Từ Điển Thiền & Thuật Ngữ Phật Giáo Anh-Việt [Dictionary of Zen & Buddhist Terms] Vol 10 (A-I)

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

TAÄP MÖÔØI (A-I) VOLUME TEN (A-I)

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

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

Caån Buùt Sa-moân Thích Chôn Thaønh

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

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

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

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

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

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

muoán tu thieàn thöôøng nghe ñaâu ñoù caùi caâu 'giaùo phaùp naøy baát laäp vaên töï'. Ñaây quaû laø moät loái suy nghó sai laàm veà Thieàn. Ñoàng yù tu taäp Thieàn khoâng phaûi laø moät vaán ñeà maø caùc hoïc giaû khoâng ñöôïc truyeàn thuï coù theå ñöông ñaàu chæ baèng trí thöùc hoaëc baùc hoïc thuaàn tuùy. Vaø cuõng ñoàng yù chæ coù nhöõng ngöôøi ñaõ coù kinh nghieäm töï thaân môùi coù theå baøn luaän veà chuû ñeà naøy moät caùch maät thieát vaø ñaùng tin caäy ñöôïc. Bôûi vì Thieàn, töï baûn tính cuûa noù khoâng phaûi laø moät 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 treâ n heát, taùc giaû xin tröôùc cung kính cuùng döôøng leân ngoâi Tam Baûo, sau thaønh kính hoài höôùng taát caû coâng ñöùc naày ñeán chuùng sanh muoân loaøi trong quaù khöù, hieän taïi vaø vò lai. Nhöõng mong ai naáy ñeàu thaáy ñöôïc söï lôïi laïc cuûa Phaät phaùp, ñeå moät ngaøy khoâng xa naøo ñoù, phaùp giôùi chuùng sanh ñoàng sanh veà coõi Nieát Baøn mieân vieãn.

Anaheim, California Thieän Phuùc

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

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

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

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

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

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Anaheim, California Thieän Phuùc

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

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

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

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

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

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

Abandon thoughts: Ñoaïn tröø caùc taâm tö duïc voïng. A Abandon thoughts of sensuality: Ñoaïn tröø caùc taâm tö duïc voïng. A (skt): Voâ—Khoâng—Chaúng phaûi—See Phi (2). Abandon vegetarianism: Khai Toá—As is Ababa (skt): Habava (skt)—A Baø Baø Ñòa Nguïc— permitted in case of sickness—Ngaõ maën, ñöôïc cho Hell of the only sound to possible to frozen pheùp trong tröôøng hôïp beänh hoaïn (trong tröôøng tongues, the fourth of the eight cold hells—Tieáng hôïp treân, ngöôøi beänh ñöôïc pheùp duøng gia vò vaø keâu rít leân vì laïnh, ñòa nguïc thöù tö trong baùt haøn thòt, hoaëc röôïu ñeå chöõa beänh). ñòa nguïc—See Baùt Haøn Ñòa Nguïc. Abandonable: Coù theå töø boû ñöôïc. Abandon (v): Parityajati (skt)—Buoâng boû. Abandoning: Upeksa (skt)—Upeksendriya Abandon cruelty: Ñoaïn tröø caùc taâm tö naõo haïi. (skt)—Buoâng xaû—Xaû boû—Xaû caên— Abandon demerit when it arises: Effort to Abnegation—Equanimity—Abstaining from— eliminate sins already arisen—To remove any Indifference—To let go—Neutral feeling— evil as soon as it starts—Ñieàu döõ ñaõ sanh, phaûi Relinquish—Renounce—Self-acrifice—See Xaû. tinh caàn döùt tröø ñi—See Töù Chaùnh Caàn. Abandoning by cutting off: Ñoaïn tröø baèng caùch Abandon desire: Ly duïc (töø boû tham duïc). caét ñöùt. Abandon discriminations: Töø boû phaân bieät. Abandoning by substitution of opposite: It is Abandon discriminations: Töø boû phaân bieät. like the abandning of darkness at night through Abandon evil: Töø boû vieäc aùc. the means of a light—Ñoaïn baèng caùch thay vaøo Abandon the eye of impurity: To leave the eye moät phaùp ngöôïc laïi, gioáng nhö thay theá boùng toái of contamination, and attain the eye which baèng aùnh saùng. beholds truth and reality—Ly caáu nhaõn (rôøi boû ueá Abandoning by suppressing: See ÖÙc Ñoaïn. nhieãm nhaõn ñeå ñaït ñöôïc thanh tònh nhaõn nhìn thaáu Abandonment (n): Upeksa-bodhyanga (skt)—Söï suoát ñöôïc chaân lyù cuûa vaïn höõu). buoâng boû hay söï xaû boû—Detachment—See Xaû Abandon ill-will: Ñoaïn tröø caùc taâm tö saân haän. Giaùc Phaàn. Abandon illusion and turn to enlightenment: Abandonment of desire-realm: Dó Ly Duïc—See Return to the source—Hoaøn nguyeân. Dó Ly Duïc Giaû. Abandon obscurers of hindrances to truth: Ly Abandonment of all materialistic desires for Caùi (töø boû ñöôïc naêm thöù phieàn naõo che maát chaân palaces and pleasures: All Buddhas have already taâm)—See Nguõ Chöôùng. abandoned all materialistic desires for palaces Abandon negative karma: Töø boû aùc nghieäp. and pleasures; they have no craving or Abandon the old and embrace the new: Caùch obsession—Chö Phaät nôi nhöõng saéc duïc cung ñieän coá ñænh taân (Boû cuõ döïng môùi). hay kyõ nhaïc ñeàu ñaõ xa lìa khoâng tham nhieãm. Abandon both pain and pleasure: Xaû Thoï—The Abandonment of thought or

recollection of state in which one has abandoned both pain and past delights: Caùi ñònh cuûa töù thieàn, xaû heát caùc pleasure or indifference to sensation—Traïng thaùi nieäm—See Xaû Nieäm Thanh Tònh Ñòa. trong ñoù con ngöôøi ñaõ xaû boû söï ñôùn ñau cuõng nhö Abbacy (n): Abbotship—Chöùc vò hay quyeàn haïn laïc thuù—See Nguõ Thoï. cuûa vò Tu Vieän Tröôûng. Abandon quests: Ñoaïn tröø caùc mong caàu. Abbatial acolyte: Thò giaû hay ngöôøi theo phuïc Abandon the quests for the holy life: Laøm an vuï thaày cuûa mình. tònh caùc mong caàu veà phaïm haïnh. Abbess: Head of a nunnery—Nöõ vieän chuû. Abandon the quests for rebirth: Ñoaïn tröø Abbhu (p): Abdhu (skt)—Marvellous— caùc mong caàu veà hieän höõu. Wonderful—Kyø dieäu. Abandon the quests for sense-desires: Ñoaïn tröø Abbhuta-dhamma (p): Abdhuta-dharma (skt)— caùc mong caàu veà duïc voïng. Marvellous dharma—Wonderful dharma—

Supernatural phenomena—Vò taèng höõu phaùp goàm vieäc quaûn lyù caû ngoâi töï vieän, troâng coi caû (phaùp vi dieäu chöa töøng coù). vieäc haønh chaùnh laãn söï höôùng daãn taâm linh cho Abbot: Vieän chuû—Head monks or nuns—The coäng ñoàng Taêng giaø trong töï vieän. Vò aáy coi soùc English term "abbot" is appropriately applied to luoân caû coâng vieäc cuûa nhöõng chöùc saéc Taêng Ni head monks or nuns at training monasteries and khaùc. Vì traùch nhieäm chính cuûa vò Vieän chuû laø baûo large temples, where the monastic community ñaûm cho moïi coâng vieäc trong töï vieän luoân ñöôïc practice Zen meditation. In case of small local troâi chaûy, neân vò aáy coù theå giao phoù moät phaàn temples where there is only one monk in coâng vieäc veà höôùng daãn tinh thaàn hay vieäc troâng residence, the term "head monk" would be more coi nhöõng vò môùi xuaát gia vaø chö Taêng cho moät vò appropriate. The abbot's duties include Thieàn sö khaùc. Theâm vaøo ñoù, vò Vieän chuû coøn ñaïi management of the monastery as a whole, dieän töï vieän trong vieäc giao tieáp vôùi theá giôùi beân handling the administrative work and the spiritual ngoaøi, bao goàm nhöõng quan heä vôùi chaùnh quyeàn direction of the community. He or she oversees vaø vôùi nhöõng töï vieän khaùc hay caùc toân giaùo khaùc. the work done by the other administrative Vieän chuû coøn laø vò Phaùp sö cuûa töï vieän. Nhieàu dòp officers. Since the abbot's primary responsibility is trong thaùng, Vieän chuû phaûi thuyeát giaûng cho coäng to ensure the smooth operation of the monastery, ñoàng Taêng giaø trong töï vieän. Thænh thoaûng, vaøo he or she may pass on a large portion of spiritual cuoái buoåi thuyeát giaûng, Vieän chuû môøi moät soá guidance or the resident novices and monks to thaønh vieân trong coäng ñoàng Taêng giaø tham gia vaøo another Zen master. In addition, the abbot buoåi tham vaán. Vieän chuû cuûa nhöõng töï vieän chính represents the monastery in all dealings with the thöôøng ñöôïc löïa choïn ra töø trong soá nhöõng vò outside world, including relations with the Thieàn sö ñuû phaåm chaát. Tieán trình löïa choïn vaø government and with other monasteries or phaåm chaát ñoøi hoûi moãi nôi moãi khaùc nhau, nhöng religious bodies. The abbot serves as the primary noùi chung, öùng vieân ñuû phaåm chaát phaûi tu taäp ít teacher of the Dharma at the monastery. On nhaát möôøi naêm vaø ñaõ töøng giöõ nhöõng chöùc vuï several occasions each month, the abbot lectures

haønh chaùnh cao trong caùc töï vieän. Trong moät vaøi on the Dharma to the entire monastic community. töï vieän lôùn, öùng vieân baét buoäc phaûi töøng giöõ chöùc Sometimes, at the end of the lecture, the abbot thuû toïa vaø phaûi ñaäu moät kyø thi saùt haïch khaû naêng. invites members of the community to enage in a ÔÛ Nhaät Baûn, vò Vieän chuû cuûa ngoâi Thieàn vieän question-and-answer session. Abbots of major chính theo truyeàn thoáng phaûi ñöôïc nhaø vua hay monasteries are usually selected from among a chaùnh quyeàn quaân nhaân boå nhieäm. Ngaøy nay, group of qualified Zen masters. The selection trong nhöõng ngoâi töï vieän ôû Ñaïi Haøn, vò Vieän chuû process and exact qualifications differ throughout thöôøng ñöôïc löïa choïn bôûi Taêng chuùng cuûa töï the world, but in general, the qualified candidate vieän—See Phöông Tröôïng. has practiced for at least ten years and has held Abbot's attendant: Thò giaû. other high-ranking administrative positions. In Abbot’s chamber: Phöông tröôïng (phoøng cuûa vò some large monasteries, candidates were required sö truï trì). to have served as the chief seat of a monastery Abbot's dormitory: See Chính Ñöôøng. and to have passed a qualifying exam. In Japan, Abbot’s robe: Y aùo cuûa vò vieän chuû. the abbot of major Zen monastery was Abbreviated version: Summarized version— traditionally appointed by the emperor or military Tieåu Phaåm (phaåm kinh toùm taét). government. In Korean temples today, the abbot Abdhuta-dharma (skt): Abbhuta-dhamma (p)— is elected by the assembly of monks at the Wonderful Dhammas—Accounts on miracles monastery—Thuaät ngöõ tieáng Anh "Abbot" aùp performed by the Buddha—Kinh Vò Taèng Höõu duïng moät caùch thích hôïp cho caùc töï vieän lôùn nôi Thuyeát Nhaân Duyeân. maø coäng ñoàng Taêng giaø ñang tu taäp thieàn ñònh. Abdicate: Renounce the throne—Resign from the Trong tröôøng hôïp nhöõng ngoâi chuøa nhoû ôû ñòa throne—Thoaùi vò (töø boû ngai vaøng). phöông nôi chæ coù moät vò Taêng thì töø "Thuû Toïa" seõ Aberration: Hallucination—AÛo giaùc. thích hôïp hôn. Coâng vieäc cuûa moät vò Vieän chuû bao

Abhabbagamana (skt): Abhibbagamana (p)— Abhavasvabhava (skt): Lack of self-substance or Incapable of progressing—Those beings who are absence of the substance of existence—Voâ töï obstructed by their evil actions, by their tính, khoâng coù moät thuoäc tính ñoäc laäp. defilements, by the result of their evil actions. Abhava-svabhava-sunyata (skt): Emptiness of Those who are devoid of faith, energy and the non-being of self-nature—Voâ Taùnh Töï Taùnh knowledge, and unable to enter the right path and Khoâng—Khoâng cuûa voâ theå cuûa töï taùnh (taát caû caùc reach perfection—Khoâng coøn khaû naêng chuyeån phaùp höõu vi vaø voâ vi ñeàu khoâng thaät coù) . hoùa. Nhöõng keû bò chöôùng ngaïi vì nhöõng aùc haønh Abhavita-sutta (p): Sutra on Untamedness—Kinh vaø nhieãm oâ cuûa hoï. Nhöõng keû khoâng coù tín Chöa Thuaàn Hoùa. ngöôõng, nghò löïc vaø söï hieåu bieát, khoâng theå naøo Abhaya (skt): Courage—Voâ uùy—Dauntless— böôùc vaøo con ñöôøng chaùnh ñaïo ñeå ñi ñeán toaøn Fearless—Fearlessness— Giving of courage or giaùc ñöôïc. fearlessness—Voâ UÙy Thí—See Tam Boá Thí. Abhasita sutta (p): Sutra on what was not said— Abhaya-bhumi (skt): Fearless bhumi— Kinh nhöõng ñieàu chöa noùi. Fearlessness position—See Voâ UÙy Ñòa. Abhassa (skt): AÙnh saùng. Abhayadana

(skt): Abhayandada (skt)— Abhassara (p): Deva—Radiant devas—Realm of Bestower of fearlessness—Fearlessness giving— the radiant gods—The “Radiant Ones.”—A class See Thí Voâ UÙy Giaû. of heavenly beings of the fine-material world Abhayagiri (skt & p): A Baït Da Chæ Ly: Mount (rupa-loka)—Coõi trôøi saéc giôùi. Fearless in Ceylon at Anuradhapura—Voâ UÙy Abhasvara (skt): Light-sound heavens—Pure Sôn—Nuùi Voâ UÙy ôû A Naâu La Ñaø Boå La, coá ñoâ heaven of utmost light and sound—Realm of (kinh ñoâ coå) cuûa nöôùc Tích Lan. radiance—Cöïc quang tònh thieân—Ñaïi Quang AÂm Abhayagiri-vasin (skt): Abhayagiri-vasinah (p)— Thieân—Coõi trôøi nhò thieàn: Thieåu Quang Thieân, Voâ School of Abhayagiri—See Voâ UÙy Sôn Truï Boä. Löôïng Quang Thieân, Quang AÂm Thieân—Second Abhayagiri-vasinah (p): Voâ UÙy Sôn Truï Boä— Dhyana: Minor-Light Heaven, Infinite-Light See Abhayagiri-vasin. Heaven, Light and Sound Heaven. Abhayagiri-vihara (p): Voâ UÙy Sôn Töï— Abhasvara-deva (p): Inhabitants of the realm of Abhayagiri monastery—Monastery on the radiance—Cöïc quang tònh thieân töû (nhöõng vò trôøi mountain of fearlessness. trong coõi cöïc quang tònh thieân). Abhayam (p): Protection from danger— Abhasvaraloka (skt): Quang AÂm Thieân Giôùi— Security—An toaøn (baûo veä khoûi nguy hieåm). Realm of the Radiant Gods. Abhayam-dana (skt): Fearlessness-Giving Abhasvara-vimana (skt): A Ba La—The sixth of Bodhisattva—Thí Voâ UÙy. the Brahmalokas of light and sound (abhasvara) Abhayam-kara (skt): A Baø Döïng Ca La—Ly Boá and its devas—See Quang AÂm Thieân. UÙy—Free from fear. Abhava (skt): Phi Höõu—Voâ höõu—Khoâng hieän Abhayam-kara-tathagata (skt): Free-From-Fear höõu, khoâng coù thaät—Non-existence—Not real— Tathagata—Ly Boá UÙy Nhö Lai. Non-reality. Abhaya-mudra (skt): Thí Voâ UÙy AÁn—See Maãu Abhava-padattha (p): Absence of the meaning of Ñaø La Phaùp AÁn. a word—Voâ thuyeát cuù nghóa—Nguyeân lyù phi toàn Abhayapradana (skt): Abhayandada (skt)— taïi. Bestower of fearlessness—See Thí Voâ UÙy Giaû. Abhavapramana (skt): Phi Löôïng (hieän löôïng Abhaya-siddhi-sastra (skt): Treatise on the khoâng ñuùng). accomplishment of fearlessness—Luaän Thaønh Abhava-sunyata (skt): Emptiness of the non- Töïu Voâ UÙy. existence—Voâ phaùp khoâng—Caùi khoâng cuûa phi Abhaya-sutta (p): Voâ UÙy Kinh—Sutra on hieän höõu (caùc phaùp ñaõ hoaïi dieät thì khoâng coù töï fearlessness. taùnh). Abhetti (skt): A Ma Ñeà Boà Taùt—Another name Abhava-sunyata (skt): Emptiness of non-being— for Avalokitesvara—Moät teân khaùc cuûa Boà Taùt Voâ Taùnh Khoâng—Khoâng cuûa voâ theå.

Quaùn Theá AÂm. Abhidhammattha-samgaha (p): Collection of the Abhibhavayatana (skt): Abhibhayatana (p)— Significance of Abhidharma—An Encyclopedia of Thaéng Xöù—Fields (meditation exercises) of the Abhidhamma—See A Tyø Ñaït Ma Giaùo Nghóa mastery the sphere of the senses of perception in Cöông Yeáu. relation to various objects—Caùch kieåm soaùt tri Abhidhamma-vibhanga (p): Book of giaùc veà nhöõng ñoái töôïng khaùc nhau trong thieàn Classifications—See A Tyø Ñaït Ma Phaân Bieät ñònh—See Baùt Thaéng Xöù. Luaän. Abhibhayatana (p): Abhibhavayatana (skt)— Abhidhamma-yamaka (p): Book of Pairs—A Tyø Place of victory—See Baùt Thaéng Xöù. Ñaït Ma Song Ñoái Luaän (Kinh Song Ñoái). Abhibhu (p): Adhisthana

(skt)—Thaéng Giaûi— Abhidhammika (p) Abhidharmika (skt)—Determination—Resolution—Quyeát ñònh. Abhidhamma master—See Luaän Sö. Abhicara (skt): A Tì Giaø La—Name of a Abhidhanappadipika (p): Kinh Danh Nghóa Minh demon—Teân cuûa moät loaøi ma. Ñaêng—Name of a sutra. Abhicaraka (skt): Subjugator of demons—Haøng Abhidharma (skt): Abhidhamma (p)—A Tyø Ñaït phuïc—Controller of demons—One who can force Ma (Vi dieäu phaùp)—See A Tyø Ñaøm. demons to surrender—Ngöôøi kieåm soaùt hay haøng Abhidharma-dharmasangani (p): Book of phuïc ñöôïc ma quyû. Elements of existence—See A Tyø Ñaït Ma Phaùp Abhidhamma (p): Abhidhamma-pitaka (p)—A Tuï Luaän. Tyø Ñaït Ma—Vi dieäu phaùp—Wonderful dharma. Abhidharma-dharma-skandha-pada (skt): Book Abhidhamma analysis: Phaân tích luaän ñieån Phaät of things—See A Tyø Ñaït Ma Phaùp Uaån Tuùc giaùo. Luaän. Abhidhamma-dhammasangani (p): Book of the Abhidharma-dharma-skandha-sastra (skt): A Elements of existence—A Tyø Ñaït Ma Phaùp Tuï Tyø Ñaït Ma Phaùp Uaån Tuùc Luaän—Book of things. Luaän. Abhidharma-dhatukayapada sastra (skt): Book Abhidhamma-dhatu-katha (p): Book of the of elements—See A Tyø Ñaït Ma Giôùi Thaân Origin of things—A Tyø Ñaït Ma Giôùi Thuyeát Luaän. Tuùc Luaän. Abhidhamma-dhatu-kaya-pada-sastra (p): Book Abhidharma exegesis: Luaän ñieån Phaät giaùo of Elements—A Tyø Ñaït Ma Giôùi Thaân Tuùc Luaän, chuù giaûi. do Ngaøi Theá Höõu bieân soaïn. Abhidharma-hrdaya-sastra (skt): Heart of the Abhidhamma-katha-vatthu (p): Book of Higher Dharmas—See A Tyø Ñaït Ma Taâm Luaän. Controversies—A Tyø Ñaït Ma Thuyeát Söï Luaän. Abhidharma-hrdaya-sastra-sutra (skt): Abhidhamma-patthana (p): Book of causality—Explanation of the Heart of the Higher A Tyø Ñaït Ma Phaùt Thuù Luaän. Dharmas—See A Tyø Ñaït Ma Taâm Luaän Sôù. Abhidhamma-pitaka (p): Wonderful dharma— Abhidharma Jnana Prasthana (skt): Book of See A Tyø Ñaøm. Starting Point of Knowledge—See A Tyø Ñaït Ma Abhidhamma-puggala-pannati (p): Phaùt Trí Luaän. Abhidhamma-puggalapaati (p)—Book of Abhidharma-jnana-prasthana-sastra (skt): individuals—A Tyø Ñaït Ma Nhaân Thi Thieát Luaän. Book of the Beginning of knowledge—See A Tyø Abhidhamma-skandha-pada-sastra (p): Book of Ñaït Ma Phaùt Trí Luaän. things—A Tyø Ñaït Ma Phaùp Uaån Tuùc Luaän. Abhidharma-kosa (skt): A-Pi-Ta-Mo-Ku-She- Abhidhamma-sangaha (p): Abhidharma-sangaha Lun—Treasure chamber of of the Abhidharma— (skt)—Collection of the Significations of See A Tyø Ñaït Ma Caâu Xaù Toång Minh Luaän. Abhidharma—A Tyø Ñaït Ma Giaùo nghóa Cöông Abhidharma-kosa-bhasya (skt): A Tyø Ñaït Ma Yeáu. Caâu Xaù Luaän Thích. Abhidhamma-thukatha (p): Abhidhamma book Abhidharma-kosa-bhasyatika-tattva-rthanama of elements—See A Tyø Ñaït Ma Giôùi Thuyeát (skt): A Tyø Ñaït Ma Caâu Xaù Luaän Thöïc Nghóa Sôù, Luaän. boä luaän ñöôïc vieát bôûi ngaøi An Hueä—Written by

Sthiramati—See An Hueä Boà Taùt. Abhidharma-prakarana-pada-vibha-sastra Abhidharma-kosa-karika (skt): A Tyø Ñaït Ma (skt): A Tyø Ñaït Ma Cuùng Söï Tyø Baø Sa. Caâu Xaù Luaän Baûn Tuïng. Abhidharma prikarana pada (skt): A Tyø Ñaït Ma

Abhidharma-kosa-marmapradi (skt): Written by Phaåm Loaïi Tuùc Luaän—Book of Literature—Do Dignaga—A Tyø Ñaït Ma Caâu Xaù Luaän Chuû Yeáu Ngaøi Theá Höõu bieân soaïn. Nghóa Ñaêng, ñöôïc vieát bôûi ngaøi Traàn Na. Abhidharma-prakarana-sasana-sastra (skt): Abhidharma-kosa-samaya-pradipika-sastra Hieån Toâng Luaän, do Ngaøi Chuùng Hieàn bieân (skt): A Tyø Ñaït Ma Caâu Xaù Hieån Toâng Luaän—Do soaïn—See A Tyø Ñaït Ma Caâu Xaù Luaän. Ngaøi Chuùng Hieàn bieân soaïn—See A Tyø Ñaït Ma Abhidharma-samayapradipika-sastra (skt): A Caâu Xaù Toång Minh Luaän. Tyø Ñaït Ma Thuaän Chaùnh Lyù Luaän—Book on Abhidharma-kosa-sastra (skt): Kusha-ron Right methods, written by Samghabhadra—Ñöôïc (jap)—Treasure chamber of of the Abhidharma— vieát bôûi ngaøi Chuùng Hieàn (Taêng Giaø Baït Ñaø La). See A Tyø Ñaït Ma Caâu Xaù Luaän Toång Minh Luaän. Abhidharma-samgiti-Sastra (skt): A tyø ñaït ma Abhidharma-kosa-school: Abhidharma-kosa or taïp taäp luaän—Composed by Sariputra—Do Ngaøi Pitaka school of Vasubandhu—See Caâu Xaù Toâng. Xaù Lôïi Phaát bieân soaïn. Abhidharma-kosa sect: Abhidharma-Kosa Sect, Abhidharma-samuccaya (skt): Compendium of based on the Abhidharma-Kosa Sastra—Giaùo Higher Doctrine—See A Tyø Ñaït Ma Taäp Luaän. thuyeát Caâu Xaù Toâng döïa treân boä Caâu Xaù Luaän— Abhidharma-samuccaya-vyakhya (skt): A Tyø See Caâu Xaù Toâng. Ñaït Ma Ñoái Phaùp Luaän. Abhidharma mahavibhasa-sastra (skt): A-Pi-Ta- Abhidharma-samya-pradipika-sastra (skt): A Mo-Ta-Pi-Po-Sha-Lun—See A Tyø Ñaït Ma Ñaïi Tyø Tyø Ñaït Ma Taïng Hieån Toâng Luaän—Name of a Baø Sa Luaän. work of commentary written by Sanghabhadra— Abhidharma of the mahayana: Ñaïi Thöøa Luaän. Teân cuûa moät boä luaän do ngaøi Chuùng Hieàn bieân Abhidharma master: Abhidhammika (p)— soaïn. Abhidharmika (skt)—Luaän sö. Abhidharma-sangaha (skt): Abhidhamma- Abhidharma mrta-sastra (skt): A Tyø Ñaït Ma sangaha (p)—Collection of the Significations of Cam Loä Vò Luaän—Name of a work of Abhidharma—A Tyø Ñaït Ma Giaùo nghóa Cöông commentary written by Srighosaka—Teân cuûa moät Yeáu. boä luaän ñöôïc ngaøi Cuø Sa bieân soaïn. Abhidharma-sangiti-paryaya-pada-sastra (skt): Abhidharma mrtara-sastra (skt): A Tyø Ñaït Ma Book of Recitations of the teaching—See A Tyø Cam Loä Vò Sinh Luaän. Ñaït Ma Thaäp Nhò Moân Tuùc Luaän. Abhidharma-nyanyanusara-sastra (skt): Abhidharma school: Luaän Toâng—Toâng phaùi Abhidhamma-nyayanusara-shastra (p)—Book of Tam Luaän—The Sastra school—The beginning of knowledge—Thuaän Chaùnh Lyù Madhyamaka school of the San-Lun (Sanron). Luaän—See A Tyø Ñaït Ma Phaùt Trí Luaän. Abhidharma stagrantha (skt): A Tyø Ñaït Ma Baùt Abhidharma-paca-dharma-carita-sutra sastra Kieàn Ñoä Luaän, ñöôïc ngaøi Ca Chieân Dieân bieân (skt): The sastra on Sarvastivada's doctrine—See soaïn—Written by Katyayana. A Tyø Ñaït Ma Nguõ Phaùp Haønh Kinh. Abhidharma sutra (skt): A Tyø Ñaït Ma Kinh. Abhidhamma-patthana (p): Book of causality— Abhidharma text: Luaän ñieån Phaät giaùo. See A Tyø Ñaït Ma Phaùt Thuù Luaän. Abhidharma vatara (skt): Book of Recitations— Abhidharma-pitaka (skt): Abhidhamma-Pitaka See Nhaäp A Tyø Ñaït Ma Luaän. (p)—Basket of philosophical treatises—Higher Abhidharma vatara

sastra (skt): See Dharma—Thesaurus of discussions of Abhidharma vatara. discourses—See A Tyø Ñaït Ma Luaän Taïng. Abhidharma vibhasa sastra (skt): A-Pi-Ta-Mo- Abhidharma-prajnaptipada-sastra (skt): Book Ta-Pi-Po-Sha-Lun—See A Tyø Ñaït Ma Tyø Ba Sa of Descriptions—See A Tyø Ñaït Ma Thi Thieát Tuùc Luaän. Luaän and Thaát Luaän.

Abhidharma Vijnana Kayapada-sastra (skt): A laàm veà caùc bieåu theå, nhö chaáp vaøo aâm thanh, baøi Tyø Ñaït Ma Thöùc Thaân Tuùc Luaän—Book of haùt, vaân vaân. knowledge (understanding), composed by an Abhilasa (skt): Tuùc Duyeân—Causation or Indian Bhikkhu named Devasarman, which denied inheritance from previous existence—Nhaân the ego—Do Tyø Kheo AÁn Ñoä teân Ñeà Baø Thieát Ma duyeân truyeàn laïi töø tieàn kieáp. bieân soaïn, phuû nhaän caùi “ngaõ”. Abhimana (skt): A Supremely (lofty—haughty) Abhidharma-yamaka (skt): A Tyø Ñaït Ma Song arrogant monk—See Taêng Thöôïng Maïn. Ñoái Luaän—Book of pairs. Abhimukham (p): Abhimukhi (skt)—Deliverance Abhidharmika (skt) Abhidhammika (p)—See from the cycle of birth and death—Hieän Tieàn Luaän Sö. ñòa—See Hieän Tieàn Ñòa and Thaäp Ñòa. Abhidheya (skt): YÙ nghóa—Meaning. Abhimukhi (skt): Abhimukham (p)—Hieän Tieàn Abhidheyavikalpa (skt): Sôû thuyeát baát phaân— ñòa—Deliverance from the cycle of birth and Wrong discrimination regarding what is death, which continues only as long as desires are described—Söï phaân bieät sai laàm veà nhöõng gì ñaõ present—Tín giaûi (tin vaø hieåu) veà söï giaûi thoaùt ñöôïc thuyeát giaûng hay mieâu taû. khoûi chu kyø luaân hoài, chu kyø aáy chæ tieáp dieãn khi Abhidya (skt): Abhijjha (p)—Tham lam— naøo con ngöôøi vaãn coøn nhöõng duïc voïng—See Covetousness—Greed—Miserly—Lust. Hieän Tieàn Ñòa and Thaäp Ñòa. Abhijjha (p): Abhidya (skt)—Tham lam— Abhimukhi-bhumi (skt): Face-to-face stage—Covetousness—Greed—Miserly—Lust. Hieän Tieàn ñòa—See Thaäp Ñòa. Abhijit (skt): Ngöu—Name of one of the twenty Abhimukti (skt): Abhimukham (p)—Deliverance eight constellations. from the cycle of birth and death—Söï giaûi thoaùt Abhijna (skt): Abhinna (p)—A Sanskrit term for khoûi chu kyø luaân hoài—See Hieän Tieàn Ñòa and higher knowledge. Super-knowledge are modes of Thaäp Ñòa. insight attained by the practice of Dhyana—Töø Abhinibbatti (p): Punabhava (skt)—Taùi sanh— Phaïn ngöõ coù nghóa laø “Thaàn Thoâng.” Thaàn thoâng Rebirth. laø nhöõng loaïi tueä giaùc ñaït ñöôïc baèng tu taäp thieàn Abhinibbuta (p): Abhinirvana (skt)—Ultimate ñònh—See Thaàn Thoâng. bliss—Ultimate nirvana—Cöïc nieát baøn. Abhijna-asrava (skt): Voâ Laäu Thoâng—Thaàn Abhinikkhamana (p): Abhiniskramana (skt)— thoâng voâ laäu—Unconditioned supernatural Pravraj (skt)—Departure from the worldly life to powers. enter the ascetic life—Leave the secular life— Abhijna-riddhi (skt): Worldly supernatural Leaving Home—Renunciation—See Xuaát Gia. powers—Höõu Laäu Thoâng. Abhinirupana-vikalpa (skt): Fixation of the Abhikirtana (skt): Abhikitteti (p)—Recitation— thought in the discrimination—Keá Ñoä Phaân Bieät. Ñoïc tuïng. Abhinirvana (skt): Abhinibbuta (p)—Complete Abhikitteti (p): Abhikirtana (skt)—Recitation— serenity and passionlessness—Ultimate bliss— Ñoïc tuïng. Ultimate nirvana—Cöïc nieát baøn. Abhilakshana (skt): Earnestly desiring. By Abhiniskramana

(skt): Abhinikkhamana (p)— earnestly seeking for the realization of the Pravraj (skt)—Leave the secular life—Leaving supreme wisdom which is in one's inmost Home—Renunciation—See Xuaát Gia. consciousness—Chuyeân caàu hay mong öôùc maõnh Abhiniskramana-sutra (skt): Abhinikkhamana- lieät. Tha thieát mong caàu söï theå chöùng trí tueä toái sutta (p)—Phaät Baûn Haïnh Taäp Kinh. thöôïng voán ôû trong taâm thöùc saâu kín nhaát cuûa Abhinivesa (p & skt): Graha (skt)—Attachment—mình. Tendency for settling down in the mind—Coá chaáp Abhilapavikalpa (skt): Wrong discrimination chaët—Söï raøng buoäc—Clinging or adhering very concerning sounds and expressions, i.e., getting closely—Cling to things as real. To grasp, hold, or attached to various pleasant sounds and songs, cling to anything—See Chaáp Tröôùc. etc.—Ngoân thuyeát phaân bieät hay söï phaân bieät sai Abhinivesamdhi (skt): Close attachment—Solid attachment—Chaáp Chaët—Abhinivesa.

Abhinna (p): Abhijna (skt)—Thaàn Löïc—Thaéng trí Abhisamayakara (skt): A Sanskrit term for hay naêng löïc sieâu nhieân—Supernatural "Ornament for Clear Realizations"—See Luaän power(s)—Spiritual power(s)—Awesome spiritual Hoa Nghieâm Minh Chöùng. power(s)—Supernatural science or faculty of a Abhisamaya-lankara (skt): Adorned to have a Buddha—Miracle powers include knowing, clear understanding of dharma—Trang Nghieâm skillful, clever, understanding, conversant with, Chöùng Ñaïo. remembrance, recollection. Miracles mean Abhisamaya-lankara-loka (skt): Baùt Thieân Ñaïi ubiquitous supernatural power, psychic power, Chuù—Name of a sutra—Teân cuûa moät boä kinh. high powers, supernormal knowledges, or Abhisamaya-lankara-sastra (skt): Hieän Quaùn superknowledge. Miraculous Powers are what the Trang Nghieâm Luaän—Name of a work of Western religious imagination would regard as commentary—Teân cuûa moät boä luaän. miraculous or supernatural, attainable only Abhisamaya-lankara-sphutartha (skt): Baùt through penetrating insight, as seen in the two Thieân Tieåu Chuù—Name of a sutra—Teân cuûa moät Amitabha Sutras as inconceivable—Söùc maïnh kyø boä kinh. dieäu bao goàm söï hieåu bieát, kyõ xaûo, thoâng minh, trí Abhisamaya-samyutta (skt): Kinh Töông Öng nhôù, vaân vaân. Thaàn thoâng laø nhöõng thöù maø söï Minh Kieán—Sutra on Realization, in the töôûng töôïng cuûa xaõ hoäi vaên minh traàn tuïc hieän nay Samyutta Nikaya, chapter 13—Kinh Thöïc Chöùng cho laø phi thöôøng, hay nhöõng thöù maø söï töôûng trong Töông Öng Boä kinh, chöông 13. töôïng trong caùc toân giaùo phöông taây cho laø sieâu Abhisambodha (skt): Chöùng hay söï giaùc ngoä nhieân; thaàn löïc ñaït ñöôïc baèng trí tueä saùng suoát, hoaøn toaøn—Being fully awake—Perfect ñöôïc thaáy qua Kinh A Di Ñaø, vaø khoâng theå nghó enlightenment—See Trieät Ngoä. baøn—See Thaàn Thoâng. Abhisambodhati (skt): Absolutely complete Abhinnalakshana (skt): Dò töôùng hay nhöõng traïng enlightenment—See Trieät Ngoä. thaùi sai bieät—Differentiating marks. Abhisambodhi (skt): Chöùng hay söï giaùc ngoä hoaøn Abhinnavosita (p): Abhijna (skt)—One who has toaøn—Being fully awake—Perfect enlightenment. attained supernatural knowledge—Ngöôøi ñaõ ñaït Abhisambuddha (skt): Abhisambodha (skt)—A ñöôïc sieâu vieät trí—See Thaàn Thoâng. Tyø Tam Phaät

Ñaø—Fully awake—Complete Abhinnaya (p): Abhijna (skt)—Supernormal realization—Realizing or manifesting universal knowledge—See Thaàn Thoâng. enlightenment—Hieän Ñaúng Giaùc Phaät. Abhirati (skt): A Duy La Ñeà—A Tyø La Ñeà— Abhisambuddhati (skt): Abhisambodhati (skt)— Dieäu Hyû Quoác—Hoan Hyû Quoác—Realm of joy— Absolutely complete enlightenment—Perfectly The eastern Pure Land of Aksobhya—See Ñoâng enlightened—See Trieät Ngoä. Ñoä Thieân Ñöôøng. Abhisambudhyate (skt): Complete Abhisamacarika-sila (p): Morality consisting in enlightenment—Söï giaùc ngoä hoaøn toaøn—See good behavior relates to the external duties of a Hieän Ñaúng Giaùc. monk, such as toward his superior. The Buddha Abhisambudhyati (skt): Complete taught: “If certain monks and nuns have had no enlightenment—Söï giaùc ngoä hoaøn toaøn—See good behavior, in no way they can fulfill the law Hieän Ñaúng Giaùc. of genuine pure conduct.”—Giôùi haïnh oai nghi. Abhisamhara (skt): Abandoned—Töø boû. Phaät daïy: “Chö Taêng Ni naøo khoâng coù giôùi haïnh Abhisamkaroti (skt): Toân Kính—Homage— uy nghi thì khoâng theå naøo tu haønh thanh tònh Reverence—To have (show or pay) respect for— ñöôïc.” To reverence and respect—To revere—To Abhisamaya (skt): Pratyaksa (skt)—Immediate respect—To honour—Treat with respect. perception, evidence of the eye or other organ— Abhisamkhara (skt): Abhisankhara (skt)— Immediate realization of enlightenment—Inner Accumulation of karma, merit and demerit—realization—Intuitive comprehension—See Hieån Karma formations, identical with the second link Chöùng.

of the paticcasamuppada—Haønh Nghieäp, gioáng important factors in real “To cultivate” are to nhö maéc xích thöù nhì trong 12 nhaân duyeân. correct your character, to eliminate bad habits, to Abhisamparaya (skt): Samparaya (p)—Future be joyful and compassionate, to build virtue. In life—Kieáp sau. reciting sutras, one must thoroughly understand Abhisamskara (skt): Abhisamskaroti (skt)— the meaning. Furthermore, one should also Abhisamskarta (skt)—See Hieän Haønh. practise meditation on a daily basis to get insight. Abhisanda-sutta (p): Reward Sutra—Kinh Quaû For laypeople, “To cultivate” means to mend your Baùo—Name of the Sutra on Rewards in the ways, from evil to wholesome (ceasing Anguttara Nikaya—Teân cuûa kinh Quaû Baùo trong transgressions and performing good deeds)—Tu Taêng Nhaát A Haøm. coù nghóa laø tu taäp hay thöïc taäp nhöõng lôøi giaùo Abhisankhara (p): Haønh Nghieäp—The activities huaán cuûa Ñöùc Phaät, baèng caùch tuïng kinh saùng of thought, word, deed, moral action; karma— chieàu, baèng aên chay hoïc kinh vaø giöõ giôùi; tuy Wholesome and unwholesome volitional nhieân nhöõng yeáu toá quan troïng nhaát trong “thöïc activity—Vieäc laøm cuûa thaân, khaåu, yù (vieäc laøm tu” laø söûa taùnh, laø loaïi tröø nhöõng thoùi hö taät xaáu, laø thieän aùc seõ gaùnh chòu quaû baùo khoå vui). töø bi hyû xaû, laø xaây döïng ñaïo haïnh. Trong khi tuïng Abhisecanam (p): Murdhabhisikta (skt)— kinh ta phaûi hieåu lyù kinh. Hôn theá nöõa, chuùng ta Abhisecani (skt)—Ñieåm ñaïo—Quaùn Ñaûnh— neân thöïc taäp thieàn quaùn moãi ngaøy ñeå coù ñöôïc tueä Baptism or anointment—Initiation—See Ñaïi giaùc Phaät. Vôùi Phaät töû taïi gia, tu laø söûa ñoåi taâm Quaùn Ñaûnh Kinh. taùnh,

laøm laønh laønh döõ. Abhiseka (skt & p): Murdhabhisikta (skt)—Wang Abhyatma (skt): Internal—Noäi (thöôøng laøm tieáp (tib)—Baptism or anointment—Consecration or ñaàu ngöõ). Initiation—Consecration ceremony— Abhyatma-bahirdha-sunyata (skt): Internal- Empowerment—Initiation of transmission of external emptiness—Noäi Ngoaïi Khoâng—See Hai power—Ñieåm ñaïo—See Ñaïi Quaùn Ñaûnh Kinh. Möôi Laêm Caùch Giaûi Thích Veà Taùnh Khoâng. Abhisluka (skt): Inauguration—Ñaêng Quang Abhyatma-vidya (skt): Internal knowledge, a (ñaêng vò). treatise on the inner meaning of Buddhism—Noäi Abhisthiti (skt): Vónh Vieãn—Eternal— Minh, noäi giaùo cuûa Phaät phaùp—See Nguõ Minh. Everlasting—Endless—Perpetual. Abhyavagadha (skt): Maturation—Chín muoài. Abhivyakti-vada (skt): Toâng Hieån Luaän—Name Abhyavagahya (skt): Abhyavagadha (skt)— of a Vedic sect—Teân cuûa moät phaùi thuoäc Tyø Ñaø Maturation—Matured—Ripened—Chín muoài— giaùo (Pheä ñaø). Söï thaønh thuïc—See Dò Thuïc. Abhokasa (p): Abhyavakasa (skt)—In the open Abhyavakasa (skt): Abhokasa (p)—In the open air—Outside—Ngoaøi trôøi. air—Outside—Ngoaøi trôøi. Abhra (skt): Cloud—Vaân (maây). Abhyudaya (skt): Begin—Rise—Phaùt khôûi. Abhuta (skt): Not real—Not true— Abhyudgatosnisa (skt): Name of a Tathagata— Unoriginated—Unreal—Baát Khôûi Phaùt—Hö voïng Toái Thaéng Phaät Ñaûnh, teân cuûa moät vò Phaät. (khoâng thaät). Abide (v): Sthiti (skt)—1) To tolerate: Chòu ñöïng; Abhutaparikalpa (skt): Discriminated opinion— 2) To abide one's fits of temper: Chòu ñöïng söï Hö voïng phaân bieät—A Sanskrit term means noùng giaän cuûa ai; 3) Live in a place: Cö truù nôi "False judgment"—See Bieán Keá Sôû Chaáp. naøo. Abhyasa (p & skt): Tu Haønh—To cultivate—To Abide alone in a grove: ÔÛ moät mình nôi vöôøn observe or keep commandments—To practice— röøng maø laøm Phaät söï. "To cultivate" means correct our characters and Abide in attainment of acceptance, fulfilling obey the Buddha's teachings. "To cultivate" the forcast of enlightenment: An truï ñaéc nhaãn, means to study the law by reciting sutras in the vì vieân maõn thoï kyù—See Möôøi Choã An Truï Cuûa morning and evening, being on strict vegetarian Chö Ñaïi Boà Taùt. diet and studying all the scriptures of the Buddha, Abide (v) by: Tuaân theo—Toân troïng—1) To keep all the precepts; however, the most abide by one's promise: Giöõ lôøi höùa; 2) To abide

by a contract: Toân troïng hôïp ñoàng; 3) To abude by thoâng, vì vieân maõn ñaïi trí—See Möôøi Choã An Truï the terms of an agreement: Toân troïng nhöõng ñieàu Cuûa Chö Ñaïi Boà Taùt. khoaûn trong moät thoûa öôùc. Abide in the heaven of contentment in all Abide in the center: Trung truï (truï ôû giöõa). worlds, remaining unhindered: Nôi taát caû theá Abide in the company of the enlightened, to giôùi truï ôû cung trôøi Ñaâu Suaát voâ chöôùng ngaïi truï — learn the conduct of Buddhas: An truï thaân caän See Möôøi Truï Voâ Chöôùng Ngaïi Cuûa Chö Phaät. caùc Ñöùc Nhö Lai, vì hoïc Phaät oai nghi—See Möôøi Abide in indifference: Voâ coá luyeán truï (an truï Choã An Truï Cuûa Chö Ñaïi Boà Taùt. choã khoâng tham luyeán). Abide in concentration in which all perceptions Abide in the mental state: Truï kyø taâm (truï vaøo are extinguished: Bodhisattvas do not stop the taâm). activity of enlightening beings—Truï trong dieät Abide (v) in the nondualistic awareness: Truï töôûng ñònh,

maø chaúng döùt Boà Taùt haïnh. trong caùi bieát baát nhò (khoâng hai). Abide in concentration in which all sensations Abide in nonduality: Ñoàng chö Nhö Lai truï phaùp are extinguished: Bodhisattvas do not stop the baát nhò—See Möôøi Phaùp AÁn. activity of enlightening beings—Truï trong dieät thoï Abide in the principle of absence of selfhood: ñònh, maø chaúng döùt Boà Taùt haïnh. Truï nôi phaùp khoâng töï taùnh—See Thaäp Phaùp Truï. Abide in conformity to austerity: An truï tuøy Abide by right livelihood: An truï chaùnh maïng. thuaän ñaàu ñaø—See Möôøi Choã An Truï Cuûa Chö Abide securely in acceptance of Ñaïi Boà Taùt. nonorigination: An truï voâ sanh nhaãn. Abide in conformity to contentment: An truï tuøy Abide securely in dauntless power: An truï duõng thuaän tri tuùc—See Möôøi Choã An Truï Cuûa Chö Ñaïi maõnh—See Möôøi Phaùp Laøm Cho Chö Phaät Hoan Boà Taùt. Hyû. Abide in conformity to few desires mean few Abide securely in the enlightening practices: concerns: An truï tuøy thuaän thieåu duïc thieåu söï— An truï ñaïi haïnh. See Möôøi Choã An Truï Cuûa Chö Ñaïi Boà Taùt. Abide securely in the fulfillment of the Abide in conformity to getting rid of evil: An transcendent ways: An truï ñaày ñuû caùc moân Ba truï tuøy thuaän dieät boû nhöõng ñieàu aùc—See Möôøi La Maät. Choã An Truï Cuûa Chö Ñaïi Boà Taùt. Abide securely in great compassion: An truï ñaïi Abide in conformity to moderation in food, bi. clothing, and dwelling: An truï tuøy thuaän ñieàu tieát Abide securely in great kindness: An truï ñaïi töø. trong aên, maëc, vaø ôû—See Möôøi Choã An Truï Cuûa Abide securely in great vows: An truï ñaïi Chö Ñaïi Boà Taùt. nguyeän. Abide in conformity to universal knowledge: Abide securely in knowledge and wisdom: An truï tuøy thuaän nhöùt thieát trí—See Möôøi Choã An Observing all things have no abode, like empty Truï Cuûa Chö Ñaïi Boà Taùt. space—An truï trí hueä, quaùn saùt chö phaùp voâ truï, Abide contentedly in: Thieän laïc an truï. nhö hö khoâng. Abide in the correct dharma: Truï chaùnh phaùp Abide securely in nonindulgence: An truï baát (truï vaøo chaùnh phaùp). phoùng daät. Abide in the cosmos of reality, able to observe Abide securely in skillful means: An truï phöông everywhere: An truï phaùp giôùi, hay khaép quaùn saùt. tieän thieän xaûo. Abide in deep faith, bearing the true Teaching: Abide in the site of enlightenment, fulfilling An truï thaâm tín, vì gaùnh vaùc chaùnh phaùp—See powers, fearlessness, and all aspects of Möôøi Choã An Truï Cuûa Chö Ñaïi Boà Taùt. Buddhahood: An truï ñaïo traøng, vì ñaày ñuû thaäp Abide in dispassion: An truï nôi bình thaûn voâ tö— löïc, voâ uùy vaø taát caû Phaät phaùp—See Möôøi Choã An See Möôøi Choã An Truï Cuûa Chö Ñaïi Boà Taùt. Truï Cuûa Chö Ñaïi Boà Taùt. Abide in generation of spiritual powers, to Abide in the teaching of truth: An truï thuyeát fulfill great knowledge: An truï xuaát sanh thaàn phaùp—See Möôøi Choã An Truï Cuûa Chö Ñaïi Boà

Taùt. Abiding in knowledge of the ultimate Abide in the transcendent ways: An truï Ba La profundity: Truï nôi trí thaäm thaâm maø laøm Phaät Maät—See Möôøi Choã An Truï Cuûa Chö Ñaïi Boà söï. Taùt. Abiding of non-backsliding: The stage where Abide unsoiled: Live undefiled (unstained)— cultivator does not backslide from the experience Soáng khoâng bò oâ nhieãm. of emptiness, no desires—Baát thoái truï, laø nôi maø Abide where the Buddha-merit is stored: Ñaõ an haønh giaû khoâng coøn ñi

luøi veà kinh nghieäm taùnh truï trong kho taøng phöôùc ñöùc cuûa Phaät. khoâng, vaø cuõng khoâng coøn tham duïc—See Thaäp Abide in the will for enlightenment: An truï taâm Truï. Boà Ñeà—See Möôøi Choã An Truï Cuûa Chö Ñaïi Boà Abiding in non-frivolity: Voâ phoùng daät truï—Truï Taùt. ôû söï khoâng phoùng daät (vöõng taâm). Abide (v) with: Cö nguï vôùi ai. Abiding in one's seed nature: Truï chuûng tính Abide without changing: Truï baát bieán (truï baùm (giöõ laáy baûn taùnh chuûng töû cuûa mình). khoâng thay ñoåi). Abiding place: Dwelling place—Truï ñòa—One of Abide in all worlds, remaining unhindered: Truï the ten stages, resting and developing places or ôû taát caû theá giôùi, voâ chöôùng ngaïi truï —See Möôøi abodes of the Bodhisattva, which is entered after Truï Voâ Chöôùng Ngaïi Cuûa Chö Phaät. the stage of belief has been passed—Moät trong Abidings: Truù xöù. thaäp truï Boà Taùt, sau khi qua "tín vò" thì truï laïi ñeå Abding of awakening operation: Phaùt taâm truï phaùt trieån tu taäp. (an truù ngay trong nhöõng haønh ñoäng phaùt taâm Abiding in a place: Truï Vò—See Abiding place. tu haønh). Abiding in present manifestation: Truï hieän taïi Abiding in the certainty of attaining tieàn (truù ôû bieåu thò hieän tieàn). enlightenment: Truï Chaùnh Ñònh Tuï—Truù ôû taùnh Abiding in space: Akasa-pratisthita (skt)—Hö chaéc chaén cuûa söï giaùc ngoä. khoâng cö (hö khoâng truù). Abiding in Certainty Bodhisattva: See Truï Ñònh Abiding state of existence: Sthiti (skt)—Smrty- Boà Taùt. upasthana (skt)—Truï Töôùng—Abiding, being the Abiding cognition: Söï hieåu bieát laâu daøi. state of existence, i.e. birth, existence, change or Abiding in correct wisdom: Chaùnh tri nhi truï (giöõ decay, and death or cessation—Moät trong boán laáy chaùnh tri). töôùng sanh, truï, hoaïi, dieät—See Töù Töôùng (A). Abiding in the dharma: Truï Phaùp Vò—To abide Abiding Three Treasures: Thoï Trì Tam Baûo. in place in the Dharma. Ability (n): Khaû naêng (coâng naêng)—Capability— Abiding in the fruit: See Truï Quaû. Competence—Power. Abiding in goodness: Upavasatha, or Posadha Ability to acquire insight: Khaû naêng noäi quaùn. (skt)—Upavasath-posadha (skt)—Thieän Tuùc (giöõ Ability to emanate networks of pure light, the caùi thieän)—1) Abiding in goodness: Chæ truù nguï same as all Buddhas: Phoùng ñaïi quang minh nôi ñieàu thieän; 2) A disciple who keeps eight thanh tònh ñoàng vôùi chö Phaät. commandments: Moät vò Phaät töû (taïi gia) giöõ ñöôïc Ability to analyze and explain all truths: Khaû taùm giôùi (baùt quan trai giôùi). naêng phaân tích vaø giaûi thích chaân lyù—See Thaäp Abiding of Great Enlightening Beings: Truï Xöù Chuûng Thieän Tri Thöùc. cuûa chö Ñaïi Boà Taùt. Ability to annihilate causality karma for Abiding in hardship: Truï Gian Taân (truù ôû söï gian sentient beings: Khaû naêng loaïi tröø nhaân quaû khoå). nghieäp baùo cho chuùng sanh—He cannot annihilate Abiding kalpa: Vivarta siddha kalpa (skt)—Truï causality karma. Kieáp—The existing kalpa; the kalpa of human Ability to appear before all sentient beings: existence—Thôøi kyø maø caùc loaøi höõu tình yeân oån Thaân nghieäp ôû tröôùc taát caû chuùng sanh ñeàu coù theå toàn truï (moät trong boán trung kieáp, thaønh, truï, hoaïi, thò hieän. khoâng).

Ability to avoid pride and boasting: The Buddha Ability to develop the roots of goodness of is able to bestow blessings and happiness upon the enlightening beings as

appropriate: Tuøy thuaän people—Phaät coù khaû naêng traùnh taâm kieâu maïn. phaùt khôûi nhöõng thieän caên cuûa Boà Taùt. Ability (power) to be anywhere and to do Ability to develop all sentient beings: Khaû naêng anything at will: Rddhi-saksatkriya-jnana (skt)— khieán thaønh thuïc ñöôïc taát caû chuùng sanh—See Khaû naêng ñi baát cöù ñaâu vaø laøm baát cöù thöù gì tuøy Thaäp Chuûng Thieän Tri Thöùc. yù—See Thaàn Tuùc Thoâng. Ability to direct and guide all living beings: Ability to be enlightened: Ngoä tính. Giaùo hoùa taát caû chuùng sanh. Ability to bear: To undertake—Kham naêng. Ability to distinguish spheres of knowledge: Ability to bear bodily feelings that are painful: Hay kheùo phaân bieät caûnh giôùi trí hueä. One bears cold and heat, hunger and thirst, and Ability to do what He has spoken: The Buddha contact with gadflies, mosquitoes, wind, the sun, is able to bestow blessings and happiness upon the and creeping things; one endures ill-spoken, people—Ñöùc Phaät coù khaû naêng y ngoân thöïc haønh unwelcome words and arisen bodily feelings that (Noùi laøm nhö nhöùt). are painful, racking, sharp, piercing, disagreeable, Ability to do work: Khaû naêng laøm vieäc. distressing, and menacing to life—Vò aáy coù khaû Ability to end contamination: Asravaksaya- naêng chòu ñöïng ñöôïc nhöõng caûm thoï veà thaân khôûi jnana (skt)—Laäu Taän Thoâng. leân, khoå ñau, nhoùi ñau, thoâ baïo, thaáu ñau, baát khaû Ability to end the realm of the living: He cannot yù, baát khaû aùi, ñöa ñeán cheát ñieáng. end the realm of the living—Khaû naêng chaám döùt Ability to bear endurance during practicing: caùc ñöôøng döõ cho chuùng sanh. Tu Nhaãn—Patience in cultivation. Ability to expound the characteristics of the Ability to bear external hardships: Dharma- four truths: Kheùo coù theå khai trieån töôùng cuûa boán kshanti (skt)—Phaùp Nhaãn. chaân ñeá. Ability to bring immediate benefits and Ability to fulfill the vows of his compassionate happines: The Buddha has the ability to bring heart: Ñöùc Phaät coù khaû naêng hoaøn thaønh maõn tuùc immediate benefits and happiness in the world chö nguyeän. through practice of His teaching—Ñöùc Phaät coù Ability to give comfort: An Hoøa hay coù khaû naêng khaû naêng laøm lôïi ích vaø haïnh phuùc cho chuùng sanh laøm an laïc vaø eâm dòu moïi tình huoáng. qua thöïc haønh giaùo phaùp cuûa Ngaøi. Ability to go to the assemblies of all Buddhas: Ability to conceive: Khaû naêng naåy maàm. Thaân nghieäp qua ñeán chuùng hoäi cuûa chö Phaät. Ability to concentrate one's mind: Ñònh löïc— Ability to grind the iron surrounding The power of meditation (dhyana) or the force of mountains of all worlds to dust with one hand: concentration which leads to eliminate all Thaân nghieäp coù theå duøng moät tay chaø taát caû kim passions and desires—Söùc maïnh cuûa Tam Ma ñòa cang vi thieát sôn naùt nhö vi traàn. nhaèm loaïi boû ñam meâ duïc voïng. Ability to hear all sounds (ability to hear any Ability to conquer all demons: Coù theå haøng phuïc sound anywhere): Divyasrotra (skt)—Thieân Nhó chuùng ma—Should be able to conquer all Thoâng—Khaû naêng nghe moïi aâm thanh. Khaû naêng demons. nghe vaø hieåu moïi ngoân ngöõ—See Luïc Thoâng. Ability to control all natural laws: Isitva (skt)— Ability to improve health and nourishing all To make everywhere and everthing to be roots: Coù khaû naêng caûi tieán söï khang kieän vaø boå omnipotent or to be able to control all natural khoûe caùc caên. laws—Naêng höõu chuû Coù khaû

naêng laøm cho coù Ability to judge of an average person: Prajna quyeàn voâ haïn ôû khaép moïi nôi vaø treân moïi vaät. (skt)—Khaû naêng phaùn ñoaùn maø moät ngöôøi bình Ability to convert the heterodox or opponents: thöôøng cuõng coù. See Nghòch Hoùa. Ability to judge correctly between right and Ability to cover all worlds with one hand: Thaân wrong: Ability to judge correctly between good nghieäp duøng moät tay coù theå che khaép caû theá giôùi . and bad—Khaû naêng phaùn ñoaùn moät caùch chính

xaùc thieän aùc chaùnh taø. Ability to save all sentient beings they think of: Ability to keep precepts: Naêng Trì—Ability to Roát raùo tuøy nghó nhôù ñeán chuùng sanh naøo coù theå keep or maintain the commandments—Coù khaû cöùu hoä. naêng trì giöõ giôùi luaät. Ability to save sentient beings unconditionally: Ability (power) to know the thoughts of all Khaû naêng cöùu roãi chuùng sanh moät caùch voâ ñieàu other minds: Paracitta-jnana (skt)—See Tha Taâm kieän—See Ba Ñieàu Phaät Khoâng Theå Laøm Ñöôïc. Trí. Ability to see beings passing away and Ability to know the thoughts of others or reappearing: Khaû naêng bieát ñöôïc töû sanh cuûa power to read thoughts: Paracitta-jnana (skt)— chuùng sanh. Tha Taâm Thoâng—See Tha Taâm Trí. Ability to see all forms: Divyacaksus (skt)—See Ability to lead all people by an equal way: Ñöùc Thieân Nhaõn Thoâng. Phaät coù khaû naêng höôùng daãn chuùng sanh moät caùch Ability to shake all things: Naêng ñoäng hay coù bình ñaúng. khaû naêng laøm cho ñoäng ñöôïc. Ability to lead and guide people to convert to Ability to transfer the body at will: Thaân Tuùc the right way: Ñöùc Phaät coù khaû naêng daãn ñaïo Thoâng—The power to transfer oneself to various khieán chuùng sanh nhaäp chaùnh ñaïo. regions at will, also to change the body at will, or Ability to lead people to enlightenment by the power to transfer the body through space at teaching his right way: Ñöùc Phaät coù khaû naêng will—Thaân nhö yù thoâng, khaû naêng töï chuyeån mình giaùo ñaïo chính ñaïo khieán chuùng sanh giaùc ngoä. ñeán nhieàu vuøng khaùc nhau tuøy yù, cuõng laø khaû naêng Ability to maintain clear wisdom: See Hueä Löïc. chuyeån ñoåi thaân hình, hay khaû naêng di chuyeån Ability to obtain the four jhanas at will: Khaû trong khoâng gian tuøy yù. naêng chöùng ñöôïc Töù Thieàn, thuaàn tuùy taâm tö, hieän Ability to travel in all worlds: Thaân nghieäp du taïi laïc truù. haønh taát caû theá giôùi. Ability to overcome all disturbing thoughts: Ability to traverse the solid as space: Thaân Samadhibala (skt)—Power of abstract or ecstatic khaép moïi choán gioáng nhö coõi hö khoâng—See Baùt meditation—See Ñònh Löïc. Ñaïi Töï Taïi Ngaõ. Ability to perceive phenomena: Perceptive Ability to undertake birth in all states of being: faculties, associated with function—The Thaân nghieäp coù theå thoï sanh nôi taát caû caùc loaøi. subjective mind—Naêng kieán töôùng—Coù theå thaáy Ability to use of one physical organ in place of ñöôïc moïi hieän töôïng. another: Naêng duøng caùc caên thay cho nhau—See Ability to provoke pure faith in the minds of all Baùt Ñaïi Töï Taïi Ngaõ. sentient beings: Coù theå laøm cho chuùng sanh phaùt Ability to use the sense organs to discern the taâm tin thanh tònh. truth: Chính caên—See Nhò Caên. Ablity to quench thirst: Coù khaû naêng laøm dòu Ability to wield various kinds of supernormal nhöõng khao khaùt. powers: Khaû naêng chöùng ñaéc nhieàu loaïi thaàn

Ability to receive visible object: Cakkhu- thoâng. ppasada-rupa (p)—Nhaõn Caûm Thoï—Eye-sense. Abject (a): Ñeâ heøn—Mean—Base—Vile. Ability to regulate physical actions: Thaân Tieân Abjuration (n): Söï tuyeân boá choái boû—Söï theà Nhaõn—The eye that precedes the body, or the boû—Söï boäi ñaïo—Renunciation upon oath. ability to regulate our physical actions even Able to accomplish things that are difficult to before we are conscious of them. accomplish: Vieäc khoù laøm maø laøm ñöôïc—See Ability to retain all the teaching one hears: The Thaäp Nhò Chaân Thaät Haûo Taâm Boá Thí Nhaân. power to retain all the teaching one hears—Thính Able to be lord: Naêng Thieân Chuû. trì Ñaø La Ni—See Tam Ñaø La Ni. Able man: 1) Mighty person: Naêng Nhaân, ngöôøi Ability to save countless beings: The Buddha coù khaû naêng; 2) Mighty in loving-kindness, able in can save countless beings—Khaû naêng cöùu ñoä voâ generosity, indicating Sakyamuni's character: Coù löôïng chuùng sanh. loøng töø bi, chæ tính chaát quaûng ñaïi cuûa Phaät Thích

Ca; 3) Sakyamuni Buddha: Phaät Thích Ca; 4) See vieân laâm cuûa Boà Taùt, vì haøng phuïc ñöôïc chuùng Karunikaraja. ma. Able-minded (a): Saùng suoát—Clear-sighted—Abode of the dharma-prince: Phaùp Vöông Töû Clear-headed—Conscious. Truï—Choã truù cuûa Phaùp Vöông Töû. Able to rescue when it is difficult to rescue: Abode of the dharmakaya: See Phaùp Thaân Vieäc khoù cöùu maø cöùu ñöôïc, moät trong 12 loaïi Thaùp. ngöôøi chaân thaät haûo taâm boá thí—See Thaäp Nhò Abode of equality of all things: By virtue of Chaân Thaät Haûo Taâm Boá Thí Nhaân. having gained the prediction of Budhahood— Able speak: Naêng thuyeát. Duøng taát caû phaùp bình ñaúng laøm choã sôû truï, vì Abnegation (n): Self-denial or renunciation: Söï ñöôïc thoï kyù. phuû ñònh (söï töø boû)—Abandonment: Xaû. Abode of formlessness: Animittapatha or Abnormal (a): Baát thöôøng—Extraordinary— Animittadishthana (skt)—Voâ Töôùng Ñaïo (voâ Irregular. töôùng xöù, nghóa laø con ñöôøng hay choã ôû cuûa voâ Abode (n): Coõi—Sôû truï—Truï xöù—Home— töôùng). Land—Residence—A living place. Abode of the gods: Devapura (skt)—Palace of (Pure) abode: Coõi Tònh. devas—See Thieân Cung. Abode of Akasa-Bodhisattva: Name of the Abode of great compassion: Not slighting the western Buddha land in which Akasa Bodhisatva uncultivated—Duøng ñaïi bi laøm choã sôû truï, vì lives—See Höông Taäp. chaúng khinh ngöôøi chöa hoïc —See Möôøi Choã An Abodes of beings: Choã an truù cuûa loaøi höõu tình. Truï Cuûa Chö Ñaïi Boà Taùt. Abode of the Bodhisattva of Fragrance and Abode of great equanimity: Regarding the Light: Höông Phong Sôn—Truï xöù cuûa Boà Taùt created and uncreated equally—Duøng ñaïi xaû laøm Höông Quang. choã sôû truï, vì nôi höõu vi voâ vi ñeàu bình ñaúng—See Abode of Brahma: Truï xöù cuûa Phaïm Thieân Möôøi Choã An Truï Cuûa Chö Ñaïi Boà Taùt. (Phaïm Giôùi). Abode of great goodwill: Being impartial toward Abode for the celibate: Place for pure all sentient beings—Duøng ñaïi töø laøm choã sôû truï, vì cultivation—Place for spiritual cultivation—Pure taâm bình ñaúng vôùi taát caû chuùng sanh—See Möôøi abode—Pure dwelling—See Tònh Thaát (3). Choã An Truï Cuûa Chö Ñaïi Boà Taùt. Abode of the common or unelightened people: Abode of great joy: Aloof from all vexations— Dim city—Hoân thaønh (thaønh luõy toái taêm, choã maø Duøng choã ñaïi

hyû laøm choã sôû truï, vì rôøi taát caû öu keû phaøm phu hoân aùm nöông naùu). naõo—See Möôøi Choã An Truï Cuûa Chö Ñaïi Boà Taùt. Abode of compassion: See Töø Bi Thaát. Abode of infinite space: Akasanantyayatana Abode of consciousness: Alaya-vijnana (skt)— (skt)—Khoâng voâ bieân xöù—See Töù Khoâng Xöù. The store-house of consciousness from which all Abode of the living: Quoác ñoä theá gian. phenomena spring, producing and reproducing Abode of mindfulness: Smrty-upasthana (skt)— momentarily—Taïng thöùc nôi moïi hieän töôïng phaùt Nieäm Xöù—See Töù Nieäm Xöù. khôûi, nhaát thôøi saûn sinh vaø taùi saûn sinh—See Abode of Nirvana: Nirvana-dhatu (skt)—Realm Chuûng Töû Thöùc. of nirvana—Nieát Baøn coù theå taøng giöõ muoân ñöùc Abode of consecration: Choã truù cuûa söï haønh leã voâ vi, nôi sanh ra caùc vieäc lôïi laïc theá gian vaø xuaát (Quaùn ñaûnh truï). theá gian—The realm of nirvana (the abode of Abode of correct mind: Chaùnh Taâm Truï—Choã Nirvana), or bliss, where all virtues are stored and truù cuûa söï chaùnh taâm. whence all good comes—See Tam Voâ Vi Phaùp. Abode of cultivation: Tu Truï—Choã truù cuûa söï tu Abode of peace: Tónh thaát. haønh. Abode of people with superior insight: Choã truù Abodes of demons: All abodes of demons are a cuûa baäc thöôïng tueä. grove for Enlightening Beings because they Abode of practice: Tu Haïnh Truï—Choã tu haønh. conquer them all—Taát caû cung ñieän cuûa ma laø Abode of producing virtues: Sinh Quí Truï (choã

truù cuûa söï taïo ra quí hieån). expelled from the monkhood—Theo kinh ñieån Abode of purity and impurity: Taïp Thanh Tònh Phaät giaùo thì phaù thai laø moät troïng toäi. Baát cöù Truï. Taêng Ni naøo khuyeân hay cung caáp thuoác phaù thai Abode of recollection and awareness: By virtue ñeàu seõ bò loaïi ra khoûi Giaùo ñoaøn. of full development of recognition of truth—Duøng Abortionist (n): Ngöôøi phaù thai—A person who nieäm hueä laøm choã sôû truï, vì nhaãn phaùp thaønh töïu performs or induces abortions. vieân maõn—See Möôøi Choã An Truï Cuûa Chö Ñaïi About right (a): Gaàn ñuùng. Boà Taùt. Above: Uttara (skt)—Superior—Treân. Abode of signlessness: Not leaving the absolute Above all (a): Tröôùc tieân—Tröôùc heát—Exceeding state—Duøng voâ töôùng laøm choã sôû truï, vì chaúng ra all other factors in importance. hoûi chaùnh vò—See Möôøi Choã An Truï Cuûa Chö Above the ground: On the ground—Ñòa thöôïng. Ñaïi Boà Taùt. (treân maët ñaát). Abode of Sravakas, Pratyeka-Buddhas and Above the limit of creation: Voâ sinh—Without Bodhisattvas: The abode of Sravakas, Pratyeka- creation—See Tam Chaân Nhö. Buddhas and Bodhisattvas, equivalent of samadhi Above the limit of a soul: Voâ taùnh—Without of the immaterial realm, formless and still— nature—See Tam Chaân Nhö. Thaùnh truï (truï xöù cuûa baäc Thaùnh giaû Tam thöøa, töùc Above the limitation of form: Voâ töôùng— laø tam tam muoäi, khoâng, voâ töôùng vaø voâ taùc). Truï Without form—See Tam Chaân Nhö. xöù cuûa Thanh Vaên, Duyeân Giaùc, Boà Taùt, töông Above to seek Bodhi: Thöôïng caàu Boà Ñeà— ñöông vôùi tam ma ñòa cuûa caûnh giôùi khoâng, voâ Thöôïng caàu Phaät ñaïo—This is one of the great töôùng vaø voâ taùc. vows of a Bodhisattva. One other great vow is Abode of Tathagata: Nhö Lai thaát (nhaø Nhö Lai). “Below to transform all beings.”—Ñaây laø moät Abode of all

things: Phaùp taùnh. trong nhöõng ñaïi nguyeän cuûa moät vò Boà Taùt. Moät Abode of transcendent ways: Being led by the ñaïi nguyeän khaùc laø “Haï hoùa chuùng sanh.” aspiration for enlightenment—Duøng taát caû Ba La Abrahmacarya (skt): Impure conduct: Phi phaïm Maät laøm choã sôû truï, vì laáy Boà Ñeà taâm laøm ñaàu — haïnh—Sexual immorality or bestiality: Daâm See Möôøi Choã An Truï Cuûa Chö Ñaïi Boà Taùt. Duïc—Adultery: Phaïm toäi thoâng daâm. Abode of the Triratna: Precious place—A Abrupt Doctrine of the Great Vehicle: Ñaïi monastery—Baûo phöôøng. Thöøa Ñoán Giaùo—See Nguõ Giaùo. Abode of the true child: See Ñoàng Chôn Truï. Abrupt experience of enlightenment: Abode of universal emptiness: By virtue of Enlightenment comes upon one abruptly and is a skillful analysis—Duøng nhöùt thieát khoâng laøm choã momentary experience—See Ñoán Ngoä Nhaát sôû truï, vì thieän xaûo quaùn saùt —See Möôøi Choã An Thôøi. Truï Cuûa Chö Ñaïi Boà Taùt. Absence (n): Söï vaéng maët—The state of being Abode of wishlessness: Examining the away or not being present. experience of taking on life—Duøng voâ nguyeän Absence of anger: Advesha (skt)—Voâ saân laøm choã sôû truï, vì quaùn saùt thoï sanh—See Möôøi (khoâng saân). Choã An Truï Cuûa Chö Ñaïi Boà Taùt. Absence of cause: Voâ nhaân. Abodeless Dharma: Muju-Ho (jap)—See Voâ Truï Absence of the condition of existence: Abhava Phaùp. (skt)—Khoâng hieän höõu, khoâng coù thaät—Khoâng coù Abolish (v): To annul: Baõi boû—Eradicate or ñieàu kieän toàn taïi—Non-existence—Not real— suppress: Tieâu tröø. Non-reality—See Phi Höõu. Abolition (n): Söï thuû tieâu. Absence of cruelty: Ahimsa (skt)—Avihimsa Abortion (n): Söï phaù thai—Terminating life of a (p)—Humanity—Non-violence—Baát baïo ñoäng—fetus—According to Buddhist scriptures, abortion Nhaân ñaïo—Nhaân tính (hieàn löông). is a grave offence. Any monk or nun who gives Absence of desire: Viraga (skt)—Voâ tham. advice or supplies abortive medicine will be Absence of doubt: The absence of doubt and

suspicion when hearing (the expounding of) sutras Absolute Buddha-truth: Real way—True which he has not heard before—Nhöõng kinh chöa religion—True way—Thöïc ñaïo. nghe, nghe khoâng nghi—See Baùt Phaùp Thaønh Absolute in its causative or relative condition: Töïu. Absolute causative or relative condition of all Absence of greed: Alobha (skt)—Voâ tham things—See Chaân Nhö Duyeân Khôûi. (khoâng tham). Absolute confidence of cease of Absence of ignorance: Amoha (skt)—Non- transmigration: See Laäu Vónh Taän Voâ Sôû UÙy. delusion—Voâ si (khoâng si). Absolute dharma: Real dharma—See Chaân Absence of illness: Arogyra (skt)—Voâ beänh— phaùp. Healthy—An laønh (khoâng beänh hoaïn). Absolute dharma without attributes: Real Absence of intention: Absence of idea—See Voâ dharma—See Chaân Phaùp. YÙ. Absolute dharmakaya: All-embracing body— Absence of intentional thought: Voâ Nieäm Spiritual body—See Chaân Nhö Phaùp Thaân. (khoâng coù söï suy nghó chuû taâm). Absolute enlightenment: Bieán Giaùc—The Absence of the meaning of a word: Abhava- omniscient enlightenment, or universal awareness padattha (p)—Voâ Thuyeát Cuù Nghóa—Nguyeân lyù of a Buddha—Toaøn giaùc cuûa Ñöùc Phaät. phi toàn taïi. Absolute eternal wisdom: Boån giaùc—Bodhi

Absence of objective thought: Without which possessed by everyone—Trí hueä hay söï objective, will, or intention—Absence of idea— hieåu bieát tuyeät ñoái beân trong hay Boà Ñeà voán saún See Voâ YÙ. coù trong moãi ngöôøi—See Nguõ Boà Ñeà. Absence of passion: Khoâng coù duïc voïng. Absolute in everything: Ultimate reality behind Absence of perception: Voâ tri. everything—See Vaïn Phaùp Nhaát Nhö. Absence of a set doctrine: Voâ Ñònh Phaùp (khoâng Absolute extinction: Absolute annihilation—coù moät phaùp chaéc chaén). Completed extinction of individual existence— Absence of the substance of existence: Extinguished from existence—Liberated from Asvabhava (skt)—Absence of the substance of existence—See Tòch Dieät. existence—Without self-nature—Without a Absolute freedom of space: Hö khoâng. nature of its own—No individual nature—No own Absolute and Functional bodies: Thöïc töôùng vaø nature—See Voâ Töï Tính. Vi vaät thaân. Absence of thinking: Voâ töôûng. Absolute fundamental reality: Dharmata or Absence of thinking heaven: Asamjni-sattvah Bhutatathata (skt)—Reality, the ultimate, the (skt)—Heaven above Thought—Voâ Töôûng. absolute; the Dharmakaya, or the Bhutatathata—Absent-minded (a): Inattentive—Taâm baát taïi (voâ See Thöïc Töôùng. taâm voâ hoàn hay lô ñaõng). Absolute indifference: Upeksa (skt)—Limitless Absent-mindedness: Phoùng Taâm (söï lôi loûng indifference—Giving up all things—Complete trong vieäc taäp trung). abandonment—Hoaøn toaøn xaû boû—See Xaû Voâ Absolute (a): Suchness: Chaân nhö—Complete Löôïng Taâm and Töù Voâ Löôïng Taâm. (perfect): Tuyeät ñoái (voâ haïn ñònh). Absolute intuition above the laws of Absolute annihilation: Absolute extinction— differentiation (of a Buddha): Universal and Completed extinction of individual existence— impartial perception—See Bình Ñaúng Giaùc. Extinguished from existence—Liberated from Absolute knowledge: 1) Absolute knowledge: existence—See Tòch Dieät. Parinispanna (skt)—Kieán thöùc tuyeät ñoái (see Ba Absolute apart from phenomena: Truth—True Caáp Ñoä Kieán Thöùc); 2) Pravicayabuddhi (skt): principle—Principle of truth—Chaân lyù. Quaùn Saùt Trí (see Nhò Trí (B)). Absolute Bodhicitta: Taâm Boà Ñeà tuyeät ñoái hay Absolute in manifestation: Baát khoâng chaân söï thaáy bieát chôn lyù cao tuyeät. nhö—See Nhò Ñeá.

Absolute nature: Baûn taùnh hoaøn haûo—See Tam enlightenment, omniscience, a quality of a term Töï Tính Töôùng. for a Buddha. The balanced state of truth, the Absolute Necessity (n): Baát khaû khaùng. fifty-first of the fifty-two stages through which a Absolute oneness of perfect knowledge: Bodhisattva is supposed to pass on the road to Parinishpanna (skt)—Söï nhaát tính tuyeät ñoái cuûa trí Buddhahood. The attainment of the Buddha- tueä toaøn haûo hay trí vieân thaønh. enlightenment which precedes the final stage of Absolute oneness of perfect knowledge truth—Söï giaùc ngoä cuûa chö Phaät bình ñaúng nhaát excludes the idea of otherness: The nhö. Quaû vò thöù 51 trong 52 quaû vò maø Boà Taùt phaûi parinishpanna excludes the idea of otherness—Söï traûi qua treân ñöôøng ñi ñeán quaû vò Phaät. Ñaúng Giaùc nhaát tính tuyeät ñoái cuûa trí tueä toaøn haûo hay trí vieân ñi tröôùc Dieäu Giaùc hay Phaät Quaû Giaùc Ngoä. thaønh (parinishpanna) loaïi tröø caùi yù nieäm veà dò Absolute

Void: Sunyata (skt)—Absolute bieät. sunya—Emptiness—Nothingness—See Chaân Absolute perfection: Inclusive to the uttermost— Khoâng (1). Vieân Cöïc (vieân maõn tuyeät ñoái). Absolute as the void: Khoâng chaân nhö—One of Absolute in phenomena: Baát khoâng chaân nhö— the two Truths—See Nhò Ñeá. See Nhò Ñeá. Absolute wisdom: Bhutatathata (skt)—Tathata Absolute power: Quyeàn tuyeät ñoái. (skt)—Chaân nhö—Bhutatathata wisdom. Absolute reality: Bhutatathata (skt)—Absolute wisdom of Buddhas and Bodhisattvas: Parinispanna (skt)—Perfect true nature— Thöïc trí—Trí hueä tuyeät ñoái cuûa chö Phaät vaø chö Incomprehensible entity—See Dieäu Höõu. Boà Taùt. Absolute realm: Caûnh giôùi tuyeät ñoái. Absolutely: Absolute—Absolutely—Beyond Absolute source and character: Ultimate source compare—Outstanding—Special—Supreme— and character of all phenomena—Chaân nhö baûn Vöôït ra ngoaøi söï so saùnh—See Tuyeät Ñoái. tính. Absolutely complete enlightenment: Absolute State (n): Nirvana—Tòch tònh tuyeät ñoái. Abhisambodhati (skt)—Trieät Ngoä. Absolute sunya: Absolute Void—Emptiness—Absolutely free: Illimitable—Unhindered— Thöïc khoâng—Absolute vacuity; all things being Universal—Nhaát Thieát Voâ Chöôùng Ngaïi—Hoaøn produced by cause and environment are unreal— toaøn thoaùt khoûi moïi chöôùng ngaïi. Nhaát thieát chö phaùp ñeàu do nhaân duyeân sinh ra, Absolutely perfect and complete wisdom: Thöïc khoâng coù töï tính. trí hay Nhö Thöïc Trí—Chaân Thöïc Trí—Trí chieáu Absolute true appearance of all things: Chaân toû saùng ñaïo lyù chaân thöïc, bình ñaúng, khoâng sai thaät töôùng. bieät—Tathagata-wisdom—See Nhò Trí Vieân Maõn. Absolute truth: Paramattha-saccam (p)— Absolutely pure: Cöùu caùnh thanh tònh (tuyeät ñoái Paramartha-satya (skt)—Chaân ñeá (chaân lyù hay söï thanh tònh). thaät tuyeät ñoái)—Tuyeät ñaõi chaân nhö—Ultimate Absolutely unhindered: Nhaát Thieát Voâ Chöôùng truth. Ngaïi—Absolutely free—Perfectly unobstructed— Absolute truth or light of the Buddha: Illimitable—Universal—Hoaøn toaøn thoaùt khoûi moïi Dharmakaya (skt)—Thöïc töôùng thaân hay Phaùp chöôùng ngaïi—Tuyeät ñoái khoâng coøn bò chöôùng thaân. ngaïi. Absolute unconditioned aspect of the Absoluteness: The bhutatathata in its purity— bhutatathata: Dieät töôùng—Extinction as when Chaân Nhö (caùi tuyeät ñoái)—Khoâng Nhö Lai taïng. the present passes into the past. Absolution: Leã sieâu ñoä. Absolute universal enlightenment: Samyak-Absolutism (n): Chuyeân chính—Thuyeát Tuyeät sambodhi (skt)—Ñaúng giaùc. Ñoái—Thuyeát tieàn ñònh—Predestinarianism. Absolute universal and wonderful Absorb (v): Haáp thuï—To receive. enlightenments: Samyak-sambodhi (skt)—Ñaúng Absorbing: Chan chöùa—Extremely interesting or giaùc vaø Dieäu giaùc—Absolute universal involving

Absorption (n): Appana (p)—1) Thaáu Ñònh: Abstaining from Drinking (intoxicant Samatha (skt)—Ñònh an chæ; 2) Actually, substance): Khoâng uoáng nhöõng chaát cay ñoäc. meditative absorptions are cultivated not as aims Abstaining from Killing: Khoâng gieát haïi. in themselves, but meditative absorptions are Abstaining from Lying: Khoâng voïng ngöõ. believed to lead to the development of wisdom or Abstaining from Stealing: Khoâng troäm cöôùp. good qualities: Kyø thaät, ñònh töï noù

khoâng phaûi laø Abstaining from wrong sexual behavior: Khoâng cöùu caùnh trong tu taäp, nhöng ngöôøi ta tin raèng ñònh taø daâm—Khoâng taø haïnh—Abstaining from daãn tôùi söï phaùt trieån trí hueä hay nhöõng phaåm chaát Committing adultery. cao ñeïp—See Ñònh. Abstemious (a): Coù tieát ñoä—Tieát cheá— Absorption concentration: Appana-samadhi Abstemious meal—Böõa aên ñaïm baïc. (skt)—Tònh chæ ñònh. Abstemiousness (n): Söï kieâng cöû hay tieát cheá. Absorbtion by drops: Thaám töøng gioït. Abstention (n): Tieát cheá—Söï kieâng cöû (baát, Absorption of mindfulness of the Buddha: Quaùn khoâng, kieâng chæ). Phaät (heát loøng chuù taâm vaøo vieäc quaùn töôûng vaøo Abstention from anger: Baát Saân Khueå (khoâng Phaät). saân haän). Abstain (v): Kieâng cöû—Tieát cheá—To refrain. Abstention from consumption of alcohol: Baát Abstain from being angry, but being gentle: AÅm Töûu—Khoâng uoáng röôïu. Khoâng saân haän, maø oân nhu. Abstention from covetousness: Baát Tham Duïc Abstain from being attached (devoted) to (khoâng tham lam). wrong views, but understand correctly: Khoâng Abstention from discrimination in regard to meâ muoäi taø kieán, maø hieåu theo chaùnh kieán. donations and offerings: Khoâng phaân bieät khi Abstain from being greedy and covetous: nhaän ñoà cuùng döôøng. Khoâng tham lam ganh gheùt ngöôøi. Abstention from eating at inappropriate times: Abstain from eating meat: Kieâng thòt. Baát phi thôøi thöïc (khoâng aên traùi giôø). Abstain from all sexual excess: Abstention from eating meat: Ñoaïn nhuïc Kamamithyacaradviratih (skt)—Kamesu- (khoâng aên thòt ñoäng vaät). micchacara (p)—Khoâng taø daâm—Against lust— Abstention from erroneous views: Mithyadrsti- Not to commit adultery—Not to engage in prativirati (skt)—See Baát Taø Kieán. improper sexual conduct. Abstention from getting jealousy: See Khoâng Abstain from useless gossiping, but speaking Taät Ñoá. useful words: Khoâng noùi lôøi voâ ích, Abstention from malice: Baát hieåm aùc (khoâng maø noùi lôøi höõu ích. hieåm ñoäc). Abstaining from Committing adultery: Abstain Abstention from opposition to the Sravaka from wrong sexual behavior—Khoâng taø daâm— Dharma: Khoâng choáng traùi vôùi giaùo phaùp cuûa Khoâng taø haïnh—Sex is described by the Buddha haøng Thanh Vaên. as the strongest impulse in man, If one becomes a Abstention from self-adornment with scents or slave to this impulse, even the most powerful man cosmtics: Mala-gandha-vilepana-dharana- turn into a weakling; even the sage may fall from mandala-vibhusana-sthanad-vairamani (skt) The the higher to a lower level—Söï haáp daãn veà giôùi eight commandment against adorning the body tính ñöôïc Ñöùc Phaät moâ taû nhö laø moät xung löïc with wreaths of fragrant flowers, or using frgrant maïnh meõ nhaát trong con ngöôøi. Neáu trôû thaønh moät unguents—Giôùi thöù taùm, khoâng trang ñieåm traøng keû noâ leä cho xung löïc naày thì duø coù laø ngöôøi maïnh hoa hay duøng nöôùc hoa. nhaát cuõng bieán thaønh yeáu ôùt, duø laø baäc hieàn nhaân Abstention from sexual indulgence: Baát Daâm cuõng coù theå töø baäc cao rôùt xuoáng baäc thaáp nhö (khoâng taø daâm, khoâng chìm ñaém trong thuù vui thöôøng. nhuïc duïc). Abstaining from doing something: Vivajjitta Abstention from speaking of the faults of (p)—Vivarjana (skt)—Vieãn ly (xa rôøi caùc haønh members of the Sangha: Baát Thuyeát Töù Chuùng ñoäng taïo taùc cuûa taâm thöùc).

Quaù Toäi Giôùi (khoâng ñöôïc keå loãi cuûa caùc thaønh like a hair in space." Another, when the idea of vieân trong Taêng Giaø). difficulty was brought up in the matter of solving a Abstinence (n): Virati (skt)—Söï kieâng giöõ—Söï certain problem, remarked, "It is like a mosquito kieâng thòt, kieâng röôïu, vaø tieát duïc —Taâm Sôû Tieát trying to bite into an iron bull." These two Cheá. examples show that the Zenists have no objection Abstinence from: Kieâng cöû—Khoâng laøm ñieàu to analogy, when it serves to express an gì. experience, not to make a comparison—Moät thí Abstinence from lying: Khoâng noùi doái (chaúng noùi duï veà vieäc caùc Thieàn gia traùnh tröøu töôïng laø khi laùo)—Not to lie. Ñöùc Sôn Tuyeân Giaùm Thieàn Sö ñaït ngoä, ngaøi noùi: Abstinence from taking fermented liquor: "Taát caû nhöõng hieåu bieát cuûa chuùng ta veà söï tröøu Khoâng uoáng röôïu—Not to drink liquor, beer or töôïng cuûa trieát hoïc gioáng nhö moät coïng toùc trong wine. hö khoâng vaäy thoâi." Moät thí duï khaùc, khi ñöa ra Abstinence from taking food in unprescribed moät yù töôûng khoù khaên ñeå giaûi quyeát, ngöôøi ta nhaän time: Not to eat food out of regulated hours—ñònh: "Noù gioáng nhö moät con muoãi chích vaøo con Khoâng aên traùi thôøi. traâu saét vaäy." Hai thí duï naøy cho chuùng ta thaáy chö Abstinence from taking life: Not to kill living Thieàn gia khoâng choáng laïi söï töông ñoàng, khi noù beings—Khoâng saùt sanh (chaúng gieát maïng soáng). ñöôïc duøng ñeå dieãn taû moät kinh nghieäm, chöù khoâng Abstinence from taking what is not given: phaûi laø söï so saùnh. Khoâng troäm caép (chaúng laáy cuûa khoâng cho)—Not Abstractness (n): Tính tröøu töôïng. to steal—Not to take what is not been given. Abstruse (a): Bí aån—Thaâm thuùy—Mysterious. Abstinence from unchasity: Khoâng daâm duïc. Abstruse manner: Buùt phaùp thaâm thuùy. Abstinence hall: Trai Ñöôøng (nhaø aên trong thieàn Abstruse response: Deep response—Huyeàn öùng. vieän). Absurd (a): Voâ lyù—Phi lyù—Loá bòch—Ngu xuaån. Abstinential rules: Trai Giôùi—Rules for Absurdity (n): Gaganaromantha (skt)— purification, e.g. the eight prohibitions—Thanh Nonsense—Phi lyù—Söï loá bòch vaø voâ lyù. tònh thaân taâm hay ñeà phoøng thaân taâm löôøi bieáng Abuda (skt): AÙc Boä Ñaø Ñòa Nguïc—AÙt Phuø Ñaø— giaûi ñaõi, thí duï nhö baùt quan trai giôùi. A Boä Ñaøm—The Arbuda hell. Abstract (a): Tröøu töôïng. Abundance (n): Long Thaïnh (phong phuù, dö daõ). Abstract contemplation: Dhyana (skt)— Abundance of ill fortune: Dö Öông—Coù nhieàu Meditation. tai öông. Abstract (v) from: Ruùt ra (töø). Abundant (a): Coù nhieàu. Abstract meditation: See Thieàn Ñònh. Abundant afflictions: Phieàn Naõo Ña—Coù nhieàu Abstract meditation in the realms of form and phieàn naõo. beyond form: Thieàn ñònh trong coõi Saéc giôùi vaø Abundant Fruit Heaven: Coõi Trôøi Quaûng Quaû. Voâ Saéc giôùi. Abundant merits: Great fruit—Quaûng Quaû— Abstract numbers: Nhöõng con soá tröøu töôïng. Broad Phala, the 12th Brahmaloka—One of the Abstract objects: Immaterial objects—Tröøu nine heavens of the fourth dhyana heaven—See töôïng saéc. Cöûu Phaïm. Abstract postulates: Chöùng ñaéc theá tuïc ñeá hay Abundant Treasure: Prabhutaratna (skt)— phöông tieän an laäp ñeá—Abstract postulates (the Taho (jap)—Many jewels—Ña Baûo—Abundant four Noble Truths). Ñaây laø moät trong taùm söï treasures Buddha. thaät—See Baùt Ñeá. Abundant treasures Buddha:

Prabhutaratna- Abstraction (n): Söï tröøu töôïng—Quan nieäm tröøu Buddha (skt)—Many Jewels Buddha—Abundant- töôïng—An example of the Zenist avoidance of treasures (Many Jewels) Buddha—Ña Baûo Nhö abstraction is: When the Zen master Tokusan- Lai. Senkan became enlightened, he said, "All our Abundantly virtuous: Haäu Ñöùc—Coâng ñöùc thaâm understanding of the abstractions of philosophy is saâu (nhieàu coâng ñöùc).

Abuse (v): Laïm duïng—Lôïi duïng. Ngöôøi saùng laäp töï vieän A Chieát La. Abuse animals: Laïm duïng thuù vaät—Take their Acarika (skt): Taäp quaùn—Habit—Custom. bones, horns, or skin to make art work or Acarin (skt): Practitioner: Haønh giaû—An abbot's decorations, commit an Expression of Regret attendant: Ngöôøi thò giaû ôû phöông tröôïng—Zen Offence—Laáy xöông, söøng hoaëc da cuûa chuùng ñeå Practitioner: Ngöôøi haønh thieàn—One who laøm nhöõng taùc phaåm ngheä thuaät, hoaëc ñeå trang trí practices and performs the duties of a disciple: Vò phoøng oác, laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà ñeä töû tu haønh theo Phaät. saùm hoái. Acarya (skt): A Giaø Lôïi Da—A xaø leâ—Xaø Leâ—Abuse with foul language: Noùi lôøi tuïc tóu (Phuùn A Xaø Leâ—Master—Preceptor—Spiritual teacher phaån). (instructor, master, preceptor)—Master of a new Abuse or rude words: AÙc khaåu—One of the four or junior monk—Giaùo thoï sö—Y chæ sö hay giaùo un-Ariyan modes of speech. thoï sö cuûa caùc Tyø Kheo vöøa môùi ñöôïc thoï giôùi ñeå Abused (a): Bò laïm duïng. daïy doã vaø nhaéc nhôû trong vieäc tu haønh. Abyakata (skt): Unexplained—Voâ Thuyeát (khoâng Acariya-mutthi (p): Maät giaùo—Esoteric thuyeát). doctrine—Secret teaching. Abyapada (skt): Baát Saân Khueå—Abstention from Acavanadhamma (p): Baát Chung Phaùp—Not anger—Non aversion—Baát saân haän—Khoâng saân subject to death. haän. Accadhaya (p): Having placed one leg upon the Abyss (n): Vöïc thaúm—Vöïc saâu. other in a slightly changed position—Ñeå chaân naøy Abyss of the mortal life: Sanh töû vieän. treùo leân chaân kia trong tö theá hôi thay ñoåi. Academic (a): Thuoäc veà hoïc thuaät. Accana (p): Honor—Danh döï. Academic Study: Hoïc lyù thuyeát. Accanta (p): Absolute (a)—Tuyeät ñoái. Academic Theories (n): Lyù thuyeát—Nhöõng hoïc Accasanna (p): Very near (a)—Raát gaàn. thuyeát coù tính caùch hoïc suoâng. Accaya (p): Fault—Sin—Laàm loãi. Academy (n): Haøn laâm. Accayika (p): Urgent (a)—Khaån caáp. Acala (skt): Niscala (skt)—Dhruva (skt)—A Xa Accayika-sutta (p): Sutra on Urgency, Anguttara La—Immobile—Immovable—Motionless— Nikaya III. 93—Kinh Khaån Caáp, Taêng Nhaát A Unmoved—Baát ñoäng. Haøm III.93. Acala-bhumi (skt): Immovable ground or Accede to (v): Ñoàng yù—Taùn thaønh. immovable stage, the 8th ground of Bodhisattva— Accelerate (v): Taêng—Laøm cho nhanh theâm. Baát ñoäng ñòa (caûnh giôùi khoâng coøn baát cöù thöù gì coù Accept commandments: Receive (v) the theå laøm cho haønh giaû dao ñoäng ñöôïc nöõa)—See precepts—Naïp Giôùi—Thoï Giôùi—Thuï giôùi—To Thaäp Ñòa (B). receive or accept the commandments—Thuï giôùi Acala-bodhisattva (skt): Baát Ñoäng Toân Boà hay laø thuï nhaän giôùi theå nôi thaân mình. Taùt—Immovable Bodhisattva—See Baát Ñoäng Accept (v) the criticisms of others: Chaáp nhaän Minh Vöông. söï chæ trích

cuûa ngöôøi khaùc. Acala-dharma-mudra (skt): Sacred Dharma Accept disciples with the purpose to serve seal—Unmoved Dharma seal—Thaùnh Phaùp AÁn. one's reputation: Commits an Expression of Acalanatha (p): Baát Ñoäng Toân. Regret Offence—Nhaän hoïc troø vì danh lôïi cho Acalagra-vidyaraja (skt): Immovable rieâng mình laø ñoù phaïm giôùi Ba Daät Ñeà, phaûi phaùt Vidyaraja—Baát ñoäng toân, Baát ñoäng Minh vöông. loà saùm hoái. Acala-raksasi (skt): See Voâ Yeám Tuùc (2). Accept one's fate: Cam chòu—To be content Acala-vidya-raja (skt): Immovable vidyaraja—with one's lot. Baát ñoäng Minh vöông. Accept or not to accept angry and displeased: Acara (skt): A Chieát La—An arhat of the Chaáp nhaän hay khoâng chaáp nhaän phaãn noä vaø kingdom of Andhra: Vò A La Haùn trong Vöông khoâng hoan hyû. Quoác Andhra—Founder of the Acara monastery:

Accept gifts from laypeople whose mind is not Accepting consciousness: Sampaticchana-citta pure: Commits an Expression of Regret (p)—Receiving consciousness—Thöùc thaâu nhaän. Offence—Nhaän quaø cuûa ngöôøi theá tuïc coù taâm môø Access (v): Ñeán vôùi—Tieáp caän. aùm laø phaïm giôùi Ba Daät Ñeà. Access-concentration: Ability to enter Accept nothing to do Buddha-work for sentient concentration—Khaû naêng vaøo ñònh—See Tam beings: Vì chuùng sanh maø laáy söï "khoâng coù choã Muoäi. thoï" ñeå laøm Phaät söï. Access meditation: Ñònh caän haønh—Ability to Accept offerings: Thoï Thí—Nhaän ñoà boá thí hay enter concentration—Khaû naêng vaøo ñònh. cuùng döôøng. Accessory conditions: Noäi duyeân—Sôû duyeân. Accept offerings but do not cultivate: Commits 1) Alambana (skt): Environmental or an Expression of Regret Offence—Nhaän cuûa cuùng contributory cause—See Sôû Duyeân. döôøng maø khoâng chòu tu taäp laø phaïm giôùi Ba Daät 2) Hetupratyaya (skt): Environmental cause— Ñeà. Secondary cause—See Noäi Duyeân. Accept offering from the stable-keeper: Nhaän Acceti (p): To pass time—Cho qua thôøi gian. söï cuùng döôøng thöïc phaåm töø ngöôøi giöõ ngöïa—One Accha (p): Clear—Pure—Trong treûo. of the nine distresses of the Buddha—See Cöûu Acchadana (p): Clothing—Quaàn aùo—Y phuïc. Naõo. Acchadeti (p): To cover with—To clothe—Maëc Accept poverty in one's search for the Way: quaàn aùo. An baàn laïc ñaïo—To accept to live in poverty so Acchambhi (p): Fearless—Not frightened—Voâ as to nurture one's virtues. uùy. Accept rules: Naïp Cuï—To accept all the Acchara (p): Acchata (skt)—Short moment— monastic commandments, or rules—Thoï nhaän cuï Snap of fingers—Ñaøn Chæ—Khoaûng thôøi gian tuùc giôùi nôi thaân mình. ngaén (khaûy moùng tay). Accept something as a fact: Recognize Acchara-sanghata (p): In a snapping of fingers— something—Thöøa nhaän ñieàu gì. Trong moät khaûy moùng tay (trong khoaûng thôøi gian Accept things to do Buddha-work for sentient thaät ngaén). beings: Vì chuùng sanh maø laáy söï "coù choã thoï" ñeå Acchariya (p): Wonder—Kyø dieäu. laøm Phaät söï. Acchariyabbhutadhamma (p): Vò Taèng Höõu Acceptable to (a): Coù theå chaáp nhaän ñöôïc. Phaùp—Marvellous quality. Acceptance (n): Söï chaáp nhaän. Acchariyabbhuta-dhamma-suttam (p): Kinh Acceptance of being dreamlike: Nhö moäng Vò Taèng Höõu—Sutra on Marvellous nhaãn. Phenomena—See Thaäp Nhò Ñaïi

Thöøa Kinh. Acceptance of being echolike: Nhö höôûng Acchariya manussa (p): Ngöôøi phi thöôøng—An nhaãn. extraordinary man—A marvellous man—A Acceptance of being fanthomlike: Nhö hoùa wonderful man, one of the epithets used to nhaãn. express the respect to the Buddha—Moät trong Acceptance of being like a reflection: Nhö nhöõng teân goïi toân xöng ñöùc Phaät. huyeãn nhaãn. Acchata (skt): Acchara (p)—Short moment— Acceptance of being miragelike: Nhö dieäm Snap of fingers—Khoaûng thôøi gian ngaén (khaûy nhaãn. moùng tay). Acceptance of illusoriness: Nhö huyeãn nhaãn. Acchecchi (p): Cut out—Destroyed—Phaù huûy. Acceptance of the nonorigination of all things: Acchejja (p): Unbreakable—Indestructible—Baát Voâ sanh phaùp nhaãn. hoaïi. Acceptance of being spacelike: Nhö hö khoâng Acchijja (p): Of the following—Theo sau ñaây. nhaãn. Acchindati (p): To rob—To take by force—Cöôùp. Acceptance of the voice of the Teaching: AÂm Acci (p): Flame (n)—Ngoïn löûa. thanh nhaãn. Accident (a): Ngaãu nhieân.

Accident Theory (a): Thuyeát ngaãu nhieân. Accomplished all manner of freedom of Accidental (a): Baát ngôø—Unexpected. enlightening beings: Taát caû phaùp töï taïi cuûa Boà Accidentalism (n): Thuyeát ngaãu nhieân—Ngöôøi Taùt ñeàu ñaõ thaønh töïu. theo dò thuyeát chuû tröông söï kieän phaùt sanh khoâng Accomplish (v) a merit: Taïo laäp coâng ñöùc. coù nguyeân nhaân—Heretic people believe that Accomplish one’s labour by prolonged sitting, things happen without any causes. as did Bodhidharma: Ngoài laâu sanh meät nhöng Accita (p): Esteemed—Honored (a)—Ñöôïc vinh maø thaønh töïu nhö Ngaøi Boà Ñeà Ñaït Ma—See döï—Ñöôïc kính troïng. Höông Laâm Toïa Cöûu Thaønh Lao. Accodaka (p): Too much water—Quaù nhieàu nöôùc. Accomplish the Paths of Enlightening Beings: Accomodation (n): Söï thích öùng—Söï hôïp giaûi. Thaønh töïu Boà Taùt Ñaïo. Accommodate and benefit all living beings: Accomplish (v) rapidly: Hoaøn thaønh moät caùch Haèng Thuaän Chuùng Sanh—See Thaäp Haïnh nhanh choùng—To finish quickly. Nguyeän Phoå Hieàn. Accomplished: Perfection, completion—See Accommodate and benefit all sentient beings: Vieân Maõn. Haèng thuaän chuùng sanh—See Thaäp Haïnh Nguyeän Accomplished master: Vò thaày thaønh töïu vieân Phoå Hieàn. maõn. Accommodate (v) a quarrel: Hoøa giaûi moät cuoäc Accomplished monk: See Taây Ñöôøng. tranh caõi. Accomplished One: Siddha (skt)—Drup-top Accommodate (v) oneself to: Töï thích öùng vôùi. (tib)—Ngodrup (tib)—See Thaønh Töïu Giaû. Accommodate (adapt) oneself to Accomplished Wisdom Buddha: Trí Thaønh Töïu circumstances: Tuøy cô öùng bieán. Phaät. Accommodated body: Nirmanakay (skt)—Hoùa Accomplishing tolerance: Thaønh töïu nhaãn. Thaân—To embody—Transformation body— Accomplishing the Way: After six years Apparitional body. suffering, subduing mara and attaining Accompanied by (p.p): Cuøng ñi vôùi ai. enlightenment—Thaønh ñaïo sau 6 naêm khoå haïnh. Accompany (v): Ñi theo (ñoàng haønh)—To go Accomplishment of all Buddha teachings: with. Thaønh töïu Phaät phaùp cuûa chö Phaät. Accompany by neither pleasure nor pain: Ñi Accomplishment of good works: Thieän Tu Söï theo bôûi khoâng laïc khoâng khoå. Nghieäp—Söï hoaøn thaønh caùc nghieäp thieän. Accompany by

pleasure: Ñi theo bôûi söï vui Accomplishment of the great seal: söôùng. Mahamudrasiddhi (skt)—Ñaïi Thuû AÁn Taát Ñòa— Accompany someone: Ñi cuøng ai. Söï thaønh töïu ñaïi thuû aán, phaùp moân cao tuyeät trong Accomplish (v): Hoaøn thaønh—To finish. Maät giaùo. Accomplish the acts and vows of Universally Accomplishment of several good qualities: Good Bodhisattva: To accomplish or undertake Thaønh töïu nhöõng phaåm chaát toát. the acts and vows of Universally Good Accomplishment of three stages in one life for Enlightened Beings—Thaønh Töïu Haïnh Nguyeän final entry: The stage of having only one lifetime Phoå Hieàn. to go before enlightenment, generally attributed Accomplish all enlightening practices: Roát raùo to Bodhisattvas (associated with 20th vow of thaønh töïu taát caû haïnh Boà Taùt. Amitabha)—See Nhaát Sanh Boå Xöù Boà Taùt. Accomplish all the far-reaching meditations of Accomplishment of true awakening: Tu thaønh enlightening beings: Ñaày ñuû taát caû Boà Taùt quaûng chaùnh ñaúng chaùnh giaùc. ñaïi thieàn ñònh. Accomplishment of Wisdom and Accomplish one's labour by prolonged sitting: Enlightenment Bodhisattva: Dhimat (skt)— As did Bodhidharma—Ngoài laâu maø thaønh töïu nhö Thaønh Töïu Giaùc Hueä Boà Taùt —A Bodhisattva who Ngaøi Boà Ñeà Ñaït Ma—See Höông Laâm Toïa Cöûu accomplishes both enlightenment and wisdom. Thaønh Lao. Accord with: Tuøy thuaän.

Accord with one's calling: Thuaän Phaän—To According to meaning: Tuøy Nghóa—Tuøy theo yù follow out one's duty; to carry out the line of nghóa—According to intention, or to the right. Bodhisattva progress according to plan—Laøm According to opportunity: According to theo nhieäm vuï cuûa moät vò Boà Taùt. capacity—See Tuøy Cô. Accord with conditions: Tuøy Duyeân—Tuøy thuaän According to the order or rank: Thuaän Thöù— vôùi ñieàu kieän xung quanh. One after the other in the community—Theo thöù Accord with the Dharma: Xöùng Phaùp Haïnh—To töï caáp traät hay tuoåi haï trong giaùo ñoaøn. be in accord with the Dharma. According to its place: According to its Accord with an enter: Tuøy Nhaäp—Theo ñoù maø application, wonderful or effective—See Ñöông vaøo. Vò Töùc Dieäu. Accord with and preserve the teaching of the According to the place of birth: Tuøy Sôû Sinh Buddhas: Vì tuøy thuaän thuû hoä Phaät phaùp maø thò Xöù—Tuøy caûnh ngoä luùc sanh ra—According to the hieän ôû vöông cung. circumstances at birth. Accord with the unobstructed liberation of all According to one's power: Tuøy Löïc—Tuøy Buddhas: Tuøy thuaän chö Phaät voâ ngaïi giaûi thoaùt. theo söùc löïc cuûa mình. Accord with the world: Thuaän theá (tuøy thuaän According to prayer: Tuøy Caàu—Tuøy theo söï caàu theo doøng ñôøi). nguyeän cuûa chuùng sanh. Accordant action: Tu haønh phoå. According-to-prayer Bodhisattva: Tuøy Caàu Boà Accordant cause: In contrast with the resisting Taùt—Bodhisattva (Kuan-Yin) who sees that all accessory cause (nghòch duyeân)—Thuaän Duyeân. prayers are answered—Boà taùt Quaùn AÂm Taàm According as: Tuøy theo—Tu hay khoâng laø hoaøn Thanh Cöùu Khoå. toaøn tuøy ôû baïn—You may either cultivate or not According to reality: Do Phaùp Nhó—Tuøy theo completely according as you decide. thöïc taïi. According to (pr.p): Tuøy theo According to rule: Tuøy theo luaät leä. According to one's ability: Tuøy Phaän—Tuøy theo

According to the scriptural teaching: Nhö Kheá khaû naêng. Kinh Thuyeát—Noùi theo kinh ñieån. According to one's ability and strength: Tuøy According to each situation: Tuøy Bæ Bæ Xöù—Tuøy Naêng Löïc—Tuøy khaû naêng vaø söùc löïc. moãi hoaøn caûnh. According to the capacity: See Tuøy Caên Cô. According to the sutras and vinaya: See Tuøy According to one's capability: Tuøy khaû naêng cuûa Kinh Luaät. chính mình. According to types: Tuøy loaïi. According to the circumstances at birth: Tuøy According to one's wish: Tuøy Sôû Nguyeän—Tuøy Sôû Sinh Xöù—Tuøy caûnh ngoä luùc sanh ra— theo sôû nguyeän cuûa mình. According to the place of birth. According with: Theo nhö. According to classes: According to type—See According with Conditioning Cause: Resulting Tuøy Loaïi. from conditioning cause—See Tuøy Duyeân. According to one's desire: Tuøy Sôû Duïc—Tuøy According with enlightenment: Tuøy thuaän Boà theo söï ham muoán cuûa mình. Ñeà. According to the dharma: Nhö Phaùp—Tuøy According with faculties: See Tuøy Caên Cô. Phaùp—According to the Law or rule—Töông öùng According with phenomena: Tuøy Söï—Tuøy theo vôùi phaùp, khoâng traùi ngöôïc vôùi lyù. hieän töôïng. According to experience: Tuøy kinh nghieäm. According to the worldly situations or According to intention: Tuøy Nghóa—According circumstances: Asamkhata (skt)—Baát Tuøy Theá. to meaning, or to the right—Tuøy theo yù nghóa. Accordingly contemplate: Tuøy Quaùn (minh saùt). According to the Law: Do Phaùp—Nhö phaùp— Account (n): Chuyeän keå hay baøi töôøng thuaät— According to rule—Tuøy theo phaùp. Narration—The account of the Buddha's life— According to lot: See Tuøy Phaàn. Chuyeän keå veà cuoäc ñôøi Ñöùc Phaät.

Account (v) for: Giaûi thích veà—No one can laø nhöõng hieän töôïng höõu vi chöù khoâng phaûi voâ vi. account for other people's behavior—Khoâng ai coù Accumulation of illusion: The remainder or theå giaûi thích ñöôïc veà caùch cö xöû cuûa ngöôøi khaùc. remaining influence of illusion—Dö khí cuûa phieàn Accounts monk: Khoá Ñaàu—Vò sö troâng coi kho naõo goïi laø "Taäp Khí" hay laø "Taäp"—See Taäp Khí. ñuïn. Accumulation of karma: Nghieäp Tuï—Söï tích Accrue (v): Ñoå doàn veà. chöùa nghieäp. Accrue (v) from: Sanh ra töø—Nhöõng khoù khaên Accumulation of knowledge: Jnanakara (skt)— ñeàu do ngu si maø ra—All difficulties accruing Prajna-kuta (skt)—Söï tích tuï trí hueä. from ignorance. Accumulation of merit: Söï tích luõy coâng ñöùc— Accuggata (p): Very high (a)—Raát cao. According to the Buddha, the practice of Accumulate (v): Tích luõy—To pile up. generosity, morality, patience, and energy will Accumulate evils: Tích aùc. result in the accumulation of merit, manifested in Accumulate a great amount of wealth: Tích luõy the form dimension; while the practice of energy, soá löôïng taøi saûn lôùn. meditation and wisdom will result in the Accummulate merits: Tích luõy coâng ñöùc. accumulation of knowledge, manifested in the Accumulate money and possessions: Commits a truth dimension (formless)—Theo Ñöùc Phaät thì Release and Expression of Regret—Tích luõy tieàn vieäc haønh trì boá thí, trì giôùi, nhaãn nhuïc, vaø tinh taán baïc vaø cuûa caûi laø phaïm giôùi xaû ñoïa. seõ daãn ñeán vieäc tích luõy coâng ñöùc, ñöôïc bieåu Accumulate all roots of goodness: Roát raùo chöùa töôïng trong coõi saéc giôùi; trong

khi haønh trì tinh taán, nhoùm taát caû thieän caên. thieàn ñònh vaø trí hueä seõ daãn ñeán vieäc tích luõy kieán Accumulate (v) virtues: Tích ñöùc. thöùc, ñöôïc bieåu töôïng trong caûnh giôùi chaân lyù (voâ Accumulated blessings: Phöôùc tích tuï ñöôïc. saéc)—See Tích Luõy Coâng Ñöùc. Accumulated fire: See Hoûa Tuï. Accumulation of misery produced by false Accumulated fires of hell: Accumulating one's views: Taø Tuï—The accumulation of misery own hell-fires—Body as a heap of fire—Fire of produced by false views—Khoå ñau choàng chaát vì angry passions—Nguïc Hoûa tuï. taø kieán—See Tam Tuï. “Accumulated fire” rsi: See Hoûa Tuï Tieân. Accumulation of the past thoughts: Vasana Accumulated hindrances: Tích luõy chöôùng. (skt)—The accumulation of the past thoughts, affections, deeds, and passions—Former habit—Accumulated self-nature: Samudaya-svabhava Habit energy—Hidden motives—Old habit—Thoùi (skt)—See Taäp Töï Taùnh. quen cuõ, söï tích luõy yù nghó, tình caûm, vieäc laøm vaø Accumulated treasures: Ratna-rasi (skt)— nhöõng duïc voïng trong quaù khöù)—See Taäp Khí. Collection of gems—Gem-heap—Baûo tích. Accumulation from present life: Hieän Phaùp Tö Accumulated wisdoms: Samudaya-jnana (skt)—Löông—Söï tích chöùa töø nhöõng vieäc xaûy ra trong See Taäp Trí. hieän taïi. Accumulating one's own hell-fires: Accumulation from prior lives: Tieàn Theá Tö Accumulated fires of hell—Body as a heap of Löông—Söï tích chöùa töø kieáp tröôùc. fire—Fire of angry passions—Hoûa tuï. Accumulations of purity precepts: Three Accumulating all roots of goodness: Y chæ chöùa collections of pure precepts, or three nhoùm taát caû thieän caên thöïc haønh haïnh Boà Taùt. accumulations of pure precepts of the Accumulation (n): SöïÏ tích luõy—An accumulation Bodhisattvas. Those cultivating Hinayana’s or heap, implying the five physical and mental Sravaka Way do not have these three constituents, which combine to form the accumulations of purity precepts. Only Mahayana intelligence or nature, and rupa. The accumulation Bodhisattvas practice them. These three in Buddhism (skandhas) refer only to the accumulations of pure precepts encompass the phenomenal, not to the non-phenomenal—Tích “Four Propagation Vows.”—Ba tuï giôùi cuûa chö Boà taäp hay chöùa nhoùm (yù noùi caùc saéc phaùp taâm lôùn Taùt. Ba tuï tònh giôùi naày haøng Thanh Vaên Duyeân nhoû tröôùc sau tích taäp maø taïo ra tính vaø saéc). Chæ Giaùc Tieåu Thöøa khoâng coù, maø chæ coù nôi caùc baäc

Boà Taùt Ñaïi Thöøa. Ba tuï tònh giôùi naày nhieáp heát Achieve Consummate Nirvana: To achieve thaûy Töù Hoaèng Theä Nguyeän—See Tam Tuï Tònh Complete Nirvana (Perfect Nirvana)—See Voâ Dö Giôùi. Nieát Baøn. Accumulation of sufferings: Samudaya-arya- Achieve (v) Enlightenment: Achieve satya (skt)—Collection of suffering—See Khoå Awakening—Become a Buddha—Become an Taäp. Enlightened One—Thaønh töïu giaùc ngoä. Accumulation of wholesome deeds: Thieän Tích. Achieve holiness: Ñaït thaønh Thaùnh quaû (chaùnh Accunha (p): Very hot (a)—Raát noùng. quaû)—Tu thaønh chaùnh quaû. Accurate (a): Chính xaùc—Exact. Achieve an impartial mind and cultivate the Accurate perception: Chaân Hieän Löôïng—Söï path of universal knowledge: Thaønh töïu taâm nhaän thöùc chính xaùc. bình ñaúng vaø tu ñaïo nhöùt thieát trí. Accurately explain (v): Chaân Thaät Thuyeát—Giaûi Achieve

knowledge: Thaønh töïu trí hueä. thích chaân thaät vaø chính xaùc. Achieve omniscient knowledge: Thaønh töïu nhöùt Accurately know one's own mind: Nhö Thaät Tri thieát chuûng trí. Töï Taâm—Bieát roõ chính taâm mình. Achieve one's goal: Thaønh ñaït muïc ñích. Accurately and thoroughly understand causes: Achieve (v) perfect enlightenment: Thaønh Voâ Nhö Thaät Tri Nhaân—Hieåu ñöôïc nguyeân nhaân moät Thöôïng Giaùc—Ñaït ñöôïc giaùc ngoä toái thöôïng. caùch thaáu ñaùo vaø chính xaùc. Achieve (v) result: Ñaït ñöôïc keát quaû. Accurately understand (v): Hieåu bieát chính xaùc Achieve the ten powers of being unhindered in (nhö lyù thoâng ñaït). function: Ñoàng chö Nhö Lai thaønh töïu thaäp löïc Accurately witness (v): Nhö Thaät Chöùng—Thöïc thöïc haønh voâ ngaïi. chöùng. Achieve (attain) threefold knowledge: Ñaéc tam Accursed (p.p): Ñaùng nguyeàn ruûa. minh. Accusation: See Taùc Cöû. Achievement: Attainment—Söï thaønh töïu. Accuse falsely: Ñoå thöøa oan. Achievement of Merit: Thaønh töïu coâng ñöùc. Accuse others of their faults: Thuyeát Quaù—Noùi Achievement of Perfection: Ñaït ñeán toaøn haûo. loãi cuûa ngöôøi khaùc. Achieve (v) Self-liberation: Ñaït ñöôïc giaûi thoaùt Accuse (v) someone of something: Caùo buoäc ai cho rieâng mình. veà toäi gì. Achieve success in life: Thaønh coâng trong ñôøi. Accusation (n): Söï keát toäi—Baûn caùo traïng. Achievement (n): Söï thaønh töïu—Worldly (False) Accusation (n): Caùo gian. Achievement (n): Thaønh töïu theá gian. Accussanna (p): Much abundant (a)—Raát nhieàu. Achievements of merits: Coâng nghieäp. Accuta (p): Accutagama(skt)—Everlasting (a)— Achievement of morality dear to the Noble Not passing away—Tröôøng toàn. Ones: Thaønh Töïu Giôùi Ñöùc Ñöôïc Caùc Vò Thaùnh Accutagama (p): One of one hundred Pratyeka- AÙi Moä. buddhas who dwelt in Isigili Mountain—Moät trong Achievement of the unwavering confidence in moät traêm vò Phaät ñoäc giaùc trong nuùi Isigili. the Buddha: Thaønh Töïu Loøng Tin Tuyeät Ñoái Vôùi Acela (p): Void of cloth—Naked (a)—Traàn Phaät. truoàng. Achievement of unwavering confidence in the Acelaka (p): Naked ascetic—Khoå haïnh traàn Dharma: Thaønh Töïu Loøng Tin Tuyeät Ñoái Vôùi truoàng. Phaùp. Acetana (p): Senseless—Voâ giaùc. Achievement of unwavering confidence in the Acharya (skt): Acarya (skt)—A Xaø Leâ— Sangha: Thaønh Töïu Loøng Tin Tuyeät Ñoái Nôi Giaùo Master—Thaày. Ñoaøn. Achieve (v): Gain—Thaønh töïu. Achieving Power: Coâng naêng. Achieve Awakening: Ñaéc quaû giaùc ngoä. Achieving rebirth through Mind-power: Taâm Löïc Vaõng Sanh.

Achieving rebirth through the power of Acintyaparinamacyuti (skt): Inconceivable accumulated merits: Phöôùc Löïc Vaõng Sanh. transformation of the death—Baát tö nghì bieán dòch Achieving rebirth through spiritual power: töû. Thaàn Löïc Vaõng Sanh. Acintya-prabhasa-bodhisattva-nirdesa-sutra Acinna (p): Acinna-kamma (p)—Habitual (skt): Baát Tö Nghì Quang Boà Taùt Sôû Thuyeát Kinh. karma—Nghieäp Thöôøng—See Thöôøng Nghieäp. Acintya-shakti (p): Acintya-sakti (skt)—Divine Acinna-kamma (p): Nghieäp Thöôøng—See forces of mantra—Uy löïc cuûa thaàn chuù. Thöôøng Nghieäp. Acira (p): Recent—New (a)—Vöøa môùi. Acinna-kappa (p): Allowing monks and nuns to Aciravata (p): A-Di-Na-Hoøa-Ñeà—Name of a follow their customs and habits (customary novice. practices and precedents); this is also opposed to

Aciravati (p): A-Di-La-Baø-Ñeà—Teân cuûa moät the rules—Cho laøm theo caùc taäp quaùn tröôùc laø vi trong naêm con soâng lôùn taïi AÁn Ñoä—Name of one phaïm kyõ luaät. of the five big rivers in India. Acinta (skt): Voâ nieäm—Thoughtlessness—No Acitta (skt): Apart form mind—Mindless— thought—Without a thought—Without Without mind—No-mind or beyond mentation— recollection—Absence of false ideas or thoughts; See Phi Taâm. apart from thought—Khoâng coù voïng nieäm. Acittaka (skt): Deep sleepiness or drowsiness— Acinteyya (skt): Acintia (skt)—Beyond Troïng tuøy mieân. comprehension, conception, or power of Acittata (skt): Mindlessness—Phi taâm traïng. mentation—Beyond thought, description, Acclaim (v): Hoan hoâ—Taùn thöôûng. discussion, or words—Cannot or could not be Acknowledge (v): Baùo aân—To pay a debt of thought—Inconceivable—Inexpressible— gratitude—To requite favors—To return good for Surpassing thought—Unexplainable— good. Unthinkable—See Baát Khaû Tö Nghì. Acknowledge existence: Höùa Höõu—Ñoùn nhaän Acintia (skt): See Baát Khaû Tö Nghì. söï hieän höõu. Acintika (skt): See Baát Khaû Tö Nghì. Acknowledge favours: Baùo AÂn—Baùo ñaùp coâng Acintita-sutta (skt): See Kinh Baát Khaû Tö Nghì. aân—To return thanks—To render thanks— Acintiya (skt): Acintia (skt)—Baát Khaû Tö Nghì. Requite favours. Acintya (skt): Acinteyya (p)—See Baát Khaû Tö Acolyte: Attendant—Thò Giaû—Ngöôøi theo haàu Nghì. moät vò Taêng coù thaâm nieân. Acintya-buddha-visayanirdesa-sutra (skt): Sutra Acquaint (v) oneself with: laøm quen vôùi caùi gì. on Manjusri's preaching on the realm beyond Acquaintance (n): Bieát—Knowing. thought and words—Vaên Thuø Sö Lôïi Sôû Thuyeát Acquired Buddha-nature: Tu Taäp Phaät taùnh. Baát Tö Nghì Caûnh Giôùi Kinh. Acquire a habit: Nhieãm thoùi quen. Acintya-dhatu (skt): Realm beyond thought and Acquire a great depth of vision: Tích luõy tri kieán words—Baát tö nghì giôùi. thaâm haäu. Acintya-jnana (skt): Inconceivable wisdom— Acquire knowledge: Gain knowledge—Thaâu Indescribable Buddha's wisdom—Intuitive thaäp kieán thöùc. knowledge—See Baát Khaû Tö Nghì Trí. Acquired (a): Acintyaka (skt): Inconceivable—Inexpressible— 1) Tích luõy: Hoard of acquired wealth—Cuûa caûi See Baát Khaû Tö Nghì. tích luõy. Acintyamati (p): Baát Khaû Tö Nghò Hueä—See 2) Thuû ñaéc: Do luyeän taäp maø coù ñöôïc, ñoái laïi Baát Khaû Tö Nghì Trí. vôùi baåm sinh—Acquired special Acintyamatidatta (p): Baát Khaû Tö Nghò Hueä Boà characteristics through cultivation. Taùt. Acquired: Tích luõy—Hoard of acquired wealth: Acintyaparinama (skt): Mysterious Cuûa caûi tích luõy. transformations—Baát tö nghì huaân bieán.

Acquired Habit: Thoùi quen do nhöõng haønh ñoäng Act against worthy conduct: Haønh ñoäng ngöôïc moãi ngaøy tích luõy. laïi vôùi phaïm haïnh. Acquired knowledge: Tri thöùc thaâu thaäp ñöôïc. Act (n) of bodhi-mind: See Haønh Nguyeän Boà Ñeà. Acquired by ourselves: Verification—Thöïc Act out one’s bodhi-vow: See Haønh Nguyeän Boà chöùng. Ñeà. Acquired purity through avoiding pollution: Ly Acts of the Buddha: Buddhacarita-kavya-sutra caáu thanh tònh—Ñaït ñöôïc taâm theå thanh tònh baèng (skt)—See Phaät Sôû Haønh Taùn Kinh. caùch xa lìa moïi oâ nhieãm. Act (n) of Compassion (n): Haønh ñoäng töø bi. Acquire the same variegated arrays of marks Act

(v) in concert with: Haønh ñoäng phoái hôïp and refinements as all Buddhas: Ñöôïc töôùng (vôùi). haûo trang nghieâm ñoàng vôùi chö Phaät. Act (v) evilly: Laøm aùc. Acquired wisdom: Theá trí. Act of faith: Haønh vi cuûa ñöùc tin—Externalists Acquiring the Tathagata nature or seed: believe that the act of faith is the most important Dwelling of noble birth—Sinh quí truï—See Thaäp and beyond the comprehensive level of human Ñòa and Thaäp Truï. knowledge, intelligence and wisdom—Ngoaïi ñaïo Acquisition (n): Patilabha (p)—Prapti (skt)—Söï cho raèng haønh vi cuûa ñöùc tin laø toái quan troïng vaø ñaéc—Attainment—Gaining—Obtaining—Söï khoâng theå nghó baøn, noù vöôït ra ngoaøi söï hieåu bieát chieám ñoaït. vaø trí khoâng cuûa con ngöôøi. Acquisition of personality by another's Act (v) from: Haønh ñoäng vì. volition, not one's own: Töï theå coù ñöôïc do yù chí Act (v) from fear rather than from a sense of cuûa ngöôøi khaùc, chöù khoâng do yù chí cuûa mình— duty: Haønh ñoäng vì sôï haõi hôn laø vì yù thöùc traùch See Boán Phöông Caùch Ñöôïc Töï Theå Môùi. nhieäm. Acquisition of personality by both one's own Act (n) of grace (n): Haønh ñoäng vì bieát ôn. volition, and another's: Töï theå coù ñöôïc do caû yù Act in an ill-manered way: Haønh söû thoâ baïo. chí cuûa mình laãn yù chí cuûa ngöôøi khaùc—See Boán Acts of intellectuation: Awareness and Phöông Caùch Ñöôïc Töï Theå Môùi. pondering—Giaùc quaùn. Acquisition of personality by neither one's own Act (v) kindly: Haønh ñoäng moät caùch töø bi. volition, nor another's: Töï theå coù ñöôïc khoâng do Act (v) in Line with the (Moral) Way: Haønh yù chí cuûa mình, cuõng khoâng do yù chí cuûa ngöôøi — ñoäng theo ñuùng ñaïo ñöùc. See Boán Phöông Caùch Ñöôïc Töï Theå Môùi. Act as a match-maker: Laøm mai laøm moái. Acquisition of personality by one's own Act as models in order to teach and transform volition, not another's: Töï theå coù ñöôïc do yù chí living beings: Haønh ñoäng göông maãu nhaèm cuûa mình, khoâng do yù chí cuûa ngöôøi khaùc—See chuyeån hoùa chuùng sanh. Boán Phöông Caùch Ñöôïc Töï Theå Môùi. Act (v) out of curiosity: Haønh ñoäng vì toø moø. Acquisition and possession: Söï chieám ñoaït vaø sôû Act out one's vows to save all living beings: höõu. Haønh nguyeän Boà Ñeà Taâm. Acquit (v) someone of something: Tha thöù Act out a role: Play a part—Ñoùng hay dieãn moät cho ai veà caùi gì. vai troø. Across way of the Pure Land sect: Hoaønh xuaát. Act out the role of someone: Ñoùng vai troø cuûa Act (n): Asevati (p)—Asev (skt)—Haønh ñoäng— ngöôøi naøo. Söï thöïc hieän—To perform—To practice. Act performed by speech: Vaca-karma (skt)— Act according to circumstances: To improvise— See Khaåu Nghieäp. Cô bieán—Tuøy cô öùng bieán. Act of punishment: Dandakamma (p)—Haønh Act against the monastic rules: Haønh ñoäng phaït. ngöôïc laïi vôùi giôùi luaät cuûa tònh xaù. Act of right assurance: See Xöng Danh Haïnh. Act against righteousness: Haønh ñoäng ngöôïc laïi Act (v) for the Truth: Haønh ñoäng theo chaân lyù leõ phaûi. (leõ phaûi).

Act (v) upon: Laøm theo. Action non-interrelated with mind: Act and vow: Act out one's vow—See Haønh Cittaviprayuktasamskara (skt)—Baát Töông ÖÙng Nguyeän. Haønh (haønh ñoäng vaø taâm khoâng töông öùng vôùi Act of walking seven steps: Thò hieän baûy böôùc. nhau). Act (v) with: Haønh ñoäng (vôùi). Action and proof: Tu haønh vaø chöùng ngoä—See Act (v) with Kindness and Love: Haønh ñoäng vôùi Haønh Chöùng.

taâm roäng löôïng vaø loøng töø bi. Action and reaction: Chinchamanavika (skt)— Act without attachments: See Öng Voâ Sôû Truï Nhôn quaû—Cause and effect. Nhi Sanh Kyø Taâm. Action to receive retribution immediately: Acting in accord with the ten kinds of Thuaän Hieän Nghieäp Ñònh Quaû—Haønh ñoäng gaây dedication: Tuøy thuaän tu haønh nôi möôøi moân hoài ra baùo öùng töùc khaéc. höôùng, moät trong möôøi Trí Nghieäp. Action to receive retribution in the life to Action: Haønh ñoäng—Karma—All doings that are come: Thuaän Sinh Nghieäp—Haønh ñoäng gaây baùo conditioned by past habits and also condition öùng trong ñôøi soáng keá tieáp. future habits and state of development—See Action to receive retribution in one of the Nghieäp. lives following the next: Thuaän Haäu Nghieäp— Action and appropriate result: Kamm (p)— Haønh ñoäng gaây baùo öùng trong caùc ñôøi sau, khoâng Karma (skt)—Action and reaction—Cause and nhöùt ñònh thôøi gian. effect—See Nghieäp. Action to receive retribution in the present Action Bodhisattva: Visista-caritra (skt)— life: Thuaän Hieän Nghieäp Baát Ñònh Quaû —Haønh Thöôïng Haønh Boà Taùt. ñoäng gaây baùo öùng trong ñôøi hieän taïi (khoâng nhöùt Action of Body: Kaya Karma (skt)—See Thaân ñònh thôøi gian). Nghieäp. Action with the speech: Phaûn Tænh Khaåu Nghieäp. Action at will in anything in anywhere: Mind Action and vow: Haïnh nguyeän—To act out of that resides in vows—Nguyeän taâm truï. one's vow—Resolve or intention—Laøm vì lôøi Action with the body: Phaûn Tænh Thaân Nghieäp. nguyeän. Action of the body and vow of the mind: See Activation: Laøm cho coù söùc hoaït ñoäng. Haønh Nguyeän. Activation of mind: Laøm cho taâm coù söùc hoaït Actions of demons: Ma nghieäp. ñoäng. Actions of knowledge: Trí nghieäp. Active bondage: Hieän Trieàn—Söï coät troùi hieän Action with the mind: Phaûn Tænh YÙ Nghieäp. tieàn. Action of Mouth: Vac Karma (skt)—The evil Active cause: Karana-hetu (skt)—See Naêng Taùc karma of speech is the mightiest. We must know Nhaân. that evil speech is even more dangerous than fire Active deliverance to Arahatship: Earthly because fire can only destroy all material deliverance to Arahatship—Höõu vi giaûi thoaùt. possessions and treasures of this world, but the Active dharmas: Functioning dharmas—See Höõu firece fire of evil speech not only burns all the Vi Phaùp. Seven Treasures of Enlightened beings and all Active (swift) and enlightened nature and virtues of liberation, but it will also reflect on the roots: Nature and roots should be active (swift) evil karma vipaka in the future—Khaåu nghieäp raát and enlightened. This is one of the five basic ö laø maõnh lieät. Chuùng ta neân bieát raèng lôøi aùc coøn characteristics of any Zen cultivators—Caên taùnh quaù hôn löûa döõ bôûi vì löûa döõ chæ ñoát thieâu taát caû taøi nhanh nheïn saùng suoát. Ñaây laø moät trong naêm ñöùc saûn vaø cuûa baùu ôû theá gian, traùi laïi löûa giaän aùc khaåu taùnh caên baûn cuûa ngöôøi tu thieàn. chaúng nhöõng ñoát maát caû Thaát Thaùnh Taøi vaø taát caû Active expression: See Bieåu Saéc. coâng ñöùc xuaát theá, maø coøn theâm chieâu caûm aùc baùo Active forces: Höõu löïc—Positive or dominant veà sau naày—See Khaåu Nghieäp. forces. Action non-interrelated: Baát töông öng haønh.

Active law: Active keeping of the Activity and effect: Haønh Quaû—Deed and commandments—See Taùc Trì Giôùi. result—The inevitable sequence of act and its

Active observance of commandments: See Taùc effect—Haønh nghieäp vaø quaû baùo. Quaû baùo taát yeáu Trì Giôùi. döïa vaøo nhaân cuûa haønh nghieäp. Active and passive ideas: Ability to transform or Activity-impression: Nghieäp Taäp—Daáu veát cuûa transformable and the object that is transformed— nghieäp. See Naêng Sôû. Activity merely intended: Tö Nghieäp—Haønh Active seed: Chuûng Töû Hieän Tieàn—Hieän haønh ñoäng coù chuû yù. chuûng töû. Activity and nature: Haønh Tính—Haønh ñoäng vaø Active sin: Transgression sin by action—See Taùc baûn chaát. Phaïm. Activity-seed: Karma-bija (skt)—Nghieäp Chuûng Active space: See Höõu Vi Hö Khoâng. Töû—Karma-seed—Haït gioáng cuûa nghieäp—See Active teaching: Chuyeån tònh phaùp luaân. Nghieäp Chuûng. Activities (n): Samskara (skt)—Haønh—Action—Actual (a): Hieän coù—Thaät söï—Genuine—Real—Conception—Disposition—Volitional actions— True—Nhö Thöïc. Karma formation—Impulse—Moral conduct. Actual manifestation here in this life: Chaân tu Activities of body that incur punishment: (tröôùc nhôø duyeân tu, sau khi sanh trong ñôøi roài thì Kayadanda (skt)—Thaân Phaït Nghieäp—See Tam chaân tu)—This is one of the two kinds of Phaït Nghieäp. devotions—See Nhò Tu. Activities of the body, mouth and mind: See Actual occurrence (n): Söï vieäc thaät söï xaõy ra. Nhò Bieåu Nghieäp. Actual states or categories as conceived: Saéc Activities in the Dharma hall, the main hall phaùp—Caùc phaùp do taâm phaùp vaø taâm sôû phaùp bieán and the meditation hall: Sinh hoaït trong Phaùp ra. ñöôøng, chaùnh ñieän vaø thieàn ñöôøng. Actualism (n): Hieän thöïc luaän—Thöïc teá luaän. Activities of karma: Haønh nghieäp—The Actuality (n): Thöïc Taïi—Tính thöïc teá. activities of thought, word and deed—Vieäc laøm Activity-consciousness: Karma-vijnana (skt)— cuûa thaân, khaåu, yù (vieäc laøm thieän aùc seõ gaùnh chòu Karmic consciousness—See Nghieäp Thöùc. quaû baùo khoå vui). Actual: True—Real—Genuine—Chaân. Activities of the Mind (n): Mind and actions—Söï Actualization: Chöùng. hoaït ñoäng cuûa Taâm. Actualization of the Supreme Way: Voâ Thöôïng Activities of mind that incur punishment: Ñaïo Chi Theå Hieän—See Ba Muïc Tieâu Cuûa Toïa Manodanda (skt)—YÙ Phaït Nghieäp—See Tam Thieàn. Phaït Nghieäp. Actualization of the Supreme Way in our daily Activities of speech that incur punishment: lives: Theå hieän ñaïo voâ thöôïng trong cuoäc soáng Vagdanda (skt)—Khaåu Phaït Nghieäp—See Tam haèng ngaøy—See Ba Muïc Tieâu Cuûa Toïa Thieàn. Phaït Nghieäp. Actualize (v): Chöùng. Activities of a Tathagata: Nhö Lai Söï Nghieäp— Actualize the penetrating insight: Chöùng Thoâng Vieäc laøm cuûa ñöùc Nhö Lai. Tueä—Chöùng ñöôïc trí tueä thaáu suoát. Activities of thought, word, or deed: Activities Actualize the way: Chöùng ñöôïc ñaïo—Ñaït ñaïo— of karma—Haønh nghieäp. See Chöùng Ñaïo. Activities in the three realms: Tam Giôùi Actualized awakening: Söï tænh thöùc ñaõ ñöôïc Haønh—Nghieäp trong tam giôùi (ba coõi). nhaän ra. Activities in the world: Theá Gian Haønh—Nhöõng Actualized wisdom: Chöùng Trí—Ñaõ chöùng ñöôïc vieäc laøm ôû theá gian. trí hueä. Activity: Taùc Nghieäp—Haønh ñoäng. Acuity: Minh Lôïi—Söï saéc saûo. Activity ceasing: Function ceasing—See Duïng Acumen (n): Söï nhaïy beùn. Dieät.

A.D.: Anno Domini—Sau Thieân Chuùa—A.D. Adapt (v) to the minds of sentient beings in the must be written before the date, while B.C. is polluted world: Vì muoán tuøy thuaän taâm chuùng written after it—A.D. phaûi ñöôïc vieát tröôùc naêm sanh ñôøi nguõ tröôïc maø thò hieän ôû vöông cung. trong khi B.C. thì laïi ñöôïc vieát sau naêm. Adapt (v) oneself to: To adjust oneself to— Adahati (skt): Jhapita (skt)—Cremation—Traø Quyeàn bieán—Thích nghi vôùi. Tyø—Hoûa taùng. Adapt (v) oneself to the new situations: Töï thích Adamantine: See Kim Cang Du. nghi vôùi hoaøn caûnh môùi. Adamantine absorption: See Kim Cang Du Adaptability (n): Söï thích öùng—The adaptability Ñònh. of body, mental factors and consciousness. Adamantine body: Vajra-body—Golden body— Adaptation (n): Anuloma (skt)—Conformity—Söï The diamond body—See Kim Cang Thaân. phuø hôïp—Söï thích hôïp—Sôû Ñaéc Phaåm Haïnh Adamantine Determination (n): Söï quyeát taâm Phaät—Tu taäp nhöõng phaåm haïnh caàn thieát hay phuø saét ñaù—Taâm kim cang. hôïp ñeå trôû thaønh Phaät. Adamantine eye: Kim Cang Nhaõn—Con maét Adaptation to external conditions: Thích nghi chaén chaén nhö kim cang. vôùi ngoaïi caûnh. Adamantine faculties: Nhö Kim Cang caên. Adapting to conditions fundamtentally Adamantine jeweled precepts of the one mind: unchanging: See Tuøy Duyeân Baát Bieán. Nhaát Taâm Kim Cang Baûo Giôùi—Giôùi vöõng chaéc Adapting to sentient beings' mentalities, baát hoaïi cuûa söï nhaát taâm. predilections, and understandings to teach Adamantine mind: See Kim Cang Taâm. them as is expedient: Tuøy taâm sôû thích sôû Adamantine mountain: Cakravala (skt)— nguyeän cuûa chuùng sanh phöông tieän giaùo hoùa Cakravada (skt)—The Iron Ring Mountain— khoâng thoâi nghæ maø laøm Phaät söï. Mount Sumeru—Thieát Vi Sôn—Nuùi Thieát Vi. Adaptive cause: Phöông tieän nhaân—The Adamantine sitting: Choã ngoài kim cang, vì haøng environmental cause (water and soil help the seed phuïc ma quaân vaø ngoaïi ñaïo—Conquering demons growing). and false teachers. Adara (skt): A Ñaø La—To salute with folded Adamantine vehicle:Vajrayana (skt)—The hands, palms together—Chaáp tay chaøo. Vajrayana is simply often called Tibetan Adarsa (skt): Mirror—Image in the mirror—Kính. Buddhism, and it is divided into four main sects: Adarsa-jnana (skt): Adarsana-jnana (skt)—Great Nyingmapa, Kagyupa, Sakyapa and Gelugpa— perfect mirror wisdom—Perfect all-reflecting Kim Cang Thöøa thöôøng ñöôïc goïi ñôn giaûn laø Phaät Buddha-wisdom—See Ñaïi Vieân Caûnh Trí. Giaùo Taây Taïng vaø noù ñöôïc chia ra laøm boán toâng Adarsavimba (skt): AÛnh trong kính—Mirror- phaùi chính: Nyingmapa, Kagyupa, Sakyapa vaø image. Gelugpa—See Kim Cang Thöøa. Adattadana (skt): Theft—See Thaâu Ñaïo. Adamantine vow of all Tathagatas: See Nhaát Adattadanaviratih (skt): Adinnadana (p)—Not to Thieát Nhö Lai Kim Cang Theä Giôùi. steal—Khoâng troäm caép—Against theft—Not to Adamantine wisdom: See Kim Cang Hueä. take anything which does not belong to you or Adana (skt): what is not given to you—See Nguõ Giôùi. 1) Hold firmly: Maintain—Receive— Adaya (skt): Böôùc ñaàu. Receptacle—Chaáp trì. Adbhuta (skt): Haït Boä Ña. 2) Another name for Alaya consciousness—Teân 1) Remarkable: Thaàn thoâng huyeàn dieäu— khaùc cuûa A Laïi Da Thöùc. Miraculous—Supernatural. Adana-vijnana (skt): Adana-vinana (p)—Another

2) Never yet been: Rare—Marvelous—Non- name for Alaya-vijnana—See Chaáp Trì Thöùc. such—Wonderful—Vò Taèng Höõu (hy höõu). Adana-vinana (p): Adana-vijnana (skt)—See A Adbhuta-dharma (skt): A phuø ñaø ñaït ma—Phaùp Laïi Da Thöùc. vò taèng höõu—Collection of the description of marvelous phenomena—See Vò Taèng Höõu Kinh.

Adbhutadharma-paryaya (skt): Accounts on Adherence (n): Adherent (a)—Gaén lieàn vôùi—Söï miracles performed by the Buddha, one of the coá chaáp khoâng rôøi. twelve divisions of the sutras—See Vò Taèng Höõu Adherence to commandments or Kinh. specifications: Söï tuaân thuû giôùi luaät. Adbhuta-dharma-sutra (skt): Adbhutadharma- Adherence to dispassion: Thoï Trì Vieãn Ly—Luùc paryaya—Kinh A phuø ñaø ñaït ma—See Vò Taèng naøo cuõng bình tænh vaø giöõ thaùi ñoä khaùch quan. Höõu Kinh. Adherence to moral behavior: Thoï Trì Caám Addeyabadde (skt): Con trai vua A Xaø Theá— Giôùi—Tuaân thuû ñuùng giôùi luaät. Ngöôøi ñaõ gieát vaø ñoaït ngoâi vua A Xaø Theá —Son of Adherent (n): Ngöôøi uûng hoä. King Ajatasatru—Who killed and dethroned King Adherent of the three vehicles: Tam Thöøa Ajatasatru. Nhaân—Ngöôøi theo phaùp tam thöøa. Addhamasa (p): A fortnight—Möôøi laêm ngaøy. Adhering or clinging to: Abhinivesa (p & Adhamma (p): Wrong—Unjust—Evil— skt)—Baùm chaët vaøo hay vöôùng maéc vaøo—Gaén boù. Immoral—Phi phaùp—Xaáu aùc. Adhering or clinging very closely: Close Addharatta (p): Midnight—Nöûa ñeâm. attachment—Clinging very closely—See Chaáp Addict (v) to: Say meâ—Ham thích—Ghieàn. Chaët. Addicted to gambling: Ñam meâ côø baïc. Adhering consciousness: Chaáp thuû hay duy trì— Addiction: Ñam meâ (nghieän). Holding together—Another name for Alaya- Addiction of alcohol and drugs: Nghieän röôïu vaø vijnana. It is known as Adanavijnana—Teân khaùc ma tuùy. cuûa A Laïi Da Thöùc: A Ñaø Na Thöùc. Addiction to concentration: Say ñaém tam Adhi (skt): Taêng Thöôïng—Thuø Thaéng— muoäi—Addiction to concentration, one of the ten Distinction—Exalted—Extraordinary—Rare— things that Bodhisattvas should avoid. Superiority—Surpassing—Transcendent. Addiction to strong drinks: Ñam meâ caùc loaïi Adhicitta (p): Taêng thöôïng taâm—Lofty mind. röôïu—Addiction to strong drinks and sloth- Adhicitta-sikkha (p): Training in higher producing drugs is one way of wasting one's thought—Taêng thöôïng taâm hoïc. substance. Adhigama (skt): Chöùng Ñaéc Chaân Lyù— Addiction to taste: Say ñaém hay ham meâ vaøo vò. Realization or attainment of truth—See Chöùng. Addle (v) one's brain with: Ñaàu oùc roái buø vôùi. Adhigamavabodha (skt): See Chöùng Trí. Adept: Voâ Hoïc—Ngöôøi tinh thoâng (khoâng caàn Adhikara (skt): Y Xöù—Neàn taûng. hoïc nöõa). Adhikarana-samadha (skt): Seven rules for the Adesa (skt): Voâ Saân—Tröø saân khueå—Khoâng coøn participation and settlement of disputed saân haän—Lacking hatred. questions—See Thaát Dieät Tranh Phaùp. Adesana-patihariyam (p): Adesana-pratihariya Adhikarana-samatha (skt): Eighth and final (p)—The miracle of telepathy—Tha taâm thaàn section of the pratimoksa—See Dieät Traùnh Kieàn thoâng. Ñoä. Adesana-pratihariya (p): Adesana- Adhimana (skt): patihariyam (p)—The miracle of telepathy—Tha 1) Vaunting assertion of possessing the truth: taâm thaàn thoâng.

Taêng thöôïng maïn—Khôûi taâm kieâu maïn khi Adhara-svabhumi (skt): See Haï Ñòa. chöa chöùng ñaéc Thaùnh ñaïo maø cho laø chöùng Adharma (skt): False dharma—Misconduct—Phi ñaéc. phaùp (phaùp sai leäch). 2) The pride of thinking onself superior to Adhere (v) to: To cling to—Dính chaët vaøo—Baùm equals, one of the nine kinds of pride: Ngaõ chaët vaøo. Thaéng Maïn—Ngaõ maïn cho raèng ta hôn nhöõng Adhere to one Buddha and one sutra: Nhaát Trì. keû ngang haøng vôùi ta. Adhered to: Baùm chaët vaøo—Attached to—Clung Adhimatra (skt): Thöôïng phaåm—The high to. quality—High rank (class)—First quality.

Adhimokkha (p): Adhimoksa (skt)— Adhisthana (skt): Adhitthana (p)—Assist and Determination—Resolution—Söï quyeát ñònh— protect—To depend upon—See Gia Trì. Thaéng Giaûi—Quyeát taâm. Adhisthanabala (skt): Gia trì löïc hay uy thaàn Adhimokkho (p): Decision—Xaùc Ñònh. löïc—Magical power of determination—See Gia Adhimoksa (skt): Adhimokkha (p)—Decision— Trì Löïc. Thaéng giaûi (söï quyeát ñònh). Adhitisthati (skt): Magical power—Supernatural Adhimukha (skt): Ñoái ñaùp. power—Baùo thoâng—Thaàn thoâng (ñaïi thaàn löïc). Adhimukti (skt): Mospa (tib)—Adhimutti (p)— Adhitthana (p): Adhisthana (skt)—Assist and Atimukti or Abhimukham (skt)—See A Ñeà Muïc protect—Gia Trì. Giaø. Adhitthana-uposatha (p): Observance of Adhimukti-caryabhumi (skt): See Giaûi Haønh determination—Taâm nieäm thuyeát giôùi. Ñòa. Adhivacana-pravesa (skt): Samadhi on name Adhimutti (p): See Adhimukti. and description—Thích Danh Töï Tam Muoäi. Adhipanna-sikkha (p): Training in higher Adhivacana-pravesa-samadhi (skt): Samadhi on wisdom—Taêng thöôïng tueä hoïc. name and description—Thích Danh Töï Tam Adhipateyya (skt): Sutra on Governing Muoäi. Principles, Anguttara Nikaya III.40—Kinh Ngöï Adhyardhasatika-Prajnaparamita-Sutra: See Phaùp, Taêng Nhaát A Haøm III.40. Kinh Ñaïi Laïc Kim Cang Baát Khoâng Chaân Thaät Adhipati (skt): Taêng Thöôïng—Theá löïc lôùn Tam Ma Ñaø. maïnh—Additional—Increase—Strengthened— Adhyasaya (skt): Ajjhasaya (p)—Adhyasayati Superior. (skt)—Intent—Mental disposition—Purpose—Adhipatiphala (skt): Dominant effects—Fruit of Thaâm Taâm. dominant effects—Taêng Thöôïng Quaû—See Nguõ Adhyasayati (skt): Ajjhasaya (p)—Thaâm Taâm. Quaû. Adhyatma-bahirdha-sunyata (skt): Emptiness of Adhipati-pratyaya (skt): Conditioned condition— inner-and-outer things—Khoâng cuûa caùc phaùp noäi The influence of one factor in causing others— ngoaïi taïi—See Noäi Ngoaïi Khoâng. Contributory factor as cause or condition— Adhyatma-sunyata (skt): Emptiness of the inner Dominant conditions—Influence of another things—Khoâng cuûa caùc phaùp noäi taïi—See Noäi dominant factor—Duyeân coù aûnh höôûng lôùn—See Khoâng. Taêng Thöôïng Duyeân. Adhyatma-vidya (skt): A treatise on the inner Adhiprajna (skt): Taêng Thöôïng Tueä—Quaùn meaning of Buddhism—Moät trong nguõ minh, noùi chieáu chaân lyù ñeå caét ñöùt phieàn naõo—See Tam veà noäi giaùo cuûa Phaät phaùp—See Noäi Minh and Hoïc. Nguõ Minh. Adhiprajna-siksa (skt): Formation of the Adhyesana (skt): Khaûi Thænh—Respecfully wisdom—See Tueä Hoïc. inviting monks and nuns to come to preach the Adhisambodha (skt): Chöùng Ñaéc—Attained—To Buddha-dharma—Khôûi thænh giaùo huaán Phaät realize—To attain truth by

personal experience— phaùp. Thöïc chöùng nôi töï thaân (laáy chaùnh trí chöùng ngoä Adi-Buddha (skt): Primordial Buddha—See A Ñeà chaân lyù). Phaät Ñaø. Adhisila (skt): Higher morality—Taêng thöôïng Adiccabandhu (skt): Kinsman of the sun, name of giôùi. a Buddha as a member of a family of the Solar Adhisila-sikkha (p): Adhisila-siksa (skt)— race—Gia heä maët trôøi, teân cuûa moät vò Phaät thuoäc Training in higher morality—Taêng thöôïng giôùi gia heä maët trôøi. hoïc. Adinatha (skt): Primal creator—Chuùa Boån Sô. Adhisila-siksa (skt): Adhisila-sikkha (p)— Adinava (p): Training in higher morality—Taêng thöôïng giôùi 1) Disadvantage: Unsatisfactoriness—Baát lôïi. hoïc.

2) Danger—Evil consequence—Haäu quaû xaáu Adjustment (n): Söï ñieàu chænh. aùc. Adjustment of oneself: Töï ñieàu chænh. Adinnadana (p): Adattadanaviratih (skt)—Baát döõ Administrate (v): To administer—Cai quaûn. Thuû—Not to steal—Khoâng troäm caép—Against Administration (n): Söï cai quaûn. theft—Not to take anything which does not belong Admirable sound: See Myõ AÂm. to you or what is not given to you. Admiration for someone: Admire someone— Adinnadanam (p): Troäm ñaïo. Ngöôõng moä ai. Adinnadana-veramani (skt): Baát Thaâu Ñaïo— Admire: Thaùn phuïc. Khoâng troäm ñaïo, giôùi thöù nhì trong thaäp giôùi —Not Admire the scenery: Ngaém caûnh. to steal, the second of the ten commandments— Admire someone: Ngöôõng moä ai. Khoâng Troäm Caép—See Thaäp Giôùi Ñaïi Thöøa. Admirer: Ngöôøi ngöôõng moä. Aditta-pariyaya-sutta (p): Sutra on the house on Admit (v) to: Chaáp nhaän. fire—Kinh nhaø löûa. Admonish (v): Khieån traùch—Khuyeán duï. Aditta-sutta (p): Sutra on all will be burnt—Kinh Admonisher (n): Ngöôøi khuyeân baûo. taát caû ñeàu bò thieâu ñoát. Admonition (n): Lôøi caûnh caùo—Lôøi khuyeân baûo. Aditthana (p): See Aditthana-paramita. Admonition staff: See Keisaku. Aditthana-paramita (skt): Perfection of Adodhya: An important city in the Kingdom of determination—Nguyeän Ba La Maät—The vow the Kosalas—Moät thaønh phoá quan troïng trong paramita, a bodhisattva's vow to attain bodhi, and vöông quoác Kieàu Taùt La—See A Du Ñaø. save all beings to the other shore—Thöôïng caàu Adopt (v): Nhaän. Boà Ñeà, haï hoùa chuùng sanh—See Thaäp Ñoä Ba La Adopt a new faith: Accept a new faith—Chaáp Maät. nhaän moät tín ngöôõng môùi. Aditya (p): Adithya (skt)—Nhöït Thaàn—The sun Adoption (n): Söï nhaän nuoâi. god or spirit—See Thaát Tinh. Adorability (n): Söï ñaùng suøng kính. Adityasambhava-Buddha (skt): Born-From-the Adorable (a): Ñaùng toân thôø. Sun Buddha—Nhöït sanh Phaät. Adoration (n): Söï toân kính. Adiya (p): Benefits to be obtained—Thaâu Nhieáp Adore (v): Look up to—To revere—Put trust in Phuùc Lôïi—Phuùc lôïi ñöôïc höôûng. Chieâm ngöôõng—Toân thôø—Quy ngöôõng. Adiya-sutta (p): Sutra on Benefits to be Adorn (v): Alamkaraka (skt)—Decorate— obtained—Kinh Thaâu Nhieáp Phuùc Lôïi —Phuùc lôïi Ornament—Trang hoaøng—Trang Nghieâm—See ñöôïc höôûng. Adornment. Adi-yoga (skt): Phaùi Ñaïi Toaøn Thieän—Phaùp moân Adorn an altar or shrine: Decorate an altar— toaøn dieän—Great perfection sect. Trang trí baøn thôø. Adjacent Hells (n): Ñòa nguïc caän bieân. Adorn an image of the Buddha: To take an Adjacent to: Gaàn keà. image of Buddha in procession—See Haønh Adjudge (v): Xeùt xöû. Töôïng. Adjudicate

(v): Xeùt xöû. Adorned by excellent characteristics: Töôùng Adjust (v): Ñieàu chænh. Haûo Trang Nghieâm—Töôùng thaân cuûa ñöùc Phaät. Adjust to a new condition: Thích öùng vaøo hoaøn Adorned Flower Bodhisatva: Hoa Nghieâm caûnh môùi. Vöông Boà Taùt. Adjust oneself to something: Töï thích nghi vaøo Adorned to have a clear understanding of vieäc gì. dharma: Abhisamaya-lankara (skt)—Trang Adjust oneself to changes of life: Töï thích nghi Nghieâm Chöùng Ñaïo. vaøo nhöõng thay ñoåi cuûa cuoäc soáng. Adorned with: Ñöôïc trang hoaøng (baèng). Adjust ourselves and flowing forward in a river Adorning: Mandana (skt)—Trang hoaøng. of life: See Töï Ñieàu Chænh Trong Doøng Chaûy Adornment (n): Alamkaraka (skt)—Ornament— Cuoäc Ñôøi. See Trang Nghieâm.

Adornment atmosphere: Trang Nghieâm phong Phaät—Chaúng nhöõng lyù giaûi maø coøn thieàn quaùn vaø luaân. y giaùo phuïng haønh—See Luïc Adornment of the Blessedness: Punya Töùc Phaät. (skt)—See Phöôùc Ñöùc Trang Nghieâm. Advance (v) in one's cultivation: Tieán boä trong Adornment of blessedness and virtue: Phuùc ñöùc vieäc tu taäp. trang nghieâm. Advance progressively: Tieäm tieán. Adornments emit marvelous sounds that Advanced: Tieán boä—Khai trieån. delight all hearers: Taát caû nhöõng ñoà trang söùc Advanced Knowledge: Name of a Bodhisattva— ñeàu töï phaùt dieäu aâm, ai nghe cuõng ñeàu vui möøng See Taêng Trí. caû. Advancing fruit: Adhipatiphala (skt)—Aggregate Adornment of Good deeds: Phuùc ñöùc trang effect produced by the karma hetu—Quaû taäp hôïp nghieâm. taïo bôûi nghieäp nhaân—See Taêng Thöôïng Quaû and Adornment of the Pure Land: Sukkhavati- Nguõ Quaû. vyuha (skt)—Trang Nghieâm Tònh Ñoä. Advancing mind: Taêng Thöôïng Taâm—Advancing Adornment of the wisdom: Prajna (skt)—See Trí or improving mind, superior mind—Taâm taêng Hueä Trang Nghieâm. tröôûng cöôøng thònh hay theá löïc cuûa ñònh taâm, hay Adosa (p): Non-aversion—Non-hatred—Khoâng taâm sieâu vieät. Saân. Advantage (n): Lôïi ích—See Nhò Ích. Adosa kusala (p): Wholesome root of non- (Personal) Advantage (n): Lôïi ích caù nhaân. hatred—Voâ saân thieän caên. Advantage of someone: Lôïi duïng. Aduhkha-sukha-karma (skt): Baát khoå baát laïc Advaya (skt): Advika (p)—Advaita (skt)—Non- nghieäp—Karma which is without suffering nor duality—See Baát Nhò. happiness. Advaya-siddhi (skt): Luaän Thaønh Baát Nhò— Adukkha asukha (p): Baát khoå baát laïc—Not Name of a work of commentary—Teân cuûa moät boä happy nor suffering—Without suffering, without luaän. happiness. Advaya-jnatritva (skt): Tri Kieán Baát Nhò— Adukkha-asukha vedana (p): Neither pleasant Knowledge of non-duality—Nondualistic nor painful feeling—Voâ Kyù Thoï—Phi khoå phi laïc knowledge (the knowledge without thinking of thoï. extremes)—Tri kieán khoâng nghó ñeán nhò bieân. Adukkha asukha-vedaniya-karma (skt): Advayta or Advaita (skt)—Hindu term meaning Receive neither pain nor pleasure in the flow of non-dual or not two. A state of mind free from karma—Thuaän Baát Khoå Baát Laïc Thoï Nghieäp. subject-object relationship, reasoning, comparing, Adukkha-masukha-vedana (p): Indifferent etc.—Töø ngöõ cuûa AÁn Ñoä giaùo coù nghóa laø 'baát feeling—Thoï Voâ Kyù. nhò.' Traïng thaùi khoâng coøn quan heä chuû theå vaø ñoái Adult (n): Tröôûng thaønh töôïng, lyù luaän, hay so

saùnh, vaân vaân. Adulterer (n): Keû gian daâm Adversary (n): Keû thuø—Enemy. Adulteress (n): Ngöôøi nöõ phaïm toäi ngoaïi tình. Adverse (a): Baát lôïi—Disadvantages— Adulterous (a): Thoâng gian. Unfavorable. Adulterous conduct: Duïc Taø Haïnh—Taø Haïnh. Adverse circumstances: Adversity—Nghòch Adultery (n): Ngoaïi tình—Taø daâm—Adulterous Caûnh—Nghòch Khaûo. conduct. Advertise one's own power or virtue: Töï thuyeát Advaitananda (skt): Mahamangala (skt)—Bliss coâng naêng hay noùi ra caùi hay gioûi cuûa mình hay töï of knowledge of the absolute—Real happiness— khoe taøi gioûi ñeå caàu lôïi döôõng. True happiness—Chaân haïnh phuùc. Advesa (skt): Adosa (p)—Advesha (skt)— Advance beyond terminology to meditation, or Absence of anger—Non-malevolence—Not study and accordant action: Quaùn haïnh Töùc angry—Voâ saân (khoâng saân haän). Advice to lay people: Kinh Thi Ca La Vieät—

Kinh daïy ngöôøi taïi gia. Affiliation (n): Söï gia nhaäp hay keát naïp, söï hoäi Advika (p): Advaya (skt)—Advaita (skt)—Non- nhaäp. duality—Baát Nhò. Affinities: Duyeân. Advise (v): Khuyeân—To recommend—To Affinity: Duyeân phaän—Moái quan heä—See Quan counsel. Heä Taùnh. Advise (v) against: Khuyeân ngaên—To dissuade. Affirm (v): Nhaän chaéc—Xaùc nhaän. Advise (v) oneself: Töï an uûi. Affirmation (n): Söï khaúng ñònh—See Khaúng Advise (v) (exhort) someone of something: Nhaän. Khuyeân ai veà vieäc gì. (Way of) Affirmation (n): Positive way—Ñöôøng Adviser (n): Ngöôøi höôùng daãn—There are two höôùng tích cöïc. kinds of advisor. Affirmative: Eva (skt)—Yes—Tieáng traû lôøi Advita (p): Advaita or Advaya (skt)—Advaya khaúng ñònh. (p)—See Baát Nhò. Affix (v) to: Gaén chaët vaøo. Advocate: (n): Ngöôøi baøo chöõa hay bieän hoä—(v): Affix a seal to a document: Ñoùng daáu moät taøi Baøo chöõa hay bieän hoä cho ai. lieäu. Advocate of consciousness-only: Duy Thöùc Luaän Afflict (v): Gaây tai hoïa. Giaû (luaän gia veà duy thöùc). Afflicted consciousness: Nyn yid (tib)—Caáu Advocate of the theory of inconsistent Thöùc—Taâm caáu nhieãm—Afflicted mind. causation: Luaän gia veà baát bình ñaúng nhaân. Afflicted with illnesses: Beänh hoaïn nôi thaân. Adya-sakti (skt): Primal power—See Tieân Thieân Afflicted karma: Phieàn Naõo Nghieäp (nghieäp gaây Nguyeân Khí. ra phieàn naõo). Aeon (n): Kalpa (skt)—An immeasurable long Afflicted mind: Nyn yid (tib)—Phieàn Naõo Taâm period of time—See Kieáp. (taâm phieàn naõo)—Afflicted consciousness. Aestheticism (n): Duy myõ chuû nghóa. Afflicted with old age and declining strength: Affair (n): Söï töôùng—Phenomena—Practice. Tuoåi cao söùc yeáu—Even under normal Affected: Caûm ñoäng—Moved—Touched. circumstances, when you are in good health, you Affected by: Do bôûi. may be afflicted with old age and declining Affection (n): AÙi. strength, beset by all kinds of worries and sorrows. 1) Kaøma (skt): Raøga (skt)—Love—Söï meán Keeping the aging body together is a never-moä—AÙi tình—Caûm tình. ending task; how can you have time for practicing 2) Maitri (skt): Metta (p)—Affection—Loving meditation?—Duø baïn chöa coù beänh, nhöng bò tuoåi kindness—Tenderness—Loøng töø. cao söùc yeáu, ñuû söï suy keùm, aùo naõo buoàn than, chæ 3) Karuna (skt): Compassion. lo söï vieäc treân caùi thaân giaø coøn chöa xong, chaéc 4) The eighth of the twelve factors of chi ñaõ tu taäp thieàn

ñònh ñöôïc? conditioned arising: Yeáu toá thöù taùm trong thaäp Affliction (n): Distress—Misery—Pain— nhò nhaân duyeân—See Thaäp Nhò Nhaân Duyeân. Suffering—Noãi khoå sôû—See Phieàn Naõo. Affection for man and kindness towards Afflictions of those of advanced states of creatures: AÙi nhaân lôïi vaät (loøng nhaân cuûa con mind: Thöôïng Taâm Phieàn Naõo—Phieàn naõo cuûa ngöôøi). caùc baäc thöôïng taâm. Affectionate (a): Thöông yeâu. Affliction is bodhi and mortality (samsara) is Affectionate speech: Priyavacana (skt)—Kind nirvana: Sanh töû töùc Nieát Baøn—Phieàn naõo töùc boà speech, or pleasant words—See AÙi Ngöõ Nhieáp. ñeà, sinh töû töùc nieát baøn. Affective conversion: Söï hoaùn caûi tình caûm. Afflictions are Bodhi: See Phieàn Naõo Töùc Boà Affiance (n): Vow—Lôøi theà höùa trung thaønh. Ñeà. Affiliate (v): Gia nhaäp hay keát naïp, nhaän laøm hoäi Afflictions arising from external stains: Khaùch vieân—Affiliate oneself to a society—Töï keát naïp traàn phieàn naõo. vaøo hoäi.

Afflictions (Klesas) arising from false Affliction of pride and self-love: Phieàn naõo gaây reasoning: Phaân bieät khôûi phieàn naõo—Phieàn naõo ra bôûi ngaõ maïn vaø aùi kyû. y nöông vaøo caùc duyeân maø khôûi daäy nhöõng taø lyù Afflictions producing from discrimination: luaän. Phaân Bieät Khôûi Phieàn Naõo—Phieàn naõo do phaân Afflictions arising from the karma of suffering: bieät maø khôûi sanh. Illusion, accordant action, and suffering—See Afflictions removed in the path of Phieàn Naõo Nghieäp Khoå. cultivation: Tu Ñaïo Sôû Ñoaïn Phieàn Naõo—Phieàn Afflictions caused by desire or desire to have: naõo ñöôïc giuõ boû treân böôùc ñöôøng tu haønh. Raga (skt)—See Tham Phieàn Naõo. Affliction store: The store of moral affliction or Afflictions caused by doubt: Vicitiksa (skt)—See defilement—Phieàn Naõo Taïng (goác cuûa phieàn naõo, Nghi Phieàn Naõo. nôi chöùa nhoùm phieàn naõo ueá nhieãm). Afflictions caused by False views: Drishti Affliction and suffering: Phieàn naõo vaø khoå ñau. (skt)—See AÙc Kieán Phieàn Naõo. Affliction as a thief: Phieàn Naõo Taëc— Afflictions caused by pride or self-conceit: Temptation or passion, as a thief injuring the Mana (skt)—See Maïn Phieàn Naõo. spiritual nature—Giaëc phieàn naõo laøm toån haïi tuùc Afflictions caused by resentment or anger: meänh, laøm toån thöông phaùp thaân. Pratigha (skt)—See Saân Phieàn Naõo. Affliction turbidity: Phieàn Naõo Tröôïc—The Afflictions caused by stupidity or ignorance: turbidity of affliction—See Nguõ Ñoäc. Mudhaya (skt)—See Si Phieàn Naõo. Affliction of unenlightenment: See Si Söû. Afflictions of contaminated karma: See Höõu Afflictive (a): Phieàn Naõo Taùnh—Coù tính chaát gaây Laäu Chö Nghieäp Phieàn Naõo. ra phieàn naõo. Afflictions countered in the path of cultivation: Afflictive and cognitive hindrances: Phieàn Naõo Tu Hoaëc—See Tö Hoaëc. Sôû Tri—Phieàn naõo vaø caùc trôû ngaïi cho hieåu bieát. Afflictions of delusion: Phieàn naõo voïng töôûng Afflictive Emotion (n): Thoáng caûm. hay phieàn naõo gaây ra bôûi si meâ. Afflictive hindrances (n): Klesavarana (skt)— Affliction and defilement: Phieàn naõo vaø oâ Hindrance of passions—Phieàn naõo chöôùng hay trôû nhieãm. ngaïi gaây phieàn naõo. Afflictions derived from confusion regarding Afflictive karmic impressions: Karmic phenomena: Söï Phieàn Naõo hay phieàn naõo sanh ra impression of affliction—Phieàn Naõo Taäp

Khí— töø söï laãn loän hieän töôïng. Caùc thoùi quen gaây ra phieàn naõo hay löïc cuûa phieàn Afflictions eliminated by insight into the truth naõo. of suffering: See Kieán Khoå Sôû Ñoaïn Phieàn Naõo. Afflictive obstruction: Phieàn Naõo Ngaïi—Nhöõng Afflictions (annoyances) are inexhaustible trôû ngaïi gaây ra phieàn naõo. (endless), I vow to end (cut) them all: Phieàn naõo Afflictive turbidity: Klesa-kasayah (skt)—See voâ taän theä nguyeän ñoaïn. Phieàn Naõo Tröôïc. Afflictions are eliminated: Phieàn Naõo Ñoaïn (caét Affluences: Laäu hoaëc. ñöùt phieàn naõo). Affusion (n): Söï dìm trong nöôùc—Heretic people Afflictions are inherently empty: Phieàn Naõo believe that affusion ceremony (dipping into Boån Khoâng (phieàn naõo voán laø khoâng. water) can wash away all their sins—Ngoaïi giaùo Afflictions (Klesa) natural to all: Caâu sinh cho raèng leã dìm trong nöôùc coù theå xoùa saïch toäi loãi. khôûi phieàn naõo—Phieân naõo do huaân taäp töø voâ thuûy Afghanistan: Area known today as Afghanistan ñeán nay. was formerly known by such name as Gandhara, Afflictions are inherently non-existent: Phieàn Kandahar and Balkh. By beginning of Christ Era, Naõo Boån Voâ (phieàn naõo voán laø khoâng). this area was still strongly influenced by Afflictions are originally empty: Phieàn Naõo Boån Buddhism (according to the Archeological Lai Khoâng Tòch (phieàn naõo voán troáng khoâng). research in the 20th century); however, Buddhist culture began to decline in 7th century, and totally

replaced by Islam in the beginning of 10th Agada (skt): See A Giaø Ñaø. century—Khu vöïc maø baây giôø laø A Phuù Haõn, xöa Agadha (p): Bottomless—Very deep—Khoâng kia laø Gandhara, Kandahar and Balkh. Tröôùc kyû ñaùy—Thaät saâu. nguyeân Thieân Chuùa, khu vöïc naày laø khu vöïc maø Again and Again: Repeated—Laàn nöõa vaø laàn vaên hoùa Phaät giaùo (theo nghieân cöùu khaûo coå theá nöõa—Lieân tieáp—Truøng truøng. kyû 20) raát thònh haønh. Tuy nhieân, vaøo ñaàu theá kyû Against lust: Kamamithyacaradviratih (skt)— thöù baûy thì aûnh höôûng Phaät giaùo trong khu vöïc naày Kamesu-micchacara (p)—Khoâng taø daâm—Not to baét ñaàu suùt giaûm, ñeán theá kyû thöù möôøi thì hoaøn engage in improper sexual conduct—Not to toaøn ñöôïc thay theá bôûi Hoài giaùo. commit adultery—Abstain from all sexual excess, Afraid of suffering: UÙy Cuï Chuùng Khoå (sôï haõi söï or refraining from sexual misconduct. khoå ñau). Against lying, deceiving and slandering: Afro-Asian: AÙ-Phi. Mrsavadaviratih (skt)—Khoâng voïng ngöõ—Not to After: Later—Posterior—Haäu (veà sau naøy). lie, deceive or slander—Refraining from lying After all: Cuoái cuøng. speech. After being copied a third time, the original Against murder: Pranatipataviratih (skt)— text is bound to be lost: Tam sao thaát boån (sau ba Panatipata (p)—Khoâng saùt sanh—Not to kill or laàn sao cheùp thì maát ñi baûn goác). injure any living being—Refraining from taking After the Buddha's death: After the Nirvana— life. Dieät höõu. Against nature: Sieâu phaøm—Phi thöôøng. After death: After death and after this life—See Against one’s will: Avirodha (skt)—Nghòch yù. Sau Khi Cheát. Against the Rules: Saùi pheùp—Contrary to the After death our physical bodies return to dust: rules. Sau khi cheát thaân theå chuùng ta trôû veà caùt buïi. Against theft: Adattadanaviratih (skt)— After due consideration: Sau khi caân nhaéc

kyõ Adinnadana (p)—Khoâng troäm caép—Not to steal— löôõng. Not to take anything which does not belong to you After food: See Thöïc Haäu. or what is not given to you. After life: Ñôøi soáng sau kieáp naøy—After death. Agalu (skt): Fragrant wood—Sandal incense—Goã After the Nirvana: After the Buddha's death— traàm höông. Dieät höõu. Agama (skt): Nikaya (p)—A traditional doctrine After rain comes fair weather: Sau côn möa trôøi or precept—Collection of Buddha's doctrine— laïi saùng. Sacred work—Anything handed down and fixed After a storm comes a calm: Heát côn bæ cöïc ñeán by tradition—See Taïp A Haøm. hoài thôùi lai. Agama period: Time of the Deer Park—A Haøm After-taste: Dö vò. Thôøi—See Thieân Thai Nguõ Thôøi Baùt Giaùo. After that: Sau ñoù. Agama in Sanskrit: Boä kinh A Haøm vieát baèng Afternoon session of zazen: Hoâji Zazen (jap)— tieáng Phaïn—See A Haøm and A Haøm Kinh. One of the four periods of meditation (shiji- Agama Sutras Increased by One: Zo-Ichi-zazen), observed daily in Zen monasteries. Agon-Kyo (jap)—See Taêng Nhaát A Haøm. Although the exact hours differ by monastery, Agamiphala (skt): Fruit of non-returner—Baát soâshin-zazen is held after lunch, sometimes Hoaøn Quaû. between three o'clock and five o'clock—Coâng phu Agamy (n): Cheá ñoä voâ hoân nhaân—Cheá ñoä ñoäc toïa thieàn vaøo buoåi tröa, moät trong boán thôøi thieàn thaân. toïa ñöôïc caùc Thieàn vieän haønh trì. Maëc daàu thôøi Agantu-klesa (skt): External dirt—Guest-dust— khaéc chính xaùc khaùc nhau tuøy theo töï vieän, coâng Afflictions—Guest-defilement—Phieàn Naõo—See phu toïa thieàn vaøo buoåi tröa ñöôïc dieãn ra sau giôø Khaùch Traàn. thoï thöïc, coù khi giöõa ba giôø vaø naêm giôø chieàu. Agara (p): Xöù—House—Dwelling place—Nhaø— Aga (p): Mountain—Nuùi. Nôi cö truù.

Agarika (p): Layman—Ngöôøi taïi gia. Agent (n): Kartri (skt)—Taùc nhaân—Ñoäng nhaân— Agaru (skt): Aguru (skt)—Traàm Ñaøn—Caây traàm Nhaân toá taïo ra taùc ñoäng. höông vaø chieân ñaøn höông—Sandal incense. Agga (p): The highest—Cao nhaát. Agastya (skt): A Kieät Ña—The star Canopus: Agganna (p): Known as the highest (a)—Ñöôïc Voøm Sao Canopus—Lightning: Tieáng Seùt. bieát nhö laø ngöôøi hay söï vieäc gì cao nhaát. Agastya-rsi (skt): See A Kieät Ña Tieân. Agganna-sutta (p): Sutra on people or things Agata (skt): Lai (ñaõ ñeán nôi)—Come or arrived. known as the highest—Kinh Khôûi Theá Nhaân Agata-gamanani (p): Four ways of going Boån—Kinh noùi veà ngöôøi hay söï vieäc gì cao quí wrong—See Töù Baát Haønh Xöù Haïnh. nhaát. Agati (skt & p): 1) Wrong course or the wrong Aggha (p): Price—Giaù trò. path as distinct from the right path, or the path to Agghati (p): To be worth—To deserve—Coù giaù enlightenment: Taø ñaïo ñeå phaân bieät vôùi Chaùnh trò. ñaïo hay con ñöôøng ñi tôùi giaùc ngoä; 2) Rebirth: Taùi Aggi (p): Fire—Löûa. sanh. Aggidatta (skt): Kyù Ñaéc—Name of the father of Agati-gamana (p): Evil courses—Evil paths—AÙc Krakucchanda before He renounced the world— ñaïo. Teân cuûa ngöôøi cha cuûa ñöùc Phaät Caâu Löu Toân luùc Agati-sutta (p): Off-Course sutra—Sutra on ngaøi chöa xuaát gia. Wrong Course—Kinh Thaát Ñaïo—Kinh noùi veà con Aggikabrahmana (skt): Söï Hoûa Baø La Moân—A ñöôøng sai laàm. Brahman who practices fire-worship—Baø La Moân Age (n): Tuoåi—1) One of the twenty-four non- thôø Thaàn Löûa. interactive

activity dharmas: Jara (skt)—Laõo— Aggikajatita (skt): See Söï Hoûa Loa Phaùi. See Hai Möôi Boán Phaùp Baát Töông Öng Trong Aggikkhandha (p): A mass of fire—Moät ñaùm löûa Duy Thöùc Hoïc; 2) Era: Thôøi ñaïi; 3) 1,000th part of lôùn. a kalpa: Yuga (skt)—Moät phaàn ngaøn kieáp; 4) The Aggikkhandhopama-suttantakatha (p): Kinh world: Loka (skt)—Theá gian. Hoûa Tuï—Sutra on a mass of fire. Age after age: Theá Theá—Heát ñôøi naøy ñeán ñôøi Aggiparicarana (p): Fire-worship—Thôø löûa. khaùc—From generation to generation. Aggisala (p): Heated room—Phoøng ñöôïc söôûi aám. Age of Degenerate Dharma: Pascima-dharma Aggisikha (p): Flame—Ngoïn löûa. (skt)—Mappo (jap)—Age of Decadent dharma— Aggi-vacchagotta-sutta (p): Aggi-vacchagotta- The Degenerate Age of Dharma—See Maït Phaùp. suttam (p)—Kinh veà Hoûa trong Trung Boä quyeån Age of impurity: Kalpakasayah (skt)—Kieáp 72—Sutra on fire in Majjhima Nikaya 72. Tröôïc—Kieáp oâ ueá, kieáp dô baån. Aggivessana (p): A Kyø Xaù Na—Teân cuûa moät boä Age-long karmaic influence: Caûnh nghieäp toäc Baø-La-Moân—Probably name of a Brahmin töôùng—See Thaäp Caûnh. clan. Age of a monk as monk: Dharma summer—See Aggregate (n): Skandhas (skt)—AÁm (Kieàn Ñaø)— Haï Laïp. Tuï—Uaån (khoái keát hôïp hay khoái taäp hôïp)—Five Age in the order: Taêng Laïp—Precept age— Aggregations—Five skandhas: form, feeling, Sacerdotal age—Summer Retreat. perception, volition (impulse), and Age in terms of years spent as a monk or nun: consciousness—Nguõ uaån: saéc, thoï, töôûng, haønh, Haï Laïp—Soá naêm tu haønh cuûa chö Taêng Ni. thöùc. Agelessness: Eternal youth—Baát laõo. Aggregate of consciousness (n): Vijnana (skt)— Aged (a): Jara (skt)—Coù tuoåi—Laõo. Vinnana (p)—Vinnakkhandha (p)—See Thöùc Aged (n): The aged—Laõo—Ngöôøi giaø caû—See Uaån. Baùt Sö. Aggregate demons: AÁm ma—Aggregates Agency (n): Ñaïi lyù—Moâi giôùi—Taùc duïng—Taùc themselves become obstacles on the path of ñoäng. cultivation. The five skandhas are considered as Agenda (n): Tieán trình buoåi hoïp hay buoåi leã. maras of demons fighting against the Buddha-

nature of men—AÁm hay uaån trôû thaønh nhöõng “Haõy noùi, ñeå laøm gì?” Vò sö khoâng ñaùp. Muïc Chaâu chöôùng ngaïi cho böôùc ñöôøng tu taäp. Nguõ uaån ñöôïc beøn ñaùnh cho—See Phaàn Döông Thaäp Baùt Vaán. xem nhö laø AÁm ma choáng laïi Phaät taùnh cuûa con Agha (skt): AÙc—Bad—Cruel—Evil—Hateful— ngöôøi—See Nguõ Thaäp AÁm Ma. Mischievous act—Wicked—Wrong—Wicked Aggregate of the existence: AÁm—Uaån—Nhöõng deeds which are against the right—Haønh vi traùi yeáu toá taïo thaønh thaân taâm cuûa con ngöôøi—See ñaïo lyù (seõ chuoác laáy khoå baùo trong hieän taïi vaø Nguõ Uaån. töông lai). Aggregate of factors (n): Uaån—There are five Aghana (skt): A Giaø Ñaøm—Not solid, not Aggregations—See Nguõ Uaån. dense—Khoâng raén, khoâng ñaëc. Aggregate of feelings (n): Vedanakkhandha Aghanam (skt): A Yeát Ña—A flash in the east, (p)—See Thoï Uaån. the lightning god; the term is defind as not solid, Aggregate of form: Saéc Uaån (saéc aám)—See Nguõ liquid. Uaån. Aghanistha (skt): Sound-accordance realm—Hoøa Aggregates of grasping: Uaån thuû. AÂm Thieân—Name of a heaven in the Brahman Aggregate of grasping of body: Saéc Thuû Uaån. heavens—Teân cuûa moät coõi trôøi treân trôøi Phaïm

Aggregate of grasping of consciousness: Thöùc Thieân. Thuû Uaån—See Nguõ Uaån Thuû. Aghata-pativinaya (p): Nine ways of overcoming Aggregate of grasping of feelings: Thoï Thuû malice—See Chín Söï Ñieàu Phuïc Xung Ñoät and Uaån—See Nguõ Uaån Thuû. Chín Xung Ñoät Söï. Aggregate of grasping of mental formations: Aghata-pativinaya-sutta (p): See Kinh Ñieàu Haønh Thuû Uaån—See Nguõ Uaån Thuû. Phuïc. Aggregate of grasping of perceptions: Töôûng Aghata-sutta (p): Sutra on hatredness, in the Thuû Uaån—See Nguõ Uaån Thuû. Anguttara Nikaya X.80—Kinh Saân Khueå (kinh Aggregate matter (n): Rupakkhandha (p)—The daïy veà söï saân haän), trong Taêng Nhaát A Haøm, skandha of form—See Saéc Uaån. quyeån X.80. Aggregate of matter: Rupa (p)—Saéc uaån— Aghata-vatthuni (p): Chín thöù toån haïi. Aggregations. Aghi (p): The sky—Baàu trôøi. Aggregate of mental activities: Haønh Uaån— Agility (n): Söï nhanh nheïn. Aggregate of mental formation. Aging: Laõo. Aggregate of mental formation (n): Samskara Aging-illness-death: Laõo Beänh Töû—Old age- (skt)—Sankhara (p)—Samkharakkhandha (p)— sickness-death. See Haønh Uaån. Agitate someone: Ruffle someone—Laøm ai dao Aggregate of perception (n): Samjna (skt)— ñoäng. Sanjna (skt)—Sanna (p)—Sannakkhandha (p)— Agitation (n): Chanda (skt)—Agitation— See Töôûng Uaån. Excitement—Impulses—Söùc thuùc ñaåy— Aggregate of sensations: Thoï Uaån. Restlessness—Ambitious—Unsettled—Traïo Aggregate of volition: Haønh Uaån—Söï tích tuï cuûa Cöû—Nhöõng phieàn naõo khieán cho taâm xao xuyeán haønh ñoäng. khoâng an tónh. Aggressive intent: Tröng—In Zen, there is a kind Agitation and worry: Uddhacca-kukkucca (p)— of question which contains an aggressive intent. A Traïo Cöû Hoái Quaù Trieàn Caùi. monk asked Mu-Chou: “The Patriarch came from Agnayi (skt): Hoûa Maãu—Mother of fire, name of India and what did he design to do here?” Mu- a deity—Teân cuûa moät vò trôøi. Chou retorted: “You tell; what did he design?” Agni (skt): Aggi (p)—A Kyø Neã—A Kyø Ni. The monk gave no reply, so Mu-Chou struck 1) Fire: Löûa. him—Trong Thieàn, coù loaïi caâu hoûi chöùa ñöïng moät 2) The fire-deva: God of fire—See Hoûa Thaàn. yù ñònh böùc baùch. Moät vò sö hoûi Muïc Chaâu: “Toå sö 3) A Kyø Ni—See OÂ Di Quoác. töø AÁn sang ñaây ñeå laøm gì?” Muïc Chaâu caét nghóa:

Agni-dagdha (skt): Jhapita (skt)—Leã hoûa taùng Agotra-bodhisattva (skt): Voâ Taùnh Boà Taùt— hay traø tyø—Cremation. Non-nature Bodhisattva, name of a Bodhisattva—Agni-dhatu-samadhi (skt): See Hoûa Giôùi Ñònh. Teân cuûa moät vò Boà Taùt. Agni-hotra (p): Hoûa Teá—An ancient Indian Agree with (on, to): Bieåu ñoàng tình—To express custom of repentance—Moät taäp tuïc saùm hoái thôøi agreement—To show sympathy—To be in accord xöa cuûa AÁn Ñoä. with. Agnostic: (a): Thuoäc veà thuyeát baát khaû tri—(n): Agura (jap): The loose cross-legged sitting Ngöôøi tin theo thuyeát baát khaû tri. position mostly used by Japanese, which is neither Agnosticism (n): Thuyeát Baát Khaû Tri Luaän—See the half, nor the full lotus—Theá ngoài xeáp chaân Baát Khaû Tri Luaän Thuyeát. loûng thöôøng ñöôïc ngöôøi Nhaät duøng, khoâng phaûi laø Agonshu (jap): A sect founded by Seiyu theá baùn hay kieát giaø. Kiriyama, which claims to base its doctrines and Aguru (skt): Agaru (skt)—A Giaø Laâu. practices on

early Buddhist teachings contained in 1) Name of a mountain: Teân cuûa moät ngoïn nuùi. the Agamas (collections of texts purportedly) 2) Tagara (skt): A Giaø Lö—Aloes wood—Eagle taught by Sakyamuni Buddha. Kiriyama claimed wood—Fragrant shrub—Sandal incense— that his studies of these texts revealed that most Traàm höông—Moät loaïi traàm höông—Fragrant human problems are caused by the malevolent aloe-wood; the incense that sinks in water. activities of the spirits of the dead, who afflict the Lignum aloe tree the wood of which is used living and cause spiritual hindrances and pollution as incense—Moät loaïi caây maø goã cuûa noù ñöôïc (tatari). The goal of Agonshu is to cut the karmic duøng laøm nhang thôm ñeå ñoát (loõi chìm goïi laø ties to these spirits, because these ties allow the traàm höông, phaàn chìm moät nöûa laø saïn höông, dead to continue to work their mischief. A phaàn noåi treân maët nöôùc thì goïi laø hoaøng thuïc tradition with a reputation for aggressive höông). proselytizing, Agonshu is also famous for staging Agyo (jap): Granted words—Master's mass ceremonies in which huge bonfires are lit. It instructions—Words spoken about the Dharma or is claimed that these rituals serve to cut off Buddhist teachings by a Zen master when massive amounts of karma for many people—Moät teaching his or her students. The term also refers toâng phaùi ñöôïc Seiyu Kiriyama saùng laäp, töï cho laø to a student's expression in understanding the giaùo phaùp vaø thöïc haønh cuûa toâng phaùi mình döïa teachings in response to a question by the treân giaùo lyù Nguyeân Thuûy cuûa Phaät giaùo chöùa master—Huaán leänh cuûa vò thaày. Thuaät ngöõ cuõng ñöïng trong caùc kinh A Haøm, ñöôïc Ñöùc Phaät Thích chæ söï dieãn taû cuûa ngöôøi ñeä töû traû lôøi thaày mình veà Ca Maâu Ni giaûng daïy. Kiriyama cho raèng giaùo söï thoâng hieåu giaùo phaùp cuûa mình. thuyeát maø oâng hoïc ñöôïc cho thaáy haàu heát nhöõng Ahaha (skt): Hahava (skt)—A Ha Ha—Cold vaán ñeà cuûa con ngöôøi ñeàu do caùc haønh ñoäng hieåm hell—Haøn nguïc—Hell of the only sound to frozen aùc cuûa hoàn ma cuûa nhöõng ngöôøi cheát, gaây phieàn throats—Hoå hoå baø—AÅu Haàu Haàu Ñòa Nguïc— chuoác naõo cho ngöôøi soáng cuõng nhö gaây ra nhöõng Tieáng keâu reân höø höø töø trong coå hoïng. chöôùng ngaïi vaø nhieãm oâ nôi taâm linh. Cöùu caùnh Ahamkara (skt): Ahankara (skt)—Ngaõ Maïn— cuûa Agonshu laø caét ñöùt nhöõng noái keát nghieäp vôùi The false belief of individuality, that the self ngöôøi cheát, vì nhöõng noái keát naøy cho pheùp ngöôøi contains some immortal and unchanging faculty or cheát tieáp tuïc laøm chuyeän xaáu aùc. Tröôøng phaùi naøy soul—Taø kieán veà caùi ngaõ baát töû vaø thöôøng haèng. noåi tieáng veà vieäc xoâng xaùo laøm thay ñoåi yù kieán veà Ahara (skt): Food—Nutriment—Thöùc aên—Thöïc toân giaùo cuûa ngöôøi khaùc. Agonshu cuõng noåi tieáng phaåm—Chaát boå döôõng. veà vieäc cöû haønh nghi thöùc trong ñoù nhoùm löûa Ahara-sutta (p): Kinh Thöïc Phaåm—Sutra on möøng thaät lôùn ñöôïc ñoát leân. Tröôøng phaùi naøy cho food—Sutra on factors of awakening, in the raèng nhöõng nghi thöùc naøy nhaèm caét ñöùt khoái Samyutta Nikaya, XL VI.51—Trong Töông Öng nghieäp lôùn cuûa nhieàu ngöôøi. Boä Kinh, quyeån XL VI.51. Agony (n): Söï thoáng khoå—Söï phieàn muoän. Ahead of time: Tröôùc thôøi haïn. Agotra: Voâ taùnh Boà Taùt.

Ahetukacittani (p): Taâm voâ nhaân—Rootless Ahu (skt): A Hoâ—Taùn thaùn töø—Aho! An consciousness. interjection—Kyø laï thay! Ahetuka-cittas (p): Not accompanied by Ahum (skt): See A Hoàng. beautiful roots—Unwholesome roots—Baát Thieän Ahuneyyaggi (p): The fire of those to be Caên. revered—Löûa cuûa ngöôøi hieáu kính. Aheya (skt): Nothing left to be cut off—See Phi Ahura-mazda (skt): Yeâu thaàn—King of the Sôû Ñoaïn. devils—Vua cuûa loaøi yeâu. Aheya-heya (skt): See Aheya. Ai (jap): Peace—Hoøa. Aheya-karma (skt): Voâ Ñoaïn Nghieäp—No-Aichi-gakkuen (jap): AÙi Trí Hoïc Vieän—Name of extinction karma—Nghieäp khoâng coù söï chaám döùt. a Buddhist Institute in Japan—Teân cuûa moät Vieän Ahicchatra (skt): A Heâ Cheá Ñaùn La—AÙ Heâ Xieát Phaät Hoïc ôû Nhaät Baûn. Ñaùt La Quoác—AÙ Heâ Xieát Ñaùt La Quoác—A Aid: See Teá Ñoä. citadel of an ancient kingdom in Central India. Aids to Enlightenment: Nhöõng trôï giuùp cho giaùc According to Hsuan-Tsang in the Records of the ngoä. Western Lands, there were about 10 monasteries Aids to the karma: Trôï nghieäp—Aids to the with more than 1,000 Sammitiya monks—Coøn goïi karma of being born in Amitabha's Pure Land laø A Ñam Xa Ña La, moät kinh ñoâ cuûa vöông quoác such as offerings, chantings, etc—Nghieäp coù theå coå naèm trong vuøng trung AÁn. Theo ngaøi Huyeàn trôï giuùp cho vieäc vaõng sanh nhö cuùng döôøng hay Trang trong Taây Vöïc Kyù, xöù naøy coù khoaû ng 10 töï nieäm Phaät. vieän vôùi treân 1.000 Taêng só thuoäc phaùi Chính Aid (v) secretly: AÙm trôï. Löôïng Boä. Aiding to all fulfill poeple's vows and Ahimsa (p): Baát Haïi—Baát toån haïi (khoâng laøm toån accomplish their spiritual ends: Linh tha nguyeän haïi ngöôøi khaùc)—Töø bi—Compassion— maõn—Moät trong Thaäp Kim Cang Taâm. Harmlessness—Non harming—Non-injury—Non- Aiding causes: Trôï nhaân. violence—Not hurting—Not harming—Not Aiding karmas: Trôï nghieäp—Aids to the karma injuring. of being born in Amitabha's Pure Land such as Ahina-sutta (p): Sutra about a snake, in the offerings, chantings, etc—Nghieäp coù theå trôï giuùp Anguttara Nikaya, IV,67—Kinh Raén, trong Taêng cho vieäc vaõng sanh nhö cuùng döôøng hay nieäm Nhaát A Haøm, quyeån IV.67. Phaät. Ahirika (p): Haønh ñoäng baát thieän. Aigo (jap): Priya-vacana (skt)—Affectionate Ahirikam (p): Shamelessness—Voâ Taøm. speech—Loving speech (words)—See AÙi Ngöõ. Ahosi (p): Nghieäp Voâ Hieäu Löïc—Defunct karma. Aikuoâ (jap): A-Yu-Wang (chi)—See A Duïc Ahosi-karma (skt): Voâ Hieäu Nghieäp—Defunct Vöông. karma—Ineffective karma—Nghieäp khoâng coù taùc Aikuoâ-zan (jap): A-Yu-Wang-Shan (chi)—A Duïc duïng. Vöông Sôn—Nuùi vua A Duïc beân Taøu—Asoka Ahrika (skt): Shameless—Shamelessness— Mountain in China—See Asoka Mountain. Unshameful—Without shame—Voâ taøm—Khoâng Aim after gain: Seek wealth—Caàu taøi. thaáy xaáu hoå khi laøm vieäc aùc (gaây ra toäi loãi töï xeùt Airavati: A lî la baït ñeà. khoâng thaáy xaáu hoå goïi laø voâ taøm, laøm ñieàu xaáu xa Aitken, Robert: An American Zen roshi who first tröôùc maët ngöôøi khaùc maø khoâng thaáy theïn thuøng encountered Japanese culture as a prisoner of war goïi laø voâ quí). during World War II. In 1950 he traveled to Japan Ahrikata (skt): See Ahrika. and studied Zen with several famous Japanese Ahrikya (skt): Lack of shame—Shamelessness— masters.

In 1974 he was certified as a Roshi by Voâ taøm—To do wrong, but always feel self- Yamada Doun Roshi and subsequently settled in righteous—Laøm sai maø töôûng mình ñuùng neân Hawaii. He is one of the most influential Western khoâng bieát xaáu hoå. Zen masters and has students all over the world. He has written a number of books, including

“Taking the Path of Zen.”—Thieàn sö ngöôøi Myõ Sanskrit, used to refer to a Buddhist meditation ngöôøi ñaõ ñi vaøo vaên hoùa Nhaät Baûn khi coøn laø moät master. One who knows or teaches the acara or tuø binh cuûa ñeä nhò theá chieán. Naêm 1950, oâng du rules of good conduct, or master or teacher of the haønh ñeán Nhaät Baûn vaø hoïc thieàn vôùi vaøi thieàn sö dharma. One of the two kinds of spiritual masters noåi tieáng. Vaøo naêm 1974 oâng ñöôïc thieàn sö (known in Buddhism) who not only has mastered Yamada Doun Roshi aán chöùng vaø sau ñoù oâng ñònh the dharmas also has realized the truths they cö taïi Haï Uy Di. OÂng laø moät trong nhöõng Thieàn sö contain. However, in lay worldly society it can Taây phöông coù aûnh höôûng lôùn vaø coù moân ñeä khaép also be used for a senior school-teacher or college nôi treân theá giôùi. OÂng ñaõ tröôùc taùc moät soá taùc instructor—Töø ngöõ Thaùi coù nghóa laø Giaùo thoï, phaåm trong ñoù coù taùc phaåm “Böôùc leân Ñöôøng ñöôïc duøng ñeå chæ Thieàn sö Phaät giaùo. Moät trong Thieàn.” hai loaïi thaày tinh thaàn ñöôïc bieát ñeán trong Phaät Ailment: Illness—Beänh hoaïn (nheï). giaùo; ngöôøi chaúng nhöõng thoâng hieåu giaùo lyù maø Aim: Artha (skt)—Lôïi laïc—Muïc ñích— coøn thöïc chöùng nhöõng chaân lyù chöùa ñöïng trong ñoù. Meaning—Object—Advantage—Use—Wealth— Tuy nhieân, trong xaõ hoäi cuûa ngöôøi taïi gia theá tuïc, Motive. töø naày cuõng duøng ñeå chæ moät thaày giaùo thaâm nieân Aim (v) at: Nhaém vaøo. ôû trung hoïc hay ñaïi hoïc. Aim at doing something: Direct one’s effort to Ajajiva-sutta (p): Sutra about the fatalists’ something—Nhaém vaøo vieäc gì. student, Anguttara Nikaya III.73—Kinh ngöôøi hoïc Aim of immediate attainment: Will of troø cuûa chuû thuyeát vaän maïng, Taêng Nhaát A Haøm immediate attainment—Ñoán chæ. quyeån III.73. Aim at the initial fruit: Sô höôùng quaû (nhaém ñeán Ajalandika (p): Goat’s dung—Phaân deâ. sô quaû). Ajana (skt): Voâ Trí—Baát ngoä—Khoâng giaùc ngoä— Aim for the meaning of the Teaching, to Lacking wisdom—Non-enlightenment— quickly attain wisdom: Haïnh xu höôùng phaùp Unknowledge. nghóa vì mau ñöôïc trí hueä—See Möôøi Choã Sôû Ajanana (p): Ignorance—Voâ minh. Haønh Cuûa Chö Ñaïi Boà Taùt. Ajananta (p): Not knowing—Ignorant of—Khoâng Air: Vayu (skt)—Vayo (p)—Wind, motion, or bieát veà caùi gì. energy of motion—See Phong Ñaïi. Ajanna (p): Unclean—Impure—Baát tònh. Airavana (skt): Nhaân La Na—EÁ La Dieäp—Nhaân Ajanta: City in the western part of central India, Na Baø Na—Y La Baø Noâ—Y La Baùt Ña La—Y La famous for a series of Buddhist historical caves Baùt Na. excavated in the sixth century (dating from 200 1) See Y Lan. BC to 700 AD) in northwest Hyderabad, India— 2) See Y La Baø Na. Thaønh phoá mieàn trung taây AÁn ñoä, noåi tieáng nhôø Air element: Vayudhatuh (skt)—See Phong Ñaïi. moät daõy nhöõng hang ñoäng lòch söû Phaät giaùo ñaõ coù Air-monger: Ngöôøi hay mô töôûng haûo huyeàn. töø thôøi 200 tröôùc Taây Lòch vaø 700 sau Taây

Lòch Air wheel: Vayumandala (skt)—Wheel of trong vuøng Hyderabad. Wind—See Phong Luaân. Ajapalanigrodha (p): A-Na-Hoøa-La-Ni-Caâu- Aisvara (skt): Baát Töi Taïi—Not independent— Loaïi—Teân cuûa moät loaïi caây beân doøng soâng Ni Not one's own master—Under governance— Lieân Thieàn—Name of a tree on the bank of Khoâng ñöôïc nhö nhö töi taïi. Neranjara. Aisvarikas (skt): See A Thuyeát La Boä. Ajara (skt): Avinasya (skt)—Baát Hoaïi— Aitta (skt): Citasamprayuktasamskarah (skt)—Eternal—Indestructible—Never decaying— Mental qualities—Taâm sôû höõu phaùp. Undecaying—Khoâng taøn taï hay muïc naùt—Voâ Aizen-myo-o (jap): Ragaraja (skt)—God of cuøng taän. Love—See AÙi Nhieãm Minh Vöông. Ajari (jap): Sharya (skt)—An outstanding monk— Ajahn (thai): Teacher—Zen master—A spiritual Moät vò sö xuaát chuùng—Translation of the Sanskrit guide or teacher—A Thai term for "acarya" in term "Acharya", title of a Buddhist master. In Japanese Buddhism, "Ajari" is used especially for

an outstanding monk of the T'ien-T'ai or Shingon Theá Toân ñaõ nhaäp dieät beân bôø soâng naày). schools. However, today this term is used as a Ajirika: A-kyø-tyø giaû—Indigestion—Söï khoâng tieâu polite title for any monk, much as the term hoùa—An incorrect way of living—Caùch soáng "Lama" is often loosely used today for any khoâng chaùnh ñaùng. Tibetan monk. In Soto Zen, the term is used as an Ajita (skt): Ajeyya (p)—A Cheá Ña—A Daät Ña honored title of respect for any senior monk. It is (Voâ naêng thaéng)—Not conquered—Unsubdued— not limited to teachers, but applied to any monk Unsurpassed—Invincible—Irresistible—Name of who has practiced Zen for more than five years— Maitreya or a future Buddha—Khoâng bò cheá Töø dòch töø Phaïn ngöõ "Acharya", moät danh vò cuûa ngöï—Khoâng bò khuaát phuïc—Teân cuûa Phaät Di Laëc moät vò thaày Phaät giaùo. Trong Phaät giaùo Nhaät Baûn, hay cuûa moät vò Phaät töông lai. ngöôøi ta duøng töø "Ajari" ñeå chæ moät vò sö xuaát Ajita-Bodhisattva (skt): A Daät Ña Boà Taùt—The chuùng cuûa caùc toâng Thieân Thai vaø Chaân Ngoân. Bodhisattva Ajita id Maitreya. In the future he Tuy nhieân, ngaøy nay töø naøy ñöôïc duøng nhö moät will become a Buddha, but now he is at the stage danh vò lòch söï ñeå chæ baát cöù vò Taêng naøo, gaàn of Equal Enlightenment—Boà Taùt A Daät Ña (Voâ gioáng nhö vieäc duøng töø "laït ma" thöôøng ñöôïc duøng Naêng Thaéng), teân rieâng cuûa Ngaøi Di Laëc. Ngaøi laø trong Phaät giaùo Taây Taïng ngaøy nay. Trong Thieàn baäc seõ thaønh Phaät trong töông lai, nhöng baây giôø Taøo Ñoäng, thuaät ngöõ ñöôïc duøng nhö moät danh Ngaøi ñang ôû ngoâi Ñaúng Giaùc. hieäu toân kính cho baát cöù vò Thieàn Taêng cao tuoåi haï Ajita-Kesakambala (skt): A Kyø Ña Xí Xaù Khaâm naøo. Noù khoâng chæ duøng cho caùc baäc thaày, maø aùp Baø La. duïng cho baát cöù vò Thieàn Taêng naøo coù treân naêm Ajita-Kesakambali (skt): Ajita Keshakambalin naêm tu taäp thieàn ñònh. was a contemporary of the Buddha—See A Kyø Ajata (skt): Anutpatti (p)—Anutpada (skt)—Non- Ña Xí Xaù Khaâm Baø La and Luïc Sö Ngoaïi Ñaïo. birth—Not born—Not to be reborn—Exempt from Ajita Keshakambalin: Ajita-Kesakambala—See rebirth—Unproductive—Sapless—Baát sinh. A Kyø Ña Xí Xaù Khaâm Baø La. Ajata-kaundinya (skt): Ashavajit (skt)—A Nhaõ Ajita-manava-puccha (p): Sutra on

Ajita's— Kieàu Traàn Nhö. Kinh A Thò Ña Vaán. Ajatasatru (skt): Ajatasattu (p)—See A Xaø Theá. Ajitavati (skt): The river Hiranyavati—See A Thò Ajatasattu (p): Ajatasatru (skt)—See A Xaø Theá. Ña Phieät Ñeå. Ajendriya (skt): Faculty of consciousness—Thöùc Ajiva (skt): Livelihood—Maïng—Chaùnh Maïng, Caên. chaùnh ñaïo thöù naêm trong Baùt Chaùnh Ñaïo—Right Ajeyya (p): Invincible—Voâ ñòch (khoâng ai ñaùnh Livelihood, the fifth step on the Noble Eightfold baïi ñöôïc)—Voâ Naêng Thaéng Boà Taùt, danh hieäu Path—See Baùt Chaùnh Ñaïo. cuûa Ñöùc Phaät Di Laëc—Ajita-Bodhisattva, a title of Ajiva-kasayah (skt): Life impurities—Life Maitreya Buddha. turbidities—Maïng Tröôïc. Ajimha (p): Straight—Not crooked—Khoâng taø Ajivaparisuddhi sila (p): Giôùi Thanh Tònh— vaïy. Morality pertaining to purity of livelihood. Ajina: Tri boån teá—Lieãu boån teá. Ajivivaka (skt): Taø Maïng Giaùo, moät giaùo phaùi Ajina Kaundinya: A Nhaõ Kieàu Traàn Nhö—See thôøi ñöùc Phaät—A religion during the time of the Naêm Ñeä Töû Ñaàu Tieân Cuûa Ñöùc Phaät. Buddha. Ajinapatta (p): Con dôi. Ajja (p): Today—Hoâm nay. Ajini (p): To conquer—Thoáng trò. Ajjata (p): Töø baây giôø trôû ñi (tuøng kim nhöït Ajinna: Voâ tri. thuûy)—From now onwards. Ajira (p): Court yard—Saân. Ajjava (p): Ajiravati (skt): Hiranyavati (skt)—A ly la baït 1) Justice: Coâng lyù. ñeà—A Thò Ña Phaït Ñeå—A Li Da Baït Ñeà—A Thò 2) Honesty: Söï löông thieän—Integrity— Da Phaït Ñeå—A Chi La Baø Ñeà—The river Straightness—Uprightness. Hiranyavati—Teân soâng A Li La Baït Ñeà hay Höõu kim (thôøi Ñöôøng goïi soâng naày laø Voâ Thaéng, Ñöùc

Ajjhabhasati (p): To speak—To address—Thuyeát Ajjita (p): Earned—Collected—Thu thaäp ñöôïc. trình. Ajjtasena (skt): See Voâ Naêng Thaéng Töôùng. Ajjhacara (p): Wrong doing—Transgression— Ajna-Chakra (skt): It lies in the sushumna nadi Wrong behavior—Sexual intercourse—Haønh between the eyebrows. One who concentrates on ñoäng sai traùi (haønh daâm). this chakra destroys all karma from previous Ajjhacarati (p): To conduct against the rules—To lives—Ñieåm naèm giöõa hai chaân maøy. Haønh giaû transgress—Phaïm toäi. taäp trung ñöôïc vaøo ñaây seõ coù khaû naêng töø ñöôïc Ajjhasaya (p): Adhyasaya (skt)—Adhyasaya taát caû caùc haäu quaû cuûa haønh ñoäng trong quaù khöù. (skt)—Adhyasayati (skt)—Bottom of one's Ajnana (skt): Unknowledge—Voâ thöùc. heart—Mental disposition—Thaâm Taâm. Ajnanakarmatrishna (skt): Ignorance, karma, Ajhacinna (p): Habitually done—Ñöôïc laøm theo and desire —See Voâ Minh-Nghieäp-AÙi. thoùi quen. Ajnata (skt): Anna (p)—Tueä Vieân Maõn—Trí tueä Ajiravati (skt): Hiranyavati (skt)—Soâng A Di La cao nhaát—Trí tueä kieän toaøn—Tueä taâm linh— Baït Ñeà. Highest knowledge—Perfect knowledge— Ajjhaga (p): Experienced—Theå nghieäm hay kinh Spiritual knowledge. qua baèng kinh nghieäm. Ajnata-Kaundinya (skt): Anna konanna (p)— Ajjhapana (p): Teaching—Instruction—Giaùo Anna Kodanna (p)—See A Nhaõ Kieàu Traàn Nhö. thuyeát. Ajnata-Vindriya (skt): Power of perfect Ajjhapanna (p): Become guilty of an offence— knowledge of the four Noble Truths—Cuï tri caên. Phaïm toäi. Ajnendriya (skt): The second of the three Ajjharuhati (p): To rise up—To climb over— passionless roots—See Dó Tri Caên. Treøo leân. Akaca (p): Flowless—Voâ laäu (khoâng chaûy hay ræ Ajjhasaya (p): Intention—Söï coá yù—Thaâm taâm. ra). Ajjhatta (p):

Personal—Thuoäc veà caù nhaân. Akailiko (jap): Untimely—Phi Thôøi—Not at the Ajjhattika-ayatana (skt): See Noäi Giôùi. proper or regulation time (from dawn to noon) for Ajjhavara (p): A candidate—ÖÙng vieân. meals (after-noon)—Khoâng ñuùng luùc (sau giôø Ajjhavasati (p): To inhabit—To settle down—Truù ngoï). nguï. Akala (p): Inappropriate time—Out of season— Ajjhavuttha (p): Inhabited—Occupied—Chieám Baát thôøi (khoâng ñuùng thôøi). nguï. Akaliko (skt & p): Timeless—Phi Thôøi—Khoâng Ajjhaya (p): Chapter—Chöông saùch. ñuùng luùc (sau giôø ngoï)—Untimely—Not at the Ajjhayaka (p): Instructor—Teacher—Thaày daïy. proper or regulation time (from dawn to noon) for Ajjhayana (p): Study—Learning—Hoïc. meals (after-noon). Ajjhesana (p): Invitation—Request (n)—Lôøi (söï) Akamaka (p): Unwilling—Khoâng töï nguyeän. thænh caàu. Akampiya (p): Immovable—Stable—Firm—Baát Ajjhesati (p): To invite—To request—Thænh caàu. ñoäng. Ajjhogahati (p): To enter—Ñi vaøo. Akanista (skt): Coõi trôøi voâ saéc. Ajjhokasa (p): The open air—Ngoaøi trôøi. Akanishtha (skt): Akanittha (p)—Asamjni- Ajjhupagacchati (p): To arrive—To reach—Ñeán. sattvah (skt)—A Ca Ni Traù—Heaven above Ajjhupagamana (p): Arrival—Agreement—Söï thought—No Thought Heaven—Thoughtless ñeán—Söï thoûa thuaän. Heaven—The highest of the Brahmalokas—The Ajjhupagata (p): Of the above—Theo treân. highest heaven of form—See Saéc Cöùu Caùnh Ajjhupekkhana (p): Indifference—Negligence—Thieân. Söï laõnh ñaïm—Söï queân laõng. Akanittha (p): Akanishtha (skt)—Asamjni-Ajjhupekkhati (p): To be indifferent—Laõnh ñaïm. sattvah (skt)—A Ca Ni Traù—Saéc cöùu caùnh Thieân. Ajjhupeti (p): To come near—To approach—Ñeán Akanittha-deva (p): Beings in the Akanittha gaàn. realm—Beings in the heaven of the most rarefied

form realm—Saéc cöùu caùnh thieân chuùng—Chuùng Akasanantyatana-Samadhi (skt): sanh treân coõi trôøi saéc cöùu caùnh. Aksanantyayatana-dhyana (skt)—See Khoâng Voâ Akankha-sutta (p): Sutra on wishes, Anguttara Bieân Xöù Ñònh. Nikaya X.71—Kinh Öôùc Nguyeän, Taêng Nhaát A Akasanetra (p): Hö khoâng nhaõn. Haøm, quyeån X.71. Akasa-pratisthita (skt): Abiding in space—See Akankheyya-suttam (p): Akankha-sutta (p)— Hö Khoâng Truï. Sutra on wishes—Kinh Öôùc Nguyeän. Akasa-pratisthita-bodhisattva (skt): Hö Khoâng Akanta (p): Baát thoï—Desireless. Truï Boà Taùt—Boà Taùt truï phía nam vuõ truï—A Akarana (p): Non-action—Voâ vi. Bodhisattva who abides in the south of our Akaraniya (p): That should not be done: Khoâng universe. neân laøm vieäc aáy—Improper action: Haønh ñoäng sai Akasara (skt): AÙc Saùt Na—AÙc Saùt La. traùi. 1) Imperishable: Khoâng bieán ñoåi—Vónh cöûu— Akaronta (p): Not doing or not performing—Unchangeable—Permanent—Unalterable. Khoâng taïo taùc. 2) A root-word: Chöõ goác (khoâng thay ñoåi)— Akarsana (skt): A Yeát Sa Ni—Caâu trieäu. Word-root—Unchanging word. Akarsani (skt): A Yeát Sa Ni—One of the five Akasa-Samadhi: Hö khoâng tam muoäi. kinds of esoteric ceremonial—For calling or Akasa-samkrta (skt): Passive void or space—See attracting of good beings or aid. Moät trong naêm Hö Khoâng Voâ Vi. loaïi tu phaùp—Caâu trieäu hay Nhieáp trieäu coù nghóa Akasa-sutta (p): Sutra on being in the sky, name laø vôøi ñeán. of a sutra in the Samyutta nikaya XXXVI.12 (the Akasa (skt): A Ca Xa—The air—Atmosphere—

Collection of Kindred Sayings)—Teân cuûa boä kinh Emptiness—The sky space—Space—Hö khoâng— noùi veà hö khoâng trong Töông Öng Boä Kinh Hö Khoâng Voâ Vi—Space is that which gives no XXXVI.12. hindrance and itself penetrates through any Akasa-upama (skt): Examples on space— hindrance freely and manifests no change. One of Syllogism assuming that all things are unreal as the assamskrta dharmas, passive void or space— space—Hö Khoâng Duï (thí duï chæ caùc phaùp nhö hö Phaùp khoâng chöôùng ngaïi vaø thaâm nhaäp qua taát caû khoâng). moïi chöôùng ngaïi moät caùch töï do khoâng bieán Akasha (skt): Space—Hö khoâng—See Akasa. chuyeån. Moät trong nhöõng phaùp voâ vi, hö khoâng voâ Akashagarbha: See Hö Khoâng Taïng. vi hay khoâng gian khoâng haïn löôïng, khoâng bieân Akasagarbha Bodhisattva: See Hö Khoâng Taïng teá, khoâng tòch dieät, khoâng chöôùng ngaïi. Boà Taùt. Akasadhatu (skt): Akasi (p): did, made, or performed—Ñaõ taïo taùc 1) Emptiness element: Khoâng ñaïi. hay ñaõ laøm roài. 2) Space—Hö Khoâng Giôùi (khoâng gian, hö Akasmatklesa (skt): Agantu-klesa (skt)— khoâng). Afflictions—External stains—Guest-dust—Guest- Akasagarbha (p): Hö Khoâng Taïng—See defilement—Khaùch Traàn—See Phieàn Naõo. Akasagarbha Bodhisattva. Akata (p): Not done—Not made—Chöa hoaøn taát. Akasagarbha Bodhisattva (skt): Empty Store Akata (skt): Uncreated—Baát Taïo Taùc—See Voâ Bodhisattva—Space-garbha Bodhisattva—Hö Vi. Khoâng Taïng Boà Taùt (hieän laøm Ñaïi Tieáu Kim Akatannu (p): Ungrateful—Voâ ôn baïc nghóa. Cöông)—See Baùt Ñaïi Minh Vöông. Akchaya (skt): Endless—Voâ taän. Akasa-nancayatana (skt): Akasa-nancayatanam Akchayamati: Inexhaustible Bodhisattva—Voâ (p)—See Akasanantya-yatanam. taän YÙ Boà Taùt. Akasanantya-yatanam (skt): The land of infinite Akhetta (p): Unsuitable place—Nôi khoâng thích space—Sphere of boundless space—See Khoâng hôïp. Voâ Bieân Xöù Ñònh. Akincana (p): Untiring—Khoâng moûi meät.

Akincanyayatana (skt): Heaven of Formless or Akkhobha (p): Imperturbable—Baát ñoäng—Ñieàm the sphere of Nothingness—See Voâ Sôû Höõu Xöù. tónh. Akincanayyatana samadhi: See Voâ Sôû Höõu Xöù Akkhobha-buddha (p): Aksobhya-Buddha (skt)— Ñònh. Imperturbable Buddha—A Suùc beä Phaät. Akiriya (p): Non-action—See Voâ Vi. Akkodha (p): Freedom from hatred—Thoaùt khoûi Akka (p): The sun—Maët trôøi. haän thuø. Akkamati (p): To step or tread upon—Daãm leân. Akkodha (p): Non-enmity—Baát Nghòch. Akkandati (p): Wail—Cry—Khoùc than. Akkodhanao-anupanahi (p): Not disposed Akkanta (p): Stepped upon—Trodden—Daãm leân. towards malice, animosity, and anger—Khoâng Akkha (p): Sense organ—Caên. buoâng lung phoùng tuùng theo chieàu höôùng ñoäc Akkhadasa (p): A judge—An umpire—Quan hieåm, thuø oaùn vaø saân haän. toøa—Troïng taøi. Akkosa (p): Akrosa (skt)—A Caâu Lö Xaù—Maï Akkhadhutta (p): Addicted to gambling—Ghieàn lî—Scolding—Abusing. côø baïc. Akkosati (p): To abuse—To scold—Laïm duïng. Akkhaka (p): Collar-bone—Xöông coå. Akkosa-sutta (p): Sutra on insult, in the Samyutta Akkhama-sutta (p): Sutra on not resilience, in nikaya, VII.2—Kinh noùi veà söï maï lî trong Töông the Anguttara nikaya, V.139—Kinh noùi veà söï Öng Boä Kinh, VII.2. khoâng coøn baät daäy cuûa tham saân si, trong Taêng

Ak-Ku (jap): Maïc AÙc Khaåu—Not to bad-mouth. Nhaát A Haøm, V.139. Aklista (skt): Undefiled—Undeluded—Voâ Akkhana (p): Inappropriate time—Baát thôøi hay Nhieãm. khoâng ñuùng thôøi ñieåm—See Chín Baát Thôøi Baát Aklista-citta (skt): Voâ Nhieãm Taâm—Undefiled Tieát Daãn Ñeán Ñôøi Soáng Phaïm Haïnh. mind—Taâm voâ nhieãm—Undeluded mind. Akkhana-asamaya-brahmacariya-vasaya (p): Ako (jap): Lowering the flame—Lowering the Nine unfortunate inappropriate times for leading flame is the ritual action of starting the cremation the holy life—See Chín Baát Thôøi Baát Tieát Daãn fire at a funeral service. Today, the "Ako" is a Ñeán Ñôøi Soáng Phaïm Haïnh. symbolic gesture performed by the Buddhist monk Akkhara (p): A letter: Chöõ—Eternal: Vónh cöûu. leading the funeral service. The officiant Akkharapadani (p): Letters and words—Töø ngöõ. symbolically lights the cremation fire with a torch. Akkhata (p): Unhurt—Not wounded— "Ako" is performed as one of the nine ritual Faultless—Khoâng bò toån haïi. actions comprising the funeral services for an Akkhati (p): To announce—To declare—Tuyeân abbot or another prominent member of the boá. monastic community. It is also one of the three Akkhatu (p): One who relates or preaches— ritual actions characterizing Buddhist funerals for Ngöôøi thuyeát giaûng. ordinary monks and lay believers—Haï ngoïn löûa Akkhaya (p): Ajara (skt)—Aksaya (skt)— xuoáng ñeå baét ñaàu leã hoûa taùng. Ngaøy nay thuaät ngöõ Avinasya (skt)—Changeless—Decayless— "Ako" laø moät ñieäu boä töôïng tröng cuûa vò chuû Taêng Eternal—Never decaying—Indestructible— trong tang leã. Vò chuû Taêng ñoát moät caùch töôïng Undecaying Baát bieán—Baát Hoaïi—Khoâng hoaïi tröng baèng moät ngoïn ñuoác. "Ako" coøn moät trong dieät—Khoâng taøn taï hay muïc naùt—Voâ cuøng taän. chín nghi thöùc bao goàm trong tang leã cuûa moät vò Akkhi (p): Eye—Maét. Taêng truï trì hay moät thaønh vieân noåi troäi naøo cuûa Akkhidala (p): Eyelid—Mí maét. coäng ñoàng Taêng chuùng trong töï vieän. Noù cuõng laø moät trong ba nghi thöùc bieåu thò trong moät ñaùm Akkhikupa (p): Socket of the eye—Hoác maét. tang theo nghi thöùc Phaät giaùo daønh cho moät vò Akkhitara (p): Pupil of the eye—Con ngöôi cuûa Taêng bình thöôøng hay nhöõng cö só. maét. Akovida (p): Not clever—Ñoän caên. Akkhitta (p): Not despised or thrown away— Akrosa (skt): Akkosa (p)—A Caâu Lö Xaù—Maï Khoâng xem thöôøng. lî—Scolding—Abusing.

