãn töø kinh ñieån. Chuû yù boä Zen hall: Buddhist meditation hall (center)—See saùch cuûa Sö nhaèm khuyeán taán tu taäp Thieàn ñònh, Thieàn Ñöôøng. ñaëc bieät laø vieäc söû duïng coâng aùn; nhöõng raøo caûn Zen of the highest vehicle: Toái Thöôïng Thöøa chæ cho chuû ñeà cuûa nhöõng coâng aùn. Trong saùch, Thieàn. Ñaïi sö Chaâu Hoaèng chaúng nhöõng khuyeán khích Zenho (jap): Kusala-dhamma (p)—Kusala- vieäc tu taäp Thieàn, maø coøn khuyeán khích söï tu taäp dharma (skt)—Saddhamma (p)—Sudhamma (p)— phoái hôïp giöõa Thieàn vaø Tònh Ñoä. Boä saùch ñöôïc Phaùp laønh—Good dharma—Thieän Phaùp. xuaát baûn laàn ñaàu tieân vaøo naêm 1600 taïi Trung Zen illness: The illnesses of meditation—See Hoa. Chính boä saùch naøy ñaõ

khieán cho moät vò Taêng

Nhaät Baûn laø Baïch AÅn Hueä Haïc trôû thaønh moät cuûa Thieàn sö Baùch Tröôïng Hoaøi Haûi trong Caûnh Thieàn Taêng. Boä saùch ñöôïc xuaát baûn taïi Nhaät vaøo Ñöùc Truyeàn Ñaêng Luïc. Boä saùch giaûi thích lyù do naêm 1762 bôûi Thieàn sö Ñoâng Laõnh Vieân Töø, ñeä töû cuûa vieäc laøm ra boä luaät rieâng bieät cho nhaø Thieàn, cuûa Thieàn sö Baïch AÅn Hueä Haïc, ngöôøi ñaõ theâm maø theo truyeàn thoáng ñöôïc cho laø cuûa Thieàn sö vaøo ñoù phaàn keát luaän. Baùch Tröôïng, vaø dieãn taû moät caùch ngaén goïn ñôøi Zenke (jap): Zen-en (jap)—Thieàn Vieän—Zen soáng trong Thieàn vieän buoåi ban sô—See also monastery—Zen temple—See Thieàn Gia. Baùch Tröôïng Thanh Quy. Zenkiku (jap): A woven ball made of animal hair Zenna (jap): 1) Dhyana (skt): See Thieàn Na; 2) that was used to prevent monks from falling Taintedness: Nhieãm OÂ—See Nhieãm Caáu. asleep during sessions of seated meditation. The Zen-nan-shi (jap): Kula-paltra (skt)—Good son— ball would be tossed at monks who were nodding See Thieän Nam Töû. off to stop them from falling asleep. The practice Zennasu (jap): A practitioner or trainee of is no longer observed in Zen monasteries—Moät meditation, a Zen monk or nun. The term "Zenna" quaû caàu laøm baèng loâng thuù ñöôïc duøng ñeå ngaên is the Japanese translation of the Sanskrit word khoâng cho Thieàn Taêng nguû guïc trong khi ñang toïa "Dhyana" or meditation—Ngöôøi tu taäp Thieàn, moät thieàn. Quaû caàu seõ ñöôïc neùm veà höôùng nhöõng vò vò Taêng hay Ni. Thuaät ngöõ "Zenna" cuûa tieáng Taêng ñang nguû gaät ñeå chaën ñöùng söï buoàn nguû cuûa Nhaät laø dòch ra töø thuaät ngöõ Baéc Phaïn "Dhyana" hoï. Baây giôø caùc Thieàn vieän khoâng coøn söû duïng hay Thieàn ñònh. caùch neùm quaû caàu naøy nöõa. Zennen Shingi (jap): Thanh quy trong nhaø Zenkoâ (jap): See Vinh Taây Minh Thieàn Sö. Thieàn—Pure Criteria for Zen Monastery—See Zenkoâ-Kokushi: See Vinh Taây Minh Thieàn Sö. Baùch Tröôïng Thanh Quy. Zenkon (jap): Kusala-mula (skt)—Good roots— Zenno (jap): Dhyana (skt)—See Thieàn. Wholesome roots—See Thieän Caên. Zennyonin (jap): Kuladhita (skt)—Kuladuhitra Zen language: Thieàn Ngöõ—Ngoân ngöõ thieàn. (skt)—Good and believing women—Thieän Nöõõ Zen is life itself: See Thieàn Thò Kieáp Nhaân Sinh. Nhaân. Zen master: Zenji (jap)—A master, or teacher, of Zen'on Shingi (jap): Ch'an-yuan Ch'ing-kuei— meditation—See Thieàn Sö. Pure Criteria for Zen Monastery—Thieàn Uyeån Zen Meditation: Thieàn chæ quaùn. Thanh Quy—See Zen'en Shingi. Zen mentality: Tinh thaàn Thieàn Hoïc. Zenpan (jap): See Thieàn Baûn (2). Zen mind: Thieàn taâm—Empty mind is Zen mind: Zen Patriarchs (China): See Toå Thieàn Toâng Voâ taâm laø thieàn taâm. Trung Hoa. Zen monastery: Thieàn vieän (nôi tu taäp cuûa haønh Zen Patriarchs (India): See Toå Thieàn toâng AÁn giaû tu thieàn). Ñoä. Zen monk: See Thieàn Taêng. Zen and philosophy: Zen is not so much an Zenmon Kishiki (jap): Ch'an-men Kuei-shih— unpractical theoretical philosophy—See Thieàn Thieàn Moân Qui Thöùc—Zen Monastic Code, an Khoâng Phaûi Laø Trieát Hoïc Lyù Thuyeát Khoâng Thöïc early Zen monastic code written during the Sung Tieãn. dynasty (960-1279) in China, around 1004. This Zen Phrase Book: Ku Zoâshi (jap)—"The Phrase text is very brief and appears as an addendum to Book," an anthology of 5,000 Zen