Aksa (skt): Rudraksa (skt)—AÙc Xoa—Kim Cang things. In Zen view, this sameness of nature is Töû—Name of a tree (Eleocarpus ganitrus) a seed transitional stage on the path to deeper of which rosaries are made. A seed similar to a enlightenment. One who remains stuck here and, peachstone used for beads—Moät loaïi caây maø haït because of the overwhelming experience of the duøng laøm traøng chuoãi. Moät loaïi haït gioáng nhö haït sameness of nature of all things, overlooks their kim cang duøng ñeå laøm chuoãi. distinctness and uniqueness, falls into this bad Aksagarbha (skt): Ganganagarbha (skt)—See Hö sameness—Thuaät ngöõ Phaät giaùo Nhaät Baûn coù Khoâng Döïng. nghóa laø “Söï ñoàng nhaát teä haïi.” Ñaây laø khuynh Aksagarbha-sutra (skt): Akasagarbha-sutra höôùng thaáy vaïn höõu ñoàng nhaát hay lyù giaûi sai hoïc (skt)—Sutra on treasure of space—Hö Khoâng thuyeát veà söï ñoàng nhaát caên baûn cuûa vaïn höõu. Theo Taïng Kinh. quan ñieåm nhaø Thieàn, söï

ñoàng nhaát ñöôïc theå Aksamala (skt): Malya (skt)—A Xoa Ma La—1) nghieäm aáy chæ laø moät giai ñoaïn trung gian treân con A rosary: Chuoãi; 2) A symbol of the ten ñöôøng daãn tôùi ñaïi giaùc saâu saéc. Ngöôøi naøo döøng perfections: Bieåu töôïng cuûa Thaäp Toaøn. laïi ôû giai ñoaïn naøy seõ khoâng thaáy ñaëc taùnh rieâng Aksanirtha (skt): Akanistha (skt)—Heaven of the vaø taùnh ñaëc thuø cuûa vaïn höõu, ñoù laø bò rôi vaøo tình most rarefied form—Saéc Cöùu Caùnh Thieân. traïng “giaûi thích sai laïc veà söï ñoàng nhaát.” Aksapada (skt): Muïc Tuùc Tieân—Founder of the Akudo (jap): Evil path, the term refers to the Nyaya, or logical school of philosophers—Vò saùng lower three of the six realms of existence—AÙc laäp ra phaùi Nhaân Minh Luaän. ñaïo, thuaät ngöõ chæ cho haï tam ñoà trong luïc ñaïo — Aksapada Gotama (skt): See Tuùc Muïc. See Haï Tam Ñoà. Aksara (skt): Letter—Syllable—Chöõ (maãu töï). Akulakara (skt): A Cöu La Gia La. Aksaya (skt): Akkhaya (p)—Eternal—Vónh cöûu. 1) Disturbing: Phieàn haø—Quaáy raày—Upsetting. Aksayamati (skt): See A Sai Maït. 2) Name of a wind: Teân cuûa moät thöù gioù. Aksayamati Bodhisattva (skt): Infinite Resolve Akuppa-ceto-vimutti (p): Unshakeable Bodhisattva—See Voâ Taän YÙ Boà Taùt. deliverance of mind—Taâm giaûi thoaùt laø taâm ôû Akshara (skt): Ruta (skt)—Vaên Töï—Chöõ vieát— traïng thaùi baát ñoäng—See Baát Ñoäng Taâm Giaûi The letter—See Written words. Thoaùt. Aksobha (skt): Calm—Imperturbable—Serene— Akuppam-nanam (p): Immovable knowledge—Unagitated—Unmoved—See Voâ Ñoäng. See Baát Ñoäng Trí. Aksobhya (skt): Akkhobha (p)—Baát Ñoäng— Akusala (p & skt): Baát Thieän—Demeritorious— Immovable. Evil (wrong—bad) deeds—Unwholesome deeds Aksobhya Buddha (skt): Akkhobha-buddha (p)— (anything connected with the unwholesome root Mi-bskyod-pa (tib)—Baát Ñoäng Toân Nhö Lai— or akasula mula) accompanied by greed, hate or Ñoâng Phöông A Saám Phaät—Aksobya Buddha in delusion and cause undesirable karmic results or the East—Immovable Buddha—Imperturbable future suffering—Ñieàu aùc hay Baát Thieän—Ñieàu Buddha—See A Suùc Beä Phaät. khoâng laønh maïnh (laø coäi reã baát thieän) theo sau bôûi tham saân si vaø nhöõng haäu quaû khoå ñau veà sau. Aksobhya-Delight-in-Light Buddha: A Suùc Beä Hoan Hyû Quang Phaät. Akusala citta (skt): See Akusala cittam. Aksobhya-tathagata-syavyuha-sutra (skt): Sutra Akusala cittam (p): Akusala citta (skt)—Baát on Aksobhya-Buddha land—Sutra on Thieän Taâm—Unwholesome mind. Imperturbable Buddha realm—A Suùc Phaät Quoác Akusala-dharma-tathata (skt): Baát Thieän Kinh. Phaùp Chaân Nhö. Aku-Byodo (jap): Söï ñoàng nhaát teä haïi—A Akusala-kamma (p): See Akusala karma. Japanese Buddhist term for “Bad sameness.” This Akusala karma (s): Akusala-kamma (p)—Baát is the tendency to see things as the same in the thieän nghieäp—Unwholesome deeds—Unskillful sense of a misunderstanding of the enlightened action which will produce painful results— experience of the sameness of the nature of all Negative karma—Black path.

Akusala-mahabhumika (skt): General functions khoâng, khoâng töùc thò saéc” (hình thöùc chæ laø hö of evil—Ñaïi baát thieän ñòa phaùp. khoâng, hö khoâng chæ laø hình thöùc maø thoâi). Akusala-maha-bhumika-dharani (skt): See Akutila (p):

Straight—Honest—Not crooked— Akusala-maha-bhumika. Thaúng thaén—Thaønh thaät—Khoâng taø vaïy. Akusalamula (skt & p): Fuzen-gon (jap)—Not Akutobhaya (p): Safe from every direction—An wholesome roots—Roots of evil—Unwholesome toaøn töø moïi phía. roots—Baát thieän caên. Alabdha (skt): Anupalabdhya (skt)—Akusala-vitakka: Tö töôûng baát thieän— Anupalambha (skt)—Inaccessible—Unwholesome thoughts. Unachievable—Unattainable—Unattained—Baát Akushala (p & skt): Baát Thieän—Evil (wrong— Khaû Ñaéc—Khoâng theå ñaït ñöôïc—Khoâng theå thaønh bad) deeds—See Akusala. töïu ñöôïc. Akushu-ku (jap): Traïng thaùi hö khoâng bò hieåu sai Alabho (p): Loss—Thaát—Baát Ñaéc hay thua laïc—A Japanese Buddhist term for "Falsely keùm—Decline. understood Emptiness." This misunderstanding of Alaggadupamasuttam (p): Ahina-sutta (p)— the teaching of emptiness arises from the concept Sutra about a snake—In the Anguttara Nikaya, that understanding of emptiness can be acquired IV,67—Kinh Raén, trong Taêng Nhaát A Haøm, quyeån from learning, not neccesarily from the IV.67. experience of enlightenment. In this Alakkhana (p): Without characteristics—See misunderstanding, emptiness is understood as Alaksana. mere nothingness, as a negation of all existence. Alaksana (skt): Voâ Töôùng. In the contrary, emptiness, as it is spoken of in 1) Without marks or recognizable signs: Khoâng Zen, had nothing to do with this purely coù töôùng traïng hay caùc daáu hieäu coù theå nhaän philosophical concept of nothingness. It is an ñöôïc. emptiness that is not the opposite of the existence 2) Formless: Does not occur—Have no of all things and their properties but rather the existence—Is not found—Signlessness—No basis of this existence, and bears it and, from the marks or characteristics—Nothingness— standpoint of complete enlightenment, is Without appearance, form, or sign—Khoâng absolutely identical with it. Thus, the coù hình töôùng. Mahaprajnaparamita-hridaya-sutra emphasizes, 3) Absolute truth as having no differentiated "Form is no other than emptiness, emptiness is no ideas: Chaân lyù döùt tuyeät moïi töôùng. other than form."—Thuaät ngöõ Phaät giaùo Nhaät Baûn 4) Nirvana: Nieát Baøn. coù nghóa laø "Traïng thaùi hö khoâng bò hieåu sai laïc." Alaksana Buddha: Nirkasana Buddha (skt)—The Caùch lyù giaûi sai laïc naøy khôûi leân töø vieäc xem söï Buddha without thirty two or eighty marks, i.e. am hieåu veà hö khoâng coù ñöôïc töø söï hoïc chöù khoâng Nagarjuna—Voâ Töôùng Phaät Phaät khoâng coù 32 nhaát thieát töø söï theå nghieäm ñaïi giaùc. Trong caùi töôùng haûo hay 80 töôùng toát, nhö ngaøi Long Thoï. hieåu sai laïc naøy, hö khoâng ôû ñaây laø ñoái töôïng cuûa Alala (skt): Apapa (p)—A Ba Ba Ñòa Nguïc—Ñòa moät söï lyù giaûi veà hö voâ, noù ñöôïc ñoàng nhaát vôùi hö nguïc A La La—Habava or Apapa—Where it is so voâ, hay vôùi söï phuû ñònh veà moïi toàn taïi. Ngöôïc laï i, cold that only this sound can be uttered—Nôi quaù hö khoâng maø nhaø Thieàn noùi tôùi khoâng coù lieân quan laïnh neân chæ coù aâm "A Ba" laø nghe ñöôïc. gì ñeán khaùi nieäm thuaàn tuùy trieát hoïc "hö voâ" caû. Alamana-vedaniyata (skt): Sôû Duyeân Thoï— Ñaây laø chaân khoâng, khoâng nhöõng traùi ngöôïc vôùi söï Feeling of objects of perception—Caûm thoï veà ñoái toàn taïi cuûa caùc söï vaät vaø nhöõng phaåm chaát cuûa töôïng cuûa nhaän thöùc. chuùng, maø noù chính laø neàn taûng cuûa söï toàn

taïi ñoù. Alamba (skt): Quyû Lam Baø, thöôøng naõo haïi treû Chính noù laøm cho caùc söï vaät hieän roõ leân, chính noù em—Name of a ghost that usually harms children. mang caùc söï vaät ñoù vaø töø quan ñieåm vieân giaùc, noù Alambalambya (skt): Naêng duyeân sôû duyeân hay tuyeät ñoái ñoàng nhaát vôùi caùc söï vaät. Vì theá maø Kinh chuû theå vaø ñoái töôïng—Mutual dependence, Baùt Nhaõ Ba La Maät Ña nhaán maïnh, “Saéc töùc thò subject and object.

Alambana (skt): Arammana (p)—Sôû duyeân—See Aliyavasani-sutra (skt): Sutra on the holy Phan duyeân. seeds—Kinh Thaùnh Chuûng. Alambana-hetu (skt): Adhipati-pratyaya (skt)— Alchi: The small village of Alchi, located about Conditioned condition—The reasoning mind, or seventy kilometers west of Leh in Ladakh, on the the mind reasoning—Intelligence in contact with left bank of the Indus River. Tibetan inscriptions its object—See Sôû Duyeân Duyeân. in all three buildings give the names, though no Alambana-pariksa-sastra (skt): A work of dates, of the founders, who apparently belonged commentary (treatise) on the contemplation of to the ruling families of the Ladakhi kingdom— mind reasoning—Quaùn Sôû Duyeân Duyeân Luaän. Moät ngoâi laøng nhoû coù teân Alchi, name khoaûng 70 Alambana-pratyaya (skt): Dò Duyeân—Sôû Duyeân caây soá veà phía taây thaønh Leh trong vuøng Ladakh, Duyeân—Things distracting the attention, beân bôø traùi soáng AÁn Haø. Nhöõng chöõ khaéc baèng distracting thoughts; the action of external objects tieáng Taïng cho bieát teân cuûa nhöõng ngöôøi saùng laäp, conditioning consciousness—Nhöõng yeáu toá beân maëc daàu khoâng coù nieân ñaïi, nhöõng ngöôøi naøy ngoaøi laøm aûnh höôûng ñeán söï chaêm chuù, hay taäp thuoäc gia ñình doøng hoï cai trò cuûa vöông quoác trung tö töôûng. Ladakhi. Alambana-vigata (skt): Vieãn ly sôû duyeân— Alcohol prohibition (n): Caám uoáng röôïu. Freeing oneself from mind reasoning—Freeing Alertness (n): Introspect—Caûnh giaùc—Tænh oneself from environmental or contributory cause. giaùc—See Thaäp Phaùp. Alamkaraka (skt): Trang Nghieâm—Adornment— Alex Wayman: See Wayman, Alex. Ornament—Glory—Honour—To ornate— Alexander Csoma de Koros : A Hungarian Stately—Imposing—Dignified—To adorn, e.g. scholar who made a daring journey (1818-1823) the adornments of morality, meditation, wisdom, from his native Transylvania to India and having and the control of good and evil forces—Duøng learned Tibetan from the monks of Ladakh wrote nhöõng thöù hay ñeïp ñeå laøm ñeïp cho ñaát nöôùc hay his Tibetan grammar and his Tibetan dictionary in quoác ñoä, hoaëc duøng coâng ñöùc laøm ñeïp cho baûn 1834, and published his famous “Analysis of the thaân. Kanjur” (Asiatic Researches, Vol. 20, 1836)—Moät Alamkarrasura (skt): Pure illumination hoïc giaû ngöôøi Hung Gia Lôïi ñaõ coù moät cuoäc haønh Samadhi—Tònh chieáu minh tam muoäi. trình taùo baïo töø naêm 1818 ñeán naêm 1823 töø queâ Alan Watts (1915-1971): See Watts, Alan. höông oâng ôû Transylvania ñeán AÁn Ñoä vaø sau khi Alapunya (skt): Unhappy—Unfortunate—Voâ hoïc tieáng Taây Taïng töø caùc vò sö ôû Ladakh, oâng ñaõ Phuùc. soaïn boä Vaên Phaïm Taïng Ngöõ cuøng cuoán töï ñieån Alara-Kalama (p): Uaát Ñaø Ca La La—See A La Taïng Ngöõ naêm 1834, vaø xuaát baûn taùc phaåm noåi La. tieáng cuûa oâng, “Phaân Tích

Thö Muïc Kanjur" Alasanda: A leä taùn. (trong Asiatic Researches, quyeån 20, xuaát baûn Alatacakra (skt): Tuyeàn Hoûa Luaân—A fire- naêm 1836) wheel—A wheel of fire—See Hoûa Luaân. Alienating words: Words which cause Alatacakra-seal: Seal of a fire-wheel—See Hoûa estrangement between friends—Ly giaùn ngöõ. Luaân AÁn. Alienation (n): Söï laøm cho xa lìa hay söï tha hoùa. Alaya (skt): Alaya consciousness—See A Laïi Da Alight (v) from: Xuoáng töø—Ñöùc Theá Toân giaùng Thöùc. traàn töø cung trôøi Ñaâu Suaát—The Buddha alighted Alaya consciousness: Alaya Vijnana (skt)—See from the Tushita. A Laïi Da Thöùc. Alike: Like—Similar—Identical—Attainment- Alaya Heresy: See A Laïi Da Ngoaïi Ñaïo. like (this is only a temporary situation)—Töông Alaya-vijnana (skt): Alaya-vinnana (p)—See A Töï. Laïi Da Thöùc. Alike in body and alike in perception: Beings Alaya-vinnana (p)—Alaya-vijnana (skt)—See A alike in body and alike in perception such as Laïi Da Thöùc. Heavens of pure dwelling—Loaøi höõu tình coù thaân ñoàng nhaát, töông ñoàng nhaát nhö Tònh Cö Thieân.

Alike in body and different in perception such All ascetic practices: Nhaát Thieát Khoå Haïnh—Taát as Light-sound heavens (Abhasvara): Loaøi höõu caû caùc phaùp tu khoå haïnh. tình coù thaân ñoàng nhaát, töông sai bieät nhö Quang All bases: Samanta (skt)—Everywhere—Taát caû AÂm Thieân. moïi neàn taûng—Taát caû moïi nôi. Alingi (skt): A Leâ Nghi—To embrace: OÂm aáp—A All beings: All that exists—Vaïn höõu—Taát caû moïi small drum: Caùi troáng nhoû —A kind of esoteric chuùng sanh (caû höõu tình laãn voâ tình). meditation: Moät loaïi thieàn Maät giaùo. All beings accomplish Buddhahood: Nhaát Thieát Alive (a): Jiva or Jivaka (skt)—Lively—Living—Chuùng Sanh Giai Taát Thaønh Phaät Quaû —Taát caû Soáng ñoäng. moïi chuùng sanh ñeàu thaønh Phaät. All: Nhaát Thieát—The whole—Altogether—Heát All beings become Buddha: Nhaát thieát chuùng thaûy—Taát caû. sanh giai taát thaønh Phaät—All beings have the All-absorbing synpathy: Tình caûm chan chöùa. Buddha-nature and must ultimately become All the accessory conditions: Environmental enlightened—Taát caû chuùng sanh ñeàu coù Phaät taùnh causes which influence life—Chö duyeân. vaø cuoái cuøng roài cuõng ñaït ñöôïc giaùc ngoä. All-accomplishing wisdom: Krtyanusthana-jnana All beings obtain wisdom of the divine ear: (skt)—See Thaønh Sôû Taùc Trí. Thieân Nhó Trí Thoâng Nguyeän—See Boán Möôi All activities: Nhaát Thieát Nghieäp—Taát caû Taùm Lôøi Nguyeän Cuûa Ñöùc Phaät A Di Ñaø . nghieäp—Taát caû moïi haønh ñoäng—All karmas. All beings obtain wisdom of the divine eye: All adepts: Nhaát Thieát Thaùnh Nhaân—Taát caû caùc Thieân Nhaõn Trí Thoâng Nguyeän—See Boán Möôi baäc Thaùnh—All sages—All saints. Taùm Lôøi Nguyeän Cuûa Ñöùc Phaät A Di Ñaø . All afflictions, wrath, and folly: Phieàn naõo tham All beings possess feeling: Haøm tình. saân si—All afflictions, wrath, and folly are All beings possessing life: Haøm Sanh—Haøm weapons of enlightening beings because they tình—Haøm Thöùc—All beings possessing liberate sentient beings through afflictions. feeling—All sentient beings—Taát caû haøm linh Enlightening Beings who abide by these can hay chuùng sanh ñeàu coù maïng soáng. annihilate the afflictions, bondage, and All beings in the ten realms attain compulsion accumulated

by all sentient beings in Buddhahood: Nhaát Thieát Thaäp Giôùi Chuùng Sanh the long night of ignorance—Tham, saân, si vaø taát Giai Thaønh Phaät—Heát thaûy chuùng sanh trong caû phieàn naõo laø khí giôùi cuûa Boà Taùt, vì duøng moân möôøi phöông phaùp giôùi ñeàu thaønh Phaät. phieàn naõo ñeå ñoä chuùng sanh. Chö Boà Taùt an truï All benefits: Nhaát Thieát Lôïi Loäc—Taát caû lôïi ích. nôi phaùp naày thôøi coù theå dieät töø nhöõng phieàn naõo, All-bestowing: Sarvada (skt)—Nhaát Thieát Thí—kieát söû ñaõ chöùa nhoùm töø laâu cuûa taát caû chuùng sanh. One who who gives his all—Toaøn thí hay boá thí All afflictive hindrances: Nhaát Thieát Phieàn Naõo heát taát caû moïi thöù mình coù. Chöôùng—Heát thaûy trôû ngaïi gaây neân phieàn naõo. All births: Nhaát Thieát Sanh—Taát caû söï sanh ra. All in all: Noùi chung. All Bodhisattvas: Nhaát Thieát Chö Boà Taùt—Taát All and all are one, each being a universal caû caùc vò Boà Taùt. cause: The doctrine of conditional causation of All Bodhisattvas and Mahasattvas: Nhaát thieát Complete Mahayana, in which one is all and all Boà Taùt Ma Ha Taùt. are one, each being a universal cause—Vieân Giaùo All Bodhisattva stages: Nhaát Thieát Chö Boà Taùt (töø Ñoán Giaùo vì loaïi naày theo toâng chæ ‘voâ töôùng Truï—Taát caû caùc baäc hay quaû vò cuûa chö Boà Taùt. ly ngoân’), trong ñoù moät laø taát caû, taát caû laø moät — All Buddhas: Nhaát Thieát Phaät—Taát caû caùc vò See Phaùp Giôùi Duyeân Khôûi. Phaät. All alone: Moät mình—Ñôn ñoäc. All Buddha lands: Nhaát Thieát Phaät Ñoä—Taát caû All along: Töø ñaàu ñeán cuoái. caùc coõi Phaät. All around: Xung quanh. All Buddhist teachings: Nhaát Thieát Phaät Phaùp— All at once: Thình lình. Taát caû giaùo phaùp cuûa Phaät giaùo.

All causes and conditions: Nhaát Thieát Nhaân All day long: Suoát ngaøy. Duyeân—Taát caû nguyeân nhaân vaø ñieàu kieän. All defilements: Nhaát Thieát Taïp Nhieãm—Taát caû All classes of living beings: Quaàn loaïi— caùc taïp nhieãm. Especially the sentient—Taát caû chuûng loaïi chuùng All the deluded: All delusions—Quaàn meâ—Chæ sanh, ñaëc bieät laø nhöõng chuùng sanh höõu tình. chung nhöõng chuùng sanh haõy coøn meâ môø ñieân ñaûo. All cognitive objects: Nhaát Thieát Sôû Tri Caûnh— All delusions: Nhaát Thieát Meâ—Taát caû nhöõng aûo Taát caû söï vaät maø mình nhaän bieát ñöôïc. töôûng meâ laàm. All complete vehicle: Vieân thöøa—The final All demons: Nhaát Thieát Ma—Taát caû nhöõng ma teaching of Buddha—Phaät Thöøa hay giaùo phaùp quyû hay chöôùng ngaïi. vieân maõn khoâng thieáu soùt. All is devoid of a self: Anatman (skt)—Voâ ngaõ. All compound things: Nhaát Thieát Haønh—Heát All dharmas: Nhaát Thieát Phaùp—Chö phaùp—Taát thaûy moïi söï vaät vaø hieän töôïng. caû caùc phaùp—Vaïn phaùp. All compound things are egoless: Sabbe- All-Dharmas-Always-Fulfilled-King Buddha: sankhara-anatta (p)—Nhaát Thieát Haønh Voâ Ngaõ— Nhaát Thieát Phaùp Thöôøng Maõn Vöông Phaät. Heát thaûy moïi söï vaät vaø hieän töôïng ñeàu khoâng coù All the differentiating characteristics of things: töï ngaõ. Chö töôùng. All compounded phenomena: Nhaát Thieát Höõu All direct disciples: Nhaát Thieát Thanh Vaên—All Vi—All phenomena—The phenomena or all that direct Sound Heares—Taát caû caùc ñeä töû Thanh is prodcued by causative action. Everything that is Vaên. dynamic and not

static—Taát caû phaùp höõu vi—Taát All direct Sound Heares: Nhaát Thieát Thanh caû caùc hieän töôïng do duyeân sanh. Vaên—All direct disciples—Taát caû caùc ñeä töû All compounded phenomena are suffering: Thanh Vaên. Nhaát Thieát Haønh Khoå—Heát thaûy moïi söï vaät vaø All directions: Thaäp phöông—Ten directions. hieän töôïng ñeàu khoå—All compounded things are All distress and suffering: Nhaát Thieát Öu Khoå— suffering. Taát caû nhöõng lo aâu vaø ñau khoå. All conceptualization of the dharma: Nhaát Thieát All the diverse views: All heterodox opinions— Chö Phaùp Töôûng—Taát caû moïi khaùi nieäm veà hoùa Chö kieán. phaùp. All are drunk while I alone am sober: Taát caû All conditioned phenomena: See Nhaát Thieát ñeàu say chæ coù ta laø tænh (chuùng nhaân giai tuùy, duy Höõu Vi. ngaõ ñoäc tænh). All conduct or action: Chö haïnh. All-embracing: All inclusive—Vieân hôïp (dung All consciousnesses: Nhaát Thieát Thöùc—Taát caû hôïp taát caû). caùc yù thöùc vaø hieåu bieát. All-embracing body: Absolute dharmakaya— All constituents: Nhaát Thieát Y—Taát caû caùc yeáu Spiritual body—Chaân nhö phaùp thaân. toá taïo thaønh. All-empbracing mind: Phoå Ñoä Taâm—Mind of All contaminants: Nhaát Thieát Höõu Laäu—Taát caû universal salvation—Mind of universal saving. nhöõng nhieãm tröôïc. All-embracing ocean: See Vieân Haûi. All contaminants are extinguished: Nhaát Thieát All-embracing perfect voice: Vieân aâm (aâm Höõu Laäu Taän—All contaminations are thanh troøn ñaày). extinguished—Taát caû nhöõng nhieãm tröôïc ñeàu All-embracing virtues: Catvari-samgraha-vastuni chaám döùt. (skt)—Boán phaùp ñeå daãn daét chuùng sanh—Four All are co-related: Taát caû ñeàu coäng ñoàng lieân heä. elements of popularity—Four ways of leading All courses of activities: All courses of karmas— human beings to emancipation—See Töù Nhieáp Nhaát Thieát Nghieäp Ñaïo—Taát caû doøng nghieäp— Phaùp. Taát caû moïi haønh ñoäng. All is empty: All is of the void—All are empty— All courses of karmas: See Nhaát Thieát Nghieäp Nhaát Khoâng—Nhaát Thieát Giai Khoâng—Taát caû Ñaïo. ñeàu khoâng.

All enlightened beings: Nhaát Thieát Giaùc Giaû— All karmic hindrances: Nhaát Thieát Nghieäp Taát caû caùc baäc giaùc ngoä (chö Thaùnh)—All saints. Chöôùng—Taát caû nghieäp chöôùng—Taát caû moïi All equally: Everywhere alike—Universal chöôùng ngaïi cuûa nghieäp (haønh ñoäng). equality—Phoå ñaúng (khaép nôi ñeàu gioáng nhau). All kinds of benefits for sentient beings: Nhaát All evil activities: Nhaát Thieát AÙc Nghieäp—Heát Thieát Lôïi Höõu Tình—Heát thaûy nhöõng lôïi ích thaûy nhöõng haønh ñoäng aùc ñoäc. cho loaøi höõu tình. All that exists: All beings—See Quaàn Höõu and All kinds of characteristics: Nhaát Thieát Chuûng Cöûu Höõu. Töôùng—Heát thaûy caùc loaïi ñaëc tính. All existence: Nhaát Thieát Hieän Höõu—Taát caû All kinds of conditions: Bæ Bæ Duyeân—Heát thaûy nhöõng gì hieän höõu. caùc loaïi duyeân. All existent things: Shitsu-U (jap)—Töùc Höõu, taát All kinds of ignorance: Nhaát Thieát Voâ Minh— caû caùc phaùp höõu vi. Heát thaûy caùc loaïi u meâ. All existent things are empty: See Töùc Höõu Töùc All kinds of purity: Nhaát Thieát Chuûng Thanh Khoâng. Tònh—Heát thaûy caùc loaïi thanh tònh. All expedient means: Nhaát Thieát Phöông Tieän— All kinds of sentient beings: Nhaát Thieát Chuûng Taát caû nhöõng

phöông tieän. Höõu Tình—Heát thaûy caùc loaøi höõu tình. All experiences are ultimately suffering: Nhaát All kinds of teachings: Nhaát Thieát Chuûng Giaùo— Thieát Giai Khoå—Taát caû nhöõng gì chuùng ta kinh Heát thaûy caùc lôøi daïy cuûa giaùo phaùp. qua cuoái cuøng cuõng ñeàu laø khoå. All kinds of zeal: Nhaát Thieát Tinh Taán—Heát thaûy All explanations of the dharma: Nhaát Thieát caùc coá gaéng. Thuyeát Phaùp—Taát caû söï giaûi thích cuûa vaïn höõu All knowables: See Nhaát Thieát Sôû Tri Caûnh. ñeàu thuyeát phaùp cho chuùng ta. All knowledge: See Nhaát Thieát Trí and Möôøi Khí All facilities are able to array all worlds with Giôùi Cuûa Chö Ñaïi Boà Taùt. infinite embellishments: Ñoà duøng töï taïi—Control All-Knowledge-Accomplished Thus Come One: of facilities—Duøng voâ löôïng ñoà trang nghieâm ñeå Nhöùt Thieát Trí Thaønh Töïu Nhö Lai. trang nghieâm taát caû theá giôùi. All-knowing: Sarvajna (skt)—Sarvajnana (skt). All factors: Taát caû nhöõng yeáu toá. 1) Enlightenment: Giaùc ngoä—A common epithet All faults: Nhaát Thieát Quaù Hoaïn—Taát caû nhöõng of Buddhas, who are regarded as “all- thieáu soùt hay sai laàm. knowing” because they know all the paths All that glitters is not gold: Taát caû nhöõng gì laáp that lead to liberation—Know all the paths laùnh ñeàu khoâng phaûi laø vaøng. that lead to liberation—Know the causes and All heterodox opinions: All the diverse views— effects of all events and things. Chö kieán. 2) Buddha-wisdom: Perfect knowledge— All hindrances: Nhaát Thieát Chöôùng—Heát thaûy Omniscience—See Nhaát Thieát Trí. caùc chöôùng ngaïi. (The) All-knowing One: Ñaáng Giaùc Ngoä— All the honored ones: Chö toân. Buddha is an All-Knowing One. All are illusory: Nhaát Thieát Giai Huyeãn—Taát caû All knowing and all pitying: Trí bi. moïi thöù ñeàu laø huyeãn aûo vaø giaû taïm. All-knowing virtues: Qualities of a Buddha—Trí All is impermanent: Anitya (skt)—Nhaát Thieát Ñöùc. Haønh Voâ Thöôøng hay vaïn vaät voâ thöôøng. All-knowing wisdom: Nhaát Thieát Chuûng Trí—Trí All-inclusive: All-embracing—Vieân hôïp (dung thoâng hieåu ñöôïc taát caû—All-inclusive cognition. hôïp taát caû). All-knowing wisdom of the Buddha: Ñaïi trí— All-inclusive cognition: All-knowing wisdom— Toaøn trí—Vieäc gì cuõng bieát—Great mind—Great Nhaát Thieát Chuûng Trí—Trí thoâng hieåu ñöôïc taát caû. wisdom—Omniscience—Nhö Thöïc Trí. All-inclusive sutra: See Vieân Maõn Kinh. All the land: Everywhere—Great earth—The All karmas: Nhaát Thieát Nghieäp—Taát caû nghieäp— whole earth—Ñaïi ñòa. Taát caû moïi haønh ñoäng—All activities.

All the living: Quaàn Sinh—Especially all living, All perceptual referents: Nhaát Thieát Sôû conscious beings—Taát caû chuùng sanh, ñaëc bieät laø Duyeân—Toaøn boä ñoái töôïng tri giaùc. nhöõng chuùng sanh höõu tình. All pervading: Spreading everywhere—Lan roäng All living beings: Nhaát Thieát Chuùng Sanh—Taát khaép nôi. caû chuùng sanh (höõu tình)—All beings—All All phenomena (n): All that is produced by sentient beings. causative action. All maras: Nhaát Thieát Ma—Heát thaûy ma quyû hay All phenomenal changes: All dharmas change— chöôùng ngaïi—All hindrances or obstructions. Chö phaùp voâ thöôøng. All material and immaterial things: Issai-Umu-All phenomena are empty or immaterial: Caâu Shoho (jap)—Possessions and Buddhist khoâng—Taát caû ñeàu khoâng. teaching—Nhaát Thieát Höõu Voâ Chö Phaùp. All

phenomena lack self nature: Nhaát Thieát All meditations: Nhaát Thieát Tónh Löï—Taát caû caùc Phaùp Giai Voâ Töï Tính—Toaøn boä hieän töôïng ñeàu phaùp thieàn ñònh. khoâng coù töï tính. All mental disturbances: Nhaát Thieát Hoaëc—Heát All phenomena are unarisen: Sarvadharma- thaûy nhöõng caûn ngaïi trong taâm trí. anutpada (skt)—Nhaát Thieát Phaùp Baát Sinh—Moïi All mental states: Nhaát Thieát Taâm—Heát thaûy caùc vaät ñeàu khoâng sanh (khoâng töï sanh)—All things traïng thaùi cuûa taâm. are unborn. All mental states are indetermined: Sabbacitta-All-pitying virtues of a Buddha: Bi Ñöùc. sadharana (p)—Nhaát thieát taâm coäng baát ñònh. All practices: Nhaát Thieát Gia Haønh—Taát caû caùc All merits: Nhaát Thieát Phöôùc Ñöùc—Taát caû nhöõng phaùp tu haønh. phöôùc ñöùc. All of the precepts: Toaøn boä giôùi luaät. All minds: Chö Taâm—Toaøn boä taâm thöùc. All that is produced by causative action: Nhaát All is mind: Nhaát Thieát Giai Taâm—Taát caû ñeàu do thieát phaùp höõu vi—Taát caû phaùp sanh dieät bôûi taâm maø ra. duyeân nghieäp—All phenomena—Everything that All minds and mental factors: Chö Taâm Taâm is dynamic, not static. Sôû—Toaøn boä taâm vaø yù. All procedures: All actions—Vaïn haïnh. All modes of cultivation: Nhaát Thieát Haønh All realms of desire: Nhaát Thieát Duïc Giôùi— Töôùng—Heát thaûy moïi phöông phaùp tu haønh. Taát caû caùc duïc giôùi. All the monks: Sangha (skt)—Assemly at least All rely on the Buddha-nature: Giai Y Phaät of three monks—Chuùng Taêng. Taùnh—Taát caû ñeàu y nöông vaøo Phaät taùnh. All natures: Nhaát Thieát Taùnh—Taát caû caùc taùnh. All roots: Chö caên—All roots include eyes, ears, All negative rebirths: Nhaát Thieát AÙc Taùi Sanh— nose, tongue, and body; or faith, energy, memory, Taát caû nhöõng taùi sanh vaøo aùc ñaïo. meditation, and wisdom, etc.—Chö caên bao goàm All offense-obstacles: Taát caû toäi chöôùng. maét, tai, muõi, löôõi, thaân; hay tín, taán, nieäm, ñònh, All phenomena: Moïi hieän töôïng. tueä, vaân vaân. All objects: Nhaát Thieát Caûnh—Taát caû caùc vaät. All sages: Nhaát Thieát Thaùnh Nhaân—Taát caû caùc All in one: Noùi toùm laïi. baäc Thaùnh—All adepts—All saints. All over the world: Khaép theá giôùi. All the saints: Thaùnh Chuùng—Sacred assembly. All passing vehicles have tracks, all trees have All the same: Cuõng theá thoâi. shade: Coù xe chaïy qua laø coù veát tích coøn ñeå laïi, All seeds: Nhaát Thieát Chuûng Töû—Taát caû nhöõng coù caây aét coù boùng (Höõu xa töïu höõu trieät, höõu thuï haït gioáng (Phaät). töïu höõu aûnh). Khoâng coù thöù gì coù theå giöõ bí maät All-seeing eye: Phaùp Nhaõn—Con maét phaùp. ñöôïc maõi—Nothing can be kept secret forever. All-Seeing One: The Seer of All, an epithet of the All paths or destinies of sentient existence: Buddha—Baäc Chaùnh Bieán Tri, moät danh hieäu cuûa From devas, men, asuras, to all beings in Ñöùc Phaät. purgatory, pretas and animals—Chö thuù. All sentient beings: Haøm loaïi—Haøm thöùc (nhaát thieát höõu tình chuùng sanh)—All living beings.

All sentient beings have the Buddha-nature: All things are nothing but consiousness: Nhaát Nhaát Thieát Höõu Tình Chuùng Sanh Giai Thieát Nhaát Taâm Thöùc—Taát caû khoâng gì Höõu Phaät Taùnh—Taát caû chuùng sanh ñeàu coù Phaät ngoaøi taâm. taùnh. All things only originate conditionally: Taát caû All-Sidedness of the Bodhisattva

Regarder of phaùp chæ do duyeân khôûi. the Cries of the World: Phaåm Quaùn Theá AÂm Boà All things as pan-Buddha in ten forms: All Taùt Phoå Moân. existence discriminated as ten forms of Buddha— All is sorrowful: Duhkha (skt)—Khoå. See Giaûi Caûnh Thaäp Phaät. All Soul's Day: Leã Vu Lan—See Ñaûo Huyeàn. All things are pure in action: Taát caû phaùp nghieäp All is suffering: Nhaát Thieát Khoå—Nhaát thieát thanh tònh. haønh khoå hay moïi thöù ñeàu ñöa ñeán khoå ñau. All things in their real aspect: Chö phaùp thöïc All tainted phenomena: Nhaát Thieát Höõu Tröôïc töôùng. Phaùp—Taát caû caùc hieän töôïng nhieãm tröôïc. All things are the realm of reality: Taát caû phaùp All the time: Luoân luoân. laø giôùi phaùp. All things: Sarvadhamma (p)—Sarvadharma All things are signless: Taát caû phaùp voâ töôùng. (skt)—Chö phaùp (vaïn phaùp, taát caû hieän höõu hay söï All things themselves reveal Buddha-nature: vaät hieän töôïng, thuoäc caû taâm lyù vaø vaät lyù) —See Hieän Thaønh Coâng AÙn—See Kieán Thaønh Coâng AÙn. Ten thousand Dharmas. All things are totally empty: See Chö Phaùp Giai All things being of Buddha become Buddha: Khoâng. Baûn lai thaønh Phaät. All things are the ultimate reality: Taát caû phaùp All things being produced by causes and thöïc teá. accessory conditions have no reality: Chö phaùp All things are unborn: Sarvadharma-anutpada giai khoâng. (skt)—Nhaát Thieát Phaùp Baát Sinh—Moïi vaät ñeàu All things come into existence and cease to khoâng sanh. exist: See Sanh Dieät Khöù Lai. All the "true word" rulers: Nhaát Thieát Chaân All things are empty: 1) Both things are unreal, Ngoân Chuù—Shown in the Garbhadhatu and both ego and things have no reality: Caâu khoâng; 2) Vajradhatu groups—Chuù "Chaân Ngoân" (lôøi chaân Void dharmas: Phaùp khoâng. thaät) ñöôïc phoâ baøy trong hai nhoùm Thai Taïng vaø All things have no self: Chö Phaùp Voâ Ngaõ hay Kim Cang giôùi. vaïn phaùp ñeàu voâ ngaõ. All unwholesome dharmas: Nhaát Thieát Baát All things are the highest truth: Taát caû phaùp ñeä Thieän Phaùp—All unwholesome phenomena—All nhöùt nghóa. unwholesome things—Heát thaûy nhöõng phaùp hay All things are just made by words: Taát caû phaùp hieän töôïng baát thieän. chæ vaên töi laøm ra. All are utterly non-existent: All is empty—Nhaát All things are just one mind: Nhaát Thöùc—The Thieát Giai Khoâng—Taát caû moïi thöù (vaïn vaät vaø Satyasiddhi Sect considered that all things are just hieän töôïng) ñeàu laø khoâng. one mind—Toâng Thaønh Thöïc cho raèng vaïn höõu All virtues: Nhaát Thieát Coâng Ñöùc: Vaïn ñöùc—Heát duy taâm. thaûy moïi coâng ñöùc (do tu haønh maø coù). All things are like illusions: Taát caû phaùp döôøng All who are born must perish: Sanh Giaû Taát nhö huyeãn. Dieät—Coù sanh taát coù dieät. All things are like reflections: Taát caû caùc phaùp All wholesome roots: Nhaát Thieát Thieän Caên— döôøng nhö boùng. Taát caû nhöõng caên laønh. All things are mind or mental: Nhaát Thieát Nhaát All-wise one: Vairocana—Nhaát Thieát Trí Hueä Taâm Töôûng—Taát caû ñeàu laø taâm. Giaû (baäc toaøn trí). All things only have names: Taát caû phaùp chæ coù All wishes realized: Sarvarthasiddha (skt)— danh. Siddhartha (skt)—Nhaát Thieát Nghóa Thaønh—

Name of Sakyamuni at birth—Teân ñaët cho Phaät six Siksamana precepts well: Vò Ni coâ phaûi ñuû 20 Thích Ca luùc Ngaøi môùi ñaûn sanh. tuoåi, vaø phaûi hoïc giôùi ñuû

hai naêm, cuõng nhö thöïc All are without a self: Taát caû ñeàu khoâng coù taäp thuaàn thuïc. ngaõ—According to the Sutra In Forty-Two Allow someone to receive the novice precepts: Sections, Chapter 20, the Buddha said: “You Truyeàn giôùi Sa Di cho ai. should be mindful of the four elements within the Almighty (a): Toaøn naêng—Ngoaïi ñaïo tin raèng coù body, though each has a name, all are without a moät thöôïng ñeá toaøn naêng trong vuõ truï naøy — self. Since they have no self, they are like an Externalists believe that there exists an Almighty illusion.”—Theo Kinh Töù Thaäp Nhò Chöông, God in this universe. Chöông 20, Ñöùc Phaät daïy: “Phaûi bieát raèng töù ñaïi Almoner (n): Ngöôøi phaùt chaån. trong thaân, duø moãi ñaïi coù moät teân (Ñaát, Nöôùc, Almonry (n): Nôi phaùt chaån (teá baàn). Löûa, Gioù), taát caû ñeàu khoâng coù ngaõ; caùi ngaõ ñaõ Alms (n): Dana—Cuûa boá thí—Money, food, or khoâng coù thì caùi coù chæ laø aûo hoùa maø thoâi.” clothes offered to the poor—Alms-giving. All-in-the-World-Glad-to-See Supreme-Zeal Alms bowl: Baùt Khaát Thöïc. Buddha: Nhaát Thieát Theá Gian Laïc Kieán Thöôïng Alms box: Poor box—Thuøng quyeân goùp tieàn baïc Ñaïi Tinh Taán Phaät. ñeå giuùp cho keû ngheøo. Allegory (n): AÙm duï—AÅn duï. Alms-doer: The practice of the alms-giving. Alleviate (v): Laøm nheï ñi. Almsgiving: Dana (skt)—Charity—Giving. Alliance (n): Ñoàng minh—Lieân minh. Almsgiver: Danapati (skt)—Benefactor—Lord of Allocate (v): Chæ ñònh. charity—Patron of Buddhism—Ñaøn chuû (thí chuû). Allot something to someone: To give something Almsgiving: Boá thí. to someone—To save something for someone— Almsgiving for acquiring a good reputation: Ñeå daønh caùi gì cho ai. Yeáu Danh Thí. Allow (v): Cho pheùp—To permit—To authorize— Almsgiving for adorning and preparing one’s To empower—To enable—To let. heart: Boá Thí vì muoán trang nghieâm vaø tö trôi Allow one’s anger to continue up to seven taâm. days: Ñeå cho söï giaän hôøn keùo daøi ñeán baûy ngaøy — Almsgiving of the Buddha-truth: Dharma- A Bhiksu or Bhiksuni who allows his or her anger desana (skt)—Hoaèng Phaùp—The almsgiving of to continue up to seven days and still has no the Dharma-Truth—Offering of the Buddha- intention to practice reconciliation, commits an truth—Truth-giving. Expression of Regret Offence—Vò Tyø Kheo hay Almsgiving of daily food to the monks and Tyø Kheo Ni naøo ñeå cho söï giaän hôøn keùo daøi ñeán nuns: Boá thí (cuùng döôøng) ñoà aên thöôøng ngaøy cho hôn baûy ngaøy maø vaãn chöa coù yù ñònh thöïc taäp hoøa chö Taêng Ni. giaûi, laø phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi Almsgiving of the Dharma-Truth: Dharma- phaùt loà saùm hoái). desana (skt)—Hoaèng phaùp—The almsgiving of Allow one’s hair to grow long intentionally: Coá the Buddha-truth—Offering of the Buddha-truth— yù ñeå cho toùc moïc daøi ra—A Bhiksu or Bhiksuni Truth-giving. who intentionally allow his or her hair to grow Almsgiving and faith: Faith of an almsgiver— long, commits an Expression of Regret Offence— Ñaøn tín. Vò Tyø Kheo hay Tyø Kheo Ni naøo coá yù ñeå cho toùc Almsgiving because of faith: Gifts of the mình ra daøi laø phaïm giôùi Ba faithful—To practice almsgiving because of Daät Ñeà, phaûi phaùt loà saùm hoái. faith—Tín Thí—Boá thí do nôi nieàm tin (tin nôi Allow someone to receive the Bhiksu or haønh trì luïc ñoä Ba La Maät maø boá thí). Bhiksuni Precepts: Truyeàn giôùi Tyø

Kheo hay Tyø Almsgiving from fear: Boá UÙy Thí. Kheo Ni cho ai—1) A novice monk is at least Almsgiving out of gratitude: Baùo aân thí (boá thí twenty years old: Vò Sa Di phaûi ñuû 20 tuoåi; 2) A ñeå baùo aân). novice nun is at lwast 20 years old, has studied the precepts for two years, and has practiced the

Almsgiving to the hungry: Thí cho ngöôøi ñoùi Alpapunya (skt): See Alapunya. khaùt. Alpeccha (skt): Thieåu duïc—Small desire— Almsgiving to the monasteries: Boá thí cho tònh Having little or moderate wishes. xaù chuøa chieàn. Altan Khan (1507-1583): A descendant of Almsgiving to the nurses: Boá thí cho ngöôøi haàu Chinggis Khan and leader of the Tumet Mongols. bònh (troâng nom ngöôøi beänh). In 1578 he met with Sonam Gyatso, the third Almsgiving in petition for restoration from Dalai Lama, and conferred on him the title "Tale" illness: Taùn Sinh Trai—Boá thí ñeå caàu xin khoûi or "Ocean," implying that he was an "ocean of beänh hoaïn. wisdom." The title "Dalai Lama" was also Almsgiving to the sick: Boá thí cho ngöôøi oám ñau retrospectively given to his two predecessors and bònh hoaïn. has become the most common title by which Almsgiving of things: Vaät Thí—Boá thí ñoà vaät— Sonam Gyatso's successors are known—Haäu dueä See Tam Boá Thí. cuûa Chinggis Khan vaø laø laõnh tuï cuûa boä toäc Tumet Almsgiving thinking that it is good to give: Boá cuûa Moâng Coå. Vaøo naêm 1578 oâng gaëp Sonam Thí vì nghó raèng Boá Thí laø toát. Gyatso, Ñöùc Ñaït Lai Laït Ma ñôøi thöù 3 vaø ban cho Almsgiving thinking of something in return: Ngaøi töôùc hieäu "Ñaïi Döông," aùm chæ Ngaøi laø moät Baùo AÂn Thí. bieån trí tueä." Töôùc hieäu Ñaït Lai Laït Ma cuõng ñöôïc Alsmgiving to those from afar (a distance): Thí ban cho 2 vò giaùo chuû tieàn nhieäm cuûa Ngaøi, vaø cho keû ôû phöông xa laïi. töôùc hieäu aáy trôû thaønh thoâng duïng cho taát caû Almsgiving to those going afar (going to a nhöõng ngöôøi keá nhieäm ngaøi Sonam Gyatso veà sau distance): Thí cho keû saép ñi xa. naøy. Almsgiving to those wise in Buddhist doctrine: Altar (n): Baøn höông aùn—Baøn thôø. Thí cho ngöôøi trí hueä vaø ñaïo ñöùc. 1) Ancestors' altar: Baøn thôø toå tieân. Almsgiving to travellers: Boá thí cho ngöôøi ñi 2) High altar: Main altar—Baøn thôø chính. ñöôøng. 3) Side altar: Wing altar—Baøn thôø beân hoâng baøn thôø chính. Almsgiving to visitors or callers: Boá thí cho khaùch laï hay cho ngöôøi laän ñaän choán tha höông. Altar of commandments: See Giôùi Ñaøn. Almsgiving to visitors, travellers or strangers: Altar at which the commandments are Boá thí cho khaùch vaø ngöôøi lôõ böôùc. received by the novice: Giôùi ñaøn. Almsman: Mendicant monk—Mendicant Altar for the dead: Linh Toøa—Baøn thôø cho scholar—Khaát Só. ngöôøi quaù coá. Alni (skt): Arni (skt)—See A Lôïi Ni. Altar decoration: Trang trí trong baøn thôø. Alobha (skt): Greedlessness—Non-greediness—Altars of the esoteric cult: Loø löûa—Furnace— Absence of greed—Voâ tham. See Töù Loâ. Alobho (p): Non-greed—Khoâng Tham. Altar for expiatory or atonement ceremony: Alobho kusala (p): Wholesome root of non- Trai ñaøn (daønh cho leã saùm hoái trong Phaät giaùo). greed—Voâ tham thieän caên. Altar of the law: Mandara (skt)—See Giôùi Ñaøn. Aloe wood: Aguru or Tagara (skt)—Eagle Altar for the patriarchs: Baøn thôø Toå. wood—Fragrant shrub—Sandal incense—Traàm Altar of transformation: Hoùa ñaøn—The altar of höông. crematorium—Choã ñeå thieâu hoùa

thi haøi cuûa vong Aloka (skt): Clearness—Minh (roõ raøng). nhaân. Aloka-sanna (skt): Perception of light. Altar-worship: Ñaøn phaùp. Along with: Cuøng vôùi. Altar for worshipping: Baøn thôø (toå tieân, Phaät, Alongside with: Saùt caïnh—Doïc theo—Cuøng vôùi. hay chö Toå). Aloof from something: Detached from Alter (v): Nirmana (skt)—Parinam (skt)—To be something—Vieãn ly—Khoâng tham luyeán ñieàu gì. changed or transformed into—To change—To transform—Bieán Ñoåi—Thay ñoåi—Chuyeån hoùa. Aloofness: Detachment—Haïnh vieãn ly.

Alter one's course (route): Change one's Amala (skt): 1) A kind of nut like the betel nut, direction—Turn the head to—Chuyeån höôùng. used as a cure for colds (its scientific name is Alter one's route: Alter one's course—Turn the Emblica officinalis or Phyllanthusemblica): Amala head to—Change one's direction—Chuyeån höôùng. (skt)—Am Ma Laëc Ca, moät loaïi haït nhö haït cau, Alteration: Parinama (skt)—Transformation duøng trò caûm laïnh (quaû dö-cam-töû, khi môùi aên thaáy into—Change—Söï bieán ñoåi—Söï chuyeån hoùa—Söï hôi ñaéng, nhöng khi nuoát nöôùc vaøo trong coå hoïng thay ñoåi. thì nghe ngoït, teân khoa hoïc cuûa noù laø Alternation of life and death: Aupapaduka Emblicaofficinalis hay Phyllanthusemblica); 2) (skt)—Direct metamorphosis—Birth by Stainlessness purity: Voâ caáu; 3) Undefiled or pure transformation—Death and reincarnation—See knowing or knowledge: Amala-vijnana (skt)—Voâ Hoùa Sinh. caáu thöùc. Alternatives: Nhöõng bieân kieán (phaân bieät). Amalaka (skt): A ma laëc—Pure—Undefiled—Voâ Altering: Parinamin (skt)—Ñang chuyeån hoùa. nhieãm. Altogether: All—The whole—Nhaát Thieát. Amala-vijnana (skt): Pure and uncontaminated Altruism (n): See Self-forgetfulness. knowledge—Consciousness of Purity—Voâ caáu Altruistic: See Vò Tha. thöùc—See Thanh Tònh Thöùc. Altruistic behavior: Phong thaùi hay haønh ñoäng vò Amalgate (v): Troän laãn. tha—An act done without any intent for personal Amalo (p): Akalanka (skt)—Baát Caáu—Khoâng dô gain in any form—Haønh ñoäng khoâng ñoøi hoûi thaâu hay khoâng coù daáu veát—Without stains or spots— ñaït lôïi ích caù nhaân. Spotless. Altruistic intention: Bodhicitta (skt)—Boà Ñeà Amanapa (p): Unpleasant—Baát Laïc. Taâm. Amanapa Dhamma (p): Baát khaû phaùp—Unlovely Altruistic joy: Vui vôùi caùi vui cuûa ngöôøi khaùc. dhamma. Altruistic mind of enlightenment: Boà Ñeà Taâm. Amanasikara (skt): Inattention—Thaát Nieäm— Always: Luoân luoân—Always progressing: Baát Khoâng chuù taâm. thoái chuyeån. Ama No Hakkikai (jap): Eight parajikas, in Always advance toward goodness-never relation to the sins of a nun—Taùm toäi cuûa chö regreesing toward evil: Sugata (skt)—Thieän Ni—See Baùt Ba La Di. Theä. Amantrana (skt): See Hoâ Thanh. Always beyond thoughts and words: Nityam- Amanussa (p): Amanusya (skt)—Not men—Not acintyam (skt)—Constantly beyond conception— of the human race, i.e. devas, kinnaras, nagas, Constantly inaccessible to reason—Thöôøng Baát maras, raksas, and all beings of darkness—Khoâng Khaû Tö Nghì. phaûi ngöôøi, ngoaøi loaøi ngöôøi ra coøn coù nhöõng Always Grieved Bodhisattva: Thöôøng Thaûm Boà chuùng sanh phi nhaân nhö loaøi Trôøi, Roàng, Ma, vaø Taùt. Daï Xoa, cuõng nhö taát caû caùc loaøi trong boùng toái Always remembering: Always repeating—See (maét thöôøng khoâng theå thaáy

ñöôïc). Thöôøng Nieäm. Amanusya (skt): Not men—See Amanussa. Amacchari (p): Not niggardly or stingy, but Amara (skt): Anirodha or Anishthita (skt & p)— largehearted or generosity—Khoâng keo kieát boûn Baát dieät hay khoâng bò tieâu huûy—Eternal—xeûn maø quaûng ñaïi roäng raõi. Everlasting—Immortal—Undying (not dying)—Amadhyama (skt): Immoderate—Unbalance— Not destroyed—No disappearance—Not Khoâng quaân bình. extinguished—Not subject to annihilation— Amagadha (skt): A Ma Yeát Ñaø—Voâ Ñoäc Haïi Unextinguished. Giôùi—Realm of harmlessness—One of the realms Amarapura Nikaya: One of the three major of Indra heavens—Moät trong nhöõng coõi treân trôøi orders in the contemporary Samgha in Sri Lanka. Ñeá Thích. Its name derives from Amarapura, the former Amagasaki (jap): Xöù Ni Löïc Kyø (Nhaät). capital of Ceylon. It was founded by Nanavimalatissa Thera, who together with five

novices and three laymen traveled to Amarapura Ambarisa (skt): Am Baø Lôïi Sa—Name of a king and received ordination in a ceremony sponsored in ancient India—Teân cuûa moät vò vua thôøi coå AÁn by King Bodawpaya. In 1803 it split with the Ñoä. Siyam Nikaya—Moät trong ba tröôøng phaùi chính Ambedkar, Bhimrao Ramji (1891-1956): Also cuûa Phaät giaùo Sri Lanka ñöông thôøi. Teân cuûa known as Bhimrao Ramji, name of a member of tröôøng phaùi laáy töø teân Amarapura, coá ñoâ cuûa Tích the Mahar (Untouchable) caste, Ambedkar served Lan. Tröôøng phaùi naøy ñöôïc Nanavimalatissa as the Indian Minister of Law and was one of the Thera cuøng vôùi naêm vò Sa Di vaø 3 vò Phaät töû taïi fathers and drafters of the post-independence gia du haønh ñeán Amarapura thoï giôùi trong moät constitution. Founder a a movement to convert the nghi leã ñöôïc vua Bodawpaya baûo trôï. Vaøo naêm members of the lowest caste of the Indian social 1803 tröôøng phaùi naøy taùch rôøi khoûi tröôøng phaùi system to Buddhism. Ambedkar himself was Siyam Nikaya. originally a Hindu, converted publicly to Amaravati (skt&p): South Indian city, about 16 Buddhism in 1956 in a huge ceremony along with miles from west of Guntur, city of magnificent 500,000 other lowest caste people. He was the speciment of Buddhist art near Madras; in the author of the book titled “The Buddha and His second and third centuries was an important Dharma” which served as an entrance guide for center for Buddhist art in which the beginnings of his followers. In 1956 he converted to Buddhism the Mahayana were reflected. Where king Asoka in a public ceremony in Nagpur, along with a half erected a stupa to contain the relics of the million fellow Untouchables. Since then, millions historical Buddha—Thaønh phoá Nam AÁn, caùch of other Untouchables have followed his lead and Guntur chöøng 16 daëm veà phía taây, trung taâm ngheä converted to Buddhism, which did not adopt thuaät Phaät giaùo Ñaïi thöøa vaøo nhöõng theá kyû thöù II Hinduism’s caste system—Teân cuûa moät vò hoäi vaø thöù III. Nôi Vua A Duïc ñaõ döïng truï thaùp thôø xaù vieân thuoäc giai caáp cuøng khoå beân AÁn Ñoä. lôïi Phaät. Ambedkar laø Boä tröôûng Boä Luaät Phaùp cuûa AÁn Ñoä Amass (v): Goùp nhaët (tích luõy). vaø laø moät trong nhöõng cha ñeû cuõng nhö ngöôøi ñaõ Amass a fortune: Tích luõy hay goùp nhaët tieàn cuûa. thaûo ra baûn hieán phaùp AÁn Ñoä sau thôøi kyø ñoäc laäp. Amass merit and virtue:

To accummulate Ngöôøi saùng laäp phong traøo qui y Phaät cho nhöõng merits—See Tích Luõy Coâng Ñöùc. ngöôøi haï ñaúng. Ngöôøi ñaõ caûi ñaïo töø AÁn giaùo sang Amata (p): Amrita (skt)—Ñaïo quaû Voâ sanh Baát Phaät giaùo vaø loâi keùo hôn 500.000 ngöôøi khaùc gia dieät—Deathlessness—Immortality—Nirvana. nhaäp ñaïo Phaät vôùi mình. Ngöôøi ñaõ vieát quyeån Ñöùc Amata-dhatu (skt): The deathless realm—Baát Phaät vaø Phaät phaùp laøm saùch nhaäp moân cho nhöõng Dieät Giôùi. ai muoán gia nhaäp phong traøo cuûa oâng. Vaøo naêm Amatapada (skt): The deathless state—Traïng 1956 oâng caûi sang ñaïo Phaät trong moät buoåi leã thaùi baát dieät. coâng coäng ôû in Nagpur vôùi nöûa trieäu ngöôøi cuøng Amateur (n): Khoâng chuyeân nghieäp (taøi töû). giai caáp vôùi oâng. Töø ñoù, haøng trieäu ngöôøi khaùc Amaze someone: Surprise someone—Laøm ai thuoäc giai caáp cuøng khoå ñaõ theo chaân oâng vaø caûi kinh ngaïc. sang ñaïo Phaät, moät toân giaùo choái boû heä thoáng giai Amba (skt): A Ma—Mother, a title of respect— caáp cuûa AÁn Ñoä giaùo. Meï, moät danh hieäu toân kính. Ambiguous (a): Mô hoà. Ambalatthika-rahulovada-suttam (p): Ambiguity (n): AÙm nghóa—Toái nghóa. Ambalatthika-rahulovada-suttanta (p)—Sutra on Ambition (n): Tham voïng. advice to Rahula at Amballatthika Forest—Kinh Ambition for one’s clan or family: Toäc tính Giaùo Giôùi La Haàu La trong röøng Am Baø Baù Laâm. giaùc—Vì cao voïng cho doøng hoï—One of the eight Ambapali (skt): A courtesan in the city of Vaisali wrong perceptions of thought. who gave a mansion to the Buddha for the use of Ambrosia (n): Amrta (skt)—See Cam Loä. the Sangha—Moät kyû nöõ thöôïng löu trong thaønh Tyø Ambrosia-dharma: See Cam Loä Phaùp. Xaù Ly, ngöôøi ñaõ cuùng döôøng ngoâi tònh xaù cho Ñöùc Ambrosia-king: See Cam Loä Vöông. Phaät vaø Taêng ñoaøn.

Ambrosia-rice: Amrtodana (skt)—See Cam Loä Amitabha Buddha: The Buddha of Illimitable Phaïn. Light. Amitabha Buddha in the West—Voâ Löôïng Ambrosial (n): Muøi thôm huyeàn dieäu. Quang Nhö Lai. Taây Phöông Voâ Löôïng Thoï Phaät. Ambrosial drum: Cam loä coå (troáng cam loä). Amitabha Buddha 15th day: A Di Ñaø Nhö Lai, Ambrosial rain: Cam Loä Vuõ—Cam Loä Phaùp—See ngaøy 15. Ambrosia-dharma. Amitabha Buddha with His all-encompassing Ambrosial truth: Buddha-truth—Cam loä phaùp. vows: Quaûng thaâm nguyeän cuûa ñöùc Phaät A Di Ambrosy: Amrta (skt)—See Cam Loä. Ñaø—The general tenor of these vows is best Amen-Ryochi (jap): Haï Dieän Lieãu Tri—Witness exemplified in the eighteenth and eleventh everything from the wings—See Quaùn Thuûy Lai, vows—Tieâu bieåu cho nhöõng lôøi nguyeän naày laø lôøi Ñieåm Traø Lai. nguyeän thöù 18 vaø 11—See Boán Möôi Taùm Lôøi American Buddhism: Phaät Giaùo Hoa Kyø— Nguyeän Cuûa Ñöùc Phaät A Di Ñaø. Current total number of American Buddhists is Amitabha Buddha has adorned the Western about over 2 million, but there is no official Pure Land with forty-eight lofty Vows: He census on this issue—Hieän taïi ngöôøi ta öôùc löôïng vows to embrace all sentient beings, from coù chöøng treân 2 trieäu ngöôøi Myõ theo Phaät giaùo, Bodhisattvas to common beings full of evil nhöng chöa coù thoáng keâ chính thöùc naøo veà con soá transgressions—Ñöùc Phaät A Di Ñaø ñaõ laøm trang naøy. nghieâm coõi Taây Phöông Tònh Ñoä vôùi 48 lôøi Amgaraka (skt): Huyønh Tinh

Thieân—Name of a nguyeän. Ngaøi nguyeän tieáp daãn töø baäc Boà Taùt, cho deva. ñeán haøng phaøm phu nhieàu toäi aùc —See Boán Möôi Amia (skt): Sour—Chua. Taùm Lôøi Nguyeän Cuûa Ñöùc Phaät A Di Ñaø . Amiability (n): Baïn höõu—Söï hoøa hôïïp—Hoøa khí. Amitabha-dharma (skt): Phaùp cuûa Phaät A Di Amida (jap): Amitabha (skt)—See A Di Ñaø. Ñaø—The law of salvation which Amitabha has Amida-butsu (jap): Amida Buddha—Amitabha— made available for us; originating from his primal See A Di Ñaø. vow. It works to deliver us from the karmic Amida Holy Trinity: The Amida Holy Trinity bondage and leads us to the Pure Land—Phaùp maø consists of The Amitabha Buddha, the ñöùc Phaät A Di Ñaø daønh saün cho chuùng ta; xuaát Avalokitesvara and Mahasthamaprapta phaùt töø boån nguyeän cuûa ngaøi. Phaùp laøm cho chuùng Bodhisattvas—Di Ñaø Tam Toân goàm Phaät A Di sanh thoaùt khoûi chöôùng nghieäp ñeå ñi ñeán vaõng Ñaø, Boà Taùt Quaùn Theá AÂm vaø Boà Taùt Ñaïi Theá Chí. sanh Cöïc Laïc. Amidado (jap): A Di Ñaø Ñöôøng. Amitabha's Happy Land: Sukhavati (skt)—A Di Amida-samadhi (jap): Amitabha-samadhi (skt) Ñaø Cöïc Laïc Quoác—An laïc quoác. —See A Di Ñaø Tam Muoäi. Amitabha-Lotus Sect: Pure Land Sect—Tònh Ñoä Amida's Vows: See Boán Möôi Taùm Lôøi Nguyeän Toâng. Cuûa Ñöùc Phaät A Di Ñaø. Amitabha meditation: Quaùn Phaät A Di Ñaø— Amidism: Japanese Pure Land Buddhism—Jodo- Meditation on Amitabha Buddha through which Shin-Shu in Japan—See Tònh Ñoä Toâng Nhaät Baûn. one visualizes the image of Amitabha Buddha— Amisa-dana (skt): Amisadanam (p)—Giving of Thieàn quaùn ñöùc Phaät A Di Ñaø qua ñoù haønh giaû material objects—See Taøi thí. möôøng töôïng hình aûnh cuûa Phaät A Di Ñaø. Amisa-danam (p): Amisadana (skt)—Taøi thí— Amitabha's Original Vows: A Di Ñaø Boån See Taøi thí. Nguyeän. Amita (skt): Amitabha (skt)—See A Di Ñaø. Amitabha's Paradise in the West, beyond ten Amitabha: Amita (skt)—Amitayus (skt)—The thousand million Buddha-realms: Thaäp Vaïn ÖÙc Buddha of Immeasurable Light—Amitabha Phaät Ñoä, Taây Phöông Cöïc Laïc A Di Ñaø . Buddha—Amida—Buddha of Infinite Light and Amitabha-pietism is of four aspects: Boán saéc Boundless (Infinite) Age—Voâ Löôïng Quang Voâ thaùi tín ngöôõng Di Ñaø. Löôïng Thoï Phaät—See A Di Ñaø Phaät. Amitabha-samadhi (skt): A Di Ñaø Tam Muoäi— See Amida-samadhi.

Amitabha Sutra (skt): Sukhavati Vyuha Sutra 16 ways to cultivate to see the Amitabha (skt)—Sutra of Amitabha—Kinh A Di Ñaø—It is Buddha—Kinh Quaùn Voâ Löôïng Thoï, moät trong ba said to be the only sutra that Sakyamuni Buddha kinh chính cuûa Tònh Ñoä toâng. Kinh daïy haønh giaû preached without being asked. For the sake of 16 caùch tu taäp ñeå nhìn thaáy Phaät A Di Ñaø —See facilitating the living beings to practice the Thaäp Luïc Quaùn. Buddha way. Sakyamuni revealed and taught Amitayus-sastropadesa (skt): Vaõng Sanh Luaän— sentient beings the simplest way for liberation and Treatise on gaining rebirth to the Pureland, enlightenment—Ngöôøi ta noùi ñaây laø boä kinh duy written by Vasubandhu—Voâ Löôïng Thoï Kinh Öu nhaát maø ñöùc Phaät Thích Ca ñaõ thuyeát giaûng maø Ba Ñeà Xaù Nguyeän Sanh Keä, ñöôïc vieát bôûi ngaøi khoâng coù ai hoûi. Ngaøi ñaõ hieån loä vaø chæ daïy cho Theá Thaân. chuùng sanh con ñöôøng (phöông caùch) ñôn giaûn Amitayus-Sutra (skt):

Kammuryojhkyo (jap)— nhaát ñeå ñaït ñeán giaûi thoaùt vaø giaùc ngoä. Sutra on the contemplation of the Buddha Amitabha-Vyuha-Sutra (skt): Ñaïi Baûn Kinh—Amitayus—Amitayus-Dhyana-Sutra—Kinh A Di Voâ Löôïng Thoï Kinh—Sutra of Infinite Life. Ñaø. Amitabutsu (jap): Amitabha (skt)—See A Di Ñaø. Amitodana (p): Amrtodana (skt)—See Cam Loä Amitadhvaga-Buddha (skt): Voâ Löôïng Traøng Phaïn. Phaät. Amity: Loøng nhaân ñöùc. Amita-dundubhi-svararaja-dharani (skt): Ammvana (skt): Ammvana Garden—Am La Thoï Rolling of drums Buddha—Coå AÂm Thanh Vöông. Vieân—Vöôøn Am La. Amita-dundubhi-svararaja-dharani-sutra (skt): Amogha (skt): Amoghavajra (skt)—A Muïc Khö— Sutra on Rolling of drums Buddha—Coå AÂm Thanh A Muïc Khö Baït Chieát La—Baát Khoâng— Vöông Kinh. Amoghavajra. Amitakyo (jap): Kinh A Di Ñaø—Amitabha Sutra. Amoghadarsana (skt): Amoghadarsin (skt)—See Amitaprabha (skt): Amitabha (skt)—Voâ Löôïng Baát Khoâng Kieán Boà Taùt. Quang Nhö Lai—The Buddha of Infinite Light. Amoghadarsin (skt): See Amoghadarsana. Amitaskanda-buddha (skt): Buddha of Amogha-krodhan-kusaraja (skt): Phaãn Noä Innumerable Characteristics—Voâ Löôïng Töôùng Caâu—A form of Kuan-Yin with a hook—Moät hình Phaät. thöùc cuûa Quan Theá AÂm. Amitayurdhyana Sutra (skt): See Kinh Quaùn Voâ Amoghankusa (skt): Baát Khoâng Caâu Phaùp Töï Taïi Löôïng Thoï. Boà Taùt—Dharma hook of Non-Empty Isvara Amitayus (skt): Buddha with Infinite Lifespan— Bodhisattva. Voâ Löôïng Thoï Phaät—Amitayus Buddha. Amoghapasa (skt): See Baát Khoâng Quyeân Saùch Amitayus-amitabha-tathagata (skt): Infinite Quan AÂm. Longevity Buddha—Voâ Löôïng Thoï Nhö Lai—Voâ Amoghapasa avalokitesvara (skt): Amoghapasa Löôïng Thoï Vöông—The Buddha of Infinite (skt)—See Baát Khoâng Quyeân Saùch Quan AÂm. Life—Amitabha Buddha. Amoghapasa-hrdaya-sutra (skt): Name of a Amitayus Buddha: Voâ Löôïng Thoï Phaät—This sutra—Baát Khoâng Quyeân Saùch Chuù Taâm Kinh. Buddha, in a lifetime during which he was a monk Amoghapasa-kalparaja-sutra (skt): Name of a named Dharmakara, had his vows to create a sutra—Baát Khoâng Quyeân Saùch Thaàn Bieán Chaân realm that would be the ideal training ground for Ngoân Kinh. beings aspiring to Buddhahood—Vò Phaät naøy, Amoghasiddhi (skt): The Tathagata of unerring trong ñôøi quaù khöù teân laø Tyø Kheo Dharmacara, coù performance—Who Unerringly Achieves His lôøi nguyeän seõ taïo ra coõi nöôùc tu taäp lyù töôûng cho Goal—See Baát Khoâng Thaønh Töïu Nhö Lai. chuùng sanh naøo muoán ñaït thaønh Phaät quaû. Amoghasiddhi Buddha: See Vi Dieäu Thanh Amitayus-Dhyana-Sutra (skt): Kammuryojhkyo Phaät. (jap)—Sutra on the contemplation of the Buddha Amogha Tripitaka Dharma Master: See Baát Amitayus, one of the three main sutras of the Pure Khoâng Tam Taïng. Land sect. A Sutra that teaches the practitioners

Amoghavajra (skt): Baát Khoâng Kim Cang. Amrta (skt): Cam Loä—Toâ Ñaø—Toâ Ma (soma). 1) See A Muïc Khö Baït Chieát La. Amrta-dhatu (skt): Cam Loä Giôùi—Cam loä giôùi 2) A Bodhisattva in the court of Garbhadhatu: A ñöôïc ví vôùi Nieát Baøn—The nectar region or Muïc Caùt Baït Chieát La, moät vò Boà Taùt trong nirvana. Thai taïng Giôùi. Amrtakundalin (skt): See Cam Loä Vöông Toân. Amoghavajro (skt): Quaûng Trí

Baát Khoâng—See Amrtodana (skt): Cam Loä Phaïn. Baát Khoâng Kim Cang. Amrtaraja (skt): See Cam Loä Vöông. Amoha (skt): Absence of ignorance—Wisdom—Amsuvarman (skt): See Öông Thu Phaït Ma. Tueä giaùc—Voâ si (khoâng si). Amudha-vinaya (skt): See Baát Tri (2). Amoho kusala (p): Wholesome root of non-Amulets: Buøa chuù—Charms—Deviant mantras— delusion—Voâ si thieän caên. Incantation—Spells. Among the blind, the one-eyed man is king: Amulets and talisman (n): Buøa chuù vaø thö toâm— Trong xöù muø, ngöôøi choät laøm vua. Charms—Deviant mantras—Incantation—Spells. Amphitheater: Auditorium—Lecture hall— Amuse (v): Vikridita (skt)—Du hyù—To entertain. Preaching hall—Giaûng ñöôøng. Amuse someone: Entertain someone—Laøm cho Ample property: Taøi saûn ñuû ñaày. ai thích thuù. Amra (skt): Nan phaân bieät—Am-ma-la—Xoaøi— Ana (skt): A Na—Hít vaøo (thôû vaøo)—Inhalation. Mango Garden—Ammvana Garden—Am La Thoï Anabhasa (skt): Imageless or shadowless, i.e. Vieân—Vöôøn Am Moät La. beyond the reach of the sense—Khoâng coù hình Amradarika (skt): Amrapali (skt)—Naïi Nöõ. aûnh hay khoâng coù boùng daùng, töùc laø vöôït khoûi Amradarika (skt): Amrapali or Ambapali (skt)— phaïm vi cuûa caùc giaùc quan. Am Baø Nöõ—Am La Nöõ—Am Thuï Nöõ—1) The Anabhilapyakosa (skt): Unutterable treasure— guardian of the amra tree: Ngöôøi baûo veä caây amra See Baát Khaû Thuyeát Taïng. hay caây xoaøi; 2) A female who presented to Anabhinirvritti (skt): Voâ sinh khôûi—Not rising. Sakyamuni the Amravana garden, another legend Anabhoga (skt): Purposeless—Effortless, or says she was born of an amra tree: Ngöôøi ñaøn baø unaware of conscious striving, in contrast with ñaõ hieán cho Phaät khu vöôøn xoaøi (Amravana), coù effortful life—Voâ duïng coâng, ñoái laïi vôùi gia haønh. truyeàn thuyeát khaùc noùi raèng baø sanh ra töø moät caây Anabhoga-carya (skt): 1) Manner of action xoaøi. without effort: Haïnh khoâng coá gaéng duïng coâng— Amraka fruit in the midden: Phaån Quaû—Theo See Voâ Coâng Duïng Haïnh; 2) Secret virtue: See Kinh Nieát Baøn, thì quaû Phaån laø quaû amraka nôi AÂm Ñöùc. ñoáng phaân, hay vieân ngoïc trong buøn—According Anabhraka (skt): 1) Phuùc AÙi Thieân: Blessed to the Nirvana Sutra, this is a pearl in the mud. Love Heaven; 2) Voâ Vaân Thieân: Asannasattadeva Amrapali (skt): Amradarika (skt)—Name of a (p)—Cloudless Heaven. garden at the time of the Buddha in Northern Anabodhi (skt): Asvaghosha (skt)—A native of India—Am La Ba Lò—See Naïi Nöõ. Sravasti. He was the author of the Buddha Carita, Amrapalika: Am-la-quaû. a biography of the Buddha. He was the twelfth Amraphala (skt): See Dö Cam Töû. patriarch in the Indian lineage of Zen—Maõ Minh, Amraskyogma (skt): See Am La Quaû Nöõ. cö daân cuûa thaønh Xaù Veä. OÂng laø taùc giaû cuûa quyeån Amrataka (skt): Am Baø La Ña Ca—A celestial Buddha carita (Tieåu Söû Ñöùc Phaät). OÂng laø vò toå fruit—Moät loaïi traùi caây cuûa chö Thieân. thöù 12 cuûa doøng Thieàn AÁn Ñoä—See Maõ Minh Boà Amravana (skt): Am Ma La Vieân—Name of a Taùt. garden at the time of the Buddha in Northern Anachronistic (a): Sai naêm thaùng. India—Teân cuûa moät ngoâi vöôøn taïi vuøng Baéc AÁn Anagami (p & skt): Anagamin (skt)—Never- Ñoä vaøo thôøi cuûa Ñöùc Phaät. Returner—A-Na-Haøm—A na haøm; baát lai; vò ñaéc Amra-vijnana (skt): Voâ caáu thöùc hay Baïch tònh taàng thaùnh thöù

ba, khoâng coøn taùi sanh vaøo caûnh thöùc—Undefiled consciousness. duïc giôùi, hoaøn toaøn loaïi tröø saân haän vaø tham aùi

nguõ duïc; nhöng coøn caùc phieàn naõo vi teá nhö: luyeán based on the point that the regulation of the breath aùi caûnh saéc giôùi, luyeán aùi caûnh voâ saéc giôùi, ngaõ has the effect of calming the mind, the Zen maïn, phoùng daät vaø voâ minh—See Baát Lai. approach is that through the concentration of the Anagami-magga (p): Path of non-returner—A Na mind in sitting meditation, the breathing calms Haøm Ñaïo. itself whereas the instrusive approach of Anagamin: Non-coming—Non (never)-returner—intentionally influencing the breath leads rather to One who has attained the third stage of the Path— inner tensions and distracts from actual Zen A Na Haøm—See Baát Lai. practice. Beginers in Zen often receive as their Anagarika (skt & p): A homeless one—Ngöôøi hoä first practice “counting the breath,” which, trì Taêng chuùng—Ngöôøi thoaùt ly gia ñình—A however, is not the anapana in the Indian Yoga Sanskrit term for “Homeless.” A person who sense—Caùch ñoïc cuûa ngöôøi Nhaät vôùi töø Phaïn ngöõ enters the homeless life but without receiving “Anapana,” chæ söï kieåm soaùt hôi thôû trong Du giaø monastic ordination, or without formally entering AÁn Ñoä. Khaùc vôùi Du giaø, Thieàn khoâng baét phaûi the Sangha. At the time of the Buddha, in India ñieàu tieát hay kieåm soaùt hôi thôû. ÔÛ ñaây “Anapana” there existed numerous groups of Anagarika, töông öùng vôùi doøng thôû nhòp nhaøng töï nhieân. among which Sangha was only one of them. In Trong tu taäp thieàn ñònh, haønh giaû chæ caàn chuù yù modern times this term was used by the Sri ñeán nhòp thôû cuûa mình maø khoâng caàn phaûi aûnh Lankan reformer Anagarika Dharmapala, who höôûng tôùi noù baèng baát cöù caùch naøo. Trong khi Du intended to develop an institution for Buddhists giaø caên cöù treân quan ñieåm kieåm soaùt hôi thôû ñeå who were committed to religious practice but who mang laïi söï thanh thaûn cho tinh thaàn thì Thieàn traùi did not wish to take monastic vows—Ngöôøi thoaùt ngöôïc laïi, ngöôøi ta döïa vaøo nguyeân lyù cho raèng ly gia ñình, nhöng khoâng thoï giôùi hay khoâng theo chính söï taäp trung tinh thaàn trong khi toïa thieàn seõ Taêng ñoaøn Phaät giaùo. Vaøo thôøi Ñöùc Phaät ôû AÁn ñoä daãn tôùi söï ñieàu hoøa hôi thôû, ngöôïc laïi taùc ñoäng tôùi coù voâ soá nhoùm Anagarika maø Taêng giaø chæ laø moät. söï ñieàu hoøa hôi thôû chæ coù theå ñöa ñeán nhöõng caêng Hieän nay töø naøy ñöôïc duøng ñeå chæ nhöõng ngöôøi thaúng beân trong maø thoâi, vaø do ñoù, laøm sai leäch söï theo nhoùm Hoä Phaùp Thoaùt Ly caûi caùch, nhöõng thöïc haønh ñích thöïc cuûa thieàn ñònh. Nhöõng ngöôøi ngöôøi coù yù ñònh xaây döïng cô sôû Phaät giaùo vaø tu taäp môùi taäp thieàn thöôøng nhaän ñöôïc baøi thöïc taäp veà theo Phaät giaùo nhöng khoâng thoï giôùi Phaät giaùo. “ñeám hôi thôû,” tuy nhieân, söï ñeám hôi thôû naøy Ngöôøi hoä taêng. Trong caùc xöù Phaät giaùo, ngöôøi hoä khoâng theo nghóa vôùi söï kieåm soaùt hôi cuûa phaùi taêng giöõ taùm giôùi hay möôøi giôùi, thöôøng maëc ñoà Du Giaø beân AÁn Ñoä. traéng, soáng trong chuøa phuï giuùp cho Taêng Ni. Anahata-Chakra (skt): It lies in the heart region, Anagariya (p): Homelessness—Khoâng gia ñình. within the energy channel (middle line in the Anagata (skt): Aparanta (skt)—Haäu Teá—Vò lai— body). Cultivator who

meditates on this center The future—That which has not come or will completely master the quality of air (he can fly come. through the air and enter the bodies of others— Anagata addhana (p): The future—Vò lai. Ñieåm naèm ngay vuøng tim treân ñöôøng giöõa. Haønh Anagata-bhayani-sutra (skt): Sutra on giaû taäp trung vaøo ñieåm naày ñeán thuaàn thuïc seõ characteristics of no-self—Kinh Voâ Ngaõ Töôùng. kieåm soaùt hoaøn toaøn khoâng khí. Ngöôøi naày coù theå Anagata-kosa (skt): Future treasure—Vò Lai bay vaø nhaäp vaøo thaân theå moät ngöôøi khaùc. Taïng. Anahata-Sabda (skt): Anahata-Shabda (p)—A Anagato addha (p): Future—Vò lai. mystic sound which can be perceived during the Anahana (jap): The Japanese form of the Sanskrit advanced stage of practicing meditation or at a word “Anapana,” which in Indian Yoga refers to certain stage of spiritual development. Sometimes the regulation of the breath. In Zen, the breath is OM is also referred to as a mystic sound—AÂm not “controlled” or “regulated,” and anapana thanh huyeàn bí, chæ coù theå nhaän bieát khi thieàn ñònh means the natural rhythmic flow of the breath. ñaõ tieán boä. Ñoâi khi ngöôøi ta duøng aâm OM nhö moät The practitioner is aware of the flow of the breath aâm thanh huyeàn bí. but does not try to influence it. Whereas Yoga is

Anajnatamajnasyamindriya (skt): Power for chieáu treân giaùo phaùp naøy vôùi trí hueä phaân tích learning the four Noble Truths—Vò tri ñöông tri. baèng caùch nhaát taâm truï vaøo nhöõng khaùi nieäm naøy. Anakara-cinta-raja-sastra (skt): Voâ Töôùng Tö Cuoái cuøng laø thieàn quaùn vöôït ra ngoaøi voøng khaùi Traàn Luaän, ñöôïc vieát bôûi Traàn Na—Name of a nieäm ñeå ñöôïc töï giaûi thoaùt. Trí hueä phaân tích caùc work of commentary written by Dignaga. phaùp ñeå quaùn xeùt “khoâng tính,” chuùng ta seõ thaáy Analaya (skt): Amanussa—Not men—See Phi raèng “ngaõ” vaø chö phaùp ñeàu khoâng coù thöïc taùnh. Nhaân. Anamtagga (p): Anavaragra (skt)—Beginningless Analogical knowledge: Tri thöùc tæ loaïi (so saùnh). time—Voâ thæ—Thôøi khoâng coù baét ñaàu. Analogous (a): Gioáng nhö. Anamtagga-pariyaya-katha (skt): Treatise on Analogy (n): Söï töông ñoàng. the beginningless time—Luaän Voâ Thuûy—Luaän veà Analysis (n): Söï phaân tích—According to Zen thôøi khoâng coù baét ñaàu. Buddhist terms, “Analysis” means “the Mental Ananasukha (skt): The bliss of debtlessness— Factor Analysis,” a mind which investigates its Haïnh phuùc khoâng nôï naàn. object carefully and precisely. If we use the mind Anana-sutta (p): Ananasukha—Sutra on to investigate an object roughly, that is the mind debtlessness—Kinh haïnh phuùc khoâng nôï naàn. of investigation—Theo thuaät ngöõ thieàn quaùn Phaät Ananda (skt): Khaùnh Hyû—Joy—A younger giaùo, Analysis coù nghóa laø “Taâm Sôû Tö” nghóa laø brother of Devadatta; he was noted as the most taâm tra taàm ñoái vôùi ñoái töôïng cuûa noù moät caùch kyõ learned disciple of the Buddha. He had a perfect löôõng vaø minh baïch. Neáu chuùng ta duøng taâm tra memory and thus was capable of recalling all of taàm ñoái töôïng moät caùch thoâ thieån thì taâm ñoù ñöôïc the Buddha’s sermons. Ananda was more than any goïi laø “Taâm Sôû Taàm”. other an advocate for the cause of women. After Analysis of faith (n): Söï phaân tích veà tín ngöôõng. the Buddha initially refused a request by his Analyst (n): Nhaø phaân tích stepmother

Mahaprajapati that he allow her and Analytic doctrine of the Buddhist canon: other women to be ordained, Ananda interceded Abhidarma (skt)—A Tyø Ñaït Ma—A Tyø Ñaøm—Vi with the Buddha on her behalf, and the Buddha Dieäu Phaùp—See Luaän Taïng. eventually agreed to institute ordination for Analytical answer: Caâu traû lôøi phaân tích. women—A Nan, em trai cuûa Ñeà Baø Ñaït Ña, Analytical cessation: Pratisamkhyanirodha ngöôøi noåi tieáng laø vò ñeä töû hoïc roäng nhaát cuûa Ñöùc (skt)—See Traïch Dieät Voâ Vi Phaùp. Phaät. Ngaøi coù moät trí nhôù toaøn haûo vaø vì theá maø coù Analytical emptiness: Tích Khoâng—Taùnh khoâng theå nhôù heát nhöõng baøi thuyeát giaûng cuûa Ñöùc Phaät. do phaân taùch maø coù (ngöôøi ta phaân taùch hay chaët OÂng laø ngöôøi binh vöïc nöõ quyeàn. Sau khi Ñöùc cheû moät kieåu lyù luaän naøo ñoù ñeå noùi veà taùnh Phaät töø choái lôøi khaån caàu cuûa Di Maãu Ma Ha Ba khoâng). Xaø Ba Ñeà veà vieäc thaønh laäp Ni ñoaøn, A Nan ñaõ Analytical insight: Tích Trí—See Analytical can thieäp cho baø vaø cuoái cuøng Ñöùc Phaät ñaõ ñoàng yù wisdom. cho thaønh laäp Ni ñoaøn. Analytical wisdom: Tích Trí—In the sutra Ananda-bhaddekaratta-suttam (p): Kinh A Nan tradition, one begins by listening to the teachings Ñaø Nhaát Daï Hieàn Giaû. which means studying the dharma. Then there is Ananda-bhadra (skt): Another name for contemplation of this dharma which is analytical Ananda—A Nan Ñaø Baït Ñaø—A Nan Ñaø Hieàn insight which is done by placing the mind in Giaû, teân khaùc cuûa ngaøi A Nan. samatha and putting the mind one-pointedly on Ananda Bodhi Tree: A Nan Boà Ñeà Thuï— these concepts. And lastly, there is actual Ananda Bodhi Tree, so called because it was meditation which is free from concept to liberate Venerable Ananda who was responsible for the oneself. Analytical wisdom, which analyses planting of the tree—Coøn goïi laø caây Boà Ñeà A dharmas and attains to the truth that neither the Nan, vì chính ngaøi A Nan ñaõ troàng noù. ego nor the things have a basis in reality—Trong Ananda Metteyya: Ananda Metteyya is the truyeàn thoàng kinh ñieån, haønh giaû baét ñaàu baèng Buddha name of Charles Allen Bennett McGregor caùch laéng nghe vaø hoïc hoûi giaùo phaùp. Roài quaùn (1872-), a pioneering British Bhikkhu who

founded the International Buddhist Society. After Nghieâm, ñaây laø moät trong 11 taâm daãn ñeán giaùc reading Sir Arnold Edwin's "The Light of Asia," ngoä. Taâm voâ bieân nhö hö khoâng—See Möôøi Moät he traveled to Sri Lanka and fter that received the Taâm Daãn Ñeán Giaùc Ngoä. novie monk's ordination in Burma in 1901 and Anantamati (skt): Voâ Löôïng YÙ—Boundless became a fully ordained Theravada monk in the mind, intention, will or meaning—Immeasurable following year. He founded the International intention. Buddhist Society (Buddhasasana Samagama) in Ananta-mukha-nirhara-dharani-sutra (skt): 1903—Phaùp danh cuûa Charles Allen Bennett Kinh A Nan Ñaø Muïc Khö Ni Ha Li Ñaø La Ni. McGregor, moät vò sö ngöôøi Anh ñi tieân phong Ananta-mukha-sadhaka-dharani-sutra (skt): trong vieäc saùng laäp ra Hoäi Phaät Giaùo Quoác Teá. Kinh Nhaát Höôùng Xuaát Sanh Boà Taùt. Sau khi ñoïc taäp thô "AÙnh Saùng AÙ Chaâu" cuûa Sir Anantannirdesapratishthana-samadhi: See Voâ Arnold Edwin, oâng du haønh sang Sri Lanka vaø sau Löôïng Nghóa Xöù Tam

Muoäi. ñoù thoï giôùi Sa Di taïi Mieán Ñieän naêm 1901 vaø trôû Anantaprabha (skt): Endless light—Voâ Bieân thaønh Tyø Kheo theo Phaät giaùo Nguyeân Thuûy vaøo Quang. naêm 1902 oâng saùng laäp ra Hoäi Phaät Giaùo Quoác Teá Ananta-pratibhana (skt): Voâ Bieân Bieân—Khoâng vaøo naêm 1903. bôø beán nhö khoâng gian—Endless edge. Anandapura (skt): See A Nan Ñaø Boå La. Anantarya (skt): Voâ Giaùn. Anandasagara (skt): A Nan Ta Giaø—Name of a Anantarya-karma (skt): Heavy karma with monk—Teân cuûa moät vò Taêng. immediate effect—Troïng Nghieäp Töùc Thì Quaû— Ananda sutta (p): Sutra to Ananda, on Nghieäp naëng cho quaû lieàn. mindfulness of breathing—Kinh A Nan Ñaø haïnh Anantarya-marga (skt): Voâ Giaùn Ñaïo—Con phuùc khi tænh thöùc trong töøng hôi thôû. ñöôøng khoâng giaùn ñoaïn—Path of no Ananda temple: The temple was built by king interruption—Path of no obstruction. Kyanzittha in the mid-eleventh century—Töï vieän Anantasavara-usnisa (p): Phaät ñaûnh Voâ Bieân A Nan Ñaø ñöôïc vua Kyanzittha (trieàu ñaïi Pagan) AÂm. xaây döïng vaøo giöõa theá kyû thöù XI. Anantat: Endless—Voâ bieân—Voâ löôïng. Anangana (p): Voâ ueá—Without blemishes. Anantatcharitra: Voâ bieân haïnh Boà Taùt. Anangana-suttam (p): Kinh Voâ Ueá Nhieãm, Anantatvikramin: Voâ löôïng löïc Boà Taùt— Trung Boä Kinh 5—Sutra on without blemishes, Bodhisattva with infinite power. Majjhima Nikaya 5. Anantava loko (p): Theá giôùi voâ bieân—The world Ananjasappaya-suttam (p): Sutra on different is infinite. benefits, Majjhima Nikaya 106—Kinh Baát Ñoàng Anapana (skt): A Na Ba Na—Exhaling and Lôïi Ích, Trung Boä Kinh 106. Inhaling—Hôi thôû ra voâ—Pheùp quaùn soå töùc— Anannatam-nassamitindriyam (p): Vò tri ñöông Contemplation of the breathing (inhaling and tri caên—The faculty of knowing that one will exhaling)—See Soå Töùc Quaùn. know the unknown—Trí caên duøng ñeå bieát nhöõng Anapanasati (p): Anapana-smrti (skt)—See gì chöa ñöôïc bieát. Anapanasatti. Ananta (skt): Endless—Voâ bieân—Voâ taän. Anapanasatisuttam: Kinh Nhaäp Töùc Xuaát Töùc Ananta-buddha-ksetra-guna-nirdesa-sutra(skt): Nieäm—See Nhaäp Töùc Xuaát Töùc Nieäm. Sutra on manifestation of endless merits of the Anapanasatti (p): Anapana-smrti (skt)—An Ban Buddha land—Hieån Voâ Bieân Phaät Ñoä Coâng Ñöùc Thuû YÙ—Nieäm Töùc—Contemplation by counting Kinh. the breathing (quaùn hôi thôû baèng caùch tænh giaùc Anantacaritra (skt): Voâ Bieân Haïnh—Endless trong luùc thôû ra hít vaøo)—Nieäm hôi thôû— conduct—Endless manner of action. Wakefulness during inhaling and exhaling, or Ananta-citta (skt): Taâm Voâ Bieân—According to meditation on the breath. One of the most The Avatamsaka Sutra, this is one of the eleven important preliminary exercises for attainment minds that lead to enlightenment. An endless absorptions—Söï chuù taâm ñoái vôùi hôi thôû vaøo vaø heart which is like space—Theo Kinh Hoa

thôû ra hay thieàn quaùn hôi thôû. Moät trong nhöõn g baøi Anatavirya Buddha (skt): Buddha of Infinite taäp quan troïng nhaát ñöa ñeán söï ñònh tónh—See efforts or virya—Voâ Löôïng Tinh Taán Phaät. Nieäm Töùc and Nhaäp Töùc Xuaát Töùc Nieäm. Anathapindada (skt & p): A Na Tha Taân Ñoà Anapanasatti-sutta (p): Mindfulness of the Ñaø—A Na Ñaø Taân Ñoà Ñaø—See Caáp Coâ Ñoäc. breathing—Tænh thöùc trong

hôi thôû—See Nhaäp Anathapindika (skt & p): A Na Tha Taân Ñoà Töùc Xuaát Töùc Nieäm. Ñaø—A Na Ñaø Taân Ñoà Ñaø—See Caáp Coâ Ñoäc. Anapana-smrti (skt): Anapanasatti (p)—An Ban Anathapindikovada-suttam (p): Kinh Giaùo Giôùi Thuû YÙ—Nieäm Töùc—Nieäm Töùc Xuaát Töùc Nieäm— Caáp Coâ Ñoäc. See Soå Töùc Quaùn. Anathapindika-Vihara (skt): Kyø Thoï Caáp Coâ Anapana-samyutta (p): Sutra on mindfulness of Ñoäc Vieân—See Caáp Coâ Ñoäc. breathing—Kinh Töông Öng A Nan Ñaø. Anaticari (p): Pure in conduct—Ñöùc haïnh trong Anapatrapya (skt): Lack of remorse—Non- saïch. bashfulness—Voâ quí (khoâng bieát theïn). Anatman: Nairatmyam (skt)—Anatta (p)—No- Anapranasmrti (skt): Anapanasatti (p)—Soå Töùc Soul—No-Self—Nonself—Not self—Not Quaùn—Mindfulness on the in-and-out breathing. spiritual—Without self—No self—Destitute of Anaravibhanga-suttam (p): Sutra on spirit or self—Something different from spirit or discrimination without strife—Kinh Voâ Traùnh soul. Anatma or Egolessness, no-self, not self, Phaân Bieät. non-ego, or the emptiness of a self. Anatman is a Anasava (p): See Anasrava. Sanskrit term for “No-self.” One of the “three Anasrava (skt): Anasava (p)—No leakage—characteristics” (tri-laksana) that the Buddha said Without leakage—Liberation—Nirvana—No apply to all conditioned (samskrita) phenomena, drip—No leak—No leakage—Outside the passion the others being impermanence and stream—Passionless—A state without emotional unsatisfactoriness or suffering. The doctrine holds distress—Unconditioned—See Voâ Laäu. that, contrary to the assertions of the brahmanical Anasrava-samapatti (skt): Attainment of the orthodoxy of the Buddha’s time, there is no unconditioned—Voâ Laäu Ñaúng Chí (chöùng ñöôïc permanent, partless, substantial “self” or soul. The phaùp voâ laäu). brahmanical tradition taught that the essence of Anasravendriyani (skt): Voâ Laäu Caên—Caùi caên every individual is an eternal, unchanging essence baûn cuûa voâ laäu trí—Faultlessness—Roots which (called the atman). The Buddha declared that such produce pure knowledge. an essence is merely a conceptual construct and Anatamagga-samyutta (p): The unimaginable that every individual is in fact composed of a beginnings of samsara and transmigration—See constantly changing collection of “aggregates” Töông Öng Voâ Thuûy. (skandha)—Anatman laø töø ngöõ Baéc Phaïn coù nghóa Anatanirdesapratisthana samadhi: See Voâ laø “voâ ngaõ.” Moät trong ba ñaëc tính maø Ñöùc Phaät Löôïng Nghóa Xöù Tam Muoäi. ñaõ daïy aùp duïng cho taát caû phaùp höõu vi, hai ñaëc Anatarya-karma (skt): Anantarya-karma (skt)— tính khaùc laø voâ thöôøng vaø khoå ñau hay baát toaïi. Immediate retribution karma—Heavy karma with Giaùo phaùp naøy traùi ngöôïc vôùi giaùo phaùp cuûa Baø La immediate effect—Troïng Nghieäp Töùc Thì Quaû— Moân vaøo thôøi Ñöùc Phaät coøn taïi theá. Truyeàn thoáng Nghieäp naëng cho quaû lieàn. Baø La Moân daïy raèng coát loõi cuûa moïi ngöôøi laø caùi Anatattha (Skt): Manasarovara or Manasa-saro- “thöôøng ngaõ” hay caùi ngaõ vónh haèng khoâng thay vara (skt)—Excellent manasa lake, the lake ñoåi. Ngöôïc laïi, Ñöùc Phaät laïi tuyeân boá raèng caùi without heat, cold lake, or lake of No Heat—See ñöôïc goïi laø “ngaõ” aáy chæ laø moät khaùi nieäm ñöôïc Voâ Nhieät Trì. döïng leân, kyø thaät moãi caù nhaân ñeàu laø söï keát hôïp Anatavikramin (skt):

Anantavikramin (skt)— cuûa caùc uaån luoân thay ñoåi—See Voâ Ngaõ. Bodhisattva with infinite power—Voâ Löôïng Löïc Anatolia (skt): Name of an ancient place in Boà Taùt. history, that is presently called Turkey—Teân cuûa moät ñòa danh coå maø baây giôø ñöôïc goïi laø Thoå Nhó Kyø.

Anatta (p): Anatma (skt)—Egoless—Not-Self— Ancestors' blessing: Phuùc aám—The beneficent Non-self—Non-ego—Absence of a permanent, influence of one's ancestors' virtue—AÛnh höôûng unchanging self or soul—Voâ ngaõ, phi ngaõ, khoâng phuùc ñöùc töø toå tieân. coù töï ngaõ, khoâng coù baûn chaát, khoâng ñaùp öùng ñöôïc Ancestor hall: Toå Ñöôøng—Nhaø thôø hoï (nôi thôø söï mong öôùc cuûa con ngöôøi. Moät trong Tam töôùng: phuïng oâng baø toå tieân). voâ thöôøng, khoå, voâ ngaõ—See Voâ Ngaõ. Ancestor worship: Thôø cuùng toå tieân. Anatta lakkhana (p): Characteristics of Ancestral tablet: Baøi vò—Inscription board. nonself—Nonself characteristic—Ñaëc tính hay An-Ch'an Zen master: See An Thieàn Thieàn Sö. töôùng voâ ngaõ. Hieän töôïng vöôït ngoaøi khaû naêng Anchoress (n): Nöõ aån só. kieåm soaùt. Anchoret (n): Anchorite—AÅn só. Anatta lakkhana-sutta (p): Sutra of the Anchoretic (a): Anchoritic—AÅn tu. characteristics of non-ego—Sutra on Anchorite (n): Ngöôøi ôû aån—Ngöôøi soáng xa nhaân characteristics of nonself—Kinh Voâ Ngaõ Töôùng. theá. Anatta-niya (p): Not belonging to a self—Not Ancients (n): Coå nhaân. related to a self—See Voâ Ngaõ. Ancient Buddhas: Kobutsu (jap)—Coå Phaät—Anatta-nupassana-nana (p): Tueä giaùc thaáy ñöôïc Phaät quaù khöù. söï voâ ngaõ. Tröïc giaùc ñöôïc raèng khoâng ai coù theå Ancient examples: Nieâm Coå—Nieâm Ñeà—To ñieàu khieån, kieåm soaùt caùc phaùp. refer to ancient principles—Neâu leân nhöõng Anattata (p): Egolessness—See Voâ Ngaõ. nguyeân taéc thôøi xöa. Anava (skt): Baát Giaùc—Not knowing. Ancient masters: Coå Ñöùc—Ancient sages. Anavabodha (skt): Not knowing—See Baát Giaùc. Ancient masters' saying: Trí cuûa baäc coå ñöùc—In Anavadatta (skt): Anavatapta (skt)—A Na Baø Zen, there is a kind of question in which an Ñaït Ña Long Vöông. ancient master's saying is referred to. A monk Anavadatta-raja (skt): Anavatapta-raja (skt)—A said to Yun-Meân: "What would one do when no Na Baø Ñaït Ña Long Vöông. boundaries are seen, however wide the eyes are Anavajjasukha (p): The bliss of blamelessness— open?" Said Yun-Meân: "Look!"—Trong Thieàn, coù See Haïnh Phuùc Khoâng Bò Khieån Traùch. loaïi caâu hoûi ñaëc ra lôøi noùi cuûa moät baäc laõo tuùc. Anavakara-sunyata (skt): Emptiness of Moät nhaø sö hoûi Vaân Moân: "Tröøng maét leân maø dispersion—Khoâng cuûa söï phaân taùn (chö phaùp giaû cuõng khoâng thaáy bôø meù thì laøm sao?" Vaân Moân hoøa hôïp, cuoái cuøng ñeàu laø töôùng tan dieät)—See baûo: "Xem kìa?" Taùn Khoâng. Ancient merits: Coå Ñöùc—Coâng ñöùc cuûa ngöôøi Anavaragra (skt): Anamtagga (p)— xöa. Beginningless time—Voâ thæ—Thôøi khoâng coù baét Ancient path: Con ñöôøng coå xöa (con ñöôøng maø ñaàu—Without beginning. ñöùc Phaät ñaõ ñi qua, ñaõ tu vaø ñaõ chöùng ñaéc). Anavaragra-sunyata (skt): Emptiness of Ancient sages: Ancient scholars—Master of the limitlessness—Voâ Teá Khoâng—Khoâng khoâng bieân past—Tieàn trieát—Coå Ñöùc—Meritorious person of teá. the past—Baäc Thaùnh, baäc hoïc giaû, baäc thaày, hay Anavatapa (skt): Voâ Nhieät Trì—See

Anatattha. baäc coù nhieàu coâng ñöùc vaøo thôøi xöa. Anavatapta (skt): Voâ Nhieät—Khoâng coù söùc Ancient scholars: Coå Ñöùc—Ancient sages. noùng—No heat—See Ñaït Thuûy. Ancient seven Buddhas: Buddha Sakyamuni and Anavatapta-deva (skt): Heaven without heat or the other six Buddhas who preceded him—Phaät affliction—See Voâ Nhieät Thieân. Thích Ca Maâu Ni vaø saùu vò Phaät tröôùc Ngaøi —See Anavatapta-naga-raja (skt): See Anavatapta. Thaát Phaät. Anaya-vyaya (skt): Anagamana-nirgama (skt)— Ancient times: Ñôøi xöa—Thôøi coå ñaïi. Neither coming into nor going out of existence— And so on: Vaân vaân. See Baát Lai Baát Khöù. Andae (jap): Antarivasaka (p)—Antaravasa Ancestor (n): Toå tieân. (skt)—A Japanese term for an inner garment of a

monk or nun, the five-strip inner garment worn by moät trong moät traêm vò Phaät ñoäc giaùc ñaõ soáng moät Buddhist monks and nuns—See An Ñaø Hoäi. thôøi gian daøi treân nuùi Isigili. Andaja (p & skt): Oviparous birth—Noaõn Sanh— Angajata (skt): Name of a disciple of the Egg-born, or birth from eggs. Oviparous, as is the Buddha—See Nhaân Yeát Ñaø. case with chicken, goose, birds, etc.—Loaøi sanh töø Angaraka (skt): A Giaø La Giaø—The planet Mars; tröùng, nhö loaøi chim; loaøi naày ôû trong tröùng taïo a star of ill omen; a representation in the thaønh hình theå, ñuùng ngaøy thì tröùng vôõ ra, nhö loaøi Garbhadhatu—Hoûa tinh—One of the seven gaø vòt, chim, ngoãng, vaân vaân—See Töù Sanh. brilliant ones, and Nine luminaries. Andhaka (skt): The Purvasailah and Angels in heaven: Deva (skt)—Thieân. Avarasailah—See AÙn Ñaït La Phaùi. Anger (n): Krodha or Dosa or Dvesa Pratigha Andhakara (skt): Darkness—Toái aùm. (skt)—Aversion—Hate—Ill-will—Repugnance—Andhakavinda-sutta (p): Name of a Buddhist Resentment—Phaãn (saân nhueá hay saân haän)—See sutra—Teân cuûa moät boä kinh Phaät giaùo. Saân Haän. Andhra (skt): AÙn Ñaït La—A kingdom in Anger is a bar to remembrance: Nieäm Southern India, between the Krishna and Chöôùng—This is one of the five hindrances Godavari rivers, whose capital was Vengi; the which the Buddha mentioned in the Lotus Sutra—country south-east of this was known as Maha- Saân haän hay giaän döõ laø moät chöôùng ngaïi cho Andhra—Moät vöông quoác naèm veà phía nam AÁn chaùnh nieäm. Ñaây laø moät trong naêm chöôùng ngaïi Ñoä, giöõa hai con soâng Krishna vaø Godavari, kinh maø Ñöùc Phaät ñaõ noùi tôùi trong Kinh Phaùp Hoa— ñoâ cuûa noù laø Vengi; nöôùc naèm veà phía ñoâng nam See Nguõ Trieàn Caùi. cuûa AÙn Ñaït La ñöôïc bieát ñeán vôùi caùi teân Ñaïi AÙn Anger as fetter in cultivation: Phaãn Keát—Giaän Ñaït La. döõ laø moät trong nhöõng trôû ngaïi treân ñöôøng tu taäp—Andira: An Ñeå (Leã) La Ñaïi Töôùng. The bond of anger. Andjali (skt): To salute with two inner palms Anger and foolishness: Giaän döõ vaø cuoàng daïi. joining together right in fron of the chest—Caùch Anger caused by ignorance: Giaän döõ sanh ra bôûi chaøo vôùi hai baøn tay chaáp laïi ngay tröôùc ngöïc — si meâ. See Hieäp Chöôûng. Anger penetrating the bones to the marrow: Andoâ (jap): Attendant hall—The living quarters Giaän vaøo xöông tuûy (Oaùn nhaäp coát tuûy)—Very for novices at Zen monasteries during the Sung angry. Dynasty (960-1280)—Teân goïi nôi cö nguï cuûa caùc Angirasa (p): Öông Kyø La—Name of a hermit at vò sa di trong caùc Thieàn vieän

vaøo thôøi nhaø Toáng the time of the Buddha—Teân cuûa moät aån só thôøi (Trung Hoa). ñöùc Phaät. Anecdote (n): Giai thoaïi. Angkor Wat: A major temple complex in central Anekajati (skt): Ña sinh—Many births—Many Cambodia built during the reign of King reincarnations—Kieáp soáng traûi qua nhieàu kieáp cuûa Suryavarman II (1113-1150). Originally dedicated voøng luaân hoài sanh töû. to the Hindu god Visnu, but after that it became a Anenjabhisankharo (p): Imperturbable karmic Buddhist establishment following the conversion formation—Baát ñoäng haønh. of the succeeding Khmer kings to Buddhism, Anenjata (skt): Immovability—Baát ñoäng. Angkor Wat served as a Buddhist holy place. Anga (skt): After the destruction of the Angkor by the Thais in Anga (skt): 1) A limb of the body: Chi (tay chaân); the fifteenth century, Khmer capital moved to 2) The division of the teaching of the Buddha into Phnom Penh. It was not rediscovered until the twelve angas or limbs: Boä Loaïi hay söï phaân chia nineteenth century—Moät daõy nhöõng töï vieän ôû giaùo phaùp cuûa Ñöùc Phaät ra laøm 12 phaàn; 3) Name trung boä Cam Boát ñöôïc xaây vaøo thôøi vua of one of the 16 great countries in ancient India: Suryavarman ñeä nhò. Ban ñaàu ñöôïc xaây ñeå thôø Teân cuûa moät trong 16 nöôùc thôøi coå AÁn Ñoä; 4) phöôïng thaàn Visnu cuûa AÁn Ñoä giaùo, nhöng sau ñoù Name of one of one hundred Pratyeka-buddhas trôû thaønh cô sôû Phaät giaùo. Sau khi caùc vua Khmer who lived a long time on Mount Isigili: Teân cuûa caûi ñaïo vaø trôû veà quy y Phaät, ngoâi ñeàn ñöôïc duøng

ñeå thôø cuùng theo Phaät giaùo. Sau khi Angkor Wat Anguli-parvan (skt): Chæ Tieát—Finger-joint: bò ngöôøi Thaùi taøn phaù vaøo theá kyû thöù 15 (1431), Loùng tay—A measure, the 24th part of a forearm kinh ñoâ Khmer ñaõ dôøi veà Nam Vang vaø ngoâi ñeàn (Hasta (skt): Ñôn vò ño löôøng töông ñöông vôùi chæ ñöôïc tìm thaáy laïi vaøo theá kyû thöù 19. 1/24 caùnh tay. Ango (jap): Rains retreat—An cö kieát haï—A Anguttara Nikaya (p): Numerical Arranged Japanese Buddhist term for “Dwelling in Subjects—Numerical discourse—Taêng Nhaát A peace.”—Thuaät ngöõ Phaät giaùo Nhaät Baûn coù nghóa Haøm (Taêng Chi Boä Kinh). laø “Soáng trong an laïc—See An Cö Kieát Haï. Anguttarapa (p): Öông Giaø Baéc Phöông Thuû y— Angry (a): Phaãn Noä—Caùu kænh—Giaän döõ. Name of a place related to Buddhism, north of Angry demons: Asura-gati (skt)—The state of Magadha—Teân cuûa moät ñòa danh coù lieân heä ñeán angry demons—Asuras’ realm where those who Phaät giaùo naèm veà phía baéc xöù Ma Kieät Ñaø. are wicked, hot-tempered, violent or are initiated Angya (jap): A Japanese Buddhist term for into paganism (the path of asuras is filled with “Wandering on foot” or “pilgrimage on foot.”— quarrelling and acrimonious competition)—A-Tu- Thuaät ngöõ Phaät giaùo Nhaät Baûn coù nghóa laø “du La, tieáng Phaïn goïi laø Asura, nghóa laø taùnh tình xaáu haønh baèng caùch ñi boä” (haønh höông baèng chaân)— xa, cuõng coù nghóa laø phöôùc baùo khoâng baèng chuùng See Haønh Cöôùc and Haønh Cöôùc Taêng. sanh ôû hai coõi ngöôøi vaø trôøi. Ñaây laø caûnh giôùi cuûa An-Hui: An Hueä—One of the ten famous nhöõng chuùng sanh xaáu aùc, hay giaän döõ, taùnh tình Southern Indian exponents on Buddhist doctrine, noùng naûy, thích baïo ñoäng hay gaây goã, vaø si meâ spcially of the

Vijnaptimatratasiddhi sastra, in the theo taø giaùo (chuùng sanh trong caûnh giôùi naày cuõng fifth century—Moät trong möôøi luaän sö noåi tieáng coù phöôùc baùo, nhöng laïi bò tham voïng, doái traù, ngöôøi AÁn vaøo theá kyû thöù naêm (ñaëc bieät veà Duy kieâu maïn, laø quaû cuûa nhöõng tieàn nghieäp laán löôùt, Thöùc Hoïc). neân taâm thöôøng hay chöùa ñaày töùc giaän vaø chaáp Anicca (p): Anitya (skt)—Voâ thöôøng— tröôùc). Impermanence. Angry despair is to be abandoned: Phaãn naõo caàn Anicca lakkhana (p): Impermanent phaûi töø boû—See Taùm Phaùp Ñöa Ñeán Söï Ñoaïn characteristics of all phenomena—Ñaëc tính hay Taän. töôùng voâ thöôøng. Hieän töôïng sinh dieät cuûa caùc Angry and displeased with one's fellows: Töùc phaùp. giaän ñoái vôùi caùc vò ñoàng phaïm haïnh—One of the Anicca-nupassana-nana (p): Knowledge of the five mental blockages. law of impermanence—Tueä giaùc thaáy ñöôïc söï voâ Angry and ill-will: Phaãn noä vaø uaát haän. thöôøng. Tröïc giaùc ñöôïc söï dieät taän nhanh choùng Anguish: Noãi ñau ñôùn hay ñau khoå—In cuûa caùc phaùp. Buddhism, anguish means painful resistance to the Anicca-sanna (p): Töôûng Voâ Thöôøng— reality of mortality—Trong Phaät giaùo, ñaây laø noãi Perception of impermanence. ñau khoå veà boä maët thaät cuûa sanh töû töû sanh. Anicca-sutta (p): Sutra on impermanence—Kinh Angulimala (skt): Angulimalya (skt)—Chæ Man Voâ Thöôøng. (Voâ Naõo)—The killer who was converted by the Aniccata (p): Nature of impermanence—Voâ Buddha—Moät keû saùt nhaân ñöôïc Ñöùc Phaät chuyeån Thöôøng Taùnh. hoùa—See Öông Quaät Ma La. Anicchantika (skt): A Xieån Ñeå Ca—Without Angulimala-paritta (skt): Angulimala-Sutra— desire, i.e. undesirous of nirvana—Voâ duïc, chæ söï Kinh Chæ Man (Voâ Naõo). khoâng tham mong nieát baøn. Angulimala-Sutra (skt): Angulimala-paritta Anidas-sana-appatigham-rupam (p): Invisible (skt)—Chæ Man Kinh—Sutra of the story of and unresisting matter—Voâ kieán voâ ñoái saéc. Angulimala—Kinh keå veà chuyeän cuûa chaøng Voâ Anidassana-sappatigham rupam (p): Invisible Naõo. and resisting matter—Voâ kieán höõu ñoái saéc. Angulimalya (skt): Angulimala—Voâ Naõo. Anigha (p): Name of one of one hundred Angulimalya-sutra (skt): Angulimala-sutra—Chæ Pratyeka-buddhas who resided in Mount Isigili— Man Kinh.

Teân cuûa moät trong soá moät traêm vò ñoäc giaùc Phaät thuaàn tuùy, khoâng coù phaàn taâm thöùc hay taäm linh). soáng trong nuùi Isigili. Animalist (n): Ngöôøi tin theo thuyeát ñoäng vaät Aniksiptadhura (skt): Never retiring nhaân loaïi (tin raèng con ngöôøi cuõng nhö con thuù, Bodhisattva—Baát Höu Töùc Boà Taùt—Never-giving khoâng sai khaùc ôû nhuïc duïc vaø duïc caûm). up Bodhisattva. Animality: See Tiryagyoni-gati. Anila: AÙt Neå (Leã) La Ñaïi Töôùng—See Thaäp Nhò Animan (skt): Naêng tieåu—To shrink self or others Döôïc Xoa Ñaïi Töôùng. (to make self or others smaller), or the world and Anilambha-samadhi (skt): Unpropped samadhi all things to an atom—Coù khaû naêng laøm cho nhoû —See Voâ Duyeân Tam Muoäi. laïi ñöôïc. Anima and animus: The invisible soul inhabiting Animation: Jivitindriya (skt)—Breath of life— in the visible body—See Hoàn Phaùch. Liveliness—Vitality—Sinh khí. Animals: Tirascina (skt)—Tiryagyoni (skt)—Suùc Animeshalochana Stupa: The Animeshalocana

vaät—Suùc sanh—Beasts—One of the three evil stupa is located within the courtyard of the Maha ways, and also one of the four fields for Bodhi Temple in Bodhgaya. This is a small stupa cultivating happiness (blessing)—Suùc sanh, moät erected at the site where the Buddha stood during trong ba aùc ñaïo, cuõng laø moät trong boán maûnh the third week, out of gratitude, stood gazing at ruoäng phöôùc ñieàn—See Tam Ñoà and Töù Phöôùc the Bodhi Tree for giving him shelter, while he Ñieàn. attained Supreme Enlightenment. The stupa was Animal abuse: Haønh haï thuù vaät—A Bhiksu or built in bricks, some of which are carved. It is Bhiksuni who commits animal abuse, commits an square at the base and, tapering towards the top, Expression of Regret Offence—Vò Tyø Kheo hay the height being 55 feet—Thaùp Animeshalocana Tyø Kheo Ni naøo haønh haï thuù vaät laø phaïm giôùi Ba toïa laïc trong saân Thaùp Ñaïi Giaùc taïi Boà Ñeà Ñaïo Daät Ñeà, phaûi phaùt loà saùm hoái. Traøng. Ñaây laø moät ngoâi thaùp nhoû ñöôïc döïng leân Animal food: Thöïc phaåm baèng thòt thuù vaät. taïi nôi Ñöùc Phaät ñaõ ñöùng trong suoát tuaàn leã thöù ba Animal food is filthy, not at all clean as a ñeå caûm nieäm aân ñöùc cuûa caây Boà Ñeà ñaõ che naéng nourishing agency for the Bodhisattva: Thòt cuûa che möa cho Ngaøi trong suoát thôøi gian Ngaøi thieàn thuù vaät dô baån, chaúng saïch seõ chuùt naøo ñeå laøm ñònh ñeå ñaït ñeán ñaïi giaùc. Thaùp ñöôïc xaây baèng nguoàn dinh döôõng cho moät vò Boà Taùt. gaïch, moät soá ñöôïc chaïm khaéc. Neàn thaùp hình Animal-gati: Huyeát Ñoà—Another name for the vuoâng, nhoïn veà höôùng ñænh, vôùi chieàu cao khoaûng gati or destiny of rebirth as an animal—Teân khaùc 55 boä Anh. cuûa suùc sanh ñaïo—See Tam Ñoà. Animism: See Suøng Baùi Tinh Linh. Animal ghost: Mei Ghost—Mî quyû. Animitta (skt): Having no-signs—Khoâng Animal kingdom: Suùc sanh giôùi (vöông quoác cuûa Töôùng—Signlessness (formlessness) or absence loaøi suùc sanh). of characteristics of all dharmas; the mark of Animal path: Baøng Sanh Thuù—The animal path, absolute truth, which is devoid of distinctions— that of rebirth as an animal—Con ñöôøng cuûa suùc See Voâ Töôùng. sanh—See Luïc Ñaïo. Animittasukha (skt): Bliss of formlessness—See Animals previously killed: Con thuù ñaõ bò gieát töø Voâ Töôùng Laïc. tröôùc—Moùn thòt ñaõ laøm töø tröôùc khi coù söï hieän Animitta-samadhi (p): The concentration on the dieän cuûa mình taïi ñoù—See Cöûu Tònh Nhuïc. signlessness—Voâ töôùng ñònh—Concentration on Animal realm: Tirracchana (p)—Thuù Ñaïo. the signless (imageless)—Ñònh khoâng khôûi leân Animal womb: Tirascinayoni (skt)—Caûnh giôùi moät daáu hieäu naøo veà hình aûnh. suùc sanh. Animosity (n): Söï thuø oaùn. Animal world: Tirascinayoni (skt)—Caûnh giôùi Aninjya-karma (skt): Baát Ñoäng Nghieäp— suùc sinh. Immovable karma. Animalism (n): Thuyeát nhaân loaïi ñoäng vaät (cho Anirodha (skt): Anishthita (skt & p)—Baát dieät— raèng con ngöôøi cuõng chæ laø moät loaïi ñoäng vaät Eternal—Everlasting—Immortal—Undying (not dying)—No disappearance—Not extinguished—

Not destroyed—Not subject to annihilation— Anivattaniya (p): Avaivartika (skt)—Baát thoái Unextinguished—Baát dieät hay khoâng bò tieâu huûy. chuyeån—Never receding—Non-retrogression— Anirodhanutpada (skt): Baát Dieät Baát Sinh—Vöôït

Non-Retrogression—Non-regression—Never khoûi söï sinh vaø söï dieät—Neither dying or being retreating but going straight to nirvana—See reborn—Immortal—No disappearance nor Haïnh Baát Thoái Chuyeån. appearance. Anityata-sutra (skt): Sutra on conditioned Aniruddha (skt): Anuruddha (skt)—A Na Luaät— phenomena—Chö Haønh Höõu Vi Kinh. A Naâu Laâu Ñaø—One of the ten great disciples of Aniyada (skt): Aniyata (p)—Indeterminate the Buddha. He is known for his possession of the wrong-doing—Baát ñònh toäi. divine eye. He was a cousin of Sakyamuni and Aniyata (p): Baát Ñònh Phaùp—Nhò Giôùi Baát Ñònh. was one of the six princes in the Sakyamuni Aniyata-bhumika-dharma (skt): See Baát Ñònh Buddha throne to cultivate the Way. He had the Ñòa Phaùp. greatest vision (deva insight) among all Buddha's Aniyataikatara-gotra (skt): Indeterminate Arhat disciples. The Buddha predicted Anuruddha nature—Baát Ñònh Chuûng Taùnh. to reappear as the Buddha Samantaprabhasa—A Aniyatarasi (skt): Indeterminate class of nature— Naäu Laâu Ñaø, moät trong möôøi moân ñoà lôùn cuûa Ñöùc Baát Ñònh Taùnh Tuï—Nhoùm khoâng roõ reät. Phaät. Ngaøi noåi tieáng vôùi Thieân Nhaõn. Laø em hoï Aniyato rasi (p): Indeterminate—Baát ñònh tuï. cuûa Phaät Thích Ca vaø laø moät trong trong saùu Anja (jap): 1) A Japanese Buddhist term for "A hoaøng töû cuûa doøng Thích Ca, ñeä nhöùt thieân nhaõn Zen monk who attends the Zen master." trong soá nhöõng ñeä töû A-La-Haùn cuûa Phaät. Ñöùc Historically, "Anja" were lay people who lived on Phaät thoï kyù A Naäu Laâu Ñaø sau naày seõ thaønh Phaät temple grounds before being ordained. In China hieäu laø Phoå Minh Nhö Lai. and Vietnam, it was quite common for lay novices Anissaravada (p): Agnosticism—The doctrine of to live and work on temple grounds for extended agnostics that claims that human mind cannot periods of time without seeking ordination. In know whether there is a God or an ultimate cause, Japan, that practice was less common; in most or anything beyond material phenomena—Chuû cases, Japanese anja were young men or boys nghóa chaân lyù tuyeät ñoái baát khaû tri. who had not yet completed their training for Anissuki (p): Not jealous—Khoâng ganh tî. ordination. At a Zen temple, novices serve a Anisthita (skt): Anitthita (p)—Baát taän—Voâ variety of functions and perform most of the Taän—Limitlessness—Timeless—Inexhaustible— manual labor for the monastic community: tending Without limit—Endless. fields, assisting with preparation and serving of Anitthita (p): Anisthita (skt)—Baát taän—Voâ meals, cleaning temple buildings and grounds. Taän—Limitlessness. Traditionally anja had their own quraters within Anitya (skt): Anicca (p)—Ephemeral— the temple grounds, separate from those of the Impermanence—Inconstant—Transient— ordained monks. Today, younger monks in Unsual—Not everlasting—Occasional— training at Zen monasteries, also called "Anja", Incidental—Irregular—Unstable—Uncertain— serve the same functions: Thuaät ngöõ Phaät giaùo Khoâng toàn taïi maõi maõi—See Voâ Thöôøng. Nhaät Baûn coù nghóa laø "Moät vò Taêng tu Thieàn laøm Anityah-sarva-samskarah (skt): Vaïn vaät thöôøng thò giaû cho moät vò thaày." Veà maët lòch söû, thuaät ngöõ bieán chuyeån (Theo Kinh Nieát Baøn: "Chö haønh voâ Nhaät Baûn "Anja" laø nhöõng ngöôøi cö só taïi gia soáng thöôøng laø phaùp sinh dieät."—Whatever is trong ñaát nhaø

chuøa tröôùc khi ñöôïc thoï giôùi. ÔÛ phenomenal is impermanent—See Chö Haønh Voâ Trung Hoa vaø Vieät Nam thì vieäc naøy raát thöôøng Thöôøng. xaûy ra. ÔÛ Nhaät Baûn thì vieäc naøy ít thoâng duïng hôn; Anityata (skt): Impermanence: Voâ thöôøng—trong ña soá caùc tröôøng hôïp nhöõng ngöôøi cö só taïi Unfixed: Baát ñònh. gia soáng trong ñaát nhaø chuøa tröôùc khi ñöôïc thoï Anityata-bhumika (skt): Indeterminate giôùi laø nhöõng thanh nieân hay nhöõng caäu beù chöa functions—Baát ñònh ñòa phaùp. ñöôïc tu taäp ñeå thoï giôùi. Trong moät Thieàn vieän, nhöõng ngöôøi cö só taïi gia soáng trong ñaát nhaø chuøa

tröôùc khi ñöôïc thoï giôùi laøm nhieàu nhieäm vuï khaùc Ma, Hueä Khaû, Taêng Xaùn, Ñaïo Tín, Hoaèng Nhaãn, nhau vaø phuï traùch coâng vieäc tay chaân naëng nhoïc Phaùp Dung, vaø Thaàn Tuù, ñöôïc xem nhö laø nhöõng cho coäng ñoàng Taêng giaø: laøm ruoäng, giuùp chuaån bò vò Toå cuûa Thieàn Baéc Toâng. nhöõng böõa aên, queùt doïn phoøng oác trong chuøa. Annata-indriyam (p): Cuï tri caên—The faculty of Theo truyeàn thoáng thì nhöõng ngöôøi cö só taïi gia the one who knows—Trí caên cuûa baäc thöùc giaû. soáng trong ñaát nhaø chuøa tröôùc khi ñöôïc thoï giôùi coù Annexation (n): Söï theâm vaøo. khu ôû rieâng bieät cuûa hoï trong ñaát chuøa, caùch bieät Annihilate (v): To disperse—To put an end to— vôùi choã ôû cuûa chö Taêng. Ngaøy nay, nhöõng vò Taêng To cause to cease—Tieâu dieät. treû trong caùc Thieàn vieän, cuõng ñöôïc goïi laø "Anja", Annihilate the barriers or hindrances: Hoùa giaûi laøm caùc coâng vieäc naøy. 2) The pronunciation trôû ngaïi. customary in Zen of a word otherwise pronounced Annihilating: Ñoaïn dieät. “Gyoja”: this is Japanese term for the Sanskrit Annihilation: Söï ñoaïn dieät. term “Acharin,” denoting a Buddhist ascetic or Annihilation of all desire: 1) This is also one of wandering monk: Loái phaùt aâm thöôøng duøng trong the eight misleadings: Ñoaïn, ñaây cuõng laø moät nhaø Thieàn thay cho töø “Gyoja,” coù nghóa laø khoå trong taùm thöù meâ—See Baùt Meâ; 2) See Dieät Beänh haïnh hay moät ngöôøi tu Phaät giaùo theo loái du haønh. and Töù Beänh. Anjado (jap): Living quarters of "Anja" within the Annihilation-illusion: See Holding to the view of temple grounds—See Anja (1). total annihilation. Anjali (skt): AÁn Maãu—Salutation with joined Annihilation trance: Nirodha-samapatti (skt)—palms—See Hieäp Chöôûng. Dieät taän ñònh. Anjali-Mudra (skt): Maãu Ñaø La Phaùp AÁn—See Annihilation view: Uccheda (p & skt)— AÁn Hieäp Chöôûng. Ucchedaditthi (p)—Ucchedadarsana (skt)— Anjanavana (skt): A Xaø Na Laâm—A place in Annihilation-illusion—Heterodox teaching denies central India between Kosambi and Savatthi— the law of cause and effect. It holds to the idea of Moät khu röøng ôû mieàn trung AÁn Ñoä, giöõa hai xöù annihilation—Ngoaïi thuyeát choái boû luaät nhaân quaû. Caâu Ñaøm Di vaø Xaù Veä Quoác. Ngoaïi giaùo cho raèng moïi thöù ñeàu ñoaïn dieät —See Anjin (jap): Anshin (jap)—Santi (skt)— Ñoaïn Kieán and Baùt Taø Kieán. Upasamayama (skt)—Tranquility of mind—See Annihilationism (n): Chuû thuyeát ñoaïn kieán—See An Taâm. Annihilation view. Ankokuji (jap): Chuøa An Quoác (Nhaät). Annihilationist (n): Ngöôøi theo thuyeát ñoaïn kieán. An-lu-shan (chi): An Loäc Sôn—Name of a Annihilationist view: Vibhava-ditthi (p)—Ñoaïn Chinese general—Teân cuûa moät vò töôùng Trung kieán—See Annihilation view. Hoa. Annin

(jap): Ksanti (skt)—Endurance— Anna (skt): AÙt Na—Name of a mountain in Forebearance—Patience—An nhaãn. India—Teân cuûa moät ngoïn nuùi ôû AÁn Ñoä. Annindriyam (p): Dó tri caên—The faculty of Anna konanna (p): Anna Kodanna (p)—Ajnata- highest knowledge—Trí caên toái thöôïng. Kaundinya (skt)—A Nhaõ Kieàu Traàn Nhö. Anniversary (n): Leã kyû nieäm haøng naêm. Annals of the Transmission of the Dharma Anniversary of death: See Nenki. Treasure: Den Hoâboâki (jap)—Ch'uan Fa-pao Chi, Anniversary of the death of a person: See Kî a compilation of the biographies of seven Chinese Nhaät. Zen masters. These include Bodhidharma, Hui-k'o Anniversary of the descent: See Giaùng Ñaûn. (487-593), Seng-ts'an (?-606), Tao-hsin (580-651), Anno Domini (Latin): After the Day of Christ Hung-jen (601-674), Fa-jung, and Shen-hsiu, who (A.D.). are considered the Chinese patriarchs of the Announcement: Jnapti (skt)—Declaration— Northern school of Zen. The text was written by a Taùc baïch. lay practitioner, Tu Fei—Truyeàn Phaùp Baûo, boä Announcement of distribution of the kathina bieân nieân bieân soaïn veà tieåu söû cuûa baûy vò Thieàn garment: See Xuaát Ñoäi Ca Ñeå. Sö Trung Hoa. Nhöõng vò naøy bao goàm Boà Ñeà Ñaït

Announcement of the time of day: See Kaihan. Anroku (jap): A Japanese term for a brief Annoy everybody: Naõo chuùng (laøm cho moïi biographical account of any Zen master's ngöôøi phieàn naõo). pilgrimages and enlightenment experience— Annoy and harm: Naõo haïi. Thuaät ngöõ Nhaät Baûn, tieåu söû ngaén cuûa nhöõng Annoy someone: Cause someone trouble—Gaây chuyeán haønh höông vaø kinh nghieäm giaùc ngoä cuûa phieàn nhieãu cho ai. baát cöù vò Thieàn sö naøo. Annoy and trouble: Naõo loaïn. An-Shi-Kao: An Shigao—See An Theá Cao. Annoyance: Disturbance—Perplexity— Anshin (jap): Anjin (jap)—See An Taâm. Trouble—Phieàn. Anshoâ-no-zen (jap): A Japanese term for a Zen Annunciate (v): Baùo cho bieát tröôùc—Taùc Baïch. follower, lay or monk, who, though he has some Annunciation (n): Söï baùo cho bieát tröôùc. experience of Zen, is unjustified in regarding Annyo (jap): See An Döôõng Ñòa. himself as enlightened and makes his ignorance Annyoin (jap): Vieän an döôõng (Nhaät). plain by mouthing truths that he knows only from Anoint (v): Xöùc daàu, raûi nöôùc trong caùc cuoäc leã. hearsay—Thuaät ngöõ Nhaät Baûn chæ ngöôøi taïi gia Anoint the hand or cut it off: Instances of love hay moät vò Taêng, daàu coù ñöôïc chuùt ít kinh nghieäm and hatred—See Ñoà Caùt. Thieàn, nhöng khoâng chöùng minh ñöôïc töï mình Anoint oneself with perfumes: Taåm mình vôùi giaùc ngoä vaø chæ noùi suoâng chaân lyù giaûi thoaùt khoûi caùc loaïi höông. ngu si meâ muoäi baèng mieäng vôùi nhöõng gì mình Anointing: Abhiseka (skt)—Quaùn Ñaûnh. bieát ñöôïc qua tin ñoàn. Anoku-Bodai (jap): Anuttara-samyak-sambodhi Ansoku-Ko (jap): An Töùc Höông—See Peaceful (skt)—A Naäu Boà Ñeà. breath incense. Anokutara-Samyaku-Sanbodai (jap): Anuttara- Answers to Doubts and Skepticism samyak-sambodhi (skt)—A Naäu Ña La Tam Mieäu Commentary: See Quaàn Nghi Luaän. Tam Boà Ñeà. Answers to Koâans: Lôøi giaûi ñaùp cho coâng aùn—Anonymous Pali chronicle: Dipavamsa (p)— The reader of Zen texts who finds koans strange Bieân Nieân Söû Phaät Giaùo Nam Truyeàn—Bieân Nieân or alienating, must

always keep in mind that Söû Pali—See Dipavamsa. koans are by definition ununderstandable, Another kalpa: Kalpantara (skt)—Kyø kieáp khaùc. inaccessible to the reasoning mind precisely because they are challenges to transcend logical- Another life: Tha Sinh—Tha Theá—Another conceptual mind. Zen practitioners should always world, either previous or after this—Ñôøi khaùc hay remember that even in cases where illuminating theá giôùi khaùc, hoaëc ñôøi tröôùc hoaëc ñôøi sau. interpretations of koans present themselves, from Another lifetime: Dö Sinh—Cuoäc ñôøi khaùc. the standpoint of Zen they are false if they are Another place: Dö Xöù—Nôi khaùc. thought out and will be quickly exposed as such Another world: Tha Ñoä—Theá giôùi khaùc. by any Zen masters. Zen master Hakuin classified Anottappam (p): Fearlessness of wrong-doing— the different kinds of answers traditionally Voâ Quyù. connected with the standard koans, such as: First, Anpapaduka (skt): Opapatika-yoni (p)—Hoùa Hosshin (Phaùp thaân), by repeating the Master's Sanh. words, gestures, actions or even silence in a way Anraku (jap): Ksema (skt)—Tranquil—Quiet— which shows that the pupil has caught on. Second, Pacify—See An Laïc. Kikan, by an action or the use of some handy Anrakudo (jap): Nehandoâ (jap)—Nirvana hall— object. Third, Gonsen, by a short talk, referring to See Nieát Baøn Ñöôøng. something concrete, but free from thoughts or Anraku Homon (jap): An Laïc Phaùp Moân—The abstractions. Fourth, Nento, by a reply difficult to peaceful and joyful gate of Dharma. grasp because seemingly quite unconnected. Anro (jap): An Laõo—Peaceful old-age—See An Fifth, Goi, referring to the five relations and non- Laïc Ñöôøng. relations of the absolute and the relative. There are also some more, mostly for the very advanced

students, such as Jujukin, relating to daily life, Antarayikadhamma (p): Anatara-yika-dharma— etc.—Ngöôøi ñoïc caùc vaên baûn veà coâng aùn veà nhöõng Chöôùng phaùp. coâng aùn ñaùnh laïc höôùng ñöøng bao giôø queân raèng Antarayikadharma (skt): Anatara-yika-dhamma nhöõng vaên baûn naøy, theo ñònh nghóa cuûa chuùng, laø (p)—Obstructing condition of the passage to khoù hieåu, khoâng theå duøng trí tueä phaøm tuïc ñeå hieåu Nirvana—Chöôùng phaùp. ñöôïc. Muïc ñích cuûa chuùng laø kích thích haønh giaû Antarikravavasina (skt): Living in the air— vöôït qua nhöõng giôùi haïn cuûa lyù luaän vaø tö duy duy Khoâng cö (truù nguï treân khoâng). lyù. Haønh giaû neân luoân nhôù raèng nhöõng lôøi giaûi veà Antariksavasina (skt): Khoâng Cö Thieân—Devas coâng aùn ngay caû nhöõng giaûi thích töi noù chieá u saùng, dwell in space—The heavenly regions—Heavens roõ raøng laø sai laàm theo quan ñieåm Thieàn neáu in space, i.e. the devalokas and rupalokas—Chö chuùng ñöôïc tìm ra baèng caùch laäp luaän vaø dieãn dòch Thieân cö nguï taàng trôøi treân khoâng. maø baát cöù moät baäc thaày chaân chaùnh naøo ñeàu deã Antarivasaka (p): Antaravasa (skt)—Inner daøng nhaän ra. Thieàn sö Baïch AÅn Hueä Haïc ñaõ saép garment of a monk—An Ñaø Hoäi—Y haï trong ba xeáp nhieàu caùch giaûi ñaùp khaùc nhau theo ñuùng boä y cuûa nhaø sö. truyeàn thoáng cho nhöõng coâng aùn tieâu chuaån. Thöù Antarvan (skt): Inner garment of a monk—An Ñaø nhaát laø baèng caùch laëp laïi lôøi noùi, cöû chæ hay haønh Hoäi. ñoäng cuûa vò thaày, hay giöõ im laëng trong caùch maø Antarvasaka (skt): Inner

garment of a monk—An ngöôøi ñeä töû ñaõ naém baét ñöôïc. Thöù nhì laø baèng Ñaø Hoäi. haønh ñoäng vôùi caùch söû duïng nhöõng ñoà vaät ôû gaàn Antecendent causality: Thöù Ñaúng Duyeân—Quan ñoù. Thöù ba laø baèng moät cuoäc noùi chuyeän ngaén, heä nhaân quaû quaù khöù. nhaém vaøo caùi gì ñoù moät caùch cuï theå, nhöng khoâng Antecendent Existence Body: See Thaân Tieàn vöôùng maéc tö töôûng vaø söï tröøu töôïng. Thöù tö laø Höõu. caâu traû lôøi khoù khaên naém baét vì noù hoaøn toaøn Antevasika (p): Disciple—Moân ñeä—Hoïc troø. khoâng dính daùng vì ñeán caâu hoûi cuûa coâng aùn. Thöù Antevasin (skt): Thò Giaû—Companion—naêm laø söû duïng naêm söï lieân heä (see Ñoäng Sôn Attendant—Personal attendant—Servant— Nguõ Vò) vaø khoâng lieân heä giöõa caùi tuyeät ñoái vaø Helper, e.g. as Ananda was to the Buddha— töông ñoái. Haõy coøn nhieàu caùch giaûi ñaùp nöõa cho Ngöôøi giuùp ñôõ nhö oâng A Nan laøm thò giaû cho Ñöùc nhöõng Thieàn sinh ôû trình ñoä cao, nhö laø noùi ñeán Phaät. caùi gì lieân quan ñeán cuoäc soáng haèng ngaøy, vaân Anthology: Tuyeån taäp. vaân. Anthology of the Most Distinguished and Answering questions: Ñoái ñaùp hay traû lôøi caâu Talented Zen Masters: Tuyeån Taäp Caùc Thieàn Sö hoûi. Noåi Tieáng vaø Taøi Danh Nhaát. Antagnahadrsti (skt): Biased views—Extreme Anticipating gifts in return: Caàu Baùo Thí—One views—One-sided standpoint—One-sided gives, thinking: “He will give me something”— views—See Bieân Kieán. See Baùt Chuûng Boá Thí. Antagraha-drsti (skt): Extremism—See Kieán Anticlerical (a): Baøi baùc tu só. Chaáp. Anticlericalist (n): Ngöôøi coù tö töôûng hay chuû Antara-bhava (skt): Bardo (tib)—Thaân Trung tröông baøi baùc vaø choáng ñoái tu só. Höõu—The intermediate state of existence—Thaân Antidote: Ñoái Trò—Thuoác giaûi ñoäc. taâm sau khi cheát (traïng thaùi toàn taïi ôû giöõa luùc cheát Antinomian (n): Söï maâu thuaãn. vaø luùc ñi taùi sanh). Antinomianism: Chuû nghóa maâu thuaãn (theo caùi Antara-kalpa (skt): Intermediate kalpa—A small naøy maø cuõng muoán theo caùi kia)—In Buddhism, kalpa—Tieåu Kieáp—A period of growth and decay antinomianism means a notion that one wants to of the universe—An intermediate kalpa—Moät live in the monastery but ignoring the precepts; or giai ñoaïn taêng giaûm thaønh hoaïi cuûa vuõ truï. one who just believes in faith and ignoring the Antaravasaka (skt): Antarivasaka (p)— precepts—Trong Phaät giaùo, ngöôøi soáng theo chuû Antaravasa (skt)—Inner garment of a monk—An nghóa maâu thuaãn laø ngöôøi muoán soáng trong töï vieän Ñaø Hoäi—Y haï trong ba boä y cuûa nhaø sö.

nhöng khoâng chòu giöõ giôùi; hoaëc laø ngöôøi chæ tin Anumatikappa (p): Tuøy Tònh YÙ—In compliance vaøo nieàm tin chöù khoâng chòu giöõ giôùi. with the pure mind—See Sinh Hoøa Hôïp Tònh. Anti-religions: Choáng toân giaùo. Anumodana (p): Appreciation of someone else's Anu (skt): A Naõ—Minute—Infinitesimal—The wholesome deeds—Lôøi caàu chuùc cuûa nhaø sö sau smallest aggregation of matter—A molecule khi nhaän laõnh cuûa tín thí (töù vaät duïng). consisting of seven atoms—Phaân töû hay thaønh Anunaya (p): Complaisance—AÙi Kieát Söû. phaàn goàm baûy nguyeân töû—See Thaát Vi. Anupada-suttam (p): Sutra on unceasing—Sutra Anubhava (skt): Kinh nghieäm—Experience— on without

ceasing—Kinh Baát Ñoaïn—Kinh noùi veà Experience means knowledge derived from söï khoâng ngöøng nghæ (khoâng döøng, khoâng ñöùt personal experiment; impression on the mind not ñoaïn). from memory—Söï hieåu bieát xuaát phaùt töø söï quan Anupadhisesa (skt): Anupadisesa-nibbana (p)— saùt cuûa caù nhaân hay thöïc nghieäm; aán töôïng cuûa Voâ Dö Nieát Baøn—Final nirvana without taâm chöù khoâng töø kyù öùc. remainder of reincarnation. Anubhuti (skt): To verify—Experimental Anupadisesa-nibbana (p): Anupadhisesa (skt)— evidence—See Chöùng Nghieäm. Voâ Dö Nieát Baøn—Final nirvana without Anubodhi (skt): Anuttara-samma-sambodhi (p)— remainder of reincarnation—Nibbana with no fuel Anuttara-samyak-sambodhi (p)—Voâ Thöôïng Boà remaining. Ñeà—Complete and perfect enlightenment. Anupadisesa-nibbana-dhatu (p): Anupadhisesa-Anubuddha-sutta (p): Sutra on understanding, in nirvana-dhatu (skt)—Caûnh Giôùi Voâ the Anguttara nikaya IV.1—Kinh Thoâng Hieåu Dö Nieát Baøn—The realm of final nirvana without (lieãu nghóa), trong boä Taêng Nhaát A Haøm IV.1. remainder of reincarnation. Anuddatya (skt): Uddhacca (p)—Restlessness— Anupalabdhya (skt): Beyond laying hold of— Traïo cöû—Phoùng daät. Unobtainable—See Baát Khaû Ñaéc. Anuddhatya-kukrtya (skt): Restlessness— Anupalambha (skt): Alabdha (skt)—Ambitious—Unsettled—Traïo hoái (nhöõng phieàn Anupalabdhya (skt)—Khoâng theå ñaït ñöôïc— naõo khieán cho taâm xao xuyeán khoâng an tónh). Khoâng theå thaønh töïu ñöôïc—Inaccessible— Anudhamma (p): Tuøy Phaùp—Ñi theo phaùp—To Unachievable—Unattained—See Baát Khaû Ñaéc. follow the dharma. Anupalambha-sunyata (skt): Emptiness of Anuggahita (p): Baûo veä, ñaëc bieät cho vieä c haønh unattainability—Baát Khaû Ñaéc Khoâng—Khoâng cuûa thieàn. caùi baát khaû ñaéc. Anujna: A Sanskrit term for “Lesser Anupama (skt): A Baø Ma—A title of the Buddha, authorization.”—See Thieåu Quyeàn. defined as “Unequalled rank.”—Moät danh hieäu Anukrama (skt): Thöù Ñeä—In turn—One after cuûa Ñöùc Phaät, ñöôïc ñònh nghóa laø “Voâ Ñaúng another—Thöù lôùp tröôùc sau cuûa phaùp höõu vi. Ñaúng.” Anuloma (skt): Adaptation—Conformity—Sôû Anupameya (skt): Voâ Song—Matchless— Ñaéc Phaåm Haïnh Phaät (tu taäp nhöõng phaåm haïnh Peerless. caàn thieát ñeå trôû thaønh Phaät). Anupassampaa (p): Any monks or nuns who have Anulomiki-dharma-kshanti (skt): Anulomiki- not received full ordination—Baát cöù vò Taêng hay kshanti (skt)—The patience of meekness—See Ni naøo chöa thoï cuï tuùc giôùi. Nhu Thuaän Nhaãn. Anupassana (p): Contemplation—Thieàn quaùn—Anulomiki-kshanti (skt): Anulomiki-dharma- Traàm tö maëc töôûng. kshanti—See Nhu Thuaän Nhaãn. Anupubha-nirodha (p): Chín söï ñoaïn dieät—One Anumanapramana (skt): Comparison and of the nine successive cessations. inference—Inference, i.e. fire from smoke—See Anupubbena-carikam-caramano (p): Haønh Tyû Löôïng. cöôùc—To wanderfrom place to place: Ñi töø nôi Anumana-suttam (skt): Sutra on thought- naày ñeán nôi khaùc—A wandering monk who food—See Kinh Tö Löông.

wanders to convert people: Du Taêng tu haønh theo Anusaya (p): Latent tendency—Proclivity—See loái du phöông hoaèng hoùa. Tuøy Mieân. Anupubbi-katha (p): Gradual doctrine—Gradual Anuseti (skt): Regret—To repent—Hoái tieác—Hoái

teaching—Tieäm Giaùo—Phöông phaùp tieán tu töø töø. Haän—Regret can be either a wholesome or Anuradha (skt): Phoøng—Name of one of the unwholesome or neutral mind. twenty eight constellations—One of the twenty Anushaya (skt): Latent tendency—Proclivity— eight constellations—See Twenty eight See Tuøy Mieân. constellations. Anusmarana-vikalpa (skt): Tuøy Nieäm Phaân Anuradhapura: A Naäu La Ñaø Boå La—Name of Bieät—Discriminating by remembrance of affairs the northern city and old capital of Sri Lanka that are past. (Ceylon) until the 10th century. It is the site of the Anusmrti (skt): Attentive—Contemplation— three most important early monasteries: the Chuyeân chuù. Mahavihara, Jetavana, and Abhayagiri. After the Anusotagamin (p): Anusrotogamin—Thuaän Löu. tenth century, Anuradhapura fell into oblivion Anusota-sutta (p): Sutra on the flow—Kinh Sanh when the capital moved to Colombo and only Töû Löu—Sutra on the flow of transmigration. rediscovered in the nineteenth century. There are Anusrotogamin (skt): Anusotagamin (p)—Thuaän two gigantic stupas there: Ruwenwali and Löu—To flow with it in continual re-incarnation, Thuarama—Teân kinh ñoâ cuõ cuûa Tích Lan tröôùc or going with the stream of transmigration—Xuoâi theá kyû thöù X, naèm veà phía baéc ñaûo. Nôi coù ba tònh theo doøng luaân hoài khoâng ngöøng nghæ. xaù quan troïng nhaát vaøo thôøi sô khai cuûa Phaät giaùo Anussati (p): Remembrance—Tuøy Nieäm—Ñeà taïi xöù naøy laø Mahavihara, Jetavana, vaø muïc suy nieäm. Abhayagiri. Sau theá kyû thöù möôøi, Anuradhapura Anutpada (skt): Anutpatti (p)—Ajata (skt)—Non- bò queân laõng sau khi kinh ñoâ ñöôïc dôøi veà Colombo birth—Not to be reborn—Exempt from rebirth— cho tôùi theá kyû XIX môùi ñöôïc phaùt hieän. Coù hai Unproductive—Sapless—Baát sinh. thaùp moä lôùn taïi ñaây laø Ruwanweli vaø Thuarama. Anutpada-jnana (skt): Voâ Sanh Trí—Nirvana Anu-raja (skt): Loha-raja (skt)—Vi traàn—Cöïc wisdom. nhoû—Very small—Minute—Slight—Small— Anutpado-nirvanam (skt): Nieát Baøn Baát Sinh Subtle—It is used in the sense of a molecule —Nirvana means no-birth (anything that is subject seven times larger than an atom—Vi traàn cöïc nhoû to birth-and-death is not Nirvana). hay vi teá, ñöôïc duøng vôùi nghóa laø moät phaân töû, baûy Anutpatti (skt): Anutapada or Anutpanna (skt)— laàn lôùn hôn moät nguyeân töû. Ajata (skt)—Non-birth—Unproductive— Anuruddha (p): A Na Luaät—See A Naäu Laâu Ñaø. Sapless—Baát sanh—Unborn: Non-birth (not being Anuruddha-samyutta-sutta (p): Sutra to born)—Not to be reborn—Exempt from rebirth— Venerable Anuruddha—Kinh Tröôûng laõo A Na Uncreated—Non-appearance—See Voâ Sanh. Luaät. Anutpattikadharma (skt): Ways in which the Anuruddha-suttam (p): Sutra to Anuruddha— conception of no-birth is established—See Baùt Kinh A Na Luaät. Baát Sinh Phaùp. Anurudha (skt): A Na Luaät—See A Naäu Laâu Ñaø. Anutpattikadharmakshanti (skt): Realization of Anus: Haäu moân—See Cöûu Khoång Baát Tònh. the Dharma of non-appearance—Voâ sinh khôûi Anusasana patiharia (p): The miracle of phaùp nhaãn—See Baát Khôûi Phaùp Nhaãn. instruction—Giaùo giôùi thaàn thoâng. Anuttara (skt): Voâ Thöôïng—Peerless— Anusasani-patihariyam (p): Anusasana patiharia Supreme—Unsurpassed. (p)—Anusasana pratiharya (skt)—The miracle of Anuttara-Puja (skt & p): Saijo-Raihai (jap)—To instruction—Giaùo giôùi

thaàn thoâng—Giaùo giôùi thò make Supreme offering to—Toái thöôïng leã baùi ñaïo—Giaùo giôùi thò hieän—Laäu taän thò hieän. cuùng döôøng. Anusasana pratiharya (skt): Anusasani- Anuttara-purusa (skt): Voâ Thöôïng Só—The patihariyam—The miracle of instruction—Giaùo supreme master—The peerless nobleman, the giôùi thaàn thoâng.

Buddha, one of the ten titles of the Buddha—Moät ñoaïn hoaøn thaønh. Trong giai ñoaïn ñaàu, haønh trong möôøi danh hieäu cuûa Phaät. giaû phaùt sanh ra moät hình aûnh sinh ñoäng cuûa Anuttara Purusa-Damya-Sarathi (skt): moät vò Phaät ñeå töø thöùc tueä chöùng nghieäm Charioteer of Men—Voâ Thöôïng Só Ñieàu Ngöï “taùnh khoâng,” vaø giai ñoaïn thöù nhì haønh giaû Tröôïng Phu—Ngöôøi ñöùng treân caû moïi loaøi trong thænh vò Phaät aáy hoøa hôïp vôùi mình laøm moät, ba coõi—Unsurpassed Knight—Taming and sao cho mình thaáy raèng mình vaø vò Phaät aáy Subduing Hero—One who stands the highest khoâng theå taùch rôøi ñöôïc nöõa. among all beings in the Three Worlds. Anuvyajnana (skt): Baùt Thaäp Chuûng Haûo—Anuttara-samma-sambodhi (p): Anuttara- Eighty characteristic physiological marks—Taùm samyak-sambodhi (p)—Voâ Thöôïng Boà Ñeà— möôi töôùng haûo cuûa ñöùc Phaät. Complete and perfect enlightenment—Perfect Anuyoga (skt): A Sanskrit term for “Subsequent universal enlightenment—Unexcelled complete yoga”—See Heä Quaû Du Giaø. enlightenment. Anvayajnana (skt): Knowledge which is of the Anuttara-samyak-sambodhi (skt): Anuttara- same order—See Loaïi Trí. samma-sambodhi (p)—Complete and perfect Anxiety: Baên khoaên lo laéng. enlightenment—See Voâ Thöôïng Boà Ñeà. Anxious (a): Lo laéng. Anuttara-yoga (skt): Highest yoga—Voâ Thöôïng Anxious to find out the master’s attitude: See Du Giaø Thieân Tích and Phaàn Döông Thaäp Baùt Vaán. Anuttara-yogacara (skt): Nal jor la na me pay ju Anyathatva (skt): Dò—Differentiation—Baát hoøa (tib)—Highest Yogacara—Voâ Thöôïng Du Giaø hôïp tính. Toâng—See Anuttara-yoga-tantra. Any day is a good day (everyday is a good day): Anuttara-yoga-tantra (skt): Voâ Thöôïng Du Giaø Ngaøy naøo cuõng laø ngaøy toát—See Coâng AÙn Vaân Toâng—A Sanskrit term for “Highest yoga tantra.” Moân Nhaät Nhaät Thò Haûo Nhaät. The fourth and highest of the four classes of Anyhow: Duø sao ñi nöõa. Buddhist Tantras, according to Tibetan Tantric Anyo-in (jap): Rest house—Retirement house— Buddhism. These classes of tantra focus on Vieän an döôõng. meditational practices relating to subtle energies Anzen (jap): Peaceful Zen—See An Thieàn. called “winds” (prana) and “drops” (bindu), which Apabharani or Bharani (skt): Vò—Name of one move through the subtlest “channels” (nadi) in our of the twenty eight constellations—See Twenty bodies. The practices of this class of tantra are eight constellations. divided into two main stages—Töø Baéc Phaïn chæ Apacayana (skt): Vandani (skt)—Paying “Du Giaø Maät Toâng Toái Thöôïng.” Theo Maät toâng reverence, worship—Cung kính leã baùi—See Kính Taây taïng, thì ñaây laø loaïi maät chuù thöù tö vaø laø loaïi Leã. cao nhaát trong boán loaïi maät chuù. Nhöõng loaïi maät Apadana (p): chuù naøy taäp trung vaøo thieàn taäp lieân heä tôùi nhöõng 1) This is one of the eight cases of nouns in naêng löïc vi teá ñöôïc goïi laø “gioù” vaø “nhöõng gioït,” Sanskrit: Sôû toøng thanh hay töø

bieåu thò vaät ñoù di chuyeån qua nhöõng keânh vi teá nhaát trong thaân töø ñaâu tôùi. Ñaây laø moät trong taùm tröôøng hôïp theå chuùng ta. Thöïc taäp cuûa loaïi maät chuù naøy ñöôïc chuyeån thanh trong Phaïn ngöõ (subanta)—See chia laøm hai giai ñoaïn: Baùt Chuyeån Thanh. 1) The “generation stage” (upatti-krama): Giai 2) Sutra of exposition of the dharma through ñoaïn phaùt ñoäng allegories: Kinh Thí Duï—One of the fifteen 2) The “completion stage” (sampanna-krama). chapters of Khuddaka Nikaya about the In the first stage the meditator generates a struggle for enlightenment of the Buddha and vivid image of a buddha from the wisdom 599 monks and nuns—Moät trong 15 chöông consciousness realizing emptiness (sunyata), trong kinh Tieåu A Haøm noùi veà söï coá gaéng ñaït and in the second stage invites the buddha to ñöôïc giaùc ngoä cuûa ñöùc Phaät vaø 599 Taêng Ni. merge with him or her, so that the practitioner Apadana-sutra (skt): See Apadana. and buddha are viewed as inseparable: Giai

Apadhatu (skt): Apo (p)—Thuûy Ñaïi—Water Aparasaiyah (skt): Aparasaila—See Taây Sôn Truï element—See Töù Ñaïi. Boä. Apalokana (p): Declaration—Taùc baïch—Tuyeân Aparihani (p): No falling away—Baát Ñoïa Laïc. Boá. Aparihani-sutta (p): Sutra on no falling away— Apamaa (p): Apramana (skt)—Voâ Löôïng. Kinh Baát Ñoïa Laïc. Apannaka-suttam (p): Sutra on nothing can Aparimitayur-dharani (skt): Voâ Löôïng Thoï change (shift) one’s direction—Kinh Khoâng Gì Quyeát Ñònh Ñaø La Ni—Infinite Life Resolution Chuyeån Höôùng. Dharani. Apapa (p): A Ba Ba Ñòa Nguïc—Ñòa nguïc A La Aparimitayur-nama-dharani (skt): Kinh Ñaïi La. Thöøa Voâ Löôïng Thoï Toâng Yeáu Kinh—Essential Apara (skt): West—Höôùng taây. Mahayana Infinite Life Sutra. Aparagati (skt): A Ba Na Giaø Ñeâ—Evil Aparimitayur-sutra (skt): Kinh Ñaïi Thöøa Voâ directions—Evil incarnations—AÙc thuù—The three Löôïng Thoï—Mahayana Infinite Life Sutra—Sutra evil paths, i.e. animal, hungry ghost, hell—Tam aùc of Undending Life. ñaïo, nhö suùc sanh, ngaï quyû, ñòa nguïc. Apart from birth and death: Creation and Aparagodana (skt): A Baùt Lôïi Cuï Ñaø Ni— destruction—Immortal—Ly sanh taùnh—See Thaäp Continent at the West of Mount Meru—Taây Ngöu Nhò Chaân Nhö. Hoùa Chaâu (luïc ñòa ôû veà phía Taây cuûa nuùi Tu Di). Apart From Defilement Buddha: Phaät Ly Caáu. Apara-godani (skt): See Apara-godaniya. Apart from mind: Without mind—Phi taâm (ngoaøi Apara-godaniya (skt): Apara-godani (skt)— taâm). Godaniya (skt)—See Ngöu Hoùa Chaâu and Töù Apart from mind there is no Buddha: The mind Chaâu. is Buddha—See Ly Tính Voâ Bieät Phaät. Aparajita (skt): Thieân Nöõ Voâ Naêng Thaéng— Apartment or a room for elderly retired Unconquerable, invincible, unsurpassable monks: Nhaøn Lieâu Phoøng—Phoøng daønh cho caùc goddess—Minh vöông trong Vieän Thích Ca Thai vò Taêng cao tuoåi. Taïng Maïn Ñoà La. Apas (skt): Apo (p)—Water element—See Thuûy Aparanta (skt): Anagata (skt)—Haäu Teá—Vò Ñaïi. lai—The future—That which has not come or will Apasmara (skt): A Ba Ma La (Nhaân töø quyû): come. Malevolent demons, epilepsy, and the demons Aparapariya-vedaniya-kamma (p): Indefinitely who cause it—A Baø Sa Ma La (Quyû ñoäng kinh): effective karma (karma rippening in a later life, Epileptic demons, demons of epilepsy. but there is no definite time frame)—See Voâ Haïn Apathy:

Aversion—AÙc caûm. Ñònh Nghieäp. Apatrapya (skt): Ashamed for the misdeeds of Aparappaccaya (p): Aparapraneya (skt)—Not others—Bashfulness—Embarrassment—Quyù— depending on others—Not relying on others—Baát Hoå theïn vì vieäc laøm xaáu cuûa ngöôøi (ñoái vôùi vieäc Do Ö Tha—Maïc YÛ Laïi, khoâng döïa vaøo ngöôøi xaáu mình laøm maø khoâng ai bieát, tuy nhieân baûn khaùc—Khoâng yû laïi (khoâng leä thuoäc vaøo ngöôøi thaân mình caûm thaáy xaáu hoå thì goïi laø "Taøm." Ñoái khaùc). vôùi vieäc xaáu mình laøm maø ngöôøi khaùc thaáy, mình Aparapraneya (skt): Aparappaccaya (p)—Not thaáy xaáu hoå thì goïi laø "Quyù" hay hoå theïn). depending on others—Not relying on others—Baát Apatrapyadhana (skt): Quyù Taøi—Being afraid of Do Ö Tha—Maïc YÛ Laïi, khoâng döïa vaøo ngöôøi cause and effect is a treasure of Enlightened khaùc—Khoâng yû laïi (khoâng leä thuoäc vaøo ngöôøi Beings—Laáy vieäc kinh vì quaû baùo laøm cuûa baùu khaùc). cuûa baäc giaùc ngoä. Apararajagirika (skt): Posterior Royal Mountain Apatthidesana (p & skt): Apatthipradesana sect—See Haäu Vöông Sôn Truï Boä. (skt)—To reveal—To manifest—To confess—To Aparasaila (skt): Aparasaiyah (skt)—A La confess one's negative actions to all Buddhas— Thuyeát Boä—See Taây Sôn Truï Boä.

Phaùt loà, hay boäc loä roõ toäi ñaõ phaïm phaûi khoâng moät Daät. chuùt naøo daáu dieám. Appamana (p): Immeasurable mind—Voâ Löôïng Apavada (p&skt): Reproach—Blaming—Phæ Taâm—Taâm roäng vaø cao thöôïng voâ löôïng. Baùng—See Baøi Baùc. Appamanabha (p): Apramanabha (skt)— Apaya (p & skt): Realm of suffering—The four Immeasurable splendor—Limitless light—Infinite evil destinies or four inferior (lower) modes of light—Voâ Löôïng Quang. existence: hells, hungry ghosts, animal, and asuras Appamanabha-deva (p): Apramanabha-deva (which is sometimes evil sometimes good)—Töù (skt)—Realm of immeasurable splendor—Realm AÙc Thuù—Coù boán caûnh khoå: suùc sanh, ngaï quæ, a tu of limitless light—Realm of infinite light—Voâ la, ñòa nguïc. Chuùng sinh ôû nhöõng coõi naøy thieáu Löôïng Quang Thieân (coõi trôøi voâ löôïng quang). thieän nghieäp neân khoâng coù haïnh phuùc. Appamanasubha-deva (p): Apramanasubha-deva Apaya-bhumi (skt): Lower realm—Realm of (skt)—Heaven of infinite purity—See Voâ Löôïng suffering—Ñoaï Xöù. Tònh Thieân. Apaya-kosallam (p): Skills in going down—Toån Appana (p): Absorption—Thieàn ñònh. ích thieän xaûo. Appana-samadhi (skt): Absorption Apaya-mukha (skt): Khoå Ñoïa Xöù—Suffering in concentration—Tònh chæ ñònh. the lower realm. Appanihita (p): Apranihita (skt)— Ape-like passion: Tình vieân—The passion like an Desirelessness—Wishlessness—See Voâ Nguyeän. ape, never still—Tình caûm duïc voïng cuõng gioáng Appanihito samadhi (p): The concentration on nhö con khæ, khoâng bao giôø ñöùng yeân moät choã. desirelessness—Voâ nguyeän ñònh. Apex: Ñænh—Crown—Summit—Top. Apparent form: Töï Saéc—Saéc hieån hieän. Apkritsna-samadhi (skt): Asakrt-samadhi (skt)— Apparent mind: Töï Taâm—Taâm hieån hieän. A samadhi in more than one formula or mode— Apparitional body: Nirmanakay (skt)—Hoùa Baát Coäng Tam Muoäi—Bieán caùch tam muoäi—Thaân—To embody—Transformation body— Variant samadhi. Accommodated

body—Buddha Nirmanakaya Apo (p): Apadhatu (skt)—Water element—See which may take any form at will. Thuûy Ñaïi. Appeal to the Buddhas: Khuyeán Thænh. Apocrypha: The term ‘Apocrypha’ refers to Appeal to the universal Buddhas to keep the Buddhist literature that developed in various parts law-wheel rolling: Khuyeán Thænh—Khuyeán thænh in Asia in imitation of received texts from the thaäp phöông chö Phaät chuyeån phaùp luaân. Buddhist Buddhist homeland of India; however, Appear: Arise—Come into being—Display— they are not uniform in their literary style or Exhibit—Manifest—Sinh khôûi—Thò hieän—Xuaát content—Töø duøng ñeå chæ cho vaên hoïc Phaät giaùo hieän. phaùt trieån ôû caùc vuøng khaùc nhau ôû chaâu AÙ vôùi Appear to abide in a mansion with spouse, caùch baét chöôùc theo Phaät giaùo baûn ñòa ôû AÁn Ñoä; children, and retinue: Appearing to abide in a tuy nhieân, chuùng khoâng ñoàng nhaát vôùi vaên chöông mansion with spouse, children, and retinue, is a Phaät giaùo baûn ñòa ôû AÁn Ñoä veà maët vaên hoïc vaø noäi palace of Enlightening Beings, because they dung. develop their past associates—Thò hieän ôû noäi cung Apodhatu (skt): Apo (p)—Water element—Thuûy theâ töû quyeán thuoäc laø cung ñieän cuûa Boà Taùt, vì ñaïi. thaønh töïu chuùng sanh ñoàng haïnh thuôû xöa. Apogee (n): Ñieåm xa quaû ñaát nhaát. Appear to be born as a child: Hieän thaân sô sanh. Apologize in advance: Xin loãi tröôùc. Appear to be born in all lands: Hieän thaân moïi Appamada-sutta (p): Kinh Baát Phoùng Daät—Sutra nôi—For the sake of sentient beings they appear on no slackness—Sutra on heedfulness. to be born in all lands. Appamado (p): No slackness—No looseness— Appear to be born in a royal palace: For the Concentration of mind and will on the good— sake of sentient beings they appear to be born in a Khoâng töï tieän phoùng tuùng, maø phaûi taäp trung tö royal palace—Thò hieän ñaûn sanh nôi vöông cung. töôûng vaøo nhöõng ñieàu thieän laønh—See Baát Phoùng

Appear in the body of an Asura: Hieän thaân A Appear in the body of a pure youth: Hieän thaân Tu La. ñoàng nam. Appear in the body of a Bhikshu: Hieän thaân Tyø Appear in the body of a Shakra: Hieän thaân Ñeá Kheo. Thích. Appear in the body of a Bhikshuni: Hieän thaân Appear in the body of solitarily enlightened Tyø Kheo Ni. one: Hieän thaân ñoäc giaùc Phaät. Appear in the body of a Brahma King: Hieän Appear in the body of a Sound-Hearer: Hieän thaân Phaïm Thieân. thaân Thanh Vaên. Appear in the body of a Brahman: Hieän thaân Baø Appear in the body of an upasaka: Hieän thaân La Moân. Cö Só. Appear in the body of a Buddha: Hieän Phaät Appear in the body of an upasika: Hieän thaân thaân. nöõ cö só. Appear in the body of a dragon: Hieän thaân Appear in the body of a Yaksha: Hieän thaân Roàng. Döôïc Xoa. Appear in the body of an elder: Hieän thaân Appear as children: Thò hieän thaân ñoàng töû. Tröôûng Giaû. Appear in countless worlds: Appearing in Appear in the body of a Gandharva: Hieän thaân countless worlds is a way of generating qualities Caøn Thaùt Baø. of Buddhahood, by maturing sentient beings—Voâ Appear in the body of a god: Hieän thaân Trôøi. soá theá giôùi ñeàu thò hieän laø ñaïo xuaát sanh Phaät Appear in the body of a god from the Heaven phaùp, vì thaønh thuïc chuùng sanh. of Self-Mastery: Hieän thaân Trôøi Töï Taïi. Appear to descend from heaven in infinite

Appear in the body of a god from the worlds: All Buddhas can, in a single instant, Heaven of Great Self-Mastery: Hieän thaân Trôøi appear to descend from heaven in infinite Ñaïi Töï Taïi. worlds—Trong moät nieäm, taát caû chö Phaät hay thò Appear in the body of a gracious lady: Hieän hieän voâ löôïng theá giôùi, töø coõi trôøi giaùng xuoáng. thaân ñoàng nöõ. Appear and disappear: Bieán hieän. Appear in the body of a great Heavenly Appear to dwell in the rank of ruler, celestial General: Hieän thaân Trôøi Ñaïi Töôùng Quaân. world guardian, Indra, or Brahma: In order to Appear in the body of a human king: Hieän thaân tame beings with the mentality of controllers—Nhaân Vöông. Thò hieän ôû ngoâi luaân vöông, töù thieân vöông, ñeá Appear in the body of a Kinnara: Hieän thaân thích, phaïm vöông laø cung ñieän cuûa Boà Taùt, vì Khaån Na La. ñieàu phuïc chuùng sanh taâm töï taïi. Appear in the body of a Mahoraga: Hieän thaân Appear to live in a royal palace: Thò hieän nôi Ma Haàu La Giaø. vöông cung. Appear in the body of noblewoman: Hieän thaân Appear as leaving home: Hieän thaân xuaát gia. meänh phuï. Appear as princes: Hieän thaân laøm Thaùi töû. Appear in the body of one enlightened to Appear supernaturally: Hieån linh—To make condition: Hieän thaân Duyeân Giaùc. one’s appearance (deceased person)—To make Appear in the body of one of the Four one’s presence felt. Heavenly Kings: Hieän thaân Töù Thieân Vöông. Appear to testify to those who enter the ranks Appear in the body of an official: Hieän thaân Teå of truth: Neáu coù chuùng sanh hay nhaäp phaùp vò, Quan. thôøi Phaät ñeàu hieän chöùng. Appear in the body of a person: Hieän thaân Appear (arise) to this world: Giaùng hieän. ngöôøi. Appearance (n): Nimitta or Rupa (skt): Vaät Appear in the body of a Prince from the chaát—Appearance—Form—Image—Outward— kingdoms of the Four Heavenly Kings: Hieän Beà ngoaøi—Dieän muïc—Arising—Söï xuaát hieän— thaân Thaùi Töû cuûa Töù Thieân Vöông. Birth—Söï sanh ra—Hình aûnh—Appearances or

phenomena. Appearances (nimitta) mean qualities Appreciate one’s wholesome actions: Traân quyù belonging to sense-objects such as visual, nhöõng haønh ñoäng thieän laønh cuûa mình. olfactory, etc—Caùc phaùp höõu vi hay hieän töôïng Appreciation: Söï bieát ôn. (töôùng). Töôùng nghóa laø caùc tính chaát thuoäc ñoái Appreciation of someone else's wholesome töôïng caûm quan nhö maét, muõi, vaân vaân. deeds: Anumodana (p)—Lôøi caàu chuùc cuûa nhaø sö Appearance of the Buddha: See Hoùa Hieän. sau khi nhaän laõnh cuûa tín thí (töù vaät duïng). Appearance of death: See Töû Töôùng. Appreciative joy: Mudita pana (p)—Hyû—See Appearance and disappearance in a ksana: Naêm Möôi Hai Taâm Sôû. Khanabhana (p)—Ksana-bhanga (skt)—Setsuna- Apprehend: Hieåu roõ. Shometsu (jap)—See Saùt Na Sinh Dieät. Apprehend clearly: Anna (p)—Ajna or Ajnati Appearance of meditation: See Ñònh Töôùng. (skt)—See Lieãu Ngoä. Appearance of phenomena: Hoa Khai—Söï xuaát Apprehend and hold in memory: Nieäm trì (duy hieän cuûa moïi hieän töôïng. trì trí nhôù khoâng giaùn ñoaïn). Appearances or phenomena: Töôùng. Apprehend the immateriality of all things: To Appearance is unreal: Seeming is unreal— interpret the immateriality of all things—Giaûi Töôùng Voâ Taùnh. khoâng. Appearance of the white curl of hair between Apprehend the idea of reality: Enter into the the eyebrow: Baïch

Haøo Töôùng—See Baïch Haøo. idea of reality—Perceive the idea of reality—Appearing in various forms and utilizing Giaùc ngoä lyù thöïc töôùng, hay nhaäp vaøo lyù thöïc various means to save beings: By various means, töôùng—See Ngoä Nhaäp. perform Buddha-work in all regions, all networks, Apprehend the realm of reality: Thoâng Ñaït all circles, all systems, in all worlds—Duøng caùc Phaùp Giôùi—Hieåu ñöôïc caûnh giôùi thöïc taïi. thöù phöông tieän ôû nôi taát caû phöông, taát caû löôùi, taát Apprehensible: Ñaéc Tri—Hieåu roõ, thaáu roõ. caû voøng, taát caû heä thoáng, taát caû theá giôùi maø laøm Apprehensions: Giaùc (bieát). Phaät söï. Apprehension of the meaning of reality Appease (v) the mind: Ñieàu taâm (laøm tónh taâm). through wisdom: Tueä nghóa. Appellation (n): Samabhidha (skt)—Danh hieäu Apprehension of ultimate reality: Dharma- (ñaïi tröôïng phu)—Appellation of greatness. viraja (skt)—Pure dharma—Pure truth—Thanh Appellation designation: Epithet—Danh hieäu. tònh phaùp—Tinh chaân. Applaud (v): Hoan ngheânh. Apprehensive (a): Asanki (p)—Asanta (skt)— Apple of one's eye: Pupil—Con ngöôi cuûa maét. Baát An—Anxious—Discomfort—Want of Application (n): Upanaya (skt)—AÙp duïng Kinh— tranquility. Hôïp—Söï aùp duïng. Apprehensive and carefully, as if on the brink Application of patience: Nhaãn Gia Haønh—Thöïc of a deep gulf, or as if treading on thin ice: Sôï hieän nhaãn naïi. haõi caån thaän nhö ñeán choã nöôùc saâu hay ñi treân Applied Buddhism: Phaät giaùo öùng duïng—Phaät baêng moûng (chieán chieán caêng caêng, nhö laâm thaâm giaùo thöïc tieån. uyeân, nhö lyù baïc baêng). Applied thought: Discursive thought—Thought Approach (v): Tieán ñeán. applied, directed to an object—Taàm, yù töôûng daùn Approach of admonishment: Phaùp giöõ giôùi—See vaøo hay höôùng ñeán moät ñoái töôïng (söï suy nghó lyù Giôùi Moân. luaän). Approach dying: Laâm chung—To approach on Apply (v) for: Xin hay thænh caàu. the brink of death. Appoint (v): Chæ ñònh Approach the gods or Buddhas in worship: Appoint one's heir: Laäp töï. Tham Ngheä—Khi leã baùi, ngöôøi ta tin raèng mình coù Appreciate (v): Traân quyù—Bieát ôn. theå ñeán hoïc hoûi vôùi chö Thieân hay chö Phaät. Appreciate a Dharma talk: Ca ngôïi cuoäc Phaùp Approach of meditative absorption: The door of thoaïi. dhyana—Tam Ma Ñòa Moân—See Phaùp

Moân Thieàn Ñònh. cuûa vò thaày ñoái vôùi söï giaùc ngoä cuûa ñeä töû . Approach (v) to the problem of knowledge: Approve: Accept—Chaáp thuaän. Caùch lyù giaûi veà vaán ñeà kieán thöùc. Approximate enlightenment: See Töông Töï Approaching the midday: Laâm Teà—Gaàn giôø Giaùc. ngoï—Near noon. Approximately (adv): AÙng chöøng—About. Appropriate: (a): Correct—Suitable—Ñuùng— Appurtenances: Appurtenances of a monk—See Phuø hôïp—(v): Chieám höõu. Thaát Söï Tuøy Thaân. Appropriate audience for the occasion Apramada (skt): Exertion—Baát phoùng daät. Appropriate conduct: Haïnh kieåm thích hôïp (cuûa Apramana (skt): Apamaa (p)—Voâ löôïng— moät ngöôøi con Phaät)—To be a good Buddhist, you Boundless—Countless—Immeasurable— should have an appropriate conduct of a real Infinite—Measureless—Unlimited. Buddhist. You should always conduct yourself Apramanabha (skt): Infinite (Immeasurable) according to the Buddha's teachings. To achieve Infinite Light Heaven—Light or splendor—See these, you will not only become

a noble man and Voâ Löôïng Quang Thieân. attain happiness in this very life, but you will also Apramanabha-deva (skt): Appamanabha-deva be able to leave this world without fear for you (p)—Realm of infinite light—Coõi trôøi voâ löôïng have committed no sins—Laøm moät phaät töû thuaàn quang—See Voâ Löôïng Quang Thieân. thaønh, baïn phaûi coù haïnh kieåm thích hôïp cuûa moät Apramana-dhyana (skt): The measureless- ngöôøi con Phaät chôn thuaàn. Baïn phaûi luoân haønh xöû meditations—See Töù Voâ Löôïng Thieàn. theo nhöõng lôøi Phaät daïy. Laøm ñöôïc nhö vaäy chaúng Apramanani (skt): Immeasurable minds—See nhöõng baïn trôû thaønh moät con ngöôøi cao thöôïng, Voâ Löôïng Taâm. ñaït ñöôïc haïnh phuùc ngay trong ñôøi naøy, maø coøn coù Apramanasubha (skt): Boundless purity— theå baïn seõ rôøi khoûi coõi naøy khoâng chuùt sôï seät vì Infinite (Limitless) Purity—Voâ löôïng Tònh. baïn khoâng phaïm phaûi loãi laàm naøo. Apramanasubh-deva (skt): Infinite (Limitless) Appropriate explanation: Tuøy Nghi Thuyeát—Söï Purity Heaven—Voâ löôïng Tònh Thieân. giaûi thích thích hôïp. Apranihita (skt): Appanihita (p)—Appropriate methods: Phöông caùch hay phaùp Wishlessness—Desirelessness—Voâ Nguyeän moân hôïp lyù—One should select an appropriate (khoâng coù baát cöù söï ham muoán naøo). method and practice it perseverance until Apranihita-samadhi (skt): Appanihita-samadhi reaching the Western Pure Land—Chuùng ta neân (p)—Samadhi on non-contrivance Wishless löïa moät phöông caùch hôïp lyù cho ñeán khi veà Taây samadhi—Voâ nguyeän tam muoäi. Phöông Tònh Ñoä. Aprapti (skt): Non-acquisition—Phi ñaéc. Appropriate revision: Hieäu ñính (söûa chöõa laïi Apratihata (skt): Unhindered—See Voâ Ngaïi. cho thích hôïp). Apratisamkhyanirodha (skt): An annihilation Appropriating consciousness: Adana-vijnana taking place without premeditated efforts—See (skt)—A Ñaø Na Thöùc—Alaya consciousness— Phi Traïch Dieät. Another name for Alaya-vijnana—Thöùc coù taùnh Aprati-samkhya-nirodha-samkrta (skt): chaáp chaët—See A Laïi Da Thöùc. Apratisamkhyanirodha—Phi traïch dieät. Appropriation (n): Söï thích hôïp. Apratisthita (skt): Khoâng truï vaøo ñaâu—Non- Approval: Mudra (skt)—Acceptance—Söï chaáp abiding—See Voâ Sôû Truï. thuaän Bieåu töôïng (daáu hieäu)—Stamp— Apratisthita-nirvana (skt): Nirvana of No Approval—Assurance—Emblem—Proof—Seal— Abode—Voâ Truï Xöù Nieát Baøn. Sign—Symbol—Manual signs indicative of Apravishtam (skt): See Baát Nhaäp. various ideas. Apriorism: Thuyeát veà boån höõu (thuyeát döïa treân Approval of enlightenment: Seal of approval— nhöõng caùi ñaõ bieát). See AÁn Khaû. Apriyasamparayoyga (p): Meet the hateful is Approval of enlightenment of a disciple by the suffering—See Oaùn Taéng Hoäi Khoå. master: AÁn Khaû Chöùng Minh—Söï chöùng minh

Apsara (skt): Phi Thieân—Not devas, i.e. asuras— Arahant is incapable of taking what is not Khoâng phaûi laø chö Thieân, maø phaûi chòu quaû baùo given so as to constitute theft: Moät vò laäu taän Tyø gioáng nhö chö Thieân, thí duï nhö A Tu La. Kheo khoâng theå coá yù laáy cuûa khoâng cho ñeå taïo toäi Apunnabhisankharo (p): Demeritorious karmic troäm caép. formation—Phi phöôùc haønh. Arahant is

incapable of telling a deliberate lie: Apunya-karma (skt): Demeritorious karma- Moät vò laäu taän Tyø Kheo khoâng theå töi mình bieát maø formation—Phi phöôùc nghieäp. noùi laùo. Aputtaka-sutta (p): Sutra on heirlessness, in the Arahanthood: Arahantship—A-La-Haùn. Samyutta-nikaya, III. 19-20—Kinh Voâ Thöøa Töi Arahantship: Arahanthood—See Töù Thaùnh Quaû. (khoâng coù ngöôøi noái doøng truyeàn thöøa), trong Arahatta (p): Arhattva (skt)—Quaû vò A La Haùn— Töông Öng Boä Kinh, III. 19-20. Sainthood—The final stage of sainthood, or the Araa (p): Araakanga (p)—Aranya (skt)—A Lan state of being an Arhat. A person who has Nhaõ—Forest—A remote place with stillness— eradicated all passions and desires—Baäc chöùng Moät nôi yeân tónh trong röøng saâu. quaû vò thaùnh cuoái cuøng, ngöôøi ñaõ nhoå taän goác ham Araakanga (p): Aranya (skt)—See Araa. muoán vaø duïc voïng. Araa-sutta (p): Araakanga-suttam (p)—Sutra on Arahatta-magga (p): A La Haùn Ñaïo—Path of the wilderness, in the Samyutta nikaya I.9—Kinh Arahantship—Con ñöôøng cuûa baäc A La Haùn. A Lan Nhaõ Xöù, trong Töông Öng Boä Kinh I.9. Arahatta-phala (skt): Ariyaphalam (p)— Arabbha-vatthuni (p): Baùt Tinh Taán Söï (taùm söï Arahanthood—The fruition of arahantship—The tinh taán)—Occasions for making an effort. fruit of Arhat discipline—The fruit of Arhatship— Arada-kalama (skt): Alara-kalama (p)—Uaát Ñaø See A La Haùn Quaû and Töù Thaùnh Quaû. Ca La La—See A La La. Arajas (skt): Anu-raja (skt)—Thuûy Traàn—Cöïc Aradanakalpalata (skt): Buddha's stories written nhoû—Very small—Minute—Slight—Small— in Sanskrit—Nhö YÙ Man Duï—Phaät truyeän baèng Subtle—It is used in the sense of a molecule tieáng Phaïn. seven times larger than an atom—Vi traàn cöïc nhoû Araddhaviriyo (p): Arden and zealous—Haêng hay vi teá, ñöôïc duøng vôùi nghóa laø moät phaân töû, baûy say vaø nhieät thaønh. laàn lôùn hôn moät nguyeân töû. Araha (p): Completely pure, worthy of worship or Arama (p&skt): Monastery—Temple—Moät töi respect from humans and gods—Hoaøn toaøn trong vieän cho caùc Tyø Kheo. saïch thanh tònh, xöùng ñaùng ñöôïc ngöôøi, trôøi vaø Aramana (p): Aranna (skt)—A lan nhaõ. phaïm thieân kính troïng. Ñaây laø aân ñöùc ñaàu tieân Arammana (p): Alambana (skt)—Perceptual trong möôøi aân ñöùc cuûa Phaät. referent—Referential object—Phan duyeân—Sôû Arahant (skt): Arhat (p)—A La Ha—A-La- duyeân. Haùn—The arhan who has overcome mortality— Arangaka (p): Veä Ñaø Laâm Luaän—A Vedic ÖÙng Cuùng—See Thaäp Hieäu. treatise on forest. Arahant is incapable of committing sexual Aranna (skt): Aramana (p)—A lan nhaõ—A intercourse: Moät vò laäu taän Tyø Kheo khoâng theå forest: Moät ngoâi röøng—A monastery in the forest: coá yù haønh daâm. Moät ngoâi tònh xaù trong röøng. Arahant is incapable of deliberately taking the Arannavasi (skt): A Sanskrit term for “forest life of a living being: Moät vò laäu taän Tyø Kheo dweller.” General term for Theravada monks who khoâng theå coá yù saùt haïi ñôøi soáng loaøi höõu tình. eschew life in cities or settled monasteries and Arahant is incapable of storing up goods for attempt to recreate the eremitical life of the early sensual indulgence as he did formerly in the Buddhist order. Like the monks of the Pali Canon, household life: Moät vò laäu taän Tyø Kheo khoâng theå they wander from place to place, only taking

tieâu duøng caùc vaät chöùa caát vaøo caùc thuù vui duïc laïc shelter during the rainy season retreat, and subsist nhö khi coøn laø cö só. solely on alms—Töø Baéc Phaïn chæ “ngöôøi truù nguï trong röøng raäm.” Moät töø toång quaùt trong Phaät giaùo Nguyeân Thuûy ñeå chæ nhöõng vò Taêng choái boû cuoäc

soáng an ñònh trong caùc töï vieän vaø coá taùi taïo cuoäc Archishmati-bhumi (skt): Dieãm Hueä ñòa. soáng aån só cuûa giaùo ñoaøn Phaät giaùo buoåi sô khai. Architecture: The art of building—Khoa kieán Cuõng gioáng nhö caùc nhaø sö trong kinh ñieån Pali. truùc. caùc vò Taêng naøy raøy ñaây mai ñoù, chæ truï laïi vaøo Archive (n): Vaên khoá. muøa möa, vaø chæ soáng baèng cuûa cuùng döôøng cuûa Archpriest: See Toïa Chuû Noâ. thí chuû maø thoâi. Ardent (a): Nhieät taâm. Aranya (skt): Araa (p)—Araakanga (p)—Arinya Ardent desire: Maõnh Lôïi Duïc Laïc—Loøng ham (skt)—Forest—Remote place—A solitary place, muoán maõnh lieät—Fierce desire. usually in the forest—See A Lan Nhaõ. Ardra (skt): Bahu (skt)—Tham—Name of one of Aranyaka (skt): One who lives in the forest to the twenty eight constellations—See Twenty practice the dharma: Ngöôøi tu trong röøng— One eight constellations. who leave his home to seek enlightenment: Ngöôøi Area of a vihara: Area of a monastic xuaát gia ñi tìm söï giaùc ngoä—Nhaøn cö. establishment—Ñaïi giôùi. Arannya-Biku (jap): See Forest monk. Areligious (a): Voâ toân giaùo. Aranya Bhikshu (skt): A Luyeän Nhaõ Tyø Kheo— Arfura (skt): A Chaâu Ñaø—Name of a hermit who A forest Bhiksu—A monk who lives a solitary life was said to be a previous life of in the forest—Laâm Taêng hay Sôn Taêng, vò Tyø Maudgalyayana—Teân vò ñaïo só tieàn thaân cuûa Muïc Kheo soáng ñoäc cö trong röøng. Kieàn Lieân. Arata-kalama (skt): Giaûi ñaõi. Arghya (skt): Fragrant liquid—Nöôùc thôm. Arati (p & skt): Discouragement—Baát nhö yù— Argpya: Offering—See Cuùng Döôøng. Naûn chí. Argue (v): Caõi—To dispute—To quarrel. Arava-kayanam (skt): Thanh vaên—One of the Argue (v) against: Lyù luaän choáng laïi. five vehicles. Argue (v) in a circle: Rôi vaøo voøng lyù luaän laån Arayashiki (jap): Alaya-vijnana (skt)—A Laïi Da quaån. Thöùc—Alaya consciousness (store), one of the Argue (v) in favour of: Lyù luaän nghieâng veà. eight consciousnesses—See A Laïi Da Thöùc and Argue in a loud voice: Commits an Expression of Baùt Thöùc. Regret Offence—Tranh caõi lôùn tieáng laø phaïm giôùi Arbitrary (a): Ñoäc ñoaùn—Dogmatic. Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm hoái) Arbuda (skt): Abuda (skt)—AÙc Boä Ñaø—See AÙt Argue with obstinacy: Duøng chöõ böôùng ñeå caõi lyù Phuø Ñaø Ñòa Nguïc. (Cöôõng töø ñoaït lyù). Arca (skt): See A Lôïi Sa. Arguing of right and wrong: Tranh luaän thò phi Arcana path: Huyeàn Du—Con ñöôøng bí aån. (ñuùng sai). Archaeology: Khaûo coå hoïc. Argument (n): Luaän chöùng—The four arguments Archaic style: Loái vaên chöông coå. which Vasubandhu quoted from the Exegetic Arched insteps: See Arched top feet. Literature. Vasubandhu prefers Vasumitra’s Arched top feet: Arched insteps—Treân baøn chaân opinion as the best of the four arguments though noåi cao ñaày ñaën. he was not entirely satisfied with it—Boán luaän Archery: The Art of Archery and Zen—Archery chöùng maø ngaøi Theá Thaân ñaõ trích daãn töø neàn vaên is one of the traditional East Asian martial arts hoïc Luaän Taïng. Trong ñoù Theá Thaân taùn

ñoàng most closely associated with the Zen sect of quan ñieåm cuûa Theá Höõu laø hôïp lyù nhaát trong soá Buddhism—Moät trong nhöõng loái voõ thuaät cuûa cö boán luaän chöùng, duø oâng khoâng hoaøn toaøn thoûa maõn daân vuøng Ñoâng AÙ coù lieân heä maät thieát thieàn toâng vôùi noù—See Töù Luaän Chöùng. trong Phaät giaùo—See Cung Ñaïo and Ngheä Thuaät Argumentation (n): Luaän thuyeát. Baén Cung Vaø Thieàn. Arhan: A La Haùn—See Töù Höôùng. Archetype: Khuoân maãu—Model. Arahattamagga (p): A La Haùn Ñaïo—Path of Archishmati (skt): Blazing land—Ground of Arahantship—Con ñöôøng cuûa baäc A La Haùn. blazing wisdom—Dieãm Hueä ñòa.

Arhat (p): A-la-haùn—Arhat literally means “foe Arise (appear) in the world: Be born or come destroyer,” or “worthy of respect.” In early Indian into life—Xuaát hieän ôû ñôøi. Buddhism, the arhat was the most respected figure Arisen from prior habituation: Tieàn Taäp Khôûi— in the Buddhist community, for arhat was the one Naûy sinh töø thoùi quen ñaõ coù töø tröôùc. who had attained nirvana, who had servered Arisen light: The light in temporary affliction and would not be reborn into the world manifestations—See Hieän Khôûi Quang. of suffering. According to the Theravada School, Arishta (skt): Baát dieät, khoâng theå tieâu dieät ñöôïc — Arhat is the highest rank of attainment in The imperishable. Theravada Buddhism. Araht is one who has cut Arising: Sinh Khôûi—Naûy sinh ra. off all afflictions and reached the stage of Arising of citta: Uppada-khana (p)—Sanh Khôûi “Nothing left to learn.” This is the highest stage of Taâm—Arising of thought. the four kinds of holy phalas in Hinayana Arising of delusions: Khôûi leân nhöõng sai laàm. Buddhism—A La Haùn coù nghóa laø “Boá Ma,” hay Arising, dwelling, decaying, and passing away: “ÖÙng Cuùng.” Trong thôøi Phaät giaùo AÁn Ñoä nguyeân Sanh, Truï, Dò, Dieät—Birth, growth, decay and thuûy, A La Haùn laø moät hình aûnh ñaùng kính nhaát death are the four phases of existence on earth— trong coäng ñoäng Phaät giaùo, vì A La Haùn laø baäc ñaõ Boán giai ñoaïn hieän höõu treân theá gian. ñaït ñöôïc Nieát Baøn, baäc ñaõ caét ñöùt phieàn naõo vaø seõ Arising of errors: Khôûi leân nhöõng sai laàm—See khoâng coøn taùi sanh trong theá giôùi khoå ñau nöõa. Nhò Khôûi. Theo Phaät giaùo Nguyeân Thuûy, A La Haùn laø möùc Arising and extinction: Utpadanirodha (skt)— ñoä ñaït ñaïo cao nhaát trong Phaät giaùo Nguyeân Thuûy. Sanh vaø Dieät—See Sanh Dieät. A La Haùn laø baäc ñaõ ñaït tôùi giai ñoaïn “Voâ Hoïc.” Arising in a good place, a heavenly world Ñaây laø Thaùnh quaû cao nhaát trong Töù Thaùnh Quaû after death: Ngöôøi giöõ giôùi, sau khi thaân hoaïi Tieåu Thöøa—See Töù Thaùnh Quaû. meänh chung ñöôïc sanh leân thieän thuù hay Thieân Arhat’s deliverance from hindrances to giôùi—See Naêm Ñieàu Lôïi Ích Cuûa Ngöôøi Giöõ Ñuû wisdom: Hueä giaûi thoaùt—Trí hueä giaûi thoaùt cuûa Giôùi. baäc A La Haùn, aùm chæ caùc baäc A La haùn ñoän caên Arising of personality: Sakkaya-samudayo anto ñaõ lìa boû chöôùng phieàn naõo. (p)—Höõu thaân taäp bieân. Arhat images: Hình töôïng caùc vò A La Haùn. Arising from the primal nature: See Taùnh Khôûi. Arhatship: Stage of an arhat—A La Haùn ñòa (A Arista (skt): Arittha (p)—See A Tuùc Tra. La Haùn quaû)—See Töù Thaùnh Quaû. Aristaka (skt): A Leâ Tra—Name of a monk. Arhattva (skt): Arhat

(skt)—See Töù Thaùnh Quaû. Aristocracy (n): Taàng lôùp quyù toäc. Aranyaka (skt): Hermitage—Live in retirement Aristotle (n): Trieát gia Hy Laïp (384-322 B.C.)— —A lan nhaõ—Nhaøn cö. Greek philosopher (384-322 B.C.). Arhats or saints: Thaùnh nhaân—See Baùt Phuùc Arittha (p): See Arista. Ñieàn. Ariya (p): Aryaka (skt)—Saint—Noble person Arhya (skt): Argha (skt)—A Giaø—1) Water: who has attained enlightenment—Thaùnh nhaân— Nöôùc; 2) Ceremonial water, e.g. offerings of Ñaáng Toái thöôïng. scented water, or water containing fragrant Ariya-atthangika-magga (p): Baùt Thaùnh Ñaïo— flowers in ceremonies: Nghi thöùc daâng nöôùc thôm Noble Eightfold Path. trong caùc buoåi leã. Ariya-dana (p): See Ariya-dhanani. Arinya (skt): Araa (p)—Araakanga (p)—A lan Ariya-dhanani (p): Seven Treasures of nhaõ. Enlightened Beings—See Thaát Thaùnh Taøi. Arise: Appear—Come into being—Khôûi daäy— Ariyaka (skt): Ariya (p)—Thaùnh nhaân—Ñaáng Toái Sinh khôûi—Xuaát hieän—The Tathagata arises in thöôïng. the world, the Arhat, the Fully Self-Awakened Ariya-magga (p): Arya marga (skt)—Thaùnh One—Ñöùc Nhö Lai xuaát hieän ôû ñôøi, baäc A La ñaïo—Noble path—Path of holiness. Haùn, Chaùnh Ñaúng Chaùnh Giaùc.

Ariyan (p): Arya (skt)—Aryaka (skt)—Saint— Moät loaïi caây quyù beân AÁn Ñoä. Ngaøi Long Thoï ñaûn Noble person who has attained enlightenment— sanh döôùi coäi caây naày neân mang teân Nagarjuna. Thaùnh nhaân—Ñaáng Toái thöôïng. Arka (skt): A La Ca—A Ca—A Giaø—Hoa Ariyan-abiding: Ariyo-viharo (p)—Thaùnh truù. traéng—White flower. Ariyan dispositions: Thaùnh cö—Ariya-vasa (p)— Armor: AÙo giaùp. See Möôøi Thaùnh Cö. Armor of dedication: Giaùp hoài höôùng—Use to Ariya-pariyesa (p): Thaùnh Caàu—Holy seeking— construct the adornments of all Buddhas—Duøng Noble seeking of renunciation for ñeå kieán laäp taát caû söï trang nghieâm cuûa Phaät. enlightenment—Xuaát gia caàu ñaïo giaùc ngoä. Armor of firm stability and freedom from Ariya-pariyesa-suttam (p): Kinh Thaùnh Caàu— distraction of the mind of universal knowledge: Sutra on holy seeking—Sutra on noble seeking of Giaùp nhöùt thieát trí taâm kieân coá chaúng taùn loaïn— renunciation for enlightenment—Kinh xuaát gia Use to prevent cultivators from enjoying other caàu ñaïo giaùc ngoä. vehicles—Duøng ñeå traùnh vieäc öa thích nhöõng thöøa Ariyaphalam (p): Thaùnh Quaû—The holy truth— khaùc. Fruit of the saintly life (bodhi or nirvana)—Holy Armor of great benevolence: Giaùp ñaïi töø—Use fruition—Fruit of Arhatship—The fruition of to rescue all sentient beings—Duøng ñeå cöùu hoä taát holiness—Ñaïo quaû cuûa baäc Thaùnh, ñaït ñöôïc Boà caû chuùng sanh. Ñeà hay Nieát Baøn. Armor of great commitment: Giaùp ñaïi Ariya-puggala (p): Arya (skt)—Ayiraka (skt)— nguyeän—Use to fulfill all their tasks—Duøng ñeå Genuine sages—Noble people—The saint—See hoaøn taát moïi vieäc laøm ñeán choã roát raùo. Thaùnh Giaû. Armor of great compassion: Giaùp ñaïi bi—Use Ariya-sacca (p): Töù Dieäu Ñeá—Four Noble Truth. to endure all suffering—Duøng ñeå kham chòu taát caû Ariyasaccani (p): Noble truth—Thaùnh Ñeá—Chaân söï khoå. lyù cao thöôïng. Armor of single-minded certainty: Giaùp nhöùt Ariya-samgha (p): Community of noble ones—taâm quyeát ñònh—Help freeing from doubts and Thaùnh Taêng Ñoaøn. confusion in

regard to all things—Nhaèm giuùp xa Ariya-savaka (p): Noble disciple—Noble lìa nghi hoaëc nôi caùc phaùp. hearer—Thaùnh Thanh Vaên. Armor of skill in means: Giaùp thieän xaûo phöông Ariyatthangikamagga (p): Aryaøstangikamaørga tieän—Use to generate universal roots of (skt)—Noble Eightfold Path—Baùt Chaùnh Ñaïo. goodness—Duøng ñeå xuaát sanh thieän caên phoå moân. Ariya-vamsa (p): Töù Thaùnh Chuûng—See Töù Armor of virtue: Giaùp phöôùc ñöùc—Use to Thaùnh Haønh. benefit all sentient beings—Duøng ñeå laøm lôïi ích Ariya-vamsa-sutta (p): Kinh Töù Thaùnh Haønh, taát caû chuùng sanh. trong Taêng Nhaát A Haøm IV.28—Sutra on the Armor of the ways of transcendence: Giaùp Ba traditions of the noble ones, in the Anguttara La Maät—Use to liberate all conscious beings— nikaya IV.28. Duøng ñeå ñoä thoaùt taát caû chuùng sanh. Ariyo (p): Toân giaû—An Honored One—An Armor of wisdom: Giaùp trí hueä—Use to destroy Honourable One—A sage—A saint—An Arhat. the darkness of affliction of all sentient beings—Ariyo-viharo (p): Ariyan-abiding—Thaùnh truù— Duøng ñeå döùt toái aùm phieàn naõo cuûa taát caû chuùng See Three dharmas (LII). sanh. Arjaka (skt): A Leâ Thuï—A tree with white Armorous net: Love net—Löôùi tình. scented flowers, said to fall in seven parts, like an Armpit-covered inner robe: Sanikaloka (skt)— epidendrum—Moät loaïi caây coù hoa thôm. Kieät Chi. Arjuna (skt): A Chu Ñaø Na—A Thuaän Na—A Army of afflictions: Phieàn Naõo Quaân—The army noble tree in India. Nagarjuna obtained this name of temptations, tempters or allurements. because he was born under the foot of this tree— Army of Asura: A tu la quaân.

Army of liberation: Vimukti-sena (skt)—Giaûi Arogyra (skt): Healthy—Absence of illness—An Thoaùt Quaân. laønh. Army of Mara: Ma quaân (quaân binh ma aùc)—Aroma (n): Muøi höông. Demonic afflictions—The mara or the tempter of Around: On every side—Chu (chung quanh). the passions who troubles mind and body, Arousals of craving: AÙi sanh. obstructs the entrance to bodhi—Loaïi ma coù theå Arouse (v): Khai Giaùc—To awaken, or to allow laøm roái loaïn thaân taâm, chöôùng ngaïi boà ñeà—See the original Buddha-nature to open and enlighten Ma Phieàn Naõo and Töù Ma. the mind—Laøm cho Phaät taùnh baûn sô ñöôïc khai Army of temptations: Ñaïo quaân cuûa söï caùm doã. môû vaø taâm trí ñöôïc giaùc ngoä. Arni (skt): Alni (skt)—See A Lôïi Ni. Arouse (v) energy: Tha thieát soáng tinh taán. Arnold, Sir Edwin (1832- 1904): One of the Arouse the determination for enlightenment famous British literary figures, author of an with extraordinary will: Duøng thuø thaéng nguyeän influential poem on Buddhism entitled “The Light phaùt Boà Ñeà taâm, töï bieát thoï kyù. of Asia,” which was published in 1879. The poem Arouse right energy: Bodhisattvas arouse right describes the life and teaching of Sakyamuni energy, diligently cultivating all difficult practices Buddha. This poem has made a considerable of enlightening beings, entering the ten powers of contribution to the Dharma propagation among Buddhas without hindrances—Khôûi chaùnh tinh Westerners since then. Although a devout taán, sieâng tu taát caû khoå haïnh cuûa Boà Taùt, nhaäp Christian, Arnold still saw much in common thaäp löïc cuûa Phaät khoâng chöôùng ngaïi. between Christianity and Buddhism. He became Arrange (v): To fix at—To place or put—An vò. Principal of

Deccan College in Poona, India, in Arrange one's robe: Söûa y aùo laïi cho ngay thaúng. 1856, at the age of 25. At the same time he Arrangement: The arrangement, which can composed Buddhist poetry and translated many arrange and distribute all skillful and good texts from Sanskrit to English. He visited deeds—Trang nghieâm phong luaân, coù khaû naêng Bodhgaya in 1885 and campaigned for funds to laøm trang nghieâm vaø phaân boá caùc ñieàu thieän xaûo. restore it from its dilapidated condition—Sir Arrangement of all the goodness: Trang Edwin Arnold, moät trong nhöõng khuoân maët vaên Nghieâm Phong Luaân, coù khaû naêng trang nghieâm chöông noåi tieáng cuûa Anh Caùt Lôïi, taùc giaû cuûa taäp vaø phaân boá caùc ñieàu thieän xaûo. thô coù aûnh höôûng trong Phaät giaùo chuû ñeà "AÙnh Array: Alamkaraka (skt)—Adornment—Array— Saùng AÙ Chaâu," ñöôïc xuaát baûn naêm 1879. Taäp thô Glory—Ornament—To ornate—To adorn—See dieãn taû laïi cuoäc ñôøi vaø giaùo phaùp cuûa Ñöùc Thích Trang Nghieâm. Ca Maâu Ni Phaät. Thi phaåm naøy ñaõ ñoùng goùp phaàn Array of pure lights atmosphere: Tònh Quang lôùn vaøo vieäc truyeàn baù chaùnh phaùp ñeán ngöôøi Taây Trang Nghieâm phong luaân. phöông töø ñoù ñeán nay. Maëc duø laø moät tín höõu Cô Arrest: To seize—To take—Caâu (baét giöõ). Ñoác thuaàn thaønh, Arnold vaãn thaáy coù nhieàu ñieåm Arrive at the truth is without difficulty: Shodo- töông ñoàng giöõa Cô Ñoác vaø ñaïo Phaät. OÂn g trôû Munan (jap)—See Chí Ñaïo Voâ Nan. thaønh Vieän tröôûng cuûa Vieän ñaïi hoïc Deccan, ôû Arrogance (n): Söï kieâu maïn—1) Kieâu (khi lôøn Poona, AÁn Ñoä vaøo naêm 1856, vaøo tuoåi 25. Vaøo ngöôøi khaùc)—See Thaát Maïn and Baùt Kieâu; 2) thôøi ñoù oâng cuõng laøm thô vaø phieân dòch nhieàu kinh Mana (skt): Maïn, ngaõ maïn töï cao töï phuï; 3) ñieån ra Anh ngöõ töø ngoân ngöõ Baéc Phaïn. OÂng vieáng Devout Buddhists should always remember that thaêm Boà Ñeà Ñaïo Traøng vaøo naêm 1885 vaø phaùt envy is generated by one's feeling of inferiority, ñoäng quyõ truøng tu Ñaïo Traøng töø tình traïng ñoå naùt. while pride, haughtiness, and arrogance are born Arogya (skt): An Laønh—Welfare—See Kha Loä from a false sense of superiority. These kinds of Chæ. pride and arrogance are caused by looking at Arogya-mada (skt): The great intoxication of things from a distorted, self-centered point of health—Traïng thaùi ñoäc haïi cuûa söï voâ beänh. view. Those who have truly understood the Arogya-mado (p): Voâ beänh kieâu—Intoxication with health—Kieâu maïn vì thaân khoâng beänh.

Buddha's teachings and been able to obtain a right Arsagatha (skt): A Li Sa Keä—Natural fulfilment view of things will never succumb to such warped mantra—Töï Nhieân Thaønh Töïu Chaân Ngoân. thinking—Phaät töû thuaàn thaønh neân luoân nhôù raèng Art: Ngheä thuaät—According to extant records of taät ñoá phaùt sinh do ngöôøi ta coù caûm giaùc mình thaáp the earliest Buddhist community, iconographic keùm, trong khi kieâu maïn (taø maïn, ngaõ maïn, taêng representation was discouraged by Sakyamuni thöôïng maïn, etc.) phaùt sinh töø caûm giaùc töï toân sai Buddha and his followers, who wanted to prevent laàm. Nhöõng thöù töï kieâu naøy sinh ra do ngöôøi ta the development of cults that focus on the figure nhìn caùc söï vaät töø moät quan ñieåm sai leänh. Nhöõng of the Buddha, rather than on the

doctrines and ai ñaõ thöïc söï thoâng hieåu Phaät phaùp vaø coù theå ñaït practices he taught. In addition, the central focus ñöôïc caùi nhìn ñuùng ñaén veà söï vaät seõ khoâng bao of the monastic community was introspective giôø nhaân nhöôïng loái suy nghó leäch laïc nhö theá. meditation, rather than external symbolism. As Arrogance is to be abandoned: Quaù maïn caàn Buddhism grew and attracted more followers, phaûi töø boû. artistic representations began to appear. There Arrogance because of clan or name: Caäy nôi was, however, an initial reclutance to represent gia theá hay tieáng taêm maø kieâu maïn—See Baùt the Buddha directly, and so he was often depicted Kieâu. in aniconic motifs, such as his footsprints (buddha- Arrogance because of cleverness: Caäy nôi pada) or the Bodhi Tree (Bodhi-Vrksa). The most thoâng minh trí tueä maø kieâu maïn—See Baùt Kieâu. widespread aniconic representation of the Buddha Arrogance because of good looks: Caäy nôi was in the form of reliquaries called “Stupas.” töôùng haûo maø kieâu maïn—See Baùt Kieâu. These continue to be popular throughout the Arrogance because of independence or high Buddhist world, and a plethora of styles has position: Caäy nôi töï taïi hay quyeàn cao chöùc developed. In Indian Buddhism it was commonly troïng maø kieâu maïn—See Baùt Kieâu. thought that they physically represented the Arrogance because of strength: Caäy mình maïnh Buddha, and some texts indicate that it was hôn ngöôøi neân kieâu maïn—See Baùt Kieâu. widely believed that venerating a stupa was Arrogance because of wealth: Caäy nôi nhieàu equivalent to venerating the Buddha himself. tieàn laém baïc maø kieâu maïn—See Baùt Kieâu. Iconic representations began to appear on stupas Arrogance and pride: Kieâu Maïn—Arrogance some time after the reign of Asoka (272- 236 and pride, a kind of klesa—Kieâu maïn laø teân moät B.C.), and a number of figures are found on stupas loaïi phieàn naõo—See Nguõ Thöôïng Phaàn Keát. at Bharhut, Sanci, and Amaravati. These Arrogance because of strength: Caäy mình maïnh monuments have carved depicting scenes from hôn ngöôøi neân kieâu maïn—See Baùt Kieâu. the life of the Buddha. Around the end of the first Arrogance because of wealth: Caäy nôi nhieàu century, artists began to fashion representations of tieàn laém baïc maø kieâu maïn—See Baùt Kieâu. the Buddha, and the Buddha dispersed symbol in Arrogant and haughty: Ngaõ maïn coáng cao. Buddhist art all over the world. The earliest known examples of the Buddha image borrowed Arrogant thoughts: Maïn töôûng (nhöõng tö töôûng motifs from non-Buddhist traditions, since there kieâu maïn). was at that time no accepted notion regarding how Arrow of desire: Duïc Tieån. he should be represented. Artists in Mathura, 1) The arrows of desire, or lust: Nhöõng muõi teân present-day north central India, for example, cuûa loøng tham duïc. adopted imagery from the depiction of Yaksas, 2) The darts of the Bodhisattva, who hooks and and in Gandhara, present-day Afghanistan, artists draws all beings to Buddha: Duïc Kim Cang— appear to have been influenced by Greek art. As Nhöõng muõi teân Kim Cang cuûa Boà Taùt, duøng Buddhism spread to other parts of the world this ñeå caâu moùc vaø loâi keùo chuùng sanh veà vôùi trend continued, and the Buddha image has Phaät. acquired the characteristics and artistic motifs of Arrow’s flight: Nhaát Tieån Ñaïo—Ñöôøng teân bay. the local populations of every Buddhist society. Arrow and

rock: See Thæ Thaïch. Despite Buddhism's initial rejection of artistic representation, Buddhist art flourished both in hôi höôùng ñòa phöông cuûa caùc coäng ñoàng phaät India and throughout Asia. With the development giaùo naøy, ngheä thuaät vaø hình töôïng cuõng ñaõ quyeän of tantric Buddhism in India, art and imagery also vaøo thieàn taäp. Maëc daàu söï choái boû tieân khôûi cuûa became integrated into meditative practice. As Phaät giaùo veà nhöõng bieåu töôïng ngheä thuaät, ngheä tantric Buddhism spread to Tibet, Mongolia, thuaät Phaät giaùo vaãn thònh haønh ngay treân ñaát AÁn China, Japan, Korea and Vietnam, elaborate use vaø khaép AÙ Chaâu. Vôùi söï phaùt trieån cuûa Maät Toâng of imagery became widespread in many ôû Taây Taïng, Moâng Coå, Trung Hoa, Nhaät Boån, Ñaïi quarters—Theo nhöõng hoà sô coøn soùt laïi cuûa coäng Haøn vaø Vieät Nam, vieäc söû duïng hình töôïng moät ñoàng Phaät giaùo, nhöõng bieåu töôïng baèng hình aûnh caùch trau chuoát ñaõ trôû neân phoå caäp ôû nhieàu nôi. khoâng ñöôïc Ñöùc Phaät Thích Ca Maâu Ni vaø caùc ñeä Art of archery: Kyu-do (jap)—Cung Ñaïo—See töû cuûa Ngaøi khuyeán khích, vì caùc Ngaøi muoán traùnh Ngheä Thuaät Baén Cung Vaø Thieàn. veà sau naøy phaùt trieån ra nhöõng heä phaùi chæ nhaém Arts of the Buddhist religion: Methods of the vaøo hình töôïng Phaät, hôn laø giaùo phaùp maø Ngaøi ñaõ Buddhist religion—Ñaïo thuaät. giaûng daïy. Hôn nöõa, ñieåm taäp trung chuû yeáu cuûa Art of fencing and Zen: Bushido (jap)—The Art coäng ñoàng Phaät giaùo laø thieàn ñònh veà töï xem xeùt of Samurai and Zen—Kieám thuaät vaø Thieàn—See noäi taâm cuûa chính mình, hôn laø nhöõng bieåu töôïng Kieám Ñaïo vaø Thieàn. beân ngoaøi. Khi Phaät giaùo phaùt trieån vaø thu huùt Art of Samurai and Zen: Bushido (jap)—The art nhieàu tín ñoà hôn thì söï tieâu bieåu veà ngheä thuaät baét of fencing and Zen—Kieám thuaät vaø Thieàn—See ñaàu xuaát hieän. Tuy nhieân, coù söï ruït reø ban ñaàu ñeå Kieám Ñaïo vaø Thieàn. bieåu tröng veà Ñöùc Phaät, vaø thöôøng thì Ngaøi ñöôïc Art of Zen: See Ngheä Thuaät Thieàn. veõ döôùi nhöõng daïng khoâng phaûi ngöôøi maø cuõng Artcraft Circle: Karma-mandala (skt)—A circle khoâng phaûi laø ñoäng vaät, nhö daáu baøn chaân cuûa of sculptured figures—Kieát Ma Maïn Ñaø La—See Ngaøi hay laø caây Boà Ñeà. Lan truyeàn roäng raõi nhaát Töù Chuûng Ma Maïn Ñaø La (4). laø nhöõng "thaùp." Nhöõng thaùp naøy tieáp tuïc phoå caäp Arteries and veins: Two linked things which are trong theá giôùi Phaät giaùo, vaø quaù nhieàu kieåu caùch closely connected—See Huyeát Maïch. ñaõ phaùt trieån. Trong Phaät giaùo AÁn Ñoä ngöôøi ta Arts of Buddhist religion: Methods of Buddhist thöôøng nghó raèng nhöõng thaùp naøy tieâu bieåu cho religion—Ñaïo thuaät (phöông phaùp hay ngheä thuaät hình theå Ñöùc Phaät, vaø trong moät vaøi kinh ñieån tu haønh cuûa Phaät giaùo). ngöôøi ta coøn tin töôûng moät caùch roäng raõi raèng toân Artha (skt): Lôïi laïc—Muïc ñích—Aim— kính thaùp cuõng nhö toân kính Ñöùc Phaät vaäy. Nhöõng Meaning—Object—Advantage—Use—Wealth— bieåu töôïng veà hình theå baét ñaàu xuaát hieän treân Motive. nhöõng thaùp ôû Bharhut, Sanci, vaø Amaravati. 1) Meaning—Nghóa: When it is used as Nhöõng töôïng ñaøi naøy ñaõ ñöôïc khaéc nhöõng caûnh "meaning," it stands contrasted to words or hoïa veà ñôøi soáng cuûa Ñöùc Phaät. Vaøo khoaûng cuoái letters, and the latter are thought

inadequate theá kyû thöù nhaát, caùc nhaø hoïa só baét ñaàu veõ caùc to fully describe the former—Khi töø naày ñöôïc kieåu bieåu tröng veà Ñöùc Phaät hay nhöõng daáu hieäu duøng vôùi nghóa laø “nghóa,” noù traùi nghóa vôùi taûn maùc veà Ngaøi töø khaép nôi treân theá giôùi. Nhöõng ngoân töø hay vaên töï, vaø ngoân töø ñöôïc cho raèng thí duï sôùm nhaát veà hình töôïng cuûa Ñöùc Phaät ñöôïc khoâng töông xöùng ñeå mieâu taû ñaày ñuû veà yù möôïn töø nhöõng chuû ñeà khoâng phaûi laø cuûa Phaät nghóa. giaùo, vì coù luùc ngöôøi ta khoâng chaáp nhaän khaùi 2) Objects—Söï vaät: When it means “objects” in nieäm veà phaûi neân hoïa Ngaøi nhö theá naøo. Thí duï general, it is almost equivalent to the external nhö nhöõng nhaø hoïa só ôû Mathura, baây giôø laø Baéc world, which is, however, better expressed by Trung AÁn, chaáp nhaän hình aûnh töø böùc hoïa mieâu taû Vishaya. Vishaya seems to have a more cuûa nhöõng Daï Xoa, vaø ôû Kieän Ñaø La, baây giôø laø A collective sense than Artha when both refer to Phuù Haõn, caùc nhaø hoïa só döôøng nhö chòu aûnh the objective world—Khi töø naày coù nghóa laø höôûng cuûa ngheä thuaät Hy Laïp. Khi Phaät giaùo ñöôïc caùc söï vaät hay ñoái töôïng thì noù haàu nhö töông truyeàn ñi tôùi caùc nôi khaùc treân theá giôùi thì khuynh ñöông vôùi theá giôùi beân ngoaøi, tuy raèng theá höôùng naøy vaãn tieáp tuïc, vaø hình töôïng Ñöùc Phaät coù giôùi beân ngoaøi ñöôïc dieãn taû baèng töø Vishaya.

Vishaya hình nhö coù nghóa chung hôn laø Artha Articles of religion: Tín ñieàu toân giaùo. khi caû hai ñeàu chæ vaøo theá giôùi khaùch quan Articles for worship: See Phaät Cuï. hay ñoái töôïng. Artificial (a): Nhaân taïo. 3) Phenomena in contrast with Noumena. Artificial barriers: Chöôùng ngaïi nhaân taïo. “Practice” or the thing, affair, matter, in Artificial name: Prajnaptinamamatreyam (skt)— contrast with “Theory” or the underlying See Duy Giaû Thieát Danh. principle—“Söï” hay caùc phaùp höõu vi do nhaân Artistic work: Work of art—Coâng trình myõ thuaät. duyeân sanh ra, ñoái laïi vôùi “Lyù” hay caùc phaùp Aruna (skt): Rakta (skt)—Red—Maøu ñoû. voâ vi xa lìa khoûi moïi nhaân duyeân sanh ra. Aruna-kamala (skt): A Lö Na Hoa—Boâng sen “Thöïc haønh” ñoái laïi vôùi “Lyù thuyeát”. ñoû—The red lotus. Artha-cara (p): See Artha-carya. Arupa (skt): Formless—Without rupa, form or Artha-carya (skt): Artha-cara (p)—Lôïi haønh shape—See Phi Saéc. (haønh ñoäng vò tha)—Useful conduct—Beneficial Arupa-bhava (skt): Caûnh Giôùi Phi Saéc—Formless conduct—Useful deeds—Beneficial action— realm—Immaterial realm. Useful conduct, or beneficial action—Conduct Arupa-bhavo (p): Becoming in the formless profitable to others—See Lôïi Haønh Nhieáp. world—Voâ saéc höõu. Artha-darsimant (skt): Attha-dassimant (p)— Arupa-bhumi (skt): Immaterial realm—See Voâ Having insight into meanings—Truy xeùt nghóa lyù. Saéc Giôùi. Arthagati (skt): Nghóa Loaïi—Meaning of Arupa-brahma plane: Arupa-brahma heaven— categories of things—YÙ nghóa chuûng loaïi cuûa söï See Voâ Saéc Giôùi Thieân. vaät. Arupa-dhatu (skt & p): Arupaloka (skt)—The Arthakatha (skt): Explanation—Commentary—formless element—The realm of formlessness or Bình luaän. formless-realm—Being above the realm of Arthakriya (skt): Parahita (skt)—To benefit form—Realm beyond form—See Voâ Saéc Giôùi others—Benefitting others—Lôïi Tha. and Tam Giôùi.

Arthakrtya (skt): Performance of conduct—See Arupajhana (p): Immaterial absorption—Thieàn Coâng Haïnh. Voâ Saéc. Arthapravicayam (skt): See Quaùn Saùt Nghóa Arupaloka (p): The formless element—Caûnh giôùi Thieàn and Töù Chuûng Thieàn Ñònh. voâ saéc—See Voâ Saéc Giôùi and Tam Giôùi. Artharva-veda (skt): Arthava-veda (skt)—A-taùt- Aruparaga (skt): Craving for birth in the formless thì-ñaø—See Toång Taäp Thaàn Chuù. heaven—Desire for immaterial existence—See Artha-sastra (skt): Vedic treatise on real Voâ Saéc Tham. benefits—Veä Ñaø Thaät Lôïi Luaän. Arupasamadhi (skt): Voâ Saéc Ñònh—Mental Arthavada (skt): Thích Nghóa—Explanation of collectednesses or samapattis belonging to the the meaning of merits of rituals—Giaûi thích veà World of No-Form (arupaloka)—Söï taäp hôïp cuûa coâng ñöùc cuûa nghi leã. taâm trí thuoäc coõi voâ saéc—See Töù Voâ Saéc Ñònh. Arthavasa (skt): Ñoäng Löïc—Motive power— Arupa-tanha (p): Craving for the formless Purpose—Reason. world—Voâ saéc aùi. Arthava-veda (skt): A Tha Baø Pheä ÑaøVeä Ñaø— Arupavacara (skt): Arupadhatu (skt)— See Toång Taäp Thaàn Chuù. Arupavacaro (p)—Immaterial realm—See Voâ Saéc Arthavikalpa (skt): Phaân bieät veà taøi saûn— Giôùi. Discrimination about wealth—One of the Arupavacara-citta (p): Voâ Saéc Trí Ñònh— discriminations or “Vikalpas,” i.e, to get attached Consciousness of immaterial meditation. to gold, silver, and other various treasures and to Arupavacaro (p): Arupadhatu (skt)— the talking about them—Moät trong nhöõng loaïi Arupavacara (skt)—Immaterial realm—See Voâ phaân bieät, nhö chaáp thuû vaøo vaøng, baïc, vaø nhieàu Saéc Giôùi. ñoà quyù khaùc hay baèng caùch noùi veà caùc thöù aáy. Aruppa (p): Arupavacara (skt)—Immaterial Article of faith: Tín ñieàu.

realm—See Voâ Saéc Giôùi. Buddha—Noble knowledge—Supreme Arupya (skt): Voâ saéc ñònh—One of the four knowledge—Supreme knowledge—Sage-like or immaterial heavens—See Töù Khoâng Xöù. saint-like knowledge—See Thaùnh Trí. Arupyacarin (skt): Formless deeds—See Voâ Saéc Aryajnanacakshus (skt): Thaùnh Trí Nhaõn—The Haønh. eye of supreme wisdom, also called the wisdom Arupya-dhatu (skt &p): The realm of eye or Prajnanacakshus—Con maét cuûa trí tueä toái formlessness—See Voâ Saéc Giôùi. thöôïng, cuõng ñöôïc goïi laø tueä nhaõn. Arupaloka (p & skt): Arupadhatu (p & skt)— Arya-jnana-svabhava (skt): Thaùnh Trí Töï Formless realms—See Voâ Saéc Giôùi. Taùnh—Holy wisdom of self-nature—Holy Arupya-samapatti (skt & p): Formless wisdom of Buddha nature. absorptions—Voâ saéc ñònh—See Töù Voâ Saéc Ñònh. Aryajnanasvabhavavastu (skt): Supreme Arya (skt): Ariya (p)—Thaùnh—Venerable—wisdom as constituting the ultimate fact of Saint—A Leâ Da—A Li Da—A Li Daõ—A Löôïc— existence—See Thaùnh Trí Baùch Tính Söï. A Di—Toân Giaû. Aryaka (skt): Arya-pudgala (skt)—Thaùnh Nhaân— Arya-Acalanatha Raja: Baát Ñoäng Minh Saint—Genuine sages—Noble people. Vöông—One of the fifteen bodhisattvas who Arya-ksanti-paramita (skt): Nhaãn Nhuïc Ba La represent the Buddha’s dharmakaya, or spiritual Maät Boà Taùt (Maät giaùo)—Bodhisattva of body; wisdom in graciousness and a pierce or perfection of forbearance (Esoteric Buddhism). angry form against evil. Arya-magga (p): See Arya-marga. Arya-asrangika-marga (skt): Ariya-atthanika-Arya-mahasahasra-pramardini-sutra (skt): Thuû magga (p)—The Noble Eightfold

Path—See Baùt Hoä Ñaïi Thieân Quoác Ñoä Kinh—Sutra on guarding Chaùnh Ñaïo. the great deva land. Arya-atthanika-magga (p): Ariya-astangika- Arya-marga (skt): Ariya-magga (p)—The Noble marga (skt)—The Noble Eightfold Path—See Baùt Path or the Path of holiness. Sacred Chaùnh Ñaïo. supermundane path. It consists of the four stages Arya-avalokitesvara (skt): Holy Kuan-Yin— of holiness (four paths that lead to the Thaùnh Quan AÂm. supramundane state of Nirvana)—Thaùnh ñaïo hay Aryabhasa (skt): See Thaùnh Ngöõ. con ñöôøng sieâu nhieân goàm boán giai ñoaïn tieán Aryacalanatha Bodhisattva (skt): Diamond- "Thaùnh": kings, or Bodhisattvas as guardians of 1) Stream enterer: Shrota-apana—See Döï Löu. Vairocana—Tröø Caùi chöôùng Boà Taùt (hieän laøm Baát 2) Once returner: Sakridagamin—See Nhaát Lai. Ñoäng Toân Minh Vöông). Kim Cang vöông hay 3) Never returner: Anagamin—See Baát Lai. Kim Cang Hoä Boà taùt cho Phaät Tyø Loâ Giaù Na— 4) Worthy one: Arhat—ÖÙng cuùng—Everyone See Baùt Ñaïi Minh Vöông. below this level of attainment is referred to as Aryadasa (skt): A Leâ Da Ñaø Sa—A monk of the an "ordinary being" (Prthag-jana)—Baát cöù ai Mahasanghikah—Moät vò sö cuûa tröôøng phaùi Ñaïi coøn döôùi quaû ÖÙng Cuùng ñeàu ñöôïc coi nhö laø Chuùng Boä. ngöôøi phaøm—See A La Haùn. Aryadesa (skt): Thaùnh phöông—Holy land. Aryamogha-purnamani (skt): See Baát Khoâng Aryadeva (skt): Devabodhisattva (skt)—Thaùnh Cuùng Döôøng Boà Taùt. Ñeà Baø—Thieân Thaàn—See Thaùnh Thieân. Aryans (skt): A Sanskrit term for a collective Arya-grahamatrka-dharani (skt): God of group of Indo-European tribes that migrated from wonderful mother of dharani of Tantrism—Thaùnh central and northern Europe around the beginning Dieäu Maãu Ñaø La Ni—Teân cuûa moät loaïi ñaø la ni of the second millenium B.C.—Töø Baéc Phaïn duøng trong tröôøng phaùi Maät toâng. ñeå chæ moät nhoùm nhöõng boä laïc thuoäc saéc daân AÁn Arya-grahamatrka-dharani-sutra (skt): See AÂu di cö töø mieàn Trung vaø Baéc AÂu ñeán mieàn Baéc Thaùnh Dieäu Maãu Ñaø La Ni Kinh. AÁn Ñoä vaøo khoaûng ñaàu thieân nieân kyû thöù nhì tröôùc Aryajnana (skt): Holy wisdom—Wisdom of Taây lòch. Aryan treasures: Thaùnh Taïng.

Aryaprajnacaksu (skt): Noble eye of wisdom— Da Ña La—Ñöùc Ña La—One of the titles of Thaùnh tueä nhaõn. Kuan-Yin—Moät trong nhöõng danh hieäu cuûa Ñöùc Aryaprajnaparamita (skt): Prajna Paramita Quaùn AÂm. Bodhisattva—Baùt Nhaõ Ba La Maät Boà Taùt. Arya-tara-sragdhara-strota (skt): Arya-pudgala (skt): Ariya-puggala (p)— Aryavalokitesvara-sragdhara-strota (skt)—Thaùnh Enlightened one—Sage—Thaùnh Nhaân—See Ña La Trì Quan Taùn—Name of a work of Arya-marga. commentary on the performances of Tara (Kuan- Arya-puggala (p): See Ariya-pudgala. Yin)—Teân cuûa moät boä luaän veà haønh traïng cuûa Arya-sacca (p): Ariya-satya (skt)—Dieäu Ñeá— Ñöùc Ta La (Quaùn AÂm). Noble truths. Arya-upaya-paramita (skt): Bodhisattva of Aryasaddharma-lankavatara-nama-mahayana- perfection of expedient means—See Phöông Tieän sutra (skt): Lankavatara Sutra (skt)—See Kinh Ba La Maät Boà Taùt. Laêng Giaø. Aryavalokitesvara (skt): Avalokitesvara (skt)— Arya-samgha (skt): Arya-samaj (skt)—Noble Kuan-Yin Bodhisattva—Quaùn AÂm Boà Taùt.

community—Thaùnh Giaùo Hoäi—See Thaùnh Taêng Arya-vamsa (skt): Four holy ways—Töù Thaùnh Giaø. Haønh. Arya-satya (skt): Ariya-sacca (p)—Holy truth—Aryavarman (skt): A Leâ Da Phaït Ma—See Noble truth—Dieäu Ñeá—See Thaùnh Ñeá. Thaùnh Taøo. Ariya-savaka (p): Arya-sravaka (skt)—Noble Arya-vastu-svabhava (skt): Thaùnh Söï Töï Taùnh— disciple—Noble hearer—Thaùnh Thanh Vaên— Self-nature of holy matter. Thaùnh ñeä töû. Arya-vasumitra-bodhisattva-samcita-sastra Aryasena (skt): A Leâ Da Tö Na—A famous monk (skt): Name of a work of commentary written by of the Mahasanghikah—Moät vò sö noåi tieáng cuûa Vasumitra about 400 years after the Buddha's tröôøng phaùi Ñaïi Chuùng Boä. death—Baø Tu Maät Boà Taùt Sôû Taäp Luaän, ñöôïc vieát Aryasila (skt): Noble morality—Noble precepts— bôûi ngaøi Baø Tu Maät, khoaûng 400 naêm sau ngaøy Thaùnh Giôùi. Phaät nhaäp dieät. Aryasimha (skt): Bhikshu Simha—See Sö Töû Arya-virya-paramita (skt): Diligence-Toân Giaû. paramita—Perfection of effort—Perfection of Arya-sravaka (skt): Ariya-savaka (skt)—Noble energy—Tinh Taán Ba La Maät. disciple—Noble hearer—Thaùnh Thanh Vaên— As: Tatha (skt)—In such manner—Like—So— Thaùnh ñeä töû. Thus—Tathagata. Aryastanga-marga: Ariyatthangikamagga (p)— As black as night (ink): Toái ñen nhö möïc. A Sanskrit term for "eightfold noble path."—Töø As bright as day: Saùng nhö ban ngaøy. Baéc Phaïn chæ "Taùm con ñöôøng cao thöôïng."—See As cool as a cucumber: Bình tónh khoâng heà nao Baùt Chaùnh Ñaïo. nuùng. Aryasthavira (skt): Sthaviravadin or As cunning as a fox: Ranh ma nhö caùo giaø. Theravada—Mahasthavirah or Sthavirah—The As dumb as a statue: Caâm nhö heán. elders—Thöôïng Toïa Boä—See Phaät Giaùo Nguyeân As far as I am concerned: Veà phaàn toâi. Thuûy. As if: Y nhö theå. Aryastupa-mahasri (skt): Ñaùi Thaùp—To have a As if there were nobody near: Baøng nhöôïc voâ pagoda represented on the head, as in certain nhaân (xem nhö beân mình khoâng coù ai)—Nhaõn images; a form of Maitreya—Thaùp töôïng treân trung voâ nhaân—Muïc haï voâ nhaân—Too proud for ñænh ñaàu cuûa moät vaøi hình töôïng, nhö töôïng Phaät one's own good. Di Laëc. As if transformed: Nhö hoùa. Aryasura (skt): Name of a Buddhist poet in the As a last resource: Nhö caùch sau cuøng. fourth century—See Thaùnh Duõng. As long as: Chöøng naøo. Arya-tara (skt): Aryavalokitesvara (skt)—A Lôïi As long as one hundred kalpas: Kalpasata

(skt)—Baùch Kieáp—One hundred kalpas—Daøi nhö The Avatamsaka Sutra, this is one of the eleven moät traêm kieáp. minds that lead to enlightenment. An unimpeded As a man makes his bed, so must he lie: Mình heart which wishes to see all the impediments laøm mình chòu—Nhaân naøo quaû naáy. removed for others—Muoán deïp boû taát caû chöôùng As man sows, so shall he reap: AÙc giaû aùc baùo. ngaïi cho keû khaùc. As a matter of fact: Kyø thaät. Asamgha (skt): See Asangha. As one does one receives: Laøm ra caùi gì thì thoï Asamjni (skt): Asannasatto (p)—Voâ Töôûng— duïng caùi naáy—Every man receives the reward of Without thought: Absence of thinking—his deed, creating his own karma—See Töï Taùc Töï Senseless—Not having full consciousness—Non- Thoï. conscious—Non-perception—Khoâng coøn suy As round as a lotus leaf: Troøn nhö laù sen—Chia- töôûng. shan's "a lotus leaf is roundish"—See

Haø Dieäp Asamjnika (skt): Fruition of thoughtless Ñoaøn Ñoaøn. heavenSee —Voâ Töôûng Quaû. As a rule: Theo thöôøng leä. Asamjnika-samapatti (skt): Thoughtless As the tree, so the fruit: Rau naøo saâu naáy. ecstacy—See Voâ Töôûng Ñònh. As you sow, so shall you reap: Troàng döa ñöôïc Asamjnisamapatti (skt): Meditative döa, troàng ñaäu ñöôïc ñaäu—Nhaân naøo quaû naáy. concentration in the thoughtless heaven—Voâ As-You-Will Jewel King Dharani: Nhö YÙ Baûo töôûng ñònh. Luaân Vöông Ñaø La Ni. Asamjni-sattvah (skt): Voâ Töôûng—Absence of As a whole: Noùi chung. thinking—Absence of thinking, or the Heaven Asaddhamma (p): Thaát Phi Dieäu Phaùp—Seven above Thought. wrong practices. Asamjni-sattvah-deva (skt): Asanna-satta-deva Asadha (skt): See A Sa Ñaø. (skt)—Realm of thoughtless deva—Voâ Töôûng Asadhya (skt): Baát Tín—Khoâng coù loøng tin—To Thieân. disbelieve—No faith—To refuse to believe or Asamjnivipaka (skt): Facts obtained by unable to believe. thoughtless meditation—Voâ töôûng baùo. Asaiksa (skt): Beyond study—No longer Asamkhata (skt): According to the worldly learning—Nothing more to study—Stage beyond situation or circumstances—Baát Tuøy Theá. study—Where intuition rules—Baát Thoaùi töôùng— Asamkheya (skt): Countless—A Taêng Kyø Sinh— See Voâ Hoïc. Exceedingly numerous—Innumerable—A Asaiksa-marga (skt): Asekha-magga (p)—The Sanskrit term with the meaning of an path of no longer learning—The path of nothing extraordinarily long or indefinitely long periodof more to study—See Voâ Hoïc Ñaïo. time. According to the Abhidharmakosa, there are Asaiksha (skt): Saint—Thaùnh. either 47 or 49 number “zero” after number “1” to Asakta (p): Voâ ngaïi. make one asankhya. According to the Yogacara Asakti-padartha (p): Incapable of creating School, a Bodhisattva must cultivate for at least causes that lead to effects—See Voâ Naêng Cuù three incalculable eons before becoming a Nghóa. Buddha—Voâ löôïng—Voâ soá keå—Töø Baéc Phaïn vôùi Asalaha Puja: See Phaùp Baûo Nhaät. nghóa laø moät khoaûng thôøi gian thaät daøi, moät Asama (skt): Without equal—See Voâ Ñaúng. khoaûng thôì gian voâ ñònh. Theo A Tyø Ñaït Ma Caâu Xaù Luaän, coù 47 hay 49 con soá “khoâng” theo sau soá Asamadarsana (skt): Unequalled contemplation “moät” laøm thaønh moät A Taêng Kyø. Theo tröôøng Bodhisattva—Baát Ñaúng Quaùn Boà Taùt. phaùi Du Giaø, moät vò Boà Taùt phaûi tu taäp ít nhaát Asamasama (skt): Equality without equal—See trong ba a taêng kyø kieáp tröôùc khi thaønh Phaät. Voâ Ñaúng Ñaúng. Asamkhya (skt): Countless—Exceedingly Asambhuta (skt): Voâ thaønh hay khoâng ñöôïc hôïp numerous—Innumerable—Voâ löôïng. thaønh—Not combined. Asamkhyeya kalpas: Voâ löôïng kieáp. Asamga-citta (skt): Taâm Voâ Ngaïi—According to Asamprajanya (skt): Improper knowledge—Baát

chaùnh tri hay bieát khoâng chôn chaùnh. unfashioned nirvana, in the Samyutta nikaya 43. Asamskrita (skt): See Asamskrta. Asankhya (skt): See Asankhyeya. Asamskrta (skt): Asamskrita (skt)—Asankhata Asankhyeya (skt): Asankhya (skt)—A taêng kyø— (p)—Voâ Taùc—Doing nothing—Non-active—Countless—Innumerable—Numberless—Voâ soá— Passive—Not doing—Passive—Inactive, See Asamkheya. physically or mentally—Not creating—Asankhyeyas of eons: Uncountable eons—Voâ Uncreated—Not becoming—See Voâ Vi.

löôïng kieáp. Asamskrta dharma (skt): Asankhata-dhamma Asankhyeya kalpas (skt): A taêng kyø kieáp—There (p)—Unconditioned or unproduced dharma—Voâ are three asankhyeya kalpas, or the three vi phaùp—See Dieät Phaùp. countless aeons, or the periods of a bodhisattva's Asamskrta dharmakaya (skt): Eternal body of a development—Ba a taêng kyø kieáp hay ba giai ñoaïn Buddha: Asamskrta dharmakaya (skt)—See Voâ Vi phaùt trieån cuûa moät vò Boà Taùt. Phaùp Thaân. Asankrta-dharma (skt): Negative becoming Asamskrtakosa (skt): Voâ Vi Taïng— dharmas—Non-created elements—Voâ Vi Phaùp— Unconditioned treasure. See Baûy Möôi Laêm Phaùp Caâu Xaù Toâng. Asamskrtasila (p): Boà Ñeà taâm giôùi—Kim cang Asanna (p): Death-proximate karma—Caän Töû baát hoaïi giôùi. Nghieäp. Asamskrta-sunyata (skt): Asamskrita-sunyata Asanna-kamma (p): Asanna (skt)—Near-death (skt)—Emptiness of things uncreated—Non-active karma—Caän Töû Nghieäp. void—See Voâ Vi Khoâng. Asannasattadeva (p): Asamjni-sattvah-deva Asana (skt & p): Sitting posture in meditation— (skt)—Voâ Vaân Thieân—The heaven above Toïa Phaùp. thought—Thoughtless Heaven—Nhöõng coõi trôøi Asangajnana (skt): Voâ Ngaïi Trí—The saéc giôùi—A group of heavens in the world of omniscience of the Buddha—Trí thoâng ñaït cuûa matter—See Voâ Töôûng Thieân. Ñöùc Phaät. Asara (p): Asaru (p)—Anutpatti or Anutapada or Asangha (skt): Unattached: Khoâng nhieãm tröôùc— Anutpanna (skt)—Khoâng khôûi sinh—Chaúng sanh Name of Asanga Bodhisattva: Teân cuûa Voâ Tröôùc hay chaúng taùi sanh—Exempt from rebirth—Non- Boà Taùt—See Voâ Tröôùc (2). birth (not being born)—Non-appearance—Not to Asangha Asamgra Bodhisattva: Voâ Tröôùc Boà be reborn—Sapless—Unarisen—Unborn— taùt—Brother of Vasubandhu, natives of Peshawar Uncreated—Unproductive—Worthless—See Baát in fifth century. Sanh. Asangha Bodhisattva: Mujaku (jap)—Voâ Tröôùc Asaraddhya: Baát tín. Boà Taùt. Asarava (skt): Asrava (skt)—See Baát Sanh. Asankharika (p): Khoâng bò xuùi duïc—Not Asaru (p): Unarisen—Unborn—Non-birth (not induced—Unprompted, either by oneself or by being born)—See Baát Sanh. someone else—Khoâng bò chính mình hay ngöôøi Asarya (skt): Teacher—A Xaø Leâ—Giaùo thoï sö. khaùc xuùi duïc. Asatkaryavada (skt): Nhaân Trung Voâ Quaû— Asankhata (p): Asamskrta (skt)—Asamskrita Effectless cause—A cause that has no effect. (skt)—Voâ Taùc—Voâ vi—Doing nothing—Non- Asava (p): Asarava (skt)—Asrava (skt)—Phieàn active—Not doing—Passive—Inactive, physically naõo—Afflictions—Cankers—Corruptions— or mentally—Not creating—Uncreated—Not Defilement—Stains—Taints—Caáu ueá—See Laäu becoming—Unconditioned. Hoaëc. Asankhata-dhamma (p): Asamskrta (skt)—Asavakaya (p): Asavakkhayanana (skt)—Laäu Asamskrita (skt)— Voâ vi phaùp—Doing nothing— taän thoâng (chaám döùt taát caû nhöõng laäu hoaëc)— Non-active dharma—Unconditioned reality. Extinction of cankers. Asankhata-samyutta (p): Kinh Töông Öng Voâ Asavakkhayaana (p): The deliverance of mind Vi, trong Töông Öng Boä Kinh 43—Sutra on the from passions—See Laäu Taän Minh.

Asavakkhaya-karannanam (skt): See Nhaân Toâng, vò sô toå cuûa toâng phaùi Thieàn Truùc Asavakkhayanana. Laâm Yeân Töû). Asavakkhayanana (skt): Asavakaya

(p)—See Ascetic practices: Dhuta (p)—Duskara-carya Laäu Taän Thoâng. (skt)—Ñôøi soáng khoå haïnh—The Zen tradition Asavanam-khaye-nanam-vijja (p): Knowledge maintains many of the modified forms of ascetic of the destruction of the corruption—Laäu taän trí practice observed by other forms of Buddhism, minh. especially within the monastic setting. Like other Asavatthaniyadhamma (p): Höõu Laäu Phaùp— Buddhist monks and nuns, Zen monastic Conditioned dharmas—Dharmas with outflows— traditionally remain celibate, consume food only Chö phaùp trong theá giôùi hieän töôïng, bò oâ nhieãm bôûi before the noon hour, limit their diet to exclude tham, saân, si. liquor, intoxicants, some spices and meats, and Asaya (skt): Asraya (skt)—Desired to (pleased maintain a strict schedule of early rising and to): A Theá Da (ham muoán)—Seed: Chuûng töû— relatively short period of sleep. These practices Base (basis): Sôû Y (Asraya (skt). are intended to promote concentration during Asayha (p): Name of one of one hundred meditation and to reduce attachment to worldly pratyeka-buddhas who resided for a long period of values. At the same time, they are designed to time on Mount Isigili—Teân cuûa moät trong moät maintain the physical health of the body, which traêm vò ñoäc giaùc Phaät soáng moät thôøi gian daøi treân the Buddha felt contributed positively to the nuùi Isigili. meditative life. Nevertheless, there are a number Asbestos cassock: A non-inflammable robe—See of notable examples in Zen literature of Hoûa Hoaûn Boá Caø Sa. practitioners who displayed extraordinary levels Ascarya (p): Tröø nghi Quaùi. of ascetic practice in their single-minded quest for Ascend: To come up—Böôùc leân—Ñi leân. enlightenment. Bodhidharma, the First Patriarch, Ascend the altar: Böôùc tôùi baøn thôø ñeå laøm leã. is said to have spent nine years facing a wall in To ascend the seat (platform): Thaêng Toøa—To meditation; he was so intent on attaining his goal ascend the platform to expound the sutras, or to go that he lost the use of his arms and legs. Hui-k'o up to the Dharma Hall to preach or to expound the (487-593), the Second Patriarch, is said to have sutras—Ñaêng ñaøn thuyeát phaùp. cut off his own arm in order to demonstrate to Bodhidharma his absolute dedication to pursuing Ascend the throne: Ñaêng Toøa—Böôùc leân toøa the Dharma. Other Zen monks, such as the (moät vò Phaùp Sö saép thuyeát phaùp). Japanese monk Bankei Yoâtaku, followed the Ascension (n): Söï leân cao. Buddha's example and practiced forms of extreme Ascertain (v) the Truth: Lieãu ñaït ñöôïc hay hieãu asceticism until it threatened their lives. Like the roõ chaân lyù—To Comprehend—To recognize. Buddha, Bankei found that the answer was not Ascetic: Ascetic practices—Mendicant achieved through self-punishment—Truyeàn thoáng conducts—See Khoå Haïnh. nhaø Thieàn vaãn coøn duy trì nhieàu hình thöùc ñaõ ñöôïc Ascetics of all kinds: Tu haønh khoå haïnh. thay ñoåi cuûa khoå haïnh ñöôïc tu taäp bôûi nhöõng hình Ascetics who burn themselves alive: See Phoù thöùc khaùc trong Phaät giaùo, ñaëc bieät laø cuoäc soáng Hoûa Ngoaïi Ñaïo. trong khuoân vieân töi vieän. Cuõng gioáng nhö chö Ascetics who dressed in rags and ate garbage: Taêng Ni Phaät giaùo khaùc, cuoäc soáng Thieàn vieän See Thuø Tröng Giaø. theo truyeàn thoáng ñoäc thaân, aên tröôùc giôø ngoï, haïn Ascetic life: Cuoäc soáng ñaïo haïnh—Religious life. cheá trong aên uoáng, khoâng

uoáng röôïu vaø nhöõng Ascetic monk: Vò sö tu theo khoå haïnh—A monk chaát cay ñoäc, khoâng aên ñoà gia vò vaø thòt, vaø duy trì who engaged in austerities. moät chöông trình nghieâm ngaët thöùc daäy sôùm vaø Ascetic monk in the mountain of the bamboo nguû nghæ töông ñoái ít. Nhöõng caùch tu taäp naøy nhaèm Forest: King Tran Nhan Tong, the first patriarch laøm taêng söï ñònh tónh trong thieàn taäp vaø laøm giaûm of Vietnamese Zen sect in the Mountain of the thieåu chaáp tröôùc vaøo nhöõng giaù trò cuûa traàn tuïc. Bamboo Forest—Truùc Laâm Ñaàu Ñaø (Vua Traàn Ñoàng thôøi, caùc Thieàn Taêng duy trì moät söùc khoûe

laønh maïnh cho thaân theå, maø ñöùc Phaät caûm thaáy noù Asekho puggalo (p): The non-learner—Voâ hoïc goùp phaàn tích cöïc vaøo cuoäc ñôøi tu taäp thieàn ñònh. nhaân. Tuy nhieân, coù moät soá thí duï noåi tieáng trong vaên Ashamed (a): Hoå theïn. chöông Thieàn veà nhöõng haønh giaû toû ra tu taäp khoå Ashamed for the misdeeds of others: Apatrapya haïnh ôû nhöõng möùc ñoä phi thöôøng trong vieäc hoï (skt)—Quyù—Hoå theïn—Hoå theïn vì vieäc laøm xaáu nhaát taâm taàm caàu giaùc ngoä. Ngöôøi ta noùi Boà Ñeà cuûa mình maø ngöôøi khaùc thaáy (ñoái vôùi vieäc xaáu Ñaït Ma, Sô Toå Thieàn toâng Trung Hoa, ñaõ dieän mình laøm maø khoâng ai bieát, tuy nhieân baûn thaân bích chín naêm trong thieàn ñònh; ngaøi ñaõ quyeát taâm mình caûm thaáy xaáu hoå thì goïi laø “Taøm.” Ñoái vôùi ñaït ñöôïc muïc tieâu cuûa mình ñeán ñoä khoâng coøn söû vieäc xaáu mình laøm maø ngöôøi khaùc thaáy, mình thaáy duïng ñöôïc tay chaân nöõa. Ngöôøi ta noùi Hueä Khaû, xaáu hoå thì goïi laø “Quyù” hay hoå theïn). Nhò Toå Thieàn toâng Trung Hoa, ñaõ caét ñöùt caùnh Ashamed of the small and in love with the tay cuûa chính mình ñeå chöùng toû cho Boà Ñeà Ñaït great: Sæ Tieåu Moä Ñaïi—Ashamed of the Ma thaáy ñöôïc söï quyeát taâm cuûa mình trong vieäc Hinayana and in love with the Mahayana—Choái caàu Phaùp. Nhöõng Thieàn Taêng khaùc, nhö Thieàn Sö boû hay maéc côû vôùi caùi nhoû (Tieåu Thöøa) vaø meán Baøn Khueâ Vónh Traùc, ñi theo göông tu eùp xaùc khoå moä caùi lôùn (Ñaïi Thöøa). haïnh cöïc ñoan cuûa ñöùc Phaät cho ñeán khi maïng Ashavajit (skt): A Xaø Baø Theä—Maõ Thaéng— soáng cuûa hoï bò ñe doïa. Cuõng gioáng nhö ñöùc Phaät, Ashavajit, one who used to practice asceticism Baøn Khueâ Vónh Traùc ñaõ tìm thaáy caâu traû lôøi laø with Prince Siddhartha before he became Buddha. khoâng thaønh töïu ñöôïc giaùc ngoä baèng töï eùp xaùc khoå He is one of the first five disciples of the Buddha haïnh—See Ñaàu Ñaø. in the Deer Park—Ngöôøi ñaõ töøng cuøng tu khoå Ascetic practices of dwelling in the forest: haïnh vôùi Thaùi töû Só Ñaït Ña tröôùc khi Ngaøi thaønh Haïnh A Lan Nhaõ—Haïnh tu khoå haïnh trong röøng. Phaät. Maõ Thaéng laø moät trong naêm ñeä töû ñaàu tieân Ascetic practice of purification: Khoå haïnh thanh cuûa Phaät trong vöôøn Loäc Uyeån. tònh. Ashikaga period: Giai ñoaïn nöôùc Nhaät döôùi söï Ascetic practices as supports for the cultivated cai trò cuûa doøng hoï Tuùc Lôïi Thò (1392-1568). path: Duøng caùc thöù khoå haïnh laøm trôï duyeân ñeå tu Ashikagashi (jap): Doøng hoï Tuùc Lôïi Thò (Nhaät). haønh, ñöøng quaù tham caàu caùc thöù nguõ duïc. Ashita (skt): Asita (skt)—See A Tö Ñaø. Ascetic with tangled hair: Jatila (p)—Khoå haïnh Ashoka (skt): See A Duïc Vöông. toùc roái. Ashraddhya (skt): Lack of faith—Baát tín hay Ascetical

spirituality: Tinh thaàn tu khoå haïnh. khoâng tín nhieäm hay tin töôûng ai. Asceticism (n): Chuû nghóa Khoå haïnh—Cuoäc soáng Ashtamangala (skt): Eight auspicious things— khoå haïnh—Life of ascetisism—Asceticism, in Eight great fortunes—See Baùt Caùt Töôøng. which the body is uselessly subjected to all forms Ashubha (p): Ueá—Impure—See Asubha. of mortification—Chuû tröông khoå haïnh, noù luoáng Ashura (skt & p): Asura (skt & p)—See A Tu La. coâng baét saéc thaân chòu moïi hình thöùc eùp xaùc —See Ashvaghosha (skt): Asvaghosa Bodhisattva—See Khoå Haïnh and Möôøi Laàm Laïc Thieàn Giaû Coù Theå Maõ Minh. Bò Rôi Vaøo. Ashta-vimoksa (skt): Eight forms of liberation— Asceticism or selfish Hinayana salvation: See Eight liberations—See Baùt Giaûi Thoaùt Tam Muoäi. Nhò Thöøa. Ashwaghosha (skt): Asvaghosa (skt)—Asvaghosa Ascription: Adhyasa (skt)—Cho laø—In Zen, Bodhisattva—Name of an Indian Buddhist practitioners should avoid "ascription". One must scholars of the first or the second century A.D. not ascribe to the thing seen a resemblance to (600 years after the Buddha’s nirvana), who something seen before—Trong Thieàn, haønh giaû promoted the doctrine of tathata (thusness or neân traùnh cho raèng söï vieäc laø nhö vaäy. Haønh giaû suchness), which later became very prominent in khoâng neân cho laø vieäc ñang thaáy gioáng vôùi vieäc gì Zen Buddhism. He was the author of a famous ñoù ñaõ thaáy tröôùc ñaây. work titled "The Mahayana Awakening of Asekha (p): Asaiksa (skt)—The non-learner— Faith"—Teân cuûa moät vò hoïc giaû Phaät giaùo, soáng Baäc voâ hoïc.

vaøo khoaûng soáng vaøo theá kyû I hoaëc II sau Taây lòch permission to renounce the world—Sau khi nhaän (khoaûng 600 naêm sau ngaøy Phaät nhaäp dieät), ngöôøi chaân ra boä maët thaät cuûa ñôøi soáng, ñöùc Phaät xin ñaõ ñöa ra hoïc thuyeát Chaân Nhö, maø veà sau naøy trôû pheùp cha töø giaû theá tuïc. neân noåi baät trong Thieàn Phaät giaùo—See Maõ Minh Ask for something earnestly: Desire something Boà Taùt. strongly—Crave (v) for something—Tha thieát ñoøi Asipattavanta (p): See Asipattra. hoûi ñieàu gì. Asipattra (skt): Asipattavanta (p)—Hell of the Ask about Zen: Hoûi Thieàn. forest of swords—See Ñaïi Ñòa Nguïc Ñaïi Kieám Askese (skt & p): Dhuta (skt & p)—Asceticism— Dieäp Laâm. See Khoå Haïnh. Asita (skt): A Tö Ñaø—A hermit sage of Asking for instruction: See Thænh Ích and Phaàn Kapilavastu (at that time there were many hermits Döông Thaäp Baùt Vaán. who lived outside Kapilavastu) named Asita, the Asking for pardon: Khamapana (skt)—Hoái loãi. most revered among the Brahmans at the time of Aslesa (skt): Lieãu—See Twenty eight the Buddha—A-Tö-Ñaø, moät aån só noåi tieáng cuûa constellations. thaønh Ca Tyø La veä (vaøo thôøi ñoù coù raát nhieàu aån só Asmagarbha (skt): A Thaáp Ma Yeát Baø—One of soáng ôû ngoaïi thaønh Ca Tyø La Veä)—See A-Tö-Ñaø. the saptaratna, amber, or yellow amber—Hoå Asita-rsi (skt): A Tö Tieân—A Tö Ñaø—A Thò Ña. phaùch laø moät trong thaát baûo—Emerald: Ngoïc 1) A rsi who spoke the Saddharma-pundarika-Bích—Agate: Maõ Naõo. sutra to Sakyamuni in a former incarnation: Asman (skt): A Thaáp Ma—Hoøn soûi, cuïc ñaù—A Vò Tieân trong quaù khöù ñaõ noùi Kinh Phaùp Hoa stone—A rock. cho Ñöùc Phaät (trong moät tieàn kieáp) nghe. Asmimana (p): Asmimano (p)—Abhimana or 2) The aged saint who pointed out the Buddha-

atma-mada (skt)—Ego-conceit—See Ngaõ Maïn. signs on Buddha's body at his birth: Ñaïo Só A Asmimano (p): See Asmimana. Tö Ñaø ñaõ vaøo hoaøng cung xem töôùng cho Asobhana (p): Asubham (p)—Khoâng thanh tònh— Thaùi Töû Só Ñaït Ña luùc ngaøi môùi ñaûn sanh— Baát Tònh—Khoâng trong saïch—Impurity— See Asita. Uncleanness—Common—Vile. Asiti (skt): Eighty—Baùt thaäp (80). Asoka (272- 236 B.C.): A Duïc Vöông— Asivisopama-suttana (p): Avadana (skt)—An Emperor of India, founder of the Maurya Dynasty. exposition of the dharma through allegories— A great Buddhist ruler, who was converted to Kinh Thí Duï. Buddhism from Hinduism in 259 B.C.—Moät vì Ask about another's welfare: See Vaán Taán. vua AÁn Ñoä, ngöôøi ñaõ taïo döïng trieàu ñaïi Maurya. Ask about Buddha Dharma: Vaán (hoûi veà) Phaät Moät quaân vöông Phaät töû, ñaõ caûi ñaïo töø AÁn Ñoä giaùo phaùp. sang Phaät giaùo naêm 259 tröôùc Taây Lòch. Ask for consideration or pardon: Ksamayati Asoka marble pillar: See A Duïc Vöông Thaïch (skt)—Saùm ma (xin saùm hoái toäi loãi tröôùc chuùng). Truï. Ask master Old Vuong on what he is doing: Asoka Mountain: A-yu-wang Shan (chi)—Aikuo- See Vaán Vöông Laõo Sö Taùc Thaäp Ma. zan (jap)—A Duïc Vöông Sôn—Asoka Mountain Ask for ordination: Xin thoï giôùi (xuaát gia). in China, an important religious site for Zen, Ask for a pardon: Hoái Loãi—Xin ñöôïc tha loãi. located present-day Chekiang, China. A-yu-wang Ask questions not with intention to learn: is the Chinese name for the Indian Buddhist Hoûi nhöõng caâu khoâng vôùi yù ñònh hoïc taäp. monarch, Asoka. According to tradition, the Ask someone to do something: Bid someone to Buddhist monk Hui Tah discovered and old stupa do something—Tell someone to do something— on the mountain in 281 A.D. Believing it to be one Baûo ai laøm vieäc gì. of the 84,000 stupas erected by Asoka centuries Ask someone's permission to do something: earlier, Hui Tah named the mountain for King Beg someone's permission to do something—Xin Asoka. Centuries later, the mountain became the pheùp ai ñeå laøm ñieàu gì—After perceiving the true site of Zen monastery Kuan Li Ssu; A-yu-wang picture of life, the Buddha asked his father's Shan became known as one of the Five

Mountains, the most prestigious Zen monasteries Ngoân. in China—Nuùi vua A Duïc beân Taøu, toïa laïc taïi choã Aspect of T'ien-T'ai and Shingon on the faith maø ngaøy nay thuoäc tænh Trieát Giang, Trung Hoa. A of Amitabha: Saéc Thaùi Thieân Thai vaø Chaân Duïc Vöông laø teân cuûa moät vò quaân vöông Phaät töû. Ngoân. Theo truyeàn thoáng, Taêng Hueä Ñaït ñaõ khaùm phaù ra Aspirant (n): Haønh giaû. moät ngoâi thaùp coå treân nuùi vaøo naêm 281. Tin raèng Aspiration (n): Nguyeän voïng—Öôùc nguyeän. noù laø moät trong taùm möôi boán ngaøn ngoâi thaùp ñaõ Aspiration for Enlightenment and ñöôïc vua A Duïc döïng leân vaøo nhöõng theá kyû tröôùc, Buddhahood: Boà Ñeà taâm (khao khaùt Giaùc Ngoä vaø neân Hueä Ñaït ñaõ ñaët teân cho noù laø nuùi Vua A Duïc. thaønh Phaät)—Bodhi mind. Nhieàu theá kyû sau ñoù, ngoïn nuùi naøy trôû thaønh vò trí Aspiration for freedom from falsity: Voâ Hö cuûa Thieàn Vieän Quan Lyù Töï; A Duïc Vöông Sôn Voïng YÙ Laïc—Öôùc voïng thoaùt khoûi voïng töôûng. trôû thaønh noåi tieáng nhö laø moät trong Naêm ngoïn Aspiration of the same taste: Ñoàng Nhöùt Vò YÙ nuùi, vaø Thieàn vieän danh tieáng

nhaát taïi Trung Laïc—Khaùt voïng thaáy ñöôïc chaân taùnh. Hoa—See Nguõ Sôn (B). Aspiration for vast compassion: Quaûng Ñaïi Töø Asokaraja Sutra (skt): See Kinh A Duïc Vöông. Bi YÙ Laïc—Öôùc voïng coù ñöôïc töø bi roäng lôùn. Asokarama (skt): Name of a vihara in Pataliputra Aspirational mind of enlightenment: in which the “third synod was held.”— Pranidhana-bodhicitto-pada (skt)—Theä nguyeän See Voâ Öu Giaø Lam. giaùc ngoä. Asoka’s stories: Asokaøvadaøna-maølaø (skt)— Aspire (v) for : Khaùt voïng. Garland of the legends of King Asoka—A Duïc Asraddhya (skt): Asraddha (skt)—Non-belief— Vöông Truyeän. Unbelief—Baát tín. Asoka’s stupa: See A Duïc Vöông Thaùp. Asram (skt): See Asrama. Asoka-tree: Voâ Öu Thuï—A Thaâu Ca—A Thuaät Asrama (skt): Assama (p)—Hermitage— Ca—The tree under which Sakyamuni is said to Monastery—Giaø Lam—Tònh xaù (Phaïm uyeån)—A have been born—Ngöôøi ta noùi Ñöùc Phaät ñaûn sanh place where celibate discipline is practiced. A döôùi goác caây naày. living place for hermits—Am hay coác daønh cho aån Asokaøvadaøna-maølaø (skt): Asoka’s stories— só. Garland of the legends of King Asoka—A Duïc Asrava (skt): Höõu Laäu—See Laäu Hoaëc. Vöông Truyeän. Asravakaya (p): Asravakkhayanana (skt)—Laäu Aspaksa (skt): Dò Phaåm—Of different order, or Taän Thoâng—Extinction of cankers—Söï chaám döùt class—Phaåm loaïi töông phaûn hay khaùc nhau. taát caû laäu hoaëc—See Luïc Thoâng. Aspects: Khía caïnh (giaùo phaùp)—Two aspects— Asravakkhayanana (skt): See Asravakaya. Nhò Phaän. Asravaksaya (skt): Ksina-asrava (p)— Aspects of Bhutatathata: Chaân Nhö. Asravaksya (skt)—Laäu Taän—The end of the Aspect of distinctiveness: Baát Coäng Moân—Khía passions or the exhaustion of the stream of caïnh phaân bieät. transmigration—Chaám döùt duïc voïng phieàn naõo, Aspects expressed in words: Y ngoân chaân nhö. hay laø caïn doøng sinh töû luaân hoài. Aspect of impulse: Haønh Xuùc—Khía caïnh thoâi Asravaksaya-jnana (skt): Entry into spiritual thuùc. knowledge which is free from all faults—Voâ Laäu Aspect of non-enlightenment: Baát Giaùc Moân (Laäu Taän Thoâng)—See Luïc Thoâng. Töôùng—Khía caïnh phi giaùc ngoä. Asravaksya (skt): See Asravaksaya. Aspects of the omniscience of Buddha: Nhöõng Asraya (skt): Asaya (p)—Basis—See Sôû Y. khía caïnh sieâu vieät cuûa Phaät—See Tam Ñaït. Asrayaparavritti (skt): Sudden change from Aspect of sensation: AÙi Xuùc—Khía caïnh caûm ignorance to awakening—Transformation of the giaùc. basis—See Chuyeån Y. Aspect of the Shingon Sect on the faith of Assada (p): Maõn nguyeän—Söï vui thích—Amitabha: Saéc thaùi tín ngöôõng cuûa toâng Chaân Attraction—Enjoyment.

Assaji (skt): Assaji (p)—A Xaø Chí—Maõ Sö—The Assembly of Khattiyas: Chuùng Saùt Ñeá Lôïi. disciple of the Buddha whose simple declaration Assemly of at least of three monks: Sangha of the doctrine of causation converted Sariputra (skt)—All the monks—Hoäi chuùng Taêng. and Moggallana—Vò ñeä töû Phaät maø lôøi tuyeân Assembly of Maitreya Buddha: Long Hoa Hoäi— giaûng veà nhaân quaû ñaõ chuyeån ñoåi caû Xaù Lôïi Phaát Dragon-Flower Assembly. vaø Muïc Kieàn Lieân. Assembly of maras: Chuùng Thieân Ma. Assakanna (p): Asvakarna (skt)—See Maõ Nhó Assembly of all merit and virtue: Coâng ñöùc tuï— Sôn. The Buddha and stupas are assemblies of all merit Assalayana-suttam (skt): Name of a sutra—Teân and virtue—Ñöùc Phaät vaø

thaùp thôø xaù lôïi cuûa Ngaøi cuûa moät boä kinh. laø nhöõng coâng ñöùc tuï. Assama (p): See Asrama. Assembly of a monastery fraternity: Hoäi ñoàng Assemble (v): Gather—Tuï hoïp. Taêng löõ—An assembly of a monastery fraternity, Assemble bubbles: Tuï Maït—The phenomenal usually composed of seven monks—Phaùp hoäi töï world likened to assemble scum, or bubbles—Theá vieän goàm baûy vò Taêng. giôùi hieän töôïng hay caùc phaùp voâ thöôøng ñöôïc ví Assembly of monks: Body of monks— vôùi boït nöôùc, coù ñoù roài maát ñoù. Brethren—Buddhist clergy—Those who practice Assemble (v) together: Tam Muoäi—Samadhi religion—Taêng chuùng (Phaïm chuùng). and Samaya. Assembly of monks for chanting before meal: Assembly (n): Chuùng hoäi. See Trai Hoäi. Assembly of ascetics: Chuùng Sa Moân. Assembly of monks or nuns: Phaùp chuùng. Assembly of Brahma devas: Brahmaparisadya or Assembly of all the monks, nuns, laypersons: Parsadya (skt)—See Phaïm Chuùng hoäi. Chuùng Thieân. Assembly of non-lay Buddhists: Company of at Assembly of Brahmains: Chuùng Baø La Moân— least three or four monks or nuns—Samgha See Baø La Moân. (skt)—Hoäi chuùng Taêng Ni. Assembly of Brahmas: Assembly of Brahma Assembly of nuns: Ni chuùng. devas—See Phaïm Chuùng Thieân. Assembly of praise singers: Taùn Chuùng—The Assembly of all Buddhas: Nhaát Thieát Phaät Hoäi—assembly of praise-singers, led by the precentor— There are two kinds: Garbhadhatu and Chuùng hoäi taùn kinh ñöôïc höôùng daãn bôûi moät vò Vajradhatu—Coù hai loaïi: Thai Taïng giôùi vaø Kim “taùn ñaàu”. Cang giôùi. Assembly of the saints: See Haûi Hoäi. Assembly of all Buddha and Bodhisattva Assembly of spirits: See Minh Döông Hoäi. embodiments in the Vajradhatu mandala: Töï Assembly of the Thirty-Three Gods: Chuùng Chöùng Ñaøn—Töï Chöùng Hoäi—Hoäi chuùng cuûa chö Tam Thaäp Tam Thieân—See Baùt Chuùng. Phaät hay chö Boà Taùt hieän thaân trong Kim Cang Assembly for worship or preaching: Phaùp Giôùi Maïn Ñaø La. Hoäi—An assembly for worship or preaching— Assembly of devas of the Realm of the Four Cuoäc ñaïi hoäi ñeå haønh leã hay nghe thuyeát phaùp. Great Kings: Chuùng Töù Ñaïi Thieân Vöông. Assents to bad actions: Ñoàng yù caùc vieäc aùc. Assembly of four monks: See Hoøa Hôïp Chuùng Assert (v): Nhaän ñònh. and Baïch Töù Yeát Ma. Asserting superiority over inferiors and Assembly of great charity: Moksa-mahaparisad equality with equals: Mana (skt)—Maïn—Khôûi (skt)—Ñaïi Thí Hoäi. taâm kieâu maïn cho raèng mình hôn hay mình baèng Assembly hall: The hall for attendance—Giaûng ngöôøi. ñöôøng. Assess someone by the worldly work, not by Assembly of Householders: Chuùng Gia Chuû. the cultivation: To commit an Expression of Assembly for instruction: Congregation—Giaùo Regret Offence—Ñaùnh giaù ngöôøi khaùc baèng vieäc hoäi. laøm theá tuïc, chöù khoâng baèng söï tu tu taäp cuûa ngöôøi

aáy laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Assume power: Chaáp chính. Asset: Vaät quyù—Freedom from disease is the Assumption (n): Söï giaû ñònh—Thöøa nhaän— greatest asset—Khoâng beänh hoaïn laø lôïi toái thaéng Recognition—See Giaû Ñònh. (laø vaät quyù). Assurance (n): Mudra (skt)—Baûo ñaûm—Daáu Assiduous practice: Asevana (skt)—Haønh mieân

aán—Approval—Guarantee—Security—Insurance maät. Acceptance—Stamp—Warranty—Söï chaáp thuaän Assigning names according to the seeming and Bieåu töôïng (daáu hieäu)—Manual signs indicative unreal with fixation of ideas: Keá Danh Töï of various ideas. Töôùng—Gaén teân coá ñònh cho nhöõng thöù huyeãn Assurance of ending of the stream of haõo giaû danh neân sanh khoå ñau phieàn naõo. transmigration: Assurance of the attainment of Assimilate one people into another people: Nirvana. The realization that the stream of Ñoàng hoùa moät daân toäc vôùi daân toäc khaùc. transmigration is ended and nirvana attained—Assimilation of the new and rejection of the Laäu taän chöùng hay laäu taän minh (nieát baøn). Chöùng old: Hoäi nhaäp vaøo caùi môùi vaø boû ñi caùi cuõ lyù Nieát Baøn hay chöùng thöïc söï chaám döùt cuûa doøng (Taân traàn ñaïi taï). luaân hoài sanh töû vaø ñaït ñöôïc ñaïo quaû Nieát baøn. Assist (v): Cöùu—Giuùp ñôû—To aid—To back up— Assurance or realization: Chöùng. To deliver—To give a hand—To help—To—To Assurance of universal salvation: Quaû Truïc save. Nguyeän—The twentieth of Amitabha's forty-eight Assist the poor: Teá baàn (giuùp ñôõ ngöôøi ngheøo). vows—Söï chaéc chaén cuûa vieäc phoå cöùu, nguyeän Assist and protect: Adhisthana (skt)— thöù hai möôi trong Töù Thaäp Baùt Nguyeän cuûa Phaät Determination—Resolution—Gia trì (giuùp ñôõ vaø A Di Ñaø—See Boán Möôi Taùm Lôøi Nguyeän Cuûa baûo veä). Ñöùc Phaät A Di Ñaø. Assist someone in misfortune and danger: Save Assuredly can: AÁn khaû—Recognition of ability or from danger—Cöùu khoán phoø nguy. suitability—Coâng nhaän khaû naêng hay söï thích hôïp Assistant (n): Ngöôøi phuï taù—Assistant Abbot. cuûa ai. Assistant abbot: Phuùc Phöông Tröôïng—Thaày Assu-sutta (p): Sutra on tears, in the Samyutta Phoù Truï Trì—Vò sö trôï giuùp cho phöông tröôïng (sö nikaya XV.3—Kinh Nöôùc Maét, trong Töông Öng truï trì). Boä XV.3. Associate with bad friends: Gaàn guûi aùc tri thöùc. Asta (skt): Attha (p)—Eight—Taùm. Associate with all enlightening beings: Thaân Astadasa dhatavah (skt): Eighteen spheres (six caän taát caû Boà Taùt. senses, their six objects, and corresponding kinds Associate with all good spiritual friends: Gaàn of consciousness)—See Thaäp Baùt Giôùi. guûi taát caû thieän tri thöùc. Astadasa-kasa-sastra (skt): Thaäp Baùt Khoâng Associated dharmas: Sampayutta-dhamma (p)— Luaän—Treatise on the eighteen emptinesses— Mind and mental actions arise together—Taâm vaø Luaän giaûi veà möôøi taùm taùnh khoâng—See Möôøi taâm sôû cuøng khôûi leân hay lieân keát vôùi Taùm Hình Thöùc Cuûa Khoâng. nhau. Astadasa-sunyatah (skt): Eighteen aspects of Associated with: Sampayutta (skt)—Lieân keát vôùi. emptiness—Eighteen kinds of emptiness—Thaäp Association (n): Hoäi ñoaøn—Buddhist Baùt Khoâng—See Möôøi Taùm Hình Thöùc Cuûa associations—Caùc hoäi ñoaøn Phaät Giaùo. Khoâng. Associating with all good companions: Y chæ gaàn Astadvipa (skt): Trung Boä Chaâu—Central part of guûi taát caû thieän höõu thöïc haønh haïnh Boà Taùt. a continent. Association with good people: Sappurisa- Astaksanah (skt): Eight Inopportune situations— samseva (p)—Thieän nhaân thaân caän (ñi laïi vôùi Eight places of difficulty—See Baùt Nan Xöù. thieän höõu tri thöùc). Astalokadharma (skt): Attha-vayubheda (p)— Assume (v):

Caùng ñaùng—To undertake—Giaû— See Baùt Phong. Fallacy. Asta-maha-sri-caitya-samskrta-stotra (skt):

Eight great spiritual or sacred stupas of a certain period (may be 24 hours each month)— Buddhism—See Baùt Ñaïi Linh Thaùp. See Baùt Quan Trai. Astamaka-bhumi (skt): Baùt Ñòa—Baùt Nhaân Asthangika-marga: Eighfold path—See Baùt Ñòa—See Ñeä Baùt Ñòa. Chaùnh Ñaïo. Astamangala (skt): Eight auspicious symbols—Astha-vijnana (skt): Attha vinnana (p)—Baùt Baùt Caùt Töôøng—Taùm bieåu töôïng caùt töôøng— thöùc—Eight consciousnesses—Eight kinds of Eight auspicious things—Eight great fortunes— consciousness—See Baùt Thöùc. See Baùt Caùt Töôøng. Asthis (skt): Contemplate on left-over white Asta-marga (skt): The eightfold noble path— bones—Quaùn xaùc chæ coøn laïi xöông traéng. Töôûng See Baùt Chaùnh Ñaïo. naéng chan möa goäi, thaây nay chæ coøn trô laïi moät Astanga-samanvatgatopavasa (skt): Asthanga- boä xöông traéng—See Cöûu Töôûng Quaùn. sila (skt)—Atthanga-sila (p)—Ngaøy tu taùm giôùi vaø Astika (skt): To cling to actuality (existence)— aên chay—Fasting day in observing the eight Chaáp coù—The realists who maintain the universe precepts—See Baùt Quan Trai. to be real. The Buddha condemned both realists Astangika-marga (skt): Ashtangika-Magga (p)— and non-realists—Keû chaáp laø vuõ truï coù thaät. Phaät Eight Noble Paths—See Baùt Chaùnh Ñaïo. phaûn baùc caû hai phaùi chaáp coù vaø chaáp khoâng. Asta-sahasrika-prajna-paramita-sutra (skt): Astinasti (skt): Höõu vaø Voâ—Being and non- Eight Thousand Line Perfection of Wisdom being. Sutra—See Tieåu Phaåm Baùt Nhaõ Ba La Maät. Astivanisrita (skt): Höõu Kieán—Viewing the Asta-sahasrika-prajna-paramita-vyakhya (skt): seeming as real and the ego as real—Cho nhöõng Baùt Thieân Tuïng Baùt Nhaõ Thích Hieän Quaùn Trang thöù giaû hôïp vaø caùi “ngaõ” laø coù thaät. Nghieâm Luaän—Name of a work of Astottarasatabhuja-vajradhara (skt): Vajra- commentary—Teân cuûa moät boä luaän. Treasury King Bodhisattva—Kim Cang Taïng Astan (skt): AÙt Saéc Tra—The eight divisions of Vöông Boà Taùt—A form of the next entry of the the 24 hour day—Taùm phaàn cuûa 24 giôø trong Vajra Treasury Bodhisattva—Kieáp keá tieáp cuûa ngaøy. Kim cang Taïng Boà Taùt. Astasahasrika (skt): Treatise on the “Sunyata” of Astringent taste of all food: Chöùng Taùo Boùn— all things—See Baùt Thieân Tuïng. See Nguõ Chuûng AÙc Beänh. Astasahasrika-prajnaparamita (skt): See Kinh Astrologer (n): Chieâm tinh gia. Tieåu Phaåm Baùt Nhaõ Ba La Maät. Astrology (n): Khoa Thieân vaên Töû vi—Fortune Astasahasrika-prajnaparamita-sutra (skt): See teller—Spirit world—Look at the stars to tell Kinh Tieåu Phaåm Baùt Nhaõ Ba La Maät. people’s fortunes: Nhìn sao ñoaùn meänh—A Astasahasrika-prajnaparamita-vyakhya (skt): Bhiksu or Bhiksuni who looks at the stars to tell Name of a work of commentary—Baùt Thieân Tuïng people’s fortunes (astrology) in order to earn Baùt Nhaõ Thích Hieän Quaùn Trang Nghieâm Luaän. money, or even not to earn money but to mislead Asta-vaksana (skt): Eight difficult conditions— people into superstitions, commits an Expression See Baùt Nan. of Regret Offence—Vò Tyø Kheo hay Tyø Kheo Ni Asta-vimoksa (skt): Eight forms of liberation— naøo xem sao ñeå ñoaùn vaän meänh ñeå kieám tieàn, hay Eight liberations—See Baùt Giaûi Thoaùt Tam Muoäi. ngay caû

khoâng kieám tieàn cuõng laø höôùng daãn ngöôøi Astha-guru-dharma (skt): Attha-guru-dhamma sai laïc vaøo meâ tín dò ñoan, ñeàu phaïm vaøo giôùi Ba (p)—Baùt Kính Giôùi—Eight chief rules for Daät Ñeà, phaûi phaùt loà saùm hoái. Bhiksunis—See Baùt Kính Giaùo. Astronomical calculations: Calendar—Lòch. Astha-loka-dharma (skt): Attha-vayubheda (p)— Astrophysicist: Nhaø vaät lyù thieân vaên hoïc. Taùm Phaùp Theá Gian—Eight winds—See Baùt Astute (a): Tinh khoân—Xuaát chuùng. Phong. Astute intelligence: Trí thoâng minh xuaát chuùng. Asthanga Sila (skt): Atthanga-sila (p)—Baùt quan Asubha (p): Ueá—1) Evil revealed: Tính ñoäc aùc Trai giôùi—Eight silas which some laymen take for ñöôïc bieåu loä ra; 2) All kinds of impure water (foul discharges) discharged from human body such as

pus, blood and urine, etc.: Chaát loûng baát tònh hay of an enjoying stage of meditation. caùc loaïi nöôùc khoâng saïch seõ toaùt ra töø thaân ngöôøi Asvaddhya (skt): Baát Tín—Khoâng coù loøng tin— nhö muû, maùu, nöôùc tieåu, v.v.; 3) Objects of To disbelieve—No faith. meditation on impurity: Ñeà Muïc veà Baát Tònh. Asvaghosa: Asvaghosa Bodhisattva—See Maõ Asubha-bhavana (skt): Meditation on dead Minh. body—Quaùn töû thi. Asvajit (skt): A Thaáp Phaï Phaït Ña: A Thaáp Baø Asubham (p): Samkilesa (p)—Mala or Samklesa Thò Ña—A Thaáp Baø Thò—Maõ Thaéng—See A (skt)—Impurity—Söï baát tònh (khoâng thuaàn tònh Thuyeát Thò. hay khoâng trong saïch)—Defilement— Asvaka (skt): Name of a monk who was always a Uncleanness—Nhieãm tröôïc—See Nguõ Tröôïc. trouble-maker during the time of the Buddha— Asubhasanna (p): Perception of foulness—Baát Teân cuûa moät vò tyø kheo luoân gaây raéc roái trong thôøi tònh töôûng—See Thaát Töôûng. ñöùc Phaät coøn taïi theá. Asubhasmrti (skt): Meditation on impurity—The Asvakarna (skt): Assakanna (p). meditation on the uncleanness of the human body 1) See Hoa Quang Ñaïi Ñeá. of self or others—Thieàn quaùn veà söï baát tònh cuûa 2) See Maõ Nhó Sôn. thaân theå mình vaø cuûa ngöôøi khaùc—See Baát Tònh 3) Nine concentric mountain ranges and eight Quaùn. seas: See Cöûu Sôn Baùt Haûi. Asuddha (skt): Impurity—Baát tònh. Asvakarna-giri-raja (skt): King of the fifth of the Asunyata (skt): Asunnaøta (p)—Emptilessness— seven circles (concentric rings) round Meru—See Phi khoâng hay khoâng phaûi laø Khoâng, roãng tueách Maõ Nhó Sôn Vöông. hay khoâng coù gì. Asvamedha (skt): Asura (skt): War gods—Fighting-like gods—A Tu 1) A Thaáp Baø Meâ Ñaø: Maõ Teá—Tuïc leä teá ngöïa Luaân—A Toâ La—A Toá La—See A Tu La. coå truyeàn cuûa Hoaøng Gia AÁn Ñoä—The Asura-army: Tu La Quaân—The army of Asuras, ancient Indian royal horse-sacrifice. fighting on the asura battlefield against Indra— 2) The horse sacrifice, either as an annual Quaân binh cuûa A Tu La, ñaùnh nhau vôùi trôøi Ñeá oblation to Heaven, or for specific purposes— Thích. Pheùp tu ngoaïi ñaïo laáy ngöïa laøm vaät hieán teá vì Asura-gati (skt): Asura path—A Tu La Ñaïo. muoán caàu xin leân coõi trôøi hay nhöõng muïc ñích Asura-loka (skt): Asuras Realm—Coõi A-Tu-La— ñaëc bieät khaùc (vì muoán caàu xin ôû coõi trôøi, neân Titanic Demons. duøng pheùp maõ töï. Choïn laáy moät con ngöïa Asura path: Asura-gati (skt)—A Tu La Ñaïo. baïch, thaû ra 100 ngaøy, hoaëc ba naêm, roài tìm Asuras Realm: Asura-loka (skt)—Coõi A-Tu-La— theo veát chaân cuûa noù maø raéc

vaøng vaøo, ñeå boá Titanic Demons—See A Tu La Giôùi and Töù thí cho moïi ngöôøi. Sau ñoù baét laáy con ngöïa vaø Chuûng A Tu La. gieát ñi. Phaùi naày tin raèng con ngöïa sau khi bò Asura-way: A Tu La ñaïo (thöôøng laø keû hay kieám gieát cuõng ñöôïc sanh leân coõi trôøi). chuyeän gaây goã), moät trong luïc ñaïo—Asura Asvattha (skt): A Thuyeát Tha—A Thaáp Ba Tha— destiny, one of the six paths—See Luïc Ñaïo. A Xaù Ba Ñaø—A Thaâu Tha—1) Bodhi-tree: Caây Asura-wine: Sura (skt)—Wine, spirits—See Tu Boà Ñeà; 2) No-sin tree, so-called “No-sin tree,” La Töûu. because whoever goes around it three times is rid Asva (skt): A Thaáp Baø—Con ngöïa—A horse. of sin: Voâ Toäi Thuï—Goïi laø caây voâ toäi vì baát cöù ai Asvabhava (skt): Khoâng coù töï tính—No ñi quanh noù ba voøng seõ hoaøn toaøn ruõ boû moïi toäi individual nature—Without self-nature—Without loãi. a nature of its own—See Voâ Töï Tính. Asvayuj or Asvini (skt): Laâu—Teân cuûa moät Asvabhava-prakarana (skt): Treatise on non- trong 28 vì sao—See Twenty eight constellations. nature—Voâ Taùnh Luaän. Asvayuja (skt): A Thaáp Phaï Du Nhaõ—AÙt Thaáp Asvadana-samapatti (skt & p): Vò Ñaúng Chí— Phöôïc (Baø) Söu Xa—AÙt Thaáp Baø Söu Xa—The Chöa chöùng ñaéc—Chöa ñònh—Not yet attainment first month of autumn (September-October)—Thaùng ñaàu tieân cuûa muøa Thu (thaùng chín—thaùng

möôøi). At this moment: Now—At present—See Hieän Asvin (skt): Sea-route spirit—A Tu Vaân—Thaàn Taïi. Haûi Loä. At will: According to desire—Nhö yù. Asvina (skt): Asvayuja (skt)—In India, Asvina is Ataccha (p): False (a)—Khoâng thaät. name of a month between the months of Atakkavacara (p): Khoâng theå lyù luaän—Ngoaøi September and October. voøng lyù luaän—Beyond logic. As-You-Will Jewel King Dharani: Nhö YÙ Baûo Atandita (p): Active (not lazy)—Hoaït ñoäng. Luaân Vöông Ñaø La Ni—See Thaäp Chuù. Atapa (skt & p): Voâ phieàn—Thieàn coù naêng löïc Atapa (skt): Raát noùng—The extreme heat of the ñoát chaùy phieàn naõo. energy of meditation practice has the ability to Atapin (skt): Vigour in progressing in the good burn all kinds of afflictions—Naêng löïc cuûa thieàn and eliminating the evil—See Tinh Caàn. coù theå ñoát chaùy phieàn naõo. Atappadeva (p): Aviha (p)—Avrha (skt)—Atara-kalpa (skt): Atara-kappa (p)—Small Heaven of no anxiety—See Voâ Phieàn Thieân. kalpa—Tieåu kieáp. Atata (skt): Cold hell—Haøn ñòa nguïc—See Baùt Atara-kappa (p): Atara-kalpa (skt)—Small Haøn Ñòa Nguïc. kalpa—See Tieåu Kieáp. Atavi (p): Forest—Röøng. Atata (skt): A Ña Ña Ñòa Nguïc—Ha La La—AÙt Atavika (skt): Voâ Tyû Löïc—Löïc khoâng theå so Trieát Tra—Nghaïch chieát saù—Hell of chattering saùnh ñöôïc—Incomparable power. teeth—The third of the eight cold hells, hell of Atharva-veda (skt): A Thaùt Veä Ñaø—Nhöông Tai chattering teeth, in which the suferers can only Veä Ñaø—Thaàn Ngoân—The fourth Veda, dealing utter these sounds—Ñòa nguïc thöù ba trong taùm ñòa with sorcery or magic—Goàm nhöõng baøi chuù thuaät nguïc laïnh, nôi toäi nhaân chæ coù theå reân kheû nhöõng duøng ñeå caàu nguyeän. aâm thanh “ha la la.”—See Baùt Haøn Ñòa Nguïc. Athassumegha (p): Name of one of one hundred At the beginning: Kyø thuûy—At the very start. pratyeka buddhas who has lived for a long period At ease: AÁm no—To be in easy circumstances— of time on mount Isigili—Teân cuûa moät trong moät See Khinh An.

traêm vò ñoäc giaùc Phaät ñaõ soáng moät thôøi gian daøi At first sight: At the first meeting—Nhaát Kieán— treân nuùi Isigili. Caùi nhìn hay cuoäc gaëp gôõ ñaàu tieân. Atheism (n): Godless religion—Chuû nghóa Voâ At heart: Taän ñaùy loøng. thaàn—Voâ Thaàn. At the highest of youth: Luùc sung maõn cuûa tuoåi Atheistic (a): Atheism—Voâ thaàn. treû. Atheists (n): Ngöôøi theo chuû nghóa voâ thaàn. At home:Taïi Gia—Laypeople, and Upasaka. Atidesa (p): Supernatural spirit—Sieâu Thaàn. Atimuktata (skt): A Ñòa Muïc Ñaéc Ca—Acacia Atigacchati (p): To overcome—Vöôït qua (trôû flowers—Boâng caây keo hay caây xieâm gai. ngaïi). Atman (skt): Baûn ngaõ—Soul—Ego. Atikkanta (p): Atikranta (skt)—Past—Quaù khöù. At most: Baát quaù—Only. Atimana (skt & p): Over-pride—See Quaù Maïn. At the mercy of: Döôùi söï khoáng cheá (cuûa)—We Atimukti (skt): Adhimukti (skt)—Thaéng Giaûi— are all living at the mercy of desires and Thieän Tö Duy—See Adhimukti. pleasures—Chuùng ta ñang soáng döôùi söï khoáng cheá Atimuttaka (p): A Chaát Muïc Ña—A-ñeà-maâu-cuûa duïc laïc. ña—Acacia flowers—Moät loaïi hoa coõi trôøi. At no time: Khoâng luùc naøo. Atisa (982-1054): Atisha (skt)—See A Ñeå Sa. At once: Suddenly—Immediately—Ngay laäp töùc Atisha (skt): Atisa (p)—See A Ñeå Sa. (ñoán). Atita (skt): Quaù khöù—The past. At one's own will: Tuøy Töï—Tuøy theo baûn Atita addhana (p): Quaù khöù—The past. nguyeän cuûa chính mình—Voluntary Atita-bhavanga (skt): Past life continuum— At the risk of one's life: Lieàu maïng. Arising and falling away of the stream of thoughts At the same time: Ñoàng thôøi. shortly before the start of a process of cittas

experiencing on another object through one of the caùi do ta sôû höõu—Mine—Belonging to oneself. sense-door—Söï lieân tuïc khôûi leân vaø tan bieán cuûa Atmanmana (skt): Asmimana (p)—Self- doøng tö töôûng ngay tröôùc tieán trình cuûa taâm treân superiority—Self-sufficiency—Pride of self— moät ñoái töôïng khaùc thoâng qua qua cöûa ngoõ cuûa Abhimana or atma-mada (skt)—Söï kieâu haõnh cuûa caùc giaùc quan. töï ngaõ—See Ngaõ Maïn. Atita kosa (skt): Past treasury—Quaù Khöù Taïng. Atmanmoha (skt): Ngaõ Si—Ego-infactuation, Atito addha (p): Past—Quaù khöù. confused by the belief in the reality of the ego. Atiyoga (skt): A Ñeå Du Giaø—Ñaïi Thaønh Töïu Atmasakti (skt): Ngaõ Löïc—Force of a self—Söùc Phaùp—Great accomplishment dharma. maïnh cuûa caùi baûn ngaõ. Atkincanyayatana (skt): Land of nothingness— Atmasukha (skt): Attasukha (p)—Ngaõ Laïc—Söï Voâ Sôû Höõu Xöù Ñòa (Tam Ñònh—Third samadhi). vui höôûng cuûa chính mình—Self-enjoyment—Atmabodha (skt): Knowledge of the self—Ngaõ Self-happiness. Thöùc (trong kinh ñieån Veä Ñaø). Atmavada (skt): Lyù thuyeát veà ngaõ—The theory Atmachintana (skt): See Ngaõ Sôû Thöùc. of ego—In the Lankavatara Sutra, the Buddha Atmadana (skt): See Ngaõ Sôû Hieán. said: "The Tathagatagarbha of which I speak is Atmadorsa (skt): Hostility towards the self—See not like the doctrine of the ego maintained by the Ngaõ Sôû Nghòch. philosophers."—Trong Kinh Laêng Giaø, Ñöùc Phaät Atmahitam (skt): Atmahita (skt)—Töï lôïi— noùi: "Caùi Nhö Lai Taïng maø ta noùi ñeán khoâng Benefitting oneself—Personal benefit. gioáng vôùi hoïc thuyeát veà ngaõ maø caùc trieát gia chuû Atma-graha (skt): Holding to the concept of the tröông." reality of the

ego—Permanent personality—The Atmavirya (skt): See Ngaõ Tín Lieät. atman—Soul—Self—This holding is an illusion— Atmiya (skt): Attaniya or Atmaniya (p)— The clinging to the idea of self—See Ngaõ Chaáp. Belonging to oneself—Mine—Ngaõ Sôû (caùi thuoäc Atmakatva (skt): Dharmata (skt)—Theå Tính—veà cuûa toâi hay caùi do ta sôû höõu). Self-substance—The essential or substantial Atmosphere: See Phong Luaân. nature of all things—Söï khoâng thay ñoåi cuûa thöïc Atmosphere of great knowledge: Ñaïi Trí Phong chaát cuûa vaïn höõu. Luaân. Atma-mana (skt): Egotism or overweening Atmosphere of great knowledge of mental pride—Pride of self—Khôûi taâm kieâu maïn chaáp coù command: Ñaïi Trí Phong Luaân Ñaø La Ni. ta vaø coù caùi sôû höõu cuûa ta—See Ngaõ Maïn. Atmosphere of great knowledge of skillful Atman (skt): Attan or Atta (p)—Self—Ego— dedication: Ñaïi Trí Phong Luaân Hoài Höôùng Personality—Ta—Soul—Self—Ego—See Ngaõ. Thieän Xaûo. Atmananda (skt): Bliss of the self—Personal Atmosphere of harmony: Hoøa khí. bliss—Ngaõ Sôû Laïc. Atmosphere at peace: Caûnh thanh bình (Thanh Atman-darshan (skt): Vision of the self—See phong minh nguyeät)—A cool breeze and a bright Ngaõ Sôû Kieán. moon—A pleasant evening. Atmandrsti (skt): Believing in the existence of a Atom (n): Cöïc Vi—Nguyeân töû—Parama—The permanent ego—See Ngaõ Kieán. smallest perceptible into which matter can be Atmangraha (skt): Chaáp vaøo khaùi nieäm cuûa moät divided—Phaàn nhoû nhaát maø vaät chaát coù theå ñöôïc caùi ngaõ thaät—Holding to the concept of the reality phaân caét ra—See Cöïc Vi Traàn. of the ego—See Ngaõ Chaáp. Atom of dust wandering freely in water: Thuûy Atman-graha-vasana (skt): See Ngaõ Chaáp Taäp Traàn—Moät nguyeân töû (haït) buïi dong ruoåi töï do Khí. trong nöôùc. Atmanjnana (skt): Ngaõ Sôû Tri—Knowledge of Atom of the earth element: Ñòa Chuûng—Earth- the self. seed—See Töù Ñaïi. Atmankara (skt): Attaniya or Atmaniya (p)— Atom of smell: Grandharammana (p)—Element Atmiya (skt)—Ngaõ Sôû—Caùi thuoäc veà cuûa toâi hay of smell—The odourferous object—The atom or

element of smell, one of the six gunas—See pleasure regarded as real and permanent—Coøn Höông Traàn. goïi laø Chaáp Laïc, cho raèng laïc thuù treân ñôøi laø coù Atoms of things: Saéc Vi—Vi traàn—Atoms of thaät vaø thöôøng haèng. form, or colour. Attachment to both existence and non- Atonement (n): To redeem a fault—To make up existence: Chaáp Dieäc Höõu Dieäc Khoâng (chaáp coù for one's faults—See Chuoäc Loãi. caû hai). Atri (skt): See A Ñeå Lyù. Attachment to causes and what which is Atrocities (n): Noåi loaïn. caused: Chaáp nhaân vaø sôû nhaân—See Thaäp Thöùc Atta (p): AÁm Ma. 1) Lawsuit: Vuï kieän tuïng. Attachment or clinging arising from 2) Attan (p): Self—Ego—Personality—Ta— consciouness of pain or pleasure: See Chaáp Thuû Soul—Self—Ego—See Atman. Töôùng. Attabyabadha (p): Töï haïi—Self-harm. Attachment of desire: Tham tröôùc laø ngöôøi ta cöù Attached to: Vöôùng víu vaøo—Adhered to— baùm vaøo loøng tham khoâng bieát chaùn. Clung to. Attachment to desire: Duïc Thuû—Vöôùng maéc Attached consciousness: Höõu Thuû Thöùc—Thöùc vaøo tham duïc. ñaõ bò troùi buoäc. Attachment in the desire-realm: Clinging in the Attached to idleness: Löôøi bieáng—See Saùu desire-realm—Nhöõng

duïc voïng hay luyeán aùi trong Nguy Hieåm Cuûa Thoùi Quen Löôøi Bieáng. duïc giôùi. Attached to one's title or position: To commit Attachment developed as the result of an Expression of Regret Offence—Vöôùng maéc reasoning: See Phaân Bieät Ngaõ Chaáp. vaøo danh vò hay chöùc töôùc laø phaïm giôùi phaùt loà Attachment to dharmas: Attachment to teaching saùm hoái. or doctrine in a sutra—See Tröôùc Phaùp. Attached to one's views: See Kieán Chaáp. Attachment to doctrines about the ego: See Attachment (n): Upaødaøna (p & skt)—Bind— Ngaõ Ngöõ Thuû. Bond—Clinging—Grasping—See Chaáp Thuû. Attachment to the ego: See Tröôùc Ngaõ. Attachment to ability that is not actually Attachment to either the cause nor the ability: Chaáp naêng phi naêng—See Thaäp Thöùc AÁm dharma ideas of void: Ngoaïi ñaïo chaáp chaúng lyù Ma. nhò khoâng—Outsiders who do not accept either Attachment of the atman: Nhaân chaáp hay the cause nor the dharma ideas of void. chaáp caùi ngaõ coù thaät—See Ngaõ Chaáp. Attachment to all elements: Chaáp thuû vaøo Phaùp Attachment to an attainable craving: Chaáp Taâm—See Phaùp Taâm Chaáp. tham phi tham—See Thaäp Thöùc AÁm Ma. Attachment on Eternalism: See Thöôøng Kieán Attachment and aversion: AÙi Khueå—Love Chaáp. and hate, desire and hate—Luyeán aùi vaø ghen Attachment to existence: Höõu AÙi—Chaáp Höõu gheùt. (chaáp coù)—Chaáp vaøo hieän höõu. Attachment to an awareness that is not Attachment to fame: AÙi Danh—Tham luyeán vaøo actually awareness: Chaáp tri voâ tri—See Thaäp tieáng thôm hay danh voïng. Thöùc AÁm Ma. Attachment in the form-realm: Clinging in the Attachment to Bhava: Bhavasava (p)— form-realm—Saéc aùi truï ñòa. Bhavasrava (skt)—Becoming, rebirth to the world Attachment in the formless realm: Clinging in of form and formlessness—Söï tham luyeán hieän the formless realm—Höõu aùi truï ñòa. höõu, taùi sanh vaøo saéc giôùi vaø voâ saéc giôùi—See Attachment to the formless world: Arupa-raga Höõu Laäu. (p)—Voâ saéc aùi keát hay tham voâ saéc—Lust or Attachment to birth that is not actually birth: desire for formlessness—Greed for the Chaáp sinh voâ sinh—See Thaäp Thöùc AÁm Ma. immaterial—Love in the realm of formlessness— Attachment to bliss: Tröôùc Laïc—Attachment to Craving for the formless world.

Attachment to gain: AÙi Ñaéc—Luyeán chaáp khi Attachment to pleasure: AÙi Laïc—Tham luyeán ñöôïc lôïi loäc. vaøo nhöõng laïc thuù. Attachment growing from thinking of others: Attachment to the pleasure of meditation: See AÙi Kieán. Nikanti tanha (p)—This is one of many subtle Attachment to human impersonality, but not afflictions; however, it causes obstruction to the the unreality of things: Insiders who hold the wheel of wisdom—Tham luyeán vaøo nhöõng laïc thuù Abhidharma or Sarvastivadah tenet, which do thieàn ñònh ñem laïi. Ñaây laø moät trong nhieàu loaïi recognizes human impersonality, but not the phieàn naõo raát vi teá; tuy nhieân, noù laøm caûn trôû baùnh unreality of things—Noäi ñaïo chaáp giöõ vaøo A Tyø xe trí tueä. Ñaït Ma Luaän maø thöøa nhaän raèng coù nhaân khoâng, Attachment to praise: Tham luyeán vaøo nhöõng lôøi nhöng khoâng coù phaùp khoâng (ñaõ chöùng lyù voâ ngaõ khen taëng. nhöng coøn chaáp vaøo phaùp höõu tính). Attachment to the reality: Thieân Höõu Chaáp— Attachment to the idea that the skandha of Strong attachment to

the idea of a real existence formations is permanent: Chaáp haønh aám thöôøng of all things—Kieán giaûi thieân veà moät beân cho vaïn löu ñoäng laøm tính thöôøng—Knowing that the höõu laø coù vaø chaáp chaët vaøo ñoù. skandha of thinking has ended and seeing the Attachment to the reality of dharma: flowing of the skandha of formations, this person Attachment of the reality of dharma, things or speculates that the continuous flow of the skandha phenomena—See Phaùp Chaáp. of formations is permanent, and that the skandhas Attachment of the reality of dharma, of form, feeling, and thinking which have already things or phenomena: Attachment to the reality ended are impermanent. Because of these of dharma—See Phaùp Chaáp. speculations of impermanence and permanence, Attachment of the reality of the ego: Nhaân he will fall into externalism and become confused chaáp hay chaáp caùi ngaõ coù thaät—See Ngaõ Chaáp. about the Bodhi nature—Bieát töôûng aám heát, thaáy Attachment of the reality of a permanent haønh aám coøn löu ñoäng. Haønh aám thöôøng löu ñoäng, personality: See Ngaõ Chaáp. neân chaáp laøm tính thöôøng. Caùc aám saéc, thuï, töôûng Attachment to the realm of form: Luyeán AÙi Saéc ñaõ heát, goïi laø voâ thöôøng. Vì so ño chaáp tröôùc moät Giôùi. phaàn voâ thöôøng, moät phaàn thöôøng nhö treân, neân Attachment to a refuge that is not actually a ñoïa laïc ngoaïi ñaïo, meâ laàm tính Boà Ñeà. refuge: Chaáp quy voâ quy—See Thaäp Thöùc AÁm Attachment of love: The bondage of desire— Ma. See AÙi Tröôùc. Attachment to rite and ritual: Silabbata- Attachment or love growing from thinking of paramasa (p)—Giôùi Caám Thuû Thaân Heä Phöôïc. others: AÙi kieán. Attachment to rules: Chaáp thuû vaøo nhöõng qui Attachment to the own-nature of phenomena: ñònh—See Giôùi Caám Thuû Kieán. Chaáp Phaùp Töï Tính—Chaáp vaøo baûn chaát cuûa hieän Attachment of the self: Ngaõ chaáp—Nhaân chaáp töôïng. hay chaáp caùi töï ngaõ naøy coù thaät. Attachment to the nature of a self: Chaáp Ngaõ Attachment to self: Attakamanipa (p)—Luyeán Tính—Chaáp vaøo caùi baûn tính cuûa caùi ‘toâi’. chaáp töï ngaõ. Attachment to neither existence nor non- Attachment to a self-essence: Töï Theå Chaáp— existence: Chaáp Phi Höõu Phi Khoâng (chaáp khoâng Chaáp vaøo caùi toâi. coù caû hai). Attachment to selfhood: Ngaõ chaáp—Chaáp veà caùi Attachment on Nihilism: See Ñoaïn Kieán Chaáp. ‘toâi’ cuûa mình. Attachment to non-existence: Chaáp Voâ (chaáp Attachment to sentient beinghood: Chuùng Sanh khoâng). Chaáp—Chaáp veà caùi ‘toâi’ cuûa mình. Attachment to one’s own erroneous Attachment of the soul: Ngaõ chaáp. understanding: Drstiparamasra (skt)—Kieán Thuû Attachment to the temporary name: Chaáp thuû Kieán. vaøo giaû Danh Taâm—See Giaû Danh Chaáp.

Attachment to the tenet of the ‘realists.’: Attain (v): Ñaït ñeán: To obtain (Labhati (p)—Ñaéc: Those in Mahayana who hold the tenet of the To attain, to get, to obtain (Prap or Prapta (skt). ‘realists.’—Ñaïi Thöøa laïi chaáp vaøo cöùu caùnh thöïc Attain (v) Annuttara-samyak-sambodhi: Ñaéc teá. baát thoái chuyeån A naäu Ña la Tam mieäu Tam boà Attachment to things: See Tröôùc Phaùp. ñeà. Taát caû chö Phaät thaønh chaùnh ñaúng chaùnh giaùc Attachment to truth that is not actually truth: chaúng loãi thôøi. Chaáp chaân phi chaân—See Thaäp Thöùc AÁm Ma. Attain Anuttara Samyak

Sambodhi at the Attachment to the two meanings of ‘void’ but proper time: Taát caû chö Phaät thaønh chaùnh ñaúng not clearly: Those who hold the Satyasiddhi tenet chaùnh giaùc chaúng loãi thôøi. which discriminates the two meanings of ‘void’ Attain Arhatship: Ñaéc A La Haùn—Ñaéc ñöôïc but not clearly—Thaønh Thöïc Toâng laïi phaân bieät quaû vò A La Haùn. hai nghóa cuûa ‘khoâng’ nhöng laïi phaân bieät khoâng Attain (v) awareness: Buddhi-labhati (p)—Ñaït roõ raøng. ñöôïc taùnh giaùc—To obtain awareness. Attachment and views: See AÙi Kieán. Attain (v) Bodhi: Chöùng quaû Boà Ñeà. Attachment to views: Kieán Thuû—Clinging to Attain Bodhi-mind: See Thoâng Ñaït Boà Ñeà heterodox views—Kieán chaáp taø vaïy—See Töù Taâm. Chaáp Thuû. Attain comfort: Ñöôïc an nhieân töi taïi. Attachment to one’s view: Drstiparamasra Attain concentration of precisely aware (skt)—Wrong views caused by attachment to knowledge and are imbued with the ten one’s own erroneous understandings—See Kieán powers of the enlightened: Bodhisattvas attain Thuû Kieán. concentration of precisely aware knowledge and Attachment to the view of nihilism or non- are imbued with the ten powers of the existence: Toån Dieät Chaáp—Chaáp chaët vaøo quan enlightened, from knowledge of what is so and ñieåm hö voâ. what is not so up to knowledge of extinction of Attachment to the Void itself: Chaáp thuû vaøo contaminations—Chö Boà Taùt ñöôïc thieän giaùc trí Khoâng Taâm—See Khoâng Taâm Chaáp. tam muoäi, ñuû Nhö Lai thaäp löïc, nhöõng laø thò xöù phi Attachment to the world of forms: Rupa-raga xöù trí löïc ñeán laäu taän trí löïc. (p)—Saéc aùi keát hay tham saéc—Love in the realm Attain definitve analytic and expository of form—Craving for the world of form. powers: Ñaït ñöôïc quyeát ñònh bieän taøi—There is a Attachment to a wrong idea of permanence: spiritual friend who enables cultivators to attain Chaáp thöôøng phi thöôøng—See Thaäp Thöùc AÁm Ma. definitve analytic and expository powers—Coù moät Attachment to wrong view: Ditthasava (p)—The loaïi thieän tri thöùc khieán ñöôïc quyeát ñònh bieän taint of wrong view—Kieán Laäu hay söï tham luyeán taøi—See Thaäp Chuûng Thieän Tri Thöùc. taø kieán. Attain the depth of the consciousness: Ñaéc Attack (v): Coâng kích. Thaäm Thaâm Tri Thöùc—Töï chöùng Thaùnh trí. Attack someone: Make an attack on someone— Attain desirelessness: Attaining desirelessness, Coâng kích ai—Taán coâng ai. yet always most compassionately pitying all Attadanda-sutta (p): Sutra on the Rod-Embraced, sentient beings attached to desires—Ñaéc phaùp ly in the Samyutta-nikaya IV.15—Teân moät boä kinh duïc maø thöôøng duøng ñaïi bi thöông xoùt taát caû chuùng trong Töông Öng Boä IV.15. sanh nhieãm tröôùc duïc laïc. Attadhipateyyam (p): The predominant influence Attain the dharma: Ñaéc Phaùp—Hieåu ñöôïc chö on oneself—Ngaõ taêng thöôïng. phaùp. Attadipa (p): Haõy töi laøm oác ñaûo cho chính Attain emancipation from the three realms of mình—Holding oneself as one’s own island. existence: Xuaát ly ba coõi. Attahita (p): Isvara (skt)—Free from the idea of Attain Enlightenment: To Achieve clinging to self—Khoâng bò raøng buoäc bôûi yù töôûng Awakening—To become a Buddha—To become baùm chaáp vaøo caùi ngaõ—See Töï Taïi. an Enlightened One—Obtain the way—Reach

perfection—Ñaéc ñaïo—Ñaéc quaû giaùc ngoä hay haønh ñeàu ñöôïc töï taïi. thaønh Phaät hay thaønh baäc Giaùc Ngoä. Attain natural enlightenment: Thaønh Töï Nhieân Attain (v) the enlightened mind: Thoâng Ñaït Boà Giaùc—As all may do by beholding eternal truth Ñeà Taâm—See Nguõ Töôùng Thaønh Thaân. within their own heart—Ñaït ñöôïc töï nhieân giaùc Attain enlightenment suddenly: Huyeàn Giaùc—ngoä baèng caùch giöõ laáy chaân lyù ngay nôi taâm mình. Ñaït ñöôïc giaùc ngoä moät caùch baát thaàn. Attain (v) nirvana: Ñaéc Nieát Baøn—Chöùng ñaéc Attain entry to the Buddha-truth: Ñaéc nhaäp. Nieát Baøn—Ñaït ñöôïc giaùc ngoä—Obtain the way—Attain (v) the eternal peace-Nirvana: ñaït ñeán Reach enlightenment—Reach perfection—To Nieát baøn an laïc vónh cöûu. enter into Nirvana—To attain Nirvana—See Ñaéc Attain fearlessness: Ñaéc Voâ Sôû UÙy—Ñaït ñöôïc Ñaïo. söï khoâng sôï haõi. Attain (v) one's aim: To realize one's wishes— Attain (achieve) the freedom attachment to Ñaéc chí (ñaït ñöôïc muïc ñích). desire: Ñaéc Ly Duïc—Ñaït ñöôïc söï ly duïc hay rôøi Attain by oneself: Töï Chöùng—Töï ñaït ngoä. boû ñöôïc söï ham muoán. Attain to perfect enlightenment: Become Attain (achieve) the freedom of mind and the Buddha—To attain to perfect enlightenment— freedom of wisdom: Be free from all impurities Thaønh Chaùnh Quaû—Thaønh chaùnh giaùc—Thaønh of mind and attain wisdom—Ñaït ñöôïc taâm vaø tueä Ñaúng Chaùnh Giaùc—Baäc Boà Taùt tu haønh ngoâi nhaân giaûi thoaùt—By the destruction of all impurities, vò troøn ñaày baäc toaøn giaùc hay thaønh Phaät. the Buddha attained the freedom of mind and the Attain perfect realization: Ñaéc Vieân Chöùng— freedom through wisdom—Nhôø ñoaïn taän laäu hoaëc Ñaït ñöôïc söï thaáu hieåu troïn veïn—Ñaït ñöôïc söï maø Ñöùc Phaät ñaït ñöôïc taâm vaø tueä giaûi thoaùt. chöùng ngoä hoaøn toaøn. Attain (v) happiness: Ñöôïc haïnh phuùc. Attain perfect supreme bodhi: Reach perfect Attain a happy contentment by proper supreme bodhi—Become a Buddha—See Thaønh direction of the deeds of the body: Thaân An Laïc Phaät. Haønh: An laïc baèng nhöõng thieän nghieäp cuûa thaân. Attain perfection: Ñaéc Cöùu Caùnh—Ñaït ñöôïc söï Attain a happy contentment by the thoughts of toaøn thieän vieân maõn. the mind: An laïc baèng nhöõng thieän nghieäp cuûa Attain permanent extinction: Ñaéc Vónh Dieät— yù—See YÙ An Laïc Haïnh. Ñaït ñöôïc söï thoaùt ly sanh töû vónh vieãn. Attain a happy contentment by the will to Attain permanent freedom: Ñaéc Vónh Ly—Ñaït preach all sutras: Theä Nguyeän An Laïc Haønh: An ñöôïc söï töï do vónh vieãn. laïc baèng caùch giaûng daïy kinh phaùp. Attain all phenomena: Ñaéc Chö Phaùp—Hieåu Attain a happy contentment by the words of ñöôïc heát moïi söï vaät vaø hieän töôïng. the mouth: Khaåu An Laïc Haønh: An laïc baèng Attain the state of non-retrogression: Ñaéc Baát nhöõng thieän nghieäp cuûa khaåu. Thoái Vò—Ñaït ñöôïc quaû vò baát thoái chuyeån. Attain happines here and now in meditation: Attain superknowledge: Achieve (gain) wisdom Tu Taäp Thieàn Ñònh Ñöa Ñeán Laïc or enlightenment—Ñaït ñöôïc toái thaéng trí hay giaùc Truù Ngay Trong Hieän Taïi. ngoä—The Buddha attained supreme knowledge Attain the highest knowledge: Vedagu (p)— under the Bodhi tree—Ñöùc Phaät ñaït ñöôïc toái Minh trí (ñaït ñöôïc trí tueä toái thöôïng hay trí tueä cuûa thaéng trí döôùi coäi Boà Ñeà. moät vò Phaät). Attain

supreme enlightenment and become Attain illumination of knowledge of all things Buddha: Buddho-vibudhyate (skt)—Giaùc ngoä and can think and analyze well: Ñöôïc taát caû thaønh Phaät. phaùp trí hueä quang minh kheùo tö duy phaân bieät. Attain (achieve) threefold knowledge: Ñaéc tam Attain (v) knowledge: Jnanam-labhati (p)—Ñaït minh. ñöôïc söï hieåu bieát—To obtain knowledge. Attain perfect wisdom: Ñaït toái thaéng trí. Attain mastery of all meanings in the sphere of Attain the reality body with boundless omniscience: Nôi nhöùt thieát trí ñuùng nghóa sôû knowledge: Ñoàng ñöôïc trí hueä phaùp thaân voâ bieân

teá vôùi chö Phaät. necessary—Chaúng do ngöôøi daïy maø ñöôïc voâ ngaïi Attain sainthood: Ñaït ñöôïc Thaùnh quaû. bieän, trí hueä quang minh, coù theå chieáu roõ khaép caû Attained a state of mental concentration Phaät phaùp, ñöôïc thaàn löïc cuûa taát caû Nhö Lai hoä trì without thinking and pondering, by divining ñoàng moät phaùp thaân vôùi taát caû chö Phaät, thaønh töïu another's thoughts in one's mind: The fourth taát caû phaùp kieân coá, bí maät, minh tònh cuûa böïc ñaïi way of teaching Dhamma in regard to telling of nhaân, an truï nhöõng thöøa giaûi thoaùt bình ñaúng, caûnh thought—Loaïi Kyù Taâm thöù tö—See Töù Kyù Taâm. giôùi chö Phaät ñeàu hieän ra, ñaày ñuû taát caû theá trí Attain supreme complete perfect quang minh, soi thaáy taát caû chuùng sanh giôùi, coù theå enlightenment: Seõ thaønh Phaät ñöôïc voâ thöôïng Boà vì chuùng sanh maø laøm tri phaùp sö, thò hieän caàu Ñeà. chaùnh phaùp khoâng thoâi döùt, daàu thaät laøm voâ Attain the supreme reality-body of Buddhas: thöôïng sö cho chuùng sanh maø thò hieän toân kính a- Ñöôïc phaùp thaân voâ thöôïng sung maõn tam theá cuûa xaø-leâ. Vì ñaïi Boà Taùt thieän xaûo phöông tieän truï Boà caùc Ñöùc Nhö Lai. Taùt ñaïo, tuøy theo sôû nghi ñeàu vì chuùng sanh maø thò Attain true enlightenment, manifesting bodies hieän. in infinite ways, attaining true enlightenment Attain virtues: See Thaønh Töïu Giôùi Haïnh. for the sake of sentient beings: Thích thaønh Attain the way: Become enlightened—See Ñaéc chaùnh giaùc, vì taát caû chuùng sanh maø duøng voâ löôïng Ñaïo. moân thò hieän thaân ñeå thaønh chaùnh giaùc —See Möôøi Attain (v) wisdom: Jnanam-labhati (p)—Ñaït ñöôïc Ñieàu Vui Thích Cuûa Chö Ñaïi Boà Taùt. trí hueä—To obtain wisdom. Attain true enlightenment in the past, present Attainable (a): Labbho (p)—Coù theå ñaït ñöôïc— and future: ÔÛ trong tam theá thaønh Chaùnh Ñaúng Obtainable. Chaùnh Giaùc. Attainability (n): Coù theå ñaït tôùi ñöôïc. Attain truth by personal experience: To realize Attained to the Sphere of Infinite truth by personal experience—Chöùng ñaéc baèng Consciousness: Loaøi höõu tình ñaõ chöùng ñöôïc coõi kinh nghieäm baûn thaân. Thöùc Voâ Bieân Xöù—See Thöùc Voâ Bieân Xöù. Attain to the understanding and performance Attained the sphere of Infinite Space: Loaøi höõu of the moral law: Obtain precepts—Ñaéc Giôùi— tình ñaõ chöùng ñöôïc coõi Khoâng Voâ Bieân Xöù—See Hieåu vaø haønh trì ñöôïc theo giôùi phaùp. Khoâng Voâ Bieân Xöù. Attain unhindered intellect and the light of Attained to the Sphere of Neither-Perception-knowledge without being taught by another: Nor-Non-Perception: Loaøi höõu tình ñaõ chöùng coõi Bodhisattvas are able to illumine and understand Phi Töôûng Phi Phi Töôûng Xöù—See Phi Töôûng Phi all Buddha teachings, are sustained by the Phi

Töôûng Xöù. spiritual power of all Buddhas, are one of the Attained to the Sphere of No-Thingness: Loaøi same body of reality with all Buddhas, accomplish höõu tình ñaõ chöùng coõi Voâ Sôû Höõu Xöù—See Voâ Sôû all incorruptible mystic states of clarity and purity Höõu Xöù. of great people, abide in all equal vehicles of Attained after awakening: Haäu Ñaéc—Söï chöùng liberation, are aware of all spheres of ñaéc sau khi tænh giaùc. Buddhahood, are endowed with the light of all Attaining: Patilabha (p)—Ñang ñaéc ñöôïc— worldly knowledge, and clearly see all realms of Acquisition—Gaining—Obtaining. sentient beings; they are able to be truth-knowing Attaining abstraction: Entering dhyana—See teachers for sentient beings, yet they make the Chæ Quaùn. appearance of ceaseless search for truth; though Attaining moral wisdom from practice of they are actually unexcelled teachers of sentient abstract meditation: Bhavanamaya-panna beings, they show respect to preceptors and (p)—See Tu Hueä. religious mentors, because great enlightening Attaining moral wisdom from reading, hearing beings, by skillful expedients, abide in the path of and instruction: Sutamaya-panna (p)—Vaên enlightening beings, yet manifest whatever is Hueä—Attaining wisdom based on learning—Ñaït

ñöôïc vaên hueä qua ñoïc nghe vaø nhöõng lôøi giaùo Ñeà—Do nhaân haønh maø chöùng ñöôïc ñaïo quaû. huaán. Attainment of enlightenment for self and Attaining moral wisdom from reflection: others: Töï giaùc giaùc tha. Cintamaya-panna (p)—Attaining wisdom based Attainment of the first jhana: By the attainment on thinking—Tö hueä—Ñaït ñöôïc tö hueä qua suy tö. of the first jhana, perceptions of sensuality Attaining nirvana: Thuyeàn Baùt Nhaõ. cease—Thaønh töïu Sô Thieàn, caùc duïc töôûng bò Attaining wisdom based on learning: Sutamaya- ñoaïn dieät. panna (p)—See Vaên Hueä. Attainment of the fourth jhana: Thaønh töïu Töù Attaining wisdom based on mental Thieàn, hôi thôû vaøo hôi thôû ra bò ñoaïn dieät —By the development: Bhavanamaya-panna (p)—See Tu attainment of the fourth jhana, in-and-out Hueä. breathing ceases. Attaining wisdom based on thinking: Attainment of great fearlessness: Cintamaya-panna (p)—Attaining moral wisdom Mahavaisaradya (skt)—Ñaït ñöôïc ñaïi voâ uùy—See from reflection—Ñaït ñöôïc tö hueä qua suy tö. Möôøi Lyù Do Lieân Heä Ñeán Ñôøi Soáng Khieán Haønh Attaining wisdom is all Buddhists' goal: Duy tueä Giaû Mong Caàu Giaùc Ngoä. thò nghieäp (trí tueä laø cöùu caùnh cuûa Phaät töû). Attainment of a knowledge of discrimination: Attainment (n): Prativedha (skt)—Chöùng Ngoä— Asesajnana (skt)—Ñaït ñöôïc voâ phaân bieät trí—See Conviction by thinking—Full understanding— Möôøi Lyù Do Lieân Heä Ñeán Ñôøi Soáng Khieán Haønh Mystic insight—Penetration—Realization—The Giaû Mong Caàu Giaùc Ngoä. realization of experiential proof of the dharma in Attainment of liberation through bodhi or nirvana—Chöùng phaùp hay nhaän thöùc thaáu enlightenment: Giaûi thoaùt baèng söï giaùc ngoä. ñaùo veà Phaùp (Söï chöùng ngoä, söï ñaït tôùi ñích). Attainment-name: Quaû Danh—Quaû Hieäu— Attainment of annihilation: The freedom or Reward name or title, i.e., every Buddha indicates supernatural power of the wisdom attained in his enlightenment—Danh hieäu cuûa moãi vò Phaät chæ Nirvana, or perfect passivity—Söï giaûi thoaùt hay söï giaùc ngoä

cuûa vò Phaät aáy. söùc maïnh sieâu vieät cuûa trí tueä ñaït ñöôïc trong Nieát Attainment of Nirvana: Ñaït thaønh quaû vò Nieát Baøn, hay söï tòch dieät toaøn haûo—See Dieät Taän baøn. Ñònh. Attainment of a passionless condition and of Attainment of the Buddhahood: Ñaéc Phaät supreme perfect enlightenment: Ñaït tôùi tình Quaû—Ñaït ñöôïc quaû vò Phaät. traïng voâ duïc vaø voâ thöôïng Boà Ñeà. Attainment of Buddha-seed: Chuûng tính truï. Attainment of perfect Bodhisattva: Cöùu caùnh Attainment of the Cessation-of-Perception- truï. and-Feeling: Thaønh töïu Dieät Thoï Töôûng Ñònh, Attainment of power to aid others according to caùc töôûng vaø caùc thoï ñeàu bò ñoaïn dieät—By the need: Naêng löïc cöùu ñoä tha nhaân—Ñaït tôùi khaû attainment of the Cessation-of-Perception-and- naêng cöùu ñoä tha nhaân. Feeling, perception and feeling cease. Attainment of powers of correct decision: Attainment of the dharma: Pativedha (p)— Quyeát ñònh truï. Prativedha (skt)—Realization of the dharma—See Attainment of powers of the Enlightened: Chöùng Ngoä. Thaønh töïu Nhö Lai Löïc. Attainment of the diamond mind: Thaønh Kim Attainment of progress in cultivation: Haønh Cang taâm. ñaïo tích truï. Attainment of discernments and practices: Attainment in the Pure Land: Phaåm Tònh Ñoä— Giaûi haønh truï. There are three kinds of attainment in the Pure Attainment of an enjoying stage of meditation: Land—See Tam Phaåm Tònh Ñoä. Suddha-samapatti (skt)—Tònh Ñaúng Chí—See Attainment of purity: Tònh taâm truï—Ñaéc Tònh—Ñaúng Chí. Ñaït ñöôïc söï thanh tònh. Attainment of enlightenment: Giaùc ngoä Boà Attainment of the second jhana: By the

attainment of the second jhana, thinking and ñöôïc ñöùc haïnh)—Attainment of spiritual power, pondering cease—Nhôø thaønh töïu Nhò Thieàn, taàm through the four dogmas, twelve nidanas and six töù ñoaïn dieät. paramitas, in both Hinayana and Mahayana— Attainment of the solitary realizer: Ñaéc Ñoäc Chöùng ñöùc hay chöùng ñöôïc thaàn löïc baèng caùch tu Giaùc Quaû—Ñaït ñöôïc quaû vò Ñoäc Giaùc. taäp Töù Dieäu Ñeá, 12 Nhaân Duyeân vaø Luïc Ñoä, cho Attainment of the Sphere of Infinite caû Tieåu laãn Ñaïi Thöøa. Consciousness: The perception of the Sphere of Attainment of wisdom: Pannaya-patilabha (p)— Infinite Space ceases—Nhôø thaønh töïu Thöùc Voâ Ñaéc hueä—Thaønh ñaït trí hueä— Obtaining of Bieân Xöù, töôûng hö khoâng voâ bieân xöù ñoaïn dieät — wisdom. See Thöùc Voâ Bieân Xöù. Attainment of wisdom based on learning: Attainment of the Sphere of Infinite Space: Sutamaya-panna (p)—Attainment of moral The perception of materiality ceases—Nhôø thaønh wisdom from reading, hearing and instruction— töïu Hö Khoâng Voâ Bieân Xöù maø saéc töôûng bò ñoaïn Vaên hueä hay trí hueä ñaït ñöôïc bôûi thính phaùp (ñoïc dieät—See Khoâng Voâ Bieân Xöù. nghe vaø söï chæ daãn). Attainment of the sphere of Neither- Attainment of wisdom based on mental Perception-Nor-Non-Perception: The development: Bhavanamaya (p)—Attaining perception of the Sphere of No-Thingness moral wisdom from practice of abstract ceases—Nhôø thaønh töïu Phi Töôûng Phi Phi Töôûng meditation—Tu hueä hay trí hueä ñaït ñöôïc do tu Xöù, maø voâ sôû höõu xöù töôûng bò ñoaïn dieät —See Phi haønh thieàn ñònh. Töôûng Phi Phi Töôûng Xöù. Attainment of wisdom based on thinking: Attainment of the Sphere of No-Thingness:

Cintamaya-panna (p)—Attaining moral wisdom The perception of the Sphere of Infinite from reflection—Tö hueä hay trí hueä ñaït ñöôïc do Consciousness ceases—Nhôø thaønh töïu Voâ Sôû Höõu bôûi suy tö quaùn chieáu. Xöù, thöùc voâ bieân xöù bò ñoaïn dieät—See Voâ Sôû Höõu Attaka (p): High platform—Buïc cao. Xöù. Attakamanipa (p): Attachment to self—Luyeán Attainment of spiritual power: Attainment of chaáp töï ngaõ. virtue—Chöùng ñöùc. Attakilamathan-nuyoga (p): Devotion to practice Attainment of supernatural powers: Ñaéc for oneself—Töï mình tu haønh khoå haïnh chæ mong Thoâng—Ñaït ñöôïc thaàn thoâng. giaûi thoaùt cho chính mình. Attainment of supreme enlightenment: Attamanata (p): Duyeät YÙ—Joyful mentality— Bodhim-labhate (skt)—Bodhi-prapta (skt)—Ñaéc Tinh thaàn vui veû. Boà Ñeà Toái Thöôïng. Attan-tapo-hoti (p): A certain man who torments Attainment of the Tao: See Ñaït Ñaïo. himself or is given to self-tormenting—Loaïi ngöôøi Attainment of the ten powers: Dasabala (skt)— töï mình laøm khoå mình vaø sieâng naêng laøm khoå Ñeå ñaït ñöôïc möôøi oai löïc. mình. Attainment of the third jhana: Thaønh töïu Tam Attannu (p): Knower of self—Töï tri. Thieàn, hyû ñoaïn dieät—By the attainment of the Attanutthim (p): Ngaõ (Nhaân) Chaáp—See third jhana, delight (piti) ceases. Atma-graha. Attainment of three mysteries: Ñaéc Tam Maät— Attasarana (p): Haõy töï veà nöông nôi chính Ñaït ñöôïc ba bí quyeát tu haønh. mình—Holding oneself as one's own refuge. Attainment of the truth of sameness which Attasukha (p): Atmasukha (skt)—Ngaõ Laïc—Söï constitutes Buddhahood: Samatabuddhadharma vui höôûng cuûa chính mình—Self-enjoyment— (skt)—Ñeå ñaït ñöôïc phaùp bình ñaúng cuûa Phaät. Self-happiness. Attainment of the unconditioned: Anasrava- Attavada (p): The false belief in an immortal samapatti (skt)—Voâ Laäu Ñaúng Chí (chöùng ñöôïc (permanent) soul—Ngaõ chaáp. phaùp voâ laäu). Attempt to classify or criticize: Coá phaân loaïi Attainment of virtue: Chöùng ñöùc—Ñaéc Ñöùc (ñaït hay pheâ phaùn—The attempt to classify or criticize

according to his own intellectualistic Useful deeds—Beneficial action—Useful interpretation all the koans left by the ancient conduct, or beneficial action—See Töù Nhieáp masters—Tuøy theo giaûi thích duy trí rieâng bieät cuûa Phaùp. mình, taát caû nhöõng coâng aùn do coå nhaân ñeå laïi — Atthadasa manopavicara (p): Thaäp baùt yù haønh— See Möôøi Laàm Laïc Thieàn Giaû Coù Theå Bò Rôi 18 mental ranges. Vaøo. Attha-dassimant (p): Artha-darsimant (skt)— Attempting to see where the master stands: Having insight into meanings—Truy xeùt nghóa lyù. See Saùt Bieän. Attha-guru-dhamma (p): Astha-guru-dharma Attend (v): Tham döï—Lay Buddhists should set (skt)—Eight chief rules for Bhiksunis—See Baùt up time to attend Buddhist lectures on Sundays— Kính Giaùo. Phaät töû taïi gia neân daønh thì giôø tham döï nhöõng Atthaka (p): Daï Xoa—Name of one of the ten buoåi thuyeát giaûng veà Phaät Phaùp cuûa quyù thaày ancient rsis of the Brahmins—Teân cuûa moät trong trong nhöõng ngaøy Chuû Nhaät. möôøi vò coå tieân trong ñaïo Baø La Moân. Attend or go to sports, games, cinema, or Atthakanagara-suttam (p): Sutra on eight worldly concerts: To commit an Expression of sages—Kinh Baùt Thaùnh—Kinh noùi veà taùm baäc Regret Offence—Tham döï hay ñi xem theå thao, hieàn thaùnh. caùc moân chôi, chieáu

boùng vaø nhaïc hoäi theá tuïc, laø Atthakarana-sutta (p): Sutra in judgment, in the phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Samyutta nikaya III.7—Kinh Phaùn Ñoaùn, trong Attend a lecture: Tham döï buoåi thuyeát giaûng. Töông Öng Boä III.7. Attend and serve: Cung kính cuùng dööøng. Atthaka-sutta (p): Name of a sutra in the Attend on and serve the Triratna: Caän söï Tam Samyutta nikaya XXXVI.17—Kinh Daï Xoa, trong Baûo. Töông Öng Boä XXXVI.17. Attendant (n): Acarin (skt)—See Thò Giaû. Atthaka-vagga (p): Phaåm Nghóa—Phaåm caëp taùm Attendant's rest house: Thò giaû: Ngoâi nhaø nghæ— baøi kinh trong Töông Öng Boä IV—The Octette See Coâng AÙn Thò Giaû Tuaàn Phoá. Chapter in the Samyutta Nikaya IV. Attending fairs: La caø ñình ñaùm hyù vieän. Attha loka-dharmm (p): Astha-loka-dharma Attending the wise (good-knowing advisors), (skt)—Taùm Phaùp Theá Gian—The eight worldly respecting and providing for them, honoring conditions which are inseparable from life—Eight them tirelessly: Gaàn thieän tri thöùc, cung kính winds. cuùng dööøng, heát loøng toân troïng, troïn khoâng nhaøm Atthama (p): Name of one of one hundred moûi. pratyeka-buddhas on Mount Isigili—Teân cuûa moät Attention (n): Söï chuù taâm—Pay attention on trong soá moät traêm vò ñoäc giaùc Phaät treân nuùi Isigili. something—See Chuù Taâm Caûnh Giaùc (3). Atthana (p): Wrong place—Sai choã. Attention of the mind: Manasikara (p)— Atthanga-sila (p): Asthanga-sila (skt)—Baùt Manaskara (skt)—Söï chuù yù cuûa taâm. Quan Trai—Ngaøy tu taùm giôùi vaø aên chay— Attentive: Anusmrti (skt)—Contemplative— Fasting day in observing the eight precepts. Chuyeân chuù. Atthangika-magga (p): Astangika-marga (skt)— Attentive and diligent charge to someone: Lôøi Eight noble truths—The path leading to aân caàn phoù chuùc cho ai. enlightenment, taught by Sakyamuni Buddha— Attha (p): Asta (skt)—Eight: Taùm—Know how Baùt Chaùnh Ñaïo—Taùm con ñöôøng ñöa ñeán giaùc to analyze the meanings: Hieåu bieát phaân tích veà yù ngoä, ñöôïc ñöùc Phaät Thích Ca giaûng daïy. nghóa. Atthangika-marga (skt): See Astangika-magga. Attha-cariya (p): Eight kinds of beneficial Atthannu (p): Knower of the meaning—Tri conduct—Baùt coâng ñöùc haïnh. Nghóa—See Thaát Thöôïng Nhaân Phaùp. Attha-carya (p): Artha-carya (skt)—Artha-cara Atthapada (p): A chessboard—Baøn côø. (p)—Lôïi haønh—Useful conduct—Beneficial Attha Parikkhara (skt): Eight requisites—Taùm conduct—Lôïi Haønh Nhieáp (haønh ñoäng vò tha)— moùn caàn duøng cuûa Ñöùc Phaät—See Baùt Söï Tuøy

Thaân. Endless—At the end there is no mind for attaining Atthapatisambhida (p): Nghóa Voâ Ngaïi— Buddhahood—Khoâng coù cöùu caùnh ñeå thaønh Phaät. Unobstructed knowledge of the meaning. Atyanta (skt): Cöùu Caùnh—End—Final—At the Atthasalini (p): Treatise on the gathering of end—Finality—Utmost—Muïc ñích cuoái cuøng. dharmas—Phaùp Tuï Luaän. Atyanta-sunyata (skt): Ultimate emptiness—Taát Atthasatapariyaya-sutta (p): Sutra of one Caùnh Khoâng—Khoâng toái haäu. hundred and eight feelings, in the Samyutta Atyantica (skt): Icchantika (skt)—Abandon nikaya XXXVI.22—Kinh Moät Traêm Leõ Taùm Caûm Buddha-truth—See Xieån Ñeà. Thoï, trong Töông Öng Boä XXXVI.22. Atyantika (skt): Icchantika (skt)—One without Attha-vase (p): Motive—Ñoäng Löïc. desire for

Buddha-See Nhaát Xieån Ñeà. Attha-vayubheda (p): Astha-loka-dharma (skt)—Atyataprakripari-suddhi (skt):The original The eight kinds of wind or the eight winds—Eight essence of the Garbha is pure and transparent, vicissitudes of life—See Baùt Phong. means that it is absolutely neutral and transcends Attha-vimokkha (p): Asta-vimoksa (skt)— all the logical categories that are derived from the Eightfold liberation—Eight liberations—Taùm giaûi dualism of subject and object. This is suchness, thoaùt, hay taùm pheùp thieàn ñònh giaûi thoaùt khoûi saéc the state of being unborn—Nhö Lai Taïng boån sinh duïc—See Baùt Giaûi Thoaùt Tam Muoäi. minh löông thanh tònh hay baûn theå cuûa Nhö Lai Attha vinnana (p): Astha-vijnana (skt)—Eight taïng laø thanh tònh vaø trong suoát, nghóa laø noù tuyeät consciousnesses—See Baùt Thöùc. ñoái trung tính vaø vöôït khoûi moïi phaïm truø luaän lyù Atthiraga-sutta (p): Sutra on 'where there is sinh ra töø caùi nhò bieân cuûa chuû theå vaø ñoái töôïng. passion', in the Samyutta nikaya XII.64—Kinh Ñaây laø nhö nhö hay traïng thaùi cuûa baát sinh—See Ñaâu Laø Duïc Voïng trong Töông Öng Boä XII.64. Nhö Lai Taïng. Atthissara (p): Phaät Ñoäc Giaùc. Auddhatya (skt): Atthisukha (p): Bliss of ownership—See Haïnh 1) Arrogance: Disdain—Insolence—One of the Phuùc Coù Ñöôïc Vaät Sôû Höõu. upaklesa, or secondary hindrances— Attita: Overbearing manner—Kieâu maïn. 1) (p): Grieved (afflicted with--distressed)—Saàu 2) High-mindedness: Restlessness—Traïo cöû muoän. (thaân theå luoân nhuùc nhích khoâng yeân). 2) (skt): Past—Quaù khöù. Audible object: Saddarammana (skt)—See Attitude (n): Thaùi ñoä. Thanh Traàn. Attiyana (p): Dislike—Khoâng thích. Audience: Thính Chuùng—Ngöôøi nghe giaûng. Attiyati (p): To be in trouble—Maéc naïn. Auditor (n): Ngöôøi döï thính. Attract (v): Loâi cuoán. Auditorium: Amphitheater—Lecture hall— Attracted: Bò loâi cuoán. Preaching hall—Giaûng ñöôøng. Attractive (a): Haáp daãn. Auditory clairvoyance: Thaáu nhó (aâm)— Attribute: A quality—Ñöùc tính. Auditory clairvoyance—The ability to hear very Attributes of the Tathagata: The greatness of distant sounds. potentialities—See Töôùng Ñaïi. Auditory consciousness: Nhó Thöùc—Caùi bieát cuûa Attribute of Thusness not empty or ‘void.’: ‘nhó thöùc’. Chaân Ñöùc Baát Toâng Khoâng—One of the ten Auditory faculty: Srotrendriya (skt)—Nhó Caên— tenets of the Hua-Yen School—See Thaäp Toâng Khaû naêng nghe—The organ of hearing. Cöông Yeáu. Augment (v): Taêng leân. Attrition (n): Khoâng thaønh taâm saùm hoái. Augmented pity of a Bodhisattva: See Taêng Bi. Attukkamsanaparavambhana (p): Self-praise August: Bhadra (skt)—Auspicious—Virtuous— and contempt for others—Töï phuï vaø khinh mieät—Hieàn—Thieän laønh. See Thaäp Ma. August power of Dharma: Phaùp uy ñöùc löïc—Atyamika (skt): A Ñieân Ñeå Ca—Taát Caùnh— See Nguõ Löïc.

Augustness: Prabhava (skt)—Awe-inspiring- Auspicious fruit: See Caùt Töôøng Quaû. majesty—Demeanors—Imposing exterior— Auspicious grass: Kusa (skt)—See Caùt Töôøng Majestic—Martial bearing—Noble bearing— Thaûo. Stateliness—See Töù Oai Nghi. Auspicious Image: Zuizo (jap)—First image of Aum (skt): AÙn—See Om. Sakyamuni—See Thoaïi Töôïng. Aum-Mani-Padmi-Hum: See Om Mani Padme Auspicious indications: Ñieàm kieát töôøng—See Hum. Luïc Thoaïi. Aupapaduka (skt):

Aupapadaka (skt)— Auspicious jar: Bhadra-kumbha (skt)—Hieàn Aupapatika (skt)—Birth from (by) Bình—Thieän Bình—Bình Nhö YÙ—Höõu Ñöùc transformation—Ethereal birth—Transformational Bình—Magic bottle—See Hieàn Bình. birth—Direct metamorphosis or birth by Auspicious kalpa: Bhadra-kalpa (skt)—Hieàn transformation, without parentage— Kieáp—Good kalpa—Good eon—Propitious kalpa. Transformational birth—Born (birth) by Auspicious mark: Purvanimitta (skt): Pubba- transformation, or spontaneous rebirth. nimitta (p)—Haûo Töôùng, töôùng toát ñeïp, ñieàm Metamorphosis, as is the case with maggot laønh—Good luck marks—Great-fortune marks— transforms into fly, moths from the chrysalis, See Tam Thaäp Nhò Haûo Töôùng. caterpillar becomes butterfly, or deities and Auspicious plant: Linh Chi—The emblem of superior beings of the Pure Land—Khoâng nöông good luck and long life—Moät loaïi caây töôïng tröng töïa vaøo ñaâu, khoâng nöông theo chuûng toäc, cuõng cho ñieàm laønh vaø tröôøng thoï. chaúng nhôø nhaân duyeân cuûa cha meï, maø chæ döïa Auspicious ray: vaøo nghieäp löïc maø khôûi sanh nhö loaøi doøi hoùa 1) The auspicious ray sent from between the thaønh ruoài, böôùm bôûi saâu maø hoùa sanh ra, hay Buddha's eyebrows before a revelation (khai chuùng sanh trong chö thieân, ñòa nguïc vaø sô kieáp phaùp): Quang Ñoan—Tia saùng caùt töôøng ñöôïc chuùng sanh—See Hoùa Sanh and Töù Sanh. Phaät phoùng ra töø giöõa hai boä loâng maøy cuûa Aupapatika (skt): Opapatika (p)— ñöùc Phaät tröôùc khi Ngaøi khai phaùp. Metamorphic—Born by metamorphosis, i.e., not 2) Ray emitted from between the eyebrows of by a mother but rather through the power of the Buddha before his preaching of the Lotus karma alone, as in the cases of devas, pretas, hell Sutra: Thuïy quang—AÙnh saùng ñöôïc phoùng ra beings, etc—See Hoùa Sanh. giöõa hai chaân maøy cuûa Ñöùc Phaät tröôùc khi Aura: Buddharansi (skt)—Glory—Halo—Light of Ngaøi thuyeát kinh Phaùp Hoa. Buddha—Spiritual enlightenment—Phaät quang. Auspicious response: Ñaùp öùng ñieàm laønh—See Auras around the body becomes dim: AÙnh Thoaïi ÖÙng. quang minh nôi thaân boãng nhieân môø yeáu. Auspicious river: See Caùt Haø. Aureola (n): Voøng haøo quang. Auspicious scenes: Thaùnh caûnh. Auricular confession: Private confession—Thuù Auspicious sea-cloud: Caùt töôøng Haûi Vaân—Ñieàm toäi rieâng vôùi moät vò thaày. laønh cuûa maây vaø bieån. Auspicious (a): Auspicious sign: Thoaïi Töôùng—Daáu kieát 1) Sri (skt): Thích hôïp—Kieát töôøng (caùt töôøng)—töôøng—Auspicious—Auspicious aspect. Ñaây laø moät trong saùu yù nghóa cuûa chöõ Theá Auspicious symbols: Bieåu töôïng caùt töôøng (laønh). Toân—Favorable—Fortune—Lucky—The six Auspiciously Joyful mentality: Caùt Töôøng Duyeät meanings of the Honoured One or Bhagava. YÙ. 2) Bhadra (skt): August—Auspicious— Austere (a): Kham khoå—To live in narrow Virtuous—Hieàn. circumstances. Auspicious day: Good day—Löông nhaät (ngaøy caùt Austere life: Cuoäc soáng kham khoå (khoå haïnh). töôøng). Austerity (n): Austere way of life—Haïnh ñaàu Auspicious enlightenment of the truths: ñaø—See Luïc Khoå Haïnh. Surendrabodhi (skt)—Kieát Töôøng Ñeá Giaùc—Söï Authentic (a): Orthodox—Genuine—Chính giaùc ngoä kieát töôøng veà chaân lyù.

thoáng (chaân truyeàn, ñích thöïc). Avadanas-sutra (skt): A Ba Ñaø Na Kinh—Stories Authentic scriptures: Chaân kinh. of memorable deeds—See Kinh Xuaát Dieäu. Authentic sect: Orthodox sect—Chính toâng. Avadata (skt): Traéng tinh—White—Pure— Authenticity (n): Söï chính thoáng. Cleansed—Excellent—Blameless—Clean— Author (n): Taùc giaû. Clear—Dazzling white—White color. Authoritarian (n): Ngöôøi ñoäc ñoaùn. Avadata-vasana (skt): Baïch y—Clothed in Authoritarianism (n): Chuû nghóa quyeàn löïc. white—White robe—Lay person. Authoritative (a): Coù quyeàn theá. Avadhi (skt): See Töï Giaùc Trí. Authoritativeness: One of the eight chief Avadhuti (skt): Central channel—Trung Tuyeán— characteristics of 'satori' in Zen—See Töï Tri. A subtle channel of the body which is roughly Authority (n): Quyeàn haønh—Uy Löïc—Authority located along the spine—Ñaây laø moät keânh to govern: Quyeàn cai quaûn—Authority to teach: vi teá trong cô theå naèm khoaûng ñöôøng xöông soáng. Quyeàn giaùo huaán—Civil authority: Theá quyeàn— Available water: Nöôùc coù saún. Divine authority: Thaàn quyeàn—Venerable Avaivarti Bodhisattva (skt): A Never Receding authority: Quyeàn cuûa Taêng só. Bodhisattva, who aims at perfect enlightenment— Authority and fame: Oai danh. Boà Taùt luoân höôùng veà höôùng toaøn giaùc. Authority and virtue: Dignity (of respect- Avaivartika (skt): Aparivartya (skt)— Avivartin inspiring virtue)—Oai ñöùc. (skt)—Avinivartaniya (skt)—A Beä Baït Trí—A Autobiography (n): Töï thuaät—Töï truyeän. Beà—A Duy Vieät Trí—A Tyø Baït Trí—Baát Thoái Autocratic (a): Chuyeân quyeàn. Chuyeån—Non-retrogression—Not backsliding— Autonomous (a): Töï trò. Not losing ground—Always progressing—Never Autonomy (n): Söï töï trò. retreating but going straight to nirvana—Never Auttapya (skt): Otapa (p)—Ashamed for the retreat but going straight to Nirvana—Never misdeeds of others—See Quyù. receding or turning back, always progressing and Autumn Diamond Bodhisattva: Sarada-vajra certainly reaching Nirvana. (skt)—Thu Kim Cang Boà Taùt. Avaivartika-bhumi (skt): A Sanskrit term for Autumn Equinox: Thu Phaân—One of the eight "Irreversible levels"—Töø Baéc Phaïn duøng ñeå chæ royal days—See Higan-e. "Baát thoái ñòa"—See Baát Thoái Ñòa and Thaäp Truï. Auxiliary condition: Trôï duyeân. Avajjana (p): Adverting of consciousness to the Auxiliary karma: See Trôï Nghieäp. object which has impinged on one of the six doors—Ñeà caäp veà thöùc treân moät ñoái töôïng ñaõ ñi Auxiliary means: See Trôï Ñaïo. vaøo moät trong luïc nhaäp (thí duï nhö thöùc vaø ñoái Avabhasa (skt): Quang Minh Quoác—See Quang töôïng treân nhaõn). Ñöùc Quoác. Avalokitavrata (skt): Quan AÂm Caám—Teân cuûa Avabodha (skt): Bodhi or Buddhiboddhavya moät vò ñeä töû cuûa ngaøi Thanh Bieän—Name of a (skt)—Giaùc—Bodhi from bodha, "knowing, disciple of Bhavaviveka. understanding," means enlightenment, Avalokiteshvara (skt): Avalokitesvara (p)—See illumination. Buddhiboddhavya also means Quaùn Theá AÂm Boà Taùt. knowing and knowable—Tieáng Phaïn laø Boà Ñeà coù nghóa laø giaùc saùt hay giaùc ngoä. Giaùc coù nghóa laø söï Avalokiteshvara Sutra (skt): Samanta-mukha-bieát vaø caùi coù theå bieát ñöôïc. parivartonam-avalokitesvara-vikurvana-nirdesa (skt)—Quaùn AÂm Kinh, Quaùn Theá AÂm Phaåm Phoå Avadana (skt): A Va Ñaø

Na—Duøng thí duï ñeå noùi Moân—Chapter on Avalokitesvara Universal gate. leân nghóa lyù cuûa giaùo phaùp—Metaphor—Simile— See Thí Duï. Avalokitesvara (skt): Avalokiteshvara (p)—Quaùn Theá AÂm—Regarder of the world's sounds or Avadana-kalpalata (skt): Sutra on collections of cries—Goddess of Mercy—A Sanskrit term for metaphors and similes—See Thí Duï. "Lord who Looks Down." A Bodhisattva who Avadanasataka (skt): Sakyamuni's One Hundred stands on the left side of Amitabha Buddha. This Fables—See Kinh Baùch Duï. is the most important Bodhisattva in Mahayana

Buddhism. He is the embodiment of compassion Avanamita-vaijayanta (skt): Thöôøng Laäp Thaéng (karuna), which along with wisdom (prajna) is one Phan—Ever errect victorious banner—Name of of the two main characteristics of the awakened Ananda's future Buddha-realm—Danh hieäu cuûa mind of a Buddha—Töø Baéc Phaïn coù nghóa laø "Vò Ñöùc Phaät maø ngaøi A Nan seõ thaønh sau naày. Chuû Nhìn Xuoáng" (nhìn xuoáng chuùng sanh moïi Avandana (skt): Kinh Thí Duï—Sutra on stories loaøi). Vò Boà Taùt ñöùng beân traùi cuûa Phaät A Di Ñaø. of the Buddha and his former lives. Ñaây laø vò Boà Taùt quan troïng nhaát trong Phaät giaùo Avandana-sataka (skt): Collection of a hundred Ñaïi Thöøa. Ngaøi laø hieän thaân cuûa töø bi, cuøng vôùi trí avadanas—Baù Duyeân Kinh (kinh thí duï). tueä laø moät trong hai tính chaát quan troïng cuûa taâm Avantaka: Ñaïi baát khaû khí töû boä. giaùc ngoä cuûa moät vò Phaät. Avantara (skt): A Baøn Ñaø La—Trung gian— Avalokitesvara Bodhisattva (skt): Quaùn Töï Taïi Intermediate. Boà Taùt (hieän laøm Maõ Ñaàu Kim Cöông). Ñaây laø Avanti (skt): Avanti is one of the ancient moät trong taùm Kim Cang vöông hay Kim Cang Hoä kingdoms, situated in the north-east of now Boà taùt cho Phaät Tyø Loâ Giaù Na—This is one of the Bombay. It was one of the major states at the time eight diamond-kings, or bodhisattvas as guardians of the Buddha—Avanti laø moät trong nhöõng vöông of Vairocana (Ñaïi Nhöït Nhö Lai). quoác coå naèm veà phía ñoâng baéc vuøng maø baây giôø laø Avalokitesvara Bodhisattva 18th day: Quaùn AÂm Bombay. Ñaây laø moät trong nhöõng vöông quoác Boà Taùt, ngaøy 18. quan troïng cuûa xöù AÁn Ñoä vaøo thôøi Ñöùc Phaät. Avalokitesvara-bodhisattva-mahasthama-Avarahakha (skt): A Phöôïc La Ha Khö—A spell prapta-bodhisattva-vyakarana-sutra (skt): Sutra uniting of the powers respectively of earth, water, on the prophecy of Avalokitesvara Bodhisattva's fire, air, and space—Moät loaïi chuù keát hôïp söùc future Buddhahood—Kinh Quaùn Theá AÂm Boà Taùt maïnh cuûa ñaát, nöôùc, löûa, gioù, vaø hö khoâng. Thoï Kyù. Avaramatraka-kusala-mula (skt): Lack of Avalokitesvara Chapter in the Suddharma- wholesome root—Thieåu Thieän Caên—Thieáu goác Pundarika Sutra: Kinh Phaùp Hoa Phaåm Phoå reã toát laønh. Moân. Avarana (skt): Chöôùng ngaïi—Concealing—Avalokitesvara-cintamani-bodhisattva-yoga-
Hiding—Hindrance—Interruption—Mental dharma-mahartha (skt): Sutra on Avalokitesvara blindness—An obstacle—Obstruction—Screen Bodhisattva's yoga talsmanic wheel—Kinh Quaùn and obstruction—See Chöôùng. Theá AÂm Boà Taùt Nhö YÙ Luaân Du Giaø. Avaranadvaya (skt): Nhò Chöôùng—Hai chöôùng

Avalokitesvara's Hall: Quan AÂm Ñöôøng (ñieän ngaïi. thôø ñöùc Quan AÂm)—Pavilion of Bodhisattva Avarana-sutta (p): Sutra on hindrance—Sutra on Avalokitesvara—Bodhisattva Avalokitesvara's obstructions, in the Anguttara nikaya VI.86—Kinh Hall—Pavilion of Regarder of the Sounds. Chöôùng Ngaïi, Taêng Nhaát A Haøm, VI.86—Sutra Avalokitesvara-guna-karanda-vyuha (skt): on concealing (hiding, interruption, or mental Sutra on adorning the great vehicle of king of blindness). treasures—Kinh Ñaïi Thöøa Trang Nghieâm Baûo Avarasailah (skt): Avarasaila or Aparasaila Vöông. (skt)—A Phaït La Theá La— Taây Sôn Boä—A La Avalokitesvara-guna-karanda-vyuha-sutra Thuyeát Boä—The school of the dwellers in the (skt): See Avalokitesvara-guna-karanda-vyuha. Western mountains in Dhankataka (south of Avalokitesvara Shrine: Ñieän Quaùn AÂm. India); it was a subdivision of Mahasanghika. The Avalokiteshvara (p): Quaùn Theá AÂm—Regarder second subdivision of Mahasanghika school, one of the world's sounds or cries—Goddess of of the twenty Hinayana sects—Tröôøng phaùi Mercy. Ñöôøng Thaùp cuûa nhöõng ngöôøi beân Taây Sôn Töï ôû Avalokitesvara-sahasrabhuja-locana (skt): nöôùc Ñaø Na Yeát Kieät Ca (vuøng phía nam AÁn Ñoä). Thieân Thuû Thieân Nhaõn Ñaïi Bi Quaùn Theá AÂm Boà Ñaây laø moät nhaùnh cuûa tröôøng phaùi Tieåu Thöøa Taùt—Thousand-Hand Thousand-Eye Great Mercy Nguyeân Thuûy. Toâng thöù nhì cuûa Ñaïi Chuùng Boä, Avalokitesvara Bodhisattva.

moät trong hai möôi toâng phaùi Tieåu Thöøa —See (moät toâng phaùi duøng teân kinh naày laøm choã sôû y vaø Taây Sôn Truï Boä. phaùp moân cho toâng phaùi mình). Avarice (n): Macchariyam (p)—Tính boûn xeûn— Avatamsaka (skt): Hoa Nghieâm—Hua-Yen— Tính tham lam—The characteristic of avarice or Flower-adorned—Galand Ornament. stinginess is concealing one's own success when it Avatamsaka-mantra (skt): Mantra in the Flower has been or can be obtained. Its function is not to Adornment Sutra—Thaàn chuù Hoa Nghieâm (phaåm bear sharing these with others. It is manifested as Nhaäp Phaùp Giôùi coù 24 aâm Phaïn ngöõ). shrinking away from sharing and as meanness or Avatamsaka period: Hoa Nghieâm thôøi. sour feeling . Its proximate cause is one's own Avatamsaka sages: Three saints in Avatamsaka sucess—Taùnh cuûa xan tham hay boûn xeûn laø muoán Sutra: Vairocana Buddha, Bodhisattva Manjusri, che daáu söï thaønh coâng hay thònh vöôïng cuûa mình and Bodhisattva Samantabhadra—Ba vò Phaät vaø vì khoâng muoán chia xeû vôùi ngöôøi khaùc. Boà Taùt trong kinh Hoa Nghieâm: Phaät Tyø Loâ Giaù Avarice about Dharma: Tham ñoái vôùi phaùp. Na, Vaên Thuø Sö Lôïi Boà Taùt, vaø Phoå Hieàn Boà Taùt. Avarice about dwellings: Tham ñoái vôùi choã ôû. Avatamsaka-samadhi: The Buddha-samadhi of Avarice about families: Tham ñoái vôùi quyeán an eternal spiritual realm from which all Buddha thuoäc. activities are evolved—See Hoa Nghieâm Tam Avarice about gain: Tham ñoái vôùi lôïi loäc. Muoäi. Avarice about praise: Tham ñoái vôùi tieáng khen. Avatamsaka school: Tröôøng phaùi Hoa Nghieâm— Avaricious (a): Boûn xeûn—Stingy. The school based its principal teachings on Avarvartya (skt): Baát thoái chuyeån—Non- Avatamsaka Sutra—See Hoa Nghieâm Toâng. retrogression—Not backsliding—Not losing Avatamsaka Sect: See Hoa

Nghieâm Toâng. ground—Always progressing. Avatamsaka-sutra (skt): Flower Ornament Avasa (p): A site occupied by monks during the Sutra—Hoa Nghieâm Kinh—Flower Adornment rainy season retreat. At the time of the Buddha, Sutra—See Kinh Hoa Nghieâm. avasa used to be abandoned after the rains, but Avatamsaka (Hua-Yen) and T'ien T'ai schools: later there was a tendency in the Sangha to Hoa Thieân—Tröôøng phaùi Hoa Nghieâm vaø Thieân develop avasas into permanent monastic Thai. residences—Vò trí an cö kieát haï cuûa chö Taêng vaøo Avatamsaka world: The lotus world—See Hoa muøa möa. Trong thôøi Ñöùc Phaät, thöôøng thì giaùo Taïng Theá Giôùi. ñoaøn boû vò trí an cö ñeå ñi nôi khaùc sau muøa möa, Avatamsaka-yana (skt): One Vehicle of Hua- nhöng veà sau naøy thì Taêng ñoaøn coù khuynh höôùng Yen—See Hoa Nghieâm Nhöùt Thöøa. bieán nôi aáy thaønh khu tònh xaù thöôøng truù cho chö Avatar (skt): Voâ thöôïng. Taêng. Avatara (p): Söï hieän thaân—Manifestation or Avasa-kappa (p): Truï Xöù Tònh—Pure place of incarnation. residence. Avayapada-samkappa (p): Taâm töø. Avasa-vattita (p): Not subject to the exercise of Avenge (v): Baùo thuø—Phuïc thuø—To give tit for mastery—Khoâng bò chi phoái bôûi söï tu taäp cheá ngöï tat—To take upon vengeance. (baäc a la haùn khoâng coøn phaûi tu taäp cheá ngöï tham, Avenging ghost: Oaùn linh (ma oaùn). saân, si nöõa). Avenging spirit: Oaùn linh. Avastha (skt): Time and position or a state—See Avenika (skt): Special—Exceptional—Ñaëc Phaân Vò. Thuø—Baát coäng hay neùt caù bieät hay baûn saéc rieâng. Avastu (skt): Khoâng phaûi laø thöïc tính—Non-Avenika-buddha-dharma (skt): Eighteen reality. different characteristics of a Buddha as compared Avatamsa (skt): Hoa Nghieâm—1) A ring-shaped with Bodhisattvas—Möôøi taùm ñieàu khoâng gioáng ornament (the flower-adorned, or a garland): nhau giöõa moät vò Phaät vaø chö Boà Taùt —See Thaäp Voøng hoa trang söùc; 2) The name of the Hua-Yen Baùt Baát Coäng Phaùp. Sutra: Teân cuûa Kinh Hoa Nghieâm; 3) The name of Avenika-dharma (skt): See Baát Coäng Phaùp. the Hua-Yen school: Teân cuûa Toâng Hoa Nghieâm

Avenika-karman (skt): Individual karma—See Avidyasrava (skt): Defilement of ignorance— Baát Coäng Nghieäp. See Voâ Minh Laäu and Tam Laäu Hoaëc. Avenika-paramita (skt): Baát Coäng Baùt Nhaõ— Aviha (p): Atappadeva (p)—Avrha (skt)— Things special to Bodhisattvas—Nhöõng phaùp chæ Heaven of no anxiety—See Voâ Phieàn Thieân. daønh rieâng cho chö Boà Taùt. Avihimsa (skt): Ahimsa (p)—Baát Toån Haïi— Avenues of precious trees: Baûo Laâm— The Absence of cruelty—Humanity—Non-violence— Groves in the Pure Land: Röøng baûo chaâu treân coõi Not to cause damage—Not be harmful—Hieàn Tònh Ñoä—Name of the Monastery where the löông—Nhaân ñaïo—Nhaân tính (hieàn löông)—Taùnh Sixth patriarch once stayed: Teân cuûa ngoâi töï vieän khí oân hoøa. nôi maø Luïc Toå Hueä Naêng ñaõ töøng truï. Avihimsa-samjna (skt): Baát Haïi Töôûng— Avenues in the Pure Land: Groves of precious Harmless perception. trees—Baûo laâm. Avihimsa-Samkappa (p): Taùnh oân hoøa. Average (a): Trung bình. Avijgapti-rupa (skt): Element with no Average reader: Ñoäc giaû trung bình. manifestation—Voâ bieåu saéc. Aversion (n): AÙc caûm. Avijja (p): Avidya (skt)—Ngu si—Ignorance— Aversion to bad reputation:

AÙc caûm vôùi tieáng Illusion—Delusion—Voâ minh—Illusion or xaáu. darkness without illumination, the ignorance Aversion to blame: AÙc caûm vôùi söï cheâ traùch. which mistakes seeming for being, or illusory Aversion to loss: AÙc caûm vôùi söï maát maùt. phenomena for realities—Khoâng thaáy chaân lyù, Aversion to pain: AÙc caûm vôùi söï ñau ñôùn. nghóa laø khoâng thaáy ñöôïc voâ thöôøng, khoå vaø voâ Averting calamities from self and others: Töùc ngaõ, vaø thaáy sai laàm: cho raèng theá gian laø tröôøng Tai Phaùp hay tu phaùp ñeå tröø aùc söï cho mình vaø toàn, an vui vaø coù töï ngaõ. Caùi taâm aùm ñoän, khoâng ngöôøi khoûi bò beänh hoaïn tai öông. chieáu roïi ñöôïc roõ raøng söï lyù cuûa caùc phaùp. Avesa (skt): The entering of a deity or a demon in Avijjasava (p): Avidyasrava (skt)—Not a medium which becomes “possessed.” According understanding the Noble Truths: Voâ Minh Laäu hay to non-Buddhist tradition, this is a way to invite a söï khoâng hieåu bieát veà caùc chaân lyù cao thöôïng— god to take over a body in order to drive the devil The defilements of ignorance in mind: Voâ minh out of that body—Pheùp bieán nhaäp (nhaäp xaùc). laäu hay söï ueá nhieãm trong taâm khôûi leân töø söï ngu Theo ngoaïi giaùo, ñaây laø pheùp môøi thieân thaàn nhaäp si. vaøo moät ngöôøi ñeå xua ñuoåi ma quyû ra khoûi thaân Avijjasavo (p): The corruption of ignorance—Voâ theå naøy. minh laäu. Avici (skt): Avichi (p)—A tyø (nguïc voâ giaùn)— Avijja-sutta (p): Sutra on ignorance—Kinh Voâ Hells of uninterrupted sufferings—Incessant Minh. hells—See A Tyø Ñòa Nguïc. Avijnapti (skt): Not expressed—Voâ Bieåu (khoâng Avici Hell: Nguïc voâ giaùn—The hell of no interval bieåu thò ra ngoaøi). —Uniterrupted hell—The last of the eight great Avijnapti-rupa (skt): Voâ Taùc Saéc—See Voâ Bieåu hot hells where whose sufferers die and reborn Saéc. incessantly—See A Tyø Ñòa Nguïc. Avikalpa (skt): Non-discriminating dharma—Voâ Avichi (p): Avici (skt)—See A Tyø Ñòa Nguïc. phaân bieät phaùp. Avidhakarna (skt): A Tî Ñaø Kieát (Yeát) Thích Aviksipta-citta (skt): Nhaát Taâm Baát Loaïn—One Naõ—Unpierced ears: Tai khoâng xuyeân thuûng. mind unconfused—Moät taâm khoâng loaïn ñoäng. Avidhakarna-samgharama (skt): Tònh Xaù Baát Avinasa (skt): Not to be destroyed—See Baát Xuyeân Nhó—See Baát Xuyeân Nhó Tònh Xaù. Hoaïi. Avidvat (skt): Ngöôøi voâ trí—The ignorant. Avinasya (skt): Indestructible mark—Baát hoaïi Avidya (skt): Avijja (p)—Moha (skt)— töôùng. Delusion—Ignorance—Stupidity—See Voâ Minh. Avinivartaniya (skt): Avaivartika (skt)—Baát thoái Avidyamanatva (skt): Voâ sôû höõu—Not existing. chuyeån—Never receding, always progressing—

Not backsliding—Not losing ground—Never Avoid all regression on the path of retreating but going straight to nirvana, an epithet enlightening beings: Xa lìa taát caû nhöõng thoái of every Buddha—Baát thoái. chuyeån Boà Taùt ñaïo—See Möôøi Luaät Nghi Cuûa Avippatisara (skt): Baát Hoái—Not to repent—Not Chö Ñaïi Boà Taùt. to regret. Avoid rude or harsh speech: Khoâng noùi lôøi aùc Avirahumkham (skt): A Tyø La Hoàng Khieám—A ñoäc. Ni La Hoàng Khieám—A Vò La Hoàng Khieám—The Avoid the Sanghakarman Procedure: To Shingon “true word” or spell of Vairocana, for commit an Expression of Regret Offence—Traùnh subduing all maras, each sound representing one phaùp Yeát Ma laø phaïm giôùi Ba Daät Ñeà hay giôùi of the five

elements, earth, water, fire, wind or Ñoïa (phaûi phaùt loà saùm hoái). air, and space—Chaân ngoân cuûa Ñöùc Ñaïi Nhaät Avoid sexual misconduct: Traùnh taø daâm. Nhö Lai thuoäc thai taïng giôùi. Avoid slandering: Khoâng noùi löôõi hai chieàu. Avirajas (skt): See Döông Mao Traàn. Avoid something: Escape something—Traùnh Avirodha (skt): Nghòch yù—Against one's will. khoûi ñieàu gì. Avisati (p): Avisi (p)—Vesa (skt)—See A Vó Xaû Avoid stealing: Khoâng troäm caép. Phaùp. Avoid telling lie: Khoâng noùi doái. Avitakko-avicaro samadhi (p): The Avoid unchasity: Khoâng taø haïnh. concentration with neither thinking nor Avoid worldly: Naiskramya (skt)—Laùnh tuïc— pondering—Voâ taàm voâ töù ñònh. Giving up the world and leading a holy life or to Avitakko-vicara-matto samadhi (p): The live the life of a recluse (a hermit)—Töø boû theá tuïc concentration with pondering without thinking— ñeå soáng ñôøi tònh haïnh hay soáng ñôøi cuûa moät aån só. Voâ taàm höõu töù ñònh. Avoidance of publicity to a dispute within the Avivarta (skt): Anivartana (skt)—Baát Hoaøn Sangha: Trnastaraka-vinaya (skt)—Nhö Thaûo Phuù (khoâng coù söï thoái chuyeån). Ñòa. Avoid (v): Traùnh—To keep out of—To shun. Avoidance of wrong-doing: Phoøng Phi—Traùnh Avoid committing adultery: Khoâng taø daâm. ñieàu sai quaáy. Avoid all faults of speech: Truly avoiding all Avrha (skt): Aviha (p)—Heaven of no anxiety— faults of speech—Tònh tu ngöõ nghieäp, xa lìa See Voâ Phieàn Thieân. nhöõng loãi laàm cuûa lôøi noùi—See Möôøi Ñieàu Tònh Avrha-deva (skt): Aviha-deva (p)—Voâ Phieàn Tu Ngöõ Nghieäp Cuûa Chö Ñaïi Boà Taùt. Thieân Chuùng—Beings on the heaven of no Avoid idle talk: Traùnh nhaøn ñaøm hyù luaän. anxiety. Avoid lying: Traùnh noùi doái. Avuso (p): Brethen—Co-religion—Friend—Ñaïo Avoid back biting: Traùnh noùi löôõi hai chieàu. höõu. Avoid doing any evil doings: Traùnh laøm caùc ñieàu Avyakata-samyutta (p): Sutra on not being aùc. designated—Sutra on not declaring anything, in Avoid frivolous talk: Khoâng noùi lôøi voâ ích the Samyutta nikaya 44—Kinh Voâ Thoï Kyù, trong nhaûm nhí. Töông Öng Boä 44. Avoid harsh speech: Traùnh noùi lôøi ñoäc aùc. Avyakrta (skt): Khoâng tuyeân boá gì caû—Not Avoid heavy work and look for light work: To declare anything—See Voâ Kyù. commit an Expression of Regret Offence (except Avyakrta-dharma-tathata (skt): See Voâ Kyù in case of illness or if he or she is weak and has Phaùp Chaân Nhö. poor health)—Tìm caùch traùnh coâng vieäc naëng ñeå Avyakrta-karma (skt): Indeterminate tìm coâng vieäc nheï, tröø phi vò aáy beänh hay yeáu activities—See Voâ Kyù Nghieäp. ñuoái, hay söùc khoûe keùm, laø phaïm giôùi Ba Daät Ñeà, Avyapada (p): Kindness—Goodness—Nhaân töø phaûi phaùt loà saùm hoái. Avyapada-samjna (p): Good perception—Baát Avoid killing: Khoâng saùt sanh. Nhueá Töôûng—Thieän Töôûng. Avoid old age: Traùnh tuoåi giaø.

Avyapada-samkappa (p): Good will—Thieän Awakening to the enlightened knowledge and chí—Taâm töø. vision: Ngoä giaùc tri kieán Phaät. Avyayibhava (skt): An adverbial compound or a Awakening and Enlightenment: See Giaûi Ngoä term resulting from neighbouring association— Vaø Chöùng Ngoä. See Laân Caän Thích. Awakening vs. Enlightenment: Buddhists should Awake: To become enlightened—Comprehend have a clear distinction between "Awakening to spiritual reality—Giaùc

ngoä—Enlightenment. the Way" (Great Awakening) and attaining Awake others: Enlighten others—Giaùc tha. Enlightenment or enlightening the way—Phaät töû Awake from an illusion: To awake to reason— neân coù moät söï phaân bieät roõ reät giöõa "Thaáy ñöôïc Caûm ngoä. Con ñöôøng" vaø "Ñaït ñöôïc Con ñöôøng." Awake to reason: Awake from an illusion—Caûm 1) Awakening the Way: Thaáy ñöôïc Con ñöôøng: ngoä. a) Through practice of meditation and or Buddha Awaken (v): Enlightenment—See Giaùc Ngoä. recitation, one can have a complete and deep Awaken the boundless will to liberate all realization of what it means to be a Buddha sentient beings: Phaùt taâm voâ bieân ñoä thoaùt taát caû and how to reach Buddhahood: Qua thieàn taäp chuùng sanh. hay nieäm Phaät, chuùng ta coù theå coù ñöôïc moät Awaken-cause: Lieãu nhaân. söï toaøn chöùng saâu saéc veà Phaät vaø laøm sao ñeå Awaken the truth: Nhaäp—To enter— ñaït ñeán Phaät quaû. Entrance—Bring or take in—Entry—Awaken to b) Awakening the way means to see one's True the truth—Begin to understand—To relate the Nature, to comprehend the True Nature of mind to reality and thus evolve knowledge— things, or the Truth: Thaáy ñöôïc Ñaïo töùc laø Chöùng hoäi hay hieåu bieát söï vaät. thaáy ñöôïc baûn taùnh thaät cuûa con ngöôøi vaø söï Awaken to the truth: Ngoä ñaïo. vaät, hay chaân lyù. Awakened: Giaùc ngoä—Awakening— c) When a cultivator experiences a Great Enlightenment. Awakening (awakens to the Way), he or she Awakened mind: See Giaùc Ngoä Taâm. only temporarily suppresses afflictions, greed, hatred, and anger, but has not yet eliminated Awakened One: Giaùc Giaû—Ñaáng Giaùc ngoä— them: Khi haønh giaû ñaõ thaáy ñöôïc ñaïo, töùc laø Buddha—See Phaät. ngöôøi aáy ñaõ taïm thôøi cheá ngöï ñöôïc nhöõng Awakened person: Ngöôøi tænh giaùc (giaùc ngoä). phieàn naõo, tham, saân, si, nhöng chöa taän dieät Awakened to the way: See Phaùt Ngoä. hoaøn toaøn. Awakening: Bodhi (p & skt)—Boà Ñeà—Tænh 2) Enlightenment: Chöùng Ñaïo—Attainment of thöùc—Tænh ngoä—See Giaùc Ngoä. the Way: Awakening of the Bodhicitta: Which takes a) Only after becoming a Buddha can one be place in the depths of one's being, is a great said to have truly attained Supreme religious event—See Phaùt Taâm Boà Ñeà. Enlightenment: Chæ khi naøo thaønh Phaät thì Awakening and discipline: Thöøa Giôùi (tænh thöùc chuùng ta môùi coù theå noùi raèng ñaõ chöùng ñaïo. vaø giöõ giôùi). b) A cultivator who has already attained the Awakening of Faith: See Ñaïi Thöøa Khôûi Tín Way or achieved Supreme Enlightenment; Luaän. that person already got rid of all afflictions, as Awakening of the Mahayana Faith: Luaän veà well as all greed, hatred, and anger: Ngöôøi truyeàn thoáng Phaät giaùo Ñaïi Thöøa—See Ñaïi Thöøa Ñaït Ñaïo laø ngöôøi ñaõ taän dieät moïi phieàn naõo, Khôûi Tín Luaän. cuõng nhö tham, saân, si. Awakenment: Boà Ñeà (chöùng ñaéc, giaùc ngoä). Awakening of the Faith (Treatise): Uprising of Awareness of breathing: Anapana (skt)—A Na faith—Treatise on Awakening of Faith—A major Ba Na—Breathing meditation (exhalation and commentary which presents the fundamental inhalation)—Soå töùc quaùn (söï chuù taâm vaøo hôi principles of Mahayana Buddhism—Boä Luaän thôû)—See Quaùn Soå Töùc.

trình baøy giaùo phaùp Phaät giaùo Ñaïi thöøa caên baûn — haän giaän hôøn—See Baùt Ñaïi Nhaân Giaùc. See Khôûi Tín Luaän. Awareness of incompleteness: Caûm thaáy söï baát Awakening of Faith in the Great Vehicle: Ñaïi toaøn. trí Ñoä—Treatise on the Awakening of Faith— Awareness of insufficiency: Caûm thaáy khoâng See Luaän Ñaïi Trí Ñoä. ñaày ñuû. Awakenings of Great People: Ñaïi nhaân giaùc— Awareness and pondering: Giaùc quaùn—Acts of See Baùt Ñaïi Nhaân Giaùc. intellectuation, both of them hindrances to Awakening others: Enlightening or awakening of abstraction, or dhyana—Suy nghó thoâ sô vaø suy others—See Giaùc Tha. nghó töôøng taän, caû hai ñeàu haïi ñeán vieäc ñònh taâ m Awakening Path: Con ñöôøng Giaùc Ngoä. hay thieàn ñònh. Awakening or seeing into your True-nature: Awareness of all realms of reality: All Buddhas Awakening or seeing into your True-nature and at abide in awareness of all realms of reality—Chö the same time seeing into the ultimate nature of Phaät truï nôi giaùc ngoä taát caû phaùp giôùi. the universe and all things—Kieán taùnh ngoä ñaïo Awareness that the world is impermanent: hay nhìn thaáy töi taùnh chaân thaät cuûa mình vaø ñoàng Giaùc ngoä raèng coõi theá gian laø voâ thöôøng—See Baùt thôøi nhìn thaáy baûn taùnh toái thöôïng cuûa vuõ truï vaø Ñaïi Nhaân Giaùc. vaïn vaät—See Giaùc Ngoä. Awefulness: Oai linh. Awakening stick: See Thieàn Baûn. Awe-inspiring: Wrathful majesty: Oai noä— Award (v): Ban cho—To give—To bestow—To Dreadful (terrible, terrific, terrifying): Khuûng endow—To grant. khieáp. Aware of: Bieát—To know. Awe-inspiring gods: Satagiri (skt)—Awe- Awareness (n): Buddhi (p & skt)—Giaùc—YÙ inspiring spirit—Oai thaàn. thöùc—Tænh thöùc—Awakening— Awe-inspiring majesty: Prabhava (skt)—Knowledge—Understanding—See Tænh Thöùc. Augustness—Demeanors—Imposing exterior— Awareness that the fire of birth and death is Majestic—Martial bearing—Noble bearing— raging: Giaùc ngoä löûa döõ sanh töû gaây ra voâ löôïng Stateliness—Oai Nghi—See Töù Oai Nghi. khoå naõo khaép nôi—See Baùt Ñaïi Nhaân Giaùc. Awe-inspiring spirit: Satagiri (skt)—Awe- Awareness that the five categories of desire inspiring gods—Oai thaàn. lead to difficulties: Giaùc ngoä raèng nguõ duïc daãn Awe-inspiring virtue: Tedjas (skt)—Oai Ñöùc. ñeán loãi vaï—See Baùt Ñaïi Nhaân Giaùc. Awesome power: Ñaïi oai ñöùc löïc—See Möôøi Awareness that the human mind never feels Löïc Cuûa Chö Phaät. satisfied: Giaùc ngoä raèng taâm chuùng sanh khoâng Awesome spirit: Oai thaàn. bao giôø bieát ñuû—See Baùt Ñaïi Nhaân Giaùc. Awesome spirit of the Buddha: Oai thaàn cuûa Awareness that ignorance is the cause of the Ñöùc Phaät. endless cycle of birth and death: Giaùc ngoä raèng Axiology (n): Giaù trò luaän. vì si meâ neân phaûi sinh töû töû sinh khoâng döùt —See Axiom (n): Taát Ñaøn Ña—Caùch ngoân (lôøi vaøng)— Baùt Ñaïi Nhaân Giaùc. Chaân lyù hay söï thaät hieån nhieân. Awareness that laziness is an obstacle to Axis (n): Truïc. practice: Giaùc ngoä raèng bieáng löôøi laø ñoïa laïc— Axobya: Another term for Aksobhya—A suùc beä— See Baùt Ñaïi Nhaân Giaùc. Voâ noä, voâ saân, voâ ñoäng. Awareness that more desire brings more Ayacana-sutta (p): Sutra on request, in the suffering: Giaùc ngoä raèng ham muoán nhieàu laø khoå Samyutta nikaya VI.1—Kinh Thænh Nguyeän, nhieàu—See Baùt Ñaïi Nhaân Giaùc. Töông Öng Boä VI.1. Awareness and pondering:

Acts of Ayahkanda (skt): A Daï Kieän Ña—An iron intellectuation—Giaùc quaùn. arrow—Thieát tieãn (muõi teân saét). Awareness that poverty creates hatred and Aya-kosallam (p): Skills in going forward—Taêng anger: Giaùc ngoä raèng ngheøo khoå sinh nhieàu oaùn ích thieän xaûo.

Ayan: Quaùn—Contemplation. Ayuta (skt): A Do Ña—A Du Ña—An ancient Ayana (skt): Experiential entry into Buddha truth Indian numerical unit, an extremely large number, (going to reality): Chöùng nhaäp—Non-yana: Phi approximately a billion—Moät ñôn vò soá löôïng coå Thöøa. AÁn Ñoä, moät soá löôïng cöïc lôùn, khoaûng moät ngaøn Ayasma (p): Venerable: Thöôïng Toïa, toân quyù. trieäu. Ayaso (p): Bad repute—Defamation—Defame— Ayutthaya (skt): Name of a kingdom in what is Disgrace—Malign—Shame—Nhuïc (AÙc Vaên) hay now Thailand. It was ruled by thirty-six kings from tieáng nhô hay söï huûy baùng—See Baùt Phong. 1350 to 1767. Two most important monasteries Ayatana (skt & p): Sphere—Twelve sense were built in this kingdom in 1384 (Mahathat) and fields—See Thaäp Nhò Xöù. in 1424 (Ratchaburana)—Teân cuûa vöông quoác maø Ayatane (p): Haønh Trì—Conduct and keeping— baây giôø laø Thaùi Lan. Vöông quoác naøy ñöôïc 36 vò Practice and continuance. vua trò vì töø naêm 1350 ñeán naêm 1767. Coù hai tu Ayiraka (skt): Arya (skt)—See Ariya-puggala. vieän quan troïng ñöôïc xaây taïi ñaây vaøo naêm 1384 Ayodhya (skt): A du ñaø quoác—A Du Ñoà quoác—A (Mahathat) vaøo naêm 1424 (Ratchaburana). Thaâu Ñoà—Ayodhya literally means “No A-yu-wang (chi): See Asoka. Conflict.”—See A Du Ñaø. A-yu-wang Shan (chi): Aikuo-zan (jap)—A Duïc Ayoga-vihita-karma (skt): Not to produce Vöông sôn—See Asoka Mountain. karma—See Baát Öng Taùc Nghieäp. Ayya (p): Ariyo (p)—Arya (skt)—See Toân Giaû. Ayoniso-manasikara (skt): Unwise attention to Ayyaputta (p): Spoiled son—Con ñöôïc chieàu an object—Unwise training of thought in chuoäng quaù möùc. meditation—Söï chuù yù khoâng khoân ngoan vaøo moät Ayyaputtaka (p): Husband—Ngöôøi choàng. ñeà muïc trong thieàn ñònh. Azegami Baisen Zen master: Baïn Thöông Mai Ayoniso-manasikara-sutta (p): Sutra on Tuyeàn Thieàn Sö—Name of a Japanese Zen inappropriate attention, in the Samyutta nikaya master in modern days—Teân cuûa moät Thieàn sö IX.11—Kinh Nieäm Khoâng Thích Ñaùng, Töông Nhaät Baûn trong thôøi caän ñaïi. Öng Boä IX.11. Azuma Ryuushin: Ñoâng Long Chôn Thieàn Sö— Ayu (p): Age—Years of age—Nieân Tueá—Tuoåi. Name of a Japanese Zen master, author of the Ayukkhaya (p): Ayuksaya (skt)—Exhaustion of book titled "Soto school" (Ts'ao-Tung-Tsung)— the life span—See Maïng Tröôïc. Teân cuûa moät Thieàn sö Nhaät Baûn, taùc giaû cuûa boä Ayuksaya (skt): Ayukkhaya—See Maïng Tröôïc. Taøo Ñoäng Toâng. Ayur-sastra (skt): A Do Luaän—Treatise on discussing about the art of long life—Luaän tröôøng thoï cuûa kinh Veä ñaø (AÁn giaùo). B Ayurveda (skt): A Do—One of the Sacred Veda B.C.E.: Before Christian Era—Tröôùc kyû nguyeân Scriptures, discussing about the art of long life— thieân chuùa. Moät trong caùc saùch Thaùnh Veä Ñaø baøn veà ngheä Babylone (n): Thuû ñoâ cuûa ñeá quoác Babylonia. thuaät soáng cho ñöôïc tröôøng thoï. Backbite (v): Gieøm pha—Noùi haønh noùi toûi—To Ayus (skt): Life time—Thoï maïng. blacken—To speak ill of someone. Ayusmant (skt): Having long

life—See Cuï Thoï. Backbiting speech: Pisuna-vaca (skt)—Malicious Ayusmat (skt): Venerable monk—An speech—See Ly Giaùn Ngöõ. experienced-old and veteran senior who Background halo: Haäu Quang—The halo behind possesses of vital power, healthy, long-lived. A the image—Vaàng haøo quang sau böùc töôïng. kind of honorific title for royal personages and Back-scratcher: Döôõng Hoøa Töû—A term for a Buddhist monks—Vi sö tröôûng laõo, coù quyeàn haïn ceremonial sceptre, or a talisman—Caây duøng ñeå trong töï vieän, ngöôøi coù söùc khoûe vaø soáng thoï. Moät gaõy löng, moät töø duøng ñeå chæ buøa “nhö yù”. danh hieäu cho nhöõng nhaân vaät hoaøng toäc hay caùc Backslide from Mahayana: Revert to nhaø sö Phaät giaùo. Hinayana—Thoaùi Ñaïi (lui böôùc tröôùc Ñaïi Thöøa

ñeå chuyeån böôùc sang Tieåu Thöøa). Bad dreams of King Ajatasatru: Nhöõng côn aùc Backslide from meditation: Thoaùi ñònh. moäng cuûa vua A Xaø Theá—The five bad dreams of Backsliding: Retrogression—Thoái chuyeån—Trôû King Ajatasatru on the night that the Buddha neân toài teä hôn. entered nirvana—Naêm caûnh moäng cuûa vua A Xaø Backsliding dharma: Parihana-dharman (skt)— Theá trong ñeâm Ñöùc Nhö Lai nhaäp Nieát Baøn. Thoaùi Phaùp. Bad or evil rules and customs: AÙc Luaät Nghi. Back up (v): Giuùp—To give a hand—To help— Bad example: Göông xaáu. To assist—To aid. Bad external conditions: Bad external Backwards: Thuït luøi. circumstances which stir or tempt one to do evil— Backward or forward: Nghòch Thuaän—The AÙc duyeân. adversaties, resisting and complying, opposing Bad fame: AÙc danh. and according with, reverse or direct—Coøn goïi laø Bad fortune: Hung—Bad luck—Vaän xaáu—Vaän “Vi Thuaän.” Traùi ngöôïc vôùi chaân lyù goïi laø nghòch, ruûi. thuaän vôùi chaân lyù laø thuaän. Bad friend: Bad intimate—Bad teacher—Evil Backward step to our original state: Taiho friend—AÙc Sö Höõu—See AÙc Tri Thöùc. (jap)—Thoaùi Boä. Bad habits: Thoùi quen xaáu. Bactria (skt): Bukhara, or Kusana (skt)—Baïc Khö Bad influence of stars: AÛnh höôûng xaáu cuûa caùc vì La—Name of Yueh-Chih, a country north-west of sao. India and Himalayas—Teân nöôùc Nguyeät Chi, naèm Bad intention: Evil thoughts—Ill thought—AÙc veà phía taây baéc cuûa AÁn Ñoä, cuõng nhö daõy Hy Maõ Duïc—Subversions or subverters—Töôûng ñieân ñaûo Laïp Sôn. hay aùc töôûng, hay tö töôûng xaáu xa. Bad (a): Unlucky—Baát töôøng—Xaáu. Bad intimate: Bad friend—Bad teacher—Evil Bad actions: Akusala-karma (skt)—AÙc nghieäp. friend—See AÙc Tri Thöùc. Bad advisor: Bad friend—See AÙc Tri Thöùc. Bad karma: Baát thieän nghieäp—AÙc nghieäp—Bad Ba-Daishi (jap): Maõ Ñaïi Sö—The Great Horse karma created by committing the five grave sins Master—See Maõ Toå Ñaïo Nhaát Thieàn Sö. and the ten unwholesome deeds, which will result Badaksan (skt): Baït Saùng Na—Baùt Ñaïc Thöông in misery—Nghieäp gaây ra bôûi caùc toäi aùc nhö nguõ Na—A mountain district of Tukhara. Name of a nghòch hay thaäp aùc, ñöa chuùng sanh ñeán choã khoå small country in North India at the time when ñau phieàn naõo. Hsuan-Tsang visited the Western countries, Bad language: Lôøi thoâ tuïc—Foul language— around 627 A.D.—Moät vuøng nuùi thuoäc Tukhara. Coarse language. Teân cuûa moät xöù nhoû ôû vuøng Baéc AÁn trong thôøi Bad men stick together to do evil things: Keû aùc Ngaøi

Huyeàn Trang haønh höông caùc xöù Taây Vöïc, cuøng toa raäp nhau ñeå laøm ñieàu aùc (Ñoàng aùc töông khoaûng naêm 627 sau Taây lòch. teá). Bad character: Neát xaáu. Bad nature: AÙc taùnh. Bad company: AÙc höõu (baïn beø xaáu aùc). Bad News Ghost King: Quyû Vöông Chuû Hao. Bad conditions: Evil conditions—AÙc Duyeân— Bad reputation for immorality and misconduct: External conditions or circumstances which stir or Ngöôøi aùc giôùi, tieáng xaáu ñoàn khaép. tempt one to do evil—Ñieàu kieän, hoaøn caûnh, hay Bad (evil) repute: Ayaso (p)—Defame— söï vieäc beân ngoaøi duï doã hay khieán con ngöôøi laøm Defamation—Disgrace—Shame—Malign—AÙc ñieàu aùc. danh—Nhuïc hay AÙc Vaên—Tieáng nhô hay söï huûy Bad consequence: Punishment—Recompense for baùng. ill. As a man sows, so shall he reap—AÙc Baùo—Bad rules and customs: AÙc Luaät Nghi. Quaû baùo xaáu (Keû laøm vieäc aùc phaûi nhaän laáy aùc Bad son and rebellious mandarins: Taëc töû loaïn baùo). Gieo gioù gaët baõo. thaàn (yù noùi nhöõng thöù tham, saân, si, maïn, nghi, taø Bad deeds: AÙc nghieäp—Haønh vi xaáu. kieán, saùt, ñaïo, daâm, voïng...—implied greed, Bad destiny: Baïc meänh. hatred, ignorance, pride, doubt, stealing, sexual

misconduct, and lying). Bahula-kamma (p): Acinna (p)—Acinna-kamma Bad teacher: Bad intimate—Bad friend—AÙc tri (p)—Habitual karma—Thöôøng Nghieäp—Nghieäp thöùc. Thöôøng. Bad-tempered: Gaét goûng. Bahularatna (skt): Prabhutaratna (skt)—Baøo Höu Bad ways: According to The Path of Purification, La Lan—Abundance of precious things: Ña baûo— “Bad Ways” is a term for doing what ought not to Name of the Buddha mentioned in the Lotus be done and not doing what ought to be done, out Sutra: Teân Ñöùc Phaät Ña Baûo Nhö Lai ñöôïc noùi of desire, hate, delusion, and fear. They are called ñeán trong Kinh Phaùp Hoa. “bad ways” because they are ways not to be Bahulata: Arya-Rahula (skt)—See La Haàu La travel by Noble Ones—Theo Thanh Tònh Ñaïo, taø Ña. haïnh laø laøm nhöõng ñieàu ñaùng lyù khoâng neân laøm, Bahulika (p): See Bahu-sruta. vaø khoâng laøm caùi neân laøm, do tham saân si vaø sôï. Bahuna-sutta (p): Sutra to Bahuna—Kinh Chuùng ñöôïc goïi laø ñöôøng xaáu vì ñoù laø nhöõng con Bahuna. ñöôøng maø baäc Thaùnh khoâng ñi—See Taø Haïnh. Bahu-sruta (skt): Learned (one who has learned Badakshan (skt): Baùt Ñaïc Thöông Na—A much)—Ña Vaên—Nghe vaø ñoïc nhieàu kinh ñieån— mountain district of Tukhara—Moät vuøng nuùi thuoäc To hear and repeat many sutras—Wide erudition. Tukhara. Bahusrutiya (skt): Bahusuttaka (p)—See Ña Vaên Baddha (skt): Baø Ñaø—Phöôïc Ñaø—Heä phöôïc— Boä. Fettered—Bound—Tied—Fixed. Bahussutanam (p): Learned—Söùc hoïc uyeân Bafuku's Temple Regulations: See Jiin Hattoâ. thaâm. Bahai (n): Tín ñoà ñaïo Ba Hai. Bahussuto (p): Learned and steeped in Bahaism (n): Bahaism also known as the knowledge—Trau doài kieán thöùc thaâm saâu. Splendor of God, founded in 1863 by Husayin— Bahusuttaka (p): Bahusrutiya (skt)—See Ña Vaên Ñaïo Ba Hai, coøn coù teân laø Ñaïo Huy Hoaøng Boä. Thöôïng Ñeá, do oâng Husayin saùng laäp naêm 1863. Bahuvedaniya-sutta (p): Sutra on much Bahaist: (a): Thuoäc veà ñaïo Ba Hai—(n): Tín ñoà emotional tone—Kinh Nhieàu Caûm Thoï. ñaïo Ba Hai. Bahuvrihi (skt): The sign of possession—Höõu Taøi Bahira (p): Bahya (skt)—Ngoaïi—Beân ngoaøi— Thích—See Ña Taøi Thích. External—Outside. Bahya

(skt): Bahira (p)—Ngoaïi—Beân ngoaøi— Bahirabhava (p): Bahyubhava (skt)—Outside External—Outside. objects—Ngoaïi Caûnh. Bahyamdhyamaka (skt): See Bahyubhava. Bahirdha (skt): External—Ngoaïi (tieáp ñaàu ngöõ). Bahyu-ayatana (skt): Bahira-ayatana (p)— Bahirdha-sunyata (skt): Ngoaïi Khoâng— External base—Traàn (ngoaïi traàn goàm coù saéc, Emptiness of the outer things—Khoâng cuûa caùc thanh, höông, vò, xuùc, vaø caùc hieän töôïng vaät chaát phaùp ngoaïi taïi. vaø taâm lyù. Sôû dó goïi laø traàn vì chuùng laøm chaát xuùc Bahlan: See Döôïc Giaø Laõng. taùc cho thaân taâm ham muoán vaø luyeán aùi). Bahlika (skt): Phöôïc Yeát Quoác—See Phöôïc Haùt. Bahyubhava (skt): Bahirabhava (p)—Outside Bahu (skt): Ardra (skt)—Tham—Name of one of objects—Ngoaïi Caûnh—Caûnh vaät beân ngoaøi— the twenty eight constellations. External things—External world—Ngoaïi vaät—Bahudhakuta-suttam (p): Sutra on multiple The external objects of the six senses—Six spheres—Kinh Ña Giôùi. gunas—Six dusts—The six sense objects— Bahu-jana (skt): Ignorant and undeveloped External objects—See Luïc Traàn. beings—See Quaàn Manh. Baike-Goyo (jap): Mai Hoa Nguõ Dieäp—A plum Bahujanya (skt): Sattva (skt)—Living beings— flower as five petals, represents the oneness of Conscious beings—Living creatures—All the the whole and its parts—Chæ taùnh nhaát theå cuûa living—Sentient beings—All who are born—See toång theå vaø nhöõng thaønh phaàn cuûa noù. Chuùng Sanh.

Baimasi (chi): Pai-ma-ssu—Name of a famous accountant and served as Accountant General of temple in Lo-Yang, China—Baïch Maõ Töï, teân cuûa Burma from 1948 to 1953. He developed a moät ngoâi chuøa noåi tieáng ôû Laïc Döông, Trung Hoa. method of “Vipassana” practice that emphasized Baisenji (jap): Mai Tuyeàn Töï—Name of a famous intensive meditation retreats and downplayed the temple in Japan—Teân cuûa moät ngoâi chuøa noåi importance of theoretical knowledge. His style of tieáng ôû Nhaät Baûn. meditation has been carried on by a number of his Baito (jap): See Plum tea. students who themselves became prominent Baiyu-Jikushin (jap): Thieàn sö Baiyu-Jikushin meditation teachers, such as S.N. Goenka, Ruth (1633-1707)—Name of a Japanese Soto monk Dennison, and Robert Hover, etc—Moät Thieàn sö who was born in Osaka and became a Buddhist taïi gia ngöôøi Mieán Ñieän, caû ñôøi oâng laøm veà keá monk at age eleven. Later, he participated in toaùn taøi chaùnh, töø naêm 1948 ñeán naêm 1953 oâng ñaõ reform movements within the Soto sect. They laøm Tröôûng Phoøng Keá Toaùn Taøi Chaùnh. OÂng ñaõ were successful in their efforts, and "isshi injo" khai trieån moät phöông phaùp thöïc taäp thieàn “Minh became the norm once again. "Isshi injo" means Saùt” nhaán maïnh ñeán söï thieàn haønh saâu saéc nôi aån "one-master seal confirmation" or training of a daät vaø xem nheï taàm quan troïng cuûa kieán thöùc veà Zen student by a single master. The neccesity of lyù thuyeát. Phöông thöùc haønh thieàn cuûa oâng ñaõ "one-master seal confirmation" has been stressed, ñöôïc xuùc tieán bôûi moät soá ñeä töû, nhöõng ngöôøi sau particularly in Japanese Soto Zen since the 17th naøy trôû thaønh nhöõng thieàn sö noåi tieáng, chaúng haïn century, in order to counteract the tendency of nhö S.N. Goenka, Ruth Dennison, vaø Robert Zen student to go from master to master—Teân cuûa Hover,

vaân vaân. moät thieàn sö thuoäc phaùi Taøo Ñoäng Nhaät Baûn, sö Bakufu (jap): See Military government. sanh ra taïi Osaka vaø xuaát gia naêm môùi 11 tuoåi. Veà Bala (skt & p): sau, sö ñaõ tham döï vaøo nhöõng phong traøo caûi caùch (A) Bala means strength—Bala coù nghóa laø söùc cho toâng Taøo Ñoäng. Phong traøo naøy ñaõ thaønh coâng maïnh: trong vaán ñeà "nhaát sö aán chöùng" hay aán chöùng xaùc 1) Power—Might—Strength—Quyeàn theá—Oai nhaän cuûa chæ moät thaày. Ñaây laø vieäc ñaøo taïo moät quyeàn—Söùc maïnh—Authority A Sanskrit thieàn sinh döôùi söï höôùng daãn cuûa chæ moät thieàn sö term which means “Power.”—Töø Phaïn ngöõ coù duy nhaát, Söï caàn thieát cuûa vieäc aán chöùng xaùc nhaän nghóa laø “Söùc löïc.” cuûa chæ moät thaày baét ñaàu phaùt trieån töø theá kyû thöù 2) Name of the sister of Ananda who offered XVII, ñaëc bieät trong phaùi Taøo Ñoäng Nhaät Baûn, milk to Sakyamuni: Teân cuûa em gaùi cuûa Ngaøi nhaèm choáng laïi khuynh höôùng cuûa nhieàu hoïc troø A Nan Ña, ngöôøi ñaõ daâng söõa leân Ñöùc Phaät. chaïy heát thaày naày tôùi thaày khaùc. 3) Baït Lam: Mudrabala (skt)—Soá löôïng moät Baiyun Shouduan: Hakuun Shutan (jap)—See trieäu tyû tyû tyû tyû—Ten septillions (1042). Baïch Vaân Thuû Ñoan Thieàn Sö. (B) Bala means ignorant: Bala coù nghóa laø ngu Baizhang Huaihai: Hyakujo Ekai (jap)—Pai- muoäi: Ngu Phu. chang-Huai-hai—See Baùch Tröôïng Hoaøi Haûi 1) A man not yet illuminated, i.e., ignorant: Thieàn Sö. Ngöôøi khoâng giaùc ngoä. Baizhang Niepan: Hyakujo Nehan (jap)—Pai- 2) Ignorant, immature, a simpleton, dominated chang Nieh-p'an—Baùch Tröôïng Nieát Baøn—See by avidya (ignorance): Keû bò voâ minh cheá Baùch Tröôïng Duy Chaùnh Thieàn Sö. ngöï. Baizhangqinggui (chi): Hyakujo-Shingi (jap)— (C) Bala means young—Treû. Baùch Tröôïng Thanh Quy—Baizhang's precise Bala-abhijna-vasita (skt): The powers rules and regulations and the emphasis on manual supernatural-faculties-self-mastery—Caùc naêng labor for Zen practitioners. löïc sieâu nhieân—See Thaàn Thoâng. Bajiao Huiqing: Basho Esei (jap)—Pa-chiao Hui- Bala-cakravartin (skt): Chuyeån Luaân Thaùnh ch'ing—See Hueä Thanh Ba Tieâu Thieàn Sö. Vöông—Wheel-Turning King. Bakhin: Burmese lay Buddhist meditation Baladatta (skt): Duõng Ñöùc Phaät—Bravery virtue teacher, who worked for most of his life as an Buddha—Courageous virtue Buddha—Vigourous

virtue Buddha. Balaprthagjana (skt): Baø La Taát Laät Thaùc Ngaät Baladeva (skt): Courageous celestial beings— Na—Baø La Taát Lyù Tha Ngaät Na—Baø La Taát Lî Duõng thieân—Name of a naga king—Teân cuûa moät Tha Giaø Ñoà Na—Ngu Phu. vò long vöông. 1) Low, foolish people: Ngu Dò Sinh—Chæ haïng Baladitya (skt): AÁu Nhaät—See Taân Nhaät Vöông. phaøm phu ngu si thaáp heøn. Balahaka (skt): Baø La Ha—Vua veà ngöïa—A 2) Natural-minded, as children, of common king of horses, or possessing horses. intelligence and ideas: Tieåu Nhi Bieät Sinh— Balam (p): Bala (skt)—Power—Löïc. Trí oùc töï nhieân nhö treû con. Balance (v): Quaân bình. 3) A man in his natural state, unilluminated, Balance in infinite consciousness: The power unenlightened: Ngöôøi khoâng giaùc ngoä. of perception and understanding are unlimited— Bala-puthujjana (p): Foolish wordling. See Thöùc Voâ Bieân Xöù Ñònh. Bala-samyutta (p): Nguõ Duõng—Sutra on the five Balance in infinite space: The mind

becomes strengths, in the Samyutta nikaya, 50—Kinh Nguõ void and vast like space—See Khoâng Voâ Bieân Xöù Doõng, Töông Öng Boä, taäp 50. Ñònh. Balata (skt): Courageous nature—Doõng taùnh. Balance in not having anything: The Balatchakravartin (skt): Wheel-turning king— discriminative powers of mind are subdued—See Chuyeån Luaân Thaùnh Vöông. Voâ Sôû Höõu Xöù Ñònh. Bala-vyuha (skt): Löïc Taán—Power of advance. Balanced perspective: Nhaõn quan quaân bình. Bala-vyuha-samadhi (skt): Löïc Taán Tam Muoäi— Balanced state: Samadhi (skt)—Jo (jap)—Ñònh— Power of advance samadhi. Composing the mind—Intent contemplation— Bald-headed foolish person: Ngöôøi ngoác ñaàu Perfect absorption of thought into the one object hoùi. of meditation. Abstract meditation, the mind fixed Bald-headed thief: See Troäm Ñaàu Hoùi. in one direction, or field—Hoaøn toaøn chuù taâm vaøo Bali (skt): Ba Tró—Vua A tu la—King of all moät chuû ñeà thieàn quaùn. asuras. Balanced states which transcend the world of Balidanam (skt): Giving offering—Boá thí—Daâng matter: Traïng thaùi thieàn ñònh voâ saéc—The realm cuùng—See Cuùng Döôøng. of consciouness or knowledge without thought is Balimani (skt): Balimani yaksa—Daï xoa Baø lôïi reached—See Phi Töôûng Phi Phi Töôûng Xöù Ñònh. ma ni—Name of a yaksa who always tries to Balanced state of truth: Samyak-sambodhi protect sentient beings from calamities and (skt)—Tokaku (jap)—See Ñaúng Giaùc. afflictions—Teân cuûa moät loaøi daï xoa luoân coá gaéng Balance in transcendence of thinking and not baûo hoä chuùng sanh khoûi tai aùch vaø khoå naõo. thinking: Balanced states which transcend the Balimani yaksa: See Balimani. world of matter—Traïng thaùi thieàn ñònh voâ saéc. Balin (skt): Ñaïi löïc giaû—The strong one, an Balapandita (p): Hieàn Ngu—The fool and the epithet of the Buddha—Vò coù söùc maïnh to lôùn, wise—Keû ngu ngöôøi khoân. moät danh hieäu cuûa Ñöùc Phaät. Balapandita-suttam (p): Kinh Hieàn Ngu—Sutra Baling Haojian: Pa-ling Hao-chien—See Ba on the fool and the wise—Kinh noùi veà keû ngu vaø Laêng Haïo Giaùm Nhaïc Chaâu Thieàn Sö. ngöôøi khoân. Ball of doubt: Nghi Ñoaøn—A Zen expression for Bala-paramita (skt): Resolution—Bala-paramitas the tension that builds up in a Zen practitioner, is the most significant paramita of the last four especially when teaching or working on a koan. paramitas of the ten paramitas, because it is their According to Zen master Hakuin Ekaku, the focus on their commitment to action—Löïc ba la formation of this ball of doubt is one of the maät laø yeáu toá coù yù nghóa nhaát trong boán ba la maät essential elements of Zen practice. When the ball sau cuøng cuûa thaäp ba la maät bôûi vì chính löïc ba la of doubt finally shatters, the practitioner has an maät chuyeån Boà Taùt ñeán thöïc haønh haïnh nguyeän — experience of enlightenment (satori). Zen texts See Löïc Ba La Maät and Möôøi Ba La Maät. sometimes use the phrase "to smash the ball of

doubt" as an expression for attaining great Bandhusri (skt): See Thaân Thaéng. enlightenment—Quaû boùng nghi tình, moät thuaät Bandhyaputra (skt): Son of a barren woman— ngöõ Thieàn dieãn taû söï caêng thaúng taêng daàn trong See Thaïch Nöõ Nhi. taâm cuûa vò haønh giaû tu Thieàn, ñaëc bieät khi haønh Bandit (n): Ñaïo taëc. giaû naøy ñang tu taäp moät coâng aùn. Theo thieàn sö Bandit of the six organs:

The five sense-organs Baïch AÅn Hueä Haïc, söï thaønh laäp nghi tình laø moät (eyes, ears, nose, tongue, body) and the mind that trong nhöõng yeáu toá caàn thieát trong tu taäp thieàn cause hindrances to the practicing of the Way, ñònh. Cuoái cuøng khi quaû boùng nghi tình naøy vôõ compared to bandits—Nguõ caên vaø yù laøm caûn trôû tu tung thì cuõng laø luùc haønh giaû kinh nghieäm giaùc ñaïo, ñöôïc ví vôùi ñaïo taëc—See Luïc Taëc. ngoä. Saùch vôû nhaø Thieàn coù khi cuõng duøng töø "Ñaäp Bandit without a sword: See Voâ Ñao Ñaïo Taëc. vôõ quaû boùng nghi tình" nhö söï dieãn taû cho vieäc ñaït Bane: Söï tai haïi—The Buddha renounced all ñöôïc ñaïi giaùc—See Nghi Ñoaøn and Nghi Tình Vaø magnificences in life when he perceived the bane Ñaïi Ngoä. that lies in desires—Ñöùc Phaät töø boû taát caû nhöõng Ball of hair used in meditation hall: See Thieàn huy hoaøng trong ñôøi soáng khi Ngaøi nhaän ra söï tai Caàu. haïi naèm ngay trong caùc duïc. Balopacarikam (skt): Dull-witted meditation Banish (v): Thanh loïc—Xua ñuoåi. practitioner—See Ngu Phu Sôû Haønh Thieàn. Banish karma: Chuyeån nghieäp. Baluka (skt): See Baùt Loäc Ca. Bank of enlightenment: Shore of enlightenment, Bamboo Forest: Truùc Laâm—See Bamboo Grove. which Buddha has reached after crossing the sea Bamboo Forest Monastery: Venuvana (skt)— of illusion—Giaùc ngaïn. Truùc Laâm Töï—Truùc Vieân—Truùc Uyeån—See Bank of the Ganges: Gangatira (skt)—Bôø soâng Truùc Laâm Tònh Xaù. Haèng. Bamboo Grove: Venuvana (skt)—See Truùc Laâm. Banka (jap): Coâng phu toái—Kinh chieàu—Evening Bamboo-Grove Vihara: Bamboo Forest sutra recitation—A Japanese Buddhist term for Monastery—See Truùc Laâm Tònh Xaù. “Evening session.” The evening sutra recitation, Bamiyan (skt): Phaïm Dieãn Na Quoác—See Phaïm part of the daily routine in a Buddhist temple or a Dieãn Na. Zen monastery—Thuaät ngöõ Phaät giaùo Nhaät Baûn Ban: Forbid (n) or Prohibition: Leänh caám—To coù nghóa laø “Coâng phu toái.” Ñoïc kinh buoåi chieàu, forbid (v) or to prohibit: Caám ñoaùn. moät phaàn cuûa nghi thöùc thöôøng nhaät trong moät töï Band of ascetics: Ñoaøn tu haønh khoå haïnh. vieän hay Thieàn vieän. Band of six shavelings: Rokugun-Tokushi (jap)—Bankai (jap): Ten thousand times—Vaïn Hoài, vaïn Luïc Quaàn Thoác Töû—The band of six bald children laàn. in the Buddha's order were Nanda, Upananda, Banka-Zoji (jap): Queùt doïn sau thôøi kinh chieàu— Kalodayin, Chanda, Asvaka, and Punarvasu. It is A Japanese Buddhist term for “Clean-up after said that their misconduct led to the formulation of Evening session.” Clean-up of the interior rooms, precepts—Nhoùm saùu ngöôøi ñaàu troïc trong giaùo part of the daily routine of a Buddhist temple or a ñoaøn ñöùc Phaät goàm Nan Ñaø, Baït Nan ÑaøCa Löu Zen monastery—Thuaät ngöõ Phaät giaùo Nhaät Baûn Ñaø Di, Chieân Ñaø, A Thaáp Baø Ca, vaø Baùn Noâ Baø coù nghóa laø “Queùt doïn sau thôøi coâng phu toái.” Vieäc Toâ. Ngöôøi ta noùi raèng nhöõng haønh xöû sai traùi cuûa queùt doïn töï vieän sau thôøi coâng phu toái, moät phaàn hoï ñaõ ñöa ñeán vieäc hình thaønh giôùi luaät—See Luïc trong coâng vieäc haèng ngaøy trong töï vieän hay Thieàn Quaàn Tyø Kheo. vieän. Bandha (skt): Attachment—Bind—Bond— Bankei (jap): Sö Baøn Khueâ cuûa Nhaät Baûn (1622-Bondage—Tie—Phöôïc—Afflictions and 1693)—Bankei Eitaku—See Baøn Khueâ Vónh Traùc Attachment—Another name for affliction—Teân Thieàn Sö. goïi khaùc cuûa

phieàn naõo. Bankei Eitaku (jap): Sö Baøn Khueâ Vónh Traùc Bandhana (skt): Samyojana (skt)—Binding—Keát. (1622-1693)—A famous Japanese Zen master of Bandhu-prabha (skt): Prabha-mitra (skt)—See the Lin-Chi school—See Baøn Khueâ Vónh Traùc Thaân Quang. Thieàn Sö.

Bankei Osho (jap): Sö Baøn Khueâ cuûa Nhaät Baûn Banzuiji (jap): Vaïn Trung Töï—Name of one of (1622-1693)—Bankei Eitaku—See Baøn Khueâ the famous temples in Japan—Teân cuûa moät trong Vónh Traùc Thieàn Sö. nhöõng ngoâi töï vieän noåi tieáng ôû Nhaät Baûn. Bankei Yotaku (jap): Sö Baøn Khueâ (1622- Baoci Xingyan: Hoji Gyogon (jap)—Pao-ts'u 1693)—Bankei Eitaku—See Baøn Khueâ Vónh Traùc Hsing-yen—See Baùo Töø Haønh Ngoân Thieàn Sö. Thieàn Sö. Bao'en Xuanze: Hoon Gensoku (jap)—Pao-eân Bankokuji (jap): Vaïn Quoác Töï—Name of one of Hsuan-t'se—See Baùo AÂn Huyeàn Taéc Thieàn Sö. the famous temples in Japan—Teân cuûa moät trong Bao-Feng-Kewen: Hobo-kokumon (jap)—Baûo nhöõng ngoâi töï vieän noåi tieáng ôû Nhaät Baûn. Phong Khaéc Vaân—See Ñaâu Phong Khaéc Vaân. Banmin-tokuyo (jap): Sö Vaïn Daân Ñöùc Duïng— Baofeng Weizhao: Hoho Isho (jap)—Pao-feâng Name of a famous monk in Japanese Buddhism— Wei-chao—See Baûo Phong Duy Chieáu Thieàn Sö. Teân cuûa moät nhaø sö noåi tieáng trong Phaät giaùo Nhaät Baofu Congzhan: Hofuku-Juten (jap)—Pao-fu Baûn. Ts'ung-chan—See Baûo Phöôùc Toøng Trieån Thieàn Banner (n): Dhvaja or Ketu or Pataka (skt)— Sö. Phöôùn—Flag—Streamer. Baoning Renyong: Honei Ninyu (jap)—Pao-ning- Banner decorated with gems: Ratnadhvaja Jen-yung—See Baûo Ninh Nhaân Duõng Thieàn Sö. (skt)—Baûo phan, phöôùng. Bao Quoc Temple in Hanoi: Chuøa Baûo Quoác Haø Banner Of Eternal Light Buddha: Phaät Thöôøng Noäi. Quang Traøng. Bao Quoc Temple in Hue: Chuøa Baûo Quoác ôû Banners and flags: Kyø phieân—Côø phöôùn. Hueá—Name of an old temple in Hueá, Vietnam— Bannoâ: Affliction (n)—Distress—Misery—Pain— Teân cuûa moät ngoâi chuøa coå ôû Hueá, Vieät Nam. Suffering—Noãi khoå sôû—See Phieàn Naõo. Baoshou Yanzhao Zhenzhou: Hoju Ensho Banpo (jap): Vaïn Phaùp—All (ten thousand) (jap)—Pao-shou Yen-chao—See Baûo Thoï Dieân dharmas—All things, noumenal and phenomenal Chieåu Traán Chaâu Thieàn Sö. existence—Taát caû söï lyù cuûa vaïn höõu (töï theå quy Bao Thap Pagoda: Chuøa Baûo Thaùp—Bao Thap taéc, ngay caû nhöõng ñieàu khoâng coù ñeà cuõng goïi laø Pagoda was one of the most ancient pagodas in phaùp). Vietnam. It is located in Thuong Phuc hamlet, Ta Banpo-Sokushin (jap): All dharmas are created Thanh Oai village, Thanh Tri District, Hanoi only by the mind—Everything is created by mind city—Chuøa Baûo Thaùp laø moät trong nhöõng ngoâi alone—See Vaïn Phaùp Duy Taâm Taïo. chuøa coå nhaát ôû Vieät Nam. Chuøa toïa laïc trong thoân Banri-Mu-Sunso (jap): See Ten thousand miles, Thöôïng Phuùc, xaõ Taû Thanh Oai, quaän Thanh Trì, not an inch of grass. thaønh phoá Haø Noäi. Bansan (jap): Banka (jap)—Kinh Toái—Coâng phu Bao-Ying-Hui-Yung (chi): Nanin-Egyo (jap)— toái trong thieàn vieän—Evening devotion or evening Baûo ÖÙng Hueä Ngung—See Nam Vieän Hueä Ngung sutra recitation in a Zen monastery. Thieàn Sö. Bansho (jap): Myriad phenomena—Vaïn töôïng. Baptism (n): Quaùn ñaûnh—Every Buddha baptized Banter

with all sentient beings as sphere of a disciple by laying a hand on his head—Moïi vò action: Bodhisattvas teach sentient beings Phaät ñeàu quaùn ñaûnh baèng caùch ñeå tay leân ñaàu ñeä according to their needs and cause them to töû. become free—Duøng söï noùi chuyeän ñuøa taïp vôùi Baptism for admitting disciples: Abhisecani chuùng sanh laøm choã sôû haønh, vì tuøy nghi giaùo hoùa baptism for admitting disciples—Quaùn ñaûnh daønh vaø khieán cho chuùng sanh ñöôïc giaûi thoaùt. cho thu nhaän ñeä töû. Banyan grove: Röøng ña. Baptism for advancement or success: Banyan tree: Nyagrodha (skt)—Caây ña. Abhisecani baptism for advancement or success— Banzan-Hoshaku (720-814): P'an-shan-Pao-chi— Quaùn ñaûnh daønh cho söï tieán boä vaø thaønh coâng. Panshan-Baoji—See Baøn Sôn Baûo Tích Thieàn Sö. Baptism for controlling evil spirits: Abhisecani baptism for controlling evil spirits or getting rid of

difficulties—Quaùn ñaûnh daønh cho vieäc kieåm soaùt Barbarian: Ngöôøi Hoà—In Chinese texts, the term nhöõng thoùi hö taät xaáu. may apply to any western foreigner. In Zen Baptism of the esoteric sect: Maät Quaùn—Leã materials, the expression refers almost quaùn ñaûnh theo truyeàn thoáng Maät toâng. exclusively to Bodhidharma, the traditional Baptism for ordaining acaryas: Quaùn ñaûnh daønh founder of Zen in China. He is often called the cho A Xaø Leâ (Giaùo thoï sö)—Abhisecani baptism Barbarian with a Red Beard, since it was for ordaining acaryas, teachers or preachers of the commonly believed that all foreigners had red Law. hair—Trong saùch vôû Trung Hoa, töø ngöôøi Hoà aùp Baptism for putting an end to calamities: duïng cho baát cöù ngöôøi phöông Taây naøo. Trong taøi Abhisecani baptism for putting an end to lieäu nhaø Thieàn, töø naøy daønh rieâng cho Boà Ñeà Ñaït calamities or suffering for sins—Quaùn ñaûnh daønh Ma, vò toå saùng laäp ra Thieàn toâng Trung Hoa. cho chaám döùt tai öông, khoå ñau vaø toäi loãi. Ngöôøi ta thöôøng goïi oâng laø laõo Hoà Raâu Ñoû, vì Baptism as the summit of attainment of the ngöôøi ta thöôøng tin raèng taát caû nhöõng ngöôøi ngoaïi conception of Buddhahood: Quaùn ñænh truï. quoác ñeàu coù loâng vaø toùc maøu hung ñoû. Baptismal (a): Thuoäc veà pheùp quaùn ñaûnh. Barbarian from Lin-Nan: Ngöôøi moïi rôï töø xöù Baptismal candle: Ñeøn caày duøng trong leã quaùn Laõnh Nam—See Ngöôøi Coù Baéc Nam, Phaät Taùnh ñaûnh. Khoâng Nam Baéc. Baptismal formula: Phöông thöùc quaùn ñaûnh. Barbarous (a): Daõ man—Savage—Barbaric. Baptismal vase used by the esoteric sects Bardo: Antara-bhava (skt)—Thaân trung aám—In- for pouring water on the head: Kundika (skt)— between state that connects the death of an Precious vase—Precious vessels used in individual with rebirth—Traïng thaùi trung gian worship—Baûo bình. (giöõa söï cheát vaø taùi sanh)—See Thaân Trung Höõu. Baptismal water of Shingon sect: Sweet dew of Bardo meditation: Trung Gian Tam Muoäi— immortality—Baát töû cam loä (Chaân Ngoân toâng). Intermediate state of meditation—Traïng thaùi Baptize (v): Laøm pheùp quaùn ñaûnh—To trung gian cuûa thieàn ñònh. administrate the ceremony of taking refuge in the Bardo retreat: Nhaäp thaát Trung Gian Tam Triple Jewel. Buddhism stresses on those who Muoäi—An advanced vajrayana practice in which come to the ceremony voluntarily, but externalists practitioner is enclosed in

total darkness—Tu taäp want to baptize anyone, including those who are Kim Cang thöøa daønh cho haøng tu só thaâm nieân, dying and have lost their consciousness—Phaät trong ñoù haønh giaû nhaäp thaát hoaøn toaøn trong boùng giaùo chuû tröông quaùn ñaûnh cho nhöõng ai töï toái. nguyeän quy y Tam Baûo, nhöng ngoaïi giaùo muoán Bardo stage: Thaân trung aám—The intermediate röõa toäi cho baát kyø ai, keå caû nhöõng ngöôøi saép cheát stage between death and rebirth—Intermediate vaø ñaõ maát ñi söï nhaän bieát. existence body. Baptize a disciple by laying a hand on his head: Bardo Thodol (tib): Liberation through hearing in Ma ñaûnh quaùn ñaûnh (quaùn ñaûnh baèng caùch ñeå tay the In-between state—See Töû Thö. leân ñaàu ñeä töû). Bareau, Andreù: A French scholar of Buddhism, Baptize a disciple by predicting Buddhahood to best known for his work on Indian Buddhist him: Thoï kyù quaùn ñaûnh (quaùn ñaûnh baèng caùch tieân sectarianism and the life of the Buddha—Moät hoïc ñoaùn Phaät quaû cuûa ñeä töû). giaû Phaät giaùo ngöôøi Phaùp, noåi tieáng vôùi taùc phaåm Baptize a disciple by revealing a glory to him Toâng phaùi Phaät giaùo vaø Cuoäc Ñôøi Ñöùc Phaät. to his profit: Phoùng quang quaùn ñaûnh (quaùn ñaûnh Bare entity: Duy Höõu Söï—Chæ coù thöïc theå maø baèng caùch phoùng aùnh haøo quang ñeán ñeä töû ñeå laøm thoâi. lôïi laïc cho ñeä töû aáy). Bare-footed: Chaân khoâng—Chaân ñaát. Bar (v) someone's way: Caûn ñöôøng ai. Bare insight: Caøn Tueä—Chæ coù trí tueä maø thoâi. Baranashi (skt): Benares—See Ba La Naïi. Bare insight stage: Caøn Tueä Vò—Giai ñoaïn tu Baranasi (skt): Benares—See Ba La Naïi. taäp trong ñoù haønh giaû chæ ñeå yù tôùi trí tueä maø thoâi.

Bare on one side: Thieân Ñaûn—Bare on one side, Base of conceptual elaboration: Hyù Luaän Sôû i.e. to wear the toga, or robe, over the right Y—Caùi goác cuûa söï hyù luaän. shoulder, baring the other as a mark of respect— Base consciousness: YÙ Thöùc Caên Baûn—Baûn yù. Hôû moät beân vai, nhö maëc aùo caø sa choaøng qua vai Base of defilement: Taïp Nhieãm Sôû Y—Goác cuûa phaûi vaø ñeå hôû vai traùi. Ñaây laø daáu hieäu cuûa söï toân taïp nhieãm. kính. Base of defilement and purity: Nhieãm Tònh Y— Bargaining: Traû giaù (hard bargaining—traû giaù kyø Caùi goác cuûa ueá nhieãm vaø thanh tònh. keøo)—When buying a merchandise, a Bhiksu or Base of deliverance: Vimuttayatanani (p)—Giaûi Bhiksuni should not engage in hard bargaining— thoaùt xöù. Khi mua moät moùn haøng, vò Tyø Kheo hay Tyø Kheo Base of mindfulness: Nieäm Xöù—Neàn taûng suy Ni khoâng neân kyø keøo traû giaù. nghó. Barque of the Buddha-truth: Phaùp Thuyeàn— Base of nescience: Voâ Minh Ñòa—Goác cuûa voâ See Phaùp Chaâu. minh. Barren woman: Vandhya (skt)—Thaïch Nöõ—A Base (v) on: Caên cöù treân. woman who is incompetent for sexual Based on: Ñöôïc caên cöù treân. intercourse—Ngöôøi nöõ ñaù, chæ ngöôøi phuï nöõ Base passion: Duïc voïng caên baûn. khoâng coøn khaû naêng giao hôïp vaø sanh con nöõa. Base rule: Boån Taéc—Quy taéc caên baûn (coâng aùn). Barrenness (n): Söï hieám muoän (hoang vu). Based upon dogma of convention: Theá Ñeá— Barrenness of delusion: Si hoang vu. All Buddha's teaching is "based upon the Barrenness of hatred: Saân hoang vu. dogmas" that all things are unreal, and that world Barrenness of lust: Tham hoang vu. is

illusion—Taát caû caùc phaùp do Phaät noùi laø “giaùo Barricade: Varana (skt)—Avarana (skt)— ñeá” (laø choã döïa nöông cho theá ñeá vaø ñeä nhaát Sreen—Hindrance; a term for the passions or any nghóa), raèng tính cuûa chö phaùp laø khoâng (ngöôøi ñôøi delusion which hinders enlightenment—Chöôùng. laïi ñieân ñaûo cho laø coù töùc laø theá ñeá; caùc baäc Hieàn Barrier: Vighna (skt)—Chöôùng—Barriers or Thaùnh thì bieát roõ thöïc taùnh cuûa chö phaùp laø khoâng hinderers—Obstacle. töùc laø ñeä nhaát ñeá). Barrier of old knowledge: Barrier built of old Baseless (a): Mithya (skt)—1) False: Hö giaû (voâ knowledge—Old knowledge is the obstacle to caên cöù); 2) Bottomless: Khoâng taän (khoâng coù ñaùy). new understanding—See Sôû Tri Chöôùng. Bashashita (jap): Vasiasita or Baysyasita (skt)— Barrier of sin: The veil of sin, which hinders the See Basasita. obtaining of good karma, and the obedient hearing Bashfulness: Apatrapya (skt)—Quyù. of the truth—Toäi chöôùng ngaên trôû haønh giaû haønh Basho (jap): Basho-Yesei (jap)—Zen Master Ba- thieän nghieäp, vaø nghe ñöôïc chaân lyù. Jiao-Hui-Qing—Hui-Qing-Ba-Jiao—See Hueä Barrier of temptation: Klesavarana (skt) Barrier Thanh Ba Tieâu Thieàn Sö. of temptation, passion or defilement—Hindrance Basho Esei (jap): Hui-ch'ing Pa-chiao (Wade- of impurity—Hindrance on spiritual progress— Giles Chinese)—Huiqing-Bajiao (Pinyin Phieàn naõo chöôùng. Chinese)—See Hueä Thanh Ba Tieâu Thieàn Sö. Basasita (skt): Vasiasita or Baysyasita (skt)—See Basho Esho (jap): See Hueä Thanh Ba Tieâu Thieàn Baø Xaù Tö Ña. Sö. Baschpa (skt): Baït Tö Phaùt—Baït Hôïp Tö Ba— Basho Yesei (jap): See Hueä Thanh Ba Tieâu Thieàn Baùt Tö Ba—Name of a Tibetan Buddhist and Sö. advisor of Kublai Khan—Teân cuûa moät Phaät töû Basi-Asita (skt): Nasasata (skt)—Baø Xaù Tö Ña—Taây Taïng, maø cuõng laø moät vò coá vaán cuûa Kha Haûn See Basasita. Moâng Coå Kublai Khan. Basic (a): Caên baûn. Base (a): Ñeâ heøn—Mean—Abject—Vile. Basic body of the commandments: Embodiment Base (n): Asraya (skt)—Asaya (p)—Sôû Y—Basis. of the commandments in the heart of the Base character: Low capacity—Haï caên. recipient—Giôùi theå.

Basic Buddhist Teaching: Neàn taûng Phaät phaùp. Basket of philosophical treatises: Abhidharma- Basic consciousness: Alaya-vijnana (skt)— Pitaka (skt)—Abhidhamma-Pitaka (p)—Higher Fundamental consciousness—Root Dharma—Thesaurus of discussions of consciousness—Thöùc caên baûn. discourses—Baskets (tripitaka) of Buddhist Basic deluded views: Deluded views are illusory Teachings—See Luaän Taïng. or misleading views and thoughts—See Caên Baûn Basket of the troublers: Cage of afflictions, i.e. Kieán Hoaëc. the passions—See Phieàn Lung. Basic ignorance: Mula-vidya (skt)—Caên Baûn Voâ Baso (jap): See Maõ Toå Ñaïo Nhaát Thieàn Sö. Minh—Innate ignorance—Voâ minh coá höõu. Baso Doitsu (jap): Ma-tsu Tao-i—Mazu Daoyi— Basic principle of a sect: Toâng nguyeân. See Maõ Toå Ñaïo Nhaát Thieàn Sö. Basic subjects of Buddhist meditation: Ñeà Baso-Doitsu-Zenji-Goroku (jap): Records of the muïc caên baûn trong Thieàn Phaät giaùo. Words of Zen Master Matsu-Tao-I—Maõ Toå Ñaïo Basic understanding of the Buddha Dharma Nhaát Thieàn Sö Ngöõ Luïc—See Maõ Toå Ñaïo Nhaát (skt): Hieåu

bieát caên baûn Phaät phaùp. Thieàn Sö. Basis (n): Baso Yesei (jap): See Hueä Thanh Ba Tieâu Thieàn 1) Mula (skt): Root—Origin—Caên—Right Sö. foundation—Chaùnh cô. Baspa (skt): Vaspa (skt)—Baø Sö Ba—One of the 2) Asraya (skt): Asaya (p)—Sôû Y—Base. first five disciples of the Buddha, Dasabala- Basis of commandments: Body of Kasyapa, identified with Maha-Kasyapa—Moät commandments (the embodiment of the trong naêm vò ñeä töû ñaàu tieân cuûa Phaät, ñöôïc ngöôøi commandments in the heart of the recipient)— ta coi nhö laø Ngaøi Ñaïi Ca Dieáp—See Naêm Ñeä Töû Giôùi theå. Ñaàu Tieân Cuûa Ñöùc Phaät. Basis for conceptual elaboration: Phaân Bieät Hyù Bassui Tokusho (1327- 1387): See Baït Ñoäi Ñaéc Luaän Sôû Y—Caùi goác hay neàn taûng cuûa söï phaân Thaéng Thieàn Sö. bieät. Bassui Zenji (1327- 1387): Bassui-Tokusho Basis for conditions: Duyeân Y Xöù—Neàn taûng (jap)—See Baït Ñoäi Ñaéc Thaéng Thieàn Sö. cuûa duyeân. Bat Buu Phat Dai Stupa: Thaùp Baùt Böûu Phaät Basis for consciousness: Thöùc Sôû Y—Neàn taûng Ñaøi—A famous Buddha Stupa, located within a cuûa thöùc—Basis of the thinking consciousness. vast field of pineapples in Bình Chaùnh district, Basis of the great vehicle: Ñaïi Thöøa Cô Baûn—Saigon City, South Vietnam—Baùt Böûu Phaät Ñaøi laø Mahayana-fundamental—Neàn taûng cuûa ñaïi thöøa. moät Phaät Thaùp noåi tieáng, toïa laïc giöõa moät caùnh Basis for life: Root or reincarnation—See Meänh ñoàng thôm baùt ngaùt meânh moâng, trong quaän Bình Caên. Chaùnh, thaønh phoá Saøi Goøn, Nam Vieät Nam. Basis of the mind: Taâm Sôû Y—Goác cuûa taâm. Bat-monk: See Ñieåu Thöû Taêng. Basis for mistaken views: Ñaûo Kieán Caên Baûn— Bathe (v): Taém röûa—A Bhiksu or Bhiksuni, while Neàn taûng cuûa nhöõng caùch nhìn sai laàm. bathing, should not sing, recite the sutra, talk Basis of the thinking consciousness: Thöùc Sôû loudly, tease or joke—Vò Tyø Kheo hay Tyø Kheo Y—Neàn taûng cuûa thöùc—Basis for consciousness. Ni, trong khi taém, khoâng neân vöøa taém vöøa haùt, Basket of Abhidharma: Matrka (skt)—Baûn maãu khoâng neân ñoïc kinh, noùi lôùn tieáng, boâng ñuøa hay (caùi gioû Vi Dieäu Phaùp). giôõn côït. Baskets (tripitaka) of Buddhist Teachings: Bathe the body and reform the heart: Taém thaân Tripitaka (skt)—The three store houses—Three goäi ñöùc (taûo thaân duïc ñöùc), yù noùi ñöùc haïnh cuõng Buddhist Canon Baskets—See Tam Taïng. Basket nhö thaân theå phaûi luoân ñöôïc taém goäi. of Conduct: Cariya-pitaka (skt)—Collection of Bathing of the Buddha: Kanbutsu (jap)— the conduct of Gotama in previous lives—See Sôû Ceremony, especially one performed in China on Haïnh Taïng. the birthday of the historical Buddha. To wash a Basket of discipline: Luaät Taïng—Tyø Ni Taïng. Buddha's statue in the ceremony of Buddha's

Birthday—Leã Moäc Duïc trong ngaøy kyû nieäm Phaät Be abhorent of: Gheùt cay gheùt ñaéng (veà). Ñaûn Sanh. Be abhorent to: Bò gheùt—Moïi ngöôøi ñeàu gheùt söï Bathing drum: See Duïc Coå. löôøi bieáng—Laziness is abhorent to everybody. Bathing in the Ganges: See Gangasnana. Be ablaze: Be in flames—Be on fire—Be Bathkeeper in a Zen monastery: Chiyoku burning—Ñang böøng chaùy. (jap)—One of the six offices of the monastery of Be able to cease: Naêng töø dieät (coù theå dieät töø). the Western rank (seihan), held by a senior monk. Be able to enter: Coù theå nhaäp vaøo ñöôïc. In a traditional monastery, the bathkeeper is Be able to establish: Coù theå an laäp ñöôïc.

responsible for preparing the bath and supervising Be able to quickly attain: Coù theå ñaït ñöôïc conduct within the bathhouse, because some nhanh choùng. members of the community were children. Be able to remove: Coù theå dieät töø ñöôïc (döùt Bathing days, the only time hot water is available ñöôïc). in large quantities, are scheduled every two Be able to shake all things: Naêng ñoäng (coù khaû weeks. The bathkeeper heats the water over a naêng laøm cho ñoäng ñöôïc—See Baùt Bieán Hoùa. fire, traditionally using leaves and other stuff from Be about to: Saép söûa. cleaning the grounds as fuel—Vò Taêng troâng coi Be absent-minded: Lô ñaõng. Taåy Thaùo Phoøng (nhaø taém) trong Thieàn vieän. Moät Be absorbed in: Meâ maãn—Maõi meâ. trong saùu phoøng ban naèm veà phía Taây trong töï Be abused: Bò laïm duïng. vieän, chöùc vuï naøy thöôøng ñöôïc moät vò Taêng cao Be in accord with: Bieåu Ñoàng Tình—To express tuoåi haï ñaûm nhieäm, vò Taêng ñaûm traùch nhaø taém agreement—To show sympathy—To agree with. chòu traùch nhieäm chuaån bò nhaø taém vaø giaùm thò Be accountable for: Chòu traùch nhieäm (veà)—To caùch haønh söû trong nhaø taém, vì moät vaøi thaønh vieân be responsible for—Baïn phaûi chòu traùch nhieäm veà trong töï vieän laø treû em. Nhöõng ngaøy taém, thôøi caùch cö xöû cuûa baïn—You must be accountable for ñieåm duy nhaát maø nöôùc noùng ñöôïc cung caáp ñöôïc your own behavior. saép ñaët moãi hai tuaàn moät laàn. Vò Taêng troâng coi Be accustomed to: Thaønh thoùi quen—Quen vôùi. nhaø taém naáu nöôùc treân loø, theo truyeàn thoáng nhieân Be acquainted with: Quen—Be accustomed to—lieäu phaûi duøng laø laù caây hay nhöõng thöù queùt doïn To be used to. vaø gom laïi trong khuoân vieân chuøa—See Taåy Thaùo Be addicted to drink and women: Traàm nòch töûu Phoøng and Taây Töï. saéc (nghieän röôïu vaø ñaøn baø). Bauma (skt): Bhumy-avacara-deva (skt)—Ñòa Cö Be adept in something: Be expert in Thieân—Indra’s heaven on the top of Sumeru, and something—Tinh thoâng ñieàu gì. below the heaven in space—Trôøi Ñeá Thích ôû treân Be adulterous: Gian daâm—To commit adultery. ñænh nuùi Tu Di, nhöng naèm beân döôùi Khoâng Cö Be advanced: Tieán boä. Thieân. Be affected: Influence—Move—Be touched— Bayana (skt): An ancient kingdom and city in Be moved—Caûm ñoäng. Bokhara (modern Bamian)—See Phaïm Dieãn Na. Be affectionate to: Thöông yeâu—Love. Bayon: Name of a Khmer temple, which was built in the twelfth century by king Jayavarman VII Be afflicted at (by, with): Ñau ñôùn (veà). (1181-1220) at Angkor Thom in northwest Be afflicted with calamities: Be afflicted with Cambodia—Teân cuûa moät ngoâi ñeàn Khôø Me, ñöôïc misfortune—Hoaïn hoïa laøm cho chuùng sanh öu tö vua Jayavarman VII xaây döïng taïi vuøng Angkor vaø phieàn naõo. Thom, veà phía taây baéc Cam Boát ngaøy nay. Be afflicted with sorrow: Öu hoaïn (hoaïn hoïa cuûa B.C.: Before Christ Era—Tröôùc thôøi ñaïi Thieân öu tö). Chuùa. Be afraid: Sôï haõi. B.C.E.: See B.C. Be against the Sanghakarman Procedure: To Bdag-nyid (tib): See Atman. commit an Expression of Regret Offence—Choáng Be abhorent from: Maâu thuaãn vôùi—Traùi vôùi— laïi phaùp Yeát Ma laø phaïm giôùi Ba Daät Ñeà hay giôùi Khoâng hôïp vôùi. Ñoïa (phaûi phaùt loà saùm hoái).