phrases the biography of Pai-chang Huai-hai (720-814) in compiled in Japan by Toâyoâ Eichoâ (1438-1504), a the Transmission of the Lamp (Ching-te Ch'uan- Dharma descendant of Kanzan Egen (1277-1369) teng Lu). The text explains the reasons for the of the Myoâshin-ji line of Rinzai Zen. Toâyoâ drew production of the first distinctively Zen monastic his material from sutras, recorded sayings of code, traditionally attributed to Pai-chang, and Chinese Zen masters, Taoist texts, Confucian briefly describes life in an early Zen monastery— texts, and Chinese poetry. He arranged the phrase Quyeån Thieàn Moân Qui Thöùc ñöôïc vieát vaøo thôøi according to length, including expressions of one nhaø Toáng ôû Trung Hoa. Boä saùch naøy raát ngaén vaø to eight characters and parallel verses of five to xuaát hieän nhö laø phaàn phuï luïc cho phaàn tieåu söû eight characters. Toâyoâ's work circulated in

manuscript form for several generations, but was characters in the sayings. Since the time of never published. In the seventeenth century, Hakuin Zenji, who became very acquainted with someone using the pen name Ijuâshi produced an this work in his youth, it has been a favorite expanded version of the Ku Zoâshi under the title source of primary expression of a koan (jakugoâ) in "Zenrin Kushuâ," first published in 1688—Boä Töø Rinzai Zen—Boä söu taäp "Thieàn Laâm Cuù Taäp", Ngöõ, thi taäp goàm 5.000 töø ngöõ Thieàn ñöôïc Thieàn ñöôïc moät haønh giaû Thieàn taïi gia teân Ijushi xuaát sö Toâyoâ Eichoâ, con chaùu trong Phaùp cuûa Thieàn sö baûn vaøo naêm 1688, bao goàm nhöõng ngöõ luïc trong Quan Sôn Hueä Huyeàn, Dieäu Taâm Töï, doøng Thieàn kinh ñieån hay töø nhöõng vò ñaïi Thieàn sö Trung Hoa, Laâm Teá. Taøi lieäu bieân soaïn cuûa Toâyoâ Eichoâ ñöôïc töø nhöõng baøi daïy cuûa Khoâng Töû vaø Laõo Töû, cuõng ruùt ra töø kinh ñieån, töø nhöõng ngöõ luïc cuûa caùc Thieàn nhö nhöõng doøng thô cuûa nhöõng ñaïi thi haøo Trung sö Trung Hoa, vaên baûn Laõo Töû vaø Khoâng Töû, vaø Hoa. Boä thi taäp naøy döïa treân moät boä söu taäp ngöõ thi thô Trung Hoa. Sö saép xeáp töø ngöõ theo ñoä daøi luïc ngaén hôn ñöôïc bieân soaïn bôûi moät Thieàn sö cuûa töø, töø moät ñeán taùm chöõ vaø nhöõng vaàn keä song Nhaät Baûn teân Toâyoâ Eichoâ, theá heä thöù baûy cuûa song töø naêm ñeán taùm chöõ. Taùc phaåm cuûa Toâyoâ Thieàn sö Quan Sôn Hueä Huyeàn. Boä Thieàn Laâm Eichoâ ñöôïc löu chuyeån döôùi hình thöùc chöõ vieát tay Cuù Taäp goàm coù 6.000 ñeà muïc, ñöôïc saép xeáp tuøy trong nhieàu theá heä, nhöng chaúng bao giôø ñöôïc theo soá chöõ trong ngöõ luïc. Töø thôøi Thieàn sö Baïch xuaát baûn. Vaøo theá kyû thöù XVII, coù ngöôøi