Be akin to: Na naù gioáng—Thöông haïi thöôøng na Be born in the Buddha-age is difficult: Ngoä naù gioáng nhö tình thöông—Pity is often akin to Phaät Theá Nan (sanh ra nhaèm thôøi coù Phaät laø love. khoù)—See Cöûu Nan Söï. Be alive to: Giaùc ngoä hay nhaän thöùc ñöôïc—We Be born as a non-human: Thoï sinh laøm phi nhaân. are not at all alive to the danger befalling on us— Be in congruence with: To unite—To blend—To Chuùng ta chaúng heà nhaän thöùc ñöôïc nhöõng nguy be in congruence with—United and harmonious— hieåm ñang giaùng xuoáng ñaàu chuùng ta. See Hoøa Hôïp. Be all ears: Chaêm chuù laéng nghe. Be at death's door: Gaàn ñaát xa trôøi—To have Be all for the best: Vì keát quaû toát cuoái cuøng. one's foot in the grave. Be all set: Saún saøng roài. Be at the end of one's resources: Cuøng kieät. Be allowed to do something: Ñöôïc pheùp laøm Be at ease: Be comfortable and unworried—AÁm chuyeän gì. no—Thoaûi maùi—Deã chòu—To be in easy Be aloof from something: Vieãn ly ñieàu gì—A circumstances. monk should be aloof from sense pleasures and Be at fault: Laàm lôõ. evil states of mind—Moät vò Tyø Kheo neân vieãn ly Be attached to the outside objects: Chaáp ngoaïi tham duïc vaø traïng thaùi taâm baát thieän. caûnh (tröôùc caûnh). Be amenable to the laws: Tuaân theo luaät leä. Be attached to the self: Chaáp ngaõ (tröôùc ngaõ). Be angry: Giaän döõ—Be in a temper—To get Be attached to someone: Luyeán aùi ai. angry—To lose one's temper. Be attached to something: Luyeán aùi ñieàu gì. Be antidotal: Giaûi ñoäc—Detoxicate. Attachment: Söï luyeán aùi—Söï tham ñaém. Anxiety: Söï noùng loøng. Be attracted by something: Bò loâi cuoán—When Be anxious about (upon) something: Lo laéng veà the eye sees a form, a Buddhist should not be caùi gì. attracted by its general appearance or its details— Be anxious for doing (to do) something: Be Khi maét thaáy saéc, moät Phaät töû khoâng neân ñeå bò loâi eager for doing something—Chaêm lo laøm vieäc gì. cuoán bôûi caùc töôùng chung hay töôùng rieâng. Be apart from love: See Thoaùt Ly AÙi Duïc. Be attracted to: To feel affection for—To like— Be appointed National Teacher: Be appointed To love—AÙi (yeâu)—Love or affection between State Counselor—Ñöôïc phong laøm Quoác Sö. husband and wife, parents and children, etc—Söï Be appointed State Counselor: Be appointed yeâu thöông giöõa choàng vôï, con caùi—See Thaäp Nhò National Teacher—Ñöôïc phong laøm Quoác Sö. Nhaân Duyeân. Be as far as possible non-technical: Caøng ít Be averse to idleness: Gheùt thoùi löôøi bieáng. chuyeân moân caøng toát. Be awake to: Caûnh giaùc—Tænh taùo. Be ascertained: Parijneya (skt)—Giaûi Ngoä—To Be awakened: Bujjhati (p)—Bodhum or clear a misunderstanding (to comprehend, to be Sambodhi (skt)—Tænh—Tænh thöùc—All-ascertained): Giaûi thích roõ raøng söï hieåu laàm— Knowing—Attainment of Enlightenment—To Release and awareness: Giaûi thoaùt vaø giaùc ngoä— awake—To awaken—To become enlightened— The attaining of liberation through enlightenment: To come to oneself—Enlightenment—To be Giaûi thoaùt baèng söï giaùc ngoä. awakened—To comprehend spiritual reality—To Be ashamed: Feel shame—Caûm thaáy hoå theïn— understand completely—To wake up—See Giaùc You should be ashamed of your bad behavior— Ngoä. Baïn phaûi bieát xaáu hoå veà haïnh kieåm xaáu cuûa mình. Be aware: Bieát vieäc gì. Be ashamed to do something: Xaáu hoå khi

laøm Be aware of: Bieát—To know. ñieàu gì—Baïn phaûi bieát xaáu hoå khi noùi doái—You Be beneficial: Coù lôïi. should be ashamed to tell lies. Be of benefit to all sentient beings: Luoân laøm Be associated with: Lieân keát vôùi. lôïi laïc cho chuùng sanh—See Tam Thaân Thanh Be awaken: Be illumined—Be enlightened— Tònh. Ñöôïc giaùc ngoä. Be beside oneself with anger: Phaùt khuøng.

Be blessed with a secure life: Boån meänh vöõng Be comparable to: Gioáng nhö. vaøng—Ñöôïc phöôùc vôùi moät cuoäc soáng vöõng vaøng. Be compassionate: Bi maãn—To be kind. Be blinded: Muø quaùng. Be completed and definitive: Ñaày ñuû vaø döùt Be bored of something: Be tired of something— khoaùt. Nhaøm chaùn caùi gì. Be comprehended: Parijneya (skt)—To Be born: Xuaát Sinh—Sanh ra—To produce. comprehend—To be ascertained—See Giaûi Ngoä. Be born again: Reincarnation—Rebirth as the Be concerned about someone: Lo ngaïi cho ai. result of karma—See Taùi Sanh. Be confronted with someone: Ñöông ñaàu vôùi ai. Be born again and again: Sanh töû töû sanh—Taùi Be confronted with something: Ñöông ñaàu vôùi Sanh. ñieàu gì. Be born in the central kingdom is difficult: Be conquered: Bò cheá ngöï. Sanh Trung Quoác Nan (ñöôïc sanh ra trong xöù Be consecrated President: Ñöôïc phong laøm trung taâm laø khoù)—See Cöûu Nan Söï. Phaùp Chuû. Be born and grown up: Sinh tröôûng. Be in contact with: Giao Thieäp—To Be born is not to be born, not to be born is to associate—To enter a relationship with. be born: See Sinh Töùc Voâ Sinh, Voâ Sinh Töùc Be content: Be satisfied with one's lot—An phaän. Sinh. Be content with one’s lot: An phaän—Be Be born in the Sun Palace among the devas: satisfied with what we have. Inferior rebirth—Haï phaåm (sanh vaøo Tu La Be contented somewhere: To dwell contentedly Cung). on one’s own native soil—An truï nôi baûn ñòa cuûa Be born in the Vairocana Pure Land: Superior mình. rebirth—Thöôïng phaåm (sanh vaøo Maät Nghieâm Be converted: Ñöôïc caûi ñaïo (ñöôïc giaùo hoùa). quoác). Be on the decline: Lu môø—To eclipse. Be born in the Western Paradise of the Pure Be dedicated to omniscience: Hoài höôùng taùnh Land: Medium rebirth—Trung phaåm (sanh vaøo nhöùt thieát trí—See Möôøi Phaùp Toái Thaéng Cuûa Taây Phöông Cöïc Laïc). Chö Phaät. Be bound to do something: Be certain to do Be deeply rooted in someone: Baét reã saâu trong something—Chaéc chaén laøm vieäc gì. ai. Be burn out: Kieät söùc—To be worn out—To be Be deranged: Derangement of mind—To be exhausted. mad—Loaïn trí. Be burning: Be on fire—Be ablaze—Be in Be desirous of everything: Caùi gì cuõng muoán vôùi flames—Ñang chaùy. taàm maét thieån caän (Nhaõn bì töû baïc)—Shortsighted. Be burst: Vôõ tan. Be destroyed: Bò huûy dieät—Nirvana is a state Be busy: Baän roän. where birth and death are destroyed—Nieát baøn laø Be careful: Caån thaän—Be prudent. traïng thaùi trong ñoù sanh töû ñöôïc ñoaïn taän. Be carved: Chaïm troå. Be detached: Ly tham—When the mind is Be carved out of marble: Ñöôïc chaïm troå baèng detached, there is no more question of caåm thaïch. concentration—Khi taâm khoâng coøn tham luyeán, Be certain: Chaéc chaén. khoâng coøn vaán ñeà thieàn ñònh nöõa. Be clever at: Gioûi veà. Be detached from the surroundings: Khoâng Be closely connected with something: Coù lieân tham luyeán ngoaïi caûnh. heä chaët cheû vôùi caùi gì. Be determined: Quyeát

ñònh—To make up one’s Be clumsy with one’s hands: Lôõ tay (vuïng veà). mind. Be comfortable: An loøng—To ease one’s mind Be devoted to: Heát loøng—With all one’s heart. about something. Be discontented: Baát bình—To be displeased. Be comfortable and unworried: Be at ease— Be disgraced: Nhuïc—Dishonored. Thoaûi maùi—Deã chòu. Be desirous of something: Khao khaùt.

Be devoted to one thing: Concentration— Be too familiar: Suoàng saû. Chuyeân nhaát. Be filial (pious) to one’s parents: Hieáu kính cha Be discolored: Look pale—Nhôït nhaït. meï—See Baùt Phuùc Ñieàn. Be disillusioned: Loose one’s illusion about Be on fire: Be ablaze—Be in flames—Be sins—Tænh moäng. burning—Ñang böøng chaùy. Be dispassionable: Ly tham. Be far removed: Vivrj or Vivarjana (skt)—Xa Be dispelled: Bò xua tan. lìa—To leave afar off—To be far removed—Free Be displeased with someone: Be dissatisfied from—See Vieãn Ly. with someone—Khoâng haøi loøng vôùi ai. Be far removed from dust: Vieãn Ly Traàn Caáu. Be dissatisfied with someone: Be displeased Be far removed from joy of the first dhyana with someone—Khoâng haøi loøng vôùi ai. heaven: See Vieãn Ly Laïc. Be disturbed: Lo aâu—Worried. Be at fault: Lôõ laàm—To be mistaken. Be down with one’s luck: Gaëp vaän ruûi. Be filial towards one’s parents: Hieáu kính cha Be due to: Do nôi. meï. Be dutiful to one’s parents: Hieáu döôõng cha Be filled with: Be full of—Traøn ngaäp. meï—See Baùt Phuùc Ñieàn. Be filled with compassion for something: Yearn Be dynamic: Naêng ñoäng. for something—Khaùt voïng hay mong moûi coù ñöôïc Be at ease: Contented—Be at repose—An oån. caùi gì. Be at ease and well-nourished: An döôõng. Be filled with sadness and joy: Be full of sadness Be effective: Coù hieäu quaû. and joy—Traøn ngaäp noãi buoàn vui. Be elected in a position: Ñöôïc choïn vaøo chöùc vuï. Be filled with something: Be full of something— Be emaciated very thin and weak: Gaày goø vaø Traøn ñaày caùi gì. yeáu ôùt. Be in financial difficulties: Quaån baùch. Be at the end of one’s resources: Cuøng kieät. Be on fire: Be burning—Ñang chaùy. Be endowed with: Ñaày ñuû. Be flanked by: Be placed on each side—Ñöôïc Be engaged in politics: Tham gia chính trò. ñaët hai beân. Be enlightened: Be awaken—Be illumined—See Be fond of: Yeâu chuoäng—To esteem—To like— Chöùng Quaû. To love. Be enlightened as the result of insight To Be foolish: Ñieân khuøng. reflect—See Quaùn Chieáu. Be free: Ñöôïc giaûi thoaùt. Be enlightened by someone: Ñöôïc ai khai thò. Be free from desires or passions: Leave desires Be entitled: Ñöôïc ñaët ñaàu ñeà. or passions—Ly duïc. Be envious: Taät ñoá—See Baùt Trieàn. Be free from all fetters: Thoaùt ly moïi phieàn Be equal to: To amount to—Ñoàng nghóa hay tröôïc. töông ñöông vôùi. Be free from sexual desires: Thoaùt khoûi daâm Be established: Ñöôïc an truù vaøo—Be established duïc. in the fruit of the First Path—Ñöôïc an truù vaøo sô Be free from transmigration: Cuøng Sinh Töû quaû. Uaån—Chaám döùt caùi uaån caên baûn daãn ñeán luaân hoài Be excited: Loàng loän (voâ cuøng höùng thuù). sanh töû—To exhaust the concomitants of Be exhausted: Heát söùc—At the end of one’s reincarnation. resources. Be full of: Be filled with—Traøn ñaày. Be extinguished: Bò daäp taét. Be in full bloom: Be flowering—Ñang nôû roä. Be face to face with someone: Dieän kieán vôùi ai. Be full of compassion: Ñaày loøng töø bi. Be faithful: Trung thaønh—A husband should Be full of hope: Traøn treà

hy voïng. always be faithful to his wife—See Naêm Pheùp Be full of something: Be filled with something— Cung Kính Cuûa Choàng Ñoái Vôùi Vôï. Traøn ñaày caùi gì. Be familiar: Quen thuoäc. Be full of wisdom: Trí tueä toái thöôïng.

Be furious: Caêm töùc. Be inconsistent: Khoâng hôïp nhau—Traùi nhau. Be gilded: Theáp vaøng. Be incorperated with: Saùp nhaäp vôùi. Be in good health: Kieän khang. Be in danger: Gaëp naïn. Be granted: Ñöôïc ban taëng (chöùc). Be freed from something: Ñöôïc giaûi thoaùt khoûi Be grateful: Bieát ôn (caûm aân)—Gratitude—To be caùi gì. thankful. Be in friendly terms with: Giao haûo—To Be grateful to someone for doing something: entertain friendly relation with. Bieát ôn ai ñaõ laøm vieäc gì cho mình. Be in good health: Khang ninh—Khoûe maïnh. Be grateful for someone's kindness and seek to Be at one's wit end: Cuøng keá. return the favour: Caûi aân ñoà baùo (bieát ôn ai ñaõ Be in pain: Be suffering—Gaëp ñau khoå. ñoái xöû toát vôùi mình vaø tính chuyeän ñeàn ñaùp laïi caùi Be in placed: An vò. ôn ñoù). Be in temper: Giaän—To be angry—To get Be guarded in act and word: Be very careful in angry—To lose one's temper. acting and speaking—Phoøng hoä haønh ñoäng vaø lôøi Be insensible to right feeling: Taùng taän löông noùi. taâm—To be wicked to the point of having no Be happy in poverty: Thanh baàn. more conscience—To lose one's conscience. Be harmful: Phöông haïi—To be detrimental. Be instructed in something: Ñöôïc ñaøo taïo veà Be haughty: Phaùch loái. (ngaønh naøo ñoù). Be heedful (mindful) and self-possessed (calm Be intoxicated with something: Say söa caùi gì— and confident): Chaùnh nieäm vaø tænh giaùc. Intoxicated with delight: Say söa hoan laïc— Be helpful (useful) to someone: Lôïi ích cho ai. Intoxicated with lusts: Say meâ duïc laïc. Be highly honored by: Ñöôïc troïng voïng. Be indebted: Maéc nôï. Be honest: ÔÛ laønh—Löông thieän—To be upright. Be instrumental: Phuông tieän. Be in human form is difficult: Ñaéc Nhaân Thaân Be interested in something: Thích thuù caùi gì. Nan (ñöôïc thaân ngöôøi laø khoù)—One of the six Be involved in: Heä luïy. difficult things. Be an island to oneself: Haõy laøm moät haûi ñaûo Be of humble birth: Xuaát thaân töø taàng lôùp bình cho töï thaân. daân. Be isolated from reality: Beá moân taïo xa (ñoùng Be idle: Nhaøn cö : Lead a life of idleness cöûa laøm xe, vì ñoùng cöûa neân khoâng bieát ñöôøng saù (Aranyaka (skt)—ÔÛ khoâng hay nhaøn roãi: theá naøo, neân vieäc laøm xe cuõng chæ laø voâ ích), yù noùi Unoccupied. veà oùc thieáu thieát thöïc. Be illumined: Be awaken—Be enlightened— Be jealous of someone's success: Ganh tî vôùi söï Ñöôïc giaùc ngoä. thaønh coâng cuûa ai. Be imbued with something: Thaám nhuaàn vôùi caùi Be killed: Bò saùt haïi. gì. Be kind: Loøng Töø—To be compassionate—See Be immersed in deep thought: Nhaäp ñònh—Be Töø. plunged in meditation—To enter into Be known accurately: Parijneya (skt)—Sôû bieán contemplation state. trí. Be impertinent to superiors: Phaïm thöôïng. Be a lamp to oneself: Haõy laøm ngoïn ñeøn cho Be in accord with: Bieåu ñoàng tình—To express chính mình. agreement—To agree with. Be led beyond one's control: Khoâng töï kieåm Be in accordance with something: Phuø hôïp vôùi soaùt ñöôïc mình (bò quyû söû thaàn sai). ñieàu gì. Be at leisure in the blissing world: Roam about Be in charge of: Ñaëc traùch vieäc gì. leisurely in the blissing world—Tieâu dao mieàn Be inclined to do

something: Intend to do Cöïc Laïc. something—Coù khuynh höôùng laøm ñieàu gì. Be liberated from defilements: Ñöôïc giaûi thoaùt Be in comfort: No aám. khoûi caùc laäu hoaëc.

Be liberated from something: Ñöôïc giaûi thoaùt Be paramount: Toái thöôïng—To be ultimate— khoûi caùi gì. Supreme. Be like something: Resemble—Gioáng nhö. Be peaceful: An bình. Be loyal to: Trung thaønh vôùi. Be perfect in the five organs is difficult: Toaøn Be lucky: May maén—Fortunate—In luck. Caên Nan (sanh ñöôïc ñaày ñuû caùc caên laø khoù) —See Be made available free: Saún saøng taëng khoâng. Saùu Ñieàu Khoù Gaëp. Be a master of the doctrine: To master the Be pervaded: Bò traøn ngaäp. doctrine—Fully understand the teaching—Quaùn Be physically and mentally sick: Thaân beänh taâm trieät giaùo lyù. beänh (Thaân taâm giao beänh). Be merciful: Be compassionate—Ñaày loøng töø bi. Be placated: Ñöôïc xoa dòu. Be merciless: Taøn nhaãn—Khoâng coù töø taâm. Be plunged in meditation: Nhaäp ñònh—To be Be mindful and clearly conscious: Chaùnh nieäm immersed in deep thought—To enter into vaø tænh giaùc. contemplation state. Be mindful (heedful) and self-possessed: Be popular: Phoå caäp tôùi ñaïi chuùng—Phoå thoâng. Chaùnh nieäm vaø tænh giaùc. Be possessed by the evil: Ma aùm. Be mistaken: Lôõ laàm—To be at fault. Be present at the appearance of each Buddha: Be mistaken suffering for happiness: Laáy khoå Coù maët khi moãi Ñöùc Phaät xuaát hieän —See Thaäp laøm vui. Nguyeän Boà Taùt. Be moved: Influence—Move—Be affected—Be Be proud of something: Haõnh dieän veà ñieàu gì. touched—Caûm ñoäng. Be prudent: Caån thaän—To be careful. Be moved with pity for someone: Caûm thöông ai Be punished for a sin committed by others: See (toäi nghieäp cho ai). OÂ Caåu Ngaät Thöïc Baïch Caåu Ñöông Tai. Be moved at the sight: Be moved at the Be qualified to suit the intelligence of one’s scenery—Xuùc Caûnh. hearers: Tuøy tha yù ngöõ—See Tam Phaät Ngöõ. Be or not to be: Sat-asat (p & skt)—Höõu-phi höõu Be quarrelsome: Thích gaây goã. (coù hay laø khoâng, hieän höõu hay khoâng hieän höõu). Be radical: Caáp tieán. Be not clear (dim or vague) with a subject: Lôø Be rational: Höõu lyù—Reasonable. môø khoâng roõ—Not clear with something—See Meâ Be ready: Saún saøng. Lyù Ma La. Be reasonable: Bieát ñieàu—Hôïp lyù. Be obssessed by the devil: Bò ma aùm—To be Be reborn: Reincarnation—See Taùi Sanh. haunted—To obssess—To possess. Be reborn among men, become monks, and Be occupied with many things at the same obtain the truth: Sanh vaøo coõi ngöôøi vaø xuaát gia time: Ña mang. tu haønh ñaéc ñaïo—See Baùt Thaéng Xöù. Be on a vegetarian diet: AÊn chay. Be reborn in the Brahma Heaven or meet a Be of one mind: Dung hoøa—Harmonize—To Buddha: Sanh vaøo coõi Phaïm Thieân hay vaøo thôøi regulate. gaëp Phaät—See Baùt Thaéng Xöù. Be ordained: Be received into the Order—Be reborn from light and honor to heavens: Töø Become a monk—Ñöôïc nhaän vaøo Giaùo Hoäi. choã giaøu sang vinh hieån sanh vaøo coõi trôøi —See Töù Be of the orthodox faith: Coù ñöùc tin chaùnh Chuûng Sanh Töû. thoáng. Be reborn from light and honor to obscurity Be overcome by birth and age: Bò sanh laõo and poverty: Töø choã giaøu sang vinh hieån sanh khoáng cheá. vaøo choã ngheøo heøn toái aùm—See Töù Chuûng Sanh Be over confident on oneself: Quaù tin. Töû. Be overflowing with

happiness, drenched with Be reborn in the heavens of desire: Taùi sanh it, full of it, immersed in it: Coù nhöõng vaøo coõi trôøi duïc giôùi—See Baùt Thaéng Xöù. loaøi höõu tình thaám nhuaàn, bieán maõn, sung maõn, Be reborn in a lower stage of existence: Thoaùi höng thònh vôùi an laïc—See Tam Chuûng Laïc Sanh. moät (Taùi sanh vaøo caûnh giôùi thaáp).

Be reborn from obscurity and poverty to the Be revenged: Give someone tit for tat—Have light and honor: Töø choã ngheøo heøn toái aùm sanh one's revenge—To return evil for evil—Revenge vaøo choã giaøu sang vinh hieån—See Töù Chuûng Sanh oneself—Baùo thuø. Töû. Be reverent: Respecfully devoted to one's Be reborn from obscurity and poverty to the parents—Fulfil one's duty of filial piety—Baùo same condition: Töø choã ngheøo heøn toái aùm sanh hieáu. vaøo choã ngheøo heøn toái aùm—See Töù Chuûng Sanh Be rich in hope: Ñaày hy voïng. Töû. Be ridiculed: Bò cheá nhaïo. Be reborn in this world: Return to life—Hoaøn Be righteous in one’s living: To be correct in sinh. life—To be proper in one’s behavior—Soáng chaân Be received into the Order: Be ordained— chaùnh—Giöõ thaùi ñoä soáng ñoan chính. Become a monk—Ñöôïc truyeàn giôùi. Be robbed: Bò cöôùp boùc. Be recorded: Ñöôïc ghi cheùp—Ñöôïc thaâu baêng. Be in the same realm as all Buddhas: Ñoàng moät Be a refuge to onself: Haõy veà nöông nôi chính caûnh vôùi taát caû chö Phaät trong ba ñôøi. mình. Be satisfied: Toaïi nguyeän—Wish-fulfilled. Be all relatives to one another: Taát caû ñeàu laø baø Be satisfied with one's lot: Be content—An con thaân thuoäc cuûa nhau. phaän. Be remarkably talented: Loãi laïc. Be saved and freed: Save and set free—Cöùu Be repaid for our good deeds: Ñöôïc ñeàn ñaùp— thoaùt. The Buddha taught: “ We should not wish to be Be self-controlled in something: Be temperate repaid for our good deeds, lest we develop a in something—Tieát ñoä trong vieäc gì. calculating mind. This leads to greed for fame and Be separated in life and parted at death is the fortune.”—Ñöùc Phaät daïy: “Thi aân thì ñöøng caàu bitterest sorrow: Sanh ly töû bieät thoáng thieát. ñeàn ñaùp, vì caàu ñeàn ñaùp laø thi aân coù möu ñoà.”— Be set aside: Thapaniyo-panha (p)—Traû lôøi caâu See Möôøi Ñieàu Taâm Nieäm. hoûi baèng caùch giaû lô hay boû qua—See Boán Caùch Be at repose: At ease—Contented—An oån. Traû Lôøi Caâu Hoûi. Be reprinted: Taùi baûn (in laïi laàn nöõa). Be settled in a place: OÅn ñònh laïi moät choã. Be repulsive: Chaùn gheùt, kinh tôûm. Be shocked by something: Bò xuùc ñoäng vì ñieàu Be resolute in something: Quyeát taâm trong vieäc gì. gì. Be shy: E leä—To be bashful. Be responsible for something: Take charge of Be side-tracked: Bò leäch höôùng. something—Take care of something—Deal with Be silent: Laøm thinh—Nín—To keep silent—To something—Chòu traùch nhieäm veà ñieàu gì. hold one’s tongue. Be at rest: Quiet the heart, or mind— Be silent or be lost for words: AÙ khaåu voâ Reassured—Heartened—An taâm. ngoân—Be dumbfounded. Be restrained from doing something: Traùnh laøm Be sincere: Thaønh thaät. ñieàu gì. Be skilful with one’s hands: Thieän thuû. Be restrained from indulgence in strong Be skillful at something: Kheùo leùo veà caùi gì. drinks: Give up drinking alcohol and taking Be slack: Kusito (p)—Giaûi ñaõi—See Thaát Phi drugs. Dieäu Phaùp. Be restraint from speaking

falsehood: Give up Be sleepy or indolent: Thuïy mieân—See Baùt telling lies—Töø boû noùi doái. Trieàn. Be restrained from taking life: Traùnh saùt sanh. Be slightly drunk: Ngaø ngaø say. Be restrained from taking what is not given: Be slow in attaining to vision: Thôøi giaûi thoaùt— Töø boû laáy cuûa khoâng cho. Taking time in attaining to vision—Nhöõng ngöôøi Be restrained from wrong conduct in sense- ñoän caên caàn thôøi gian vaø chaäm trong vieäc giaûi desires: Töø boû taø haïnh tham duïc. thoaùt—See Nhò Giaûi Thoaùt.

Be sorrowful: Saàu khoå. Be transmitted without words: Ishin-denshin Be speechless: Cöùng hoïng—Remain silent. (jap)—Be transmitted from 'master's soul to Be snuffed out: Bò tieâu tan. student's soul'—See Dó Taâm Truyeàn Taâm. Be sophisticated: Tinh vi. Be ultimate: Toái thöôïng—Supreme—To be Be static: Tænh. paramount. Be stranded: Be left in difficulties—Bò nguy Be unable to continue something: Khoâng theå khoán. tieáp tuïc laøm ñieàu gì. Be stuck: Bí loái—Ask for help when you are Be unconscious: Ngaát ñi. stuck—Keâu cöùu khi baïn bò bí loái. Be under favorable condition: Gaëp hoaøn caûnh Be subdued: Bò khuaát phuïc. thuaän lôïi. Be subject to something: Chòu chi phoái bôûi ñieàu Be under the guidance of someone: Döôùi söï gì—Man is subject to birth and death: Con ngöôøi höôùng daãn cuûa ai. phaûi chòu söï chi phoái cuûa sanh töû—Everything is Be under Mara’s control: Chòu söï kieåm soaùt cuûa subject to change by the law of impermanence: ma quaân. Moïi vaät chòu thay ñoåi bôûi luaät voâ thöôøng—All that Be under the sponsor (auspices) of someone: is subject to arising is subject to passing away: Döôùi söï baûo trôï cuûa ai. Nhöõng gì chòu sanh khôûi ñeàu phaûi chòu söï hoaïi Be under unfavorable condition: Gaëp nghòch dieät. caûnh. Be sunken in grief: Bò chìm ñaém trong saàu muoän. Be under way: Ñang tieán haønh. Be supported by the power of great Be undetermined: Khoâng quyeát ñònh. compassionate commitment: Ñaïi bi nguyeän löïc Be undisturbed by: Khoâng bò baän taâm bôûi. gia trì—See Möôøi Caùch Chuyeån Phaùp Luaân Cuûa Be ungrateful: Baát hoái—See Baùt Trieàn. Caùc Ñöùc Nhö Lai. Be unified into one: Ñöôïc thoáng nhöùt laøm moät. Be sure: AÊn chaéc—Be firm. Be united with all the Bodhisattvas in oneness Be surprised: Ngaïc nhieân. of intention: Keát hôïp vôùi heát thaûy chö Boà Taùt Be in sympathy with: To sympathize with some- trong söï nhaát theå cuûa yù ñònh—See Thaäp Nguyeän one or someone’s feeling—Caûm thoâng. Boà Taùt. Be synonymous: Ñoàng nghóa. Be unmindful: Mutthassati (p)—Thaát nieäm—One Be talented but bad-mannered: Höõu taøi voâ of the seven wrong practices—See Thaát Phi Dieäu haïnh. Phaùp. Be temperate in something: Be self-controlled Be unshakable and enter formless in something—Tieát ñoä trong vieäc gì. concentration: Yet without abandoning life in the Be thoughtful: Tö löï. realms of desire and form—Nhaäp voâ saéc ñònh maø Be in a thundering rage: Loâi ñình (giaän döõ nhö chaúng boû thoï sanh nôi duïc giôùi vaø saéc giôùi —See saám seùt noåi leân). Möôøi Ñaïo Cuûa Chö Boà Taùt. Be topped with something: Treân ñænh coù caùi gì. Be upright: Löông thieän—Thaúng thaén—To be Be totally compatible: Hoaøn toaøn ñoàng yù vôùi honest. nhau (taâm ñaàu yù hôïp). Be used: Ñöôïc xöû duïng. Be touched: Influence—Move—Be affected— Be useful: Ñaéc duïng. Be moved—Caûm

ñoäng. Be useful (helpful) to someone: Lôïi ích cho ai. Be towering: Ñaït ñeán ñænh. Be at variance with someone: Have a different Be transcendental: Sieâu vieät—To be opinion with someone—Baát ñoàng yù kieán vôùi ai. transcending—Supermundane—Pass over— Be vermilion-painted: Theáp vaøng. Surpassing—Supreme. Be victorious in something: Ñaéc thaéng veà caùi Be transmitted from 'master's soul to student's gì. soul': Ishin-denshin (jap)—Be transmitted without Be virtuous through one's own nature: Giöõ ñaïo words—See Dó Taâm Truyeàn Taâm. ñöùc theo tính töï nhieân.

Be void of something: Be empty of something— gaùnh laáy taát caû toäi loãi cho chuùng sanh. Hôn theá Troáng vaéng caùi gì.—The Buddha taught: "The nöõa, Phaät töû tin raèng khi cheát, chính con ngöôøi aáy world is void of self. The six sense organs, six phaûi gaùnh laáy toäi phöôùc do chính mình taïo, chöù objects, six kinds of contact and consciousnesses khoâng ñôn thuaàn laø hoàn lìa khoûi xaùc ñeå ñi ñeán vôù i are void of self."—Ñöùc Phaät daïy: "Theá giôùi khoâng söï phaùn xeùt cuûa Phaät. coù töï ngaõ. Saùu caên, saùu traàn, saùu xuùc, saùu thöùc Bear to do something: Bear doing something— cuõng ñeàu khoâng coù töï ngaõ." Chòu ñöïng laøm vieäc gì. Be weary of the miseries of earth and seeking Bear the grief: Cöu mang saàu khoå (tinh thaàn). deliverance: Yeám Caàu—Chaùn gheùt nhöõng khoå sôû Bear the pain: Chòu ñöïng khoå ñau (thaân xaùc). cuûa theá gian maø tìm caàu giaûi thoaùt. Bear a loss: Chòu thieät haïi. Be weary of the world: Renounce the world— Bear testimony: Laøm chöùng. Yeåm theá—Weary of the miseries of earth and Bear witness to something: Witness—Chöùng seking deliverance—Yeám Caàu (chaùn gheùt nhöõng giaùm. khoå sôû cuûa theá gian maø tìm caàu giaûi thoaùt). Bearers of morality: Thilashin (Bur)—Ngöôøi Be well-learned: Tinh thoâng. mang giôùi phaùp—In Burmese, the term Be well-off: Khaù giaû. "Thilashin" means "bearers of morality," which Be wicked to the point of having no more lieterally means female renunciants who follow conscience: Taùng taän löông taâm—To lose one's the rules for novice nuns but do not receive conscience—To be insensible to right feeling. official ordination because the tradition of Be without a blush: Voâ quí. monastic ordination for women died out in Be without shame: Voâ Taøm. Theravada countries centuries ago. Unlike female Be the witness: Laøm chöùng. renunciants in other Theravada countries, male Be worth: Ñaùng giaù—Valuable. renunciants can join or leave the Sangha any time Be woven: Ñan beän vaøo nhau. they like to, and they will receive ordination in Be wrong: Coù loãi. accordance with their seniority. However, female Beacon light: Ngoïn haûi ñaêng—The Dharma of renunciants also enjoy a high social status and the Budhha goes through a world of suffering and command a level of respect from the laity that is darkness like a beacon light to guide and nearly equal to that of monks. Like monks, they illuminate mankind—Giaùo phaùp Phaät xuyeân qua often make daily alms rounds, and many engage theá giôùi khoå ñau taêm toái nhö ngoïn haûi ñaêng chieáu in advanced scriptural studies—"Thilashin" laø toaøn nhaân loaïi. thuaät ngöõ Mieán Ñieän chæ "nhöõng ngöôøi mang giôùi Beads: Rosary—Chuoãi haït. phaùp," coù nghóa laø nhöõng ngöôøi nöõ xuaát gia giöõ Beam (n): Prabha (skt)—Brightness—Light—

giôùi sa di Ni nhöng khoâng ñöôïc chính thöùc thoï giôùi Ray—Splendor—AÙnh saùng—Quang minh— vì truyeàn thoáng thoï giôùi cho phuï nöõ ñaõ taøn luïi töø Quang huy—There are three kinds of light—Coù nhieàu theá kyû nay taïi caùc xöù theo Phaät giaùo ba loaïi aùnh saùng—See Tam Chuûng Quang Minh. Theravada. Khoâng gioáng nhö nhöõng ngöôøi nöõ xuaát gia, nhöõng ngöôøi nam xuaát gia, coù theå gia nhaäp Beans: Ñaäu haït khoâ. hay rôøi boû giaùo ñoaøn baát cöù luùc naøo hoï muoán, vaø Bear (v): Mang vaùc hay kham chòu—Buddhists hoï ñöôïc thoï giôùi tuøy theo tuoåi haï laïp cuûa hoï. Tuy believe in the law of cause and effect, and not in nhieân, nhöõng ngöôøi nöõ xuaát gia cuõng coù ñòa vò xaõ the blind belief that the Buddha shall bear all the hoäi cao vaø ñöôïc ngöôøi taïi gia troïng voïng cuõng gaàn sins for sentient beings. Furthermore, Buddhists nhö ngang haøng vôùi ngöôøi nam xuaát gia. Cuõng nhö believe that at the time of dying, the person chö Taêng, hoï cuõng phaûi thöôøng ñi khaát thöïc vaø himself/herself is responsible for his/her own tham döï vaøo caùc cuoäc tu taäp taâm linh cao caáp. good and bad deeds, not simply his/her soul will Beast (n): Wild beast—AÙc Thuù—Thuù döõ— separate from his/her body and appear before the Vicious animal or wild beasts. Evil directions or judgment of the Buddha—Phaät giaùo ñoà tin ôû luaät incarnations. In Buddhism, the evil directions or nhaân quaû, chöù khoâng muø quaùng tin raèng Phaät seõ incarnations include hells, hungry ghosts and

animals. Sometimes, asuras are considered as evil Beauty and talent: Saéc taøi. incarnations or directions—Trong ñaïo Phaät, aùc thuù Because of: Do bôûi. bao goàm ñòa nguïc, ngaï quyû vaø suùc sanh. Thænh Bechert, Heinz (1932-): German scholar of thoaûng A Tu La cuõng ñöôïc xem nhö laø aùc thuù. Buddhism who specialized in Theravada Beat about the bush: Quanh quaån (noùi quanh co). Buddhism, whose best-known work is Buddhism: Beat the board: Ñaû Baûn—To beat on a wooden Staatund Gesellschaft in den Landern des block as an announcement or intimation—Ñaùnh Theravada Buddhismus—Moät hoïc giaû Phaät giaùo vaøo mieáng vaùn ñeå thoâng baùo söï vieäc gì. ngöôøi Ñöùc chuyeân veà Phaät giaùo Nguyeân Thuûy. Beat for silence: Ñaû Tónh—To beat the Taùc phaåm noåi tieáng nhaát veà Phaät giaùo cuûa oâng laø silencer—Khi chuùng hoäi baét ñaàu oàn aøo thì vò sö boä “Staatund Gesellschaft in den Landern des giaùm chuùng “ñaû tónh” ñeå cho chuùng hoäi im laëng trôû Theravada Buddhismus.” laïi. Beckon (v): Call—Invite to come—Notify— Beatific (a): Haïnh phuùc—Sung söôùng. Chieâu—Soi ñöôøng daãn loái. Beatific life: Cuoäc soáng traøn ñaày haïnh phuùc. Become (v): Trôû thaønh. Beatifical (a): Beatific—Haïnh phuùc—Sung Become angry: Trôû neân giaän döõ. söôùng. Become an Arahant: Nhaäp Thaùnh—Trôû thaønh Beautiful (a): Ñeïp. moät vò A-La-Haùn. Beautiful admirable sound Gandharva: Become an attendant: Laøm Thò Giaû—To Madhurasvara (skt)—Myõ AÂm Caøn Thaùt Baø. become an attendant to a monk and help him with Beautiful appearance: Sudrsa (skt)—See Thieän his daily chores—Laøm ngöôøi haàu haï vaø giuùp ñôû Hieän. coâng vieäc haèng ngaøy cho moät vò Taêng. Beautiful but charmless: Höõu saéc voâ höông. Become a Buddha: Buddho-bavati (skt)— Beautiful city: Sudarsana (skt)—Hyû kieán thaønh— Achieve

Awakening—Attain Enlightenment— See Thieân Ñeá Thích Thaønh. Attain perfect enlightenment—Become an Beautiful gem: Vieân ngoïc quyù. Enlightened One—See Thaønh Phaät. Beautiful light of spring time: Thieàu quang. Become Buddha by one's own power: Beautiful mental factors: Taâm Sôû Ñeïp. Svayambhuvah (skt)—Töï Nhieân Thaønh Phaät Beautiful mental factors of the sense sphere: Ñaïo—See Töï Nhieân Ngoä Ñaïo. Kama-sobhana-citta (p)—Taâm Sôû Ñeïp coõi Duïc Become a Buddhist: See Trôû Thaønh Phaät Töû Taïi giôùi. Gia Thuaàn Thaønh. Beautiful pagodas and sceneries: Danh lam Become calm (peaceful or quiet): Trôû neân an thaéng caûnh (chuøa noåi tieáng vaø phong caûnh ñeïp). tònh. Beautiful to see: Thieän kieán. Become clear: Become manifest—Bieåu loä roõ Beautiful seeing: Priyadarsana (skt)—Joyful raøng. seeing—Joyful to see—Hyû kieán. Become comfortable: Trôû neân thoaûi maùi. Beautiful sound: Fine sound—See Myõ AÂm. Become converted to Buddhism: Quy Phaät (trôû Beautiful Sweet Gandharva: Madhura (skt)— thaønh Phaät töû). Myõ Caøn Thaùt Baø—Beautiful sweet celestial Become crazy: Trôû neân ñieân loaïn. musicians. Become creative: Trôû neân saùng taïo. Beautiful voice: Cöïc haûo aâm—See Baùt AÂm. Become debased: Maát giaù trò. Beautifully inoperative mind: Sobhana-kiriya- Become depressed and melancholy: Trôû neân citta (p)—A mind that gives neither cause nor buoàn baû thaûm saàu. result—Taâm ñeïp khoâng do vaän haønh cuûa nghieäp, Become devoted Buddhists: See Trôû Thaønh Phaät khoâng ñöa ra nguyeân nhaân vaø cuõng khoâng coøn taïo Töû Taïi Gia Thuaàn Thaønh. quaû nöõa. Become discouraged: Naõn chí. Beautify (v): Laøm ñeïp. Become disenchanted: Khoâng coøn aûo töôûng. Beauty-spot: Thaéng caûnh. Become dry: Fade—Wither—Heùo taøn.

Become dull: Trôû neân teû nhaït. Becoming: Bhava (skt)—Pravrti (skt)—Trôû Become enlightened: Attain the way—To thaønh—States of being that develop in the mind awake—To comprehend spiritual reality—Giaùc and allow for birth on any of the three forms of ngoä—Thaønh ñaïo (chöùng ñaïo hay trôû thaønh toaøn sensuality, form, and formlessness—Traïng thaùi giaùc nhö Phaät Thích Ca). phaùt trieån cuûa taâm thöùc cho pheùp sanh vaøo moät Become an Enlightened One: Thaønh moät baäc trong ba coõi duïc, saéc vaø voâ saéc giôùi. Giaùc Ngoä. Becoming attached to emptiness and Become estranged from: Trôû neân xa laï vôùi. slandering precepts: Chaáp khoâng vaø phaùp giôùi. Become extinct: Taét ruïi. Becoming attached to existence and indulging Become fond of: Gaén boù—To be attached to. in lust: Chaáp coù vaø buoâng daâm. Become fully enlightened to the truth: Hoaøn Becoming aware: Know by seeing—Tri kieán. toaøn chöùng ñaéc ñaïo quaû giaùc ngoä. Becoming-Buddha human being: Sa-Butsu-Nin Become greedy: Trôû neân tham duïc. (jap)—Taùc Phaät Nhaân—That is, a man or woman Become increasingly benevolent: Caøng trôû neân of Zazen—Con ngöôøi ñang laøm Phaät, ñoù laø ngöôøi thuaàn tính nhaân aùi nam hay nöõ tu taäp Toïa Thieàn. Become intoxicated: Say röôïu. Becoming in the formless world: Arupa-bhavo Become jealous: Laáy laøm ganh gheùt. (p)—Voâ saéc höõu. Become kind and full of pity: Trôû neân roäng Becoming and re-becoming: Bhava (skt)— löôïng. Being—Existence—Existing—Höõu. Become lean and weak: Trôû

neân gaày yeáu. Becoming rich in the law: Laøm giaøu trong chaùnh Become liberated: Ñöôïc giaûi thoaùt. phaùp—See Thaát Thaùnh Taøi. Become manifest: Become clear—Bieåu loä roõ Becoming one with the universe: Hoøa nhaäp laøm raøng. moät vôùi vuõ truï—According to Zen Master Become a monk: Taùc Sa Moân—Be ordained— Uchiyama Kosho, no matter what the situation, we Be received into the Order—Trôû thaønh Taêng só. live the life of the self. We must sit immovably on Become obsessed with: Bò aùm aûnh (vôùi). that foundation. This is "becoming one with the Become open: Trôû neân côûi môû. universe."—Theo thieàn sö Uchiyama Kosho, duø Become perfect: Trôû neân toaøn bích. hoaøn caûnh theá naøo ñi nöõa chuùng ta vaãn soáng theo Become a prey to something: Thaønh mieáng moài baûn tính töï nhieân cuûa mình. Ta caàn phaûi ngoài yeân cho caùi gì. treân caên baûn ñoù. Ñaây goïi laø "hoøa nhaäp laøm moät Become senseless: Quaån trí. vôùi vuõ truï." Become serene: Trôû neân thanh tònh. Becoming in the world of form: Rupa-bhavo (p)—Saéc höõu. Become slaves to sensual pleasures: Trôû thaønh noâ leä cho laïc thuù theá gian. Becoming in the world of sense-desire: Kama- bhavo (p)—Duïc höõu. Become stable and calm: Trôû neân an ñònh. Becominglessness: Voâ Sinh—Khoâng coøn trôû Become suitable to a situation: Trôû neân thích thaønh (caùi gì) nöõa. öùng vôùi hoaøn caûnh. Bedeck something: Adorn something—Trang Become unexcelled fields of blessings for all hoaøng vaät gì. beings: Laøm phöôùc ñieàn voâ thöôïng cho caùc theá Bed of the Ganges: Ganga-madhya (skt)—Loøng gian—See Möôøi Phaät Söï Vì Chuùng Sanh Cuûa Chö soâng Haèng. Phaät. Bed of thorns: Giöôøng gai. Become visible: Xuaát Hieän—To be manifested— To appear (as does a Buddha's temporary body or Bed-ridden: Lieät giöôøng. nirmanakaya)—Chö Phaät vì ñaïi söï nhaân duyeân Bedding: Giöôøng nguû (ôû)—One of four sources of maø hieän ra nôi ñôøi hay laø 'hoùa thaân' cuûa Phaät nôi affection for a bhiksu or bhiksuni—ÔÛ laø moät trong ñôøi. boán thöù laøm khôûi daäy aùi duïc cho chö Taêng Ni— See Töù Khôûi.

Be'en (jap): Vieân Nhó Bieän Vieân—Bieän Vieân— Beginner's mind: Shoshin (jap)—See Sô Taâm. Name of a monk. Beginning (n): Prabhu (skt)—First—Nguyeân thuûy Before anything existed: Originally not a thing hay luùc baét ñaàu (ban sô). existing—Baûn lai voâ nhaát vaät. Beginning of Autumn: Laäp Thu. Before the eyes: Muïc haï. Beginning of the Buddha's teaching: Hoùa Before the Lotus: See Hoùa Tieàn. Nguyeân—Baét ñaàu giaùo phaùp cuûa Phaät. Before the very beginning: Voâ thuûy dó lai. Beginning of the career of a Bodhisattva: Phaùt Beg for alms: Haønh khaát (hoùa trai)—Beg for Boà Ñeà taâm ñaùnh daáu ñoaïn môû ñaàu cho söï nghieäp food—To go begging—Khaát Thöïc. cuûa Boà Taùt. Beg (v) for food: Beg for alms—To Mendicate—Beginning of the day: Sô Nhaät Phaàn. Hoùa trai—Khaát Thöïc. Beginning and end: Root and twigs—First and Beg someone's permission to do something: last—Root and branch—Baûn maït (thuûy chung). Ask someone's permission to do something—Xin Beginning of Hianyana: When the Buddha pheùp ai ñeå laøm ñieàu gì. preached Agama Sutra at the Deer Park—A Beget (v): Sinh ra con. Haøm—Phaät thuyeát kinh A Haøm taïi vöôøn Loäc Beget a good heart is difficult: Sanh Thieän Taâm Uyeån laø söï baét ñaàu cuûa Tieåu Thöøa. Nan (sanh ñöôïc thieän taâm laø khoù). Beginning of

illumination: Initial Beggar (n): Haønh khaát. enlightenment—See Thuûy Giaùc. Beggar-bowl (n): Lapatra (skt): Begging bowl— Beginning of a kalpa: Kalpadi (skt)—Khôûi thuûy See Baùt Khaát Thöïc. kieáp (baét ñaàu moät kieáp). Beggars cannot be choosers: Ñoùi thì khoâng choïn Beginning of the kalpa of formation: Kieáp thöùc aên (cô baát traïch thöïc), yù noùi keû tuùng quaãn sô—Thôøi kyø ñaàu cuûa Thaønh Kieáp hay luùc môùi thöôøng hay laøm baäy chöù khoâng laøm ñöôïc nhöõng hình thaønh cuûa theá giôùi. ñieàu thieän laønh. Beginning of Mahayana: When the Buddha Begging alms: See Khaát Thöïc. preached the Avatamsaka (Flower Adornment) Begging appeals made to the public by priests: Sutra—Hoa Nghieâm—Phaät thuyeát kinh Hoa Hoùa duyeân. Nghieâm laø söï baét ñaàu cuûa Ñaïi Thöøa. Begging bowl: Patra (skt)—Thieát Ña La—Baùt Beginning mind: Navayana-samprasthita (skt)—saét—See Baùt Khaát Thöïc. Shoshin (jap)—First intention or the initial resolve Begging for food: Khaát thöïc. or mind of the novice—See Sô Taâm. Begin (v): Phaùt khôûi—To develop—To spring up. Beginning period of the formation of the Begin to draw the bow after the thief has left: world: Khai thieân laäp ñòa. See Taëc Khöù Haäu Tröông Cung. Beginning of the right doctrine: Ñaïo nguyeân Begin a sutra: Khai Kinh Keä—The text to begin (baét ñaàu giai ñoaïn chaùnh phaùp). a sutra. Beginning and rise: Pravritti or Utpada (skt)— Begin a tea ceremony: Cha-ire (jap)—Traø nhaäp. Birth and what arises from it—Coming into Begin to understand: Nhaäp—To enter—existence—Sanh Khôûi. Entrance—Bring or take in—Entry—Awaken to Beginning of Spring: Laäp Xuaân—Beginning of the truth—To relate the mind to reality and thus the first term of a year. evolve knowledge—Chöùng hoäi hay hieåu bieát söï Beginning of summer: Kieát Haï—Laäp Haï. vaät. Beginning of winter: Laäp Ñoâng. Beginner at the first ground: Sô Ñòa—Ñòa vò Beginningless consciousness: Ekarasa-skandha thöù nhaát trong thaäp ñòa ñi ñeán toaøn giaùc vaø nieát (skt)—Nhaát Vò Uaån—Taâm thöùc coù töø luùc voâ thæ. baøn—The first stage of the ten bodhisattva stages Beginningless emptiness: Voâ Thæ Khoâng—Hö to perfect enlightenment and nirvana—See Thaäp khoâng khoâng coù caùi baét ñaàu. Ñòa. Beginningless and endless: Voâ thæ voâ chung— Without beginning and without end—The cycle of

birth and death or transmigration is without Behavior of mind: Thought—Thinking—YÙ beginning or end—Voøng sanh töû luaân hoài voâ thuûy nghieäp. voâ chung. Behavior of speech: Speech—Word— Beginningless ignorance: Voâ Thæ Voâ Minh—Voâ Speaking—Khaåu nghieäp. minh khoâng coù caùi baét ñaàu. Behaviour test: See Taùc Thí. Beginningless and limitless: See Voâ Thuûy Voâ Behold (v): Ngaém nhìn—Chöùng kieán—To Bieân. witness—To testify. Beginningless through vast eons: Voâ Thæ Behold (v) the Buddha: Beholding Buddha—To Khoaùng Kieáp—Khoâng coù baét ñaàu traûi qua khoâng see Buddhas—Thaáy Phaät—See Kieán Phaät. bieát bao nhieâu kieáp. Behold (v) the Buddha-nature within oneself: Beginningless time: Voâ Thæ Thôøi—Thôøi khoâng See Kieán Taùnh. coù baét ñaàu. Behold someone: Nhìn ngaém ai. Beginninglessness: Voâ Thuûy (khoâng coù baét ñaàu). Behold something: Nhìn ngaém caùi gì. Begrudging: Macchariyani (p)—Xan tham. Beholding the Mind, beholding the Nature: Begruding as to beauty: Xan tham

ñoái vôùi saéc. Kenshin-Kensho (jap)—Kieán Taâm Kieán Taùnh— Begrudging as to Dhamma: Xan tham ñoái vôùi See Seeing the Mind, seeing the Nature. Phaùp. Beholding of the Precious Stupa: Phaåm Hieän Begrudging as to dwelling-place: Xan tham ñoái Böûu Thaùp. vôùi truù xöù. Beholding of all things as equal: Samadarsana Begrudging as to family: Xan tham ñoái vôùi gia (skt)—See Ñaúng Quaùn. ñình. Beings: Begrudging as to gains: Xan tham ñoái vôùi caùc vaät 1) Living beings: Sentient beings (all entities thaâu hoaïch. that exist)—Chuùng sanh. Behave (v): Cö xöû. 2) Bhava (skt): Becoming and re-becoming— Behave impeccably: Haønh xöû khoâng loãi laàm. Existence—Existing—Höõu. Behave imprudently: Haønh xöû khoâng caån troïng. Being able to achieve true awakening in any Behave like a human being: Laøm ngöôøi—To be lands whenever desired: Nguyeän töï taïi—Control a man. of will—Trong caùc coõi tuøy duïc tuøy thôøi maø thaønh Behave respectfully and courteousy to the chaùnh giaùc. Teacher: Soáng cung kính, tuøy thuaän baäc ñaïo sö. Being able to control: Quaûn ñaéc. Behave respectfully and courteously towards Being able to experience consequences at any the Dharma: Soáng cung kính, tuøy thuaän Phaùp. time: Nghieäp töï taïi—Control of action—Tuøy thôøi Behave respectfully and courteously towards thoï baùo. the Sangha: Soáng cung kính, tuøy thuaän Taêng. Being able to manifest birth in all worlds: Thoï Behave respectfully and courteously towards sanh töï taïi—Control of birth—Thò hieän thoï sanh the Training: Soáng cung kính, tuøy thuaän Hoïc nôi taát caû theá giôùi. Phaùp. Being able to remain alive for untold eons: Behave respectfully and in respect with Maïng töï taïi—Control of life—Truï thoï maïng trong Earnestness: Soáng cung kính, khoâng tuøy thuaän baát khaû thuyeát kieáp. Baát Phoùng Daät. Being able to see Buddha filling all worlds: Giaûi Behave respectfully and in respect of töï taïi—Control of understanding—Thaáy Phaät ñaày Hospitality: Soáng cung kính, tuøy thuaän Leã Pheùp khaép taát caû theá giôùi. Xaõ Giao. Being in accord with the Dharma: See Xöùng Behavior (n): Carya (skt)—Conduct—Haïnh Phaùp Haïnh. kieåm—Haønh vi. Beings in the Akanittha realm: Akanittha-deva Behavior of body: Action—Deed—Doing—Thaân (p)—Beings in the heaven of the most rarefied nghieäp.

form realm—Saéc cöùu caùnh thieân chuùng—Chuùng and some states of woe—Coù loaïi höõu tình, thaân sanh treân coõi trôøi saéc cöùu caùnh. sai bieät vaø töôûng sai bieät, nhö loaøi ngöôøi, moät soá Beings alike in body and alike in perception: chö Thieân vaø moät soá thuoäc ñoïa xöù. Such as the Subhakinna devas—Coù loaïi höõu tình Beings of enlightenment: Bodhisattva (skt)—See thaân ñoàng loaïi vaø töôûng ñoàng loaïi, nhö chö Thieân Boà Ñeà Taùt Ñoûa. coõi trôøi Bieán Tònh. Beings and all things are formed by the union Beings alike in body and different in of casual elements or factors: Chuùng sanh vaø perception: Such as the Abhassara Devas—Coù chö phaùp laø taäp hôïp cuûa nhöõng nhaân hay yeáu toá. loaïi höõu tình thaân ñoàng loaïi, nhöng töôûng sai bieät, Being free from birth in the world: Yet nhö chö Quang AÂm Thieân. dying in one place and being reborn in another, Being aloof from all kinds of discriminatory carrying on the activities of enlightening beings— notions: Xa lìa taát caû nhöõng phaân bieät. Rôøi sanh theá gian, maø cheát ñaây sanh kia khôûi haïnh

Being anywhere instantly: Thaàn Tuùc Thoâng. Boà Taùt. Being who aspires for bodhi or for Being free from all discrimination: enlightenment: Bodhisattva (skt)—Boà Taùt (ngöôøi Sarvakalpanavirahitam (skt)—Vieãn Ly Nhaát Thieát mong caàu giaùc ngoä). Chö Phaân Bieät (taùch khoûi moïi phaân bieät). Being attached to the visible world, not Being free from all that is not good in thought, knowing it is mind-made: Chaáp vaøo theá giôùi word, and deed: Ba nghieäp thaân, khaåu, yù khoâng sôû kieán, khoâng bieát raèng ñaáy laø do taâm taïo neân. coù söï baát thieän. Beings who have completely transcended all Being free from grasping and rejection: Xa rôøi perception of matter: By the vanishing of the thuû xaû. perception of sense-reactions and by non-attention Beings on the heaven of no anxiety: Avrha-deva to the perception of variety; thinking: “Space is (skt)—Aviha-deva (p)—Voâ Phieàn Thieân Chuùng. infinite,” they have attained to the Sphere of Beings of the highest virtues: Superior and good Infinite Space—Coù loaïi höõu tình vöôït khoûi moïi people—Chö A la haùn vaø chö Boà Taùt. töôûng veà saéc, ñieàu phuïc moïi töôûng veà saân, khoâng Beings with infinite Consciousness: There are taùc yù ñeán caùc töôùng sai bieät, chöùng Khoâng Voâ beings who, by transcending the Sphere of Infinite Bieân Xöù. Space, thinking: “Consciousness is infinite,” have Beings with consciousness of nothingness: attained to the Sphere of Infinite Consciousness— There are beings who, having transcended the Coù loaïi höõu tình vöôït khoûi hoaøn toaøn Khoâng Voâ Sphere of Infinite Consciousness, thinking: “There Bieân Xöù, nghó raèng: “Thöùc laø voâ bieân,” vaø chöùng is nothing,” have attained to the Sphere of No- Thöùc Voâ Bieân Xöù. Thingness—Coù loaïi höõu tình vöôït khoûi hoaøn toaøn Being intimate with evil friends, and turning Thöùc Voâ Bieân Xöù, nghó raèng: “Khoâng coù vaät gì away from good teachers: See Thaân Caän AÙc caû,” vaø chöùng Voâ Sôû Höõu Xöù. Höõu Xa Laùnh Löông Sö. Being content with few desires: Chisoku (jap)— Being living: Sentient being—Chuùng sanh. See Thieåu Duïc Tri Tuùc. Being mean or selfish in regard to the supreme Being devoured by wild animals: Bò thuù döõ aên law: Khan Laän Thaéng Phaùp—Ích kyû trong vieäc thòt. truyeàn baù Chaùnh Phaùp. Beings different in body and alike in Beings in the sky: Gaganagati (skt)—Habitant in perception: Such as the devas of Brhama’s the sky—Chuùng sanh treân trôøi. retinue, born there (on account of having attained) Beings not totally endowed with form: Chaúng the first jhana—Coù loaïi höõu tình thaân sai bieät phaûi coù saéc töôùng sinh. nhöng töôûng ñoàng loaïi, nhö Phaïm Thieân chuùng Beings not totally endowed with thought: vöøa môùi sanh laàn ñaàu tieân (hay do tu sô thieàn). Chaúng phaûi coù töôûng sinh. Beings different in body and different in Beings not totally lacking form: Chaúng phaûi voâ perception: Such as human beings, some devas saéc sinh.

Beings not totally lacking thought: Chaúng phaûi Buddhas relating omniscience, they are able by khoâng töôûng sinh. their own knowledge to deeply believe, accept, Beings of Power: Enlightening Beings are called understand, and enter into it—Chö Ñaïi Boà Taùt Beings of Power because they have extensive nghe Phaät phaùp thaäm thaâm töông öng vôùi nhöùt knowledge of the ten powers—Hieäu laø Löïc Taùt thieát trí, coù theå duøng töï trí thaâm tín, nhaãn khaû hieåu Ñoûa, vì bieát roäng thaäp löïc. roõ, xu

nhaäp. Being rightly concentrated: Haèng truï chaùnh Believe in and be in accord with all that the ñònh. Buddha says: Tin töôûng vaø thöïc haønh lôøi Phaät Being in the same division: Sabhaga (skt)—Bæ daïy—According to the Sutra In Forty-Two ñoàng phaän. Sections, Chapter 39, the Buddha said: “One who Being single-minded in right collection: studies the Buddha’s Way should believe in and Enlightening Beings are single-minded in right be in accord with all that the Buddha says. When collection, without wandering attention—Moät beà you eat honey, it is sweet on the surface and chaùnh nieäm, khoâng phan duyeân khaùc laï. sweet in the center. It is the same with my sutras; Being unable to say anything: Dofutoku (skt)— there is only one taste: the taste of Khoâng theå noùi baát cöù ñieàu gì—See Ñaïo Baát Ñaéc. emancipation.”—Theo Kinh Töù Thaäp Nhò Beings with thought: Töôûng töôùng sanh. Chöông, Chöông 39, Ñöùc Phaät daïy: “Ngöôøi tu hoïc Being without study: Asaiksa (skt)—Asaika theo con ñöôøng cuûa Phaät thì phaûi tin töôûng vaø thöïc (p)—Mugaku (jap)—No longer learning—Beyond haønh nhöõng lôøi Phaät daïy. Thí duï aên maät, ôû giöõa study—See Voâ Hoïc. hay chung quanh baùt ñeàu ngoït. Giaùo phaùp cuûa ta Beings without thought: Voâ töôûng sanh. cuõng vaäy, ñeàu chæ coù moät vò giaûi thoaùt.” Beito (jap): Nöôùc côm noùng—Hot rice water— Believe (v) in cause and effect: Tin vaøo nhôn Meã Thang. quaû—Believe in cause and effect is a true Beizongchan (chi): Northern Zen school—Thieàn belief—Tin nôi nhôn quaû laø nieàm tin chaùnh ñaùng. Baéc Toâng. Believe clearly in Buddha’s wisdom: See Minh Belfry (n): Bell-tower—Thaùp chuoâng. Tín Phaät Trí. Belief (n): Sraddha (skt)—Sraddhendriya (skt)— Believe in and entrust oneself in the Triratna: Nieàm tin—Tín—See Tín Caên. Tín höôùng (nieàm tin khoâng chuùt nghi ngôø ñoái vaø Belief of the Dharma: Tín phaùp—See Boán Möôi quay veà vôùi Tam Baûo). Taùm Lôøi Nguyeän Cuûa Ñöùc Phaät A Di Ñaø. Believe and grasp: See Tín Thuû. Belief in the existence of an ego-substance: Believe and obey: Tín thuaän (tin töôûng vaø vaâng Atmadrishti (skt)—Ngaõ Kieán—Tin vaøo söï hieän phuïc). höõu cuûa moät ngaõ theå. Believe in the principle of cause and effect: Tin Belief growing ever stronger in Buddhism: lyù nhaân quaû. Adhyasaya-bala (skt)—Taêng Sinh Thaâm Taâm Believe and receive the doctrine: Receptivity Löïc. and obedience of faith—See Tín Thoï. Belief of personality: Ngaõ Kieán—Söï tin töôûng veà Believe and rejoice in the Dharma: The joy of moät caùi ngaõ. faith—Tín laïc (tin töôûng vaø hoan hyû nôi giaùo phaùp Belief in the Universe: E-Zen (jap)—Y Toaøn, hay nieàm vui do söï tin töôûng nôi giaùo phaùp). tuøy thuoäc vaøo caùi toaøn theå hay tin vaøo vuõ truï — Believe and submit oneself to: To trust—Tín Reliance on the total. Phuïc (tin vaø phuïc tuøng). Believability (n): Credibility—Söï tin töôûng. Believe and understand: See Tín Giaûi. Believable (a): Credible—Coù theå tin ñöôïc. Believer (n): Disciple—Follower—Tín Giaû— Believe (v) in: Tin vaøo. Ngöôøi tin töôûng (tín ñoà). Believe, accept, and understand the Buddha’s Believers in Buddhism: Buddhists—Son of Teaching: Great Enlightening Beings hear Buddha—Thieän tín. explanation of the most profound teaching of Believers of the existence of things: Höõu bieân— Those who believe that things exist, one of the

two extremes—Nhöõng ngöôøi tin vaïn höõu hieän Belly-Hungry ghosts: Buïng-Ngaï quyû—See Luïc höõu. Ñieåm Taùi Sanh. Believers of the non-existence of things: Voâ Belonging: Thuoäc veà. bieân—Those who believe that nothing is self- Belonging to the four directions: Caturdisa existence or things cannot be said to exist, one of (skt)—Thuoäc veà boán phöông. the two extremes—Nhöõng ngöôøi tin khoâng coù gì Belonging to oneself: Atmankara (skt)—Attaniya töï hieän höõu. or Atmaniya (p)—Atmiya (skt)—Mine—Ngaõ Sôû Believing action: Faith and practice—Practice (caùi thuoäc veà cuûa toâi hay caùi do ta sôû höõu). based on belief—See Tín haønh. Beloved (a): Ñöôïc yeâu quyù. Believing in consequences of action and not Below to transform all beings: Haï hoùa chuùng denying causality: Tin hieåu nghieäp baùo, chaúng sanh—This is one of the great vows of a choái nhôn quaû. Bodhisattva. One other great vow is “Above to Believing in the existence of a permanent ego: seek Bodhi.”—Ñaây laø moät trong nhöõng ñaïi Atmandrsti (skt)—Ngaõ Kieán—Tin töôûng vaøo söï nguyeän cuûa moät vò Boà Taùt. Moät ñaïi nguyeän khaùc hieän höõu cuûa caùi toâi tröôøng toàn. laø “Thöôïng caàu Boà Ñeà.” Believing mind: See Tín Taâm. Bemmeiron (jap): Bieän Minh Luaän—Treatise on Believing that nothing is self-existence: Voâ elucidation. bieân—Those who believe that nothing is self- Benares (skt): Another name for Varanasi—See existence or things cannot be said to exist— Ba La Naïi. Nhöõng ngöôøi tin khoâng coù gì töï hieän höõu. Benares discourse: Dharma-cakra-pravartana- Believing that there is some entity that exists sutra (skt)—Sutra of the turning of the wheel— forever: Eternalism—Vónh cöûu—Immortality— See Chuyeån Phaùp Luaân Kinh. Believing that there is true existence of real being Benchubenron (jap): Madhyanta-vibhanga-sastra in objects—Thöôøng bieân kieán, tin raèng coù söï hieän (skt)—See Bieän Trung Bieân Luaän. höõu thaät cuûa söï vaät, vaø coù nhöõng thöù hieän höõu ñôøi Bendo (jap): See Bieän Ñaïo. ñôøi—See Thöôøng Bieân Kieán. Bendo ho (jap): See Bieän Ñaïo Phaùp. Believing that there is true existence of real Bendo-Kufu (jap): See Bieän Ñaïo Coâng Phu. being in objects: Eternalism—Immortality—Bieân Bendo-Miroku (jap): Maitreya (skt)—Phaät Di kieán—Vónh cöûu—See Thöôøng Bieân Kieán. Laëc—See Maitreya. Believing that things exist: Höõu bieân—Those Bendoâwa (jap): Coâng Phu Bieän Ñaïo—The who believe that things exist—Nhöõng ngöôøi tin Discourse on the Practice of the Way, the first vaïn höõu hieän höõu. chapter of Dogen Kigen's Shobogenzo. Dogen Believing and understanding: Abhimukti (skt)— composed his first major composition in 1231. He Faith and interpretation—See Tín Giaûi. used a question and answer format to structure the Bell: Chung—Chuoâng—See Nguõ Linh. text, answering the doubts and queries of a Bell and drum: Chung Coå—Chuoâng vaø troáng. fictitious beginner. He includes an Bell at dusk: See Hoân Coå. autobiographical account of his own search for Bell house: Bell pavilion—Chung Caùc—Gaùc enlightenment. He also explains his style of chuoâng (trong caùc töï vieän). zazen, distinguishing it from other forms of Bell sounds: Chung thanh (tieáng chuoâng). meditation, and invites serious practice by lay Bell tower: Belfry—Laàu chuoâng—Thaùp people, monks, and nuns alike. Dogen argues that chuoâng—See Shoâroâ. Zazen is not just another style of

meditation, but Bellowing yaksa: Varanada (skt)—Baø La Na enlightenment itself. He presents Zazen as the Ñaø—A kind of yaksa which makes the loud deep original way of the Buddha and all the patriarchs. hollow sound as that of a bull—Moät loaïi Daï Xoa The Bendoâwa has been translated into English by coù tieáng roáng nhö boø roáng. Abe and Waddell—Baøi phaùp veà tu taäp ñaïo, Belly: Caùi buïng. chöông ñaàu tieân trong boä "Chaùnh Phaùp Nhaõn Taïng" ñöôïc thieàn sö Ñaïo Nguyeân vieát vaøo naêm

1231. Ñaïo Nguyeân ñaõ duøng hình thöùc vaán ñaùp cho Benefit others without asking for anything in chöông saùch naøy, traû lôøi nhöõng nghi vaán vaø nhöõng return: Laøm vieäc lôïi ích cho ngöôøi maø chaúng caâu hoûi cuûa moät ngöôøi sô cô töôûng töôïng naøo ñoù. caàn traû ôn. Sö bao goàm luoân caû nhöõng töï truyeän veà vieäc taàm Benefit pertaining to the present life: Dittha- caàu giaùc ngoä cuûa chính mình. Sö cuõng giaûi thích dhamma-vedaniya-kamma (p)—Karma rippening caùch thieàn toïa cuûa mình, phaân bieät vôùi nhöõng hình in this life time—Hieän nghieäp—Nghieäp coù quaû thöùc thieàn ñònh khaùc, vaø Sö môøi goïi chö Taêng Ni ngay trong kieáp naøy—Immediately effective cuõng nhö cö só taïi gia ñoàng tu taäp gioáng nhau. Ñaïo karma. Nguyeân bieän luaän raèng thieàn toïa (Zazen) khoâng Benefits in the present life from serving phaûi laø moät loái thieàn ñònh khaùc, maø töï noù laø giaùc Buddha: Hieän Sinh Lôïi Ích—Nhöõng lôïi ích hieän ngoä. Sö trình baøy thieàn toïa nhö laø caùch tu taäp ñôøi trong vieäc cuùng döôøng chö Phaät. nguyeân thuûy cuûa ñöùc Phaät vaø chö toå. Chaùnh Phaùp Benefits to self and others: Kieâm Lôïi—Töï Lôïi Nhaõn Taïng ñöôïc hai hoïc giaû Abe vaø Waddell dòch Lôïi Tha—Laøm lôïi ích cho mình vaø cho ngöôøi. sang Anh ngöõ—See Chaùnh Phaùp Nhaõn Taïng. Benefits for those who sculpt or paint an image Benefactor: Danapati (skt)—Almsgiver—Lord of of Earth Store Bodhisattva: Lôïi Ích Cho Nhöõng charity—Patron of Buddhism—Ñaøn chuû (thí chuû). Ai Toâ Veõ Hay Taïc Töôïng Thôø Ngaøi Ñòa Taïng Boà Benefactor of Buddhism: Chuùng Höïu—Vò hoä Taùt. phaùp—Protector of Buddhism. Benefitting mind: Ích Taâm (taâm lôïi tha). Beneficial (a): Coù lôïi. Benefitting both oneself and others: Loaïi ngöôøi Beneficial action: Artha-carya (skt)—Lôïi Haønh haønh töï lôïi vaø haønh tha lôïi —Here a man who Nhieáp—Useful conduct, or useful deeds— works for one’s own good as well as for the good Conduct profitable to others—Beneficial conduct of others. It is he who strives for the abolition of which helps others love and receive the truth— evil houghts from mind and at the same time help Lôïi Haønh Nhieáp hay khôûi thieän haønh veà thaân khaåu others to be good—Ñaây laø loaïi ngöôøi phaán ñaáu yù ñeå laøm lôïi cho ngöôøi khaùc ñeå hoï nhieáp thuï chaân loaïi boû nhöõng tö töôûng xaáu trong taâm mình, ñoàng lyù—See Töù Nhieáp Phaùp. thôøi giuùp ngöôøi khaùc laøm ñieàu thieän. Beneficial advice: Lôøi khuyeân boå ích. Benefitting neither oneself nor for others: Beneficial concord: See Lôïi Hoøa Ñoàng Quaân. Here a man who works neither for his own good Beneficial services: Nhieâu ích haïnh—See Thaäp nor for the good of others. It is he who neither Haïnh Boà Taùt. strives for the abolition of his own weaknesses, Benefit: Lôïi ích. nor does he encourage others to abolish others Benefit (v) all beings:

See Lôïi Sanh. weaknesses, nor does he do any service to Benefit beings with the power of unfailing others—Loaïi ngöôøi khoâng haønh töï lôïi, maø cuõng progress: See Lôïi Laïc Tinh Taán. khoâng haønh tha lôïi. Ñaây laø loaïi ngöôøi khoâng ñaáu Benefits of the Buddha's teachings surely tranh ñeå loaïi boû nhöôïc ñieåm cuûa chính mình, cuõng gained by all sentient beings: Boà Taùt quaùn saùt chaúng khuyeán khích ngöôøi khaùc loaïi boû nhöôïc thaáy taát caû chuùng sanh ñöôïc Phaät giaùo hoùa ñeàu ñieåm, cuõng khoâng phuïc vuï ngöôøi khaùc. chaéc ñöôïc lôïi ích. Benefiting oneself: Töï lôïi—Benefiting oneself Benefits of Buddhism: Benefits of the dharma—(Hinayan seeks only one's own benefit)—Tröôøng The blessing of Buddhism—Phaùp Lôïi (phuùc lôïi phaùi Tieåu Thöøa chæ mong caàu tìm lôïi ích cho chính maø Phaät phaùp mang laïi cho chuùng sanh). mình. Benefits of the dharma: Phaùp Lôïi. Benefitting oneself and benefititng others: Töï Benefit men and devas: Lôïi laïc nhaân thieân. Lôïi Lôïi Tha. Benefits to be obtained: Adiya (p)—Thaâu Nhieáp Benefitting oneself, but not others: Loaïi ngöôøi Phuùc Lôïi—Phuùc lôïi ñöôïc höôûng. haønh töï lôïi, khoâng haønh tha lôïi—Here a man who Benefit (v) other living beings: Laøm lôïi ích cho works for his own good, but not for the good of chuùng sanh khaùc. others. It is he who strives for the

abolition of greed, hatred and delusion in himself, Benevolent king sutra: Karunikaraja-Prajna- but does not encourage others to abolish greed, paramita-Sutra (skt)—Kinh Nhôn Vöông Baùt Nhaõ hatred and delusion, nor does he do anything for Ba La Maät—See Kinh Nhaân Vöông. the welfare of others—Ñaây laø loaïi ngöôøi chæ phaán Bengale: The present site of Bengale—Vò trí ñaáu loaïi boû tham, saân si cho chính mình, maø ngaøy nay thuoäc vuøng Baêng Gan (xöù Bangladesh). khoâng khuyeán khích ngöôøi khaùc loaïi boû tham saân Benna (jap): Sö Tònh A (1162-1238) cuûa Phaät si, cuõng khoâng laøm gì phuùc lôïi cho ngöôøi khaùc. giaùo Nhaät Baûn. Benefitting others: Parahita (skt)—Bodhisattva Bennen Zen master (jap): Name of a Japanese seeks both one's own benefit and that of others, or Zen master of the Rinzai school—Sö Bieän Vieân personal improvement for the improvement of cuûa Phaät giaùo Nhaät Baûn (1202-1280), thuoäc toâng others—Boà Taùt mong caàu töï lôïi vaø lôïi tha—See Laâm Teá—See Thaùnh Nhaát Quoác Sö. Lôïi Tha. Benzaiten (jap): Sarasvati-devi (skt)—Dieäu AÂm Benefitting others, but not for oneself: Loaïi Thieân Nöõ—Wonderful Sound Goddess—Dieäu AÂm ngöôøi haønh tha lôïi, khoâng haønh töï lôïi—Here a Nhaïc Thieân Nöõ. man who works for the good of others, but not for Be ordained: Ñöôïc gia nhaäp giaùo ñoaøn. his own good. It is he who encourages others to Bequeath (v): Ñeå laïi. abolish human weaknesses and do some services Beseech (v): Caàu khaån—Caàu xin. to them, but does not strive for the abolition of his Beseech someone to do something: Caàu xin ai own—Ñaây laø loaïi ngöôøi chæ khuyeán khích ngöôøi laøm vieäc gì. khaùc loaïi boû nhöôïc ñieåm vaø phuïc vuï hoï, nhöng Beseeching all Tathagatas to rain down the khoâng töï ñaáu tranh ñeå loaïi boû nhöôïc ñieåm cuûa saving law: Caàn Giaûng—See Cöûu Phöông Tieän. chính mình (naêng thuyeát baát naêng haønh). Besmirch one's name: Laøm oâ danh. Benefitting others without hope of return: Laøm Best: Toát ñeïp nhaát. lôïi cho keû khaùc maø khoâng

mong ñeàn ñaùp. Best medicine in life: Take refuge in the Dharma Ben-Ei (jap): The form of a whip, or the image of as the best medicine in life—Quy y Phaùp thaàn y a whip, symbolizes the Buddha's instruction—See löông döôïc. Tieân AÛnh. Bestow (v): Cuùng döôøng—To present or to give a Ben'en (jap): Enni Ben'en or Enju Ben'en—See gift—To offer—To endow. Thaùnh Nhaát Quoác Sö. Bestow a blessing on someone: To bless Benevolence (n): Avyapada (skt)—Benevolent someone—Ban phuùc cho ai. —Clemency—Goodness—Nhaân töø (söï bao dung). Bestow the commandments on a disciple: Phaùt Benevolence is what makes a man a man; giôùi (ban giôùi luaät cho ñeä töû). Phaùt giôùi cho ñeä töû, righteousness is what is in conformity with ñeå hoï laáy ñoù maø tu trì. reason: Loøng nhaân khieán cho con ngöôøi laø con Bestow a favour on someone: Bless someone— ngöôøi; coøn ñaïo nghóa luoân thích hôïp vôùi leõ phaûi Ban phuùc cho ai. (Nhaân giaû nhaân daõ, nghóa giaû nghi daõ). Bestow food: Thí Thöïc—To bestow food on Benevolence towards all living beings with no hungry ghosts: Boá thí thöùc aên cho quyû ñoùi. expectation of reward: Lôïi ích chuùng sanh Bestow an honor on someone: Taëng ai vinh döï. khoâng mong baùo ñaùp. Bestow something on someone: Offer someone Benevolent (a): Nhaân töø—Hieàn haäu—Töø Bi— something—Ban taëng ai caùi gì. Compassion. Bestow the transforming truth: Thí hoùa (ban Benevolent agency: Hoäi töø thieän. cho chaân lyù chuyeån hoaù). Benevolent gods: Thieän Thaàn—Caùc vò thaàn hieàn Bestowal of all acquired merits: Hoài Höôùng— ñöùc. See Nguõ Hoái. Benevolent and Honored One: Nhaân Toân (Ñöùc Bestower (n): Ngöôøi cuùng döôøng—Chö Boà Taùt laø Phaät). nhöõng vò ban taëng cho khaép theá gian nhöõng vieäc Benevolent king: Nhaân vöông—Buddha.

thieän laønh—Bodhisattvas are bestowers of all Bewilderment of mind: Citta-vaikalya (skt)— good things in the world. Taâm hoang mang boái roái. Bestower of fearlessness: Thí Voâ UÙy Giaû—One Bewitch (v): Laøm meâ hoaëc—To fascinate. who give charity of fearlessness. Bewitchment (n): Söï laøm cho meâ hoaëc. Bestowing: Dana (skt)—Almsgiving—Gift— Beyond (prep): ÔÛ beân kia. Giving—Boá thí. Beyond the border of: Vöôït khoûi bieân giôùi cuûa Bestowing of confidence: Abhaya-dana (skt)—(caùi gì ñoù). Charity of fearlessness—Gift of fearlessness—Voâ Beyond compare: Vöôït ra ngoaøi söï so saùnh— uùy thí. Absolute—Absolutely—Outstanding—Special—Bestowing of courage or confidence: Voâ uùy Supreme—See Tuyeät Ñoái. thí—Giving courage to someone—Giving of Beyond comprehension: See Baát Tö Nghì. fearlessness—Abhaya-dana (skt)—Courage Beyond conception: Acintya (skt)—Beyond (unfearful—not dangerous—secure—fearless— thought and words—See Baát Tö Nghì. undaunted—peace—safety—security)-giving— Beyond the condition of thinking: Phi töôûng phi The bestowing of confidence by every true phi töôûng xöù—Vöôït ra ngoaøi voøng suy nghó hay Buddhist, i.e. that none may fear him—Absence khoâng suy nghó—See Cöûu Voâ Vi. or removal of fear—See Tam Boá Thí. Beyond definition: Vöôït ra ngoaøi ñònh nghóa— Bestowing one’s merits on others: Hoài Höôùng The bhutatathata in its inexpressible form. The Taâm—See Thaäp Tröôûng Döôõng Taâm. bhutatathata is beyond definition, and cannot be Bestowing-Opening-Abrogating: The three described in words, in contrast with the periods of Buddha’s teaching in the

Lotus Sutra— bhutatathata in its expressible form (y ngoâ n)—Ly See Thí Khai Pheá. ngoân (khoâng theå dieãn taû ñöôïc baèng lôøi, ngöôïc laïi Betik (skt): Phaùt Ñòa—Name of a small country vôùi Y ngoân laø chaân nhö coù theå dieãn taû ñöôïc). in North India at the time when Hsuan-Tsang Beyond description: Thaéng Nghóa—Which visited the Western countries, around 627 A.D.— surpasses mere earthly ideas; superlative; Teân cuûa moät xöù nhoû ôû vuøng Baéc AÁn trong thôøi inscrutable—Khoâng theå giaûi thích baèng lôøi hay Ngaøi Huyeàn Trang haønh höông caùc xöù Taây Vöïc, ñoái laïi vôùi lôøi cuûa theá tuïc maø goïi laø thaéng nghóa khoaûng naêm 627 sau Taây lòch. (dieäu lyù saâu xa vöôït hôn haún lyù thôøi gian theá tuïc). Betray (v): Phaûn boäi. Beyond the grave: Beân kia naám moà (beân kia theá Betrayal (n): Söï phaûn boäi. giôùi). Betrayer (n): Keû phaûn boäi. Beyond human beings' power to change: Vöôït Betsuden (jap): Separately handed down—See ra ngoaøi söùc thay ñoåi cuûa con ngöôøi. Bieät Truyeàn and Giaùo Ngoaïi Bieät Truyeàn. Beyond language: Vöôït ra khoûi ngoân töø. Betsugo (jap): Literally, the word means "to offer Beyond laying hold of: Baát khaû ñaéc. a different response" or to provide an alternative Beyond learning stage: Voâ hoïc—No more answer that a Zen master provides for a koan— learning or striving for religious achievement is Thuaät ngöõ Nhaät Baûn coù nghóa ñen laø "ñöa ra moät needed when one reaches this stage. caâu traû lôøi khaùc" hay vò Thieàn sö cung caáp moät Beyond mentation things: Nhöõng ñieàu khoâng theå caâu traû lôøi khaùc cho coâng aùn—See Offer a nghó baøn (baát khaû tö nghì). different response. Beyond one's strength: Quaù söùc. Bettoshiki (jap): Office of temple head—Vaên Beyond the realm of infinite space phoøng cuûa thaày truï trì trong töï vieän. Bodhisattva: Gagananta-vikrama (skt)—Khoâng Between slack and taut: See Khoâng Caêng Voâ Bieân Xöù Vieät Boà Taùt. Khoâng Chuøng. Beyond speaking: Fugon (jap)—Baát Ngoân— Bewildered: Boái roái—Disconcert—Teaching that does not establish words and Embarrassed—Abashed. letters—Unspoken teachings—See Baát Laäp Vaên Bewilderment: Hoang mang boái roái. Töï.

Beyond study: Asaika (skt)—No longer 2) Baùt Ñaø La Tyø Ha La—Name of a famous learning—Beyond study—Beyond learning stage vihara in North India at the time when refers to the stage of Arhatship—See Voâ Hoïc. Hsuan-Tsang visited the Western countries, Beyond the supramundane: Xuaát Xuaát Theá around 627 A.D.—Teân cuûa moät xöù nhoû ôû Gian—Vöôït ra ngoaøi caùi xuaát theá gian (coøn cao vuøng Baéc AÁn trong thôøi Ngaøi Huyeàn Trang hôn caùi xuaát theá gian). haønh höông caùc xöù Taây Vöïc, khoaûng naêm 627 Beyond thought or description: Beyond sau Taây lòch. conception—Beyond thought or discussion— Bhadra-bhiksu (skt): Thieän Tyø Kheo—See Baït Beyond thought and words—Inconceivable—See Ñaø La. Baát Khaû Tö Nghì. Bhadra-caripranidhana (skt): Phoå Hieàn Haïnh Beyond thought or non thought: Phi Töôûng Phi Nguyeän Taùn (baøi taùn veà möôøi haïnh nguyeän cuûa Phi Töôûng—The fourth formless realms—Chuùng Boà Taùt Phoå Hieàn)—Praise on Bodhisattva sanh höõu töôûng voâ töôûng xöù —See Cöûu Höõu. Samantabhadra's ten vows—See Thaäp Haïnh Beyond thought or word: Acintya (skt)—Beyond Nguyeän

Phoå Hieàn. conception—See Baát Khaû Tö Nghì. Bhadradatta (skt): Baït Ñeà Ñaït Ña—Teân cuûa moät Beyul (tib): Also called Payul or dPal yul, one of vò vua AÁn Ñoä—Name of an Indian king. the major monasteries of the Nyingmapa order of Bhadrakalpa (skt): Bhadda-kappa (p)—Ba Ñaø Tibetan Buddhism, located in Khams and founded Kieáp—Nhôn Hieàn kieáp—Thieän Kieáp—The age in in the seventeenth century by Rikdzin Gunsang which we are living now—Good Kalpa—Lucky Sherap—Cuõng coøn ñöôïc goïi laø Payul or dPal yul, kalpa—The present kalpa—The present period— moät trong nhöõng töï vieän chính cuûa tröôøng phaùi See Hieàn Kieáp. Nyingmapa cuûa Phaät giaùo Taây Taïng, toïa laïc taïi Bhadrakalpa sutra (skt): Bhadra-kalpika-sutra tænh Khams vaø ñöôïc Rikdzin Gunsang Sherap xaây (skt)—Sutra of the Lucky Kalpa—Kinh Hieàn Kieáp döïng vaøo theá kyû thöù 17. (Kyû nguyeân haïnh phuùc)—See Hieàn Kieáp Kinh. Bhadanta (skt): Baø Ñaøn Ñaø. Bhadrakalpa-vadana (skt): Sutra of the lucky 1) Great virtue: Ñaïi Ñöùc—Blessed, of great kalpa—See Hieàn Kieáp Thí Duï Kinh. virtue—Most virtuous—Praised worthy. Bhadra-kalpika (skt): Hieàn Kieáp. 2) A term of respect for a Buddha, or for monks: Bhadra-kalpika-samadhi-sutra (skt): Sutra of Moät töø toân kính ñeå goïi Ñöùc Phaät hay caùc vò the samadhi of Lucky Kalpa—Hieàn Kieáp Tam sö. Muoäi Kinh. Bhadda (skt): See Baït Ñaø Nöõ. Bhadra-kalpika-sutra (skt): Sutra of the Lucky Bhaddakaccana-bimba-rahulamata (p): See Kalpa—Sutra of the Fortunate Age—Kinh Hieàn Yasodhara. Kieáp (Kyû nguyeân haïnh phuùc)—See Hieàn Kieáp Bhadda-kappa (p): See Bhadra-kalpa. Kinh. Bhaddekaratta-suttam (p): Sutra on an Bhadra-kumbha (skt): Auspicious jar—Magic auspicious day—See Kinh Nhaát Daï Hieàn Giaû. bottle—See Hieàn Bình. Bhaddiya (skt): Bhadrika—Baït Ñeà Leâ Ca—Baø Bhadrapada (skt): The sixth Indian month: Baït Ñeà—Baø Ñeà Lôïi Ca—One of the first five Naïi La Baø Naõ (thaùng thöù saùu beân AÁn Ñoä)— disciples of Sakyamuni, said to be a son of king Bhadrapala Bodhisattva: Hieàn Hoä Boà Taùt. Amrtodana (also father of Anuruddha)—Moät Bhadrapadamasa (skt): Prausthapada (skt)— trong naêm Tyø Kheo ñeä töû ñaàu tieân cuûa Ñöùc Phaät Between the months of August and September—Thích Ca Maâu Ni, ngöôøi ta noùi oâng laø con cuûa vua Baø Naïi La Baø Naïi Ma Taåy—See Thaäp Nhò Cam Loä Vöông (cuõng laø cha cuûa A Naäu Laâu Ñaø). Nguyeät. Bhadra (skt): Bhadda (p). Bhadrapala (skt): Baït Pha—See Hieàn Hoä. 1) August—Auspicious—Beautiful—Blessed— Bhadrapala-bodhisattva (skt): Hieàn Hoä Boà Dear—Excellent—Fair—Fortunate—Good— Taùt—See Hieàn Hoä. Hieàn.

Bhadrapala-bodhisattva-sutra (skt): Sutra Bhaichadjyaradja-Samudgata: Döôïc Thöôïng Boà composed by Bhadrapala Bodhisattva—Kinh Hieàn Taùt. Hoä Boà Taùt. Bhaichajya-Guru-Buddha: Bhaishajya-Guru- Bhadrapala and Sixteen Bodhisattvas Go In to Buddha—See Döôïc Sö Phaät. Bathe: Coâng AÙn Khai Só Nhaäp Duïc—See Baït Ñaø Bhairava (skt): See Boäi La Phöôïc. Baø La Döõ Thaäp Luïc Boà Taùt Nhaäp Duïc. Bhaisajya (skt): Döôïc—Thuoác—Medicine. Bhadraruci (skt): Baït La Laâu Chi—See Hieàn AÙi. Bhaisajya Buddha (skt): Yakushi-Nyorai (jap)— Bhadrayanika (skt): See Bhadrayaniya (skt). Döôïc vöông Phaät. Bhadrayaniya (skt): Bhadrayanika (skt)—Hieàn Bhaisajyaguru: The Buddha of Medicine—The Truï Boä. Healing

Master—See Döôïc Sö Phaät. Bhadrika (skt): Baït Ñeà—See Naêm Ñeä Töû Ñaàu Bhaishajya-Guru-Buddha: Doctor of Medicine— Tieân Cuûa Ñöùc Phaät. Medicine Buddha, reigns over an Eastern Bhaga (skt): Baø Giaø—Moät phaàn hay moät phaân Paradise—See Döôïc Sö Phaät. chi—A portion, division, fraction. Bhaishajya-Guru's Twelve Vows: Döôïc Sö Thaäp Bhagai (skt): See Boät Giaø Di. Nhò Nguyeän. Bhagava (skt): Lokajyestha (skt)—World Most Bhaishajya-Guru-vaidurya-prabhasa (skt): The Venerable or Lokanatha—Lord of worlds— Buddha of Medicine—Döôïc sôn Phaät—Döôïc Sö World's Honored One—Toân hieäu cuûa Ñöùc Phaät, Phaät—Beà Saùt Xaõ Luõ Loâ—Döôïc Sö Löu Ly Quang vò coù ñuû muoân ñöùc ñöôïc theá gian toân troïng—See Nhö Lai—Ñaïi Y Vöông Phaät—Y Vöông Thieän Theá Toân and Thaäp Hieäu. Theä. Bhagava-dharma (skt): Ca Phaïn Ñaït Ma—See Bhaishaya-guru-vaiduryaprabhasa-purvapra- Giaø Phaïm Ñaït Ma. nidhana-visesavistara (skt): The Medicine Bhagavad-gita (skt): The Lord's Song—Chí Toân Buddha Sutra—See Kinh Döôïc Sö Löu Ly Quang Ca—A complete treatise on spiritual development Baûn Nguyeän Coâng Ñöùc. along the lines of Karma Yoga, the way of Right Bhaishajyaraja Bodhisattva: Bodhisattva of Action. Healing—See Döôïc Vöông Boà Taùt. Bhagavad-ratnaguna-sancaya-gathana- Bhaishajyaraja-samudgata (skt): Döôïc mapajika (skt): Baït Giaø Phaïm Coâng Ñöùc Baûo Taäp Thöôïng—Bodhisattva of healing—See Döôïc Tuïng Naïn Thích Ngöõ—Luaän veà nhöõng coâng ñöùc Vöông Boà Taùt. khoù tu taäp quí baùu cuûa baäc Voâ Thöôïng. Bhaishajya Samudgata Bodhisattva (skt): Döôïc Bhagavan (skt): Buddha—Blessed One—Exalted Thöôïng Boà Taùt—Bhaisajyaraja-samudgata. One—Holy One—Noble One—World-Honored Bhaishajya Samudgata Bodhisattva sutra (skt): One—See Theá Toân. Kinh Döôïc Thöôïng Boà Taùt—Sutra on Bhagavat (skt): Bhagavan (skt)—Bhagavant Bhaisajyaraja-samudgata. (skt)—Baït Daø Phaïm—The Holy Lord—The Bhaja (skt): Name of a Buddhist place, where Blessed One—See Theá Toân. excavators found the earliest Caitya hall, dating Bhagavati (skt): Baäc Baït Giaø Phaïm (nöõ)— from the second century B.C.—Teân cuûa moät ñòa Blessed One (lady). danh Phaät giaùo. Nôi ñaây ngöôøi ta tìm thaáy moät ñaïi Bhagu (p): Baø Cöõu—Name of a brahman saûnh Thaùnh ñieän ñaàu tieân coù nieân ñaïi töø theá kyû thöù hermit—Teân cuûa moät aån só Baø la moân. hai tröôùc Taây Lòch. Bhaichad (skt): Bhaisajya (p & skt)—Medicine Bhakta (skt): One who aspires to God through —Beä saùi (döôïc). love and surrender to God—Ngöôøi suøng kính Bhaichadjyaguru: Bhaisajya-guru (skt)— thöôïng ñeá. Bhaishajya-Guru-Buddha—Döôïc Sö Löu Ly Bhakti (skt): See Ngöôøi Suøng Kính Thöôïng Ñeá. Quang Phaät—See Döôïc Sö Phaät. Bhakti-marga (skt): Path of worshipping a Bhaichadjyaradja: Döôïc Vöông Boà Taùt. God—Qui Ngöôõng Ñaïo. Bhakti-sutra (skt): See Kinh Quy Ngöôõng.

Bhakti-yoga (skt): Path of sincere practicing of Bhauma (skt): Living on earth—Ñòa cö. yoga—Qui Ngöôõng Du Giaø. Bhava (skt): Becoming—Being—Continuity— Bhallika (skt): Name of an old city in India: Ba ly, Coming into existence—Existence—Existing—teân cuûa moät ñoâ thò coå ôû AÁn Ñoä—Name of the The process of becoming—See Höõu. seventh disciple of the Buddha: Baït Leâ Ca—Teân Bhavabhava (skt): Höõu

Voâ—Höõu vaø phi höõu— cuûa vò ñeä töû thöù baûy cuûa ñöùc Phaät. Being and non-being. Bhalluka (skt): Ba Lôïi—Name of a city in North Bhava-cakra (skt): Bhava-cakka (p)—Cycle of India at the time when Hsuan-Tsang visited the birth and death—Worldly wheel—See Höõu Luaân. Western countries, around 627 A.D.—Teân cuûa Bhava-chakra (skt): See Bhava-cakra. moät thaønh phoá ôû vuøng Baéc AÁn trong thôøi Ngaøi Bhavana (skt & p): Söï haønh taäp thieàn Quaùn— Huyeàn Trang haønh höông caùc xöù Taây Vöïc, khoaûng Mental culture—Mental development—naêm 627 sau Taây lòch. Meditation or mind development—Tu Taäp Thieàn Bhandanta (skt): Daitoku (jap)—Most virtuous— Quaùn. Reverend, a title of honour applied to monks— Bhavana-heya (skt): Tu Sôû Ñoaïn—To cut off Venerable—Ñaïi Ñöùc. illusion in practice or performance—Qua thöïc taäp Bhanga (skt): Baø Nga—Phaù vôõ—Breaking. caét ñöùt moïi aûo aûnh. Bhante (p): Ngaøi Thöôïng Toïa (tieáng goïi toân Bhavana-heya-karma (skt): See Tu Sôû Ñoaïn quyù)—Sir—Venerable Sir. Nghieäp. Bharadvaja (p): Lôïi taùnh—Phaû Lôïi ñoïa. Bhavana-marga (skt): The way of walking or the 1) Keen mind, or clever: Lôïi caên hay thoâng way of cultivation—See Tu Ñaïo. Bhavanamaya- minh. panna (p): Bhavanamayo-prajna (skt)—Tu hueä— 2) Descendant of the ancient sage Bharadvaja, Tu sanh tueä—Attaining moral wisdom from interpreted as one of the six Brahmin practice of abstract meditation—Attaining wisdom surnames: Coøn goïi laø Phaû La Traù, doøng doõi based on mental development—Ñaït ñöôïc tu hueä cuûa moät trong saùu hoï Baø La Moân. qua tu haønh phaùt trieån taâm linh. 3) Name of a farmer in Northern India at the Bhavanamaya punna kiriya vatthu (p): The time of the Buddha: Teân cuûa moät noâng gia merit of meditation—Tu haønh phöôùc nghieäp söï. Phaû Lôïi Ñoïa trong thôøi Ñöùc Phaät coøn taïi Bhavanamayo-prajna (skt): Tu Hueä—Trí hueä ñaït theá—See Kasibharadvaja. ñöôïc do söï tu taäp tónh löï —Wisdom gained from 4) AÅn Só Baït La Ñaø Thaåm Xa: Name of one of practicing of meditation. one hundred Pratyeka-buddhas who lived a Bhavanga (p & skt): Tieàm thöùc—See Höõu Phaàn. long time on Mount Isigili—Teân cuûa moät Bhavanirodha (skt): Extinction of life and death trong moät traêm vò Phaät ñoäc giaùc ñaõ soáng moät cycle—Extinction of the process of existence— thôøi gian daøi treân nuùi Isigili. Chaám döùt tieán trình luaân hoài sanh töû (hieän höõu). Bhargava (skt): Baït Caø Ba—See Baït Giaø Baø. Bhavanta (skt): Bhadanta (p)—Reverand Sir— Bharnaua: Baïc giaø tieân. Venerable Sir—Ñaïi Ñöùc. Bharukaccha (skt): Baït Loäc Yeát Thieáp Baø Bhavaraga (skt & p): 1) The desire for Quoác—See Baït Loäc Yeát Coâ Baø Quoác. existence, which is the cause of existence: Höõu Bhasa (skt): Phaïm Baùi—Duøng moät khuùc keä ñeå taùn Tham, tham duïc hieän höõu; 2) Craving for thaùn ñöùc Phaät—Using a verse to praise the becoming, the underlying tendency to lust for Buddha. existence (becoming): Höõu Tham Tuøy Mieân; 3) Bhaskara (skt): Fire, an epithet of the Buddha— Attachment: Luyeán aùi. Hoûa, moät danh hieäu cuûa Ñöùc Phaät. Bhavasattva (skt): Höõu Theå—Söï vaät hay hình Bhasman (skt): Bhasman (skt)—Pamsupatas, or thöùc—Form—Substantial—Thing—Anything of Pasupatas (skt)—See Ñoà Hoâi Ngoaïi Ñaïo. ideal or real form (embodied things, bodies, Bhasmikaroti (skt):

Incinerate—Hoûa thieâu. things, dharmas). Bhattuddsaka (skt): A monastery cook—See Hoûa Ñaàu.

Bhavasava (p): Bhavasrava (skt)—1) Becoming: Bhichmagardjita-ghochas-vararadja: Oai AÂm Höõu; 2) Attachment to Bhava, becoming, rebirth Vöông Phaät. to the world of form and formlessness: Höõu laäu, söï Bhida (skt): Panca-nada (skt)—See Tyø Traø. tham luyeán hieän höõu, taùi sanh vaøo saéc giôùi vaø voâ Bhikkhu (p): Bhiksu (skt)—Tyø kheo—Baät Soâ— saéc giôùi; 3) Desire for continuous existence, the Böùc Soâ—"Tyø" (Bhi) means destroy and "Kheo" love of existence in one of the conditioned (ksu) means passions and delusions. Bhiksu means realms: Höõu laäu, söï ham muoán hieän höõu trong moät one who destroys the passions and delusions. trong nhöõng caûnh giôùi höõu laäu. Bhikkhu who left home and renounced all Bhavasrava (skt): See Bhavasava. possessions in order to follow the way of Buddha Bhavasvabhava (skt): Self-nature, that which and who has become a fully ordained monk. A constitutes the essential nature of a thing—See Bhiksu's life is governed by 250 precepts under Taùnh Töï Taùnh. the most monastic code—Tyø coù nghóa laø phaù, Bhavasavo (p): The corruption of becoming— kheo nghóa laø phieàn naõo. Tyø kheo aùm chæ ngöôøi ñaõ Höõu laäu. phaù tröø duïc voïng phieàn naõo. Ngöôøi thoaùt ly gia Bhavasrava (skt): Bhavasava (p)—Höõu Laäu— ñình, töø boû cuûa caûi vaø soáng tu theo Phaät. Ngöôøi ñaõ Outflow discharge. ñöôïc thoï giôùi ñaøn vaø trì giöõ 250 giôùi cuï tuùc —See Bhava-tanha (p): Bhavatrsna (skt)—Höõu aùi— Cuï Tuùc Giôùi Tyø Kheo. Craving for becoming—Craving for continued Bhikkhu-aparihaniya-sutta (p): Sutra on existence or self-presevation—Ham muoán tieáp conditions for no decline among the monks— tuïc hieän höõu—Luyeán aùi ñôøi soáng. Sutra on no falling away for monks, in the Bhavatrsna (skt): Bhava-tanha (p)—Craving for Anguttara nikaya VII.21—Kinh Taêng Baát Ñoïa existence—Höõu aùi (ham muoán hieän höõu). Laïc, trong Taêng Nhaát A Haøm VII.21. Bhavaviveka (skt): Spokesman of the Bhikkhu-patimokkha (p): See Bhiksu- Madhyamaka (490-570AD), from South India— pratimoksa (skt). See Thanh Bieän. Bhikkhu-samgha (p): Bhiksu-sangha (skt)—The Bhavesana (p): Quests for becoming—Höõu caàu. order of fully ordained monks—Tyø Kheo Chuùng. Bhavet (skt): Xuaát. Bhikkhu-samyutta (p): See Töông Öng Tyø Kheo 1) (v) To exit—To put forth—To go out—To Kinh. come out—To come forth. Bhikkhu-sutta (p): Bhiksu-sutra (skt)—Sutra on 2) (adv) Beyond—Outside this world—Not of Bhikkhu—Kinh Tyø Kheo. this world—Of Nirvana character. Bhikkhuni (p): Bhiksuni (skt)—Bikuni (jap)—Tyø Bhavetabham (p): Phaûi ñöôïc phaùt trieån. kheo ni—A female observer of all the Bhavitam (p): Ñaõ ñöôïc phaùt trieån. commandments—See Tyø Kheo Ni. Bhavitatta (p): Name of one of one hundred Bhikkhuni-samgha (p): Bhiksuni-sangha (skt)—Pratyeka-buddhas who lived for a long period of The order of fully ordained nuns—Tyø Kheo Ni time on Mount Isigili—Teân cuûa moät trong moät Chuùng. traêm vò Phaät ñoäc giaùc soáng moät thôøi gian daøi treân Bhikkhuni-samyutta (p): See Töông Öng Tyø nuùi Isigili. Kheo Ni Kinh. Bhavuppattiyo (p): Töù Khôûi (Töù AÙi Sanh)—Four Bhikkhuni-sutta (p): Bhiksuni-sutra (skt)—Kinh sources of affection for a bhiksu or bhiksuni: food, Tyø Kheo Ni. clothes, bedding, and gifts—Boán thöù laøm

khôûi daäy Bhikshu (skt): See Bhikkhu. aùi duïc cho chö Taêng Ni: aên, maëc, ôû vaø quaø caùp. Bhikshu cloud of Virtue: Tyø Kheo Ñöùc Vaân. Bhavya (490- 570): See Phaân Bieät Minh Boà Taùt. Bhikshuni-khanda (skt): Bhiksu-khanda (skt)— Bhaya (p): Fear—Sôï seät. Ni Kieän Ñoä—A division of Vinaya, containing the Bhayabherava-suttam (p): Sutra on fear and rules for nuns—Moät phaàn trong Töù Phaàn Luaät noùi terror—Kinh sôï haõi vaø khieáp ñaûm. veà luaät cuûa Tyø Kheo Ni. Bhikshuni (skt): Tyø Kheo Ni—See Bhikkhuni.

Bhikshuni order: Giaùo Ñoaøn Tyø Kheo Ni. Bhogasukha (skt & p): Happiness of possession Bhikshu Pars(h)va (skt): Parshwa (skt)—A native of property—See Haïnh Phuùc Coù Ñöôïc Taøi Saûn. of Central India. He is also said to have presided Bhogavati (skt): Wealthy Bodhisattva—See over the Fourth Council, and the tenth patriarch of Phong Taøi Boà Taùt. the Indian Ch'an Sect (Zen Sect)—Laø moät cö daân Bhojaniya (p & skt): Boà Ñeà Ni—Boà Xaø Ni—Ñaïm vuøng Trung AÁn. OÂng laø ngöôøi chuû toïa Ñaïi hoäi kieát Thöïc—Food in Cereals, fish and flesh—Coøn goïi taäp kinh ñieån laàn thöù tö vaø laø toå thöù möôøi cuûa doøng laø Boà Thieän Ni, thöùc aên coù trong nguõ coác, caù vaø Thieàn AÁn Ñoä—See Hieáp Toân Giaû. thòt. Bhiksu (skt): See Bhikkhu. Bhramara (skt): Baït La Ma La—Moät loaïi ong Bhiksuni (skt): Tyø Kheo Ni—See Bhikkhuni. ñen—A kind of black bee. Bhiksuni-sangha (skt): Order of Buddhist Nuns— Bhramaragiri (skt): A monastery built by Ni Ñoaøn (Giaùo Ñoaøn Ni)—Bhiksuni Order. Sadvaha for Nagarjuna on the mountain of Bhiksuni-sila: Giôùi tyø kheo ni. Bhramaragiri, 300 miles south-west of Kosala— Bhiksuni-skanhaka (skt): Ni Kieàn Ñoä—A Töï vieän maø Sadvaha ñaõ xaây cho ngaøi Long Thoï, chapter of the moral rules of nuns—Moät chöông naèm treân ñænh nuùi Bhramaragiri, khoaûng 300 daëm veà luaät cuûa Tyø Kheo Ni—Complete moral veà phía taây nam Kosala. precepts for nuns in Mendicant school and Bhranta (skt): Meâ giaû hay ngöôøi meâ muoäi—The Vinaya. confused. Bhiksuni-vibhanga (skt): Maha-vibhanga (skt)— Bhranti (skt): Voïng phaùp—Meâ laàm hay sai laàm— Tyø Kheo Ni Phaàn—Ñaïi Boä Phaân Tích— Error. Disciplinary code for bhiksuni—Tyø kheo ni phaàn Bhrauti (skt): Maya (skt)—Meâ muoäi—Deluded— (luaät daønh cho tyø kheo ni). Misleading ideas—Confuse—Delusion—Illusion. Bhiksu-pratimoksa (skt): Bhikkhu-patimokkha Bhrukuti (skt): Tyø Caâu Tri—Tyø Caâu Chæ— (p)—Tyø Kheo Giôùi Boån—Ba La Ñeà Moäc Xoa— Knitted brow, one of the forms of Kuan-Yin— Disciplinary code—Code of monk's rules—Giôùi Chaân maøy ñan laïi vôùi nhau, moät trong nhöõng hình luaät—Precepts—Bieät giaûi thoaùt giôùi—See Giôùi thöùc cuûa Quaùn Theá AÂm. Boån. Bhuma (skt): Living on earth—Ñòa cö. Bhiksu Precepts: There are 250 commandments Bhumi (skt & p): Place—Situation—Spiritual for Bhiksu and 348 for Bhiksuni—250 giôùi Tyø rank—Stage—Position, or character attained by a Kheo vaø 348 giôùi Tyø Kheo Ni. Bodhisattva—Sanskrit term referring to stages of Bhiksu-sangha (skt): Order of Buddhist Monks— development of a Bodhisattva. Each succeeding Taêng Ñoaøn (Giaùo Ñoaøn Taêng). level represents a further stage of spiritual Bhiksu-Sila (skt): Giôùi Tyø kheo. accomplishment and is accompanied by Bhiksu-vibhanga (skt): Disciplinary code for progressively greater power and

wisdom—Thuaät monks—Ñaïi Phaàn—Tyø kheo phaàn (luaät daønh cho ngöõ Baéc Phaïn duøng ñeå chæ nhöõng giai ñoaïn phaùt tyø kheo). trieån cuûa moät vò Boà Taùt. Moãi giai ñoaïn keá tieáp Bhima (skt): See Tyø Ma. tieâu bieåu cho moät möùc ñoä tieán xa hôn trong vieäc Bhiru (skt): Tröø Hoaïn—Elimination of calamity—thaønh töïu taâm linh ñi keøm vôùi söï tieán boä veà trí tueä. Elimination of misfortune. Bhumi-avacara-deva (skt): Ñòa Cö Thieân— Bhisakka (p): Thaày thuoác—Löông y— Indra's heaven on the top of Sumeru, and below Physician—Doctor. the heaven in space—Trôøi Ñeá Thích ôû treân ñænh Bhisakko (p): The peerless physician. nuùi Tu Di, nhöng naèm beân döôùi Khoâng Cö Thieân. Bhisma-garjita-ghosa-svara-raja (skt): The king Bhumija-sutta (p): See Kinh Phuø Di. with the awe-inspiring voice—See Uy AÂm Vöông. Bhumisparsha-mudra (skt): See Thuû AÁn. Bhismagarjitasvara raja (skt): See Khoâng Bhuta (skt): See Boä Ña. Vöông. Bhutabhava (skt): Tatbhava, or Vastu (skt)— True nature or true being—See Chaân Taùnh.

Bhutacitta (skt): Chaân taâm—Real mind— Chaân Nhö Duyeân Khôûi (chaân nhö bò aûnh höôûng Sincere—True character of man—True bôûi ngoaïi caûnh, ñieàu kieän thanh tònh hay baát tònh, disposition of man—True-hearted—True mind— taïo ra chö phaùp). True to one's nature—Chaân taâm. Bhutatathata, like a mirror, independent of all Bhutagama (p): Vegetation—A living plant— beings: Nhö Thöïc Khoâng Kính (Khoâng Chaân Thöïc Vaät. Nhö)—See Töù Kính. Bhutah (skt): Phoù Ña—A sect of asetics who Bhutatathata, like a mirror, is not hindered by smeared themselves with ashes—Moät phaùi khoå objects: Phaùp Xuaát Ly Kính (Theå Chaân Nhö)— haïnh luùc naøo cuõng boâi tro ñaày mình. See Töù Kính. Bhutakoti (skt): Practical—Reality limit—See Bhutatathata, like a mirror, reveals all objects: Thöïc Taïi Teá. Nhaân Huaân Taäp Kính (Baát Khoâng Chaân Nhö)— Bhutamidam (p): Appear—Arise—Come into See Töù Kính. being (existence)—Xuaát hieän—Sinh khôûi—Trôû Bhutatathata, like a mirror, serves all beings: thaønh hieän thöïc. Duyeân Huaân Taäp Kính (Duïng Chaân Nhö)—See Bhutamidam-sutta (p): Sutra on coming into Töù Kính. being (existence)—Sutra on this has come into Bhutatathata-mind: Taâm Löôïng Chaân Chính being (existence)—Kinh Sinh khôûi (kinh noùi veà söï Nhö Lai—Which rests in no place—Taâm löôïng trôû thaønh hieän höõu). chaân chính cuûa Nhö Lai xa lìa moïi naêng duyeân, sôû Bhutata (skt): Reality—True character of duyeân maø truï nôi voâ taâm. reality—True reality—True suchness—Chaân Bhutathatata as neither good nor evil: Voâ kyù Nhö—In the Lankavatara Sutra, the Buddha told phaùp chaân nhö—See Tam Chaân Nhö. Mahamati: "Oh Mahamati, what has been Bhutatathata, as neutral: Voâ kyù phaùp chaân realized by me, that is the ever-abiding nature of nhö—See Tam Chaân Nhö. things, suchness, reality, etc."—Phaùp taùnh hay Bhutatathata reality: Chaân Nhö Nhöùt Thöïc— thöïc taùnh. Trong Kinh Laêng Giaø, Ñöùc Phaät noùi: Bhutatathata the only reality, the one bhutatathata "Ñieàu maø ta theå chöùng töùc laø caùi baûn chaát thöôøng reality—Chaân nhö laø chaân lyù duy nhaát. truï cuûa caùc söï vaät, hay nhö nhö, hay thöïc taùnh." Bhutatathata in the relative conditions: The Bhutatathata (skt): Thieân chaân—The suchness of bhutatathata in the phenomenal

conditions—See existence—See Chaân Nhö. Tuøy Duyeân Chaân Nhö. Bhutatathata, the absolute as it exists in itself: Bhutatathata of unreality: Phaùp Khoâng Chaân See Phi An Laäp Ñeá. Nhö—The Bhutatathata as understood when this Bhutatathata as contaminated and as pure: non-individuality or unreality of things is Nhieãm Tònh Chaân Nhö—The bhutatathata as perceived—Chaân nhö ñöôïc hieåu nhö voâ ngaõ vaø voâ contaminated in phenomena and as pure being— töôùng cuûa vaïn höõu. Chaân nhö goàm hai thöù nhieãm tröôïc chaân nhö vaø Bhutatathata wisdom: Bhutatathata (skt)— thanh tònh chaân nhö. Tathata (skt)—Chaân nhö—Absolute wisdom. Bhutatathata is devoid of all impurity: Nhö thöïc Bhutatathata without anything that can be khoâng—Trong theå chaân nhö khoâng voïng nhieãm. called a nature for comparison: Voâ taùnh chaân Bhutatathata, as evil: Baát thieän phaùp chaân nhö—nhö—See Tam Chaân Nhö. See Tam Chaân Nhö. Bhutatathata without creation: Voâ sanh chaân Bhutatathata is full of merit or achievement: nhö—See Tam Chaân Nhö. Nhö thöïc baát khoâng—Trong theå chaân nhö ñaõ coù Bhutatathata without form: Voâ töôùng chaân nhö, ñuû taát caû coâng ñöùc voâ laäu. chaân Nhö khoâng coù hình töôùng—Markless Bhutatathata, as good: Thieän phaùp chaân nhö— thusness—See Tam Chaân Nhö. See Tam Chaân Nhö. Bhutatathata-yana (skt): Nhö Lai Thöøa—All Bhutatathata influenced by environment: phenomena are of the same essence as the Absolute in its causative or relative condition, or noumena—See Phaùp Taùnh Toâng. pure and impure conditions, produces all things—

Bhutavadi (skt): Thaät Ngöõ—Thöïc Ngöõ—True or Big bell: Ñaïi hoàng chung. reliable words—Words corresponding to reality— Big days of the year in Buddhism tradition: See Lôøi noùi ñuùng vôùi söï thaät cuûa Ñöùc Phaät vaø caùc baäc Tam Nguyeân. tu haønh—Lôøi noùi töông xöùng vôùi söï thöïc, hay Big Ear Tripitaka: Daini-Sanzo (jap)—Ñaïi Nhó haønh ñoäng töông xöùng vôùi lôøi noùi. Tam Taïng—Great Ear Tripitaka—See Ñaïi Nhó Bhutida-mara-tantra (skt): Vajrapani-mara- Taâm Thoâng. tantra (skt)—Tantra on holder (protector) of the Big earnings, big spendings: Boäi nhaäp boäi xuaát vajra who is able to subdue all demons—Kim (vaøo nhieàu thì ra cuõng nhieàu)—Big takings, big Cang Thuû Haøng Ma Chuù (Kim Cang Thuû Haøng spendings. Phuïc Boä Ñaïi Giaùo Vöông kinh). Big fish swallow small fish and small fish Bi (jap): Ghrana (skt)—Nose—Smelling— swallow little prawns: Caù lôùn nuoát caù beù vaø caù beù Perception of odor—Muõi—Khöùu giaùc. thì nuoát toâm teùp hay luùa thoùc (Ñaïi ngö ngaät tieåu Bias (a): Thieân Chaáp—Khoâng khaùch quan—Thieân ngö, tieåu ngö ngaät haø meã). vò. Big mouth with empty phrases of goodwill: Mua Biased views: Bieân kieán—The state of clinging to chuoäc caûm tình baèng saùo ngöõ. one of two extremes in the world of relativity, Big rivers of India: Ñaïi haø ôû AÁn Ñoä—See Baùt such as clinging to permanence, impermanence, Haø. being or non-being, etc.—Traïng thaùi vöôùng maéc Bigamic (a): Laáy hai vôï hoaëc hai choàng. vaøo moät trong hai cöïc ñoan trong theá giôùi Bigamist (n): Ngöôøi laáy hai vôï hoaëc hai choàng. töôngñaõi, chaúng haïn nhö vöôùng maéc vaøo thöôøng Bigamous (a): Coù tính caùch truøng hoân. vaø voâ thöôøng, höõu vaø voâ höõu, vaân vaân. Bigamy (n): Cheá ñoä löôõng theâ hay löôõng phu. Biases: Thaønh kieán. Bigot

(n): Keû cuoàng tín. Biases and prejudices: Thaønh kieán vaø ñònh kieán. Bigoted (a): Cuoàng tín hay tin töôûng moät caùch muø Bible (n): Kinh Thaùnh. quaùng. Biblical (a): Thuoäc veà Kinh Thaùnh. Bigotry (n): Söï tin töôûng muø quaùng. Bich Dong Pagoda: Bich Dong Pagoda is one of Bihiki (jap): Tyû Thöùc—Smell consciousness, one the most ancient pagodas in Vietnam. If Huong of the eight consciousnesses—See Baùt Thöùc. Tich Pagoda is ranked "the first marvellous cave Bija (p & skt): Vija (skt)—Germ—Root power— of the Southern Sky," Bich Dong must be the Seed—Semen—Karma seed residues in the store- second one. The pagoda was built during the Le house consciousness (Alaya-vijnana)—Haït gioáng Dynasty, located in Hoa Lu district, Ninh Binh hay maàm moáng ñöôïc chöùa ñöïng trong reã. Haït province—Chuøa Bích Ñoäng laø moät trong nhöõng gioáng nghieäp ñöôïc chöùa ñöïng trong taøng thöùc— ngoâi chuøa coå nhaát Vieät Nam. Neáu chuøa Höông See Chuûng Töû. Tích ñöôïc xeáp haïng laø "Nam Thieân Ñeä Nhaát Bija-jatani (p): Bhutagama (p)—Thöïc Vaät— Ñoäng" thì Bích Ñoäng phaûi laø "Ñeä Nhò." Chuøa Vegetation—A living plant—Plants. ñöôïc xaây döïng vaøo thôøi nhaø Leâ, toïa laïc treân ñaát Bijaka (skt): Chuûng töû hay haït gioáng—A seed. Hoa Lö thuoäc tænh Ninh Bình. Bija-mantra (skt): Chuûng Töï—Seed syllable— Bid farewell to this world: Töø giaû coõi ñôøi. Thöïc taïi toái thöôïng ñöôïc coâ ñoïng trong moät aâm Bid someone to do something: Tell (ask) thanh bieåu töôïng. someone to do something—Baûo ai laøm vieäc gì. Bija-niyama (p & skt): Physical organic order— Bidatsu (jap): Vua Maãn Ñaït (Nhaät). Traät töï vaät theå höõu cô. Bien-li Wen (jap): Tales of marvelous events, a Bijapura (skt): Bijapuraka (skt)—See Caâu Duyeân genre of Chinese literature used to popularize Quaû. stories from the life of the Buddha and from Biku (jap): Bhiksu (skt)—Tyø kheo—See Bhikkhu. various sutras—Nhöõng caâu chuyeän huyeàn dieäu, Bikuni (jap): Bhiksuni (skt)—Tyø kheo ni—See moät loaïi vaên chöông Trung Hoa ñöôïc duøng ñeå phoå Bhikkhuni. thoâng hoùa nhöõng caâu chuyeän veà cuoäc ñôøi ñöùc Phaät Bilateral (a): Song phöông. ñöôïc ruùt ra töø caùc kinh ñieån.

Billion-World Universe: Tam thieân ñaïi thieân theá Binding three bamboo strings to one's giôùi—Three thousand great chiliocosmos—Three- stomach: Coâng aùn coät ba laït tre vaøo buïng—See Thousand-Great Thousand World. Coå Ñöùc Tam Mieät. Bilocation (n): Thuaät phaân thaân ôû hai nôi cuøng Bindu (tib): Prana (skt)—Breath—Hôi thôû—Khí moät luùc. löïc—Sanh löïc. Bimba (skt): Quaû—Traùi caây (traùi taàn baø). Binzuru (jap): Pindola-Bharadvaja (skt)—See Bimbisara (skt): Bình Sa Vöông—The name of Taân Ñaàu Loâ Phaû La Ñoïa. the king who ruled the ancient kingdom of Biogenesis (n): Sinh Vaät Phaùt Sinh—A theory of Magadha during the Buddha's time—See Taàn Baø beings' rebirth in accordance with their karma. Sa La. Living beings go up or down depending on their Bimbisara and Ajatasatru: Vua Taàn Baø Sa La karma—Thuyeát sinh vaät phaùt sinh, chuû tröông vaø Thaùi töû A Xaø Theá—According to Buddhist toaøn theå vuõ truï khôûi nguyeân khoâng ngöøng taùi taïo, legends, with the scheme and assistance from moïi sinh vaät ñeàu do töø moät loaøi naøo ñoù theo Devadatta, Prince Ajatasatru imprisoned his nghieäp löïc maø trôû thaønh caáp cao hay thaáp hôn. father and usurped the throne—Theo

truyeàn Biographies of Eminent Monks: Gao Seng thuyeát Phaät giaùo, vôùi aâm möu vaø giuùp söùc cuûa Ñeà Zhuan—Stories of Eminent monks—See Cao Baø Ñaït Ña, A Xaø Theá ñaõ haï nguïc vua cha ñeå ñoaït Taêng Truyeän. ngoâi. Biographies of famous pilgrims: See Taây Vöïc Bimbisara and Sakyamuni Buddha (skt): See Caàu Phaùp Cao Taêng Truyeän. Taàn Baø Sa La vaø Ñöùc Thích Ca Maâu Ni. Biographies of Pure Land Sages and Saints: Bi-monthly Fasting (fast): Posadha (skt)— Collection of Lotus Stories—Tònh Ñoä Thaùnh Hieàn Upavasatha (skt)—Uposana (skt)—Uposatha Luïc—Maáy Ñieäu Sen Thanh. (p)—Nurturing or renewal of vows—Bi-monthly Biographies of devout Buddhists: See Cö Só precept recitation—See Boá Taùt. Truyeän. Bi-monthly precept recitation: The bi-monthly Biological causation: Nhaân quaû sinh vaät. reading of the prohibitions for the order and of Bipeds (men): Loaøi hai chaân (con ngöôøi). mutual confession—See Thuyeát Giôùi. Birds and beasts: Caàm thuù. Bind (v): Bandha (skt)—Attachment—Bind Bird which cries of impermanence: See Voâ tightly—Bond—To chain—To enfetter—Tie— Thöôøng Ñieåu. Phöôïc (boù buoäc hay buoäc chaët)—Another name Birds of a feather flock together: Ñoàng thanh for affliction—Teân goïi khaùc cuûa phieàn naõo— töông öùng, ñoàng khí töông caàu (cuøng moät thöù tieáng Afflictions and Attachment. thì ñaùp öùng nhau, cuøng moät khí chaát thì tìm ñeán Bind up (v): Troùi buoäc. nhau). Bind of pleasure: Laïc Tröôùc—The bind of Bird's path: See Ñieåu Ñaïo. pleasure binding to the phenomenal life—Tham Bird in the sky: Gaganacara (skt)—Loaøi chim ñaém chaáp tröôùc vaøo duïc laïc cuûa cuoäc soáng hieän treân trôøi. töôïng. Bird-tracks: See Ñieåu Tích. Binders and robbers: Keát taëc (duïc voïng hay aûo Birth: Uppaøda (p)—Utpaøda (skt)—Chatur-Yoni töôûng)—The passions, or delusion—Nhöõng keû troùi (skt)—Sanh (söï sinh ra hay söï phaùt sinh)— buoäc hay nhöõng teân giaëc, yù noùi duïc voïng vaø phieàn Coming to existence—Rising—See Töù Sanh. naõo. Birth according to species: Tuøy Loaïi Sanh— Bindhu (tib): Tigli (skt)—Psychic energy—Thaàn Sanh ra theo loaøi. löïc—See Sinh Khí. Birth annihilating all states of misery: Dieät tröø Binding: Tuøy thuoäc vaøo. taát caû aùc ñaïo. Binding by afflictions: Phieàn Naõo Heä—Bò phieàn Birth appearing corporeally everywhere in all naõo troùi buoäc. worlds in the ten directions: Khaép hieän thaân nôi Binding and loosing: troùi buoäc vaø thaùo giaûi. thaäp phöông theá giôùi maø sanh.

Births to become a Buddha: Sanh thaønh Phaät. maø sanh. Birth of Blessing Heaven: Coõi Trôøi Phöôùc Sanh. Birth entering contemplative concentration Birth in a body realizing omniscience: Chöùng with great knowledge: Nhaäp ñaïi trí quaùn saùt tam thaân nhöùt thieát chuûng trí maø sanh. muoäi thaân maø sanh. Birth of the Buddha: Phaät Ñaûn Sanh. Birth-existence: Sho-U (jap)—Existence at the Birth cause: Janmahetu (skt)—Sinh Nhaân moment of one's birth—See Sanh Höõu. (nguyeân nhaân cuûa söï sinh). Birth in the final existence, never to be Birth is not clean: Sô sanh baát tònh (Luùc môùi sanh reincarnated: Truï toái haäu höõu, chaúng coøn thoï chaúng saïch). thaân sau maø sanh. Birth coming and gathering innumerable Birth from the egg: Andaja (skt)—Noaõn Sanh. enlightening beings: Chö Boà Taùt ñeán nhoùm hoïp. Birth on the highest level of the highest grade: Birth control: Kieåm soaùt sanh ñeû—

Thöôïng phaåm thöôïng sanh—Reborn in the Contraception. uppermost of the Lotus grade. Births-cum-deaths of hungry ghosts: Cô Khaùt Birth from the moisture: Samsvedaja (skt)— Töû. Moisture sprung—Thaáp Sanh (haøn nhieät hoøa hôïp Birthday verse of Siddharta Gautama: See maø sanh ra)—See Töù Sanh. Tanjoâge. Birth from Queen Maha Maya's side in Birth and death: Utpaøda-nirodha (skt)—Limbini: Giaùng sanh taïi vöôøn Laâm Tì Ni. Samsara—Sanh dieät (sinh ra vaø maát ñi)— Birth of Great Enlightening Beings: Thoï sanh Production and destruction (annihilation)—All life cuûa chö ñaïi Boà Taùt. or phenomena that have birth and death. The state Birth into the heavens of form: Höõu Saéc. of transmigration or samsara, where beings repeat Birth into the heavens of neither thought nor cycles of birth and death according to the law of non-thought: Phi Töôûng Phi Phi Töôûng. karma. The Madhyamika-Sastra believed that all Birth into the heavens of non-form: See Voâ things coming into existence and ceasing to exist, Saéc. past and future, are merely relative terms and not Birth into the heavens of non-thought: See Voâ true in reality—Caùc phaùp höõu vi döïa vaøo nhaân Töôûng. duyeân hoøa hôïp, töø phaùp chöa coù trôû thaønh coù goïi Birth into the heavens of thought: See Höõu laø sanh; döïa vaøo nhaân duyeân maø phaùp ñaõ coù trôû Töôûng. thaønh khoâng goïi laø dieät. Traïng thaùi luaân hoài trong Birth knowing the triple world to be like an ñoù voøng sanh töû tuøy thuoäc nôi nghieäp löïc. Trung illusion: Bieát tam giôùi nhö huyeãn maø sanh. Luaän cho raèng sinh dieät khöù lai, chæ laø nhöõng töø Birth liberating all sentient beings: Giaûi thoaùt ngöõ töông ñoái vaø khoâng thaät (kyø thaät chö phaùp voán taát caû chuùng sanh. laø Nhö Lai Taïng baát sanh baát dieät baát khöù baát Birth from moisture: Samsvedaja (skt)— lai)—See Luaân Hoài. Moisture sprung—Thaáp Sanh—Haøn nhieät hoøa hôïp Birth and death of saints: See Voâ Vi Sanh Töû. sinh—See Töù Sanh. Birth and death as sphere of action: Birth is non-birth: Sinh Töùc Voâ Sinh—Sho-Soku- Bodhisattvas accumulate roots of goodness—Chö Musho (jap)—To be born is not to be born—See Boà Taùt duøng sanh töû laøm choã sôû haønh, vì chöùa Sinh Töùc Voâ Sinh, Voâ Sinh Töùc Sinh. nhoùm thieän caên. Birth Places: Sanh Khôûi, moät trong möôøi hai boä Birth not derived from karma: Karmaprabhava kinh Ñaïi Thöøa—See Thaäp Nhò Ñaïi Thöøa Kinh. (skt)—Baát tuøng nghieäp, khoâng sanh bôûi nghieäp. Birth place of the Buddha: Nôi Ñöùc Phaät ñaûn Birth eclipsing all demons: Che choùi taát caû sanh—At the junction of Kapilavastu and the city chuùng ma. of Devadarsita, there was a forest park called Birth emanating the lights of all Buddhas and Lumbini Park. Queen Maya gave birth to Prince— awakening all sentient beings: Phoùng taát caû Phaät Giöõa ñöôøng töø Ca Tyø La Veä ñeán thaønh Thieân Tí, quang minh khaép giaùc ngoä taát caû thaân chuùng sanh coù khu laâm vieân teân goïi Laâm Tyø Ni, nôi Hoaøng

Haäu Ma Gia ñaõ sinh ra Thaùi Töû Taát Ñaït Ña Kieàu Birth from the womb, from the damp, from an Ñaùp Ma. egg, and from transformation: Birth radiating great networks of light beams Thai, thaáp, noaõn, hoùa—See Töù Sanh. illuminating the whole universe: Phoùng löôùi ñaïi Birth in the world of defilement: Because they quang minh chieáu khaép ñaïi thieân theá giôùi maø sanh. enable all sentient beings to cut off

afflictions— Birth and rebirth: Jati (skt)—The final outcome Sanh vaøo theá giôùi taïp nhieãm vì khieán taát caû chuùng of karma—Sinh vaø taùi sinh (sinh roài taùi sinh cöù sanh döùt phieàn naõo—See Möôøi Cung Ñieän Cuûa tieáp tuïc maõi). Chö Ñaïi Boà Taùt. Birth requital: Consequences associated with the Birthday of an elder monk: See Maãn Kî. causes for a child to be born into a certain family. Biru-Chojo-Gyo (jap): Tyø Lö Ñænh Thöôïng Transgressions and wholesome deeds we perform Haønh—See Treading on Vairocana's head. in this life, we will receive the good or bad results Birushana (jap): Vairocana Buddha (skt)— in the next life—Quaû baùo vaø nhöõng nhaân khieán Vairocana-tathagata (skt)—Tyø Loâ Giaù Na Nhö cho ñöùa treû sanh vaøo moät gia ñình naøo ñoù. Sanh Lai—See Ñaïi Nhaät Nhö Lai and Tyø Loâ Giaù Na baùo laø nhöõng taïo taùc thieän aùc cuûa ñôøi naày seõ coù Phaät. quaû baùo laønh döõ cuûa ñôøi sau—See Sanh Baùo and Bishamon (jap): Vaisravana (sk)—Vessavana Tam Baùo. (p)—Pheä Thaát La Maït Naõ—Tyø Sa Moân Thieân Birth with right awareness and right Vöông—A form of Kuvera, a god of wealth—Ña knowledge, free from delusion: Xa lìa ngu si, Vaên Thieân Vöông (Baéc thieân vöông)—See Töù maø sanh vôùi chaùnh nieäm chaùnh tri. Thieân Vöông. Birth shaking all Buddha-lands: Boà Taùt luùc sanh, Bisma-garjitasvara-raja (skt): The king with the chaán ñoäng taát caû caùc coõi Phaät—When Great awe-inspiring voice—Oai AÂm Vöông Phaät—Uy Enlightening Beings are born, they shake all AÂm Vöông Phaät. Buddha-lands. Bitter pills cure the illness, true words hurt: Birth stories: Jataka (skt & p)—See Stories of Thuoác ñaéng daõ taät (coù theå chöõa khoûi beänh), lôøi the Buddha’s previous lives. thaät maát loøng, hay khoå döôïc lôïi beänh. Birth is suffering: Sanh khoå. Bitter result: Keát quaû ñaéng cay. Birth in the three realms: Tam Giôùi Sanh— Bitter words: Khoå ngoân. Sanh vaøo ba coõi. Bi-Yan-Lu (chi): Pi-Yen-Lu (chi)—Blue Rock Birth by transformation: Aupapaduka (skt)— Collection—See Bích Nham Luïc. Ethereal birth—Bieán hoùa sinh—Birth by Bizuda (jap): Gensha-Shibi (jap)—Ascetic Bei—transformation, not by gestation. Metamorphic Bò Ñaàu Ñaø—See Huyeàn Sa Sö Bò Thieàn Sö. birth such as those of devas, asuras, hungry Bka’ Brgyud: Kagyu—Oral lineage—Oral ghosts, and inhabitants of hells, and the Pure transmission lineage of Tibetan Buddhism—See Lands—Hoùa sinh chöù khoâng phaûi sinh töø trong Toå Truyeàn Phaùi. baøo thai. Hoùa sanh nhö caùc chuùng sanh coõi trôøi, a- Black (a): tu-la, ngaï quyû, ñòa nguïc vaø coõi Cöïc Laïc—See Töù 1) Dark: Obscure—Sombre—Toái taêm. Sanh. 2) Black with wind: Maøu ñen vôùi gioù—See Töù Birth in the Utmost Joy Land: Cöïc Laïc Hoùa Luaân (B). Sanh—Birth in the happy land of Amitabha by Black adder: Haéc Xaø—The black viper, or formation throught the Lotus—Vaõng sanh vaøo coõi venomous snake, i.e. klesa, passion, or illusion— Cöïc Laïc baèng caùch hoùa sanh qua Lieân Hoa. Duïc voïng vaø phieàn naõo ñöôïc ví vôùi con raén ñoäc. Birth and what arises from it: Pravritti or Black-appearance dharma protector: Kalarupa Utpada (skt)—Beginning and rise—Coming into (skt)—An emanation of Manjusri—Haéc Saéc Hoä existence—Sanh Khôûi. Phaùp, vò hoä phaùp hoùa thaân töø ngaøi Boà Taùt Vaên Birth from the womb: Jarayuja (skt)—Thai Thuø. Sanh.

Black bee hill: The mountain where Nagarjuna is Black wind: Dark storm—Haéc phong (cuoàng believed to have spent part of his life—Ngoïn ñoài phong baõo toá). coù hình con ong maøu ñen, nôi maø ngöôøi ta tin laø Blacken (v): Gieøm pha—To backbite. ngaøi Long Thoï ñaõ soáng moät phaàn ñôøi taïi ñaây. Blah-gdamspa (tib): The school of Blah- Black bonds hells: Kalasutra (skt)—Black rope gdamspa—Yellow sect—Tröôøng phaùi Cam Ñan hells—Haéc thaèng ñòa nguïc. (Taây Taïng). Black-and-bright kamma with black-and-bright Blame (v): Ninda (p)—Cheâ Traùch—Censure— result: Kanha-sukka-vipakam (p)—Haéc Baïch Disparagement—Ridicule. Nghieäp, Haéc Baïch Baùo. Blame and praise: Bò cheâ vaø ñöôïc khen—No Black deva: Mahakala (skt)—Title of Siva— man is free from blame and praise—Khoâng ai Danh hieäu cuûa thaàn Siva—See Haéc Thieân. traùnh khoûi bò cheâ vaø ñöôïc Khen. Black faced devil: OÂ Ma Laëc Giaø—Moät loaøi quyû Blame on someone: Ñoå Loãi—To blame maët ñen. something on someone. Black garment: See Haéc Y. Blame someone on something: Ñoã loãi cho ai. Black hindrances: See Haéc Chöôùng. Blameworthy (a): Ñaùng traùch. Black ink painting: See Suibokuga. Blameful (a): Ñaùng traùch. Black karma: See Haéc Nghieäp. Blameless (a): Khoâng ñaùng traùch. Black kamma with black results: Kanha- Blameworthy (a): Blameful—Ñaùng traùch. vipakam (p)—Haéc Nghieäp Haéc Baùo—Evil deeds Blaming: Apavada (skt)—Reproaching—Baøi with black results. baùc—Traùch maéng. Black magic: Ma thuaät. Blaming everyone but oneself: Giaän trôøi traùch Black mountain: Kalaparvata (skt)—Kokusan ngöôøi chöù khoâng ñaù ñoäng gì ñeán mình (Oaùn thieân (jap)—Name of a mountain in Buddhist vöu nhaân). legendary, an expression used in Zen for Blank paper: Baïch Chæ—Trang giaáy traéng. attachment to discriminating thinking—Haéc sôn, Blaspheme (v): Disparage—Denigrate— Teân moät ngoïn nuùi trong huyeàn thoaïi Phaät giaùo, töø Profane—Phæ baùng. ngöõ ñöôïc duøng trong nhaø Thieàn ñeå chæ söï chaáp Blaspmeme (v) gods: Utter (v) blasphemies tröôùc vaøo söï suy nghó bieän bieät—See Kokusan. against gods—Baùng boå thaùnh thaàn. Black path: AÙc ñaïo—Haéc ñaïo—Negative path— Blasphemer (n): Keû loäng ngoân. Unwholesome deeds. Blasphemy: Söï laêng maï—Söï nhaïo baùng—Söï baát Black pennon in the South: Chính Nam phöôùn kính—Phaïm thöôïng. ñen—See Baùt Saéc Phan. Blazing: Burning—Vieâm (ñoát chaùy). Black robes: Tri y—Black garments—Dark Blazing land: Archishmati (skt)—Ground of monastic clothes—See Haéc Y. blazing wisdom—Dieãm Hueä ñòa. Black-robe order: Tri moân (chö Taêng). Blazing-Shoulders Buddha: Phaät Dieäm Kieân. Black-robe sect: Huyeàn löu (tröôøng phaùi maëc y Blazing stage: Archishmati-bhumi (skt)—The ñen, nhöõng vò sö thuoäc toâng phaùi aùo ñen)—The blazing land, or the ground of blazing wisdom—black-robed sect of monks. Dieãm Hueä ñòa. Black rope hells: Kalasutra (skt)—Black bonds Blazing wisdom: Dieãm Hueä—Trí hueä saùng röïc. hells—Haéc thaèng ñòa nguïc. Bleeding from the eyes: Xuaát Huyeát Maét—See Black snake: Raén ñen—Black adder. Nguõ Chuûng AÙc Beänh. Black teeth raksasi: Matutacandi (skt)—Loaïi Blend (v): Hoøa hôïp—To unite. quyû La saùt raêng ñen—See Haéc Xæ La Saùt Nöõ. Bless: (n): AÂn hueä—(v): Ban phöôùc. Black venomous snake: Haéc nguyeân—Black Bless (v)

and give (v) joy to sentient beings: Lôïi adder. Laïc Höõu Tình—The work of a bodhisattva— Black and white: See Haéc Baïch. Mang laïi lôïi ích cho chuùng sanh, khieán hoï ñöôïc Black and white rats: See Baïch Haéc Nhò Thöû.

vui söôùng an laïc. Ñaây laø haïnh tu cuûa moät vò Boà Blind and in darkness: Manh Minh—Ignorant of Taùt. the truth—Söï ñuoâi muø vaø trong boùng toái, khoâng Bless someone: Bestow a blessing on someone— thaáy ñöôïc ñaâu laø chaân lyù. Bestow a favour on someone—Ban phuùc cho ai. Blind dragon: See Manh Long. Blessed (a): Fortunate—Coù phuùc. Blind faith: Nieàm tin muø quaùng. Blessed deeds: Phuùc nhôn. Blind gain vision: Ngöôøi ñui ñöôïc thaáy—See Blessed deeds produce blessed rewards: Phuùc Möôøi Phaät Söï Vì Chuùng Sanh Cuûa Chö Phaät. nhôn sanh phuùc quaû—Phuùc nhôn taïo phuùc quaû ôû Blind obedience: Vaâng leänh moät caùch muø quaùng ñôøi naày vaø ñôøi sau. (duy meänh thò toøng)—To be entirely guided by the Blessed land: Phuùc ñòa (thieân ñöôøng traàn gian). orders of someone—Other religions believe that Blessed Love Heaven: Anabhraka (skt)—Phuùc man must obey god without any exception. For AÙi Thieân. Buddhism, this is only a blind obedience—Caùc toân Blessed One: Bhagavan (skt)—Theá Toân—Ñaáng giaùo khaùc tin töôûng raèng con ngöôøi phaûi tuaân Thieän Theä hay ñaáng toân kính cuûa theá giôùi hay meänh thöôïng ñeá khoâng coù ngoaïi leä. Theo ñaïo Phaät—The World Honored One or the Buddha. Phaät, ñaây chæ laø söï tuaân meänh muø quaùng. Blessed rewards: Phuùc quaû (phöôùc baùo). Blind someone: Make someone blind—Laøm Blessed virtue: Blessing arising from good quaùng maét ai. deeds—Good fortune and virtue—Phuùc ñöùc. Blind turtle: See Manh Quy. Blessedness of Buddha-dharmakaya: Phöôùc Blinded: Muø quaùng töôùng phaùp thaân. Bliss (n): Blessedness and felicity: Blessed felicity— 1) Happiness: Haïnh phuùc—Cöïc laïc—Nirvana is Congratulate on good fortune—Phöôùc khaùnh the highest bliss—Nieát baøn laø laïc toái thaéng— (möøng may maén haïnh phuùc). In the Anguttara Nikaya Sutra, the Buddha Blessedness and insight: Phuùc quaùn. commented on the four kinds of bliss a Blessedness and wisdom: Goodness and layman enjoy—Trong Kinh Taêng Nhöùt A wisdom—Phöôùc tueä (phöôùc hueä). Haøm, Ñöùc Phaät ñaõ giaûng veà boán loaïi haïnh Blessing: Punya (skt)—Phöôùc. phuùc cuûa ngöôøi cö só—See Töù Chuûng Haïnh Blessing of Buddhism: The benefits of Phuùc. Buddhism—Phaùp Lôïi (phuùc lôïi maø Phaät phaùp 2) Sukkha (p): Happiness—Joy—Pleasure—Laïc mang laïi cho chuùng sanh). (vui söôùng). Blessing and joy: See Lôïi Laïc. Bliss of almsgiving: In evoking resultant Blessings never come in pairs, misfortunes do: wealth—AÂn phöôùc hay thí loaïi phöôùc (Quaû phöôùc Vaän may khoâng ñeán moät löôït nhöng hoïa thì doàn boá thí). daäp (Phuùc baát truøng lai, hoïa voâ ñôn chí)— Bliss arising from a concentrated state of Misfortunes never come singly. mind: Samadhisukha (skt)—See Laïc Tam Muoäi. Blessing and Profit Ghost King: See Phöôùc Lôïi Bliss of blamelessness: Anavajjasukha (p)—See Quyû Vöông. Haïnh Phuùc Khoâng Bò Khieån Traùch. Blessings and virtues: Punna (p)—Phöôùc Ñöùc. Bliss body: Hoshin (jap)—Sambhogakaya (skt)— Blessing and wisdom of virtuous conduct: See Baùo Thaân. Because they civilize sentient beings in the realm

Bliss of no debtlessness: Ananasukha (skt)—See of desire—Thaäp thieän nghieäp ñaïo phöôùc ñöùc trí Haïnh Phuùc Khoâng Nôï Naàn. hueä laø cung ñieän cuûa Boà Taùt vì giaùo hoùa chuùng Bliss of the dharma: See Phaùp Hyû (1). sanh coõi duïc—See Möôøi Cung Ñieän Cuûa Chö Ñaïi Bliss of filial piety: AÂn phöôùc hay Theá phöôùc. Boà Taùt. Bliss of formlessness: Voâ Töôùng Laïc— Blind acceptance: Nieàm tin muø quaùng. Animittasukha. Blind since birth: Sanh Manh—Blind from Bliss of freedom: Vimutti Sukha (p)—Haïnh phuùc birth—Muø töø khi loït loøng meï. giaûi thoaùt.

Bliss of the gods: Thieân phöôùc—See Nhò Phöôùc. vaäy. Bliss of knowledge of the absolute: Blue Cliff Record: Hekigan-roku (jap)— Advaitananda (skt)—Mahamangala (skt)—Real Piyenlu—See Bích Nham Luïc. happiness—True happiness—Chaân Haïnh Phuùc. Blue-faced raja: See Thanh Dieän Kim Cang. Bliss of observation of commandments: Giôùi Blue or green dragon: Thanh Long—Roàng xanh. phöôùc. Blue-head Kuan-Yin: Thanh Ñaàu Quaùn AÂm—Vò Bliss of observance of meditation: Observance Quaùn AÂm ñaàu xanh, ngoài treân vaùch ñaù döïng of meditation in obtaining final escape from the ñöùng—Seated on a steep cliff. mortal round—Tu loaïi phöôùc Blue lotus: Puskara or Utpala (skt)—Blue lotus— (Phöôùc tu haønh). Thanh lieân (hoa sen xanh). Bliss of ownership: Atthisukha (p)—See Haïnh “Blue-lotus” ascetic: Thanh Lieân Hoa Sa Moân. Phuùc Coù Ñöôïc Vaät Sôû Höõu. Blue lotus dragon king: Utpalaka (skt)—Thanh Blissful pure mind: Laïc thanh tònh taâm. Lieân Long Vöông—Name of a deity. Bliss of pursuing the Buddha way: Haønh phöôùc. Blue-lotus eyes of Kuan-Yin: See Lieân Hoa Bliss of the Saints: Thaùnh phöôùc. Nhaõn. Bliss of the self: Atmananda (skt)—Personal Blue-neck Kuan-Yin: Thanh Ñaàu Quaùn AÂm—Vò bliss—Ngaõ Sôû Laïc. Quaùn AÂm coå xanh, coù ba maët—With three faces. Bliss of solitude: Haïnh phuùc trong tònh laëng. Blue pennon in the Northwest: Taây Baéc phöôùn Bliss From Transformation Heaven: Trôøi Hoùa xanh—See Baùt Saéc Phan. Laïc—Nirmanarati heaven. Blue red black white: Thanh hoàng taïo baïch Bliss of wealth: Bhogasukha (skt)—See Haïnh (traéng ñen roõ raøng, phaûi traùi roõ raøng)—Phuùc Coù Ñöôïc Taøi Saûn. Distinctively right or wrong. Blissing world: Sugati (skt)—Happy fate—Caûnh Blue Rock Collection: Bi-Yan-Lu (chi)—Pi-Yen- giôùi hoan laïc. Lu (chi)—See Bích Nham Luïc. Block (v): Laøm taét ngheõn—To obstruct. Blue vajra: Ni Lam Baø—Thanh kim cang. Block-head: Moäc ñaàu— A stupid person: Ngöôøi Blunt: Dull—Stupid—Ñoän (ngu ñoän). ngu ñaàn—One who break the commandments: Blurt out a word: Lôõ lôøi. Ngöôøi phaù giôùi. B.M. Barua: One of the most eminent Indian Blocked: Beá taét—Chocked—Obstructed. Buddhist scholars in the nineteenth century. He Blood (n): Maùu huyeát. was Prof. Kosambi’s contemporary. He continued Blood basin for women in hades: Huyeát Boàn the Buddhist philosophical studies started by Dr. Kinh—The sutra describing the blood bath for S.C. Vidyabhusan. His first work, “The History of women in Hades—See Nöõ Nhaân Huyeát Boàn Kinh. Pre-Buddhist Indian Philosophy.” Was an epoch-Blood-Eating Ghost King: Ñaïm Huyeát Quyû making publication. Through this work he placed Vöông. early Buddhism in its real perspective and Blood and flesh: Huyeát Nhuïc—Maùu thòt (ruoät countered the tendency of studying Buddhism in thòt).

isolation, independently of pre-Buddhist thought. Blood Lineage: Hsueh-mo—See Kechmyaku. His second work, “Ajivikas,” brought to light a Blood Tiger Ghost King: Quyû Vöông Huyeát-Hoå. powerful ancient religious movement, now extinct Bloody (a): Vaáy maùu. in its motherland. His “Prakrit Dhammapada” was Blossom: Kusuma or Padma or Puspa (skt)— the fruit of great literary industry. Dr. Barua also Flower—Hoa—See Töù Thieân Hoa and Luïc Cuùng wrote many valuable works on Buddhist Cuï. inscriptions and history. His old Brahmi Blossom time: Thôøi kyø khai hoa nôû nhuïy. Inscriptions in the Udayagiri and Khandagiri Blow the conch of the Law: Xuy Phaùp Loa—The Caves, Bharhut Inscriptions, Ashoka and his Buddha’s teaching—Thoåi loa phaùp. Ví vieäc Phaät Inscriptions and Ceylon Lectures considerably thuyeát phaùp nhö thoåi tuø vaø hieäu leänh cho ba quaân advanced the study of the history of Buddhism—

Moät trong nhöõng hoïc giaû Phaät giaùo noåi tieáng ngöôøi toaøn dieän veà töï thaân, tha nhaân vaø theá giôùi söï AÁn Ñoä vaøo theá kyû thöù 19. Ñoàng thôøi vôùi giaùo sö vaät hieän töôïng)—See Ngoä. Kosambi. OÂng ñaõ tieáp tuïc coâng vieäc nghieân cöùu 2) A person who has the state of bodhi, that is, a trieát lyù Phaät giaùo do Tieán Só S.C. Vidyabhusan Bodhisattva: Ngöôøi coù traïng thaùi giaùc ngoä, ñoù khôûi xöôùng. Taùc phaåm ñaàu tieân cuûa oâng “Lòch Söû laø moät vò Boà Taùt. Trieát Hoïc Phaät Giaùo AÁn Ñoä” laø cuoán saùch môû ra Bodai Daruma (jap): Bodhidharma (skt)—P'u-t'i moät kyû nguyeân môùi. Qua cuoán saùch naøy oâng ñaët Ta-mo—Puti Damo—See Boà Ñeà Ñaït Ma. Phaät giaùo nguyeân thuûy vaøo trong boái caûnh thöïc teá Bodai-En (jap): Boà Ñeà Vieân—Nghóa trang cuûa töï cuûa noù vaø choáng laïi xu höôùng nghieân cöùu ñaïo Phaät vieän—The bodhi garden—The temple cemetery. moät caùch bieät laäp, khoâng xeùt ñeán tình hình tö Bodai-Go (jap): Boà Ñeà Ngöõ—Speaking bodhi— töôûng tröôùc khi coù ñaïo Phaät. Taùc phaåm thöù hai cuûa Words of the truth. oâng laø quyeån “Ajivikas,” ñöa ra aùnh saùng moät Bodaiju (jap): Bodhidruma (skt)—Caây Boà ñeà— phong traøo toân giaùo maïnh meõ thôøi coå ñaïi, maø nay See Bodhi tree. ñaõ taøn luïi ngay treân queâ höông cuûa noù. Boä Phaùp Bodaishin (jap): Bodhicitta (skt)—Awakened Cuù baèng tieáng Prakrit cuûa oâng laø moät coâng trình mind—The bodhi-mind—See Boà Ñeà Taâm. vaên hoïc caàn cuø ñaùng phuïc. Tieán Só Barua cuõng Bodh-Gaya (skt & p): See Boà Ñeà Ñaïo Traøng. vieát raát nhieàu saùch coù giaù trò veà nhöõng baûn chöõ Bodhi (Sanskrit): Enlightenment—Awakening khaéc vaø lòch söû Phaät giaùo. Caùc taùc phaåm cuûa oâng one’s own Buddha nature—Perfect wisdom— nhö boä “Chöõ Khaéc Baø La Moân Xöa trong caùc Taâm chieáu saùng hay taâm giaùc ngoä—The Hang Udayagiri vaø Khandagiri,” “Chöõ Khaéc illuminated or enlightened mind—See Boà Ñeà. Bharhut,” “A Duïc Vöông vaø caùc Bia Kyù,” vaø Bodhi-Bhikkhu (Jeffrey Block): American “Nhöõng Baøi Noùi taïi Tích Lan” ñaõ giuùp cho vieäc Theravada monk who received a Ph.D. in nghieân cöùu Phaät giaùo tieán trieån ñaùng keå. philosophy in 1972 and subsequently traveled to Boast about: To brag—Ba hoa. Sri Lanka, where he received the novice vows in Boast (v) about oneself: Khoaùc laùc—Töï khoe 1972 and the full bhikkhu ordination in 1973. In khoang—To brag—To show off. 1984 he became the editor of the Buddhist Boastful (a):

Bragging—Self-indulgent—Kieâu Publication Society, and he now resides at the ngaïo. Forest Hermitage in Kandy. He has written a Boastful secular people: Phaøm phu kieâu ngaïo. number of books, including Nourishing the Roots Boastfully (avd): Moät caùch khoe khoang. and the Discourse on the All-Embracing Net of Boat: Thuyeàn Phieät—A raft, i.e. Buddhism—YÙ Views—Moät Tyø Kheo Nguyeân Thuûy ngöôøi Myõ, noùi Phaät giaùo nhö chieác beø hay chieác phao cho teân thaät laø Jeffrey Block, toát nghieäp Tieán Só Trieát chuùng sanh ñang laën huïp trong bieån luaân hoài sanh Hoïc naêm 1972 vaø sau ñoù du haønh sang Sri Lanka, töû. taïi ñaây oâng thoï giôùi Sa Di vaøo naêm 1972 vaø thoï Boat of wisdom: See Baùt Nhaõ Thuyeàn. giôùi Tyø Kheo naêm 1973. Vaøo naêm 1984 oâng trôû Boat of wonderful dharma: Ship of the fine thaønh chuû buùt cuûa Hoäi Xuaát Baûn Phaät Giaùo, vaø dharma—See Dieäu Phaùp Thuyeàn. hieän taïi oâng truï trong moät tònh thaát torng khu röøng Boc Pagoda: Name of an ancient pagoda in North Kandy. OÂng ñaõ vieát moät soá saùch bao goàm quyeån Vietnam. The pagoda was built under the reign of Nourishing the Roots and the Discourse on the King Le Hy Tong (1676)—Teân cuûa moät ngoâi chuøa All-Embracing Net of Views. coå ôû mieàn Baéc Vieät Nam. Chuøa ñöôïc xaây döïng Bodhi of all Buddhas: Samyak Sambodhi (skt)— döôùi trieàu vua Leâ Hy Toâng (1676). Buddha knowledge omniscience—Complete Bodai (jap): perfect knowledge—Tam mieäu tam boà ñeà— 1) Bodhi or Sambodhi (skt)—Boà ñeà—Söï giaùc Chaùnh ñaúng chaùnh giaùc. ngoä—Söï soi saùng—Söï khai minh— Bodhicaryavatara (skt): Bodhisattva-carya- Awakening—Enlightenment (n)—To vatara (skt)—Sastra on Entrance of Bodhisattvas' enlighten—Giaùc ngoä (Trí tueä hay söï thöùc tænh practices—Sastra on Entering the path of enlightenment—See Boà Ñeà Haønh Luaän.

Bodhicaryavatara Sutra: Kinh Boà Ñeà Haønh sanh, nhaäp Nieát Baøn vaø thaønh ñaïo rieâng bieät. Kinh—Entering the Path of Enlightenment, Trong truyeàn thoáng Nguyeân Thuûy taïi caùc vuøng composed by Nagarjuna—Kinh noùi veà "Ñi vaøo Nam vaø Ñoâng Nam chaâu AÙ, ba buoåi leã naøy ñöôïc con ñöôøng Giaùc Ngoä" ñöôïc Ngaøi Long Thoï soaïn. toå chöùc trong moät ngaøy, thöôøng laø ngaøy traêng troøn Bodhichitta (skt): Enlightenment mind—See thaùng Naêm. Bodhicitta. Bodhidharma (skt): See Boà Ñeà Ñaït Ma. Bodhicitta (skt): Enlightenment mind—Wisdom Bodhidharma's koan of the Highest Meaning of heart—Wisdom mind—Awakened mind— the Holy Truth: See Ñeä Nhöùt Nghóa Ñeá (2). Thought of awakening—A Sanskrit term means Bodhidharma's koan of the Vast emptiness "Mind of Awakening." In Mahayan Buddhism, without holiness: Coâng AÙn Roãng theânh khoâng this refers to Bodhisattva's aspiration to attain Thaùnh cuûa Toå Boà Ñeà Ñaït Ma—See Khueách Buddhahood in order to benefit other sentient Nhieân Voâ Thaùnh. beings (the aspiration of a bodhisattva for Bodhidharma Pacifies the Mind: See Ñaït Ma supreme enlightenment for the welfare of all)— An Taâm. Töø Baéc Phaïn coù nghóa laø "Taâm giaùc ngoä." Trong Bodhidharma and his rush-leaf boat: See Lö Phaät giaùo Ñaïi Thöøa, töø naøy chæ öôùc nguyeän cuûa Dieäp Ñaït Ma. moät vò Boà taùt laø ñaït thaønh Phaät quaû ñeå laøm lôïi laïc Bodhidharma's vast emptiness: Coâng aùn Boà Ñeà chuùng sanh—See Boà Ñeà Taâm. Ñaït Ma Roãng Khoâng—See Ñaït Ma Khueách

Bodhicitta is beyond the assault of Mara the Nhieân. Evil One: Boà Ñeà taâm vöôït ngoaøi voøng chinh phuïc Bodhidruma (skt): Bodhitaru, or Bodhivrksa cuûa Ma vöông. (skt)—Bodhiduma (p)—Phaät thuï—Boà Ñeà Thoï Bodhicitta comes out of a stock of good merit: Ñaïo Thoï—Boà ñeà thoï thaàn—Giaùc Thoï. Boà Ñeà taâm phaùt sinh töø thieän caên. Bodhiduma (p): Bodhitaru, or Bodhivrksa (skt)— Bodhicitta rises from a great compassionate Bodhidruma (skt)—Phaät thuï—Boà Ñeà Thoï Ñaïo heart: Boà Ñeà taâm khôûi leân töø taâm ñaïi bi. Thoï—Boà ñeà thoï thaàn—Giaùc Thoï. Bodhicitta-samsa (skt): Phaåm Taùn Boà ñeà taâm Bodhi-Gaya (skt): Chaùnh giaùc sôn—Phaät Giaø luaän—Name of a work of commentary. Da—Boà Ñeà Ñaïo Traøng. Bodhicitta-sastra (skt): Bodhi-hrdaya-sastra Bodhihrdaya: Bodhicitta (skt)—Ñaïo taâm. (skt)—Boà ñeà taâm luaän—Explanation on the Bodhi-hrdaya-sastra (skt): Bodhicitta-sastra Transcendence of Bodhicitta—Giaûi thích veà söï (skt)—See Boà Ñeà Taâm Luaän. sieâu vieät cuûa Boà Ñeà Taâm. Bodhi in its final stages: Tuøy phaàn giaùc. Bodhi day: Giaùc nhöït—The East Asian festival Bodhi in its initial stages: See Thuûy Giaùc. commemorating the day on which historical Bodhimanda (skt): Bodh-Gaya—See Boà Ñeà Ñaïo Buddha, Siddharta Gautama attained Traøng. enlightenment. Traditionally observed on the Bodhimandala (skt): Bodhi Seat—Ñaïo Traøng— eighth day of the twelfth lunar month, it is now Way-place—See Boà Ñeà Ñaïo Traøng. commonly observed on December 8. In East Bodhi Mind: Bodhicitta (skt)—Taâm giaùc ngoä— Asian, Buddhists celebrate the birth, death, and Aspiration for enlightenment—Great Mind—The enlightenment of the Buddha on separate days. In mind for or of Bodhi—The Mind of the Theravadan tradition of South and Southeast Enlightenment—The awakened or enlightened Asia, the three events are commemorated on a mind—See Boà Ñeà Taâm. single day, usually observed on the full moon in Bodhi-mind that acts out one’s vows to save all May—Ngaøy leã cuûa daân vuøng Ñoâng AÙ ñeå töôûng living beings: See Haønh Nguyeän Boà Ñeà Taâm. nieäm ngaøy ñöùc Phaät lòch söû, Só Ñaït Ña Coà Ñaøm Bodhi-mind which is beyond description: Bodhi- thaønh ñaïo. Theo truyeàn thoáng ñöôïc toå chöùc vaøo mind which surpasses mere earthly ideas—Thaéng ngaøy moàng taùm thaùng 12 aâm lòch, baây giôø thì Nghóa Boà Ñeà Taâm. thöôøng toå chöùc vaøo ngaøy taùm thaùng 12 döông lòch. Bodhi-mind surpasses mere earthly ideas: Taïi caùc xöù Ñoâng AÙ, Phaät töû toå chöùc ngaøy Phaät ñaûn

Samadhi-bodhi mind—Bodhi-mind which is Buddha—Moät nghi thöùc taäp trung vaøo bieåu töôïng beyond description, and which surpasses mere thieâng lieâng cuûa caây Boà Ñeà. Nghi thöùc naøy ñöôïc earthly ideas—Thaéng Nghóa Boà Ñeà Taâm—Thaéng Ñaïi Ñöùc Ariyad-hamma, moät du Taêng Sri Lanka Tam Ma Ñòa Boà Ñeà Taâm. maø truù xöù laø sôn laâm cuøng coác, ñaõ thieát laäp. Bodhi mind without seeking attainment: Phaùt Nguyeân thuûy, ñaây laø moät nghi thöùc cuûa AÁn giaùo, taâm Boà ñeà maø ñaït ñeán choã voâ tu voâ chöùng. nhöng khi Phaät giaùo nhaän noù thì noù trôû thaønh moät Bodhim-labhate (skt): Bodhi-prapta (skt)—Ñaéc nghi thöùc ngaøy caøng phoå caäp. Nghi thöùc naøy lieân Boà Ñeà Toái Thöôïng—Attainment of supreme heä tôùi vieäc cuùng döôøng tröôùc töôïng Ñöùc

Phaät enlightenment. Thích Ca Maâu Ni. Bodhi-nature: Baûn taùnh Boà ñeà. Bodhi-raja-kumara-suttam (p): Sutra on Bodhipakkhika (p): Bodhipakkhipa (p)—enlightenment of son of the Dharma-king Bodhyanga (skt)—Boà ñeà phaàn—The seven (Bodhisattva)—Kinh Boà Ñeà Phaùp vöông töû. branches of bodhi-illumination—Giaùc Chi. Bodhi-rank germ-nature: Ñaúng Giaùc Chuûng Bodhipakkhika-dhamma (p): Bodhipaksika- Taùnh—Ngoâi Boà Ñeà coù khaû naêng tieán ñeán Phaät dharma (skt)—Ñaïo Phaåm—Things pertaining to quaû—The bodhi-rank germ-nature which enlightenment or thirty seven prerequisites for the produces Buddhahood. attainment of enlightenment—See Tam Thaäp Bodhi real wisdom: Knowledge of enlightened Thaát Trôï Ñaïo Phaåm. reality—Thöïc Trí Boà Ñeà. Bodhipakkhila-dhamma (p): Bodhipaksika- Bodhi resolve: To vow to devote the mind to dharma (skt)—See Thaát Giaùc Chi. bodhi, or to awake the thought of enlightenment, Bodhipakkhipa (p): Bodhipakkhika (p)— or to bring forth the Bodhi resolve means to Bodhyanga (skt)—Boà ñeà phaàn—The seven generate a true intention in our mind to become branches of bodhi-illumination—See Thaát Giaùc enlightened. This is the starting point of the Path Chi. to enlightenment. This intention is a seed that can Bodhipakshika-Dhamma (skt): Bodhipakshya- grow into a Buddha—Phaùt Boà Ñeà taâm nghóa laø Dhamma—See Tam Thaäp Thaát Trôï Ñaïo Phaåm . khôûi leân caùi tö töôûng veà söï chöùng ngoä coù nghóa laø Bodhipakshya-Dhamma (p): Bodhipakshika- phaùt khôûi yù chí chaân thaät veà giaùc ngoä trong taâm. Dhamma (skt)—Ba möôi baûy phaåm trôï ñaïo—Boà Ñaây laø khôûi ñieåm cuûa con ñöôøng ñi ñeán giaùc ngoä. Ñeà Phaàn—Thirty-seven aids to enlightenment— YÙ chí naøy chính laø chuûng töû coù theå lôùn maïnh vaø See Tam Thaäp Thaát Trôï Ñaïo Phaåm . cuoái cuøng laø thaønh Phaät—See Phaùt Taâm Boà Ñeà. Bodhipatha-pradipa (skt): Lamp for the Path to Bodhiruchi (jap): See Boà Ñeà Löu Chi. Awakening—Boà Ñeà Ñaïo Ñaêng Luaän—See Giaùc Bodhiruci (Northern Indian): See Boà Ñeà Löu Chi Ñaïo Ñaêng Luaän. Baéc AÁn. Bodhi which possessed by everyone: Absolute Bodhiruci (Southern Indian): See Boà Ñeà Löu Chi eternal wisdom—Boån giaùc—Trí hueä hay söï hieåu Nam AÁn. bieát tuyeät ñoái beân trong hay Boà Ñeà voán saún coù Bodhi-samadhi (skt): Bodhiyanga-samadhi trong moãi ngöôøi. (skt)—Samadhi on awakening idea—Boà ñeà Tam Bodhi and Prajna: Trí Baùt Nhaõ Boà Ñeà. muoäi—Giaùc YÙ Tam Muoäi. Bodhi-prapta (skt): Bodhim-labhate (skt)—Ñaéc Bodhisat: Boà ñeà taùt ñoûa—Ñaïi só—Xem Boà Ñeà Toái Thöôïng—Attainment of supreme Bodhisattva. enlightenment. Bodhisatta (p): Bodhisattva (skt)—Boà Taùt, ngöôøi Bodhi Puja: A ritual that focuses on the sacred coù haïnh nguyeän trôû thaønh moät vò Phaät toaøn giaùc ñeå symbol of the Bodhi Tree. It was instituted by coù ñuû khaû naêng cöùu ñoä chuùng sinh. Coøn ñeå chæ Ven. Ariyad-hamma, a forest-dwelling monk in Ñöùc Phaät khi chöa giaùc ngoä—See Bodhisattva. Sri-Lanka. Originally this ritual belonged to Bodhisatta-mahasattva (p): Bodhisattva Hinduism, but when Buddhism adopted it, it Mahasattva (skt)—Ñaïi Boà taùt—Great Bodhisattva become an increasingly popular ritual. It involves or Great Enlightened Being. making offerings at statues of Sakyamuni Bodhisatta-yana (p):

Bodhisattva-yana (skt)—

Bodhisattva-vehicle—Boà Taùt Thöøa. Natures of Bodhisattvas. Bodhisattva (skt): Boà Ñeà Taùt Ñoûa— Bodhisattva Brahma-jala: Phaïm Voõng Boà Taùt. Bodhisattva—A being of enlightenment—One Bodhisattva-Cakkhu (p): Bodhisattva-eye—Nhö who has Bodhi or perfect wisdom as his essence— Thò Nhaõn—Phaùp nhaõn. See Boà Taùt. Bodhisattvas can support all by spiritual Bodhisattva of Accumulated Wisdom: Hueä Tích powers: Chö Boà Taùt coù theå duøng thaàn löïc gia trì Boà Taùt. taát caû. Bodhisattvas' actions of body, speech and mind Bodhisattva-carya (skt): Boà Taùt Haïnh— are equal to the Buddhas of all times: Bodhisattvas' practices. Bodhisattvas are physically, verbally, mentally Bodhisattva-carya-pranidhana (skt): Boà Taùt equal to the Buddhas of all times, and can Haïnh Nguyeän—Bodhisattvas' practices and vows. comprehend the things of all times in a single Bodhisattva-carya-vatara (skt): Sastra on thought—Vì ba nghieäp thaân ngöõ yù ñoàng vôùi taát caû Entrance of Bodhisattvas' practices—Nhaäp Boà tam theá chö Phaät, trong moät nieäm bieát roõ nhöõng Taùt Haïnh Luaän—See Boà Ñeà Haønh Luaän. phaùp trong tam theá. Bodhisattva of Causeless Contemplation: Voâ Bodhisattva's all-knowledge is definite and Duyeân Quaùn Boà Taùt. firm: Boà Taùt ñöôïc quyeát ñònh an truï nôi nhaát thieát Bodhisattva with the Chain: Kim Cang Toûa Boà trí. Taùt—Bodhisattvas in the Vajradhatu. Bodhisattvas attained the Tolerance of Non- Bodhisattva-conduct: The way or discipline of a Birth: See Voâ Sanh Phaùp Nhaãn. Bodhisattva, to benefit self and benefit others, to Bodhisattva-attainment of bodhi in action of enlighten self and enlighten others, and attain the ten faiths: Töông töï giaùc—Boà Taùt ôû ngoâi complete enlightenment—Phöông caùch haønh ñaïo Thaäp Tín ñöôïc giaùc theå töông töï nhö Thuûy Giaùc. cuûa moät vò Boà Taùt, töï lôïi lôïi tha, töï giaùc giaùc tha, Bodhisattva Avalokitesvara: Quaùn Theá AÂm Boà giaùc haïnh vieân maõn—See Boà Taùt Haïnh. Taùt Bodhisattva of Constant Devotion: Thöôøng Tinh Bodhisattva in a balanced state of truth: See Taán Boà Taùt. Höõu Thöôïng Só. Bodhisattvas of Contact: Xuùc Kim Cang— Bodhisattva-beautiful: See Hyû Kieán Boà Taùt. Bodhisattvas in the Diamond Realms. Bodhisattvas who become icchantika to save all Bodhisattva cult: Tu haïnh Boà Taùt—Bodhisattva beings: Earth Store Bodhisattva—A Xieån ñeà ca—practice—See Boà Taùt Haïnh. Ñaïi bi Xieån ñeà. Bodhisattvas of Desire: Bodhisattvas in the Bodhisattva Beholding All Things As Equal: Diamond Realms—See Duïc Kim Cang. Ñaúng Quaùn Boà Taùt. Bodhisattva Destroyer of Demons: Hoaïi Ma Boà Bodhisattva Beholding All Things As Equal Yet Taùt. As Unequal: Ñaúng Baát Ñaúng Quaùn Boà Taùt. Bodhisattva-deva (skt): Transcendent Bodhisattva Beholding All Things As Unequal: Bodhisattva—Boà Taùt Thieân. Baát Ñaúng Quaùn Boà Taùt. Bodhisattva of Dharma-aspects: Phaùp Töôùng Boà Bodhisattva with the Bell: Kim Cang Linh Boà Taùt. Taùt—Bodhisattvas in the Vajradhatu. Bodhisattva Discerner of Sound: Bieän AÂm Boà Bodhisattva-bhumi (skt): Grounds (lands) of Taùt. Bodhisattva—Stages of Bodhisattva—See Boà Taùt Bodhisattva of the empyrean: Divine son of the Ñòa and Thaäp Ñòa. bright stars—Minh Tinh Thieân Töû—Phoå Quang Bodhisattva-bhumi-sutra (skt): Ñòa Trì Kinh— Thieân Töû (Hö khoâng taïng Boà

Taùt). Boà Taùt Ñòa Trì Kinh—Du Giaø Sö Ñòa Luaän Trung Bodhisattva endurance: Bodhisattva patience— Boà Taùt Ñòa—Sutra on Bodhisattva's controls Bodhisattva tolerance—See Boà Taùt Nhaãn. earthly possessions. Bodhisattva-enlightenment in action: Attain Bodhisattva for Buddhahood: Boà Taùt Tính— Bodhi in its final stages—Tuøy phaàn giaùc—Boà Taùt

ôû ngoâi Thaäp Truï, Thaäp Haønh vaø Thaäp Hoài Höôùng, insight into the non-origination of phenomena— töøng phaàn ñöôïc thuûy giaùc. Baäc tu Boà Taùt ñaïo ñaõ laâu, ñaõ chöùng ñöôïc Voâ Sanh Bodhisattva-eye: Bodhisattva-Cakkhu (p)—Phaùp Nhaãn. Bodhisattva truth—Objective eye—See Nhö Thò Bodhisattva of Healing: Bhaisajyaraja- Nhaõn. samudgata (skt)—Döôïc Vöông Boà Taùt. Bodhisattva faith: Tín Vò cuûa Boà Taùt. Bodhisattva Holding the Precious Torch: Chaáp Bodhisattva fears of causes, ordinary Baûo Cöï Boà Taùt. (common) people fear of results (effects): Boà Bodhisattva-hood: Bodhisattvas' grounds: Boà Taùt Taùt Sôï Nhaân, Chuùng Sanh Sôï Quaû. ñòa—Bodhisattvas' stages or objects in Bodhisattva-fearlessnesses: See Boà Taùt Töù Voâ meditation: Boà Taùt caûnh. UÙy. Bodhisattvahood samadhi: Thieàn Boà Taùt ñòa— Bodhisattva's form of sitting: See Baùn Giaø Phu Thieàn Phoå Tònh. Toïa. Bodhisattva with the Hook: Kim Cang caâu Boà Bodhisattva Fragrant Elephant: Höông Töôïng Taùt—Bodhisattvas in the Vajradhatu. Boà Taùt. Bodhisattva ideal: See Lyù Töôûng Boà Taùt. Bodhisattva of Fragrance and Light: Höông Bodhisattva images: Hình töôïng Boà Taùt. Quang Boà Taùt. Bodhisattva's immortal body: Kim thaân baát hoaïi Bodhisattva of Free Reflection: Quaùn Töï Taïi Boà Taùt. Boà Taùt—Bodhisattva Avalokitesvara. Bodhisattva of Indra-jala: Ñeá Voõng Boà Taùt. Bodhisattva-garbha: Boà Taïng. Bodhisattva with Infinite Power: Bodhisattva Garland: Hoa Nghieâm Boà Taùt. Anantavikramin (skt)—Voâ Löôïng Löïc Boà Taùt. Bodhisattva of Glorious Light: Quang Nghieâm Bodhisattva King of Heavens: Thieân Vöông Boà Boà Taùt. Taùt. Bodhisattva-gocaropayavisaya-vikurvana- Bodhisattva-knowledge: See Ñaïo Chuûng Trí. nirdesa (skt): Ñaïi Taùt Gia Ni Kieàn Töû Sôû Thuyeát Bodhisattva Ksitigarbha: Boà Taùt Ñòa Taïng—A Kinh—Sutra for Mahasatya-Nirgrantha. Bodhisattva with a famous vow: "If I don't go to Bodhisattva with a Golden Topknot: Kim Keá hell to endure in order to save living beings from Boà Taùt. pain and bitterness, who will?"—Vò Boà Taùt vôùi lôøi Bodhisattva of Great Conduct: Universal nguyeän tröù danh: "Neáu ta khoâng vaøo ñòa nguïc cöùu Worthy Bodhisattva—Samantabhadra Bodhisattva ñoä chuùng sanh ñang chòu khoå thì ai vaøo?" foremost in practice—See Boà Taùt Ñaïi Haïnh Phoå Bodhisattvas on the left of Sakyamuni: Nhöõng Hieàn. vò Boà taùt thöôøng ñöùng beân traùi Ñöùc Phaät Thích Ca Bodhisattva of the Great Congregation: Ñaïi Maâu Ni—Five Bodhisattvas sometimes placed on Haûi Chuùng Boà Taùt. the left of Sakyamuni, indicative of five forms of Bodhisattva of Great Majesty: Ñaïi Nghieâm Boà wisdom—Nguõ Ñaûnh Luaân Vöông hay naêm vò Boà Taùt. Taùt thöôøng ñöùng beân traùi cuûa Phaät Thích Ca, Bodhisattva of Great Potentiality: See Ñaïi töôïng tröng cho naêm trí tueä—See Nguõ Trí. Quyeàn Tu Lôïi Boà Taùt. Bodhisattva levels: Bodhisattva-bhumi (skt)— Bodhisattvas who had accumulated roots of See Boà Taùt Ñòa. goodness along with Vairocana Buddha: Chö Bodhisattva of Light: Quang Töôùng

Boà Taùt. Boà Taùt trong Kinh Hoa Nghieâm, nhöõng vò ñaõ töøng Bodhisattva with Lightning Merits: Ñieån Ñöùc cuøng tu taäp thieän caên vôùi Phaät Tyø Loâ Giaù Na trong Boà Taùt. thôøi quaù khöù (Kinh Hoa Nghieâm, Phaåm 1, Theá Bodhisattva of the Lion's Roar: Sö Töû Hoáng Boà Chuû Dieäu Nghieâm). Taùt. Bodhisattvas who have followed the Bodhisattva love: Religious love—Phaùp aùi— Bodhisattva path for a long time: Bodhisattvas Springing from the vow to save all creatures. who have attained the Tolerance of Non-Birth or Bodhisattvas of Love: AÙi Kim Cang.

Bodhisattva Mahasattva: Ñaïi Boà Taùt—Great Bodhisattva-pranihita (skt): Bodhisattva- Bodhisattva or Great Enlightened Being—Boà Ñeà pranidhana (skt)—Boà Taùt Nguyeän—Bodhisattvas' Taùt Ñoûa Baø Gia Ma Ha Taùt Ñoûa Baø Gia—See Boà vows. Taùt and Boà Ñeà Taùt Ñoûa. Bodhisattva precepts: Bodhisattva-sila (skt)—Boà Bodhisattva Mahasthama: Ñaéc Ñaïi Theá Boà Taùt. taùt giôùi—See Möôøi Giôùi Troïng Cuûa Chö Boà Taùt Bodhisattva Mahasthamaprapta: Boà Taùt Ñaïi Trong Kinh Phaïm Voõng and Boán Möôi Taùm Giôùi Theá Chí. Khinh. Bodhisattva Maitreya: Di Laëc Boà Taùt. Bodhisattva of Precious Boldness: Baûo Doõng Boà Bodhisattva of Majestic Land: Nghieâm Ñoä Boà Taùt. Taùt. Bodhisattva Precious Conqueror: Baûo Thaéng Bodhisattva of Majestic Merits: Coâng Ñöùc Boà Taùt. Töôùng Nghieâm Boà Taùt. Bodhisattva of Precious Hands: Baûo Thuû Boà Bodhisattva Manjusri: Vaên Thuø Sö Lôïi Phaùp Taùt. Vöông Töû Boà Taùt. Bodhisattva of Precious Insight: Baûo Kieán Boà Bodhisattva-marga (skt): Bodhisattva path—See Taùt. Boà Taùt Ñaïo. Bodhisattva of Precious Mudra: Baûo AÁn Boà Taùt. Bodhisattva with merit of the believing heart: Bodhisattva of Precious Staff: Baûo Tröôïng Boà Saddha-dhika-bodhisattva (skt)—Merit of faith Taùt. Bodhisattva—Virtue of faith Bodhisattva—Tín Bodhisattvas of Pride: Maïn Kim Cang. Ñöùc Boà Taùt (vò Boà Taùt vôùi coâng ñöùc cuûa nieàm tin). Bodhisattva Prince of Joy: Hyû Vöông Boà Taùt. Bodhisattva's mortal body: Nhuïc thaân Boà Taùt— Bodhisattva real wisdom: The Buddha- Thaân soáng cheát cuûa Boà Taùt. wisdom—Nhö lyù trí hay Caên boån trí—Voâ phaân Bodhisattva-nature: Bodhisattva-character—Boà bieät trí—Chính theå trí—Chaân trí—Thöïc trí nhö lyù Taùt Tính. chaân ñeá cuûa chö Phaät vaø chö Boà Taùt. Bodhisattva Net of Light: Minh Voõng Boà Taùt. Bodhisattva Root of Joy: Hyû Caên Boà Taùt. Bodhisattva Never despite: Phaåm Thöôøng Baát Bodhisattva with the Rope: Kim Cang Saùch Boà Khinh Boà Taùt. Taùt—Bodhisattvas in the Vajradhatu. Bodhisattvas not attained the Tolerance of Bodhisattva Ruler of the World: Trì Theá Boà Non-Birth: Baäc chöa chöùng Voâ Sanh Phaùp Nhaãn Taùt. vaø haøng phaøm phu môùi phaùt taâm Boà Taùt. Bodhisattva saints: See Boà Taùt Thaùnh Chuùng. Bodhisattva of Ocean-Wide Assembly: Boà Taùt Bodhisattva-sangha (skt): Bodhisattva-monks— Thanh Tònh Ñaïi Haûi chuùng. See Boà Taùt Taêng. Bodhisattvas and ordinary people: Boà Taùt vaø Bodhisattva with the shining net: Jaliniprabha- Phaøm Phu. Bodhisattva (skt)—Voõng Minh Boà Taùt. Bodhisattva path: See Boà Taùt Ñaïo. Bodhisattva-shila (skt): Rules of of discipline of a Bodhisattva-patience: Boà Taùt Nhaãn— Bodhisattva—See Boà Taùt Giôùi. Bodhisattva-endurance—Bodhisattva-tolerance. Bodhisattva-sila (skt): Moral rules of Bodhisattva with a Pearl in His Topknot: Chaâu Bodhisattva—See Boà Taùt

Giôùi. Keá Boà Taùt. Bodhisattva of Sovereign Comfort: Töï Taïi Bodhisattva of perfection of expedient means: Vöông Boà Taùt. Arya-upaya-paramita (skt)—Phöông Tieän Ba La Bodhisattva of Sovereign Dharma: Phaùp Töï Taïi Maät Boà Taùt. Vöông Boà Taùt. Bodhisattva of perfection of forbearance: Bodhisattva of Sovereign Serenity: Ñònh Töï Taïi Arya-ksanti-paramita (skt)—Nhaãn Nhuïc Ba La Vöông Boà Taùt. Maät Boà Taùt (Maät giaùo)—Esoteric Buddhism. Bodhisattva of Space: Kokuzo (jap)—Hö Khoâng Bodhisattva-pitakam (skt): See Boà Taùt Taïng. Taïng Boà Taùt—See Akasagarbha-bodhisattva. Bodhisattva practice: See Boà Taùt Haïnh. Bodhisattva-stages: Bodhisattva-grounds—Boà

Taùt truï—Boà Taùt Vò—See Boà Taùt Ñòa. view the world as an empty flower—Boà Taùt nhìn Bodhisattva's stage of joy: Pramudita-bhumi theá gian laø khoâng nhö moät ñoùa hoa troáng roãng hay (skt)—See Hoan Hyû Ñòa. hoa khoâng. Bodhisattva Store of Rhetoric: Bieän Tích Boà Bodhisattva with a Voice like Rocks Knocking Taùt. One Another: Sôn Töôùng Kích AÂm Boà Taùt. Bodhisattva Store of Treasures: Baûo Tích Boà Bodhisattva vow: Pranidhana-paramita (skt)— Taùt. See Boà Taùt Nguyeän. Bodhisattva with supreme innate state of Bodhisattva way: Bodhisattva-vehicle—balance: Jinadhara (skt)—Toái Thaéng Nhaäm Trì Bodhisattva-yana—See Boà Taùt Thöøa. Boà Taùt. Bodhisattva White Fragrant Elephant: Baïch Bodhisattva with a sword: Jaya (skt)—Jayosnisa Höông Töôïng Boà Taùt. (skt)—See Thaéng Phaät Ñaûnh. Bodhisattva of Wisdom: Tannadhika (skt)— Bodhisattva's ten grounds: Dasabhumi-Prajna-paramita-bodhisattva (skt)—Trí Hueä Boà bodhisattva (skt)—Thaäp Ñòa Boà Taùt—Ten-ground Taùt—Transcendental-knowledge Bodhisattva. Bodhisattva—See Thaäp Ñòa. Bodhisattva without words: Vajrabhasa (skt)— Bodhisattva of Thundering Voice: Loâi AÂm Boà See Kim Cang Ngöõ Boà Taùt. Taùt. Bodhisattva Womb of Space: Hö Khoâng Taïng Bodhisattvas in the Ti-Tsang group of the Boà Taùt. Garbhadhatu: Six Bodhisattvas in the Ti-Tsang Bodhisattva Wonder Sound: Dieäu AÂm Boà Taùt. group of the Garbhadhatu, each controlling one of Bodhisattva of Wonderful Rebirth: Dieäu Sanh the six ways of sentient existence—Saùu vò Boà Taùt Boà Taùt. hoùa thaân cuûa Ngaøi Ñòa Taïng trong nhoùm Ñòa Taïng Bodhisattva-yana (skt): Bodhisatta-yana (p)—cuûa Thai Taïng Giôùi, moãi vò kieåm soaùt moät trong Bodhisattva-vehicle—Bodhisattva way—Vehicle saùu ñöôøng sanh töû. of Bodhisattvas—See Boà Taùt Thöøa. Bodhisattva-tolerance: Boà Taùt Nhaãn—Bodhisattva-yanam (skt): Boà Taùt Thöøa—Bodhisattva-patience—Bodhisattva-endurance.
Bodhisattva-vehicle—Bodhisattva-yana. Bodhisattva treasure: Mahayana treasure—See Bodhisattva-yoga-cara-catuhsatakatika (skt): Boà Taùt Taïng. Boà Taùt Du Giaø Haønh KinhTöù Baùch Luaän Thích— Bodhisattva and the Two Vehicles: Boà Taùt Vaø Explanation of four hundred practices of Nhò Thöøa. Bodhisattvas in the Yogacara sect. Bodhisattva Universal Virtue: Phoå Ñöùc Boà Taùt. Bodhi-seat: Bodhimanda (skt)—Boà Ñeà Ñaïo Bodhisattva Universally Expansive: Phaät Quaûng Traøng, nôi Ñöùc Phaät ñaõ ñaït ñöôïc ñaïi giaùc —Truth Boà Taùt. Plot, holy site, place of Enlightenment—The Bodhisattva of Unremitting Care: Baát Höu Töùc place where

the Buddha attained Boà Taùt. Enlightenment—See Boà Ñeà Maïn Ñaø La. Bodhisattva of Ursa Major: Baéc Thaàn Boà Taùt— Bodhi-seed: Used for rosaries—See Boà Ñeà Töû. Dieäu Kieán Boà Taùt (Miao Chien of Ursa Major). Bodhitaru (skt): Bodhidruma, or Bodhivrksa Bodhisattvas' utterances are equal to the (skt)—Ñaïo Thoï—Giaùc Thoï—Boà Ñeà Thoï—Bodhi minds of all sentient beings: Ngoân aâm phaùt ra tree. cuûa chö Boà Taùt ñeàu ñoàng vôùi taâm cuûa taát caû Bodhi tree: Bodhidruma (skt)—Caây Boà ñeà. chuùng sanh. Bodhi tree stands for enlightenment: Caây Boà Bodhisattva in various metamorphoses: See ñeà töôïng tröng cho söï giaùc ngoä—Bodhi tree. Hoùa Boà Taùt. Bodhi Truth Plot: Bodh-Gaya—Place where Bodhisattva-vavada (skt): See Giaùo Boà Taùt Phaùp. Buddha attained enlightenment—Place, or Bodhisattva-vehicle: Bodhisattva-yanam (skt)— method, for attaining to Buddha-truth—Object of See Boà Taùt Thöøa. or place for religious offerings—Place for Bodhisattvas' view of the world: Bodhisattvas teaching, learning or practising religion—Boà Ñeà

Ñaïo Traøng. Bodily immortal: Söï baát töû cuûa theå xaùc— Bodhi-Vihara (skt): See Boà Ñeà Töï. Externalists believe that there exists an almighty Bodhi-vrksa (skt): Bodhirukkha (p)—Bodhidruma creator who is able to give any human being a (skt)—The goddess-guardian of the Bo-tree. The bodily and soul immortality if that human being original Bodhi-Tree was destroyed in the seventh submits himself to that almighty creator—Ngoaïi century, but it remains an important symbol in ñaïo tin raèng coù moät ñaáng toaøn naêng coù theå ban boá Buddhism. In the Mahabodhi Temple in Bodhgaya cho con ngöôøi söï baát töû cuûa theå xaùc vaø linh hoàn a descendant of the original tree stands today, neáu con ngöôøi aáy chòu vaâng phuïc ñaáng toaøn naêng grown from a shoot sent to Sri Lanka by King naøy. Asoka in the third century B.C.—Vò Thaàn Nöõ hoä Bodily intimation: Kaya-vinnatti (skt)—body trì caây Boà Ñeà. Caây Boà Ñeà nguyeân thuûy ñaõ bò huûy gestures or facial expression—Dieãn taû baèng thaân. dieät vaøo theá kyû thöù 7, nhöng vaãn coøn löu laïi moät Bodily knot of adherence to dogmatic assertion bieåu töôïng quan troïng trong Phaät giaùo. Taïi Chuøa of truth: Chaáp Chaân Lyù Heä Phöôïc: Chaáp ñaây laø Ñaïi Boà Ñeà ôû Boà Ñeà Ñaïo Traøng ngaøy nay vaãn coøn chaân lyù. moät caây con cuûa caây Boà Ñeà nguyeân thuûy, ñöôïc Bodily knot of covetousness: Tham Thaân Heä troàng laïi töø moät caây con ñöôïc vua A Duïc göûi töø Phöôïc. caây Boà Ñeà nguyeân thuûy sang Sri Lanka vaøo theá kyû Bodily knot of distorted grasp of rules and thöù 3 tröôùc Taây lòch—For more information, vows: Giôùi Caám Thuû Heä Phöôïc. please see Boà Ñeà Thoï Thaàn. Bodily knot of ill-will: Saân Thaân Heä Phöôïc. Bodhi Way: Boà Ñeà ñaïo—The awakened way to Bodily and mental power: Indriya (p & skt)— enlightenment. The path of a Buddhist who is Naêng löïc cuûa thaân vaø taâm. actively seeking enlightenment—Con ñöôøng ñöa Bodily postures: ñeán giaùc ngoä. Con ñöôøng maø ngöôøi Phaät töû tích Bodily resurrection: Söï soáng laïi cuûa thaân xaùc— cöïc tìm kieám giaùc ngoä—See Xuaát Theá Gian Ñaïo. Externalists believe that there exists an almighty Bodhyanga (skt): Bojjhanga (p)—A general term creator who can cause a bodily resurrection in a for seven factors of enlightenment or seven dead

body—Ngoaïi ñaïo tin raèng coù moät ñaáng toaøn branches (sapta-bodhyanga) of bodhi- naêng coù khaû naêng laøm soáng laïi thaân xaùc ñaõ cheát. illumination—Töø ñöôïc duøng chung ñeå chæ thaát boà Bodily sacrifice: See Xaû Thaân. ñeà phaàn hay thaát giaùc chi—See Thaát Boà Ñeà Phaàn. Bodily tie of adherence to rites and rituals: Bodhiyanga-Samadhi: Bodhi-samadhi (skt)— Giôùi Caám Thuû Keát. Bojjhanga-samadhi (p)—Samadhi on awakening Bodily tie of covetousness: Tham Keát. idea—Boà ñeà Tam muoäi—Giaùc YÙ Tam Muoäi. Bodily tie of ill-will: Saân Keát. Bodies of Bodhisattvas pervade all worlds: Bodily withdrawal into seclusion: Thaân thoaùt tuïc Thaân cuûa chö Boà Taùt cuøng khaép taát caû theá giôùi. hay thaân tòch tònh—Töï thaân lìa boû gia ñình ñeå Bodies reach all worlds: Bodhisattvas' bodies soáng ñôøi thanh thaûn yeân tónh. reach all worlds and everywhere they show the Bodily witness: Kayasakkhin (p)—Kayasaksin body of Buddha that has no resistance—Thaân hình (skt)—Thaân Chöùng. ñeán khaép taát caû theá giôùi, hieän khaép thaân voâ ngaïi Body: Deha or Kaya or Tanu (skt)—Thaân (thaân cuûa Nhö Lai. theå töù ñaïi). Bodily (a): Thuoäc veà theå xaùc. Body of absolute knowledge: Thöïc töôùng trí Bodily action: Bodily behavior—Nghieäp do thaân thaân—The body of the complete knowledge of gaây ra—See Thaân Nghieäp. reality, i.e. that of Vairocana—Ñöùc Ñaïi Nhaät Nhö Bodily action pertaining to the door of the Lai coi phaùp giôùi theå tính trí laø thaân. Bodily form: Thaân töôùng—The body. Body of absolute reality: The absolute or Bodily behavior: Bodily action—Nghieäp do thaân ultimate reality—Thöïc Töôùng Phaùp Thaân—Thöïc gaây ra—See Thaân Nghieäp. töôùng khoâng tính cuûa chö phaùp. Bodily faculty: Thaân Taøi—Naêng löïc cuûa thaân. Body adorned with marks and characteristics:

Thaân Töôùng haûo Trang nghieâm. cognition, without activity, never ceasing the Body avoiding seductions: Thaân ñöøng xuùc chaïm works of Buddhas: Thaân Phaät thanh tònh, khoâng eâm aùi. tö löï, khoâng ñoäng duïng, taát caû Phaät söï khoâng heà Body of Awesome strength: Thaân Theá löïc. thoâi nghæ. Body of the balanced state: Joshin (jap)— Body of the Buddha's teaching: Naêm phaàn coâng Samadhi-skandha (skt)—See Ñònh Thaân. ñöùc giôùi, ñònh, tueä hay löïc thuyeát giaùo cuûa Phaät — Body becomes like grass or wood: Thaân Gioáng See Nguõ Phaàn Phaùp Thaân. Nhö Caây Coû. Body can transcend obstructions: Thaân ra khoûi Body of blessedness: Phuùc ñöùc thaân—The ngaïi—See Thaäp Saéc AÁm Ma. Buddhakaya or body of a Buddha in the Body of the color of true gold: Golden-hued enjoyment of the highest bliss—Thaân Phaät trong body—Thaân theå saùng choùi nhö vaøng kim. nieàm hyû laïc cao nhaát. Body of commandments: Basis of the Body of Blessing and Virtue: Thaân Phöôùc ñöùc. commandments—Giôùi theå. Body of Bodhi: Thaân Boà ñeà. Body, comparable to a mountain: Hình Sôn— Body is born from the karma of lust and Thaân hình, so saùnh vôùi moät ngoïn nuùi. attachment: The impure seed—Chuûng töû baát Body consciousness: Kaya-vijnana (skt)— tònh—Thaân naày do nôi nghieäp daâm duïc, töø haït Tactile consciousness—Thaân Thöùc. gioáng tham aùi maø sanh. Body is consciously becoming Buddha by Yoga Body is also Buddha: See Töùc Thaân. practices: See Töùc Thaân Thaønh Phaät. Body of Buddha: Person of Buddha—Phaùp

taùnh Body-contact: Thaân Xuùc—See Luïc Xuùc Thaân. sanh thaân—Thaân Nhö Lai do phaùp taùnh sanh ra— Body Contemplation: Kayanupassana (p)— The body or person of Buddha born from the Mindfulness of the body—See Nieäm Thaân. dharma-nature. Body cultivates but the mind does not: See Body of Buddha can gladden all beings: Thaân Thaân Tu Taâm Chaúng Tu. Ñöùc Nhö Lai hay laøm cho taát caû chuùng sanh ñeàu Body of dharma: Dharmakaya (skt)—See Phaùp ñöôïc hoan hyû. Thaân. Body of the Buddhas has no discrimination, no Body of doctrine: Corpus of doctrine—Giaùo false representations, and do not divide their theå—Toâng Phaùp—Toâng Theå—Thöïc theå nghóa lyù bodies or have multiple bodies: Thaân cuûa Ñöùc cuûa moät toâng phaùi—The body of doctrine of a Nhö Lai khoâng coù phaân bieät, khoâng hyù luaän, cuõng sect. chaúng phaân thaân, cuõng chaúng coù caùc thöù thaân. Body drinks the mother's blood: Thöïc ñaïm baát Body of Buddha in infinite places: Thaân Nhö tònh—Khi coøn ôû trong thai, huyeãn thaân laïi thoï Lai ôû voâ löôïng xöù. duïng huyeát phaàn cuûa ngöôøi meïï. Body of the Buddha manifests different Body that encompasses all aspects: Nhaát Thieát life spans according to the needs of the Phoå Moân Thaân—Thaân bao goàm ñuû moïi phöông situation, yet the Buddha-body is neither dieän. increasing nor decreasing: Ñöùc Nhö Lai cuõng Body of an enlightened being: True body—Chaân tuøy theo sôû nghi maø thò hieän thoï maïng daøi ngaén thaân. chaúng ñoàng, nhöng thaân Nhö Lai khoâng taêng giaûm. Body of an enlightened man: True body—Own Body of Buddha is like a treasury of knowledge self—Chaân thaân. in which are collected all virtues: Thaân cuûa Ñöùc Body of enlightenment: Achieving true wareness Nhö Lai laø ñaïi böûu tuï, laø taïng ñaïi trí hueä taát caû at any time, as desired—Boà Ñeà thaân, vì coâng ñöùc. tuøy thích tuøy thôøi thaønh chaùnh giaùc. Body of Buddha outshines all hearers and Body entrance: Thaân Nhaäp. Individual Illuminates: Töôùng thaân cuûa Ñöùc Nhö Body and environment: One's body—Chaùnh Lai che choùi taát caû haøng Thanh Vaên Duyeân Giaùc. Baùo—See Thaân Ñoä. Body of the Buddha is pure, without any Body of excellent law: Phaùp thaân.

Body of expedient means: Appearing in all body and mind dropped away means self-places—Phöông tieän thaân, vì taát caû xöù hieän tieàn. forgotten—Trong thieàn vaø caùc sinh hoaït tu taäp Body and fame: Thaân danh. khaùc, thaân taâm boû ñi coù nghóa laø töï queân ñi caùi ngaõ Body-field: See Thaân Ñieàn. cuûa chính mình. Body which fills space: See Hö Khoâng Thaân. Body and mind at rest: Thaân taâm an oån. Bodies fill all worlds with majesty supreme: Body and mind are sense organs: Shinjin-Jinsho Thaân Phaät sung maõn taát caû theá giôùi. (jap)—Thaân Taâm Traàn Xöù—They are the last two Body with its five senses: Höõu Caên Thaân—Eye, of the six sense-organs. The body as a sense organ ear, tongue, body, mind—Coù naêm caên cuûa thaân refers to the sense of touch. The mind as a sense (nhaõn, nhó, tyû, thieät, thaân, yù). organ is the seat of thought. In Zen, the mind is Body with its five skandhas: Khoå aám. classified as one of the six senses emphasizes that Body-form of Bhaisajyaguru: See Döôïc Thuï it is subordinate to real wisdom. However, a Vöông Thaân. practitioner's mind can be purified though he has Body formed by the magic powers of

the mind: not yet attained faultless real wisdom—Thaân taâm YÙ Sinh Thaân—YÙ thaønh thaân. laø nhöõng giaùc quan. Thaân laø xuùc giaùc, coøn taâm laø Body of four integrative methods: Töù nhieáp choã cuûa tö töôûng. Trong Thieàn, taâm ñöôïc xeáp vaøo thaân. moät trong luïc caên ñeå nhaán maïnh raèng noù phuï Body of great benevolence: Ñaïi töø thaân. thuoäc vaøo chaân trí. Tuy nhieân, daàu haønh giaû chöa Body of great compassion: Ñaïi bi thaân. ñaït ñöôïc chaân trí khoâng loãi laàm, nhöng yù caên vaãn coù theå thanh tònh. Body hair graceful and curly: Curls upward—Loâng treân mình uoán leân treân—See Tam Thaäp Nhò Body of monks: Assembly of monks—Brethren— Haûo Töôùng. Those who practice religion—Ñaïo chuùng. Body as a heap of fire: Accumulated fires of Body in the next stage of transmigration: Haäu hell—Accumulating one's own hell-fires—Fire of thaân. angry passions—Hoûa tuï. Body is not real: Thaân khoâng coù thaät. Body of incarnation in the world: Töï thaân—See Body is nothing but impurity: See Cöû Theå Baát Nguõ Chuûng Phaùp Thaân. Tònh. Body karma: Kaya-sankhara (skt)—See Thaân Body of parinirvana: Baùo Phaät Boà Ñeà—Thaäp ñòa Nghieäp. vieân maõn, chöùng nieát baøn chaân thöôøng. Body of karmic retribution: See Nghieäp Baùo Body or person in the next stage of Thaân. transmigration: Haäu thaân. Body of the knowledge of liberation: Body of the post-learner: Voâ Hoïc Thaân—Thaân Vimiktijnana-darsana-skandha (skt)—Gedatsu-cuûa baäc voâ hoïc. Chiken-Shin (jap)—The knowledge of Body postures: Oai nghi. emancipation of the body—Giaûi Thoaùt Tri Kieán Body of a pratyekabuddha: Bích Chi Phaät thaân. Thaân. Body produced by mind: Thaân Nhö yù. Body as a lamp: See Thaân Ñaêng. Body as provisional synthesis: Giaû Hôïp Thaân— Body of liberation: Gedatsu-Shin (jap)— Caùi thaân giaû hôïp (ñöôïc keát thaønh bôûi töù ñaïi vaø Vimukti-skandha (skt)—See Giaûi Thoaùt Thaân. nhaân duyeân). Body and life: Thaân meänh. Body of pure precepts: Three comprehensive Body of Maintaining with powers: Thaân Truï trì. precepts—Three kinds of pure precepts—See Body and mind: Thaân taâm. Tam Tuï Tònh Giôùi. Body and mind being supple: Reclining of Body of reality: Being forever free from concentration—Choã naèm tam muoäi, vì thaân taâm undergoing birth in conditioned states—Phaùp nhu nhuyeãn. thaân, vì lìa haún thoï sanh caùc loaøi. Body and mind dropped away: Thaân taâm boû Body of reality which is subject to ñi—In meditation and other practicing activities, transformation: Bieán Hoùa Phaùp Thaân, phaùp thaân

phuï thuoäc vaøo söï bieán ñoåi. chuùng sanh. Body of recompense of a Buddha: Baùo thaân— 2) One of parinirvana: Baùo Phaät Boà Ñeà—Thaäp Enjoyment body—The functioning glorious ñòa vieân maõn, chöùng nieát baøn chaân thöôøng. body—The reward body of a Buddha—See Thoï 3) One of Tathagatagarbha in its eternal nirvana Duïng Thaân. aspect: Phaùp Phaät Boà Ñeà—Nhö Lai taïng tính Body was reduced to almost a skeleton: OÁm coøn voán thanh tònh hay nieát baøn mieân vieãn. da boïc xöông. Body of true suchness: See Chaân Nhö Phaùp Body remain: Relics—Di coát. Thaân. Body for the sake of beings: See Tha Thoï Body under the bodhi-tree: ÖÙng Hoùa Phaät Boà Duïng Thaân. Ñeà—Nôi naøo neân hieän thì hieän, nhö Phaät Thích Body sentient beings: Chuùng Sanh Thaân. Ca ñaõ thaønh ñaïo döôùi coäi Boà Ñeà ñeå

cöùu ñoä chuùng Body sets free from all physical taint: See Giaûi sanh. Haïnh Thaân. Body is in union with the thing touched: One of Body smells bad due to uncontrolled the six unions of the six sense organs with the six discharges: Thaân theå hoâi thoái nhô nhôùp. objects of the senses—Thaân phaûi hoøa hôïp vôùi vaät Body of the solitary realizer: Duyeân Giaùc tieáp xuùc, moät trong saùu söï hoøa hôïp giöõa saùu caên Thaân—Thaân cuûa baäc duyeân giaùc. vôùi saùu traàn. Body, speech, mind: In Buddhism, the action that Body of unlimited power of transformation: produces karma were subsumed under three Bieán hoùa thaân. categories: body, speech and mind—Trong Phaät Body of unlimited space: Hö khoâng thaân. giaùo nhöõng haønh ñoäng taïo thaønh nghieäp xuaát phaùt Body as a utensil: See Thaân Khí. töø ba nôi thaân khaåu yù. Body as a vehicle: See Thaân Xa. Body and spirit: Thaân xaùc vaø tinh thaàn. Body-view: Satkayadrshti (skt)—The illusion of Body of spiritual powers: Manifesting all mystic the body or self—See Thaân Kieán. transformations—Thaàn löïc thaân, vì thò hieän taát caû Body of Vows: Thaân Nguyeän. thaàn bieán. Body of wisdom: Prajna-skandha (skt)—Eshin Body is suffering, empty, impermanent and (jap)—Hueä Thaân—Being of the same one nature egoless: Thaân laø khoå ñau, khoâng, voâ thöôøng vaø voâ as the bodies of all Buddhas—Trí hueä thaân vì ngaõ. ñoàng moät taùnh vôùi taát caû Phaät thaân—See Tueä Body of Tathagata: Tathagatakaya (skt)— Thaân. Buddha-body—Thaân cuûa Nhö Lai—See Nhö Lai Body-Witness: Thaân Chöùng. Thaân. (Sacred) body: Linh theå. Body of Tathagatagarbha in its eternal Boi Khe Pagoda : Chuøa Boái Kheâ—Boi Khe nirvana aspect: Phaùp Phaät Boà Ñeà—Nhö Lai taïng Pagoda is one of the most ancient pagodas in tính voán thanh tònh hay nieát baøn mieân vieãn. Vietnam. It was built during the Tran Dynasty, Body of the three mysteries: See Tam Bí Maät located in Tam Hung village, Thanh Oai district, Thaân. Ha Tay province—Chuøa Boái Kheâ laø moät trong Body tie of hankering (abhijjha): Kaya-gantha nhöõng ngoâi chuøa coå nhaát Vieät Nam. Chuøa ñöôïc (p)—Tham Thaân Heä Phöôïc. xaây töø thôøi nhaø Traàn, toïa laïc trong laøng Tam Body of transcendent ways: Ba-La-Maät thaân, vì Höng, quaän Thanh Oai, tænh Haø Taây. ñeàu chaùnh tu haønh. Bojjhanga (p): Yeáu toá giaùc ngoä—See Boà Ñeà Body of the Trikaya: Thaân trong tam thaân Phaät— Phaàn. The body of each of the Trikaya (Trikaya Tam Bojjhanga-samadhi (p): Bodhi-samadhi (skt)— thaân). Bodhiyanga-Samadhi—Giaùc yù tam muoäi. 1) One under the bodhi-tree: ÖÙng Hoùa Phaät Boà Bokan (jap): Spectator—Looker-on—See Ñeà: Nôi naøo neân hieän thì hieän, nhö Phaät Thích Onlooker. Ca ñaõ thaønh ñaïo döôùi coäi Boà Ñeà ñeå cöùu ñoä Bokara (skt): Name of a small country in North

India—See Boå Haùt. See Phaøm Phu. Bokatsu (jap): A Japanese term "Bokatsu" for Bompu Zen (jap): Bonpu (jap)—Ordinary “stick and shout”—Thuaät ngöõ Nhaät Baûn "Bokatsu" people—See Phaøm Phu Thieàn. coù nghóa laø "Caây gaäy vaø tieáng heùt."—See Stick Bon (jap): Leã hoäi muøa heø beân Nhaät (thôøi kyø caây and shout. coái thay laù). Bokitsu (jap): Mu-Chi—Sö Muïc Kheâ—Name of a Bon (tib): A Tibetan tradition that traces its monk. history back to pre-Buddhist practices associated Bokuju Dosho (jap): Mu-Chou—Söï Muïc Chaâu— with the cult of early Tibetan kings. It has See

Traàn Toân Tuùc Ñaïo Minh Thieàn Sö. absorbed many Buddhist practices and doctrines , Bokuju (jap): Mu-Chou—Söï Muïc Chaâu—See but it adherents consider Bon to be distinct from Traàn Toân Tuùc Ñaïo Minh Thieàn Sö. Tibetan Buddhism. According to Bon sources, the Bokuju-chinsonshuku (jap): Muïc Chaâu Traàn tradition came to Tibet from Taksik, which Toân Tuùc Thieàn Sö—Zen Master Chen-Tsun- appears to refer to roughly the area of Persia. Tsu—See Traàn Toân Tuùc Ñaïo Minh Thieàn Sö. Shenrap, the mythical founder of Bon, brought the Bokuseki (jap): religion from Taksik to the kingdom of 1) Sö Maëc Tích (Phaät giaùo Nhaät Baûn). Shangshung, which was probably an area in 2) "Ink trace"—Maëc tích (daáu veát cuûa möïc)—A western Tibet with Mount Kailash at its center. piece of calligraphy or an ink drawing From there it was disseminated into Tibet— executed by a Zen master. Bokuseki are said Truyeàn thoáng Taây Taïng coù nguoàn goác töø tröôùc thôøi to be expressions of the artist's understanding kyø Phaät giaùo ñöôïc tu taäp taïi xöù naøy, noù lieân heä ñeán of the Dharma. They are often mounted on vieäc suøng baùi caùc vò vua tieân khôûi cuûa xöù Taây brocade and hung as art—Moät taùc phaåm chöõ Taïng. Truyeàn thoáng naøy haáp thuï nhieàu giaùo thuyeát vieát ñeïp hay moät böùc veõ baèng möïc ñöôïc veõ vaø caùch thöïc haønh cuûa phaät giaùo, nhöng nhöõng bôûi moät vò Thieàn sö. Ngöôøi ta noùi "Maëc tích" ngöôøi gaén boù vôùi truyeàn thoáng vaãn xem truyeàn laø caùch dieãn taû söï hieåu Phaùp cuûa moät ngheä só. thoáng naøy khaùc bieät vôùi Phaät giaùo Taây Taïng. Theo Maëc tích thöôøng ñöôïc gaén treân gaám theâu vaø nguoàn goác cuûa Bon, thì truyeàn thoáng naøy ñeán töø treo treân töôøng nhö nhöõng taùc phaåm ngheä Taksik, chæ vuøng Persia. Shenrap, vò saùng laäp thuaät. huyeàn thoaïi cuûa truyeàn thoáng naøy ñaõ mang toân Boku-Shaku-Ha (jap): Caây nhuùng ñaõ gaõy—A giaùo töø vuøng Taksik ñeán vôùi vöông quoác wooden dipper is broken—See Moäc Bieâu Phaù. Shangshung, coù leõ laø moät vuøng naèm veà phía Taây Bokushu-chinsonshuku (jap): Bokushu-Domei cuûa Taây Taïng vôùi ngoïn nuùi Kailash ôû trung taâm. (jap)—Bokushu-Domyo (jap)—See Muïc Chaâu Töø ñoù noù ñöôïc truyeàn baù vaøo Taây Taïng. Ñaïo Minh Thieàn Sö. Bona fide: YÙ ngay laønh. Bokushu-domei (jap): Bokushu-Domei (jap)— Bonbai (jap): To chant verses or hymns. The term Bokushu-Domyo (jap)—See Muïc Chaâu Ñaïo Minh usually refers to the highly melodic chanting of Thieàn Sö. sacred texts accompanied by music, which monks Bokushu-Domyo (jap): Chen-Tsun-Tsu Mu-chou performed in front of an image of the Buddha as Tao-ming—Chenzunsi Muzhou Daoming—See part of the ritual service. "Bonbai" is generally Muïc Chaâu Ñaïo Minh Thieàn Sö. performed with the voice rising and falling. In the Bokutju (jap): Mu-Chou—Söï Muïc Chaâu. Zen school, there are a number of bonbai chanting Bold: Gan lì—Daring—Valiant—Brave— styles, including Obaku bonbai. Obaku bonbai is Fearless—Venturesome. unique in Japanese Zen because monks chant the Boldest step: Böôùc ñi duõng caûm. verses in an approximation of the Fukien dialect Bolor (skt): See Baùt Loä Nhi. of Chinese, the language used by the Obaku Bommokyo (jap): Brahmajala (skt)—Brahma-Net founders in the seventeenth century—Tuïng keä coù Sutra, or Indra’s Net Sutra—Kinh Phaïm Voõng. vaàn coù ñieäu. Thuaät ngöõ thöôøng chæ söï xöôùng tuïng thaùnh ñieån raát

du döông theo ñieäu nhaïc, maø chö Bompu (jap): Bonpu (jap)—Ordinary people—Taêng thöôøng tuïng tröôùc hình töôïng Phaät nhö laø

moät phaàn cuûa nghi leã. Thöôøng thì keä tuïng coù vaàn Bond of sins: Raøng buoäc veà toäi loãi. coù ñieäu boãng traàm (leân cao xuoáng thaáp). Trong Bond of suffering: Khoå phöôïc. nhaø Thieàn, coù moät soá keä tuïng coù vaàn coù ñieäu, bao Bond of transmigration: Söï keát buoäc cuûa voøng goàm keä tuïng cuûa toâng Hoaøng Baù. Keä tuïng cuûa luaân hoài sanh töû. toâng Hoaøng Baù raát caù bieät trong Thieàn Nhaät Baûn Bond of unenlightenment: Moha-bandhana vì chö Taêng tuïng keä gaàn gioáng nhö tieáng Phuùc (skt)—Si phöôïc—Söï troùi buoäc cuûa si meâ. Kieán cuûa Trung Hoa, ngoân ngöõ ñöôïc ngöôøi saùng Bondages: Raøng buoäc—Xieàng xích. laäp ra toâng Hoaøng Baù söû duïng vaøo theá kyû thöù möôø i Bondage of attachment: Thuû Keát—Troùi buoäc baûy. cuûa söï chaáp thuû. Bond: Bhanda or Samyoga (skt)—Fetter—Knot— Bondage of desire: Strong attachment of Tie—Caâu Thuùc—Keát—Troùi buoäc. love—AÙi Tröôùc—Attachment of love. Bond of anger: Phaãn keát. Bondage of doubt: Vicikitsa-samyojana (skt)— Bonds of birth and rebirth: Sanh töû phöôïc. Nghi Keát (do nghi ngôø lyù chaân ñeá, gaây voâ soá voïng Bond of defiling: See Caáu Keát. nghieäp, neân bò troùi buoäc vaøo tam giôùi khoâng thoaùt Bond of desire: Bond of desire, binding in the ra ñöôïc). chain of transmigration—AÙi heä, tham keát hay söï Bondage and free from bondage: Raøng Buoäc Vaø troùi buoäc trong voøng luaân hoài sanh töû. Giaûi Thoaùt. Bond of existence: Bonds of mortal life—Mortal Bondage and investigators of the passion: life—See Höõu Keát. Samyojana (skt)—Kieát Söû—Fetters. Bonds of fellowship: Samgaha (p)—Baèng Höõu Bondage to mortality: See AÙi Tröôùc Sinh Töû. Keát—Söï troùi buoäc cuûa tình baïn beø. Bondage of possession: See Ñaéc Thaèng. Bond of heterodox views: See Kieán Keát. Bondage of the pride: Maïn keát—See Cöûu Keát. Bond of ignorance: See Voâ Minh Keát. Bondage and reincarnation because of the Bond of illusion: Hoaëc tröôùc (söï troùi buoäc cuûa passions: Keát laäu (nghieäp luaân hoài sanh töû gaây ra phieàn naõo)—The delusive bondage of desire to its bôûi duïc voïng). environment—See Kieán Phöôïc. Bondage and release: Keát giaûi—Troùi buoäc vaø Bond of illusion of heterodox views or giaûi thoaùt (bò phieàn naõo troùi buoäc vaø giaûi thoaùt töï opinions: Views or opinions of mistaking the taïi). seeming for the real which binds men and robs Bondage of unenlightenment: Trieàn Voâ Minh— them of freedom—Bò troùi buoäc vaøo taø kieán, caùi Söï troùi buoäc cuûa voâ minh. thaáy sai laàm cho raèng vaïn höõu laø coù thaät taùnh coät Bondan (jap): Brahmadanda (skt)—Brahma- chaët con ngöôøi vaø cöôùp maát ñi cuûa hoï söï töï taïi. staff—See Phaïm Ñaøn. Bond of karma: See Keát Nghieäp. Bone (n): Xöông. Bond of love: Bond of desire—AÙi heä (nhöõng heä Bones of the body: Coát Thaân—The sarira or phöôïc cuûa aùi duïc). remain after cremation—Xaù lôïi hay nhöõng gì coøn Bonds in the lower desire-realms: Nhöõng troùi laïi sau khi hoûa thieâu. buoäc trong caûnh thaáp duïc giôùi—See Nguõ Haï Phaàn Bone-Buddha: Coát Phaät (Phaät baèng xöông). Keát. Bone-chain Deva: Sankara (skt)—Coát Toûa Bond of marriage: Raøng buoäc veà hoân phoái. Thieân—Thöông Yeát La—Coát Toûa Thieân laø hoùa Bonds of mortal life: The bond of existence— thaân

cuûa Töï Taïi Thieân. See Höõu Keát. Bones and eyes: Coát Muïc—Xöông vaø maét, yù noùi Bonds to mortality: Töû keát. nhöõng ñieàu coát yeáu quan troïng nhöùt—The Bond of rebirth: Keát sanh. essentials. Bond of selfish greed: Lôïi Döõõng Phöõïc—One Bones of former incarnation: See Coá Coát. of the two bonds, gain and fame—Phieàn tröõïc vì Bongyo (jap): Brahma-carya (skt)—Brahma tham lam ích kyû, moät trong hai phieàn tröõïc, lôïi vaø conduct—Pure conduct—See Phaïm Haïnh. danh. Bonmoâ-kyo (jap): Brahmajala (skt)—Bonmo-kyo

(jap)—Brahma-Net Sutra—Pure Net Sutra—See Book of Classifications: Abhidharma-vibhanga Kinh Phaïm Voõng. (p)—A Tyø Ñaït Ma Phaân Bieät Luaän. Bonnoâ (jap): Klesa (skt)—Affliction—Worldly Book of Controversies: Abhidharma-katha- cares, sensual desires, unfortunate longings, vatthu (p)—A Tyø Ñaït Ma Thuyeát Söï Luaän. suffering, pain, and passions that arise out of a Book of the Death: Bardo thodol (tib)—Saùch deluded view of the world—See Phieàn Naõo. höõùng daãn tu taäp vaø tuïng nieäm cho ngöõøi cheát — Bonno-Ma (jap): Phieàn Naõo Ma—Army of See Töû Thö. mara—Demonic afflictions—Demon of Book of Descriptions: Abhidharma- afflictions—The mara of the passions—See Ma prajnaptipada-sastra (skt)—See A Tyø Ñaït Ma Thi Phieàn Naõo. Thieát Tuùc Luaän. Bonpo (tib): See Bon. Book of Disciplines for the monks: Vinaya Bonpu (jap): Bompu (jap)—Ordinary people— (skt)—Pratimoksa or Sila or Upalaksa or See Phaøm Phu. Uparaksa (skt)—Tyø Naïi Da—Giôùi Luaät— Bonpu-no-joshiki (jap): Ordinary Disciplines—Disciplinary code—Law—Monastic consciousness—See YÙ Thöùc Phaøm Phu. rules—Rule—The discipline, or monastic rules— Bonpu-zen (jap): Bompu-zen (jap)—Zen for Nhöõng quy luaät cuûa cuoäc soáng trong töï vieän. ordinary people—Phaøm phu Thieàn. Book of Elements: Abhidharma-dhatu-kaya- Bonsetsu (jap): Brahmaksa (skt)—Brahmaksha pada-sastra (p)—A Tyø Ñaït Ma Giôùi Thaân Tuùc (skt)—Brahmaksetra (skt)—See Phaïm Saùt. Luaän. Bonsho-Dogo-Do (jap): Land of common Book of Elements of existence: Abhidharma- residence of beings and saints—Transformed dharmasangani (p)—A Tyø Ñaït Ma Phaùp Tuï Luaän. land—See Phaøm Thaùnh Ñoàng Cö Ñòa. Book of Emptiness: Khoùa Hö Luïc. Bonze: A monk—See Boâzu. Book of individuals: Abhidhamma-puggalapaati Boo (v): La où—To jeer. (p)—A Tyø Ñaït Ma Nhaân Thi Thuyeát Luaän. Book (n): Kinh thö. Book of knowledge: Abhidharma-vijnana- Book of Analysis: Sutra-vibhanga (skt)— kayapada-sastra (skt)—A Tyø Ñaït Ma Thöùc Thaân Vibhanga (skt)—Sutra-vibhanga (skt)—Kinh Tuùc Luaän. Phaàn—See Kinh Phaân Bieät. Book of Literature: Abhidharma-prakarana- Book of the Beginning of knowledge: pada-sastra (skt)—A Tyø Ñaït Ma Phaåm Loaïi Tuùc Abhidharma-jnana-prasthana-sastra (p)—A Tyø Luaän. Ñaït Ma Phaùt Trí Luaän. Book of oracles: Saám—Ñieàm baùo tröõùc— Book of the Bible: Kinh Thaùnh. Prognosticate—Prophecy. Book of Books: Dieäu Thö (Thaùnh Kinh). Book of the Origin of things: Abhidharma-dhatu- Book of Brahmanic rituals: Brahmanas (skt)— katha (p)—A Tyø Ñaït Ma Giôùi Thuyeát Luaän. Teá Nghi Thö. Book of Pairs: Abhidharma-yamaka (p)—A Tyø Book on Buddhist legends: Katakamala (skt)— Ñaït Ma Song Ñoái Luaän (Kinh Song Ñoái). Baûn Man Sanh—Truyeän coå Phaät giaùo.

Book of Peaceful and Joyful Practices: See An Book of Causal Relations: Patthana (skt)—Boä Vò Laïc Taäp. Trí—See Phaùt Thuù Luaän. Book of Person: Abhidhamma-puggala-pannati Book of causality: Abhidhamma-patthana (p)—A (p)—A Tyø Ñaït Ma Nhaân Thi Thieát Luaän. Tyø Ñaït Ma Phaùt Thuù Luaän. Book of Recitations: Abhidharma-sangiti- Book of Changes: Chinese Classics—Kinh Dòch. paryaya-pada-sastra (skt)—A Tyø Ñaït Ma Thaäp Books of Chinese Classics: 1) Four Books: Töù Nhò Moân Tuùc Luaän. Thö hay Töù Truyeän (Ñaïi Hoïc, Luaän Ngöõ, Trung Book of Recitations of the teachings: Dung, vaø Maïnh Töû); 2) Five Books: Nguõ Kinh Abhidharma-sangiti-paryaya-pada-sastra (skt)— (Kinh Dòch, Kinh Thô, Kinh Thi, Kinh Leã, Kinh See A Tyø Ñaït Ma Thaäp Nhò Moân Tuùc Luaän. Xuaân Thu). Book of Relations: Kinh Lieân Ñôùi.

Book on Right methods: Abhidharma- born in dark conditions attains Nibbana, which is samayapradipika-sastra (skt)—See A Tyø Ñaït Ma neither dark nor bright—Coù ngöôøi haéc sanh vaø Thuaän Chaùnh Lyù Luaän. soáng taïo Nieát Baøn. Book of Starting Point of Knowledge: Born in dark conditions, lives a bright life: Coù Abhidharma Jnana Prasthana (skt)—See A Tyø Ñaït ngöôøi haéc sanh vaø soáng taïo baïch phaùp. Ma Phaùt Trí Luaän. Born in dark conditions, lives a dark life: Coù Book of things: Abhidharma-skandha-pada-sastra ngöôøi haéc sanh vaø soáng trong haéc phaùp. (p)—A Tyø Ñaït Ma Phaùp Uaån Tuùc Luaän. Born through egg: Noaõn sanh (tröùng sanh)—See Book of Treatise: Kinh Phaân Bieät. Thaäp Nhò Loaïi Chuùng Sanh. Book of Understanding: Abhidharma Vijnana Born emptiness: Khoâng Sanh—The state that is Kayapada-sastra (skt)—Book of knowledge—See like emptiness—Born emptiness—Traïng thaùi A Tyø Ñaït Ma Thöùc Thaân Tuùc Luaän. gioáng nhö söï troáng roãng. Book of Zen: Thieàn Thö. Born from foetus: Jalabuja (p)—Jarayuva (skt)— Booklet (n): Saùch khoå nhoû. See Thai Sanh. Boon: A welcome benefit—A request granted. Born through form: Saéc töôùng sanh—See Thaäp Border between suffering and nirvana: Nhò Loaïi Chuùng Sanh. Dukkhassanta (skt)—Giôùi haïn cuoái cuøng cuûa khoå Born to happiness: Born of happiness—Phuùc laø cöûa vaøo Nieát Baøn—See Khoå Teá. sinh. Border land: See Bieân Ñòa. Born in a hell-state: Bò sanh vaøo ñòa nguïc. Border region: See Bieân Ñòa. Born in a long-lived group of devas: Ñöôïc sanh Border region of the Pure Land: See Bieân Ñòa. vaøo coõi trôøi tröôøng thoï. Bore a well for water: Khoan gieáng tìm nöôùc— Born in the middle country and is intelligent: See Xuyeân Tænh Taàm Thuûy. Ñöôïc sanh vaøo nöôùc trung taâm vaø coù trí tueä. Boredom: Tiredness—Noãi buoàn chaùn. Born in the middle country but lacks wisdom: Borin (jap): Dharma-cakra (skt)—The spiritual Ñöôïc sanh vaøo nöôùc trung taâm, nhöng aùc hueä, ngu wheel—The wheel of dharma—The wheel of si. law—See Phaùp Luaân. Born in the middle country, but he has wrong Boring: Buoàn chaùn. views and distorted vision, thinking: Ñöôïc sanh Born: Boån Höõu—Sanh—Birth. vaøo coõi trung taâm, nhöng laïi theo taø kieán ñieân ñaûo. Born again: Rebirth—Taùi sanh. Born through moisture: Thaáp sinh, moät trong Born among the asuras: Bò sanh vaøo coõi A-Tu- thaäp nhò loaïi chuùng sanh. La. Born among the petas: Bò sanh vaøo coõi ngaï quyû. Born among the animals: Bò sanh vaøo

coõi baøng Born-From-the Sun Buddha: Adityasambhava- sanh. Buddha (skt)—Nhöït sanh Phaät. Born in heaven: Sanh vaøo coõi Trôøi. Born through transformation: Anpapaduka Born among humans: Sanh trong nhôn gian. (skt)—Opapatika-yoni (p)—Hoùa sinh—See Thaäp Born blind: Sinh manh (sanh ra laø ñaõ muø). Nhò Loaïi Chuùng Sanh. Born in the border: Bò sanh vaøo choã bieân ñòa. Born through womb: Thai sinh—See Thaäp Nhò Born in bright conditions attains Nibbana: One Loaïi Chuùng Sanh. born in bright conditions attains Nibbana which is Born by transformation: Hoùa sinh. neither dark nor bright—Baïch sanh soáng taïo Nieát Borobudur (skt): A famous stupa in Java, built Baøn (Phi Haéc Phaùp phi baïch phaùp). around the 9th century AD—Thaùp noåi tieáng taïi Born in bright conditions lives a bright life: Java, ñöôïc xaây vaøo khoaûng theá kyû thöù 9 sau Taây Baïch sanh soáng taïo baïch phaùp. lòch. Born in bright conditions lives a dark life: Baïch Borrow belongings of other people but do not sanh soáng taïo haéc phaùp. return them in a timely manner: To commit an Born in dark conditions attains Nibbana: One Expression of Regret Offence—Möôïn vaät duïng

cuûa ngöôøi khaùc maø khoâng traû ñuùng heïn laø phaïm 2) Mutei (jap)—Without a base, implies true giôùi Ba Daät Ñeà. mind or self-nature—Voâ Ñeå, khoâng ñaùy, chæ Bosal (kor): Bodhisattva (skt)—Boà Taùt. cho chaân taâm, töï taùnh. Bosalmin (kor): Femal lay person—Lay woman Bound (v): Keát—To tie—To knot. who helps at a temple—Nöõ cö só. Bound by the commandments: Bound by the Bosatsu (jap): Bodhisattva (skt)—See Boà Taùt. commandments—Keát thaønh giôùi luaät ñeå hoä trì— Bosatsukai (jap): Bodhisattva (skt)—Boà Taùt See Kieát Giôùi. Giôùi—See Möôøi Giôùi Troïng Cuûa Chö Boà Taùt Bound of all reality: Thöïc teá (choã chaân thaät cuûa Trong Kinh Phaïm Voõng and Boán Möôi Taùm Giôùi chö phaùp). Khinh. Bondage and release: See Keát Giaûi. Bosatsu-za (jap): Hanka-fuza (jap)—Half-lotus Boundary: Dhatu (skt)—Limit—Region—Giôùi. posture—Half-lotus sitting—See Baùn Giaø Phu Boundless: Apramana (skt)—Unlimited—Baát Toïa. taän—Voâ Löôïng—Boundless—Countless— Boshuku-domei (jap): Traàn Toân Tuùc Ñaïo Minh Infinite—Immeasurable—Unlimited—There are Thieàn Sö—Zen Master Chen-Tzun-Tsu—See four infinite characteristics of a Bodhisattva: Muïc Chaâu Ñaïo Minh Thieàn Sö. kindness, pity, joy, and self-sacrifice—Raát nhieàu, Boshutsu (jap): Baøng Xuaát—Collateral khoâng ñong ñeám hay ño löôøng ñöôïc. Coù boán thöù descendants or collateral lineages (bystander or voâ löôïng cuûa vò Boà Taùt laø Töø, Bi, Hyû, Xaû. side lineages); lineages of secondary Boundless abandonment: Upeksa (skt)—Xaû voâ importance—Xuaát thaân töø nhöõng doøng truyeàn thöøa löôïng—Limitless indifference—Giving up all song song chöù khoâng tröïc heä. things—Complete abandonment, or absolute Bosso (jap): Phaät Toå—Buddhas and patriarchs— indifference—Hoaøn toaøn xaû boû—See Xaû Voâ Chö Phaät vaø chö toå. Löôïng Taâm and Töù Voâ Löôïng Taâm . Both or all empty: Both ego and things have no Boundless Body Thus Come One: Voâ Bieân Thaân reality (unreal)—See Caâu Khoâng. Nhö Lai. Both have mistakes: Caû hai ñeàu phaïm loãi—See Boundless compassion: Bi voâ löôïng. Nhò Caâu Phaïm Quaù. Boundless dedication equal to the

cosmos: Both ways: Caâu Phaàn—Baèng caû hai caùch. Nhaäp phaùp giôùi voâ löôïng hoài höôùng. Both-Ways-Liberated: See Caâu Phaàn Giaûi Boundless, infinite Life Buddha: Voâ Löôïng Thoï Thoaùt. Phaät. Both will be reborn in the Pure Land: Hai loaïi Boundless, infinite Life Tathagata: Voâ Löôïng ñeàu vaõng sanh—See Nhò Loaïi Caùc Sanh. Thoï Nhö Lai. Bo-tree: Bodhidruma (skt)—Caây Boà ñeà—Bodhi Boundless joy: Hæ Voâ Löôïng Taâm—Boundless tree. joy on seeing others rescued from suffering—Botsudan (jap): Shrine of the Buddha—Baøn thôø Nieàm vui baát taän (Hyû voâ löôïng), vui khi thaáy caùc Phaät. chuùng sanh khaùc ñöôïc cöùu ñoä—See Töù Voâ Löôïng Bottom floor: Taàng treät (döôùi cuøng). Taâm. Bottom of the heart: The mental ground or Boundless karma: Voâ löôïng nghieäp. condition—Taâm Khaûm—The Mind from which all Boundless kindness: Töø voâ löôïng. things spring. The third of the three agents body, Boundless life: Buddha of Boundless mouth and mind—Taâm laø goác cuûa vaïn phaùp, coù (Measureless, Infinite) Life—Amitabha. theå saûn sanh ra heát thaûy vaïn phaùp. Taùc nhaân thöù Boundless Life Buddha: Voâ Löôïng Thoï Phaät— ba trong ba taùc nhaân thaân, khaåu vaø yù —See Taâm Amitabha—A Di Ñaø Phaät—Amitabha. Ñòa. Boundless Light: Voâ Löôïng Quang. Bottomless: Boundless Light Tathagata: Voâ Löôïng Quang 1) Agadha (p)—Very deep—Voâ cuøng taän Nhö Lai—See Voâ Löôïng Quang Phaät. (khoâng coù ñaùy). Boundless mind: Anantamati (skt)—Voâ Löôïng

YÙ—Boundless intention, will or meaning— Bow (v) down to the ground: Khaáu ñaàu. Immeasurable intention. Bow of great pity: See Ñaïi Bi Cung. Boundless Mind Bodhisattva: Voâ Taän YÙ Boà Taùt. Bow head and face in worship: To bow the head Boundless pity: Karuna-apramana-cittani (skt)— and face in reverence, to fall prostrate in See Bi Voâ Löôïng Taâm. reverence—See Ñaàu Dieän Taùc Leã. Boundless purity: Apramanasubha (skt)—Voâ Bow and kneel: Cuùi xuoáng vaø quyø goái. bieân tònh—Infinite (Limitless) Purity—Voâ löôïng Bow one’s head in prayers: Cuùi ñaàu caàu nguyeän. Tònh. Bow and prostrate to the Buddha: Cuùi ñaàu vaø Boundless spiritual possessions: Taøi saûn voâ taän. khieâm cung chaøo—Bowing and postration to the Boundless will: Voâ bieân taâm. Buddha are humble expressions of respect and Boundless will not to abandon any enlightening appreciation for the historical Buddha, our practices to attain enlightened power: Phaùt taâm Teacher, who understood the Truth of the voâ bieân vì ñöôïc Phaät löïc neân chaúng boû taát caû Boà universe and our nature—Quyø laïy ñöùc Phaät laø moät Ñeà haïnh. bieåu hieän khieâm cung ñeå toû loøng kính troïng vaø Boundless will to attend all the Buddhas: Phaùt bieát ôn ñoái vôùi Ngaøi, vò Ñaïo sö ñaõ thoâng suoát vuõ taâm voâ bieân thöøa söï taát caû chö Phaät. truï vaø baûn taùnh cuûa chuùng sanh. Boundless will to enter into the inconceivable Bow to someone: Cuùi ñaàu chaøo ai. vast realm of Buddhahood: Phaùt taâm voâ bieân Bow in veneration: Idolize—To worship—Leã nhaäp khaép caûnh giôùi quaûng ñaïi baát tö nghì cuûa baùi. Phaät. Bower: A place enclosed by overhanging boughs Boundless will to enter into the subtle realm of of trees or by vines on trellis. all knowledge and explain all Buddha Bowing: Leã laïy. teachings: Phaùt taâm voâ bieân nhaäp khaép caûnh giôùi Bowing to the Buddha

Recitation: See Leã Baùi vi teá cuûa nhöùt thieát trí dieãn thuyeát taát caû Phaät Trì Danh. phaùp. Bowing to the Buddha Recitation: Leã Baùi Trì Boundless will to manifest the infinite spiritual Danh. metamorphoses of all Buddhas: Phaùt taâm voâ Bowl: Patra (skt)—Patta (p)—A bowl: Baùt—One bieân thò hieän voâ löôïng thaàn bieán cuûa taát caû chö Bowl: Nhöùt baùt. Phaät. Bowl of oil: Moät baùt daàu—See Daàu Baùt. Boundless will to provide for all Buddhas: Phaùt Box: Kosa (skt)—Cask—Treasury—Caâu xaù taâm voâ bieân cuùng döôøng taát caû chö Phaät. (chieác hoäp, kho baùu). Boundless will to receive and hold all Buddha Boxwood Zen: Koâyoâboku no Zen (jap)—The teachings without forgetting any: Phaùt taâm voâ boxwood tree is said to grow an inch a year, but to bieân thoï trì taát caû Phaät phaùp chaúng queân maát. shrink an inch in leap years. The expression Boundless will to see all Buddhas: Phaùt taâm voâ "boxwood Zen" is used in reference to students' bieân thaáy khaép taát caû chö Phaät. progressing erratically in their practice of Zen. A Boundlessness of Buddhas’ knowledge: master also use the expression to reproach a Enlightening Beings hear of the boundlessness of disciple who is overly attached to the notion of Buddhas’ knowledge from innumerable Buddhas, enlightenment—Ngöôøi ta noùi caây hoaøng döông are able to make limited assessments—Chö Boà lôùn moät taác trong moät naêm, nhöng teo laïi moät taác Taùt nghe ñöôïc voâ bieân trí Phaät töø voâ löôïng Phaät, trong nhöõng naêm nhuaàn. Thuaät ngöõ "Koâyoâboku no khoâng theå ñaùnh giaù ñöôïc. Zen" hay "Hoaøng döông Thieàn" ñöôïc duøng ñeå chæ Bounteous: Roäng raõi—Haøo phoùng—Toát buïng— cho nhöõng Thieàn sinh ñang tieán boä moät caùch baát Roäng raõi—Haøo phoùng—Good-heart—Generous. ñònh trong tu taäp Thieàn. Moät vò Thieàn sö cuõng söû Bow: Xaù—Join one’s palms to bow. duïng töø naøy ñeå quôû traùch moät vò ñeä töû quaù vöôùng Bow (v) before someone: Cuùi ñaàu ñaûnh leã ai. maéc vaøo khaùi nieäm giaùc ngoä. Bow down (v): Laïy. Boâzu (jap): The head monk or resident monk of a

Japanese Buddhist temple. The term may apply to Brahmacarya (skt): Brahma conduct—Life of a the resident monk at a small temple, for most of Buddhist monk—Chasity—Pure living—See which have only one monk in residence. In a Phaïm Haïnh. larger temple, with several monks in residence, Brahmacharya (skt): See Brahmacarya. the term technically applied to only the head Brahmadana (skt): Brahma-staff—The Brahma monk or abbot. In common usage today, however, (religious) punishment—See Phaïm Ñaøn. people use the term for any Buddhist monk or Brahmadanda (skt): Pheùp trò toäi Phaïm Ñaøn—See priest, regardless of status. The term is often Phaïm Ñaøn. rendered in English as "bonze"—Vò thuû toïa hay vò Brahmadatta (skt): Phaïm Döï—Phaïm Ma Ñaït— truï Taêng trong moät töï vieän Nhaät Baûn. Thuaät ngöõ See Phaïm Thuï Vöông. "Boâzu" coù theå aùp duïng cho vò truù Taêng taïi moät Brahma-deva (skt): Phaïm Thieân—Taïo Thö ngoâi chuøa nhoû, vì haàu heát caùc ngoâi chuøa naøy chæ Thieân—Tieáng Baø La Haï Maï Thieân, laø nguoàn taïo coù moät vò truï Taêng. Trong moät ngoâi chuøa lôùn hôn ra baûng maãu töï Taát Ñaøm 12 aâm —The deva- vôùi naêm baûy vò Taêng, thì thuaät ngöõ "Boâzu" chæ aùp creator of writing Brahma. duïng cho vò truï trì maø thoâi. Tuy nhieân, trong

ngoân Brahmadhatu (skt): Phaïm Thieân—Brahma-lokas. ngöõ thöôøng duøng ngaøy nay, thuaät ngöõ "Boâzu" duøng Brahmadhvaja (skt): See Phaïm Töôùng. ñeå goïi baát cöù vò Taêng naøo, baát keå töôùc vò. Thuaät Brahmagosha (skt): Phaïm AÂm—Tieáng noùi cuûa ngöõ ñöôïc duøng trong Anh ngöõ laø "Bonze". Phaät—Voice of the Buddha. Brag (v): Khoaùc laùc—To boast about oneself—To Brahmagosha Buddha: Phaïm AÂm Phaät. show off. Brahma-grove: A monastery—See Phaïm Uyeån. Brag excessively: Muùa rìu qua maét thôï. Brahma-heavens: Trôøi Phaïm Thieân—The three Brag (v) of one's honor: Khoe danh. Brahma-heavens where bodies differ but thinking Brahma (skt): See Phaïm Thieân. is the same (the first dhyana heaven—Sô thieàn Brahma-abiding: Brahma-viharo (p)—Phaïm truù. thieân)—Phaïm Chuùng Giôùi Thieân, nôi chuùng sanh Brahma-abode: A monastery or a temple—See coù nhieàu thaân khaùc nhau nhöng töôûng laïi gioáng Phaïm Thaát. nhau. Brahma-action: Phaïm Haønh—Noble action— Brahma-heretics: Brahmadeva-heretics—See High conduct. Phaïm Thieân Ngoaïi Ñaïo. Brahma-bell: Phaïm Chung—Ñaïi Hoàng Chung Brahma, Indra, and four deva-kings: See Thieân cuûa töï vieän—The temple or monastery bell. Boä Thieän Thaàn. Brahma-body: Phaïm thaân—The pure spiritual Brahma-jala (skt): The net of Brahma—Phaïm body: Thaân taâm thanh tònh—Dharmakaya of the voõng. Buddha: Phaùp thaân cuûa Phaät. Brahmajala-sect: The sect of Ritsu—See Phaïm Brahma-books: Phaïm Ñieån—Kinh ñieån Phaät— Voõng Toâng. The Buddhist sutras, or books. Brahmajala sutra (skt): Brahma-Net Sutra, or Brahmacakra (skt): Phaïm Luaân—Baùnh xe Indra's Net Sutra, Sutra of Net of Indra—See chuyeån phaùp cuûa Ñöùc Phaät—The Brahma- Kinh Phaïm Voõng. wheel—The wheel of the law, or pure preaching Brahmajala sutta (p): Brahma-Net Sutta, or of the Buddha. Indra's Net Sutta, Sutta of Net of Indra—See Kinh Brahmacari (skt): Holy life—Pure living—See Phaïm Voõng. Phaïm Haïnh. Brahmajala-suttanta (p): Brahmajala sutta—See Brahmacarin (skt): Studying sacred learning; Kinh Phaïm Voõng. practising continence or chasity: Ngöôøi xuaát gia Brahamkaya (skt): See Phaïm Thaân. hoïc Thaùnh ñieån vaø tu haønh phaïm haïnh—A Brahamkayia (skt): See Phaïm Thaân. Buddhist ascetic with his will set on purity: Ngöôøi Brahma-kayikas (skt): See Phaïm Ca Di. Phaät töû xuaát gia tu ñôøi thanh tònh—See Phaïm Chí. Brahma-kayika-deva (skt): See Phaïm Ca Di Brahmacariyesana (p): Quests for the holy life— Thieân. Phaïm haïnh caàu.

Brahma-king: Buddha: Ñöùc Phaät—The Indian Brahmananda (skt): Phaïm Ñaøn—To send to Emperor: Phaïm Hoaøng, vò vua cuûa AÁn Ñoä—King coventry an obnoxious monk—See Maëc Saán. of the Brahama heaven in the world of form: Brahmanapura (skt): Baø La Moân Ba—Thaønh Phaïm Thieân Vöông phoá naèm veà phía ñoâng baéc kinh thaønh Malava—A Brahma-ksetra (skt): See Phaïm Saùt. city north-east of the capital Malava. Brahma-ksha: Phaïm saùt. Brahmanarastra (skt): See Baø La Moân Quoác. Brahma language: See Phaïm Ngöõ. Brahma and Narayana: Phaïm Dieân—Phaïm Brahma letters: Samskrtan (skt)—See Phaïm Töï Thieân vaø Trôøi Na La Dieân. (2). Brahmanas (skt): Teá Nghi Thö—Book of Brahma-lokas (skt): The realm of form—See Brahmanic rituals. Phaïm Theá Giôùi. Brahmana-samyutta (p): See Töông Öng Baø La Brahmaloka heavens of the first dhyana: Trôøi Moân. Phaïm Phuï trong

nhaát thieàn thieân. Brahmanaspati (skt): See Kyø Thoï Chuû Thaàn. Brahma-mani (skt): Pure pearl—See Phaïm Ma Brahmana-sutta (p): Kinh Baø La Moân. Ni. Brahmana-veda (p): Brahmanic canon—Kinh Brahma-mani-gem: Nhö YÙ Chaâu—See Brahma- ñieån Veä Ñaø. mani. Brahmanic canon: Brahmana-veda (p)—Kinh Veä Brahma and mara: See Phaïm Ma. Ñaø. Brahma merits: Brahmapunyatva (skt)—Phaïm Brahmanic sutra: Kinh ñieån Baø La Moân. Phöôùc. Brahmanical dominance: Theá löïc cuûa Baø La Brahma-mind: The noble or pure mind—See Moân. Phaïm Taâm. Brahmanimantanika-suttam (p): Sutra on Brahma monk: See Phaïm Taêng. respectful invitation of a Brahma—Kinh Phaïm Brahmana-deva (skt): Phaïm Thö—Kinh ñieån Veä Thieân Caàu Thænh. Ñaø—Vedic scriptures. Brahmanism (n): Ñaïo Baø La Moân—AÁn Ñoä Brahma Net: Brahma-jala (skt)—The net of Giaùo—Hinduism. Brahma—Löôùi trôøi—Supreme net—See Kinh Brahma-palace: See Phaïm Cung. Phaïm Voõng. Brahma-parisadya (skt): Phaïm Phuï Thieân— Brahma Net Sutra: Brahmajala Sutra (skt)—See Brahmaparisajja (skt)—See Phaïm Chuùng Thieân. Kinh Phaïm Voõng. Brahmaparisajja (skt): Brahmaparisadya or Brahman (skt): See Baø La Moân. Parsadya (skt)—See Phaïm Chuùng Thieân. Brahman caste: Brahmana (skt)—Giai caáp Baø La Brahmaparisajja-deva (skt): Brahmaparisajja Moân. (skt)—See Phaïm Chuùng Thieân. Brahman-Land: Phaïm Ñoä—AÁn Ñoä—India. Brahmaparohita (skt): Brahma-parisadya (skt)— Brahman way: Phaïm Ñaïo—Thanh tònh ñaïo— Phaïm Phuï Thieân—See Phaïm Chuùng Thieân. The way of purity, or celibacy. Brahmaparsadya (skt): Brahmaparisajja (skt)— Brahman-writing: Brahman alphabet—Sanskrit See Phaïm Chuùng Thieân. alphabets—Baø La Moân Thö—Chöõ vieát hay maãu Brahmapunyatva (skt): Brahma merits—Phaïm töï Baø La Moân (chöõ vieát cuûa AÁn Ñoä vaø ña soá caùc Phöôùc. xöù ôû Taây Vöïc). Brahmapura (skt): See Baø La Haáp Ma Boå La. Brahmana (skt): Brahman (skt)—Baø La Moân—Brahmapurohita (skt): Phaïm Phuù Laâu—The Baït Laïm Ma—Brahman caste—Giai caáp Baø La ministers, or assistants of Brahma—See Phaïm Moân—Priestly, born from the mouth of Brahma— Thuï Thieân. Haïng tu tònh haïnh (hoaëc xuaát hoaëc taïi gia), sanh töø Brahma-queen: The queen or wife of Brahma— mieäng cuûa Phaïm Thieân Vöông. See Phaïm Thieân Haäu. Brahmana caste: Brahmin (skt)—The pure Bhramaragiri (skt): A monastery built by clerical caste of India—Giai caáp Baø la moân. Sadvaha for Nagarjuna on the mountain of

Bhramaragiri, 300 miles south-west of Kosala— Bram-dze (tib): See Brahmana. Töï vieän maø Sadvaha ñaõ xaây cho ngaøi Long Thoï, Branches of enlightenment: Principles of naèm treân ñænh nuùi Bhramaragiri, khoaûng 300 daäm enlightenment—Factors of wisdom—Factors of veà phía taây nam Kosala. enlightenment—Various branches of Brahma-realm: Phaïm Thieân giôùi—Realm of enlightenment—See Thaát Boà Ñeà Phaàn. Brahma. Branch sect: Nguï Toâng—Chi nhaùnh cuûa moät toâng Brahmas: See Phaïm Thieân. phaùi—One school appertaining to another. Brahma-sahampati (skt): Mahabrahma- Branch temple: Honji matsuji (jap)—A Buddhist sahampati (skt)—See Phaïm Ma Tam Baùt. temple that has institutional ties to a larger main Brahma and Sakra: See Phaïm Thích. temple or main

monastery. The pattern of Brahma-sanamku (skt): Ta Baø Theá Giôùi Chuû— affiliation between main and branch temples Lord of the Saha-loka-dhatu—Lord of the world emerged in Japan during the medieval period of human beings. (1185-1600) and was later systematized in the Brahma-sikkin (skt): See Loa Keá Phaïm Chí. early modern period (1600-1867) and from the Brahmassara (p): —Characteristics of the voice modern to present. The practice continues today; of the Buddha—Phaïm AÂm Töôùng. most Buddhist temples in Japan are branches Brahma staff: Brahmadanda (skt)—The Brahma under the administrative leadership of a main (religious) punishment—See Phaïm Ñaøn. monastery—Chuøa chi nhaùnh coù söï raøng buoäc veà toå Brahma-study: Phaïm Hoïc—The study of chöùc vôùi moät ngoâi chuøa lôùn hôn. Khuoân maãu hoäi Brahmanism: Nghieân cöùu veà Baø La Moân—The nhaäp giöõa chuøa chaùnh vaø nhöõng chuøa nhoû xuaát study of Buddhism: Nghieân cöùu veà Phaät Giaùo. hieän töø thôøi trung coå vaø sau naøy trôû neân coù heä Brahmasvara (skt): Brahmassara (p)— thoáng vaøo ñaàu thôøi caän ñaïi vaø maõi cho ñeán ngaøy Characteristics of the voice of the Buddha—Phaïm nay. Phöông caùch toå chöùc naøy vaãn coøn tieáp tuïc cho AÂm Töôùng. ñeán ngaøy nay; haàu heát nhöõng ngoâi chuøa Phaät giaùo Brahmavastu (skt): See Phaïm Chöông. ôû Nhaät ñeàu laø chi nhaùnh döôùi söï laõnh ñaïo haønh Brahmavati (skt): See Phaïm Ma Vieät. chaùnh cuûa moät ngoâi chuøa chaùnh. Brahma vihara (skt & p): Divine state of Branch and twig ignorance: Ignorance in detail dwelling—Phaïm Truù. or branch and twig illusion—See Chi Maït Hoaëc. Brahma-viharo (p): Brahma-abiding—Phaïm truù. Branch wheel: All Hinayana and Mahayana Brahma-virtue: See Phaïm Ñöùc. texts—Chi maït Phaùp Luaân laø caùc kinh ñieån Tieåu Brahma voice: Brahmagosha (skt)—The voice of vaø Ñaïi Thöøa. Buddha: Phaïm Thanh, tieáng cuûa Ñöùc Phaät hay Brave and strong Bodhisattva: Sauraya (skt)— Phaïm AÂm—See Phaïm Höôûng. Duõng Maõnh Boà Taùt. Brahma vihara (skt): A pure rest—Abode or Bravely: Moät caùch can ñaûm. purity—See Tònh Truï. Bravery: Can tröôøng—Courage—Great brave: Brahma wheel: Brahma-cakra (skt)—See Phaïm Ñaïi duõng. Luaân. Bravery virtue Buddha: Baladatta (skt)—Duõng Brahmayana (skt): See Phaïm Thöøa. Ñöùc Phaät—Courageous virtue Buddha— Brahmi (skt): The queen or wife of Brahma—See Vigourous virtue Buddha. Phaïm Thieân Haäu. Brazier: Hoä Ma—See Homa (III)(A). Brahmin (skt): See Phaïm Taêng. Breach of morality: Silabhedo (skt)—Phaù giôùi— Brahmins (skt): Brahmanism—Baø La Haï Ma To break the precepts. Noâ—See Baø La Moân (1). Break (v): To cause schism—To destroy—To Brain is the ocean, and the mind is its wind and disprove—To disrupt—To negate—To refute— Phaù. wave: Trí oùc laø bieån caû, taâm ñòa laø soùng gioù. Break an appointment: Loãi heïn. Brain and the Totality: See Naõo Boä Vaø Toång Theå. Break the Buddha law: To break the Buddha law by adopting of heresy—See Phaù Phaùp.

Break commandments: Phaù Giôùi—To break Break the precepts: Silabhedo (skt)—Phaù giôùi— commandments, i.e., to give up the frock— A breach of morality. Violate religious commandments—Traû laïi aùo tu. Break the promises: Thaát höùa (Sai lôøi) laø phaïm Break the door: Phaù Moân—Rôøi boû toâng moân— giôùi Ba Daät

Ñeà—To dishonour one’s promise— To leave a sect. To break one’s words, to commit an Expression of Break (disprove) the false and make manifest Regret Offence. the right: Phaù Taø Hieån Chaùnh. Break the silence: Kaijo (jap)—Khai Tònh—To Break the fast: Khai Trai—To begin the rouse from sleep—Khai Tónh—Phaù tan söï yeân breakfast—Chö Taêng Ni aên saùng (Luaät Tyø Ni noùi laëng vaøo buoåi saùng—Traditionally, the clapping of luùc raïng saùng hay minh töôùng (luùc maët trôøi soi a wooden board at the end of Zazen is called boùng vaøo caây Dieâm Phuø) thì khai trai. "small release of stillness," and the ringing of the Break the harmony of the community of bell is called "great release of stillness"—Theo monks: Sanghabheda (skt)—To cause schism, i.e., truyeàn thoáng, ñaùnh vaøo taám baûng baèng goã thì ñöôïc by preaching or spreading heretical views—Phaù goïi laø tieåu khai tònh, vaø ñaùnh vaøo chuoâng thì goïi laø hoøa hôïp Taêng baèng caùch giaûng daïy hay truyeàn baù ñaïi khai tònh. taø kieán. Break and subdue: See Shakubuku. Break into a smile: To break into a smile, the Break one’s vow: Boäi nguyeän. mark of Kasyapa’s enlightenment when Buddha Break one’s words (promises): Boäi öôùc. announced on Vulture Peak that he had a teaching Break through (destroy) someone’s which was propagated from mind to mind, a concentration: Phaù vôõ ñònh löïc cuûa ai. speech taken as authoritative by the Intuitional Break through (destroy) something: Destroy School—Phaù leân cöôøi, töôùng giaùc ngoä cuûa Ngaøi something—Phaù vôõ caùi gì. Ca Dieáp, khi Ñöùc Phaät tuyeân boá raèng phaùp cuûa Breakdown of the mind: Suy nhöôïc tinh thaàn. Ngaøi laø taâm truyeàn taâm. Ñaây chính laø chæ giaùo cuûa Break open the gate of hells: Phaù ñòa nguïc. Thieàn Toâng. Break through: Xuyeân ngang—Ñoät phaù. Break a law: To offend the law: Phaïm luaät— Break the weightier laws: Phaïm troïng giôùi. Transgress a law (go beyond the limit of the law Breaking a mirror: Phaù Kieán (Kính)—See or rule): Phaù giôùi. Hakyo. Break the monastic rules: To violate (break) Breaking precepts: Law-breaking—Khoâng giöõ religious commandments—Phaù Giôùi. giôùi luaät. Break the monastic rule of the regulation food: Breath: Prana (skt)—Hôi thôû—Contemplation on Ngaõ maën—See Phaù Trai. the breath—Meditation on the breath—Quaùn soå Break the monastic rule of time for meal: See töùc. Break the monastic rule of the regulation food. Breath-by-Breath Recitation: Tuøy Töùc Trì Break (disrupt or destroy) a monk’s Danh. meditation or preaching: See Phaù Taêng and Phaù Breath of life: Jivitindriya (skt)—Animation—Phaùp Luaân Taêng. Liveliness—Vitality—Sinh khí. Break the moral precepts: See Phaïm Giôùi. Breath out: Xuaát Töùc (thôû ra)—Xuaát Töùc Baát Trì Break one’s oath: Boäi theä. Nhaäp—See Xuaát Töùc Baát Baûo Nhaäp Töùc. Break open the gates of hell: Smash open a Breathe (v): Thôû. prison, or to break open the gates of hells by Breathing control: Paranayama (skt)—To count chants or incantations for the release of a the breathings—See Soå Töùc. departed spirit—Phaù vôû cöûa ñòa nguïc baèng caùch Breathing in: Thôû vaøo. tuïng ñoïc kinh keä giaûi thoaùt cho ngöôøi quaù vaõng. Breathing meditation: Trì Töùc Nieäm—The Break out: Buøng noå ra. contemplation in which the breathing is Break the power of transmigration: See Phaù controlled. The Method of taking hold of one’s Höõu. breath as follows: “Be ever

mindful when you

breathe in and mindful when you breathe out. Brethren: Avuso (p)—The assembly of monks— Breathing in a long breath, you know 'I am Buddhist clergy—Co-religionists—Ñaïo höõu (baïn breathing in a long breath'. Breathing out a long ñoàng tu, Taêng laãn tuïc). breath, you know 'I am breathing out a long Brgua-byin (tib): Indra (skt)—Thieân Ñeá Thích— breath'. Breathing in a short breath, you know 'I Ñeá Thích Thieân—Sakra, king of the devaloka— am breathing in a short breath'. Breathing out a Trôøi Ñeá Thích, vò chuùa teå cuûa cung trôøi Ñao Lôïi short breath, you know 'I am breathing out a short cuøng hoï vôùi Phaät Thích Ca. breath.' 'Experiencing a whole breath-body, I Brhaspati (skt): Lord of increase—The planet shall breathe in,' thus you train yourself. Jupiter: Moäc Tinh. 'Experiencing the whole breath-body, I shall Brhaspativara (skt): Thöù Naêm—Thursday. breathe out,' thus you train yourself. 'Calming the Brhatphala (skt): Large or Abundant Fruitage activity of the breath-body, I shall breathe in,' Heaven—See Quaûng Quaû Thieân. thus you train yourself. 'Calming the activity of Bridge of the Buddha-truth: See Phaùp Kieàu. the breath-body, I shall breathe out,' thus you Bridle on one's passion: Keàm cheá duïc voïng— train yourself." Thus when we practice, we should Command one's passions. know how to breathe to maintain mindfulness, for Brief (n): Söï toùm taét. breathing is not only a wonderful tool to prevent Brigand: Robber in the mountain—Sôn taëc. dispersion, but it is also a connection between our Bright (a): Visuddhi (p & skt)—Saùng—Clean— body and our thoughts. Whenever our mind Pure—Thanh tònh (trong saïch, khoâng caáu becomes scattered, we should use our breath as a nhieãm)—Free from evil and defilement—Döùt boû means to take hold of our mind again—Quaùn hay moïi sai phaïm taø aùc vaø nhieãm tröôïc. kieåm soaùt hôi thôû ñeå ñònh taâm. Phöông phaùp daïy Bright Adornment Bodhisattva: Prabhavyuha- veà caùch naém hôi thôû nhö sau: "Tænh thöùc khi thôû bodhisattva (skt)—Quang Nghieâm Boà Taùt. vaøo vaø tænh thöùc khi thôû ra. Khi thôû vaøo moät hôi Bright Appearance Bodhisattva: Prabha-Ketou- daøi, ta bieát laø ta ñang thôû vaøo moät hôi daøi. Khi thôû Bodhisattva (skt)—Light-Appearance ra moät hôi daøi, ta bieát laø ta ñang thôû ra moät hôi Bodhisattva—Quang Töôùng Boà Taùt. daøi. Thôû vaøo moät hôi ngaén, ta bieát laø ta ñang thôû Bright and Clear Light Buddha: Rami- vaøo moät hôi ngaén. Thôû ra moät hôi ngaén, ta bieát laø prabhasa-tathagata (skt)—Quang Minh Phaät—See ta ñang thôû ra moät hôi ngaén. Ta töï tu taäp 'kinh qua Quang Ñöùc Quoác. troïn veïn hôi thôû nôi thaân khi thôû vaøo.' Ta töï tu taäp Bright or clear way: Minh Ñaïo—The way of the 'kinh qua troïn veïn hôi thôû nôi thaân khi thôû ra'. Ta mantras and dharanis—Con ñöôøng saùng—Con töï tu taäp laø ta ñang thôû vaøo vaø laøm cho söï ñieàu ñöôøng cuûa thaàn chuù Ñaø La Ni. haønh trong thaân theå trôû neân tónh laëng. Ta töï tu taäp Bright eye: Minh muïc. laø ta ñang thôû ra vaø laøm cho söï ñieàu haønh trong Bright-eyed daughter: See Quang Muïc Nöõ. thaân theå trôû neân tónh laëng." Nhö vaäy khi tu taäp Bright kamma with bright result: Sukka-chuùng ta neân bieát xöûa duïng hôi thôû ñeå duy trì vipakam (p)—Baïch Nghieäp Baïch Baùo. chaùnh nieäm, bôûi vì hôi thôû laø duïng cuï raát maàu nhieäm ñeå ñònh

chæ loaïn töôûng. Hôi thôû laø moâi giôùi Bright laying hold of: Vidya-dhara (skt)—Minh giöõa thaân vaø taâm. Moãi khi taâm yù mình phaân taùn, Trì. dong ruoåi, chuùng ta neân duøng hôi thôû ñeå giöõ noù Bright light: Quang huy. laïi—See Nguõ Ñình Taâm Quaùn. Bright moon: Suklapaksa (skt)—First fortnight of Breathing out: Thôû ra—Xuaát Töùc—Xuaát Töùc Baát a lunar month—Minh nguyeät (traêng saùng)—Baïch Trì Nhaäp—Breath out. Phaàn—See Baïch Nguyeät. Breed emnity: To contract hatred—To incur Bright-moon mani or pearl: Minh Chaâu (ngoïc hostility—Keát oaùn. chaâu ma ni trong saùng nhö aùnh traêng)—See Minh Breeding animals for slaughter: Suùc döôõng— Nguyeät Ma Ni. See Thaäp Naõo Loaïn. Bright and pure heavens: See Cöïc Quang Tònh Thieân.

Bright spirits: Minh Thaàn—The devas, gods, etc. Bring into submission the body, mouth, and Bright Sunlight Bodhisattva: Surya-prabhasana will: Ñieàu Phuïc Thaân Khaåu YÙ. (skt)—See Nhaät Quang Minh Boà Taùt. Bring ten fingers together: Hieäp chöôûng—Bring Bright Virtue Buddha: Phaät Quang Ñöùc. two palms together. Brightness (n): Prabha (skt)—Illumination— Bring together: Hieäp. Light—Splendor—AÙnh saùng—Quang minh— Bring two palms together: Bring ten fingers Quang huy—Ray—Beam. together—Join palms—monks' salutation—Hieäp Brightness and glory dharani: See Quang Minh chöôûng. Chaân Ngoân. Bring under control: To discipline—Ñieàu phuïc. Brightness of the law: Dharmaprabhasa (skt)—Bring up: To rear (to educate): Döôõng duïc—To See Phaùp Minh. raise: Ñöa leân—To repeat over and over again: Brilliant (a): Choùi saùng—Dazzling. Nhaéc laïi. Brilliant example: Göông saùng. Bring up someone's past offence: Commits an Brilliant (bright) light: AÙnh saùng choùi loøa. Expression of Regret Offence—Nhaéc ñi nhaéc laïi Brilliant torchlight: Ngoïn ñuoác saùng röïc. loãi laàm cuûa ai trong quaù khöù laø phaïm giôùi Ba Daät Bring into agreement: See Hoäi Thoâng. Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm hoái). Bring (v) before one's eyes: Sacchikaroti (p)— Bringing benefit and joy to other sentient Sakshatkaroti (skt)—Ñem laïi tröôùc maét—See beings: Mang laïi lôïi laïc vaø nieàm vui cho nhöõng Realization. chuùng sanh khaùc. Bring the Buddha's light to rest: See Theâ Bringing forth goodness not yet brought forth Quang. (bring good into existence): Tinh taán phaùt trieån Bring comfort to someone: To give comfort to nhöõng ñieàu thieän laønh chöa phaùt sanh—Endeavor someone—To comfort or console someone—Ñem to start performing good deeds—Effort to initiate laïi an uûi cho ai. virtues not yet arisen—To produce merit. Bring disasters: Giaùng hoïa. Brisa (skt): Ox-palace—See Ngöu Cung. Bring evil or calamity on oneself: Chieâu hoïa (töï Brishaspati (skt): Jupiter—See Moäc Dieäu and mình chuoác laáy tai hoïa). Cöûu Dieäu. Bring to face-to-face: Ñoái Chaát—To confront. British Buddhism: Phaät Giaùo Anh Quoác. Bring a family to ruin: Taùn gia baïi saûn (laøm cho Broad: Vaipulya (skt): Wide—Extensive—Roäng gia ñình tan naùt). lôùn. Bring forth (v): Saûn sanh ra. Broad cultivation and making abundant Bring forth a heart of great compassion: Khôûi offerings: See Quaûng Tu Cuùng Döôøng. loøng ñaïi bi. Broad and extensive body: Quaûng Baùc Thaân— Bring illusion to an end: Klesa-prahiyate (skt)— Thaân roäng lôùn. Ñoaïn Hoaëc—Döùt boû meâ laàm voïng hoaëc (baèng Broad and

extensive Human genii: Quaûng Baùc chaân trí). Tieân Nhaân. Bring immediate benefits and happiness: Broad-eyed (ugly-eyed) deva: Virupaksa (skt)— Ability to bring immediate benefits and happiness Virupakkha (p)—Quaûng Muïc Thieân Vöông—Taây in the world through practice of His teaching— thieân vöông. Khaû naêng laøm lôïi ích vaø haïnh phuùc cho chuùng Broad and great: Quaûng ñaïi. sanh qua thöïc haønh giaùo phaùp cuûa Ngaøi. Broad great vehicle cognition: Ñaïi Thöøa Quaûng Bring (v) over: Convert—Caûm hoùa. Trí—Trí ñaïi thöøa roäng lôùn. Bring (v) shame to: Ñem laïi xaáu hoå (cho). Broad knowledge: Hoïc nhieàu hieåu roäng. Bring someone back to life: Laøm cho ai soáng laïi. Broad knowledge or education: Hoïc roäng, hieåu Bring someone honor: Honor someone—Vinh nhieàu. danh ai. Broad long tongue: Quaûng Tröôøng Thieät—The Bring into submission: Ñieàu Phuïc. broad, long tongue of a Buddha, big enough to

cover his face—Löôõi to vaø daøi cuûa Ñöùc Phaät— Brutality (n): Taøn nhaãn—Cruelty—Malice. See Tam Thaäp Nhò Haûo Töôùng. Bsam Yas Debate: See Samye Debate. Broad and narrow: Quaûng hieäp—Roäng vaø heïp. Budai (chi): Great Reverend—Pu-Tai Ho- Broad ornate city: Vaisali (skt)—Quaûng Nghieâm Shang—See Boá Ñaïi Hoøa Thöôïng. Thaønh—See Tyø Xaù Ly. Bu Ston (1290- 1364): Name of one of the great Broad Phala: Abundant merits—Quaûng Quaû. early scholars of Tibetan Buddhism, who wrote an Broad Phala heaven: The 12th Brahmaloka— influential history of Buddhism in India and Tibet, Heaven of great fruit or abundant merits—Quaûng entitled “History of the Dharma.”—Teân cuûa moät Quaû Thieân. trong nhöõng hoïc giaû Phaät giaùo noåi tieáng cuûa Phaät Broken color: Kasaya (skt)—Ejiki (jap)—See giaùo Taây Taïng trong buoåi ban sô, ngöôøi ñaõ vieát boä Hoaïi Saéc. lòch söû Phaät giaùo raát coù aûnh höôûng ôû AÁn Ñoä vaø Broken patched robe: Kasaya (skt)—Hano Taây Taïng, vôùi nhan ñeà “Lòch Söû Phaät Phaùp.” (jap)—Phaù Naïp Y—Baù Naïp Y—A robe of rags— Bubble (n): Bong boùng (baøo)—One of the nine Y laøm baèng nhöõng mieáng vaûi cuõ víu naïp laïi vôùi similes—Moät trong chín aån duï. nhau—See Baùch Naïp Y. Bubble of the universe: Lôùp boùng aûo töôûng cuûa Broken tile koâan: Höông Nghieâm neùm gaïch vuõ truï. chaïm buïi tre—Hsiang-Yen's throwing a small Bubble on the water: An emblem of all things piece of the tile and it struck a stalk of bamboo— being transient—Thuûy Thöôïng Baøo—Bong boùng See Höông Nghieâm Kích Truùc. nöôùc, moät bieåu töôïng voâ thöôøng cuûa vaïn höõu. Bronze incense burner: Lö ñoàng. Bud of Buddhism: Sprout of Buddhism—Phaùp Brook spirits: Thaàn Suoái. nha (maàm non hay söï naåy maàm cuûa Phaät Giaùo). Brothers of the clouds and waters: See Vaân Budda (jap): Buddha (skt)—Awakened One— Chuùng Thuûy Chuùng. See Phaät. Brother enemies: Coát nhuïc thaønh cöøu (anh em Buddaji (jap): Phaät Ñaø Töï—Name of a famous ruoät thòt bieán thaønh keû thuø). temple in Japan—Teân cuûa moät ngoâi töï vieän noåi Brothers and sisters: Anh chò em. tieáng ôû Nhaät Baûn. Brotherhood (n): Tình huynh ñeä. Buddha (skt): Fully enlightened One—See Phaät. Brought to accomplishment: Mang laïi thaønh Buddha’s abiding place: Nirvana—Nieát Baøn. töïu—Ñaõ thaønh töïu: Have been brought to Buddha’s ability to cut off all illusion and

accomplishment—Ñang thaønh töïu: Are being perfect of supreme nirvana: See Ñoaïn Ñöùc. brought to accomplishment—Seõ (chöa) thaønh töïu: Buddha's ability to overcome hindrance and Will be brought to accomplishment. attain Deliverance: Khaû naêng ñoaïn khoå giaûi Brown colour: Kasaya (skt)—It is described as a thoaùt. neutral colour through the dyeing out of the other Buddha-abode: The spiritual region of Buddha— colours, i.e. for the monks—Hoaïi saéc—Broken Phaät caûnh—The Buddha-abode, the equivalent of color. the samadhi of the infinite—Phaät truï (truï xöù cuûa Brush (n): Baøn chaûy—A brush. taát caû chö Phaät töùc laø voâ löôïng tam muoäi). Coõi Brush (v) aside: Queùt saïch. Phaät töông ñöông vôùi voâ taän Tam ma ñòa. Brush one's teeth: Chaø raêng—A Bhiksu or Buddha of accommodated body: Nirmakaya Bhiksuni should clean his or her teeth after every (skt)—ÖÙng Thaân—Hoùa Thaân—See ÖÙng Hoùa meal. While cleaning the teeth, a Bhiksu or Thaân. Bhiksuni should not walk back and forth, talk, Buddhas accumulate immeasurable virtues and laugh, or joke—Vò Tyø Kheo hay Tyø Kheo Ni neân dedicate them all to omniscience, without any laøm saïch raêng sau moãi böõa aên. Trong luùc laøm saïch attachment to the world of its creatures: Chö raêng, vò Tyø Kheo hay Tyø Kheo Ni khoâng neân ñi Phaät ñem taát caû voâ löôïng coâng ñöùc laønh ñaõ chöùa tôùi ñi lui, noùi chuyeän, cöôøi ñuøa hay giôõn côït. nhoùm hoài höôùng taùnh nhöùt thieát trí vôùi caùc theá gian Brush talks: See Buùt Ñaøm. troïn khoâng nhieãm tröôùc.

Buddha-action: Phaät nghieäp. Buddha-bhasita-amita-mukhamarajid-dharani- Buddha adapting to Mentalities: Tuøy Nhaïo sutra (skt): See Phaät Thuyeát Voâ Löôïng Moân Phaù Phaät. Ma Ñaø La Ni Kinh. Buddha of Adept Light: Phaät Taøi Quang—Gifted Buddha-bhasita-astanga-samyan-marga-sutra And Bright Buddha. (skt): See Kinh Baùt Chaùnh Ñaïo. Buddhas' adorned lands are ultimately pure: Buddha-bhumi: The Buddha stage—See Phaät Chö Phaät trang nghieâm coõi nöôùc roát raùo thanh tònh. Ñòa. Buddha's advices for laymen (Sigalaka sutra): Buddhabhumisutra-sastra (skt): The sastra Nhöõng lôøi khuyeân cuûa Ñöùc Phaät cho ngöôøi Nam explained the Buddhabhumi Sutra—See Phaät Ñòa taïi gia (kinh Thi Ca La Vieät). Kinh Luaän. Buddha advised everyone to regard his Buddha's Birthday: Buddha-Jayanta (skt)—Teaching as the Master: Ñöùc Phaät khuyeân moïi Vesakha (p)—Vesak (skt)—Ngaøy Phaät Ñaûn ngöôøi neân laáy giaùo phaùp cuûa Ngaøi laøm Thaày. Sanh—See Phaät Ñaûn. Buddha's affairs: Buddha-kiccam (p)—Buddha Buddha Birthday Ceremony: See Phaät Ñaûn. work—Phaät Söï—The work of transforming all Buddha's birthplace: Lumbini Garden, Buddha's beings—Coâng vieäc chuyeån hoùa taát caû chuùng birthplace in Kapilavastu—Vöôøn Laâm Tyø Ni trong sanh—See Möôøi Phaät Söï Vì Chuùng Sanh Cuûa Chö thaønh Ca Tyø La Veä laø nôi ñaûn sanh cuûa Phaät. Phaät. Buddha's blessing: Hoàng aân cuûa Ñöùc Phaät. Buddha-age: The age when the Buddha was on Buddha's blessing derived through universal earth—See Phaät Thoï. elevation: Lôïi ích dieäu. Buddha's altar: Phaät ñaøi. Buddha Bodhi: Boà Taùt ñaïo. Buddha announced his speedy nirvana: Vaisali, Buddha body: Busshin (jap)—Buddhakaya where the Buddha announced his speedy (skt)—See Phaät Thaân. nirvana—Taïi thaønh Tyø Xaù Ly, nôi Phaät tuyeân boá Buddha's body always radiates

the light of laø Ngaøi seõ mau nhaäp Nieát Baøn. unimpeded knowledge: Thaân Phaät thöôøng phoùng Buddhas appear in the world: Phaät hieän ra nôi voâ ngaïi trí hueä quang minh. ñôøi. Buddha-body appears in all worlds: Töôùng thaân Buddha Assembly: Parsad-mandala (skt)—Phaät Ñöùc Nhö Lai ñeàu hieän khaép toaøn theá giôùi. Hoäi. Buddha's body can benefit sentient beings Buddha of attainment of true enlightenment: everywhere by infinite works: Thaân Phaät coù theå Thaønh Chaùnh Giaùc Phaät. laøm lôïi laïc chuùng sanh vôùi voâ löôïng Phaät söï. Buddha's attainment of all the various Buddha Buddha's body can cause infinite living beings stages: Vò dieäu. to receive benefits: Thaân Phaät coù theå khieán cho Buddha of Awesome Lamp of Wisdom King: voâ löôïng chuùng sanh ôû chaâu Dieâm Phuø Ñeà ñeàu Phaät Hueä Oai Ñaêng Vöông—King Awesome ñöôïc lôïi ích. Lamp Of Wisdom. Buddha-body cannot be seen by sentient beings Buddhabhadra (skt): Name of a Kashimiri monk of little merit unless they can be tamed by the belonging to the Sarvastivada tradition—See Giaùc spiritual power of Buddha: Chaúng phaûi chuùng Hieàn. sanh ít phöôùc ñöùc maø thaáy ñöôïc thaân Nhö Lai, chæ Buddhabhadrassa (skt): Fa-Hsien (?-626)—See tröø thaàn löïc töï taïi cuûa Phaät gia hoä cho keû ñaùng Phaùp Hieàn. ñöôïc ñieàu phuïc. Buddha-bhagavat (skt): Lord of worlds—Phaät Buddha-body has no discrimination, no Theá Toân. arbitrary conceptions; all benefits it renders Buddha-bhasita-amita-mukha-guhya-dhara- reach the ultimate end: Thaân Nhö Lai vaãn sutra (skt): Phaät Thuyeát Voâ Löôïng Moân Vi Maät khoâng phaân bieät, khoâng hyù luaän. Nhöõng ñieàu lôïi Trì Kinh—The Buddha's lecturing on the sutra on ích laøm ra ñeàu ñöôïc roát raùo. Immeasurable methods of Occult cultivation.

Buddha of Bountless Purity: Amitabha knowledge—Universal gnosis, awareness or Buddha—Voâ Löôïng Thanh Tònh Phaät—Amitabha. intelligence—Omniscience. Buddha with Brahma's face: Phaïm Dieän Phaät— Buddha-to-come: Phaät Di Laëc—Maitreya Ñöùc Phaät coù göông maët gioáng nhö Phaïm Thieân, Buddha. ngöôøi ta noùi vò aáy soáng tôùi 23.000 naêm — Said to Buddhas come, slay the Buddha: See Gaëp Phaät be 23.000 years old. Gieát Phaät, Gaëp Ma Gieát Ma. Buddha as Buddha-nature: Phaät Tính Phaät— Buddha's commandments: Phaùp chæ. Phaät laø baûn theå cuûa Phaät. Buddha and the common people are one: Phaät Buddha and Buddhist patriarchs: The Buddha Phaøm Nhöùt Theå—Phaät vaø phaøm phu laø moät, taát caû and other founders of Buddhists sects—Phaät vaø ñeàu coù Phaät taùnh—All are of Buddha-nature. chö toå. Buddha of compassion: Ñöùc Phaät cuûa loøng töø bi. Buddha's Caitya: Phaät Chi Ñeà—Buddha's Buddha of concentration: Tam Muoäi Phaät—One Stupa—A Buddhist reliquary, or pagoda, where of the ten types of Buddha. relics of the Buddha (sarira) were kept. Such Buddha-condition: See Quaû Ñaàu Phaät. towers (stupas) have become symbols of Buddha consciousness: Purified consciousness— Buddhism—Thaùp thôø xaù lôïi Phaät. Nhöõng thaùp naày A Ma La Thöùc—Phaät Thöùc—Voâ Caáu Thöùc— trôû thaønh nhöõng bieåu töôïng cuûa Phaät Giaùo. Thanh Tònh Thöùc—Chaân Nhö hay chaân taâm. Buddha-Cakkhu (p): Buddha eye—Phaät Nhaõn Buddha's continuous and eternally varied hay Thöïc Nhaõn. forms or Nirmanakaya: Töông tuïc thöôøng. Buddhacaksus (skt): Maét cuûa Phaät hay maét

cuûa Buddha-cosmo: A Buddha-domain (a world baäc giaùc ngoä—See Phaät Nhaõn. undergoing transformation by a Buddha)— Buddha can reveal all forms: Thaân Phaät coù theå Buddha-region—Pure Land—Nhaát Phaät Theá hieån hieän taát caû saéc. Giôùi—Phaät giôùi hay Tònh ñoä. Buddha's canopy: A halo—Thieân caùi (taøng loïng Buddha of the cosmos: Phaùp giôùi Phaät. che chôû cuûa Ñöùc Phaät)—A Buddha's umbrella, or Buddha-country: Buddhakketta (p)— a nimbus of rays of light. Buddhaksetra (skt)—See Phaät Quoác. Buddha as a captain: See Thuyeàn Sö. Buddha-dana (skt): Phaät ñaø ñaøn na—Buddha- Buddhacarita (skt): Life of Buddha—Phaät Boån giving—See Phaät Ñaøn. Haïnh Taäp—See Phaät Sôû Haønh Taùn. Buddhadasa Bhikkhu (1906- 1993): Giaùc Buddhacarita-kavya-sutra (skt): A poetic Thieân—See Giaùc Söû. narrative of the life of Sakyamuni—See Phaät Sôû Buddhadatta: Scholar-monk who was one of the Haønh Taùn Kinh. most influential Abhidharma commentators in the Buddha-cause: See Phaät Nhaân. second century—See Phaät Thoï. Buddhacharita (skt): See Buddhacarita. Buddhadattha (skt): See Phaät Thoï. Buddhacharita-kavya-sutra (skt): See Buddha day: See Duyeân Nhaät. Buddhacarita-kavya-sutra. Buddha's deeds: The "Buddha-deeds" means the Buddha-charity: Phaät Ñaøn—Buddha-giving. Buddha's work, which instructs all people, saves Buddhachaya (skt): See Phaät AÛnh. them from their sufferings and afflictions, and Buddha's children: Buddhists—Phaät Töû—Con leads them to nirvana—Phaät söï nghóa laø nhöõng Phaät. coâng vieäc cuûa Ñöùc Phaät, töùc laø giaùo hoùa moïi Buddha-cinga (skt): Buddhasimha (skt)— ngöôøi, cöùu hoï thoaùt khoûi khoå ñau phieàn naõo, vaø Buddhochinga (skt)—See Phaät Ñoà Tröøng. ñöa hoï ñeán Nieát Baøn—See Phaät Söï. Buddhacitta (skt): Buddha-mind—Taâm Phaät (ñaày Buddha's deeds of spiritual power are bound- ñuû caùc taùnh töø, bi, hyû, xaû). less and inexhaustible: Thaàn löïc choã laøm cuûa chö Buddha cognition: Anuttara-samyak-sambodhi Phaät laø voâ bieân voâ taän. (skt)—Phaät Trí—Buddha wisdom—Perfect

Buddha and deluded ordinary people: Ngoä Buddhadharma in life: See Phaät Phaùp Trong Ñôøi Phaät, Meâ Phaøm—Those who greatly realize Soáng. delusion are Buddhas; those who are greatly Buddha-dharma-sangha (skt): Phaät Baûo Phaùp deluded are ordinary people. Baûo Taêng Baûo—The Buddhist Trinity—The three Buddhadeva (skt): Phaät Ñaø Ñeà Baø—Sa moân Giaùc Jewels—The three Precious Ones—See Tam Thieân—One of the four most famous Buddhist Baûo. commentators—Moät trong boán nhaø bình luaän noåi Buddha's dharma or universal law: Buddha's tieáng Phaät Giaùo. way of universal mercy—Phaät phaùp. Buddhadeva' argument from the difference of Buddha-dhyana-samadhi-sagara-sutra (skt): view or relation: As a woman can at once be Sutra on contemplation of the Buddha-samadhi— daughter, wife, and mother according to the Kinh Quaùn Phaät Tam Muoäi. relation she holds to her mother, her husband, and Buddha's direct teaching, his real practice, and her child—Luaän chöùng cuûa Giaùc Thieân, sai bieät realization: Baûn Hoùa. veà quan ñieåm hay töông quan; nhö moät ngöôøi ñaøn Buddha's Disciples: See Sakyamuni Buddha's baø coù theå cuøng moät luùc vöøa laø

con gaùi, laø vôi vaø baø Disciples. meï, tuøy theo söï töông quan vôùi meï, vôùi choàng hay Buddha's discourses: Buddha's discourses or vôùi con cuûa mình. mouth, one of the three wheels of the Buddha— Buddha on the deva robe: See Thoâng Phaät. Nhöõng baøi giaûng cuûa Phaät laø moät trong Tam Luaân Buddha Dharma(skt): Buddha-dhamma (p)— cuûa Ñöùc Phaät. Butsudo (jap)—The teaching of the Buddha—Buddha's discriminating understanding of Phaät phaùp—Buddha Teachings, or Law of others: Asociated with his mind—Kyù Taâm Luaân. Buddhist—Buddhist law—Buddhist Method—The Buddha's dispensation (giving-out Buddha law preached by the Buddha—Buddha instructions): Buddha-sasana (skt)—Buddha- Dharma or Buddha Teachings, or Law of sashana (p)—Buddha's orders—Buddha's Buddhist—Buddhist law—Buddhist Method—The teaching. Buddha law preached by the Buddha— Buddha's doctrine and meditation on it: Buddhadharma is a Sanskrit term which means Teaching and meditation—Giaùo quaùn (giaùo thuyeát "Doctrine of the Buddha" or "methods of cuûa Ñöùc Phaät vaø thieàn ñònh). cultivation taught by the Buddha leading beings to Buddha-domain: Phaät Caûnh coù hai loaïi: chöùng enlightenment."—Buddhadharma laø moät töø Baéc caûnh vaø hoùa caûnh—The spiritual region of Phaïn coù nghóa laø "Giaùo phaùp cuûa Ñöùc Phaät" hay Buddhas. There are two kinds: domain or state of "Nhöõng giaùo phaùp ñöôïc Phaät giaûng daïy, maø thöïc absolute enlightenment and domain that the haønh theo ñoù seõ daãn ñeán giaùc ngoä." Buddha is transforming. Buddha-dharma extinction: Söï hoaïi dieät cuûa Buddha's earthly body: Zenshin (jap)—Sinh Phaùp—When deluded thoughts arise in sentient Thaân Phaät—Universe as the whole body of the beings' mind, the Buddha-dharma expelled—Khi Tathagata. nhöõng tö töôûng meâ môø khôûi leân trong taâm chuùng Buddha is in the East and He is also in the sanh thì Phaät phaùp lieàn bò ñaåy ra ngoaøi. West: Phía Ñoâng cuõng laø Phaät, maø phía Taây cuõng Buddha-dharma is inseparable from that of the laø Phaät, yù noùi mình phaûi caån thaän vôùi taát caû moïi secular world: The enlightenment of the Buddhist ngöôøi vì ai cuõng laø moät vò Phaät trong töông lai dharma is inseparable from that of the secular (Ñoâng bieân daõ thò Phaät, Taây bieân daõ thò Phaät). world—Phaät phaùp baát ly theá gian phaùp. Buddha's all embracing knowledge: Trí dieäu. Buddha's Dharmakaya: Phaùp thaân Phaät (Hö Buddhas emanate great light: Which is khoâng Phaùp thaân). impartially illuminating all places and illuminating Buddha's dharmakaya-ksetra: Phaùp Tính Ñoä. all the Buddha teachings—Chö Phaät phoùng ñaïi Buddha of Dharma-King Victory: Phaät Phaùp quang minh bình ñaúng chieáu khaép taát caû choã vaø Thaéng Vöông—Dharma-Victory Buddha. Phaät phaùp.

Buddha enlightenment can be attained by any oâng baø Kokika, thuoäc gia ñình voïng toäc trong in one lifetime: Nhaát Sanh Nhaäp Dieäu Giaùc. thaønh Ca Thi, ñeán ñaûnh leã taï ôn Ñöùc Phaät vaø trôû Buddha's Enlightenment is ultimate and thaønh nam vaø nöõ ñeä töû taïi gia ñaàu tieân cuûa Ñöùc absolute: Söï giaùc ngoä cuûa Phaät laø toái thöôïng vaø Phaät. tuyeät ñoái. Buddhas' followings are ultimately pure: Chö Buddhas enter into all capital cities: The Phaät coù nhöõng quyeán thuoäc roát raùo thanh tònh. Buddhas enter into all capital cities to perform Buddha of the Fragrance

Land: Gandhalaya- Buddha-work for the beings—Chö Phaät vaøo nôi buddha (skt)—Hsiang-Chi Buddha—Höông Tích taát caû nhöõng vöông ñoâ thaønh aáp. Phaät. Buddha entered nirvana: Kusinagara, where the Buddha's freedom from all bonds: Giaûi thoaùt Buddha entered nirvana—Taïi thaønh Caâu Thi Na, ñöùc—Phaät giaûi thoaùt, khoâng coøn vöôùng maéc naøo. nôi Phaät nhaäp Nieát Baøn. Buddha-fruit: Buddhaphala (skt)—State of Buddha's eternal body: Buddha's permanent Buddhahood—Phaät quaû—Quaû vò Phaät. body—Thöôøng thaân. Buddha of Fundamental Nature: Boån Taùnh Buddha of Eternal Light Banner: Phaät Thöôøng Phaät. Quang Traøng—Banner Of Eternal Light Buddha. Buddhagama (skt): Buddha's teaching— Buddha of Excellent Mind: Wholesome Mind Buddhism—Phaät giaùo. Buddha—See Phaät Thieän YÙ. Buddha-garbha: Phaät Taïng. Buddha's eye: Buddha-Cakkhu (p)—The eye of Buddha-garland-samadhi (skt): Phaät Hoa Buddha—Buddha vision—Phaät Nhaõn—Thöïc Nghieâm Tam Muoäi—The samadhi which Nhaõn—The enlightened one who sees all and is Samantabhadra enters before preaching the omniscient—Maét cuûa Phaät hay maét cuûa baäc giaùc dharma—Tam muoäi maø ngaøi Phoå Hieàn nhaäp ñònh ngoä nhìn thaáu roõ thöïc töôùng cuûa chö phaùp (Ñöùc tröôùc khi thuyeát phaùp. Phaät coù ñuû nguõ nhaõn). Buddha-gate: The religion of Buddha—Phaät Buddhas' families are ultimately pure: Chö moân. Phaät choã coù chuûng toäc roát raùo thanh tònh. Buddha-gautama (skt): The Gautama Buddha Buddha's feet: See Baûo Phaät Cöôùc. refers to the Buddha who lived between 563 and Buddha-field: See Phaät Ñieàn. 483 B.C.—Sakyamuni Buddha—Phaät Coà Ñaøm— Buddhas fill the ten directions without bound: See Thích Ca Maâu Ni Phaät. Bodhisattvas like the Buddhas because they fill Buddha-Gaya: Bodh-Gaya (skt & p)—See Boà Ñeà the ten directions without bound—Chö Boà Taùt Ñaïo Traøng. thích chö Phaät, vì ñaày khaép möôøi phöông khoâng Buddha-Gaya in India, where the Buddha bieân teá. attained Enlightenment: See Boà Ñeà Ñaïo Traøng. Buddha's Final Disciple was Subhadda: Ngöôøi Buddhaghosa (4th- 5th century): Phaät OÂ—See Phaät ñeä töû cuoái cuøng cuûa Ñöùc Phaät—See Toâ Baït Ñaø AÂm. La. Buddha-giving: Buddha-charity—Phaät Ñaøn. Buddha's Final Teachings: Nhöõng lôøi di giaùo Buddha of Golden-Flower Light: Golden cuoái cuøng cuûa Ñöùc Phaät. Flowers' Light Buddha—See Phaät Kim Hoa Buddha's First Lay Disciples: Tín ñoà taïi gia ñaàu Quang. tieân cuûa Ñöùc Phaät—After the Buddha accepted Buddha of Golden-Sea Light: Phaät Kim Haûi Yasas as his sixth disciple, Yasas' parents whose Quang—Golden Sea Of Light Buddha. named Kokika, eminent people in Kasi city. They Buddha-gotra-sastra (skt): Treatise on came to convey their gratitude to the Buddha and Buddhata—Treatise on Buddha-nature, written by took refuge in the Buddha and became the first Vasubandhu—Phaät Taùnh Luaän, ñöôïc vieát bôûi ngaøi lay male and female disciples of the Buddha Theá Thaân. (upasaka and Upasika)—Sau khi Ñöùc Phaät nhaän Buddha-grace: Phaät aân. Da Xaù laøm ñeä töû thöù saùu, thì song thaân cuûa Da Xaù,

Buddha on the great precious Lotus throne: ñích toái thöôïng cuûa muoân loaøi chuùng sanh— See Bieät Phaät. Awakening—Enlightenment—The realization of

Buddha is even greater than Gods: Phaät coøn cao perfect enlightenment, which characterizes a caû hôn Thöôïng ñeá. Buddha. The attainement of Buddhahood is the Buddhas' great vows are firm and steadfast highest goal of all beings—See Boán Tieán Trình and cannot be broken: Taát caû ñaïi nguyeän cuûa Tieán Ñeán Phaät Quaû. chö Phaät kieân coá vaø khoâng gì ngaên trôû phaù hoaïi Buddhahood mind: Buddhacitta (skt)—Phaät taâm ñöôïc. (taâm Phaät vôùi ñaày ñuû caùc ñöùc tính töø, bi, hyû, xaû). Buddha-group: See Phaät Boä. Buddha-hrdaya-dharani (skt): Sutra on all Buddha-guhya (skt): Phaät Ñaø Cuø Hyù Da—Name Buddhas' dharani—Chö Phaät Taâm Ñaø La Ni Kinh. of an Indian monk—Teân cuûa moät vò sö ngöôøi AÁn. Buddha's ideas: Taâm Phaät—Buddha's mind. Buddha's guidance: See Phaät Höôùng Ñaïo. Buddha-illumination: Chaân minh—The truth Buddha-guna (skt): Buddha-virtue—See Phaät wisdom. Ñöùc. Buddha's image: Buddha's statue—Hình töôïng Buddhagupta (skt): See Phaät Hoä Vöông. Phaät—Phaät Töôïng—Tyû Ma Nhaãn Nhuïc. Buddha's hair: Sukra (skt)—Buddhakesa (skt)— Buddha-incarnate: Nirmakaya (skt)—ÖÙng Toùc cuûa Phaät. Thaân—Hoùa Thaân—The Buddha incarnate, the Buddha hall: Butsuden (jap)—Phaät ñöôøng—Phaät transformation body, capable of assuming any ñieän—Pagoda. form for the propagation of Buddha-truth—Töø Buddha-halo: Buddharansi (skt)—The light of the chaân thaân Phaät maø öùng hieän ra ÖÙng Hoùa Thaân ñeå Buddha—See Phaät Quang. tuyeân löu Chaùnh Phaùp—See ÖÙng Hoùa Thaân. Buddha of Healing: Bhaishajya-guru—Döôïc Buddha of Inconceivable Light: Amitabha vöông Phaät—Buddha of Medicine—Medicine (skt)—The Buddha of Infinite Light—See Voâ Buddha. Löôïng Quang Phaät Buddha is in our heart: Phaät taïi taâm trung (Phaät Buddha's inferior human body as seen by ôû trong loøng chöù khoâng ôû ñaâu xa)—If we live in ordinary people: Lieät öùng thaân—Thaân Phaät ñöôïc accordance with the Buddha's teachings, we will thò hieän thaønh thaân keùm coûi ñöôïc thaáy nôi phaøm certainly have a happy life and one day reach phu. Nirvana, and there is really no need to run East Buddha of Infinite efforts or virya: Anatavirya and West to find the Buddha—Neáu chuùng ta soáng Buddha (skt)—Voâ Löôïng Tinh Taán Phaät. ñuùng theo lôøi Phaät daïy, chaéc chaén chuùng ta seõ coù Buddha of Infinite Life: Buddha with Infinite cuoäc soáng haïnh phuùc vaø ngaøy naøo ñoù coù theå ñaït Lifespan—Voâ Löôïng Thoï Phaät. ñeán Nieát Baøn, chöù khoâng caàn phaûi chaïy Ñoâng Buddha with Infinite Lifespan: Amitayus (skt)— chaïy Taây tìm Phaät. Voâ Löôïng Thoï Phaät—Amitayus Buddha. Buddha held up a flower and Kasyapa smiled: Buddha of Infinite Light: Voâ Löôïng Quang See Nieâm Hoa Vi Tieáu. Phaät—Amitabha—A Di Ñaø. Buddhahetupadesa (skt): Vò giaùo ñaïo veà Phaät Buddha of Infinite Light and Boundless Taùnh—One who teaches the reason of (Infinite) Age: Voâ Löôïng Quang Voâ Löôïng Thoï Buddhahood. Phaät—Amitabha. Buddha himself has testified to Buddhism: Phaät Buddha of Infinite Light and Life: See Voâ töï khaåu thuyeát. Löôïng Quang Voâ Löôïng Thoï Phaät. Buddha of Honoured King of the Supreme- Buddha of Infinite Splendor: Amitabha Insight Nagas: Phaät Long Chuûng Thöôïng Toân Buddha—Voâ Löôïng Quang Phaät. Vöông—Supreme And Venerable Dragon-King Buddha of Innumerable Characteristics:

Buddha. Amitaskanda-buddha (skt)—Voâ Löôïng Töôùng Buddhahood: Buddhataø (skt)—Phaät Quaû—Phaät Phaät. Taùnh—Toaøn giaùc—Thöïc chöùng toaøn giaùc laø muïc Buddha-insight: Phaät Tri Kieán—Caùi nhìn thaáu

suoát cuûa Phaät. Buddha of the King of Sublime and Honoured Buddha-janga: Buddhasimha (skt)—See Phaät Ñoà Insight, and Excellence Quiescent Luna Sound: Tröøng. Phaät Thieän Tòch Nguyeät AÂm Dieäu Toân Trí Buddha of Jasmine-Blossom Light: Tu Di Ma Vöông—King Well-Stilled Moon-Sound And Na Hoa Quang Phaät. Wonderful Venerable Buddha-Jayanti (p): The Buddha's Birth—Phaät Wisdom Buddha. Ñaûn Sanh. Buddha of the King of the Victorious-Banner Buddha-jewel: Buddha-ratna (skt)—Phaät Baûo. Wisdom: Phaät Hueä Traøng Thaéng Vöông— Buddhajiva (skt): Giaùc Thoï—See Phaät Ñaø Thaäp. Victorious King Wisdom-Banner Buddha. Buddha-jnana (p): Tri Kieán Phaät—Buddha's Buddha of the King Who Causes All Demons to knowledge—Tri kieán Phaät hay söï hieåu bieát thuaàn Submit: See Phaät Haøng Phuïc Chuùng tònh hay caùi thaáy cuûa taùnh giaùc. Ma Vöông. Buddha of Joyful Light: Quang Hyû Quang Phaät Buddhakketta (p): Buddhaksetra (skt)—Phaät (Amitabha). quoác—Tha Thoï Duïng Ñoä—Phaät Ñoä. Buddha of Joyous Treasury of the Mani-Jewel Buddha's knowledge: See Phaät Tri Kieán. Heap: See Phaät Hoan Hyû Taïng Ma Ni Baûo Tích. Buddha knowledge of the former incarnations Buddha's Juridical capacity: See Quyeàn Naêng of himself and others: See Tuùc Truù Thoâng. Phaät. Buddha knowledge omniscience: Samyak Buddha-kalpa (skt): See Ñaïi Kyø Phaät Phaùp. Sambodhi (skt)—Bodhi of all Buddhas— Buddhakaya (skt): 1) The realm of Buddhas, in Complete perfect knowledge—Tam mieäu tam boà contrast with the realm of ordinary beings: Kyû ñeà—Chaùnh ñaúng chaùnh giaùc. Giôùi, Phaät giôùi, ngöôïc laïi vôùi phaøm giôùi; 2) Body Buddhaksetra (skt): Buddhakketta (p)—Phaät of the Buddha: Buddha's body—See Phaät Thaân quoác—Tha Thoï Duïng Ñoä—See Phaät Ñoä. and Nguõ Chuûng Phaùp Thaân. Buddhakula (skt): Phaät Gia—Buddha family—Buddhakesa: Phaät Phaùt—Toùc Phaät—Buddha's See Nguõ Gia Phaät. hair. Buddha of Lamp that Observes the World: Phaät Buddha-kiccam (p): Buddha's affairs—Buddha-Quan Theá Ñaêng—Lamp That Contemplates The works—See Phaät Söï. World Buddha. Buddha of King Adorned by Vast Glory: King Buddha-land: Buddhakketta (p)— Buddhaksetra Vast Adornment Buddha—See Phaät Quaûng Trang (skt)—Phaät ñòa—See Phaät Ñoä. Nghieâm Vöông. Buddha-land of peace and bliss: An Döôõng Phaät Buddha of King of Eternal Completion of All Quoác. Things: Phaät Nhaát Thieát Phaùp Traøng Maõn Vöông. Buddha's last instructions to the Sangha: Lôøi di Buddha of King of Extraordinary Udumbara huaán sau cuøng cuûa Ñöùc Phaät. Blossom: Phaät Öu Ñaøm Baùt La Hoa Thuø Thaéng Buddha-law: See Nhaäp Phaät Bình Ñaúng Giôùi. Vöông—King Rare As The Udumbara Flower Buddha Law is inconceivable: Phaät phaùp laø baát Buddha. khaû tö nghì. Buddha of the King Gloriously Adorned with Buddhas learn physical, verbal and mental Lapis Lazuli: Phaät Löu Ly Trang Nghieâm practices from Buddhas: Chö Phaät tu hoïc thaân Vöông—King Adorned With Lapus Lazuli ngöõ yù nôi chö Phaät. Buddha. Buddhas' liberation, freedom, accomplishment Buddha of King of Merciful Force: Maitribala- of their tasks, and arrival at completion

are raja-buddha (skt)—King of Kindness and Strength ultimately pure: Chö Phaät giaûi thoaùt töï taïi choã ñaõ Buddha—King of merciful virtue Buddha—See laøm xong ñeán bæ ngaïn roát raùo thanh tònh. Töø Löïc Vöông. Buddha's life: Buddha's age—See Phaät Thoï (1). Buddha of King of the Sovereign of Lion Roar: Buddha's life and activities: Cuoäc ñôøi vaø haønh Phaät Sö Töû Hoáng Töï Taïi Thaéng Vöông. hoaït cuûa ñöùc Phaät.

Buddha's life or works: Tu haønh. Buddha of Medicine: Bhaisajya-guru-vaidurya-Buddha of Light of Joy: Quang Hyû Quang Nhö prabhasa (skt)—Döôïc Sö Phaät. Lai—Amitabha Buddha. Buddha of Mercy Treasury: Phaät Töø Taïng— Buddha of Light Outshinning the Sun and the Treasury of Kindness Buddha—See Töø Taïng Moon: Sieâu Nhaät Nguyeät Quang Nhö Lai— Phaät. Amitabha Buddha. Buddha-metamorphosic body: Nirmana-kaya Buddha's lights of unexcelled great knowledge: (skt)—Hoùa thaân. Quang Minh Ñaïi Trí Voâ Thöôïng cuûa Phaät. Buddha-mind: Taâm cuûa Phaät—The mind of Buddha of the Light of Universally Manifested Buddha—See Phaät Taâm. Form: Form-Body's Light Appearing Everywhere Buddha is both mind and body: See Töùc Thaân. Buddha—See Phaät Phoå Hieän Saéc Thaân Quang. Buddha is mind, mind is Buddha: Phaät töùc taâm, Buddha's light or wisdom always shines Taâm töùc Phaät. upon Pure Landers: The Buddha's light or Buddha-mind seal: See Phaät Taâm AÁn. wisdom always shines upon them, and, therefore, Buddha of Mind: Taâm Phaät. the Bodhi Mind of these superior people will Buddha in the mind: Phaät taïi taâm. always progress—AÙnh saùng hay trí hueä Phaät Buddham-saranam (skt): Quy Y Phaät—Veà thöôøng soi ñeán thaân, neân loøng Boà Ñeà cuûa chö nöông vôùi Phaät— To take refuge in the Buddha. thieän nhaân luoân luoân taêng tieán. Buddha mind-seal: Mind-seal of the Buddha— Buddha of Light of Wisdom: Trí Hueä Quang Nhö See Phaät Taâm AÁn. Lai. Buddha's Ministry: Söï truyeàn giaùo cuûa Ñöùc Phaät. Buddha of Limitless-Sound King: Phaät Voâ Buddhamitra (skt): See Phaät Ñaø Maät Ña La. Löôïng AÂm Thinh Vöông—King Infinite Voices Buddha's modes of discourse: The Buddha's Buddha. three modes of discourse. Buddha's line of reasoning in the secular Buddha-moon: See Phaät Nguyeät. world: See Theá Giôùi Taát Ñaøn. Buddha moral code: Luaân lyù ñaïo ñöùc Phaät. Buddha's lion-roar: Buddha's nada, or roar—See Buddha of Mount Sumeru's Light: Phaät Hoáng. Meruprabhasa-Buddha (skt)—Phaät Tu Di Buddhalocani (skt): Phaät Nhaõn Phaät Maãu—The Quang—Meru-Ray Buddha—Sumeru Light Mother World Honored One. Buddha—See Tu Di Quang Phaät. Buddhalokanatha: Bhagavan (skt)—Phaät Theá Buddha's mouth: Phaät Khaåu Luaân—Buddha's Toân—The World Honored One. discourses—Nhöõng baøi giaûng cuûa ñöùc Phaät—See Buddha of Mani Banner: Mani Banner Tam Luaân (A). Buddha—See Phaät Ma Ni Traøng. Buddha's mouth but a serpent's heart: Khaåu Buddha of Mani Banner Shinning Lamp: Mani Phaät taâm xaø—Good words but wicked heart. Banner and Lamps' Light Buddha—See Phaät Ma Buddha moved to respond: Response to appeal Ni Traøng Ñaêng Quang. or need—Caûm öùng. Buddha mantra: True words—Words of Truth—Buddha-nada (skt): Buddha's roar—See Phaät Words of

Tathagata—Buddha-truth—Dharani— Hoáng. Sacred formulae—Spells—Esoteric words—Chaân Buddha name: See Phaùp Danh. ngoân. Buddha name sutra: See Kinh Phaät Danh. Buddha-mara, Dharma-mara: See Phaät Ma Buddhanandi (skt): See Phaät Ñaø Nan Ñeà. Phaùp Ma. Buddha nature: Buddhata (skt)—Buddha-nature Buddha-marga (skt): See Phaät Ñaïo. is the nature or essence of all things—The original Buddha's material world: A Buddha's material nature—Self-nature—True-nature—True mark— or visible world—See Saéc Töôùng Ñoä. True mind—Dharma nature—The concept of Buddhamatr (skt): Butsumo (jap)—Mother of the dharma nature became one of the most basic Buddha—Phaät Maãu. teachings within the Zen school. Zen masters and

texts commonly refer to seeing one's innate discipline: Daãn xuaát Phaät taùnh—See Nguõ Phaät Buddha Nature, to describe the experience of Taùnh. enlightenment. Buddha Nature, in Zen context, is Buddha nature or Dharmakaya: Boån taùnh seen not so much as a seed that holds potential, thöôøng. but an existing reality. Seeing one's nature or Buddha-nature and Dharma-nature: See Phaät enlightenment is not so much becoming a buddha, Taùnh Vaø Phaùp Taùnh. but the realization that one already is a buddha. It Buddha-nature ego: See Taùnh Ngaõ. should be noted that Buddha Nature is not the Buddha-nature's equal practice: Bussho-Tokaku same as an eternal, abiding, and unchanging self, (jap)—Phaät Tính Ñaúng Giaùc, tu taäp Thieàn toïa like the Hindu understanding of the soul or atman. trong traïng thaùi ñònh—The practice of Zazen in Zen Master Dogen warned against the dangers of the balanced state. misinterpreting Buddha Nature as an essential Buddha-nature is never destroyed: See Phaät core that underlies all things. To avoid this trap, Taùnh Baát Hoaïi. Dogen stressed that Buddha Nature be identified Buddha-nature of nothingness: Bussho-mu with impermanence, the characteristic of (jap)—True nature of nothingness (non- emptiness that typifies all phenomena—Khaùi existence)—Phaät Taùnh Voâ. nieäm Phaät Taùnh trôû thaønh moät trong nhöõng giaùo Buddha-nature in all beings is originally pure: thuyeát caên baûn trong Thieàn toâng. Caùc Thieàn sö vaø See Phaät Taùnh Boån Lai Thanh Tònh. saùch vôû Thieàn thöôøng vieän daãn tôùi chuyeän thaáy Buddha-nature (Buddha-svabhava) is possessed Phaät taùnh saün coù cuûa mình ñeå dieãn taû kinh nghieäm in common by all: Taát caû ñeàu coù khaû naêng chöùng giaùc ngoä. Phaät taùnh trong nhöõng ñoaïn vaên Thieàn, ñaéc nhö nhau. laø thaáy chaúng nhöõng moät haït gioáng coù tieàm naê ng, Buddha-nature in practice: See Söï Phaùp Thaân. maø coøn laø moät hieän thöïc ñang hieän höõu. Thaáy töï Buddha's nature in principle: See Lyù Phaùp taùnh hay giaùc ngoä khoâng phaûi laø thaønh moät vò Thaân. Phaät, maø laø chöùng nghieäm ñöôïc moät vò Phaät ñaõ coù Buddha nature set free by the manifestation of saün. Neân ghi nhôù raèng Phaät taùnh khoâng phaûi nhö the Buddha and Bodhisattvas: Xuaát trieàn chaân moät caùi töï ngaõ thöôøng haèng, thöôøng truï, khoâng nhö. thay ñoåi, gioáng nhö söï hieåu bieát cuûa AÁn giaùo veà Buddha-nature within oneself: The original linh hoàn hay caùi ngaõ. Thieàn sö Ñaïo Nguyeân Hy Buddha—Boån Phaät. Huyeàn ñaõ caûnh baùo choáng laïi söï nguy hieåm cuûa Buddha nature as thusness: Phaät Taùnh Chaân vieäc giaûi thích sai laïc

veà Phaät taùnh nhö laø moät thöù Nhö—Phaät taùnh laø chaân nhö. coát loõi thieát yeáu naèm döôùi moïi thöù. Ñeå traùnh maéc Buddha-nature of understanding the truth: baãy naøy, Ñaïo Nguyeân ñaõ nhaán maïnh raèng Phaät Bussho-u (jap)—Phaät Taùnh Hieåu Chaân Lyù—True taùnh gioáng vôùi söï voâ thöôøng, ñaëc tính cuûa khoâng nature of understanding the truth. taùnh, bieåu hieäu cho moïi hieän töôïng—See Phaät Taùnh. Buddha-nature of void: Bussho-ku (jap)—True nature of void—Phaät Taùnh Khoâng. Buddha-nature in all beings: Correct or direct cause: Chính nhaân—The Buddha-nature which is Buddha's nirmanakaya depends, which results in all living beings, even those in the three evil in his relation to every kind of condition: Bieán paths (gati): Töï taùnh truï Phaät taùnh. Hoùa Ñoä. Buddha-nature in all sentient beings in theory: Buddha's Nirvana: See Nieát Baøn Nguyeät Nhaät. The Buddha-nature which is fundamentally in all Buddha of Nirvana: Nieát Baøn Phaät. sentient beings—Lyù Phaät taùnh—Phaät taùnh caên baûn Buddhanussati (p): Suy nieäm veà Ñöùc Phaät—The trong moïi chuùng sanh. recollection of the Buddha—See Nieäm Phaät. Buddha nature in bonds: Taïi trieàn chaân nhö. Buddhanusmrti (skt): Mindfulness of the Buddha-nature defiled, as unenlightened Buddha—Continual meditation on Buddha— man: Höõu caáu chaân nhö. Recollection of the Buddha—See Nieäm Phaät. Buddha's nature developed by the right Buddha-ocean: The Buddha realm is boundless

as the sea—Phaät Haûi—Phaät giôùi voâ taän nhö bieån Chö Phaät saéc thaân thanh tònh. caû. Buddha's physical passing: Buddha-paranirvana Buddhas' omniscient knowledge, without (skt)—Phaät nhaäp dieät. obstruction, is ultimately pure: Chö Phaät nhöùt Buddha's physical remains: Buddha's relics— thieát chuûng trí khoâng coù chöôùng ngaïi roát raùo thanh Thaân Xaù Lôïi. tònh. Buddha was pierced by an arrow accidentally: Buddha for oneself, not teaching others: Ñöùc Phaät bò muõi teân töï döng lao tôùi ñaâm vaøo Pratyeka buddhas (skt)—See Duyeân Giaùc. chaân—See Cöûu Naõo. Buddha's oral powers of teaching: Associated Buddha-pity: Bi Moân—The way of pity directed with his discourses or speech—Giaùo Giôùi Luaân. to others—Bi taâm Phaät höôùng ñeán cöùu ñoä tha Buddha's orders: Buddha-sasana (skt)—Buddha- nhaân. sashana (p)—Buddha's dispensation (giving-out Buddha-power: Buddhavisaya (p)—Phaät Löïc— instructions)—Buddha's teaching. The power of Buddha. Buddha-pala (skt): See Giaùc Hoä. Buddha-power to attract and save all beings: Buddhapalita (skt): Phaät Ñaø Ba Lôïi—Phaät Hoä— Nhieáp Thoï Kyø Ñaëc—Phaät löïc coù khaû naêng loâi keùo 1) Buddhapalita is a Sanskrit term which means vaø cöùu ñoä chuùng sanh. "Protected by the Buddha": Phaät hoä laø töø Baéc Buddha-power to know all previous Phaïn coù nghóa laø "ñöôïc Ñöùc Phaät gia hoä"; 2) See transmigrations: See Tuùc Maïng Löïc. Phaät Hoä. Buddha's preaching: Thuyeát phaùp dieäu (Phaät Buddha Parinirvana (skt): Jo-Jaku-Ko-Do thuyeát)—See Phaät Thuyeát. (jap)—Buddha's physical passing—Eternally Buddha's preaching of Agamas (Coagulated peaceful and bright land, which is the abode of milk): Thôøi A Haøm (Laïc vò). those who have realized the truth—Phaät nhaäp Buddha of Precious-Flower Light of the Void: dieät—See Thöôøng Tòch Quang Ñoä. Phaät Hö Khoâng Baûo Hoa

Quang—Light of Buddhas' past great vows are ultimately pure: Precious Flowers in Space Buddha. Ñaïi nguyeän cuûa chö Phaät thuôû xöa roát raùo thanh Buddha's prediction: Phaät thoï kyù. tònh. Buddha of preservation of true teaching: Truï Buddhas and patriarchs: Bosso (jap)—Phaät trì Phaät. Toå—Chö Phaät vaø chö toå. Buddha's prjana: Buddha's wisdom—Knowing Buddha and patriarchs' three sutras: Busso- all things in their reality—Baùt nhaõ ñöùc—Trí hueä sankyo (jap)—Phaät Toå tam kinh. Phaät bieát ñöôïc thöïc tính cuûa chö phaùp. Buddha perceived as Buddha: Phaät Töôûng Buddha's Pure Land: Especially that of Phaät—Phaät ñöôïc caûm nhaän nhö laø Phaät. Amitabha—Nhaát Phaät Tònh Ñoä. Buddha's perfect insight or doctrine: Buddha's Buddha of the race of honorable dragon-king: perfection—Phaät Toaøn. Long Chuûng Thöôïng Nhö Lai—See Long Chuûng Buddha's perfection: Buddha's perfect insight or Thöôïng Toân Vöông Phaät. doctrine—Phaät Toaøn. Buddha of Radiance of Adept Talent: Phaät Taøi Buddha's permanent body: Buddha's eternal Quang Minh—Gifted And Brillant Buddha. body—Thöôøng thaân. Buddharansi (skt): Aura—Glory—Halo— Light Buddha with all pervasive light or glory: of Buddha—Spiritual enlightenment—Phaät quang. Amitabha Buddha—Voâ Ngaïi Quang Phaät. Buddha-ratna (skt): Buddha-jewel—Phaät Baûo. Buddha-phala (skt): Buddhahood—State of Buddha's ray: Haøo quang cuûa Phaät. Buddhahood—See Phaät Quaû. Buddha realm: Buddhakketta (p)— Buddhas physical characteristics and Buddhaksetra (skt)—See Phaät Giôùi. refinements are ultimately pure: Chö Phaät saéc Buddha recitation: See Nieäm Phaät. thaân töôùng haûo roát raùo thanh tònh. Buddha Recitation in a disturbed and agitated Buddhas' physical forms are pure and clean: way: Nieäm Phaät taùn loaïn—Devoted practitioner

should never recite the Buddha's name in a Buddha-rupa: Phaät Töôïng—Hình töôïng Phaät— disturbed and agitated way—Phaät töû chaân thuaàn An image of the Buddha. khoâng neân nieäm Phaät taùn loaïn. Buddha-sahasra (skt): Nhaát Thieân Phaät—One Buddha Recitation and the Four Realizations: thousand Buddhas. See Töù Ñoaït Nieäm Phaät. Buddha Sakyamuni: Ñöùc Phaät Thích Ca Maâu Ni. Buddha Recitation Hall: Nieäm Phaät Ñöôøng. Buddha said: "All sentient beings have Buddha Recitation and practicing the Six Buddha-nature": Phaät daïy: "Taát caû chuùng sanh Paramitas: Nieäm Phaät Vaø Luïc Ba La Maät. ñeàu coù Phaät taùnh." Buddha-Recitation practitioner: See Nieäm Phaät Buddha said: "I have become Buddha, all Giaû. sentient beings will become Buddhas too.": Buddha recitation with the purpose of rebirth Phaät daïy: "Ta laø Phaät ñaõ thaønh, chuùng sanh laø in the Pure Land: See Nieäm Phaät Vaõng Sanh. Phaät seõ thaønh." Buddha recitation samadhi: See Nieäm Phaät Buddha-samadhi: Phaät Vò Tam Muoäi—A degree Tam Muoäi. of samadhi in which the Buddhas appear to the Buddha-Recitation school: See Nieäm Phaät Toâng. meditator. Buddha Recitation with singlemindedness: Buddha's sambhogakaya realm: Thöïc Baùo Ñoä Nhöùt Taâm Nieäm Phaät. hay Töï Thoï Duïng Ñoä. Buddha Recitation with a strong mind-power Buddha's sambhogakaya realm for the joy of and an utterly determined will: Nieäm Phaät vôùi others: Tha Thoï Duïng Ñoä. taâm löïc raát maïnh meõ vaø yù chí cöïc quyeát ñònh. Buddhasamva (skt): Buddhists—Those of the Buddha

Recitation with Sutra Recitation as an Buddha-clan—Phaät chuûng tính. ancillary (secondary) practice: Giaùo Tònh— Buddha-Sangiti (skt): Sutra on collection of the Nieäm Phaät laøm chaùnh, tuïng kinh laøm phuï. Buddha-teachings—Kinh Keát Taäp Phaät Ñieån. Buddha recollection samadhi: Nembutsu- Buddhasanta (skt): See Phaät Ñaø Phieán Ña. samadhi (jap)—See Nieäm Phaät Tam Muoäi. Buddha-saranam (s): Quy y Phaät—Take refuge Buddha of recompensed body: Baùo thaân—See in the Buddha. Töï Thoï Duïng Thaân Buddha's sarira: Relics left after the Buddha's Buddhas as a reliance: Laáy chö Phaät laøm choã y cremation—Phaät xaù lôïi. nöông. Buddha-sasana (p): Buddha-sashana (skt)— Buddha's relics: See Phaät Xaù Lôïi. Buddha's dispensation (giving-out instructions)— Buddha remains: Phaät Xaù Lôïi. Buddha's orders—Buddha's teaching—See Phaät Buddha remembrance: Nieäm Phaät—To pray to Saéc. Buddha—To repeat the name of a Buddha. Buddhas save sentient beings: Phaät cöùu ñoä Buddha Responds to an Outsider: Ñöùc Phaät traû chuùng sanh. lôøi moät ngöôøi ngoaïi ñaïo—See Ngoaïi Ñaïo Vaán Buddhas' saying is not in vain, being able to Phaät. extract the poison arrows of suffering from Buddha's response to appeal: Caûm öùng dieäu. sentient beings: Lôøi noùi ra cuûa chö Phaät ñeàu Buddha revealed his supernatural powers: khoâng luoáng coâng, ñeàu coù theå nhoå tröø teân ñoäc ñau Jetavana, where the Buddha revealed his khoå cho taát caû chuùng sanh. supernatural powers—Vöôøn Kyø Ñaø thuoäc nöôùc Buddha-seal: See Phaät AÁn. Xaù Veä, nôi Phaät hieän thaàn thoâng. Buddha's seats of enlightenment: Toøa Boà Ñeà Buddha of rewards of action: Nghieäp Baùo Phaät. cuûa Phaät—Which are fully adorned and pervade Buddha's roar: Buddha's nada—See Phaät Hoáng. all worlds in the ten directions—Toøa Boà Ñeà cuûa Buddha's rules and commandments: All the Phaät ñaày ñuû trang nghieâm cuøng khaép möôøi phöông Buddha's rules and commandments for the control taát caû theá giôùi. and development of his order—Taát caû nhöõng luaät Buddha of Sea-Vast Virtue Radiance: See Phaät nghi cho giaùo ñoaøn—See Cheá Giaùo. Haûi Ñöùc Quang Minh.

Buddha-seed: The seed of Buddhahood—See Buddhasimha-raja (skt): See Sö Töû Giaùc Vöông. Phaät Chuûng. Buddhas sit on the throne of enlightenment: Buddha's self-manifestation to all creation: The Buddha sits there to turn the wheel of the Nhaát thieát phaùp giôùi töï thaân bieåu—Söï töï hieän thaân Sublime Teaching—Phaät ngoài treân toøa naøy ñeå cuûa Phaät. chuyeån dieäu phaùp luaân. Buddha's self-sacrifice in previous lives: AÂn Buddha's sitting posture: Padmasana (skt)—To Phaät töï hy sinh nhieàu ñôøi tröôùc. sit cross-legged—See Kieát Giaø. Buddhasena (skt): Phaät Ñaïi Tieân—Name of a Buddha in six forms: See Luïc Töùc Phaät. Tathagata. Buddha smile: Nuï cöôøi Di Laëc—A Buddha's Buddhas' separation from the confusion of smile is a sign of compassion. worldly beings is ultimately pure: Chö Phaät xa Buddha's son: Sakyaputriya (skt)—See Thích Töû. rôøi nhöõng meâ laàm theá gian roát raùo thanh tònh. Buddha's sound: Phaät AÂm. Buddha's sermons: Dharma-desana (skt)—Baøi Buddha of Sovereign and Universal King of phaùp cuûa ñöùc Phaät. Mountain and Seas Wisdom: Phaät Sôn Haûi Hueä Buddha-sashana (skt): See Buddha-sasana. Töï Taïi Thoâng Vöông—King Wisdom Like Buddha with the shining net: Jaliniprabha-

Mountains And Seas And Self-Mastery's Buddha (skt)—Voõng Minh Phaät. Penetrations Buddha. Buddha shrine: Botsudan (jap)—The altar of the Buddha-sphere: Phaät Caûnh—Caûnh giôùi cuûa Phaät. Buddha—Ñieän thôø Phaät. Buddha's spiritual rain of the one flavor of Buddha's silence: Söï im laëng cuûa Ñöùc Phaät— compassion: Ñaïi bi phaùp vuõ nhöùt vò cuûa Ñöùc Nhö Buddha Sakyamuni refrained from giving a Lai. definitive answer to many metaphysical questions Buddha spirituality: Internal perfuming or of his time. This is often referred to as the silence influence of the bhutatathata—Chaân nhö noäi of the Buddha. He always remained silent when huaân. the students asked him if the self exists or not, if Buddha-srijnana (skt): Buddhasrynana (p)—Giaùc an enlightened one continues to exist after his Kieát Töôøng Boà Taùt. death, if the world is eternal and unending or not. Buddhasrynana (p): Buddha-srijnana (skt)—Giaùc The Buddha explained that he was silent on these Kieát Töôøng Boà Taùt. questions because answers to them would in no Buddha-stage: Phaät ñòa—Perfect stage: Cöùu way further progress on the path; these answers Caùnh Töùc—The fruition of holiness: Dieäu Giaùc would not contribute to overcoming of the Vò. passions nor to the attainment of wisdom—Ñöùc Buddha's statue: Buddha-rupa (skt)—Buddha's Phaät töø choái moïi söï traû lôøi veà nhieàu vaán ñeà sieâu image—See Phaät Töôïng. hình. Ngaøi ñaõ im laëng khi caùc moân ñoà hoûi Ngaøi Buddha-store: Phaät Taïng—Söï tích chöùa Phaät xem caùi Ngaõ coù toàn taïi, xem nhöõng ngöôøi Ñaïi giaùc taùnh hay goác Phaät trong chuùng sanh. coù toàn taïi sau khi cheát baèng caùch naày hay caùch Buddha's stories written in Sanskrit: khaùc, xem theá giôùi coù phaûi laø vónh haèng vaø voâ taän Aradanakalpalata (skt)—Nhö YÙ Man Duï—Phaät hay khoâng, vaân vaân. Ñeå bieän minh cho söï im laëng truyeän baèng tieáng Phaïn. cuûa mình ñoái vôùi nhöõng caâu hoûi naày, Ñöùc Phaät noùi Buddha-stupa (skt): Phaät Thaùp—Phuø Ñoà. raèng nhöõng lôøi giaûi thích cuûa Ngaøi seõ khoâng giuùp Buddha-sun: See Phaät Nhaät. ích gì cho ai treân con ñöôøng giaûi thoaùt, vì chuùng Buddha of the Sun and Moon Gems: Phaät Nhaät khoâng giuùp ta chieán thaéng ñam meâ duïc voïng ñeå Nguyeät Chaâu Quang. ñaït tôùi trí naêng toaøn haûo, maø ngöôïc laïi chuùng chæ Buddha of the Sun and Moon Light: Phaät Nhaät laøm cho ta caøng xa rôøi con ñöôøng giaûi thoaùt maø Nguyeät Quang. thoâi—See Im Laëng Cao Quí. Buddha's supernatural powers: Surpassing Buddhasimha (skt): Buddhacinga or qualities of a Buddha: Thaàn löïc—Wonderful Buddhochinga (skt)—Phaät Ñaø Taêng Ha—Phaät Ñoà superpowers: Thaàn thoâng dieäu—Powers of bodily Ñaëng—Fo-T'u-Ch'eâng—See Phaät Ñoà Tröøng.

self-transformation, associated with the Buddha's general instruction—Taát caû giaùo phaùp vaø lôøi chæ body: Thaàn Thoâng Luaân. daãn cuûa Ñöùc Theá Toân. Buddha's supernatural retinue: Quyeán thuoäc Buddha' teachings during His period: See Nhaát dieäu. Hoùa. Buddha's supporters: Nhöõng thí chuû cuûa Phaät Buddha's temporal body: Voâ Thöôøng thaân. (nhöõng ngöôøi theo hoä trì Ñöùc Phaät). Buddhas of the ten directions: Thaäp Phöông Chö Buddha Supreme: Ñöùc Phaät toái thöôïng. Phaät—Möôøi phöông chö Phaät. Buddha of Supreme in the Great Striving, Buddhas from ten directions from past, Whom All the World Takes Joy in Seeing: See present

and future: Nhaát Thieát Chö Phaät Möôøi Phaät Nhaát Thieát Theá Gian Nhaïo KieánThöôïng Ñaïi Phöông Tam Theá—Taát caû caùc Ñöùc Phaät trong Tinh Taán. möôøi phöông ba ñôøi. Buddha's surnames: Phaät tính (hoï cuûa Ñöùc Buddhas of the ten directions in the three Phaät)—The five surnames of Buddha before he Generations: Möôøi Phöông Tam Theá Phaät. became enlightened—See Phaät Nguõ Taùnh (Tính). Buddha of Ten-direction Wisdom Torch: See Buddha's surpassing body as seen by Phaät Hueä Cöï Chieáu. Bodhisattvas: Thaéng öùng thaân—Thaân Phaät ñöôïc Buddha thesaurus: Sutras of the Buddha's thò hieän thaønh thaân thuø dieäu ñöôïc thaáy nôi chö Boà preaching—Phaät phaùp taïng—Phaät Taïng—The Taùt. sutras of the Buddha's preaching—The teaching Buddha-svabhava (skt): Buddhata (skt & p)—of Buddha—Taïng kinh ñieån cuûa Phaät. Phaät taùnh—Buddha-nature within oneself— Buddhas of the three generations and ten Buddhahood or Buddha-nature—See Phaät Taùnh. directions: Muôøi phöông tam theá chö Phaät—Buddhata (p & skt): Buddha-nature within Buddhas of the past, present and future in the ten oneself—Buddhahood or Buddha-nature—See directions. Phaät Taùnh. Buddha's three laws: Tam phaùp dieäu (Giôùi, Buddhatara (p): Senior—Seniority—Greater Ñònh, Hueä). age—Giôùi Laïp—Tröôûng thöôïng—Tuoåi ñaïo cao. Buddha's three modes of discourse: See Tam Buddhataram (skt): Period of a Buddha—See Phaät Ngöõ. Phaät Thôøi. Buddhas of the three periods: Tam Theá Chö Buddha-tathagata (skt): Phaät Nhö Lai. Phaät—Ba ñôøi chö Phaät (quaù khöù, hieän taïi vaø vò Buddha always taught the same thing: Nhaát lai). Höôùng Thuyeát—The Buddha always taught the Buddhas of the three times: Tam theá Phaät (Ca same thing: liberation from suffering and Dieáp, Thích Ca, Di Laëc)—Buddhas of the past, affliction—Ñöùc Phaät luùc naøo cuõng daïy moät ñieàu present and future (Kashyapa, Sakyamuni and duy nhaát: giaûi thoaùt khoûi khoå ñau phieàn naõo. Maitreya). Buddha's teachings: Dharma (skt)—Dhamma Buddha-throne: Lotus-throne—Ñaøi sen (lieân (p)—Buddhist doctrine—Buddhist law—See toøa)—The lotus throne on which are seated the Teachings of the Buddha. statue of the Buddha—Toøa sen treân ñoù ñaët töôïng Buddhas' teachings are all able to produce Phaät. spiritual faculties and powers: Ways of Buddha on the throne of space: See Vieân Phaät. awakening, meditations, liberations, Buddha's touching on the head: Ñöùc Phaät xoa concentrations and such phenomena, one of the ñaàu—"Buddha's touching on the head" or "Heads ten aspects of the turning of the great wheel of will be caressed by the hands of the Tathagatas" teaching—Lôøi thuyeát naøo cuõng ñeàu coù theå giuùp means that believers are praised and trusted by phaùt khôûi nhöõng phaùp caên, löïc, giaùc, ñaïo, thieàn the Buddha. It implies their greatest joy, a life full ñònh, giaûi thoaùt vaø tam muoäi. of religious exaltation—Ñöùc Phaät xoa ñaàu coù Buddha's teachings for conversion: Hoùa giaùo— nghóa laø haøng tín giaû ñöôïc Ñöùc Nhö Lai khen ngôïi All the Buddha's teaching for conversion and vaø tín nhieäm. Ñaây laø moät nieàm vui lôùn lao, moät

cuoäc soáng ñaïo ñaày phaán chaán. Buddha of Unhindered Light Shinning Buddha of Transcendent Light: Amitabha throughout the Ten Directions: Jinjippo- Buddha—Thuø

Thaéng Quang Phaät. Mukego-Nyora (jap)—See Taän Thaäp Phöông Voâ Buddha's transformation of His disciples: See Ngaïi Quang Nhö Lai. Phaät Giaùo Hoùa Ñeä Töû. Buddha of Universal Brilliance: Universal Buddhatrata (skt): See Phaät Ñaø Ña La. Understanding Buddha—See Phaät Phoå Minh. Buddha treasure: Buddha-ratna (skt)—Phaät Buddha's universal grace and salvation: AÂn Baûo—Baûo thöù nhaát trong Tam Baûo—The first of ñöùc—Ñöùc phoå cöùu chuùng sanh. the Triratna. Buddha-universal and impartial perception: Buddha-Trikaya: Tam Thaân Phaät. Bình ñaúng giaùc—The Buddha's absolute intuition Buddha of the Tripitaka: See Tam Taïng Phaät. is above the laws of differentiation—Tröïc giaùc Buddha-truth: Dharani or mantra (skt)— tuyeät ñoái cuûa Ñöùc Phaät vöôït leân treân nhöõng luaät dò Ambrosial truth—True words—Words of bieät. Tathagata—Words of truth—Cam loä phaùp—Chaân Buddha of Universal Light: Universal Light Ngoân—Thöïc Ngöõ. Buddha—See Phaät Phoå Quang. 1) Precept, true words, right discourse, words of Buddha of Universal Tranquility: Universal truth, or the words of Tathagata, Buddha-Purity Buddha—See Phaät Phoå Tònh. truth. One of the three mystic things of the Buddha of Universally Radiated Golden Light Tathagata: Ngöõ maät trong tam maät cuûa Ñöùc of Adamantine Firm Strength: See Phaät Kim Nhö Lai , chæ rieâng thuyeát phaùp cuûa phaùp thaân Cang Lao Cöôøng Phoå Taùn. Phaät (coøn goïi laø bí maät hieäu, maät ngoân, maät Buddha's universe, sphere, or whole, ngöõ, chuù minh). embracing mind: Caûnh dieäu. 2) The term is used for mantra and dharani, Buddhas' utterances pervade all worlds: Khi indicating magical formulae, spells, charms, Ñöùc Phaät phaùt aâm, aâm thanh cuûa Ngaøi seõ vang esoteric words: True words—Words of voïng khaép cuøng taát caû theá giôùi möôøi phöông. Truth—Words of Tathagata—Buddha Buddhavaca (skt): Giaùc Thieân—Name of an mantra—Dharani—Sacred formulae— Indian monk—Teân cuûa moät vò Taêng ngöôøi AÁn. Spells—Esoteric words—Chaân ngoân coøn ñeå Buddhavacana (skt): Phaät Kinh—Word of the chæ Ñaø La Ni hay Toång Trì hay Maät Chuù. Buddha—The term 'Buddhavacana' is referred to 3) Buddhas and Bodhisattvas have each an the Buddhist canon, or the 'tripitaka'—Töø esoteric sound represented by a Sanskrit 'Buddhavacana' ñöôïc duøng ñeå chæ kinh taïng Phaät letter, the primary Vairocana letter, the alpha giaùo hay tam taïng kinh ñieån. of all sounds being "a" which is also styled Buddhavamsa (skt): Khuddhaka-Nikaya (skt)— the True Word that saves the world: Chö Phaät Kinh Phaät Söï—See Tieåu A Haøm. vaø chö Boà Taùt ñeàu coù maät aâm tieâu bieåu bôûi Buddha-vamsa-tthakatha-tika (skt): Phaät Chuûng Phaïn ngöõ, tieân khôûi vôùi aâm "a" hay "Chaân Taùnh Chuù Sôù—Explanation of the treatise on the Ngoân Cöùu Theá Giaû" cuûa Ñöùc Ñaïi Nhaät Nhö nature of Buddha-seed. Lai. Buddhavanagiri (skt): See Phaät Ñaø Phaït Na Sôn. Buddha-truth mountain: Phaùp Sôn—The exalted Buddhavarman: See Giaùc Khaûi. dharma—Nuùi chaân lyù Phaät Phaùp. Buddha-vatamsaka-mahavaipulya-sutra: See Buddhatta (skt): Phaät Thoï—See Buddhadattha. Ñaïi Phöông Ñaúng Phaät Hoa Nghieâm Kinh. Buddha's unbroken eternity or Buddha-vatamsaka-Sutra: A short form of Sambhogakaya: Baát ñoaïn thöôøng. Avatamsaka-Sutra—Mahayana sutra that Buddha's understanding of release:

Nirvana— constitutes the basis of the teachings of the Giaûi thoaùt tri kieán (tri kieán veà giaûi thoaùt cuûa Ñöùc Chinese Hua-Yen school, which emphasizes Phaät)—See Nguõ Phaàn Phaùp Thaân. above all “mutually unobstructed Buddha of Unhindered Light: See Voâ Ngaïi interpenetration.” In addition it teaches that the Quang Nhö Lai.

human mind is the universe itself and is identical dharma or universal law—See Phaät Phaùp. with the Buddha—Kinh Ñaïi thöøa cuûa moân phaùi Buddha at whose appearance all beings Hoa Nghieâm, nhaán maïnh ñeán “söï thaâm nhaäp töï do rejoice: Sarvasattva-priya-darsana (skt)—Nhaát laãn nhau” cuûa taát caû söï vaät. Moãi con ngöôøi laø moät thieát chuùng sanh hoan hyû kieán Phaät—Vò Phaät maø vuõ truï vaø noù ñoàng nhaát vôùi Phaät. khi thaáy maët Ngaøi chuùng sanh caûm thaáy hoan hyû. Buddhaveda (skt): Phaät Vi Ñaø—Kinh Taïng Phaät Buddha-wisdom: Anuttarasamyak-sambodhi Giaùo—The Tripitaka, the Veda of Buddhism. (skt)—Sarvajnana (skt)—All-knowing—Innocent Buddha vehicle: The Buddha Conveyance— mind in all, which is independant of birth and Buddhayana—Phaät Thaëng—Vieân Giaùo—See death—Omniscience—Original mind in all— Phaät Thöøa. Perfect knowledge—Real knowledge free from Buddha-vehicle morality: See Phaät Thöøa Giôùi. illusion—Unadulterated mind in all—Chaân thöùc— Buddha of Victorious Insight and Wisdom: Phaät hueä—Ñaïi trí tueä bình ñaúng cuûa Ñöùc Phaät Wisdom Victory Buddha—See Phaät Trí Hueä (Nhaát Thieát Chuûng Trí). Thaéng. Buddha of the wisdom of king of pure flower: Buddhas’ view of the world: Buddhas view the Kamaladala-vimalanakchatraraja-samku-sumita- world as mind (all things being for or of intelligent bhidjna (skt)—Tònh Hoa Tuùc Vöông Trí Nhö Lai. mind)—Giaùc taâm töùc Phaät (chö Phaät quan saùt thaáy Buddha’s wisdom mind: Nhaát Thieát Trí Taâm. tam giôùi chæ laø taâm). Buddha-wisdom of the phenomenal: Quyeàn Buddha-virtue: Buddha-guna (skt)—See Phaät Trí—Buddha-wisdom of the phenomenal, in Ñöùc. contrast with knowledge of the fundamental or Buddhavisaya (p): Buddha's power—Phaät löïc. absolute—Phaät trí hieän töôïng, ngöôïc vôùi Phaät trí Buddhavishayajnanadhatu (skt): The world as tuyeät ñoái hay thöïc trí (thoâng ñaït veà thöïc töôùng cuûa the object of Buddha-knowledge—Phaät Trí Sôû chö phaùp). Nhaäp Caûnh Giôùi (theá giôùi laøm ñoái töôïng cuûa Phaät Buddha-wisdom store: Ñaïi Trí Taïng—Taïng trí trí). tueä cuûa Phaät (caùi goác cuûa ñaïi trí)—Store of great Buddha’s visible world: Saéc Töôùng Ñoä—A wisdom—Treasure of great wisdom. Buddha’s material world—Theá giôùi saéc töôùng cuûa Buddha of wood: Moäc Phaät—An image of chö Phaät (coù theå thaáy ñöôïc). wood—Töôïng Phaät baèng goã. Buddha’s vision: Buddha-cakkhu (p)—Buddha Buddha’s words: Phaät Ngöõ—The words or eye—The penetrative of Buddha’s wisdom—See sayings of Buddha. Phaät Tri Kieán. Buddha’s works: Buddha-kiccam (p)—Phaät söï— Buddha’s voice: Phaät aâm. Buddha’s affairs—See Phaät Söï and Möôøi Phaät Söï Buddha’s Vow: The vow of the Buddha to save Vì Chuùng Sanh Cuûa Chö Phaät. all beings—Nguyeän Phaät—Lôøi nguyeän cuûa Phaät Buddha-work of manifesting the sun of laø cöùu ñoä heát thaûy chuùng sanh. knowledge: Hieän trí nhöït maø laøm Phaät söï. Buddha of the vow: Nguyeän Phaät—A Buddha of Buddha-work of right recollection: Duøng chaùnh the

vow, who passes through the eight forms of an nieäm maø laøm Phaät söï. incarnate Buddha—Hoùa thaân Phaät trong taùm Buddha-work of showing miracles: Hieän thaàn töôùng thaønh ñaïo—See Thaäp Thaân Phaät and Taùm thoâng maø laøm Phaät söï. Thôøi Kyø Trong Cuoäc Ñôøi Ñöùc Phaät. Buddha-work of spiritual powers: Duøng thaàn löïc Buddha-way: Phaät ñaïo—Con ñöôøng tu theo Phaät. maø laøm Phaät söï. Buddha-Way (Truth) is supreme (unsurpassed) Buddha of Worthy and Excellent Leader: See , I vow to complete (realize) it: Vow to become Phaät Hieàn Thieän Thuû. perfect in the supreme Buddha-law—Phaät ñaïo voâ Buddhayana: Buddha-vehicle—Phaät thöøa—The thöôïng theä nguyeän thaønh: Nguyeän chöùng thaønh Buddha Conveyance—Phaät Thaëng. Phaät ñaïo voâ thöôïng. Buddhayasas (skt): Giaùc Minh Sa moân—Phaät Ñaø Buddha's way of universal mercy: Buddha's Da Xaù—Xích Tö Tyø Baø Sa—See Giaùc Danh.

Buddhehparatah (jap): Intuition—Tröïc Giaùc. than 25 centuries ago, not only the Buddha Buddhi (skt): Intuition—The Vehicle of anticipated the primary methods of science such Enlightenment—The faculty of supreme as observation, experimentation, and analysis, but understanding as distinct from the understanding he also had some conclusions about the nature of itself—See Tröïc Giaùc. man and the universe. Buddhism and science are Buddhiboddhavya (skt): Bodhi (skt)—See Giaùc. really very close in many areas—Caøng hieåu roõ veà Buddhindriya (skt): Caên—Faculty—Khaû naêng caùch phaân tích cuûa Phaät giaùo veà caùc yeáu toá khaùc taâm lyù vaø theå chaát. nhau nhö saéc, thoï, töôûng, haønh vaø thöùc, caùc nhaø Buddhism: Buddhagama (skt)—Buddha's khoa hoïc caøng thaáy roõ caùch phaân tích naøy raát gaàn teaching—See Phaät Giaùo. guûi vôùi caùch phaân tích theo khoa hoïc hieän ñaïi. Töø Buddhism and Beauty: Caùi ñeïp trong ñaïo Phaät. hôn 25 theá kyû veà tröôùc maø Ñöùc Phaät ñaõ tieân lieäu Buddhism in Burma: Mieán Ñieän Phaät Giaùo. ñöôïc chaúng nhöõng phöông phaùp caên baûn cuûa khoa Buddhism in Cambodia: Phaät Giaùo Cam Boát. hoïc nhö quan saùt, thöû nghieäm vaø phaân tích, maø Buddhism in Central Asia: Central Asian coøn ôû moät soá keát luaän ñaëc tröng veà baûn chaát con Buddhism—Trung AÙ Phaät Giaùo. ngöôøi vaø vuõ truï. Treân nhieàu laõnh vöïc, Phaät giaùo vaø Buddhism in Ceylon: Phaät Giaùo Tích Lan. khoa hoïc thaät söï raát gaàn guûi vôùi nhau. Buddhism in Champa: Phaät Giaùo Chaêm Pa Ka. Buddhist abbot: Sö truï trì. Buddhism in China: Phaät Giaùo Trung Hoa. Buddhist anthem: Phaät Giaùo Ca. Buddhism of the Greater Vehicle: Phaät giaùo Buddhist architecture: Kieán truùc Phaät giaùo. Ñaïi Thöøa—Mahayana—See Ñaïi Thöøa. Buddhist ascetic: Brahmacarin (skt)—See Phaïm Buddhism in India: Phaät giaùo AÁn Ñoä. Chí. Buddhism in Indonesia: Phaät Giaùo Nam Döông. Buddhist association: Phaät hoäi. Buddhism in Japan: See Phaät Giaùo Nhaät Baûn. Buddhist attitude: Thaùi ñoä cuûa Phaät giaùo—Looking at the general agreement between the Buddhism in Korea: Phaät Giaùo Ñaïi Haøn. Buddhist approach and that of modern science we Buddhism in Malaysia: Phaät Giaùo Maõ Lai. will see that the Buddhist attitude is like that of Buddhism in Mongolia: Moâng Coå Phaät Giaùo science, is analytical, and is always clear and Buddhism is neither optimistic nor pessimistic: practical—Nhìn vaøo söï hoøa hôïp toång quaùt

giöõa Ñaïo Phaät khoâng laïc quan, cuõng khoâng bi quan. caùch giaûi quyeát cuûa Phaät giaùo vaø caùch giaûi quyeát Buddhism in Nepal: Phaät Giaùo Nepal. cuûa khoa hoïc hieän ñaïi, chuùng ta thaáy thaùi ñoä cuûa Buddhism vs Philosophy: Phaät giaùo vaø trieát hoïc. Phaät giaùo gioáng nhö khoa hoïc duøng pheùp phaân Buddhism and science: Phaät giaùo vaø khoa hoïc. tích, cuõng nhö luoân luoân roõ raøng vaø thöïc tieãn. Buddhism of the Smaller Vehicle: Tieåu Thöøa— Buddhist Brotherhood: Sangha (skt & p)—Giaùo Hinayana. Hoäi Taêng Giaø Phaät Giaùo—The Order of Buddhist Buddhism in Thailand: Phaät Giaùo Thaùi Lan. monks—The community of Buddhist monks. Buddhism in Tibet: Phaät Giaùo Taây Taïng. Buddhist burial: An taùng theo nghi thöùc Phaät Buddhism in Vietnam: Phaät Giaùo Vieät Nam. giaùo. Buddhism and Zen: Phaät giaùo vaø Thieàn—See Buddhist canon of the Ming dynasty: Minh Taïng Zen and Buddhism. (boä Haùn Taïng ñöôïc bieân soaïn vaø hieäu ñính döôùi Buddhist: Buddhist followers—Buddhist thôøi nhaø Minh, 1368-1644). believers—A believer in Buddhism—See Phaät Buddhist canonical languages: Ngoân ngöõ chuaån Töû. (kinh ñieån) Phaät giaùo. Buddhist analysis: Caùch phaân tích cuûa Phaät Buddhist canonical literature: Including giaùo—The more the modern scientists understand Buddha's images and Buddhist sutras—Phaät Kinh about Buddhist analysis of various factors of form, bao goàm hình töôïng vaø kinh ñieån Phaät. feeling, perception, volition and consciousness, Buddhist center: Trung taâm Phaät giaùo. the more they can see the similarities of Buddhist Buddhist Churches of America: One of the analysis with that of modern science. From more largest Buddhist organizations in North America.

It began as the Buddhist Mission of North are four Buddhist Holy, Sacred Places, or America, founded in 1899. It is now the Pilgrimage Sites in India—See Töù Ñoäng Taâm. representative of the "True Pure Land" (Jodo Buddhists who intentionally commit wrong- Shinshu) tradition in the Western hemisphere and doing: Papiyan or Papiman (skt)—Any Buddhists claims over 100,000 members—Ñaây laø moät trong who intentionally commit wrong-doing is called a nhöõng toå chöùc Phaät Giaùo lôùn nhaát vuøng Baéc Myõ. Papiyan or Papiman. Papiyan or Papiman is a Toå chöùc naày baét ñaàu nhö moät ñoaøn truyeàn giaùo Buddhist term for those who intentionally commit cuûa Baéc Myõ, ñöôïc thaønh laäp vaøo naêm 1899. Hieän wrong doings—Phaät töû coá yù laøm vieäc sai traùi (coøn taïi toå chöùc naày laø ñaïi dieän chính thöùc cho tröôøng goïi laø ma ba tuaàn). Moät thuaät ngöõ Phaät giaùo ñeå chæ phaùi Tònh Ñoä Chaân Toâng taïi vuøng Taây Baùn Caàu nhöõng keû coá tình phaïm toäi. naày vaø hoï noùi raèng hoï coù treân 100.000 hoäi vieân. Buddhist joy-day: Phaät hoan hyû nhaät—The 15th of Buddhist clergy: Buddhist community—See the 7th month, the last day of retreat—Ngaøy raèm Coäng Ñoàng Taêng Giaø. thaùng baûy, ngaøy cuoái cuøng cuûa muøa kieát haï an cö. Buddhist community: Sangha—See Coäng Ñoàng Buddhist laws: Laws of Buddha's Teachings— Taêng Giaø. Phaät Luaät. Buddhist conference: Hoäi nghò Phaät giaùo. Buddhist life: Ñôøi soáng Phaät töû. Buddhist confession of offences: Pratidesanìya Buddhist literature: Vaên hoïc Phaät giaùo. (skt)—Ba la ñeà xaù ni. Buddhist logic: Lyù Luaän Phaät Giaùo. Buddhist

congregation: Giaùo hoäi. Buddhist marriage: Hoân nhaân theo nghi thöùc Buddhist cosmology: Vuõ Truï Luaän Phaät Giaùo. Phaät giaùo. Buddhist Councils: Keát Taäp Kinh Ñieån. Buddhist meditation: Thieàn ñònh Phaät giaùo. Buddhist disciple: Phaùp Ñeä—Phaät töû (Phaät giaùo Buddhist mendicant: Bhikkhu (p)—Bhiksu ñoà hay tín ñoà Phaät giaùo). (skt)—Tu só Phaät giaùo—Monk. Buddhist disciples have testified to Buddhism: Buddhist metaphysics: Sieâu hình hoïc Phaät giaùo. Phaät ñeä töû thuyeát hay ñeä töû Phaät thuyeát phaùp. Buddhist mission: Phaùi ñoaøn Phaät giaùo. Buddhist disciplinary rules: Giôùi luaät Phaät giaùo. Buddhist missionaries: Caùc nhaø truyeàn giaùo Phaät Buddhist doctrine: Buddhist Law—Principles of giaùo. Buddhism—Truth—Giaùo lyù nhaø Phaät. Buddhist monastery: Vajraksetra (skt)—A Buddhists' duties: Traùch Nhieäm cuûa ngöôøi Phaät sacred house (a Buddhist temple, pagoda, or töû. temple)—Kim ñòa hay Kim cang saùt (töï vieän)— Buddhist education: Giaùo duïc Phaät Giaùo. Phaïm Vuõ. Buddhist festivals: Festivals in Buddhism—See Buddhist monk: Sramana (skt)—Buddhist Leã Hoäi Phaät Giaùo. priest—See Sa Moân. Buddhist flag: Chabbanna-dhaja (p)—Shadvarna- Buddhist monk's dress (robe): AÙo caø sa. dhavaja (skt)—Côø Phaät giaùo. Buddhist monkhood: An assembly of monks or Buddhist folklore: Vaên hoùa daân gian Phaät giaùo. nuns—Phaùp chuùng. Buddhists follow the Buddha's teachings Buddhist monk's robe (dress): AÙo ca sa. without any fear, pain, anger and anguish: Buddhist name: Teân ñaïo cuûa moät Phaät töû—See Ngöôøi Phaät töû tuaân thuû lôøi Phaät daïy, khoâng sôï, Phaùp Danh. khoâng ñau khoå, khoâng hôøn giaän, khoâng lo aâu tuyeät Buddhists and non-Buddhists: Noäi ngoaïi ñaïo voïng. (Phaät töû vaø khoâng Phaät töû). Buddhist follower: See Phaät Töû. Buddhist nun: Women of the Sakya clan—Thích Buddhist friend: Baïn höõu Phaät giaùo. nöõ—Tröôûng nöõ cuûa Ñöùc Nhö Lai (Ni coâ). Buddhists who have left home: Chuùng xuaát gia. Buddhist nunnery: Ni vieän. Buddhist heir: Phaùp töû (ngöôøi noái phaùp). Buddhist outlook on life and world: Nhaân sinh Buddhist hermit: Ñaïo só Phaät giaùo. quan vaø vuõ truï quan cuûa ñaïo Phaät—See Nhaân Buddhist Holy, Sacred Places in India: There Sinh Quan Vuõ Truï Quan Phaät Giaùo.

Buddhist pagoda: Töï vieän—Buddhist monastery. Phaät giaùo. Buddhist path: Buddha-marga (skt)—Lam (tib)— Buddhist Sisterhood: The Sangha of Bhikhunis Phaät Ñaïo—The path leading to the attainment of or the Order of Buddhist nuns—Ni chuùng hay enlightenment and liberation. According to the Giaùo Hoäi Tyø Kheo Ni. tradition of Theravada Buddhism, the path set out Buddhist specialties: Ban chuyeân moân Phaät giaùo. by the Buddha is summarized by the four noble Buddhist Studies: Phaät hoïc. truths and the Eightfold Path. Mahayana Buddhist Studies materials: Taøi lieäu nghieân cöùu Buddhism describes the path in the career of Phaät hoïc. Bodhisattva, who seeks enlightenment for him or Buddhist Studies Project: Chöông trình nghieân herself and for all other sentient beings—Con cöùu Phaät hoïc. ñöôøng daãn ñeán giaùc ngoä vaø giaûi thoaùt. Theo Buddhist study: Phaät hoïc. truyeàn thoáng Phaät giaùo Nguyeân Thuûy, Phaät ñaïo laø Buddhist studies: Nghieân cöùu veà Phaät giaùo. con ñöôøng maø ñöùc Phaät ñaõ saép Buddhist sutras: Buddhist books—Buddhist ñaët ñöôïc toùm löôïc bôûi Töù Dieäu Ñeá vaø Baùt Chaùnh canon—Buddhist canonical

literature, including Ñaïo. Phaät giaùo Ñaïi thöøa dieãn taû con ñöôøng naøy laø Buddha's images and Buddhist sutras—Kheá phaïm haønh nghieäp cuûa moät vò Boà Taùt, ngöôøi taàm caàu (kinh ñieån Phaät giaùo)—Phaät Kinh bao goàm hình giaùc ngoä cho mình vaø cho nhöõng chuùng sanh khaùc. töôïng vaø kinh ñieån Phaät. Buddhist Peace Fellowship: Hoäi AÙi Höõu Hoøa Buddhist teaching: Buddha-dharma (skt)—Giaùo Bình Phaät Giaùo. lyù nhaø Phaät—See Phaät Phaùp. Buddhist philosophy: Trieát lyù nhaø Phaät. Buddhist temple: Chuøa Phaät Giaùo (Phaät xaù)—Buddhist point of view in material life: Nhaân Buddhist monastery. sanh quan Phaät giaùo. Buddhist Theosophical Society: Linh Trí Hoïc Buddhist practice: Söï thöïc haønh Phaät phaùp. Phaät Hoäi. Buddhist precepts: Giôùi luaät trong ñaïo Phaät. Buddhist tolerance: Loøng khoan dung cuûa Phaät Buddhist propagation: Söï truyeàn baù Phaät giaùo. töû. Buddhist religion: Ñaïo Phaät. Buddhist tongue and viperish heart: Khaåu Phaät Buddhists who still remain at home: Chuùng taïi taâm xaø. gia. Buddhist traveller: Follower of Buddha—Haønh Buddhist Research Institute: Vieän nghieân cöùu nhaân. Phaät giaùo. Buddhist Trinity: Phaät Phaùp Taêng. Buddhist ritual services: Kuyoâ (jap)—See Buddhist view of life and the world: Nhaân sinh Memorial service. quan vaø vuõ truï quan Phaät giaùo. Buddhist rules: Phaät giôùi (giôùi luaät cho ngöôøi Buddhist way: Con ñöôøng daãn ñeán söï giaùc ngoä toái Phaät töû). thöôïng hay Phaät quaû—The path leading to Buddhist Sangha: Taêng Giaø Phaät Giaùo. supreme enlightenment or Buddhahood. Buddhist schools: Buddhist Sects—Toâng phaùi Buddhist world of felicity: Theá giôùi Cöïc laïc— Phaät giaùo—Sects (school or dharma-door) of The Western Paradise. Buddhism—See Toâng Phaùi. Buddhist year: Vassagga (p)—Moät naêm cuûa Phaät Buddhist scriptures: Kheá kinh (noäi ñieån)— Giaùo—See Phaùp Laïp. Phaùp Ñieån—The scriptures of Buddhism—Kinh Buddhistical (a): Thuoäc veà Phaät giaùo. ñieån Phaät giaùo—See Kinh Ñieån Vaø Thieàn. Buddho (p): Buddha (skt)—Phaät—Enlightened Buddhist sects: Caùc toâng phaùi Phaät giaùo—See One. Toâng Phaùi. Buddho-bavati (skt): To become Buddha—See Buddhist sects in Japan: Toâng phaùi Nhaät Baûn— Thaønh Phaät. See Japanese Buddhist sects. Buddhology (n): Moân Hoïc veà cuoäc ñôøi Ñöùc Buddhist shrine: Ñieän Phaät (baøn thôø Phaät). Phaät—See Study of the life of Buddha. Buddhist Shrines and Images: Thaùp vaø töôïng Buddhosnisa (skt): See Phaät Ñaûnh Coát.

Buddhotpadhatu (skt): The world where the Buji (jap): Deceiving attitude of thinking that we Buddha is born—Phaät Xuaát Hieän Giôùi (theá giôùi all are originally Buddhas. As a result, these maø ôû ñoù Ñöùc Phaät ra ñôøi). individuals push themselves further from their Buddho-vibudhyate (skt): To attain supreme Buddha-nature—Thaùi ñoä töôûng laàm boån lai moïi enlightenment and become Buddha—Giaùc ngoä ngöôøi ñeàu laø Phaät. Keát quaû laø nhöõng ngöôøi naøy thaønh Phaät. caøng ñaåy mình xa khoûi Phaät taùnh cuûa mình. Budh (skt): Bodhi (skt)—Perfect knowledge— Buji-Zen (jap): An exaggerated, frivolous attitude Toaøn trí. towards the training and discipline of Zen. It Budha (skt): Mercury—Thuûy tinh (thuûy dieäu). comes about, for example, when someone, based Budhavara (skt): Thöù

Tö—Wednesday. on the mere thought that he is already Buddha, Buel, Samuel (1825-1889): A famous British comes to the conclusion that he need not concern scholar who worked at University College, himself with practice, a disciplined life, or London, best known for preparing some of the enlightenment. This is an attitude can lead to a earliest translations of important Chinese Buddhist misunderstanding to the method of cultivation, texts. Among his notable publications is a study of particularly of the teaching of the Tao-Tung life of Hsuan-Tsang, entitled The Life of Hsuan- School of Zen—Thaùi ñoä thaùi quaù vaø noâng noåi ñoái Tsang—Moät hoïc giaû noåi tieáng ngöôøi Anh, laøm vôùi söï giaûng daïy Thieàn. Thaùi ñoä naøy naûy sinh khi vieäc cho tröôøng ñaïi hoïc ôû Luaân Ñoân, noåi tieáng vì moät ngöôøi töôûng mình ñaõ laø Phaät, roài ñi ñeán keát oâng ñaõ dòch moät soá saùch vôû Phaät giaùo töø tieáng luaän raèng mình khoâng caàn tu taäp, khoâng caàn soáng Hoa. Trong soá nhöõng aán baûn ñaõ in cuûa oâng coù taùc ñôøi giôùi haïnh, khoâng caàn ñaïi giaùc nöõa. Thaùi ñoä phaåm “Cuoäc Ñôøi cuûa Huyeàn Trang.” naøy, ñaëc bieät laø giaùo thuyeát cuûa phaùi Thieàn Taøo Buffalo: Söûu (from 1 to 3 a.m.)—One of the Ñoäng, coù theå daãn ñeán söï hieåu laàm trong phöông twelve animals. caùch tu haønh. Buffalo Passes Through the Window: See Ngöu Bujjhati (p): Bodhum or Sambodhi (skt)—Tænh Quaù Song Linh. thöùc—All-Knowing—To awake—To awaken— Bugyo (jap): Devout practicing—See Phuïng To be awakened—To become enlightened—To Haønh. come to oneself—To comprehend spiritual Build (v): Vyavasthaøna (p)—Kieán laäp hay giaû laäp reality—Enlightenment—To understand (xaây döïng neân hay hình thaønh)—Kieán Laäp. completely—To wake up—See Giaùc Ngoä. Build bridges across rivers and canals: Baét caàu Bukan (jap): Feng-kan—Chinese Zen master of qua soâng raïch—See Baùt Phuùc Ñieàn. the Tang period—See Phöông Quaûng Thieàn Sö. Build flats: Xaây döïng phoøng oác. Buke (jap): Giai caáp Vuõ Gia cuûa töôùng só beân Build a hermitage or pagoda for oneself: Nhaät. Without asking the Order about where or in what Bukhara (skt): Bactria, or Kusana (skt)—Baïc style he or she would build it, builds it larger than Khö La—Boå Yeát—Name of Yueh-Chih, a country is necessary and in such a way that it causes north-west of India and Himalayas. The present inconvenience to others or obstructs a road or path Bokhara—Teân nöôùc Nguyeät Chi, naèm veà phía taây that people use, commits a Sangha Restoration baéc cuûa AÁn Ñoä, cuõng nhö daõy Hy Maõ Laïp Sôn. Vò Offence—Xaây am coác hay chuøa cho mình maø trí maø baây giôø goïi laø Bokhara. khoâng ñöôïc pheùp cuûa giaùo hoäi veà ñòa ñieåm vaø kích Bukka Zenji (jap): Zen master Fo-k'u Wei-tse thöôùc, roài ñi xaây lôùn hôn caàn thieát laøm caûn trôû (751-830)—See Di Taéc Phaät Quaät Thieàn Sö. ñöôøng saù vaø gaây khoù chòu cho ngöôøi khaùc laø phaïm Bukkho (jap): Fo-Kuang (chi)—The light of the toäi Taêng Taøn. Buddha—Phaät Quang. Build up a state: Kieán quoác—To found a state. Bukkho Kokushi (jap): Fo-Kuang (chi)—Phaät Build bridges across rivers and canals: Baét Quang Quoác Sö (Nhaät). caàu—See Eight fields for cultivating blessedness Bukkho-Sogen Zenji (1226-1286): Phaät Quang (II). Toå Nguyeân Thieàn Sö—Name of a famous Chinese Zen master in the thirteenth century. He

was the founder of the Yangchi branch (Yogiha sutra."—Moät trong nhöõng hoïc giaû Phaät giaùo noåi (jap)—Yogi P'ai) in Japan, the most important tieáng ngöôøi Nhaät. OÂng laø moät ngöôøi ñi tieân phong branch from Lin-Chi school—Teân cuûa moät Thieàn trong vieäc nghieân cöùu tieáng Phaïn trong thôøi caän sö noåi tieáng cuûa Trung Hoa vaøo theá kyû thöù XIII. ñaïi. OÂng ñöôïc Tu Vieän Tröôûng tu vieän Taâm Toâng OÂng laø vò saùng laäp ra Thieàn phaùi Döông Kyø ôû laø Higashi-Hongan-Ji phaùi ra ngoaïi quoác ñeå theo Nhaät Baûn, nhaùnh thieàn quan troïng nhaát trong hoïc vôùi Max Muller taïi Oxford. Trong thôøi gian tröôøng phaùi Laâm Teá—See Voâ Hoïc Toå Nguyeân löu laïi Anh Quoác, oâng ñaõ laäp ra moät baûn Thö Muïc Thieàn Sö. noåi tieáng veà Tam Taïng Kinh Ñieån Phaät Giaùo naêm Bukkho-Zenji (jap): Phaät Quang Thieàn Sö—See 1883. OÂng cuõng hôïp taùc vôùi giaùo sö Max Muller Voâ Hoïc Toå Nguyeân Thieàn Sö. xuaát baûn caùc kinh Kim Cang vaø Kinh Laïc Höõu Bukko-ha (jap): Bukkho school—Phaät Quang Trang Nghieâm. Khi trôû veà Nhaät Baûn naêm 1884, phaùi. oâng daïy tieáng Phaïn taïi caùc tröôøng ñaïi hoïc Otani Bukkyo (jap): Buddha-sasana (skt)—Buddha- vaø Tokyo. Ñaây laø böôùc khôûi ñaàu cuûa vieäc hoïc dharma—Buddha's teaching—Buddha-teaching— tieáng Phaïn vaø AÁn Ñoä hoïc taïi caùc tröôøng ñaïi hoïc Buddhism—Phaät giaùo—See Buddha-dharma. quoác gia vaø tö thuïc cuûa Nhaät Baûn. Trong suoát thôøi Bul (kor): Buddha—See Phaät. gian laøm giaùo sö vaø sau ñoù laø Vieän tröôûng Vieän Bullock cart: Xe Traâu—See Ngöu Xa. Ñaïi Hoïc Otani, oâng ñaõ hôïp taùc cuøng Tieán Só H. Bully (n): Nhöõng keû baïo ñoäng—See Saùu Nguy Kern (ngöôøi Hoøa Lan) bieân taäp boä Dieäu Phaùp Lieân Hieåm Khi Thaân Caän AÙc Höõu. Hoa Kinh vaø xuaát baûn caùc boä Kinh Laêng Giaø vaø Bully (v): AÊn hieáp—To henpeck. kinh Kim Quang Minh. Bump (v) against: Va chaïm. Buoyancy: Khinh xuùc hay thaáy nheï nhaøng eâm Bunan (jap): Voâ Nan—Khoâng coù khoù khaên—No aùi—See Baùt Xuùc. difficulty. Buppo (jap): Buddha-dharma (skt)—Buddhist Bu'Nan Shido (jap): See Voâ Nan Thieàn Sö. method—Phaät phaùp—Buddha Dharma or Buddha Bunkyo (jap): Anga (skt)—Division of the Teachings, or Law of Buddhist—Buddhist law— teaching—Phaân giaùo. Buddhist Method—The Buddha law preached by Bunshin (jap): To reproduce oneself at infinitum the Buddha—A Japanese term for "Buddha and anywhere—See Phaân Thaân. Dharma" or methods of cultivation taught by the Buddha leading beings to enlightenment. Bunyiu Nanjio (1849-1927): One of the eminent According to the Zen understanding, Buppoâ Japanese Buddhist scholars. He was a pioneer cannot be expressed in ordinary human language, Sanskrit research on modern lines in Japan. He but must be realized for oneself through a first- was sent abroad by the Order of Higashi-Hongan- hand experience. Zen always maintains that the Ji, the head of the monastery of the Shin Sect, to Buddha Dharma is transmitted from mind to mind, study under Max Muller at Oxford. During his master to disciple—Thuaät ngöõ Nhaät Baûn coù nghóa stay in England, he produced in 1883 the well- laø Phaät Phaùp hay nhöõng giaùo phaùp ñöôïc Phaät known Catalogue of the Buddhist Tripitaka. He giaûng daïy, maø thöïc haønh theo ñoù seõ daãn ñeán giaùc also published in collaboration with Prof. Max ngoä. Theo söï hieåu bieát cuûa nhaø Thieàn, Phaät

phaùp Muller such sutras as the “Vajracchedika” and khoâng theå ñöôïc dieãn taû baèng ngoân ngöõ cuûa ngöôøi the “Sukkhavati-vyuha.” On his return to Japan in thöôøng, maø phaûi ñöôïc haønh giaû chöùng nghieäm nôi 1884, he began lecturing in Sanskrit studies at the töï thaân qua kinh nghieäm tröïc tieáp. Thieàn luoân cho Otaani and Tokyo Universities. This was the raèng Phaùp phaûi ñöôïc truyeàn töø taâm qua taâm, töø beginning of Sanskrit and Indological studies at thaày qua ñeä töû—See Phaùp. many of Japan’s national and private universities. During and after his term as a professor and later Buppo-daimeiroku (jap): Phaät Phaùp Ñaïi Minh as President of Otani University, he edited the Luïc—Collection in fascicle of Buddha-dharma—“Saddharmna-pundarika” in collaboration with Dr. Collections of Buddha-dharma in Japan, which H. Kern of Holland and published the were brough out in installments prior to its “Lankavatara-sutra” and the “Suvarnaprabhasa- publication in completed form—Nhöõng söu taäp veà

Phaät phaùp taïi Nhaät, ñöôïc ñöa ra töøng phaàn tröôùc senior monks known as the Eastern rank at a Zen khi ñöôïc in troïn boä. monastery who assist the abbot in managing the Burial (n): Vieäc choân caát hay mai taùng. administrative aspects of the community, Burial ground: Cemetery—Nghóa trang. particularly economic matters—Moät trong saùu vò Burial services: Nghi leã an taùng. Taêng nhoùm Ñoâng Ban phuï taù Sö truï trì quaûn lyù taøi Burden (n): Gaùnh naëng—Heavy load. saûn cuûa töï vieän, ñaëc bieät veà nhöõng vaán ñeà kinh Burglar (n): Keû troäm—Thief. teá—See Stewards and Tsuâbun. Buried in the forest: See Laâm Taùng. Burst (v): Vôõ tung. Buried in the water: Water-burial—See Thuûy Burst into laughter: Baät cöôøi. Taùng. Burst into tears: Baät khoùc. Burmese Buddhism: Buddhism in Burma— Bury (v): An taùng—To inter—Interment. Buddhism in Myanmar—See Mieán Ñieän Phaät Bury bones: Naïp Coát—To bury a skeleton—Thu Giaùo. laáy xöông coát ñem choân. Burmese precepts: Dhamma-thatkyaw (p)—Ñaït Burying by casting the corpse into the forest: Ma Tha Kieâu—Luaät nghi cuûa Phaät giaùo Mieán See Thí Laâm. Ñieän. Burying ground: Burial ground—Ground- Burn incense: Ñoát nhang—Thaép höông (haønh burial—Choân döôùi ñaát—See Töù Taùng. höông). Bushi (jap): Samurai (jap)—Warrior—Quaân Burn mock money for the dead: Ñoát giaáy tieàn nhaân. vaøng maõ (vaøng baïc) cho ngöôøi cheát. Bushido (jap): The art of fencing and Zen—The Burn oneself alive: Töï thieâu soáng. Art of Samurai and Zen—Swordsmanship and Burn sandal-wood: Ñoát traàm höông. Zen—Kieám thuaät vaø Thieàn—See Kieám Ñaïo vaø Burn unsteadily: Chaùy leo leùt. Thieàn. Burning: Blazing—Vieâm (ñoát chaùy). Bushun shiban (1178-1249): Mujun shiban Burning butter lamp-like appearance: Hieän (jap)—Wu-chun Shih-fan—Wuzhun Shifan—See töôïng gioáng nhö ngoïn ñeøn thaép baèng daàu bô. Voâ Chuaån Sö Phaïm Thieàn Sö. Burning or destroying stupas and temples: Ñoát Business: Thöông nghieäp—See Taùm Ñieàu Baát hay phaù huûy thaùp töï—The term “Burning or Tònh Cho Keû Xuaát Gia. destroying stupas and temples” means setting fire Busshi (jap): A disciple of the Buddha; a to or damaging Buddhist temples. Repentance is Buddhist. The Japanese term literally means not allowed for this offense—Töø “Ñoát phaù thaùp "Child of the Buddha." In

some Mahayana töï" coù nghóa laø thieâu huûy hay ñaäp phaù thaùp ñeàn vaø contexts, it refers specifically to Bodhisattvas. It is chuøa chieàn. Toäi naøy khoâng ñöôïc pheùp saùm hoái. said that all sentient beings are busshi, since they Burning house: Nhaø Löûa Tam Giôùi—See Tam all possess the Buddha Nature—Ñeä töû Phaät, thuaät Giôùi Nhö Hoûa Traïch. ngöõ Nhaät Baûn coù nghóa laø "Con Phaät." Trong moät Burning house of the triple world: See Tam vaøi baûn kinh vaên Ñaïi thöøa, thuaät ngöõ naøy ñaëc bieät Giôùi Nhö Hoûa Traïch. gaùn cho nhöõng vò Boà Taùt. Ngöôøi ta noùi raèng taát caû Burning incense on the heads of monks and chuùng sanh ñeàu laø con Phaät vì taát caû hoï ñeàu coù nuns: Ñoát lieàu treân ñaàu Taêng hay Ni—See Ñoát Phaät taùnh. Ñaàu. Busshin (jap): Buddhakaya (skt)—Buddha body—Burning Lamp Buddha: Dipankara-Buddha Trong Thieàn, Busshin coù nghóa laø tieàm löïc khôûi (skt)—Nento-Butsu (jap)—Nhieân Ñaêng Phaät. leân töø vieäc thöïc hieän hoaøn toaøn Phaät taùnh—In Burning torch-like ghost: Cöï Khaåu Quyû (loaïi Zen, it means "the potential that arises from the quyû mieäng boác löûa nhö ngoïn ñuoác). full realization of Buddha-nature"—See Phaät Thaân. Bursar of a monastery: Tri Khoá—Khoá Ñaàu— Ngöôøi troâng coi kho cuûa töï vieän. Busshin-ho (jap): Phaät Taâm Phaùp—The dharma- mind of the Buddha—Taâm phaùp cuûa ñöùc Phaät. Bursar at a Zen monastery: One of the six Busshin-in (jap): Buddha mind seal—Mind-seal

of the Buddha (the full lotus posture). The stamp Butsuchyu Senei Zen master: Phaät Chaâu Tieân of universal Buddha-heart in every one—Daáu aán Anh Thieàn Sö—Name of a Japanese Zen master phoå quaùt taâm Phaät trong moïi chuùng sanh—See in modern days—Teân cuûa moät Thieàn sö Nhaät Baûn Phaät Taâm AÁn. trong thôøi caän ñaïi. Busshin-shu (jap): The sect of the Buddha- Butsuda (jap): Buddha (skt)—See Phaät Ñaø. heart—See Phaät Taâm Toâng. Butsudan (jap): See Shrine of the Buddha. Busshoâ (jap): Buddhata or Buddhitattva (skt)— Butsuden (jap): Butsudan (jap)—Buddha hall— Buddha-Nature—See Phaät Taùnh. Shrine of the Buddha—Chaùnh ñieän—Phaät Busshogyoâsan (jap): Buddhacarita (skt)—Life of ñöôøng—Main hall in a pagoda—See Phaät Ñieän. Buddha—Phaät Boån Haïnh Taäp—See Phaät Sôû Haønh Butsudoâ (jap): Buddha Dharma (skt)—Buddha- Taùn. dhamma (p)—The teaching of the Buddha, Bussho-ku (jap): Buddha-Nature of void—True butsudo is a Japanese term for Buddha-way or the Nature of void—Phaät Taùnh Khoâng. teaching of the Buddha. The term 'butsudo' is Bussho-mu (jap): Buddha-nature of often used as a synonym for Buddha-dharma, but nothingness—True nature of nothingness (non- stresses more strongly the aspect of practical existence)—Phaät Taùnh Voâ. training on the path of enlightenment—Töø Bussho-Tokaku (jap): Phaät Tính Ñaúng Giaùc, tu 'Butsudo' laø thuaät ngöõ Nhaät Baûn coù nghóa laø Phaät taäp Thieàn toïa trong traïng thaùi ñònh—The Buddha- Ñaïo, hay laø lôøi daïy cuûa ñöùc Phaät. Töø 'butsudo' nature's equal practice; the practice of Zazen in cuõng thöôøng ñöôïc duøng ñoàng nghóa vôùi Phaät phaùp, the balanced state. nhöng nhaán maïnh hôn nôi söï taäp luyeän thöïc tieãn Bussho-u (jap): Buddha-nature of understanding treân con ñöôøng daãn tôùi giaùc ngoä. the

truth—True nature of understanding the Butsugai Zen master: Thieàn sö Butsugai—Name truth—Phaät Taùnh Hieåu Chaân Lyù. of a Japanese Zen master—Descendant of a Busso (jap): Soshigata (p)—Patron saint— famous warrior, Butsugai was fierce and Founder—Patriarch—Buddhist patriarchs, usually courageous. Although he entered Buddhist orders refers to the Buddha or Master Bodhidharma— when he was only twelve years old, Butsugai Phaät Toå, thöôøng noùi ñeán Ñöùc Phaät hay Toå Boà Ñeà mastered archery, horsemanship, and all the other Ñaït Ma—See Phaät and Toå Sö. traditional martial arts. Immensely strong, he Busso-sankyo (jap): Buddha and patriarchs' three could punch a hole in just about anything. sutras—Phaät Toå tam kinh. Because of his physical power, he was called the Bustling about and absorbed in the six paths of Monk with Punching Power. In the middle of the transmigration: Mang mang luïc ñaïo. nineteenth century, Japan was rocked by civil Butcher (n): Ñoà teå. disturbances. At this time, a certain warrior band Butcher and huckster: See Ñoà Coâ. called the New Elite came to Kyoto, hoping to Butcher’s or other low occupations: Chieân ñaø rise to power in a new nation order. Rowdy and la—See Thaäp Naõo Loaïn. self-indulgent, this group of warriors became the Butchi-kosai-zenji (jap): Phaät Trí Hoaèng Teá terror of the townpeople. One day Butsugai was Thieàn Sö—Name of a Japanese Zen master. walking along the street in Kyoto, when he Butcho (jap): Unhisa (p)—Phaät Ñænh—See happened to pass by the place where the New Usnisa. Elite were quartered. Dawn by the sound of bamboo swords clashing, Butsugai found himself Butsomo (jap): Buddhamatr (skt)—Mother of the looking in through the window. Presently a few Buddha—See Phaät Maãu. warriors came out, angrily demanding to know Butsu (jap): Buddha (skt)—Phaät—See Phaät. what Butsugai was doing there. He apologized, Butsu-Butsu (jap): Vaät Vaät—Thing-thing—Each saying he was only a monk who had just come out object. of the mountains. The warriors decided to have Butsu-Butsu-So-So (jap): Phaät Phaät Toå Toå—From some fun with this monk, so they challenged him Buddha to Buddha, from Patriarch to Patriarch. to duel with them. "Anyone spying on us here,"

they insisted, "must know something about martial the monk's begging bowls. He pushed and pulled arts." Butsugai couldn't refuse. He went into the this way and that, until he was soaked in training room with the warriors, who took up perspiration. After a good long while of this, bamboo swords one after another to face the Butsugai suddenly released the spear, along with ragged monk. Without the slightest fear, Butsugai a piercing shout. The warrior tumbled backward, took his iron ceremonial scepter and smashed his spear flying twenty or thirty feet behind him. down the sword of each attacker. In a matter of Awed and humbled, the warrior chief bowed to minutes, the Buddhist monk had overcome several Butsugai and said, "Your skills are truly dozen men. Now the leader of the warrior band outstanding, way beyond me. Who are you?" "I picked up a spear and stepped forward. "Your am a wandering monk named Butsugai," the Zen skills are too much for these young knights," he Buddhist replied. "So you're the famous Monk said to Butsugai, "but now I, Kondo Isamu, am with a Punch!" exclaimed the warrior chief, who challenging you to a match." Butsugai

appeared to now treated his formerly opponent with greatest be terrified. Falling to the ground in a gesture of respect. After this the name of Butsugai was heard utmost humility, he said, "Kondo Isamu! I have throughout the ancient capital. When Butsugai heard of you! They call you a genius of the finished his Zen study, he went into seclusion to martial arts. A wandering monk like me could mature his enlightenment. Before long, however, hardly hope to stand up to someone like you. people who had heard of him began to gather Please let me go." Further emboldened, the around him in great numbers to study, either Zen warrior refused to withdraw his challenge. He or the martial arts. There was a renowned pressed Butsugai until the monk, unable to avoid a swordsman who met Butsugai once when he was contest any longer, he again took up his iron a young man on a journey to study martial arts. scepter and stood facing the warrior chief. Kondo Calling on Butsugai, the young samurai asked for said to Butsugai, "You need a weapon. Take a some teaching. Butsugai asked him, "What have bamboo sword, or a wooden spear, or whatever you come here for?" The young man replied, "I you want." Butsugai replied, "As a Buddhist have come to die at the teacher's fists." Butsugai monk, I am not supposed to pick up weapons. This considered this a remarkable answer and let the ceremonial scepter will do." The warrior would young swordsman stay for a while. To give the not let the monk off. He insisted that Butsugai use young swordsman an opportunity, Butsugai a weapon. Ever resourceful, the Zen monk presented him with a verse, saying: reached into his pouch and took out a pair of "Even the power of the Howling Spirit; wooden bowls. Gripping one in each hand, he said a single layer of mosquito netting." to the warrior, "Okay, go ahead! Just try to spear By meditating on this verse, the swordsman later me if you can!" This insolence infuriated the related when he had become renowned warrior chief. Now he was determined to knock throughout western Japan, he attained inner the monk down with a single thrust. Gripping his understanding of the hidden essence of jujitsu, the spear, he looked for an opening in the monk's "gentle art." Butsugai became so famous that unusual defense. The warrior stood motionless many of the major barons of western Japan and unblinking for nearly half an hour, unable to invited him to their domains, offering him the see a way to attack. Then he must have thought choicest of temples for his residence. Butsugai he noticed an opening, for all of a sudden he refused all of them, remaining in a poor temple thrust his spear with every ounce of power and until he died, wearing old clothing and living rage he could muster, intending to shatter the contentedly with a bare subsistence, never monk's rib cage. Slipping the attack with great seeking anything else—Laø doøng doõi cuûa moät agility, Butsugai immediately caught the spear chieán binh danh tieáng, Butsugai raát can ñaûm vaø between the two bowls, holding it fast in a cöông tröïc. Daàu oâng xuaát gia khi môùi leân möôøi hai viselike grip. Try as he might, the warrior chief tuoåi, Butsugai ñaõ tinh thoâng thuaät baén cung, côõi could not wrest his spear free from the clamp of ngöïa vaø caùc moân voõ thuaät truyeàn thoáng. Vôùi söùc

khoûe phi thöôøng, Butsugai coù theå ñaám vôõ baát cöù tröôïng naøy cuõng ñöôïc roài." Vieân chæ huy khoâng thöù gì. Do coù theå löïc maïnh nhö theá, Butsugai coøn

chòu, haén baét buoäc nhaø sö phaûi coù binh khí. ñöôïc ngöôøi ñôøi bieát vôùi caùi teân "Nhaø Sö Coù Cuù Butsugai beøn môû khaên goùi, laáy ra moät caëp baùt Ñaám Thoâi Sôn." Vaøo giöõa theá kyû thöù 19, Nhaät Baûn baèng goã. Moãi tay caàm moãi caùi vaø noùi vôùi vò chæ laâm vaøo caûnh hoãn loaïn vì noäi chieán. Vaøo thôøi ñoù, huy: "Thoâi ñöôïc! OÂng haõy ra tay ñi." Söï nhuïc maï coù moät nhoùm chieán binh töï xöng laø "Nhöõng Chieán naøy laøm cho vieân chæ huy giaän döõ. Haén quyeát ñònh Binh Öu Tuù Môùi" traøn vaøo Kyoto, mong vöôn leân phaûi haï guïc nhaø sö chæ vôùi moät ñoøn thoâi. Haén naém naém laáy quyeàn haønh trong traät töï xaõ hoäi cuûa moät chaët thanh tröôøng thöông, tìm kieám choã sô hôû quoác gia môùi. Hoáng haùch vaø voâ toå chöùc, nhoùm trong theá thuû khaùc thöôøng cuûa nhaø sö. Vieân chæ chieán binh naøy ñaõ trôû thaønh noãi kinh hoaøng cho cö huy ñöùng baát ñoäng khoâng nhaùy maét hôn nöûa tieáng daân Kyoto. Ngaøy noï, thieàn sö Butsugai ñang haønh ñoàng hoà maø cuõng khoâng tìm ñöôïc cô hoäi taán coâng cöôùc treân ñöôøng phoá Kyoto, khi voâ tình ñi ngang ñoái phöông. Sau ñoù, haén nghó raèng haén ñaõ tìm ra qua choã ñoùng quaân cuûa nhoùm chieán binh naøy. choã sô hôû, baát ngôø haén duøng heát söùc löïc vung Nghe tieáng göôm tre chaïm nhau chan chaùt, thöông tung ra moät ñoøn saám seùt, vôùi yù ñònh nghieàn Butsugai gheù maét nhìn vaøo cöûa soå. Ngay luùc aáy, naùt loàng ngöïc cuûa nhaø sö. Nhanh nhö chôùp, coù moät vaøi chieán binh böôùc ra, haïch hoûi moät caùch Butsugai laùch ngöôøi traùnh ñoøn vaø duøng caëp baùt giaän döõ muoán bieát taïi sao Butsugai laïi xaâm nhaäp keïp chaët ngoïn thöông vaøo giöõa. Coá gaéng heát söùc vaøo nôi ñaây. Butsugai ñaõ xin loãi vaø noùi raèng oâng mình, vieân chæ huy cuõng khoâng taøi naøo ruùt ngoïn chæ laø moät Taêng só vöøa môùi töø treân nuùi xuoáng ñaây. thöông ra khoûi caëp baùt cuûa nhaø sö. Giaèng co theá Nhoùm chieán binh quyeát ñònh ñuøa giôûn vôùi vò Taêng naøy cho ñeán khi vieân chæ huy ñaõ toaùt moà hoâi thaám naøy. Hoï tuyeân boá, "Baát cöù ai muoán rình raäp chuùng meät. Sau moät luùc khaù laâu nhö vaäy, baát thình lình ta, ñeàu phaûi hieåu bieát veà voõ thuaät," neân hoï thaùch Butsugai heùt to moät tieáng vaø môû caëp baùt ra. Vieân thöùc oâng ñaáu voõ thuaät vôùi hoï. Khoâng theå thoaùi chæ huy baät ngöûa ra phía sau, caây tröôøng thöông thaùc, Butsugai ñaønh phaûi theo hoï böôùc vaøo phoøng vaêng ñi veà phía sau cuûa haén khoaûng chín möôøi taäp. Taïi ñoù, nhöõng chieán binh, ngöôøi naøy keá tieáp thöôùc taây. Sôï haõi vaø nhuïc nhaõ, vieân chæ huy cuùi ngöôøi kia, ñang vung göôm tre xoâng tôùi taán coâng ñaàu baùi phuïc nhaø sö vaø noùi: "Kyõ thuaät cuûa sö quaû nhaø sö aên maëc raùch röôùi. Khoâng chuùt sôï haõi, laø xuaát chuùng, hôn toâi nhieàu quaù. Xin thaày cho Butsugai vung thieát tröôïng ñôõ gaït. Chæ trong phuùt bieát quí danh?" Vò Thieàn Taêng traû lôøi: "Toâi chæ laø choác, caû nhoùm maáy chuïc chieán binh ñeàu ngaõ nhaøo. moät haønh cöôùc Taêng teân laø Butsugai." Vieân thuû Luùc baáy giôø vieân chæ huy chuïp laáy thanh tröôøng laõnh baät thoát leân: "OÀ! theá ra thaày chính laø Nhaø Sö thöông böôùc tôùi khieâu chieán vôùi Butsugai, haén noùi: Coù Cuù Ñaám Thoâi Sôn danh tieáng!" Baây giôø thì haén "Voõ ngheä cuûa oâng thaät cao ñoái vôùi ñaùm voõ só thuû laïi caøng kính neã ngöôøi ñaõ töøng laø ñoái thuû cuûa mình haï cuûa toâi. Nhöng Kondo Isamu naøy thaùch ñaáu

vôùi hôn. Sau laàn tyû thí ñoù, tieáng taêm cuûa Butsugai oâng ñaáy." Butsugai toû veû kinh sôï, Ngaõ mình xuoáng vang doäi khaép coá ñoâ Kyoto. Khi giaùc ngoä ñöôïc lyù ñaát trong tö theá nhuùn nhöôøng vaø noùi: "Kondo thieàn, Butsugai ñi ñeán choã aån cö ñeå thaønh thuïc söï Isamu, toâi coù nghe veà danh tieáng cuûa ngaøi. Ngöôøi giaùc ngoä cuûa mình. Tuy nhieân, chaúng bao laâu sau ta goïi ngaøi laø baäc kyø taøi trong giôùi voõ thuaät. Moät ñoù, ngöôøi ta cuõng bieát vaø baét ñaàu hoäi tuï veà ñoù ñeå haønh cöôùc Taêng nhö toâi laøm sao coù theå ñoái ñaàu vôùi hoïc Thieàn phaùp vaø voõ thuaät. Coù moät kieám só noåi moät baäc thaày voõ ngheä nhö ngaøi? Xin haõy tha cho tieáng ngöôøi ñaõ moät laàn gaëp ñöôïc Butsugai luùc coøn toâi ñi." Nghe theá, vieân chæ huy caøng kieâu caêng hôn boân ba hoïc voõ thuaät. Ñeán xin ñöôïc Butsugai chæ nöõa, nhaát ñònh khoâng chòu ruùt laïi lôøi khieâu chieán. giaùo. Butsugai hoûi: "OÂng tìm ñeán ñaây vôùi muïc OÂng ta eùp Butsugai cho ñeán khi sö khoâng theå naøo ñích gì?" Chaøng kieám só treû traû lôøi: "Toâi ñeán ñaây traùnh ñöôïc cuoäc quyeát ñaáu vôùi oâng ta, Butsugai ñeå ñöôïc cheát döôùi quaû ñaám cuûa ngaøi." Butsugai choáng thieát tröôïng maø ñöùng daäy. Vieân chæ huy noùi coi ñaây nhö laø moät caâu traû lôøi thaønh taâm neân ñeå vôùi Butsugai: "OÂng caàn coù binh khí. Haõy caàm laáy cho chaøng kieám só treû ôû laïi. Ñeå cho chaøng kieám só moät thanh kieám tre, hay baát cöù thöù gì maø oâng moät cô hoäi, Butsugai öùng keä: muoán." Butsugai traû lôøi: "Toâi laø moät Taêng só, neân "Taám maøn thöa che muoãi khoâng theå naøo duøng binh khí. Thoâi thì caây thieàn Ñong ñöa voâ ngaïi

Tröôùc ngoïn thaàn phong." thesaurus. Veà sau naøy khi ñaõ trôû thaønh moät kieám só noåi tieáng Butsuma-Homa (jap): See Phaät Ma Phaùp Ma. khaéc mieàn Taây Nhaät Baûn, chaøng kieám só cuõng Butsumo (jap): Buddhamatr (skt)—Mother of the khoâng queân ñöôïc giaây phuùt qua quaùn töôûng baøi Buddha—Phaät Maãu. keä, maø chaøng ñaõ lieãu ngoä ñöôïc yù chæ vaø baûn chaát Butsu-Seson (jap): Buddha-Bhagavat (skt)—Phaät saâu xa dieäu duïng cuûa "nhu thuaät" trong theá bieán Theá Toân—Buddha, the World Honoured One— ñoäng cuûa vaïn vaät. Danh tieáng cuûa thieàn sö The Honoured of the World. Butsugai vang doäi ñeán ñoä nhöõng laõnh chuùa lôùn ôû Butsu-shin-in (jap): Buddha-mind-seal—Phaät taâm mieàn Taây nöôùc Nhaät ñaõ tìm ñeán thænh oâng veà truï aán—See Busshin-in. trì trong laõnh ñòa cuûa mình ñeå giaùo hoùa. Butsugai Butsu-Soku-Ze-Shin (jap): Phaät Töùc Thò Taâm— ñaõ töø choái moïi lôøi thænh caàu cuûa hoï, vaø soáng thanh Mind here and now is Buddha—See Töùc Taâm Thò baàn cho ñeán ngaøy thò tòch, chöù khoâng mong caàu Phaät. baát cöù thöù gì khaùc. Butter: Bô—Thuïc Toâ Vò—See See Nguõ Vò and Butsugen-ha (jap): Thieàn Phaùi Phaät Nhaõn—Fo- Baùt Chuûng Chuùc. Yen Sect, founded by Zen master Lung-Men- But Thap Temple: See Buùt Thaùp. Ch’ing-Yuan. Butto-kokushi (jap): See Tòch Thaát Nguyeân Butsugen-on (jap): See Kakushin. Quang Thieàn Sö. Butsugen Seion (jap): Fo-yen Ch’ing-yuan—See Buttsu Zen master: Thieàn Sö Buttsu—Name of a Long Moân Thanh Vieãn Thieàn Sö. Japanese Zen master—Buttsu noåi tieáng laø vò thieàn Butsugen-zenji (jap): See Long Moân Thanh Vieãn sö döõ tôïn trong giôùi Thieàn toâng Nhaät Baûn. OÂng heát Thieàn Sö. söùc maïnh baïo trong phong caùch öùng xöû vôùi caùc Butsu-Hongyo-Jikkyo (jap): Sutra of

Collected thieàn giaû ñeán caàu ñaïo, neân ngöôøi ñôøi goïi oâng laø Past Deeds of the Buddha—Phaät Boån Haïnh Taäp Hoå Sö Buttsu. Khoâng ai bieát xuaát thaân cuûa thieàn Kinh. sö Buttsu. Moät soá noùi sö laø moät chieán binh ñeán töø Butsu-in (jap): Buddha-seal—Phaät taâm aán—See mieàn Ñoâng nöôùc Nhaät. Sö ñaõ tu hoïc thieàn moät thôøi Busshin-in. gian daøi vaø cuoái cuøng ñaõ trieät ngoä. Trong baøi keä Butsu-ji (jap): giaùc ngoä, sö noùi: 1) See Phaät Thoâng Töï. "Möôøi taùm naêm trôøi 2) Buddha-kiccam (p)—Buddha's affairs— OÂm moät khoái nghi Buddha-works—A memorial gathering on the Traûi bao kieán ñaéc anniversary of a person's death—See Phaät Chaúng döùt tö nghì Söï. Moät keâu, moät ñaùp Butsuji-ha (jap): See Phaät Thoâng Töï Phaùi. Chôït baët thò phi Butsuju (jap): Myozen Ryonen (jap)—Myozen-Roãng rang saùng toû Butsuju (1184-1225)—See Minh Toaøn Thieàn Sö. Saïch boùng sôû tri." Butsu-Kojo-Gen (jap): Phaät Höôùng Thöôïng Thieàn sö Buttsu coù moät göông maët nghieâm nghò vaø Nhaõn—The term means the optimistic atttitude laïnh nhö saét. Sö giaùo chuùng theo moät phöông phaùp which derives from the daily practice of Zazen— heát söùc nghieâm khaéc, khoâng cho pheùp xen laãn tình Thuaät ngöõ coù nghóa laø thaùi ñoä laïc quan ñaït ñöôïc caûm vaøo trong tieán trình tu hoïc. Nhieàu ngöôøi taàm qua tu taäp toïa thieàn. ñaïo nghe danh sö beøn tìm ñeán ñaïo traøng, nhöng Butsu-Kojo-Nin (jap): Phaät Höôùng Thöôïng khoâng thích öùng ñöôïc phong caùch giaùo hoùa cuûa sö. Nhaân—A person of subtle realization, a person of Nöûa ñeâm tröôùc khi sö vieân tòch, sö nhìn quanh the Buddhas, a person in the ascendant state of chuùng ñeä töû roài noùi: "Ta seõ ñi ñaây." Noùi xong sö Buddha—Con ngöôøi coù söï chöùng nghieäm vi teá, ngoài tòch trong tö theá thieàn ñònh, nhö chæ ngoài nguû höôùng ñeán traïng thaùi ñi leân cuûa Phaät. maø thoâi—Buttsu was known throughout Japan as Butsu-Kyo (jap): Phaät Taïng Kinh—Taïng kinh one of the fiercest Zen masters in the land. He ñieån cuûa Phaät—The sutras of the Buddha's was so ferocious in the ways they handled seekers preaching—The teaching of Buddha—Buddha that he was Buttsu the Tiger. Nobody knows

where Buttsu came from or what his original quí baùu laø phaïm giôùi xaû ñoïa, phaûi buoâng boû vaø name was. Some say he was originally a warrior phaùt loà saùm hoái. from eastern Japan. He studied Zen for a long By all means: Baèng moïi caùch. time and finally completed the Great Work. In his By avoidance: Do neù traùnh. verse on awakening, he wrote, By cultivation: Do tu taäp (thöïc haønh). "This matter's been on my mind By degree: Töø töø—Tieäm—Gradual—To flow for eighteen years; little by little—Step by step. how many times have I gotten power Byakubo (jap): Baïch Phaùp—White methods— yet still couldn't sleep at peace? Wholesome dharma—See Thanh Baïch Phaùp. One call, one answer, and clarity is complete: Byaku-e (jap): Avadata-vasana (skt)—Clean, I've vomitted out the bellyful of Zen clear and pure cloth—White robe—Baïch y (Phaät that I had learned before." töû taïi gia—lay people)—See Baïch Y. Buttsu had a face of iron, severe and cold. He Byakue-kannon (jap): Avalokitesvara (skt)— trained Zen students with harsh methods, not Baïch Y Quaùn AÂm—See Quaùn Theá AÂm Boà Taùt. allowing human feelings to enter into the process Byaku-go (jap): Urna (skt)—Circle of hair— at all. Many seekers who came

to him could not White hair (a circle of hair between the bear this and left. In the middle of the night of his eyebrows)—Chuøm toùc traéng giöõa hai loâng maøi. death, Buttsu looked around and said, "Shall I go Byakugosha (jap): Baïch Ngöu Xa—Xe Traâu now?" Then he passed away while sitting in Traéng—Nhöùt Thöøa cöùu ñoä chuùng sanh—White meditation, as though he had fallen asleep. bullock cart—The one universal vehicle of Buu Hung Temple: See Böûu Höng. salvation. Buu Lam Temple: See Böûu Laâm. Byakushi Butsu (jap): Pratyeka Buddha (skt)— Buu Phong Temple: See Böûu Phong. Pacceka-buddha (p)—Solitary Buddha—Solitary Buu Quang Temple: See Böûu Quang (1). practitioners who attain Buddhahood without a Buu Quang Vihara: See Böûu Quang (2). teacher—Taát Laëc Chi Ñeå Ca—Nhò Thöøa Duyeân Buy goods on credit: Mua chòu—A Bhiksu or Giaùc—Bích Chi Phaät—See Chi Phaät. Bhiksuni should not buy goods on credit—Tyø Byakutsui (jap): See White mallet. Kheo hay Tyø Kheo Ni khoâng neân mua chòu (mua Byamaka (p): Name of one of one hundred thieáu). pratyeka-buddhas who lived on Mount Isigili for a Buy land and homes for self or family: Mua baùn long time—Teân cuûa moät trong moät traêm vò Phaät nhaø ñaát—To buy land and homes for self or ñoäc giaùc soáng thaät laâu treân nuùi Isigili. family, not for the Sangha to develop Buddhism. Byang-chub-kyi-sems (tib): Bodhi-citta (skt)—Boà This is one of the eight things unclean to a monk ñeà taâm—Bodhi-mind. or a nun—Mua ñaát mua nhaø cho baûn thaân hay gia Byang-chub-sems-dpa (tib): Bodhisattva (skt)— ñình, chöù khoâng phaûi cho Taêng ñoaøn ñeå hoaèng Enlightened Beings—See Boà Taùt. döông chaùnh phaùp. Ñaây laø moät trong taùm thöù ueá Byang-chub-sems-dpa'i-sa (tib): Bodhisattva- haïnh cuûa chö Taêng Ni. bhumi (skt)—Bodhisattva-lands—Stages of Buy land for self, not for the monastery: Mua Enlightened Beings—See Boà Taùt Ñòa. ñaát cho mình thay vì cho Tam baûo. Byapada (skt): Ill-will—Saân haän. Buy or sell stocks or shares: To commit an By endurance: Do kham nhaãn. offence involves Release and Expression of By meditation: Do tu taäp thieàn quaùn. Regret—Mua baùn chöùng khoaùn vaø phaàn huøng laø Byodo (jap): Sama or samata (skt)—Equal— phaïm toäi xaû ñoïa (phaûi buoâng boû vaø phaùt loà saùm Equality—Everywhere—Everywhere the same— hoái. Impartial—Without partiality—See Bình Ñaúng. Buy and store expensive antiques and cherish Byodoin (jap): Bình Ñaúng Vieän (Nhaät). them as precious belongings: To commit an Byodo-kan (jap): Meditation on equality, the offence involves Release and Expression of experience that all things and beings are identical Regret—Mua saém vaø caát giöõ coå vaät nhöng taøi saûn

or nondistinct in their true nature or Buddha- Caitasika (skt): Caitta-dharmah (skt)—Cetasika nature—Söï theå nghieäm vaïn höõu ñeàu gioáng nhau (p)—Mental factors—Taâm sôû. vaø khoâng phaân bieät trong chaân taùnh cuûa chuùng—Caitasika-dharma (skt): Mental function—Taâm See Bình Ñaúng Quaùn. sôû höõu phaùp. Byoâdoâ-shoâchi (jap): The term "Byoâdoâ-shoâchi" Caitra (skt): See Cheá Ñaùt La. refers to the wisdom of Equality or the universal Caitrarathavana (skt): The park of chariots in wisdom of Ratnaketu. According to the Dharma the east, one of Indra’s four parks—Chuùng Xa Jewel Platform Sutra, Chapter Seventh, "Byoâdoâ- Uyeån—See Töù

Uyeån. shoâchi" means the wisdom of equal nature, which Caitta (skt): Mental factors—Taâm sôû. is the mind without disease of sentient beings (the Caitta-dharmah (skt): Cetasika (p)—Caitasika seventh consciousness turned to become the (skt)—Mental factors—Taâm sôû. Wisdom of Equal Nature)—Thuaät ngöõ "Byoâdoâ-Caitya (skt): Cetiya (p)—Sepulchral monument— shoâchi" chæ Bình Ñaúng Taùnh Trí. Theo Kinh Phaùp Pagoda—Shrine—Stupa—Cheá ña (thaùp moä)— Baûo Ñaøn, Phaåm thöù Baûy, Bình Ñaúng Taùnh Trí laø See Thaùp. taâm khoâng beänh cuûa chuùng sanh (chuyeån thöùc thöù Caityacarika (skt): Go on a pilgrimage—Haønh baûy laøm Bình Ñaúng Taùnh Trí). höông. Byojo-Doji (jap): Children of fire come looking Caityaka (skt): Cetika (skt)—Object of for fire, suggest real effort of a practitioner to veneration—Vaät duøng trong vieäc thôø cuùng. pursue what is really there—See Bính Ñinh Ñoàng Caityasaila (skt): Caityaka (skt)—Caitya-saila Töû. sect—See Cheá Ña Sôn Boä. Byojo-Shin (jap): Bình Thöôøng Taâm—The normal Caitya-vandana (skt): Cheá Ñeå Baïn Ñaïn Na—An mind—The everyday mind—See Bình Thöôøng ancient Buddhist sect where its followers pay Taâm Thò Ñaïo. reverence to, or worship a stupa, image, etc.— Byojoshin-kore-do (jap): Everyday mind is the Moät toâng phaùi Phaät giaùo coå, caùc tín ñoà kính thaùp truth—The normal mind is the Way—Ordinary thôø hay hình töôïng Phaät—See Cheá Ña Sôn Boä. mind is the way—See Bình Thöôøng Taâm Thò Ñaïo. Cakkam (skt): Cakra (skt)—Wheel—Luaân. By use: Do thoï duïng. Cakkavala (p): Tieåu Theá Giôùi—Microcosm— Little world. Cakkavattin (p): Minh vöông. Cakkavattin-raja (p): Wheel-Turning King— C Chuyeån luaân thaùnh vöông. Cakkavattirajasìhanada-sutta (p): Sutra on Ca: Circa—About—Used to signify dates that we the lion’s roar wheel-turning king—Kinh Chuyeån are not exactly certain of—Duøng ñeå chæ ngaøy luaân thaùnh vöông sö töû hoáng. thaùng naêm maø chuùng ta khoâng chaéc chaén. Cakkhu (p): Caksuh (skt)—Nhaõn quan—Eye—Cadrapati-sutra (skt): Chieân Ñaø Vieät Quoác Maét (Nhaõn)—See Nhuïc Nhaõn. Vöông Kinh—Name of a sutra. Cakkhu-dhatu (p): Caksurdhatu (skt)—Nhaõn Caga (p): Abandoning—Giving away— Giôùi—Eye element—Field of vision, or the eye-Generosity: Loøng quaûng ñaïi—The treasure of realm, or sight faculty; the element or realm of renunciation: Thí Taøi. sight. Caganussati (p): Nieäm Thí—The recollection of Cakkhu-dvara (p): Vision door—Nhaõn moân. generosity which involves mindful reflection on Cakkhu-dvara-jnana-citta (p): Vision door the special qualities of generosity—Suy nieäm veà adverting consciousness—Nhaõn moân taâm. Taâm Boá Thí. Tænh thöùc veà vieäc tu haønh haïnh boá Cakkhu-karani (p): Leading to vision—Daãn ñeán thí. söï thaáy. Cagava (p): Generosity—Loøng quaûng ñaïi. Cakkhuppasada-rupa (p): Nhaõn Caûm Thoï—Eye- Cage of afflictions: Phieàn Lung—Caùi loàng phieàn sense—Ability to receive visible object. naõo.

Cakkhu-samphassa (p): Nhaõn Nhaäp—Eye Cakravati-raja (skt): Tenrinjo-O (jap)—Wheel contact—The eye entrance, the basis of sight king—Wheel-Rolling King—World ruler—Thieân consciousness—See Thaäp Nhò Nhaäp. Luaân Thaùnh Vöông—See Chuyeån Luaân Vöông. Cakkhu-sutta (p): Sutra on the eye, Samyutta Cakravati-raja-Simhanada-sutra (skt): nikaya, XXVII.1—Kinh noùi veà maét, Töông Öng

Cakravati-raja- sihanada-sutta (p)—Chuyeån Luaân Boä, XXVII.1. Vöông Sö Töû Hoáng Kinh—The Wheel-Rolling Cakkhu-vatthu (p): Nhaõn Caên—Eye-base, the King-Lion's Roar Sutra. organ of sight—See Luïc Caên. Cakshu (skt): Caksuh (skt)—See Nhuïc Nhaõn. Cakkhuvinnana (p): Cakshurvijnana (skt)—Eye- Cakshu-rupayatana (skt): The eyes that produce consciousness—Seeing-consciousness—Nhaõn the characteristics of form—Nhaõn saéc Xöù. thöùc—See Baùt Thöùc. Caksu (skt): Caksuh (skt)—See Nhuïc Nhaõn. Cakra (skt): Disc—Wheel—Luaân (baùnh xe)— Caksuh (skt): Eye—Maét (Nhaõn)—See Nhuïc See Chakra. Nhaõn. Cakravada: Circle of iron mountain—Thieát vi Caksurdhatu (skt): Nhaõn Caên—Nhaõn Giôùi— sôn—Nuùi Sôû Ca La. Realm of sight—Field of vision, or the eye-realm, Cakravada-giriraja (skt): King of the nine or sight faculty; the element of sight, the organ of concentric mountain ranges—Luaân Vi Sôn Vöông. sight—See Luïc Caên. Cakravaka (skt): See Cakra. Caksurindriya (skt): Eye base—Nhaõn caên—Eye Cakravala (skt): Cakravada (skt)—Traùc Ca La faculty—Root of eye—See Luïc Caên. Sôn—Luaân Vi Sôn—The double concentric Caksur-vijnana (skt): Cakshurvijnana (skt)—Eye circles of mountains forming the periphery of a consciousness—The sense of vision—Sight world. Nine concentric mountain ranges or consciouness—Seeing—Nhaõn thöùc—Sense of continents, separated by eight seas, of a vision—See Baùt Thöùc. universe—Hai voøng nuùi ñoàng taâm taïo neân chu vi Caksur-vijnana-dhatu (skt): Nhaõn Thöùc Giôùi— cuûa theá giôùi. Voøng nuùi Thieát Vi taïo thaønh ngoaïi The element of sight-perception—Realm of sight bieân cuûa vuõ truï. Chín raëng nuùi hay luïc ñòa bò phaân perception—Sense of vision—See Nhaõn Thöùc. caùch bôûi taùm bieån cuûa vuõ truï. Caksus (skt)—Eye—Nhaõn. Cakravala-giri-raja (skt): See Cakravada-giri- Calamities (n): Catastrophe—Disaster—Naïn (tai raja. öông)—Suy Hoaïn—The calamities of decadence, Cakravarti: Chuyeån luaân Vöông—Luaân vöông— famine, epidemics. The calamities of fire, wind Ruler the wheels of whose chariot roll and water during the kalpa of destruction—Tai everywhere without hindrance. hoïa cuûa suy thoaùi nhö naïn ñoùi hay dòch beänh. Cakravartin (skt): Cakravartin kings—See Luaân Nhöõng thôøi kyø tai hoïa cuûa löûa, gioù, nöôùc trong thôøi Vöông. hoaïi kieáp (sau thaønh kieáp laø hoaïi kieáp, cuoái hoaïi Cakravatin's Copper Wheel: Ñoàng Luaân kieáp coù ba tai naïn hoûa tai, phong tai, vaø thuûy tai Vöông. lan traøn phaù hoaïi heát theá giôùi) . Cakravatin's Gold Wheel: See Kim Luaân Calamity of famine: See Cô Caån Tai. Vöông. Calamity of fire: Great fire—See Hoûa Tai. Cakravatin's Iron Wheel: See Thieát Luaân Calamity of fire, wind and water during the Vöông. kalpa of destruction: Nhöõng thôøi kyø tai hoïa cuûa Cakravartin kings: Cakravarti-raja (skt)—See löûa, gioù, nöôùc trong thôøi hoaïi kieáp (sau thaønh kieáp Luaân Vöông. laø hoaïi kieáp, cuoái hoaïi kieáp coù ba tai naïn hoûa tai, Cakravatin's Silver Wheel: Ngaân Luaân Vöông. phong tai, vaø thuûy tai lan traøn phaù hoaïi heát theá Cakravartin's troops: Catur-angabalakaya giôùi). (skt)—See Töù Binh. Calamity and happiness is of one's own Cakravatin's wheel: See Luaân Baûo. seeking: Hoïa phuùc ñeàu do chính mình taïo ra (Hoïa phuùc voâ baát töï kyû caàu chi giaû)—There is no

calamity and happiness that is not of one's own and the religious realms. Calligraphy is closely seeking. associated with the Zen sect of Buddhism, Calamities of pestilence: Taät dòch tai. although it predates the development of Buddhism Calamities of wars (swords): Ñao binh tai. in China and Japan. Calligraphy executed by Zen Calamity of water: Great water—See Thuûy Tai. masters is said to reveal their understanding of the Calamity of wind: The calamity of destruction by Dharma. It is common practice for Zen monks and wind—Phong tai (ñaïi phong hay naïn gioù trong thôøi nuns to learn the art of calligraphy as part of their hoaïi kieáp). monastic training. Calligraphy is known in Japan Calendraradja (skt): Ta La thoï vöông Phaät—See as either shodoâ (the way of writing), or shojutso Calendraraja. (the art or writing)—Thö phaùp (pheùp vieát chöõ ñeïp Calendraraja (skt): King of the Tala trees—See baèng buùt loâng). Ngheä thuaät Thö Phaùp naèm trong Ta La Thoï Vöông. soá nhöõng hình thöùc ngheä thuaät ñöôïc phaùt trieån cao Call (v): Invite to come—Beckon—Notify— nhaát taïi caùc xöù vuøng Ñoâng AÙ, coù giaù trò trong caû Chieâu—Keâu goïi. ñôøi thöôøng vaø trong laõnh vöïc toân giaùo. Thö Phaùp Call upon Amitabha Buddha within the heart: lieân heä maät thieát vôùi Thieàn Phaät giaùo, maëc daàu noù Töùc Taâm Nieäm Phaät. xuaát hieän tröôùc söï phaùt trieån Phaät giaùo taïi Trung Call upon Buddha at special time: Bieät Thôøi Hoa vaø Nhaät Baûn. Ngöôøi ta noùi thö phaùp ñöôïc vieát Nieäm Phaät. bôûi caùc Thieàn sö nhaèm boäc baïch söï hieåu bieát cuûa Call the Buddha to witness: Xin Ñöùc Phaät chöùng hoï veà Phaùp. Vieäc chö Taêng Ni hoïc taäp thö phaùp laø giaùm. chuyeän bình thöôøng nhö laø moät phaàn cuûa söï tu taäp trong töï vieän. Thö Phaùp ôû Nhaät Baûn ñöôïc bieát nhö Call forth a spirit: Call home the soul of laø loái vieát hay ngheä thuaät chöõ vieát. someone—Invite the spirit of someone to return home—Invoke a spirit—Chieâu hoàn. Callous: Nhaãn taâm. Call ghosts and spirits to witness: Swear by all Callous abandonment: Nhaãn taâm töø boû. the gods—Xin quyû thaàn chöùng minh. Calm (a): Ekagga (p)—Ekagra (skt)—Quiet—Call home the soul of someone: Call forth a Sedate—Serene—Peaceful—Silent—An nhieân— spirit—To invite the spirit of someone to return Traàm Tónh—According to Buddhism, calmness is home—Invoke a spirit—Chieâu hoàn (goïi hoàn ngöôøi not weakness. A calm attitude at all times shows a cheát trôû veà). man of civilization and culture. It's not too hard for man to be calm when things are favorable, but Call a name: Vyapadisati (skt)—Ñònh danh—To to be composed when things are wrong is designate—To give a name or title—Goïi teân hay extremely hard indeed, and it is this difficult ñaët teân. quality that is worth achieving; for by such calm Call on the name of a Buddha with undivided and control he builds up strength of character. It is mind: See Nhaát Taâm Xöng Danh. quite wrong to imagine that they alone are strong Call on Nirvana: See Xöôùng Tòch. and powerful who are noisy and showing off their Call upon someone to speak: Nhöôøng lôøi. power—Theo ñaïo Phaät, söï traàm tónh khoâng phaûi Call forth a spirit: To call home the soul of laø söï yeáu ñuoái. Thaùi ñoä traàm tónh trong moïi hoaøn someone—To invite the spirit of someone to caûnh, moïi luùc, bieåu hieän moät con ngöôøi vaên minh return home—Chieâu hoàn (goïi hoàn ngöôøi cheát trôû vaø coù vaên hoùa. Giöõ taâm traàm tónh trong hoaøn caûnh veà).

thuaän lôïi khoâng khoù khaên, nhöng traàm tónh tröôùc Calligraph: The art of producing beautiful and hoaøn caûnh khoù khaên quaû thaät laø khoù khaên, vaø caøng artistic handwriting using a brush—Thö phaùp coù giaù trò khi thöïc hieän ñöôïc söï traàm tónh tröôùc (pheùp vieát chöõ ñeïp baèng buùt loâng). hoaøn caûnh khoù khaên, vì qua söï traàm tónh naøy Calligraphy: The art of producing beautiful and chuùng ta môùi taïo ñöôïc nghò löïc cho caù tính cuûa artistic handwriting using a brush. The art of mình. Thaät laø hoaøn toaøn sai laàm khi töôûng raèng writing is among the most highly developed mình coù söùc maïnh vaø quyeàn löïc khi mình toû ra oàn artistic forms in East Asia, valued in both secular aøo vaø chöùng toû ñöôïc quyeàn löïc cuûa mình.

Calm abiding: Tænh truï. Calming the mind: Laøm cho tinh thaàn yeân tónh. Calm abiding meditation: Calming abiding Calmly joyful life of the mind: YÙ An Laïc (samatha) and special insight (vipassana)—See Haïnh—YÙ xa lìa loãi laàm ñeå ñöôïc an laïc vui veû — Tònh Truù Vaø Quaùn Saùt. See Töù An Laïc Haønh. Calm the activity of body: Tònh chæ thaân haønh Calmness (n): 1) Stillness: Ekagra (skt)— (tham aùi cuûa thaân). Quietness—Söï yeân laëng; 2) Tranquillity: Saønti (p Calm the activities of life: Tònh chæ chö haønh (taän & skt)—Khinh An, söï tónh laëng, tòch tónh, söï traàm dieät moïi tham aùi trong cuoäc soáng haèng ngaøy). laëng vaø tænh giaùc cuûa taâm thöùc; 3) See Ñieàm Calm the activity of thought: Tònh chæ taâm haønh Tónh. (tham aùi cuûa taâm). Calmness and endurance: Quiet patience—Tòch Calm and clear state of samadhi: Am töôøng Nhaãn (tòch tónh vaø nhaãn nhuïc, hay söï nhaãn nhuïc Tam muoäi. tòch tónh). Calm and illumination: Tòch Quang—Calm and Calmness and extinction: Parinirvana or illuminating as are Truth and Knowledge: Chaân lyù Prasama (skt)—Tòch Dieät—Nieát baøn tòch dieät, hay tòch tónh vaø chaân lyù chieáu roïi—The hidden truth Ñaïi Nieát Baøn—Tranquility—Extinction—The illuminating: Choã tòch lyù ñöôïc aùnh saùng chieáu roïi. great nirvana. Calm meditation and insight meditation: See Calumniation (n): Söï vu khoáng. Thieàn Ñònh vaø Thieàn Tueä Giaùc. Calumniatory (a): Noùi xaáu—Vu khoáng. Calm (v) oneself in a crisis: An theå ñònh thaàn (töï Calumny (n): Lôøi noùi xaáu hay vu khoáng. traán tónh laáy mình trong côn khuûng hoaûng). Camara (skt): 1) Name of several plants in India: Calm, Peaceful, Happy: Tónh laëng, an bình, haïnh Chieâm Maït La, teân cuûa vaøi loaïi caây ôû AÁn phuùc. Ñoä; 2) Giaø Maït La: See Giaø Ñoaïn. Calm progress: Sama-patipada (p)—Tòch Tònh Cambodian Buddhism: Buddhism in Haønh. Cambodia—Phaät Giaùo Cam Boát. Calm and pure: Tænh laëng vaø thanh tònh. Campa (skt): Campa or Campaka (skt)—A Calm and quiet: See Tòch Tónh. yellow fragrant flower—See Chieâm Baëc Ca. Calm thought: Tòch Nieäm—Tónh tö—1) Calm Campaka (skt): See Chieâm Ba Quoác. the mind, contemplation: Suy nghó moät caùch laëng Cam Thanh Zen Master: Zen Master Caûm leõ an nhieân, khoâng ñeå cho tham saân si xen vaøo; 2) Thaønh (?-860)—See Caûm Thaønh Thieàn Sö. Unperturbed abstraction: Dhyana (skt)—Ñaø Da Camunda (skt): See Giaø Vaên Ñoà. Dieãn Na (see Tónh Löï). Can be leaders of sentient beings: Chö Phaät ñeàu Calm tranquility: An oån. hay vì taát caû chuùng sanh maø laøm chuû. Calm water: Ñònh Thuûy—Quieting the waters of Can believe: Naêng

Tín—Can be believed, the heart, and so beholding the Buddha, as the contrasted with that which is believed—Naêng tín moon is reflected in still water—Ñònh taâm trong laø coù theå tin ñöôïc, ñoái laïi vôùi sôû tín hay caùi ñöôïc saùng ví nhö maët nöôùc phaúng laëng. tin. Calm wisdom: Tónh Hueä (tónh trí hay tónh tueä)— Can see things in the dark: Trong Toái Thaáy 1) The wisdom derived from quietness or mystic Vaät—See Thaäp Saéc AÁm Ma. trance: Trí tueä coù ñöôïc töø söï tónh laëng; 2) Calm Can teach all sentient beings: Chö Phaät ñeàu hay wisdom, insight into the void, or immaterial, giaùo hoùa taát caû chuùng sanh. removed from the transient: Trí hueä tónh laëng, coù Canavasa (skt): See Thöông Na Hoøa Tu. khaû naêng thaáu suoát taùnh khoâng cuûa vaïn höõu. Canca's false accuse: Söï vu caùo cuûa Chieân Giaø—Calmadana (skt): See Chieát Ma Ñaø Na. Canca tried to dishonor him by pretending to Calming: Samatha (skt & p)—Calming is a pregnant and falsely accusing him—Naøng Chieân meditative state characterized by a one- Giaø coá laøm nhuïc Ngaøi baèng caùch giaû buïng chöûa pointedness of mind (cittaikagrata) on an internal roài vu caùo. meditative object—See Chæ.

Canca's malicious plot: AÂm möu xaáu cuûa Chieân appearance concentration, a degree of ecstatic Giaø—Canca's false accuse. meditation (mentioned in Lotus sutra). Canda (skt): See Noäi Hoûa Tam Muoäi. Candragomin (skt): The moon palace—See Candala (skt): Outcast or Untouchable—See Nguyeät Cung. Chieân Ñaø La. Candrakanta (skt): See Nguyeät AÙi Chaâu. Candala-sutta (p): Sutra on the Outcast—Kinh Candrakirti (skt): An influential Madhyamaka Chieân ñaø la—Sutra on the Untouchable. philosopher and polemicist—See Nguyeät Xöùng. Candali (skt): Canda (skt)—Heat yoga—See Noäi Candraprabha (skt): Moonlight—See Chieán Ñaït Hoûa Tam Muoäi. La Baùt Laït Baø. Candana (skt): Goã Chieân ñaøn traéng—White Candraprabha Bodhisattva: Nguyeät Quang sandalwood. Vöông. Candana-Cave-Adornment-Excels Buddha: Candra-surya-pradipa (skt): Sun Moon Chieân Ñaøn Quyeät Trang Nghieâm Thaéng Phaät. Torchlight—Sun Moon light (name of a Candana-gandha-pratyeka-buddha (skt): Chieân Buddha)—See Nhöït Nguyeät Ñaêng Minh Phaät. ñaøn höông bích chi Phaät—Name of a Tathagata in Candravamsa (skt): Descendants of the moon— the Garbhamandala—Teân cuûa moät vò Phaät trong See Nguyeät Chuûng. Thai taïng maïn ñaø la. Candravarma (skt): Chieán Ñaït La Phaït Ma—A Candana-Merit-Virtue Buddha: Chieân Ñaøn learned monk of the Nagavadana monastery. Coâng Ñöùc Phaät. Candra-vimala-surya-prabhasa-sri (skt): See Candanaprabha Buddha: Chieân Ñaøn Quang Nhaät Nguyeät Tònh Minh Ñöùc. Phaät. Candrottara (skt): Nguyeät Thöôïng Boà Taùt—Teân Candid (a): Ngay thaät—Honest—Sincere. cuûa moät vò Boà Taùt—Name of a Bodhisattva. Candle (n): Caây neán. Candrottaradarikapariprccha-Sutra (skt): See Candleholder: Candlestick—Chaân neán. Kinh Nguyeät Thöôïng Nöõ Kinh. Candra (skt): Chieán Ñaït La—Chieán Naïi La—The Cane used to awaken sleepers during moon: Maët Traêng—The moon deity: Nguyeät meditation: See Caûnh Saùch Boång. Thaàn—Name of a heretical leader: Teân cuûa moät Cankamana (p): Walking meditation, usually in vò laõnh ñaïo moät phaùi ngoaïi ñaïo. the form of walking back and forth along a

certain Candlestick: Ñeøn neán—Essential articles for path—Phaùp thieàn ñi boä, thöôøng laø ñi boä tôùi lui doïc worship—Vaät duïng caàn thieát cho vieäc thôø cuùng. theo moät con ñöôøng naøo ñoù—See Thieàn Haønh. Candra (p): Nguyeät cung thieân töû—Nguyeät Canker (n): Asrava (skt)—Defilment—Laäu Thaàn—Glittering—Shining—Having the Hoaëc. brilliancy or hue of light. Canker of becoming: Bhavasava (p)— Candrabhaga (skt): Nguyeät Phaän—Name of a Attachment to the world of form and formlessness. deity—Teân cuûa moät vò trôøi. It is craving for jhanas accompanied by the false Candracchattra (skt): Name of a deity—Teân cuûa views of eternalism and annihilationism—Tham moät vò trôøi—See Nguyeät Caùi. aùi caùc coõi thieàn ñi keøm vôùi taø kieán veà thuyeát Candradeva (skt): The ruler of the moon— thöôøng haèng vaø thuyeát ñoaïn dieät—See Höõu Laäu. Nguyeät Thieân—Name of a deity—Teân cuûa moät vò Canker of false views: Ditthasava (p)—See Kieán trôøi. Laäu. Candra-dipa-samadhi (skt): See Nguyeät Ñaêng Canker of ignorance: Avijjasava (p)—Ignorance Tam Muoäi. of the way or not understanding the Four Noble Candra-dipa-samadhi-sutra (skt): Sutra on the Truths—Khoâng hieåu ñaïo hay khoâng hieåu Töù king of concentration—See Nguyeät Ñaêng Tam Thaùnh Ñeá—See Voâ Minh Laäu. Muoäi Kinh. Canker of sense-sphere: Kamasava (p)—Candra-dhvaja-ketu-samadhi (skt): Nguyeät Attachment to the world of sense-desire—Luyeán Traøng Töôùng Tam Muoäi—The moon banner aùi coõi duïc—See Duïc Laäu.

Cankerless: Anasrava (skt)—Free from Caodong (chi): Caodongzong (chi)—Ts'ao-cankers—Canker-free—Khoâng coù laäu hoaëc. Tung—See Taøo Ñoäng. Canki (p): Thöôøng Giaø—Name of a Brahman— Caodongzong (chi): Ts'ao-Tung—See Taøo Ñoäng. Teân cuûa moät vò Baø La Moân. Caoshan Benji: Sozan Honjaku (jap)—See Taøo Canki-sutta (p): Kinh Thöôøng Giaø—Sutra on a Sôn Baûn Tòch Thieàn Sö. Brahman named Canki. Cap made of bits of given material: Naïp Maïo— Cankramana (skt): 1) Meditative walking by Chieác noùn ñöôïc laøm baèng nhöõng vaät lieäu vaûi do walking up and down. To walk about when ñaøn na boá thí. meditating to prevent sleepiness: Kinh Haønh, Capability (n): Sak (skt)—Ability—Khaû naêng. haønh thieàn baèng caùch ñi tôùi ñi lui ñeå traùnh buoàn Capacity (n): Naêng löïc. nguû (coù theå ñi trong saân nhaø, saân chuøa, hay quanh Capacity for Buddhism: Vessel of religion—Ñaïo Phaät ñieän); 2) Exercise to keep in health; the khí. cankramana was a place for such exercise, i.e. a Capacity for immediate enlightenment: Ñoán cloister, a corridor: Taäp döôõng thaân phoøng beänh Cô—The opportunity for immediate trong haønh lang töï vieän. elightenment—Caên cô töùc thì giaùc ngoä. Cankramana (skt): Kinh Haønh Xöù—Exercise to Capacity of any organ: Natural capacity—Caên keep in health; the cankramana was a place for khí. such exercise, i.e. a cloister, a corridor—Taäp Capacity of sentient beings: Chuùng Sanh Caên— döôõng thaân phoøng beänh trong haønh lang töï vieän. Khaû naêng cuûa chuùng sanh. Cannot be covered: See Voâ Caùi. Capacity to use supernatural powers without Canon (skt): Kinh ñieån—The discourses of hindrance: See Thoâng Löïc. Buddha—Tipitaka. Capital punishment: Toäi töû hình—Death penalty. 1) Tipitaka: Three baskets in Pali

recognized by Capital sins: Deadly sins—Toäi naëng. Theravada school. Capitalism (n): Chuû nghóa tö baûn—Hình thöùc tö 2) Mahayana sutras: Written in Sanskrit baûn—Theå cheá tö baûn. recognized by the Mahayana school, Capping verse: A verse offered by a Zen including the sutras (kinh), Tantras (luaät), and practitioner to his master as a response to a koan. the Commentary (luaän). The verse expressed the practitioner's Canon of the dharanis: Vidyadhara-pitaka understanding of the koan, and hence of the (skt)—Trì Minh Taïng. Dharma—Keä maø moät vò Thieàn sinh daâng leân thaày Canon Treasury: The treasury for holy text mình ñeå traû lôøi cho moät coâng aùn. Keä dieãn taû söï books—Taøng Kinh Caùc. hieåu bieát cuûa mình veà coâng aùn, vaø töø ñoù hieåu veà Canonical (a): Thuoäc veà kinh ñieån. Phaät phaùp. Canonical subjects: Caùc moân noäi ñieån. Captain (n): See Thuyeàn Sö. Canonically (adv): Hôïp vôùi kinh ñieån. Captain of the great ship of salvation: Ñaïi Canonist (n): Nhaø nghieân cöùu kinh ñieån. Thuyeàn Sö—Phaät laø vò thuyeàn tröôûng cuûa con Canonization (n): Söï lieät keâ vaøo Thaùnh Ñieån —Söï thuyeàn cöùu ñoä—The Buddha. coâng nhaän nhö laø Kinh Ñieån. Captivity (n): Söï noâ leä. Canonize: Phong Thaùnh. Card reading: Cartomancy—Thuaät boùi baøi ñeå Canopy (n): Loäng duø. bieát töông lai haäu vaän—Ñöùc Phaät nghieâm caám Canopy of blessing: Cover of blessing—Phöôùc Phaät töû tin töôûng vaøo thuaät boùi baøi—The Buddha caùi. strictly prohibited Buddhists to believe in Caodaism (n): Ñaïo Cao Ñaøi ôû Vieät Nam, do oâng cartomancy. Ngoâ vaên Chieâu saùng laäp naêm 1926 taïi Taäy Ninh, Cardinal (n): Hoàng y Thieân Chuùa giaùo—Chuû Nam Vieät—Caodaism in Vietnam, founded by yeáu—Chính yeáu. Ngo van Chieâu in 1926 in Taây Ninh, South Cardinal patience: Ksanti-paramita (skt)—See Vietnam. Nhaãn Nhuïc Ba La Maät.

Cardinal virtue: Coâng ñöùc chuû yeáu—See Nguõ hieán to lôùn cho vieäc nghieân cöùu kinh ñieån Pali, vaø Thöôøng. ñem laïi vinh quang cho choàng mình laø oâng Rhys Care for: Chaêm nom—To take care of—To look Davids. Baø cuõng laø moät trong nhöõng nhaân vaät noåi after. baät cuûa Hoäi Kinh Ñieån Pali, vaø laø vôï cuûa ngöôøi Career of study of Buddhism: Chuyeân moân saùng laäp ra hoäi naøy, Thomas W. Rhys Davids. Baø nghieân cöùu veà Phaät giaùo. ñaõ dòch vaø xuaát baûn moät soá kinh ñieån Pali quan Carefree and contented: Ngöôøi coù loøng roäng troïng vaø chuû yeáu, cuõng nhö moät soá baøi nghieân cöùu löôïng thì thaân cuõng thoaûi maùi—Fit and happy—A ñoäc laäp khaùc, khaùi nieäm cuûa baø veà kinh ñieån Pali liberal mind and well-nourished body. ñöôïc trình baøy nhö laø söï söûa ñoåi cuõng nhö söï laøm Careful: Caån troïng—Prudent—Cautious. hö hoaïi thoâng ñieäp nguyeân thuûy cuûa Ñöùc Phaät cuûa Careful consideration: Suy ñi xeùt laïi (Taâm vaán caùc nhaø sö ñaõ laøm phaùt sanh ra nhöõng tranh luaän khaåu, khaåu vaán taâm; loøng hoûi mieäng, mieäng hoûi vaø cho tôùi hieän taïi vaãn coøn söï baøn thaûo naøy bôûi loøng). nhöõng nhaø Phaät Giaùo hoïc ñöông thôøi. Careful in speech: Thaän ngoân. Carriage: Coã xe—Thöøa. Carefully: In detail—Teá taâm (coøn goïi laø tieåu taâm Carry down to the hades: Mang xuoáng tuyeàn hay caån thaän). ñaøi. Careless: Caåu thaû—Neglectful. Carry (v) on: Mang theo—Noái doøng—Xuùc tieán— Careless speech: Caåu ngoân. Nothing anyone did was ever lost, but was carried Caretaking Spiritual

Advisor: See Ngoaïi Hoä on from life to life, either happiness or pain— Thieän Tri Thöùc. Khoâng coù haønh ñoäng naøo maát, vieäc laøm aáy seõ coøn Caritra (skt): Phaùt Haïnh Thaønh—See Chieát Lôïi gaây ñau khoå hay haïnh phuùc trong nhieàu ñôøi sau. Ñaûn La. Carry on the lineage: Noái doøng. Caritramati (p): Haønh Hueä. Carry out: Thöïc haønh—To apply—To put into Caritramati bodhisatta (p): Haønh Hueä Boà Taùt. practice—To use. Cariya-pitaka (p): Collection of the conducting— Carry out conducts that are proper to the Sôû haïnh taïng. truths: Laøm ñuùng nhö söï thaät. Carnal (a): Thuoäc veà nhuïc duïc. Carry out enlightening practices: Tu haïnh Boà Carnality (n): Nhuïc duïc. Taùt—Carry out Bodhisattva's practices, Carnelian: Cornelian—Maõ naõo. unwearied, without fear of apprehension of anxiety—Thöïc haønh Boà Taùt haïnh khoâng moûi löôøi, Caroline Augusta Foley Rhys Davids (1858- chaúng kinh sôï. 1942): Mrs. C.A.F. Rhys Davids, one of the most eminent English Buddhist scholars in the late Carry out all kinds of pure practices: Tu haønh nineteenth century, and beginning of the early nhöõng dieäu haïnh thanh tònh. twentieth century, who brought her mighty Carry out practices of enlightening beings: Tu contributions to Pali studies as a crowning glory to haïnh Boà Taùt—Carry out enlightening practices. her husband's work. She was also one of the Carry out religious duty or discipline: Bendo outstanding figures of the Pali Text Society and (jap)—Bieän Ñaïo—Thöïc haønh giaùo phaùp hay giôùi wife of its founder, Thomas W. Rhys Davids. She luaät trong ñaïo. produced a number of important translations and Carry out the vinaya: To carry out the critical editions of Pali texts, as well as several discipline—Haønh giaùo (tu taäp giôùi luaät)To other independent studies. her notion that the texts preach—To carry out the Vinaya—Tu taäp hay of the Pali Canon represent a monkish alteration thöïc haønh y theo luaät taïng maø Phaät ñaõ cheá ra. and corruption of the Buddha's original message Carry someone up: Ñöa ai leân. has generated some controversy and is still Carry something in one's memory: Keep debated by contemporary buddhologists—Baø something in mind—Ghi nhôù ñieàu gì trong trí. C.A.F. Rhys Davids, moät trong nhöõng hoïc giaû Phaät Carry the thought of offerings in mind: Vaän giaùo noåi tieáng ngöôøi Anh, ngöôøi ñaõ coù söï coáng Taâm Cuùng Döôøng—Not to show it up—Chæ söï suy

nghó veà vieäc cuùng döôøng trong taâm chöù khoâng Cast aside desires: Loaïi boû tham duïc—To get rid hieån loä ra ngoaøi. of desires—To eliminate desires. Carry out wholesome conducts without Cast aside love and desire: See Xaû Ly AÙi Duïc. boasting to everyone: Laøm caùc vieäc toát laønh maø Cast away: Lieäng. mieäng chaúng khoe khoang. Cast away wicked people: Tròch AÙc Nhaân—Loaïi Carrying water and lugging firewood: Unsui- boû keû aùc—To reject, wicked man. Hansai (jap)—Gaùnh nöôùc vaø keùo cuûi—See Vaän Cast back: Quay trôû laïi. Thuûy Ban Saøi. Cast down: Vöùt xuoáng. Cart: Thaëng—Xe. Cast off: Loaïi boû. Catur-yoni (skt): Chatur-yoni (skt)—Four forms Cast off body and mind: Loaïi boû thaân taâm—See of birth—See Töù Sanh. Xaû Ly Thaân Taâm. Carvakas (p): Hieän Thöïc—Ngöôøi soáng theo chuû Cast oneself into an abyss: Ñaàu Uyeân khoå nghóa vaät chaát (thôøi ñöùc Phaät). haïnh—See Luïc Khoå Haïnh. Carved dragon-Real dragon: Choryu-Shinryu Cast oneself

upon someone's mercy: Troâng chôø (jap)—Ñieâu Long Chaân Long—In the ôû loøng thöông cuûa ai. Shoâboâgenzoâ, Chapter 27, Zazenshin, Zen master Cast out: Ñuoåi ra. Dogen taught: "Zen practitioners should always Cast something up to someone: Traùch moùc ai. remember that the carved dragon and the real Caste: Varna (skt)—Giai caáp. dragon both posses the potency of clouds and rain. Caste distinction: Söï chia reõ giai caáp. Just the same as the explanation of Zazen and Caste system: Giai caáp xaõ hoäi. Zazen itself, both have the potency of experience Casual practices: Nhaân Haønh—Tu taäp bình and enlightenment."—Trong quyeån Chaùnh Phaùp thöôøng. Nhaõn Taïng, Chöông 27, Toïa Thieàn Taâm, Thieàn Casualism (n): Chuû thuyeát ngaãu nhieân—Hoïc sö Ñaïo Nguyeân daïy: "Haønh giaû tu Thieàn neân luoân thuyeát nhaän thöùc theá giôùi töï nhieân dieãn bieán khoâng nhôù raèng caû ñieâu long vaø chaân long ñeàu coù tieàm coù baát cöù muïc ñích naøo. löïc cuûa maây vaø möa. Laïi cuõng nhö söï giaûi thích Cat: Meïo (from 5 to 7 a.m.). cuûa Toïa Thieàn vaø chính Toïa Thieàn ñeàu coù tieàm Cataka (skt): Giaø Ñaø Ca—A sparrow, which is löïc chöùng nghieäm vaø giaùc ngoä." supposed only to drink falling rain—Chim seû, chæ Carya (skt): Giaø Leâ Daï—Behaviour—Conduct— uoáng nöôùc möa. Cultivation—Practice—Haønh vi—Tu haønh— Catakratu (skt): Cakra (skt)—Ñeá thích. Conduct—To observe and do—To cultivate—To Catalogues of scriptures: See Thö Muïc Ñaïi practice—To mend one's ways—To cultivate Taïng Kinh. oneself in right practice—See Tu Haønh Chaùnh Catalogues of the Yuan Tripitaka: Nguyeân Phaùp. Taïng Muïc Luïc—Ñaïi Phoå Ninh Töï Ñaïi Taïng Kinh Carya-pada (skt): Haønh Cuù—An Indian book in Muïc Luïc—Thö muïc cuûa toaøn boä Nguyeân Taïng. Buddhism—Moät taùc phaåm cuûa AÁn Ñoä noùi veà Phaät Catastrophe: Calamity—Disaster—AÙc hoïa. giaùo Catch the first glimse of something: Thoaùng Carya-tantra (skt): Haønh Chuù (Esoteric thaáy caùi gì laàn ñaàu. Buddhism). Catch (v) red-handed: Baét quaû tang. Case for the scriptures: Kinh Söông—Röông Catch (v) someone up: Baét kòp ai. hay hoøm ñöïng kinh ñieån—Bookcase or box of Catch a tiger bare-handed and to cross a river scriptures. without a boat: Baïo hoå baèng haø (tay khoâng ñaùnh Cask: Kosa (skt)—Box—Treasury—Caâu xaù coïp, khoâng thuyeàn vöôït soâng, yù noùi khoûe vaø can (chieác hoäp, kho baùu). ñaûm laém). Cassock: Kasaya—See Caø Sa. Catching the ox: Catching the ox—Ñöôïc traâu— Cast (v): Neùm. See Thaäp Muïc Ngöu Ñoà. Cast about saving others: Tìm caùch cöùu ñoä tha Catechism (n): Saùch giaùo lyù. nhaân.