laáy buùt AÅn Hueä Haïc, ngöôøi ñaõ trôû neân raát quen thuoäc vôùi hieäu laø Ijuâshi ñaõ khai trieån taäp "Ku Zoâshi" döôùi boä söu taäp naøy ngay töø thuôû thieáu thôøi, neân boä nhan ñeà "Zenrin Kushuâ," xuaát baûn laàn ñaàu vaøo saùch laø nguoàn taøi lieäu cho tröôùc ngöõ ñöôïc öa thích naêm 1688. trong Thieàn Laâm Teá—See Thieàn Laâm Cuù Taäp and Zen practitioners: Zen cultivator—Ngöôøi tu theo Toâyoâ Eichoâ. phaùp moân Thieàn—Thieàn giaû. Zen-Sansan, Go-sansan (jap): Tieàn Tam Tam Zen practitioners and non-human elements: Haäu Tam Tam—Three and three before, three See Haønh Giaû Tu Thieàn Vaø Yeáu Toá and three behind, suggests random concrete facts Phi Nhaân Loaïi. as opposed to general abstractions—See Coâng AÙn Zen priest: Zen master—See Thieàn

Sö. Tieàn Tam Tam Haäu Tam Tam. Zen and Pure Land: See Thieàn vaø Tònh Ñoä. Zen school: See Thieàn Toâng. Zenrai (jap): Sagata (skt)—Svagata (skt)— Zen schools in China: See Thieàn Toâng Trung Welcome! (a greeting salutation)—See Thieän Lai. Hoa. Zenrin (jap): Zen forest—Forest for meditation— Zen schools in Japan: Thieàn toâng Nhaät Baûn. See Thieàn Laâm. Zen schools in Vietnam: Vietnamese Zen—See Zenrin Biyoâ Shingi (jap): Japanese title for the Thieàn Toâng Vieät Nam. Pei-yung Ch'ing-kuei, a Chinese Zen monastic Zen sect: See Thieàn Toâng. code published in 1311. Zenshin (jap): 1) The whole body of the Buddha, Zenrin Goroku (jap): See Thieàn Laâm Ngöõ Luïc. or the Universe: Toaøn Thaân; 2) Buddha's earthly Zenrin Kushu (jap): Book of Passages Related to body, universe as the whole body of the Zen—Collection of Sayings from the Zen Forest, Tathagata: Sinh Thaân. an anthology, published in 1688 by the Zen Zenshitsu (jap): Buddhist meditation hall or room layman Ijushi, of sayings from the sutras, from the at a Zen temple—See Thieàn Ñöôøng. writings of the great Chinese Zen masters, from Zensho (jap): 1) Chan-Hsing, Zen and Pure Confucian anf Taoist texts, as well as lines from Land: Thieàn Tònh; 2) See Thieàn Tinh; 3) Good poems of great Chinese poets. It is based on a Star (Shan-hsing), name of a monk: Thieän Tinh, shorter collection of saying compiled at the end of teân cuûa moät vò sö; 4) Good essence, good nature: the fifteenth century by the Japanese Zen master Thieän Tính. Toâyoâ Eichoâ, a seventh-generation dharma Zenshuâ (jap): The Zen Sect—See Thieàn Toâng. successor of Kanzan Egen. The Zenrin-Kushu Zen sickness: An illness of the body or mind that consists of about 6,000 entries, which are arises as a result of practice sitting meditation, organized according to the number of written especially when practicing without proper

guidance from a qualified master. Although ancient capital city of Kyoto. There he practiced different physical and mental illnesses may occur, simply sitting, until one day his mind opened up the most common sickness is a form of delusion and he forgot all his ordinarily intellectual and hallucination. Practitioners routinely knowledge. In a nearby temple there lived an old experience a variety of phenomena when adept of the Soto school of Zen. Zeshin went to meditating, which can easily be misunderstood. If him and told him of his realization, seeking the condition goes unchecked, it commnly leads to witness to his enlightenment. The adept said, false understanding regarding one's practice and "Master Bankei is the enlightened guide of the false sense of enlightenment—Moät thöù beänh nôi age. Go to him to study." So Zeshin proceeded thaân hay taâm khôûi leân nhö laø keát quaû cuûa vieäc tu directly to Jizo temple east of Kyoto, where he taäp toïa thieàn, ñaëc bieät laø khi haønh giaû khoâng ñöôïc was told Bankei was staying. At that time, söï chæ daãn ñuùng ñaén töø moät vò thaày coù ñuû khaû however, the great master was in seclusion and naêng. Maëc daàu coù nhieàu loaïi thaân taâm beänh khaùc was not receiving any visitors. Nevertheless, nhau coù theå xaûy ra, caên beänh thoâng thöôøng nhaát laø Zeshin came to the temple every day and sat aûo giaùc. Haønh giaû thöôøng kinh nghieäm nhieàu hieän outside the gate all day, returning to the city at töôïng khi toïa thieàn, coù theå deã daøng bò hieåu laàm. night. He did this for thirteen days in a row. Neáu tình traïng

khoâng ñöôïc kieåm soaùt, coù theå ñöa Finally the keeper of the inn where Zeshin was ñeán söï hieåu laàm veà vieäc tu taäp vaø caûm giaùc khoâng staying asked him what was going on. Zeshin told ñuùng veà ñaït ngoä—See Thieàn Beänh. him the facts as they were. Trying to help out, the Zen of Small Vehicle: Tieåu Thöøa Thieàn—inn-keeper directed him to master Dokusho of Hinayana Zen. nearby Saga. Now Zeshin went to call on Zensoâ (jap): "Meditation monk," a Buddhist monk Dokusho and told him of his understanding. or nun who practices some form of meditation. In Dokusho simply said, "Keep it well." Zeshin many cases, the term refers specifically to Zen bowed and left the same day and went back to monks or nuns—Thieàn Taêng hay Thieàn Ni. Mount Yoshino. Several months later, Zeshin set Zen staff: See Thieàn Tröôïng. out again to try to see Bankei, the master of the Zen study: Thieàn hoïc. age. On the way to Jizo temple, he heard that Zensu (jap): Zen child—See Thieàn Töû. Bankei was then in Edo, the capital of the Zen verse: Keä thieàn. shoguns, where Bankei taught at Korin temple. Zen walking between sitting periods: Cankrama When Zeshin finally arrived, Bankei met with him (skt)—A Japanese term for “walking right away. When Zeshin had presented his meditation”—See Kinh Haønh. understanding, Bankei said, "And the ultimate Zen without Buddhist teachings: Gedo-zen end?" Zeshin hesitated, trying to think of (jap)—Ngoaïi Ñaïo Thieàn—Non-Buddhist Zen. something to say; then he hung his head. This Zen and words: Zen cannot be explained by happened three times. Finally Zeshin asked, "Is words—See Thieàn Khoâng Theå Ñöôïc Giaûi Thích there an ultimate end?" Zen master Bankei said, Baèng Lôøi. "You don't know how to use it." Zeshin again Zenza-Bunza (jap): Complete-seat part-seat— hung his head, unable to say anything. Something See Toaøn Toïa Phaàn Toïa. like this happened three times before Zeshin finally asked, "How is it used?" At that moment, Zenzai (jap): Sadhu (skt)—Good!!!—Thieän tai!!! an oriole called out in the yard. Bankei said, "You Zenzei (jap): Sugata (skt)—See Thieän Theä. hear the oriole when it cries." Zeshin went into Zenzenju-shonin (jap): Previous-previous head ecstasy. He prostrated himself before the Zen priest—Vò sö truï trì tröôùc ñaây hai ñôøi. master three times. Bankei said, "After this, don't Zeshin-Sa-Butsu (jap): This mind becomes speak vainly." At the end of the summer Buddha—Thò taâm taùc Phaät. meditation retreat at Korin temple, Bankei Zeshin Zen master: Thieàn sö Zeshin—Name of a returned to his principal teaching center in Japanese Zen master—Zeshin spent many years western Japan. Zeshin followed him there. For living in seclusion on Mount Yoshino, outside the