Category (n): Thöù loaïi—Thöù lôùp. Catuhsataka Strota (skt): Töù Baùch Taùn—Phaät Categories of accumulated knowledges: truyeän baèng chöõ Baéc Phaïn—Buddhist stories Samudaya-jnana-ksanti (skt)—See Taäp Loaïi Trí written in Sanskrit. Nhaãn. Catummaharajika (p): Four Great Deva Kings— Categories of affliction: Phieàn Naõo Phaåm—Caùc The Realm of the Four Great Kings—See Töù Ñaïi loaïi phieàn naõo. Thieân Vöông. Categories of Buddhism: See Phaùp Soá. Catura (skt & p): See Chieân Ñoå La Ñaïi Töôùng. Categories of Buddhist concepts: Categories of Catur-abhiseka (skt & p): Catur-bhiseka (skt)— Buddhism—See Phaùp Soá. Murdhabhisikta (skt)—Baptism or anointment— Categories of knowledge: Loaïi Trí Phaåm—Caùc Consecration or Initiation—See Töù Quaùn Ñaûnh. loaïi tri kieán. Catur-apramanavihara (skt): Four

Categories of phenomena: Söï Phaåm—Caùc loaïi immeasurable minds—See Töù Voâ Löôïng Taâm. hieän töôïng. Catur-arupya (skt): Brahma-lokas (skt)—Töù Categories of pleasure: Laïc Phaåm—Caùc loaïi vui thieàn voâ saéc—Formless jhanas—See Töù Khoâng veû. Xöù . Cathedral (n): Nhaø thôø lôùn. Caturasra (skt): Square—Phöông—Vuoâng. Catholic (a): Thuoäc veà Thieân Chuùa giaùo—Thieân Catur-bhiseka (skt): Catur-abhiseka (skt & p)— Chuùa Giaùo. Murdhabhisikta (skt)—Baptism or anointment— Catholic Church: Nhaø thôø Thieân Chuùa giaùo. Consecration or Initiation—See Töù Quaùn Ñaûnh. Catholic faith: Tín ngöôõng Thieân Chuùa. Catur-brahmavihara (skt): Töù Phaïm Truù—Boán Catholic theology: Thaàn hoïc Thieân Chuùa giaùo. choã truï cao thöôïng: voâ löôïng töø, voâ löôïng bi, voâ Catholicism (n): Thieân Chuùa giaùo. löôïng hyû, voâ löôïng xaû—The four noble states: Catra-pratidesaniya (p): Pratidesaniya (skt)— unlimited love, unlimited pity, unlimited joy, and Höôùng Bæ Hoái Toäi—Baùt Laët Ñeå Ba La Ñeà—Ba La unlimited indifference—See Töù Voâ Löôïng Taâm. Xaù Ni—Ñeà Xaù Ni—Buddhist confession of Caturdisa (skt): Belonging to the four offences—See Ba La Ñeà Xaù Ni. directions—Chieâu ñeà. Catru-parajika (p): Catvarah-parajika-dharma Caturdvipa (skt): Catudipa (p)—Four (skt)—Töù Ba La Di—Töù Ñoïa—Töù Troïng—Töù continents—See Töù Chaâu. Khí—Four parajikas or grave sins of monks and Catuririya-patha (p): Four bodily postures—Four nuns: sexual immorality, killing, stealing, and ways of movement for monks and nuns: walking, false speaking—Töù Cöïc Troïng Caûm Ñoïa Toäi: standing, lying, and sitting—Töù Oai Nghi: haønh, daâm, saùt, ñaïo vaø voïng. truï, ngoïa, toïa. Cattari-ariyasaccani (p): Catvariarya-satyani Caturmahabhuta (skt)—Catummaha-bhutika (skt)—Töù Dieäu Ñeá—Four noble truths—Boán chaân (p)—The four primary elements—Boán yeáu toá cô lyù nhieäm maàu trong giaùo lyù nhaø Phaät. baûn ñeå hình thaønh nôi söï soáng (ñaát, nöôùc, löûa, Cattaro-mahadeva-raja (p): Caturmaharaja gioù). (skt)—Töù Thieân Vöông—Four Great Kings—Boán Caturmaharaja (skt): Cattaro-mahadeva-raja vò hoä phaùp canh giöõ boán phöông trôøi. (p)—Four Great Kings—Four deva kings of the Cattle in human shape: Nhaân Thaân Ngöu—Traâu four heavens—Boán vò hoä phaùp canh giöõ boán ngöïa trong lôùp con ngöôøi (ngu, si vaø khoâng bieát phöông trôøi—See Töù Thieân Vöông. laøm vieäc thieän)—Stupid, ignorant and heedless. Caturmaharajakayika (skt): Caturmaharaja Catudhatuvavatthana (p): Mahabhuta (skt)— (skt)—Deities serving the Four Quarter Kings Four tanmatra—Four great elements of which all (name of a class of deities)—Gods of the four things are made (produce and maintain life)—Boán kings—Belonging to the attendance of those four yeáu toá lôùn caáu taïo neân vaïn höõu—See Töù Ñaïi. great kings—See Töù Thieân Vöông. Catudipa (p): Caturdvipa (skt)—Töù chaâu—Four Catur-maha-raja-kayika-deva (skt): continents. Catummaharajika (p)—Töù thieân vöông—See Töù

Ñaïi Thieân Vöông. human beings to emancipation—See Töù Nhieáp Catur-rddhipada (skt): Töù thaàn tuùc—Four bases Phaùp. of mystical ability—Four mystical feet—See Töù Catvari-samyakprahanani (skt): Töù Chaùnh Nhö YÙ Tuùc. Ñoaïn—Four kinds of restraint—Right effort of Caturtha-dhyana (skt): Catuttha-jhana (skt)— four kinds of

restrain—Four right efforts—See Töù Four jhanas—See Töù Thieàn. Chaùnh Caàn. Caturupabrahmaloka (skt): Töù khoâng thieân— Catvaro-dvipah (skt): The four continents—Four Four immaterial heavens—See Töù Khoâng Xöù. great continents—See Töù Chaâu. Caturvaisaradya (skt): Four-fold fearlessness—Catvaro-yonayah (skt): Töù sanh—Four kinds of See Töù Voâ UÙy. birth: Birth from womb, birth from egg, birth from Caturyoni (skt): Catuyoni (p)—Four forms of moisture, and birth from metamorphosis—Boán birth—Boán daïng thöùc sanh cuûa theá giôùi höõu tình— loaïi sanh: Thai sanh, noaõn sanh, thaáp sanh, vaø hoùa See Töù Sanh. sanh. Catushkotika (skt): 1) Four tenets held by Caught up in defiled thoughts: Nieäm tuïc coøn various non-Buddhist schools: See Töù Cuù Chaáp; 2) vöông—See Vaán Vöông Tuïc Nieäm. The four terms of differentiation of all things (four Caula (skt): Culya or Cola (skt)—See Chaâu Lôïi points of argumentation): Boán caâu phaân bieät cuûa Da. vaïn phaùp—See Töù Cuù Phaân Bieät. Cauri (skt): See Töïu Lyù Minh Phi. Catuttha-jhana (skt): Caturtha-dhyana (skt)— Causal: Thuoäc veà nguyeân nhaân—Thoâng thöôøng. Fourth jhanas—Ñeä töù thieàn—See Töù Thieàn. Causal agency: Karana-hetu (skt) Active cause— Catutthajjhanabhumi (skt): The fourth region in See Naêng Taùc Nhaân. the four dhyana heavens, equal to a great Causal condition: Nhaân Vò—Con ñöôøng maø haønh chiliocosmos—See Töù Thieàn Thieân. giaû phaûi ñi cho ñeán khi nhaän ra ñöôïc quaû vò. Catuyoni (p): Caturyoni (skt)—Four forms of Causal consciousness: Duyeân Thöùc—YÙ thöùc veà birth—Boán daïng thöùc sanh cuûa theá giôùi höõu tình— nhöõng nguyeân nhaân vaø haäu quaû (nhaân quaû). See Töù Sanh. Causal force: Nhaân Löïc—As contrasted with Catvarah-parajika-dharma (skt): Catru- environmental or secondary force (duyeân löïc)— parajika—See Töù Ba La Di. Ñoái laïi vôùi duyeân löïc. Ñaây laø nguyeân nhaân chính Catvarah-pratyayah (skt): Töù duyeân—Four sinh ra söï vaät. classes of cooperating cause—Four types of Causal ground: Fundamental cause—Nhaân circumstance—Four circumstances—Four types of Ñòa—Fundamental cause or causal ground., the connection—See Töù Duyeân Sanh. state of practicing the Buddha religion which Catvararddhipadah (skt): Rddhipada (skt)— leads to the resulting Buddhahood (quaû ñòa)— Iddhipada (p)—Töù Thaàn Tuùc—Boán ñieàu neân bieát Traïng thaùi thöïc taäp giaùo lyù nhaø Phaät daãn tôùi quaû vò ñuû—Four Sufficiences—See Töù Nhö YÙ Tuùc. Phaät. Catvari (skt): Four—Töù—Boán. Causal viewpoint of conditioned arising: Duyeân Catvari-apramanani (skt): Appamanna or Khôûi Nhaân Phaân—Quan ñieåm thoâng thöôøng veà söï Brahmavihara (p)—See Töù Voâ Löôïng Taâm. naûy sanh coù ñieàu kieän töø beân ngoaøi. Catvariaryasatyani (skt): Cattari-ariyasaccani Causality (n): Law of Causality—Law of cause (p)—The four Noble Truths—See Töù Dieäu Ñeá. and effect—Relation between cause and effect— Catvari-riddhipadah (skt): Rddhipada (skt)— Luaät Nhôn Quaû—See Nhaân Quaû. Iddhipada (p)—Töù Thaàn Tuùc—Boán ñieàu neân bieát Causality of past and present sutra: Nhaân Quaû ñuû—Four steps to rddhi or supernatural powers— Kinh—Quaù khöù hieän taïi nhaân quaû kinh—Kinh noùi Four sufficiences—See Töù Nhö YÙ Tuùc. veà tieàn thaân cuûa ñöùc Phaät. Catvari-samgraha-vastuni (skt): The four Causality spanning the three periods: Tam

Theá elements of popularity—The four ways of leading Nhaân Quaû—Nhaân vaø quaû traûi qua ba ñôøi.

Causally-produced: All things are causally Cause, action, and effect: Nhaân, haïnh, vaø quaû produced (Laäp taùnh)—Nhaân duyeân sanh—Sanh (haït gioáng, söï naåy maàm, vaø traùi)—Seed, saûn vì nhaân duyeân—Nhaân Duyeân Toâng. germination, and fruit. Causation (n): Nhaân duyeân—Nhaân Töôùng—One Cause of affliction: Phieàn naõo nhaân. of the four kinds of forms or characteristics of Causes arise the eye-sense (causes that cause Alaya-vijnana, the character of the origin of all the eye-sense to be awakened): Nhöõng nguyeân things—Moät trong boán töôùng (sanh, truï, dò, dieät), nhaân khôi daäy nhaõn caên—See Boán Nguyeân Nhaân baûn chaát hay nguoàn goác cuûa vaïn höõu—See Töù Khôi Daäy Nhaõn Caên. Nhaân Duyeân. Cause-awakened one: Pratyeka-buddha (skt)— Causation by action-influence: Nghieäp Caûm Baäc Duyeân Giaùc. Duyeân Khôûi. Cause (v) beings who are able to develop pure Causation-characteristics: Nhaân Töôùng—See faith to acquire immeasurable roots of Causation. goodness: Neáu coù chuùng sanh hay sanh tònh tín, Causation of dukkha: Khoå duyeân (duyeân cuûa khoå thôøi Phaät laøm cho hoï ñöôïc voâ löôïng thieän caên. ñau). Cause (v) beings to be born in the ground of Causation by Ideation-store: Alaya-vijnana equality of The Enlightened: Khieán hoï ñöôïc (skt)—A Laïi Da Duyeân Khôûi. sanh trong ñaát bình ñaúng cuûa Nhö Lai. Causation or inheritance from previous Cause (v) beings to continue in the boundless existence: Tuùc Duyeân (nhaân duyeân truyeàn laïi töø good practices of Enlightening Beings: Khieán tieàn kieáp). chuùng sanh truï nôi voâ bieân dieäu haïnh cuûa chö Boà Causation stories: Tales of cause and effect— Taùt. See Inga Monogatari. Cause (v) beings to develop all the most Causation by Thusness: Chaân nhö Duyeân Khôûi. excellent qualities: Khieán chuùng sanh ñöôïc thaønh Causation by Universal Principle: Phaùp giôùi töïu coâng ñöùc toái thaéng. Duyeân Khôûi. Cause (v) beings to plant roots of goodness: Causative devotion: Duyeân tu cuûa Boà Taùt ñôøi Khieán cho chuùng sanh gieo caên laønh. tröôùc—Causative devotion of a bodhisattva in Cause of blessedness: Phöôùc nhaân (nhaân cuûa cuûa former life. phöôùc). Causative position: Nhaân Vò—The causative Cause the Buddhas to bleed: Laøm thaân Phaät position, i.e. that of a Buddhist, for he has chaûy maùu. accepted a cause, or enlightenment, that produces Cause all Buddhas of past, future and present a changed outlook—Ñòa vò tu haønh Phaät Nhaân töø to appear: Hieän tam theá taát caû chö Phaät. khi phaùt taâm cho ñeán luùc thaønh Phaät. Cause the Buddha to rejoice: Laøm cho chö Phaät Causation theory: Lyù Taéc Duyeân Khôûi. hoan hyû. Cause (n): Hetu (skt)—Nguyeân nhaân— Cause of Buddhahood: Nhaân tu—The practice of Condition—Reason—Caên duyeân—Nhôn duyeân Buddhist laws as the cause of Buddhahood—Tu (ñoäng löïc ñaàu tieân laøm sinh ra keát quaû, hoaëc ñöa taäp Phaät Phaùp chính laø nhaân ñöa tôùi Phaät quaû. ñeán heä quaû)—Cause, antecedent, condition; Cause (v) calamity to cease: See Töùc Tai. reason, principle—Nguyeân nhaân hay caùi ñi ôû Cause to cease: 1) To cut off (to end, to get rid tröôùc; ñieàu kieän, lyù do, nguyeân lyù. of): Uccehda (skt)—Ñoaïn tröø; 2) Put an end to (to Cause of: Nguyeân nhaân (cuûa). annihilate or

disperse): Tieâu dieät. Cause of abiding in the present condition: Truù Causes of a childbirth: Children are born from nhaân—Nourishing cause, one of the five causes four causes—Con caùi ñöôïc sanh ra vì boán nguyeân (four elements of earth, water, fire and wind nhaân. which are the causers or producers and Cause of coming to the world: See Hoùa Duyeân. maintainers of infinite forms of nature (results)— See Nguõ Nhaân.

Causes and conditions: Hetu-pratyaya (skt)— Cause and effect are the same: Nhaân Quaû Nhaát Primary causes and secondary causes—Nhaân Nhö—Nhaân vaø quaû tuy noùi laø hai nhöng laïi laø Chính Nhaân Phuï. moät. Causes and conditions that accord with the Cause Enlightening Beings to be full of Buddhadharma: Phaùp Duyeân—Nhaân duyeân theo knowledge and not depend on another for ñuùng phaùp cuûa Phaät. understanding: Laøm cho chö Boà Taùt ôû nôi ñaïo Causes and conditions that constitute the basis: Boà Ñeà ñuû saùng trí hueä chaúng do tha ngoä. Nhaân Duyeân Y Xöù—Nhöõng nhaân duyeân taïo neân Causes Enlightenment of the Buddha: Nhöõng neàn taûng. caên nhaân cuûa hieän khôûi trong söï giaùc ngoä cuûa Causes and conditions of the great matter: Ñaïi Phaät—These causes are known to be boundless. Söï Nhaân Duyeân. The effects are manifold or limitless, but they do Causes and conditions from prior lifetimes: not hinder each other; rather they cooperate to Tieàn Theá Nhaân Duyeân—Nguyeân nhaân vaø ñieàu form a harmonious whole—Nhöõng caên nhaân naøy kieän töø nhieàu kieáp tröôùc. ñöôïc coi nhö voâ haïn, nhöõng caûm quaû laø vaïn traïng Causes and conditions of wholesome roots: voâ bieân, nhöng chuùng khoâng chöôùng ngaïi nhau maø Thieän Caên Nhaân Duyeân—Nhaân duyeân cuûa caùc laïi coøn coäng taùc ñeå hình thaønh moät toaøn theå nhòp thieän caên. nhaøng. Causes of contradiction: Nhaân Maâu Thuaãn. Cause of erroneous ideas: The unreality of one’s Causes of death: Nguyeân nhaân ñöa ñeán söï cheát. environment—See Voïng Duyeân. Causes to develop Bodhi Mind: Nguyeân nhaân Causes of evil actions: Nhöõng nguyeân nhaân khôûi phaùt taâm Boà Ñeà. leân aùc nghieäp—See Boán Nguyeân Nhaân Gaây Neân Cause of development: Taêng tröôûng nhaân. AÙc Nghieäp. Cause of Dharma propagation: Söï nghieäp hoaèng Cause of giving: Lyù do boá thí—Causes of dana. trì ñaïo phaùp. Cause of good or bad deeds: Taäp ñeá—See Töù Cause of different resultant conditions: Dieäu Ñeá. Differentiated karma—Bieät nghieäp. Cause and its effect ressemble each other: Cause disharmony within the Sangha: Phaù hoaïi Nhaân vaø haäu quaû cuûa noù gioáng nhau. söï hoøa hôïp trong giaùo hoäi (phaïm toäi Taêng Taøn)— Cause leading to the extinction of passion and Commits a Sangha Restoration Offence. mortality in the future life: Xuaát theá gian nhaân Cause of Dukkha: Nguyeân nhaân cuûa khoå. quaû (Ñaïo ñeá)—See Töù Dieäu Ñeá. Cause and effect: Chinchamanavika (skt)—Nhôn Causes of malice: Aghata-vatthuni (p)—Nguyeân quaû—Action and reaction—See Nhaân Quaû. nhaân cuûa xung ñoät khôûi leân bôûi tö töôûng—Causes Cause and effect and corresponding relations: of malice which are stirred up by See Nhaân Quaû ÖÙng Baùo. the thought—See Chín Xung Ñoät Söï. Cause and effect of delusion and Cause may be stated, but result is beyond enlightenment: See Meâ Ngoä Nhaân Quaû. description:

See Nhaân Phaàn Khaû Thuyeát, Quaû Cause and effect in the future: Nhaân quaû xuaát Phaàn Baát Khaû Thuyeát. theá gian. Cause-nature-environment: See Caên Taùnh Cause and effect permeates all three life Duyeân. spans: See Nhaân Quaû Ba Ñôøi. Cause and origin: Nhaân nguyeân. Cause and effect in the present life: Nhôn quaû Cause of pain: Cause of suffering—See Taäp Ñeá. theá gian. Cause all past, present and future Buddha- Cause and effect in the present and future works: Hieän tam theá taát caû Phaät söï. lives: Nhaân quaû trong ñôøi naøy vaø nhöõng ñôøi töông Cause all past, present and future miracles: lai. Hieän tam theá taát caû thaàn thoâng. Cause-effect relationship: Quan heä nhaân quaû— Cause perfects and the effect completes: See Luaät nhaân quaû. Nhaân Vieân Quaû Maõn.

Cause of pleasure: Laïc nhaân. Cause sentient beings to know where the world Cause in the present life: Theá gian nhaân quaû of Buddhahood is: Laøm cho chuùng sanh bieát coù (Taäp ñeá)—The suffering (Khoå ñeá) and the cause coõi Phaät. (Taäp ñeá) in the present life—See Töù Dieäu Ñeá. Cause sentient beings never turn back on the Cause in previous existence: Tuùc Nhaân—Good Path of Enlightenment: Chö Ñaïi Boà Taùt duøng or evil cause in prvious life—Nghieäp nhaân, caû taâm ñaïi bi maø vì chuùng sanh thuyeát phaùp, khieán hoï thieän laãn aùc, ñaõ gieo troàng töø nhieàu ñôøi tröôùc. troïn chaúng thoái chuyeån nôi voâ thöôïng chaùnh ñaúng Cause produces its effect in a different life: chaùnh giaùc. Vipaka-hetu (skt)—Cause ripening in a different Cause all sentient beings of past, present, and life—See Dò Thuïc Nhaân. future to appear: Hieän tam theá taát caû chuùng Cause produces all sense and perceptions, sanh. either good or evil: Naêng sinh nhaân. Cause sentient beings to perceive the miracles Cause or reason: Hetusvabhava (skt)—Nhaân Töï of Buddha: Laøm cho chuùng sanh thaáy thaàn bieán Taùnh—Nguyeân nhaân hay lyù do. cuûa Phaät. Cause of rebirth: Sinh nhaân—Nourishing Cause sentient beings to perfect cause—See Nguõ Nhaân. concentration: Laøm cho chuùng sanh ñònh taâm Cause of rebirh as an animal: The karma, of vieân maõn. rebirth as an animal—See Suùc Sanh Nhaân. Cause sentient beings to recollect Cause is result, result is cause: Simultaneity of accumulated deeds: Laøm cho chuùng sanh nhôù Cause And Effect—Nhôn quaû ñoàng thôøi. nghieäp ñaõ huaân taäp. Cause of retribution: Baùo nhaân. Cause sentient beings to turn away from the Cause ripening in a different life: Vipaka-hetu world: Khieán chuùng sanh nhaøm rôøi theá gian. (skt)—See Dò Thuïc Nhaân. Cause sentient beings to want to seek the Cause roots of goodness of their colleagues of truth: Vì muoán laøm cho chuùng sanh thích caàu the past to develop to maturity: Vì muoán laøm phaùp chaân lyù. cho nhöõng chuùng sanh ñoàng tu haønh vôùi Boà Taùt Cause someone agony: Laøm cho ai ñau ñôùn. ñôøi tröôùc ñöôïc thaønh thuïc thieän caên maø thò hieän ôû Cause someone to be pure: Laøm cho ai trôû neân vöông cung—See Möôøi Lyù Do Khieán Chö Ñaïi Boà thanh tònh. Taùt Thò Hieän ÔÛ Vöông Cung. Cause someone trouble: Annoy someone—Gaây Causes of the same kind as the effect: phieàn nhieãu cho ai. Sabhagahetu (skt)—See Ñoàng Loaïi Nhaân. Cause of sorrow: Nguyeân nhaân cuûa buoàn khoå— Cause sentient beings addicted to sensual According to the Buddha, the cause of our grief pleasures to joyfully take pleasure in truth: Vì and

sorrow is attachment. If we want to transcend muoán laøm cho nhöõng chuùng sanh tham ñaém duïc sorrow, we have to give up attachment. laïc meán thích phaùp laïc maø thò hieän ôû thaân ñoàng töû. Cause sub-cause: Hetu-pratyaya (skt)—See Cause sentient beings to believe, honor, praise, Nhaân Duyeân. and behave courteously: Khieán cho chuùng sanh Cause of suffering: Dukkha-nidana (skt)—See kính tin, cuùi ñaàu ñaûnh leã, ca ngôïi khen taëng, thaêm Taäp Ñeá. vieáng hoûi thaêm, duøng taát caû nhöõng thöù naày maø laøm Cause of suffering are craving and ignorance Phaät söïï. (n): Nguyeân nhaân cuûa khoå ñau laø tham duïc vaø si Cause sentient beings to detach from sensual meâ. and selfish pleasures: Khieán chuùng sanh lìa xa Cause transforms itself into an effect: See duïc laïc vaø ngaõ laïc. Nhaân Naêng Bieán. Cause sentient beings to give up their Cause untold Buddha-lands to appear: Laøm cho attachment: Khieán chuùng sanh nhaøm chaùn söï baát khaû thuyeát chö Phaät thò hieän. tham ñaém taïi gia.

Cause untold Enlightening Beings receiving in India, Afghanistan and China—Nhöõng hang predictions of Buddhahood: Hieän baát khaû thuyeát ñoäng thaùnh tích laø nhöõng caáu truùc nhaân taïo, ñöôïc Boà Taùt thoï kyù. xaây döïng trong nhöõng hang ñoäng töï nhieân hay Cause without effect: No future consequences— ñöôïc ñaøo xôùi beân trieàn nuùi. Ngöôøi ta tìm thaáy See Höõu Nhaân Voâ Quaû. nhieàu hang ñoäng naøy taïi AÁn Ñoä, A Phuù Haõn vaø Cause all worlds of past, present and future to Trung Hoa. appear: Hieän tam theá taát caû theá giôùi. Cavern genie: Earth-rsi—Ñòa tieân. Causeless (a): Voâ duyeân—Uncaused— Cease (v): Ngöøng. Independent—Without immediate causal Cease to do wrong and do what is right: See connection. Chæ Trì Taùc Trì. Causeless and spontaneous: Nivrtti (skt)—Voâ Cease to exist: Chaám döùt toàn taïi. Vi Töï Nhieân (töï nhieân vaø khoâng do nhaân maø coù). Cease to keep precepts: Prahana-samvara Causing pollution of the environment: Laøm oâ (skt)—Ñoaïn Luaät Nghi—Khoâng giöõ giôùi luaät nöõa. nhieãm moâi tröôøng—A Bhiksu or Bhiksuni who Cease (v) to live for his senses or himself: pollutes the environment, i.e., burning or Ngöøng soáng theo giaùc quan hoaëc cho rieâng mình. destroying forests, or using toxic chemicals, Cease (v) the transforming: See Töùc Hoùa. commits an Expression of Regret Offence—Vò Tyø Ceaseless (a): Khoâng ngöøng. Kheo hay Tyø Kheo Ni naøo laøm oâ nhieãm moâi Ceaseless mutation: Ñoät bieán khoâng ngöøng. tröôøng, tæ nhö ñoát hay phaù röøng, hay söû duïng chaát Ceasing and reflecting: Samatha and Vipasyana ñoäc hoùa hoïc, laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà (skt)—Shikan (jap)—Quiet and Reflecting—Chæ saùm hoái. Quaùn. Cautious (a): Thaän troïng—careful—Prudent. Ceceti (skt): Intention—Chuû ñònh. Cave: Hang ñoäng. Cede (v): Nhöôïng boä—To yield—To give in—To Cave of the Dharma: Kokkutsu no soâge (jap)—A make concessions. place where Buddhism is practiced, especially a Celebrate the anniversary of (a deceased): meditation hall at a Zen monastery. Commemorate the anniversary of (a deceased)— Hakuin Ekaku (1685-1768), the Zen Master of the Cuùng gioã. Tokugawa period (1603-1866), used the Celebrate the anniversary of defunct (the expression "talons and teeth of the Cave of the dead): Puja (skt)—Make offerings—Cuùng döôøng. Dharma" to describe the powers acquired

through Celebrate birthday at a layperson's house or in Zen meditation, which could then be used to aid a restaurant: To commit an Expression of Regret others—Phaùp Quaät, nôi ngöôøi ta tu taäp Phaät Phaùp, Offence—Toå chöùc leã sinh nhaät cuûa mình taïi nhaø ñaëc bieät laø Thieàn saûnh trong Thieàn vieän. Thieàn sö cö só laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm Baïch AÅn Hueä Haïc, moät vò Thieàn sö döôùi Trieàu ñaïi hoái. Ñöùc Xuyeân cuûa Nhaät Baûn, ñaõ söû duïng töø ngöõ Celebrate a ceremony to worship the Healing "Nanh vuoát Phaùp Quaät" ñeå dieãn taû söùc maïnh ñaït Master: Laøm leã teá ñaøn Ñöùc Phaät Döôïc Sö. ñöôïc qua Thieàn ñònh, maø sau ñoù coù theå ñöôïc söû Celebrate the service: Officiate the service—duïng ñeå giuùp ñôû ngöôøi khaùc. Take or conduct the service—Haønh leã. Cave of the green dragon: See Thöông Long Celebrated: Noåi tieáng—Famous. Huyeät. Celebration of sprinkling the Buddha: Cave for meditation: Thieàn Quaät—A cell for Yokubutsu (jap)—Ritual bathing of the Buddha meditation, or retirement from the world—Hang Statue—See Duïc Phaät. ñoäng ñeå haønh thieàn hay an cö. Celebrity (n): Danh nhaân—Famous man—Great Cave sanctuaries: Hang ñoäng thaùnh tích—Cave name. sanctuaries are manmade structures built into Celestial (a): Thuoäc veà Trôøi. natural or excavated caves in the side of a Celestials (n): Deva-gati (skt)—See Thieân Ñaïo. mountain, canyon wall or cliff. They were found Celestial birds: Thieân ñieåu.

Celestial city: Thaønh quaùch treân Trôøi. Censure (n): Censorship: Söï kieåm duyeät (söï cheá Celestial deities: Thieân thaàn. taøi)—Blame, disparagement, ridicule (Ninda (p): Celestial demons: See Thieân Ma. Cheâ Traùch. Celestial drum: Troáng Trôøi—Drum of the Censure by authority: Uy quyeàn cheá taøi hay teaching—Haevenly drum—See Thieân Coå. kieåm duyeät. Celestial ear: Thieân Nhó—With the celestial ear Census of monks and nuns: Kieåm soaùt chö Taêng they hear all Buddhas teaching, absorb and Ni—See Chuùng Tröôùng. remember their teachings, and expound them Center (n): Trung taâm—Trung öông. widely to sentient beings according to their Central Asian Buddhism: Phaät Giaùo Trung AÙ. faculties—Thieân nhó nghe roõ chö Phaät thuyeát Central Buddhist Sangha: Giaùo Hoäi Phaät Giaùo phaùp, thoï trì ghi nhôù, roäng vi chuùng sanh tuøy caên Trung Öông. cô ñeå khai dieãn—See Luïc Thoâng. Central channel: Avadhuti (skt)—Susumnadi Celestial eye: See Thieân Nhaõn Thoâng and Luïc (skt)—A subtle channel of the body—See Trung Thoâng. Tuyeán. Celestial flower: Manjusaka (skt)—Maïn Thuø Central concept: Quan ñieåm chính. Sa—Teân cuûa loaøi hoa Xích Ñoaøn trong vuøng baéc Central court of the Womb Treasury: See Baùt AÁn—Name of a type of flower in north India. Dieäp Vieän. Celestial happiness: Phuùc laïc cuûa chö Thieân. Central dogma: Tín ñieàu troïng taâm. Celestial and human realms: Thieân Nhaân Theá Central Garbhadhatu: See Trung Thai Taïng. Giôùi—Coõi trôøi vaø coõi ngöôøi—The realms of devas Central heart madala: Bí Maät Maïn Ñaø La—See and men. Noäi Taâm Maïn Ñaø La. Celestials and humans are unable to detach Central Honored One: Trung Toân (vò ôû chính themselves from the mundane states: Boà Taùt giöõa trong haøng chö toân). quaùn saùt thaáy trong ñôøi quaù khöù, haøng nhôn thieân Central part of a continent: Astadvipa (skt)— cuøng mình taäp hoäi, maø nay

vaãn coøn ôû böïc phaøm Trung Boä Chaâu. phu, khoâng xaû ly ñöôïc, maø cuõng Central Patriarchal Temple: Toå Ñình Trung nhaøm moûi. Taâm. Celestial kings: Devaraja (skt)—Heaven King— Centrifugal (a): Thuoäc veà löïc ly taâm. See Thieân Vöông. Centripetal (a): Coù khuynh höôùng höôùng taâm— Celestial messenger: Duta (skt)—Cetaka (skt)— Thuoäc veà höôùng taâm. Ceti (skt)—Duti (skt)—Thieân söù giaû. Cereals: Nguõ coác. Celestial music: Thieân Nhaïc—Heavenly music— Ceremonial: Nghi thöùc tu phaùp—See Nguõ Chuûng The music of the inhabitants of the heavens—Tu Phaùp. Nhaïc trôøi hay nhaïc cuûa chö Thieân. Ceremonial robe: Samghati (skt)—Taêng Giaø Leâ Celestial musician: Gandharva (skt)—Caøn thaùt Y—See Ñaïi Y. baø (Höông aâm thaàn). Ceremonial sprinkling of water on a Celestial spirit: Deva and gods—See Thieân bodhisattva's head: See Quaùn Ñaûnh Boà Taùt. Thaàn. Ceremony (n): Buoåi leã—Nghi thöùc. Celestial vase: Tempyo (jap)—Thieân Bình. Ceremony of anointment: Abhisekana or Celibacy of the monks and nuns: Cuoäc soáng ñoäc Murdhabhisikta (skt)—Cittamanitara (skt)—Ñieåm thaân cuûa chö Taêng Ni. ñaïo (nghi thöùc quaùn ñaûnh cuûa Maät Toâng)—See Celibate (a & n): Ngöôøi ñoäc thaân. Quaùn Ñaûnh. Cemeterial (a): Thuoäc veà nghóa trang. Ceremony of anointment of the dharani- Cemetery (n): Burial ground—Nghóa trang. illuminant: Vidya-dhara-abhiseka (skt)—Trì Cense (v): Xoâng höông. Minh Quaùn Ñaûnh. Censer: See Hoûa Xaù. Ceremony to avert calamity: Nhöôõng Tai— Censor (v): Kieåm duyeät. Nghi thöùc caàu nguyeän leã toáng gioù.

Ceremony of Buddha's Enlightenment: Leã Phaät Certainty of progress in cultivation: Tu taäp Thích Ca thaønh ñaïo. quyeát ñònh—See Luïc Chuûng Quyeát Ñònh. Ceremony of the end of the rainy retreat: Certainty of progress in practice: Tu Taäp Quyeát Pavarana (skt)—Leã ra Haï (giaûi haï). Ñònh—Nhôø luoân tu taäp thieän phaùp nhaát ñònh seõ Ceremony on entering the hall for service: khoâng bao giôø giaùn ñoaïn—See Luïc Chuûng Quyeát Ñình Nghi—Nghi thöùc khi tieán vaøo chaùnh ñieän Ñònh. trong buoåi leã. Certainty of rebirth in honourable families: Ceremony of expiation: Leã saùm hoái. Sinh Thaéng Quyeát Ñònh—Do löïc trì giôùi nhaát ñònh Ceremony of opening the eyes: Khai Quang thöôøng ñöôïc sanh vaøo nhaø quyù thaéng (Saùt Ñeá Lôïi, Ñieåm Nhaõn—Introducing to the light— Baø La Moân, tröôûng giaû...)—See Luïc Chuûng Quyeát Introducing the light and opening the eyes—See Ñònh. Khai Quang. Certainty of Unfailing good karma: Ñònh nghieäp Ceremony platform: Pulpit—Phaùp ñaøn. quyeát ñònh—See Luïc Chuûng Quyeát Ñònh. Ceremony to put Buddha statue in place: Leã an Certainty of wealth: Taøi Thaønh Quyeát Ñònh—Do vò Phaät. löïc boá thí maø ñöôïc ñaïi taøi hay cuûa caûi lôùn —See Ceremony of transfer: Leã baøn giao. Luïc Chuûng Quyeát Ñònh. Certain concentration of the dharma realm: Certificate of ordination (of a monk): Ñoä Dharma-dhatu-niyata-samadhi (skt)—Taát phaùp Ñieäp—See Giôùi Ñieäp. taùnh tam muoäi. Certificate of retreat: See Toïa Haï Do. Certain concentration on external Certify to the Tenth Ground: Chöùng ñöôïc Thaäp appearance: Niyata-dhvaja-ketu-samadhi (skt)— Ñòa. Taát Traøng Töôùng Tam Muoäi. Certify to unobstructed wisdom: Chöùng ñaëng trí Certain entrance on the concentration of voâ ngaïi. unobstructed eloquences: Nirukti-niyata- Certitude: Tính

xaùc ñònh—Tính xaùc quyeát. pravesa-samadhi (skt)—Taát Nhaäp Bieän Taøi Tam Cessation (n): Muoäi. 1) Samatha (skt)—Yeân laëng hay yeân tænh— Certain things: There are three sure or certain Tranquility—Absence of passion— things for the true disciple. Calmness—See Samatha. Certain understanding: Quyeát ñònh giaûi (söï hieåu 2) Nirodha (skt)—Dieät (söï chaám döùt)— bieát chaéc chaén). Extinction—Nirvana. Certain understanding of the realm of sentient Cessation of defilements: Taïp Nhieãm Hoaøn beings: Nhöõng thöù maø Boà Taùt Bieát Roõ (hieåu bieát Dieät—Söï chaám döùt taïp nhieãm. chaéc chaén) Chuùng Sanh Giôùi. Cessation of delight: Hyû ñoaïn dieät. Certain understanding of all the teachings: Cessation of in-and-out breathing: Hôi thôû vaøo Quyeát roõ caùc phaùp. hôi thôû ra bò ñoaïn dieät. Certainty (n): Quyeát ñònh—Vöõng vaøng—Tính Cessation of all mental operation: Chæ Beänh— xaùc thaät. Chæ voïng töùc chaân (tòch nieäm ñeå caàu vieân Certainty of effortlessness: Voâ coâng duïng quyeát giaùc laø chæ beänh, vì vieân giaùc chaúng phaûi do chæ ñònh—See Luïc Chuûng Quyeát Ñònh. nieäm maø ñöôïc)—See Töù Beänh. Certainty of effortless abode in truth and Cessation of mind: Taâm Dieät—Söï chaám döùt moïi wisdom: Voâ Coâng Duïng Quyeát Ñònh—Do trí hueä suy nghó phaân bieät. löïc, chaúng theâm coâng haønh vaãn truï ñöôïc nôi chaân Cessation and observation: Dieät vaø Quan Saùt— lyù vaø trí tueä—See Luïc Chuûng Quyeát Ñònh. Ngöng vaø quan saùt. Certainty of no retrogression to lower Cessation of perceptions: Duïc töôûng bò ñoaïn conditions: Baát Thoái Quyeát Ñònh—Do löïc nhaãn dieät. nhuïc caùc thieän phaùp ñaõ tu nhaát ñònh chaúng bao giôø Cessation of Perception-and-Feeling: Töôûng vaø bò luøi maát—See Luïc Chuûng Quyeát Ñònh. caùc thoï ñeàu bò ñoaïn dieät.

Cessation of perception of materiality: Saéc Cessation through knowledge: töôûng bò ñoaïn dieät. Pratisamkhyanirodha (skt)—Traïch dieät (ñoaïn dieät Cessation of perception of the Sphere of baèng tri thöùc). Infinite Consciousness: Thöùc voâ bieân xöù bò ñoaïn Cessation through non-arising: See Baát Sanh dieät. Ñoaïn. Cessation of perception of the Sphere of Cessation without knowledge: Infinite Space: Töôûng hö khoâng voâ bieân xöù ñoaïn Apratisamkhyanirodha (skt)—See Phi Traïch Dieät. dieät. Cessational effect: Visamyoga-phala (skt)—Quaû Cessation of perception of the Sphere of No- döïa vaøo ñaïo löïc giaûi thoaùt cuûa Nieát Baøn maø chöùng Thingness: Voâ sôû höõu xöù töôûng bò ñoaïn dieät. ñöôïc—See Ly Heä Quaû. Cessation of personality: Sakkaya-noridho anto Cetaka (skt): Duta (skt)—Ceti (skt)—Duti (skt)— (p)—Höõu thaân dieät bieân—See Tam Phaùp (W). Celestial messenger—Thieân söù giaû. Cessation of the process of becoming: Nibbana Cetana (skt & p): (p)—Nirvana (skt)—Dieät ñoä—Calmness and 1) Cetana (p): Volition—Haønh uaån—Taùc YÙ extinction—Eternal peace—Extinction of (haønh hay ñoäng cô phaùt xuaát haønh ñoäng)—A reincarnation and escape from suffering—Nieát factor of consciousness—Karma-producing Baøn (chaám döùt tieán trình hieän höõu). impulses—Volition or intentional action— Cessation of sufferings and afflictions: Chaám Haønh ñoäng taïo taùc cuûa yù thöùc. döùt khoå ñau phieàn naõo—The end of sufferings and 2) Cetana (skt): Will—Tö. affliction is the most important goal of

Buddhism; Cetana-sutta (p): Sutra on act of will—Sutra on however, this cannot be done through studying, intentional action—Sutra on volition—Kinh Taùc but one must practice with your personal YÙ. experiences. When we speak of the end of Cetani (skt): Taùc yù (haønh). sufferings and afflictions in Buddhism, we mean Cetasikas (p): Mental actions—Mental the end of sufferings and afflictions in this very conducts—Mental factors—Mental conditions or life, not waiting until a remote life. Sincere emotions—See Taâm Sôû. Buddhists should always remember that Nirvana Ceti (skt): Cetaka (skt)—Duta (skt)—Duti (skt)— in Buddhism is simply a place where there are no Celestial messenger—Thieân söù giaû. sufferings and afflictions. So if we can cultivate Cetika (skt): Caityaka (skt)—Object of ourselves to eliminate sufferings and afflictions, veneration—Vaät duøng trong vieäc thôø cuùng. we reach what we call "Nirvana in this very Cetiya (p): Caitya (skt)—1) Assembly hall of a life."—Chaám döùt khoå ñau phieàn naõo laø muïc ñích Buddhist monastery for meditation and quan troïng nhaát cuûa ñaïo Phaät. Tuy nhieân khoâng presentation of teaching: Chaùnh ñieän, phoøng hoïp phaûi hoïc maø chaám döùt ñöôïc ñau khoå, maø ngöôøi ta trong tu vieän cuõng laøm nôi thieàn vaø giaûng phaùp; 2) phaûi thöïc haønh baèng kinh nghieäm töï thaân cuûa Stupa of relics: Thaùp thôø xaù lôïi. chính mình. Khi chuùng ta noùi ñeán chaám döùt khoå Cetiyavada (p): Caityasaila (skt)—See Cheá Ña ñau phieàn naõo trong ñaïo Phaät, chuùng ta muoán noùi Sôn Boä. ñeán chaám döùt ñau khoå ngay trong ñôøi naøy kieáp Ceto-khila (p): Taâm Hoang Vu—Mental naøy chöù khoâng ñôïi ñeán moät kieáp xa xoâi naøo. Phaät blockages. töû chôn thuaàn neân luoân nhôù raèng Nieát Baøn theo Ceto-khila-suttam (p): Kinh Taâm Hoang Vu— Phaät giaùo ñôn giaûn chæ laø nôi khoâng coù khoå ñau Sutra on mental blockages. phieàn naõo. Vì vaäy neáu chuùng ta coù theå tu taäp töï Ceto-pariya-ana (skt): Paracittajnana (skt)—See thaân ñeå chaám döùt khoå ñau phieàn naõo, laø chuùng ta Tha Taâm Trí. ñaït ñöôïc caùi maø chuùng ta goïi laø "Nieát Baøn ngay Ceto-samatha (p & skt): Taâm Chæ—Nieäm yeân trong kieáp naøy". laëng hay taâm yeân laëng—Tranquility of thoughts— Cessation of thinking and pondering: Taàm töù Mental quiescence. ñoaïn dieät.

Ceto-vimutti (p): Taâm Giaûi Thoaùt—Deliverance Lan, thoï cuï tuùc giôùi ôû tuoåi 20 sau khi hoïc Thieàn of the mind—Liberation of the mind—A mind or vôùi moät soá vò thaày. Trong maáy naêm trôøi oâng theo heart delivered from all desires—Moät caùi taâm ñaõ ñuoåi cuoäc soáng cuûa moät du Taêng khoå haïnh, nguû ñöôïc giaûi thoaùt khoûi taát caû moïi duïc voïng. trong röøng, trong hang vaø nghóa ñòa. Cuoái cuøng Ceya (skt): Keä—Gatha (skt)—Giaø Ña—Giaø oâng truï laïi trong moät ngoâi aån thaát gaàn nôi oâng sanh Tha—Phuùng Tuïng (goàm boán caâu vôùi soá chöõ nhöùt ra, vaø moät töï vieän lôùn teân laø Wat Pah Pong ñöôïc ñònh trong moãi caâu)—Chant—Metrical hymn or döïng leân taïi ñoù vì oâng ñaõ thu huùt raát nhieàu ñeä töû. chant—Poem—Stanza—Verse. Vaøo naêm 1975, töï vieän naøy ñöôïc chæ ñònh laø trung Ceylon: Former name of Sri Lanka—Tích Lan, taâm huaán luyeän Thieàn cho ngöôøi Taây phöông vaø teân goïi tröôùc ñaây cuûa xöù Sri Lanka. ñöôïc ñaët teân laø Wat Pah Nanachat, vaø töø luùc ñoù coù Chabana (jap): Tea flower—Traø

Hoa. moät soá thaày coù aûnh höôûng ñeán Phaät giaùo Taây Chabbanna-dhaja (p): Shadvarna-dhavaja (skt) phöông ñaõ theo hoïc Thieàn taïi ñaây. Naêm 1979, chi —Buddhist flag—Phaät giaùo kyø (côø Phaät giaùo). nhaùnh ñaàu tieân trong soá nhöõng chi nhaùnh ôû AÂu Chabbisodhana-suttam (p): Sutra on six kinds of Chaâu ñöôïc moät ñaïi ñeä töû ngöôøi Taây phöông cuûa purity, Majjhima Nikaya 112—Kinh Luïc Thanh oâng thieát laäp taïi Sussex, Anh Caùt Lôïi, trong soá caùc Tònh, Trung Boä Kinh 112. vò naøy coù Ajahn Sumedho, ngöôøi trôû thaønh vò Chaddanta (skt): Name of a place where tröôûng laõo taïi töï vieän Amaravati ôû Anh. Ngaøy nay Kaundinya stayed, cultivated and passed away— coù nhieàu chi nhaùnh ôû caùc xöù AÂu Chaâu khaùc, cuõng See Luïc Nha. nhö ôû UÙc Chaâu vaø Taân Taây Lan. Chadoâ (jap): Tea ceremony—Tea way—The way Chahitsu (jap): Tea house—Traø thaát. of tea, a Japanese art form closely associated with Chai (chi): Fasting feasts (days for religious the Zen sect of Buddhism—See Traø Ñaïo. observance of not eating meat)—Trai (aên chay). Chagayana (skt): See Xích Ngaïc Nhai Na. Chaining: Bondage—See Troùi Buoäc. Chah, Ajahn (1918- 1992): Achann Chah—Name Cha-ire (jap): Begin a tea ceremony—Traø Nhaäp. of a Thai meditation teacher who belonged to the Chaitika (skt): Hinayana (skt)—Small Vehicle— forest monk tradition. Born in a rural village in See Tieåu Thöøa. northeast Thailand, he received Bhikshu Chaitya (skt): Cetiya (p)—Assembly hall of a ordination at the age of twenty, after which he Buddhist monastery for meditation and studied meditation with a number of teachers. For presentation of teaching—Chaùnh ñieän, phoøng hoïp several years he pursued an ascetic lifestyle, trong tu vieän cuõng laøm nôi thieàn vaø giaûng phaùp. sleeping in foresrs, caves, and cremation grounds. Chaja-chenpo (tib): Mahamudra (skt)—Great Eventually he settled in a forest hermitage near Seal—See Ñaïi Thuû AÁn. his birthplace, and a large monastery named Wat Cha-jin (jap): Tea person—See Traø Nhaân. Pah Pong grew there as he attracted followers. In Chakgya (tib): Mudra (skt)—AÁn—Seal—Seal of 1975 it was designated as a special training center the temple—Sign—signet—Symbol—Emblem— for Westerners and named Wat Pah Nanachat, and Proof—Approve—Asurance. since that time a number of influential Western Cha-kin (jap): Tea-napkins—Napkins used in a Buddhist teachers have studied there. In 1979 the tea ceremony—Traø caân—Khaên duøng trong nghi first of several European branch monasteries were thöùc traø ñaïo. established in Sussex, England by his senior Chakoka (skt): Cugopa (skt)—See Traùc Cuù Ca. Western disciples, among them Ajahn Sumedho, Chakra (p) Cakra (skt): Voøng troøn—Baùnh xe. who became the senior monk at Amaravati Chakra-samvara (skt): Korlo-dompa (tib)—A Buddhist Monastery in England. Today there are meditational deity—See Luaân Giôùi. branch monasteries in other European countries, Chakravartin (skt): Wheel-Turning King— as well as in Australia and New Zealand—Teân Chuyeån Luaân Thaùnh Vöông. cuûa moät vò Thaày daïy Thieàn ngöôøi Thaùi, thuoäc Chakugo (jap): Jakugo (jap)—Primary expression truyeàn thoáng Sôn Taêng. OÂng sanh ra trong moät of a koan, part of koan practice—See Tröôùc Ngöõ. ngoâi laøng ôû vuøng queâ thuoäc mieàn Ñoâng Baéc Thaùi

Chakuho-Kakubun (jap): Pravicara (skt)— quan troïng cuûa tröôøng phaùi Trung Ñaïo vaøo theá kyû Dharma factor—Discrimination—See Traïch Phaùp thöù taùm, oâng ñaõ coù aûnh höôûng raát lôùn trong vieäc Giaùc Phaàn. truyeàn baù tröôøng phaùi Trung Ñaïo vaøo ñaát Taây Chalabhia (p): Abhijna (skt)—Abhinna (p)— Taïng. Thaàn thoâng. Ch'ang-an (chi): Tröôøng An—Name of the old Challenge (n): Söï thaùch ñoá—There are two kinds capital of China—Teân cuûa coá ñoâ Trung Hoa. of challenges. Chang-ching Huai-hui: Shokei-Eki (jap)— Challenging words: Lôøi thaùch thöùc. Zhangjing Huai-hui—Thieàn Sö Tröôøng Khaùnh Champaka tree: Campa or Campaka (skt)—A Hoaøi Hueä (756-815)—See Chöông Kính Hoaøi yellow fragrant flower—See Chieâm Baëc Ca. Huy Thieàn Sö. Ch’an (chi): Jhana (p)—Dhyana (skt)—To Ch'ang-ch'ing Hui-leâng: Chokei-Eryo (jap)— meditate—Zen—See Thieàn. Ch'ang-ch'ing Hui-leâng (Wade-Giles Chinese)— Ch'an art: See Ngheä Thuaät Thieàn. Chang-qing Hui-leng (Pinyin Chinese)—See Hueä Chance (n): Cô hoäi—Dòp may—Opportunity— Laêng Tröôøng Khaùnh Thieàn Sö. Occasion. Ch’ang-Ch’ing Ta-an (chi): Chokei-Daian Chancellor (n): Chöôûng aán (vò troâng coi vaên khoá). (jap)—Tröôøng Khaùnh Ñaïi An—Name of a Chanda (p & skt): YÙ muoán—Duïc voïng—Will— Chinese monk in the eighth or ninth century—Teân Intention—Desire—Desire means to want for cuûa moät vò sö ngöôøi Trung Hoa vaøo khoaûng theá kyû something—Duïc laø mong muoán caùi gì ñoù. thöù 8 hay thöù 9. Chandagarika (p): Channa-garika (p)— Ch'ang Ch'ing's Three Poisons: See A La Haùn Sannagarikah (skt)—Maät Laâm Sôn Boä—See Tieåu Tam Ñoäc. Thöøa Thaäp Baùt Boä. Chang-cho (chi): Zhang-Juo—See Tuù Taøi Tröông Chandaka (skt): Channa (p)—See Xa Naëc. Chuyeát. Chandala (skt): The lowest class in the Indian Chang-cho Hsiu-ts'ai (chi): Zhang-Juo Hsiu- caste system—See Chieân Ñaø La. Ts’ai—See Tuù Taøi Tröông Chuyeát. Chandana-fragrance Buddha: Tamalabhadra Ch'ang-chuang-yuan (chi): Tröông Trung (skt)—Chieân Ñaøn Höông Phaät. Nguyeân—Name of a China monk—Teân cuûa moät Chandaraga (p): AÙi duïc—Love and Desire— vò sö ngöôøi Trung Hoa. Love of family—Luyeán aùi vaø duïc voïng, hoaëc tình Chang-Chub Kyi Sem (tib): See Boà Ñeà Taâm. thöông yeâu gia ñình. Chang-Chue: Tröông Giaùc—Zhang Jue—Name Chanda-rddhi-pada (skt): Duïc Nhö YÙ Thaàn of a monk. Tuùc—Desire to develop magic—Strong aspiration Chang-Chung-Yuan: Tröông Trung Nguyeân— or will—Sufficience of desire—See Duïc Thaàn Name of a monk. Tuùc. Chang-Hsien: Tröông Tieân—Zhang Xien—Name Chanda-samadhi (skt): Magic powers—See Duïc of a monk. Thaàn Tuùc. Chang of Hsi-shan: See Kheâ Sôn Chöông Thieàn Chandas sastra (skt): See Xieån Ñaø Luaän. Sö. Chando (p): Desire—Duïc—See Naêm Möôi Hai Chang-Hsiu: Tröông Tuù—Name of a monk. Taâm Sôû. Chang-Hsiung: Kakushin (jap)—A Chinese Chandracarma (skt): Candravarma (skt)— master of the Fuke school of Zen—See Giaùc Taâm Nguyeät Truï—A learned monk of the Nagavadana Thieàn Sö. monastery. Chang Po Tuan: Zhang Boduan—See Tröông Baù Chandrakirti (skt): One of the most important Ñoaøn. representatives of the school of Madhyamika in Chang-Qing-Huai-Hui: Shokei-Eki (jap)— the 8th century. He played an important role and Chang-ching Huai-hui (Wade-Giles Chinese)— had great influence on the development of the Zhangjing

Huai-hui (Pinyin Chinese)—See Madhyamika in Tibet—Moät trong nhöõng ñaïi bieåu Chöông Kính Hoaøi Huy Thieàn Sö.

Chang-sha Ching-ts'eân: Chosha Keishin (jap)— Changeless (a): Baát di baát dòch. Changsha Jingcen—See Tröôøng Sa Caûnh Saàm Changeless essence: An laäp chaân nhö—One of Thieàn Sö. the two Truths. Ch'ang Sha's fragrant grasses and falling Changeless substance: Baát bieán chaân nhö—One flowers: Ch'ang Sha's Wandering in the of the two Truths. Mountains—See Coâng AÙn Phöông Thaûo Laïc Hoa. Changing: Parinamin (skt)—Ñang chuyeån hoùa Ch'ang Sha's Wandering in the Mountains: (thay ñoåi). Ch'ang Sha's fragrant grasses and falling Changing consciousness: Pravrtti-vijnana (skt)— flowers—See Coâng AÙn Phöông Thaûo Laïc Hoa. See Chuyeån Thöùc. Chang-Shing Hui-Leng (chi): Ch'ang-Ch'ing Changing Dharma lineage: The practice of Hui-Leng—See Hueä Laêng Tröôøng Khaùnh Thieàn changing Dharma lineage according to the temple Sö. at which a monk serves as abbot—See In'in Ch'ang-shui Tzu-hsuan: Chosui Shisen (jap)— Ekishi. Changshui Zixuan—See Tröôøng Thuûy Töø Huyeàn Changing factors: Nhöõng yeáu toá thay ñoåi. Thieàn Sö. Changing one's appearance theatrically: Traù Ch'ang-Shun (chi): Tröôøng Thuaän—Teân cuûa moät hieän dò töôùng hay giaû doái hieän ra dò töôùng ñeå gaït vò sö Trung Hoa—Name of a Chinese monk. ngöôøi. Change (v): Paravrit (skt)—Bieán ñoåi. Changqing Huileng: Chokei-Eryo (jap)—See 1) To transform: To exchange—To turn back— Hueä Laêng Tröôøng Khaùnh Thieàn Sö. Bieán Ñoåi—Thay ñoåi—Chuyeån ñoåi. Changsha Jingcen: Chang-sha Ching-ts'eân—See 2) Change, one of the four forms of activity: Dò, Tröôøng Sa Caûnh Saàm Thieàn Sö. moät trong boán loaïi höõu vi töôùng—See Töù Höõu Changshui Zixuan: Ch'ang-shui Tzu-hsuan—See Vi Töôùng. Tröôøng Thuûy Töø Huyeàn Thieàn Sö. Change for better prospects: Caûi tieán. Chan-Jan (717-782): See Traïm Nhieân Ñaïi Sö. Change one's cult: See Caûi Toâng. Chan Khong Zen Master (1045-1100): See Chaân Change one's direction: Turn the head to—Alter Khoâng Thieàn Sö. one's course (route)—Chuyeån höôùng. Ch'an-kuan Ts'e-chin: See Zenkan Sakushin. Change and impermanence: Chuyeån bieán vaø voâ Chan Lin Seng Bao Zhuan: Treasured thöôøng. Biographies of the Monks of the Zen Change through maturation: Vipaka (skt)— Monasteries—See Thieàn Laâm Taêng Baûo Truyeän. Differing from the cause—See Dò Thuïc. Ch'an-men Kuei-shih: Thieàn Moân Qui Thöùc— Change a roommate: Ñoåi ngöôøi cö truù cuøng Zen Monastic Code—See Zenmon Kishiki. phoøng—A Bhiksu or Bhiksuni who has not Ch'an-na (chi): Jhana (p)—Dhyana (skt)—To changed his or her roommate after eight months, meditate—Zen—See Thieàn. except with the permission of the Order, commits Channa (skt): Chandaka—See Xa Naëc. an Expression of Regret Offence—Vò Tyø Kheo Channa-dorje (tib): Vajrapani-bodhisattva hay Tyø Kheo Ni naøo sau taùm thaùng maø vaãn chöa (skt)—See Kim Cang Thuû Boà Taùt. ñoåi ngöôøi cö truù cuøng phoøng, tröø khi coù söï cho Channa-garika (p): Chandagarika (p)—See pheùp cuûa giaùo hoäi, laø phaïm giôùi Ba Daät Ñeà hay Sannagarika. giôùi Ñoïa (phaûi phaùt loà saùm hoái). Channel (n): Keânh—Maùng. Changeability (n): Tính khaû bieán (thay ñoåi). Channovada-suttam (p): Sutra about Channa— Changeable: Thay ñoåi ñöôïc. Kinh

Giaùo Giôùi Xa Naëc. Changeable spirit: Taâm thaàn baát ñònh—A Cha-no-yu (jap): Chado (jap)—Tea ceremony— restless mind. Tea way—See Traø Ñaïo. Changeableness (n): Changeability—Tính khaû Ch'an school: Zen school—Thieàn toâng. bieán (thay ñoåi). Ch'an-shih (chi): Kammatthanacariya (p)—Butto Changeful (a): Thöôøng bieán. Kokushi (jap)—Jakuhitsu Genko (jap)—Zenji

(jap)—Dhyana master—A Zen Master—A Chao Chou's Attaining the Way is not difficult: meditation teacher—See Thieàn Sö. See Coâng AÙn Trieäu Chaâu Chí Ñaïo Voâ Nan. Ch'an-Tsung (chi): Zen school—See Thieàn Toâng. Chao Chou's Big Turnips: Trieäu Chaâu cuû caûi Chant (n): Gatha (skt)—Metrical hymn or stanza lôùn—See Coâng AÙn Trieäu Chaâu Ñaïi Thaùi. or verse—Ca khuùc—Keä. Chao-Chou Can't Explain: See Coâng AÙn Trieäu Chant a hymn to praise the Buddha: Sing a Chaâu Boái Roái. hymn to praise the Buddha—Ngaâm keä taùn Phaät. Chao-Chou's Dog: Chao-Chou's Dog—Con Choù Chant and maintain the sutra and the cuûa Trieäu Chaâu—See Coâng AÙn Trieäu Chaâu Caåu mantra: Tuïng Trì—Assiduously recite. Töû. Chant a name: Nieäm hoàng danh (Phaät). Chao-chou's Fire! Fire!: See Coâng AÙn Trieäu Chant a sutra: Tuïng Kinh. Chaâu Cöùu Hoûa. Chant the sutra and to recite the Buddha's Chao-chou's Four Gates: Boán cöûa cuûa Trieäu name: Tuïng kinh nieäm Phaät. Chaâu—See Coâng AÙn Trieäu Chaâu Töù Moân. Chant (v) verses or hymns: See Bonbai. Chao-Chou and the Hermits: See Coâng AÙn Chanting: The ritual recitation of the sutra or Trieäu Chaâu Khaùm Am Chuû. other Buddhist texts—See Tuïng Kinh. Chao Chou: I am washing my feet: See Toøng Ch'an-tsung (chi): Ch'an-zong (chi)—Zenshu Thaåm Taåy Cöôùc. (jap)—Zen sect—See Thieàn Toâng. Chao-Chou Investigates the Old Woman: See Ch'an-tsung Wu-meân-kuan (chi): Mumonkan Coâng AÙn Trieäu Chaâu Khaùm Baø. (Jap)—The Gateless Barrier of the Zen School, Chao Chou's Man Who Has Died the Great the full title for the Wu-meân-kuan—Thieàn Toâng Death: See Coâng AÙn Trieäu Chaâu Ñaïi Töû Nhaân. Voâ Moân Quan—See Voâ Moân Quan. Chao-Chou Monastery: Trieäu Chaâu Töï—A Ch'an-yuan Ch'ing-kuei: Zen'on Shingi (jap)— monastery during the T’ang dynasty, where Chou- See Zen'en Shingi. Chou got his pseudonym—Teân moät töï vieän vaøo Ch'an-yuan Chu-ch'uan-chi Tu-hsu: The thôøi nhaø Ñöôøng, nôi maø Trieäu chaâu ñöôïc danh Complete Compilation of the Source of Zen—A hieäu naày. book written by Zen master Kuei-feng in the tenth Chao Chou's Newborn Baby: See Haøi Töû Thöùc. century. In the preface, Tsung-mi distinguishes Chao Chou's Stupid Oaf: See Coâng AÙn Trieäu five types of meditation and characterizes three Chaâu Chí Ñaïo Voâ Nan. schools of early Chinese Zen. The three schools Chao Chou's Three Turning Words: See Coâng of Chinese Zen he describes are the Northern AÙn Trieäu Chaâu Tam Chuyeån Ngöõ. school of Shen-hsiu (606-706), the Southern Chao-chou-Ts'ung-sheân: Zhaozhou Congshen— school represented by Ma-tsu Tao-i (709-788) and See Trieäu Chaâu Toøng Thaåm Thieàn Sö. his disciples, and the He-tse tsung to which Tsung- Chao-Chou "Wash Your Bowl": Trieäu Chaâu mi claimed to belong—Thieàn Nguyeân Chö Röûa Baùt—See Coâng AÙn Trieäu Chaâu Taåy Baùt. Thuyeân, ñöôïc vieát bôûi Thieàn sö Khueâ Phong Toâng Chao Khung: A Thai term for “Noble Lord.” A Maät vaøo theá kyû thöù möôøi. Trong

lôøi töïa, Toâng Maät title given to senior monk in Thailand in phaân bieät coù naêm loaïi Thieàn vaø ba toâng phaùi trong recognition of their learning and/or meditative Thieàn sô kyø ôû Trung Hoa. Ba toâng phaùi thôøi ñoù accomplishments. Those who receive the title are Toâng Maät dieãn taû laø Baéc toâng cuûa Thaàn Tuù, Nam also given a new honorific name—Thuaät ngöõ Thaùi Toâng ñöôïc ñaïi dieän bôûi Maõ Toå Ñaïo Nhaát vaø Haø Lan duøng ñeå chæ "Ñaáng Toân Quyù." Moät danh hieäu Traïch toâng, maø Toâng Maät noùi Sö thuoäc veà toâng duøng cho moät vò cao Taêng Thaùi Lan ñöôïc coân g naøy—See Nguõ Chuûng Thieàn and Thieàn Nguyeân nhaän coù nhöõng thaønh töïu veà tu taäp vaø thieàn quaùn. Chö Thuyeân. Nhöõng ai nhaän ñöôïc danh hieäu naøy ñeàu ñöôïc ban Ch'an-zong (chi): Ch'an-tsung (chi)—Zenshu cho moät caùi teân danh döï. (jap)—Zen sect—See Thieàn Toâng. Chao-lun: Seng Chao's Treatise—The Treatise by Seng Chao—See Trieäu Luaän.

Chaos (n): Cuoäc hoån ñoän—Nhieãm tröôïc—One of phaùt trieån cuûa noù (chuûng tính)—See Nhò Chuûng the five kinds of turbidity. Tính. Chaotic (a): Loän xoän. Character of Bodhicitta: Ñaëc ñieåm cuûa Boà Ñeà Chapel (n): Nhaø nguyeän—Buddhist Chapel— Taâm. Nguyeän Phaät Ñöôøng (trong quaân ñoäi). Character acquired in a previous existence Chaplain (n): Vò linh muïc tuyeân uùy (trong quaân and maintained: Tuùc Chaáp (baûn chaát thieän aùc ñoäi). chaáp tröôùc töø ñôøi tröôùc vaø ñöôïc löu laïi trong taâm Chaplet of skulls: Laâu Man—A chaplet or wreath cho ñeán ñôøi naày). of skulls—Voøng chuoãi soï ngöôøi—Skull-wearer. Character of Dependence upon others: Chapter (n): Chöông (saùch)—Phaåm. Paratantra-laksana (skt)—Temporary or transitory Chapter of belief and understanding: Tín Giaûi existence—See Giaû Höõu Taùnh. Phaåm—Chöông thöù tö trong kinh Lieân Hoa. Character of skandha: Uaån Tính—Tính chaát cuûa Chapter of benefits responding with joy: Phaåm uaån. Tuøy Hyû Coâng Ñöùc (kinh Phaùp Hoa). Character of Sole Imagination: Parikalpita- Chapter of benefits of the teacher of the law: laksana (skt)—False existence—Voïng Höõu Phaåm Phaùp Sö Coâng Ñöùc (kinh Phaùp Hoa). Taùnh—See Bieán Keá Sôû Chaáp. Chapter of bestowal of prophecy: Phaåm Thoï Kyù Character of Ultimate Reality: Parinispanna- (kinh Phaùp Hoa). laksana (skt)—See Chaân Höõu Taùnh. Chapter of Bodhisattvas' mental states: Phaåm Characteristics: Töôùng Traïng (cuûa thaân Ñöùc Nhö Taâm Ñòa Boà Taùt (kinh Phaùp Hoa). Lai). Chapter of Bodhisattva stages: Phaåm Thaäp Ñòa Characteristics before passing away: Töôùng (kinh Phaùp Hoa). Traïng Baùo Tröôùc Khi Saép Laâm Chung. Chapter of Devadatta: Phaåm Ñeà Baø Ñaït Ña Characteristics of the body of the Buddha: (kinh Phaùp Hoa). Töôùng thaân Nhö Lai. Chapter on expedient means: Phaåm Phöông Characteristics of Bodhi: Boà Ñeà phaàn. Tieän (kinh Phaùp Hoa). Characteristics of Bodhisattvas in the Chapter on the guardian of commandments: Gandavyuha Assembly: Nhöõng ñaëc tính cuûa chö Samprajanyaraksana (skt)—Phaåm Hoä Giôùi— Boà Taùt trong chuùng hoäi Hoa Nghieâm —See Hai Chapter on the protection of precepts. Möôi Saùu Ñaëc Tính Cuûa Chö Boà Taùt Trong Chuùng Chapter of Merits of Joyful Acceptance: Phaåm Hoäi Hoa Nghieâm. Tuøy Hyû Coâng Ñöùc (kinh Phaùp Hoa). Characteristics of Buddha's nature: See Nguõ Chapter of

the Parable: Phaåm Thí Duï (kinh Phaät Taùnh (A). Phaùp Hoa. Characteristics of a Buddha's speaking: Taøi Chapter of Prediction: Phaåm Thoï Kyù (kinh Phaùp huøng bieän cuûa Ñöùc Nhö Lai—See Baùt Bieän. Hoa). Characteristics of consciousness-only: Chapter on the protection of precepts: Characteristics of mind-only—Töôùng Duy Thöùc. Samprajanyaraksana (skt)—Phaåm Hoä Giôùi— Characteristics of constancy: Thöôøng Truï Chapter on the guardian of commandments. Töôùng—Ñaëc tính cuûa söï thöôøng haèng baát bieát. Chapter of Tactfulness: Phaåm Phöông Tieän Characteristics of dharma: Ñaëc taùnh cuûa chö (kinh Phaùp Hoa). phaùp. Chapter of the universal gate: Phaåm Phoå Moân Characteristics of differentiation: Sai Bieät Chi (kinh Phaùp Hoa). Töôùng—Ñaëc tính cuûa söï phaân bieät. Character (n): Tính chaát—Ñaëc tính—Moät nhaân Characteristics of disintegration: Bieán Hoaïi vaät ñaëc bieät. Töôùng—Ñaëc tính cuûa söï phaân huûy. Character of the alaya seed and its Characteristics of 'Enlightenment' In Zen: Ñaëc development: Ñaëc tính cuûa A laïi da thöùc vaø söï tính cuûa "Giaùc ngoä" trong nhaø Thieàn.

Characteristics of form: Samsthanarupa (skt)— lakes and ponds in the Pure Land of Amitabha Long, short, square, round, high, low, straight, Buddha—Ngöôøi ta noùi ñaây laø taùnh ñaëc thuø cuûa crooked—Hình saéc. nöôùc trong nhöõng ao hoà nôi coõi Tònh Ñoä cuûa Ñöùc Characteristics of impermanence: Voâ thöôøng Phaät A Di Ñaø—See Baùt Coâng Ñöùc Thuûy. töôùng—Ñaëc taùnh cuûa voâ thöôøng. Charaka (skt): See Sa Laïc Ca. Characteristics of karma: Nghieäp Töôùng—Taùnh Chariot (n): Xe ngöïa. chaát cuûa nghieäp—See Tam Töôùng Vi Teá. Charioteer (n): Ngöôøi ñaùnh xe ngöïa (vò quaûn xa). Characteristics of manifestation: Töôùng xuaát Charioteer of Men: Anuttara Purusa-Damya- hieän (cuûa Ñöùc Nhö Lai). Sarathi (skt)—Ñieàu Ngöï Tröôïng Phu—Ngöôøi Characteristic marks: Lakshana (skt)—Caùc ñöùng treân caû moïi loaøi trong ba coõi—Unsurpassed töôùng ñaëc thuø. Knight—Taming and Subduing Hero—One who Charateristics of non-retrogression: Baát Thoái stands the highest among all beings in the Three (Thoaùi) Töôùng—See Cöûu Voâ Hoïc. Worlds—See Thaäp Hieäu. Characteristics of the obstacles: Chöôùng Charishing others: Vò tha—Yeâu meán tha nhaân. Töôùng—Ñaëc tính cuûa caùc chöôùng ngaïi. Charismatic (a): Thuoäc veà uy tín. Characteristics of other dependence: Charitable (a): Baùc aùi—Loøng töø thieän. Paratantra (skt)—Nature of dependent arising— Charitable Giving-Paramita: See Boá Thí Ba La Not having an independent nature—Not a nature Maät. of its own, but constituted of elements—Khoâng coù Charitable Institution: Cô sôû töø thieän. taùnh ñoäc laäp, chæ nöông nhau maø thaønh—See Y Charitable Organization: Toå chöùc töø thieän. Tha Khôûi Tính. Charitable work: Thieän cöû—Coâng vieäc töø thieän Characteristics and perception: Töôùng Töôûng— (Haûo söï)—Good deeds. Hieän töôïng vaø söï nhaän thöùc. Charitable works and cultivation: Coâng taùc töø Characteristics of permanence: Thöôøng thieän vaø söï tu taäp—A Bhiksu or Bhiksuni who Töôùng—Ñaëc tính cuûa söï thöôøng haèng. does not focus on the cultivation, but only focuses Characteristics of all phenomena: Phaùp on charitable works, forcing the Sangha to work so Töôùng—Ñaëc tính cuûa hieän töôïng. hard that they neglect their cultivation, commits Characteristics of all phenomenal existence: an

Expression of Regret Offence—Vò Tyø Kheo Trilaksana (skt)—Tilakkhana (p)—Ñaëc taùnh cuûa hay Tyø Kheo Ni naøo khoâng chòu taäp trung vaøo söï söï hieän höõu cuûa caùc hieän töôïng. tu taäp, maø chæ chuù taâm taäp trung vaøo coâng taùc töø Characteristic physiological marks: thieän, khieán Taêng Ni chuùng phaûi laøm vieäc vaát vaû Dvatrimsadvaralakshana (skt)—Physiological maø laõng queân ñi vieäc tu haønh, laø phaïm giôùi Ba Daät marks which attribute a natural reward for a Ñeà, phaûi phaùt loà saùm hoái. specific kind of good karma the Buddha creates Charity (n): Dana (skt)—Dana—Ñaøn Na—Boá during many past lives—Töôùng toát cuûa Phaät hieän thí—Phuùc ñöùc tö löông—Giving—Almsgiving. leân do thieän nghieäp töø nhieàu ñôøi tröôùc—See Tam Charity of fearlessness: Abhaya-dana (skt)— Thaäp Nhò Haûo Töôùng. Gift of fearlessness—Voâ UÙy Thí. Characteristics of the precepts: Luaät Töôùng— Chariya-Pitaka (skt): See Khuddaka-Nikaya. Phaùp töôùng cuûa giôùi luaät hay ñaëc tính cuûa giôùi Charkhlik (skt): See Naïp Phöôïc Ba. luaät—The discipline and its characteristics. Charles S. Prebish (1944 -): See Presbish, Characteristics of quiescence: Tòch Tònh Charles S. Töôùng—Ñaëc taùnh cuûa söï tòch tònh. Charm (n): Amulets (deviant mantras, Characteristics of the voice of the Buddha: incantation, spells): Buøa chuù—Charming (grace, Brahmassara (p)—Brahmasvara (skt)—Phaïm AÂm cute): Duyeân daùng. Töôùng. Charm with talk: Say meâ troø chuyeän. Characteristics of water: Ñaëc tính cuûa nöôùc—It Charming: Dieãm leä—Lovely. is said that these are characteristics of water in the

Charming voice: Kalasvana (skt)—Gioïng quyeán Cheerfulness or high spirits: Priti-ruõ. sambodhyanga (skt)—Piti (p)—Hyû Giaùc Chi (hyû Charms: Buøa pheùp. laïc)—See Thaát Boà Ñeà Phaàn. Charm used by the esoterics: Hoä Phuø—Buøa Che Hsin (chi): Sesshin (jap)—Taâm Taäp Trung— ñöôïc duøng bôûi tröôøng phaùi Maät Toâng. Collecting the mind, also called Sesshin, a week Charm for immortality: Tröôøng Sanh Phuø— of specially long meditation which occurs once Buddhism—Pheùp tröôøng sanh baát töû, yù noùi Phaät each month during April to August and October to Giaùo. February. During these weeks of Che-hsin, the Charnel ground contemplation: See Quaùn manual labor of the monastery is reduced to a Nghóa Ñòa. minimum. The meditation begins at 3:00 a.m. in Charter: Hieán chöông. the summer and 4:00 a.m. in the winter, and goes Charvakas (skt): See Tröôøng Phaùi Khoaùi Laïc. on till late at night, with intervals for eating, Charya (jap): Sharya (skt)—An outstanding exercising and relaxation. The Roshi gives daily monk—Moät vò sö xuaát chuùng—See Ajari. discourses and grants interviews. There is also a Chase (v) for fame: Chaïy theo danh tieáng. lecture everyday, in connection with which two Chashitsu (jap): Traø thaát (Nhaät Baûn). text books are particularly used, namely Chaste (a): Great virtue—Righteous—Conduct "Hekiganshu" and "Rinzairoku". And there are according to Buddha-truth—Ñaïo haïnh. also recitations of the Prajna-paramita-hridaya- Chastity (n): Guna (skt)—Chastity—Moral sutra—Tieáp Taâm, moät tuaàn leã tu taäp thieàn ñònh power—Morality—Virtues—Phaåm haïnh—Tieát xaûy ra moät laàn moãi thaùng trong khoaûng töø thaùng tö haïnh (ñöùc tinh khieát)—Virtues—See Coâng Ñöùc. ñeán thaùng taùm vaø thaùng möôøi ñeán

thaùng hai. Trong nhöõng tuaàn leã Tieáp Taâm naøy, coâng vieäc lao Chattering: Vacala or Vagvana (skt)—Noùi huyeân taùc trong töi vieän ñöôïc giaûm thieåu ñeán möùc toái thuyeân—To talk too much. thieåu. Nhöõng buoåi tu taäp thieàn baét ñaàu töø 3 giôø Chattering mind: Vacalo-manasa (p)—Vacika- saùng vaøo muøa heø vaø 4 giôø saùng vaøo muøa ñoâ ng, vaø citta (skt)—Taâm Ngoân—Talkative or chattering tieáp dieãn cho ñeán khuya, chæ nghæ ñeå aên uoáng, taäp mind. Also understood as silent voices theå duïc vaø thö giaûn maø thoâi. Vò Thaày thuyeát giaûng (tunhibhuto-vaca)—Taâm ngoân hay coøn ñöôïc hieåu vaø cho pheùp tham vaán. Cuõng coù thuyeát giaûng haèng laø tieáng noùi thaàm laëng. ngaøy, vôùi nhöõng baøi giaûng lieân heä vôùi hai quyeån Chattering or talkative mind: Taâm ngoân—See Bích Nham Luïc vaø Laâm Teá Luïc. Vaø cuõng coù tuïng Chattering mind. kinh Baùt Nhaõ Ba La Maät Ña Taâm Kinh—See Tieáp Chatur-yoni: Catur-yoni (skt)—Four modes of Taâm. birth—See Töù Sanh. Chela: A student, especially a spiritual seeker Chau Thoi Temple: See Chaâu Thôùi Töi. who serves his master while waiting for the Chavalata-sutta (p): Sutra on the Fire-brand— teaching from his his master. This relationship can Sutra on the Torch—Kinh Caây ñuoác. only be fruitful if it goes beyond the mere Cha-wan (chi): Traø Uyeån—Tea garden. teacher-student relationship in that the student Chaya (skt): AÛnh—Thaùi—A shadow or manifests complete trust in his master—Ngöôøi hoïc reflection—Boùng hay söi phaûn chieáu. troø, moät moân ñoà ñang tìm kieám taâm linh, vaø phuïc Ch-chong (tib): Dharma protector—Phaùp Hoä. vuï thaày trong khi chôø thaày giaûng giaùo. Moái lieân heä Cheat (v): AÊn gian—To defraud. thaày troø chæ coù keát quaû khi noù vöôït qua söi lieân heä Cheaters: Nguy hieåm cuûa nhöõng keû traù nguïy— bình thöôøng, nôi maø thaày trôû thaønh sieâu vieät vaø coù The danger of cheaters—See Saùu Nguy Hieåm Khi söi tin töôûng hoaøn toaøn nôi ñeä töû. Thaân Caän AÙc Höõu. Chen-chueh (chi): Chaân Giaùc—The true and Checks and balance: Kieåm soaùt vaø quaân bình. complete enlightenment, i.e. the perfect nirvana Cheer (v): Ñem nieàm vui ñeán. of Buddha, the perception of ultimate truth—Söi Cheerful (a): Joyful—Happy—Vui veû—Haïnh toaøn giaùc chaân chính, nhö nieát baøn toaøn thieän cuûa phuùc. Phaät.

Cheng-fa-hua-ching (chi): Real Lotus Sutra— Chen-Yuan Zen Master: Thieàn sö Chaân Nguyeân Chaùnh Phaùp Hoa Kinh. (1647-1726)—See Chaân Nguyeân. Cheng-fa Yen-tsang: See Shobo-genzo. Ch’eng-Kuan: See Tröøng Quaùn. Ch'eng-huang (chi): Village protector diety— Cheng-Yuan-Xiang-Lin: Zen master Cheng- Thaønh hoaøng (vò thaàn baûo hoä daân laøng). Yuan-Xiang-Lin—See Tröøng Vieãn Höông Laâm Ch'eng-kuan: Hua-Yen Sect—See Hoa Nghieâm Thieàn Sö. Toâng. Chenresi: Nhìn vôùi ñoâi maét saùng, hình thöùc Quaùn Cheân-hsieh Ch'ing-liao: Zhenxie Qingliao—See Theá AÂm cuûa Taây Taïng—Looking with clear eyes, Chôn Yeát Thanh Lieãu Thieàn Sö. a form of Avalokitesvara in Tibet. Chen-jen (chi): See Shinnin. Che-rim (tib): Development stage—Giai ñoaïn Chen-ju (chi): Bhutatathata or Tathata (skt)— phaùt trieån—Generation stage. Chaân Nhö—Töi Taùnh Thanh Tònh Taâm—Phaät Cherish (v): Yeâu thöông—Coù caûm tình. Tính—Phaùp Thaân—Nhö Lai Taïng—Thöïc Cherishing nothing: Cherishing none—Taâm taùnh Töôùng—Phaùp Giôùi—Phaùp

Tính—Vieân Thaønh bình ñaúng, xaû boû gheùt thöông. Thöïc Tính—Real—Reality—Suchness— Ch'e of Shih-men: Zen master Shih-men Ch'e—According to reality—Natural purity. See Thaïch Moân Trieät Thieàn Sö. Ch’en, Kenneth K.S. (1907 -): Name of one of Chetasika (skt&p): Cetasika (skt&p)—Factors of the most influential scholars of Chinese mind or consciousness, the mental concomitants Buddhism. Born in Hawaii in 1907, he received a connected with a simultaneously arising Ph.D. from Harvard University, and subsequently consciousness and conditioned by it—Caùc nhaân toá held a number of teaching positions. For many trí tueä hay taâm linh, nhöõng hieän töôïng taâm thaàn years he taught at Princeton University and he keøm theo söï xuaát hieän moãi traïng thaùi yù thöùc vaø bò was the author of Buddhism in China: A Historical yù thöùc qui ñònh. Survey, which remains one of the most Chi (jap): Jnana (skt)—Knowing—Wisdom—authoritative works on the subject—Teân cuûa moät Trí—Knowledge, especially the higher trong nhöõng hoïc giaû coù aûnh höôûng trong Phaät giaùo knowledge derived from meditation—Trí ñaït ñöôïc Trung Hoa. OÂng sanh taïi Haï Uy Di vaøo naêm 1907, qua thieàn ñònh. nhaän baèng Tieán Só taïi tröôøng Ñaïi Hoïc Harvard, vaø Chi-An (chi): Enkan Seian (jap)—Yen-kuan Ch'i- sau ñoù giöõ chöùc giaûng sö taïi nhieàu tröôøng Ñaïi Hoïc an (Wade-Giles Chinese)—Yanguan-Qi'an khaùc nhau. OÂng ñaõ daïy taïi Ñaïi Hoïc Princeton (Pinyin Chinese)—See Dieâm Quan Teà An Thieàn trong nhieàu naêm vaø oâng laø taùc giaû cuûa quyeån Phaät Sö. Giaùo ÔÛ Trung Quoác: Nghieân Cöùu Lòch Söû, vaãn Chia-shan's "a lotus leaf is roundish": Troøn nhö coøn laø quyeån saùch coù thaåm quyeàn nhaát veà ñeà taøi laù sen—As round as a lotus leaf—See Haø Dieäp naøy. Ñoaøn Ñoaøn. Chen-Lang (chi): Zen master Chen-Lang—See Chia-shan Shan-hui: Kassan Zenne (jap)—Chia- Chaán Laõng Thieàn Sö. shan Shan-hui (Wade-Giles Chinese)—Jiashan Chenrezi (tib): Avalokitesvara (skt)—Chenrezi Shanhui (Pinyin Chinese)—See Giaùp Sôn Thieän (tib)—Kuan-Yin—Quaùn Theá AÂm. Hoäi Thieàn Sö. Ch'en Ts'ao's just one eye: See Coâng AÙn Traàn Chia-shan's throwing out his sword: See Giaùp Thaùo Ñoäc Nhaõn. Sôn Huy Kieám. Chen-Tsun-Tsu Mu-chou Tao-ming: Chenzunsi Chia t'ai P'u-teng Lu (chi): Kaitai Futoâ Roku Muzhou Daoming—See Traàn Toân Tuùc Muïc Chaâu (jap)—The Chia-t'ai Comprehensive Records of Ñaïo Minh Thieàn Sö. the Lamp a supplement to earlier historical Chenzunsi Muzhou Daoming: Bokushu-Domyo chronicles of the Zen school. It was compiled by (jap)—Chen-Tsun-Tsu Mu-chou Tao-ming—See Lei-an Cheng-shou (1146-1208) in 1204. The text Traàn Toân Tuùc Muïc Chaâu Ñaïo Minh Thieàn Sö. includes biographies and writings of Zen masters Chen-yen: True Words—See Chaân Ngoân. and prominent Buddhist masters from other schools of Buddhism, as well as biographies of

emperors and government officials who favored Chief monk of affairs: The chief monk or Zen. Its primary focus is on the Northern Sung and director of affairs in a monastery—See Ñaàu Thuû. Southern Sung dynasties. The text is the fifth and Chief of the organizing board: Tröôûng ban toå final of The Records of the Five Lamps (Wudeng chöùc. Huiyuan, which was compiled during the South Chief purpose: Chuû

yù—Main idea. Sung Dynasty in China)—Boä Gia Thaùi Phoå Ñaêng Chief retainers of the Water Deva: Thuûy Thieân Luïc laø moät boä saùch vieát ñeå boå sung cho boä Bieân Quyeán Thuoäc—Placed on his right—Quyeán thuoäc Nieân Söû Thieàn Toâng tröôùc ñoù. Boä saùch ñöôïc Sö cuûa Thuûy Thieân, beân caùnh phaûi. Lei-an Cheng-shou bieân soaïn vaøo naêm 1204. Saùch Chief seat: The chief seat in an assembly or in a bao goàm tieåu söû vaø nhöõng baøi vieát cuûa caùc Thieàn monastery—Thuû toøa (choã ngoài chính trong töï vieän sö vaø nhöõng vò thaày noåi troäi Phaät giaùo cuûa caùc hay phaùp hoäi). toâng phaùi khaùc, cuõng nhö laø tieåu söû cuûa caùc vò vua Chief Supervisor Monk: See Tsuâsu. vaø vieân quan öa thích Thieàn toâng. Boä saùch taäp Chien-chen: Ganjin (jap)—Jian-Zhen (688- trung chính yeáu vaøo caùc trieàu ñaïi Baéc Toáng vaø 763)—See Giaùm Chaân. Nam Toáng. Boä saùch cuõng laø phaàn thöù naêm vaø laø Chien-chung Ching-kuo: Kenchuâ Seikoku phaàn cuoái cuûa boä Nguõ Ñaêng Hoäi Nguyeân (ñöôïc Zokutoâ Roku (jap)—The Chien-chung Ching-kuo soaïn vaøo trieàu ñaïi Trieàu ñaïi Nam Toáng beân Trung Supplementary Record of the Lamps, the thirty- Hoa (1127-1279). section chronicle of early Zen history, presented Chi-chao-shen-pien-san-mo-ti (chi): Samadhi of in the biographies, sermons, and anecdotes of miraculous transformations of Nirvana-prominent Zen masters. It was compiled by Fo- illumination—See Tòch Chieáu Thaàn Bieán Tam Ma kuo Wei-po in 1101 and published in 1103. Fu-kuo Ñòa. was a scholar monk of the Yun-men school of Chi-Che (chi): Chigi (jap)—Chih-I—Chih-I, Zen. He intended the work to be a continuation of founder of the T'ien-T'ai school—See Trí Khaûi. the Ching-te Ch'uan-teng Lu, therefore Chi-Che-Taishi (chi): Chigi (jap)—Trí Khaûi Ñaïi concentrating the majority of the chapters on Zen Sö—Chih-I, founder of the T'ien-T'ai school— masters from the five houses of Zen active during See Trí Khaûi. the Northern Sung dynasty (960-1279). The text is Chi-Ching Master: See Teá Chính Boån Giaùc. the third of the five Zen chronicles known Chiden (jap): See Prefect of the Buddha hall. collectively as the Five Records of the Lamp— Chidon Kusho (jap): Si Ñoän Khoâng Taùnh—Name Kieán Trung Tònh Quoác Keá Ñaêng Luïc , Bieân Nieân of a monk. Söû veà Lòch Söû Thieàn Sô Kyø, trình baøy vôùi tieåu söû, Chie (jap): Prajna (skt)—Panna (p)—She rab baøi giaûng, vaø giai thoaïi veà nhöõng Thieàn sö noåi (tib)—Hannya (jap)—Wisdom—See Baùt Nhaõ. troäi. Boä Bieân Nieân ñöôïc Thieàn sö Phaät Quaû Duy Chief (a): Chuû. Baùch bieân soaïn vaøo naêm 1101 vaø xuaát baûn naêm Chief among the Buddha's hearers: Ananda— 1103. Phaät Quaû laø vò Taêng hoïc giaû cuûa Thieàn phaùi Ña vaên ñeä nhaát. Vaân Moân. Sö coù yù ñònh laø boä Bieân Nieân naøy tieáp Chief causes: Hetu-pratyaya (skt)—Caên chính— tuïc theo boä Truyeàn Ñaêng Luïc, vì vaäy, Sö taäp trung Nhaân Duyeân. nhöõng chöông chính vaøo caùc vò Thieàn sö töø Nguõ Chief cook: Temple chef—See Tenzo. Gia Thieàn döôùi thôøi Baéc Toáng. Vaên baûn laø moät Chief Dharma Hall: See Hattoâ. trong naêm vaên baûn bieân nieân ñöôïc bieát döôùi teân Chief disciple: Sthavira (skt)—Chief disciple— "Nguõ Ñaêng Hoäi Nguyeân."—See Nguõ Ñaêng Hoäi Ñaïi ñeä töû (ñeä töû lôùn hay ñeä töû noái phaùp). Nguyeân. Chief disciples of Sakyamuni Buddha: Nhöõng Ch'ien-feâng Yueh-chou: Esshu Kempo (jap)— ñaïi ñeä töû cuûa Ñöùc Phaät Thích Ca

Maâu Ni. Qianfeng Yuezhou—See Kieàn Phong Vieät Chaâu Chief Lecture Hall: See Hattoâ. Thieàn Sö. Chief of the managing board: Tröôûng ban tri söï. Chien-hsing (chi): Kenshoâ (jap)—Seeing one's Chief monk: Laäp Taêng Thuû Toïa—See Thuû Toïa. nature—See Kieán Taùnh.

Chien-Yuan Chung-Shing (chi): Zengen Chuko Chih-wei (646-722): Zen master Chih-wei—See (jap)—Name of a Japanese Zen master—See Trí Oai Thieàn Sö. Tieäm Nguyeân Troïng Höng Thieàn Sö. Chih-yen (600-677): Chigan (jap)—Zen Master Chierin (jap): Sö Trí Tueä Luaân (Nhaät Baûn-thuoäc Chih-yen—See Trí Nham Thieàn Sö. tröôøng phaùi Chaân Ngoân). Chih-yen (600-668): See Trí Nghieãm. Chieu-Thien Temple: See Chieâu Thieàn Töï. Chih-yueh (chi): Hui-Neng's altar of the law— Chi-fei Ju-I (1616-1671): Thieàn sö Nhö Nghóa— Giôùi ñaøn Hueä Naêng. See Sokuhi Nyoichi. Chii (jap): Zen master Chih-wei (646-722)—See Chigan (jap): Zen Master Chih-yen (600-677)— Trí Oai Thieàn Sö. See Trí Nham Thieàn Sö. Chijii (jap): Ino (jap)—A monk who is in charge Chigi (jap): Trí Khaûi—Chih-I—See Thieân Thai of the supervision and leading of ceremonies in a Trí Khaûi Ñaïi Sö. Zen monastery—Vò sö chòu traùch nhieäm quaûn lyù Chigotsu Daie (jap): Si Ngoác Ñaïi Hueä—Name of vaø höôùng daãn caùc cuoäc leã trong thieàn vieän. a monk. Chijin (jap): Tri Nhaân—Knower of persons— Chih-Ch'an: See Chi Saám. Knowing a person, means the intuitive ability to Chih-Chien: See Chi Khieâm. know whether a person is true. Ch'ih-hsiu Pai-chang Ch'ing-kuei: Chokushuâ Chikdha (skt): See Tròch Chæ Ña. Hyakujo-Shingi (jap)—Paichang-Chingkuei—See Chiken (jap): Prajna (skt)—Real wisdom—True Baùch Tröôïng Thanh Quy. or transcendental wisdom—Tri kieán (trí tueä sieâu Chih-Huang (chi): Zen master Chih-Huang— vieät). See Trí Hoaøng Haø Baéc Thieàn Sö. Chiken-Haramitsu (jap): Parajnaparamita (skt)— Chih-I (chi): See Thieân Thai Trí Khaûi Ñaïi Sö. Tri Kieán Ba La Maät—Trí Tueä Baùt Nhaõ—Wisdom Chih-Kuan: Samatha and Vipasyana—See Chæ paramita, or real wisdom experienced throughout Quaùn. the body and mind when the nervous system is set Chih-Lang: Chi Lang—Chih-Lang, formerly a right in Zazen—Trí hueä thaät söï ñöôïc kinh nghieäm polite term for a monk, said to have arisen from caû thaân taâm khi heä thaàn kinh ñöôïc ñaët ngay vaøo the fame of the three chih of the Wei dynasty, Thieàn toïa. Chih-Ch'ien, Chih Ch'an and Chih Liang—Teân Chiken'in (jap): AÁn Trí Quyeàn (cuûa Ñöùc Ñaïi goïi xöa kia cuûa caùc vò Taêng, ngöôøi ta noùi teân naày Nhaät Nhö Lai). baét nguoàn töø "Tam Chi" thôøi nhaø Nguïy laø Chi Chiko (jap): Jnanaprabha (skt)—Trí Quang. Khieâm, Chi Saùm vaø Chi Löôïng. Chi-kuan (chi): See Chæ Quaùn and Coâng AÙn. Chih-Li: See Tri Leã (2). Chikuan Shikei (jap): Chu-an Shih-kuei—Zhu'an Chih-men (chi): See Quang Toä Trí Moân Thieàn Shigui—See Thuû An Thaïch Qui Thieàn Sö. Sö. Chikuan Shikei (jap): Chu-an Shih-kuei—Zhu'an Chih Men's Body of Wisdom: See Coâng AÙn Trí Shigui—See Thuû An Thaïch Qui Thieàn Sö. Moân Baùt Nhaõ Theå. Chikugo (jap): Xöù Truùc Haäu (Nhaät Baûn). Chih-men Kuang-tso: Chimon Koso (jap)— Chikuhei (jap): Shippei (jap)—Bamboo stick— Zhimen Kuangzuo—See Quang Toä Trí Moân See Truùc Tröôïng. Thieàn Sö. Chikushoâ (jap): Animals—See Suùc Sanh. Chih Men's Lotus Flower, Lotus Leaves: See Child (n): Ñöùa

treû. Coâng AÙn Trí Moân Lieân Hoa Haø Dieäp. Child of the Buddha: A disciple of the Buddha; a Chiho (jap): Sö Trí Phuïng (Nhaät Baûn). Buddhist—See Busshi. Chih-Tao-lin: Chih-tun (chi)—See Trí Ñoân. Child of the Dharma: Phaùp töû—Dharma Chih-tsang (chi): Zen master Zhi-T'sang-Hsi- Successor. T'ang—See Trí Taïng Taây Ñöôøng Thieàn Sö. Child molestation: Quaáy nhieãu tình duïc nôi treû Chih-Tun: Chih-tao-lin (chi)—See Trí Ñoân. em—Child molestation is a grave sin and is strictly advised against because it harms the child

emotionally and mentally—Quaáy nhieãu tình duïc 14 months to study the Abhidharma treatises— nôi treû em laø moät troïng toäi vaø bò nghieâm caám vì noù Teân cuûa moät vöông quoác coå ôû mieán Baéc AÁn Ñoä. seõ gaây neân nhöõng thöông toån taâm lyù vaø tình caûm Nôi naøy ñöôïc vua Ca Nò Saéc Ca choïn laøm nôi truù nôi treû. nguï cho caùc vò khaùch Trung Hoa cuûa oâng. Theo Child-nature of simplicity: Ñoàng Chaân—A term ngaøi Huyeàn Trang trong Taây Vöïc Kyù, nhaø vua for a monk, who should have the simple nature of luoân troïng ñaõi nhöõng khaùch ngöôøi Hoa cuûa oâng. a child—Töø ñeå goïi caùc vò Sa Di, baûn taùnh ñôn Cuõng theo Huyeàn Trang, taïi ñaây coù treân 10 ngoâi töï giaûn nhö treû con. vieän, nhöng ngaøi khoâng noùi veà soá löôïng chö Taêng Children (n): Treû (plural). cuõng nhö tröôøng phaùi cuûa hoï. Coù moät ngoâi töï vieän Children of Buddha: Con Phaät—Children of khaùc teân laø Tosasana (Hyû Thí Toïa), trong ñoù coù Buddha are those who keep his Dharma, practise moät vò Luaän sö noåi tieáng veà Luaän teân his teachings, and pass them (these teachings) on Vinitaprabha truï trì. Chính Huyeàn Trang ñaõ löu laïi to posterity—Con Phaät laø nhöõng ngöôøi hoä trì ñaây vôùi vò Luaän sö naøy 14 thaùng ñeå nghieân cöùu Chaùnh Phaùp, thöïc haønh nhöõng lôøi daïy doã cuûa nhöõng taïng Luaän. Ngaøi, vaø ñem truyeàn laïi cho ñaøn haäu boái nhöõng Chincho (jap): Traân Troïng—Respectfully—Value giaùo phaùp aáy. yourselves highly or take good care of yourselves. Children's Game: Troø chôi cuûa treû con. Zen masters usualy use this term when they finish Children's rebirth to claim the past debts: Ñoøi their talk and taking their leave—Caùc Thieàn sö nôï ñôøi tröôùc maø cha meï ñaõ thieáu mình baèng caùch thöôøng duøng töø ngöõ naøy ñeå chaøo taïm bieät khi noùi sanh vaøo laøm con. chuyeän xong vaø rôøi choã ngoài. Chilliness (n): Laõnh ñaïm—Indifference—Apathy. Chindati (skt): To discriminate: Nhaän roõ—To Chiliocosm: Ñaïi thieân theá giôùi—Countless distinguish: Phaân bieät. universes. Chinese Buddhism: Phaät giaùo Trung Hoa. Chime (n): Tieáng rung laëp ñi laëp laïi cuûa gioù. Chinese Buddhist Association: Hieäp Hoäi Phaät Chimera: Utopia—Fantasy—Wild fancy—AÛo Giaùo Trung Hoa. töôûng. Chinese Buddhist Canon: See Kinh Taïng Trung Ch'i-ming (chi): Tzu-Ming (chi)—Töø Minh—Tzu- Hoa. Ming, a noted monk of the Sung dynasty—Moät vò Chinese Buddhist Sects: Ten schools of sö noåi tieáng ñôøi nhaø Toáng—See Töø Minh Sôû Vieän Buddhism came to be developed in China. The Thieàn Sö. Hinayana schools included Abhidharmakosa, Chimon Koso (jap): Chih-meân Kuang-tso— Satyasiddhi, and Vinaya; but these did not last Zhimen Kuangzuo—See Quang Toä Trí Moân long. The Mahayana schools included Thieàn Sö. Madhyamika (elaborated and completed by Chi- China: Ñoâng Ñoä—Trung

quoác—Eastern Lands. tsang), Yogacara (developed by Hsuan-tsang and China-Bhukti: Name of an ancient kingdom in his pupil Kuei-chi), Meditation (under northern India. This place was selected by Bodhidharma and Huineng), and Mystical Emperor Kaniska for the residence of his Chinese (developed by Subha-karasimha). The Chinese hostages. According to Hsuan-Tsang in the schools included Hua-yen, T'ien T'ai, and Pure Records of the Western Lands, the king always Land—Möôøi toâng phaùi phaùt trieån ôû Trung Hoa. gave good treatment to his Chinese guests. Also Tieåu thöøa bao goàm A Tyø Ñaït Ma Caâu Xaù toâng, according to Hsuan-Tsang, there were about 10 Thaønh Thöïc toâng, vaø Luaät toâng; nhöng nhöõng toâng monasteries there, but he did not mention the phaùi naøy khoâng toàn taïi ñöôïc laâu. Ñaïi thöøa bao number of monks nor their sects. There was goàm Tam Luaän toâng, Du Giaø toâng, Thieàn toâng, vaø another monastery known as Tosasana (pleasure- Maät toâng. Nhöõng toâng phaùi xuaát phaùt töø Trung giving seat), in which dwelt the famous sastra- Hoa bao goàm Hoa Nghieâm toâng, Thieân Thai toâng, master Vinitaprabha, who wrote commentaries on vaø Tònh Ñoä toâng. the Abhidharma texts. Hsuan-Tsang himself Chinese Classics: Töù Thö Nguõ Kinh cuûa Trung stayed in this monastery with the sastra-master for Quoác.

Chinese Compilations of Zen writings: Tch'an- Phaùp Lieân Hoa (Saddharma-pundarika-Sutra (skt), tsung-Tchou-chou (chi)—Thieàn Toâng Tröù Thuaät. vaø Kinh Nhôn Vöông Baùt Nhaõ Ba La Maät Chinese Patriarchs: Chö toå Thieàn Trung Hoa— (Karunikaraja-Prajnaparamita-Sutra (skt). Caùc vò Six Chinese Patriarchs—Saùu toå doøng Thieàn Trung vua Nhaät Baûn ra phaân phoái nhöõng boä kinh naøy cho Hoa—See Luïc Toå Thieàn Trung Hoa. caùc chuøa vieän treân khaép xöù, nôi maø chuùng ñöôïc trì Chinese Pure Land Sect: Tònh Ñoä Toâng Trung tuïng vaø sao cheùp theâm cho vieäc truyeàn baù. Hoa—Pure Land in China. Ch’ing-shan: Kính Sôn—See Kinzan. Chinese Pure Land patriarchs: Toå Tònh Ñoä Ch’ing-shan Tao-ch'in (714-792): Kinzan Doâken Toâng Trung Hoa—See Möôøi Ba Toå Tònh Ñoä (jap)—Name of a Chinese Zen monk of the T'ang Trung Hoa. dynasty, the final master of Oxhead School. He Chinese version: Chinese translation—Baûn dòch was the Dharma heir of Hsuan-su— baèng tieáng Hoa. See Kính Sôn Phaùp Khaâm Thieàn Sö. Chinese Zen Buddhism: Phaät giaùo Thieàn Trung Ching-te Ch’uan-Teng-Lu (chi): Records of the Hoa—Zen schools in China—See Thieàn Toâng Transmission of the Lamp for the Ching-Te Era— Trung Hoa. See Caûnh Ñöùc Truyeàn Ñaêng Luïc. Chinese Zen Records of lectures: Tch'an-tsung- Ching-te ssu (chi): Keitoku-ji (jap)—Name of an Yulu (chi)—Thieàn Toâng Ngöõ Luïc—The Chinese important Chinese Zen monastery on T'ai po Zen Records of teachings. Shan, located in modern day Chekiang. The full Ching-Ch’i: Kinh Kheâ—Name of the ninth T’ien- name of the monastery was T'ien-t'ung Ching-te T’ai patriarch Chan-Jan—Töùc Traïm Nhieân Ñaïi Ch'an Ssu; it became known as one of the Five Sö, vò toå thöù chín cuûa toâng Thieân Thai ôû Trung Mountains, the most prestigious Zen monasteries Hoa. in China—Caûnh Ñöùc Töï, teân cuûa moät ngoâi Thieàn Ching-ch'ing's Man in the Weeds: Caûnh Thanh vieän Trung Hoa, toïa laïc trong vuøng maø baây giôø Thoát Traùc Cô—See Kính Thanh Ñaïo Phoù

Thieàn thuoäc tænh Chieát Giang. Teâ n ñaày ñuû laø Thieân Ñoàng Sö. Caûnh Ñöùc Thieàn Töï; ñöôïc bieát ñeán nhö laø moät Ching-ch'ing Tao-fu: Kyosei-Dofu (jap)—Jing-trong Nguõ Sôn, nôi coù nhöõng Thieàn vieän löøng danh qing Dao-fu—Caûnh Thanh Ñaïo Phoù (863/or 68- nhaát cuûa Trung Hoa. 937)—See Kính Thanh Ñaïo Phoù Thieàn Sö. Ching-tu: Jodo (jap)—Pure Land—See Tònh Ñoä. Ching-Jui Solitary and Destitude: See Thanh Ching-tu Tsung: Pure Land School—See Tònh Nhueä Coâ Baàn. Ñoä Toâng. Ch'ing-kuei: Shingi (jap)—Thanh Quy—See Ching-Tzu ssu (chi): Jinju-ji (jap)—Name of an Baùch Tröôïng Thanh Quy. important Chinese Zen monastery of the Soto Zen Ch'ing-lin Shih-ch'ien: Seirin Shiken (jap)— Sect, located on Nan-shan in modern day Qinglin Shiqian—See Sö Kieàn Haäu Ñoäng Sôn Chekiang. The full name of the monastery was Thieàn Sö. Ching-tzu Pao-en Kuang-hsiao ssu; it became Chingo Kokka No Sambukyoâ (jap): Three known as one of the Five Mountains, the most Buddhist scriptures revered in Japan as beneficial prestigious Zen monasteries in China—Caûnh Töø for the welfare of the ruler, the nation, and the Töï, teân cuûa moät ngoâi Thieàn vieän Trung Hoa, toïa people. The three sutras are the Golden light sutra laïc treân nuùi Nam Sôn, trong vuøng maø baây giôø (Konkoâmyoâkyoâ), the Wonderful Law Lotus thuoäc tænh Chieát Giang. Teân ñaày ñuû laø Caûnh Töø Flower (Hokkekyoâ) and the Benevolent king sutra Baùo AÂn Quang Hieåu Töï; ñöôïc bieát ñeán nhö laø moät (Ninnoâkyoâ). Japanese emperors ordered these trong Nguõ Sôn, nôi coù nhöõng Thieàn vieän löøng danh sutras distributed to temples throughout the nhaát cuûa Trung Hoa. country, where they were recited and copied for Ch'ing-yin K'ai: Zen master K'ai of Ch'ing-yin— the sake of the nation—Ba boä kinh ñöôïc toân quyù ôû See Tònh Nhaân Khaûi Thieàn Sö. Nhaät vì chuùng ñem laïi lôïi laïc cho caùc ñaáng quaân Ch'ing-yuan Hsing-ssu: Seigen-Gyoshi (jap)— vöông, cho quoác gia vaø daân toäc. Ba boä kinh naøy Ch'ing-yuan Hsing-ssu (Wade-Giles Chinese)— bao goàm boä Kim Quang Minh Kinh, Kinh Dieäu

Qingyuan Xingsi (Pinyin Chinese)—See Haønh Tö gian ngaén sau khi caùc vò aáy thò tòch, cuõng nhö laø Thanh Nguyeân Thieàn Sö. nhöõng böùc veõ truyeàn thoáng cuûa nhöõng vò Toå Thieàn Ch'ing Yuan “What is the price of rice in Lu- trong quaù khöù, ñaëc bieät laø Sô Toå Boà Ñeà Ñaït Ma. Ling?”: Thanh Nguyeân: Loâ Laêng Meã Giaù—See Nhöõng böùc chaân dung chính thöùc giôùi thieäu moät Loâ Laêng Meã Giaù. caùch tieâu bieåu vò thaày trong boä leã phuïc chính thöùc, Chinju (jap): The monk in charge of cleaning the ngoài treân gheá. Ñaõ töø laâu ngöôøi ta cho raèng caùc toilet—See Tònh Ñaàu. Thieàn sö ban cho ngöôøi ñeä töû böùc chaân dung cuûa Chin-kor (tib): Maïn ñaø la—See Mandala. mình nhö laø moät bieåu töôïng cuûa söï truyeàn Phaùp. Ch’in-Kuang king: Taàn Quaûng Vöông—Ch’in- Caùc hoïc giaû cuõng tin raèng "Chinsoâ" ñöôïc söû duïng Kuang, the first of the ten kings of Hades—Vò vua trong nhieàu vaên baûn nghi leã khaùc nhau, ñaëc bieät laø thöù nhaát trong thaäp nguïc vöông. noù tieâu bieåu cho ngöôøi quaù coá trong tang leã. Chin-kuan-ming-tsui-sheng-wang-ching (chi): Chintamani (p): Cintamani (skt)—A mystical Suvarnaprabhasa-Sutra (skt)—Kinh Kim Quang jewel with the power to fulfill its possessor’s Minh Toái Thaéng Vöông—The Sutra of Golden every desire—Baûo

chaâu mani, baûo vaät ñaùp öùng Light—Golden Light Supreme King Sutra. nhöõng öôùc muoán. Chin-lien (1745-1816): See Kim Lieân Tòch Chinul (1158- 1210): See Trí Noät Thieàn Sö. Truyeàn Thieàn Sö. Chinzei-ha (jap): Chinzei-Ryu—Phaùi Traán Taây Chin-niu (chi): Kingyuâ (jap)—See Kim Ngöu (Nhaät Baûn). Thieàn Sö. Chion-in (jap): Tri AÂn Vieän (Nhaät Baûn). Ch'in Shan "A single arrowhead smashing Chiran (jap): Sö Trí Loan (Nhaät Baûn). three barriers": Kính Sôn Nhaát Thoác Phaù Tam Chiren-in (jap): Nhaát Lieân Vieän—Name of a Quan—See Coâng AÙn Nhaát Phoác Phaù Tam Quan. famous monastery in Japan—Teân cuûa moät töï vieän Ch’in-shan-Weân-sui: Kinzan-Bansui (jap)— noåi tieáng ôû Nhaät Baûn. Qinshan Wensui—See Khaâm Sôn Vaên Thuùy Chirograph (n): Thö vieát tay coù chöõ kyù cuûa ai Thieàn Sö. (thöôøng laø nhöõng vò coù chöùc saéc trong giaùo hoäi). Ch'in-shan-wen-sui's one Arrowpoint Smashes Chiromancer (n): Ngöôøi coi chæ tay. Three Barriers: Coâng AÙn Khaâm Sôn Moät Muõi Chiromancy (n): Thuaät coi chæ tay. Teân Phaù Ba Coảng—See Coâng AÙn Nhaát Phoác Phaù Chisha (jap): Zen master Chih-Che—Trí Giaû— Tam Quan. Chih-I—See Trí Khaûi. Chinsoâ (jap): 1) A formal portrait of a Zen Chisha-Daishi (jap): Zen master Chih-Che—Trí master: Sahasrara (skt)—See Ñaûnh Töôùng; 2) The Giaû—Chih-I—See Trí Khaûi. portrait of a Zen master, a traditional form of Zen Chishakuin (jap): Trí Tích Vieän (teân moät ngoâi art. Chinsoâ include realistic portraits of prominent chuøa ôû Tokyo, Nhaät Baûn). Zen abbots painted during the subject's life or Chishiki (jap): Tri Thöùc. shortly after death, as well as traditional 1) Knowledge: See Tri Thöùc (1). depictions of famous Zen patriarchs from the past, 2) False ideas: See Tri Thöùc (2). especially Bodhidharma. Formal portraits 3) A good friend. Literally, the term means typically present the master in formal ceremonial wisdom. It is often used as a polite form of dress, seated in a chair. It has been long been held address for worthy or prominent monks who that Zen masters bestowed chinsoâ onto their practice Zen. Sometimes used synonymously disciples as a symbol of Dharma transmission. with Zenchishiki—Thieän tri thöùc. Thuaät ngöõ Scholars also believe that chinsoâ were used in coù nghóa laø trí hueä. Noù thöôøng ñöôïc duøng nhö many different ritual contexts, especially to moät hình thöùc lòch söï ñeå goïi moät vò Taêng noåi represent the deceased during memorial services: troäi trong vieäc tu taäp Thieàn. Coù khi noù ñöôïc Böùc chaân dung cuûa moät vò Thieàn sö, moät hình thöùc duøng moät caùch ñoàng nghóa vôùi töø ngheä thuaät truyeàn thoáng cuûa Thieàn. "Chinsoâ" bao Zenchishiki—See Thieän Tri Thöùc. goàm nhöõng chaân dung thaät cuûa caùc vò truï trì Thieàn Chisho-Daishi (jap): Trí Chöùng Ñaïi Sö—Teân cuûa noåi troäi ñöôïc veõ trong luùc sinh tieàn hay moät thôøi moät Thieàn sö Nhaät Baûn—Name of a Japanese

Zen master. under the guidance of Nanissara Thera, he Chishu (jap): Sö Trí Chaâu (Nhaät Baûn). perfected his knowledge of Pali Buddhism. He Chisoku (jap): Being content with few desires— thus became a pioneer in the field of Pali See Thieåu Duïc Tri Tuùc. Buddhism in Japan. As professor in Pali Buddhism Chi-Sun: Teá Tænh Ñaïi Sö—The Thirteen at Otani University, he published a number of Patriarchs of Pureland Buddhism—Toå thöù 12 cuûa books on Buddhist literature, among which the Tònh

Ñoä Toâng Trung Hoa. most well-known are: “The Comparative Chi Ta (tib): Ucchedavada (p & skt)—Ñoaïn Dieät Catalogue of Chinese Agamas and Pali Nikayas” Luaän—Nihilism. (1929), and “The Dictionary of Proper Names of Chitatsu (jap): Sö Trí Ñaït (Nhaät Baûn). Indian Buddhism” (1931). He was responsible for Chi-Tsang: Trí Taïng. a number of Japanese translations from the Pali 1) (549-623): Name of the most influential Nikayas and from the Abhidharma. After his philosopher of the Chinese San-Lun school death, his disciples at Otani University collected (Three Treatises)—Teân cuûa moät hoïc giaû raát his lectures and published them in three coù aûnh höôûng cuûa Tam Luaän Toâng Trung volumes—Moät trong nhöõng hoïc giaû Phaät giaùo noåi Hoa. tieáng nhaát cuûa Nhaät Baûn vaøo cuoái theá kyû 19 ñaàu 2) Zhi-T’sang-Hsi-T’ang: Trí Taïng Taây Ñöôøng theá kyû 20. OÂng ñöôïc ngaøi Higashi-Honagan-Ji göûi Thieàn Sö. sang Anh vaø Tích Lan ñeå nghieân cöùu veà Phaät giaùo Chitsu (jap): Sö Trí Thoâng (Nhaät Baûn). nguyeân thuûy. Taïi Tích Lan, döôùi söï höôùng daãn cuûa Chitta (skt): Maït na—A synonym for Manas Tröôûng Laõo Nanissara, oâng ñaõ ñaït ñeán kieán thöùc (thinking mind) and consciousness (vijnana), toaøn haûo veà Phaät giaùo Pali. Do ñoù oâng trôû thaønh mental processes and manifestations and is nhaø tieân phong veà laõnh vöïc Phaät giaùo Pali taïi Nhaät equated with thinking discriminating mind. Baûn. Khi veà xöù oâng daïy khoa Phaät giaùo Pali taïi According to Yogachara, it means “storehouse ñaïi hoïc ñöôøng Otani, oâng ñaõ cho xuaát baûn moät soá consciousness” (alaya-vijnana) or source of all saùch veà vaên hoïc Phaät giaùo, trong soá ñoù noåi tieáng mental activities—Ñoàng nghóa vôùi Maït na (tinh nhaát laø boä “Thö Muïc So Saùnh Kinh A Haøm tieáng thaàn tö bieän—Manas) vaø YÙ thöùc (vijnana), chæ Hoa vaø Kinh Taïng tieáng Pali” naêm 1929 vaø boä nhöõng quaù trình taâm thaàn khaùi nieäm vaø phaân bieät. “Töø Ñieån Danh Töø Rieâng Phaät Giaùo AÁn Ñoä” vaøo Theo Yogachara, Chitta ñoàng nghóa vôùi yù thöùc di naêm 1931. OÂng ñaõ ñaûm traùch vieäc dòch ra tieáng truyeàn (alaya-vijnana), hay laø nguoàn goác cuûa moïi Nhaät moät soá taäp trong Kinh Taïng Pali vaø trong boä hoaït ñoäng taâm thaàn—See Maït Na Thöùc. A Tyø Ñaït Ma. Sau khi oâng maát, caùc ñoà ñeä cuûa oâng Chiu-Fa Shan (chi): See Cöûu Hoa Sôn. taïi Ñaïi Hoïc Otani ñaõ thu thaäp caùc baøi giaûng cuûa Chiu-feâng Ch'in: Kyuho Gon (jap)—Jiufeng oâng vaø in ra thaønh ba taäp. Qin—See Cöûu Phong Caàn Thieàn Sö. Chizoâ (jap): Chiu-feâng Tao-ch'ien: Jiufeng Daoqian—See 1) Chief librarian in a Zen monastery. One of Cöûu Phong Ñaïo Kieàn Thieàn Sö. the six offices of the monastery of the Western rank (seihan), usually held by a Chiu-t'o (chi): Cöùu Thoaùt—To save and set senior monk. Also known as the sutra prefect, free—To be saved and freed—To rescue—To or zoâsu, the librarian is responsible for the save—Cöùu ñoä vaø giaûi thoaùt. proper care of the monastery's collection of Chiyoku (jap): The bathkeeper—Taåy thaùo phoøng books and scrolls, including preservation of Taêng (vò Taêng troâng coi nhaø taém)—See Seihan texts and the acquisition of new materials. and Bathkeeper in a Zen monastery. The Chizoâ is usually a monk educated in Chiyu (jap): Sö Trí Huøng (Nhaät Baûn). Buddhist literature, especially Zen. In Chizen Akanuma (1884-1937): One of the most contemporary Zen monastery, the

position is eminent Japanese Buddhist scholars in the late often held by a highly trained scholar-monk— nineteenth century and early twentieth century. Vò Taêng quaûn lyù thö vieän trong Thieàn vieän. He was sent to England and Ceylon by Higashi- Moät trong saùu chöùc vuï thuoäc Taây Ban, thöôøng Honagan-Ji to study early Buddhism. In Ceylon,

ñöôïc moät vò Taêng cao tuoåi haï naém giöõ. Vò naøy Chodo, "You have a small capacity and an inferior chòu traùch nhieäm chaêm soùc söu taäp kinh ñieån potential. What good will it do to consider this vaø saùch vôû, bao goàm nhöõng saùch coù saün vaø completion of the Great Work?" Having his view tìm kieám nhöõng saùch môùi. Chöùc vuï naøy snatched away, Chodo immediately went mad and thöôøng ñöôïc naém giöõ bôûi moät vò Taêng coù hoïc never recovered. He went back to his hometown veà vaên chöông Phaät giaùo, ñaëc bieät laø veà and built a little meditation hall, where he Thieàn. Trong nhöõng Thieàn vieän ngaøy nay, practiced Zen discipline by himself. In Zen chöùc vuï naøy ñöôïc moät vò Taêng hoïc giaû coù hoïc monasteries it is traditional to observe a special vò cao naém giöõ. session of intensive meditation in the first week of 2) Zen master Zhi-T'sang-Hsi-T'ang—See Trí the last month of the year commenmorating the Taïng Taây Ñöôøng Thieàn Sö. enlightenment of the Buddha. Chodo used to bring Ch-ku (tib): Dharmakaya (skt)—Body of child monks and cats to his meditation hall on dharma—Phaùp thaân. these occasions and have them sit. When the cats Ch-ngn-pa (tib): Sastra (skt)—Commentaries— would run away, Chodo would catch them and Treatises—Luaän. beat them for breaking the rules. Hakuin used to Ch-nyi (tib): Dharmata (skt)—Tathagata-garbha lament, "I have taught many people, but I only (skt)—Chôn taùnh tuyeät ñoái cuûa vaïn höõu—See made mistakes in two cases, that of Chodo and Phaùp Taùnh. one other."—Thieàn sö Chodo tu hoïc döôùi söï Cho-agon-kyo (jap): Digha-nikaya (p)—Long höôùng daãn cuûa thieàn sö Kogetsu vaø ngoä ñöôïc Agama Sutra—See Kinh Tröôøng A Haøm. Khoâng Giôùi. Vaøo thôøi gian naøy, ñaïo traøng cuûa Chocked: Beá taét—Blocked—Obstructed. thieàn sö Baïch AÅn Hueä Haïc raát höng thònh, thieàn Chod (tib): Cut off—Caét ñöùt. giaû khaép nôi trong xöù ñoå veà ñoù ñeå ñöôïc nghe lôøi Chodo Zen master: Thieàn sö Chodo—Name of a chæ daïy cuûa vò ñaïi thieàn sö naøy. Sö Chodo muoán Japanese Zen master—Chodo studied Zen with ñeán ñeå tranh luaän phaùp vôùi thieàn sö Baïch AÅn, master Kogetsu and realized the state of nhöng Kogetsu khuyeân oâng ñöøng ñi. Chodo khoâng Nothingness. Now at this time, the school of Zen nghe, neân thieàn sö Kogetsu baûo: "Neáu con cöù naøi master Hakuin was flourishing, and seekers from næ, thoâi ñeå ta vieát moät laù thö giôùi thieäu cho Baïch all over the country were flocking to the great AÅn." Theá laø Chodo mang laù thö cuûa thaày vaø khôûi teacher. Chodo wanted to go and have a Zen haønh ñi ñeán choã cuûa thieàn sö Baïch AÅn. Khi Chodo debate with Hakuin, but Kogetsu advised him not ñeán nôi thì thieàn sö Baïch AÅn ñang taém, Chodo to go. Chodo wouldn't listen, so Kogetsu said, "If böôùc ngay vaøo phoøng vaø trình baøy ngay choã sôû you insist, then let me write a letter of ngoä cuûa mình. Baïch AÅn noùi: "Neáu oâng noân noùng introduction." So Chodo headed for

Hakuin's nhö vaäy, chaéc laø khoâng muoán trôû veà tay khoâng. place, carrying a letter of introduction from Nhöng thoâi baây giôø thì oâng haõy taïm ôû laïi ñaây caùi Kogetsu. Chodo reached the temple where ñaõ." Luùc baáy giôø, Chodo nghó raèng Baïch AÅn ñaõ aán Hakuin lived just as the great master was taking a chöùng cho mình. Khi taém xong, Chodo ñeán tham bath. Barging right in, Chodo presented his kieán thieàn sö Baïch AÅn theo ñuùng nghi thöùc, trình understanding. Hakuin said, "If you are this way, laù thö cuûa Kogetsu. Môû laù thö cuûa thaày oâng you haven't come here for naught. But go take a Chodo, Baïch AÅn thaáy laù thö chæ coù voûn veïn ñoâi rest for now." Now Chodo thought that Hakuin doøng: "Chaøng trai naøy khoâng phaûi laø ngöôøi khoâng also approved of him. When Hakuin at length coù kieán giaûi, nhöng anh ta coù khí ñoä nhoû nhen. Xin emerged from the bath, Chodo went to meet him haõy vui loøng duøng phöông tieän maø ñoä cho anh ta." formally, presenting the letter of introduction from Ñoïc xong thö, Baïch AÅn laäp töùc quaùt Chodo: "OÂng Kogetsu. Opening the letter from Chodo's teacher, chæ laø haïng caên taùnh trì ñoän, taâm löôïng heïp hoøi. Hakuin found that it simply said, "This youngster Coù lôïi ích gì khi oâng voïng töôûng ñeán chuyeän thaønh is not without some insight, but he is a man of ñaïo?" Khi bò Baïch AÅn giöït maát ñi kieán giaûi cuûa small measure. Please deal with him mình, Chodo lieàn phaùt ñieân leân, khoâng theå phuïc expediently." Hakuin immediately hollered at hoài thaàn trí ñöôïc. OÂng trôû veà baûn quaùn vaø döïng leân

moät thieàn saûnh nhoû, töï mình tu luyeän vaø giaùo taùc giaû cuûa moät soá saùch raát phoå caäp, bao goàm caùc chuùng. Theo truyeàn thoáng thieàn vieän, vaøo tuaàn leã quyeån “Cutting Through Spiritual Materialism,” ñaàu tieân cuûa thaùng chaïp, caùc thieàn vieän taïi Nhaät vaø “Sambhala: Sacred Path of the Warrior.” thöôøng toå chöùc tuaàn leã "Laïp Baùt Nhieáp Taâm" ñeå Chogye-Chong (chi): The largest Buddhist order kyû nieäm ngaøy Phaät Thích Ca thaønh ñaïo. Vaøo dòp in Korea—See Taøo Kheâ Toâng. naøy, Chodo thöôøng baét caùc chuù tieåu vaø caùc chuù Chogye order (chi): Chogye-Chong—See Taøo meøo vaøo ngoài thieàn trong thieàn saûnh. Moãi khi caùc Kheâ Toâng. chuù meøo boû chaïy, Chodo thöôøng baét chuùng laïi vaø Chogyel Pakpa Lodro (1235-1289): Name of a ñaùnh phaït vì vi phaïm luaät leä. Veà sau naøy, Baïch Tibetan monk who reportedly converted Khubilai AÅn thöôøng töï traùch mình: "Ta ñaõ töøng giaùo hoùa Khan (1260-1294) and his consort Chaamui to cho raát nhieàu ñoà ñeä, chæ phaïm loãi trong hai tröôøng Buddhism—Teân cuûa moät vò sö Taây Taïng, ngöôøi hôïp, maø Chodo laø moät". maø theo lôøi töôøng thuaät, ñaõ caûi ñaïo cho hoaøng ñeá Cho-en-ji (jap): Tröôøng Vieân Töï—Name of a Khubilai Khan vaø hoaøng haäu Chaamui qua ñaïo monastery in Japan. Phaät. Cho gen (jap): Name of a monk—See Troïng Chogyesa: Headquarters of Chogye-Chong, Nguyeân. Korea’s largest Buddhist order, located in Chogo (jap): A long kalpa—Tröôøng Kieáp. downtown Seoul. It was built in 1910 and became Chogo-Jobu (jap): Purisa-dammasarathi (p)— the order’s main temple in 1936—Truï sôû trung Purusa-damya-sarathi (skt)—Controller-rider of öông cuûa Toâng Taøo Kheâ Trieàu Tieân, truyeàn thoáng stout men—See Ñieàu Ngöï Tröôïng Phu. Phaät giaùo lôùn nhaát taïi xöù naøy, toïa laïc

ngay trong Chogyam Trungpa Rinpoche (1940-1987): thaønh phoá Haùn Thaønh. Truï sôû naøy ñöôïc xaây döïng Reincarnate lama of the Kagyupa order of vaøo naêm 1910 vaø trôû thaønh ngoâi töï vieän chính cho Tibetan Buddhism, recognized in 1941 as the truyeàn thoáng vaøo naêm 1936. eleventh Drungpa. He fled Tibet in 1959 Chogye school: Chogye-Chong—See Taøo Kheâ following the Chinese invasion, and in 1963 he Toâng. was awarded a fellowship to study at Oxford. In Choices: Löïa choïn—To make choices 1973 he traveled to America, where he Choir (n): Ca ñoaøn—Buddhist Choir—Ca ñoaøn established the Vajradhatu Foundation (1973), Phaät giaùo. which later grew to be one of the largest Buddhist Choirboy: Ca vieân nam (trong giaùo ñoaøn). organizations in the country. In 1974 he founded Choirgirl: Ca vieân nöõ. the Nalanda Foundation, and in 1976 passed on Choirmaster (n): Tröôûng ca ñoaøn. the leadership of the organization to his “Vajra Choja (jap): Toïa chuû—Truï trì—Tröôûng laõo. Regent” Osel Tanzin (Thomas Rich). He was the Choâka (jap): Morning section—Thôøi kinh saùng— author of a number of popular books, including Morning sutra recitation; part of the daily routine “Cutting Through Spiritual Materialism,” and of a Zen monastery—Vieäc ñoïc kinh buoåi saùng, “Sambhala: Sacred Path of the Warrior.”—Vò Laït moät phaàn cuûa nghi thöùc haèng ngaøy trong thieàn Ma taùi sanh trong tröôøng phaùi Kagyupa cuûa Phaät vieän. giaùo Taây Taïng, ñöôïc coâng nhaän naêm 1941 nhö laø Chokaku-ji (jap): Tröôøng Laïc Töï—Name of a vò Drungpa ñôøi thöù 11. Ngaøi ñaøo tî khoûi Taây Taïng temple in Japan. vaøo naêm 1959 theo sau cuoäc xaâm laêng Taây taïng Chokei (jap): Hui-Leng-Chang-Shing—See Hueä cuûa Trung quoác, vaø naêm 1963 ngaøi ñöôïc taëng hoïc Laêng Tröôøng Khaùnh Thieàn Sö. boång taïi tröôøng Ñaïi Hoïc Oxford. Naêm 1973 ngaøi Chokei-Daian (jap): Ch’ang-Ch’ing Ta-an (chi)— du haønh ñeán Myõ chaâu, taïi ñaây ngaøi thieát laäp Hieäp Tröôøng Khaùnh Ñaïi An Thieàn Sö—See Ñaïi An Hoäi Vajradhatu (1973), sau naøy hoäi lôùn maïnh vaø Phuùc Chaâu Thieàn Sö. trôû thaønh moät trong nhöõng toå chöùc Phaät giaùo lôùn Choâkei-Eryoâ (jap): Ch'ang-ch'ing Hui-leâng— nhaát taïi Myõ. Naêm 1974 ngaøi saùng laäp Hieäp Hoäi Na Chang-qing Hui-leng—See Hueä Laêng Tröôøng Lan Ñaø, vaø naêm 1976 ngaøi nhöôøng vai troø laõnh Khaùnh Thieàn Sö. ñaïo laïi cho Osel Tanzin (Thomas Rich). Ngaøi laø

Choki (jap): Extended kneeling: knees on the ranking monk or nun at a large training floor, thighs and torso extending in a straight monastery—See Abbot. line—See Tröôøng Quyø Chorten (tib): Stupa (skt)—Ch-ten (tib)—Thaùp. Choko (jap): Thính Höùa—Permission, approval, Choryu-Shinryu (jap): Ñieâu Long Chaân Long— or agreement, here suggests acceptance of things See Carved dragon-Real dragon. as they are—Thuaät ngöõ ñeà nghò söï chaáp nhaän hay Chosa (jap): Chang-Sha-Ching-Shen—See ñoàng yù söï vieäc nhö chuùng laø. Tröôøng Sa Caûnh Saàm Thieàn Sö. Choku (jap): Tröôøng Khoâng—The long sky or Chosha Keishin (jap): Chosa Shin (jap)—Chang- wide sky. sha Ching-ts'eân—Changsha Jingcen—See Tröôøng Chokushuâ Hyakujo-Shingi (jap): Ch'ih-hsiu Pai- Sa Caûnh Saàm Thieàn Sö. chang Ch'ing-kuei—The Imperial Compilation of Chosan (jap): Tónh Toïa Saùng—A Japanese term the Pai-chang Monastic Code, a Yuan dynasty for “morning practice.” This is a

period of sitting (1260-1368) collection of monastic codes meditation practice (Zazen) in which Zen monks prepared for Zen monasteries in 1336. Although engage during the early morning—Thuaät ngöõ the title contains the name Pai-chang and it is Nhaät Baûn duøng ñeå chæ “Coâng phu saùng.” Ñaây laø often abbreviated as the "Pai-chang Code," Pai- buoåi toïa thieàn maø caùc vò sö thöïc taäp vaøo buoåi saùng chang himself did not compose any part of the sôùm. text. The text was transmitted to Japan in about Chosa Shin (jap): See Chosha Keishin. 1350 and served as the basis for governing life at Chosen people: Daân ñöôïc choïn rieâng— Gozan (Five Mountains) monasteries—Boä Bieân According to Catholicism, Israeli is chosen by Soaïn Baùch Tröôïng Thanh Quy cuûa Hoaøng Gia vaøo Jesus Christ; while in Buddhism, Indian people thôøi nhaø Nguyeân, ñöôïc trieàu ñình bieân soaïn vaøo are chosen people for the Buddha to save first— naêm 1336. Maëc daàu nhan ñeà chöùa ñöïng teân cuû a Theo Thieân Chuùa giaùo thì daân Israel laø daân ñöôïc Thieàn sö Baùch tröôïng vaø thöôøng ñöôïc toùm löôïc laø Chuùa choïn; coøn theo Phaät giaùo thì daân AÁn Ñoä laø Baùch Tröôïng Thanh Quy, nhöng Baùch Tröôïng daân ñöôïc Ñöùc Phaät choïn ñeå cöùu ñoä ñaàu tieân. khoâng soaïn ra phaàn naøo cuûa Thanh Quy naøy. Boä Chosetsu-Yusai (jap): Chang-cho (chi)—Zhang- saùch ñöôïc truyeàn sang Nhaät Baûn vaøo naêm 1350 vaø Juo Hsiu-Ts’ai—See Tuù Taøi Tröông Chuyeát. ñöôïc duøng nhö laø luaät leä neàn taûng quaûn lyù ñôøi Chos-kyi-dbyungs (tib): Dharmadhatu (skt)— soáng caùc Thieàn vieän thuoäc Nguõ Sôn—See Baùch Dharma realm—Phaùp giôùi. Tröôïng Thanh Quy. Chosha Keijin (jap): Chang Sha Ching Chen Chong-shou's Chair: See Coâng AÙn Suøng Thoï (chi)—Chosa Shin (jap)—See Tröôøng Sa Caûnh Ñaéng Töû. Saàm Thieàn Sö. Ch’ont’ae school: T’ien-T’ai school in Korea— Cho-sho-ji (jap): Tröôøng Thaéng Töï—Name of a Toâng Thieân Thai ôû Ñaïi Haøn. monastery in Japan. Choose (v): Löïa choïn—To select—Traïch. Choâshu (jap): Taây Ban—The monastic officers 1) To pick: To select—To choose—Choïn Löïa. who guide the meditation practice and training at 2) The second of the seven bodhyanga or a Zen monastery—Nhöõng vò Taêng phuï traùch vieäc dharmapravicara: Pravicara (skt)—Traïch huaán luyeän vaø tu taäp thieàn ñònh trong Thieàn Phaùp Giaùc Phaàn—See Thaát Boà Ñeà Phaàn. vieän—See Western Ranks and Taây Töï. Choose-acarya: See Giaûn Sö. Choso (jap): Tröôøng Traûo—Long-nailed—Ñeå Choose the milk out of watered milk: See Traïch moùng tay vaø moùng chaân thaät daøi. Nhuõ Nhaõn. Chosui Shisen (jap): Ch'ang-shui Tzu-hsuan— Chopper: Knife—Dao—See Baùt Söï Tuøy Thaân. Changshui Zixuan—See Tröôøng Thuûy Töø Huyeàn Choraku-ji (jap): Tröôøng Laïc Töï—Teân moät ngoâi Thieàn Sö. chuøa ôû Nhaät Baûn—Name of a temple in Japan. Chou-Hung (chi): See Chu-hung. Choral music: Nhaïc hôïp xöôùng. Cho-yu (jap): Jakugo (jap)—Primary expression Choâroâ (jap): Juâji (jap)—Sthavira (skt)—Elder of a koan, part of koan practice—See Tröôùc Ngöõ. Venerable Bhiksu—Sö Tröôûng laõo—The highest

Christian (n): Tín höõu Ki Toâ giaùo (Thieân Chuùa). Ch'uan-tzu Teâ-ch'eâng: Sensu Tokujo (jap)— Christian burial: Nghi thöùc an taùng theo Thieân Chuanzi Decheng—See Thuyeàn Töû Ñöùc Thaønh Chuùa giaùo. Thieàn Sö. Christian doctrine: Giaùo lyù Thieân Chuùa giaùo. Chuanzi Decheng: Sensu Tokujo (jap)—Ch'uan-

Christian education: Giaùo duïc Thieân Chuùa Giaùo. tzu Teâ-ch'eâng—See Thuyeàn Töû Ñöùc Thaønh Thieàn Christian Era: Thôøi ñaïi Cô Ñoác. Sö. Christian-like: Gioáng nhö ngöôøi theo ñaïo Thieân Chu-chih: Gutei (jap)—Koti (skt)—See Caâu Chi Chuùa. Thieàn Sö. Christian literature: Vaên chöông Thieân Chuùa Chu-chih Raises One Finger: Caâu Chi Thuï giaùo. Chæ—See Caâu Chi. Christian marriage: Hoân nhaân theo nghi thöùc Chu-do (jap): Madhya or Madhyama (skt)— Thieân Chuùa giaùo. Middle path. Christian name: Teân Thaùnh (theo Thieân Chuùa Chu-e (jap): Uttarasanga (skt)—Middle robe, one giaùo). of the four outer robes. The others are upper robe, Christian religion: Ñaïo Thieân Chuùa— seven-strip robe, and robe for going among the Catholicism. Sangha—Y trung, moät trong boán thöù y ngoaïi. Ba y Christianity (n): Ky Toâ Giaùo—Catholicism. kia laø y thöôïng, y thaát ñieàu, vaø y nhaäp chuùng. Christianization (n): Söï laøm cho theo ñaïo Ky Toâ Chugan Engetsu Zenji (1300-1375): See Trung giaùo. Nham Vieân Nguyeät. Christless (a): Khoâng tin Thieân Chuùa. Chugan-Ha (jap): U-ma (tib)—Middle View Christmas (n): Leã Chuùa Giaùng Sinh. School—Phaùi Trung Quaùn—See Trung Luaän Chronic: Lasting for a long time—Kinh nieân. Toâng. Chronic disease: Coá taät. Chuho ha (jap): Trung Phong Phaùi—Name of a Chronicle (n): Saùch kyù söï (bieân cheùp theo nieân Buddhist sect in Japan. kyû). Chuho Myohon (jap): See Trung Phong Minh Christianity and Buddhism: Cô ñoác vaø Phaät Baûn Thieàn Sö. giaùo. Chu-Hung (chi): Chou-Hung (chi)—Zhou-Hong Chrysanthemum-shaped lamp: Cuùc Ñaêng—A (1535-1615)—See Chaâu Hoaèng Ñaïi Sö. kind of lamp used in temples, usually in front of Chuâin (jap): Antara-bhava (skt)—Bardo (tib)— the Buddha—Moät loaïi ñeøn cuùng trong chuøa, Intermediate Existence Body—Trung AÁm—See thuôøng tröôùc baøn Phaät. Thaân Trung Höõu. Ch-ten (tib): Stupa (skt)—Thaùp. Chu-Indo (jap): Trung AÁn, trung taâm AÁn Ñoä — Chu-Agon-Kyo (jap): Madhyamagama (skt)— Central India. Majjhima-nikaya (p)—Middle Agama Sutra—See Chuâkai (jap): A Japanese term for "taking off the Kinh Trung A Haøm. robe"; a rest break between periods of practice in Ch'uan-hsin-fa-yao (chi): An abbreviation for the a Zen monastery. In these breaks, monks can title of the work "Huang-po-shan Tuan-chi-ch'an- leave the zendoâ and lie down to rest in the shih ch'uan-hsin-fa-yao—Teân taét cho taùc phaåm monastery dormitories—Thuaät ngöõ Nhaät Baûn chæ "Hoaøng Baù Sôn Ñoaïn Teá Thieàn Sö Truyeàn Taâm vieäc "côûi aùo ra"; laàn nghæ giaûi lao giöõa nhöõng thôøi Phaùp Yeáu"—See Hoaøng Baù Hy Vaän Thieàn Sö. toïa thieàn trong töï vieän. Trong nhöõng laàn nghæ ngôi Chu-an Shih-kuei: Chikuan Shikei (jap)—Zhu'an naøy, chö Taêng coù theå rôøi Thieàn ñöôøng vaø naèm Shigui—See Thuû An Thaïch Qui Thieàn Sö. nghæ trong phoøng nguû cuûa töï vieän. Ch’uan-Teng-Lu (chi): Records of the Chuâ Kokushi (jap): Chung-kuo-shih (chi)—Trung Transmission of the Lamp—See Caûnh Ñöùc Quoác Sö—See Hueä Trung Nam Döông Thieàn Sö. Truyeàn Ñaêng Luïc. Chulavamsa (skt): A supplement to the Mahavamsa. It was composed during different periods by many authors. It gave an overview of

Sinhalese Buddhism history until the 18th Chuzan (jap): Troïng Toaùn—Name of a learned century—Quyeån Lòch Söû Nhoû, boå tuùc cho quyeån Japanese monk in the tenth century—Teân cuûa moät Bieân nieân Mahavamsa. Chulavamsa ñöôïc soaïn

danh Taêng Nhaät Baûn vaøo theá kyû thöù 10. vaøo nhöõng thôøi kyø khaùc nhau bôûi nhieàu taùc giaû. Noù Ch-ying (tib): Dharmadhatu (skt)—Dharma ñöa ra caùi nhìn bao quaùt veà Phaät giaùo Tích Lan realm—Phaùp Giôùi. cho tôùi theá kyû thöù 18. Cikitsa (skt): Y Phöông Minh (y hoïc vaø y döôïc)— Chumu (jap): Trung Moäng—The idealistic Study of Medicine—Hieåu bieát veà y vaø döôïc—See function of concentrating upon one's dream or Nguõ Minh. aiming to realize one's dream—See Moäng Trung Cikitsavidya (skt): Y Phöông Minh—See Nguõ Thuyeát Moäng. Minh. Chunda (p): See Thuaàn Ñaø. Cina (skt): See Chaán Ñaùn. Chundi (skt): A female appearance of Cina Deva Gotra (skt): Chi Na Ñeà Baø Cuø Haèng Avalokitesvara—Boà Taùt Quaùn Theá AÂm döôùi hình La—Haùn Thieân Chuûng—The “solar deva” of Han thöùc ngöôøi nöõ—Chuaån Ñeà. descent, first king of Khavandha, born to a Chung-feng Ho-shang Kuang Lu: Tenmoku princess of the Han dynasty on her way as a bride Chuâhuâ Osho Koâroku (jap)—Trung Phong Hoøa elect to Persia, the parentage being attributed to Thöôïng Quaûng Luïc—Ngöõ luïc cuûa Thieàn sö Trung the solar deva. Phong Minh Boån—Records of Teachings of Zen Cinca (skt): The woman who falsely accused the master Chung-feng Ming-pen—See Records of Buddha about her pregnancy—Chieán Giaø, ngöôøi Teachings of Chung-feng Ming-pen. ñaøn baø vu caùo Phaät veà baøo thai giaû trong buïng cuûa Chung-i Hung-eân: Chuyu Koon (jap)—Zhongyi baø ta. Hongen—See Trung AÁp Hoàng AÂn Thieàn Sö. Cintamani (skt & p): 1) The philosopher’s Chung-kuo-shih (chi): Chuâ Kokushi (jap)—Trung stone, granting all one’s wishes: Ma Ni, ngoïc öôùc Quoác Sö—See Hueä Trung Nam Döông Thieàn Sö. cuûa nhaø hieàn giaû; 2) Fabulous gem: Ngoïc nhö yù— Chung-Nan-Shan: See Chaán Ña Maït Ni. 1) Chung-Nan Shan, a mountain in Shan-Si Cintamani-cakra-Avalokitesvara (skt): Nhö YÙ Province: Ngoïn nuùi Chung Nam trong tænh Luaân Quaùn AÂm. Sôn Taây. Cintamani-cakra-Bodhisattva (skt): Nhö YÙ Luaân 2) A posthumous name for Tu-Shun, founder of Quaùn AÂm Boà Taùt. the Hua-Yen or Avatamsaka School in China: Cintamayo-prajna (skt): Cintamaya-panna Töôùc hieäu cuûa ngaøi Ñoå Thuaän, sô toå toâng Hoa (p)—Tö hueä—Tö sanh tueä—Attaining moral Nghieâm beân Trung Quoác. wisdom from reflection—Attaining wisdom based Chung-tsung (chi): See Trung Toâng. on thinking (wisdom based on thought)—Trí hueä Churon (jap): Madhyamika-Sastra (skt)—Trung ñaït ñöôïc qua suy tö (phaân tích vaø suy ngaãm). Luaän—See Madhyamika-sastra. Cintana (skt) Cinta-maya-panna (p)—Thinking Chu-Rut: Trí Huùc Ñaïi Sö—Name of a great wisdom—Tö duy. monk of the Chinese Pure Land school—Teân cuûa Cinteti (skt): Cinteti (p)—Cintayati (skt)—Suy moät vò ñaïi sö cuûa Tònh Ñoä toâng Trung Hoa. Nghó—To have thought or idea—To ponder—To Ch’u-Shan-Shao-Chi: See Sôû Sôn Thieäu Kyø. think—To think about—To think of. Chu-U (jap): Anatar-bhava (skt)—Thaân Trung Circle: Various kinds of circles drawn in the air or Höõu—The intermediate stage of existence— on the ground became frequent in the Ikyo Intermediate Existence Body—Middle schools (Igyo), to indicate the contents of existence—See Trung Höõu. enlightenment—Nhieàu loaïi voøng troøn khaùc nhau Ch'u-yuan (chi): Shih-shuang Ch'ing-chu—See ñöôïc veõ trong khoâng trung hay treân maët ñaát trôû Khaùnh Chö Thaïch Söông Thieàn Sö. neân

thoâng thöôøng ñoái vôùi caùc tröôøng phaùi Quy Chuyu Koon (jap): Chung-i Hung-eân—Zhongyi Ngöôõng, ñeå chæ söï ñoàng yù veà söï giaùc ngoä. Hongen—See Trung AÁp Hoàng AÂn Thieàn Sö. Circle of Dharma: Dharma-mandala (skt)—Maïn Ñaø La Phaùp—See Phaùp Maïn Ñaø La.

Circle of fire: Alatacakra (skt)—Wheel of fire— Citta (skt & p): Chaát Ña—Taâm Phaùp—Taâm yù— Whirling fire—Hoûa Luaân—See Töù Luaân. Löi tri taâm—Concentration—Consciousness— Circle of light behind the Buddha: Quang boái. Heart—Intention—Manas—Mind—Will—Mental Circle seven times: Ñi Nhieãu Baûy Voøng—A or Intellectual consciousness. traditional ritual, practiced in India over 2,500 Cittaa (skt & p): Name of a bhiksu at the time of years ago, to show respect and admiration for the the Buddha—Teân cuûa moät vò tyø kheo vaøo thôøi ñöùc Buddha—Moät nghi thöùc coå truyeàn AÁn Ñoä treân Phaät. 2.500 naêm tröôùc, ñeå bieåu loä loøng kính troïng vaø Citta-bhavana (p): Development of mind—Taâm ngöôõng moä vôùi Phaät. tu. Circle of wind: Wheel of wind—Phong luaân— Citta-caitta (skt): Taâm Taâm—Every mind—Mind One of the four wheels, the wheel, or circle, of and mental conditions (Taâm vaø taâm sôû). wind below the circle of water and metal on Citta-dharma (skt): Mind—Taâm Phaùp—Nhöõng which the earth rests; the circle of wind rests on yeáu toá phuï thuoäc vaøo taâm, nhöõng gì khoâng coù chaát space—Moät trong töù luaân, phong luaân khôûi leân töø ngaïi maø duyeân khôûi neân caùc phaùp goïi laø Taâm beân treân khoâng luaân, thuûy luaân sanh ra treân phong Phaùp—Mental dharma which is devoid of luaân, vaø kim luaân sanh ra treân thuûy luaân, vaø ñòa substance or resistance, or the root of all luaân döïa treân kim luaân—See Töù Luaân. phenomena. Circulate (v): Pradaksina (skt)—Tuaàn Hoaøn—Cittaikagrata (skt): Ekaggata (p)—One- Moving around so that the right shoulder is pointedness of mind—See Nhaát Ñieåm Taâm. towards the object of reverence—Ñi voøng vai Cittadrisyadhara-visuddhi (skt): Citta-visuddhi phaûi höôùng veà ñaáng toân quyù. (p)—Purity of mind—Taâm thanh tònh. Circumstance: Hoaøn caûnh—Environment. Cittajjukata (p): Cittujjukata (p)—Rectitude of Circumstantial: Pratyaya (skt)—Hetupratyaya- consciousness—Taâm Chaùnh Tröïc. hetu (skt)—Duyeân—Conditioning or secondary Cittakalapa (skt): Taâm Tuï (heä thoáng taâm cause, in contrast with hetu or the direct or thöùc)—Mental system—Mentation system, or the fundamental cause—Nhaân phuï, ñoái laïi vôùi nhaân whole mental system is evolved mutually chính. conditioning like a bundle of bamboo-sticks—Circumstantial cause of retribution: Baùo duyeân. Toaøn boä heä thoáng taâm thöùc ñöôïc phaùt sinh vaø aûnh Circumumbulate: 1) To go round, to wind round, höôûng laãn nhau nhö moät boù tre. to revolve around, to encompass: Ñi voøng quanh, Citta-kammannata (p): Wieldiness of ñi nhieãu voøng quanh; 2) To pay respect by consciousness—Taâm Thích ÖÙng. walking around the object of regard: Ñi voøng Citta kushala (skt): Wholesome mind—Thieän quanh ñeå toû loøng toân kính. taâm. Circumumbulate the hall: To patrol the hall— Cittalahuta (p): Lightness of consciousness— Tuaàn Ñöôøng—Canh tuaàn töï vieän. Taâm Khinh An. Circumumbulate an image of the Buddha: See Cittalambanadhatu (skt): The world as

the object Nhieãu Phaät. of thought—Taâm Sôû Duyeân Theá Giôùi (theá giôùi Circumumbulating hall: See Tuaàn Ñöôøng. laøm ñoái töôïng cuûa yù töôûng). Citadel of mind: Taâm thaønh (served as guardian Citta-Manas-Vijnana (skt): Cittam-manas ca over action). vijnana (skt)—Mind, thought, and perception Citavana (skt): Thi Ña Baø Na—The cold forest— (discernment)—Mind-Will-Consciousness—See See Haøn Laâm. Taâm YÙ Thöùc. Cite with proof: Daãn chöùng. Cittamanitara (skt): Abhisekana (skt)—Citra (skt): Giaùc—See Twenty eight Murdhabhisikta (skt)—Ñieåm ñaïo (nghi thöùc quaùn constellations. ñaûnh cuûa Maät Toâng)—Ceremony of anointment. Citrabhanu (skt): See Hoûa Bieän. Citta-Matra (skt): Mind-Only—Nothing but mind—All-Mind—See Duy Taâm.

Cittamatradrisya (skt): See Duy Taâm Sôû Kieán. Citta-smrtyupasthana (skt): Meditation and full Citta-Matravada (skt): Vijnanavada (skt)—Duy realization on the evanescence or impermanence Thöùc Toâng. of mind and thoughts—See Taâm Nieäm Xöù. Cittam-avyakritam-nityam (skt): Taâm thöôøng vi Citta-sucarita (skt): See YÙ Dieäu Haïnh. voâ kyù—The mind remains eternally quiescent, or Citta-sutra (skt): Sutra about the mind—Kinh neutral, or undivided—Taâm thöôøng voâ kyù phaùp, Taâm Vöông. nghóa laø taâm maõi maõi tòch laëng hay trung tính, hay Citta-uppada (skt): Mano (p)—Mana (skt)—The khoâng bò phaân chia. mind or thoughts—YÙ—Maït Na—Trung taâm tö Cittam-hi-sarvam (skt): See Taâm Bieán Nhaát töôûng Thieát Xöù. Cittasvabhava (skt): Taâm töï tính (töï tính cuûa Cittamuduta (p): Malleability of consciousness— taâm)—The self-nature of mind, mind as it is, mind Taâm Nhu Thuaän. in itself. Cittam-vishayasambandham (skt): Taâm vi caûnh Citta-vaikalya (skt): Taâm hoang mang— sôû heä—Taâm bò troùi buoäc bôûi traàn caûnh beân Bewilderment of mind. ngoaøi—The mind is bound up by an external Citta-vimukti (p): Ceto-vimutti (p)—Taâm Giaûi world. Thoaùt—Deliverance of the mind—Liberation of Cittanirabhasa (skt): Taâm Voâ Töôùng—Taâm the mind—A mind or heart delivered from all khoâng coù hình töôùng—The mind that has no form. desires—Moät caùi taâm ñaõ ñöôïc giaûi thoaùt khoûi taát Citta-niyama (skt): Mental order—Psychological caû moïi duïc voïng. law—Ñònh luaät taâm lyù—Traät töï cuûa taâm thöùc. Citta-vipallasa (p): Taâm Ñaém Tröôùc—Taâm ñoài Citta-nupassana (p): Contempaltion of mind— truïy—Perversion of mind. See Taâm Nieäm Xöù. Citta-viprayukta-samskara (skt): Things that are Citta-pagunnata (p): Proficiency of not associated with mind—See Baát Töông Öng consciousness—Taâm Tinh Luyeän. Phaùp. Citta-pakrti-parabhasvara (p): Taâm Thanh Tònh Citta-visuddhi (p & skt): Taâm thanh tònh— Boån Nhieân—Söï thanh tònh töï nhieân buoåi ban ñaàu Purification of mind—Purity of mind—Serenity of cuûa taâm—Original purification of mind—Original mind. purity of mind—Original serenity of Citta viveka (p): Taâm aån cö—A mind that dwells mind. in seclusion or in retirement; or a mind without Cittapassadhi (p): Tranquility of consciousness— the domination of afflictions—Taâm aån cö khoûi An taâm—Taâm vaéng laëng. moïi phieàn naõo laøm caûn trôû söï phaùt trieån minh saùt. Citta-rddhi-pada (skt): See Nieäm Nhö YÙ Thaàn Töông ñöông vôùi lieân tuïc chaùnh nieäm, khoâng ñeå Tuùc. cho phieàn naõo cheá ngöï. Citta-samadhi (skt): Miracle of psychic power of Cittaye

(skt): Tích taäp—To accumulate. the mind—Taâm Thaàn Tuùc. Cittekaggata (skt): Cittakagrata (skt)—Nhöùt Citta-samprayukta-sanskara or Caitasika (skt): taâm—One-pointedness of mind. Concomitant mental functions—Taâm Sôû Phaùp. Cittra (skt): Chuûng chuûng—Nhieàu—Manifold— Citta-Samyukta-Samskara (skt): Concomitant Manifoldness. Mental Functions—See Taâm Sôû Phaùp. City of Beautiful: Hyû Kieán Thaønh—See Thieân Citta-samyutta-sutta (p): Sutra on citta of the Ñeá Thích Thaønh. householder—Kinh taâm töông öng cuûa ngöôøi gia City of Brahmans: See Baø La Moân Thaønh. tröôûng. City of the Buddha's skull bone: The modern Citta-sankhara (p): Citta-samskara (skt)— Hidda, situated about 5 miles south of Jalalabad— Mental actions—See Taâm Haønh. Thaønh phoá nôi thôø soï xaù lôïi cuûa ñöùc Phaät, vuøng Cittasantana (skt): Mental continuum—Doøng maø baây giôø laø Hidda, toïa laïc khoaûng 5 daäm veà taâm thöùc. phía Nam cuûa Jalalabad. City of enlightenment: See Giaùc Thaønh.

City of flowers: Kusumapura (skt)—Pusapura Claiming to have heard what one has not (skt)—Known as Pataliputra, the modern Patna. It heard: Khoâng nghe noùi nghe. was the residence of King Asoka, there convoked Claiming not to have known what one has the third synod—See Hoa Thò Thaønh. known: Bieát noùi khoâng bieát. City full of precious things: Baûo Thaønh—The Claiming to have known what one has not city full of precious things, in the Nirvana Sutra, known: Khoâng bieát noùi bieát. i.e. the teaching of the Buddha—Thaønh chöùa ñaày Claiming not to have seen what one has seen: baûo vaät, nhö Phaät Phaùp trong Kinh Nieát Baøn. Thaáy noùi khoâng thaáy. City god: Thaønh Hoaøng Thaàn—The city protector Claiming to have seen what one has not seen: of the wall and moat and all they contain—Vò Khoâng thaáy noùi thaáy. Thaàn baûo veä thaønh. Claiming not to have sensed what one has City of hunchback women: Kanyakubja—See sensed: Nghó noùi khoâng nghó. Khuùc Nöõ Thaønh. Claiming to have sensed what one has not City of the hungry ghosts: Ngaï Quyû Thaønh— sensed: Khoâng nghó noùi nghó. Thaønh trì cuûa loaøi ngaï quyû—The region of the Claiming the reality of things, but disclaiming hungry ghosts—Preta-realm. the reality of personality: See Phaùp Höõu Ngaõ City of all ideas or aims: Ñaïi Nghóa Thaønh. Voâ Toâng. City of mystic wisdom: Trí Thaønh—The city of Clairaudience: Divyasrotra (skt)—See Thieân Nhó mystic wisdom, Buddhahood—Thaønh luõy cuûa maät Thoâng and Luïc Thoâng. trí hay Phaät quaû. Clairvoyance (n): Divyacaksus (skt)—Naêng löïc City of Royal Palaces: Rajagrha (skt)—Oshajo thaáu thò—See Thieân Nhaõn Thoâng. (jap)—Vöông Xaù Thaønh—Rajagaha. Clamor (v): To cry out loudly. City of Sakra: The city of beautiful—See Thieân Clan: Boä toäc—An early social group composed of Ñeá Thích Thaønh. several families of the same race or ancestors (a City Spirits: Chuû Thaønh Thaàn. group of people tracing descent from a common Cityavadin (skt): Caityasaila (skt)—Cetiyavada ancestor)—Moät nhoùm hay moät boä toäc thôøi nguyeân (p)—See Cheá Ña Sôn Boä. thuûy, goàm nhieàu gia ñình coù cuøng chuûng toäc hay Civara (skt & p): Chaán Vieät—A mendicant's cuøng toå tieân. garment—See Chi Phaït La. Clap of just one hand: Tieáng Voã Cuûa Moät Baøn Civic religion: Toân giaùo daân

gian—Popular Tay—See Chích Thuû. cultural elements and institutions that bring a Clarifications to make comparisons: So saùnh community together, i.e., Zen is a kind of civic baèng caùch laøm saùng toû. religion of Japanese culture—Toân giaùo mang Clarified buter: Ñeà Hoà Vò. nhöõng yeáu toá vaên hoùa vaø hieäp hoäi trong coäng ñoàng Clarity (n): 1) Clearing: Söï trong suoát, söï saùng toû, laïi vôùi nhau, chaúng haïn nhö thieàn laø moät loaïi toân söï roõ raøng; 2) Emptiness of mind or pure giaùo daân gian trong vaên hoùa Nhaät Baûn. mind: Selwa (tib): Tònh taâm hay taâm khoâng. Civilization (n): Neàn vaên minh Clarity of awareness: Sampajanna (p)—Civilize (v): Khai Hoùa—To teach, to transform sampasjnanin (skt)—Tænh giaùc—Bieát roõ raøng— the character by instruction—Khai môû chuyeån hoùa Clarity of awareness—Clear awareness. baèng caùch daïy doã. Clarity and cleanliness: Trong saïch hay laéng Civilizing force: Löïc löôïng khai hoùa. saïch—See Tröøng Tònh. Claim to be a Buddhist: Töï xöng laø Phaät töû. Clarity of Consciousness: Sampajanna (p)— Claim (v) one's innocence: Keâu oan. Clear Comprehension—Tænh thöùc. Claim to attain enlightenment: Tuyeân boá chöùng Class: Giai caáp—Boä phaùi. ñaéc. Classes of Buddhists: Caùc loaïi Phaät töû. Claiming not to have heard what one has Classes of devas: Host of devas—Host of heard: Nghe noùi khoâng nghe. heaven—Thieân boä.

Classes of wealth in the world: Taàng lôùp giaøu coù Cleansing: Taåy Tònh—Especially after stool— cuûa theá gian—See Nguõ Gia Sôû Coäng. Pheùp röûa tay sau khi ñi ñaïi tieåu tieän xong. Classifications of Sakyamuni's teaching: The Clear apprehension: Complete enlightenment— eight T'ien-T'ai classifications of Sakyamuni's Lieãu ngoä. teaching, from the Avatamsaka to the Lotus and Clear (a) awareness: Sampajanna (p)—Nirvana Sutras—Söï phaân loaïi giaùo phaùp cuûa Ñöùc Sampasjnanin (skt)—Tænh giaùc—Bieát roõ raøng— Phaät Thích Ca Maâu Ni. Taùm giaùo phaùp do tröôøng Clarity of awareness. phaùi Thieân Thai ñaët ra töø nhöõng lôøi giaùo huaán cuûa Clear and believing mind: Shinjinmei (jap)—Tín Phaät töø luùc Ngaøi giaûng Kinh Hoa Nghieâm, ñeán Taâm Minh. Phaùp Hoa vaø Nieát Baøn—See Baùt Giaùo. Clear and bright: Trong saùng—To explain or to Clay which is molded into earthernware would state clearly—Giaûi thích roõ raøng. certainly disintegrate: Nhö ñoà goám tuy naén Clear challenges: Minh Khaûo—Testing thaønh hình, nhöng chöa traûi qua moät phen nung laïi conditions which occur right before the cho chaéc, gaëp möa xuoáng taát phaûi bò tan raõ. Traïng practitioner's eyes—Nhöõng khaûo ñaûo xaûy ra ngay huoáng ngoä ñaïo khi chuyeån sanh deã bò thoái thaát tröôùc maét haønh giaû—See Luïc Chuûng Khaûo. cuõng laïi nhö theá—Take the case of clay which is Clear comprehension: Sati-sampajna (p)— molded into earthernware would certainly Hieåu roõ—Mindfulness. disintegrate. The strong probability that those who Clear comprehension of the objects of have merely experienced an Awakening will mindfulness: Gocara-sampjnana (skt)—Thoâng retrogress during transmigration hieåu roõ raøng veà ñoái töôïng thieàn. is similar to the above examples. Clear conceptions: YÙ nieäm trong saùng. Clean (a): Vimala (p & skt)—Visuddhi (p & Clear conscience: Clear heart—Good heart— skt)—Tinh saïch—Thanh tònh (trong saïch, khoâng Baïch taâm—Thieän taâm. caáu nhieãm)—Bright—Pure. Clear and cool: Thanh löông (trong

treûo töôi Clean flesh: Tònh nhuïc (thòt thanh tònh). maùt)—See Baùt Coâng Ñöùc Thuûy. Clean karma: Baïch nghieäp—Nghieäp laønh. Clear and deep understanding: Vibhavana Clean and pure: Thanh Löông—Clear and fresh (skt)—Thieän trì (hieåu roõ raøng vaø thaâm saâu). (cool)—Trong saïch vaø töôi maùt, yù noùi thanh tònh. Clear distinction between black and white, Clean and Pure Mountain: See Thanh Löông right and wrong, good and bad: Phaân bieät roõ Sôn. raøng giöõa traéng ñen, ñuùng sai, toát xaáu. Clean someone out: Boùc loät—To take advantage Clear emancipation: Vijjavimutti (p)—Minh of someone—To exploit. Giaûi Thoaùt. Clean one's teeth: Laøm saïch raêng—Brush one's Clear explanation: Hieån Lieãu Thuyeát—Giaûi teeth. thích roõ raøng. Clean a tomb: Taûo moä—To sweep a grave. Clear heart: Clear conscience—Good heart— Clean up: Doïn saïch. Baïch taâm—Thieän taâm. Cleaned nail: Traûo Tònh—Nail "cleaned," i.e. Clear (v) ignorance in one's mind: Khai thoâng fruit, etc, that can be peeled with the nails, one of taâm trí—To remove ignorance in one's mind. the five kinds of clean food—Traùi caây, moät trong Clear and innocent mind: Taâm trong saùng vaø voâ naêm loaïi "tònh thöïc". tö. Cleanse: Thanh khieát—Thuaàn khieát. Clear and keen: Be able to penetrate all Cleanse the hair: See Tònh Phaùt. mysteries—See Minh Lôïi. Cleansed by the water: Thuûy Tònh—Ñöôïc taåy Clear light: Prabhasvara-citta (skt)—Pabhassara- saïch baèng nöôùc—Edibles (eatables) recovered citta (p)—See Linh Quang (1). from flowing water are "clean" food to monks and Clear matter: Clear principle—See Lieãu Nghóa nuns—Taát caû nhöõng thöùc aên ñöôïc laáy leân töø doøng (1). nöôùc chaûy ñeàu laø "tònh thöïc" cho chö Taêng Ni. Clear (a) mind: Taâm yù trong saïch.

Clear (v) the mind: Laøm saùng suoát taâm trí. Clear someone of a crime: Exculpate someone Clear one's mind from ignorance: Remove from a charge—Exonerate someone from a ignorance form one's mind—Laøm taâm trí saùng charge—Giaûi oan. suoát. Clear understanding: Thorough penetration— Clear minded people always do significant Lieãu ñaït. deeds, delude-minded people often do Clear understanding of the Buddha's nonsense ones: Ngöôøi coù taâm trí trong saùng luoân Teachings: Understand clearly the Buddha laøm vieäc coù yù nghóa, ngöôøi coù taâm trí meâ môø teachings and skillfully distinguish right from thöôøng laøm vieäc voâ nghóa. wrong, as well as true from false—Thaáu trieät giaùo Clear (v) misunderstanding: Parijneya (skt)— lyù cuûa Ñöùc Phaät (hieåu roõ chaân lyù vaø kheùo phaân Giaûi Ngoä—To comprehend (to be ascertained): bieät chaùnh taø chaân nguïy)—See Naêm Ñöùc Tính Giaûi thích roõ raøng söï hieåu laàm—The attaining of Caên Baûn Cuûa Ngöôøi Tu Thieàn. liberation through enlightenment: Giaûi thoaùt baèng Clear understanding of the Dharma: See Lieãu söï giaùc ngoä. Ñaït Ñaïo Lyù. Clear and objective presentation of the Clear understanding of the one hundred traditions of Buddhism: Söï trình baøy trong saùng dharmas: See Baùch Phaùp Minh Moân Luaän. vaø khaùch quan veà truyeàn thoáng Phaät giaùo. Clear (v) of one's unjust charge: Giaûi oan. Clear observation of phenomena: Phaùp Hieän Clear understanding and mental control: Quaùn—Quan saùt roõ raøng caùc hieän töôïng. Dwelling of the ground of regulation—Trì ñòa tru. Clear up (dissolve) obstructing conditions: Hoùa Clear and

upright: Quang minh chaùnh ñaïi. giaûi chöôùng duyeân. Clear and upright: Quang minh chaùnh ñaïi. Clear perception: Vibhavana (skt)—Thieän Tri— Clear vision of the saint: Supernatural insight— Nhaän bieát roõ raøng. See Thieân Nhaõn Minh. Clear picture: Böùc tranh roõ raøng. Clear (v) waste land for cultivation: Khai khaån. Clear principle: Lieãu Nghóa—Clear matter— Clearly to apprehend: Completely and clearly Revelation of the whole meaning or truth— enlightened—Giaùc lieãu. Complete understanding—Hieåu heát yù nghóa moät Clearness of hearing: See Thöû Ñoä Nhó Caên Lôïi. caùch roõ raøng. Clemency (n): Avyapada (skt)—Absence of the Clear Pure-Light: Vimalaprabha (skt)—Tònh desire to injure—Benevolence—Benevolent—Quang Minh. Goodness—Nhaân töø (söï bao dung). Clear Pure-Light samadhi: Vimalaprabha- Clement (a): Khoan dung—Nhaân töø. samadhi (skt)—Tònh Quang Minh Tam Muoäi. Clenched: Che daáu. Clear realization: Abhisamaya (skt)—Pratyaksa Clenched hand: Daáu dieám. (skt)—Immediate perception, evidence of the eye Clergical (a): Thuoäc haøng giaùo phaåm. or other organ—Immediate realization of Clergical marriage in Japan: Hoân nhaân trong enlightenment—Inner realization—Intuitive haøng giaùo phaåm ôû Nhaät Baûn—Since the time of comprehension—Nirvana—See Hieän Chöùng. Shinran (1173-1262), the founder of the True Pure Clear rules: Thanh Quy—Quy luaät roõ raøng trong Land in Japan, clerical followers of Shinran töï vieän. started to get married and passed on their temples Clear-sighted: Saùng suoát—Clear-headed— from father to son—Töø thôøi Nhaät Lieân, vò saùng laäp Conscious—Able-minded. ra Tònh Ñoä toâng Nhaät Baûn, haøng giaùo phaåm Nhaät Clear-sighted king: Minh quaân. Lieân toâng baét ñaàu keát hoân vaø truyeàn thöøa chuøa Clear and sober mind: Taâm yù trôû neân trong saùng vieän laïi töø ñôøi cha sang ñôøi con. vaø thuaàn haäu. Clergy (n): Chuùng Xuaát gia—Giôùi xuaát gia (the Clear and solid position and viewpoint: Laäp clergy)—Giaùo só—Taêng só. tröôøng vöõng chaéc vaø saùng suoát. Clergy man: Taêng só. Cleric (a): Clergical—Thuoäc haøng giaùo phaåm.

Clerical officer: Scribe—See Shoki. Thuû—To cling to actuality (existence). Who Clerk in a monastery: Noäi Kyù—The writer of maintains the universe to be real. The Buddha petitions, or prayer in a monastery—Ngöôøi bieân condemn both realists and non-realists—Keû chaáp cheùp soå saùch hay sôù trong töï vieän. laø vuõ truï coù thaät. Phaät phaûn baùc caû hai phaùi chaáp Clever: High capacity—Intelligent—Thoâng coù vaø chaáp khoâng. minh—Thöôïng Caên. Cling (v) to existence and non-existence: Clever envoy: Lôïi Söû—Sharp envoy—See Nguõ Clinging to existence or (clinging) to emptiness Lôïi Söû. (non-existence)—See Chaáp Coù Chaáp Khoâng. Clever people are bound to meet cleverer Cling (v) to forms due to the habit-energy: Baùm people: Cao nhaân taát höõu cao nhaân trò (taøi ñeán chaët vaøo caùc hình saéc do bôûi taäp khí cuûa nhöõng ñaâu cuõng coù ngöôøi taøi hôn)—Diamond cuts suy luaän khoâng vöõng chaéc vaø nhöõng kieán giaûi sai diamond. laàm töø voâ thæ. Climb (v) a tree to catch fish: Leo caây baét caù Cling (v) in the form-realm: Attachment in the (Duyeân moäc caàu ngö). YÙ noùi moät vieäc khoâng theå form-realm—Saéc aùi truï ñòa. xaûy ra ñöôïc hay moät vieäc laøm

khoâng coù keát quaû — Cling (v) to heterodox ascetic views: Clinging to An impossible undertaking or a fruitless approach. heterodox ritual and rules—Giôùi Caám Thuû—Chaáp Cling (v): Baùm víu vaøo—Dính maéc vaøo—To hold theo taø giaùo hay chaáp theo nghi leã cuùng kieán. to. Cling (v) to heterodox views: Kieán Thuû—Kieán Cling (v) to actuality: Chaáp coù. chaáp taø vaïy—See Töù Chaáp Thuû. Cling (v) to anything: Abhinivesa or graha Cling (v) to the idea of self: Atma-graha (skt)—(skt)—Chaáp Tröôùc hay naém giöõ vaøo söï vaät—To Caâu sinh ngaõ chaáp—Phaân bieät ngaõ chaáp—Soul— cling to things as real. To grasp, hold, or cling to Self—See Ngaõ Chaáp. anything—Dính maéc vaøo tö töôûng cho raèng vaïn Cling (v) to our life: Upadhi (skt)—To cling to höõu laø thöïc (dính chaéc vaøo söï vaät maø khoâng rôøi life—Cling to rebirth—Tham Sanh—Baùm víu vaøo lìa. Moãi phaùp ñeàu coù nhieàu nghóa töông ñoái, neáu cuoäc soáng. chaáp chaët vaøo moät nghóa, chaúng bieát dung hoøa, Cling (v) to one's opinion: Khaêng khaêng giöõ yù. chaúng bieát tuøy nghi, chaáp tröôùc nhö vaäy chæ laø töï Cling to roots of goodness: Chaáp laáy thieän caên— haïn heïp laáy mình maø thoâi). See Möôøi Ñieàu Thoái Thaát Phaät Phaùp Maø Chö Ñaïi Cling (v) to our body: Baùm vaøo thaân xaùc. Boà Taùt Neân Traùnh. Cling (v) to the characteristics of dharmas: Cling to rebirth: Upadhi (skt)—Tham Sanh—To Lagna-laksana (skt)—See Chaáp Töôùng. cling to life. Cling (v) in the desire-realm: Attachment in the Cling (v) to rules and ritual: Silabbata-paramasa desire-realm—Nhöõng duïc voïng hay luyeán aùi trong (p)—Giôùi Caám Thuû hay chaáp thuû vaøo giôùi caám duïc giôùi. hay leã nghi. Cling (v) to one's doctrine: Lagna-dharma Cling (v) to sensuality: Duïc Thuû hay chaáp thuû (skt)—Chaáp Phaùp—To comply with the law: Baùm vaøo duïc laïc. chaët vaøo giôùi luaät—To cling to the dharma: Baùm Cling (v) to things as real: Abhinivesa or graha chaët vaøo giaùo lyù. (skt)—See Chaáp Tröôùc. Cling (v) to ego-belief: Attavada (p)—Ngaõ Cling to wrong views: Ditthi (p)—Thuû Kieán— Thuyeát Thuû hay chaáp thuû vaøo ngaõ tín. Chaáp theo taø kieán. Cling (v) to emptiness: Chaáp khoâng—Non- Clinging: Upadana (skt)—Baùm víu—Attachment. realist—To cling to emptiness (non-existence)—Clinging or attachment: Vöôùng maéc. To carry the term "Emptiness." Clinging very closely: Abhinivesa (skt)—Chaáp Cling (v) to the enjoyment of pleasures: Baùm Chaët. víu vaøo thuù vui duïc laïc. Clinging consciousness: Adana-vijnana (skt)— Cling (v) to existence: Astika (skt)—Upadana Alaya consciousness—See A Ñaø Na Thöùc. (skt)—Realist—Laying hold of—Grasping—

Clinging in the formless realm: Attachment in Cloud (n): Maây, moät trong chín aån duï—One of the formless realm—Höõu aùi truï ñòa—See Nguõ Truï the nine similes. Ñòa. Cloud of compassion: Töø vaân—Maây töø bi. Clinging to the "I": Chaáp thuû caùi Ta—Egoism— Cloud of delusion: Voïng Vaân—Ñaùm maây aûo hoùa, Chaáp Ngaõ—See Lagna-atman. che môø taâm trí. Clinging to the idea that things are real: Chaáp Cloud of dharma stage: Dharmamegha-bhumi Höõu—Clinging to existence. (skt)—Phaùp Vaân ñòa—Land of dharma clouds, or Clinging to mere rules and rituals: the ground of the Dharma cloud. Silavrataparamarsa (skt)—Giôùi caám thuû kieán. Clouds of falsity: Taø Vaân—Clouds of heterodoxy, Clinging to one's interpretation:

Lagna- which cover over the Buddha-nature in the samkhyam (skt)—Chaáp Kieán. heart—Ñaùm maây taø kieán phuû truøm Phaät taùnh trong Clinging to life: Bhava (skt)—Höõu Laäu hay söï taâm. baùm víu laáy ñôøi soáng—Poisonous outflows. Cloud-Gate Monastery: Vaân Moân Thieàn Töï— Clinging to mere rules and rituals: Name of a monastery in Kuang-Tung province, Silavrataparamarsa (skt)—Giôùi Caám Thuû Kieán. from which Wen-Yen derived his title—Teân cuûa Clinging to the theory and ignoring practices: moät töï vieän Vaân Moân, nôi maø Thieàn Sö Vaên Uyeån Grasping at theory and neglecting practice—Chaáp ñaït ñöôïc danh hieäu "Vaân Moân Vaên Yeån Thieàn lyù boû söï. Sö."—See Vaân Moân Vaên Yeån Thieàn Sö. Close: (a): Near—Near to—Intimate—Caän—(v): Cloud and Sea Bodhisattva: Vaân Haûi Boà Taùt. Chaám döùt—To end—To bring to an end—To shut. Cloud and Sea Offering Bodhisattva: Puja- Close attachment: Abhinivesamdhi or lelya meghas-agarah (skt)—Cuùng Döôøng Vaân Haûi Boà (skt)—Clinging or adhering very closely—See Taùt. Chaáp Chaët. Cloud-shaped gong: See Vaân Baûn. Close communications at the borders: Beá quan Cloud-water: Unsui (jap)—Clouds and Water— toûa caûng (ñoùng cöûa aûi laïi, khoâng chòu giao thöông See Vaân Thuûy. vôùi nöôùc ngoaøi). Clouds and Water: Vaân Thuûy—Maây vaø nöôùc, Close correspondence: Söï töông ñoàng gaàn guûi. aùm chæ caùc thieàn sinh môùi—Imply Zen novices. Close or far: Thaân sô. Clouds and Water Hall: Vaân Thuûy Ñöôøng— Closed lotus flower: See Hôïp Lieân Hoa. Transient Monks' Quarters. Closely related: Thaân thieát. Cloud of wisdom: See Tueä Vaân. Cloth-bag monk: Great Reverend—Pu-Tai Ho- Clouded heart: Vaân Taâm—Taâm saàu naõo— Shang—See Boá Ñaïi Hoøa Thöôïng. Depressed. Clothe oneself in flower gauze: Maëc quaàn aùo keát Cloudless Heaven: Voâ Vaân Thieân, moät trong chín baèng hoa. taàng trôøi cuûa töù thieàn thieân—One of the nine Clothes: Quaàn AÙo—A Bhikhsu should wear old heavens of the fourth dhyana heaven—See Cöûu and cast-off garments—Moät vò Tyø Kheo chæ neân Phaïm. maëc y baù naïp baèng nhöõng vaûi cuõ raùch—See Töù Clumsiness is Heaven's way: Vuïng veà laø ñaïo cuûa Khôûi. trôøi (chuyeát giaû thieân chi ñaïo), yù noùi ñaïo trôøi laø Clothes of patched rags: Naïp Y—Boä y vaù nhieàu ñaïo cuûa töï nhieân chöù khoâng caàn trí xaûo. maûnh. Clung to: Vöôùng víu vaøo—Attached to—Adhered Clothing: Quaàn aùo—See Clothes. to. Clothing, food, housing, medicine: Maëc, aên, ôû, Cluster of cloud: AÙng maây. beänh (Y thöïc truù döôïc), laø boán thöù caàn thieát cho Clutches of death: Nanh vuoát töû thaàn. moät nhaø tu—See Töù Y. Coagulated milk: Laïc Vò—One of the five Clothing of liberation: Giaûi Thoaùt Phuïc—Quaàn flavors of making ghee—See Nguõ Vò. aùo cuûa söï giaûi thoaùt. Coal (n): Than. Clothing made of wild flax: Saùm ma y. Coarse: Sthula (skt)—Coarse—Rude—Rough—

Crude—Unrefined—Immature—Thoâ. Coffin (n): Coã aùo quan (hoøm). Coarse attachment: Thoâ Chaáp—Söï baùm giöõ thoâ Cognition (n): Söï nhaän thöùc hay nhaän bieát. thieån. 1) Pancavijnana (skt)—The five senses of Coarse body: Thoâ Thieån Thaân—Caùi thaân thoâ consciousness or five parijnanas, perceptions thieån. or cognitions; ordinarily those arising from Coarse discrimination: Thoâ Phaân Bieät—Söï phaân the five senses form, sound, smell, taste, bieät thoâ thieån.

touch—Naêm thöùc hay taâm thöùc döïa vaøo maét, Coarse and evil language: Slanderous tai, muõi, löôõi vaø thaân maø sinh vaø duyeân vaøo language—Thoâ aùc ngöõ. naêm caûnh saéc, thinh, höông, vò, xuùc. Coarse form: Crude appearance—Crude form— 2) Samjna (skt)—Sanna (p)—See Töôûng Uaån. Thoâ Töôùng—See Luïc Thoâ Töôùng. Cognition of consciousness: Duy Thöùc Trí—Trí Coarse language: Lôøi thoâ tuïc—Foul language— duy thöùc. Bad language. Cognition of dependent origination: Duyeân Coarse man: Immature man—Thoâ Nhaân— Khôûi Trí—Trí nhaän ra caùi goác hay caên nguyeân gaây Immature man of Hinayana. neân sinh khôûi. Coarse and pure faith: Thoâ Tònh Tín—Ñöùc tin Cognition and discrimination: See Nhaän Bieát thoâ thieån vaø thuaàn khieát. Vaø Phaân Bieät. Coarse words: Crude, evil, immature, rough, Cognition of essential identity: Caùi trí bieát taùnh words—Thoâ Ngoân—Rude, rough, immature bình ñaúng cuûa vaïn höõu—See Bình Ñaúng Taùnh Trí. words or talk: Evil words—Rough outline, Cognition of all existents: Trí hieåu bieát heát thaûy preliminary words—Lôøi noùi thoâ aùc khoù nghe. caùc hieän höõu—See Nhö Sôû Höõu Trí. Coarser stages: Thoâ töôùng—See Luïc Thoâ Töôùng. Cognition of the gate to full enlightenment: Coarseness: Thoâ tuïc loã maõng, moät trong saùu ñoái Daãn Phaùt Moân Trí—Trí bieát ñöôïc con ñöôøng ñi töôïng thieàn quaùn. Baèng thieàn quaùn chuùng ta coù theå ñeán giaùc ngoä. vöôït qua moïi aûo töôûng duïc voïng—Coarseness, Cognition of the indescribable: See Baát Khaû one of the six subjects in meditation. By Xöng Trí. meditations on the distasteful and the delight, Cognition of the ineffable: Baát Khaû Xöng Trí— delusions and passions may be overcome—See Cognition of the indescribable. Luïc Haïnh Quaùn. Cognition-mind: Thöùc taâm hay taâm vöông cuûa Cock: Daäu (from 5 p.m. to 7 p.m.). thöùc (luïc thöùc hay baùt thöùc). Thöùc taâm coøn coù Code of conduct of a novice: nghóa laø nhaän roõ töï taâm—Cognition-mind means Sramanerakasamvera (skt)—Caàn saùch luaät nghi. the perceptive mind. It also means to conceive Code of canon law: Phaùp ñieån cuûa giaùo hoäi. one's own mind. Code of Mahayana Rules: Luaät Ñaïi Thöøa. Cognition of all places: Nhaát Thieát Sôû Trí—Trí Code of monk’s rules: Pratimoksa (skt)— bieát heát moïi nôi. Disciplinary code—Giôùi luaät—Precepts. Cognition of things as they really are: Nhö Thò Code of moral discipline: Precepts—Giôùi luaät. Trí—Trí bieát söï vaät ñuùng nhö chuùng ñang laø. Code of rules: Qui öôùc. Cognition of the ultimate truth of all Codify (v): Thaønh laäp ñieàu leä. phenomena: Nhaát Thieát Phaùp Ñeä Nhaát Nghóa Coemergent wisdom: Sahajajnana (skt)—See Trí—Trí bieát ra chaân lyù toái haäu cuûa moïi hieän Caâu Sinh Trí Hueä. töôïng. Co-existence: Söï cuøng nhau hieän höõu (keát hôïp). Cognitive faculties and objects: Caên Traàn—Khaû Co-existent: Sahabhu (skt)—Caâu Höõu—Cuøng naêng nhaän bieát vaø caùc ñoái töôïng cuûa chuùng. song song toàn taïi (hieän höõu). Cognitive faith: Nieàm tin do nhaän thöùc (coù ñöôïc Co-existent cause: Sahabhu-hetu (skt)—See Caâu töø söï nhaän thöùc). Höõu Nhaân. Cognitive function: Lieãu Bieät Taùc Duïng—Tính Coffer (n): Tuû saét. naêng nhaän bieát.

Cognitive obscurations: Jneyavarana (skt)—Trôû flag” and a “Buddhist Catechism.”—Moät ngöôøi ngaïi cuûa tri thöùc—Hindrance of knowledge— Myõ cuøng

vôùi Helena Blavatsky ñoàng saùng laäp Hoäi Hindrance of worldly wisdom—See Sôû Tri Thoâng Thieân Hoïc. OÂng thoï giôùi quy-y taïi Sri Chöôùng. Lanka vaøo naêm 1880 vaø quan heä vôùi moät soá vaán Cognitive obstruction: See Trí Ngaïi. ñeà Phaät giaùo ñöông thôøi. OÂng ñöôïc noåi tieáng nhaát Cognizable: Ñaéc Tri—Coù theå nhaän bieát ñöôïc. laø ñaõ phaùt trieån laø côø Phaät giaùo vaø vieát boä Giaùo Lyù Cognizance of non-arising: Mushonin (jap)—No- Vaán Ñaùp Phaät Giaùo. thought Tolerance—Söï nhaän bieát veà taùnh khoâng Collapse (v): Ngaõ xuoáng. khôûi sanh—See Voâ Sanh Nhaãn. Collateral line: Lieân heä huyeát toäc haøng ngang Cognizer: Tri Giaû—The knower, or the person (anh chò em chuù baùc, coâ caäu hay baïn dì). within who perceives—Theå cuûa thaàn ngaõ trong Colleague (n): Ñoàng nghieäp—Co-worker. thaân theå con ngöôøi coù theå bieát ñöôïc söï vaät. Collect (v): Nhieáp—Quyeân goùp—Thaâu goùp—Bao Cognizing a mental object with the mind: YÙ truøm—To collect—To gather together—To nhaän thöùc phaùp. combine—To include. Cognizing subject and cognized object: Naêng Collect and arrange: Compile—Keát taäp (kinh Thuû Sôû Thuû—Chuû theå nhaän bieát vaø ñoái töôïng ñieån). ñöôïc nhaän bieát. Collect contributions of food: La trai—An Coincidence (n): Truøng hôïp—Ngaãu nhieân. almsbowl—Khaát thöïc. Coinherence (n): Hoã töông giao löu. Collect (v) the mind: Concentrate the attention— Cold ashes and Dead Trees: Zen masters See Nhieáp Taâm. sometimes use expressions such as cold ashes and Collect money and other material objects at dead trees as metaphors for Zen practice of seated laypeople’s house: To commit an offence meditation (zazen), in which one transcends the involves Release and Expression of Regret— hindrance of ordinary passions and desires—Coù Quyeân goùp tieàn cuûa taøi vaät taïi nhaø ngöôøi taïi gia laø luùc caùc vò Thieàn sö duøng thuaät ngöõ "Tro laïnh caây phaïm giôùi xaû ñoïa (phaûi buoâng boû vaø phaùt loà saùm khoâ" nhö laø nhöõng aån duï cho vieäc thöïc taäp toïa hoái). thieàn, trong ñoù haønh giaû phaûi sieâu vieät chöôùng Collect and receive: Gather and receive—Nhieáp ngaïi cuûa duïc voïng vaø ham muoán traàn tuïc. thoï. Cold forest: Sitavana (skt)—Thi Ña Baø Na—See Collected Past Deeds of the Buddha (Sutra): Haøn Laâm. Butsu-Hongyo-Jikkyo (jap)—Phaät Boån Haïnh Taäp Cold forest using as cemetery: Sitavana (skt)— Kinh. See Haøn Laâm. Collected state of mind: Samadhi (skt)— Cold fountain and the ancient stream: Khe suoái Samahita (skt)—Thaéng Ñònh—See Tam Muoäi. xöa nöôùc laïnh—See Coå Giaûn Haøn Tuyeàn. Collecting and fixing of the Buddhist canon: Cold hells: Ahaha (skt)—Atata (skt)—Haøn ñòa Keát Taäp Kinh Ñieån—Buddhist Councils. nguïc—There are eight cold narakas or hells—Coù Collecting the mind: Sesshin (jap)—Taâm Taäp taùm ñòa nguïc laïnh—See Baùt Haøn Ñòa Nguïc. Trung—See Tieáp Taâm. Cold wind to cause the Buddha’s back pain: Collection (n): Söï quyeân goùp—Söï goùp nhaët. Ñöùc Phaät bò gioù laïnh thoåi laøm ñau löng. Collection of accomplishment of dharmas: Coldness: Laõnh xuùc—Thaáy thaân theå laïnh nhö Sadhana-samuccaya (p)—Sadhana-mala (skt)— nöôùc. See Thaønh Töïu Phaùp Taäp. Col. Henry Steele Olcott (1832-1907): American Collection or aggregate: Amudayasvabhava who co-founded the Theosophical Society with (skt)—Taäp Töï Taùnh—Söï taäp hôïp hay tuï taäp. Helena Blavatsky. He took Buddhist

refuge vows Collection of commentaries on sutras: in Sri Lanka in 1880 and was involved in a Abhidharma (skt) Abhidhamma (p)— number of contemporary Buddhist issues. He is Commentaries on the Dharma—Luaän Taïng. perhaps best known for developing a “Buddhist

Collection of the conducting: Cariya-pitaka Collection of six Zen essays: Saùu cöûa vaøo ñoäng (p)—Basket of Conduct—Sôû haïnh taïng. thieáu thaát—See Shoâshitsu Rokumon. Collection of the description of marvellous Collection of the Song-texts of Veda: Rgveda phenomena: Adbhutadharma (skt)—Rare and (skt)—Caâu thi Veä Ñaø. wonderful dharmas—Phaùp hy höõu—See Vò Taèng Collection of the stories of the Buddha's Höõu Phaùp and Thaäp Nhò Ñaïi Thöøa Kinh. former births: Jaøtaka (P)—Boån sinh kinh. Collection of Discourses Arranged in Collection of the stories on ghostly beings: Accordance With Number: Taêng Chi Boä Kinh. Stories of the Departed—See Taùi Sanh Ngaï Quyû Collection of essential passages concerning Truyeän birth in the Pure Land: Ojoyoshu (jap)—See Collection of sutras: Collection of writings—An Vaõng Sanh Yeáu Taäp. interpretation of pitaka—See Taïng Kinh. Collection of Essentials for Continuation of the Collection of writings: Collection of sutras—See Extending Torch: Rento-eyo (jap)—Lieân Ñaêng Taïng Kinh. Hoäi Yeáu. Collective karma: Deeds of the community— Collection of gems: Ratna-rasi (skt)—Coäng nghieäp. Accumulated treasures—Gem-heap—Baûo tích. Collective Retribution: Shared retribution—See Collection of a hundred avadanas: Coäng Baùo. Avadanasataka (skt)—Baùch Duyeân Kinh. Collectivism: Chuû nghóa taäp theå. Collection of Kindred Sayings: Töông Öng Boä Columbarium: Phoå Ñoàng Thaùp—Thaùp ñeå tro coát Kinh. ngöôøi quaù coá. Collection of Little Texts: Khuddaka Nikaya Combination: Söï phoái hôïp. (p)—Nhöõng caâu keä ngaén, chia laøm 15 taäp — Combination of both of Qualified and Smaller collection consists of fifteen books—See Unqualified and methods: Tuøy töï tha yù ngöõ. Tieåu A Haøm. Combination and dispersion: Hôïp Taùn—Hôïp laïi Collection of Long Discourses: Tröôøng Boä Kinh. roài tan ra. Collection of Mahayana sastras: Mahayana- Combining practices: Taïp Haïnh—Mixed Samparigraha-Sastra (skt)—See Nhieáp Ñaïi Thöøa cultivation—Mixed practices—Sundry practices. Luaän. Come out to appear: Vyanjita (skt)—To Collection of mantras: See Bí Maät Keát Taäp. reveal—To disclose—Clearly manifested—Hieån Collection of Middle Length Discourses: Trung loä taát caû baûn tính cuûa chuùng sanh (caùc phaùp lyù söï Boä Kinh. nhaân quaû maø Ñöùc Phaät ñaõ hieån thò).. Collection of Passages Concerning Birth in the Come into being (existence): Bhutamidam (p)— Land of Peace and Bliss: See An Laïc Taäp. Appear—Arise—Xuaát hieän—Sinh khôûi—Trôû Collections of philosophical treatises: Boä luaän thaønh hieän thöïc. giaûi Phaät phaùp—See Luaän Taïng. Come close to: Ñeán gaàn—To approach. Collection of the practices of the three Come down: Descend—Go down (from patriarchs of the Eihei-ji: Eihei-ji-sanso-gyo-ki heaven)—Giaùng. (jap)—Vónh Bình Töï Tam Toå Haønh Nghieäp Kyù— Come down to this world: See Giaùng Haï. See Vónh Bình Töï. Come into existence: Trôû thaønh hieän höõu. Collections of pure precepts: See Tuï Tònh Giôùi. Come-face-to-face: Ñoái ñaàu. Collection of rules: Vinaya

Pitaka (skr)—Giôùi Come in great number: Daäp dìu. luaät taïng. Come to grief: Chuoác laáy saàu khoå. Collection of same categories of tantra: Cuhya- Come (v) to life again: To be reborn in this samaja-tantra (skt)—Maät Taäp Hoäi. world—To return to life—To revive—See Hoaøn Collection of the Significations of Abhidharma: Sanh. Abhidharma-sangaha (p)—A Tyø Ñaït Ma Giaùo Come into meditation: Enter into meditation— nghóa Cöông Yeáu. Pass into meditation—Nhaäp ñònh.

Come out of meditation: Xuaát Ñònh—To come Coming and going: Lai vaõng. out of the stage of dhyana (deep meditation)—To Coming and leaving: Ñeán vaø ñi. exit (emerge) from meditation—Ra khoûi traïng Coming from the root: Baûn lai—Originally— thaùi "Thieàn Ñònh". Fundamentally. Come in response to an invitation: Lai ÖÙng—Command (v): Chæ huy. To answer prayer by a miracle—Ñeán theo lôøi caàu Command of a Buddhist Congregation: Giaùo nguyeän. leänh cuûa Giaùo Hoäi Phaät Giaùo. Come in search of: Tìm ñeán. Command of a master: Giaùo Saéc—The Come and see and believe: Ñeán xem ñeå nhaän commands of a master or father—Meänh leänh cuûa xeùt hay ñeán ñeå tin theo—See Ñeán Thaáy vaø Tin. sö phuï hay nghieâm phuï. Come into sight: To appear—To become Command one's passions: Keàm cheá duïc voïng— visible—To come into sight—To manifest—To be To bridle one's passions. manifested—To reveal—See Xuaát Hieän. Commands of school: Directions of a sect—Come out to appear: Hieån loä. Instructions of a school—Giaùo leänh. Come out of meditation: Come out of the state Command of a sect: Giaùo leänh. of dhyana—Emerge from meditation—Pass out of Commandments (n): Sila (skt&p) or Traidhatuka meditation—Xuaát ñònh. (skt)—Giôùi caám—Commandments—Discipline— Come to nothing: Pass into nothingness—Ñi vaøo Precepts—Giôùi—Rules and prohibitions—Nhöõng hö khoâng. giôùi luaät ngoaøi giôùi caên baûn—Prohibitions arising Come to tempt: Ñeán caùm doã. out of the fundamental rules. Come true: Become true—Thaønh söï thaät—A Commandments accepted on leaving the dream comes true—Giaác moäng thaønh söï thaät. world: Giaûi thoaùt giôùi. Come into the world: Haï phaøm (sanh ra nôi coõi Commandments against adultery: Daâm giôùi. phaøm traàn). Commandment-breaking: Phaù Giôùi—One of the Comeliness: Good-look—Veû ñeïp beân ngoaøi. six sins that smother the six paramitas or the pure Comely (a): Good-looking—coù daùng ñeïp—Töôùng mind—See Luïc Teá. haûo. Commandments of the esoteric vehicle: Comfort (v): An uûi. Esoteric precepts—Bí maät giôùi. Comfort (v) the desperates: An uûi ngöôøi tuyeät Commandments of Hinayana: See Tieåu Thöøa voïng. Giôùi. Comfort: Deã chòu—Töï taïi. Commandments based on the primary laws of (Worldly) comfort: Laïc thuù traàn tuïc. human nature: Honsokai (jap)—See Taùnh Giôùi. Comfortable: Thoaûi maùi—An loøng—To ease Commandments that bless all the living: one's mind about something. Sattvarthakriyasila (skt)—Tieáp Sanh Giôùi—See Comfortable and at ease: Töï taïi—See Saùu YÙ Nhieáp Chuùng Sanh Giôùi. Nghóa Cuûa Chöõ Theá Toân. Commandments for Bodhisattvas: See Vieân Comforter (n): Ngöôøi an uûi—Pacifier. Ñoán Giôùi. Comforting words: Lôøi an uûi—Words of comfort. Commandments of the esoteric vehicle: Bí maät Coming of Bodhidharma from India to China: giôùi—Giôùi luaät cuûa

Maät giaùo, hay Maät tam muoäi See Taây Lai YÙ. da giôùi. Coming to existence: Pravritti or Uppaøda (p)— Commandments of Hinayana: See Tieåu Thöøa Utpaøda (skt)—Birth—Beginning and rise— Giôùi. Rising—Birth and what arises from it—Sinh khôûi “Commandment” knee: Giôùi Taát—The (söï sinh ra hay söï phaùt sinh)—See Töù Höõu Vi “commandments’ knee,” i.e. the right knee bent Töôùng. as when receving the comandments—Giôùi Taát Coming into existence and ceasing: Birth and hay quyø goái chaân phaûi khi thoï giôùi. death—See Sanh Dieät Khöù Lai. Commandments are pure: Giôùi thanh tònh.

Commandments of Sramanera: Sa Di Giôùi— Commentary on the Awakening of Mahayana See Möôøi Giôùi Sa Di. Faith: Mahayana-sraddhotpada-sastra—See Ñaïi Commandments in various forms: Precepts or Thöøa Khôûi Tín Luaän. rules in their various forms—Giôùi töôùng. Commentary on the book of the precepts in Commemorate (v): Kyû nieäm—In remembrance the sutra of Brahma’s Net: See Phaïm Voõng Giôùi of someone of something. Boån Sôù. Commemorate the anniversary of (a Commentary on the chapter of the deceased): Celebrate the anniversary of (a Bodhisattva precepts in the sutra of Brahma’s deceased)—Cuùng gioã. Net: See Phaïm Voõng Kinh Boà Taùt Giôùi Boån Tö Commemorative ceremony: Commemoration—Kyù. Leã kyû nieäm. Commentary on the chapter of 'ten stages of Commence expounding the truth: Phaùt giaûng. the Garland sutra': Hoa Nghieâm Thaäp Ñòa Sôù— Commencement: Söï baét ñaàu. Path of easy practice—See Dò Haønh Ñaïo. Commend (v): Ca tuïng (taùn döông)—To Commentary on the contemplation sutra: congratulate—To compliment—To laud—To Shan-Tao’s teachings—See Quaùn Kinh Nghóa Sôù. praise. Commentary on the stage of development Commendable (a): Ñaùng khen—Worthy of of wisdom: Nanodaya (skt)—Luaän Phaùt Trí Ñoä. praise—Praise-worthy. Commentary of the Dharani of six gates: Luïc Commendable way of life: Loái soáng ñaùng ca Moân Ñaø La Ni Kinh Luaän—Luaän veà saùu cöûa thaàn ngôïi. chuù (Maät giaùo). Commendation (n): Söï ca tuïng. Commentary of the Dharmapada: Comment (up) on classics: Elucidate holy Dharmapadarthakatha (skt)—Phaùp Cuù Kinh Luaän. scriptures—Giaûng kinh. Commentary on the discourse on the ten lands: Comment and explain: Arthakatha (skt)—Luaän Dasabumika-sutra-sastra (skt)—See Thaäp Ñòa Giaûi. Kinh Luaän. Comments on the words and deeds of past Commentary on the doctrine of the masters: Nenko (jap)—See Nieâm Coå. Bodhisattva precepts: Boà Taùt Giôùi Nghóa Sôù— Commentarial literature: Luaän giaûi vaên chöông Luaän veà caùc yù nghóa cuûa giôùi luaät Boà Taùt. Phaät giaùo—Buddhist commentarial writing, both Commentary on the doctrine of the sutra of Indian and Chinese commentaries, spans a period the Bodhisattva precepts of Brahma’s Net: of more than two thousand years, of which only a Phaïm Voõng Boà Taùt Giôùi Kinh Nghóa Sôù—Luaän veà fragment has survived nowadays—Luaän taïng caùc yù nghóa cuûa giôùi luaät Boà Taùt trong kinh Phaïm Phaät giaùo, caû AÁn Ñoä laãn Trung Hoa, traûi daøi treân Voõng. khoaûng hai ngaøn naêm, maø ngaøy nay chæ coøn laïi Commentary Guide to Buddhism: Phaät Hoïc Chæ moät phaàn raát ít—See Luaän Taïng. Nam. Commentaries (n): Arthakartha (skt)—

Commentary and Interpretation on "Entering Explanation—Bình luaän—Luaän giaûi— the Middle View": Madhyamaka-vatara-bhasya Abhidharma—See Luaän Taïng. (skt)—See Nhaäp Trung Luaän Thích. Commentary: Chöông Sôù—Lôøi chuù giaûi. Commentary on the Lankavatara Sutra: Nhaäp Commentary on the Accomplishment which is Laêng Giaø Taâm Huyeàn Nghóa—Luaät veà kinh Laêng Great Wisdom: Maha-prajna-paramitopadesa Giaø. (skt)—Ñaïi Trí Ñoä Luaän—Prajnaparamita sastra— Commentary on the Lotus Sutra: Sôù Phaùp See Luaän Ñaïi Trí Ñoä. Hoa—See Huyeàn Sôù. Commentary on the Amitabha sutra: A Di Ñaø Commentary on the Madhyamika-sastra: Kinh Sôù—Luaän giaûi veà kinh A Di Ñaø. Trung Quaùn Luaän Sôù—Bình chuù veà Trung Quaùn Commentary on the Awakening of Faith: Khôûi Luaän. Tín Luaän—Luaän veà söï khôûi sanh ñöùc tin.

Commentary on the Maha-Vairocana- Commit oneself to the Triratna: Quy Y Tam abhisambodhi-tantra: Ñaïi Nhaät Kinh Nghóa Baûo—Take refuge in the Triratna—Take refuge Thích—Thích nghóa kinh Ñaïi Nhaät. in the Triple Gem. Commentary on the Mahayana-Samparigraha- Commit (v) a Parajika (major) offense: A major Sastra: Nhieáp Ñaïi Thöøa Luaän Voâ Tính Thích. offense (one of the ten major offenses of a Commentary on the meanings: Nghóa Chuù Sôù— Bodhisattva) which warrants expulsion from the Giaûi thích nghóa. Buddhist Order; however, in pratice, monks and Commentary on the samdhinirmocana-sutra: nuns are given the oportunity to repent and Giaûi Thaâm Maät Kinh Sôù. reform—Moät trong nhöõng toäi Ba La Di (moät trong Commentary to the Satipathana-sutta: möôøi troïng toäi cuûa Boà Taùt) ñöa ñeán vieäc bò loaïi Papacasudani (p)—Luaän giaûng Kinh Töù Nieäm khoûi Giaùo Ñoaøn. Tuy nhieân, treân thöïc teá, Taêng Ni Xöù—See Kinh Töù Nieäm Xöù. ñöôïc cô hoäi saùm hoái vaø söûa ñoåi. Commentary on the Satyasiddhi-sastra: Thaønh Commit or perpetrate a crime: Phaïm toäi. Thöïc Luaän Sôù—Thích Nghóa Thaønh Thaät Luaän. Commit (v) positive or negative actions: Laøm Commentary on the secrets of the five cakras (taïo taùc) nhöõng haønh vi toát hay xaáu. and nine syllables: Nguõ Luaân Cöûu Töï Minh Bí Commit (v) sexual acts: Laøm söï daâm loaïn. Maät Sôù. Commit a special relationship with a Commentary on the sound-contemplator layperson: To commit an Expression of Regret petitioning sutra: Luïc Töï Thaàn Chuù Vöông Kinh. Offence—Keát tình thaân ñaëc bieät vôùi ngöôøi theá tuïc Commentary on the Srimala-devisimha-nada- laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. sutra: Thaéng Man Kinh Nghóa Sôù—Luaän veà yù Commit suicide: Töï Taän—Töï vaän—Quyeân nghóa cuûa kinh Thaéng Man. sinh—Immolation—Killing oneself—Suicide— Commentary on the summary of the great See Töï Saùt. vehicle: See Nhieáp Ñaïi Thöøa Luaän Thích. Commitment (n): Söï cam keát—Söï daán thaân— Commentary on the sutra of the doctrine of Nguyeän. Bodhisattva precepts: Boà Taùt Giôùi Kinh Nghóa Common (a): Prthag-jana (skt)—Earthly— Sôù—Luaän veà yù nghóa cuûa kinh Boà Taùt Giôùi. Puthujjana (p)—Ordinary—Profane—Vulgar— Commentary on the three sutras: See Tam Worldly—Phaøm phu (thuoäc veà traàn tuïc, chung, Kinh Sôù Thích. thoâng thöôøng, thöôøng tình). Commentary on the Vairocana-abhisambodhi- Common acts of daily

life: See Haønh Lyù. tantra: Ñaïi Nhaät Kinh Sôù—Chuù giaûi veà kinh Ñaïi Common attainment: Söï thaønh töïu bình thöôøng. Nhaät. Common axioms: Common principles—Normal Commentary on the Yogacaryabhmi-sastra: unenlightened idea—Tuïc ñeá. See Du Giaø Sö Ñòa Luaän Thích. Common “butting goat”: See Dò Sinh Ñeâ Döông Commingle (v): Troän laãn. Taâm. Comission (n): Söï phaïm toäi—Söï uûy thaùc. Common commandments for the laity: Giôùi Commit (v): Phaïm toäi. daønh cho Phaät töû taïi gia—See Tuïc Giôùi. Commit (v) adultery: Daâm boân. Common consent: Samvrti (skt)—Convention— Quy öôùc (öôùc ñònh cuûa theá tuïc). Commit crimes: Phaïm toäi. Common defilement of all beings: See Chuùng Commit the five gross sins: Phaïm toäi Nguõ Sanh Caáu. nghòch. Common delusions to humanity: Thöôøng hoaëc Commit a grave offense: Phaïm Troïng—Phaïm (nghi hoaëc thoâng thöôøng). troïng toäi. Common desire: Duïc laïc traàn tuïc. Commit (v) intentionally: Haønh ñoäng coù chuû yù. Common dharmas: Ordinary dharmas—The Commit (v) offense: Phaïm loãi—Phaïm toäi. world law—See Theá phaùp. Common Doctrine: See Thoâng Giaùo.

Common doctrinal postulates: Ñaïo lyù theá tuïc ñeá Common tendency to consider things as real: hay tuøy söï sai bieät ñeá—Common doctrinal See Caâu Sinh Phaùp Chaáp. postulates (the five skandhas)—See Baùt Ñeá. Common things: Laukika (skt)—Common or Common dust: Tuïc Traàn—Earthly pollution, or worldly ways or views—Ordinary things—Theá this world—Buïi baëm cuûa phaøm tuïc, noùi veà taát caû tuïc. caùc vieäc cuûa theá gian. Common underlying nature of all men: Common Era: Thôøi ñaïi coäng sinh—Coâng Prithagjanatva (skt)—Dò Sanh Tính—Phaøm Phu Nguyeân. Taùnh. Common fellow: Phaøm Phu—Ordinary people. Common understanding: Theá tuïc trí—Lyù leõ Common flow: See Tuïc Löu. thoâng thöôøng. Common good: Coâng ích. Common unenlightened conduct: Haïnh taø Common illusions of the unenlightened: Dò sanh chöôùng. taùnh chöôùng. Common or unenlightened man: Phaøm nhaân. Common knowledge: See Ñaúng Trí. Common views: Laukika (skt)—Common ways— Common mortal body: Ordinary individual—Common things—Ordinary things—Theá tuïc. Phaøm thaân. Common wisdom: Worldly wisdom—See Tuïc Common mortal people: Unenlightened mortal Trí. people—Haïng ngöôøi ngu doát toái taêm—See Common worldling man: Prthagjana (skt)— Ignorant mortal people. Ordinary man—Phaøm nhaân. Common nature of all men: Phaøm phu taùnh. Commonly accepted truth: Vohaøra-sacca (p)— Common objective teaching: Ñoàng Qui Giaùo. AÅn hieån ñeá (tuïc ñeá hay söï thaät öôùc ñònh). Common patience: Ordinary patience—See Sinh Communal prayer: Public prayer—Lôøi nguyeän Nhaãn. chung. Common people: Phaøm daân—Ordinary people— Communal religious abode: Phaùp ñoàng xaù—A Unenlightened people—Phaøm Phu— Ordinary monastery—Töï vieän. people. Communicate (v): Truyeàn ñaït. Common postulates on reality: Theá gian theá tuïc Communicate (v) by speech: Vacika-abhinaya ñeá hay voâ thaät ñeá—Common postulates on reality, (skt)—Truyeàn thoâng baèng lôøi. considering the nominal as real. Communicating: Vijnapti (skt)—Information— Common Practice Spiritual Advisor: See Ñoàng Bieåu thò. Tu Thieän Tri Thöùc. Communication (n): Söï caûm thoâng. Common prajna: See

Coäng Baùt Nhaõ. Communication with the family: See Lieân Laïc Common precepts for the laity: Tuïc giôùi. Vôùi Gia ñình. Common principles: The common flow or run—Communication by other media: Truyeàn ñaït See Tuïc Löu. baèng nhöõng phöông caùch khaùc. Common Residence Impure Land: See Phaøm Communication by speech: Truyeàn ñaït baèng lôøi Thaùnh Ñoàng Cö Ueá Ñoä. noùi. Common Residence Pure Land: Phaøm Thaùnh Communication between the Universe and Ñoàng Cö Tònh Ñoä. living beings: Kanno-Doko (jap)—Mystical Common rules: Coâng leä. communication between Buddhas and living Common run or flow: Tuïc löu. beings—See Caûm ÖÙng Ñaïo Giao. Common statement: Samvrti-satya (skt)—Theá Communication by writing: Truyeàn ñaït baèng chöõ ñeá—Ordinary categories in contrast with vieát. categories of reality (chaân ñeá). Common or Communionship: Sabhagata (skt)—Ñoàng phaàn. ordinary statement, as if phenomena were real— Community (n): Ñoaøn theå. See Tuïc Ñeá. Community of Buddhist monks: Coäng ñoàng Taêng löõ—Buddhist Brotherhood.

Community of Buddhist nuns: Coäng ñoàng Ni in distress, and the desire to help him—Loøng chuùng—Buddhist Sisterhood. thöông xoùt ñoái vôùi ai vaø muoán giuùp ñôõ ngöôøi aáy— Community of the faithful: Ñoaøn theå Phaät töû See Bi. thuaàn thaønh. Compassion based on awareness of the Community of laypersons: Ñoaøn theå giaùo ñoà taïi suffering of sentient beings: Chuùng Sanh Duyeân gia. Töø—Loøng töø bi döïa treân söï bieát caùi khoå cuûa chuùng Community of monks and nuns: Sangha—Taêng sanh. ñoaøn. Compassion based on awareness of the true Community (congregation) of monks, nuns, nature of phenomena: Phaùp Duyeân Töø—Loøng töø and lay Buddhists: Sangha (skt): An assembly of bi döïa treân söï bieát veà baûn chaát cuûa vaïn höõu. monks—Order of the Monks—See Taêng Giaø. Compassion in all things: Töø bi vôùi chuùng sanh Community of noble ones: Ariya-samgha (p)— moïi loaøi—See Töø Bi Vaïn Haïnh. Thaùnh Taêng Ñoaøn. Compassion Buddha: White-robed form of Kuan- Companion (n): Baïn ñoàng haønh. Yin—Baïch y Quaùn AÂm. Companion when you frequent fairs: Laø baïn khi Compassion-contemplation: Contemplation in mình la caø ñình ñaùm hyù vieän. which pity destroys resentment—Quaùn chieáu laáy Companion when you indulge in gambling: Laø töø bi trieät tieâu oaùn haän—See Quaùn Töø Bi. baïn khi mình ñam meâ côø baïc. Compassion, Equality, Enlightenment and Companion when you indulge in strong drink: Emancipation: Töø bi, Bình ñaúng, Giaùc ngoä vaø Laø baïn khi mình ñam meâ caùc loaïi röôïu. Giaûi thoaùt. Company of disciples: Ñoà chuùng. Compassion-fields: Bi Ñieàn. Company of at least three or four non-lay Compassion mind: Heart of compassion—Töø Bi Buddhists: Phaät töû. Taâm—Mercy—Benevolence. Company of monks who are studying: Fellow- Compassion and patience: Töø Nhaãn—Two of students—Hoïc löõ. the three souces of cultivation, compassionate Company of pure monks and nuns: Tònh löõ— tolerance—Hai trong ba nguoàn coäi tu haønh, töø bi Baïn löõ ñoàng tu thanh tònh, nhö chö Taêng Ni. vaø nhaãn nhuïc—See Tam Quyõ. Company with someone: Giao du—To frequent. Compassion and pity: See Töø Bi. Comparative perfect with limited salvation: Compassion salvation: Ñaïi bi cöùu ñoä. Tích Vieân—See Töông Ñaõi Vieân. Compassion speech: All Buddhas abide in

Comparative religion: Ñoái chieáu toân giaùo hoïc. compassion speech—Chö Phaät truï nôi ñaïi bi ngöõ. Comparative view of teaching: Comparative Compassion and strictness: Töø Nghieâm—Töø bi view, compared with all previous teaching— maø nghieâm khaéc—Mother and father. The Töông ñaõi dieäu. maternal-cum paternal spirit—Meï Cha. Comparatively speaking perfect doctrine: Giaùo Compassion and understanding: Loøng bi maãn vaø Vieân—Tích Vieân—See Töông Ñaõi Vieân. söï hieåu bieát. Compare the pride with a lofty mountain: Maïn Compassion-Wisdom: Pity and wisdom—See Bi- Sôn—Ví loøng kieâu ngaïo nhö nuùi cao. Trí. Comparisons of body with unreal things: See YÛ Compassion, Wisdom, Courage: Bi Trí Duõng. Tha Thaäp Duï. Compassionate (a): Töø bi (loøng traéc aån)—Be Comparison and inference: See Tyû Löôïng. compassionate— Thöông xoùt. Comparisons of superiority, equality and Compassionate attitude: Ai Maãn Taâm—Thaùi inferiority: So saùnh cao, baèng vaø thaáp. ñoä hay loøng thöông xoùt chuùng sanh. Compassion (n): Karuna (skt)—Bi taâm hay loøng Compassionate contemplation: The bi maãn—Pity—Active sympathy—Heart of pity— contemplation for saving beings from suffering, Feeling of pity and sympathy for someone who is and the merciful contemplation for giving joy to all beings—Bi quaùn töø quaùn.

Compassionate cultivators: Compassionate Compile the Vietnamese Tripitaka: Keát taäp practitioners—Haønh giaû coù bi taâm. Vieät taïng. Compassionate eye: Eyes of the Buddha—Töø Complain (v): Parideva (p)—Ta thaùn. nhaõn (aùnh maét töø bi cuûa Ñöùc Phaät). Complain bitterly: Oaùn traùch. Compassionate garment: Monk's robe—Töø bi y Complain about one's lack of material (ñöùc danh cuûa phaùp y, hay aùo caø sa cuûa chö Taêng). resources in order to receive offerings: Than Compassionate heart: Karuna (skt)— phieàn tuùng thieáu ñeå nhaän cuùng döôøng, laø phaïm Compassion—Pity—Active sympathy—A giôùi Ba Daät Ñeà—Commit an Expression of Regret compassionate heart—See Bi Taâm. Offence. Compassionate-honored one: Töø toân— Complain to laypeople about difficulties and Maitreya. conflicts in the Sangha: Commits an Expression Compassionate intention: Ai Maãn Laïc YÙ—YÙ of Regret Offence—Than phieàn vôùi ngöôøi theá tuïc ñònh toát laønh. veà nhöõng khoù khaên vaø baát ñoàng trong giaùo hoäi laø Compassionate and merciful contemplation: phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (caàn phaûi phaùt Compassionate contemplation for saving beings loà saùm hoái). from suffering, and the merciful contemplation for Complain about the precepts and fine giving joy to all beings—Bi quaùn nhaèm cöùu ñoä manners: Commits and Expression of Regret chuùng sanh thoaùt khoå, vaø töø quaùn nhaèm ban nieàm Offence—Cheâ traùch hay than phieàn veà giôùi luaät vui cho heát thaûy chuùng sanh—See Quaùn Töø Bi. vaø uy nghi laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà Compassionate mind: Taâm Bi and Töø Bi Taâm— saùm hoái. Heart of compassion. Complaint has entered the vital region: The Compassionate One: Maitreya—Töø Thò. complaint is hopeless—See Beänh Nhaäp Cao Compassion and patience: See Töø Nhaãn. Hoang. Compassionate power: Töø löïc. Complaisance: Anunaya (p)—AÙi Kieát Söû. Compassionate teachings: Lôøi töø huaán. Complement (v): Boå khuyeát. Compassionate vow: See Bi Nguyeän.

Complementarity by mutual supply: AÅn Maät Compassionateness (n): Tính hay thöông ngöôøi. Hieån Lieãu Caâu Thaønh Moân. Compel (v): Baét buoäc. Complementary (a): Boå tuùc—Boå khuyeát—Boå Compendium (n): Baøi toaùt yeáu (toùm taét), saùch sung—hoã töông. yeáu löôïc. Complemented by: Ñöôïc boå khuyeát bôûi. Compendium of Higher Doctrine: Abhidharma- Complete (a&n): Perfect—Cuï (vieân maõn)—Hoaøn samuccaya (skt)—See A Tyø Ñaït Ma Taäp Luaän. toaøn. Compendium of Philosophy: See Thaéng Phaùp Complete (v): Hoaøn thaønh—Vieân maõn. Yeáu Luaän. Complete abandonment: Hoaøn toaøn buoâng boû. Compensate (v) for: Ñeàn buø—To pay someone Complete achievement or attainment: Vò vieân compensation in cash—To make up for. (Coâng ñöùc ñuû ñaày, quaû vò vieân maõn)—Compensation (n): Söï boài thöôøng. Perfect achievement or attainment. Compete (v): Caïnh tranh—Kình choáng—To Complete altruism: AÂn vò tha bao la. contend. Complete annihilation: Söï hoaïi dieät hoaøn toaøn. Compete (v) with someone in talent: Ñua taøi. Complete assembly: See Maõn Toïa. Competitor: Opponent—Rival—Ñòch thuû—Ñoái Complete bodhi-enlightenment: See Quaû Giôùi thuû. Vieân Hieän. Compilation of Buddha's Teachings: Keát taäp Complete Buddhahood: Quaû vieân (quaû vò troøn nhöõng lôøi giaûng daïy cuûa Ñöùc Phaät—Keát taäp kinh ñaày)—Pefect Buddhahood. ñieån. Complete cause: Nhôn vieân (Nhôn duyeân troøn Compile (v): Collect and arrange—Soaïn thaûo— ñaày goùp phaàn ñöa tôùi quaû vò Phaät)—Perfect cause. Söu taäp.

Complete in Clarity and Conduct: Vidya- (söï phoái hôïp hoaøn toaøn tuyeät dieäu cuûa ba ñeá carana-Sampanna (skt)—Minh Haïnh Tuùc. Khoâng, Giaû vaø Trung). Complete combination: See Vieân Dung. Complete harmony of theory and practice: See Complete commandments: Taêng giôùi—Cuï Tuùc Lyù Söï Vieân Dung. Giôùi—Ñaïi giôùi—Maõn phaàn giôùi. Complete and immediate teaching: Vieân Ñoán Complete commandments for monks and nuns: giaùo—Vieân Giaùo—Perfect teaching. See Cuï Tuùc Giôùi. Complete and immediate: Immediate and the Complete contentment with: Samtustah (skt)— whole—See Vieân Ñoán. Complete satisfaction with—See Tri Tuùc. Complete indeterminism: See Voâ Nhaân Sinh. Complete Countless Myriads of Bright and Complete insight into all truths: Giaùc lieãu phaùp Clear Light Buddha: Rasmi-satasahasrapari- taùnh. purna-dhvadja (skt)—See Cuï Tuùc Thieân Vaïn Complete knowledge: Trí vieân (Trí troøn ñaày Quang Minh Nhö Lai. thoâng hieåu vaïn söï)—Perfect knowledge or Complete cutting off: See Vieân Ñoaïn. wisdom. Complete deliverance: Caâu giaûi thoaùt— Complete mandala: A magic circle—See Luaân Simultaneous emancipation—Giaûi thoaùt cuøng Vieân Cuï Tuùc. luùc—Simultaneous liberation. Complete meaning: Lieãu nghóa—Kinh ñieån giaûi Complete discrimination in regard to wrong thích ñaày ñuû. views and thoughts: Dó bieän ñòa—The stage of Complete moral precepts for monks: See Cuï an arhat. Tuùc Giôùi. Complete elimination of afflictions: Kilesa Complete moral precepts for monks in the parinibbana (p)—Hoaøn toaøn loaïi tröø phieàn naõo. Mendicant school: Taêng giôùi—Cuï Tuùc Giôùi daønh Complete enlightenment: Söï giaùc ngoä hoaøn cho chö Taêng trong heä phaùi Khaát Só. toaøn—See Hieän Ñaúng Giaùc. Complete moral

precepts for nuns in Completed extinction of individual existence: Mahayana Buddhism: Three hundred forty-eight Absolute annihilation—Absolute extinction—moral precepts for nuns—Cuï Tuùc Giôùi Tyø Kheo Extinguished from existence—Liberated from Ni. existence—Tòch dieät. Complete moral precepts for nuns in Complete extinction of passion and delusion: Mendicant school: Cuï Tuùc Giôùi Tyø Kheo Ni Ñoaïn vieân (Döùt tröø moïi phieàn naõo)—Perfect trong heä phaùi Khaát Só—Three hundred forty-eight extinction of passion and delusion—See Baùt Vieân. (348) Commandments for Bhikkhunis in the Complete extinguishment of defilments: Kilesa Mendicant School: Tyø Kheo Ni 348 Giôùi cho chö parinibbana (p)—Complete elimination of Ni trong heä phaùi Khaát Só. afflictions—Hoaøn toaøn loaïi tröø phieàn naõo. Complete moral precepts for nuns in Complete faith: See Vieân Tín. Theravadan Buddhism: Cuï tuùc giôùi Tyø Kheo Ni Complete or final Prediction of the Buddha: trong Phaät giaùo Nguyeân Thuûy—Orders of Nuns in See Voâ Dö Thoï Kyù. Theravadan Buddhism died out hundreds of years Complete formation during the eighth week of ago; however, if they are restored in the future, the human foetus: Hình Töôùng Hoaøn Bò—See complete moral precepts for nuns should be the Baùt Vò Thai Taïng. same as the ones for Mahayana Buddhism or Complete fruit: Quaû Vieân—Fruit complete, i.e. Mendicant school—Nhöõng giaùo hoäi Ni trong Phaät perfect enlightenment—Quaû vò vieân maõn—See giaùo Nguyeân Thuûy ñaõ taøn luïi töø haøng traêm naêm Baùt Vieân. qua; tuy nhieân, neáu ñöôïc phuïc hoaït thì nhöõng giôùi Complete happiness: Toaøn phuùc. luaät daønh cho chö Ni cuõng phaûi gioáng nhö nhöõng Complete harmony of noumenon, giôùi luaät daønh cho chö Ni trong Phaät giaùo Ñaïi phenomenon, and the middle way: Vieân Dieäu Thöøa hay Khaát Só. Complete moral self-control: Vaøo giôùi.