several days after his return, the Zen master met Zeshin hoûi: "Thaät coù muïc ñích toái haäu hay with newcomers. Each day Zeshin came before khoâng?" Thieàn sö Baøn Khueâ lieàn noùi: "OÂng chöa the Zen master with other new arrivals, but bieát choã duïng coâng phu." Zeshin laïi ngaån ngöôøi, Bankei paid him no attention. This happened on khoâng bieát phaûi noùi gì. Sau ba laàn nhö vaäy, Zeshin three successive days, with Zeshin showing up to laïi hoûi: "Phaûi duïng coâng nhö theá naøo?" Ñuùng vaøo be seen by the master and Bankei saying nothing luùc ñoù, töø ngoaøi saân voïng vaøo tieáng chim hoùt vang. to him. When the crowd had finally

dispersed, at Baøn Khueâ baûo: "Haõy laéng nghe tieáng chim vaøng last Bankei addressed Zeshin, saying, "You're anh caát tieáng hoùt!" Zeshin nhaém maét laïi vaø nhaäp lucky. If you hadn't met me, you'd have become a thaâm ñònh. Sau ñoù, Zeshin baùi taï thieàn sö Baøn braggart."—Trong suoát nhieàu naêm lieàn, sö Zeshin Khueâ. Baøn Khueâ baûo: "Ñaõ nhö vaäy, ñöøng noùi lôøi aån cö treân nuùi Yoshino, thuoäc ngoaïi thaønh coá ñoâ thöøa!" Vaøo cuoái muøa an cö kieát haï taïi thieàn vieän Kyoto. OÂng chæ chuyeân tu thieàn ñònh, cho ñeán moät Korin, Baøn Khueâ trôû veà trung taâm hoaèng phaùp ngaøy sö chôït thaáy taâm thöùc mình roäng môû vaø boãng chính cuûa mình ôû mieàn Taây nöôùc Nhaät. Zeshin choác bao nhieâu kieán thöùc phaøm phu ñeàu maát saïch. cuõng theo chaân Baøn Khueâ veà ñoù. Suoát nhieàu ngaøy ÔÛ moät ngoâi chuøa gaàn ñoù, coù moät vò tröôûng laõo hoøa sau khi trôû veà, Baøn Khueâ luoân baän roän tieáp ñoùn thöôïng thuoäc doøng Taøo Ñoäng Nhaät Baûn. Zeshin nhieàu thieàn sinh môùi. Moãi ngaøy Zeshin ñeàu ñeán tìm ñeán vò laõo Taêng naøy ñeå trình baøy sôû ngoä cuûa tröôùc maët thaày vôùi nhöõng ngöôøi môùi, nhöng Baøn mình, vaø xin ñöôïc ngaøi aán chöùng giaùc ngoä. Vò Khueâ khoâng ñeå yù gì ñeán Zeshin. Söï vieäc naøy xaûy tröôûng laõo noùi: "Thieàn sö Baøn Khueâ Vónh Traùc laø ra lieân tieáp trong ba hoâm, cuoái cuøng khi ñaùm ñoâng moät baäc giaùc ngoä ñöông thôøi. Ñeán maø tham vaán ñaõ taûn daàn, Baøn Khueâ môùi baûo Zeshin: "OÂng thaät vôùi oâng ta." Vì theá maø Zeshin ñi thaúng ñeán chuøa may maén! Neáu khoâng gaëp ta, oâng luoân chæ laø moät Jizo ôû ñeá ñoâ Kyoto, nôi thieàn sö Baøn Khueâ ñang thieàn giaû khoe khoang khoaùc laùc maø thoâi." truù nguï. Tuy nhieân, vaøo thôøi ñoù, vò ñaïi thieàn sö Ze-Shoho-Kuso, Fusho-Fumetsu (jap): There is naøy ñang nhaäp thaát vaø khoâng muoán tieáp khaùch. no appearance and disappearance of real Daàu vaäy, sö Zeshin cöù ñeán chuøa Jizo moãi ngaøy vaø dharmas—Real dharmas are bare manifestations. ngoài chôø beân ngoaøi coång suoát ngaøy, roài trôû veà They neither appear nor disappear—Thò Chö quaùn troï vaøo luùc ban ñeâm. OÂng ñaõ laøm nhö vaäy Phaùp Khoâng Töôùng, Baát Sanh Baát Dieät. lieân tieáp trong möôøi ba ngaøy lieàn. Cuoái cuøng vò Zesshiki (jap): Thieät Thöùc—Taste consciousness, quaûn lyù quaùn troï nôi Zeshin ñang truù nguï hoûi sö one of the eight consciousnesses—See Baùt Thöùc. vieäc gì ñang xaûy ra ñaây. Sö Zeshin noùi cho vò Zest: Piti (p)—Phæ. quaûn lyù bieát heát söï vieäc. Coá gaéng giuùp ñôû sö Zetsu (jap): Jhiva (skt)—Tongue—Löôõi (thieät). Zeshin, vò quaûn lyù quaùn troï beøn ñöa Zeshin ñeán Zetsugaku-Mui-Kando-Nin (jap): Tuyeät Hoïc Voâ gaëp thaúng thieàn sö Dokusho trong vuøng Saga keá Vi Nhaøn Ñaïo Nhaân—A person at ease in the caän ñeå tham vaán. Baáy giôø Zeshin ñeán tham vaán truth, who is through with study and free of doing. vôùi thieàn sö Dokusho vaø noùi vôùi oâng ta veà sôû ngoä Zhangjing Huai-hui: Shokei-Eki (jap)—See cuûa mình. Dokusho chæ noùi: "Haõy kheùo tu taäp." Chöông Kính Hoaøi Huy Thieàn Sö. Zeshin baùi taï vaø töø giaõ ra ñi ngay trong ngaøy hoâm Zhang-Juo Hsiu-Ts'ai: See Tuù Taøi Tröông ñoù ñeå trôû veà nuùi Yoshino. Nhieàu thaùng sau ñoù, Chuyeát. Zeshin laïi tieáp tuïc ñeán thieàn vieän Jizo ñeå chôø baùi Zhaozhou Congshen: Joshu-Jushin (jap)—See kieán thieàn sö Baøn Khueâ. Treân ñöôøng ñi, sö nghe Trieäu Chaâu Toøng Thaåm Thieàn Sö. noùi thieàn sö