Complete Nirvana: Voâ Dö Nieát Baøn Ñeá. Complete-seat part-seat: Zenza-Bunza (jap)— Complete perfect doctrine: Complete perfect See Toaøn Toïa Phaàn Toïa. teaching—Round Doctrine—Round Teaching— Complete serenity and passionlessness: Vieân Giaùo. Abhinirvana (skt)—Abhinibbuta (p)—Ultimate Complete perfect knowledge: Samyak bliss—Ultimate nirvana—Cöïc nieát baøn. Sambodhi (skt)—Bodhi of all Buddhas—Buddha Complete sutra: See Vieân Maõn Kinh. knowledge omniscience—Tam mieäu tam boà ñeà— Complete teaching: Giaùo vieân (pheùp daïy troøn Chaùnh ñaúng chaùnh giaùc—Chaùnh Bieán Tri. ñaày). 1) Buddha-knowledge: Phaät Trí. Complete teaching of the esoteric school: See 2) Omniscience; the bodhi of all Buddhas: Vieân Maät. Chaùnh Ñaúng Chaùnh Giaùc. Complete teaching of the Hua-Yen: Perfect 3) One of the ten titles of the Buddha: Moät trong teaching of the Hua-Yen—See Vieân Giaùo. möôøi danh hieäu cuûa Phaät—See Thaäp Hieäu. Complete theory: Lyù vieân (Lyù troøn ñaày maàu Complete perfect teaching: Vieân Giaùo (pheùp nhieäm)—Perfect theory. daïy troøn ñaày). Complete turnabout: Hoaøn toaøn ñoåi höôùng. Complete perfection: Vieân thaønh (thaønh töïu vieân Complete understanding: Lieãu nghóa. maõn—Kinh Laêng nghieâm: “Phaùt yù vieân thaønh, Complete understanding of the triple world: nhöùt thieát chuùng sanh voâ löôïng coâng ñöùc). Tam Theá Lieãu Ñaït—Hieåu tam theá moät caùch troïn Complete Power:

Nhö YÙ. veïn. Completed practices: Coâng haïnh roát raùo—Ñaïo Complete universal knowledge and assurance trang nghieâm vieân maõn cuûa chö Ñaïi Boà Taùt. of the deva-ear: Divyasrotra (skt)—Deva Ear— Complete practicing or cultivating: Haïnh vieân The Divine (Celestial—Supernatural or (Haïnh tu haønh troøn ñaày)—Perfect practicing or transcendental hearing—See Thieân Nhó Thoâng. cultivating. Complete vacuity: See Vieân Khoâng. Complete Precepts: Cuï Tuùc Giôùi. Complete vision: See Lieãu Kieán. Complete Precepts of a monk and a nun: Cuï Complete wisdom: Trí vieân (Trí troøn ñaày thoâng Tuùc Giôùi Tyø Kheo Taêng vaø Ni—250 for a monk hieåu vaïn söï)—Perfect knowledge or wisdom. and 348 for a nun—250 giôùi cho tyø kheo vaø 348 Complete without lack: Cuï tuùc voâ khuyeát. giôùi cho tyø kheo ni. Complete word: Maõn töï—The complete word of Complete prediction of the Buddha: Prediction the Mahayana in contrast with “half word” or in finality—Voâ Dö Thoï Kyù. “incomplete word” of the Hinayana—Maõn töï cuûa Complete purification: Cuï Tuùc Thanh Tònh—Ñaïi Thöøa giaùo, ñoái laïi vôùi baùn töï hay baát toaøn töï Thanh tònh hoaøn toaøn. cuûa Tieåu Thöøa giaùo—See Maõn Töï Giaùo. Complete Rain Retreat once a year: To commit Complete-word teaching: The teaching of which an Expression of Regret Offence—An cö kieát haï teaching causes wholesome deeds—Thuyeát ngoân moãi naêm moät laàn laø phaïm giôùi Ba Daät Ñeà, phaûi taêng tröôûng thieän phaùp—See Maõn Töï Giaùo. phaùt loà saùm hoái. Completely apprehend the truth: See Vieân Complete release: Caâu Giaûi Thoaùt—The Ngoä. freedom of the arhat from moral and meditative Completely bound: See Cuï Phöôïc. hindrances—Baäc A La Haùn ñaõ hoaøn toaøn giaûi Completely and clearly enlightened: Clearly to thoaùt, baäc ñaõ lìa boû caû tueä vaø ñònh giaûi thoaùt. apprehend—Giaùc lieãu. Complete rules or commandments: Completely enlightened: Samyaksambuddha Upasampada (skt)—250 for the monks and 348 for (skt)—Universal knowledge of a Buddha—Chaùnh the nuns—See Cuï Tuùc Giôùi. Bieán Tri. Complete satisfaction with: Samtustah (skt)—Completely full: Pari (skt)—Vieân maõn (hoaøn toaøn Complete contentment with—See Tri Tuùc. thaønh töïu).

Completely just and impartial: Chí coâng voâ tö nhöõng naêng löôïng vi teá (goïi laø gioù vaø nhöõng gioït) (heát söùc coâng baèng). chaïy trong nhöõng ñöôøng raõnh naêng löôïng vi teá maø Completely true: Perfectly true—Thaønh thaät. thoâi. Tieán trình quaùn töôûng ñöôïc tin raèng seõ mang Completeness (n): Fullness: Söï ñaày ñuû— laïi söï chuyeån hoùa thaät söï, chæ xaûy ra ôû möùc ñoä cuûa Plenitude. thaân vi teá. Completing those who failed to hear the Lotus: Completion of virtues by work together Quaän thaâu giaùo. harmoniously and brightly: See Duy Taâm Hoài Completion: Vieân maõn (hoaøn toaøn thaønh töïu). Chuyeån Thieän Thaønh Moân. Completion of Enlightenment: Cöùu caùnh giaùc— Complex (a): Phöùc taïp. See Tam Giaùc Ngoä. Complex desire: Nhieàu söï mong muoán phöùc taïp. Completion stage: Sampanna-krama (skt)— Dzo- Complexity (n): Söï phöùc taïp. rim (tib)—Giai ñoaïn vieân maõn—A Sanskrit term Complicated affairs: Ña ñoan. for “completion stage.” Second stage of a tantric Compliment (v): Ca tuïng—To praise—To practice that begins the “generation stage” (upatti- congratulate—To commend. krama). In the first stage,

one visualizes a vivid Comply with the pure mind: Anumatikappa image of a buddha (and often complex retinue) in (p)—Tuøy Tònh YÙ—In compliance with the pure front of one, and mentally imagines it to be mind. possessed of all the ideal qualities of a buddha. Component: Thaønh phaàn hay moät phaàn cuûa toång After one gains mastery over this, one moves on theå. to “sampanna-krama,” in which one invites the Component things: Moïi söï duyeân hôïp. buddha to merge with oneself, and imagines that Compositions of vows: Lôøi vaên phaùt nguyeän. this occurs, with the result that one’s body, Composure: Söï tónh laëng—Traàm tö. speech, and mind are transformed into those of a Compound of: Taäp hôïp cuûa. buddha, and one is engaged in performing the Compounded: Outflow discharge—See Höõu Laäu. compassionate activities of a buddha. The Compounded things: Conditioned dharmas—See transformation is connected with the mystical Höõu Vi Phaùp. physiology of highest yoga tantra (anuttara-yoga- Comprehend (v): Samvetti (skt)—Thaáu ñaùo— tantra), which conceives of the meditator in terms Lieãu ñaït—Bieát chaéc chaén—Giaûi hoäi—To of subtle energies (called winds and drops) that ascertain—Understand thoroughly—The move through subtle energy channels. The Tathagata has comprehended (understood visualization process is believed to bring about thoroughly) the Middle Path—Ñöùc Nhö Lai ñaõ real transformation, which only occurs at the level lieãu ngoä Trung Ñaïo. of the subtle body—Töø Phaïn ngöõ chæ “giai ñoaïn Comprehend (v) the inner of Buddha teaching: vieân maõn.” Giai ñoaïn thöù nhì trong tu taäp theo Hieåu saâu Phaät phaùp. Maät giaùo baét ñaàu baèng giai ñoaïn “phaùt sinh.” Comprehende (v) the number of all ages: Roát Trong giai ñoaïn ñaàu, haønh giaû quaùn töôûng veà moät raùo taát caû kieáp soá. hình aûnh soáng ñoäng cuûa moät vò Phaät ñang hieän ra Comprehend (v) spiritual reality: To awake—ngay tröôùc maët mình, vaø taâm thaàn töôûng töôïng ñeán To become enlightened—See Giaùc Ngoä. nhöõng phaåm chaát lyù töôûng cuûa moät vò Phaät. Sau Comprehension (n): See Kieán Giaûi. khi ñaõ cheá ngöï ñöôïc giai ñoaïn naøy, haønh giaû tieán Comprehension of what is suitable: Sappaya- ñeán gia ñoaïn “vieân maõn,” trong ñoù haønh giaû thænh sampajnana (skt)—Hieåu bieát caùi gì thích hôïp. moät vò Phaät hoøa nhaäp vôùi mình, vaø töôûng töôïng Comprehensive mind: Taâm cuøng khaép. raèng vieäc naøy xaûy ra, vôùi keát quaû laø töø thaân, khaåu, Comprehensive precepts: Giôùi thanh tònh troøn ñeán yù cuûa haønh giaû ñeàu ñöôïc chuyeån hoùa thaønh ñaày. thaân, khaåu vaø yù cuûa Phaät, vaø haønh giaû baét ñaàu thöïc Comprise (v): Bao goàm. haønh nhöõng sinh hoaït töø bi. Söï chuyeån hoùa naøy lieân heä vôùi sinh lyù thaàn bí cao caáp nhaát trong du Compulsory (a): Cöôõng baùch. giaø, trong ñoù nhaän thöùc veà haønh giaû chæ coøn laø Compunction (n): Söï caén röùt (löông taâm).

Concatenation of causal chains: See Nhaân Concentration on abandonment: Upeksa-Duyeân Coäng Taäp Hoäi. bodhyanga-samadhi (skt)—Upeksa-yanga- Conceal (v): To hide—Che ñaäy—Daáu dieám. samadhi (skt)—Samadhi on abandonment—Xaû Conceal a Degradation Offence: Che daáu toäi Giaùc Phaàn Tam Muoäi. Rôi Ruïng laø phaïm toäi Taêng Taøn (Bhiksus or Concentration ability: Samadhi-sambodhyanga

Bhiksunis)—A Bhiksu or Bhiksuni who conceals a (skt)—Ñònh giaùc chi. Degradation Offence of another Bhiksu or Concentration on absolute truth: Lyù thieàn— Bhiksuni, commits a Sangha Restoration Offence. The dhyana or concentration on absolute truth Conceal one's faults and to display one's which is free from phenomenal contamination— qualities: AÅn aùc döông thieän. Lyù thieàn hay thieàn ñònh vaøo chaân lyù, khoâng bò Conceal (v) one’s name: Mai danh aån tích hay lui vöôùng víu bôûi nhöõng trieàn phöôïc cuûa hieän töôïng. veà soáng daáu teân aån maët—To live in retirement. Concentration arisen from great compassion: Conceal oneself: To lie hidden—AÅn phuïc. Ñaïi Bi Sanh Taâm Tam Muoäi Da—Söï ñònh naûy Conceal selves from views: AÅn thaân chaúng hieän sanh töø loøng ñaïi bi. maø laøm Phaät söï. Concentration on the bodhyanga of Concealed: Hidden—Mysterious—AÅn. discrimination: Dharma-sapta-bodhyanga- Concealing: Hiding—Che ñaäy—Daáu dieám. samadhi (skt)—Traïch Phaùp Giaùc Phaàn Tam Muoäi. Concealment: Mraksa (skt)—Phuù—See Baûy Concentration of cessation: Dieät Taän Ñònh— Möôi Laêm Phaùp Caâu Xaù Toâng. Attainment of annihilation—See Dieät Thoï Töôûng Conceit: Mana (p)—Kieâu maïn. Ñònh. Conceit about the ego: Atmamana (skt)—Ngaõ Concentration (contemplation) of compassion: Maïn—Kieâu maïn veà caùi ngaõ—See Töù Ñaïi Phieàn Töø Bi quaùn, laáy töø bi dieät tröø saân haän—The Naõo. compassion-contemplation, in which pity destroys Conceited action: Maïn nghieäp. resentment—See Nguõ Ñình Taâm Quaùn. Conceive (v): Thuï thai. Concentration on consciousness: Citta-samadhi Conceive one’s idea of self: Chaáp nhaän yù töôûng (skt)—Taâm thaàn tuùc. veà caùi Ta. Concentration on desirelessness: Appanihito Concentrate the attention: To collect the samadhi (p)—Voâ nguyeän ñònh. mind—Powers of mind-control—To concentrate Concentration on emptiness: Sunnato-samadhi the attention—Thu nhieáp aùi taâm taùn loaïn laïi laøm (p)—Khoâng ñònh. moät (Phaät daïy trong Kinh Di Giaùo: “Thöôøng neân Concentration of energy: Viriya-samadhi thu nhieáp caùi taâm ôû taâm.”)—See Nhieáp Taâm. (skt)—Tinh Taán Tam Muoäi. Concentrate (v) immediately: Ñoán ñònh. Concentration of the energy branch of Concentrate (v) on: Chuyeân taâm—To give all enlightenment: Virya-sapta-bodhyanga-samadhi one’s attention to—To apply oneself to. (skt)—Tinh taán giaùc phaàn tam muoäi. Concentrate on something: Taäp trung tö töôûng Concentration on the enjoyment of the state of vaøo caùi gì. truth: Priti-sapta-bodhyanga-samadhi (skt)—Hyû Concenrated energy: Taäp trung naêng löôïng. Giaùc Phaàn Tam Muoäi. Concentrated mind: Samahitam-cittam (p)—Concentration of expedient means: Samantaka- Mind of concentration—Taâm ñònh tónh—The state samadhi (skt)—Caän Phaàn Ñònh—Gia Haïn Ñònh— of mind of one who has achieved full or partial Phöông Tieän Ñònh. concentration through practice of meditation— Concentration on external appearance: Traïng thaùi taâm cuûa baäc ñaõ ñaït ñöôïc söï toaøn ñònh Laksana-samadhi (skt)—Töôùng Tam Muoäi. hay phaàn ñònh qua tu taäp thieàn quaùn. Concentration of the formless realm: Arupya-Concentration (n): Samadhi (skt)—Ñònh löïc— samadhi (skt)—Mental collectednesses or Chuyeân chuù taâm taäp trung tö töôûng vaøo moät caùi gì samapattis belonging to

the World of No-Form ñoù.

(arupaloka)—Söï taäp hôïp cuûa taâm trí thuoäc coõi voâ Concentration on reality: Lyù quaùn—The saéc—See Voâ Saéc Ñònh. concept of absolute truth—Khaùi nieäm veà chaân lyù Concentration of great compassion: See Ñaïi Bi tuyeät ñoái. Tam Muoäi. Concentration in the realm of desire: Concentration of great quiescience: Samadhi of Culaggata-samadhi (skt)—Tieåu Ñònh—Samadhi great tranquility—The samadhi which Sakyamuni in the realm of desire—Ñònh ôû coõi duïc giôùi. entered prior to his delieverance of the Larger Concentration in the realm of form and Sutra—See Ñaïi Tòch Ñònh. formlessness, to foster quick return to Concentration and insight: See Ñònh Tueä. noncontamination: Haïnh chaùnh ñònh saéc giôùi vaø Concentration by invocation: See Khaåu Xöng voâ saéc giôùi, vì laøm cho hoï mau xoay trôû laïi —See Tam Muoäi. Möôøi Choã Sôû Haønh Cuûa Chö Ñaïi Boà Taùt. Concentration on the kind heart: Maitreya- Concentration or Samadhi: Ñònh—Taâm khoâng samadhi (skt)—Töø ñònh—Töø Taâm Ñònh. dao ñoäng. Concentration of liberation from form: Voâ Saéc Concentration of Satipatthana Sutra: Kinh Giaûi Thoaùt Tam Muoäi—Söï taäp trung giaûi thoaùt Quaùn Töù Nieäm Xöù. khoûi saéc töôùng. Concentration on seven awakening states: Concentration on Loving-kindness: Maitreya-Samadhi-sapta-bodhyanga-samadhi (skt)—Ñònh samadhi (skt)—Concentration on the kind heart— Giaùc Phaàn Tam Muoäi. Töø Ñònh. Concentration of seven factors of Concentration of mind: Dhyana (skt)—Tónh Löï. enlightenment: Sambojjhanga-samadhi (p)— Concentration of all mysteries: See Nhaát Thieát Sapta-bodhyangani-samadhi (skt)—Thaát Giaùc Chi Chuûng Dieäu Tam Muoäi. Tam Muoäi—Pheùp tam muoäi duøng quaùn töôûng ñeå Concentration of neither perception nor non- ñaéc thaát Boà Ñeà phaàn hôïp thaønh quaû Boà Ñeà. perception: Phi Töôûng Phi Phi Töôûng Xöù Tam Concentration on the signless: Voâ töôùng ñònh. Muoäi—Söï ñònh cuûa phi töôûng laãn phi phi töôûng. Concentration on the signlessness: Animitto- Concentration of no defiled attachment to any samadhi (p)—Voâ töôùng ñònh. phenomena: See Baát Nhieãm Tröôùc Chö Phaùp Concentration of thinking and pondering: Tam Muoäi. Savotakko-savicaro samadhi (p)—Höõu taàm höõu töù Concentration of no thought: See Voâ Töôûng ñònh. Ñònh. Concentration of thought: Samadhi (skt)—Ñaúng Concentration of non-abiding: Voâ Truï Tam Trì (taäp trung tö töôûng). Muoäi—Söï ñònh khoâng truï vaøo ñaâu. Concentration on torch of wisdom: Djnanolka- Concentration on phenomena: Dhyana on samadhi (skt)—Hueä Cöï Tam Muoäi. phenomena—Söï Thieàn. Concentration of wisdom seal: Jnana-mudra-Concentration with pondering without samadhi (skt)—Trí AÁn Tam Muoäi. thinking: Avitakko-vicara-matto samadhi (p)— Concentration with neither thinking nor Voâ taàm höõu töù ñònh. pondering: Avitakko-avicaro samadhi (p)—Voâ Concentration power of a zen practitioner is taàm voâ töù ñònh. inconceivable: Ñònh löïc cuûa Thieàn giaû laø baát khaû Concentrative meditation: Samadhi-bhavana tö nghì. (p)—Tu taäp thieàn ñònh. Concentration by practicing respiratory Concentric mountain ranges: Cakravala (skt)— exercises: Anapanasati (p)—Anapanasmrti Raëng nuùi trung taâm—See Cöûu Sôn Baùt Haûi. (skt)—Kinh An Ban Thuû YÙ, kinh quaùn

nieäm hôi Concept (n): Quan ñieåm—Khaùi nieäm—Quan thôû cuûa heä phaùi Nguyeân Thuûy—A Theravadan nieäm—Opinions—Outlook—When in Zen there is sutra for practicing meditation. the advice to give up all concepts, it must of Concentration of purity: Prasadavati (skt)— course include the concept of no-concept. The Thanh Tònh Tam Muoäi—Samadhi of purity. difficulty or paradox of this is solved by an

understanding of what samadhi is. It is a non- Conceptualization: Parikalpita (skt)—Söï khaùi dualistic state of mind in which there is no nieäm hoùa—See Bieán Keá. distinction between subject and object, inner and Conceptually (adv): Theo quan nieäm. outer, in which, in other words, there is no 'mind' Concern (n): Lieân quan. of meditator or subject that is directed toward an Concern oneself with one's own duty: Turn the object of meditation or concentrated on a 'point' so light inwards on oneself—Hoài quang phaûn chieáu. called one-pointedness of mind—Khi Thieàn coù lôøi Concern (v) with outside world: Lo laéng hay khuyeân töø boû nhöõng khaùi nieäm, dó nhieân noù bao quan taâm cho theá giôùi beân ngoaøi. goàm khaùi nieäm cuûa khoâng khaùi nieäm. Caùi khoù cuûa Concerning something: With regard to vieäc naøy ñöôïc giaûi quyeát bôûi moät söï hieåu bieát cuûa something—Lieân heä ñeán ñieàu gì. caùi gì laø tam muoäi. Ñaây laø traïng thaùi phi nhò Conch of the law: Dharmasankhasabda (skt)— nguyeân, maø ñaëc tröng cuûa noù laø moïi söï phaân bieät See Phaùp Loa. giöõa chuû theå vaø ñoái töôïng, beân trong vaø beân ngoaøi, Conciliate (v): Giaûi hoøa—To reconcile—To tinh thaàn cuûa haønh giaû hay chuû theå vaø ñoái töôïng make peace. thieàn ñònh ñeàu bieán maát. Conciliation (n): Söï hoøa giaûi. Concept of Bhutatathata is unreal: See Thaéng Conclude a lecture: See Keát Giaûng. Nghóa Voâ Tính. Conclude a sermon: End a discourse—Keát thuùc Concept that all beings have reality: Chuùng moät baøi phaùp. sanh kieán. Conclude (v) a vow: See Keát Nguyeän. Concept of ego: Egoism—See Ngaõ Töôùng. Conclusion of the sermon: Vaøo luùc keát thuùc baøi Concept of non-attachment in Zen Buddhism phaùp. (n): See Khaùi Nieäm Veà Khoâng Chaáp Tröôùc Trong Concordance (n): Söï phuø hôïp. Nhaø Thieàn. Concomitant with affliction: Hoaëc Töông ÖÙng— Concept of Sunyata in Mahayana Canon: See Ñi lieàn vôùi phieàn naõo. Khaùi Nieäm veà Taùnh Khoâng trong Kinh Ñieån Ñaïi Concomitant cause: Saprayukta-hetu (skt)—See Thöøa. Töông Öng Nhaân. Concept of Sunnata (Sunyata) in the Concomitant with emptiness: Khoâng Taùnh Theravada Buddhism: See Khaùi Nieäm veà Khoâng Töông ÖÙng—Töông öùng (ñi lieàn) vôùi taùnh khoâng. theo Phaät giaùo Nguyeân Thuûy. Concomitant with the great vehicle: Ñaïi Thöøa Conception (n): Töông ÖÙng—Töông öùng (ñi lieàn) vôùi phaùp ñaïi 1) Samskara (skt)—Action—Activity— thöøa. Disposition—Volitional actions—Karma Concomitant mental functions: Citta-formation—Impulse—Moral conduct—Haønh. samprayukta-sanskara or Caitasika (skt)—See 2) Gabbha-vakkanti (p): Garbha-vakranti (skt)— Taâm Sôû Phaùp. Thaùc Thai—Söï thuï thai trong buïng meï—A Concomitant with the momentariness of mind: womb—Conception. Taâm Saùt Na Töông ÖÙng—Töông öùng (cuøng luùc) Conception of desire: Kamasamjna (skt)—Duïc vôùi khoaûng tích taéc cuûa taâm.

Töôûng—Thought of desire. Concord (n): Hoøa thuaän. Conception of no-birth: Anutpattikadharma Concourse (n): Söï tham döï. (skt)—See Khaùi Nieäm Veà Voâ Sanh. Concrete (a): Cuï theå. Conception (idea or thought) about a Concrete eye: Ningen (jap)—Nhaân Nhaõn— permanent life: Jivasamjna (skt)—Söï suy töôûng Function of seeing. moät veà caù theå tröôøng toàn—See Thoï Giaû Töôûng. Concrete numbers: Nhöõng con soá cuï theå. Conceptual knowledge: Tri thöùc tröøu töôïng hay Concrete way: Moät caùch cuï theå. khaùi nieäm. Concubinage (n): Söï thoâng daâm. Conceptual mind: See Taâm Phaân Bieät. Concubine (n): AÙi thieáp. Conceptual distractions: Tö töôûng taùn loaïn. Concubiscent (a): Öa thích nhuïc duïc.

Concur (v): Ñoàng yù—To agree—To agree with Condition of nescience: Voâ Minh Duyeân—Ñieàu someone's opinion—To be in agreement with kieän meâ môø (voâ minh). someone. Condition of nirvana: Khoâng tòch—The Concurrent conditions: Caâu Sinh Duyeân—Caùc condition beyond disturbance—Immaterial. ñieàu kieän xaûy ra ñoàng thôøi. Condition of no-mind: Voâ Töôûng Söï—Söï voâ taâm. Concurrent negative and positive karma: Haéc Conditions relating to passions and delusions: Baïch Caâu Nghieäp—Caû nghieäp xaáu laãn nghieäp toát. Laäu hoaëc. Condemn (v): Keát aùn—Xöû phaït. Conditions in which sentient beings enjoy to Condemn (v) someone behind their back: Cheâ dwell: Coõi chuùng sanh höôûng thuï hyû laïc—See ai sau löng. Cöûu Höõu. Condemnation (n): Söï ñònh toäi. Condition of Tathagata: State of Tathagata— Condemnation of unconfessioned sin: Nhö Lai ñòa. Yadbhuyasikiya-vinaya (skt)—See Ña Mích Toäi Condition in which things are manifested as if Töôùng. illuminated by a light: Vyanjana-hetu (skt)—See Condition (n): Pratyaya (skt)—See Duyeân. Hieån Lieãu Nhaân. Condition (v): Taïo ñieàu kieän. Conditions of time and place of rebirth: See Condition of advance to a higher stage: See Thôøi Xöù Chi Duyeân. Taêng Thöôïng Duyeân. Condition of visibility: See Kieán Töôùng. Condition becoming an object of cognition: Conditional cause: See Duyeân Nhaân. Alambana-hetu (skt)—Ñieàu kieän trôû thaønh moät Conditionalism (n): Ñieàu kieän chuû nghóa. ñoái töôïng cuûa nhaän thöùc—See Sôû Duyeân Duyeân. Conditionality of all physical and psychical Conditions for being upside down: Tình phenomena: Paticcasamupaøda (p)— traïng ñieân ñaûo. Pratiyasamuppada (skt)—Duyeân sinh—Original Condition of the Buddha's self-expression as dependence—See Duyeân Khôûi. wisdom: Saéc Töôùng Ñoä. Conditionally ordinary alms: Theá gian ñaøn— Conditions and Comparative Merits and Caùch boá thí cuûa phaøm phu coøn mong phöôùc baùo Virtues of Giving: Nhôn duyeân coâng ñöùc cuûa söï höõu laäu. boá thí. Conditioned: Samkrta (skt)—Compounded— Conditions of dhyana and samadhi: Caûnh thieàn Formed—Caáu taïo (höõu vi)—See Höõu Laäu. ñònh. Conditioned activity: Duyeân Haønh—Hoaït ñoäng Condition of discrimination: Vikalpapratyaya coù ñieàu kieän. (skt)—Phaân bieät duyeân. Conditioned arising: Pratiya-samutpada (skt)— Condition of distinction: Tình traïng phaân bieät — Independent arising—Originating co- See Sai Bieät Duyeân. dependently—See Duyeân Khôûi. Conditions environing the mind created by the Conditioned by becoming, there is birth: Duyeân six gunas: See Traàn Duyeân. Höõu Höõu Sinh—Bò tuøy thuoäc vaøo

vieäc trôû thaønh, Condition of equality: Ñieàu kieän bình ñaúng—See neân coù sanh ra. Bình Ñaúng Duyeân. Conditioned Bhutatathata: See Chaân Nhö Tuøy Condition of an eunuch: Baát nam. Duyeân. Condition governing the succession of events: Conditioned by birth, there arise old age and Samanantara-hetu (skt)—Ñeä Voâ Giaùn Duyeân hay death: Duyeân Sinh Höõu Laõo Töû—Bò tuøy thuoäc ñieàu kieän ñieàu ñoäng söï dieãn tieán cuû a caùc söï vaøo duyeân sanh, neân khôûi leân laõo vaø töû. kieän—See Thöù Ñeä Duyeân. Conditioned cognition: Duyeân Trí—Söï nhaän bieát Condition of karmic action: See Nghieäp Töôùng. bò tính tuøy thuoäc chi phoái (coù tính tuøy thuoäc). Condition of liberation: See Giaûi Thoaùt Töôùng. Conditioned condition: Adhipati-pratyaya Condition of life: Meänh Duyeân—Hoaøn caûnh (skt)—See Sôû Duyeân Duyeân. soáng.

Conditioned by consciousness, there are name Conditioned states are miserable: See Haønh and form: Duyeân Thöùc Höõu Saéc Danh—Bò tuøy Phaùp Khoå. thuoäc bôûi yù thöùc coù danh vaø saéc. Conditioned substance: Ever-changing essence Conditioned by contact, there is sensation: or substance—Tuøy duyeân chaân nhö. Duyeân Xuùc Höõu AÙi—Bò tuøy thuoäc bôûi tieáp xuùc Conditioned things: Conditioned dharmas—See neân coù caûm giaùc. Höõu Vi Phaùp. Conditioned by craving, there is grasping: Conditioned thought: Duyeân Töôûng—Duyeân Duyeân AÙi Höõu Thuû—Bò tuøy thuoäc bôûi loøng tham Nieäm—Suy nghó coù tính phuï thuoäc. neân coù chuyeän baùm giöõ. Conditioned thusness: Conditioned essence—Conditioned cyclic existence: Höõu Vi Theá Conditioned substance—Ever-changing essence Gian—Theá gian coù tính phuï thuoäc—Söï hieän höõu or substance—See Tuøy Duyeân Chaân Nhö. tuaàn hoaøn coù tính phuï thuoäc. Conditioning power: Naêng Duyeân—See Phan Conditioned dharmas: Asavatthaniya-dhamma Duyeân. (p)—Sankhata dhamma (p)—See Höõu Vi Phaùp. Conditioned world: Theá giôùi höõu vi. Conditioned dharma which produces Conduct: Carya (skt)—Conduct according to afflictions: The condition in which they can Buddha-truth; great virtue; righteous, chaste— prevail—The conditioned dharma which produces Ñaïo haïnh—Behavior—Behaviour—Haønh vi— afflictions (passions and delusions)—Phaùp coù Haïnh kieåm. phieàn naõo hoaëc laøm taêng tröôûng phieàn naõo —See Conduct according to Buddha-truth: Ñaïo Höõu Laäu. haïnh—The discipline of religion—Virtuous. Conditioned energy: Duyeân Khí—Naêng löïc coù Conduct arises from one’s compliant nature: tính ñieàu kieän. Thuaän taùnh haïnh—Bodhisattva’s compliant Conditioned essence: Ever-changing essence or nature—Boà Taùt thuaän taùnh tu haønh. substance—Tuøy duyeân chaân nhö. Conduct arises from one’s native goodness: Töï Conditioned by ignorance, there are formative taùnh haïnh—Boà Taùt voán dó hieàn laønh, hieáu kính forces: Duyeân Si Höõu Haønh—Bò tuøy thuoäc vaøo voâ cha meï, kính tín sa moân ñuû möôøi ñieàu thieän. minh (söï si meâ) neân coù löïc taïo thaønh. Conduct arises from one’s transforming Conditioned immutable: See Baát Bieán Tuøy nature: Chuyeån taùnh haïnh—Bodhisattva’s Duyeân. transforming nature (powers of conversion or Conditioned by name and form, there are six salvation)—Nhôø coâng haïnh tu haønh

maø chuyeån sense-fields: Duyeân Sinh Saéc Höõu Luïc Nhaäp—Bò phaøm thaønh Thaùnh. tuøy thuoäc vaøo danh saéc neân coù saùu traàn caûnh. Conduct arises from one's vows: Nguyeän taùnh Conditioned nirvana: Höõu Vi Nieát Baøn—Nieát haïnh—His vow-nature is in accordance with the Baøn coøn bò duyeân (tính phuï thuoäc) chi phoái. six paramitas—Boà Taùt thuaän theo saùu Ba La Conditioned phenomena: Samskrita-dharma Maät maø tu haønh. (skt)—Sankhata-dhamma (p)—Formed or Conduct of benefitting: Nhieâu ích haïnh—See conditioned things—See Höõu Vi Phaùp. Thaäp Haïnh Boà Taùt. Conditioned phenomena of the past: Quaù Khöù Conduct that causes karma: Taùc Nghieäp. Chö Haønh—Nhöõng hieän töôïng coøn bò duyeân chi Conduct that does not cause karma: Voâ Taùc phoái trong quaù khöù. Nghieäp. Conditioned by sensation, there is craving: Conduct of endlessness: Voâ taän haïnh. Duyeân Thuï Höõu AÙi—Bò tuøy thuoäc vaøo caûm giaùc Conduct of freedom from deluded confusion: neân coù loøng tham muoán. Ly si loaïn haïnh. Conditioned states are impermanent and Conduct of happiness: Hoan hyû haïnh. passing away: Haønh phaùp voâ thöôøng, laø phaùp dieät Conduct and keeping: Ayatane (p)—Haønh Trì— maát—See Haønh Phaùp Voâ Thöôøng. Practice and continuance. Conduct natural to a bodhisattva: Taùnh haïnh

cuûa moät vò Boà taùt. qua ñeå ngaên ngöøa taùi phaïm. Conduct that is neutral: Phi Taùc Phi Voâ Taùc. Confess sin or wrong-doing: Thuyeát toäi (noùi ra Conduct of non-attachment: Voâ tröôùc haïnh— nhöõng toäi loãi mình ñaõ phaïm tröôùc chuùng Taêng ñeå See Thaäp Haïnh Boà Taùt. phaùt loà saùm hoái). Conduct of non-opposition: Voâ saân haän haïnh— Confessant (n): Ngöôøi thuù toäi hay xöng toäi. See Thaäp Haïnh Boà Taùt. Confession (n): Khamapana (p)—Söï thuù toäi hay Conduct oneself: Cö xöû. xöng toäi. Conduct profitable to others: Artha-carya Confession and forgiveness: Saùm tröø. (skt)—Beneficial action—Useful conduct, or Confession and reform: Ksama or Ksamayati useful deeds—Beneficial action—See Lôïi Haønh (skt)—Confession and reform—Repentance. Nhieáp and Töù Nhieáp Phaùp. Confessional (a): Thuoäc veà thuù toäi. Conduct of realization of wisdom: Pratyatma-Confidence (n): gatigocharam (skt)—Chöùng Trí Sôû Haïnh. 1) Belief: Loøng xaùc tín—Söï tin töôûng. Conduct results in blessing: Phuùc haïnh. 2) Prasrabdhi (skt): Khinh an. Conduct of true actuality: See Chaân Thaät Haïnh. Confide: To have faith and confidence in—To Conduct of veneration: Toân troïng haïnh. trust—Tín nhieäm. Conduct of wholesome dharma: Thieän Phaùp Confidence: Prasrabdhi (skt)—Khinh an. haïnh—See Thaäp Haïnh Boà Taùt. Confidence and assurance: Whatever assembly Conduct of wholesome manifestation: Thieän he approaches, whether of Khattiyas, Brahmins, hieän haïnh—See Thaäp Haïnh Boà Taùt. Ascetics, or Householders, he does so with Conductive to: Ñöa tôùi. confidence and assurance—Ngöôøi giöõ giôùi, khi Conduct supportive recitation: Tuïng kinh hoä vaøo hoäi chuùng naøo, Saùt Ñeá Lôïi, Baø La Moân, Sa nieäm. Moân hay cö só, vò aáy vaøo moät caùch ñöôøng hoaøng, Confer (v): Ban caáp cho. khoâng dao ñoäng—See Naêm Ñieàu Lôïi Ích Cuûa Confer blessings to someone: Ban phuùc cho ai— Ngöôøi Giöõ Ñuû Giôùi. According to Buddhist theories, blessing or not Confident (a): Tin töôûng. blessing depends on

oneself, no one has the Confine (v): Giam haõm—To imprison—To ultimate right to confer blessings or to cause detain. calimities to anyone else—Theo giaùo lyù Phaät Confine to bed by sickness: Ngoïa Bònh—To fall giaùo, toäi phuùc do töï mình chöù khoâng ai coù quyeàn ill—Forced to stay in bed due to illness. toái haäu, ban phuùc hay giaùng hoïa cho ai. Confinement to the object of meditation: Giôùi Conference (n): Hoäi nghò. haïn söï chuù taâm vaøo ñoái töôïng thieàn ñònh. Confess (v): Phaùt loà (saùm hoái). Confirm (v): Xaùc nhaän. Confess a crime: Nhaän toäi—To admit one's sin. Confirm the doctrine: Thuaän ñaïo. Confess one's breach of the rules before the Confirmation (n): Söï khaúng ñònh—Söï xaùc chöùng Buddha and seek remission: Taùc phaùp saùm— hay xaùc ñònh—Söï kieân ñònh—In Zen, See Tam Chuûng Saùm Hoái Phaùp. confirmation means an affirmation of Realization Confess one's negative actions to all Buddhas: by one's master. However, experientially Phaùt loà saùm hoái tröôùc chö Phaät veà nhöõng haønh speaking, Realization is itself Confirmation—ñoäng baát thieän cuûa mình. Trong nhaø Thieàn, xaùc chöùng laø söï khaúng ñònh Confess one's sinful thoughts and negative chöùng ngoä cuûa moät ñeä töû töø vò thaày. Tuy nhieân, noùi actions before the Buddha statue and seek theo kinh nghieäm thì chöùng ngoä töï noù xaùc chöùng remission: Phaùt loà saùm hoái tröôùc töôïng Phaät veà chöù khoâng caàn ñeán ai. nhöõng suy nghó toäi loãi vaø haønh ñoäng baát thieän cuûa Confirmatory reply to a question: Nhaát Höôùng mình vaø caàu ñöôïc tha thöù. Kyù—Caâu traû lôøi khaúng ñònh. Confess of past sins and forbidding them for Confirmatory sign of rebirth: Xaùc nhaän vaõng the future: Saùm Hoái—Phaùt loà saùm hoái toäi loãi ñaõ sanh Tònh ñoä—Proofs of rebirth in Pure Land.

Confiscate something: Tòch thu caùi gì. Confused mind: Disorderly mind—Pertubed Conflagration catastrophe: The calamity of mind—Loaïn taâm (taâm nieäm taùn loaïn, khoâng truï fire—Hoûa Tai—The conflagration catastrophe, for moät nôi). world destruction—Hoûa tai thöôøng xaûy ra trong Confused noise: Kalakala (skt)—OÀn aøo hoån loaïn. thôøi kyø hoaïi dieät cuûa moät theá giôùi —See Tam Tai. Confused thoughts: Taùn Loaïn—Scattered mind. Conflict (n): Ñaùnh nhau—Xung ñoät—Maâu thuaãn. Confused vision: Deceptive vision—Illusive Conflict of reason: Söï xung ñoät cuûa lyù leõ. vision—Huyeãn. Conform (v) oneself to: Thích nghi vôùi. Confusion (n): Raéc roái. Conform (v) oneself to a custom: Thích nghi vôùi Confusion of thought: Tö duy taùn loaïn—One of moät tuïc leä. the five senses of mental distraction—See Nguõ Conformative acceptance: Thuaän nhaãn—See Taùn Loaïn. Thaäp Nhaãn. Confusion through multiplicity of duties: Traàn Conformed with truth: Yathaøbhutam (p)—sa—Roái loaïn vì traùch vuï tö beà. Yathaøbhuøta (skt)—Chaùnh thaät—Nhö thaät—Confute: Bieän luaän. Real—Evident—In truth. Congee: Chaùo. Conformity (n): Anuloma (skt)—Adaptation—Söï Congenial (a): Coù cuøng tính chaát. phuø hôïp—Söï thích hôïp—Sôû Ñaéc Phaåm Haïnh Phaät Congenial atmosphere: Khoâng khí thaân maät. (tu taäp nhöõng phaåm haïnh caàn thieát hay phuø hôïp ñeå Congenital (a): Prakrtja (skt)—Thuoäc veà thieân trôû thaønh Phaät). phuù—Baåm sinh—Inborn—Innate. Confront (v) with someone: Ñoái ñaàu—To face. Congestion is always followed by decongestion: Confrontation (n): Söï ñöông ñaàu—Chaïm traùn—

Heát côn bæ cöïc ñeán hoài thôùi lai (Taéc cöïc taát thoâng). Ñoái khaùng. Conglomeration: Toång Chaáp—Söï keát laïi thaønh Confucian: (a): Thuoäc veà Khoång giaùo—(n): moät khoái—Form or collect into a rounded mass. Ngöôøi theo ñaïo Khoång. Congratulate (v): Ca tuïng—To praise—To Confucianism (n): Ñaïo Khoång—Ñaïo Nho. compliment—To commend. Confucianist scholar: Hoïc giaû Khoång giaùo. Congratulate oneself: Töï khen (möøng). Confucius: An ancient Chinese Philosopher Congregate (v): Nhoùm hoïp. (approximately 3000 years ago) who taught Congregation (n): An assembly for instruction— people to practice love and respect toward their Giaùo hoäi. parents and to be loyal to King—Moät nhaø trieát hoïc Congregation authority: Giaùo quyeàn—Quyeàn uy Trung Hoa thôøi coå (khoaûng gaàn 3000 naêm veà cuûa giaùo hoäi. tröôùc), ngöôøi ñaõ daïy daân veà kính hieáu vôùi cha meï Congregation of the faithful: Ñoaøn theå Phaät töû vaø trung thaønh vôùi vua chuùa. thuaàn thaønh. Confucius and Mencius: Khoång Maïnh. Conjecture (n): Söï phoûng ñoaùn. Confused: Dull: Hoân muoäi—Mixed up: Laãn loän. Conjurer: Illusionist—AÛo sö. Confused death: Cheát trong meâ loaïn—Ngöôøi aùc Conjuring tricks: Methods of Bodhisattva's phaù giôùi, cheát moät caùch meâ loaïn khi meänh transformation—AÛo phaùp. chung—At the end of his life, he dies confused—Connaturality (n): Söï ñoàng baûn taùnh. See Naêm Ñieàu Nguy Hieåm Cuûa Ngöôøi AÙc Phaù Connected Collection: Samyutta Nikaya (p)— Giôùi. Töông Öng A Haøm. Confused goodness: Loaïn Thieän—To disturb the Connected with someone: Giao tieáp vôùi ai. good—The confused goodness of those who Connecting the mind to the object: Ñaët lieân heä worship, etc., with divided mind—Chuùng sanh giöõa tinh thaàn vaø ñoái töôïng. trong coõi duïc giôùi ñem taâm taùn loaïn laøm thieän caên Connection of cause and effect: The law of leã Phaät, tuïng kinh. karma—Nhaân quaû baùo öùng (nghieäp löïc). Confused knowledge: Dull knowledge—Hoân Connexion (n) Söï noái keát. thöùc. Connotation (n): Söï haøm suùc, söï roäng nghóa.

Conquer (v): Cheá ngöï—To conquer others is not Consciencelessness: Voâ Taøm—See Thaäp Phieàn difficult. To conquer oneself is more difficult: Cheá Naõo. ngöï ngöôøi khaùc xem ra coøn deã hôn cheá ngöï laáy Conscientious (a): Coù löông taâm. chính mình. Conscientization (n): YÙ thöùc hoùa. Conquered: Bò cheá ngöï. Conscious (a): Coù yù thöùc. Conquering army: Prasenajit (skt)—Thaéng Conscious beings: Chuùng sanh coù yù thöùc—Living Quaân—Conqueror of an army; king of Kosala and beings (creatures)—Sentient beings. patron of sakyamuni—Vua Ba Tö Naëc cuûa xöù Conscious knowledge that the Buddhas of past, Kosala, ngöôøi hoä trì Phaät phaùp ñaéc löïc trong thôøi present and future: Trí tuøy giaùc tam theá chö Ñöùc Phaät coøn taïi theá. Phaät—See Thaäp Tuøy Giaùc Trí. Conquering of demons: Haøng phuïc ma quaân. Conscious knowledge of the inconceivability of Conquering tolerance: Self-control tolerance, all realms of sentient beings: Trí tuøy giaùc taát caû one of the five kinds of Paramita Tolerance or chuùng sanh baát tö nghì—See Thaäp Tuøy Giaùc Trí. five stages of Bodhisattva-ksanti, patience or Conscious knowledge of the infinite endurance—Phuïc nhaãn hay ñieàu phuïc nhaãn, moät differentiations of all worlds: Trí tuøy giaùc taát caû trong naêm loaïi nhaãn nhuïc Ba La Maät. theá giôùi voâ löôïng

sai bieät—See Thaäp Tuøy Giaùc Conqueror (n): Jina (skt & p)—Buddhas have Trí. conquered the armies of maras. This is one of the Conscious knowledge of the infinite most common epithets of the Buddha, which undertakings and vows: Trí tuøy giaùc taát caû Nhö indicates that he has triumphed over the factors Lai voâ löôïng haïnh nguyeän—See Thaäp Tuøy Giaùc that bind ordinary beings to continued the cycle of Trí. birth, death and rebirth, such as anger, desire, and Conscious knowledge of all things: Trí tuøy giaùc obscuration, etc.—Chö Phaät laø nhöõng baäc ñaõ cheá taát caû phaùp—See Thaäp Tuøy Giaùc Trí. ngöï ñoäi ma quaân Ñaây laø moät trong nhöõng danh Conscious knowledge of the ultimacy of all hieäu thoâng duïng nhaát cuûa Ñöùc Phaät, chæ raèng Ñöùc realms of space: Trí tuøy giaùc taát caû hö khoâng giôùi Phaät ñaõ chieán thaéng veû vang nhöõng yeáu toá troùi roát raùo—See Thaäp Tuøy Giaùc Trí. buoäc phaøm nhaân vaøo voøng sanh töû luaân hoài nhö Conscious knowledge of the vastness of all saân haän, tham duïc, vaø si meâ, vaân vaân—See Ngöôøi spheres of reality: Trí tuøy giaùc taát caû phaùp giôùi Cheá Ngöï. roäng lôùn—One of the ten kinds of conscious Conqueror in the Battle: An epithet of the knowledge—See Thaäp Tuøy Giaùc Trí. Buddha—Baäc Thaéng giaû, moät danh hieäu cuûa Ñöùc Conscious knowledge of all worlds entering the Phaät. past: Trí tuøy giaùc taát caû theá giôùi nhaäp quaù khöù Conqueror of discontent and delight: See theá—See Thaäp Tuøy Giaùc Trí. Nhieáp Phuïc Laïc Vaø Baát Laïc. Conscious knowledge of all worlds entering the Conqueror of fear and dread: See Nhieáp Phuïc future: Trí tuøy giaùc taát caû theá giôùi nhaäp vò lai Lo AÂu Sôï Haõi. theá—See Thaäp Tuøy Giaùc Trí. Conquest (n): Chinh phuïc—Söï chieán thaéng. Conscious knowledge of all worlds entering the Consanguine (a): Cuøng chung huyeát thoáng. present: Trí tuøy giaùc taát caû theá giôùi nhaäp hieän taïi Consanguineous (a): See Consanguine. theá—See Thaäp Tuøy Giaùc Trí. Consanguineousness (n): Huyeát toäc— Conscious and tainting environment to Consanguinity. produce all phenomene: Voâ minh nhieãm duyeân. Consanguinity (n): Consanguineous-ness—Huyeát Consciousness (n) Vinnana (p)—Vijnana (skt)—toäc. Hoàn—See Thöùc. Conscience (n): Löông taâm—Löông tri—YÙ Consciousness aggregate subject to clinging: thöùc—See Vijnana. Thöùc Thuû Uaån. Conscience of humanity: Löông taâm nhaân loaïi. Consciousness is both gone and not gone: Thöùc Conscienceless (a): Voâ löông taâm. nhö khöù chaúng nhö khöù.

Consciousness of Cognition: See Töôûng Thöùc Da Thöùc—Taøng thöùc. Truù. Consciousness of the mind: YÙ Thöùc. Consciousness containing all seeds: Nhaát Thieát Consciousness is neither finite nor infinite: Chuûng Töû Thöùc—YÙ thöùc chöùa ñöïng heát thaûy caùc Thöùc phi höõu phi voâ bieân. chuûng töû. Consciousness is neither gone nor not gone: Consciousness as contingent object: Thöùc Thöùc phi nhö khöù phi chaúng nhö khöù. Duyeân—YÙ thöùc nhö moät ñoái vaät coù tính phuï Consciousness of neither perception nor non- thuoäc. perception: Taâm Thieàn Haønh trong Phi Töôûng Consciousness of covering the inferior and Phi Phi Töôûng Xöù—Functional consciousness manifesting the superior: See AÅn Lieät Hieån pertaining to the base of neither perception nor Thaéng Thöùc. non-perception—See Möôøi Hai Taâm Voâ Saéc Giôùi. Consciousnesses that discern objects: Lieãu Phaân Consciousness is neither

permanent nor Bieät Caûnh Thöùc—Nhöõng thöùc nhaän roõ ñöôïc ñoái impermanent: Thöùc laø phi thöôøng phi voâ thöôøng. vaät. Consciousness is not gone: Thöùc chaúng nhö khöù. Consciousness of the fine-material sphere: Consciousness is not separated from the body: Rupavacara-citta (p)—Mind that clings to the Thöùc Baát Ly Thaân—YÙ thöùc khoâng bò taùch rôøi khoûi realm of form—Taâm Luyeán AÙi Saéc Giôùi. thaân. Consciousness is finite: Thöùc höõu bieân. Consciousness of nothingness: Taâm Thieàn Haønh Consciousness is both finite and infinite: Thöùc trong Voâ Sôû Höõu Xöù—Functional consciousness caû höõu laãn voâ bieân. pertaining to the base of nothingness—See Möôøi Consciousness and five faculties perceive at Hai Taâm Voâ Saéc Giôùi. the same time: Manasapratyaksa (skt)—Nguõ Caâu Consciousness-only: Vijnanavada or Yogacara YÙ Thöùc Hieän Löôïng—YÙ thöùc coäng vôùi naêm caên (skt)—Chæ coù yù thöùc maø thoâi—See Duy Thöùc. (maét, tai, muõi, löôõi, thaân) cuøng luùc nhaän thöùc. Consciousness-only school: Dharmalaksana Consciousness is gone: Thöùc nhö khöù. (skt)—See Phaùp Töôùng Toâng. Consciousness group: Vijnana-skandha (skt)— Consciouness of pain and pleasure resulting Thöùc Uaån. from the knowledge or consciousness, causing Consciousness of the hearing: Nhó Thöùc. continuous responsive memory: Coarser stages, Consciousness of immaterial meditation: i.e., suffering and happiness—Nhöõng thoâ töôùng Arupavacara-citta (p)—Voâ Saéc Trí Ñònh. nhö ñau khoå vaø vui söôùng—See Töông Tuïc Consciousness is impermanent: Thöùc laø voâ Töôùng. thöôøng. Consciousness is permanent: Thöùc laø thöôøng. Consciousness is infinite: Thöùc voâ bieân—Taâm Consciousness is both permanent and Haønh Thieàn trong Thöùc Voâ Bieân Xöù: Functional impermanent: Thöùc laø caû thöôøng laãn voâ thöôøng. consciousness pertaining to the base of infinite Consciousness of phenomenon: Saéc Thöùc Truù. consciousness—See Möôøi Hai Taâm Voâ Saéc Giôùi. Consciousness of Purity: Amala-vijnana (skt)— Consciousness of infinite space: Taâm Thieàn Pure and uncontaminated knowledge—Voâ caáu Haønh trong Khoâng Voâ Bieân Xöù—Functional thöùc—Thanh Tònh Thöùc—Undefiled or pure consciousness pertaining to the base of infinite knowing or knowledge. space—See Möôøi Hai Taâm Voâ Saéc Giôùi. Consciousness of reaction: Haønh Thöùc Truù. Consciousness itself: Thöùc Theå—Baûn thaân cuûa yù Consciousness of receptivity: Thoï Thöùc Truù. thöùc. Consciousness rooted in attachment: Lobha- Consciousness of like and dislike arising from mula-citta (skt)—Tham Taâm—Mind rooted in mental conditions: See Trí Töôùng (2). attachment. Consciousness of manas: Maït Na Thöùc—A Ñaø Consciousness of the sight: Nhaõn Thöùc. Na Thöùc—YÙ caên. Consciousness of the smelling: Tyû Thöùc. Consciousness of the mental perception: A Laïi Consciousness store: Thöùc Taïng—The store-

house of Tathagata—The storehouse of mind, or deeds: Khôûi Nghieäp Töôùng—Haäu quaû cuûa caùc thöù discernment, the alaya-vijnana whence all nghieäp thieän aùc (thoâ töôùng)—Wholesome and intelligence or discrimination comes—Nhö Lai unwholesome deeds of coarser stages. taïng cuøng vôùi voâ minh hoøa hôïp maø taïo thaønh A Consequent afflictions: Consequent delusions— Laïi Da thöùc, sinh ra heát

thaûy phaùp moân—See Nhö Tuøy Hoaëc—See Tuøy Phieàn Naõo. Lai Taïng. Consequent delusions: Tuøy phieàn naõo— Consciousness of the tasting: Thieät Thöùc. Consequent afflictions. Consciousness at the time of death: Meänh Consequent klesas: Tuøy phieàn naõo (khôûi leân töø Chung Thôøi Thöùc—YÙ thöùc luùc laâm chung. caên boån phieàn naõo). Consciousness of touch: Thaân Thöùc. Consequent necessity: Tính taát yeáu cuûa haäu quaû. Consciousness as unreal: Thöùc Huyeãn—YÙ thöùc Conservation (n): Söï baûo toàn—Söï baûo thuû. khoâng coù thöïc (söï giaû taïm cuûa thöùc). Conservatism (n): Chuû nghóa baûo thuû. Consciousness with a wide range of referents Conservative (a): Baûo thuû. (objects): Quaûng Duyeân Thöùc—Thöùc coù voâ soá vaät Conserve (v): Baûo thuû—Giöõ gìn—To guard—To ñoái töôïng (voâ soá duyeân). preserve—To maintain. Consecrate (v): Cung hieán. Conserve one's energies: Baûo toàn naêng löôïng— Consecrate someone a title: Phong töôùc cho ai. A Bhiksu or Bhiksuni should always find the way Consecrated objects: Anointing an object with to conserve the three energies: sexual, breath and sacred water—See Ñieåm Nhaõn. spirit—Vò Tyø Kheo hay Tyø Kheo Ni neân luoân tìm Consecration (n): Söï cuùng baùi—Söï taän hieán. caùch baøo toàn ba thöù naêng löôïng cuûa mình laø tinh, Consecration of the Buddha statue: Leã An Vò khí vaø thaàn. Phaät. Consider carefully: Caân nhaéc kyõ löôõng—To Consensus (n): Söï ñoàng yù. deliberate. Consent (v): Baèng loøng—To content—To be Consideration (n): Remark—Söï nhaän ñònh. content. Consideration for others: Toân troïng ngöôøi khaùc Consequence (n): Haäu quaû—Effect—Fruit— Considering what is impure to be pure: Baát tònh Result—Retribution—Reward—See Tam Quaû. maø cho laø tònh. Ñaây laø moät trong nhöõng taø kieán — Consequences or cause and effect are This is one of the inverted (wrong) views. unavoidable: Nhôn duyeân chaúng traùnh ñöôïc. Considering and planting roots of goodness: Consequence of deeds done in former Quaùn saùt vaø gieo troàng nhöõng caên laønh. existence: Tuùc Baùo (quaû baùo caûm öùng töø nghieäp Considering what is really impermanence to be nhaân ôû ñôøi tröôùc, hay haäu quaû cuûa nhöõng haønh permanence: Voâ thöôøng maø cho laø thöôøng haèng. ñoäng trong tieàn kieáp). Ñaây laø moät trong nhöõng taø kieán—This is one of Consequences of one's own actions: Haäu quaû the inverted (wrong) views. cuûa nhöõng haønh ñoäng do chính mình laøm ra— Considering what is really non-ego to be self- According to the law of cause and effect in ego: Voâ ngaõ maø cho laø töï ngaõ. Ñaây laø moät trong Buddhsm, a man must bear the consequences of nhöõng taø kieán—This is one of the inverted his own actions—Ai laøm vieäc gì phaûi chòu haäu quaû (wrong) views. cuûa haønh vi ñoù (Nhaát nhaân taùc söï, nhaát nhaân Considering what is really suffering to be joy: ñöông) theo ñuùng luaät nhaân quaû cuûa nhaø Phaät. Khoå maø cho laø laïc. Ñaây laø moät trong nhöõng taø Consequences of past deeds: Reward-fruit—Baùo kieán—This is one of the inverted (wrong) views. quaû. Considering and recognizing mind: Ryo-Chi- Consequences of one's previous life: Quaû Shin (jap)—Löi Tri Taâm—See Duyeân Löi Taâm. Baùo—Retribution. Consistently: Thöôøng hay. Consequences of one's previous life in four Consolation (n): Söï an uûi—Comfort—Solace— forms of the present life: Quaû

Baùo Töù Töôùng. Words of consolation. Consequent activity with all the variety of Console (v): An uûi—To comfort.

Consort of the Water-deva: Thuûy Thieân Phi— Constitutive (a): Thuoäc veà caáu truùc—Thuoäc veà Represented on his left—Ngöôøi phi cuûa Thuûy hieán phaùp. Thieân beân caùnh traùi. Constrain (v): Buoäc—To oblige—To force—To Conspiracy (n): AÂm möu—Plot—Scheme. bind—To compel. Constancy, happiness, authonomy, and purity: Constraining to goodness: Constructive Jo-Raku-Ga-Jo (jap)—See Thöôøng Laïc Ngaõ Tònh. goodness—Taùc trì (laøm nhöõng ñieàu laønh)—See Constant (a): Continuous (perseverence, Taùc Trì Giôùi. persistence): Haèng höõu hay lieân tuïc—Endless Constraints of karma: See Nghieäp AÙch. (without ceasing, unceasing, perpetual, Construction by mutual penetration of minute everlasting): Baát ñoaïn—Unchanging (invatiable): and abstruse matters: Vi Teá Töông Dung An Baát bieán—Unshakable (unmovable): Baát chuyeån. Laäp Moân—See Thaäp Huyeàn Moân. Constant change: Thay ñoåi khoâng ngöøng—Luoân Construction and protection of the Buddhist luoân thay ñoåi. Sangha: Xaây döïng vaø baûo veä Taêng Giaø. Constant companions of the Buddha: See Constructive goodness: Constraining to Thöôøng Tuøy Chuùng. goodness—Taùc trì (laøm nhöõng ñieàu laønh)—See Constant effort: Virya-sambodhyanga (skt)— Taùc Trì Giôùi. Viriya (p)—Tinh Taán Giaùc Chi—See Thaát Boà Ñeà Constructive purpose: Muïc tieâu xaây döïng. Phaàn. Consubstantial (a): Ñoàng chaát—Ñoàng theå. Constant or eternal dharma: Joho (jap)—Consubstantiality (n): Tính ñoàng theå hay ñoàng Thöôøng Phaùp—Phaùp thöôøng truï vónh cöûu. tính. Constant and eternal light: Thöôøng quang. Consubstantiate (v): Laøm cho ñoàng tính. Constant halo from the bodies of Buddhas: Consult a Buddhist monk: Tham vaán vôùi moät tu Thöôøng quang—AÙnh quang minh thöôøng xuyeân só Phaät giaùo. phaùt ra töø thaân cuûa chö Phaät. Consultation: (n): Trao ñoåi yù kieán. Constant interaction: Continuous stream of Consummation of life: Ayuksaya (skt)—Taän thoï. latent predisposition—Löu chuù sinh. Consummation of the stage of the non- Constant light: Eternal light—Thöôøng quang. returner: Baát Hoaøn Quaû—Quaû vò khoâng coøn bò Constant prayer: Caàu nguyeän lieân tuïc. quay trôû laïi nöõa—The fruits, fruition, or rewards Constantly (adv): Aksaya (skt)—Continuously— of the last—See Baát Hoaøn. Non-decaying—Moät caùch lieân tuïc—Thöôøng haèng. Consummate Nirvana: Complete Nirvana— Constantly abiding: Nitya (skt)—Joju (jap)— Perfect Nirvana—Baùt Nieát Baøn—See Voâ Dö Nieát Eternal existence—Thöôøng truï—See Jojuâ. Baøn. Constantly beyond conception: Nityam-Consummate philosophy: Dai-Ichi-Gi-Tai acintyam (skt)—Always beyond thought and (jap)—Dondam (tib)—The philosophy which is words—Constantly inaccessible to reason— number one in meaning—See Ñeä Nhöùt Nghóa Ñeá. Thöôøng Baát Khaû Tö Nghì. Consummate purity: Cöùu Caùnh Chaân Tònh—Söï Constantly doing: Thöôøng haønh. thanh tònh toät ñænh. Constantly inaccessible to reason: See Contact (v): Phassa-kaya (p)—Tieáp xuùc—Xuùc Constantly beyond conception. (moät trong thaäp nhò nhôn duyeân)—Touch. Constantly murmuring: Noùi thaàm lieân tuïc. Contain much that is suggestive: Haøm suùc. Constantly Walking Samadhi: Pratyutpanna

Contain oneself: Keep oneself under control— Samadhi (skt)—See Baùt Chu Tam Muoäi. Töi keàm cheá. Constellations' irregular: Unlucky stars—Naïn Container: Taïng—Kho chöùa. bôûi caùc vì sao loãi ñoä. Containing all appropriate means: Phöông tieän Constituent (n): Söï caáu taïo. ñaïi trí phong luaân. Constitution (n)—Hieán phaùp—Söï kieán laäp—Söï Contaminate: Pollute—Nhieãm. thieát laäp. Contaminated: Polluted—Bò ueá nhieãm.

Contaminated by bad customs: Polluted by bad mataka-samjna (skt)—Quaùn xaùc sình leân (töôûng habits—Nhieãm taäp—Nhieãm tröôïc do bôûi nhöõng thaây vöøa môùi cheát vaø baét ñaàu sình leân)—See Cöûu thoùi quen hay taäp quaùn. Töôûng Quaùn. Contaminated evil world: Tröôïc aùc xöù—See Contemplate on blood leaking out from a Tröôïc AÙc Xöù, Ta Baø, Nguõ Tröôïc, and Thaäp AÙc. corpse: Vilohitakas (skt)—Quaùn xaùc ræ maùu Contaminated food: Unclean food—See Ueá (töôûng thaây sình baáy nöùc raõ vaø ræ maùu)—See Cöûu Thöïc. Töôûng Quaùn. Contaminated goodness: Höõu Laäu Thieän—Caùi Contemplate on the bones reduced to ashes: thieän bò ueá nhieãm. Vidagdhakas (skt)—Quaùn tro coøn laïi (töôûng xöông Contaminated karma: Tröôïc nghieäp—That tieâu muït theo thôøi gian, nay chæ coøn trô laïi moät produced by desire—Nghieäp ueá tröôïc saûn sanh nhuùm tro)—See Cöûu Töôûng Quaùn. bôûi duïc voïng. Contemplate upon Buddha: To meditate upon Contaminated mind: Polluted mind—Nhieãm Buddha—Quaùn Phaät—Quaùn Töôûng Nieäm Phaät. Taâm—A mind contaminated with desire or sexual Contemplate all Buddha teachings: Roát raùo tö pasion—Taâm nhieãm tröôïc bôûi aùi tröôùc vaø daâm duy taát caû Phaät phaùp. duïc. Contemplate on the characterisitc marks of a Contaminated truth of arising: Höõu Laäu Taäp Buddha: Quaùn Phaät Tam Muoäi—Nhöùt taâm quaùn Ñeá—Chaân lyù khoâng thöïc veà söï sinh khôûi. töôûng töôùng maïo hình saéc cuûa Phaät (thaønh töïu Contaminated and uncontaminated virtue: ñöôïc tam muoäi naày thì thaáy Phaät hieän ñeán). Contamination and noncontamination—See Contemplate on a corpse changing color to Nhieãm Haïnh-Voâ Nhieãm Haïnh. dark purple: Vinilakas (skt)—Quaùn xaùc ñoåi saéc Contaminating influenced by desire: Tainting—baàm tím (töôûng thaây cheát ñoåi saéc baàm xanh tím)— Duïc nhieãm. See Cöûu Töôûng Quaùn. Contamination: Söï ueá nhieãm. Contemplate on a corpse covered with pus: Contamination of desire: Tham tröôïc—Söï Vipuyakas (skt)—Quaùn xaùc bò phuû ñaày maùu muû nhieãm ueá cuûa tham duïc—1) The poison of desire, (töôûng thaây cheát sình leân ñaày daãy maùu muû vaø saép one of the three poisons: Chaát ñoäc cuûa tham duïc, raõ)—See Cöûu Töôûng Quaùn. moät trong tam ñoäc—See Tam Ñoäc; 2) The poison Contemplate on a corpse in decomposition: of desire or love which harms devotion to Asubha-bhavana (skt)—Quaùn thaây cheát ñang treân Buddhist practices: Ñoäc duïc hay aùi ñoäc laøm toån tieán trình huûy hoaïi—See Cöûu Töôûng Quaùn. haïi cho vieäc tu haønh Phaät phaùp. Contemplate on a corpse that torn apart by Contamination of illusion: Taints of delusion— wild birds and wild beasts: Vikhaditakas (skt)— Hoaëc nhieãm. Quaùn xaùc bò thuù aên (töôûng thaây raõ ra töøng khuùc, Contamination and noncontamination: laøm moài cho chim thuù)—See Cöûu Töôûng Quaùn. Contaminated and uncontaminated virtue—See Contemplate on

a decaying corpse: Nhieãm Haïnh-Voâ Nhieãm Haïnh. Vipadumakas (skt)—Quaùn xaùc ruùt nhoû laïi (töôûng Contemn (v): Reû ruùng—To scorn—To disregard. thaây ñang hoaïi dieät)—See Cöûu Töôûng Quaùn. Contemplate (v): Vipasyana or Vidarsana (skt)— Contemplate on the emptiness: Always reflect Meditate (study, look into, examine) on upon the emptiness and essencelessness of all something—Think about something deeply— existents, that all comforts and delights are not Practice mental development—Quaùn hay suy tö truly real—Thöôøng quaùn caùc coõi roãng khoâng saâu saéc veà caùi gì—Quaùn xeùt—See Tham Thieàn. chaúng coù theå taùnh, taát caû ñoà vui thích ñeàu chaúng Contemplate and act as a Buddha: See Quaùn coù thaät. Haønh Töùc Phaät. Contemplate and expound the ultimate reality: Contemplate Amitabha Buddha in the mind Quaùn Giaûi—Quaùn nieäm vaø giaûi lyù ñöôïc chaân lyù. and repeat his name: Quaùn töôûng nieäm Phaät. Contemplate the four truths: Quaùn Töù Ñeá—Suy Contemplate on a bloated corpse: Vyadh- gaãm veà töù dieäu ñeá.

Contemplate the holy truth: Quaùn Thaùnh Ñeá— Contemplate and think: Meditate and think— Suy gaãm caùc chaân lyù cao thaâm huyeàn dieäu. Quaùn töôûng. Contemplate and illuminate with the wisdom: Contemplate ultimate reality and unravel or See Trí Tueä Quaùn Chieáu. expound it: Quaùn giaûi—To contemplate and Contemplate the image of Amitabha Buddha expound the ultimate reality—Quaùn nieäm vaø giaûi and repeat his name: Hoa Toïa Quaùn—Quaùn lyù ñöôïc chaân lyù. töôûng hình töôïng cuûa Ñöùc Phaät A Di Ñaø. Contemplate on unreal dharmas: Quaùn phaùp Contemplate the image of the Buddha: See giaû—See Tam Giaû. Quaùn Töôïng Nieäm Phaät. Contemplate on unreal names: Quaùn danh Contemplate on the impurity of self: To be giaû—See Tam Giaû. penetrated with the concept of the essential Contemplate on unreal sensations: Quaùn thoï impurity of self, or to contemplate on the impure giaû—See Tam Giaû. body. Contemplating bone samadhi: Quaùn coát tam Contemplate on left-over white bones: Asthis muoäi. (skt)—Quaùn xaùc chæ coøn laïi xöông traéng (töôûng Contemplating the reality of noncreation naéng chan möa goäi, thaây nay chæ coøn trô laïi moät but does not take noncreation as an object of boä xöông traéng)—See Cöûu Töôûng Quaùn. attainment: Tu hoïc phaùp Voâ Sanh khoâng laáy Voâ Contemplate a living beings: Quaùn Chuùng Sanh. Sanh laøm choã tu chöùng. Contemplate the nature of Dharma: Quaùn xeùt Contemplation (n): Dhyana (skt)—Thieàn quaùn— baûn chaát cuûa chö phaùp. Visualization—Meditation—Calling to Contemplate on the own nature of something: attention—Imagining in the mind—To Quaùn chieáu töï taùnh cuûa söï vaät. contemplate—To focus—To visualze—To Contemplate and ponder: Quaùn Nieäm—Nhìn meditate and think—Söï suy gaãm—Söï quaùn vaøo söï vaät ñeå quaùn töôûng—Look into (things) and chieáu—See Quaùn. think over. Contemplation and accordant action: Quaùn Contemplate on practices of colleagues in past Haønh—Quaùn lyù ôû taâm roài ñích thaân thöïc haønh ages: The Enlightening Beings see that ñuùng theo lyù ñoù. Enlightening Beings who were their colleagues in Contemplation and action: Quaùn haønh—Quaùn past ages have become obsessed

with other things töôûng vaø haønh ñoäng. and cannot attain the great virtues of the Buddha Contemplation on the air wheel: Quaùn phong teaching—Boà Taùt quaùn saùt thaáy trong ñôøi quaù khöù luaân—Wind or air corresponds to Half-moon and chö Boà Taùt ñoàng haønh nhieãm tröôùc vieäc khaùc, neân Black color—Phong (gioù) töông öùng vôùi Baùn chaúng ñöôïc coâng ñöùc quaûng ñaïi cuûa Phaät phaùp. Nguyeät vaø maøu Ñen. Contemplate on the scattered limbs of a Contemplation on arising from emptiness: Sinh corpse: Viksiptakas (skt)—Quaùn xaùc bò raû ra töøng Khoâng Quaùn—Quaùn veà söï sinh khôûi töø taùnh phaàn (töôûng thaây ñang tan raõ ra töøng phaàn). khoâng. Contemplate a skeleton: Coát Nhaân—To Contemplation of beholding of all beings contemplate a skeleton to eliminate passions—Boä without distinction: See Ñaúng Quaùn. xöông (toïa thieàn quaùn saùt veà boä xöông khoâ ñeå tröø Contemplation on birth and death: Quaùn sanh boû tham duïc). dieät. Contemplate on a string of flowers: See Quaùn Contemplation of body: See Quaùn Thaân. Hoa. Contemplation on body, feeling, mind and Contemplate on the temporary conditions of dharma: See Quaùn Töù Nieäm Xöù. man: See Nhaân Khoâng Quaùn. Contemplation of the breath: Quaùn hôi thôû— Contemplate all things as unreal: Quaùn See Mindfulness of the breath. Khoâng—Quaùn chieáu vaïn höõu giai khoâng hay Contemplation of the Buddha Recitation: Quaùn khoâng töôùng cuûa caùc phaùp—See Khoâng Taùnh. Phaät Trì Danh.

Contemplation on Causality: See Quaùn Nhaân quaùn. Duyeân. Contemplation on the emptiness of living and Contemplation on Cause and Condition: See things: Sinh phaùp nhò khoâng quaùn. Quaùn Nhaân Duyeân. Contemplation of extinction: See Dieät Quaùn. Contemplation of cessation: Quaùn dieät. Contemplation of fading away: Quaùn ly tham. Contemplation of change: Quaùn bieán ñoåi. Contemplation of fall: Quaùn dieät. Contemplation of cognition-only: Quaùn saùt veà Contemplation of feelings: Vedana- duy thöùc—See Duy Thöùc Quaùn. smrtyupasthana (skt)—Quaùn thoï thò khoå—Chaùnh Contemplation (concentration) of compassion nieäm treân caûm thoï—Mindfulness and sensation— (n): See Quaùn Töø Bi. Meditation and full realization on the evils of Contemplation on Compassion and Loving- sensations—See Thoï Nieäm Xöù. kindness: See Quaùn Töø Bi. Contemplation on the fire wheel: Quaùn hoûa Contemplation on the compassionate mind: quaân—Hoûa (löûa) töông öùng vôùi hình Tam Giaùc vaø Meditation on the development of the maøu Ñoû—Fire corresponds to Triangular and Red compassionate heart—Töø taâm tam muoäi. color. Contemplate the concept of unreality of self: Contemplation on the five elements: See Nguõ Quaùn voâ ngaõ—See Baùt Tam-Ma-Ñòa. Luaân Quaùn. Contemplation of controlling the breath: Trì Contemplation of feeling: Quaùn caûm thoï. Töùc Nieäm, quaùn hay kieåm soaùt hôi thôû ñeå ñònh Contemplation by following one’s breath: Tuøy taâm—The contemplation in which the breathing is Töùc—See Tuøy Töùc. controlled—See Nguõ Ñình Taâm Quaùn. Contemplation on good heart: See Thieän Taâm Contemplation of correct knowledge and Quaùn. vision: Quaùn chaùnh tri kieán. Contemplation of an Image Recitation: See Contemplation on counting breath: Quaùn Soå töùc Quaùn Töôïng Nieäm Phaät. (trì töùc nieäm)—See Soå Töùc Quaùn.

Contemplation of the immaterial reality: See Contemplation by counting the breathing: Voâ Sôû Quaùn. Quaùn trì töùc nieäm—See Soå Töùc Quaùn. Contemplation of impermanence: Quaùn voâ Contemplation of danger of reliance on thöôøng—Quaùn saùt veà söï voâ thöôøng. formation: Quaùn söï nguy hieåm cuûa caùc haønh. Contemplation on impurity: The meditation on Contemplation of destruction: Quaùn hoaïi. the uncleaness of the human body of self and Contemplation of Dharmas: Dhammanupassana others—Baát tònh quaùn. (p)—Dharma-niyama or Dharmnusmrti (skt)— Contemplation of the impurity of the body: Nieäm phaùp—Contemplation of Mental Objects or Quaùn thaân baát tònh—Contemplation on the impure Mind Contents—See Quaùn Phaùp. body. Contemplations of the Dharmalaksana: Four Contemplation on the Infinite Life Sutra: Quaùn contemplations of the Dharmalaksana—Boán phaùp Voâ Löôïng Thoï Kinh. taàm tö quaùn cuûa Phaùp Töôùng Toâng—See Töù Taàm Contemplation of the joys of Amitabha's Pure Tö Quaùn. Land: Quaùn saùt moân. Contemplation on the discrimination of Contemplation of knowledge: Trí quaùn saùt. different realms: Dhatu-prabheda-smrti (skt)—Contemplation on magic powers: Vimamsa- See Giôùi Phaân Bieät Quaùn. samadhi (skt)—Quaùn Thaàn Tuùc. Contemplation of dispassion: Quaùn ly duïc. Contemplation of the mean: See Trung Quaùn. Contemplation on the earth wheel: Quaùn ñòa Contemplation and meditation: Quaùn thieàn— luaân—The Earth corresponds to Square and Quaùn saùt vaø thieàn ñònh—To sit in abstract trance. Yellow—Ñòa (ñaát) töông öùng vôùi hình Vuoâng vaø Contemplation of mental objects: Dhamma- maøu Vaøng. nupassana (p)—See Quaùn Phaùp. Contemplation of emptiness mind: Taâm khoâng Contemplation of mind: Citta-nupassana (p)—

Dhammanupassana (p)—Quaùn taâm—The khoâng luaân—Space corresponds to Spherical position of insight into the truth that nothing has shape and Blue color—Hö Khoâng töông öùng vôùi reality in itself—See Phaùp Nieäm Xöù. hình Troøn vaø maøu xanh da trôøi. Contemplation of mind contents: Dhamma- Contemplation of state of higher nupassana (p)—Contemplation of Mind Objects— understanding: Quaùn taêng thöôïng tueä. See Quaùn Phaùp. Contemplation of the state of nothingness: Contemplation of mind-objects: Akincanayatana (skt)—The contemplation of the Dhammanupassana (p)—Contemplation of mental state of the immaterial, in which ecstasy gives objects—Meditation on the mind-objects—See place to serenity—Thieàn ñònh ñi vaøo coõi voâ sôû Quaùn Phaùp. höõu xöù—See Voâ Sôû Höõu Xöù Ñònh. Contemplation of the mind and its thoughts: Contemplation by stop thinking or getting rid Taâm quaùn (quaùn taâm vaø nhöõng tö töôûng cuûa noù) — of distraction so that the mind can be fixed in See Quaùn Taâm. one place: See Chæ Quaùn Taâm Ñònh Nhöùt Xöù. Contemplation of the mind as transient: Quaùn Contemplation of suffering: Khoå Quaùn—Quaùn saùt veà söï giaû taïm cuûa taâm —See Quaùn Taâm Voâ saùt veà söï khoå. Thöôøng. Contemplation on the theory of causation: Contemplation of the non-obstruction between Idam-pratyayata-pratisamutpada-Smrti (skt)— noumena and phenomena: The meditation of the Duyeân Khôûi Quaùn—Contemplation on the twelve non-obstruction between noumena and links of "Cause and Effect" or "Karmic

phenomena—Quaùn lyù söï voâ ngaïi. Causality.”—See Duyeân Khôûi. Contemplation of not self: Quaùn voâ ngaõ. Contemplation of all things as void or Contemplation on one-pointedness: Nhaát ñieåm immaterial: Quaùn khoâng—To contemplate quaùn—See Nhaát Quaùn. (regard) all things as unreal (no fundamental Contemplation of pain: Quaùn khoå ñau. reality—Quaùn chieáu vaïn höõu giai khoâng hay Contemplation of the perfect Buddha-wisdom: khoâng töôùng cuûa caùc phaùp. See Ñaïi Caûnh Trí Quaùn. Contemplation of thought: See Quaùn Taâm. Contemplation of pervasive inclusiveness: The Contemplation by Thought Recitation: Phaùp meditation of non-obstruction between Quaùn Töôûng Nieäm Phaät. phenomena and phenomena—Quaùn söï söï voâ ngaïi. Contemplation of true emptiness that cuts off Contemplation on phenomena: Söï Quaùn— marks: The meditation of true emptiness that cuts Contemplation (meditation) on the external forms off marks—Quaùn chaân khoâng lìa töôùng. or the phenomenal—Quaùn töôûng veà hình töôùng Contemplation of turning away: Quaùn quay ñi. beân ngoaøi. Contemplation on the twelve links of Contemplation of the provisional: Quaùn veà Dependent Origination: See Quaùn Nhaân Duyeân tính giaû taïm—See Giaû Quaùn. and Thaäp Nhò Nhaân Duyeân. Contemplation on reality: Samadhi (skt)—See Contemplation on the ultimate state of things: Tam Ma Ñòa. See Nhö Thò Quaùn Chieáu. Contemplation of reflection: Quaùn tö duy. Contemplation of all as unreal, transient and Contemplation of relinquishment: Quaùn töø boû. temporal: See Giaû Quaùn. Contemplation of selflessness: Voâ Ngaõ Quaùn— Contemplation on vast wisdom: Quaûng Ñaïi Trí Quaùn saùt veà voâ ngaõ—See Baùt Tam-Ma-Ñòa. Hueä Quaùn—Quaùn saùt veà trí hueä voâ bieân. Contemplation of sensations: Vedananupassana Contemplation of voidness: Quaùn khoâng. (p)—Quaùn phaùp nieäm thoï—See Quaùn Thoï. Contemplation on the water wheel: Quaùn thuûy Contemplation of signlessness: Quaùn voâ töôùng. luaân—Water corresponds to Round and White Contemplation of something: Meditation on color—Thuûy (nöôùc) töông öùng vôùi hình Troøn vaø something—Söï suy tö saâu xa veà caùi gì. maøu Traéng. Contemplation on the space wheel: Quaùn hö Contemplation on the wheel elements: Luaân

Quaùn. According to ancient Buddhist cosmology, there Contemplative (a): Anusmrti (skt)—Attentive— are four inhabited continens of every universe. Chuyeân chuù—Quaùn töôûng. They are land areas and situated in the four Contemplative knowledge: Tri thöùc do quaùn directions around Mount Sumeru—Theo khoa coå töôûng maø coù. vuõ truï hoïc Phaät Giaùo, coù boán chaâu trong theá giôùi Contemplative prajna: See Quaùn Chieáu Baùt Ta Baø, töù höôùng xung quanh nuùi Tu Di. Nhaõ. Contingency (a): Ngaãu nhieân tính. Contemplative tradition: Truyeàn thoáng tö duy. Continual mindfulness: Nieäm Töông Tuïc—Söï Contemplative virtues of a Buddha: Ñònh Ñöùc. tænh thöùc lieân tuïc khoâng ngöøng. Contemporary Buddhism: Phaät Giaùo hieän ñaïi. Continually: Lieân tuïc, khoâng ngöøng nghæ. Contemporary Vietnam Buddhism: Phaät giaùo Continuance of the mental stream: Taâm Töông Vieät Nam hieän ñaïi. Tuïc—Söï lieân tuïc cuûa doøng taâm thöùc. Contemporary western society: Xaõ hoäi taây Continuation: Söï lieân tuïc—Truï.

phöông ngaøy nay. Continuation of activity even in the formless Contempt: Coi thöôøng—Khinh reû. realm: Voâ töôùng gia haønh chöôùng. Contemptuous: Muïc trung voâ nhaân. Continuation of distinctive marks without Contemptuously: Moät caùch khinh bæ. break: Töï Töôùng Töông Tuïc Baát Ñoaïn—Söï lieân Content: Satisfied—Haøi loøng. tuïc khoâng ngöøng cuûa caùc töï töôùng. Content with any alms-food one may get: Baèng Continue (v): Tieáp tuïc—To follow. loøng vôùi ñoà khaát thöïc nhaän ñöôïc. Continue to carry out the practices of Content with few desires: See Thieåu Duïc Tri Enlightening Beings in all ages: Taát caû kieáp, Tuùc. thöïc haønh haïnh Boà Taùt, töï bieát thoï kyù. Content with any old lodging-place or sitting Continued rebirth, in realms beyond the under trees: Baèng loøng ngoài döôùi goác caây hay trailoka: Quaû dö. moät phoøng xaù cuõ kyõ. Continuing instant in unbroken thought: Content with any old robe: Baèng loøng maëc ñoà baù Unbroken continuity—Nieäm nieäm töông tuïc. naïp töø vaûi raùch. Continuing process of cause and effect: Tieán Content of reasoning: That which is estimated; trình lieân tuïc cuûa nhaân quaû—Nghieäp. or reasoning—See Sôû Löôïng. Continuity (a): Santati (skt)—Söï töông tuïc. Contented: Vöøa yù—Satisfied. Continuity of cause and effect: Taäp Nhaân Taäp (Be) contented (satisfied) with one's lot: An Quaû—As the cause so the effect—Söï töông tuïc loøng. cuûa nhaân vaø quaû (nieäm tröôùc laø nhaân, nieäm sau laø Contentment: Satisfaction—Söï haøi loøng. quaû). Contentment with few desires: Tri tuùc thieåu Continuity-consciousness: See Töông Tuïc Thöùc. duïc. Continuity of illusory ideas: See Töông Tuïc Contentment leads to happiness: An phaän Giaû. döôõng phuùc (chòu an phaän mình seõ ñöa ñeán haïnh Continuity of memory: See Töông Tuïc Töôùng. phuùc)—Contentment with one's position in life Continuity in the unbroken processes of leads to happiness. nature: See Nhaát Ñoaïn Söï. Context (n): Phöông saùch—Maïch vaên—Tình Continuous (a): Lieân tuïc. caûnh—Tình huoáng. Continuous consciousness: See Töông Tuïc Thöùc. Contextual (a); Thuoäc veà hoaøn caûnh. Continuous Deaths and Rebirths: Sanh töû luaân Contextualization (n): Phöông phaùp thích öùng vôùi hoài—Samsara or transmigrations—Cheát ñi ñaàu hoaøn caûnh. thai laïi khoâng ngöøng nghæ. Continency (n): Söï kieâng cöû—Söï tieát duïc. Continuous and eternally varied forms of a Continents: Catur-dvipa (skt)—Four Saha Buddha: Nirmanakaya (skt)—Töông tuïc thöôøng Continents or four great continents of a world. (öùng hoùa thaân)—See Tam Chuûng Thöôøng.

Continuous flow: Doøng chaûy lieân tuïc—All things ñaïo ñöùc hay ñöùc haïnh trong toân giaùo). are in continuous flow, born and destroyed every Contrast: Ñoái chieáu. instant. Perpetual and simultaneous Contribute something: Take part in something—transformations of thought—Moïi vaät ñeàu naèm Goùp phaàn vaøo vieäc gì. trong doøng chaûy lieân tuïc, sanh dieät trong töøng saùt Contributing-to-life goods: Shishogu (jap)—Tö na. Vónh cöûu vaø ñoàng thôøi chuyeån hoùa tö töôûng. Sanh Cuï—Nhöõng thöù caàn thieát trong ñôøi soáng— Continuous mind: Unceasing thought—Töông tuïc Necessities of life. taâm (yù nghó khoâng giaùn ñoaïn). Contributory cause: See Duyeân Nhaân. Continuous renewal of attention: Luoân luoân Contributory conditions: Phöông Tieän Duyeân— thay ñoåi söï chuù taâm. Y

Sö—Phöông tieän coù tính hoã trôï—Ñieàu kieän Continuous stream of latent predisposition: phuï—Supporting conditions. Constant interaction—Löu chuù sinh. Contributory factor as cause or condition: Continuous transformation: Chuyeån hoùa lieân Adhipati-pratyaya (skt)—See Taêng Thöôïng tuïc. Duyeân. Continuously Linked Recitation: See Truy Contrite (a): AÊn naên toäi loãi. Ñaûnh Trì Danh. Contrition (n): Söï aên naên toäi loãi. Continuum (n): Moâi tröôøng lieân tuïc. Control (v): To manage—Moderate—Kieåm soaùt Contraception (n): Söï ngöøa thai—Birth control. (chaáp söï)—Tieát ñoä—Töï taïi (theo danh töø Phaät Contraceptive (a): Coù tính caùch ngöøa thai. giaùo). Contract (n): Kheá öôùc. Control of action: Nghieäp töï taïi—Being able to Contract a habit: Develop or acquire a habit— experience consequences at any time—Tuøy thôøi Taäp nhieãm. thoï baùo. Contract hatred: Breed emnity—To incur Control of birth: Thoï sanh töï taïi—Being able to hostility—Keát oaùn. manifest birth in all worlds—Thò hieän thoï sanh nôi Contraction (n): Kheá öôùc—Giao keøo. taát caû theá giôùi. Contradict (v): Choáng laïi—Ngöôïc laïi. Control the body: Keàm thuùc nôi thaân—See Thaân Contradiction with experience: Hieän Löôïng Dieäu Haïnh. Töông Vi—Maâu thuaãn vôùi kinh nghieäm. Control desires: Restrain one's desires—Tieát Contradictory to common sense: Lokaviruddha duïc. (skt)—Theá Gian Töông Vi—One of the thirty- Control of doctrine: Phaùp töï taïi—Revealing three logical errors, set up a premise contrary to boundless gateways to truth—Thò hieän voâ bieân human experience—Moät trong 33 loãi lyù luaän, laäp phaùp moân. ra toâng phaùp maø chaúng bieát ñoù laø traùi vôùi kinh Control emotions: See Kieåm Soaùt Tình Caûm. nghieäm hieåu bieát cuûa moïi ngöôøi. Control evil spirits: Ñieàu Phuïc Ma Quaân—To Contradictory mind: Viparyasa-citta (skt)— subjugate evil spirits. Traïng thaùi taâm laãn loän—Wrong state of mind. Control of facilities: Ñoà duøng töï taïi—All Contrary: Vama (skt)—To go against— facilities are able to array all worlds with infinite Opposite—Nghòch (choáng laïi hay ñoái nghòch laïi). embellishments—Hay duøng voâ löôïng ñoà trang Contrary cause: Nguyeân nhaân traùi ngöôïc—See nghieâm ñeå trang nghieâm taát caû theá giôùi. Nghòch Duyeân. Control of knowledge: Trí töï taïi—In each Contrary example: Dò Loaïi Thí Duï—Ví duï traùi moment of thought manifesting the ten powers of ngöôïc. fearlessness of Buddhas, attaining true Contrary to morality: Immoral—Nghòch luaân enlightenment—Trong moãi nieäm thò hieän Nhö Lai (traùi vôùi ñaïo lyù). thaäp löïc voâ uùy thaønh chaùnh giaùc. Contrary to reality: Viparyaya (skt)— Control of life: Maïng töï taïi—Being able to Inverted—Upside down—See Ñieân Ñaûo. remain alive for untold eons—Truï thoï maïng trong Contrary to virtue: Nghòch ñöùc (ngöôïc laïi vôùi baát khaû thuyeát kieáp.

Control of the material universe: Kieåm soaùt vuõ lôïi—Phöông Tieän. truï vaät chaát. Convent (n): Tu vieän—Nunery—Monastery. Control of the mind: See Kieåm Soaùt Taâm. Convention: Samvrti (skt)—Common consent— Control the mind: Keàm thuùc nôi yù. Quy öôùc (öôùc ñònh cuûa theá tuïc). Control the mouth: Keàm thuùc nôi khaåu—See Conventional ego: Ñaûo ngaõ, ñoái ngöôïc vôùi söï Khaåu Dieäu Haïnh. chaân thöïc. Caùi ngaõ khoâng coù thöïc teá vì caùi ngaõ do Control (v) one's anger: Neùn giaän. voïng kieán ñieân ñaûo—The reverse of reality—See Control one's body

for not doing bad deeds: Töù Ñieân Ñaûo. Keàm thaân khoâng cho laøm ñieàu aùc. Conventional terms: Tuïc ñeá. Control (v) one's mind: Kieåm soaùt taâm yù. Conventional truth: Sammuti-saccam (p)— Control one's mind for not wandering with Samvriti-satya (skt)— Ordinary truth—Relative unwholesome karma: Keàm taâm—Keàm taâm truth—Superficial truth, or ordinary ideas of khoâng cho dong ruoåi taïo nghieäp baát thieän. things—Worldly truth—See Theá Tuïc Ñeá. Control one's mouth for not speaking vain talk Conventional truth of the mundane world or harsh speech: Keàm khaåu—Keàm khaåu khoâng subject to delusion: Sammuti-saccam (p)— cho noùi nhöõng ñieàu voâ ích hay toån haïi. Samvrti-satya (skt)—Tuïc ñeá hay chaân lyù quy Control oneself: Töï cheá—Restrain oneself. öôùc—Superficial truth, or ordinary ideas of Control of religion: Restraints of religion—Ñaïo things—Conventional Truth—Relative truth—See Kieåm—Söï keàm cheá kieåm soaùt giôùi haïnh. Theá Tuïc Ñeá. Control of senses: Samyatendriyah (p)—Kieåm Conventional wisdom: Trí hueä qui öôùc—Theá soaùt caùc caên. Gian Tueä—Trí khoân cuûa ngöôøi ñôøi. Control of spiritual powers: Thaàn löïc töï taïi— Conventionalize (v): Qui öôùc hoùa. Showing all kinds of great mystical displays—Thò Conventual (n): Ngöôøi ôû trong tu vieän. hieän taát caû ñaïi thaàn thoâng. Convergence (n): Söï hoäi tuï—Söï taäp trung. Control of understanding: Giaûi töï taïi—Being Conversion (n): Söï chuyeån bieán—Söï trôû laïi— able to see Buddha filling all worlds—Thaáy Phaät Qui hoùa. ñaày khaép taát caû theá giôùi. Conversion through preaching and observing Control of will: See Nguyeän Töï Taïi. Buddhist precepts: Hoùa Haønh—Teaching and Control (v) the will: Ñieàu YÙ—To control the discipline—Giaùo hoùa baèng thuyeát phaùp vaø haønh trì mind, and to subdue its evil—Kieåm soaùt taâm yù vaø giôùi luaät Phaät. haøng phuïc ma quaân—Control the mind. Conversion to the right way: Chính hoùa. Controlled in body and wise in mind: Thaân giôùi Convert from evil to good: Transform from taâm hueä—Thaân mình giöõ gìn giôùi haïnh, taâm mình delusion to deliverance—Hoùa chuyeån. giöõ cho trong saùng. Convert the heterodox or opponents: See Controlled progress: Dama-patipada (p)—Ñieàu Nghòch Hoùa. Phuïc Haønh. Convert or transform people according to Controller of all affairs in a monastery: An their conditions: See Tuøy Duyeân Hoùa Vaät. abbot—Head of a monastery—Töï Chuû—Vò sö Convert someone: Giaùo hoùa ai (ñöa ai vaøo trong coi toång quaùt trong töï vieän. ñaïo)—The Buddha converted the Three Brothers Controller-rider of stout men: Purisa- of Kasyapa—Ñöùc Phaät giaùo hoùa ba anh em Toân dammasarathi (p)—Purusa-damya-sarathi (skt)— giaû Ca Dieáp. Chogo-Jobu (jap)—See Ñieàu Ngöï Tröôïng Phu. Convert someone to a religion: Giaùo hoùa ai theo Controversial (a): Ñang tranh caõi—Ñang bieän ñaïo naøo. luaän. Convert (v) and transport (v): To teach and Controversy (n): Söï bieän luaän—Tranh caõi. save: To rescue and teach—To transform other Convene (v): Trieäu taäp. beings. The region, condition, or environment of Convenience (n): Upaya (skt)—Thoaûi maùi—Tieän Buddha instruction or conversion—Giaùo hoùa vaø

cöùu ñoä. Moâi tröôøng, ñieàu kieän hay hoaøn caûnh nôi aim—Engaging in the same work—See Ñoàng Söï Phaät hoùa ñoä chuùng sanh—See Hoùa Ñoä. Nhieáp. Converted

to Buddhism: Ñöôïc giaùo hoùa theo Co-operative (a): See Ñoàng Söï Nhieáp. ñaïo Phaät. Co-operative causes: Sahabhuhetu (skt)—Co- Converted followers: See Hoùa Thuoäc. operative causes—See Caâu Höõu Nhaân. Convey (v): Truyeàn ñaït. Co-operative things: Caâu Höõu Phaùp—Co- Convey something: Carry on (transmit) existent conditions, or circumstances—Chö phaùp something—Truyeàn baù caùi gì. (töù ñaïi ñòa, thuûy, hoûa, phong) cuøng hieän höõu vaø Convey (v) to the treasury: See Kyù Khoá. cuøng laø taùc nhaân trong moïi ñieàu kieän hay hoaøn Conviction: Xaùc tín—Personal conviction—Firm caûnh. belief—Nieàm tin töôûng kieân coá—Xaùc tín caù nhaân. Cope (v) with: Ñöông ñaàu vôùi—To cope with Conviction by thinking: Prativedha (skt)— difficulties: Ñöông ñaàu vôùi nhöõng khoù khaên. Attainment—Full understanding—Mystic Copier of classical works: Kinh Sinh—Baûn vaên insight—Penetration—The realization of ghi laïi cuûa caùc boä kinh (khoâng phaûi nguyeân baûn). experiential proof of the dharma in bodhi or Copper cakra: Copper wheel—Ñoàng Luaân— nirvana—Chöùng phaùp hay nhaän thöùc thaáu ñaùo veà Ñoàng Luaân Vöông. Phaùp—See Chöùng Ngoä. Copper wheel: Copper cakra—Ñoàng Luaân— Convince someone: Thuyeát phuïc ai. Ñoàng Luaân Vöông. Convoke (v): Trieäu taäp. Copper-wheel king: Ñoàng Luaân cho Thaäp Truï— Convolvulus: A kind of bindweed, implies The copper-wheel king to the ten grounds, one of attachment—Moät loaïi daây leo (bìm bìm), aùm chæ the six kinds of cakravarti, or wheel kings, each sö baùm víu. allotted to one of the six positions—See Luïc Conze, Edward (1904-1979): Name of one of the Luaân. pioneering European scholars of Buddhism, best Copulation in the first and the second known for his famous work on the “Perfection of devalokas: See Töù Ñao Lôïi Giao Hình. Wisdom” (Prajna-Paramita) literature—Teân cuûa Copy (v): Baét chöôùc—To imitate—To mimic. moät trong nhöõng vò hoïc giaû Phaät giaùo tieân phong ôû Copy the scriptures: Lekhana (skt)—Cheùp AÂu Chaâu, oâng noåi tieáng nhôø taùc phaåm tröù danh kinh—Thö Taû. “Baùt Nhaõ Ba La Maät.” Co-ordination (n): Söï phoái hôïp. Cook meat for dogs and cats: To commit an Corabhariya (p): Thievish wife—Loaïi vôï nuùp Expression of Regret Offence—Naáu thòt cho choù döôùi hình thöùc moät teân troäm—See Thaát Chuûng meøo aên laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm Phu Nhaân. hoái. Co-relation, co-existence and simultaneous Cook sand for food: Cooking sand for food, rise: Ñoàng Thôøi Cuï Tuùc Töông Öng Moân. which is impossible—Chöng Sa Taùc Phaïn (naáu caùt Co-religionist: Ñaïo höõu. laøm côm). Core: Coát loõi—Nhaân. Cooking group: Cooking team—Ban Trai soaïn. Core of the Buddha’s Teaching: Giaùo phaùp coát Cooking and working: See Naáu Nöôùng Vaø Laøm tuûy cuûa Ñaïo Phaät—See Coát Loõi Phaät Phaùp. Vieäc. Core of Pure Land method: See Cöông Yeáu Cool off (v): Nguoäi laïnh. Nieäm Phaät. Cooling water: Nöôùc cam loà. Coronated by all Buddhas together: Taát caû Nhö Coolness: See Thanh Laõnh. Lai cuøng chung quaùn ñaûnh. Cooperate (v): Hôïp taùc. Coronation as a mornach of all knowledge, Co-operating cause: Pratyaya (skt)—En (jap)— supremely independent: The guarantee that all Circumstance—Condition—Duyeân—See Duyeân. Buddhas receive of coronation as a mornach of all Cooperation (n): Samana-arthata (skt)—Ñoàng

knowledge, supremely independent, is a palace of söï—Söï hôïp taùc—Like work—Sharing a common Enlightening Beings because they abide among

the adornments of the ten powers and perform the luaän ñuùng ñaén. autonomous deeds of all mornachs of truth—Taát Correct insight: Samma-nana (p)—Correct caû chö Phaät thoï kyù nhöùt thieát trí, quaùn ñaûnh töï taïi vision through wisdom—Chaùnh Trí—Söï nhìn thaáy voâ thöôïng laø cung ñieän cuûa Boà Taùt, vì truï thaäp löïc baèng trí tueä. trang nghieâm, laøm vieäc töï taïi cuûa Phaùp Vöông. Correct karma: See Chaùnh Nghieäp. Corporal punishment: Nhuïc hình. Correct kindness: Nhö Lyù Laân Maãn—Loøng toát Corporality: Thaân theå. theo ñuùng chaân lyù (khoâng coù yù lôïi duïng). Corporeal features: Rupalakshana (skt)— Correct knowledge: Samyak-jnana (skt)—Chaùnh External manifestation—Material appearance— trí. See Saéc Töôùng. Correct Law: Chaùnh phaùp—Correct dharma. Corporeal group: Saéc uaån. Correct Law Eye-Treasury: See Chaùnh Phaùp Corporeal manifestation of the spiritual Nhaõn Taïng. Buddha: Phaùp hoùa sinh thaân—The nirmanakaya Correct Livelihood: Correct Profession—See of the spiritual Buddha. Chaùnh Maïng. Corpse (n): Töû thi. Correct Meditation: Chaùnh quaùn hay söï thieàn Corpse-ghost: See Thi Quyû. ñònh ñuùng ñaén—Correct Concentration—Right Corpus of doctrine: Body of doctrine—Giaùo theå. meditation—See Chaùnh Ñònh. Correct: Chính (chaùnh)—Ñuùng—Leõ phaûi— Correct Memory: Chaùnh nieäm—Correct Genuine—Just— Right—True. Remembrance—See Chaùnh Nieäm. Correct awakening: Chaùnh Giaùc—Söï nhaän thöùc Correct memory and correct samadhi: Nieäm ñuùng ñaén. ñònh—See Chaùnh Ñònh and Chaùnh Nieäm. Correct cause: Chính nhaân—Direct cause Correct mind: Chaùnh taâm. (Buddha nature of all beings). Correct mindfulness: Chaùnh ñònh—Söï chuù yù Correct contemplation: Right meditation— ñuùng—See Chaùnh Ñònh. Chaùnh quaùn—Nhö thöïc quaùn—Suy gaãm ñuùng Correct oneself: Caûi aùc tuøng thieän—To leave the ñaén—Suy xeùt nhö thaät—See Chaùnh Ñònh. evil and follow the good. Correct Deeds: See Chaùnh Nghieäp. Correct recompense: One’s body—See Chaùnh Correct dharma: Saddharma (skt)—Saddhamma Baùo. (p)—See Chaùnh Phaùp. Correct rules: Chaùnh giôùi. Correct doctrines of the Buddha: Saddharma Correct-Semblance-Termination: See Chaùnh (skt)—Correct views of the Buddha—Chaùnh Töôïng Maït, Chaùnh Phaùp, Töôïng Phaùp, and Maït phaùp—Phaät kieán. Phaùp. Correct doctrine of the Buddha is divided into Correct Speech: See Chaùnh Ngöõ. five parts: Chaùnh phaùp cuûa Ñöùc Phaät ñöôïc chia Correct and straight: Chaùnh tröïc. laøm naêm phaàn. Correct thinking: Nhö Lyù Tö Duy—Söï tö duy Correct effort: Samyak-vyayama (skt)—Chaùnh ñuùng—See Chaùnh Tö Duy. tinh taán. Correct Thought: Samyaksamkalpa (skt)—See Correct Energy: Correct devotion—Correct Chaùnh Tö Duy. Zeal—Chaùnh tinh taán—Right energy. Correct understanding: Nhö Thaät Giaûi—Söï hieåu Correct enlightenment: Sambuddha (skt)—The ñuùng—Right Understanding—See Chaùnh Kieán. truly enlightened one or Correct enlightenment— Correct View: Right view—Quan ñieåm ñuùng Tam Phaät Ñaø—Söï giaùc ngoä ñuùng ñaén. (caùi nhìn ñuùng)—See Chaùnh Kieán. Correct Examination: Vicara (skt)—Tö hay cöùu Correct views of the Buddha:

Correct doctrines xeùt chính chaén laøm cho taâm taùnh yeân oån. of the Buddha—Phaät kieán. Correct and false: Genuine and false—Orthodox Correct Vision: See Chaùnh Kieán. and heretic—Chaùnh taø. Correct Vision Sutra: See Kieán Chaùnh Kinh. Correct inference: Chaân Tyû Löôïng—Söï suy Correct vision through wisdom: Samma-nana

(p)—Correct insight—Söï nhìn thaáy baèng trí tueä— Corrupted morals: Baïi luaân. See Chaùnh Trí. Corruption (n): Söï truïy laïc—Huû baïi—Teä hoùa— Correct way of developing the Bodhi Mind: Baïi hoaïi. Chaùnh—Caùch phaùt taâm Boà Ñeà ñuùng ñaén—One of Corruption of becoming: Bhavasavo (p)—Höõu the eight ways of developing the Bodhi Mind. laäu. Corrective wisdom: Samyagjnana (skt)—Trí hueä Corruption of desire: Kamasavo (p)—Duïc laäu. chaân chaùnh—See Chaùnh Trí. Corruption of ignorance: Avijjasavo (p)—Voâ Correctly concentrated: Bodhisattvas' minds minh laäu. are always correctly concentrated, they enter the Corruption of insight: Vipassanupakkilesa door of inconceivable liberation of enlightening (skt)—See Minh Saùt Laäu. beings, and in one concentration they produce all Corruptive views: Drsti-kasaya (skt)—Hoaïi concentrations—Taâm thöôøng chaùnh ñònh, kheùo Kieán—See Kieán Tröôïc and Nguõ Tröôïc. nhaäp moân Boà taùt baát tö nghì giaûi thoaùt, ôû trong Cosmic body: Body of the dharma realm— moät tam muoäi xuaát sanh taát caû moân tam muoäi. Dharma realm body—Buddha's body in Correctly receptive heart: Chính Thuï Taâm. correspondence to the needs of sentient beings—Correlated (Favorable) conditions: Thuaän Thaân thò hieän cuûa ñöùc Phaät töông öùng vôùi nhö caàu duyeân. cuûa chuùng sanh—See Phaùp Thaân. Correlation: Hoã töông—Töông quan—Quan heä. Cosmic Buddha: See Phaùp Thaân Phaät. Correspondence (n): Töông xöùng—Phuø hôïp— Cosmic Buddhism: Phaät Giaùo Vuõ Truï Luaän— Töông töi. Buddhist cosmology—See Vuõ Truï Luaän Phaät Correspondence of hand, mouth and mind: See Giaùo. Thuû Khaåu YÙ Töông Öng. Cosmic fire: Kieáp Hoûa—According to Buddhist Corresponding causation: Sahabhuhetu (skt)— tradition, the cosmic fire destroys all the world up Mutual causation—Simultaneous causes—The to the Brahma heaven—Theo truyeàn thoáng Phaät simultaneous causal interaction of a number of giaùo, kieáp hoûa huûy dieät toaøn boä theá giôùi ñeán taän things, e.g. earth, water, fire, and air. trôøi Phaïm thieân. Corresponding or mutual causation, i.e. mind, or Cosmic mudra: See Hokkai Joâin. mental conditions causing mentation—Töù ñaïi Cosmic period of the chaos of the world: Kali- cuøng thay phieân nhau laøm nhaân duyeân. Taâm yuga (skt)—Khoâng kieáp. vöông laø nhaân maø khôûi leân taâm sôû, coi taâm sôû laø Cosmic period of the world destruction: nhaân maø khôûi leân taâm vöông (ví bæ thöû töông öùng Samvarta-kalpa (skt)—Dieät kieáp. neân goïi laø töông öùng nhaân)—See Luïc Nhaân. Cosmic redemption: Söï cöùu ñoä phoå quaùt— Corresponding dharmas: Mutual dharmas—See Universal redemption. Töông ÖÙng Phaùp. Cosmogenesis (n): Thuyeát Vuõ truï tieán hoùa. Corresponding hinders: Mutual hinders—See Cosmogony: Kieáp—Söï thaønh laäp vuõ truï— Töông ÖÙng Phöôïc. Formation of the world. Corresponding law: Abhidharma (skt)—See Ñoái Cosmological argument: Vuõ

truï bieän luaän. Phaùp. Cosmology: Vuõ truï luaän—Buddhist cosmology. Corresponsibility: Ñoàng traùch nhieäm. Cosmos (n): Phaùp giôùi—Billion-world universe— Corrupt or bad meanings: Vitanda (skt)—Hoaïi Dharma realm—Universe. Nghóa—Moät trong thaäp luïc ñeá cuûa phaùi Chaùnh Lyù Cosmos is infinite: Phaùp giôùi voâ bieân—One of ôû AÁn Ñoä. the ten kinds of infinite path of Great Enlightening Corrupt feudalism: Phong kieán tham nhuõng. Beings—See Möôøi Voâ Löôïng Ñaïo Cuûa Chö Ñaïi Corrupt public morals: Baïi tuïc ñoài phong. Boà Taùt. Corrupt views: Hoaïi kieán—Corruptive views. Couch of flowers: Saøng toïa keát baèng hoa. Corrupted: Baïi hoaïi—Debauched—Immoral— Council (n): Ñaïi hoäi kieát taäp—Buddhist Councils. Depraved. Council for esoteric scriptures: Collection of

mantras, dharanis etc and of the Vajradhatu and Counterfeit (v): Giaû maïo—To forge—To fake— Garbhadhatu literature, attributed to Ananda or To falsify. Vajrasattva, or both—Bí maät keát taäp. Counterfeit Law: The period of Counterfeit Law Council of Lhasa: A public debate reported in is the time when the truth preached by the Buddha several Tibetan and Chinese sources, which still exists but is learned and practiced as a matter purportedly involved the Indian scholar-monk formality, and there is no longer enlightenment— Kamalasila and the Chinese meditation master Thôøi töôïng Phaùp laø thôøi maø chaân lyù do Ñöùc Phaät Ho-Shang Mo-Ho-Yen—Moät cuoäc tranh luaän thuyeát giaûng vaãn coøn, nhöng ñöôïc hoïc vaø thöïc taäp coâng khai ñöôïc vaøi nguoàn tin cuûa Taây Taïng vaø theo kieåu nghi thöùc, vaø khoâng coøn söï chöùng ngoä Trung Quoác töôøng thuaät laïi, cuoäc tranh luaän chuû nöõa—See Töôïng Phaùp. yeáu quan heä tôùi hoïc giaû Phaät giaùo Taây Taïng teân Counterfeit teaching: Töï Chính Phaùp—Gioáng Kamalasila vaø Thieàn sö Trung Quoác laø Hoøa nhö chaùnh phaùp, nhöng khoâng ñuùng chaùnh phaùp. Thöôïng Ma Ha Dieãn. Counterpart: A person who corresponds to Council of Rangoon: Ñaïi Hoäi Keát Taäp Kinh Ñieån someone else, who has the same function as Ngöôõng Quang—Canonical council that was someone else—Ngöôøi töông xöùng (ñoàng söï vôùi convened from 1954 to 1956 to commemorate the ngöôøi khaùc). 2,500 year after Sakyamuni Buddha's death—Ñaïi Counting one's breath: The method of counting Hoäi Keát Taäp Kinh Ñieån Ngöôõng Quang ñöôïc trieäu the breath—Phöông phaùp ñeám hôi thôû—See Soå taäp töø naêm 1954 ñeán naêm 1956 ñeå töôûng nieäm Töùc. 2.500 naêm sau ngaøy Ñöùc Phaät nhaäp dieät. Countless (a): Voâ Löôïng—Boundless—Council of the Sangha: Hoäi ñoàng Taêng giaø. Immeasurable—Infinite—Unlimited—There are Counsel (v): Khuyeán duï—To advise—To give four infinite characteristics of a Bodhisattva: advice. kindness, pity, joy, and self-sacrifice—Raát nhieàu, Council of the senior monks: Kalonlama (tib)—khoâng ñong ñeám hay ño löôøng ñöôïc. Coù boán thöù Hoäi Ñoàng Tröôûng Laõo. voâ löôïng cuûa vò Boà Taùt laø Töø, Bi, Hyû, Xaû . Counselled by a good spiritual advisor at the Countless aeons: See Tam Kieáp. time of near death: Previous or current good Countless births and deaths: Voâ Löôïng Sanh Töû. karma. Although the person has created evil Countless factors of the mind: Voâ soá yeáu toá cuûa karma, he has also practiced samadhi during his taâm. curent lifetime. Thus, at the time of death, when

Countless hundreds of thousands of millions of he is reminded by others, he easily achieves living beings: Voâ löôïng traêm ngaøn concentration—Haønh giaû tuy coù taïo aùc, song hoaëc muoân öùc chuùng sanh. hieän ñôøi ñaõ coù tu tam muoäi, neân khi laâm chung Countless incalculably long eons: Voâ Löôïng A nghe ngöôøi nhaéc baûo, ñònh löïc ñöôïc deã thaønh. Taêng Kyø. Counselor (n): Coá vaán—Khaûi ñaïo vieân. Countless and limitless: Voâ Löôïng Voâ Bieân. Count (v) the beads: Laàn chuoãi. Countless multitude: Voâ Löôïng Chuùng (voâ soá Count (v) the breath: Anapanasatti (p)—To keå). count the breathings in order to calm the mind and Countless myriads: Thieân Vaïn ÖÙc—Nhieàu voâ soá body for meditation—Thieàn baèng caùch ñeám hôi keå. thôû ñeå laøm thanh tònh taâm thaân—See Quaùn Soå Countless sentient beings: Voâ Löôïng Chuùng Töùc. Sanh. Count the breathings: Paranayama (skt)— Countless skillful means: Voâ Soá Phöông Tieän. Breathing control—See Soå Töùc. Countless universes: Ñaïi thieân theá giôùi—Voâ Soá Countable: Khaû Soá—Coù theå ñeám ñöôïc. Vuõ Truï—Chiliocosm. Countenance (n): Dung nhan—Appearance. Countless varieties: Voâ Löôïng Phaåm Loaïi—Voâ Counteractive kamma: Upanidaka-kamma (p)— löôïng chuûng loaïi. Ahosi (p)—Defunct karma—See Nghieäp Voâ Hieäu Countless-Voices-King Buddha: Voâ Löôïng AÂm Löïc.

Thanh Vöông Phaät. (p)—Ñöôøng (doøng sanh töû)—Entrance—Gate— Countless worlds: Voâ löôïng theá giôùi. Path—Realm—Way of going. Countlessness of types: Voâ Soá Chuûng Loaïi. Court expense: AÙn phí—Court fees or costs. Country of all fragrance: Chuùng Höông Quoác Court of Manjusri: The second court of Manjusri Ñoä—The Pure Land—Quoác ñoä cuûa taát caû höông in the sacred host of the four courts—Vieän Vaên thôm hay coõi Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø. Thuø (ñeä nhò vieän) trong Töù truøng maïn ñaø la. Country people: Höông Nhaân—Ngöôøi trong Court of Sakyamuni: The third court of laøng—People of one's village. Sakyamuni in the sacred host of the four courts— Country of surpassing joy: Ramsvaranta (skt)—Vieän Thích Ca (ñeä tam vieän) trong Töù truøng maïn Thaéng Laïc Quoác. ñaø la. Couple with : Ñi ñoâi vôùi. Court of Vairocana: Nhö Lai Boä—Tathagata in Courage: the Garbhadhatu group. 1) Can tröôøng—Bravely. Courtesans (n): Kyû nöõ. 2) Kieân trì (baát thoái). Courtesy (n): Politeness—Leã pheùp—Thanh tao Courage-Donate Buddha: Duõng Thí Phaät. nhaõ nhaën. Courage of Great Enlightening Beings: Söï can Covenant (n): Kheá öôùc—Giao öôùc. ñaûm cuûa chö Ñaïi Boà Taùt —Great Enlightening Cover (v): Che daáu—To hide. Beings carry out enlightening actions without Covers and bonds: Caùi Trieàn—Covers and concern for their own bodies or lives. No one can bonds, i.e. the passions and five covers and ten discourage or frustrate them—Boà Taùt thöïc haønh entanglements or bonds—Trieàn caùi vaø troùi buoäc, Boà Taùt haïnh chaúng keå thaân maïng khoâng gì trôû nhö duïc voïng, naêm trieàn caùi vaø thaäp trieàn. ngaïi ñöôïc. Cover of desire: See Tham Duïc Caùi. Courageous celestial beings: Baladeva (skt)— Cover the face: Yeåm Saéc—To cover the form, or Duõng thieân—Name of a naga king—Teân cuûa moät face, i.e. the death of the Buddha, or a noted vò long vöông. monk, referring to the covering of the face—Che Courageous giving: Doõng thí. maët ngöôøi cheát. Courageous Giving Bodhisattva: Pradanasura

Cover the head with a bundle of thatch: See (skt)—See Doõng Thí Boà Taùt. Nhaát Baû Mao Caùi Ñaàu. Courageous Giving Buddha: Phaät Doõng Thí. Covering: Mraksha (skt)—Phuù (che daáu)— Courageous mind: Taâm duõng maõnh—See Möôøi Covering or hiding something inside. Thaâm Taâm Cuûa Chö Ñaïi Boà Taùt. Covering the mud with straw: Trnastaraka- Courageous nature: Balata (skt)—Doõng Taùnh. vinaya (skt)—See Nhö Thaûo Phuù Ñòa and Thaát Courageous virtue: Punna-balam (skt)—Doõng Dieät Tranh Phaùp. Ñöùc—Force of virtue. Covering over with grass: Trnastaraka-vinaya Courageous virtue Buddha: Baladatta (skt)— (skt)—See Nhö Thaûo Phuù Ñòa. Duõng Ñöùc Phaät—Bravery virtue Buddha— Covet (v): Ham muoán—Theøm muoán—To Vigourous virtue Buddha. desire—To be fond of. Course or declination of the sun to the south: Coveteous (a): Tham lam. Daksinayana (skt)—See Nam Haønh. Coveting: See Tham Lam. Course of actions: Doøng Haønh Ñoäng. Coveting as the result of passion: Desire and Course of life and death: Doøng Sanh Töû. coveting—Duïc tham. Court of blessedness: Hall of blessedness— Covetous mind: A desirous, lustful, or passionate Monastery—Phuùc ñình. mind—Duïc taâm. Court of the eight-petalled lotus in the middle Covetousness(n): Raga (skt)—Ragacarita (p)— of Garbhadhatu: Ñieän Sen taùm Caùnh—See Abhijjha (p)—Baåm taùnh tham aùi—Söï tham lam— Trung Ñaøi Baùt Dieäp Vieän. Lustful temperament. Course of existence: Gati (skt & p)—Gatiyo Cow-bezoar aid: Ngöu Vöông Gia trì—See Ngöu

Hoaøng Gia Trì. world. Cow-commandments: See Ngöu Giôùi. 2) Arupa-tanha (skt): Voâ saéc aùi. Cow-dung: Gomaya (skt)—See Ngöu Phaån. Craving for good clothes: Khao khaùt maëc ñeïp. Cow-herding Simile: Jugyunozu (jap)—Cattle- Craving for good food: Khao khaùt aên ngon. grazing—Ox-herding—See Thaäp Muïc Ngöu Ñoà. Craving and ill-will: Tham Duïc Saân Nhueá—Ham Cowardly: Heøn nhaùt. muoán vaø aùc yù. Craftman: Thôï thuû coâng ngheä. Craving for immaterial existence: Aruparaga Craftmanship: Thuû coâng ngheä. (skt)—Voâ saéc duïc. Crane-Grove: See Haïc Laâm. Craving for immortality: Tham voïng muoán baát Crave: Theøm khaùt. töû. Crave for sensuality: Love and desire—Love of Craving is linked to ignorance: AÙi duïc lieân heä family—Craving for non-existence—AÙi duïc. vôùi voâ minh. Crave (v) for something: Ask for something Craving for material things: Khao khaùt vaät chaát. earnestly—Desire something strongly—Tha thieát Craving for mind-objects: Phaùp AÙi. ñoøi hoûi ñieàu gì. Craving for non-existence: Vibhava-tanha (p)— Craving: Tanha (p)—Trsnaø (skt)— Tham aùi— Voâ Höõu AÙi—See Phi Höõu AÙi. Desire—Greed—See AÙi Duïc. Craving for pleasures: Khao khaùt thuù vui. Craving for annihilation: Vibhavatrsna (skt)— Craving for power: Tham ñaém quyeàn theá. Huyû aùi (loøng ham muoán töï mình huûy dieät). Craving (thirst) for sensual pleasures: Duïc Craving for becoming: 1) The underlying Khaùt AÙi. tendency to lust for existence (becoming): Bhava- Craving for sensuality: See Duïc AÙi. raga (p)—Höõu Tham Tuøy Mieân; 2) Bhava-tanha Craving for sights: See Saéc AÙi. (p): Höõu aùi. Craving for smells: Höông AÙi. Craving for birth in the formless heaven: Craving for sounds: Thanh AÙi—One of the six Aruparaga (skt)—Attachment to the formless groups of craving—See Luïc AÙi Thaân. meditative worlds—See Voâ Saéc Tham. Craving for tastes: Vò AÙi—One of the

six groups Craving for cessation: Dieät aùi. of craving—See Luïc AÙi Thaân. Craving for continued existence: Bhava-tanha Craving for things begets sorrow: Tanhaya- (p)—Höõu aùi—Craving for becoming—Craving for jayati-soko (p)—Loøng khaùt aùi moïi vaät gaây neân self-presevation—Ham muoán tieáp tuïc hieän höõu— ñau khoå—See Khaùt AÙi. Luyeán aùi ñôøi soáng. Craving for touches: Xuùc AÙi—One of the six Craving for eternal life: Khao khaùt soáng ñôøi groups of craving. vónh cöûu. Craving for the world of form: Rupa-raga (p)— Craving for existence: Bhavatrsna (skt)—Höõu Rupa-tanha (skt)—Saéc aùi—Saéc aùi keát hay tham aùi—See Höõu Khaùt AÙi. saéc—Attachment to the world of forms—Greed Craving for extermination: Phi höõu khaùt aùi for the fine-material—Love in the realm of (khoâng muoán hieän höõu). form—Lust or desire for form. Craving for extinction: Vibhava-tanha (skt)—Voâ Craving for the world of Sense-Desire: Kama- höõu aùi. tanha (skt)—Duïc aùi. Craving is a fire which burns in all beings: Craving for the world of sensual desire: Kama- Tham aùi laø ngoïn löûa ñang chaùy trong moãi chuùng tanha (p)—Duïc aùi—Craving for the world of sanh. Sense-Desire. Craving for the formless world: Craving for worldly material gain and power: 1) Arupa-raga (p): Voâ saéc aùi keát hay tham voâ Tham ñaém vaät chaát vaø uy quyeàn traàn theá. saéc—Lust or desire for formlessness—Greed Craving for worldly possessions: Theá Taøi Tham for the immaterial—Love in the realm of Hyû—Theøm muoán cuûa caûi theá gian—Enjoyment formlessness—Attachment to the formless for worldly possessions.

Crazy: Cuoàng (ngoâng cuoàng). Creatures that crawls on their bellies: Hung Crazy ambition: Cuoàng voïng. Haønh—Such as snakes—Loaøi boø saùt baèng buïng, Cream of mushroom: Kem naám. nhö loaøi raén. Create (v): Saùng taïo—Taán phong. Creatures not killed for me: Con vaät khoâng phaûi Create (v) enemies: Gaây thuø keát oaùn. vì mình maø bò gieát—See Cöûu Tònh Nhuïc. Create a favorable condition: Taïo ñieàu kieän Credibility (n): Tính ñaùng tin. thuaän lôïi. Credulity: (n): Tính nheï daï. Create (v) negative karma: Taïo taùc aùc nghieäp. Creed (n) Tín ñieàu. Create (v) positive karma: Taïo nghieäp toát. Cremate a body: Hoûa thieâu xaùc (traø tyø). Create (v) an opportunity: Taïo cô hoäi. Cremate onself alive: Nhuïc Ñaêng—To cremate Create (v) an oportunity for splitting hairs: oneself alive as a lamp or as incense for Gaây raéc roái Buddha—Khoeùt thaân mình laøm ñeøn ñeå cuùng Create the danger of a split in the Sangha: To döôøng Phaät. commit a Sangha Restoration Offence—Taïo ra Cremation: Agni-dagdha (skt)—Jhapita (skt)— nguy cô raïn nöùt trong giaùo hoäi laø phaïm toäi Taêng Hoûa taùng—Leã traø tyø (hoûa thieâu). Taøn. Crematorium: (n): Loø hoûa thieâu. Create (v) unhappiness: Taïo ra ñieàu baát haïnh. Crest of flame: Ngoïn löûa. Created dharmas: Höõu Vi Phaùp. Crime: Toäi. Creating obstacles for oneself due to lack of Criminal: Keû phaïm toäi. full understanding of the Dharma: Töï gaây Crimson Tiger Ghost King: Quyû Vöông Xích chöôùng naïn vì khoâng am töôøng giaùo phaùp —See Hoå. Ba Nguyeân Nhaân Phaùt Sanh Chöôùng Nghieäp. Crispy (a): Doøn. Creation (n): Söï saùng taïo—Söï taán phong trong Criterion (n): Tieâu chuaån—Criteria (plural). giaùo hoäi. Critical importance of the moment of death: Creation of human: Söï taïo neân con ngöôøi. Söï khaån yeáu luùc laâm chung.

Creation of the mind: Citta-samskara (skt)—Söï Critical reflection: Pheâ bình phaûn tænh. saùng taïo cuûa taâm—See Taâm Haønh. Criticism (n): Söï chæ trích—Söï pheâ bình—Textual Creation period: Vivarta (skt)—Thaønh kieáp— criticism—Pheâ phaùn vaên töï. One of the four periods or kalpas known as Criticize (v): Pheâ bình—Chæ trích—To find fault vivarta. with. Creation stage: Che-rim (tib)—Development Criticize or condemn things that one is not stage—Giai ñoaïn phaùt trieån. sure: To commit an Expression of Regret Creation without a cause, or spontaneous Offence—Pheâ bình vaø leân aùn nhöõng gì mình generation: Voâ Nhaân Höõu Quaû—Effect khoâng bieát roõ laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt independent of cause—Chaáp muoân vaät khoâng loà saùm hoái. nhaân, töï nhieân maø coù (khoâng coù nhaân maø coù quaû). Criticize or look down on an offering made by Creationism (n): Thuyeát saùng theá. a donor: To commit an Expression of Regret Creative (a): Active—Creative—Causative— Offence—Pheâ bình hay coi thöôøng phaåm vaät cuùng Functioning—See Höõu Vi. döôøng cuûa thí chuû laø phaïm giôùi Ba Daät Ñeà, phaûi Creatively: Moät caùch saùng taïo. phaùt loà saùm hoái. Creativity (n): Tính saùng taïo. Criticize oneself: Töï cheâ traùch mình. Creator (n): Ñaáng saùng taïo—Hoùa Coâng—Thieân Criticize too severely: Maït saùt. coâng. Criticized: Bò chæ trích. Creatures (n): Satta-sacetano (p)—Sattva- Critique of Pure Reason: Pheâ bình lyù tính thuaàn sacetana (skt)—Living beings—Chuùng sanh— lyù. Haøm linh—Living creatures—Conscious beings— Crooked: Taø vaïy—Dishonest. Sentient beings. Crookedness: Taø—Nghieâng (quanh co, khoâng

thaúng). Cruel act: Baïo haønh. Crop Spirits: Chuû Giaù Thaàn. Cruel ghost: Leä quyû. Cross (n): Hình chöõ thaäp. Cruel habit of eating meat: Thoùi quen aên thòt taøn Cross-legged position: Padmasana (skt)—Sitting nhaãn—This habit of eating meat will cause an in a lotus posture—Ngoài kieát giaø hay ngoài trong tö entire transformation in the features of a theá hoa sen—See Kieát Giaø. Bodhisattva, whose skin emits an offensive and Cross over: Paramita or Samatikram (skt)—To poisonous odour—Thoùi quen aên thòt taøn nhaãn naày pass over—To save—To transform—To laøm thay ñoåi toaøn boä daùng veû ñaëc tröng cuûa moät vò transgress—Chuyeån hoùa—Ñoä—Sieâu quaù. Boà Taùt, khieán da cuûa vò aáy phaùt ra moät muøi hoâi Cross over the cycle of death and rebirth: See thoái khoù chòu vaø ñoäc haïi. Sieâu Sanh. Cruelty (n): Taøn baïo—Haïi giôùi. Cross over the single log bridge, i.e. only one Crusade (n): Thaùnh chieán (trong lòch söû cuûa giaùo string to the bow: See Quaù Moäc Kieàu. hoäi Thieân Chuùa). Cross (v) someone over: Chuyeån hoùa hay ñoä Crush prairie grass with a stone block: Duøng thoaùt ai—To rescue—To liberate. taûng ñaù ñeø leân coû daïi. Cross over the threefold world: Sieâu quaù tam Cry for sale the robes of a deceased monk: See giôùi. Xöôùng Y. Cross a river: Ñoä Haø—Qua soâng. Cryptic single-word reply to a question: Nhaát Crosswise and lengthwise: Hoaønh Tung—Ngang Töï Thieàn—Requiring meditation for its doïc—Across and direct. apprehension. It is Zen or Ch'an method. Crosswise or short way of Mahayana: Hoaønh Crystal: Clear—trong nhö pha leâ. sieâu—Ñöôøng ngang hay ñöôøng taét cuûa Ñaïi Crystal-Adornment-King Buddha: Löu Ly thöøa. Trang Nghieâm Vöông Phaät.

Crosswise and upright: Hoaønh Thuï—To lay Crystal clear: Trong saùng. across or stand upright—Hoaønh Tung hay Ngang Crystal-wheel king: Löu Ly Luaân cho Thaäp Doïc. Ñòa—The crystal-wheel king to the ten stages, Crow-Nested Zen Master: Thieàn Sö OÂ Saøo. one of the six kinds of cakravarti, or wheel kings, Crowd (n): Ñaøn (baày)—Flock—Herd—Multitude. each allotted to one of the six positions—See Luïc Crown (n): 1) Vöông mieän; 2) Apex, summit, top: Luaân. Ñænh. Cuda (skt): Chu Ñaïo La—See Chu La Phaùt. Crown-Enlightenment: See Ñaûnh Thaùnh. Cudapanthaka (skt): Chuù Ñoà Baùn Thaùc Ca— Crown prince: Hoaøng thaùi töû. Name of the sixteenth of the sixteen arhats—Teân Crown of release: Giaûi Thoaùt Quan—Noùn giaûi cuûa vò La Haùn thöù 16 trong 16 vò La Haùn. thoaùt. Cuddhatya (skt): Traïo Cöû—Ambitious—Crown (warm spot) stands for rebirth in the Agitation—Restlessness—Unsettled—Nhöõ ng Sainthood: See Ñaûnh Thaùnh. phieà n naõ o khieá n cho taâ m xao xuyeá n khoâ n g an tónh Crucial elements all Pureland cultivators: (bao goà m nhöõ n g dao ñoä n g, rung ñoä n g vaø xuùc Nhöõng ñieàu coát yeáu maø ngöôøi Phaät töû tu Tònh Ñoä ñoäng). caàn phaûi neân ghi nhôù naèm loøng—See Taùm Ñieàu Cuhya-samaja-tantra (skt): Collection of same Coát Yeáu Cuûa Ngöôøi Tu Tònh Ñoä. categories of tantra—Maä t Taäp Hoäi. Crude appearance: Coarse form—Crude form— Cuiwei Wuxue: Suibi-Mugaku (jap)—Ts'ui-wei Unrefined manifestation—Thoâ Töôùng—See Luïc Wu-hsueh—See Thuùy Vi Voâ Hoïc Thieàn Sö. Thoâ Töôùng. Cuiyan Kezhen: Suigan Kashin (jap)—Tsui-yen- Crude words: Thoâ Ngoân—Coarse, evil, immature, K'o-cheân—See Khaû Chaân Thuùy Nham Thieàn Sö. rough, words—Coarse, rude, rough, immature Cuiyan Lingyan: Suigan Reisan (jap)—Ts'ui-yen words or talk—Evil words—Rough outline, Ling-yen—See Thuùy Nham Linh Nham Thieàn Sö. preliminary words—Lôøi noùi thoâ aùc. Cula-deva (p): Minor deva—Tieåu ñeà baø.

Cula-dhamma-samadana-sutta (p): Shorter sutra Tieåu Phaåm, moät trong saùu chöông cuûa Luaät taïng. on taking on practices—See Kinh Tieåu Kinh Phaùp Cula-vedalla-sutta (p): Sutra on shorter set of Haønh. questions and answers—In the Majjhima Nikaya Cula-dukkhakkhanda-suttam (p): Shorter sutra 44—Tieåu Kinh Phöông Quaûng, trong kinh Trung on the mass of sufferings—Tieåu Kinh khoå Uaån. Boä, quyeån 44. Culaggata-samadhi (skt): Tieåu Ñònh— Culaviyuha-sutta (p): Sutra on the lesser array, in Concentration in the realm of desire—Samadhi in the Samyutta nikaya IV.12—Tieåu Kinh Trang the realm of desire—Ñònh ôû coõi duïc giôùi. Nghieâm, trong Töông Öng Boä IV.12. Culagosingasuttam (p): Shorter sutra on the ox-Culminate (v): Ñaït ñeán cao ñoä hay cöïc ñieåm. horn forest—Tieåu Kinh röøng söøng boø. Culmination (n): Apex—Choùp ñænh. Culahatthi-padopama-sutta (p): Short sutra on Culpability (n): Tình traïng coù toäi. the Elephant's Footprint—Tieåu Kinh Daáu Chaân Culpable (a): Coù toäi—Ñaùng traùch. Voi. Cult: Toâng phaùi—Sect. Cula-kamma-vibhanga-suttam (p): Sutra on the Cult of Vairocana: Ñaïi Nhöït Toâng—The cult of shorter exposition of kamma—Tieåu Kinh Nghieäp Vairocana especially associated with the Phaân Bieät. Garbhadhatu or phenomenal world—Tröôøng phaùi Culalokadhatu (p): A small chiliocosm—See Ñaïi Nhöït, lieân heä vôùi Thai Taïng Giôùi hay theá giôùi Tieåu Thieân Theá Giôùi. hieän töôïng.

Cula-malunkyaputta-sutta (p): Sutta of small Cultivate (v): Abhyasa (p & skt)—Trau doài—Ñaøo exemples—Cuø la kinh—See Tieåu Duï Kinh. luyeän— To develop. Culapati (skt): Grhapati or Kulampuriso (p)— Cultivate application: Tu Gia Haønh—Tu haønh. Kulapurusha (skt)—Laypeople—See Cö Só. Cultivate the awareness: Tu taäp tænh thöùc. Cula-punnama-suttam (p): Shorter sutra on the Cultivate Bodhicitta: Practice Bodhicitta— full-moon night, in the Majjhima Nikaya 110— Develop the mind of Enlightenment—Tu taäp Boà Tieåu Kinh Maõn Nguyeät, trong kinh Trung Boä, Ñeà taâm. quyeån 110. Cultivate the Bodhisattva's virtues: Tu Boà Taùt Cula-rahulovada-suttam (p): Shorter sutra of haïnh. advice to Rahula—In the Majjhima Nikaya 63— Cultivate correct dharma (practices): Tu Chính Tieåu Kinh Giaùo Giôùi La Haàu La, trong kinh Trung Haønh—Tu ñuùng theo chaùnh phaùp. Boä, quyeån 63. Cultivate and eliminate: Taäp Dieät—To Culasakul-udayi-suttam (p): See Tieåu Kinh practice the good and destroy the evil—Thöïc taäp Thieän Sanh Öu Ñaø Di. ñieàu toát vaø loaïi boû ñieàu xaáu. Culasaropama-suttam (p): Shorter sutra of Cultivate ethical conduct: Sila (skt)—Giôùi— examples on heart-wood—Shorter sutra of Keeping the precepts—Training in Moral examples on the core of wood—Tieåu Kinh Thí Duï discipline by avoiding karmically unwholesome Loõi Caây. activities—Huaán luyeän ñaïo ñöùc, töø boû nhöõng hoaït Culasihanada-suttam (p): Shorter sutra on the ñoäng nghieäp khoâng trong saïch. lion's roar, in the Majjhima Nikaya 11—Tieåu Kinh Cultivate evil: Tu AÙc—Huaân taäp nhöõng ñieàu aùc, Sö Töû Hoáng, trong kinh Trung Boä, quyeån 11. ngöôïc laïi vôùi baûn taùnh aùc—Cultivated evil in Cula-sunnata (p): The Hinayan doctrine of the contrast with evil by nature. void—See Tieåu Khoâng. Cultivate extensive great practices: Tu quaûng Cula-tanhasankhava-suttam (p): Short sutra on ñaïi haïnh. annihilation of attachment, craving, or desire— Cultivate to gather merits: Tu Phöôùc—Tu haønh Tieåu Kinh Ñoaïn Taän AÙi—Kinh ngaén daïy caét ñöùt tích tuï phöôùc ñöùc. heát thaûy moïi aùi duïc. Cultivate with good advisors: Any Zen Culavagga (p): Sutra on the Lesser Chapter, one cultivators should always cultivate with good of the six chapters of the Vinaya Pitaka—Kinh advisors, who have a thourough knowledge of the

sutras and who zealously practise meditation to toaøn myõ—A True Buddhist always cultivates his obtain the right guidance—Haønh giaû tu Thieàn luoân or her perfection of patience and forebearance— nöông theo chö thieän höõu tri thöùc, nhöõng ngöôøi laøu Ngöôøi Phaät töû chôn thuaàn luoân trau doài söï toaøn thoâng kinh ñieån, tinh chuyeân tu haønh ñeå ñöôïc thieän baèng söï nhaãn naïi vaø beàn chí. höôùng daãn ñuùng ñaén—See Naêm Ñöùc Tính Caên Cultivate practices assiduously: Tu Taäp Chuyeân Baûn Cuûa Ngöôøi Tu Thieàn. Caàn—Tu Taäp Ña Tu Taäp—Tu taäp moät caùch Cultivate good deeds with zeal: Nhieáp Thieän chuyeân caàn. Tinh Taán—Chaêm tu thieän phaùp khoâng bieát meät Cultivate the practices of Enlightening Beings: moûi. Tu haïnh Boà Taùt. Cultivate a good heart: Plant a good heart—Ñaøo Cultivate the practices of Enlightening Beings luyeän thieän taâm. unceasingly: Tu haïnh Boà taùt khoâng thoâi nghæ. Cultivate good roots: Tu taäp caên laønh. Cultivate right action: Bodhisattvas always Cultivate goodness: Tu Thieän—The

goodness cultivate right action, teaching sentient beings to that is cultivated, in contrast with natural make them peaceful and harmonious—Haèng tu goodness—Tu taäp thieän phaùp, ñoái laïi vôùi baåm chaùnh nghieäp, giaùo hoùa chuùng sanh, khieán cho hoï taùnh thieän. ñöôïc ñieàu phuïc. Cultivate goodness and eliminate evil: Tu Thieän Cultivate all roots of goodness and bringing Dieät AÙc—Tu taäp thieän nghieäp vaø dieät tröø aùc them to fulfillment: Tu taát caû thieän caên ñeàu nghieäp. khieán thaønh töïu, töï bieát thoï kyù. Cultivate goodness and to eliminate harmful Cultivate all roots of goodness to perfection: habits: Tu Thieän Nghieäp Dieät AÙc Taäp—Tu taäp Chö Boà Taùt tu taát caû thieän caên ñeàu khieán roát raùo . thieän nghieäp vaø dieät tröø thoùi quen xaáu aùc. Cultivate skillful means: Tu Phöông Tieän—Tu Cultivate gradually: To cultivate little by little or boài caùc phöông tieän. step by step—Tieäm tu. Cultivate the small, expend the great: Nuoâi caùi Cultivate of happiness by doing offerings to nhoû thì maát caùi lôùn (Döôõng tieåu dó thaát ñaïi). those who are still in training in religion: Hoïc Cultivate ten good deeds: Tu haønh thaäp thieän. nhaân ñieàn—Tu taäp phöôùc baèng caùch cuùng döôøng Cultivate all things to be cultivated: Trau doài taát nhöõng ngöôøi haõy coøn ñang tu hoïc. caû nhöõng gì caàn trau doài. Cultivate the heart: Tu taâm. Cultivate (v) true awareness: Luoân tu chaùnh Cultivate in helping those in trouble: Field of nieäm. compassion—Bi ñieàn. Cultivate unwearying practices: Tu Haïnh Cultivate measureless virtues: Voâ löôïng coâng Khoâng Meät Moûi—Tu Haønh Voâ Yeám Quyeän Haïnh. ñöùc ñeàu tu haønh ñuû. Cultivate virtues: Tu caùc coâng ñöùc. Cultivate merit: Tu Phöôùc—Vun boài phöôùc ñöùc. Cultivate virtue: Improve oneself morally—Tu Cultivate meritorious virtues: Tu caùc coâng ñöùc. ñöùc. Cultivate the mind: Tu Taâm—Tu taäp taâm yù. Cultivate the way and attain the realization: Tu Cultivate the nature: Tu Tính—Tu chænh reøn ñaïo vaø chöùng ñaéc. luyeän thaân taâm ñeå trôû veà caùi baûn taùnh thanh tònh Cultivate wholesome factors: Tu Taäp Chö Thieän cuûa chuùng sanh (Phaät taùnh)—The natural Phaùp—Vun boài caùc yeáu toá thieän laønh. proclivity. Cultivate wholesome roots: Tu Taäp Thieän Cultivate one's heart and improve one's Caên—Vun boài caùc caên laønh. character: Tu taâm döôõng taùnh. Cultivate the wisdom: Tu Hueä—Vun boài trí tueä. Cultivate one's mind: Fortify oneself Cultivated virtues to consummation: Tu caùc spiritually—Tu taäp taâm (tu döôõng). coâng ñöùc ñeàu ñaõ vieân maõn. Cultivate oneself in right practice: Carya Cultivating: Troàng troït—See Taùm Ñieàu Baát Tònh (skt)—Tu haønh. Cho Keû Xuaát Gia. Cultivate the perfection: Trau doài söï toaøn thieän Cultivating the mind: To cultivate the mind—

See Tu Taâm. Cultivation of moral and spiritual growth: Reøn Cultivating the practices of Enlightening luyeän ñaïo ñöùc vaø tinh thaàn. Beings: Tu Boà Taùt haïnh bieát ñoù nhö hoùa. Cultivation of morality: Trau doài ñaïo ñöùc. Cultivating all the sciences of enlightening Cultivation of no thoughts, no dwelling, no beings: Giôùi tu taát caû sôû hoïc cuûa Boà Taùt. cultivation, and no accomplishment: See Tu Voâ Cultivation (n): Abhisevana or Abhyasin (skt)— Nieäm, Voâ Truï, Voâ Tu, Voâ Chöùng. Söï tu taäp (söï vun boài, trau doài, tu döôõng)— Cultivation of the non-movement: See Tu Haïnh Practice—Practicing. Baát Ñoäng. Cultivation apart from all definitions and Cultivation

in patience: See Tu Nhaãn. constructions: Baát khaû thuyeát, voâ ngoâ n thuyeát, ly Cultivation of the Perfect School: See Bieät ngoân thuyeát. Höôùng Vieân Tu. Cultivation of attention: Taùc YÙ Tu Taäp—Vun Cultivation of ponderance: Tö Duy Tu—Thöïc boài söï chuù taâm trong tu taäp. taäp tö duy. Cultivation of calm abiding and insight: Tu Chæ Cultivations of pure precepts: Tu Tònh Giôùi— Quaùn—Tu taäp söï tænh laëng vaø caùi nhìn thaáu suoát. See Tam Tuï Tònh Giôùi. Cultivation of compassion: Tu Bi—Tu taäp Cultivation and realization: Tu Chöùng—To loøng bi maãn. practice and to experience—To practice and to Cultivation and completion: Tu Taäp Vieân realize. Maõn—Tu haønh vaø chöùng ñaéc hoaøn toaøn. Cultivation of seeing all things without doubt Cultivation in contrary order: Döï Tu—Nghòch or confusion: Hieän thaáy taát caû phaùp khoâng nghi Tu—To observe in contrary order; to observe laàm. before death the Buddhist rites in preparation for Cultivation is a self improvement from bad to it—Nhöõng Phaät söï sau khi moät ngöôøi ñaõ quaù vaõng. good: Tu haønh laø töï caûi thieän töø xaáu sang toát. Cultivation of egolessness: Tu Voâ Ngaõ—Tu taäp Cultivation of selflessness: Tu Voâ Ngaõ—Tu vun boài caùi voâ ngaõ—Cultivation of selflessness. taäp vun boài caùi voâ ngaõ—Cultivation of Cultivation of Emptiness, signlessness, egolessness. wishlessness, and nondoing: Tu taäp veà khoâng, voâ Cultivation in six directions: Luïc Phöông Haønh töôùng, voâ nguyeän, voâ taùc. Trì (theo kinh Thi Ca La Vieät). Cultivation on Equanimity: See Tu taäp Taâm Xaû. Cultivation and training: Tu Luyeän—To Cultivation of good roots for those in want of cultivate and to train. merits: Duøng caùc phaùp laønh ñeå cöùu teá ngöôøi Cultivation of the truth: Tu Taäp Chaân Lyù—Tu khoâng ñöùc. taäp theo chaùnh phaùp. Cultivation of goodness: See Tu Thieän. Cultivation of the ultimate reality of True Cultivation of Great Enlightening Beings: Söï tu Thusness: Baát hoaïi chôn nhö thöïc teá. haønh cuûa chö Ñaïi Boà Taùt. Cultivation of vast wisdom: Trí hueä quaûng ñaïi. Cultivation of happiness by doing offerings to Cultivation of virtue: Troàng Caùc Coäi Ñöùc. those who are still in training in religion: Hoïc Cultivation without any clinging: Tu haønh xa rôøi nhaân ñieàn—Tu taäp phöôùc baèng caùch cuùng döôøng chaáp tröôùc. nhöõng ngöôøi haõy coøn ñang tu hoïc. Cultivation without coming or going: Tu haønh Cultivation of the indestructible realm of baát lai baát khöù. reality: Baát hoaïi phaùp giôùi. Cultivation without increase or decrease: Baát Cultivation means changing the karma: See Tu taêng baát giaûm. Laø Chuyeån Nghieäp. Cultural Buddhism: Vaên hoùa Phaät giaùo. Cultivation method: Dharma Door—See Phaùp Cultural influence: AÛnh höôûng vaên hoùa. Moân. Cultural manner: Tính caùch vaên hoùa. Cultivation of mindfulness of the body: See Culture-bound: Keát chaët vôùi vaên hoùa. Thaân Haønh Nieäm Tu Taäp. Cumulate (v): Chaát chöùa—To accumulate—To

amass—To gather. Curricular (a): Thuoäc veà chöông trình hoïc— Cunavarman (skt): Caàu Na Baït Ñaø Ma—Coâng Extra-curricular activities—Nhöõng sinh hoaït ngoaïi Ñöùc Khaûi—Name of an Indian monk, who khoùa. translated Buddhist sutras into Chinese—Teân cuûa Curriculum: Chöông trình hoïc. moät vò Taêng ngöôøi AÁn Ñoä, ngöôøi ñaõ dòch kinh ñieån Curse (v): Chöûi ruûa—Maï lî (laêng nhuïc hay chöûi Phaät

giaùo sang Hoa ngöõ. bôùi)—To scold. Cunda (skt): Cunda or Chunda (skt)—See Thuaàn Curve one's back: Khom löng. Ñaø. Cushion (n): Boà ñoaøn—Moät loaïi goái troøn meàm Cunda-kamma-raputta-sutta (p): Sutra to Cunda vöøa phaûi duøng ñeå ngoài thieàn—A round mildly soft the silverman, in the Anguttara nikaya X.176— for sitting meditation. Kinh ngöôøi thôï reøn Thuaàn Ñaø, trong Taêng Nhaát A Custom (n): Acara (skt)—Thoùi quen. Haøm X.176. Custom of Buddhism: Thích Phong—Phong tuïc Cunde (skt) Mantra: Cunde Dharani (skt)—Chuù Phaät Giaùo. Chuaån Ñeà—Jwun Ti Mantra—One of the Great Customs of a sect: Traditions of a sect—See Compassion Mantras, or Thousand-armed Toâng Phong. Avalokitesvara Mantra—See Chuaån Ñeà. Cut off: Uccehda (skt). Cunde Bodhisattva: Cundi (skt)—Boà Taùt Chuaån 1) Cutting off: Ñoaïn dieät (dieät tröø hay xaû boû)— Ñeà—See Chuaån Ñeà. Annihilation. Cundi (skt): Candi (skt)—Cundi Bodhisattva— 2) To cause to cease—To end—To get rid of—See Chuaån Ñeà. Ñoaïn tröø Cundi Spirit Mantra: Chuaån ñeà thaàn chuù—Phaät Cut off the bonds: Ñoaïn Keát—To exterminate Maãu Chuaån Ñeà Thaàn Chuù. the bonds, i.e. of passion—Caét ñöùt söï troùi buoäc Cunning: Gian xaûo—Crafty. cuûa phieàn naõo duïc voïng. Cunning and deceitful: Löøa ñaûo vaø löôøng gaït. Cut off the delusions of arising and destroy of Cunning fellow: Gaõ löøa ñaûo. things with realization of the doctrine that all Curdled milk: Sinh Toâ Vò. is unreal: See Baát Sanh Ñoaïn. Cure a patient is like countering flood and fire: Cut off delusions by practicing or cultivating: Cöùu beänh nhö cöùu hoûa—Prompt action. Tu sôû ñoaïn (nhôø tu haønh maø ñoaïn dieät ñöôïc nhöõng Cure the sickness of the worldly life: Trò laønh söï aûo töôûng)—See Tam Ñoaïn. ñau khoå cuûa cuoäc soáng traàn tuïc. Cut off delusions of view: Kieán sôû ñoaïn (caét ñöùt Curl between Sakyamuni's eyes: Baïch haøo nhöõng aûo töôûng cuûa taø kieán)—See Tam Ñoaïn. töôùng—See Tam Thaäp Nhò Haûo Töôùng. Cut off evil: Cut off wickedness—To get rid of Curl of white hairs, between the eyebrows of wickedness—Ñoaïn aùc. the Buddha: Urna (skt)—Mi Gian Baïch Haøo Cut off the external bonds: Cut off the objective Töôùng—Chuøm loâng traéng ôû giöõa hai chaân maøy cause of delusion—Duyeân phöôïc ñoaïn—Illusion cuûa Ñöùc Phaät—See Tam Thaäp Nhò Haûo Töôùng. being ended, the causal nexus of the passions Curly hair of the Buddha: Loa Phaùt—Toùc xoaén disappear and the attraction of external ceases— treân ñænh ñaàu cuûa Ñöùc Phaät —See Tam Thaäp Nhò Taát caû nhöõng aûo töôûng, nguyeân nhaân lieân heä ñeán Haûo Töôùng. tham duïc vaø nhöõng ngoaïi duyeân gaây neân phieàn Curna (skt): Perfumed powder—Maït höông— tröôïc ñeàu bò ñoaïn dieät—See Tam Ñoaïn (B). Powdered incense to scatter over images Cut off the fruit: See Quaû Ly. (Buddhas)—Giaõ traàm höông thaønh boät ñeå raéc treân Cut off the fruit of former karma: See Quaû hình töôïng (Phaät). Ñoaïn. Current activities: Nhöõng sinh hoaït hieän taïi. Cut off illusion: Ñoaïn tröø aûo töôûng. Current requital: See Hieän Baùo. Cut off illusion in practice: Bhavana-heya Current of transmigration: Doøng sanh töû—See (skt)—Tu sôû ñoaïn—Cut off illusion in Nhò Löu. performance—Qua thöïc taäp caét ñöùt moïi aûo aûnh—

See Tam Ñoaïn (B). Cheát. Cut off the nature: Cut off roots of delusions— Cuti-citta (skt): Dying consciousness—Töû Taâm— Töi tính ñoaïn—See Tam Ñoaïn (B). Caùi taâm cheát. Cut off obstacles: Ñoaïn tröø nhöõng chöôùng ngaïi. Cutter of good roots: Dan-Zenkon (jap)— Cut off at one stroke: Ñoán ñoaïn (ñoaïn lìa ngay Kusala-mula-samuccheda (skt)—One who cuts off töùc khaéc). good roots—See Ñoaïn Thieän Caên. Cut off at one stroke all the passions: Ñoán Cutting of annihilation: Ñoaïn Dieät—Giuõ boû, caét ñoaïn. ñöùt. Cut off reincarnation and enter Paradise: To Cutting away delusion: Ñoaïn. end (thwart, intercept) reincarnation and enter Cutting off false speech: Ñoaïn Voïng. Paradise—Caét ngang doøng sinh töû cuûa ba coõi saùu Cutting off killing: Ñoaïn Saùt. ñöôøng maø vaõng sanh Cöïc Laïc. Cutting off lust: Ñoaïn Daâm. Cut off and overcome: Ñoaïn phuïc. Cutting off stealing: Ñoaïn Ñaïo. Cut off and overcome passion and illusion: Cutting off suffering and its cause: Bæ Ñoaïn Ñoaïn Phuïc—Caét ñöùt vaø cheá ngöï hay khuaát phuïc Phöông Tieän Ñeá. (khoâng cho phieàn naõo vaø ma quaân aån nuùp trong Cutting-off view: Ucchedaditthi (p)— thaân taâm). Ucchedadarsana (skt)—Danken (jap)—Nihilism— Cut oneself off from the Sangha and set up a Holding to the view of total annihilation—See hermitage or a pagoda of one’s own: To commit Ñoaïn Kieán. a Sangha Restoration Offence—Töi mình ly khai Cutting view non-Buddhism: Danken-Gedo Taêng Thaân ñeå ñöùng ra laäp am coác hay chuøa mieáu (jap)—Ñoaïn Kieán Ngoaïi Ñaïo—See Ñoaïn Kieán cho rieâng mình laø phaïm toäi Taêng Taøn. Chaáp. Cut off passion or illusion with the incoming of Cutupapatanana (skt): The knowledge of the wisdom: See Töi Tính Ñoaïn. disappearing and appearing of beings of varied Cut off by pressing down of water-weed: See forms—Thaáy ñöôïc chuùng sanh cheát töø kieáp naày taùi ÖÙc Ñoaïn. sanh vaøo kieáp khaùc—See Thieân Nhaõn Minh. Cut off roots of goodness: Ñoaïn Thieän Caên—To Cuu Chi Zen Master: See Cöùu Chæ Thieàn Sö. destroy roots of goodness—Caét ñöùt vaø ñoaïn taän C.V. Rajvade: One of the most eminent Indian thieän caên. Buddhist scholars in the nineteenth century. Even “Cut off roots of goodness” Icchanti: See Ñoaïn though he died very young at the age of 30, but he Thieän Xieån Ñeà. was a worthy student of Dharmananda Kosambi. Cut off the studies of Prajna: See Ñoaïn Hoïc Baùt He edited, for the first time, in Devanagari Nhaõ. characters the first fifty suttas of the Majjhima- Cut off by substituting of opposite: According to nikaya, and the Hatthavanagallaviharavamsa, a the Path of Purification Abandoning by small Pali text of the 13th century A.D. His substitution of opposite. It is like the abandoning Marathi translation of the Digha-Nikaya, of darkness at night through the means of a light— particularly of the first volume, shows his Theo Thanh Tònh Ñaïo, ñoaïn tröø baèng caùch thay scholarship and critical acumen—Moät trong nhöõng vaøo moät phaùp ngöôïc laïi, gioáng nhö thay theá boùng hoïc giaû Phaät giaùo ngöôøi AÁn Ñoä raát noåi tieáng vaøo toái baèng aùnh saùng—See Tam Ñoaïn (C). theá kyû thöù 19. Duø oâng maát raát treû ôû tuoåi 30, nhöng Cut of the ties of retribution: Quaû Phöôïc laø moät ñoà ñeä xuaát saéc nhaát cuûa giaùo sö Kosambi. Ñoaïn—Cutting off the ties of retribution, entering OÂng laø ngöôøi ñaàu tieân bieân soaïn baèng tieáng nirvana, entering salvation—Caét boû moïi troùi buoäc Devanagari

naêm möôi baûn kinh ñaàu tieân cuûa töùc laø nhaäp vaøo Nieát Baøn—See Tam Ñoaïn (C). Trung Boä Kinh vaø cuoán Cut off until nothing is left: Phi sôû ñoaïn (caét ñöùt "Hatthavanagallaviharavamsa," moät cuoán saùch cho ñeán khi khoâng coøn gì soùt laïi). nhoû baèng tieáng Pali thuoäc theá kyû thöù 13. Baûn dòch Cuti (skt): Marana (skt)—Death—Dying—Töû— Tröôøng Boä Kinh ra tieáng Marathi cuûa oâng, nhaát laø taäp ñaàu tieân, ñaõ cho thaáy trình ñoä uyeân baùc vaø söï

beùn nhaïy cuûa oâng. Dagoba (p): Stupa—Thaùp. Cycle (n): Chu kyø (voøng troøn). Daguang Juhui: Daiko Kokai (jap)—Ta-kuang Cycle (circle) of birth and death: Samsara (p & Chu-hui—See Ñaïi Quang Cö Hoái Thieàn Sö. skt)—Voøng sanh töû luaân hoài—Circle of misery— Dagui Muche: Daii Botetsu (jap)—Ta-kuei Mu- Circle of suffering—See Luaân Hoài Sanh Töû. cheâ—See Ñaïi Qui Muïc Taéc Thieàn Sö. Cycle of birth and rebirth: Samsara (skt)—Voøng Dag-zhing (tib): Pure realm—Caûnh giôùi thanh luaân hoài sanh töû—Cycle of living-death—Cycle tònh. (circle) of birth and death. Dahana (p): Fire—Löûa. Cycle of existence: Samsara (skt)—Voøng luaân Dahara (p): Young (a)—Treû. hoài sanh töû. Dahara-sutta (p): Sutra on being young—Kinh Cycle of karma: Voøng luaân hoài nghieäp baùo. noùi veà söï treû trung. Cycle of life and death: Voøng luaân hoài sanh töû. Dahati (p): To accept—Chaáp nhaän. Cycle of living-death: Samsara (skt)—Voøng luaân Dahong Zuzheng: Daiko Sosho (jap)—Ta-hung hoài sanh töû—Cycle (circle) of birth and death. Tsu-cheâng—See Ñaïi Hoaèng Laõo Na Töø Ñaêng Cyclon of life: Voøng luaân hoài. Thieàn Sö. Cypress tree at the front of the courtyard: Caây Dahrah (skt): A monk who has been ordained for baùch tröôùc saân—See Coâng AÙn Tieàn Ñình Baùch less than ten years—Moät vò sö thoï cuï tuùc giôùi ít Thuï Töû. hôn möôøi naêm. Cyuta (skt): Thoái—Quay trôû laïi. Dahui-Zonggao: Daie Soko (jap)—Ta-hui Tsung- Cyuta-udbhava (skt): Sanh Töû—Soáng cheát. kao—See Ñaïi Hueä Toâng Caûo Thieàn Sö. Cyuti (skt): Töû—Death. Dai (jap): Dhatu (skt)—Elements—Ñaïi—See Töù Cyutyupapada-jnana (skt): Tri Thieân Nhaõn Voâ Ñaïi. Ngaïi Trí Löïc—Trí löïc bieát roõ söï hoaïi dieät vaø taùi Daianji (jap): Phaùi Ñaïi—An Töï (Nhaät Baûn). sinh cuûa chuùng sanh—The unhindered power of Dai-anjin (jap): Dai-anshin (jap)—Great peace of the wisdom of the celestial or deva eye. mind, a Zen expression for complete enlightenment—Ñaïi an taâm, thuaät ngöõ Thieàn chæ söï ñaïi giaùc toaøn haûo. D Dai-anshin (jap): See Dai-anjin. Da Bao Zen Master: Zen Master Ña Baûo—See Dai-An-Shoja (jap): Ñaïi An Tinh Xaù—Spiritual Ña Baûo Thieàn Sö. house or spiritual hut. Dabba-malaputta (p): Ñaø La Ni Phieâu—Name of Daibai Hojo (jap): T'a-mei Fa-ch'ang—Damei a disciple of the Buddha—Teân cuûa moät ñeä töû cuûa Fachang—Zen master T'a-Mei-fa-Chang—See ñöùc Phaät. Ñaïi Mai Phaùp Thöôøng Thieàn Sö. Dabba-malaputtra (p): Chaát lieäu—Substance. Dai-biku-san-zen-yuigi-kyo (jap): The Sutra of Dabbha (p): Kusa-grass—Caùt Töôøng Thaûo—Coû Three Thousand Dignified Forms for ordained coâ sa. Monks—Ñaïi Tyø Kheo Tam Thieân Uy Nghi Kinh. Dabbila (p): Name of one of one hundred Daibirushanakyo (jap): Ñaïi Tyø Loâ Giaù Na Maät pratyeka-buddhas who lived on Mount Isigili for a giaùo kinh. long period of time—Teân cuûa moät trong moät traêm Daibonten-o-monbutsu-ketsugi-kyo (jap): Sutra vò Phaät ñoäc giaùc ñaõ soáng raát

laâu treân nuùi Isigili. of Questions and Answers between Mahabrahman Dadana (skt): To give alms—Giving— and the Buddha—Kinh Ñaïi Phaïm Thieân Vöông Offerings—Ñaøn Na—See Boá Thí. Vaán Phaät Quyeát Nghi. Dadhi (skt): Laïc—A thick, sour milk which is Dai-Bosatsu (jap): Mahasattva (skt)—Ñaïi Boà highly esteemed as a food and as a remedy or Taùt—Boà Taùt lôùn—Maha Bodhisattva— preventive—Chaát tinh cheá ra töø söõa boø (Thanh Bodhisatva Great Bodhisattva. Vaên ví nhö söõa, Duyeân Giaùc ví nhö Laïc). Daibutchoâ Mangyoâ shuryoâgon darani (jap): The Dagme (tib): Egolessness—Voâ ngaõ. full title in Japanese for "Ryoâgon-ju"—See

Shurangama Mantra. Dai-gedatsu (jap): Great liberation—See Ñaïi Daibutsu (jap): Great statue of the Buddha—Ñaïi Giaûi Thoaùt. töôïng Phaät. Dai-Gedatsu-chi (jap): A Japanese Buddhist term Daibutsu-ji (jap): Ñaïi Phaät Töï—Temple where for “Ground of Great Liberation.” The term there is a great statue of the Buddha. literally means to get free of all hindrances— Daibyakuho (jap): Great White Peak, another Thuaät ngöõ Phaät giaùo Nhaät Baûn coù nghóa laø “Ñaïi name for Tendo Zan mountain, where Master giaûi thoaùt ñòa.” Thuaät ngöõ coù nghóa ñen laø traïng Tendo Nyojo led the order from 1224 until his thaùi thoaùt khoûi moïi chöôùng ngaïi. death—Ñaïi Baïch Phong, teân goïi khaùc cuûa nuùi Daigen Soshin (jap): Ñaïi Nguyeân Toâng Chôn Thieân Ñoàng, nôi Thieàn sö Nhö Tònh daãn chuùng töø Thieàn Sö, teân cuûa moät Thieàn sö Nhaät Baûn vaøo theá naêm 1224 cho ñeán khi ngaøi thò tòch—See Thieân kyû thöù XVIII, ñeä töû cuûa Thieàn sö Nga Sôn Thieàu Ñoàng Nhö Tònh Thieàn Sö. Thaïc—Name of a Japanese Zen monk in the Dai-Byakumyo-Zan (jap): Tendo-zan (jap)—See eighteenth century, a disciple of Zen master Great White Famous Mountain. Gasan-jo-seki. Daichi (jap): Mahamati or Mahaprajna (skt)— Dai-gi (jap): Dai-gidan (jap)—Great doubt—See Great wisdom—See Ñaïi Trí. Ñaïi Nghi. Daichidoron (jap): Nagarjuna’s commentary on Dai-gidan (jap): Great doubt—One of the three the Mahaprajnaparamita—See Ñaïi Trí Ñoä Luaän. essentials of Zen practice. The others are great Daichi-Sokei (jap): Sö Ñaïi Trí Toå Keá (Phaät giaùo faith and great perseverance—Moät trong ba ñieàu Nhaät Baûn). caàn thieát trong nhaø Thieàn. Hai ñieàu kia laø ñaïi tín Daichu-Soshin (jap): Sö Ñaïi Truøng Toâng Saàm vaø ñaïi quyeát—See Ñaïi Nghi. (Phaät giaùo Nhaät Baûn). Daigo (jap): 1) Hoaøng ñeá Ñeà Hoà (Nhaät Baûn); 2) A Daidemboin (jap): Ñaïi Truyeàn Phaùp Vieän (Nhaät Japanese Buddhist term for “Great realization”: Baûn). Thuaät ngöõ Phaät giaùo Nhaät Baûn coù nghóa laø “Ñaïi Dai-e (jap): Samghati (skt)—The large robe, a ngoä” (see Great enlightenment); 3) Sarpirmanda kind of garment, a monk’s robe—Ñaïi y. (skt): See Ñeà Hoà. Daienkyoâchi (jap): According to the Dharma Daigoji (jap): Daigo temple—Chuøa Ñeà Hoà (Nhaät Jewel Platform Sutra, Chapter Seventh, the great Baûn). perfect mirror wisdom of Aksobhya. The wisdom Daigo-tettei (jap): Ñaïi Giaùc Ñòa—Ground of of the great, perfect mirror is the clear and pure Great enlightenment—See Ñaïi Ngoä Ñòa. nature of all sentient beings (the eighth Daigu-Ryokan (Jap): Thieàn sö Ñaïi Ngu Löông consciousness turned to become the wisdom of Khoan (Phaät giaùo Nhaät Baûn)—See Löông Khoan Great Perfect Mirror)—Theo Kinh Phaùp Baûo Ñaøn, Ñaïi Ngu Thieàn Sö. Phaåm thöù Baûy, Ñaïi Vieân Caûnh Trí (Cuûa Phaät A Daigu Shushi (jap): Ta-yu

Shou-chih—Dayu Suùc). Ñaïi Vieân Caûnh Trí laø taùnh thanh tònh cuûa Shouzhi—See Ñaïi Ngu Thuû Chi Thuùy Nham chuùng sanh (chuyeån thöùc thöù taùm laøm Ñaïi Vieân Thieàn Sö. Caûnh Trí). Daigu-Soâchiku (1584-1669): Sö Ñaïi Ngu Toâng Daie Soko (jap): Ta-hui Tsung-kao—Dahui- Tröôùc (Phaät giaùo Nhaät Baûn)—Name of a Japanese Zonggao—See Ñaïi Hueä Toâng Caûo Thieàn Sö. Rinzai monk from Myoshinji-ha (Myoshinji Daifunshi (jap): See Ñaïi Quyeát and Ba Yeáu Toá lineage). Daigu was born in Mino to a samurai- Caàn Thieát Cho Giaùc Ngoä. class family. He is one of the Zen reformers who Daifunshin (jap): Great determination—Ñaïi tried to revitalize Rinzai Zen during the early Quyeát—Great perseverance, one of the three Tokugawa period (1603-1866). After achieving essentials of Zen practice—Moät trong ba ñieàu caàn considerable success within the Rinzai thieát trong nhaø Thieàn—See Ñaïi Quyeát and Ba institutional hierachy, Daigu set out to attain Yeáu Toá Caàn Thieát Cho Giaùc Ngoä. enlightenment through the practice of meditation. Daigaku (jap): 1) University: Tröôøng ñaïi hoïc; 2) Believing that there were no qualified master in Realization of the state of truth—See Ñaïi Giaùc. Japan to confirm his experience, Daigu regarded

himself as a "self-confirmed" master. He is best Dai-Ichi-Gi-Tai (jap): Dondam (tib)—The known for his efforts in restoring ruined philosophy which is number one in meaning, or temples—Teân cuûa moät Taêng Nhaät Baûn, toâng Laâm the consummate philosophy—See Ñeä Nhöùt Nghóa Teá, phaùi Dieäu Taâm Töï. Ñaïi Ngu Toâng Tröôùc sanh Ñeá. ra taïi tænh Mino trong moät gia ñình thuoäc giai caáp Daiji (jap): Ñaïi Söï—Big affair—Great matter— voõ só. Sö laø moät trong nhöõng vò Thieàn sö ñaõ coá Important matter—In Zen, the term great matter coâng laøm soáng laïi toâng Laâm Teá döôùi thôøi Ñöùc indicates a realization of Zen. The "Great Xuyeân. Sau khi ñaõ ñaït ñöôïc nhöõng thaønh coâng Matter", a common Zen expression; it is often ñaùng keå trong heä thoáng phaùi Laâm Teá, Ñaïi Ngu baét used to indicate the Ultimate Truth of Buddhism, ñaàu ra ñi taàm caàu giaùc ngoä qua tu taäp thieàn ñònh. which is realized when one attains enlightenment. Tin raèng chaúng coù ai coù thaåm quyeàn xaùc nhaän kinh Also, it may refer specifically to the experience of nghieäm giaùc ngoä cuûa mình, neân Ñaïi Ngu töï xem enlightenment, when one sees one's own Buddha mình nhö laø vò Thieàn sö töï xaùc nhaän. Sö noåi tieáng Nature, or to the practice of meditation that leads vôùi nhöõng noã löïc taùi taïo nhöõng chuøa vieän ñaõ bò ñoå to enlightenment. A Zen master may tell his naùt. disciples to attend to the Great Matter, in which Daihannya Haramitsukyoâ (jap): Maha-Prajna- case any or all the above meanings may apply. Paramita Sutra (skt)—Perfection of Wisdom The term is actually the common abbreviation for Sutra—Ñaïi Baùt Nhaõ Ba La Maät Ña Kinh—See the Japanese expression "the most important Kinh Ñaïi Baùt Nhaõ. cause." The most important cause for the Buddha Daihannya Haramitta (jap): Maha-prajna- to appear in the world was to lead other to paramita (skt)—Ma Ha Baùt Nhaõ Ba La Maät Ña— enlightenment—Trong thieàn, töø ñaïi söï chæ söï Great wisdom which has arrived at the other chöùng nghieäm thieàn. Ñaïi söï laø moät thuaät ngöõ shore—Ñaïi trí tueä ñeán bôø kia—See Kinh Ñaïi Baùt Thieàn thoâng thöôøng; noù thöôøng ñöôïc

söû duïng ñeå Nhaõ. chæ Chaân Lyù Toái Haäu trong Phaät giaùo, chæ chöùng Dai-hannya-kyo (jap): Maha-prajna-paramita- nghieäm khi naøo haønh giaû ñaït ñöôïc giaùc ngoä, khi sutra (skt)—Great Prajna Sutra—Sutra of Great haønh giaû thaáy ñöôïc Phaät Taùnh cuûa chính mình, Prajna-Paramita—Ñaïi Baùt Nhaõ Ba La Maät Ña hoaëc giaû tu taäp thieàn ñònh daãn ñeán söï giaùc ngoä. Kinh—See Kinh Ñaïi Baùt Nhaõ. Moät vò Thieàn sö coù theå baûo nhöõng ñeä töû cuûa mình Daihatsu Nehangyoâ Shuge (jap): haõy ñeå yù ñeán Ñaïi Söï, trong tröôøng hôïp naøy taát caû Mahaparinirvana-sutra (skt)—Great Nirvana nhöõng nghóa vöøa keå beân treân ñeàu aùp duïng ñöôïc. Sutra—See Kinh Ñaïi Baùt Nieát Baøn. Thaät söï thuaät ngöõ naøy laø chöõ taét cuûa töø ngöõ Daihatsu-nehan-kyo (jap): Mahaparinirvana- "Nguyeân nhaân quan troïng nhaát." Nguyeân nhaân sutra (skt)—Great Nirvana Sutra—Sutra of the quan troïng nhaát khieán ñöùc Phaät thò hieän ra nôi ñôøi Great Demise—See Kinh Ñaïi Baùt Nieát Baøn. ñeå daãn daét ngöôøi khaùc ñi ñeán giaùc ngoä—See Khai Daihi (jap): Karuna-bhavana (skt)—Mahakaruna Thò Ngoä Nhaäp. (skt)—Great compassion—Great pity—Most Daiji-ji (jap): An important Soâtoâ Zen monastery, pitiful—See Ñaïi Bi. located in Kumamoto Prefecture on the island of Daihi-Bosatsu (jap): Greatly Compassionate Kyuâshuâ, Japan. The temple was founded in 1282 Bodhisattva—See Ñaïi Bi Boà Taùt. by Kangan Giin (1217-1300), a leading disciple of Daihon-Zan (jap): Ñaïi Baûn Sôn (Nhaät). Doâgen Kigen (1200-1253). It was constructed with Daiho-Shakkyo (jap): Maharatnakuta-sutra financial assistance from Kawajiri Yasuaki, a (skt)—Great Treasure Accumulation Sutra—Kinh samurai warrior from Kyuâshuâ. Daiji-ji became the Ñaïi Böûu Tích. headquarters of the Higo branch of Soâtoâ —Chuøa Daii Botetsu (jap): Ta-kuei Mu-cheâ—Dagui Ñaïi Töø (Phaät giaùo Nhaät Baûn), moät ngoâi töï vieän Muche—See Ñaïi Qui Muïc Taéc Thieàn Sö. thuoäc toâng Taøo Ñoäng, toïa laïc trong mieàn Dai-Ichi-Getsu, Dai-Ni-Getsu (jap): Ñeä Nhaát Kumamoto Prefecture, treân ñaûo Cöûu Chaâu, Nhaät Nguyeät Ñeä Nhò Nguyeät—See Moon number one Baûn. Chuøa ñöôïc Thieàn sö Haøn Nham Nghóa Doaõn, and moon number two. moät ñeä töû haøng ñaàu cuûa Thieàn sö Ñaïo Nguyeân Hy

Huyeàn, xaây döïng töø naêm 1282. Chuøa ñöôïc yeåm Vijnana-vada school—See Ñaïi Thöøa Trang trôï taøi chaùnh ñeå xaây caát töø Kawajiri Yasuaki, moät Nghieâm Kinh Luaän. chieán só treân ñaûo Cöûu Chaâu. Chuøa Ñaïi Töø trôû Daijoâ-shugyo (jap): Mahayana Common thaønh toång ñaøn cuûa nhaùnh Higo thuoäc toâng Taøo Doctrine—See Ñaïi Thöøa Chung Giaùo. Ñoäng. Daijoâ-zen (jap): Mahayana Meditation— Daijingu (jap): Cung Ñaïi Thaàn (thôø Thieân Chieáu Mahayana Zen, for the purpose of seeing into Amaterasu-Omikami Ñaïi Thaàn cuûa Nhaät Baûn). one's own nature and realizing the Way, leading Daijizaiten (jap): Mahesvara (skt)—Great God of to enlightenment directly—Thieàn Ñaïi thöøa, vôùi Free Will—See Ñaïi Töï Taïi Thieân. muïc ñích thaáy töï taùnh vaø ñaït Ñaïo, ñöa ñeán giaùc Daijoâ (jap): Mahayana (skt)—A Japanese ngoä moät caùch tröïc tieáp—See Ñaïi Thöøa Thieàn. Buddhist term for “Great Vehicle.”—Thuaät ngöõ Daiju Ekai (jap): Daishu-Ekai (jap)—Zen master Phaät giaùo Nhaät Baûn coù nghóa laø “Ñaïi Thöøa.”—See Hui-Hai—See Hueä Haûi Ñaïi Chaâu Thieàn Sö. Ñaïi Thöøa. Daikaku-ha (jap): Ñaïi

Giaùc Phaùi—Name of a Daijobu (jap): Ñaïi Tröôïng Phu—Great man. Zen school in Japan, an alternative name for the Daijoâ-ji (jap): Chuøa Ñaïi Thöøa (Phaät giaùo Nhaät Kenchoâ-ji, which uses the records of lectures of Baûn)—An important Soâtoâ Zen monastery, located Daikaku-Zenji as main instructions for cultivation in Kanazawa, Ishikawa Prefecture, Japan. The of liberation—Teân cuûa moät tröôøng phaùi Thieàn ôû temple was founded in 1263 by Togggashi Iehisa Nhaät Baûn, teân goïi khaùc cuûa chuøa Kieán Tröôøng, (?-1329), as his family temple. It was originally a duøng ngöõ luïc cuûa thieàn sö Ñaïi Giaùc laøm kim chæ Shingon temple, and its first abbot was the nam ñeå tu haønh giaûi thoaùt—See Ñaïi Giaùc Phaùi Shingon monk Choâkai. Tettsuâ Gikai (1219-1309), and Kieán Tröôøng Töï. a direct disciple of Doâgen Kigen, converted the Daikaku-ji (jap): Ñaïi Giaùc Töï (Japan). temple to a Zen monastery in 1293—Moät töï vieän Daikaku-Zenji (jap): See Ñaïi Giaùc Thieàn Sö. quan troïng cuûa toâng Taøo Ñoäng, toïa laïc trong vuøng Daikaku-Zenji-Goroku (jap): Records of lectures Kanazawa, thuoäc mieàn Ishikawa, Nhaät Baûn. Chuøa of Daikaku-Zenji—Ñaïi Giaùc Thieàn Sö Ngöõ Luïc ñöôïc Togggashi Iehisa, xaây döïng vaøo naêm 1236 (boä söu taäp nhöõng baøi thuyeát giaûng cuûa Thieàn sö nhö laø ngoâi chuøa gia ñình cuûa oâng ta. Ban ñaàu noù Ñaïi Giaùc). laø moät ngoâi chuøa thuoäc toâng Chaân Ngoân, vaø vò truï Daikan (jap): Ñaïi Giaùm—Caùi kính lôùn (taám trì ñaàu tieân laø Sö Choâkai, moät vò Taêng thuoäc toâng göông lôùn)—Great mirror. Chaân Ngoân. Thieàn sö Trieät Thoâng Nghóa Giôùi, Daikan Eno (jap): Ta-chien Hui-neâng—Dajian moät ñeä töû tröïc tieáp cuûa Thieàn sö Ñaïo Nguyeân Hy Huineng—See Hueä Naêng Ñaïi Sö. Huyeàn ñaõ chuyeån ngoâi töï vieän thaønh ra Thieàn Daikan-ha (jap): Tröôøng phaùi Ñaïi Giaùm (Phaät vieän vaøo naêm 1293. giaùo Nhaät Baûn). Daijoâ-kai (jap): Rules of the great vehicle— Daikan-Zenji (jap): Ñaïi Giaùm Thieàn Sö—The Nhöõng giôùi luaät cuûa ñaïi thöøa. great miror, a title of the sixth Zen patriarch— Daijoâ Kishinron (jap): Awakening of Faith— Danh hieäu cuûa Luïc Toå Hueä Naêng—See Hueä Treatise on Awakening of Faith—A major Naêng. commentary by the Patriarch Asvaghosha in the Daiko-ji (jap): Ñaïi Quang Töï—Name of a temple first or second century, which presents the in Japan. fundamental principles of Mahayana Buddhism— Daiko Kokai (jap): Ta-kuang Chu-hui—Daguang Boä Luaän chính do Toå Maõ Minh bieân soaïn vaøo theá Juhui—See Ñaïi Quang Cö Hoái Thieàn Sö. kyû thöù nhöùt hay thöù nhì, trong ñoù trình baøy giaùo Daiko-Koke (jap): Ta-Kuang-Chu-Hui (chi)— phaùp Phaät giaùo Ñaïi thöøa caên baûn—See Ñaïi Thöøa See Ñaïi Quang Cö Hoái Thieàn Sö. Khôûi Tín Luaän. Daikomyo-zo (jap): 1) Literally means 'treasure Daijoâ-Shikyo (jap): Mahayana Elementary house of the great beaming light': Thuaät ngöõ coù Doctrine—Ñaïi Thöøa Sô Giaùo. nghóa ñen laø 'voøng haøo quang lôùn'; 2) Zen Daijoâ-shogoron (jap): Mahayanasutra-lamkara- expression for one's own true nature or Buddha- tika (skt)—An exposition of the teaching of the nature, of which one becomes cognizant in the

experience of enlightenment: Thuaät ngöõ chæ baûn Daimyos (jap): Chöùc quan Ñaïi Danh (Nhaät Baûn). tính thaät hay Phaät tính; 3) The cloister on T'ien- Dainichi Butsu (jap): Maha-vairocana-Bhudbha tung Mountain in which the Chinese Zen master

(skt)—See Tyø Loâ Giaù Na Phaät. T'ien-tung Ju-ching lived: Gian phoøng ôû ñoù thieàn Dainichikyo (jap): Vairocana Sutra—Kinh Ñaïi sö Thieân Ñoàng ñaõ soáng treân nuùi Thieân Ñoàng. Nhaät—Ñaïi Nhöït Kinh. Daiko Sosho (jap): Ta-hung Tsu-cheâng—Dahong Dainichi-Nonin (jap): Yu-wang Cho-an—See Ñaïi Zuzheng—See Ñaïi Hoaèng Laõo Na Töø Ñaêng Thieàn Nhaät Naêng Nhaãn Thieàn Sö. Sö. Dainichi-Nyorai (jap): Vairocana (skt)—The Sun Daikozenji (jap): Ñaïi Höng Thieän Töï. Buddha—See Ñaïi Nhaät Nhö Lai. Daiku: Mahasunyata (skt)—Paramartra (skt)—Dainichi-Tathagata (jap): Ñaïi Nhaät Nhö Lai. Daiku (jap)—Emptiness of highest degree—Great Daini-Getsu (jap): The second moon—Divided emptiness—The great void—Universal space— consciousness—See Ñeä Nhò Nguyeät. See Ñaïi Khoâng. Dainin Katagiri: See Ñôn Ñoàng Ñaïi Nhaãn Thieàn Daikya-Osho-Goroku (jap): Ñaïi Giaùo Hoøa Sö. Thöôïng Ngöõ Luïc—Records of lectures of Most Dainin-Kokusen (jap): Ñaïi Nhaãn Quoác Tieân— Venerable Daikya-Osho—Boä söu taäp nhöõng lôøi Teân cuûa moät Thieàn sö Nhaät Baûn—Name of a thuyeát giaûng cuûa Hoøa Thöôïng Ñaïi Giaùo. Japanese Zen master. Daikyo-in (jap): Ñaïi Giaùo Vieän—Name of a Daini-Sanzo (jap): Ñaïi Nhó Tam Taïng—Big Ear temple in Japan. Tripitaka—Great Ear Tripitaka—See Ñaïi Nhó Daikyu-Shonen (jap): Ta-hsiu Cheng-nien—See Taâm Thoâng. Ñaïi Höu Chaùnh Nieäm Thieàn Sö. Dai-Ni-To (jap): Head number two—Divided Daikyu Zenji (jap): Teân cuûa moät Thieàn sö Nhaät consciousness—See Ñeä Nhò Ñaàu. Baûn vaøo theá kyû thöù XVIII—Name of a Japanese Daio-Kokushi (jap): Nampoâ Joâmyoâ (jap)—See Zen master in the eighteenth century—See Ñaïi Ñaïi ÖÙng Quoác Sö. Höu Thieàn Sö. Daio sho (jap): Upadhyaya (skt)—Great Daily activities in a monastery: Coâng vieäc haèng venerable—Great Master—A monk of great ngaøy trong töï vieän—The daily life of work and virtue and old age—Ñaïi Hoøa Thöôïng. religious practice of monks and nuns—See Taêng Dairon (jap): Ñaïi Luaän—Discussion of the Ni Thöôøng Nhaät Söï. Accomplishment which is Great Wisdom—See Daily cleaning of a Zen monastery: See Nitten Luaän Ñaïi Trí Ñoä. Soâjo. Dairyo gumon (jap): Ñaïi Lieãu Ngu Moân Töï Daily Consultation: See Tham Vaán Haèng Ngaøy. (Japan). Daily existence: Cuoäc soáng thöôøng nhöït. Dairyo Zen master: Name of a Japanese Zen Daily expenses: Nhaät phí (chi phí haèng ngaøy). master—See Ñaïi Lieãu Thieàn Sö. Daily practice of Zazen: Shogon Bendo-Kufu Daisan (jap): Mahasangha (skt)—Great (jap)—Tinh Caàn Bieän Ñaïo Coâng Phu. Assembly, the formal Dharma lectures and Daily recitation: Nhaät tuïng. subsequent discussion sessions held in the Daily use: Nhaät Duïng. Dharma hall (hattoâ), of a Zen monastery with the Daimin-Kokushi (jap): Mukan-Fumon (jap)— entire monastic community in attendance. At the See Ñaïi Minh Quoác Sö. great assembly, the abbot ascends the hall (joâdoâ), Daimoku (jap): Ñeà Muïc—Subject of Buddha meaning that he mounts the central dais in the recitation—The practice of chanting 'Namu Dharma hall and speaks to the community from Myoho Renge Kyo' in Japanese Pure Land—Phaùp his Dharma chair (hoâza). At this time, the abbot nieäm 'Nam Moâ Phaùp Hoa Kinh' trong tröôøng phaùi represents the Buddhas and Zen patriarchs who Tònh Ñoä Nhaät Baûn. taught the Dharma before him. Most Dharma halls Daimy-ji (jap): Ñaïi Minh Töï—Name of a temple have no

Buddhist images, since the abbot serves in Japan. the same role at a great assembly. The abbot

typically gives a formal lecture known in Ñaïi Saùt. Japanese as a "teishoâ". The sermon is usually a Daisetsu Sonoâ (1313-1377): Name of a Japanese commentary on a few passages from one of the Rinzai monk of Kamakura period (1185-1333) Zen classics, such as the Lin-chi Lu (Sayings of who traveled to China to study Zen. Sonoâ was a Lin-chi). After the formal portion of the lecture, member of of the Fujiwara family and was born the abbot invites questions from the assembly; the and raised in Kamakura, Japan. When he was audience then has an opportunity to engage in fourteen he took the tonsure as a Tendai monk on mondoâ with the master. In rare cases, a member Mount Hiei. At seventeen he joined the Zen of the assembly will challenge the abbot to assembly at Toâfuku-ji in Kyoto, where he studied debate. According to the monastic codes, great with several leading Zen masters before leaving assemblies should be scheduled every five days. for China in 1344. He went to Cheng-shou Ssu and In most modern monasteries, however, they are became the disciple of Ch'ien-yen Yuan-ch'ang, a held during the summer and winter retreats—Ñaïi Dharma heir of Chung-feng Ming-pen (1263- chuùng, nhöõng buoåi thuyeát giaûng chính thöùc vaø 1323) of the Yang-ch'i (Yoâgi) lineage. He nhöõng cuoäc ñaøm luaän theo ñoù ñöôïc cöû haønh trong received inka in 1346, and was given a Dharma Phaùp ñöôøng cuûa moät Thieàn vieän vôùi söï tham döï robe belonging to Chung-feng as a symbol of cuûa toaøn theå coäng ñoàng töï vieän. Giöõa ñaïi chuùng, vò Dharma transmission. He traveled in China for ten truï trì thaêng ñöôøng, coù nghóa laø ngaøi böôùc leân moät years returning home to Japan in 1358, where he caùi ñaøn trong Phaùp ñöôøng vaø noùi vôùi coäng ñoàng founded several temples and served as abbot. It is Taêng Ni chuùng töø Phaùp Toøa. Vaøo luùc ñoù, vò truï trì said that as many as 3,000 disciples joined his tieâu bieåu cho chö Phaät vaø chö Toå Thieàn nhöõng assembly at Ryoâgon-ji in Ibaraki. Sonoâ also ngöôøi ñaõ daïy Thieàn tröôùc oâng ta. Haàu heát caùc served as the abbot of two prestigious Zen Phaùp ñöôøng ñeàu khoâng coù hình töôïng Phaät, vì vò temples, Kenchoâ-ji and Engaku-ji. Because of his truï trì ñoùng vai troø cuûa chö vò tröôùc ñaïi chuùng. Vò experience in China and impressive lineage, he truï trì ban moät thôøi giaûng moät caùch tieâu bieåu, ñöôïc was in demand from the Ashikaga government. bieát nhö laø "teishoâ" (truyeàn phaùp baèng lôøi qua Although he could not refuse a direct summon hình thöùc moät baøi giaûng). Thôøi phaùp thöôøng laø lôøi from the shogun, it is said that on one occasion he bình veà moät vaøi ñoaïn trong nhöõng vaên baûn coå ñieån served as abbot of Kenchoâ-ji for only ten days Thieàn, chaúng haïn nhö Laâm Teá Ngöõ Luïc. Sau thôøi before resigning. Sonoâ was the last Japanese phaùp chính thöùc, vò truï trì seõ môøi goïi ñaïi chuùng monks who studied in China, and his transmission neâu leân nhöõng caâu hoûi; thính chuùng seõ coù cô hoäi represented the final influx of Chinese teachings tham döï vaøo moät buoåi vaán ñaùp vôùi vò thaày. Trong for several hundred years. His postthumous title is nhöõng tröôøng hôïp hieám hoi, moät thaønh vieân cuûa Koâen Myoâkan Zenji—Teân cuûa moät vò Thieàn Taêng ñaïi

chuùng seõ thaùch thöùc vò truï trì tranh luaän. Theo toâng Laâm Teá vaøo thôøi Thöông Lieâm, ngöôøi ñaõ du luaät töï vieän, ñaïi chuùng seõ ñöôïc saép xeáp vaán ñaùp haønh sang Trung Hoa ñeå hoïc Thieàn. Sonoâ laø moät cöù moãi naêm ngaøy moät laàn. Tuy nhieân, trong caùc töï thaønh vieân cuûa doøng hoï Ñaèng Nguyeân vaø sanh vieän thôøi caän ñaïi, nhöõng buoåi vaán ñaùp ñöôïc toå tröôûng taïi vuøng Thöông Lieâm, Nhaät Baûn. Luùc leân chöùc vaøo hai muøa haï an cö vaø ñoâng an cö. 14 tuoåi, Sö xuaát gia thoï giôùi vôùi toâng Thieân Thai Daisekiji (jap): Chuøa Ñaïi Thaïch (Nhaät Baûn). treân nuùi Tyû Xan. Naêm leân 17 tuoåi, Sö gia nhaäp hoäi Daisen'in (jap): Ñaïi Tieân Vieän—Chuøa Ñaïi Tieân chuùng Thieàn taïi Ñoâng Phöôùc Töï, thuoäc Ñoâng Ñoâ, (Nhaät Baûn). Nhaät Baûn, nôi maø Sö ñaõ hoïc Thieàn vôùi naêm baûy vò Daisenkai (jap): Maha-deva-loka (skt)—A Thieàn sö haøng ñaàu tröôùc khi Sö du haønh sang Japanese Buddhist term for “Three thousand great Trung Hoa vaøo naêm 1344. Sö ñi ñeán Suøng Thoï Töï thousandfold world” (Realm of form and vaø trôû thaønh ñeä töû cuûa Ch'ien-yen Yuan-ch'ang, formlessness)—Thuaät ngöõ Phaät giaùo Nhaät Baûn coù ngöôøi noái Phaùp cuûa Thieàn sö Trung Phong Minh nghóa laø “Ñaïi thieân theá giôùi.”—See Tam Thieân Baûn cuûa doøng Döông Kyø. Sö nhaän aán chöùng vaøo Ñaïi Thieân Theá Giôùi. naêm 1346 vaø ñöôïc y baùt töø Trung Phong nhö laø Daisetsu (jap): ksetra (skt)—Sacred spot—See moät bieåu töôïng truyeàn Phaùp. Sö du haønh trong xöù

Trung Hoa möôøi naêm nöõa tröôùc khi trôû veà Nhaät thöôøng ñöôïc duøng ñeå chæ moät vò thaày Phaät vaøo naêm 1358, nôi maø Sö ñaõ thaønh laäp vaø laøm truï giaùo taøi gioûi phi thöôøng. ÔÛ Trung Hoa, thoùi trì naêm baûy ngoâi töï vieän, vaø ngöôøi ta noùi raèng coù quen cuûa caùc hoaøng ñeá laø ban danh hieäu "Vò khoaûng 3,000 ñeä töû ñaõ gia nhaäp hoäi chuùng taïi chuøa Thaày Vó Ñaïi" cho nhöõng vò Taêng xuaát chuùng, Ryoâgon-ji trong vuøng Ibaraki. Sonoâ cuõng truï trì taïi thöôøng laø thuïy hieäu (danh hieäu vua ban cho hai ngoâi Thieàn vieän danh tieáng, Kieán Tröôøng Töï moät ngöôøi sau khi ngöôøi aáy qua ñôøi). Vò Thaày vaø Vieân Giaùc Töï. Vì kính nghieäm cuûa Sö ôû Trung ñaàu tieân ñöôïc ban danh hieäu "Ñaïi Sö" laø Sö Hoa vaø doøng truyeàn thöøa raát ñöôïc caûm kích, chính Toái Tröøng, ngöôøi saùng laäp ra toâng Thieân Thai quyeàn trieàu ñaïi Tuùc Lôïi Thò trieäu thænh Sö leân vaøo naêm 856. Trong vaøi tröôøng hôïp, tieáng kinh. Maëc daàu Sö khoâng theå töø choái söï trieäu hoài Nhaät duøng töø ngöõ naøy nhö chöõ taét cuûa töø tröïc tieáp töø töôùng quaân, ngöôøi ta noùi raèng trong Koâboâ Daishi (Hoaèng Phaùp Ñaïi Sö) moät danh moät dòp Sö laøm truï trì Kieán Tröôøng Töï chæ coù 10 hieäu heát söùc vinh döï cuûa Sö Khoâng Haûi, ngöôøi ngaøy tröôùc khi töø nhieäm. Sonoâ laø vò Taêng Nhaät saùng laäp ra Chaân Ngoân toâng Nhaät Baûn. Baûn sau cuøng hoïc taäp taïi Trung Hoa, vaø söï truyeàn Dai-shinkon (jap): Great root of faith—One of thöøa cuûa Sö tieâu bieåu cho nhoùm ngöôøi sau cuøng the three essentials of Zen practice. The others theo giaùo thuyeát taïi Trung Hoa trong naêm baûy are great doubt and great perseverance—Moät traêm naêm. trong ba ñieàu caàn thieát trong nhaø Thieàn. Hai ñieàu Daishi (jap): kia laø ñaïi nghi vaø ñaïi quyeát—See Ñaïi Tín. 1) Great death: See Ñaïi Töû. Daisho-ji (jap): Ñaïi Thaùnh Töï (Phaät giaùo Nhaät 2) Great Master—This is a

Buddhist title which Baûn). is usually conferred posthumously (after the Daishubu (jap): Mahasanghika (skt)—Great master died). In Zen Buddhism, a Great Sangha School—See Ñaïi Chuùng Boä. Master is an honorific title which refers Daishu-Ekai (jap): Zen master Hui-Hai—See primarily to Sakyamuni Buddha, the historical Hueä Haûi Ñaïi Chaâu Thieàn Sö. Buddha. By extension it is often used as title Daishukyo (jap): Maha-samnipata-sutra or of respect for a Bodhisattva or a Buddhist Mahasamghata-sutra (skt)—Ñaïi Taäp Kinh—Great patriarch, the founder of a school of Aggregation Sutra—Great Heap Sutra—See Ñaïi Buddhism. It may also be used more Phöông Ñaúng Ñaïi Taäp Kinh. generally for any extraordinarily talented Daiso (jap): Buddhist teacher. In China and Japan, it 1) See Ñaïi Taêng. became the custom for emperors to confer the 2) Thaùi Toâng (Ñaïi Toâng): A Tang emperor who title "Great Master" on outstanding Buddhist reigned from 763 to 779, and a student of monks, usually as a posthumous honor. The Master Nanyo Echu—Vua Ñöôøng Thaùi Toâng, first Buddhist monk to be so honored in Japan ngöôøi trò vì töø naêm 763 ñeán naêm 779, laø ñeä töû was Saichoâ (767-822), the founder of the cuûa Thieàn sö Hueä Trung Nam Döông. Tendai sect, in 856. In some instances, Daisojo (jap): Chöùc Ñaïi Taêng Chaùnh (trong Phaät Japanese make use of the expression as an giaùo Nhaät Baûn). abbreviation for Koâboâ Daishi, the honorific Daitetsu-Sorei (jap): Name of a Japanese Zen title conferred on the monk Kuâkai (774-835), master—Ñaïi Trieät Toâng Lónh, teân moät Thieàn sö founder of the Shingon sect in Japan—Ñaïi Nhaät Baûn. Sö, danh hieäu maø caùc vò thaày Phaät giaùo Daito (jap): Ñaïi Ñaêng Quoác Sö (Nhaät Baûn). thöôøng ñöôïc truy taëng sau khi tòch. Trong Daito-Kokushi (jap): The posthumous honotific Thieàn Phaät giaùo, moät vò Thaày Vó Ñaïi laø moät title by which Shuâhoâ Myoâchoâ (1282-1337), the danh hieäu chæ ñöùc Phaät Thích Ca Maâu Ni, ñöùc founder of the Daitoku-ji in Kyoto, is commonly Phaät lòch söû. Noùi roäng ra, thuaät ngöõ ñöôïc söû known—Danh hieäu toân vinh Ñaïi Ñaêng Quoác Sö, duïng nhö moät danh hieäu toân kính daønh cho maø Toâng Phong Dieäu Sieâu Thieàn Sö, vò saùng laäp moät vò Boà Taùt hay moät vò Toå Phaät Giaùo, vò ra chuøa Ñaïi Ñöùc, thöôøng ñöôïc bieát ñeán—See Ñaïi saùng laäp ra moät toâng phaùi Phaät giaùo. Noù cuõng Ñaêng Quoác Sö and Toâng Phong Dieäu Sieâu Thieàn

Sö. scriptures, including the most recent Japanese Daitoku (jap): Bhandanta (skt)—Most virtuous— edition, the Taishoâ Daizoâkyoâ—Teân thöôøng ñöôïc Virtuous One—Reverend, a title of honour duøng ñeå goïi toaøn boä kinh ñieån Phaät giaùo. Chöõ laáy applied to monks—Ñaïi Ñöùc. töø töø ngöõ Trung Hoa "Ñaïi Taïng Kinh" vaø ñoàng Daitoku-ji (jap): A famous Rinzai monastery of nghóa vôùi töø "issakyo" vaø tieáng Baéc vaø Nam Phaïn Kyoto, former Capital of Japan—See Ñaïi Ñöùc Töï. "Tripitaka."—See Tam Taïng. Daitokuji-ha (jap): See Ñaïi Ñöùc Töï Phaùi. Daizo-Shozo (jap): Ñaïi Taïng Tieåu Taïng—See Daitoku-Seson (jap): Ñaïi Ñöùc Theá Toân—World-Great treasury and small treasury. Honored Great Virtuous One. Daizui Hoshin (jap): Ta-sui Fa-cheân—Dasui- Dai Tong Lam Temple: Ñaïi Toøng Laâm—Name Fazhen—See Ñaïi Tuøy Phaùp Chaân Thieàn Sö. of a newly built Great Vana located by the first Dajian Huineng: Daikan Eno (jap)—Ta-chien highway towards Vuõng Taøu, about 45

miles Hui-neâng—Ñaïi Giaùm Hueä Naêng—See Hueä Naêng northeast of Saigon City—Teân cuûa moät Toøng Laâm Ñaïi Sö. môùi xaây döïng, toïa laïc beân Quoác loä 1 ñi Vuõng Taøu, Daka (skt): Khandro (tib)—Male sky-goer, name khoaûng 45 daäm veà phía ñoâng baéc thaønh phoá Saøi of a deity—Khoâng haønh nam, teân cuûa moät vò trôøi. Goøn. Dakini (skt): Khadroma (tib)—See Ñoà Caùt Ni. Daito-roku (jap): Ñaïi Ñaêng Luïc—Records of the Dakkha (p): Clever (a)—Khoân ngoan. Great Lamp. Dakkhina (p): South (n): Phöông Nam—Southern Daitsu-Chisho (jap): Daitsu-Chisho (jap)— (a): Veà phöông Nam. Mahabhijna-Jnanabhibhu—See Ñaïi Thoâng Trí Dakkhina-vibhanga-suttam (p): Sutra on those Thaéng Phaät. worthy of offerings—Kinh Phaân Bieät Cuùng Daiun Sogaku Harada (1870-1961): See Ñaïi Vaân Döôøng. Toå Nhaïc Nguyeân Ñieàn Thieàn Sö. Dakkhineyyaggi (p): The fire of those worthy of Dai Xa Zen Master (1120-1180): See Ñaïi Xaû offerings (parents, husband, wife, children, monks Thieàn Sö. and nuns)—Löûa cuûa ngöôøi ñaùng cuùng döôøng (cha Daiye (jap): Ta Hui—Name of Hangchow Master meï, vôï con, vaø caùc vò xuaát gia). of the Zen school in the Sung dynasty—Ñaïi Hueä, Dakknagri-vihara (skt): Nam Sôn Töï. teân cuûa vò Ñaïi Thieàn Sö ôû Haøng Chaâu ñôøi nhaø Daksina (skt): See Ñaït Thaán. Toáng. Daksina-carasakta (skt): Höõu Ñaïo Taùnh Löïc Daiye-Soko (jap): Tahui-Tsungkao (1089-1163)— Phaùi—Name of a sect in India in the eleventh Ta Hui Zong Kao—See Ñaïi Hueä Toâng Caûo Thieàn century—Teân cuûa moät toâng phaùi ôû AÁn Ñoä vaøo theá Sö. kyû thöù XI. Daiyu-Ho (jap): Ñaïi Huøng Phong—See Great and Daksinagatha (skt): Ñaëc Kyø Noa Giaø Ñaø—A Mighty Peak. song offering, or expression of gratitude by a Daizoâ (jap): Tripitaka (skt)—Great scriptural monk for food or gift—Baøi Giaø Ñaø caàu phuùc cho store—Toaøn boä kinh ñieån Phaät giaùo—The whole thí chuû (baøi keä tuïng caàu phuùc cho thí chuû cuùng of Buddhist canon—See Ñaïi Taïng Kinh. döôøng Tam Baûo). Daizoâkyoâ (jap): Tripitaka (skt)—"Daizoâkyoâ" is Daksinakosala (skt): Nam Kieàu Taùt La— the most commonly used Japanese name for the Southern Kosala—See Kieàu Taùt La (2). entirety of the Buddhist scriptures. The word is Daksinayana (skt): See Nam Haønh. derived from the Chinese expression "Ta-ts'ang Dalada-maligava (skt): Phaät Nha Töï—Name of a ching" which literally means "the Great temple in India. Storehouse of Sutras," and is synonymous with Dalai-bla-ma (tib): Ñaït Lai Laït Ma—Dalai Lama. issakyoâ; it is used somewhat loosely, and may Dalai Lama: Ñaït Lai Laït Ma—Dalai-Lama is the refer to the ancient Sanskrit or Pali Tripitaka, the head of the Yellow-robe sect of the Tibetan more extensive Chinese Tripitaka, or Japanese Buddhism, as chief of the nation. A teacher whose editions which include additional materials. There wisdom is as great as the ocean, Spiritual head of are many complete editions of the Buddhist

State of Tibet—Ñaït Lai Laït Ma laø giaùo chuû phaùi Danagatha (skt): Daksinagatha (skt)—Ñaø Na Giaø Hoaøng Y beân Taây Taïng, cuõng laø vò laõnh ñaïo ñaát Tha—The verse or utterance of the almsgiver— nöôùc. Moät vò thaày coù trí naêng lôùn baèng ñaïi döông, Lôøi khaån nguyeän cuûa ngöôøi boá thí. vò laõnh ñaïo tinh thaàn hay quoác tröôûng Taây Taïng. Danam (p): Giving—Boá thí. Dalha (p): Strong—Maïnh meõ. Danamayam punna kiriya vatthu (p): The merit Dalidda (p): Poor (a): Ngheøo naøn—A

poor of giving—Thí haønh phöôùc nghieäp söï. person: Ngöôøi ngheøo. Danapala (skt): See Thí Hoä. Daliddiya (p): Poverty—Ngheøo naøn. Dana paramita (skt): Charitable Giving- Damage: Harm or ruin something—Laøm hö hoûng Paramita—Perfection of generosity—See Boá Thí caùi gì. Ba La Maät. Damaka (p): Trainer—Tamer—Huaán luyeän vieân. Danapati (skt): Ñaøn Vieät Baùt Ñeå—Benefactor—Damamuka-nidana-sutra (skt): Balapandita- Lord of charity—Noble giver—See Thí Chuû. suttam (p)—Sutra on the fool and the wise—Kinh Danasahaya (p): Giving and keeping the same Hieàn Ngu—Kinh noùi veà keû ngu vaø ngöôøi khoân. amount of property—A person who gives away Dambulla: A cave in the hillside near the center property similar to what he keeps—Ngöôøi thí chuû of Ceylon containing an enormous reclining cho vaø giöõ laïi baèng nhau. Buddha, first century A.D. The level of art in the Dana-sutta (p): Sutra on giving—Kinh Ñaøn Na— figure and attendant painting is not high—Moät caùi Kinh Boá Thí. hang naèm beân söôøn ñoài gaàn trung taâm Tích Lan, Danava (p): A titan—Ngöôøi coù söùc maïnh phi trong ñoù coù töôïng Ñöùc Phaät naèm raát lôùn, vaøo theá thöôøng. kyû thöù nhaát sau Taây lòch. Trình ñoä ngheä thuaät vaø Danavatthu (p): Object for a gift—Vaät ñeå boá thí. hoäi hoïa khoâng ñöôïc cao laém. Dance: See Khieâu Vuõ. Damei Fachang: Daibai Hojo (jap)—T'a-mei Fa-Dancing flowers before the eyes: Muscae ch'ang—See Ñaïi Mai Phaùp Thöôøng Thieàn Sö. volitantes—Hoa ñoám (cuoàng hoa). Dameti (p): To tame—To train—Huaán luyeän. Danda (p): Duøi cui—The cudgel—The Buddha is Damn (v): Nguyeàn ruûa. known as one who has dropped the cudgel (nihita Damnable (a): Ñaùng gheùt—Undesirable—danda), one who has dropped the weapon (nihita Hateful. sattha). Damnation (n): Söï keát aùn hay nguyeàn ruûa. Danda-dharani (skt): Trì Tröôïng Maãu—Name of Dampati (p): Husband and wife—Vôï choàng. a deity—Teân cuûa moät vò trôøi. Dam-sig (tib): Samaya (skt)—Coming together— Dandaka (skt): Staff—Stick—Tröôïng—Caây gaäy. Meeting—Convention—Riddance of unclean Dandaka-aranyaka (skt): See Ñaøn Thí Ca A Lan hindrances—Tam Muoäi Da (tröø caáu chöôùng). Nhaõ. Damya (skt): Ñieàu ngöï—Tamable. Dandaka forest: See Ñaïn Traïch Ca Laâm. Dan Temple: Chuøa Daøn—Another name for Dandakamma (p): Act of punishment—Haønh Phöông Quang Temple located in Chí Quaû village, phaït. Thuaän Thaønh district, Haø Baéc province, North Danda-sutta (p): Sutra on the stick, in the Vietnam—Chuøa Daøn coøn goïi laø Phöông Quang Samyutta nikaya, XV.9—Kinh Caây Gaäy, trong Töï, toïa laïc taïi thoân Chí Quaû, huyeän Thuaän Thaønh, Töông Öng Boä XV.9. tænh Haø Baéc, Baéc Vieät Nam. Dandha (p): Stupid—Ngu ñaàn. Dana (skt): Ñaøn na—Cuùng döôøng—Alms—Alms Dandka (p): Dandi (skt)—Khaát Só—A Bhiksu—A (money, food, clothes offered to the poor)—To mendicant scholar—A religious mendicant, an bestow—Charity—To give alms—Giving— alm man, one who has left home, been fully Offerings—Ñaøn Na—See Boá Thí. ordained, and depends on alms for a living. Danadasa (p): Giving little but keeping much— Dando (jap): Dana-paramita (skt)—See Ñaøn Ñoä. A person who gives little and keeps much—Ngöôøi Dangerous amusements: Hung hyù—Nhöõng ñieàu thí chuû cho ít maø giöõ laïi nhieàu. thích thuù nguy hieåm.

Dan-gyo (jap): Fabaotanjing (chi)—Liu-tsu-fa- Danti (skt): Elephant—Voi. pao-t'an-ching—Sixth Patriarch Sutra—Platform Danxia Tianran: Tanka Tenen (jap)—Tan-hsia- Sutra—See Kinh Phaùp Baûo Ñaøn. T'ien-jan—See Ñôn Haø Thieân Nhieân Thieàn Sö. Danjo (jap): Materialism and idealism—See Danxia-Zichun: Tanka Shijun (jap)—Tan-hsia Ñoaïn Thöôøng. Tzu-ch'un—See Ñôn Haø Töû Thuaàn Thieàn Sö. Danka (jap): Ñaøn gia (tín thí)—Dana (skt)—See Danyuan Yingzhen: Tangen Oshin (jap)—Tan- Thí Chuû. yuan-Ying-cheân—See Ñam Nguyeân ÖÙng Chaân Danka Seido (jap): See Japanese Parishioner Thieàn Sö. System. Dan-Zenkon (jap): Kusala-mula-samuccheda Danken (jap): Ucchedaditthi (p)— (skt)—Cutter of good roots—One who cuts off Ucchedadarsana (skt)—Annihilation-illusion or good roots—See Ñoaïn Thieän Caên. Annihilation-view—The cutting-off view— Danzetsu (jap): Ñoaïn Tuyeät—Caét ñöùt— Nihilism—Holding to the view of total Severance. annihilation—See Ñoaïn Kieán. Dao' An (312-385): See Tao-An. Danken-Gedo (jap): Cutting view non- Dao-Ch'ien (chi): Zen master Tao-Ch'ien—See Buddhism—Ñoaïn Kieán Ngoaïi Ñaïo—See Ñoaïn Khai Thieän Ñaïo Khieâm Thieàn Sö. Kieán Chaáp. Dao Hanh Zen Master: Zen Master Ñaïo Haïnh Dankyoâ (jap): Fabaotanjing (chi)—Sixth Patriarch (?-1115)—See Ñaïo Haïnh Thieàn Sö. Sutra—Platform Sutra—See Kinh Phaùp Baûo Ñaøn. Dao Hue Zen Master: Zen Master Ñaïo Hueä Danmetsuken (jap): Uccheda-drsti (skt)—View (?-1172)—Tao-Hui Zen Master—See Ñaïo Hueä of extinction—See Ñoaïn Dieät Kieán. Thieàn Sö. Danna (jap): See Boá Thí. Daoism (n): Ñaïo giaùo—Laõo giaùo—Taoism. Dannain (jap): Ñaøn Na Vieän (trong caùc chuøa Nhaät Dao Lam Zen Master: See Ñaïo Laâm Thieàn Sö. Baûn). Daoming: Zen Master T'ao-Ming—Ñaïo Minh Danna-paramita (p): Giving-paramita—See Boá Thieàn Sö—See Traàn Toân Tuùc Ñaïo Minh Thieàn Thí Ba La Maät. Sö. Dannotsu (jap): Danapati (skt)—Almsgiver—See Dao-Sheng (355-434): Tao-Sheng—See Ñaïo Ñaøn Vieät. Sinh. Danparamita sound: Tieáng Boá thí Ñoä. Daoshi (jap): Nakaya (skt)—Master, leader or Danrin (jap): Ñaøn Laâm—A forest of sandal- guide, one who guides men to Buddha's wood, a monastery—Röøng caây chieân ñaøn, tieáng teaching—Baäc Thaày höôùng daãn ñöa ngöôøi ñeán vôùi chæ töï vieän. nhöõng lôøi Phaät daïy. Danrin-ji (jap): Name of a nunery temple in Dao Sinh Zen Master (355-434): See Ñaïo Sinh. Kyoto, Japan—See Ñaøn Laâm Töï. Daosui Zen Master: Thieàn sö Ñaïo Thuùy—Thaày Dan-sheng-yun-yan: Zen master Yun-Yan- cuûa ñaïi sö Toái Tröøng—Master of Saicho—See T'an-Sheng—See Ñaøm Thaïnh Vaân Nham Thieàn Toái Tröøng. Sö. Dao Tam Zen Master: Zen Master Ñaïo Taâm— Danta-bhumi-suttam (p): Sutra on the 'tamed See Ñaïo Taâm Thieàn Sö. stage', in the Majjhima Nikaya, 125—Kinh Ñieàu Dao Thien: T'ao-Ch'an Zen Master—See Ñaïo Ngöi Ñòa, Trung Boä Kinh, 125. Thieàn. Dantakastha (skt): Sæ Moäc—Caây xæa raêng—The Dao Trung Thien Hieu Zen Master: See Ñaïo tooth stick—See Ñaõn Ña Gia Saéc Ña. Trung Thieän Hieáu Thieàn Sö. Dantaloka (skt): See Ñaïn Ña Laïc Ca. Daowu Yuanzhi: Dogo Enchi (jap)—Tao-wu Dantalokagiri (skt): Ñaïn Ña Laïc Ca. Yuan-chih—See Vieân Trí Ñaïo Ngoâ Thieàn Sö. Dantamati (skt): Thieän YÙ Boà Taùt—Good Daoxin (580-651): Doshin (jap)—Tao-hsin—See intention Bodhisattva—Good will Bodhisattva. Ñaïo Tín. Danti

(p): Self-control—Töï chuû. Daoxuan (chi): T'ao-Hsuan—See Ñaïo Tuyeân.