Baøn Khueâ ñaõ ñöôïc thænh ñeán thieàn Zhao-Chou-T'sung-Shen (chi): Joshu-Jushin vieän Korin taïi kinh ñoâ Edo ñeå thuyeát phaùp, sö (jap)—See Trieäu Chaâu Toøng Thaåm Thieàn Sö. Zeshin beøn tìm ñeán thieàn vieän Korin. Ñeán nôi, sö Zhe Tsang Hsi-T'ang: See Trí Taïng Taây Ñöôøng Zeshin xin ñöôïc baùi kieán Baøn Khueâ ngay. Sau khi Thieàn Sö. nghe Zeshin trình baøy sôû ñaéc, thieàn sö Baøn Khueâ Zhen-ren (chi): See Chaân Nhaân. noùi: "Ñaâu laø muïc ñích toái haäu?" Zeshin do döï, coá Zhenxie Qingliao: Shingetsu Shoryo (jap)—See nghó ra caùi gì ñoù ñeå noùi; roài laïi laéc ñaàu ngaån ngöôøi Chôn Yeát Thanh Lieãu Thieàn Sö. ra. Vieäc naøy xaûy ra ba laàn nhö vaäy. Cuoái cuøng,

Zhen-zong-da-shi: Kataku-Jin'e (jap)—Chaân have the shape of an elephant's head—See Töôïng Toâng Ñaïi Sö—See Thaàn Hoäi Haø Traïch Thieàn Sö. Ñaàu Sôn. Zhi-Chang-Kui-Zong: See Trí Thöôøng Qui Toâng Zuda (jap): Hard practice—Mendicant conducts— Thieàn Sö. See Ñaàu Ñaø. Zhimen Kuangzuo: Chimon Koso (jap)—See Zugku (tib): Rupakaya (skt)—Physical body— Quang Toä Trí Moân Thieàn Sö. See Saéc Thaân. Zhong-Hsian-Xue-Tou (980-1052): See Truøng Zuiengyoâ (jap): Adapting to circumstances— Hieån Tuyeát Ñaäu Thieàn Sö. Thích öùng tuøy theo hoaøn caûnh—See Gyoânyuâ. Zhongyi Hongen: Chuyu Koon (jap)—See Trung Zuigan (jap): See Zuigan-Shigen. AÁp Hoàng AÂn Thieàn Sö. Zuigan Shigen (jap): See Thoaïi Nham Sö Ngaïn Zhu'an Shigui: Chikuan Shikei (jap)—See Thuû Thieàn Sö. An Thaïch Qui Thieàn Sö. Zuijiko (jap): Tuøy Töï Khöù—To follow self Zifu Rubao: See Töø Phöôùc Nhö Baûo Thieàn Sö. completely—Hoaøn toaøn tuøy theo baûn nguyeän cuûa Zo-Agon-Kyo (jap): Samyuktagama (skt)— chính mình. Miscellaneous Agama Sutra—See Taïp A Haøm. Zuikei Shuho Zenji (1391-1473): See Thoaïi Kheâ Zobo (jap): See Töôïng Phaùp. Chaâu Phuïng Thieàn Sö. Zobo Zen master: Name of a Japanese Zen Zuisoku-kan (jap): Following the breath—Chæ master—See Töôïng Phaùp Thieàn Sö. theo doõi hôi thôû—See Soå Töùc Quaùn. Zoâhoâ (jap): Pratirupaka-dharma (skt)—Sad- Zuitako (jap): Tuøy Tha Khöù—To follow external dharma-pratirupaka (skt)—Dharma Semblance circumstances—Chaïy theo hoaøn caûnh beân Age—The period of semblance Dharma—See ngoaøi—See Follow others completely. Töôïng Phaùp. Zuizo (jap): Auspicious Image—See Thoaïi Zo-Ichi-Agon-Kyo (jap): Agama Sutras Increased Töôïng. by One—See Taêng Nhaát A Haøm Kinh. Zuizo-In (jap): Thoaïi Töôïng Vieän—Auspicious Zojo-En (jap): Predominance condition—See Image Temple, name of Master Nan-ch'uan's Taêng Thöôïng Duyeân. temple—Teân cuûa ngoâi töï vieän cuûa Thieàn sö Nam Zojoji (jap): Chuøa Taêng Thöôïng (nhaät Baûn). Tuyeàn—See Nam Tuyeàn Phoå Nguyeän Thieàn Sö. Zojoman (jap): Lofty arrogance—High opinion of Zujo-Anzu (jap): Placing the head on the head— one's self—See Taêng Thöôïng Maïn. See Ñaàu Thöôïng An Ñaàu. Zojoten: Virudhaka (skt)—Taêng Tröôûng Thieân Zuk kham (tib): Rupa-bhumi (skt)—Rupadhatu, Vöông—One of the four Heavenly (Guardian) or rupaloka (skt)—Form realm—See Saéc Giôùi. Kings. Zuk kyi ku (tib): See Zugku. Zokotsu-Zan (jap): See Elephant Bone Mountain. Zuk me kham (tib): Formless realm— Zoku (jap): Tuïc—Theá tuïc—Secular. Immaterial-sphere—See Voâ Saéc Giôùi. Zong-mi (chi): Tsung-mi (chi)—See Toâng

Maät. Zunnan (jap): A young apprentice who generally Zoroastrianism: See Fire-worship. intends to become a monk in the future—Ngöôøi Zosa (jap): Taïo Taùc—To perform—To make by taäp söï treû, thöôøng coù yù ñònh trôû thaønh moät vò Taêng building. It is opposed to the term "Without being trong töông lai. made" (Voâ Taùc). Zushi (jap): Truø töû (baøn thôø gia tieân). Zoso Royo Zenji: See Taïng Taåu Laõng Döï Thieàn Zuxin Wuxin: Shishin Goshin (jap)—See Hoái Sö. Ñöôøng Toå Taâm Hoaøng Long Thieàn Sö. Zoâsu (jap): The sutra prefect—Vò Taêng phuï traùch Zuzu (jap): 1) Head-head: Ñaàu Ñaàu; 2) Each taøng kinh caùc—See Seihan and Taïng Chuû. individual: Moãi caù nhaân; 3) Everything: Moïi vieäc; Zoyakoho (jap): Increasing and improving merits 4) Everywhere: Moïi nôi. and blessings—Taêng Ích Phaùp—See Taêng Ích. Zozu-Sen (jap): Gajasira (p)—Gayasiras (skt)— Elephant Head Mountain, the peak was said to

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