Daoxuan Zen school in Japan: Dosen school— Darkness of ignorance: Si Ñoà—The darkness of Phaùi Thieàn Ñaïo Tuyeân taïi Nhaät Baûn. the unenlightened condition—Söï toái aùm cuûa ngu Dao-zhe-fu-rong (chi): Zen master T'ao-jia-Fu- si (boùng toái cuûa voâ minh). Rong—Ñaïo Giai Phuø Dung Thieàn Sö—See Phuø Darkness of the unenlightened condition: Si Dung Ñaïo Giai Thieàn Sö. aùm. Dappa (p): Arrogance—Söï cao ngaïo. Darpana (skt): Kính—Mirror. Dappita (p): Arrogant (a)—Cao ngaïo. Darsa (skt): Haéc Nhaät—The first day of the Dara (p): Sorrow—Buoàn phieàn. month in Indian calendar—Ngaøy moàng moät cuûa Daraka (p): Youngster—Boy—Beù trai. thaùng trong lòch AÁn Ñoä. Darani (jap): Dharani (skt)—See Ñaø La Ni. Darsana (skt): Naïi Laït Xaû Nang—Discerning— Dari (p): Cave—Hang ñaù. Discriminating—Judgment—Opinions—Seeing— Darika (p): A girl—Beù gaùi. Views—Thinking—Reasoning—See Kieán Giaûi. Daring: Gan lì—Bold—Fearless—Brave— Darsana-bhaga (skt): Subjective or the seeing Valiant—Venturesome. portion—Kieán Phaàn. Daridra-purusa (skt): Cuøng Töû—The poor or Darsana-bhumi (skt): The stage of insight—See prodigal son, of the Lotus sutra, i.e., beings in the Kieán Ñòa. three realms—Chaøng Cuøng Töû trong Kinh Phaùp Darsana-heya (skt): Kieán Sôû Ñoaïn Phaùp— Hoa, yù noùi chuùng sanh trong tam giôùi—See Phuù Factors eliminated in the path of seeing—Nhöõng Gia Töû Tha Phöông Caàu Thöïc. yeáu toá bò trieät tieâu treân ñöôøng nhaän thöùc (kieán Dark (a): Black—Dim—Dusky—Gloomy— ñaïo). Obscure—Sombre—Unclear—Unlit—Hoân aùm— Darsana-heya-dharma (skt): See Darsana-heya. Toái taêm. Darsana-heya-karma (skt): Kieán Sôû Ñoaïn Dark adversary: Ignorance—Keû thuø toái taêm (voâ Nghieäp—Karmas or actions that eliminate the minh). path of seeing—Nhöõng nghieäp laøm trieät tieâu nhaän Dark and dull roots: Caên taùnh aùm ñoän. thöùc. Dark land: Land of darkness—U ñòa (caûnh giôùi Darsana-marga (skt): Darshana (p)—Path of toái taêm). seeing—See Kieán Ñaïo. Dark and obscure place: U Minh—A dark, Darsana-marga-prahatavyanusaya (skt): obscure, and mysterious which is beyond Delusive views—Delusions of views—See Kieán comprehension, i.e., hells—Nôi xa xoâi u toái maø Hoaëc. kieán thöùc bình thöôøng khoâng hieåu noåi, nhö coõi aâm Darshana (skt): See Darsana. ty. Darts of the Bodhisattva: Duïc Kim Cang—The Dark paths: See U Ñoà. darts of the Bodhisattva, who hooks and draws all Dark realm: Minh Giôùi—Coõi U minh—Khoâng coù beings to Buddha: Duïc Kim Cang—Nhöõng muõi aùnh saùng—Hades. teân Kim Cang cuûa Boà Taùt, duøng ñeå caâu moùc vaø loâi Dark storm: Black wind—Haéc phong (baõo toá keùo chuùng sanh veà vôùi Phaät. cuoàng phong). Daruma (jap): Ñaït Ma—Japanese name for Dark way: U Minh ñaïo. Bodhidharma—See Boà Ñeà Ñaït Ma. 1) Hades: Land of darkness, the shades—Con Daruma-ki (jap): Bodhidharma's day of death; ñöôøng toái aùm—Dark paths—See U Ñoà. the death date of the first patriarch of Zen in 2) The way to the abode of the Yama King: Con China, which is commemorated in Zen ñöôøng ñi ñeán nôi ôû cuûa Dieâm Ma Vöông. monasteries on the fifth day of the tenth month Darkened mind without faith: Thaàn aùm (taâm trí (luna calendar)—Kyû nieäm ngaøy maát cuûa Sô Toå Boà u

meâ khoâng coù nieàm tin). Ñeà Ñaït Ma cuûa doøng Thieàn Trung Hoa, ñöôïc cöû Darkening of the month: Krsnakarma or haønh trong caùc thieàn vieän vaøo ngaøy moàng naêm Krsnapaksa (skt)—See Haéc Nguyeät. thaùng möôøi aâm lòch. Darkness (n): Boùng toái. Daruma Sect (jap): Ñaït Ma Toâng—See Thieàn

Toâng. published. Moreover, the Society arranged for the Daruma-shuâ (jap): Ñaït Ma Toâng—The Tamo or teaching of Buddhists from abroad in the Sanskrit Dharma sect (Meditation or Intuitional School). College of Calcutta and thus, opened a new Literally, "the school or lineage of Bodhidharma," department of Buddhist studies in India—Moät the Indian monk who is said to have brought Zen trong nhöõng nhaø thaùm hieåm löøng danh ngöôøi AÁn from India to China in the sixth century. The name Ñoä vaøo theá kyû thöù 19. OÂng trôû veà nöôùc töø cuoäc may be used to designate the Zen school, or the thaùm hieåm ñi saâu vaøo noäi ñòa cuûa nöôùc Taây Taïng, teachings of Zen Buddhism—See Thieàn Toâng. taïi ñaây oâng ñaõ thu thaäp ñöôïc moät soá taøi lieäu töø caùc Daruma-soâjoâ (jap): Haäu dueä cuûa Ñaït Ma—The thö vieän coå veà Ñöùc Phaät Thích Ca vaø töø caùc tu Daruma succession, a Zen expression for the vieän Samye ôû Lhasa. Nhöõng caâu chuyeän ruøng rôïn authentic transmission of Buddha-dharma by the veà chuyeán ñi cuûa oâng ñaõ ñöôïc ñaêng trong Taïp chí Indian master, Bodhidharma and his dharma cuûa Hoäi Kinh Thö Phaät Giaùo. OÂng ñaõ coù nhieàu baøi successors, the patriarchs of the Zen lineage—Sô noùi chuyeän veà caùc hoïc giaû AÁn Ñoä taïi Taây Taïng, toå Ñaït Ma vaø nhöõng haäu dueä cuûa ngaøi ñöôïc truyeàn trong ñoù oâng neâu roõ caùc hoaït ñoäng cuûa ngaøi Tòch thuï moät caùch chính thoáng, nhöõng tröôûng laõo cuûa Hoä, Lieân Hoa Giôùi, A Ñeå Sa. Nhöõng baøi noùi doøng Thieàn. chuyeän naøy sau ñoù ñöôïc ñöa vaøo cuoán “Caùc Hoïc Daruna (p): Harsh—Cruel (a)—Thoâ loã. Giaû AÁn Ñoä treân Mieàn Ñaát Tuyeát” cuûa oâng . Vieäc Das, Sarat Chandra: One of the great Indian oâng cho xuaát baûn cuoán Avadana-Kalpalata vaøo explorers in the nineteenth century. He returned naêm 1888 vaø cuoán “Suvarnaprabhasa” naêm 1898 from his travels into the interior of Tibet, where laø nhöõng ñoùng goùp lôùn lao cho vieäc nghieân cöùu he had collected a great deal of material from the vaên heä Phaät giaùo tieáng Phaïn. OÂng cuõng ñaõ soaïn ancient libraries of the Sakya and Samye moät cuoán Töø Ñieån Taây Taïng-Anh. Sarat Chandra monasteries of Lhasa. The thrilling accounts of his Das quaû thaät laø moät nhaø tieân phong trong caùc journey have been published in “The Journal of coâng cuoäc nghieân cöùu veà Taây Taïng. Hoäi Kinh Thö the Buddhist Text Society.” He gave a series of Phaät Giaùo, nôi oâng laøm vieäc trong nhieàu naêm daøi, lectures on the Indian pandits in Tibet, in which he ñaõ cho xuaát baûn nhieàu kinh saùch chöa ñöôïc ai bieát brought to light the work of Santaraksita, ñeán nhö “Nhaäp Boà Ñeà Haønh Kinh” naêm 1894, vaø Kamalasila, Dipankara Srijnana or Atisa (Atisha). moät vaøi chöông ñaàu cuûa boä Thanh Tònh Ñaïo naêm These lectures were later published in his “Indian 1893. Ñieàu ñaùng noùi laø hoäi naøy ñaõ baét tay vaøo moät Pandits in the Land of Snow.” His editions of the döï aùn môùi meû vaø khoân ngoan laø cho xuaát baûn ra “Avadana-Kalpalata of Ksemendra” in 1888 and moät baûn dòch ra tieáng Phaïn boä Thanh Tònh Ñaïo the “Suvarnaprabhasa” in 1898 were

substantial baèng tieáng Pali. Hoäi cuõng ñaõ cho in cuoán contributions to the study of Buddhist Sanskrit “Svayambhu-purana” vaø moät baûn dòch cuûa cuoán literature. He also prepared a Tibetan-English Astasahasrika-prajna-paramita” do Hara Prasad dictionary. Sarat Chandra Das was indeed a Shastri. Baûn dòch cuûa Harimohan Vidyabhusan veà pioneer in Tibetan studies. The Buddhist Text moät vaøi ñoaïn trong cuoán Trung Quaùn Luaän Thích” Society, which he served for many years, cuûa Nguyeät Xöùng cuõng ñöôïc xuaát baûn. Hôn theá published many unknown texts such as the nöõa, Hoäi coøn saép xeáp ñeå daïy cho caùc Phaät töû nöôùc “Bodhicaryavatara” (1894) and the first few ngoaøi ñeán hoïc taïi Hoïc Vieän Tieáng Phaïn ôû chapters of the “Visuddhimagga” (1893). It is Calcutta vaø qua ñoù ñaõ môû ra moät phaân khoa môùi notable that the Society had embarked upon a veà nghieân cöùu Phaät giaùo taïi AÁn Ñoä. novel and ingenious scheme of publishing a Dasa (p): Ten: Möôøi—Slave: Noâ leä. Sanskrit version of the Pali “Visuddhimagga.” It Dasa-akusala (skt): Ten evil things—Thaäp AÙc— also published the “Svayambhu-purana” and a Ten evil deeds (acts). translation of the “Astasahasrika-prajna-paramita” Dasa-asubha (skt): Thaäp Baát Tònh—Ten by Hara Prasad Shastri. Harimohan impurities—Möôøi ñieàu khoâng thanh khieát. Vidyabhusan’s translation of some portions of Dasabala (p): Ten Powers Kasyapa—See Thaäp Chandrakirti’s Madhyamika-vrtti was also Löïc Ca Dieáp.

Dasabala-Kasyaba (skt): See Thaäp löïc Ca Dieáp. Möôøi Ñeà Muïc Thieàn Ñònh. Dasabhumi-bodhisattva (skt): Bodhisattva of ten Dasa-kasinayata-nani (p): See Dasa-grounds—Ten-ground Bodhisattva—Thaäp Ñòa Boà krtsnayatanani. Taùt—See Thaäp Ñòa. Dasa-krtsnayatanani (skt): Dasa-kasinayata-nani Dasabhumi (skt): Ten grounds—See Thaäp Ñòa. (p)—Thaäp Bieán Xöù—Ten objects for the Dasabhumika sastra (skt): Jujiron (jap)—See attainment of absorption—See Möôøi Bieán Xöù. Thaäp Ñòa Luaän. Dasa-kusala (skt): Ten wholesome things—Ten Dasabhumika-sutra (skt): The discourse on the good deeds (acts)—See Thaäp Thieän. ten lands—See Thaäp Ñòa Kinh. Dasa-akusala-kamma-patha (p): Dasa-akusala- Dasabhumika-sutra-sastra (skt): The karma-pathani (skt)—Ten unwholesome courses commentary on the discourse on the ten lands— of action—See Möôøi Baát Thieän Nghieäp Ñaïo. See Thaäp Ñòa Kinh Luaän. Dasa-kusala-karmani (skt): Dasa-kusala (skt)— Dasabhumi-Vibhasa-Sastra (skt): See Thaäp Truï See Thaäp Thieän. Tyø Baø Sa Luaän. Dasanishthapada (skt): Möôøi lôøi nguyeän voâ taän Dasabhumika (skt): Ten grounds—See Thaäp Ñòa. cuûa moät vò Boà Taùt ôû Hoan Hyû Ñòa—Ten Dasa-bhumi-svara (skt): Ten classes of stage—inexhaustible vows—See Thaäp Voâ Taän Nguyeän. Thaäp Ñòa Phaåm. Dasa-padarthath (skt): Thaäp Cuù Nghóa—Ten Dasa-cakra-ksitigarbha (skt): Ñòa Taïng Thaäp meanings of a sentence, a phrase, or a clause— Luaân—See Dasa-cakra-ksitigarbha-sutra. Möôøi nghóa cuûa moät caâu hay moät meänh ñeà. Dasa-cakra-ksitigarbha-sutra (skt): Ñaïi Thöøa Dasa-paramita (skt): Ten transcendent Ñaïi Taäp Ñòa Taïng Thaäp Luaân Kinh—Name of a practices—Möôøi Ba La Maät ñöôïc caùc Boà Taùt tu sutra in the great Vaipulya (Mahavaipulya), or haønh giaùc ngoä—Ten perfections—Ten paramitas sutra of Mahayana—Teân cuûa moät boä kinh

trong cultivated by a bodhisattva who is aspirant for full ñaïi phöông quaûng kinh. enlightenment—See Thaäp Ba La Maät. Dasa-dharma-carya (skt): Thaäp Chuûng Phaùp Dasa-raja-dharma (skt): The Ten Duties of the Haønh—Ten kinds of practice, name of a work of King—Ten royal dharmas—Möôøi phaùp cho moät commentary—Möôøi phöông phaùp tu haønh, teân cuûa quaân vöông—See Thaäp Vöông Phaùp. moät boä luaän. Dasa-samyojana (skt): Ten fetters—See Thaäp Dasa-dis (skt): Thaäp phöông—The ten directions Kieát Söû. Dasa-disa (skt): Ten directions—Möôøi phöông— Dasa-sikkhapada (p): Sutra on the ten training In all directions—In all space—In Buddhism, “ten rules—Thaäp Huaán Leänh kinh. directions” means the endless universe in all Dasa sila (skt): Ten precepts—See Thaäp Giôùi Ñaïi directions—Trong Phaät giaùo, möôøi phöông coù Thöøa. nghóa laø vuõ truï voâ taän trong möôøi phöông. Dasa silam (p): Ten precepts—Möôøi giôùi—See Dasa-disah (skt): See Dasa-disa. Thaäp Giôùi Ñaïi Thöøa. Dasa-hetavah (skt): Thaäp Nhaân—Ten Causes— Dasa silamata (skt): Dasa sila—Ten precepts— Ten kinds of causation for spiritual and material Möôøi giôùi—See Thaäp Giôùi Ñaïi Thöøa. phenomena—Möôøi loaïi nhaân cho caùc hieän töôïng Dasa-sila-upasika (skt): Ten precepts for lay veà vaät chaát laãn tinh thaàn—See Thaäp Nhaân Thaäp women—Thaäp Giôùi Öu Baø Di—Möôøi giôùi daønh Quaû. cho nöõ cö só. Dasaka (skt): Ñaø Taùc Ca—Keû noâ leä—A slave Dasa silmata (p): Ngöôøi nöõ giöõ möôøi giôùi—Ten (ngöôøi nöõ noâ leä—A female slave or dasika). precept mothers. A term that refers to women in Dasa kasina (p): Ten objects in meditation—Ten Sri Lanka who have adopted ten precepts outlined stages in meditation—Möôøi ñeà muïc haønh thieàn: in the Vinaya for novice nuns—Thuaät ngöõ Sri Töù ñaïi (ñaát, nöôùc, gioù, löûa), boán maøu saéc (xanh, Lanka chæ ngöôøi phuï nöõ ñaõ thoï 10 giôùi theo Luaät vaøng, ñoû, traéng), khoâng gian, aùnh saùng. Nhöõng ñeà nghi cho Sa Di Ni. muïc haønh thieàn naøy giuùp cheá ngöï tham aùi—See Dasa-tathagata-balani (skt): Nhö Lai Cuï Tuùc

Thaäp Löïc—The ten Tathagata Powers—The ten is one of the most ancient pagodas in North powers with which a tathagata is equipped—See Vietnam. It is located in Phuc hamlet, Nguyen Thaäp Löïc Nhö Lai. Trai quarter, thuong Tin district, Ha Tay Dashabala (skt): Ten Powers Kasyapa—See province—Chuøa Ñaäu laø moät trong nhöõng ngoâi Thaäp Löïc Ca Dieáp. chuøa coå nhaát taïi Baéc Vieät. Chuøa toïa laïc trong thoân Dashabhumika (skt): Ten grounds—Thaäp Ñòa. Phuùc, xaõ Nguyeãn Traûi, quaän Thöôøng Tín, tænh Haø Dasi (p): A femal slave—Noâ leä nöõ (nöõ noâ). Taây. Dassana (p): Intuition—Tröïc giaùc. Daughter (n): Con gaùi. Dassana-kicca (skt): Nhaõn Kieán—Function of Daughter of Gods: Deva dhita (p)—Ngoïc nöõ seeing. (Thieân nöõ). Dassananuttariyam (p): The unsurpassable of Daughters of mara: Ma Nöõ—The daughters of vision—Kieán voâ thöôïng. mara who tempt men to their ruin—Con gaùi thieân Dassu (p): A robber—Keû cöôùp. ma chuyeân duï doã vaø phaù haïi con ngöôøi (nam giôùi). Dasui-Fazhen: Daizui Hoshin (jap)—Ta-sui Fa- Dauntless mind: Taâm Voâ Khieáp Lieät—Taâm duõng cheân—See Ñaïi Tuøy Phaùp Chaân Thieàn Sö. caûm. Dasuttara-suttanta (p): Kinh Thaäp Thöôïng— Daurmanasya (skt):

Distress—Grief—Mental Sutra on ten superior things—See Thaäp Thieän. suffering—Saàu muoän (söï ñau ñôùn veà taâm linh). Data (n): Döõ kieän. Daurmanasya-vedana (skt): Distress—Grief— Datang-Xiyuji (chi): T'a-tang-Xiyuji (chi)—Ñaïi Öu Thoï—See Nguõ Thoï. Ñöôøng Taây Vöïc Kyù—Kyù söï ghi laïi bôûi Sö Huyeàn Daurmanasya-vedaniya-karma (skt): Thuaän Öu Trang, keå veà nhöõng nöôùc ôû Taây Vöïc vaøo ñôøi nhaø Thoï Nghieäp—To flow with or to follow the sorrow Ñöôøng—The Record of Western Countries by karma—Thuaän theo doøng löu chuyeån cuûa öu thoï Hsuan-Tsang of the T'ang dynasty. nghieäp. Date of Buddha's death: See Nieát Baøn Nguyeät Daurmanasyendriya (skt): Sorrow—Öu caên. Nhaät. Dausthulya (skt): Quaù aùc—Khuynh höôùng xaáu Dathavamsa (skt): Phaät Nha Söû—Name of a hay söï sai laàm—Evil tendency, or error. work of commentary. Dausthulya-bandhana (skt): Duttulla-bandhana Datsuma (jap): Dharma—See Phaùp. (p)—Evil tendency—See Khuynh Höôùng Xaáu AÙc. Datsuraku (jap): Thoaùt Laïc—Getting free of— Dava (skt): Garden—Vieân—Khu vöôøn. See Thaân Taâm Thoaùt Laïc. Davadaha (p): Forest fire—Löûa chaùy röøng. Datsuraku-Shinjin (jap): Thoaùt Laïc Thaân Taâm— David Seyfort Ruegg: See Seyfort Ruegg, David. Getting free of body and mind—See Thaân Taâm Davids, Caroline Rhys (1858-1942): A pioneer Thoaùt Laïc. Pali Scholar. She worked all her life with her Datthabba-sutta (p): Sutra to be known, in the husband, Dr. Rhys Davids in the Pali Text Society Samyutta nikaya XXXVI.5—Kinh ñöôïc bieát, which she carried on after his death in 1922 to her trong Töông Öng Boä, XXXVI.5. own in 1942—Baø Caroline Rhys Davids, moät nhaø Dattu (p): A stupid person—Ngöôøi ñoän caên. tieàn phong cuûa Hoäi Ngöõ Hoïc Pali. Baø ñaõ cuøng Datu (p): A generous person—Ngöôøi haûo taâm. choàng laø Tieán Só Rhys Davids coáng hieán caû ñôøi Dau Pagoda in Ha Bac: Chuøa Daâu—Name of a cho Hoäi Ngöõ Hoïc Pali, sau khi choàng baø maát naêm temple, also called Thieàn Ñònh, Duyeân ÖÙng and 1922, baø tieáp tuïc phuïc vuï hoäi naøy cho ñeán khi baø Phaùp Vaân, located in Daâu hamlet, Thanh Khöông qua ñôøi naêm 1943. village, Thuaän Thaønh district, Haø Baéc province, Davids, Rhys (1843-1922): Dr. Rhys Davids, A North Vietnam—Teân cuûa moät ngoâi chuøa, coøn goïi pioneer Pali Scholar. In 1864, he entered the laø Thieàn Ñònh, Duyeân ÖÙng vaø Phaùp Vaân. Chuøa toïa Ceylon Civil Service where he learned Pali from laïc taïi aáp Daâu, xaõ Thanh Khöông, quaän Thuaän the Venerable Sumangala Thera. Back in England Thaønh, tænh Haø Baéc, Baéc Vieät Nam. he founded in 1881 the Pali Text Societ and gave Dau Pagoda in Ha Tay: Chuøa Ñaäu—Dau Pagoda the rest of his life to it. President of the Buddhist Society in Great Britain and Ireland at its

foundation in 1907. He wrote Buddhism in 1878, Dayita (p): Being sympathized: Caûm thoâng— Buddhism, its history and Literature in 1896, and Woman (n): Ñaøn baø. Buddhist India in 1903. He was also a co-author Daylight: AÙnh saùng ban ngaøy (Thanh thieân baïch with Dr. Stede of the Pali-English Dictionary—nhaät)—Completely in the open—Blue sky and Tieán só Rhys Davids, moät hoïc giaû Pali tieàn phong. bright sun. Naêm 1864, oâng phuïc vuï cho chính quyeàn Tích Dayu Shouzhi: Daigu Shushi (jap)—Ta-yu Shou- Lan, nôi oâng hoïc tieáng Pali töø Thöôïng

Toïa chih—See Ñaïi Ngu Thuû Chi Thuùy Nham Thieàn Sumangala Thera. Trôû veà nöôùc Anh oâng thaønh laäp Sö. Hoäi Ngöõ Hoïc Pali naêm 1881 vaø coáng hieán phaàn Dbu-mapa (tib): Madhyamaka (skt)—Trung Quaùn coøn laïi cuûa ñôøi mình cho hoäi naøy. OÂng cuõng laø chuû Toâng—See Trung Luaän Toâng, and Trung Quaùn tòch Hoäi Phaät Giaùo ôû Anh vaø AÙi Nhó Lan khi hoäi Luaän. naøy ñöôïc thaønh laäp naêm 1907. Naêm 1878 oâng vieát Dead (a): To die—To expire—To pass way—See taùc phaåm Phaät Giaùo, naêm 1896 oâng vieát cuoán Lòch Cheát. Söû vaø Vaên Hoïc Phaät Giaùo, naêm 1903 oâng vieát Dead Ashes: Shikai (jap)—Töû Hoâi—A Zen cuoán AÁn Ñoä Phaät Giaùo. OÂng cuõng laø ñoàng taùc giaû expression used metaphorically to describe the vôùi Tieán Só Stede soaïn ra boä Töï Ñieån Pali-Anh. mind purified of all the harmful passions and Dawn to dusk: Töø bình minh ñeán hoaøng hoân. attachments of ordinary thought. The term applies Day of abstinence: Phaùp trai nhaät (ngaøy aên especially to practitioners of the Theravada chay)—According to Nagarjuna's own Buddhism who attain the meditative level of explanation, the days of abstinence are six days of extinction, a desirable state—Söï dieãn taû cuûa the month: 8, 14, 23, 29 and 30—Theo söï giaûi Thieàn baèng caùch aån duï ñeå dieãn taû taâm ñaõ thanh thích cuûa ngaøi Long Thoï, trai nhaät trong thaùng coù loïc taát caû nhöõng duïc voïng vaø chaáp tröôùc tai haïi sauù ngaøy: 8, 14, 23, 29 and 30. cuûa tö töôûng thöôøng tình. Thuaät ngöõ ñaëc bieät aùp Day of the Buddha: Phaät nhaät. duïng cho nhöõng haønh giaû trong Phaät giaùo Nguyeân Day of the Buddha’s enlightenment: Laïp Baùt Thuûy, nhöõng ngöôøi ñaït ñöôïc trình ñoä thieàn ñònh (ngaøy Ñöùc Phaät thaønh ñaïo)—The eighth day of tòch dieät, traïng thaùi maø haønh giaû naøo cuõng kyø voïng the 12th month (ngaøy 8 thaùng chaïp). coù ñöôïc. Day dedicated to one's manifestation: Leã Vía— Dead Buddhism: See Ñaïo Phaät Cheát. Day dedicated to a Buddha's vital spirit. Dead drunk: Say khöôùt hay say meøm. Day of king’s accession: See Caûnh Meänh Nhaät. Dead lion is destroyed by worms produced Day of mutual confession: Ngaøy phaùt loà saùm hoái within itself: See Sö Töû Thaân Trung Truøng. tröôùc chuùng cuûa chö Taêng Ni. Dead mind: Cuti-citta (skt)—Shishin (jap)— Day on which a particular Buddha or Dying consciousness—Töû Taâm, caùi taâm cheát. Bodhisattva is worshipped: See Duyeân Nhaät. Dead phrase: Shiku (jap)—Töû Cuù— Days of rest: See Oshiku. Understandable instructions (speeches) from a Day Spirits: Chuû Truù Thaàn. master—Lôøi chæ daãn cuûa ngöôøi thaày maø ngöôøi hoïc Daya (p): Compassion—Bi maãn. troø nghe coù theå hieåu ñöôïc. Daya-citta (skt): Taâm Ai Maãn. Dead Sitting: See Shiza. Dayada (p): Inheritance—Söï thöøa höôûng. Deadly (a & adv): Cheát choùc. Dayajji (p): Inheritance—Söï thöøa höôûng. Deadly demons: Mara-papiyas (skt)—Shima Dayaka (skt & p): The lay supporter of a (jap)—Demons of death—Töû Ma. Bhikkhu—See Nam Thí Chuû. Deadly sins: Toäi nghieâm troïng. Dayang Jingxuan: Taiyo Kyogen (jap)—Ta-yang Deaf are able to hear: Keû ñieác ñöôïc nghe. Ching-hsuan—See Ñaïi Döông Kænh Huyeàn Thieàn Deafening like thunder: Coâng AÙn Maëc Nhö Loâi Sö. hay söï im laëng saám seùt—Thunder of silence—See Daydreaming: Mô moäng Maëc Nhö Loâi. Dayika (p & skt): A female donor—Nöõ thí chuû. Deal with people humanly and to treat other

creatures with love: Ñoái xöû nhaân ñaïo vôùi con Death from external conditions: Ngoaïi Duyeân ngöôøi vaø vôùi loaøi vaät baèng tình thöông (Nhaân daân Töû—Cheát theo tình traïng hay duyeân beân ngoaøi. aùi vaät). Death by fire: Cheát thieâu. Deal with something: Take care of something— Death from hunger or thirst, for lack of food Take charge of something—Be responsible for and water: Cheát vì ñoùi khaùt khoán khoå. something—Chòu traùch nhieäm veà ñieàu gì. Death by incantations: Cheát vì bò eám ñoái. Dear: Thaân yeâu. Death by inconceivable transformation: Baát Death: (n): Death is the abandonment of the Khaû Tö Nghì Bieán Dòch Töû —Cheát qua söï bieán body. This is the last of the chain of the twelve hoùa khoâng theå hieåu ñöôïc. Nidanas. As regards mundane affairs most Zenists Death and life: Mortality—Transmigration—Töû share in the usual Buddhist beliefs. In this case the sinh. belief is that though the body dies, the skandhas Dead and lost: Dead and gone—Töû vong. live on, and are reborn, subject to existing karmas. Death-mara: Demons of death—Töû ma—See Zenists rarely write or think about this, however, Baùt Ma. as they are intent on realization of the Buddha- Death occurs in four ways: See Boán Nguyeân mind here and now; they are also intent on the Nhaân Cuûa Söï Cheát. cessation of attachment, not on the building of Death of the physical body: Caùi cheát cuûa thaân better or greater future lives, in this world or any theå. other. Still, without this belief they would not see Death is only a physiological erosion of the how all persons will some time realize Nirvana— human body: Cheát chæ laø söï hao moøn sinh lyù cuûa Cheát laø söï lìa boû thaân xaùc. Ñaây laø maéc xích cuoái cô theå. cuøng cuûa möôøi hai nhaân duyeân. Noùi veà vieäc ñôøi Death by poison: Cheát vì thuoác ñoäc. thì haàu heát caùc Thieàn gia ñeàu coù cuøng nhöõng nieàm Death-proximate karma: Marana (skt)—Asanna tin thoâng thöôøng cuûa Phaät giaùo. Trong tröôøng hôïp or Maranasanna-kamma (p)—Nghieäp luùc saép naøy nieàm tin laø daàu thaân cheát, nhöng caùc uaå n vaãn cheát—See Nghieäp Caän Töû. tieáp tuïc soáng vaø taùi sanh, tuøy theo nghieäp hieän Death and reincarnation: Aupapaduka (skt)— höõu. Caùc Thieàn gia ít khi vieát hay suy nghó veà Direct metamorphosis—Birth by transformation— ñieàu naøy, tuy nhieân, khi hoï coá yù chöùng nghieäm Alternation of life and death—Hoùa sinh. Phaät taâm baây giôø vaø ôû ñaây, hoï cuõng coá yù veà söï Death-robber: Töû taëc (töû thaàn). ngöng baët cuûa söï chaáp thuû, khoâng phaûi ñeå taïo Death sentence: AÙn töû hình. döïng cho nhöõng kieáp vò lai toát ñeïp hôn hay vó ñaïi Death is a separation of mind and matter: Cheát hôn, trong theá giôùi naøy hay baát cöù theá giôùi naøo laø söï xa lìa giöõa taâm vaø thaân. khaùc. Khoâng coù nieàm tin naøy thì laøm sao chö Death silence: Laëng ngaét. Thieàn gia thaáy ñöôïc coù luùc ngöôøi ta chöùng ngoä Death is suffering: Cheát khoå. Nieát Baøn—See Cheát. Death of the superphysical body: The death of Death is certain and natural: Söï cheát laø chaéc the body which is assumed by a Bodhisattva—Caùi chaén vaø töï nhieân. cheát cuûa thaân vi teá (thaân maø vò Boà Taùt mang laáy). Death-consciousness: Chung Thôøi Thöùc—YÙ thöùc Death is unavoidable: Cheát chaúng traùnh ñöôïc luùc laâm chung. —One of the seven unavoidables—See Thaát Baát Death-contemplation: Quaùn töû (quaùn veà caùi Khaû Tî. cheát). Deathless message: Thoâng ñieäp baát töû.

Death by demons-raised-from-the-death: Deathless realm: Amata-dhatu (skt)—Baát Dieät Cheát vì bò quyû töû thi laøm haïi. Giôùi. Death by drowning: Cheát chìm. Deathless state: Amatapada (skt)—Traïng thaùi Death by evil mantras: Cheát vì ruûa noäp, truø eûo. baát dieät. Death-existence: Shi-U (jap)—Existence at the Deathlessness: Söï baát töû—The Buddha opened moment of one's death—Hieän höõu luùc cheát—See the door of deathlessness to all sentient beings— Boán Giai Ñoaïn Cuûa Ñôøi Soáng.

Ñöùc Phaät môû caùnh cöûa baát töû cho chuùng sanh moïi False—Fraudulent—Deceptive. loaøi. Deceitful and malicious: Che daáu vaø giaû doái. Debase: Lower or distort the value of Deceitful words: Cuoáng Ngöõ—Lôøi noùi doái traù. something—Laøm giaûm giaù trò. Deceive oneself: Töï doái mình. Debt (n): Nôï—AÂn—See Töù AÂn. Deceived intelligence: Voïng Hueä—Trí hueä sai Debt of nature: Nôï ñôøi. laàm. Debt to the Buddha: AÂn Phaät—The debt we owe Deceived in regard to the reality of the Buddha. phenomena: Phaùp Voïng—Bò löøa trong vieäc nhìn Debt to our parents and teachers: The debt we sai thöïc töôùng cuûa hieän töôïng. owe our parents and teachers—AÂn cha meï Thaày Decency: Ñöùng ñaén chænh teà. toå. Decent (a): Ñöùng ñaén—Nghieâm chænh. Debt we owe all sentient beings: AÂn chuùng sanh. Decent living: Cuoäc soáng thoaûi maùi. Debt to our spiritual friends: AÂn thieän höõu tri Deception: Noùi lôøi doái gaït. thöùc. Deception is a bar to faith: Tín Chöôùng (khi deã Debt to the Triple Jewel (Buddha, Dharma, hay löøa doái laø moät chöôùng ngaïi cho nieàm tin). Sangha): AÂn Tam Baûo. Deceptive: Maøya (skt)—See Illusion. Decadence (n): Söï suy ñoài—Thôøi Maït Phaùp— Deceptive appearance and sensation: Ma Degenerate Age of Dharma. Caûnh—Ma Giôùi—Mara-realm—See Makyoâ. Decadence of the law: Maït Phaùp—The Deceptive vision: Confused vision—Illusive Degenerate Age of Dharma—The Dharma vision—Huyeãn. Ending Age—The period of the end of Dharma— Decide (v): Ñònh ñoaït—To determine. See Maït Phaùp. Decide to die for a good cause: Quyeát töû vì lyù Decadence and prosperity: Suy thònh. töôûng. Decadent (a): Ñoïa laïc. Decide a dispute and cause harmony: Ñoaïn Decadent dharma: Maït Phaùp—Age of Decadent Hoøa—Quyeát ñònh baøn caõi vaø ñi ñeán hoøa hôïp dharma—The Degenerate Age of Dharma—The (Taêng chuùng). Dharma Ending Age—The Decadence of the Decide to do something: Make up one’s mind to Law—Final law period—Latter dharma—The do something—Quyeát ñònh laøm ñieàu gì. period of the end of Dharma. Decided karma: Ñònh nghieäp. Decay (v): Jara (skt)—Ruin—Dieät—Suy taøn— Deciding and choosing: See Quyeát Traïch. Hoaïi dieät—Hö hoaïi—According to Buddhism, the Decimal Recording Recitation: Kyù Thaäp Trì decay of a body is the lack of co-ordination of Danh. mind and matter—Theo Phaät giaùo, söï hoaïi dieät Decision: Quyeát ñònh—Adhimokkho (p): Xaùc gaây ra bôûi söï thieáu hoøa hôïp giöõa theå xaùc vaø tinh Ñònh—Adhimoksa (skt): Thaéng giaûi. thaàn. Decision made by majority vote or verdict: Decay and death: Laõo Töû—Giaø vaø cheát. Pratijnakaraka-vinaya (skt)—Ña Nhôn Mích Decay and grow: Waxing and waning—Tieâu Toäi—Chuyeån leân giaùo hoäi phaân xöû baèng bieåu tröôûng (khuyeát troøn—tieâu dieät vaø taêng tröôûng).

quyeát cuûa ña soá. Decay is the lack of coordination of mind and Decisive discrimination: Quyeát ñònh phaân bieät— matter: Söï hoaïi dieät laø do thieáu phoái hôïp Söï phaân bieät mang taùnh quyeát ñònh. cuûa taâm vaø thaân. Decisively: Quyeát lieät—Saâu xa. Decaying: Aging—Laõo hoùa—Söï tan raõ—Hö hoaïi. Decisively influencing: Ñang aûnh höôûng saâu xa. Deceit: Mayaø (skt)—Pride—Huyeãn—Löøa ñaûo— Declaration (n): Apalokana (p)—Söï tuyeân boá— Maïn—Deceit means phone intention or false Taùc baïch—A decision is proposed to the Sangha kindness—Cuoáng hay laø söï doái gaït—Moäng töôûng in the announcer's own words—Moät quyeát ñònh (yù thöùc mô moäng haõo huyeàn, khoâng thöïc). ñöôïc ngöôøi phaùt ngoân taùc baïch leân Taêng ñoaøn. Deceitful (a): Maøya (skt)—Giaû doái—Insincere— Declare (v): Proclaim—Tuyeân boá.

Declare (v) the law: Tuyeân thuyeát Phaät phaùp— Lam Rim Dedication Prayer: Keä Keát Thuùc Hoài To teach the Dharma—To preach the Dharma. Höôùng theo truyeàn thoáng Taây Taïng. Decline: Baát Nhieâu Ích—Thôøi suy thoaùi—To Dedication reaching all places of great refuse: Suy taøn (choái töø)—Loss: Thaát hay Baát enlightening beings: Chí Nhöùt Thieát Xöù Hoài Ñaéc, thua keùm (Alabho (p). Höôùng Cuûa Chö Ñaïi Boà Taùt. Decline of the dharma: Maït Phaùp—The Dedication and Self-attachment: Hoài Höôùng vaø Degenerate Age of Dharma—The Dharma Ngaõ AÙi (söï baùm víu vaøo caùi ngaõ). Ending Age—The Decadence of the Law—Final Deduction: Suy luaän. law period—Latter dharma—The period of the Deeds (n): Haønh vi—Vieäc laøm—Act—Action— end of Dharma. Extensive deeds—Quaûng haïnh—Great deeds— Decorate an altar or shrine: Adorn an altar or Vast deeds. shrine—Trang trí ñieän thôø. Deeds are in accordant with wisdom: See Nhaát Decorate one’s room in a luxurious way: To Thieát Thaân Nghieäp Tuøy Trí Hueä Haønh. commit an offence involves Release and Deeds or action: Haïnh. Expression of Regret—Trang trí phoøng oác theo Deed as cause: Karma-cause—See Nghieäp Nhaân. kieåu caùch sang troïng laø phaïm giôùi xaû ñoïa (buoâng Deeds of the community: Collective karma— boû vaø phaùt loà saùm hoái). Coäng nghieäp. Decoration (n): Söï trang hoaøng—Ornamentation. Deeds done in a former existence: Purva-karma Decrease (v): Giaûm bôùt—To relieve—To (skt)—Nghieäp tieàn thaân—Deeds of a former lessen—To diminish—To reduce—To subside. life—Tuùc taùc hay nhöõng haønh ñoäng hay taùc Decreasing kalpa: Giaûm Kieáp. nghieäp trong tieàn kieáp. Decree(n): Meänh leänh. Deed of killing: Saùt nghieäp—Nghieäp do saùt sanh Decree of God and destiny: Thieân Meänh— maø coù. Externalists believe that there exists so called Deeds of non-discrimination: Nirvikalpa-pracara “Decree of God and destiny (fate).”—Ngoaïi ñaïo (skt)—Voâ Phaân Bieät Haønh—Haønh ñoäng khoâng tin raèng coù caùi goïi laø “Thieân meänh.” phaân bieät. Decry (v): Run down someone—Discredit— Deed and result: Haønh quaû—The inevitable Vilify—Phæ baùng. sequence of act and its effect—Haäu quaû khoâng Deddubha (p): A water snake—Raén nöôùc. traùnh khoûi cuûa haønh ñoäng vaø hieäu quaû cuûa noù. Dedicate (v): Parinamana (skt)—Transfer—Hoài Deeds of the sinner: Laäu nghieäp—Deeds of the Höôùng—Transfer of merit. sinner in the stream of

transmigration, which Dedicate one's life in: Taän hieán ñôøi mình. produce his karma—Nghieäp cuûa keû ñang laên troâi Dedicating all roots of goodness to trong voøng luaân hoài sanh töû. enlightenment: Giôùi ñem taát caû thieän caên hoài Deep (a): Saâu xa—Uyeân baùc—Profound. höôùng Boà Ñeà. Deep affection: Tình thaâm. Dedication: Söï taän hieán—See Hoài Höôùng. Deep faith and vow to practice Buddha Dedication door: Hoài höôùng Moân. Recitation: Duøng tín nguyeän saâu maø trì danh Dedication equal to all Buddhas' dedication: nieäm Phaät. Ñaúng Nhöùt Thieát Phaät Hoài Höôùng. Deep meaning: The meaning of the profound— Dedication of merit: Patidana (skt)— See Huyeàn Nghóa. Transference of merit—Hoài höôùng coâng ñöùc. Deep in the mountain: Thaâm sôn cuøng coác (taän Dedication of merit (Mahayana tradition): See hang saâu trong nuùi). Hoài Höôùng Theo Truyeàn Thoáng Ñaïi Thöøa. Deep principle: Wonderful theory—Dieäu Lyù— Dedication of merit (Tibetan tradition): See Nguyeân lyù thaâm saâu. Hoài Höôùng Coâng Ñöùc Theo Truyeàn Thoáng Taây Deep progress: Thaâm Haønh—Deepening Taïng. progress, that above the initial Bodhisattva Dedication of merit (Tibetan tradition)-Final stage—Haønh nghieäp thaâm maät töø baäc sô ñòa Boà

Taùt trôû leân. repute—Defamation—Disgrace—Slander—Nhuïc Deep (abstruse) response: Huyeàn ÖÙng—Caûm hay AÙc Vaên—Tieáng nhô hay söï huûy baùng. öùng u huyeàn. Defeated: Bò thaát baïi. Deep response: Abstruse response—Huyeàn öùng. Defects: Khuyeát ñieåm. Deep-root (v): AÊn saâu vaøo. Defective organ of sense: Blind or deaf—Caên Deep-rooted (a): Thaâm caên coá ñeá (reã saâu cuoáng khuyeát (muø, caâm, ñieác, vaân vaân). beàn). Defend (v): Baûo veä—Choáng ñôû (baûo hoä)— Deep seated: Inmost feelings—AÅn tình. Guard—Protect. Deep seated feelings: AÅn tình—Inmost feelings. Defend a Bhiksu or Bhiksuni for whom the Deep sleepiness or drowsiness: Acittaka (skt)— Sangha has asked to practice "Dwelling Troïng tuøy mieân. Apart": Commits an Expression of Regret Deep voice: Thaâm vieãn aâm—Deep voice, one of Offence—Beânh vöïc cho moät vò Taêng hay Ni ñaõ bò the eight tones of a Buddha's voice—Thaâm vieãn Giaùo hoäi xöû "Bieät Truù" laø phaïm giôùi Ba Daät Ñeà aâm, moät trong taùm aâm thanh cuûa Phaät. hay giôùi Ñoïa (phaûi phaùt loà saùm hoái). Deep and wide meaning: Nghóa saâu roäng. Defend a layperson after having received Deep vow: Theä nguyeän saâu daày. dontations from him or her: To commit an Deepen (v) one's knowledge: Hoïc hoûi. Expression of Regret Offence—Beânh vöïc ngöôøi Deer cart: See Loäc Xa. theá tuïc sau khi nhaän söï cuùng döôøng cuûa ngöôøi aáy Deer Park: Mrgadava, or Rsivadana or laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Saranganatha (skt)—The deer Park—See Loäc Daõ Defend oneself: Hoä Thaân—Protection of the Vieân. body. Deer Park stupa: The deer Park, Benares, where Defer (v): Hoaûn laïi—To put off to a later time— the Buddha first preached. . This is one of the To delay—To postpone. eight Great Spiritual or Sacred Stupas of Defered reincarnation: Haäu baùo (quaû baùo phaûi Buddhism—Vöôøn Loäc Uyeån laø nôi Phaät chuyeån nhaän chòu ôû kieáp sau)—See Tam Baùo. Phaùp Luaân, taïi thaønh Ba La Naïi xöù Ca Thi. Ñaây laø Deferred result: Recompenses in subsequent moät trong taùm ngoâi thaùp thieâng lôùn cuûa Phaä t

lives, or result that is deffered for some time to giaùo—See Baùt Ñaïi Linh Thaùp. come—Haäu baùo laø quaû baùo veà laâu xa sau naày môùi Deer Park, where the Buddha preached his gaët—See Haäu Baùo and Tam Baùo. first sermon: Mrgadava or Rsivadana or Deficient: Khoâng ñaày ñuû. Saranganatha (skt)—Nôi Ñöùc Phaät Thuyeát Phaùp Deficient in study: Nghieân cöùu chöa ñeán nôi ñeán Ñaàu Tieân—Isipatana or presently Sarnath in choán. India, where the Buddha set in motion the Wheel Defile (v): Laøm oâ nhuïc—Nhieãm ñoäc. of the Dharma (preached his first sermon about Defile Bhikshus or Bhikshunis: Laøm oâ phaïm (oâ the Four Noble Truths) on the full moon day of ueá) Taêng Ni. Asalha (July)—Vöôøn Loäc Uyeån (Isipatana) maø Defile the household: See OÂ Gia. baây giôø goïi laø Sarnath, nôi Phaät chuyeån Phaùp Defile (v) the pure conduct of someone: Laøm oâ Luaân (thuyeát thôøi phaùp ñaàu tieân veà Töù Dieäu Ñeá) nhuïc phaåm haïnh thanh tònh cuûa ngöôøi khaùc. vaøo ngaøy traêng troøn thaùng baûy. Defiling the Sangharama: Laøm Hoen OÁ Giaø Deer-rishi: Loäc Tieân—Sakyamuni as royal stag. Lam. He and Devadatta had both been deer in a Defile something: Make something dirty—Laøm previous incarnation—Phaät Thích Ca cuõng töøng laø caáu ueá (dô baån) caùi gì. moät Höôu Vöông. Ngaøi vaø Ñeà Baø Ñaït Ña caû hai Defiled: Upaklista (skt)—OÂ nhieãm—Impure— ñaõ töøng laø “Loäc Tieân” trong tieàn kieáp. Polluted—Soiled—Stained—Sôû nhieãm—That De facto: Treân thöïc teá. which is soiled or stained. Defamation (n): Ayaso (p)—Defame. Defiled attachment: See Nhieãm Tröôùc. Defame: Apavada (p & skt)—Ayaso (p)—Bad Defiled Buddha-nature: Höõu caáu chaân nhö.

Defiled conditions: Nhieãm Duyeân—Ñieàu kieän Defilement of the life-span: Kieáp tröôïc—See nhieãm tröôïc. Nguõ Tröôïc. Defiled giving: Nhieãm Thí—Thaùi ñoä boá thí coù vuï Defilement of the passions: Phenomenal lôïi (khoâng trong saïch). defilement—Phieàn naõo ñoäc—Material, or Defiled grasping of phenomena: Thaùi ñoä chaáp phenomenal defilement; the defilement of the thuû hieän töôïng sai laàm. passions—Teân goïi chung cuûa phieàn naõo (caûnh traàn Defiled habituation: Contaminated by bad habits nhô baån nhaäp vaøo caên laøm cho thaân taâm nhô baån or customs—See Nhieãm Taäp. maø gaây neân phieàn naõo—See Nguõ Tröôïc. Defiled ignorance: Nhieãm OÂ Voâ Minh—Voâ minh Defilement of the physical as type of mental bò ueá nhieãm. illusion: Caáu oâ (trong taâm). Defiled love: Nhieãm AÙi—Tình yeâu thöông bò Defilement and purity: Impurity and purity— nhieãm tröôïc. See Nhieãm Tònh. Defiled mental state: Nhieãm OÂ Taâm—Taâm bò Defilement of views: Kieán ñoäc—See Nguõ Tröôïc. nhieãm tröôïc, khoâng trong saïch. Defilers: Caáu Nhieãm—Tam Ñoäc. Defiled mind: See Nhieãm Taâm. Defiling attachment: The taint of desire— Defiled phenomena: Nhieãm OÂ Phaùp—Hieän Defiling attachment—See AÙi Nhieãm. töôïng bò ueá nhieãm. Define correct terms, rectify oneself, and to Defiled practice: Nhieãm Haønh—Söï haønh trì ñaõ bò rectify others: Noùi cho ñuùng, söûa mình cho ueá nhieãm. ngay thaúng roài môùi söûa ngöôøi (Chính danh, chính Defiled realm: The sphere of pollution—See kyû, chính nhaân). Nhieãm Giôùi. Definition: Ñònh nghóa—Xaùc nhaän. Defiled state of concentration:

Lokiya-samadhi Definitive mark: AÁn Cuûa Chö Ñaïi Boà Taùt. (skt)—Nhieãm Ñònh—Theá Gian Thieàn—Traïng thaùi Definitive meaning: Foremost meaning—ñònh khoâng thanh khieát. Ultimate meaning—YÙ nghóa cao toät. Defiled thusness: Höõu Caáu Chaân Nhö—Chaân nhö Definite views: Drista (skt)—Caùc kieán giaûi. ñaõ bò ueá tröôïc. Defrock (v): Bò töôùc aùo nhaø tu. Defilements (n): Asrava (skt)—Mala (skt)— Defrocking (n): Söï bò töôùc aùo nhaø tu—To be Samkilesa (p)—Samklesa (skt)—Caáu nhieãm (traàn formally expelled from a monastic community. caáu, traàn lao)—Dust—Illusion—Impurity— When a monk or nun commits certain offenses, Mental impurity—Moral impurity—Basic the religious community may take action to expel defilements are greed, ill-will (anger) and the individual. The community will often request ignorance (delusion). Whatever misleads or that items such as monastic robe, certificates of deludes the mind—Caáu oâ (söï oâ nhieãm hay oâ ordination, or lineage charts be returned to the tröôïc). Nhöõng oâ nhieãm caên baûn laø tham, saân vaø monastery, symbolizing that it has revoked si—See Nhieãm Caáu. membership privileges—Phaïm toäi vaø chính thöùc Defilement of anger: Passion of anger—Saân bò khai tröø khoûi giaùo ñoaøn maø phaûi hoaøn tuïc. Khi phieàn naõo. moät vò Taêng hay Ni phaïm moät soá toäi, coäng ñoàng Defilements by evil acts: Nghieäp Nhieãm—toân giaùo coù theå coù bieän phaùp ñeå khai tröø caù nhaân Karmic defilement. naøy. Coäng ñoàng Taêng giaø thöôøng yeâu caàu traû laïi Defilement of the human being condition: cho töï vieän moät soá thöù nhö y aùo, giaáy chöùng nhaän Chuùng sanh tröôïc—See Nguõ Tröôïc. thoï giôùi, hay sô ñoà doøng truyeàn thöøa, töôïng tröng Defilement of ignorance: Avijjasava (p)— cho vieäc ruùt laïi nhöõng ñaëc quyeàn cuûa hoäi vieân — Avidyasrava (skt)—Voâ minh laäu—Defilements of See Töù Troïng Baùt Troïng. ignorance in mind—See Nguõ Tröôïc. Defunct karma: Counteractive kamma—Defilements of ignorance in mind: Avijjasava Upanidaka-kamma (p)—Ahosi (p)—See Nghieäp (p)—Voâ minh laäu—Söï ueá nhieãm trong taâm khôûi Voâ Hieäu Löïc. leân töø söï ngu si. Defy (v): Coi reû—In defiance of someone.

Degenerate (v): Suy thoaùi—Suy taøn—To decay. Taâm—Phaät Tính—Phaùp Thaân—Nhö Lai Taïng— Degenerate age: Dharma-Ending Age—Maït Thöïc Töôùng—Phaùp Giôùi—Phaùp Tính—Vieân Phaùp—Degenerate Age of Dharma. Thaønh Thöïc Tính—Real—Reality—Suchness— Degenerate Age of Dharma: The Dharma According to reality—Natural purity—See Chaân Ending Age—The Decadence of the Law—The Nhö. period of the end of Dharma—See Maït Phaùp. Delay (v): Ñình hoaõn—To postpone—To put Degeneration (n): Söï suy taøn. off—To defer—To put off to a later time. Degradation offences: Parajika (skt)—Giôùi rôi Delegate: (n): Ñaïi bieåu—(v): Giao phoù traùch ruïng—Violation of the major precepts warranting nhieäm cho ai. expulsion from the community. There are four Delegating authority: Trao quyeàn haønh. degradation offences for Bhiksus and eight for Deliberate (a): Thaän troïng—Duïng taâm—To Bhiksunis, to be recited once every two weeks—consider carefully. Ñaïi Giôùi, phaïm moät trong ñaïi giôùi seõ bò truïc xuaát Deliberate Doctrine: Tieäm giaùo—Gradual khoûi Giaùo ñoaøn. Vôùi Tyø Kheo coù boán ñaïi giôùi, Doctrine. nhöng vôùi Tyø Kheo Ni coù taùm ñaïi giôùi ñeàu phaûi

Deliberate opinion: YÙ kieán thaän troïng. tuïng moãi nöûa thaùng. Deliberation: Cetana (skt)—Tö (moät khi ñaõ coù Degree of samadhi: Möùc ñoä thieàn ñònh. “töôûng” laø “Tö” hay söï suy nghó lieàn theo sau)— Deha (p): Pubba-videha (p)—Purvavideha (skt)— Once there is “conceptualization,” then Eastern continent—Ñoâng Thaéng Thaàn Chaâu— “deliberation” sets in. Phaät Baø Ñeà—Phaät Baø Tyø Ñeà Ha. Deliberation voice: Quyeàn bieåu quyeát. Deha (skt): Kaya, or tanu, or deha (skt)—Thaân— Delicate (a): Yeáu ñuoái. Body—See Thaân. Delicate body: Thaân theå yeáu ñuoái. Dehabhogapratishthana (skt): The combination Delight (a): Khoaùi laïc—Hoan hyû—Pleasure. of the body, material, and abiding—See Toå hôïp Delight in abandonment of afflictions: Laïc Thaân, Vaät chaát, vaø Sôû Truï. Ñoaïn—Caùi vui khi ñoaïn tröø ñöôïc phieàn naõo. Deha-nikkhepana (p): Death (laying down the Delight of the assembly: Söï vui möøng cuûa hoäi body)—Cheát. chuùng. Dehanissita (p): Connected with or belonging to Delight in Buddhadharma: Delight in Buddha- the body (a)—Thuoäc veà thaân theå. truth or the religion—Laïc phaùp—Söï an laïc cuûa Dehi (p): That which has a body—A creature— Phaät phaùp. Chuùng sanh coù thaân theå. Delight and despair: Thích thuù vaø chaùn chöôøng. Deism (n): Trieát höõu thaàn töï nhieân luaän (tin coù Delight in the law: Phaùp hyû thöïc—Phaùp laïc (vui thöôïng ñeá nhöng khoâng tin coù söï maëc khaûi). hoïc Phaät phaùp ñeå thaønh töïu trí ñoä). Deist (n): Ngöôøi tin theo thuyeát höõu thaàn töï nhieân Delight of Meditation: Taâm thaàn khoan khoaùi vui luaän thích cuûa ngöôøi nhaäp vaøo thieàn ñònh—Joy of the Deities: See Thaàn Tieân. mystic trance—Delight of Meditation—See Thieàn Deities and Buddhas: Thaàn Phaät. Duyeät. Deities and immortals: Thaàn Tieân. Delighted: Priti (skt)—Vui möøng—Hyû—Glad— Deities and saints: Thaàn Thaùnh—Sacred. Joy—Rejoice. Deity of love: Kamadeva (skt)—AÙi Thaàn—Deva Delighted deva: Sadamatta (skt)—Hyû Laïc Thieân. of love—Thaàn tình yeâu. Delightful: Nanda (skt)—Pleased—Delightful— Deity yoga: Devata-yoga (skt)—See Linh Theå Joyful—Full of joy—Take delight in—Pleasure— Thieàn. Glad—See Hoan Hyû. Dejected: Keû bò haét huûi. Delirium: Meâ saûng. Dejection (n): Grief—Sadness—Söï öu bi saàu naõo. Deliver (v): Mukti—To emancipate—To free— De-kho-na-nyi (tib): Bhutatathata or Tathata To liberate—To rescue—To save—See Giaûi (skt)—Chen-ju (chi)—Töï Taùnh Thanh Tònh Thoaùt.

Deliver (v) from a danger: Giaûi naïn. Deluded attachment: See Voïng Chaáp (2). Deliver a lecture: Thuyeát giaûng moät baøi phaùp. Deluded beings: Meâ sinh (taát caû nhöõng chuùng Deliver oral instruction: To initiate—To sanh meâ muoäi). mention, to deliver oral instruction, or the gist of a Deluded conceptualization: Vitathavitakka (p)—subject as done in the Intuitional School—See Ñeà False (erroneous) thinking—Erroneous thought— Xöôùng. False notions—False ideas—False thoughts—The Deliver (v) sermons (discourses): Thuyeát phaùp. mental processes of living beings on greed, hatred Deliverance (n): Mukti or Vimutti (p)—Moksha and stupidity—Chaáp giöõ moïi phaân bieät sai laàm— (skt)—Moäc ñeà—Moäc xoa—Emancipation— See Voïng Töôûng. Liberation—See Giaûi Thoaùt. Deluded and confused: Hö Voïng—Deluded Deliverance acquired by the ending of all and

confused—To charm—To entice—To hindrances: Chöôùng taän giaûi thoaùt—Salvation enchant—To be deluded is to be totally through the complete removal of the obstruction deceived—Deceived in regard to reality—See of illusion. Meâ Hoaëc. Deliverance from cruelty: Giaûi Thoaùt Ñoái Vôùi Deluded consciousness: Kikutsuri (jap)—Devil's Haïi Taâm. cave—See Quyû Quaät Lyù. Deliverance from forms: Giaûi Thoaùt Ñoái Vôùi Deluded dog: See Si Caåu. Saéc. Deluded in fundamental principles: Delusive Deliverance from hindrances to wisdom: Hueä objective—Way or direction of illusion—Hoaëc giaûi thoaùt. thuù. Deliverance from ill-will: Giaûi Thoaùt Ñoái Vôùi Deluded knowledge: Voïng Tri—Hieåu bieát meâ Saân Haän. laàm. Deliverance from the karma of illusion: Giaûi Deluded mind: Taâm ñaûo—See Taâm Meâ Môø and thoaùt thöïc. Tam Ñieân Ñaûo. Deliverance of the mind: Ceto-vimutti (p)— Deluded and misled: Deluding and false—Meâ Liberation of the mind—Deliverance of the mind voïng. achieved when the mind is being cleansed from Deluded monkey: See Si Haàu. lust—Giaûi thoaùt taâm ñaït ñöôïc nhôø thanh loïc taâm Deluded people: Keû löøa ñaûo. khoûi tham duïc. Deluded person: Hoaëc nhaân (keû meâ môø). Deliverance of mind from passions: Deluded realm: Meâ Taân—The ford of delusion, Asavakkhayaana (p)—Laäu Taän Minh i.e. mortality—Caûnh giôùi meâ muoäi (ba coõi saùu Deliverance from Personality: Giaûi Thoaùt Ñoái ñöôøng). Vôùi Töï Thaân. Deluded in regard to the fundamental Deliverance from sense-desires: Giaûi Thoaùt Ñoái principle: Meâ lyù—Ignorant of reality—Bò meâ Vôùi Duïc Voïng. muoäi trong nguyeân lyù hay meâ muoäi veà lyù “khoâng.” Deliverance of the wisdom: Panna-vimutti (p)— Deluded son: See Meâ Töû. Deliverance of wisdom achieved when the mind Deluded and sunk: Deluded and sunk in the is being cleansed from ignorance—Giaûi thoaùt tueä passions—Meâ moät (chìm ñaém trong duïc voïng). thaønh töïu khi taâm goät röûa khoûi voâ minh. Deluded thought: Vitathavitakka (p)—False or Deliverance through wisdom: Prajna-paramita misleading thoughts—Transient thoughts—See (skt)—Panna-vimutti (p)—Söï giaûi thoaùt baèng trí Voïng Nieäm. tueä—Baùt nhaõ ba la maät ña hay trí tueä giuùp chuùng Deluded and upset: Deluded and confused—Meâ sanh giaûi thoaùt—See Tueä Giaûi Thoaùt. ñaûo. Delude (v): Maøya (skt)—AÛo hoaëc—To deceive. Deluded or upside down mind: Taâm Ñieân Ñaûo— Delude other people: laøm cho ngöôøi khaùc meâ Mind following the external environments. hoaëc. Deluded and wise people: Keû meâ ngöôøi trí. Deluded (a): Bhranti (skt)—Meâ hoaëc—Ignorance. Deluding: Huyeãn hoaëc—Deceiving.

Deluge: Great flood—Ñaïi hoàng thuûy. Delusions of the inquiring mind: Tuï hoaëc (trong Delusion (n): Maøya or Moha (skt)—False opinion khi tu taäp thaáy nhöõng ñieàu nghi hoaëc). or belief—AÛo töôûng—Phieàn naõo—Illusion— Delusions of the learned and settled mind: Infatuation—Stupidity—See Si Meâ. Thoâng thaùi hoaëc (nghi hoaëc cuûa nhöõng hoïc giaû Delusion in the Akanistha heaven: See Höõu thoâng thaùi). Ñaûnh Hoaëc. Delusion of love: See AÙi Tröôùc Meâ. Delusions that arise naturally among people: Delusions from mental ignorance: Taâm phieàn Errors that arise naturally among people—See naõo—Chöôùng ngaïi gaây neân bôûi taâm thaàn

meâ Caâu Sinh Khôûi Meâ Hoaëc. muoäi. Delusions arising from birth: Errors that arise Delusions no longer arise: Therefore, nothing naturally among people (arising and born with produced to cut off. This is the stage of an one; spontaneous), in contrast with delusions Arhat—Baát sinh ñoaïn. arising from reasoning and teaching (Phaân bieät Delusion of self: AÛo töôûng caùi ta. khôûi)—See Caâu Sinh Khôûi. Delusion is the source of all afflictions: Delusions arising from reasoning and teaching: Ignorance or stupidity is the source of all Parikalpa-samutthita (skt)—See Phaân Bieät Khôûi. afflictions—Si meâ laø nguoàn goác cuûa taát caû moïi Delusions arising from reasoning, teaching and phieàn naõo. teachers or friends: Phaân Bieät Khôûi Meâ Hoaëc— Delusion from the stain of evil destinies: Voâ Meâ hoaëc khôûi leân töø tö duy, giaùo phaùp hay thaày minh töø söï taïp nhieãm cuûa caùc ñöôøng xaáu aùc. baïn. Delusion and sunk in the passions: Meâ Moät— Delusions arising from seeing things as they Meâ muoäi vaø chìm ñaém trong duïc voïng. seem, not as they really are: Kieán hoaëc ôû tam Delusion of thought: See Töôûng AÛo. giôùi khi thaáy söï vaät theo veû daùng chöù khoâng nhö Delusion of views: Delusive views—See Kieán thaät. AÛo. Delusions arising from the six senses: Delusive (a): Unreal—Khoâng thaät. Mulaklesa (skt)—See Caên Baûn Phieàn Naõo. Delusive bondage: Hoaëc Tröôùc—The bond of Delusion of “dust and sand.”: See Traàn Sa illusion or the delusive bondage of desire to its Hoaëc. environment—Söï troùi buoäc cuûa phieàn naõo. Delusions and enlightenment are not two (non- Delusive concept: Bhranti (skt)—Meâ hoaëc—duality): See Meâ Ngoä Baát Nhò. Voïng Phaùp—Quan nieäm meâ muoäi—Going astray, Delusion and enlightenment are aspects of the eror—Ill-conduct. one reality: See Meâ Ngoä Nhaát Nhö. Delusive objective: Deluded in fundamental Delusion and enlightenment are the same principles—Way or direction of illusion—Hoaëc reality: Meâ Ngoä Nhaát Ñoà—Meâ vaø ngoä ñoàng moät thuù. thöïc tính. Delusive phenomena: Deluded in regard to Delusions or errors that arise naturally among phenomena—Meâ söï. people: Caâu Sinh Khôûi Meâ Hoaëc—Meâ hoaëc khôûi Delusive view: Darsana-marga-prahatavyanusaya leân do huaân taäp töø voâ thuûy ñeán nay, sinh ra cuøng (skt)—Delusions of views—See Kieán Hoaëc. vôùi thaân, töï nhieân maø coù. Delver (v): To rescue—Cöùu baït. Delusions from external objects: Bì phieàn naõo— Demand (v): Ñoøi. Chöôùng ngaïi bôûi ngoaïi caûnh. Demboâin: Inka-shomeøi (jap)—Seal of approval— Delusion of ignorance: See Voâ Minh Hoaëc. Seal of Dharma transmission, an alternative Delusions from internal views: Nhuïc phieàn expression for Inka-shomeøi. The demboâin is an naõo—Chöôùng ngaïi gaây neân bôûi noäi kieán. official certification from a Zen master that a Delusion of pride: Maïn hoaëc. disciple has attained the same enlightenment as Delusion of ignorance: Deluded by ignorance— the master and is qualified to function as a Zen See Voâ Minh Hoaëc. master—See AÁn Chöùng.

Demean (v): Haï mình—To humble oneself—To goodness. condescend. Demons of higher order: Asuras (skt)—A-tu-la. Demeanor (n): Caùch cö xöû haï caáp. Demon king: Devaputta (p)—Ma Vöông. Demeritorious karmic formation: Demons of Lust and Attachment: AÙi Ma. Apunnabhisankharo (p)—Phi phöôùc haønh. Demon of mind:

Taâm ma. Demitting the good merits: Demitting the good Demons of monstrous form: Kumbhanda (skt)— produced by the above eight methods., to others, Caùt baøn traø, kieát baøn traø. universally, past, present and future—See Hoài Demon of the nerves: See Truy Dòch Quyû. Höôùng Coâng Ñöùc. Demon of phenomenon of enlightenment: Boà Demitting the good to all others: Hoài Höôùng— Ñeà phaùp trí ma. Dedication. Demons-raised-from-the-death: Quyû töû thi (quyû Democracy (n): Söï daân chuû. nhaäp traøng). Democratically: Moät caùch daân chuû. Demon of roots of goodness: Thieän caên ma. Demolish (v): Phaù—To destroy. Demons of sexual lust: Ma aùi duïc. Demon (n): Disembodied spirit—Devil—Evil Demon shaped like men: Manusa-krtya (skt)— being—Hallucinations—Mara—Obstacles to Loaøi quyû coù hình daùng gioáng nhö ngöôøi (Nhaân caùt cultivation—Any attachment or obsession— giaù). Anything that obstructs wisdom—See Ma. Demon of spiritual teachers: Thieän tri thöùc ma. Demons' actions: See Ma Nghieäp. Demon Transforming: Ma Thoï Hoùa—Demon Demon of afflictions: See Phieàn Naõo Ma. Transforming Sutra—Kinh Ma Thoï Hoùa. Demons of aggregate: Ma nguõ uaån—The Demon views: Heterodox teaching—Quyû kieán (taø demons of the mind-body clusters (form, kieán hay caùi thaáy bieát cuûa loaøi quyû, ví vôùi taø giaùo). sensation, perception, condition, consciousness)—Demoniac (al): Thuoäc veà ma quyû. Nguõ uaån ma sanh caùc chaáp thuû (saéc, thoï, töôûng, Demoniacism (n): Tình traïng bò ma quyû aùm. haønh vaø thöùc). Demonianism (n): Demoniacism—Tình traïng bò Demon that carries off the soul: See Ñoaït Hoàn ma quyû aùm. Quyû. Demonic actions: Ma söï—Vieäc ma—Mara- Demon that carries off the vital breath of the deeds, especially in hindering Buddha-truth—dying: Ñoaït Tinh Quyû—Loaïi quyû ñi thu tinh linh Vieäc laøm cuûa aùc ma, gaây chöôùng ngaïi cho ñaïo cuûa ngöôøi saép cheát. Phaät. Demon-city: Gandharva city—Mirage city—Quyû Demonic afflictions: See Phieàn Naõo Ma. thaønh—Teân khaùc cuûa thaønh Caøn Thaùt Baø (laàu do Demonic obstacles: Demonic obstructions— hôi nöôùc bieán thaønh). Mara-hindrances—Nhöõng trôû ngaïi tai haïi. Demon of the clusters of mental and material Demonic obstructions: Ma chöôùng—Harmful elements: Nguõ uaån ma. obstructions—Demonic obstacles—Mara-Demon of concentration: Ma tam muoäi. hindrances—Nhöõng trôû ngaïi tai haïi. Demon of death: Mara-papiyas (skt)—Shima Demonic possession: Bò quyû aùm. (jap)—Deadly demons—Töû Ma. Demonic testing conditions: See Chöôùng Duyeân Demon deity: AÙc thaàn. Ma Khaûo. Demon of desire: AÙi quyû. Demonism (n): Suøng baùi ma quyû—Demonlatry. Demon of drunkenness: Ma Men—Ma chöôùng Demonist (n): Ngöôøi thôø ma quyû. luùc say röôïu. Demonize (v): Laøm cho bieán thaønh ma quyû. Demon-followers: Quyû chuùng—The eight groups Demonocracy (n): Quyeàn cai trò cuûa ma quyû. of demon-followers of the four maharajas—Taùm Demonolater (n): Keû thôø phöôïng ma quyû— boä quyû chuùng—See Thieân Long Baùt Boä. Externalists, especially followers of Catholicism, Demon of heaven: Thieân ma—Wish to be in the believe that those who don't worship God are realm of desire and thus blocks transmundane demonolaters—Ngoaïi ñaïo, nhaát laø Ky Toâ giaùo,

cho raèng nhöõng ai khoâng thôø phöôïng Thieân Chuùa luoân soáng ñôøi xaáu xa. ñeàu laø nhöõng keû thôø phöôïng ma quyû. Denigrate (v): Disparage—Blaspheme—Demonolatry (n): Söï thôø phöông ma quyû. Profane—Phæ baùng. Demonology (n): Tín ngöôõng ma quyû. Denkoâ-roku (jap): Records of the Transmission Demonstrability: Tính khaû chöùng—Coù theå luaän of the Lamp—See Truyeàn Ñaêng Luïc. chöùng. Denne (jap): “Handing on the robe”—See Truyeàn Demonstrate the enlightened knowledge and Y Baùt. vision: Thò giaùc tri kieán. Denomination (n): Danh xöng—Toâng phaùi— Demonstrate enternal detachment from Meänh danh. extreme views: Hieån baøy lìa haún kieán chaáp nhò Denote (v): Bieåu thò. bieân. Denounce (v): Toá caùo. Demonstrate and explain all expressions: Dieãn Denounce someone: Toá khoå—Criticize someone noùi taát caû cuù bieän. strongly—Chæ trích naëng neà hay keát toäi ai. Demonstrate and speaking all explanation of Dense forest of the ten pernicious views: Thaäp all principles: Dieãn noùi taát caû phaùp bieän. Chuûng AÙc Kieán Truø Laâm—Khu röøng raäm cuûa Demonstrating the enlightened knowledge and möôøi aùc kieán. vision: Thò giaùc tri kieán Phaät. Denshin-hoâyoâ (jap): Ch'uan-hsin Fa-yao—The Demonstrative (a): Luaän chöùng. Principles of the Transmissionof Mind—Treatise Demoralization (a): Ñaïo ñöùc ñoài baïi. on the essential transmission of mental dharma, Demythologization (n): Söï ñaû phaù thaàn thoaïi. name of a work of commentary—Truyeàn Taâm Den’e (jap): “Handing on the robe”— Phaùp Yeáu, teân cuûa moät boä luaän. Transmission of the robe and bowl—To hand Denshoâ (jap): A medium sized temple bell that down the robe (mantle or garments) and alms hangs from the eaves of the Buddha hall bowl—See Truyeàn Y Baùt. (Butsuden). The denshoâ is used to call the monks Dengyoâ-Daishi (767-822): Truyeàn Giaùo Ñaïi Sö— to services in the hall. It is similar in design to the Japanese Buddhist scholar who returned from a ogane or large monastic bell, although visit to China, and brought back the Tendai school significantly smaller in size. It is rung by striking of thought in 804 A.D.—Moät nhaø sö Nhaät Baûn ñaõ the side of the bell with a hand mallet or a small thaêm vieáng Trung Hoa vaø trôû veà Nhaät naêm 804 swinging mallet (shumolu)—Moät loaïi chuoâng côû vôùi giaùo thuyeát Thieân Thai. Sau ñoù ngaøi saùng laäp trung, treo ngay nôi maùi hieân cuûa Phaät ñieän. toâng Thieân Thai Nhaät Baûn. "Denshoâ" ñöôïc duøng ñeå trieäu taäp Taêng chuùng vaøo Den Hoâboâki (jap): See Annals of the Phaät ñöôøng. Loaïi chuoâng naøy cuõng gioáng kieåu nhö Transmission of the Dharma Treasure. ñaïi hoàng chung maëc daàu kích thöôùc nhoû hôn ñaùng Den’i (jap): “Handing on the robe”—See Truyeàn keå. Noù ñöôïc ñaùnh leân baèng caùch duøng moät caùi Y Baùt. chaøy treo beân caïnh chuoâng ñeå ñaùnh vaøo beân hoâng. Denial (n): Söï töø choái. Dentoâ-roku (jap): Ching-te ch'uan-teng-lu— Denial of appearance: To reject of form Records of the Transmission of the Lamp—See characteristics (deny the existence of Truyeàn Ñaêng Luïc. appearance)—See Baùc Töôùng. Deny (v) the doctrine of Cause and Effect: See Denial of the doctrine of reincarnation: AÙc Thuû Khoâng. Nihilism—Annihilation—See Ñoaïn Kieán. Deny the resolution that has been Denial of the karma consequences: Choái boû accomplished by the Sanghakarman luaät nhôn

quaû nghieäp baùo—Denial of the karma Procedure: To commit an Expression of Regret consequences of ill deeds, acting or teaching Offence—Phuû nhaän giaûi phaùp ñaõ ñöôïc thaønh töïu others accordingly, and unceasing evil life—Choái trong pheùp Yeát Ma laø phaïm giôùi Ba Daät Ñeà hay boû luaät nhôn quaû nghieäp baùo, thöôøng xuyeân gaây giôùi Ñoïa (phaûi phaùt loà saùm hoái). nghieäp baát thieän maø coøn daïy ngöôøi gaây aùc nghieäp, Deny something to someone: Refuse to give

permission to someone—Prevent someone from dependence—Nature of dependent arising—Not doing something—Töø choái hay caûn ai laøm vieäc gì. having an independent nature—Not a nature of its Deny (v) the truth: Phaù chaùnh. own, but constituted of elements—Khoâng coù taùnh Deny (v) the truth and support the evil: Phaù ñoäc laäp, chæ nöông nhau maø thaønh—See Y Tha chaùnh hieån taø. Khôûi Tính. Deny (v) the evil and support the truth: Phaù taø Dependent Origination: Pratitya-samutpada hieån chaùnh. (skt)—Ten-drel (tib)—See Lyù Nhaân Duyeân. Denying the reality of form, but failing to Dependent and perfect: See YÛ Vieân. define reality: Baát Chaân Toâng (Phaù töôùng). Depending on other things to arise: Duyeân Denzuin (jap): Phaät Thoâng Vieän (Nhaät Baûn). Khôûi Tính—Söï tuøy thuoäc vaøo caùi khaùc maø sinh ra. Depart (v): Set out—Start a journey—Khôûi haønh. Depersonalization (n): Phi nhaân caùch hoùa—Söï Depart from causation in order to pursue maát nhaân caùch. Nirvana: To search for reality through destroying Depict something: Show something by pictures manifestations—Hoaïi Theá Töôùng Caàu Thöïc or words—Minh hoïa (mieâu taû) baèng hình hay lôøi. Töôùng—See Ly Sinh Dieät Caàu Tòch Dieät. Depiction (n): Söï mieâu taû. Depart the condition: Xuaát taâm. Deplorable (a): Bi thaûm—Tragical—Drama— Depart from pride: Döùt boû coáng cao ngaõ maïn. Mournful. Departed spirit: Ma—Demon. Deport (v): Löu ñaøy ai. Departure (n): Söï khôûi haønh. Deportation (n): Söï löu ñaøy. Depend (v) on others: YÛ laïi vaøo ngöôøi khaùc. Deposit: Sôû Y—Choã truï. Depend on someone: Leä thuoäc vaøo ai. Deposit of faith: Kho taøng ñöùc tin—Treasure of Depend upon : Adhisthana (skt)—See Gia Trì. faith. Dependence: Duyeân Tính—Söï phuï thuoäc. Depository of rules of morality: Sima-bandha Dependency (n): Söï leä thuoäc—Tính yû laïi—Tuøy (skt)—Kekkai (jap)—Bounded area—Keát giôùi— thuoäc. See Bound by the commandments. Dependent Arising: Duyeân Khôûi—The Buddha Deprave (v): Laøm cho hö hoûng. taught: “The one who sees Dependent Arising Depraved customs: Ñoài phong baïi tuïc. sees Dharma.”—Ñöùc Phaät daïy: “Ai thaáy Depraved and selfish desires: Taø duïc. ñöôïc lyù Duyeân Khôûi laø thaáy ñöôïc Phaùp.” Depravity (n): Söï baïi hoaïi—Söï baát tònh—Phieàn Dependent on something: See Naêng Y. naõo—Impurity—Passion. Dependent on another that which arises: Depression (n): Söï chaùn naõn—Phieàn muoän. Paratantra (skt)—See Y Tha Khôûi Tính. Deprivation (n): Söï caùch chöùc moät vò chöùc saéc Dependent arising: Pratiyasamutpada (skt)—trong haøng giaùo phaåm. Paticcasamuppada (p)—See Duyeân Sinh. Deprive (v): Caùch chöùc moät vò chöùc saéc trong Dependent on cause: Hypostatic cause—See haøng giaùo phaåm. Nhaân Duyeân Y. Depth and dimension: Saâu vaø roäng. Dependent co-arising: Paticca-samuppada- Depung (Tib): The “Mound of Rice”

monastery, samyutta (p)—Pratiya-samutpada-samyutta or college of Lamas outside Lhasa, at one time (skt)—Töông Öng Nhaân Duyeân. containing eight to ten thousand students. It was Dependent condition: See Y Baùo. founded in 1414—Tu Vieän Goø Luùa, hay ñaïi hoïc Dependent on constructive elements: YÛ Tha Töï daønh cho caùc laït ma naèm beân ngoaøi thuû ñoâ La Sa Taùnh—A thing without a nature of its own— cuûa Taây Taïng, coù luùc chöùa töø taùm ñeán möôøi ngaøn Khoâng coù töï taùnh cuûa chính mình—See Vaïn Höõu sinh vieân. Tu vieän naøy ñöôïc thaønh laäp naêm 1414. Tam Töï Taùnh. Deputy in a monastery: Phoù Lieâu—Vò phoù truï trì Dependent mind: See YÛ Tha Taâm. trong töï vieän. Dependent nature: Paratantra (skt)—Paratantra- Deranged (a): Mad—Wild—Cuoàng. svabhava (skt)—Characteristics of other Derivative afflictions: Upaklesha (skt)—Tuøy

phieàn naõo. vaøo thai meï. Derivative nature: Seed nature—Germ nature— Descend from the Tushita Heaven Palace: Inherited nature—Chuûng tính. Xuoáng töø cung trôøi Ñaâu Suaát—See Taùm Thôøi Kyø Derive (v): Ñaït ñöôïc. Trong Cuoäc Ñôøi Ñöùc Phaät. Der-sheg-nyingpo (tib): Sugata-garbha (skt)— Descend into the womb: Nhaäp thai. Thieän Theä Taïng—Treasury of the Blessed One. Descend into the other’s womb unknowing, Desa (p): Region (country): Vuøng hay xöù—Space: stays there unknowing, and leaves it Phöông. unknowing: Coù loaïi khoâng bieát mình nhaäp, truù vaø Desacralization (n): Söï phi thaàn thaùnh hoùa. xuaát buïng ngöôøi meï—See Töù Chuûng Nhaäp Thai. Desaka (p): One who expounds (preacher)— Descend into the world: Giaùng traàn. Ngöôøi thuyeát giaûng. Descendants of the moon: Candravamsa (skt)— Desana (skt): Discourse—Teaching dharma—Baøi Nguyeät Chuûng—Descendants of the moon, the thuyeát giaûng—Giaûng Phaùp—See Ngoân Thuyeát lunar race of kings or the second great line of Phaùp Töôùng. Kshatriya or royal dynasties in India—Doøng doõi Desanapatha (skt): Languages and writings—See maët traêng, moät doøng hoï thuoäc giai caáp Saùt Ñeá Lôïi Desanarutapathabhivesatam. ôû AÁn Ñoä. Desanarutapathabhivesatam (skt): Not clinging Descendants of the Sun: Surya-Vamsa (skt)— to letter—See Maïc Chaáp Tröôùc Vaên Töï. Nhaät Chuûng—According to the legendary, Desana-vilasa (p): Beauty of instruction—Caùi Sakyamuni's first ancestors having been produced hay caùi ñeïp cuûa lôøi thuyeát giaûng. by the sun from “two stalks of sugar-cane.”— Desaniya (skt): Pratidesaniya (skt)—Catra- Töông truyeàn toå tieân cuûa doøng hoï Thích Ca ñöôïc pratidesaniya (p)—Ba La Ñeà Xaù Ni—Höôùng Bæ sanh ra bôûi maët trôøi töø trong caây mía hai nhaùnh— Hoái Toäi—Baùt Laët Ñeå Ba La Ñeà—Ba La Xaù Ni— See Nguõ Phaät Taùnh. Ñeà Xaù Ni—Buddhist confession of offences—A Descent (n): Söï ñi xuoáng. section of the Vianyana concerning public Descent of a deity into the human world: Söï confession of sins—Moät phaàn trong Luaät Taïng noùi giaùng theá cuûa moät thieân chuùng. veà toäi phaûi saùm hoái tröôùc chuùng. Describe an elephant from feeling rather than Descend (v): To come down or go down from seeing it: See Quaùn Töôïng. heaven—Giaùng Laâm—Giaùng traàn (xuoáng traàn Description of individuals: Thuyeát Nhaân Duyeân. gian)—To draw near from above, condescend, Desecrate (v): Phaù maát söï thaùnh thieän (nhö saùt e.g. the Buddha, the spirits, etc.

sanh haïi vaät). Descend from above: See Giaùng Laâm. Desecration (n): Söï phaù maát söï thaùnh thieän (nhö Descend to earth: Giaùng—Descend from above. saùt sanh haïi vaät). Descend to earth from above: Giaùng theá— Desert (v): Parityajati (skt)—To give up—To Descend from above. renounce—To abandon—To forsake—To drop— Descend into hades: Sa vaøo hoûa nguïc. To quit—To reject—To disregard—To leave—Töø Descend from the hall: Haï ñöôøng sau khi thuyeát Boû. giaûng Phaät phaùp (after preaching the Desert place: Ñoàng khoâng moâng quaïnh. Buddhadharma). Desert (v) one's home: Boû nhaø. Descend from heaven: Giaùng haï. Deseti (p): To point out—To preach—Thuyeát Descent into all the six states of existence for giaûng. their salvation: AÂn ñi vaøo coõi luïc ñaïo Ta Baø maø Deshan Xuanjian: Tokusan Senkan (jap)—Teâ-cöùu ñoä chuùng sanh. shan-Hsuan-chien—See Ñöùc Sôn Tuyeân Giaùm Descend from the Tushita heaven into the Thieàn Sö. mother's womb: All Buddhas descend spiritually Deshan Yuanming: Teâ-shan Yuan-ming—See from the heaven of contentment into the mother's Ñöùc Sôn Duyeân Minh Thieàn Sö. womb—Chö Phaät töø cung trôøi Ñaâu Suaát giaùng traàn De-shi (jap): A disciple or follower of the

Buddha; a student who receives instruction from a Desire for existence: Höõu AÙi—Loøng mong muoán Buddhist teacher—See Phaät Töû. hieän höõu. De-shin-shek-pay-nying-po (tib): Desire for existing: Höõu AÙi—Loøng mong muoán 1) Tathagatagarbha (skt): Deshin-shekpai- hieän höõu. nyingpo (tib)—Tathagata Store—Nhö Lai Desire for experience: Thoï Duïng Duïc—Theøm Taïng. muoán kinh nghieäm. 2) Buddha-nature: Phaät Taùnh—See De-kho-na- Desire for food: Thöïc Duïc—Lust for food, one of nyi. the four cravings—Ham muoán aên uoáng, moät trong Designate (v): Vyapadisati (skt)—Ñònh danh—To boán thöù ham muoán. call a name—To give a name or title. Desire for form: Rupa-raga (p)—Lust for form—Desirable karmic retribution: Khaû AÙi Dò Thuïc Attachment to the world of forms—Greed for the Quaû—Quaû nghieäp toát (ñaùng mong caàu). fine-material—Love in the realm of form— Desirable results: Khaû AÙi Dò Thuïc—Quaû toát Craving for the world of form—Saéc aùi keát hay laønh. tham saéc, mong muoán ñaït ñeán saéc giôùi. Desire (n): Kama-raga (p)—Trishna (skt)—Tanha Desires in the form-realm: Saéc aùi truï—Tö hoaëc (p)—Tham voïng—Ham muoán—Affection— hay AÙi duïc trong saéc giôùi (duïc voïng vaø luyeán aùi Craving—Love—Lust. trong coõi saéc giôùi). Desire, anger and ignorance: Raga-dvesa-moha Desire in the formless realm: Höõu aùi truï—Höõu (skt)—Tham Noä Si (tham duïc, phaãn noä vaø si aùi truï ñòa—The desire in the world without form meâ)—See Nhieãm Khueå Si. of holding on to the illusion of contemplation—Tö Desire awakened on seeing a beautiful form: hoaëc hay AÙi duïc trong voâ saéc Hình maïo duïc. giôùi—See Voâ Saéc Tham. Desire awakened by touch: See Xuùc Duïc. Desire for formlessness: Arupa-raga (p)—Lust Desire that cannot be destroyed by any for formlessness—See Voâ Saéc AÙi Keát. demons or false teachers or their cohorts: Söï Desire for fragrance: Höông duïc—The lust of mong muoán maø chuùng ma ngoaïi ñaïo vaø quyeán the nasal organ—Söï ham muoán muøi thôm. thuoäc khoâng phaù hoaïi ñöôïc. Desire and hate: Love and hate—AÙi nhueã. Desire causing desire:

Practice or habit as Desire Heavens: Heavens of Desires. There are cause—Taäp nhaân—Ñoàng loaïi nhaân. several in this realm—Duïc Giôùi Thieân. Desires connected to the six gunas: Traàn duïc— Desire for immaterial existence: Aruparaga Duïc voïng lieân heä tôùi luïc traàn. (skt)—Voâ Saéc Tham—Craving for birth in the Desire for continuous existence: Bhavasava formless heaven—Attachment to the formless (p)—Bhavasrava (skt)—The love of existence in meditative worlds. one of the conditioned realms—Söï ham muoán Desire is like water carrying things along: hieän höõu trong moät trong nhöõng caûnh giôùi höõu Tham Thuûy—Tham duïc ví nhö doøng nöôùc chuyeân laäu—See Höõu Laäu. chôû heát thaûy nhöõng ñieàu aùc. Desire and coveting: Duïc Tham—Coveting as Desire to live: Muoán soáng. the result of passion, or coveting as the result of Desire for long life: Ham muoán baát töû tröôøng passion—Duïc voïng vaø ham muoán. Ham muoán laø sanh—Baát Töû Giaùc—See Baùt AÙc Giaùc. keát quaû cuûa duïc voïng. Desire for and love of things of life: Kamaraga Desire in the desire realm: Duïc aùi truï—Duïc aùi (skt)—Tham Duïc—Greed and desire. truï ñòa—Tö hoaëc trong duïc giôùi, maø tham aùi laø Desire as mother: See Tham AÙi Maãu. naëng nhaát. Desire-nature: Desire-nature or lusts—See Taùnh Desire and dislike: AÙi Haän—Love and hate— Duïc. Luyeán aùi vaø thuø haän. Desire for non-existence: Desire for non- Desire as eager as that of a hungry ghost: See existing—Voâ Höõu AÙi—Loøng mong muoán khoâng Ngaï Quyû AÙi. hieän höõu.

Desire for pleasures: Duïc AÙi—Desire for the vôùi nhöõng söï vaät do hoï taïo ra, nhö chö Hoùa Laïc pleasant—Laïc duïc. Thieân. Desire for prosperity and worldliness: Tham Desire world: Kama-dhatu (p)—Human world— voïng thaønh coâng traàn tuïc. Passion world—See Duïc Giôùi. Desire realm: Coõi duïc (coõi cuûa tham duïc)—See Desireless: Apranihita (skt)—Voâ Duïc—Khoâng Duïc Giôùi. khao khaùt hay ham muoán. Desire realm with five destinies: Coõi duïc vôùi Desirelessness: Apranihita (skt)—Wishlessness, naêm ñöôøng luaân hoài—See Nguõ Thuù. one of the three emancipations—Voâ nguyeän hay Desire for renunciation and enlightenment: voâ caàu, moät trong ba loaïi giaûi thoaùt—See Tam Mong caàu xuaát gia giaùc ngoä. Giaûi Thoaùt. Desire to satisfy the senses: Tham voïng thoûa Desiring heart: Duïc taâm—Desiring mind—A maõn caûm giaùc. mind full of desires—A mind dominated by Desire on seeing a beautiful form: Hình maïo desires. duïc. Desirous mind: A covetous, lustful, or passionate Desire for sensual gratification: Ham muoán mind—Duïc taâm. thoûa maõn duïc voïng. Desirous of odors: Gandhalubdha (skt)—Thích Desire for sex: Daâm duïc—Lustful—Debauched. muøi thôm. Desire for sleep: Thuïy Mieân Duïc—The lust for Desolate (a): Ñieâu taøn—Ruined. sleep, physical and spiritual—Söï ham muoán nguû Desolation (n): Söï ñau khoå—Söï theâ löông—Coâ nghæ. lieâu tòch mòch. Desire something strongly: Crave (v) for Despair: Thaát voïng—Tuyeät voïng. something—Ask for something earnestly—Tha Desperate (a): Terrible (keen): Gay go— thieát ñoøi hoûi ñieàu gì. Despair: AÙo naõo. Desire of all three realms: Tam Giôùi Duïc— Despicable (a): Ñaùng khinh—Contemptible— Loøng ham muoán ba coõi. Deserving to be despised. Desires (passions) of the unconverted: Phaøm Despite: Cho duø. tình. Despite the tender care and attention: Duø vôùi Desire

what ones have created: Beings who söï chaêm soùc chu ñaùo vaø caån troïng. desire what they have created—Nhöõng loaïi höõu Despite (v): Khi deã. coù loøng duïc ñoái vôùi nhöõng söï vaät do hoï taïo ra— Despite someone: Khi deã ai. See Hoùa Laïc Thieân. Dessa (p): Disagreeable (a)—Khoâng ñoàng yù. Desire what presents itself: Paccuppatthita- Destination: Ñích hay ñieåm ñeán. kama (p)—Duïc an truù höõu tình—There are beings Destined: Nhaém muïc ñích. who desire what presents itself to them, and are in Destiny (n): Fate—Life—Baûn meänh—Phaän—Soá the grip of that desire, such as human beings, meänh. some devas, and some in state of woe—Coù nhöõng Destiny of the animal: Baøng Sanh—Suùc sanh loaïi höõu tình do duïc an truù. Ñoái vôùi caùc duïc hoï thuù. chòu söï an truù, hoï bò chi phoái phuï thuoäc, nhö loaøi Destiny of human rebirth: Thaân phaän sanh laøm ngöôøi, moät soá chö Thieân, vaø moät soá taùi sanh trong ngöôøi. caùc ñoïa xöù. Destiny of the hungry ghosts: Ngaï quyû ñaïo. Desire or the taint of sensuality: Duïc Laäu Destiny of yaksas: See Quyû Ñaïo. Hoaëc—Taát caû phieàn naõo trong duïc giôùi, ngoaïi tröø Destitute (a): Thieáu thoán, ngheøo tuùng. voâ minh. Destroy (v): Phaù hoaïi hay phaù vôõ—Dieät tröø—Desire what have created: Nimmita-kama (p)— Dieät—Nirodha. There are beings who desire what they have Destroy all things to be destroyed: Ñoaïn tröø created, such as the devas who rejoice in the own nhöõng gì caàn ñoaïn tröø. creation (nimmanarati)—Höõu tình coù loøng duïc ñoái Destroy Buddha statues: Huûy hoaïi hình töôïng

Phaät. Ma. Destroy the Buddha's stupa is equal to the sin Destroyer-wind: Baïo phong—Gioù döõ. of shedding the blood of a Buddha: Phaù thaùp Destroying wind: See Töû Phong. Phaät laø ñoàng toäi vôùi laøm thaân Phaät chaûy maùu. Destructible: Khaû Hoaïi—Coù theå phaù tan ñöôïc. Destroy completely: Dieät tuyeät. Destruction (n): Uccheda (p & skt)—1) Destroy darkness and attain light: Phaù si aùm, Extirpation, annihilation: Söï dieät taét, söï tieâu dieät, ñöôïc saùng suoát. söï trieät tieâu; 2) The principal cause of the Destroy the darkness of delusion of the world destruction of wholesome karma is anger and by the light of great knowledge: Thöôøng duøng hatred: Nguyeân nhaân chính cuûa söï taän dieät thieän aùnh saùng ñaïi trí deïp tan boùng toái si meâ cuûa theá nghieäp laø saân haän. gian. Destruction of anger: Dosa-kkhaya (p)—Dieät Destroy darkness and fulfill the vow: See Phaù saân nhueá. AÙm Maõn Nguyeän. Destruction of the cankers: Söï ñoaïn taän caùc laäu Destroy fetters: Remove fetters—Ñoaïn tröø kieát hoaëc. söû. Destruction of the chance of being reborn: Destroy the harmony of the Buddhist Order: Nhaân sinh ñoaïn dieät—Dieät taän nhaân duyeân cuûa söï Gaây baát hoøa trong Taêng chuùng. taùi sinh. Destroy the harmony of the community of Destruction of the corruptions in meditation: monks: Sanghabheda (skt)—To cause schism or Tu Taäp Thieàn Ñònh Ñöa Ñeán Söï Dieä t Taän Caùc to disrupt the harmony of the community of Laäu Hoaëc. monks—Phaù hoøa hôïp Taêng. Destruction of the corruptions, to be realised Destroy all ignorance and delusions to attain by wisdom: Laäu taän caàn phaûi chöùng ngoä bôûi tueä. Perfect enlightenment (Fruition of holiness): Destruction of craving: Dieät aùi duïc. Cöùu Caùnh Töùc Phaät—Phaù tröø taát caû voâ minh vaø Destruction of

hate: Extinction of hatred—Söï phieàn naõo ñeå ñaït tôùi toaøn giaùc—See Luïc Töùc ñoaïn taän heát haän thuø. Phaät. Destruction of infatuation: Voïng Töôûng Dieät—Destroy a monk's contemplation: To break or Söï ñoaïn taän caùc si meâ voïng töôûng. disrupt a monk's meditation—See Phaù Phaùp Luaân Destruction of life: Huûy dieät söï soáng. Taêng. Destruction of lust: Söï ñoaïn taän caùc ham muoán. Destroy a monk's preaching: Sanghabheda Destruction of pain or affliction: Söï ñoaïn taän (skt)—Phaù Taêng—See Phaù Yeát Ma Taêng. khoå ñau phieàn naõo. Destroy the religion: To destroy the truth, e.g. by Destruction period: Samvarta (skt)—Hoaïi evil conduct—See Hoaïi Ñaïo. kieáp—Destructive kalpas. Destroy one's seed of Buddhahood: Tieâu dieät Destruction of suffering: Khoå Dieät—Söï ñoaïn taän chuûng töû Phaät nôi chính mình—Dieät boû haït gioáng khoå ñau—Destruction of pain. voâ laäu vaø Phaät tính (vónh vieãn khoâng theå thaønh Destruction of wholesome karma: See Tieâu Phaät)—See Xieån Ñeà. Huûy Thieän Nghieäp. Destroy (break through) someone's Destructive karma: Upacchedaka-kamma (p)— concentration: Phaù vôõ ñònh löïc cuûa ai. Ñoaïn nghieäp—See Nghieäp Tieâu Dieät. Destroy something: Break through something— Detach from craving and ill-will: Expound the Phaù vôõ caùi gì. truth without inhibition in all they say—Rôøi duïc Destroyed: Bò huûy dieät. nhieãm saân haïi maø duøng taát caû ngöõ nghieäp thuyeát Destroyed by worms produced within, not phaùp voâ ngaïi. from outside force: Sö töû truøng thöïc sö töû nhuïc—Detach from all views: Yet liberating all sentient See Sö Töû Thaân Trung Truøng. beings bound by views—Xa rôøi nhöõng kieán chaáp Destroyers: Mara—Ma—Demon. maø ñoä thoaùt taát caû chuùng sanh bò kieán chaáp raøng Destroyer of good: Name of a mara—Phaù Thieän buoäc.

Detached (a): Ly tham. Deterioration: Söï bieán chaát—Söï suy ñoài—Söï Detached from something: Aloof from thoaùi hoùa. something—Vieãn ly (khoâng luyeán aùi) ñieàu gì. Deterioration of view: Kieán ñoäc. Detachment (n): Pavivekavudham (p)—Söï buoâng Determination (n): Adhisthana (skt)— boû—Voâ Tröôùc—Xaû ly—Abandonment—To Resolution—Quyeát ñònh—Quyeát taâm—Thaéng desert—To drop—To foresake. Giaûi. Detachment from pleasure: Lìa boû duïc laïc. Determination for enlightenment: Phaùt Boà Ñeà Detachment from worldly pleasures: Buoâng boû taâm—Buddhas from their initial aspiration to their laïc thuù. attainment of Buddhahood, never lose the Detailed (a): Caën keû. determination for perfect enlightenment—Chö Detailed explanations: Quaûng Giaûi—Söï giaûi Phaät töø luùc phaùt sô taâm nhaãn ñeán luùc thaønh Phaät thích töôøng taän (chi tieát). troïn khoâng thoái thaát taâm Boà Ñeà—See Phaùt Taâm Detailed knowledge: Viveka (skt)—See Haäu Boà Ñeà. Ñaéc Trí. Determination of length of life: Thoï meänh Detailed or specific knowledge: Wisdom kieán—Holding to the idea of fate or determination succeeding upon or arising from fundamental of length of life. knowledge—Haäu ñaéc trí (khôûi leân töø caên baûn trí). Determination of previous karma: See Nghieäp Detailed Study of the Fundamental Principles Thoï. of the Five Houses: Goke Shanshoâ Yoâro Mon Determination of seeking Buddhahood: Taâm (jap)—A Zen text in five sections composed by caàu Phaät quaû. Toârei Enji

(1721-1792). Using anecdotes, portions Determination of seeking omniscience: Having of sermons, and other quotations from classical made the profound determination to seek Zen literature, each section presents the omniscience—Phaùt thaâm taâm caàu nhöùt thieát trí. distinctive teachings of one of the Five Schools of Determination toward all-knowledge: Phaùt taâm Chinese Zen. Two essays by Toârei, the "Roâhatsu xu höôùng nhöùt thieát trí. jishuâ" (Instructions for Roâhatsu) and the "Kankin Determined: Quyeát ñònh—Decided to do boâ" (Sutra chanting announcement board) are something. attached as appendices. The work was completed Determined period of life: Ñònh Meänh—Fate. in 1788 and first published in 1827—Söï Nghieân Determining: Votthapana (p)—Quyeát Ñònh. Cöùu Chi Tieát Veà Nguyeân Lyù Caên Baûn Cuûa Nguõ Determining cause: Nguyeân nhaân quyeát ñònh. Gia, moät vaên baûn Thieàn coù naêm phaàn ñöôïc bieân Determining consciousness: Votthapana-citta soaïn bôûi Thieàn sö Ñoâng Laõnh Vieân Töø. Duøng (p)—Quyeát Ñònh Thöùc. nhöõng giai thoaïi, nhöõng phaàn cuûa caùc baøi thuyeát Determinism: Phaùn quyeát—Quyeát ñònh luaän— giaûng, vaø nhöõng trích ñoaïn trong vaên hoïc Thieàn coå See Thieân Ñònh. ñieån, moãi phaàn tieâu bieåu giaùo thuyeát rieâng bieät Detest (v): Chaùn gheùt. cuûa Nguõ Gia Trung Hoa. Hai baøi luaän ñöôïc vieát Detest and want to leave the defilement of the bôûi Thieàn sö Ñoâng Laõnh Vieân Töø, "Lôøi Giaùo Huaán Samsara: See Yeám Ly Ueá Ñoä. cho Tuaàn Leã Quaùn Nieäm" vaø "Moäc Ngö Thoâng Detoxicate: Giaûi ñoäc—Be Antidotal. Baùo Nieäm Kinh" ñöôïc ñöa vaøo phaàn phuï luïc. Vaên Detrimental (a): Haïi—Harmful—Hurtful. baûn ñöôïc hoaøn taát vaøo naêm 1788 vaø xuaát baûn laàn Deva (skt): Devata (p)—Thieân—Coõi Trôøi—ñaàu tieân vaøo naêm 1827. Gods—Celestial—Heavenly being—Angels in Detailed teaching: Full teaching—See Quaûng heaven—Divine—Deity—Celestial being—Evil Giaùo. demons (rarely applied to)—See Ñeà Baø. Detain (v): Giam haõm—To imprison—To Deva-abiding: Dibbo-viharo (p)—Thieân truù. confine. Deva “achieving”: Coâng ñöùc thieän nöõ—Deva of Determine to cultivate the dharma: Quyeát chí “merit” who causes people to acquire wealth— tu haønh. Laøm cho ngöôøi ñöôïc cuûa caûi chaâu baùu. Deteriorate (v): Thöông toån—Hö hoaïi.

Deva whose amusement causes forgetfulness: Thieân ñöùc. See Hyù Vong Thieân. Deva-drum: Divine drum—Troáng trôøi—See Deva-arya (skt): Thaùnh Thieân—Name of an Thieân Coå. Indian monk—Teân cuûa moät vò Taêng AÁn Ñoä. Devadundubhi (p): Thunder—Saám. Devabhavana (p): An abode of a deity—Thieân Deva-duta (skt): Divine messengers—See Thieân truï (nôi ôû cuûa chö Thieân). Söù. Devabodhisattva (skt): The one-eyed deva Deva-duta-suttam (p): Kinh Thieân Söù—Sutra on (Aryadeva or Kanadeva)—See Ñeà Baø Boà Taùt. divine messenger. Deva born simultaneously with the individual: Devas dwell in space: Devalokas (skt)—Khoâng Ñoàng sanh thieân. cö thieân. Devas of the Brahma group: Beings who always Deva-ear: Divyasrotra (skt)—Thieân nhó thoâng— dwell in the joy of meditation—There are beings Celestial ear—Divine ear—Supernatural who, having continually produced happiness now hearing—Ability to hear the sounds of human and dwell in happiness, such as the devas of the nonhumans, distant and near sounds—See Luïc Brahma group—Höõu

tình luoân taïo ra thieàn ñònh Thoâng. laïc hay soáng trong söï an laïc, nhö caùc vò Phaïm Devas on the earth: Ñòa cö thieân. Thieân. Deva of earthquakes: Kampa or Bhukampa Deva-Cakkhu (p): God eye—Thieân nhaõn— (skt)—Kieám Ba—Chaán Ñòa Thieân. Celestial eye. Deva and earth spirits: Thieân thaàn ñòa kyø (Thieân Deva crown: Thieân quan—Surpassing human thaàn ñòa thaàn). thought—Vöôït ngoaøi taàm hieåu bieát cuûa con ngöôøi. Deva eye: Deva-Cakkhu (p)—Divyacaksus Deva "dark": Haéc aùm nöõ—Who causes people (skt)—Thieân nhaõn—Celestial or eye—Heavenly to spend and waste—Khieán ngöôøi hao taøi toán cuûa eye—Unlimited eye—See Thieân Nhaõn and Luïc vaø phung phí chaâu baùu. Thoâng. Devadarsita (skt): Devadista (skt)—Deva-arm Deva in female form: Hoùa Nhaân Nöõ—Moät chuùng city—See Thieân Tyù Thaønh. sanh coõi trôøi trong loát ngöôøi nöõ. Devadatta (skt): Devadatta, son of Dronodana Deva-flower: Precious flowers—Divine raja, and cousin of Sakyamuni Buddha—Ñeà Baø flowers—Baûo hoa—See Thieân Hoa. Ñaït Ña, con trai cuûa Hoäc Phaïn Vöông, anh em hoï Deva-food: Sudha (skt)—Food of the gods—See vôùi Phaät Thích Ca—See Ñeà Baø Ñaït Ña. Thieân Thöïc. Devadatta's five obnoxious rules: Ñeà Baø Nguõ Deva-foot-ubiquity: Rddhipada or Rddhi- Taø Phaùp—Five obnoxious rules of Devadatta— Saksatkriya (skt)—See Nhö YÙ Thoâng. See Ñeà Baø Nguõ Phaùp. Deva-garments: Thieân y. Devadatta and his plotted assassination of the Deva-garments dust the rock for thousand of Buddha: Ñeà Baø Ñaït Ña, ngöôøi em hoï cuûa Ñöùc years: AÙo trôøi ngaøn naêm—See Thieân Y Phaát Phaät, ñaõ aâm möu aùm saùt Ngaøi baèng caùch laên ñaù Thieân Tueá. xuoáng ñoài khi Ngaøi ñi ngang qua khu nuùi. Deva gate-guardian of a temple: Thuû Moân Devadatta tried to destroy the Sangha: Thieân—Vò trôøi giöõ cöûa töï vieän. Rajargrha, where Dvadatta tried to destroy the Deva gati (skt): Devasopana (skt)—Realms of Sangha, but later the Sangha was purified again devas, the highest path of the six paths—See by the Buddha—Taïi thaønh Vöông Xaù, nôi Ñeà Baø Thieân Ñaïo. Ñaït Ña phaù hoøa hôïp Taêng, nhöng chö Taêng ñaõ Deva guardian: Dhrtarastra or Maharaja (skt)— ñöôïc Phaät hoùa ñoä khieán hoï trôû laïi hoøa hôïp thanh Trì Quoác Thieân Vöông—See Töù Thieân Vöông. tònh. Devas have testified to Buddhism: Baäc Thaùnh Deva of devas: Devatideva (skt)—See Thieân nhaân hay chö Thieân thuyeát—See Nguõ Chuûng Trung Thieân. Thuyeát Nhaân. Deva-dhamma (p): Divine virtue (fear to sin)— Deva who hears much and is well-versed:

Vaisravana or Dhanada (skt)—Vessavana (p)— Devalokas (skt): Heaven—Realms of the devas— Ña Vaên Thieân Vöông—Baéc thieân vöông. World of gods—Coõi trôøi—Thieân giôùi—The Devas in Heavely realm: Dyans (skt)—Thaàn devalokas, equivalent of charity, morality, Thieân Giôùi—Gods in Heavely realm. patience and goodness of heart—Thieân truï (truï xöù Deva hearing: Divyasrotra (skt)—Thieân Nhó cuûa luïc duïc thieân). Coõi thieân truï töông ñöông vôùi Thoâng. boá thí, trì giôùi, nhaãn nhuïc, vaø thieän taâm. Deva holder of the Vajra: Vajrapani-vajradhara Deva-loka-raja (skt): King of the devas, spirit (skt)—Protector of the Law—Chaáp Kim Cang guardians of Buddhism—Thieân vöông, nhöõng Thaàn—Any deva holder of the vajra—Baát cöù vò thieân hoä thieän thaàn hoä trì Phaät giaùo. trôøi naøo tay caàm

chaøy kim cöông. Deva of long life: See Tröôøng Thoï Thieân. Deva-immortals: Thieân tieân. Deva of love: Kamadeva (skt)—AÙi Thaàn—Deity Deva incense: Divine or excellent incense— of love—Thaàn tình yeâu. Thieân höông. Deva-manusyanamsastr (skt): Thieân Nhaân Sö— Deva of increase and growth (blue color): An Unequaled teacher of Humans and Heavenly Virudhaka (skt)—Virulhaka (p)—Taêng Tröôûng beings—See Thaäp Hieäu. Thieân Vöông—Nam thieân vöông—Southern Deva Mara (skt): See Thieân Ma. Heavenly (Guardian) Kings. Deva-mara-papiyan (skt): Ñeà Baø Ma La Baù Devakanna (p): A heavenly maiden—Thieân nöõ. Baïi—Mara—The evil one, king of demons—See Deva-kanya (skt): Apsaras (skt)—Thieân Nöõ— Ma Vöông. Goddess—Female deity—Attendants on the Devas and men: Thieân nhaân. regents of the sun and the moon—Wives of Deva “merit”: Deva of “achieving” who causes Gandharvas. people to acquire wealth—Coâng ñöùc thieän nöõ— Deva-karica (p): A journey in heaven—Thieân Laøm cho ngöôøi ñöôïc cuûa caûi chaâu baùu. trình (moät cuoäc haønh trình trong coõi cuûa chö Deva-messengers: Heaven messengers—Thieân Thieân). söù giaû—See Nguõ Ñaïi Söù Giaû. Devakaya (skt): Group of gods—Chö thieân. Deva musicians: Laïc Thaàn. Devakhan (skt): Thieân ñöôøng—The heaven Deva-Naga (skt): See Thieân Long. halls—The mansions of the devas, located Devas-nagas-and other of the eight classes: See between the earth and the Brahmalokas. Thieân Long Baùt Boä. Deva-kings: Mahasvara or Maharaja-devas Devas, nagas, yaksas: Thieân long daï xoa. (skt)—See Thieân Vöông. Deva-nagara (p): The city of the devas—Thieân Deva-king mara: Thieân ma—See Baùt Ma. long thaønh. Devaksema (skt): Devasarman (skt)—See Ñeà Baø Devanampiya Tissa (p): Devanampriya Tissa Thieát Ma. (skt)—See Thieân AÙi Ñeá Tu Vöông. Deva-kula (skt): Temple for gods—Thieân Töø. Devanampriya (skt): Beloved of the gods— Deva-kumara (p): A divine prince—Thieân töû. Preferred by devas—See Thieân AÙi. Devala (skt): Thieân La Quoác—The kingdom of Devanampriya Tissa (skt): Devanampiya Tissa the king with kalmasapada (with spotted or striped (p)—Thieân AÙi Ñeá Tu Vöông. feet). Deva-nikaya (p): A community of devas—Coäng Deva-language: The language of Brahma or ñoàng chö Thieân. Sanskrit—See Thieân Ngöõ. Devannatara An inferior deity—Moät vò Tieân ôû Devalaya (skt): Devatagara or Devatagrha (skt)— caáp thaáp. Thieân Töø—Brahminical temples—Ñình mieáu Baø Devanubhava (p): Divine power—Thaàn thoâng. La Moân. Devanusmrti (skt): See Nieäm Thieân. Deva-light: Thaàn quang—The light of the gods. Devaparisa (p): An assembly of devas—Hoäi Deva-library of the sutras: See Thieân Cung Baûo ñoàng cuûa chö Thieân. Taïng. Deva path: Deva-gati (skt)—Thieân Ñaïo.

Devapati (skt): The lord of devas—See Thieân Devaksema (skt): Devasarman (skt)—Hieàn Chuû. Tòch—Thieân Tòch—See Ñeà Baø Thieát Ma. Devas of pleasure: Nandikesvara (skt)—The Devanampriya-tissa (skt): See Thieân AÙi Ñeá Tu joyful devas—Ñaïi Thaùnh Thieân—Ñaïi Thaùnh Vöông. Hoan Hyû Thieân—See Hoan Laïc Thieân. Devaputta (p): Mara-raja (skt)— Demon king— Devaprajna (skt): Ñeà Vaân Baùt Nhaõ—See Thieân Mara-king—See Ma Vöông. Trí. Devasena (skt): Ñeà Baø Teâ Na—Celestial host: Deva-puppha (p): Deva-puspa (skt)—Divya- Thieân Chuùng—Name of an Arhat: Teân cuûa moät vò puspa (skt)—Deva or divine flowers—See Thieân A La

Haùn. Hoa. Devasika (p): Happening daily (a)—Xaûy ra haèng Devapura (skt): Thieân Cung—Abode of the ngaøy. gods—Palace of devas—A celestial city—See Devas in the sky: Hö khoâng thieân. Thieân Thaønh. Devasopana (skt): Deva-gati—See Thieân Ñaïo. Devapura-mara (skt): See Thieân Ma. Deva-Subhuti (skt): See Thieân Tu Boà Ñeà. Devapuspa (skt): Bhupadi (skt)—Deva-puppha Devata (skt): (p)—Divya-puspa (skt)—Phaát Ba Ñeà—Deva- 1) Celestial beings: Thieân chuùng. flowers—Divine flowers—See Thieân Hoa. 2) Aryadeva (skt)—Thaùnh Ñeà Baø—The Devaputra-Isvara (p): Töï Taïi Thieân töû. fifteenth patriarch of Indian Zen Lineage—Vò Devaputra-mara (skt): Thieân töû ma—Celestial toå thöù 15 cuûa doøng Thieàn AÁn Ñoä. demons—Demons who are sons of gods. Devatanussati (p): The recollection of the Devaputta (p): Devaputra-mara (skt)—Son of a devas—Suy nieäm veà chö Thieân—See Nieäm god—Thieân töû ma. Thieân. Devaputta-samyutta (p): Sutra on son of the Devata-samyutta (p): Sutra on devata—Töông devas, in the Samyutta Nikaya 2—Töông Öng Öng Thieân Chuùng kinh. Thieân töû kinh, trong Töông Öng Boä, taäp 2. Devata-yoga (skt): Deity yoga—See Linh Theå Devara (p): Brother-in-law (husband's or wife's Thieàn. brother)—Anh em reã. Deva from the three lights: See Tam Quang Deva-raja (skt): Tenno (jap)—Mahasvara— Thieân Töû. Maharaja-devas—God-king—Celestial Kings— Deva-throne: Spirit throne—Thaàn toïa. Guardian of the worlds—See Thieân Vöông. Devatideva (skt): Deva of devas—Ñeà Baø Ñòa Ñeà Deva-raja who bears the pagoda in his palm: Baø—See Thieân Trung Thieân. See Thaùc Thaùp Thieân Vöông. Deva tree: See Thieân YÙ Thuï. Devaraja tathagata: See Thieân Vöông Nhö Lai. Devatta (p): Divinity—Thieân taùnh. Deva realms of desire: Caùc taàng trôøi Duïc Giôùi. Devattabhava (p): Divine body—Thieân thaân. Devas in the realm of form: See Sô Thieàn Phaïm Deva of universal wisdom: Sarvajnadeva (skt)— Thieân. Nhaát Thieát Trí Thieân. Deva-rsis (skt): Deva and rsis—Heavenly Devas in the upper realms of form and non- fairies—Immortals—Deva genii—See Thieân form: Thöôïng giôùi thieân. Tieân. Devavana (p): Forest of devas—Thieân Laâm—Devarukkha (p): A celestial tree—Thieân thuï. Röøng cuûa chö thieân. Devarupa (p): An image of a deity—AÛnh töôïng Deva vehicle: Devayana (skt)—The Divine cuûa chö Thieân. Vehicle—See Thieân Thöøa. Deva of sacred treasury of precious things: See Devavimana (p): Heavenly mansion—Thieân Thaùnh Baûo Taïng Thaàn. cung. Deva with the same name as the individual: Deva-vision: Divyacaksus (skt)—See Thieân Nhaõn Ñoàng danh thieân. Thoâng. Devasarman (skt): See Ñeà Baø Thieát Ma. Deva-wine: Cam Loä—See Amrta.

Devavana (p): Thieân Laâm—Röøng chö Thieân— Develop a mind of great compassion: Phaùt taâm Deva forest. ñaïi bi, vì chòu khoå thay cho taát caû chuùng sanh. Devayana (skt): Thieân thöøa—The path to heaven. Develop a mind like a mountain: Phaùt taâm nhö Develop (v): Phaùt trieån. nuùi Tu Di, vì taát caû aùc ngoân ñeàu nhaãn thoï. Develop and achieve Boundless intellectual Develop a mind that thinks of omniscience powers: Phaùt trieån vaø thaønh töïu voâ bieân bieän taøi. above all: Phaùt taâm nhôù nhöùt thieát trí laøm tröôùc Develop and achieve countless intellectual nhaát, vì thích caàu taát caû Phaät phaùp. powers: Phaùt trieån vaø thaønh

töïu baát khaû soå bieän Develop a mind of total giving: Phaùt taâm thí taát taøi. caû, vì ñeàu xaû boû taát caû sôû höõu. Develop and achieve Endless intellectual Develop a mind with ultimate transcendent powers: Phaùt trieån vaø thaønh töïu voâ cuøng bieän taøi. wisdom: Phaùt taâm Baùt Nhaõ Ba La Maät cöùu caùnh, Develop and achieve Inexhaustible intellectual vì kheùo quaùn saùt taát caû caùc phaùp höõu vi. powers: Phaùt trieån vaø thaønh töïu voâ Develop mindfulness and discrimination: Sati- taän bieän taøi. nepakke (p)—Quaùn saùt töï nieäm—Here a monk Develop and achieve infinite fearlessness of who develops mindfulness and discrimination, and the Buddhas as well as intellectual powers: Chö wants to persist in this—ÔÛ ñaây vò Tyø Kheo tha Phaät luoân truï nôi phaùp giôùi thaønh töïu voâ löôïng thieát quaùn saùt töï nieäm vaø khaùt voïng quaùn saùt töï Phaät voâ uùy vaø nhöõng bieän taøi. nieäm vaø khaùt voïng quaùn saùt töï nieäm trong töông Develop and achieve Ceaseless intellectual lai. powers: Phaùt trieån vaø thaønh töïu voâ ñoaïn bieän taøi. Develop morality: Phaùt trieån giôùi luaät. Develop and achieve Measureless intellectual Develop the Noble Eightfold Path: See Tu Taäp powers: Phaùt trieån vaø thaønh töïu baát Baùt Thaùnh Ñaïo. khaû löôïng bieän taøi. Develop an oceanic mind: Phaùt taâm nhö bieån vì Develop and achieve True intellectual powers: taát caû caùc phaùp thanh tònh ñeàu chaûy vaøo. Phaùt trieån vaø thaønh töïu chôn thaät bieän taøi. Develop one's powers of concentration: Vun Develop and achieve Unique intellectual boài ñònh löïc. powers: Phaùt trieån vaø thaønh töïu baát coäng bieän taøi. Develop one's mind: Trau doài trí tueä. Develop an adamantine mind: Phaùt taâm kim Develop a peaceful mind: Phaùt taâm an oån, vì ban cang, vì taát caû choã thoï sanh khoâng queân maát. söï voâ uùy cho taát caû chuùng sanh. Develop Bodhicitta: See Phaùt Taâm Boà Ñeà. Develop penetrative insight: Phaùt trieån kieán Develop Bodhi Mind because of life and death: giaûi—Here a monk who develops penetrative This should be the common path of all insight, and wants to persist in this—ÔÛ ñaây vò Tyø Buddhists—Vì söï sanh töû maø phaùt loøng Boà Ñeà. Kheo tha thieát vôùi kieán giaûi vaø khaùt voïng hieåu bieát Ñaây laø ñöôøng loái chung cuûa taát caû nhöõng ngöôøi sôû kieán trong töông lai. hoïc ñaïo. Develop the physical marks and refinements of Develop knowledge without attachment; free goodness: Chö Phaät ñeàu thaønh töïu saéc thaân töôùng from desire, clear and pure: Ly duïc thanh tònh. haûo. Develop loving-kindness: Phaùt trieån loøng töø aùi. Develop sentient beings with low Develop and mature sentient beings with understanding: Thaønh töïu nhöõng chuùng sanh coù afinity at the appropriate time: Taát caû chö Phaät trình ñoä hieåu bieát keùm. thaønh thuïc keû coù duyeân chaúng loãi thôøi. Develop a vast treasury of wondrous Develop mental culture: Ñònh. adornments: Thaønh töïu taïng dieäu trang nghieâm Develop the mind: To open the heart—Khai taâm. quaûng ñaïi. Develop a mind adorned with virtues: Phaùt taâm Developing cause: A contributory cause—See coâng ñöùc trang nghieâm, vì hoïc taát caû haïnh Boà Taùt. Duyeân Nhaân. Develop a mind of great benevolence: Phaùt taâm Developing goodness that has already arisen ñaïi töø, vì cöùu hoä taát caû chuùng sanh. (develop existing good): Tinh taán tieáp tuïc phaùt

trieån nhöõng ñieàu thieän laønh ñaõ phaùt sanh. Development of sentient beings by various Development (n): Bhavana (p)—Söï phaùt trieån— manifestations of spiritual powers: Duøng nhöõng Tieán trieån—Dieãn bieán—Söï tu haønh. thaàn thoâng bieán hieän ñeå thaønh töïu chuùng sanh. Development of the Bodhi Mind: Phaùt Taâm Boà Development of sentient beings by various Ñeà. subtle skillful means: Duøng nhöõng phöông tieän vi Development of boundlessly vast mind: Phaùt maät thieän xaûo ñeå thaønh töïu chuùng sanh. taâm quaûng ñaïi voâ bieân. Development stage: Utpattikrama (skt)—Che- Development of Compassionate Mind: Phaùt rim (tib)—Creation stage—Generation stage— khôûi Bi Taâm. Giai ñoaïn phaùt trieån—See Giai Ñoaïn Phaùt Sinh. Development of concentrative calmness: Söï tu Development of Sunyata in Prajna-paramita taäp “ñònh”—See Ñònh. Sutra: See Phaùt Trieån Taùnh Khoâng Theo Kinh Development of Doctrine: Söï phaùt trieån veà giaùo Baùt Nhaõ. thuyeát. Development of wisdom: Panna-bhavana (p)— Development of Dogma: Söï phaùt trieån veà tín lyù. Tueä tu. Development of the emotions: Kaya-bhavana Devendra-samaya (skt): Thieân Chuû Giaùo Phaùp— (p)—Thaân tu. Doctrinal method of the lord of devas. Development of fearlessness: Phaùt taâm voâ uùy. Devi (skt): Goddess—Queen-deva—Thieân nöõ. Development of the fundamental Buddha-Deviant (a): Taø leäch—Improper—Evil— nature: Developing cause—Duyeân nhaân. Deflected—Erroneous—Heterodox—Depraved. Development of mind: Citta-bhavana (p)—Taâm Deviant concentration: Taø ñònh—Wrong tu. concentration. Development of the power of concentration: Deviant livelihood: Taø meänh (cuûa moät vò Taêng See Phaùt Trieån Ñònh Löïc. hay Ni). Development of sentient beings: Thaønh töïu Deviant mantras: Buøa chuù—Amulets— chuùng sanh. Charms—Incantation—Spells. Development of sentient beings by clearly Deviant views: Taø kieán. showing all worlds: Duøng thò hieän roõ raøng taát caû Deviant way: Paganism—Heterodox way or theá giôùi ñeå thaønh töïu chuùng sanh. doctrine—Giaùo thuyeát taø vaïy—See Taø Ñaïo. Development of sentient beings by Deviate (v): Ñi leäch. cooperation: Duøng ñoàng haïnh ñeå thaønh töïu chuùng Device (n): Phöông tieän. sanh. Deviddhi (p): Divine power—Söùc thaàn thoâng. Development of sentient beings by giving: Devil: AÙc—Possessed by the devil—See Ma. Duøng boá thí ñeå thaønh töïu chuùng sanh. Devils (inner and outer): Noäi vaø ngoaïi ma. Development of sentient beings by Devil's Cave: Kikutsuri (jap)—Deluded nonattachment: Duøng khoâng nhieãm tröôùc ñeå consciousness—Zen texts use the expression as a thaønh töïu chuùng sanh. metaphor for an attachment to false views of Development of sentient beings by physical reality, especially nihilism—Caùc kinh vaên Thieàn bodies: Duøng saéc thaân ñeå thaønh töïu chuùng sanh. duøng töø ngöõ naøy nhö moät aån duï cho söï vöôùng maéc Development of sentient beings by showing the vaøo taø kieán, ñaëc bieät laø ñoaïn kieán—See Quyû Quaät great magnificent qualities of the Buddha Lyù. teachings: Duøng thò hieän oai ñöùc lôùn cuûa Phaät Devil deity: AÙc thaàn. phaùp ñeå thaønh töïu chuùng sanh. Devil of the five aggregates: Nguõ AÁm Ma—Ma Development of sentient beings by showing the nguõ uaån. practices of Enlightening Beings: Duøng khai thò Devil-like: AÙc ñoäc—Malicious—Devilish. Boà Taùt haïnh ñeå thaønh töïu

chuùng sanh. Devil makes work for idle hands: ÔÛ khoâng Development of sentient beings by teaching: thöôøng hay laøm nhöõng chuyeän xaèng baäy (Nhaøn cö Duøng thuyeát phaùp ñeå thaønh töïu chuùng sanh. vi baát thieän)—Too much spare time leads to

trouble making. anuyoga (p)—Töï mình tu haønh khoå haïnh chæ mong Deviless (n): Ma nöõ. giaûi thoaùt cho chính mình. Devilet (n): Tieåu yeâu. Devotion in praising Buddhas: Chuyeân Taùn thaùn Devilish (a): 1) Malicious: AÙc ñoäc, môø aùm, toäi loãi; chö Phaät. 2) Devil-like (malice): Gioáng nhö ma quyû. Devotion in reciting or reading sutras: Chuyeân Devilish plot: AÙc keá. Ñoäc Tuïng kinh ñieån. Devilishness (n): Söï gioáng nhö ma quyû—Söï nham Devotion and vow: Haïnh nguyeän. hieåm quyû quyeät. Devotion on wakefulness: See Chuù Taâm Caûnh Devilism (n): Devilishness—Söï nham hieåm quyû Giaùc. quyeät. Devotion in worship: Chuyeân Leã. Devise (v): Ñeå laïi di saûn. Devotional Bodhisattva: Saddhadhika Bodhisatta Devisi (p): A divine seer—Ngöôøi coù Thieân nhaõn (p)—See Tín Taâm Boà Taùt. thoâng. Devotional gates of the Pure Land sect: Phaùp Devoid of appearances: Animitta (skt)—Khoâng haønh ñaïo cuûa toâng phaùi Tònh Ñoää. Töôùng—Having no-signs—See Voâ Töôùng. Devour: Destroy—Huûy hoaïi—Time devours Devoid of natures: Voâ Tính. everything—Thôøi gian huûy hoaïi moïi vaät. Devote: Taän tuïy—Heát loøng. Devout (a): Vatava (p)—Chaân thaønh—Thuaàn Devote (v) a large amount of time and energy thaønh—Sincerity. to Dharma practice: Daønh nhieàu thì giôø vaø naêng Devout follower: A devout follower or löôïng ñeå thöïc haønh Phaät Phaùp. believer—Phaät töû thuaàn thaønh—Ngöôøi moä ñaïo. Devote one's life to all the Buddhas Equallly: Devout layman: Cö só thuaàn thaønh. Namah Samanta Buddhanam (p)—Quy Maïng Devout person: Chaân tu. Bình Ñaúng Chö Phaät. Devout religious people: Ngöôøi ñaïo haïnh. Devote one's life to the Buddha: Entrust one's Devout supporter: Ngöôøi uûng hoä nhieät tình. life to the Buddha—Obey the Buddha's Devout temperament: Saddhacarita (p)—Baåm teaching—Quy meänh (quy maïng) hay laø phoù thaùc taùnh coù nhieàu ñöùc tin—Faith. thaân mình. Devoutness (n): Söï chaân thaønh—Söï moä ñaïo. Devote to one thing: Chuyeân nhöùt. Devupapatti (p): Rebirth among gods—Taùi sanh Devoted: Faithful—Taän tuïy—Thaønh tín. vaøo coõi trôøi. Devoted Buddhists' vows: See Lôøi Nguyeän Cuûa Dew: Söông (söông muø)—One of the nine Phaät Töû Thuaàn Thaønh. similes—See Cöûu Duï. Devoted to: Whole-heartedly—With single Dew-drops: Drops of dew—Gioït söông—mind—Chuyeân taâm—Heát loøng. According to the Buddha, the life of all living Devoted to one thing: Chuyeân nhöùt. beings is fashioned like dew drops on the grass— Devotee (n): A devout follower or believer—Phaät Theo Ñöùc Phaät, ñôøi soáng moïi loaøi ñeàu gioáng nhö töû thuaàn thaønh—Ngöôøi moä ñaïo. söông mai treân ñaàu coû. Devotion (n): Söï nhieät tình—Loøng moä ñaïo—Söï Dew on the ground: Loä Ñòa—Söông treân ñaát— kính baùi—Suøng baùi. Dewy ground—Like dew on the ground—Bare Devotion in cultivation: Tu haønh tinh chuyeân. ground. Devotion to indulging in sense pleasures: Dew-like life: Loä Meänh—Cuoäc soáng ngaén nguûi Kamasukhallika-nuyoga (p)—Lieân tuïc luyeán aùi nhö söông. duïc traàn.

Dew-receivers: Thöøa Loä Baøn—The metal circles Devotion in invocation of the name of at the top of a pagoda—Nhöõng lôùp hình voøng troøn Amitabha Buddha: Chuyeân nieäm hoàng danh treân ñænh thaùp. Phaät. Dezhin-shekpa (tib): Tathagata (skt)—The Thus- Devotion in meditation: Chuyeân Quaùn. gone—Thus-Come One—See Nhö Lai. Devotion to practice for oneself: Atta-kilamath- Dgahldan (tib): The monastery of Yellow sect—

See Cam Ñan. Dhammassami (p): Phaùp Vöông. Dgon-pa (tib): The most common Tibitan term for Dhamma-bhandagarika (p): Baûo Thuû Giaùo Phaùp a monastery. (Ñöùc A Nan). Dgra-compa (tib): A la haùn—See Arhat. Dhamma-cakka (p): Dharma wheel—The wheel Dhaja (p): 1) A symbol: Daáu hieäu; 2) Pennants: of law—The wheel of the Norm—Wheel of Ketu (skt)—Traøng phan. Truth—Baùnh xe chaân lyù—See Phaùp Luaân. Dhajagga-paritta-sutta (p): See Dhajagga-sutta. Dhamma-cakkam (p): Dhamma-cakka (p)—The Dhajagga-sutta (p): Sutra on top of the standard, wheel of law—Wheel of Truth—See Phaùp Luaân. in the Samyutta nikay XI.3—Kinh Traøng Ñaûnh Dhammacakkappavattana-sutta (p): See Minh Hoä, Töông Öng Boä XI.3. Dhammachakkappavattana-sutta. Dhajini (p): An army—Quaân ñoäi. Dhamma-cakka-pravattana (p): The first Dhamek Stupa: The Dhamek Stupa is very discourse of the Buddha after his Enlightenment famous in the Buddhist world. This is a solid which delivered to his first converts in the Deer cylindrical tower, the sole surving symbol of the Park at Benares. Preaching the wheel of the Norm ancient glory of Sarnath, is now generally or the universal righteousness—Chuyeån baùnh xe regarded to mark the original spot where the chaân lyù hay giaûng chaùnh phaùp—See Chuyeån Phaùp Buddha first encountered the five Parivrajikas and Luaân Kinh. where He delivered the first sermon. The location Dhamma-cakka-pravattana-sutta (p): Dharma- of the stupa in relation to the other four cakra-pravartana-sutra (skt)—Chuyeån Phaùp Luaân monuments associated with the life of the Buddha Kinh—The Wheel of the Dhamma. at Sarnath also give credence to this Dhamma-cakka-sutta (p): See Dhamma-cakka- identification—Thaùp Dhamek raát noåi tieáng trong pravattana-sutta. theá giôùi Phaät giaùo. Ñaây laø moät ngoâi thaùp hình truï, Dhamma-cakkhu (p): The eye of wisdom— Eye moät bieåu töôïng duy nhaát coøn toàn taïi cuûa moät thôøi of Truth—Phaùp Nhaõn—Con maét cuûa chaân lyù. Ba La Naïi coå huy hoaøng, baây giôø ñöôïc xem nhö laø Dhammacari (p): 1) (n) One who walks in the ñòa ñieåm nguyeân thuûy nôi maø laàn ñaàu tieân gaëp gôõ righteousness—Ngöôøi soáng trong chaân lyù; 2) (a) naêm anh em Kieàu Traàn Nhö vaø cuõng laø nôi Ñöùc Righteous: Ñuùng ñaén. Phaät laàn ñaàu tieân chuyeån Phaùp Luaân. Vò trí cuûa Dhammacariya (p): 1) (n) Observance of ngoâi thaùp coù lieân quan tôùi boán töôïng ñaøi khaùc lieân righteousness: Phaùp Haïnh, söï thöïc thi ñuùng theo heä tôùi ñôøi soáng cuûa Ñöùc Phaät taïi Ba La Naïi. ñaïo lyù; 2) (a) Virtuous: Ñaïo ñöùc. Dhamma (p): Dharma (skt)—Phaùp—Teaching— Dhammacariya-sutta (p): Sutra on observance of Doctrine—Doctrine of truth—Law— righteousness—Kinh Phaùp Haïnh—Kinh giuùp haønh Righteousness—The timeless law of giaû thöïc thi ñuùng theo ñaïo lyù. enlightenment—The teaching of Buddha as the Dhammacetiya (p): A

shrine in which sacred fullest expression of that law—All things and texts are enshrined—Taøng Kinh Caùc. states conditioned or unconditioned. Any teaching Dhammacetiya-suttam (p): Sutra on adornment set forth as formulated system—Chö phaùp höõu laäu of dharma—Kinh Phaùp Trang Nghieâm. vaø voâ laäu. Phaùp, nhöõng lôøi daïy cuûa Ñöùc Phaät; baûn Dhammac(h)akka (p): See Dharma-cakra. chaát cuûa söï vaät; luaät thieân nhieân; chaân lyù. Dhammachakkappavattana-sutta (p): The Dhamma-abhisamaya (p): Understanding of the setting in motion of the Wheel of the Law—See Truth—Thoâng hieåu chaân lyù. Kinh Sô Chuyeån Phaùp Luaân. Dhamma-anudhamma (p): Lawfulness Dhammachakra-Mudra: —See Maãu Ñaø La (conformity with the Norm)—Phuø hôïp vôùi giaùo Phaùp AÁn. phaùp. Dhamma-danam (p): Dharma-giver—Giver of Dhamma-anusari (p): Acting in conformity with spiritual gift—Boá thí phaùp. the Norm—Haønh ñoäng ñuùng theo giaùo phaùp. Dhamma-dasa (p): Phaùp Kính—The Dharma Dhamma-anuvatti (p): Acting in conformity with mirror, reflecting the Buddha-wisdom—Phaùp kính the Law—Haønh ñoäng phuø hôïp vôùi giaùo lyù.

phaûn chieáu trí hueä Phaät. the doctrine—Kinh ngöôøi hieåu bieát giaùo phaùp. Dhammadayada (p): Spiritual heir—Phaùp töû Dhammanupassana (p): Contemplation of (ngöôøi thöøa töï phaùp). mind—Quaùn phaùp—Contemplation of mental Dhammadayada-sutta (p): Sutra on spiritual objects—Contemplation of mind-objects—heir—Kinh Thöøa Töï Phaùp—Kinh Phaùp töû (ngöôøi Meditation on the mind-objects—See Phaùp Nieäm thöøa töï phaùp). Xöù and Thaäp Nieäm Xöù. Dhamma desana (p): See Hoaèng Phaùp. Dhammanusarin (p): Dharma-nusarin (skt)—Dhamma-Devotee: Tuøy Phaùp Haønh. Practice according to the teachings—See Tuøy Dhammadhara (p): One who knows the Norm by Phaùp Haønh. heart—Ngöôøi thuoäc naèm loøng giaùo phaùp. Dhammanussati (p): Nieäm Phaùp—Suy nieäm veà Dhamma-dhatu (p): Dharma realm—Element of giaùo phaùp—The recollection of the Dharma—Ten dharma—Realm of dharma—Phaùp giôùi. recollections—See Thaäp Nieäm Xöù. Dhamma-dhatus (p): Chö phaùp giôùi. Dhammanvaya (p): Traditional dharma—Phaùp Dhammadhipateyyam (p): The predominant truyeàn thoáng. influence on the Dhamma—Phaùp taêng thöôïng. Dhammapada (p): Dharmapada (skt)—A line or Dhammagutta (p): Dharmagupta (skt)—Ñaøm Ma stanza of the Norm—Khuddaka-Nikaya—See Cuùc—Ñaøm Ma Ñöùc—Ñaøm Ma Quaät Ña Ca—Ñaït Kinh Phaùp Cuù. Ma Cuùc Ña—Ñaøm Voâ Cuùc Ña—See Ñaøm voâ Dhammapada-tthakatha (p): Explanation on the Ñöùc. Dharmapada sutra—Phaùp Cuù kinh chuù. Dhammaguttika (p): Dharmaguptaka (skt)— Dhammapala (p): Dharmapala (skt)—Name of Dharmaguptikas (skt)—Dharma-Storage School— an Indian famous monk in the sixth century—Teân See Phaùp Taïng Boä. cuûa moät vò Taêng AÁn Ñoä noåi tieáng vaøo theá kyû thöù Dhammajivi (p): Living righteously—Soáng moät saùu—See Phaùp Hoä. caùch coù ñaïo ñöùc. Dhammapala-jataka (p): Jataka (skt)—Stories of Dhammakama (p): Lover of the truth—Ngöôøi Buddha's previous lives—Tuùc Sanh Truyeän. yeâu chuoäng chaân lyù. Dhammapali (p): Moggaliputta Tissa (p)—Ñaøm Dhammakamma (p): An act in accordance with Ma Ba La—Name of

an Indian monk—Teân cuûa Vinaya rules—Haønh ñoäng hôïp vôùi giôùi luaät. moät vò sö ngöôøi AÁn—See Muïc Kieàn Lieân Tö Ñeá Dhammakatha (p): Religious talk or discussion— Tu. Phaùp ñaøm. Dhammapalinama (p): See Dhammapali. Dhammakaya (p): Dharmakaya (skt)—The Dhammapatisambhida (p): Unobstructed normal body—Phaùp Thaân—Phaùp thaân—Thaân baát eloquence in the Law—See Phaùp Bieän Taøi Voâ töû—The body of the Dharma—The body of the Ngaïi. great order—See Phaùp Giôùi Thaân. Dhammarakkhita (p): Dharmagupta (skt)—See Dhammakkhana (p): Preaching of the doctrine— Ñaøm Voâ Ñöùc. Giaûng daïy giaùo phaùp. Dhammaramana (p): See Phaùp Giôùi Sôû Duyeân. Dhammaladdha (p): Righteously (adv)—Moät Dhammasakaccha (p): Discussion about the caùch ñuùng ñaén (coù ñaïo ñöùc). Law—Luaän baøn giaùo lyù. Dhammam Saranam Gacchami (p): Toâi xin quy Dhammasangani (p): Dhammasanghani (p)—Boä y Phaùp—I take refuge in the Dharma. Phaùp Tuï—Phaùp Truï hay Phaân Loaïi Caùc Phaùp — Dhamma-niyama (p): See Dharma-niyama. Classification of Dhamma—See Phaùp Taäp Luaän. Dhamma-niyama-sutta (p): Sutra on the Dhammasangiti (p): Recital of sacred orderliness of the dharma—Kinh Nieäm Phaùp— scriptures—Truøng tuïng (ñoïc laïi hay keå laïi) thaùnh Kinh traät töï vaïn phaùp. ñieån. Dhammannu (p): One who knows the doctrine— Dhammasarana (p): Putting one’s faith on the Ngöôøi hieåu bieát giaùo phaùp. Law—Ñaët nieàm tin vaøo giaùo lyù. Dhammannu-sutta (p): Sutra on one who knows Dhammassami (p): King of dharma—Phaùp vöông

(ñöùc Phaät). Dhana-sutta (p): Sutra on treasure—Kinh taøi saûn. Dhammassanvana (p): Listening to the dharma— Dhanika (p): A creditor—Ngöôøi chuû nôï. Thính Phaùp. Dhank (skt): Dhank is the name of a place in west Dhammassanvana-sutta (p): Sutra on listening to India, about thirty miles north-west of Junagadh the dharma, in the Anguttara nikaya V.202—Kinh and seven miles south-east of Porbandar. Here, Thính Phaùp, trong Taêng Nhaát A Haøm V.202. four plain caves are preserved, the rest having Dhammata (p): General rule—Nature—Luaät töï been destroyed through decay in the soft rock. nhieân. However, the octagonal pillars with their square Dhammatakka (p): Right reasoning—Lyù luaän bases and capitals still stand. There are also be ñuùng ñaén. found some rude mythological sculptures of a Dhamma-thatkyaw (p): Burmese precepts—Ñaït later date—Dhank laø moät ñòa danh thuoäc mieàn taây Ma Tha Kieâu—Luaät nghi cuûa Phaät giaùo Mieán AÁn Ñoä, naèm caùch Junagadh 30 daëm veà phía taây Ñieän. baéc vaø caùch Porbandar 7 daëm veà phía nam. Taïi Dhammatthiti(p): The real nature of the Norm— ñaây coù boán hang coøn ñöôïc giöõ nguyeân veïn, soá coøn Thöïc taùnh cuûa giaùo phaùp. laïi ñaõ bò hö haïi do söï raõ muïc cuûa loaïi ñaù meàm. Dhammavadi (p): Speaking according to the Tuy nhieân, caùc caây truï baùt giaùc khoâng coù beä vuoâng Law—Noùi ñuùng theo giaùo phaùp. thì vaãn toàn taïi. ÔÛ ñaây coøn tìm thaáy moät soá taùc Dhammavara (p): The excellent doctrine—Giaùo phaåm ñieâu khaéc thaàn thoaïi thoâ sô thuoäc thôøi kyø phaùp toái haûo. sau. Dhamma-vicaya (p): 1) Search of Truth Dhara (p): Torrent (stream): Doøng nöôùc—The (investigation of doctrine): Tìm caàu chaân lyù hay earth: Traùi ñaát. traïch phaùp giaùc chi, moät taâm sôû thaáy roõ baûn chaát Dharana (skt):

Retention of mind—Intense caùc phaùp, hay thaáy roõ Nieát baøn. Chi thöù hai trong concentration upon one interior object to the baûy giaùc chi—See Thaát Giaùc Chi; 2) One who complete exclusion of all else—Toång Trì. understand the Law: Ngöôøi thoâng hieåu giaùo lyù. Dharani (skt): Darani (jap)—Mantra (skt)—Chaân Dhammavihara (p): Living according to the ngoân—Buddha mantra—Buddha-truth—Esoteric Law—Soáng theo giaùo phaùp. words—Magical words—Right discourse—Sacred Dhamma-vijaya (p): Cheá ngöï bôûi loøng hieáu formulae—Spells—True words—The words of thaûo—Conquest by piety. Tathagata—Words of Truth—The short sutras that Dhamma-vinaya (p): The Doctrine and the contain magical formulas, or mantras—See Ñaø La Discipline—Kinh vaø Luaät Taïng. Ni. Dhammavinichaya (p): Righteous decision— Dharani of Aryacalanatha: Hoûa Giôùi Chuù—Hoûa Quyeát ñònh ñuùng ñaén (coù ñaïo lyù). Giôùi Chaân Ngoân hay laø teân Ñaø La Ni cuûa Ñaáng Dhammika (p): Righteous (a)—Coù ñaïo ñöùc. Baát Ñoäng Toân. Dhammika-sutta (p): Sutra on the Dharani Bodhisattva (skt): One who has great righteousness—Kinh ñaïo ñöùc. power to protect and save—Vò coù ñaïi löïc hoä trì vaø Dhammikatha (p): Religious talk—Phaùp ñaøm. cöùu ñoä chuùng sanh—See Ñaø La Ni Boà Taùt. Dhammutariya (p): Dharmottariyah (skt)—Phaùp Dharani door: Phaùp moân ñaø la ni. Thöôïng Boä. Dharani formula: Thích Ñaø La Ni vì thoï trì phaùp Dhana (p): Wealth—Riches—Cuûa caûi. chaúng queân ñeå daïy laïi cho chuùng sanh—They Dhanada (skt): Vaisravana (skt)—Well-learnt— enjoy mental command of dharani formula Ña Vaên. because they hold all the doctrines without Dhanakataka (skt): Amaravati (skt)—Ñaø Na Yeát forgetting and hand them on to others, one of the Kieät (Traùch) Ca—An ancient kingdom in the ten kinds of enjoyment of Enlightening Beings. north-east of modern Madras residency—Moät Enlightening Beings who abide by these can attain vöông quoác coå naèm veà phía ñoâng baéc cuûa khu vöïc the supreme enjoyment of truth of all Buddhas. maø baây giôø ngöôøi ta goïi laø “Madras”. Dharanimdhara (skt): Holder or ruler of the earth Bodhisattva—Trì Ñòa Boà Taùt—See Trì Ñòa.

Dharani of the Most Compassionate One: Chuù 2) Dharma-vardhan (skt)—Ñaït Ma Baø Ñaø Na— Ñaïi Bi. Teân cuûa moät trong nhöõng ngöôøi con trai cuûa Dharani-pada (skt): Sutra on the portion of a vua A Duïc—Name of one of Asoka's sons. dharani verse—Kinh ñaø la ni chuù. Dharmabhadra (skt): Fa-Hsien—See Phaùp Hieàn. Dharani for Rebirth in Pure Land: Chuù Vaõng Dharma-bhanaka (skt): Expounder of the Law—Sanh. See Phaùp Sö. Dharanis: Phaåm Ñaø La Ni—One of the twenty-Dharma-bhanaka-bodhisattva (skt)—Dharmika eight chapters in the Lotus Sutra. (skt)—Expounder of the Law Bodhisattva—Phaùp Dharanis of the Shingon sect: Storehouse of Sö Boà Taùt. miraculous words—Mantras of the Shingon sect— Dharma bell: See Phaùp Linh. Dieäu ngöõ taïng. Dharma-blessing: The benefits of Buddhism—Dharanisvararaja (p): Toång trì töï taïi. See Phaùp Lôïi. Dharati (p): To live: Soáng—To last: Toàn taïi—To Dharma bliss: Phaùp duyeät. continue: Tieáp tuïc. Dharma body: Dharma-kaya (skt)—Body of Dharma (skt): Dhamma (p)—Doctrine—Law—diamond—Ultimate reality—The true nature of Phenomena—Thing—Truth—As the

medium of Buddhahood—Phaùp thaân hay thaân Kim cöông— all things—The Dharma that is the law of See Phaùp Thaân. beginningless and endless becoming, to which all Dharma body of dharma-nature: Dharmata- phenomena are subject according to causes and dharma-kaya (skt)—Phaùp thaân cuûa Phaùp taùnh. conditions. In Buddhism, the dharma of the Dharma body of expediency: Upaya-Buddha denotes both his teachings and the direct dharmakaya (skt)—Phaùp thaân phöông tieän—The experience of nirvana—Phaùp töø voâ thæ voâ chung body of manifestation for the sake of guiding maø taát caû moïi hieän töôïng theo nhaân duyeân tuøy sentient beings. thuoäc vaøo ñoù. Trong Phaät giaùo, Phaät phaùp ñònh Dharma body has no form; it is not born nor nghóa caû giaùo phaùp laãn kinh nghieäm tröïc tieáp veà extinctive: Phaùp thaân Nhö Lai khoâng hình daùng; nieát baøn—See Phaùp. khoâng sanh khoâng dieät. Dharma abode: Meditation dharma—Phaùp Truï— Dharma book: Phaùp thö. See Phaùp Ñònh. Dharma-bridge: Phaùp Kieàu—The bridge of Dharma action: See Phaùp Haønh. Buddha-truth, which is able to carry all across to Dharma which is applicable to oneself: Dharma nirvana—Caàu Chaân Lyù Phaät Phaùp coù khaû naêng exposition applicable to oneself—See Lôïi Ích giuùp cho chuùng sanh ñaùo bæ ngaïn nieát baøn. Cho Töï Ngaõ. Dharma-bud: Phaùp Nha—The sprout or bud of Dharma-aranya (skt): Phaùp-Lan—See Truùc Phaùp Buddhism—Maàm non trong Phaät Giaùo. Lan. Dharma-Buddha: Ñaït Ma Phaät—Phaùp Phaät. Dharma arises from direct or indirect causes: Dharma-cakra (skt): Dhamma-c(h)akka (p)— See Nhaân Duyeân Sanh Phaùp. The wheel of law—Wheel of Truth—See Phaùp Dharma-attachment: See Phaùp Chaáp. Luaân. Dharma awakened by the Buddha: Phaùp ñöôïc Dharmacakra (chakra)-mudra (skt): Theá Toân giaùc ngoä. Dhammachakka-mudra (p)—Gesture of the Dharma-ayatna (skt): See Phaùp Nhaäp. Setting in motion of the Wheel of Doctrine— Dharmabala (skt): The power of Buddha-truth— Chuyeån phaùp luaân aán—AÁn chuyeån phaùp luaân— See Phaùp Löïc. See Maãu Ñaø La Phaùp AÁn. Dharma-barque: See Phaùp Chaâu. Dharma-cakra-pravartana (skt): Dharma-benevolence: Dhammachakkappavattana (p)—The Wheel of 1) Ho-Eki (jap)—Phaùp Ích—A master's the Dhamma—Turning the wheel of truth or the preaching of Dharma—Thuyeát giaûng phaùp Buddha’s first preaching—Chuyeån Phaùp Luaân hay cuûa moät vò thaày. cuoäc thuyeát phaùp laàn ñaàu tieân cuûa Ñöùc Phaät —See

Chuyeån Phaùp Luaân. Dharma-giver—Giver of spiritual gift—Boá thí Dharma-cakra-pravartana-sutra (skt): phaùp—See Phaùp Thí. Dhammachakkappavattana-sutta (p)—Sutra on Dharma-dara (skt): Trì Phaùp Phaät—Dharma- the Wheel of the Dhamma—See Chuyeån Phaùp Maintaining Buddha. Luaân Kinh. Dharma-desana (skt): The almsgiving of the Dharmacakra Sutra (skt) Kinh Phaùp Luaân—The Buddha-truth—The almsgiving of the Dharma- establishment of wisdom—The wheel of Truth Truth—Offering of the Buddha-truth—Truth- which the Buddha preached at the Deer Park, in giving—See Hoaèng Phaùp. Isipatana, near Benares—Phaùp luaân maø Phaät ñaõ Dharmadara (skt): Trì Phaùp. chuyeån trong vöôøn Nai, gaàn Ba La Naïi. Dharma Day: Asalaha Puja (p)—Ngaøy cuûa Phaùp

Dharmacaksus (skt): All-seeing eye—See Phaùp Baûo—See Phaùp Baûo Nhaät. Nhaõn. Dharmaddana (skt): Phaùp aán—The Dharma-seal Dharma-caksu-vyudha (skt): See Phaùp Nhaõn that which fasten the dharma together. Tònh. Dharmadeva (skt): See Phaùp Thieân. Dharma-cala (skt): Phaùp Thôøi—Dharma period. Dharma-Devotee: See Tuøy Phaùp Haønh. Dharmacandra (653-743): Phaùp Nguyeän, teân cuûa Dharmadhara (skt): Phaùp Trì—Name of a moät vò danh Taêng Trung Hoa vaøo thôøi nhaø Ñöôøng deity—Khaån Na La Vöông, teân cuûa moät vò thaàn. (618-907)—Name of a Chinese famous monk who Dharma dharani (skt): See Phaùp Ñaø La Ni. lived during the T'ang Dynasty in China. Dharmadharma (skt): Real and unreal—Thing Dharma-categories: See Phaùp Soá. and nothing—Being and non-being—Phaùp Phi Dharma cause: See Phaùp Duyeân. Phaùp. Dharma-chakra (skt): See Dharma-cakra. Dharma-dhatu (skt): Dharmaksetra (skt)—Ñaït Dharmachakra-Mudra (skt): See Maãu Ñaø La Ma Ñaø Ñoâ—Dharma realm—Dharma factor— Phaùp AÁn. Dharma element—Cosmos—Billion-world Dharmachakra-pravartana (skt): See universe—Universe—Dharma-element, factor, or Dharmacakra-pravartana. realm—The world where Dharma prevails—Phaùp Dharmachakra-pravartana-sutra (skt): Sutra of Giôùi (theá giôùi trong ñoù Phaùp laø thuø thaéng)—See the Turning the Wheel—See Dharma-cakra- Phaùp Giôùi (2). pravartana-sutra. Dharmadhatu Buddha (skt): Universal Dharma child: Child of the Dharma or Dharma Buddha—See Phaùp Giôùi Phaät. Successor—See Phaùp Töû. Dharmadhatu meditation: See Phaùp Giôùi Ñònh. Dharma-citadel: See Phaùp Thaønh. Dharma-dhatu-niyata-samadhi (skt): Certain Dharma-cloud: See Phaùp Vaân Ñòa. concentration of the dharma realm—Taát phaùp Dharma Combat: Hossen (jap)—Dharma dual— taùnh tam muoäi. Söï tranh luaän veà Phaät phaùp—Dharma struggle— Dharmadhatu palace: See Phaùp Giôùi Cung. Dharma dueling—See Phaùp Chieán. Dharmadhatu-prakrti-jnana (skt): Intelligence Dharma-companion: Phaùp Löõ—Ngöôøi tu haønh— as the fundamental nature of the universe—See A companion of the Dharma—A disciple. Phaùp Giôùi Theå Tính Trí. Dharma compilation: Buddhist Councils—See Dharma-dhatu-pravesa (skt): Interpenetration— Keát Taäp Kinh Ñieån. See Nhaäp Phaùp Giôùi. Dharma content: Phaùp Taïng—Noäi dung giaùo Dharma-dhatu reality: See Phaùp Giôùi Thöïc phaùp. Töôùng. Dharma contest: Hossen (jap)—Dharma Dharma-dhatu-stava (skt): Praise on the dharma dueling—See Phaùp Chieán. realm—Phaùp Giôùi Taùn. Dharma-Curtain Buddha: Dharma-vaja (skt)— Dharmadhatu-storehouse: See Phaùp Giôùi Taïng. Phaät Phaùp Traøng. Dharmadhatu-wisdom: Dharmadhatu-prakrti-Dharma-dana (skt): Dhamma-danam (p)— jnana—See Phaùp Giôùi Theå Tính Trí.

Dharma discussion: Phaùp Ñaøm—Luaän baøn veà Dharma entry of the single path: Nhaát Ñaïo phaùp. Phaùp Moân—Cöûa nhaäp vaøo phaùp chæ laø moät ñaïo Dharma doll: A paper-maâcheù doll or tumbler duy nhaát. representing Bodhidharma, the first patriarch of Dharma exposition applicable to oneself: See Zen. A popular item in Japanese culture today, Phaùp Moân Lôïi Ích Cho Töï Ngaõ. the Dharma doll is known simply in Japanese as Dharma-extinction: Phaùp Dieät—The extinction Daruma or the Zen legend of Bodhidharma—Moät of the Law, or Buddhism, after the third of the con

buùp beâ laät ñaät baèng giaáy tieâu bieåu cho Boà Ñeà three stages—Söï taän dieät cuûa Phaät phaùp, sau thôøi Ñaït Ma, Sô Toå Thieàn toâng Trung Hoa. Moät ñeà kyø thöù ba cuûa ba thôøi kyø Chaùnh Töôïng Maït. muïc trong vaên hoùa Nhaät Baûn ngaøy nay, con buùp Dharma-eye: To see clearly or purely the truth— beâ Phaùp ñöôïc bieát moät caùch giaûn ñôn trong tieáng The (Bodhisattva) Dharma-eye which is able to Nhaät laø Boà Ñeà Ñaït Ma hay nhöõng huyeàn thoaïi veà penetrate all things. Zen masters may use the ngaøi. term "Dharma eye" more broadly to refer to Dharma door: Dharmaparyaya (skt)—Phaùp enlightenment. For example, Zen texts use moân—Cultivation method—Dharma Gate—Door expressions such as "opening the Dharma eye" in of liberation—Method—School—Tradition— reference to enlightenment experiences. In 84,000 entries into the stream of the Buddha's particular, the Zen tradition uses the related teaching and realization. expression "True Dharma Eye," or "Treasury of Dharma Door of Buddha Recitation: Phaùp Moân the True Dharma eye" (Shoâboâgenzoâ), as an Nieäm Phaät. expression for the fundamental Buddhist Dharma Door of Emptiness: Emptiness understanding that is transmitted from generation Cultivated Door—See Khoâng Moân. to generation within the Zen school—Phaùp nhaõn Dharma Door of Existence: Existence coù theå thaáu suoát vaïn höõu, coù theå thaáy roõ söï thaät. Cultivated Door—See Höõu Moân. Caùc vò Thieàn sö coù theå duøng thuaät ngöõ "Phaùp Dharma Door of Hung-Jen: See Ñoâng Sôn Phaùp Nhaõn" moät caùch roäng raõi hôn ñeå chæ söï giaùc ngoä. Moân. Thí duï, caùc vaên baûn Thieàn duøng töø ngöõ "môû Phaùp Dharma door of patience: See Phaùp Moân Nhaãn Nhaõn" ñeå chæ cho nhöõng kinh nghieäm giaùc ngoä. Nhuïc. Ñaëc bieät, truyeàn thoáng Thieàn duøng töø ngöõ lieân heä Dharma-drum: The drum of the law—See Phaùp "Chaân Phaùp Nhaõn" hoaëc "Chaùnh Phaùp Nhaõn Coå. Taïng," nhö moät töø ngöõ ñeå chæ söï hieåu bieát caên baûn Dharma dual: A verbal contest of wisdom of the Phaät giaùo ñöôïc trao truyeàn töø theá heä naøy qua theá dharma—See Phaùp Chieán. heä khaùc trong Thieàn toâng—See Phaùp Nhaõn. Dharma dueling: Hossen (jap)—See Phaùp Chieán. Dharma Eye that penetrates all things: Dharmaduta (skt): Nhöõng ngöôøi ñaàu tieân truyeàn Bodhisattva-Cakkhu (p)—Objective eye—See baù chôn lyù—A missioner—One who proclaims the Nhö Thò Nhaõn. Dhamma, the teaching of the Buddha. Dharma-factor: Dharma-dhatu (skt)—Dharma- Dharmadvaya (skt): Nhò Bieân—Duality—Two element, or realm—Phaùp Giôùi—The world where sides—Two extreme views—Two dualistic views Dharma prevails—Phaùp Giôùi (theá giôùi trong ñoù expressly rejected in Buddhism—Hai loaïi bieân Phaùp laø thuø thaéng). kieán ñeàu bò Phaät giaùo baùc boû. Dharma Flower Sutra: Suddharma-Pundarika Dharma-element: Dharma-dhatu (skt)—Dharma- Sutra—The Lotus Sutra—See Kinh Dieäu Phaùp factor, or realm—Phaùp Giôùi—Dharma-dhatu. Lieân Hoa. Dharma-emperor: Phaùp ñeá—Dharma emperor, Dharma-food: Dharmahara (skt)—See Phaùp i.e. the Buddha—Phaät ñöôïc ví nhö moät vò Phaùp Thöïc. Vöông (Vua Phaùp). Dharma of freedom from worldly desire: Ly Dharma-Ending Age: Thôøi Maït Phaùp—Last Duïc Phaùp—Phaùp töø boû duïc voïng (cuûa duïc giôùi). Age—See Maït Phaùp. Dharma

friend: A friend in the Dharma—Baïn ñaïo.

Dharmagahanabhyudgata-raja (skt): A Buddha duyeân vôùi taâm. with a knowledge of the absolute—See Khoâng Dharma-Isvara Bodhisattva: Phaùp Töï Taïi—A Vöông Phaät. Bodhisattva's complete dialectical freedom and Dharma-garden: See Phaùp Uyeån. power, so that he can expound all things Dharma-garment: Kasaya (skt)—Monk's robe— unimpeded. Phaùp phuïc—Phaùp y—See Caø Sa. Dharma Jewel Platform Sutra: Sutra of Hui- Dharma gate: Dharma door—See Phaùp Moân. Neng—Platform Sutra—Sixth Patriarch Sutra— Dharma gate of non-duality: Phaùp Moân Baát See Kinh Phaùp Baûo Ñaøn. Nhò—Phaùp moân khoâng hai. Dharma-jnana (skt): Enlightened Dharma gate of patience: Dharma door of understanding—Knowledge of the Dharma—The patience—See Phaùp Moân Nhaãn Nhuïc. understanding of the law—Phaùp Trí—Dharma- Dharma gate of unfathomable liberation: Baát wisdom, which enables one to understand the Khaû Tö Nghì Giaûi Thoaùt Phaùp Moân—Phaùp moân law—Voâ Laäu Trí hay söï hieåu bieát cuûa baäc giaùc giaûi thoaùt khoâng theå nghó baøn. ngoä. Dharma gate of unity of character: Nhaát Töôùng Dharma-Joy: Joy of the Law—Religious joy— Phaùp Moân—Cöûa phaùp chæ coù moät töôùng duy nhaát. See Phaùp Duyeät. Dharmaghosa (skt): Dharma-voice—The sound Dharmakala (skt): Ñaøm Ma Ca La—See Phaùp of preaching—The sound of Truth—Phaùp AÂm. Thôøi. Dharma-giver: Dhamma-danam (p)—Giver of Dharmakara (skt): Dharma-store—See Phaùp spiritual gift—Boá thí phaùp. Taïng. Dharma-giving: Phaùp thí. Dharmakara's Vows: Phaùp Taïng Nguyeän—Boán Dharma-grace: Phaùp aân—The grace of möôi taùm Haïnh nguyeän cuûa Ñöùc Phaät A Di Ñaø. Triratna—AÂn Tam Baûo. Dharma-kaya (skt): Phaùp thaân—Thaân baát töû— Dharma-guardian: Hoä Phaùp—Dharma The body of the Dharma—The body of the great protector—To protect and maintain the Buddha- order—See Phaùp Thaân. truth—UÛng hoä chaùnh phaùp cuûa Ñöùc Phaät. Dharmakaya born on a disciple's conversion: Dharmagupta (skt): Ñaøm Ma Cuùc—Ñaøm Ma Phaùp Thaân Hoùa Sanh—The spiritual body born or Ñöùc—Ñaøm Ma Quaät Ña Ca—Ñaït Ma Cuùc Ña— formed on a disciple's conversion. Ñaøm Voâ Cuùc Ña—Ñaøm voâ Ñöùc (Phaùp Chính)— Dharmakaya Buddha: Phaùp Thaân Phaät—Theå cuûa See Ñaøm Voâ Ñöùc. phaùp tính (coù caùi ñöùc giaùc tri) goïi laø Phaùp Thaân Dharmagupta Vinaya (skt): See Töù Phaàn Luaät Phaät. Ñaøm Voâ Ñöùc Boä. Dharmakaya of complete enlightenment: Quaû Dharmaguptaka (skt): Dharma-Storage School— Cöïc Phaùp Thaân—Phaùp thaân quaû maõn cöïc thaønh. Ñaøm Ma Cuùc Ña—See Phaùp Taïng Boä. Dharmakaya evolved by Buddha-virtue, or Dharmaguptikas (skt): Dharma-Storage achievement: Coâng ñöùc phaùp thaân—Thaân do School—See Phaùp Taïng Boä. muoân ñöùc cuûa Nhö Lai maø hôïp thaønh. Dharma-hall: Temple—Phaùp ñöôøng hay giaûng Dharmakaya-gatha (skt): See Phaùp Thaân Keä. ñöôøng—The chief hall—Lecture Hall—See Phaùp Dharmakaya Mahasattva: Phaùp Thaân Boà Taùt— Ñieän. See Phaùp Thaân Ñaïi Só. Dharma-hara (skt): Food of the Truth—Truth as Dharmakaya of meditation: Ñònh Thaân—One of food—Phaùp Thöïc—Ñoà aên chaân lyù—Truth is the five forms of the Buddha-dharma-kaya—Moät dharma-food—Chaân lyù laø phaùp thöïc. trong nguõ

phaàn phaùp thaân. Dharma heir: Truyeàn Thöøa Nhaân—See Phaùp Töû. Dharmakaya and Nirmanakaya: Chaân vaø Hoùa Dharma idea: Dharma-mati (skt)—Phaùp yù. thaân. Dharma-Image Age: Saddharma-pratirupaka Dharmakaya in its phenomenal character: (skt)—Thôøi Töôïng Phaùp. Conceived as becoming—See Phaùp Thaân Löu Dharmas interactive with the Mind: Taâm sôû Chuyeån.

Dharmakaya remains: The sutras—Spiritual master and a disciple, other forms of Dharma remains—Kinh xaù lôïi—See Phaùp Thaân Xaù Lôïi. transmission may occur. The practice of Dharmakaya response: See Phaùp ÖÙng. "Garanboâ" was an institutional form of Dharma Dharmakaya and sambhogakaya: Chaân thaân. transmission common within the Soâtoâ school in Dharmakaya of self-assurance: See Töï Chöùng Japan beginning in the medieval period (1185- Thaân. 1600). It was later rejected during the reform Dharmakaya Tathagata (skt): See Phaùp Thaân movements of the Tokugawa period (1600-1867). Nhö Lai. Although less widespread than in the Soâtoâ school, Dharmakaya with unlimited powers of the practice was sometimes followed in Rinzai transformation: See Bieán Hoùa Phaùp Thaân. temples during the medieval period. According to Dharmaketu (skt): See Phaùp Töôùng. the "Garanboâ" process, a monk would assume the Dharmaketu Bodhisattva (skt): Phaùp Töôùng Boà Dharma lineage of the former abbots of the Taùt. temple at which he served as abbot or headmonk. Dharma King: Dharmaraja (skt)—Amitabha If a new head monk was from outside the temple Buddha—Buddha—King of the Dharma— in question, he would change his lineage (in'in Dharma Prince—King of the Law—Nectar-king—ekishi). His name would be added to the Dharma Cam loä vöông—See Phaùp Vöông. lineage of the temple, and he would receive a lineage chart of its line. This occur regardless of Dharmakirti (530-600): See Phaùp Xöùng. his actual connections with the previous abbots. Dharmakshanti (skt): Tolerance of non-birth— The Dharma lineage of the temple would thus See Phaùp Nhaãn. remain constant, while the lineage of an Dharmalaksana (skt): Duy Thöùc Toâng—Also individual monk could change several times in a called Yogacara Sect, Samparigraha School, or career. In Vietnam, this kind of Dharma Consciousness-Only School—Coøn goïi laø Du Giaø transmission practice is more common in all Zen Toâng, Nhieáp Luaän Toâng hay Duy Thöùc Toâng— schools and other Buddhist sects than the practice See Phaùp Töôùng Toâng. of a face-to-face encounter between a master and Dharmalaksana school: Duy Thöùc Toâng, Phaùp a disciple—Doøng truyeàn thöøa döïa treân töï vieän truù Töôùng Toâng—See Trung Toâng. xöù hôn laø vò thaày thöïc söï. Maëc daàu treân lyù thuyeát Dharmalaksana sect: Vijnanavada sect—See maø noùi, söï truyeàn Phaùp trong Thieàn toâng döïa vaøo Duy Thöùc Toâng. cuoäc gaëp gôõ maët ñoái maët giöõa moät vò thaày vaø moät Dharmalaksanyana (skt): Duy Thöùc Toâng, Phaùp vò ñeä töû, nhöõng hình thöùc khaùc veà söï truyeàn Phaùp Töôùng Toâng—See Trung Toâng. cuõng coù theå xaûy ra. Doøng truyeàn thöøa döïa treân töï Dharma-lamp: See Phaùp Ñaêng. vieän truù xöù laø moät hình thöùc truyeàn phaùp thoâng Dharma that leads to the cut off of affairs: See thöôøng ñöôïc ñaët ra beân trong noäi boä cuûa toâng Taøo Taùm Phaùp Ñöa Ñeán Söï Ñoaïn Taän. Ñoäng Nhaät Baûn, baét ñaàu töø thôøi trung coå. Veà sau Dharma

lectures composed in Japanese: See naøy, vaøo thôøi Ñöùc Xuyeân, nhöõng phong traøo caûi Kana Hoâgo. caùch baùc boû vieäc truyeàn thöøa naøy. Maëc daàu kieåu Dharma of Liberation: Buddha's Dharma—See truyeàn thöøa naøy khoâng lan roäng nhö toâng Taøo Phaùp Giaûi Thoaùt. Ñoäng, thænh thoaûng vaãn xaûy ra trong toâng Laâm Teá Dharma-life: See Phaùp Meänh. vaøo thôøi trung coå. Theo tieán trình cuûa doøng truyeàn Dharma light: Light of right teaching and thöøa döïa treân töï vieän truù, moät vò Taêng nhaän laáy conduct—Phaùp quang. doøng truyeàn thöøa töø nhöõng vò truï trì tröôùc ñaây cuûa Dharma lineages based upon the temple of ngoâi töï vieän nôi maø vò Taêng aáy phuïc vuï nhö laø residence: Garanboâ (jap)—Dharma lineages moät vò truï trì. Neáu vò Taêng aáy naèm beân ngoaì doøng based upon the temple of residence rather than truyeàn thöøa, thì oâng ta phaûi ñoåi doøng truyeàn thöøa one's actual teacher. Although Dharma cuûa chính mình. Teân cuûa oâng ta seõ ñöôïc ghi theâm transmission in the Zen school is theoretically vaøo doøng truyeàn thöøa cuûa ngoâi töï vieän naøy, vaø oâng based upon a face-to-face encounter between a ta seõ nhaän ñöôïc moät bieåu ñoà cuûa doøng truyeàn thöøa

maø oâng ta môùi ñöôïc chuyeån qua. Vieäc naøy xaûy ra ma maät ña—See Phaùp Tuù. daàu cho vò Taêng naøy khoâng dính daáp gì ñeán nhöõng Dharma-mountain: Phaùp Sôn—Buddha-truth vò truï trì tröôùc ñaây. Doøng truyeàn thöøa cuûa töï vieän mountain, i.e. the exalted dharma—Nuùi chaân lyù seõ giöõ maõi, trong khi doøng truyeàn thöøa cuûa caù Phaät Phaùp. nhaân vò Taêng seõ phaûi thay ñoåi coù khi ñeán naêm baûy Dharma-mudra(skt): Dharma seal—Phaùp AÁn. laàn. ÔÛ Vieät Nam, kieåu truyeàn thöøa döïa treân töï Dharmamutra (skt): Dharmamitra (skt)—Ñaøm vieän truù xöù thoâng duïng hôn trong caùc toâng phaùi ma maät ña—See Phaùp Tuù. Thieàn hôn laø caùc toâng phaùi Phaät giaùo khaùc. Dharmanairatmya (skt): Egolessness of Dharma-lord: Phaùp Chuû—Buddha. phenomena—Selflessness of phenomena— Dharma-love: Religious love—See Phaùp AÙi. Selflessness of things—See Phaùp Voâ Ngaõ. Dharma-Maintaining Buddha: Dharma-dara Dharmanairatmyajnana (skt): The knowledge or (skt)—Phaät Trì Phaùp. wisdom of the dharmanairatmya—See Phaùp Voâ Dharma-mandala (skt): The Dharma Circle is the Ngaõ Trí. circle of letters (bija-aksara)—See Phaùp Maïn Ñaø Dharma name: Phaùp danh. La. Dharma name upon taking the tonsure: See Dharma-mandala-sutra (skt): Sutra on the Circle Hoâmyoâ. of Dharma—Maïn Ñaø La Phaùp Kinh. Dharmananda (skt): Joy in the Law—Joy of Dharma-mara: Phaùp Ma—The illusion that learning of tasting dharma—See Phaùp Hyû (1). things are real and not merely seeming—AÛo Dharmananda Kosambi: One of the most töôûng nhìn thaáy vaïn höõu laø coù thaät. eminent Indian Buddhist scholars in the Dharma master: Phaùp sö—An honorific title for nineteenth century—Moät trong nhöõng hoïc giaû a monk of maturity and high standing. Dharma Phaät giaùo noåi tieáng nhaát cuûa AÁn Ñoä vaøo theá kyû thöù master is a title of respect used to address a 19. Buddhist Bhiksu (monk) or Bhiksuni (nun). It Dharmanandi (skt): See Ñaøm Ma Nan Ñeà. implies that the person so addressed has mastered Dharma-nature: Tathagata-garbha (skt)— the Dharma and is qualified to teach it—Phaùp sö Dharmakaya, or Dharmata (skt)— Tính ñoä—The laø

danh xöng toân kính ñöôïc duøng ñeå goïi moät vò absolute nature underlying all phenomena— Taêng hay Ni. AÙm chæ raèng vò aáy ñaõ quaùn trieät Phaät Buddha-nature—Essence of things—Nirvana— Phaùp vaø ñuû phaåm chaát ñeå giaûng daïy Phaät phaùp. Thusness—True Suchness—See Phaùp Taùnh. Dharma-mati (skt): Dharma idea—Phaùp yù. Dharma-nature and bhutatathata: Phaùp Taùnh Dharma matter: See Hoâji. Chaân Nhö—Phaùp taùnh vaø chaân nhö (khaùc teân Dharma-medicine: Phaùp Döôïc—The medicine of nhöng töï theå gioáng nhau). the law (capable of healing all misery)—Dieäu Dharma-Nature or dharmakaya: Phaùp taùnh phaùp coù theå chöõa laønh phieàn naõo cho chuùng sanh. phaùp thaân—Chaân thaân cuûa Phaät ñaõ chöùng lyù theå Dharma-megha (skt): See Phaùp Vaân. phaùp taùnh. Dharma-megha-bhumi (skt): Phaùp Vaân ñòa— Dharma-nature as a mountain: Phaùp Taùnh Buddhism as a fertilizing ground—Buddhism as a Sôn—Phaùp taùnh nhö nuùi, coá ñònh, khoâng lay fertilizing cloud—Ground of the Dharma cloud— chuyeån ñöôïc—Fixed and immovable. Land of dharma clouds—Phaät phaùp nhö ñaùm maây Dharma-nature in its phenomenal character: lôïi nhuaän chuùng sanh—See Phaùp Vaân (1). See Phaùp Taùnh Tuøy Duyeân. Dharma-method: See Phaùp Ñoä (1). Dharma-nature Sect: Hua-Yen, T'ien-T'ai, Dharma-milk: See Phaùp Nhuõ (1). Shingnon—See Phaùp Taùnh Toâng. Dharma-mind of the Buddha: Busshin-ho Dharmanendin (skt): Phaùp hyû—See Ñaøm Ma (jap)—Phaät Taâm Phaùp—Taâm phaùp cuûa ñöùc Phaät. Nan Ñeà. Dharma-mirror: Dhamma-dasa (p)—See Phaùp Dharma-net: Giaùo voõng—Phaùp voõng—Teaching Kính. viewed as a net to catch and save mortals—Giaùo Dharmamitra (skt): Dharmamutra (skt)—Ñaøm voõng ñeå baét vaø cöùu nhöõng keû laên troâi trong voøng

luaân hoài sanh töû). Anagarika laø Phaùp danh cuûa David Hevatarana, Dharma-niyama (skt): moät nhaø hoaït ñoäng ngöôøi Sri Lanka, ñaõ saùng laäp ra 1) Contemplation on the dharma: Nieäm Phaùp (söï Hoäi Ñaïi Boà Ñeà. suy nieäm veà Chaùnh Phaùp). Dharmapancakam (skt): Five laws or 2) Dharma order: Traät töï cuûa vaïn phaùp. categories—See Nguõ Phaùp. Dharmaniyamata (skt): See Phaùp Vò. Dharma-Paramita: Phaùp Ba La Maät—One of the Dharma of non-appearance: Anutpatti- four Paramita Bodhisattvas in the Diamond kadharmakshanti (skt)—Insight into the non- realm—Moät trong boán vò Boà Taùt Ba La Maät trong origination of dharmas—See Voâ Sanh Phaùp Nhaãn. Kim Cöông Giôùi. Dharma of non-duality: Dharmasamata—Phaùp Dharma-Paramita Bodhisattva (skt): Phaùp Ba Baát Nhò. La Maät Boà Taùt—One of the four female Dharmanusarin (skt): Dhammanusarin (p)—attendants on Vairocana in the Vajradhatu, Follower of the teaching—See Tuøy Phaùp Haønh. evolved from him, each of them a mother of one Dharmanusmrti (skt): Dhammanupassana (p)— of the four Buddhas of the four quarters—Moät Dharma-niyama (skt)—Contemplation of trong boán vò nöõ Boà Taùt thaân caän cuûa Ñöùc Tyø Loâ Dharmas—Contemplation of Mental Objects or Giaù Na trong Kim Cang Giôùi, ñeàu do Ngaøi löu Mind Contents—Quaùn Phaùp—See Nieäm Phaùp. xuaát, moãi vò laø meï cuûa moät trong boán vò Phaät trong Dharma with outflows:

Asavatthaniya-dhamma töù phöông. (p)—Conditioned dharmas—Dharmas with Dharmaparyaya (skt): The Dharma Door—See outflows—See Höõu Laäu Phaùp. Phaùp Moân. Dharmapada Sutra (skt): Dhammapada Sutta Dharma period: Dharma-cala (skt)—Phaùp Thôøi. (p)—See Kinh Phaùp Cuù. Dharmaprabhasa (skt): Phaùp Minh Phaät—See Dharmapadarthakatha (skt): The commentary Phaùp Minh. of Dharmapada—Phaùp Cuù Kinh Luaän. Dharma practitioner: Ngöôøi tu theo Phaät. Dharmapadavadana-sutra (skt): Phaùp Cuù Thí Dharma-pravicayanga (skt): Traïch phaùp giaùc Duï Kinh. chi—The bodhyanga of discrimination. Dharmapala (skt): Paladharma (skt)—Guardian Dharma-pravicaya-sambodh-yanga (skt): Traïch of the teaching—Protect or maintain the Buddha- phaùp—Phaân bieät ñuùng sai—Discrimination of the truth—Hoä phaùp. true and the false. Dharmapala (skt): Name of a native of south Dharma-prince: Kumarabhuta (skt)—Cöu Ma La India, a famous scholar throughout the Buddhist Phuø Ña—Cöu Ma La Phuø—Bodhisattva—Son of world, regarded by Pali tradition as the second the Dharma-king—Phaùp Vöông töû hay Boà Taùt, most influential Abhidharma commentator after ngöôøi keá thöøa ngoâi vò cuûa Phaät ñeå noái truyeà n Buddhaghosa. He was born 1000 years after the Chaùnh Phaùp. Buddha's nirvana, in a Tamil area of South India, Dharma-prince Manjusri: Manjusri- and studied at the Mahavihara in Anuradhapura— kumarabhuta (skt)—Vaên Thuø Sö Lôïi Phaùp Vöông Teân cuûa ngaøi Dharmapala, ngöôøi nam AÁn, moät Töû. hoïc giaû noåi tieáng trong giôùi Phaät hoïc. OÂng ñöôïc Dharmapriya (skt): Phaùp AÙi—Phaùp Thieän—Ñaøm truyeàn thoáng Pali xem nhö laø nhaø pheâ bình coù aûnh ma ty—Name of an Indian monk who arrived in höôûng lôùn haøng thöù nhì, chæ sau ngaøi Phaät AÂm maø China around 365 A.D.—Teân cuûa moät vò sö ngöôøi thoâi. OÂng sanh ra sau khi Phaät nhaäp Nieát Baøn 1000 AÁn ñeán Trung Hoa khoaûng naêm 365. naêm, taïi vuøng cuûa ngöôøi Tamil, vaø theo hoïc taïi Dharma propagation: Söï truyeàn baù giaùo phaùp. Ñaïi Tònh Xaù ôû Anuradhapura—See Phaùp Hoä. Dharma prosperity: Söï höng thònh cuûa ñaïo phaùp. Dharmapala, Anagarika (A Ceylonese monk): Dharma-protecting hearers: Kunda- Phaùp Hoä—A famous Buddhist propagandist, born padhaniyaka (skt)—Thanh vaên hoä phaùp. in Ceylon in 1864 and died in 1933. David Dharma protector: Dharmapala (skt)—Dharma Hevavitarana, a Sri Lankan Buddhist activist, who guardian—Hoä phaùp. founded the Mahabodhi Society—Dharmapala,

Dharma Protector Bodhisattva: Boà Taùt Hoä Dharma realm of hell-beings: Ñòa Nguïc Phaùp phaùp. Giôùi. Dharma-Publishing: A Buddhist printing Dharma realm of humans: Nhaân Phaùp Giôùi. company with headquarters in Berkeley, Dharma realm of hungry ghosts: Quyû Phaùp California, founded by Tarthang Tulku after he Giôùi. settled in the United States in 1968—Coâng ty aán Dharma realm of non-obstructions of noumena loaùt Phaät giaùo coù truï sôû ñaët taïi tröôøng Ñaïi Hoïc and phenomena (principles and specifics): See Berkeley, California, ñöôïc ngaøi Tarthang Tulku Lyù Söï Voâ Ngaïi Phaùp Giôùi. saùng laäp sau khi ngaøi ñeán Hoa Kyø vaøo naêm 1968. Dharma realm of non-obstruction of Dharma-puja (skt): Moral offerings—Offerings

phenomena and phenomena: See Söï Söï Voâ to the Dharma—Serving the Dharma—See Phaùp Ngaïi Phaùp Giôùi. Cuùng Döôøng. Dharma realm of noumena: See Lyù Phaùp Giôùi. Dharmaradja (skt): Phaùp vöông—King of the Dharma realm of the one reality: Nhaát chaân Law—Buddha. phaùp giôùi (phaùp giôùi cuûa chaân thöïc). Dharma-rain: Phaùp Vuõ—The rain of Buddha- Dharma realm of phenomena: See Söï Phaùp truth which fertilizes all beings—Möa Phaùp laøm Giôùi. thaám nhuaän chuùng sanh. Dharma realm of principles and specifics: Lyù Dharmaraja (skt): Dhammassami (p)—King of söï voâ ngaïi phaùp giôùi. the Law—Buddha—Dharma King—King of the Dharma realm of Sound Hearers: Thanh Vaên dharma—See Phaùp Vöông. Phaùp Giôùi. Dharmaraksa (skt): Indu-Dharmaraksa (skt)— Dharma-receptor: Dharma-ayatna (skt)—Phaùp Ñaøm Voâ Lan—Phaùp Truùc Lan—See Truùc Ñaøm Xöù—See Phaùp Nhaäp. Ma La. Dharma-response: See Phaùp ÖÙng. Dharma-ratna (skt): Dharma-treasure—See Dharma of reverent love: Kyoaiho (jap)—Kính Phaùp Baûo. AÙi Phaùp—Dharmas of reverence and love. Dharma of realization: To-pay-ch (tib)—Thöïc Dharma-river: See Phaùp Haø. Chöùng Phaùp—To acquire what our master taught Dharma robe: AÙo Traøng—Usually in gray color by ourselves—Teachings of the dharma which and for laypeople's use—AÙo thöôøng maøu lam have been derived from the realization of a daønh cho Phaät töû taïi gia. master. Dharma-roof: Dharma canopy or monastery— Dharma realm: Dharmadhatu or Dharmaksetra Maùi nhaø Phaät Phaùp hay töï vieän. (skt)—Ñaït Ma Ñaø Ñoâ—Cosmos—Dharma- Dharmaruci (skt): See Ñaït Ma Löu Chi. element—Dharma factor—Realm of reality— Dharmasala (skt): A rest house for pilgrims, often Realm of truth—Buddha nature—The realm of provided by a rich man for those coming to a dharmas—The cosmos—The universe—Mind— special place of pilgrimage—Nhaø nghæ ngôi daønh The nature or essence of dharmas—Infinity—The cho nhöõng ngöôøi haønh höông, thöôøng ñöôïc cung infinite universe—See Phaùp Giôùi. caáp bôûi moät phuù hoä cho nhöõng ngöôøi ñi ñeán nhöõng Dharma realm of animals: Suùc Sanh Phaùp Giôùi. nôi ñaëc bieät. Dharma Realm of Asuras: A-Tu-La Phaùp Giôùi. Dharmasamata (skt): See Phaùp Bình Ñaúng. Dharma Realm of Bodhisattvas: Boà Taùt Phaùp Dharmasamgraha (skt): See Phaùp Soá Danh Taäp Giôùi. Kinh Dò Baûn. Dharma realm body: Cosmic body—Phaùp giôùi Dharmasankha (skt): See Phaùp Loa. thaân. Dharmasankhasabda (skt): Dharmasankha Dharma realm of Buddhas: Phaät Phaùp Giôùi. (skt)—Conch of the law—See Phaùp Loa. Dharma realm of the Conditionally Dharma-sapta-bodhyanga-samadhi (skt): Traïch Enlightened Ones: Duyeân Giaùc Phaùp Giôùi. Phaùp Giaùc Phaàn Tam Muoäi—Concentration Dharma realm of gods: Thieän Phaùp Giôùi. on the bodhyanga of discrimination.

Dharma satya (skt): Phaùp Thieät—See Ñaøm Voâ Dharma-sound: See Phaùp AÂm. Ñeá. Dharma source: Bhutatatthata (skt)—The root or Dharmascasarirah (skt): The Dharma-body is essence of al things—Phaùp Boån—Chaân nhö hay without the body—Phaùp thaân voâ höõu thaân, nghóa tinh yeáu cuûa vaïn phaùp. laø phaùp thaân maø khoâng coù thaân. Dharmasreathin (skt): See Dharmasri. Dharma-sea: See Phaùp Haûi. Dharmasri (skt): Phaùp Thaéng (ngöôøi vieát boä A Tyø Dharma seal:

Yantra (skt)—Phaùp AÁn—The seal Ñaøm Taâm Luaän)—A monk who wrote the of Buddha-truth is a formal certification within the Abhidharma-hrdaya-sastra (Heart of the Higher Zen school that Dharma transmission has occured Dharmas). between master and disciple. Receiving the Dharma-state: Bhutatathata (skt)—Phaùp vò (chaân Dharma seal of a Zen master implies that the nhö)—The grade or position of a monk: Thöù baäc disciple has attained a mature understanding of cuûa moät vò Taêng. the Dharma and is qualified to serve as a Zen Dharma of statement: Lung-gi-ch (tib)—Vaên Töï master to others—Phaùp AÁn laø moät giaáy chöùng Phaùp—Scriptural dharma—Teachings based on nhaän chính thöùc trong Thieàn toâng raèng söï truyeàn the Buddhist scriptures—Teachings of the Phaùp ñaõ xaûy ra giöõa thaày vaø ñeä töû. Nhaän ñöôïc Tripitaka. Phaùp aán aùm chæ raèng ngöôøi ñeä töû ñaõ ñaït ñöôïc söï Dharmasthitita (skt): Continuity of existence— hieåu bieát thuaàn thuïc veà Phaùp vaø ñuû tieâu chuaån laøm Phaùp Truï—Continuity of existence: Söï töông tuïc moät vò Thieàn sö ñeå daïy cho ngöôøi khaùc—See AÁn cuûa hieän höõu—Dharma abode, i.e., the Chöùng and Phaùp AÁn. omnipresent bhutatathata in all things: Dieäu lyù cuûa Dharma seat: Dharma throne—The abbot's chaân nhö döøng truï trong heát thaûy caùc phaùp. formal lecture chair (hoâza), located on the raised Dharma-Storage School: Dharmaguptika (skt)— platform in the Dharma hall (hattoâ) of the Hozo-Bu (jap)—Phaùp Taïng Boä. monastery—Chieác gheá ngoài chính thöùc cuûa vò truï Dharma-store: Dharmakara (skt). trì moãi khi thuyeát giaûng, toïa laïc treân moät buïc goã 1) The standard of Buddha-truth as an emblem cao trong Phaùp ñöôøng cuûa Thieàn vieän. of power over the hosts of Mara: Phaùp Dharma-selecting vision: See Traïch Phaùp Nhaõn. Taøng—Chaân lyù Phaät Phaùp laø daáu hieäu tieâu Dharmas of self-recognition: Pratyatma-dharma bieåu cho söùc maïnh cheá ngöï ma quaân. (skt)—Töï Chöùng Phaùp—Dharmas that help 2) The treasury of the Buddha’s teaching, or practitioners achieve self-recognition state—Phaùp Buddhist library, or the storehouse of all law giuùp ñöa ñeán traïng thaùi töï chöùng. and truth, i.e. the sutras: Phaùp Taïng—Phaùp Dharma Semblance Age: Saddharma- Baûo Taïng—Nôi toàn tröõ kinh ñieån Phaät Phaùp. pratirupaka (skt)—The age in which the Buddha’s Dharma struggle: Phaùp Chieán—Söï tranh luaän veà dharma has diminished to 50 percent—Thôøi kyø Phaät phaùp—Dharma dual. Phaät phaùp giaûm maát 50 phaàn traêm. Dharma Study Foundation: Toå chöùc nghieân cöùu Dharma-shinning: Phaùp Chieáu—Söï chieáu saùng Phaät Phaùp. cuûa Phaät phaùp. Dharma successor: Hassu (jap)—Dharma Dharmaskandha (skt): 1) The Buddha’s detailed child—Child of the Dharma—Dharma heir—Phaùp teaching: Phaùp Uaån, giaùo thuyeát Phaät phaùp; 2) Töû—Truyeàn nhaân giaùo phaùp. Element-group: See Phaùp Uaån Tuùc Luaän. Dharma summer: See Phaùp Haï. Dharma-skandha-pada (skt): See Phaùp Uaån Tuùc Dharma-sunyata (skt): The non-reality of Luaän. things—Things are unreal—The emptiness or Dharma-skandha-pada-sastra (skt): See Phaùp unreality of all things—See Phaùp Khoâng. Uaån Tuùc Luaän. Dharma-sutra (skt): Phaùp Kinh—Name of a Dharma-smrtyupasthana (skt): See Phaùp Nieäm Brahman sutra on rituals of worship—Teân cuûa Xöù. moät boä kinh Baø La Moân veà nghi leã cuùng teá.

Dharmasoka (skt): Name given to Asoka on his Dharmasvabhavanabodhamanomayakaya (skt): conversion—See Phaùp A Duïc.

The will-body assumed when the self-nature of giaû. things is understood as having no self-nature— Dharma-vaja (skt): Dharma-Curtain Buddha— See Giaùc Phaùp Töi Tính YÙ Thaønh Thaân. Phaùp Traøng Phaät. Dharma-sword: The sword of Buddha-truth— Dharma-vardhan (skt): Dharma-vardhana (skt)— See Phaùp Kieám. See Phaùp Ích. Dharmata (skt): Bhutatathata (skt)—Thöïc Dharma-vardhana (skt): Dharma-vardhan Töôùng—Nature of the dharmas, the essence that (skt)—Phaùp Ích—See Ñaït Ma Baø Ñaø Na. is the basis of everything—See Chaân Nhö. Dharma-vessel: Phaùp Thuyeàn—Coâng cuï truyeàn Dharmata-dharmakaya (skt): Phaùp thaân cuûa phaùp. phaùp taùnh—Dharma body of dharma-nature. This Dharma-vicaya (skt): Dhamma-vicaya (p)— is the essential reality-body of Buddhas and Traïch Phaùp—Tìm hieåu quaùn saùt kyõ caùc phaùp— Bodhisattvas—Ñaây laø loaïi thaân chaân thaät caàn yeáu Investigation of (choosing) the law. ñoái vôùi chö Phaät vaø chö Boà Taùt. Dharma-Victory Buddha: Phaät Phaùp Thaéng Dharma talk: Phaùp thoaïi—Buddhist preaching— Vöông. Dharma-words, religious discourses—See Phaùp Dharma-Victory-King Buddha: Phaùp Thaéng Ngöõ. Vöông Phaät. Dharmatara-dhyana-sutra (skt): Ñaït Ma Ña La Dharmavikurvana (skt): Phaùp Töi Taïi— Thieàn Kinh—Kinh Baát Tònh Quaùn—Sutra on Complete dialectical freedom and power—Khaû contemplation of impurity. naêng thuyeát phaùp khoâng ngaèn meù. Dharmatata (skt): Dharmavikurvana-bodhisattva (skt): See Phaùp 1) Phaùp Cöùu toân giaû. Töi Taïi Boà Taùt. 2) Tathagata-garbha (skt): Phaùp Taùnh—Dharma-Dharma-vinaya: The Dharma-Discipline or the nature. Doctrine and Discipline or the Buddha's teaching Dharmatabuddha (skt): The Buddha as Essence in its completeness—Phaùp vaø Luaät hay toaøn boä itself—See Phaùp Taùnh Phaät. giaùo lyù cuûa Ñöùc Phaät. Dharma-talk: See Phaùp Thoaïi (1). Dharmaviraja (skt): Phaùp thanh tònh—Chaân lyù Dharmatanishyanda-buddha (skt): See Phaùp thanh tònh—Truth immaculate. Taùnh Sôû Löu Phaät. Dharma vision: Phaùp nhaõn. Dhamma thero (p): An elder in Dhamma—Phaùp Dharma-vivardhana (skt): See Phaùp Taêng. tröôûng laõo. Dharma voice: Dharmaghosa (skt)—The sound Dharmas or things: Phaùp töôùng. of preaching—The sound of Truth—Phaùp AÂm. Dharma-thunder: See Phaùp Loâi. Dharmas as void: Nhaát Thieát Giai Khoâng Toâng—Dharmatmyalakshana (skt): See Phaùp Ngaõ See Thaäp Toâng Cöông Yeáu. Töôùng. Dharma of void: The non-reality of things— Dharma tower: Phaùp thaùp. Things are unreal—The emptiness or unreality of Dharma-transformation: Söï bieán hoùa cuûa chö all things—See Phaùp Khoâng. phaùp—See Phaùp Hoùa. Dharma-wealth: See Phaùp Taøi. Dharma-transmission: See Truyeàn Phaùp. Dharma Wheel: Dharmacakra (p)—The wheel of Dharmatrata (skt): Phaùp Cöùu—Name of an Dharma—The preaching of a Buddha—See Phaùp Indian monk—Teân cuûa moät nhaø sö AÁn Ñoä. Luaân. Dharmatrata's argument from the difference Dharma wheel of universal salvation: Never- of kind or result: Luaän chöùng cuûa Phaùp Cöùu— receding Buddha-vehicle—Baát thoái chuyeån Phaùp See Phaùp Cöùu Luaän Chöùng. luaân.

Dharma treasure: The Law or Buddha-truth— Dharma which produces no afflictions: The Phaùp Taïng—See Phaùp Baûo. condition in which they cannot prevail—The Dharma tree: See Phaùp Thuï. unconditioned dharma which produces no Dharmas are unreal: Things are unreal—Phaùp afflictions (no passions and delusions)—Phaùp

thanh tònh lìa ñöôïc phieàn naõo—See Voâ Laäu. Realm—Caûnh giôùi—A Sanskrit term for “realm,” Dharma-wisdom: Dhamma-jnana (p)— “element,” or “sphere.”—Töø Phaïn ngöõ chæ “coõi,” Enlightened understanding—See Phaùp Trí. “ñaïi,” hay “giôùi.” Dharma-words: A word or a phrase of the Dhatu-cetiya (p): Sarira-stupa—Thaùp xaù lôïi. Buddha’s preaching: Lôøi Phaät thuyeát phaùp — Dhatu-garbha (p): A stupa—A dome-like solid Buddhist preaching or religious discourses: Baøi structure in which the relics of the Buddha are thuyeát phaùp (coù theå laø cuûa moät baäc thaày)—See enshrined—Thaùp thôø xaù lôïi Phaät. Phaùp Ngöõ. Dhatu-jnana-bala (skt): Power of the wisdom on Dharma-work: Religious affairs—Phaùp söï (Phaät various realms—Giôùi Trí Löïc. söï). Dhatukatha (p): Discourses of Elements—Boä Dharma-workman: Phaùp Töôïng—Dharma Chaát Ngöõ—See Giôùi Luaän. workman, a teacher able to mould his pupil—Moät Dhatukathapakarana-atthakatha (skt): See Boån vò thaày coù theå duøng chaùnh phaùp ñeå uoán naén ñeä töû. Luaän Chuù. Dharmayasa (skt): See Ñaøm Ma Da Xaù. Dhatukaya (skt): The collection of elements, one Dharmayatana (skt): Mental objects—Phaùp xöù. of the books of the Sarvastivadin Abhidharma Dharmesvara-bodhisattva (skt): See Phaùp Töï Pitaka, written by Purna, discussion of ever- Taïi Vöông Boà Taùt. present and negative mental events—Söu Taäp caùc Dharmic order: Dharma-niyama (p)—Traät töï cuûa yeáu Toá, moät trong caùc boä saùch cuûa Boä Luaän Taïng vaïn phaùp. cuûa Boä phaùi Thuyeát Nhöùt Thieát Höõu Boä, ñöôïc Dharmika (skt): Dharma-bhanaka-bodhisattva ngaøi Phuù Laâu Na bieân soaïn, trình baøy caùc söï kieän (skt)—Phaùp Sö Boà Taùt—Expounder of the Law taâm thöùc tieâu cöïc vaø thöôøng haèng. Bodhisattva. Dhatu-loka (skt): The eighteen elementary Dharmikasa (skt): Tyø Phaùp Giaû—Letters carved spheres— See Thaäp Baùt Giôùi. on coins issued by king Milinda—Chöõ khaéc treân Dhatunirdesa (skt): Giôùi Phaåm—Caùi theå cuûa ñoàng tieàn do vua Di Lan Ñaø phaùt haønh. phaùp. Dharmodgata (skt): 1) One of 47 names for Dhatu-prabheda-smrti (skt): Giôùi Phaân Bieät Lotus sutra: Chö Dieäu Phaùp, moät trong 47 teân Quaùn—Contemplation on the discrimination of khaùc nhau cuûa kinh Phaùp Hoa; 2) One of the different realms. Bodhisattvas mentioned in the Hua-Yen Sutra: Dhatu-samyutta (p): Sutra on Elements—Töông Phaùp Khôûi Boà Taùt, moät trong vò Boà Taùt ñöôïc noùi Öng Giôùi. ñeán trong kinh Hoa Nghieâm. Dhatu-sutta (p): Giôùi Kinh—Sutra on Dharmottara (skt): See Phaùp Thöôïng (2). properties—Sutra on realms. Dharmottarah (skt): See Dharmottariya. Dhatu-Vavatthana (p): Analysis of the elements Dharmottariya (skt): Dharmottara (skt)—Phaùp of the body—See Phaân Tích Thaân Phaàn. Thöôïng Boä—One of the eighteen Hinayana sects Dhatu-vibhanga-sutta (p): Sutra on an analysis in India—Moät trong 18 boä phaùi Tieåu Thöøa ôû AÁn of the properties, in the Majjhima Nikaya 140— Ñoä. Kinh Giôùi Phaân Bieät, trong Trung Boä 140. Dhata-kayapada (skt): Mental-element-body, Dhavati (p): To run away—Chaïy thoaùt.

written by Purna—Giôùi Thaân Tuùc Luaän, ñöôïc vieát Dhi (p): Wisdom—Söï khoân ngoan. bôûi ngaøi Phuù Laâu Na. Dhiitimantanam (p): Resolute—Kieân trì. Dhata-kayapada-sastra (skt): See Dhata- Dhikkharasamatha (skt): See Dieät Traùnh Giôùi. kayapada. Dhimantu (p): Wise—Khoân ngoan. Dhatarattha (p): Dhrtarastra (skt)—Ñoâng thieân Dhimat (skt): Thaønh Töïu Giaùc Hueä Boà Taùt—A vöông (Ña La Tra) cai quaûn Caøn Thaùt Baø (nhöõng Bodhisattva who accomplishes both vò trôøi nhaïc sö)—Eastern Heaven King—See Trì enlightenment and wisdom. Quoác Thieân Vöông. Dhira (p): The wise—Ngöôøi trí. Dhatu (skt): Elements—Sphere—Region—Dhitaka (skt): Dhritaka (skt)—See Ñeà Ña Ca.

Dhiti (p): Courage—Söï can ñaûm. sutra). Dhitika (skt): Dhvajagrakeyura-dharani (skt): Voâ Naêng Thaéng 1) See Ñòa Ñeå Ca. Phan Vöông Nhö Lai Trang Nghieâm Ñaø La Ni—2) Dhrtaka (skt): See Ñeà Ña Ca. Dieäu Traøng Töôùng Tam Muoäi Ñaø La Ni, moät trong Dhitu (p): Son-in-law—Con reã. nhöõng boä kinh cuûa Maät giaùo—One of the Esoteric Dhiyati (p): To be born—Sanh ra. sutras. Dhona (p): Wise (a)—Khoân ngoan. Dhyana (skt): Jhana (p)—Meditation (thought— Dhovati (p): To wash—To cleanse—Laøm saïch. Meditation—State of absorption resulting from Dhrtaka (skt): Dhitaka or Dhritaka (skt)—Ñeà Ña practice of meditation—The practice of Dhyana Ca—See Dhitaka. leads to samadhi)—Thieàn ñònh—See Thieàn Na. Dhrtarastra (skt): Dhatarattha (p)—Deva king in Dhyana-abode: A meditation abode—See Thieàn the East—Ñeà Ña La Tra—Trì Quoác Thieân Vöông. Ñöôøng. Dhrtiparipurna (skt): See Kieân Maõn Boà Taùt. Dhyana on the absolute truth: The Dhruva (skt): Acala (skt)—Niscala (skt)— concentration on the absolute truth—See Lyù Immobile—Immovable—Motionless—Baát ñoäng. Thieàn and Nhò Chuûng Thieàn (B). Dhudanga (p): Hard practice or discipline to Dhyana-bhadra (skt): Chæ Khoâng Thieàn Sö— shake off or cleanse sins—See Ñaàu Ñaø. Teân cuûa thieàn sö Chæ Khoâng (1289-1363)—Name Dhukha (skt): Sickness—Bònh hoaïn. of a Zen master in the fourteen century. Dhukha-vedana (skt): Bearing suffering— Dhyana-Bodhisattvas: The five Bodhisattvas Feeling of suffering—Khoå Thoï—Söï caûm nhaän (Avalokitesvara or Padmapani, Samantabhadra, khoå naõo. Ratnapani and Visvapani)—Naêm vò Boà Taùt Thieàn Dhuli (p): Dust—Buïi. Ñònh. Dhuma (p): Yeân—Smoke—Khoùi. Dhyana-buddha (skt): Thieàn Na Phaät— Dhumayati (p): To smoke—Phun khoùi. Meditation Buddha—Dhyani-buddha—See Nguõ Dhupa (skt): Ñoät Baø—Nhang thôm—Incense— Phaät. Frankincense—Fragrant gum. Dhyani-buddha (skt): Naêm vò Phaät—The five Dhupayati (p): To emit smoke—Phun khoùi. Dhyani-Buddhas—See Nguõ Phaät. Dhusara (p): Dust-colored (a)—Yellowish—Coù Dhyana-contemplation: Thieàn Quaùn Veà Taâm— maøu vaøng nhö buïi. Meditation on the mind. Dhuta (skt & p): Asceticism—See Khoå Haïnh. Dhyana heavens: Brahmalokas (skt)—Thieàn thieân—Dhyana heavens, four in number, where Dhutadhara (p): One who practices ascetics those who practice meditation may be reborn—Coù (dhuta-angas)—Ngöôøi tu khoå haïnh. boán Thieàn Thieân, nôi maø caùc baäc tu thieàn coù theå Dhutanga (p): Dhuto (p)—Dhuta (skt)— taùi sanh veà—See Töù Thieàn Thieân. Austerity—Hard practice—Mendicant conducts— Dhyana master: Dhyayin (skt)—Zen master— Ñoã

Ña—Ñoã Traø—Haïnh ñaàu ñaø—An ascetic— See Thieàn Sö. See Ñaàu Ñaø. Dhyana meditation: Sam ten (tib)—Dhyana- Dhuta-rules: Giôùi ñaàu ñaø—Giôùi khoå haïnh. samadhi (skt)—Thieàn na vaø tam muoäi—See Dhuti (skt): Ñoâ ñeà. Thieàn Tam Muoäi. Dhutta (p): One who leads a corrupted life— Dhyana-mula (skt): See Caên Baûn Ñònh. Ngöôøi soáng ñôøi buoâng thaû. Dhyana paramita (skt): Perfection of the Dhuva (skt): Long-lasting—Toàn taïi laâu daøi. meditation—Thieàn ñònh Ñoä—See Thieàn Ba La Dhvaja (skt): Pataka (skt)—Ketu (skt)—Flag— Maät. Banner—Ñaø Phöôïc Nhaõ—Côø phöôùn—Traøng Dhyana on phenomena: The concentration on phan. phenomen—See Söï Thieàn. Dhvajagrakeyura (skt): Dieäu Traøng Töôùng Tam Dhyana-prajna (skt): The mystic trance and Muoäi—The ring on the top of a standard—A wisdom—See Thieàn Hueä. degree of ecstatic meditation (mentioned in Lotus

Dhyana-river: See Thieàn Haø. Diamond body: Vajra-body, the body of the Dhyana-rules: Dhyana-samvara (skt)—Luaät Buddha and his merits—See Kim Cang Thaân. nghi veà tónh löï. Diamond Buddha: Vajra-sattva (skt)—Kongo- Dhyana-samadhi: See Thieàn Tam Muoäi. Satta (jap)—Kim Cang Taùc Boà Taùt—See Kim Dhyana and samadhi: Thieàn na vaø tam muoäi— Cang Taùt Ñoûa. See Thieàn Tam Muoäi. Diamond contemplation: See Kim Cang Quaùn. Dhyana samadhi paramita (skt): Abstraction— Diamond crown: Vajrasekhara (skt)—Kim Cang Concentration—Contemplation—Meditation— Ñænh. Thieàn Ñònh Ba La Maät—See Luïc Ñoä Ba La Maät. Diamond crown sutra: Vajrasekhara-sutra Dhyana-samvara (skt): Dhyana-rules—Luaät nghi (skt)—See Kim Cang Ñaûnh Kinh. veà tónh löï. Diamond cuts diamond: Clever people are Dhyana seal: Dhyani-Mudra (skt)—Thieàn aán— bound to meet cleverer people—Cao nhaân taát höõu See AÁn Thieàn. cao nhaân trò (taøi ñeán ñaâu cuõng coù ngöôøi taøi hôn). Dhyana on Suchness: Tathatalambanam (skt)— Diamond dagger: Vajrakilaya (skt)—See Kim See Duyeân Chaân Nhö Thieàn. Cang Chuû Y. Dhyana and wisdom: See Thieàn Hueä. Diamond Dharma Bodhisattva: Vajra-dharma Dhyani-Bodhisattva: Boà Taùt Thieàn Ñònh—(skt)—Kim Cang Phaùp Boà Taùt. Avalokitesvara Bodhisattva is the Dhyana- Diamond element: Vajradhatu (skt)—Vajra Bodhisattva of the present age (and the Buddha element of the universe—Kim cang giôùi cuûa vuõ Gautama is his earthly reflex)—Boà Taùt Quaùn Theá truï—See Kim Cang Giôùi. AÂm laø vò Boà Taùt thieàn ñònh cuûa hieän kieáp. Diamond Enlightenment Bodhisattva: Vajra- Dhyani-Buddhas: Phaät thieàn ñònh—See Nguõ Phaät tiksna (skt)—Kim Cang Giaùc Boà Taùt. (E). Diamond-entrance deva: Vajramukha (skt)— Dhyani-Mudra (skt): Dhyana seal—Maãu Ñaø La Kim Cang Dieân Thieân. Phaùp AÁn—See AÁn Thieàn. Diamond faith: Kim cang tín—Strong belief on Dhyapayati (skt): See Hoûa Taùng. other-power—Other-power faith which is as Dhyayin (skt): Jhayin (p)—Dhyana master—Zen indestructible as diamond—Tha löïc tín nhö kim master—See Thieàn Sö. cang baát hoaïi. Diagnose: Chaån ñoaùn. Diamond fist: Vajramusti (skt)—Vajra-fist—See Diagnostic treatment of their moral diseases: Kim Cang Quyeàn. Ñoái Trò Taát Ñaøn—One of the four kinds of Diamond Flower Bodhisattva: Vajrapuspa siddhanta—See Töù Taát Ñaøn. (skt)—Kim Cang Hoa Boà Taùt. Diagram

from the river: Hotu (jap)—Haø Ñoà. Diamond-Fragrance Bodhisattva: Vajradhupa Dialectic (a): Thuoäc veà bieän chöùng. (skt)—Kim Cang Höông Boà Taùt. Dialectical Materialism: Thuyeát Duy Vaät Bieän Diamond Freedom Bodhisattva: Vajra-vasani Chöùng. (skt)—Kim Cang Töï Taïi Boà Taùt. Dialectical theology: Thaàn hoïc bieän chöùng. Diamond heart: Vajra heart—See Kim Cang Dialectical reality: Bieän chöùng thöïc taïi. Taâm. Dialogue (n): Ñoái ñaùp—Ñoái thoaïi. Diamond holder of the vajra Bodhisattva: Diamond (n): Vajra (skt)—Kim Cang— Vajrahasta-vajradhara (skt)—Kim Cang Thuû Trì Imperishable jewel. Kim Cang Boà Taùt. Diamond apex: The diamond crown—See Kim Diamond Hook Bodhisattva: Vajrakusah- Cang Ñaûnh. bodhisattva (skt)—Kim Cang Caâu Boà Taùt. Diamond-being: Vajrasattva (skt)—See Kim Diamond Illuminated Jewel Precepts: The Cang Taùt Ñoûa. Bodhisattva precepts—Giôùi cuûa chö Boà Taùt—See Diamond-blaze: Hoûa Vieän—Giôùi AÁn—Maät Giôùi Phaùp Kim Cang Quang Minh Böûu Giôùi. Phong AÁn—See Kim Cang Ñaøm. Diamond indestructible body: The Buddha—

Thaân kim cang baát hoaïi, yù noùi Ñöùc Phaät vôùi giaùo golden mouth of the Buddha—Kim cang khaåu cuûa phaùp cuûa Ngaøi. Ñöùc Phaät—See Kim Cang Khaåu. Diamond-Indestructible Buddha: Kim Cang Baát Diamond Mudra of joining the palms: Hoaïi Phaät. Vajrapradama-Mudra (skt)—Maãu Ñaø La Phaùp Diamond insight: Diamond vision which AÁn—See Kim Cang Hôïp Chöôûng AÁn. penetrates into reality—Kim cang quaùn. Diamond nectar Bodhisattva: Vajramrita- Diamond Joy Bodhisattva: Vajrasadhu (skt)— bodhisattva (skt)—Kim Cang Cam Loä Boà Taùt. Kim Cang Hyû Boà Taùt. Diamond Net Bodhisattva: Vajrapanijaram- Diamond-Karma Bodhisattva: Vajrakarman- bodhisattva (skt)—Kim Cang Voõng Boà Taùt. bodhisattva (skt)—Kim Cang Nghieäp Boà Taùt. Diamond power: Irresistible strength or Vajra-Diamond king: The Vajra-king, the strongest and power—Kim cang löïc. finest bull—Kim cang vöông, moät loaïi boø maïnh Diamond Profundity Bodhisattva: Kim Cang nhaát vaø toát nhaát. Thaäm Thaâm Boà Taùt—See Kim Cang Giaùc Boà Taùt. Diamond King Bodhisattva: Kim Cang Vöông Diamond quiescence deva: Vajrasanti (skt)— Boà Taùt—One of the sixteen Bodhisattvas in the Kim Cang Tòch Tónh. Diamond realm—Moät trong 16 vò Boà Taùt trong Diamond Quietude Bodhisattva: Vajramuni Kim Cang Giôùi. (skt)—Tòch Nhieân Kim Cang Boà Taùt—Vò Boà Taùt Diamond-Lamp Bodhisattva: Vajraloka- coù traïng thaùi laëng leõ voâ tö löï ñoái vôùi caûnh nhö kim bodhisattva (skt)—Kim Cang Ñaêng Boà Taùt. cang. Diamond light Bodhisattva: Vajra-tejas (skt)— Diamond Rain Bodhisattva: Vajravarsa- Kim Cang Quang Boà Taùt. bodhisattva (skt)—Kim Cang Vuõ Boà Taùt. Diamond light deva: Vajraprabha (skt)—Kim Diamond-Realm Mandala: Vajradhatu-mandala Cang Quang—Name of a deity. (skt)—Kim Cang Giôùi Maïn Ñaø La—See Kim Diamond-like mind: Taâm nhö kim cang. Cang Giôùi. Diamond-like samadhi: Vajra-meditation—Kim Diamond royal-gem enlightenment: See Kim Cang Duï Ñònh—Tam muoäi vöõng vaøng nhö kim Cang Vöông Baûo Giaùc. cang—See Kim Cang Ñònh. Diamond samadhi: Vajra-samadhi (skt)— Diamond Lock: Vajrasphota (skt)—Kim Cang Diamond meditation—Kim Cang ñònh—See Kim Toûa. Cang Dieät Ñònh. Diamond Lock

Bodhisattva: Vajrasphota- Diamond Sceptre: Vajrapani (skt): Kim cang maät bodhisattva (skt)—Kim Cang Toûa Boà Taùt. tích—See Kim Cang Thaàn. Diamond Lotus: Kim Cang Ñaøi. Diamond seed: Rudraksa (skt)—A seed used for Diamond-Love Bodhisattva: Vajrakamar (skt)— beads—Kim cang töû, moät loaïi hoät duøng laøm chuoãi. Kim Cang AÙi Boà Taùt. Diamond store: Kim Cang Taïng. Diamond mace: Vajra (skt)—Kim cang chuøy. Diamond-Strong-Universally-Dispense-Gold- Diamond mark: Vajra-lakshana (skt)—Kim Cang Light Buddha: Kim Cang Lao Cöôøng Phoå Taùn Töôùng. Kim Quang Phaät. Diamond master: Kim Cang A Xaø Leâ—Baäc thaày Diamond Sutra: Vajracchedika Prajnaparamita coù trí tueä kim cang—Vajra master. Sutra (skt)—Sutra of the Diamond-Cutter of Diamond meditation: Vajrasamadhi (skt)—Supreme Wisdom—See Kim Cang Kinh. Diamond samadhi—See Kim Cang Dieät Ñònh. Diamond Throne: Vajrasana or Bodhimanda Diamond meditation Bodhisattva: Vajropama- (skt)—The Vajra throne—See Kim Cang Toïa (1). samadhi-bodhisattva (skt)—Kim Cang Duï Ñònh Diamond Tooth Bodhisattva: Vajradamstra Boà Taùt. (skt)—Kim Cang Nha Boà Taùt. Diamond messenger: See Vajrakumara. Diamond treasury: See Kim Cang Baûo Taïng. Diamond mind: Vajra-citta (skt)—Kim cang taâm. Diamond Vehicle: Vajrayana (skt)—Phaät giaùo Diamond mouth: Vajramukhi (skt)—A vajra or Maät Toâng—See Kim Cang Thöøa.

Diamond water: Vajra-water—See Kim Cang Didhiti (p): Light—Radiance—AÙnh saùng. Thuûy. Die (v): Pass away—Return to the fairyland— Diamond way: Vajrayana (skt)—Tantrayana Quy tieân—Death. (skt)—Dorje-tekpa (tib)—Diamond vehicle— Die early: Cheát sôùm. Thunderbolt vehicle—Vajrayana Buddhism—See Die of cold: Cheát reùt. Kim Cang Thöøa. Die of disease: Cheát bònh. Diamond wheel: Vajra wheel, symbol of the Die of exhaustion: Cheát vì kieät söùc. esoteric sects—Kim cang luaân, daáu hieäu cuûa Maät Die of fright: Cheát vì lo sôï. giaùo. Die for a good cause: Xaû thaân vì chính nghóa (Saùt Diamond wind: Vajranila (skt)—Kim Cang thaân dó thaønh nhaân). Phong—Name of a deity. Die out of grief: Cheát vì buoàn raàu. Diamond wisdom: Kim Cang Tueä—Kim Cang Die gradually: Cheát moøn. Hueä—Vajra-wisdom, which by its reality Die of old age: Cheát giaø. overcomes all illusory knowledge—Trí tueä thaáu Die of starvation: Cheát ñoùi—To starve to death. roõ lyù cuûa thöïc töôùng maø phaù vôõ chö töôùng hay trí Die suddenly due to unknown cause: Cheát baát tueä aûo giaùc. ñaéc kyø töû. Diamond wisdom of a Buddha: Vajramati Die of thirst: Cheát khaùt. (skt)—The indestructible wisdom of the Buddha, Die unjustly (innocently): Cheát oan. which can overcome all hindrances of illusory Dien Huu Pagoda: Chuøa Dieân Höïu—One-Pillar knowledge of ordinary people—Kim cang tueä, trí Pagoda. tueä khoâng bao giôø bò huûy hoaïi cuûa Ñöùc Phaät, coù Diet: AÊn kieâng—Food rules—The correct theå vöôït qua moïi chöôùng ngaïi cuûa loaïi trí tueä obtaining, preparation, and consumption of foot huyeãn aûo cuûa phaøm phu. have always been important to Buddhist Sangha— Diamond-Wisdom sastra: Vajracchedika-prajna- Vieäc nhaän thöïc phaåm roài chuaån bò vaø thoï duïng paramita-sastra (skt)—Kim Cang Baùt Nhaõ Luaän. moät caùch chính ñaùng luoân raát quan troïng ñoái vôùi Dibba (p): Divine—Celestial (a)—Thuoäc veà coõi Taêng Giaø Phaät giaùo. trôøi. Dieu Giac: Most

Venerable Dieäu Giaùc Haûi Dibba-Cakkhu (p): Divyacaksus (skt)—The Thuaän, one of the most outstanding disciples of divine eye—Thieân nhaõn thoâng. Most Venerable Nhaát Ñònh. He was also a royal- Dibba-cakkhuka (p): Endowed with the recognized monk at Dieäu Ñeá Temple—Hoøa superhuman eye—Ñöôïc phuù cho thieân nhaõn Thöôïng Dieäu Giaùc Haûi Thuaän, moät trong nhöõng thoâng. ñaïi ñeä töû cuûa Hoøa Thöôïng Nhaát Ñònh, taêng cang Dibba-sampatti (p): Heavenly bliss—Thieân chuøa Dieäu Ñeá. phöôùc. Dieu Nhan: Nun Dieäu Nhaân (1041-1113)—See Dibba-sota (p): Divyasrotra (skt)—See Thieân Nhó Dieäu Nhaân Thieàn Sö Ni. Thoâng. Difference: Dò (khaùc bieät). Dibba-sotam (p): Divyasrotra (skt)—Thieân nhó Differences between Sravakas and thoâng. Bodhisattvas: Nhöõng khaùc bieät giöõa Thanh Vaên Dibba-vihara (p): The supreme condition of vaø Boà Taùt—See Hai Möôi Söï Khaùc Bieät Giöõa heart—Traïng thaùi taâm toái thöôïng. Thanh Vaên Vaø Boà Taùt. Dibbo-viharo (p): Deva-abiding—Thieân truù. Difference and non-difference: Dò Baát Dò Dichotomy (n): Söï phaân ñoâi. Tính—Söï khaùc vaø khoâng khaùc. Dictation: AÙm taû. Different (a): Other—Diferentiate—Special— Dictatorial: Ñoäc ñoaùn—Dogmatic—Arbitrary. Khaùc bieät. Dictionary of Buddhist Technical Terms: See Different in body and alike in perception: Phieân Dòch Danh Nghóa Taäp. Beings different in body and alike in perception Dictum (n): Lôøi tuyeân boá. such as new-rebirth Brahma—Loaøi höõu tình coù

thaân sai bieät, töôûng ñoàng nhaát nhö Phaïm chuùng Different tenet: Dò chaáp—To hold to Thieân khi môùi taùi sanh. heterodoxy—Coá chaáp vôùi caùi lyù khaùc vôùi chaùnh Different in body and different in perception: lyù. Beings different in body and different in Different words for the same thing: I-On-Do- perception such as human beings, some devas and Cho (jap)—Dò AÂm Ñoàng Ñieäu—See Different hells—Loaøi höõu tình coù thaân sai bieät,töôûng sai bieät sounds, same tune. nhö loaøi ngöôøi vaø moät soá chö Thieân. Differential or separated teaching: The Different conditions: Different realms— Buddha's differential or separated, Bodhisattva Different regions—Different states—Bieät caûnh. teaching, definitely Mahayana—Bieät Giaùo hay Different groups of commandments: Giôùi giaùo phaùp daønh rieâng cho Boà Taùt cuûa tröôøng phaùi Phaåm—The diferent groupings or subjects of the Ñaïi thöøa. commandments, or discipline, i.e. the five basic Differentiate (v): Vikalpa or Vibhaga (skt)—To rules, the ten commandments, etc.—Phaåm loaïi discern—To discriminate—To distinguish—To cuûa giôùi nhö nguõ giôùi, thaäp thieän, vaân vaân. select—Giaûn Bieät—Phaân bieät—Löïa choïn hay Different groupings of the commandments: phaân bieät (löïa choïn vaø phaân bieät söï gioáng vaø khaùc Different subjects of the commandments—Giôùi nhau cuûa caùc phaùp ñeå laøm saùng toû söï khaùc bieät phaåm—Different groups of commandments. cuûa chuùng). Different nature of things: Taùnh Phaän—The Differentiated doctrine: Different teaching— different nature of anything, or the various natures Separated doctrine, one of the three branches of of various things—Töï tính khaùc bieät cuûa caùc phaùp. the Buddha's teaching—Bieät giaùo, moät trong ba Different occasions: Nhöõng hoaøn caûnh khaùc chi giaùo cuûa Ñöùc Phaät Thích Ca Maâu Ni. nhau. Differentiated

karma: See Bieät Nghieäp. Different order: Aspaksa (skt)—Dò Phaåm—Of Differentiated rewards: Differentiated rewards different class—Phaåm loaïi töông phaûn hay khaùc of previous deeds—See Bieät Baùo. nhau. Differentiated rules of liberation: Bieät Giaûi Different realms: Different regions, states or Thoaùt Giôùi—Taùm loaïi bieät giaûi thoaùt giôùi. conditions—See Bieät Caûnh. Differentiated rules of liberation for the eight Different region: See Bieät Caûnh. orders: Baùt Chuûng Bieät Giaûi Thoaùt Giôùi—Monks, Different religious teachings: Giaùo moân. Nuns, Mendicants, Novice male, Novice female, Different sect: Dò boä—Different class, or Upasaka or Male disciples, Upasika or Female heterodox schools, etc. disciples, the laity who observe the first eight Different sounds, same tune: I-On-Do-Cho commandments—Taùm loaïi bieät giaûi thoaùt giôùi: Tyø (jap)—Dò AÂm Ñoàng Ñieäu—The term means Khöu giôùi, Tyø Khöu Ni giôùi, Khaát Só giôùi, Sa Di "different words for the same thing." We, Zen giôùi, Sa Di Ni giôùi, Öu Baø Taéc giôùi, Öu Baø Di giôùi, practitioners should not call cedar trees and the Caän Truï giôùi. Buddha-nature different words for the same thing Differentiated teaching: Differentiated because we honestly do not know what they are— doctrine—See Bieät Giaùo. Thuaät ngöõ coù nghóa laø nhöõng teân khaùc cho cuøng Differentiating knowledge: Kieán thöùc phaân bieät moät vaät. Chuùng ta, nhöõng haønh giaû tu Thieàn chôù cuûa phaøm phu—Provisional wisdom—For neân goïi nhöõng caây tuøng baùch vaø Phaät taùnh laø "Dò ordinary beings, it is the everyday mind AÂm Ñoàng Ñieäu" bôûi vì phaûi noùi moät caùch thaønh continually making distinctions between self and thaät laø chuùng chaúng bieát chuùng laø caùi gì. others, right and wrong—Kieán thöùc bieän bieät cuûa Different states: Different realms—Different phaøm phu, phaân bieät ta vaø ngöôøi, ñuùng vaø sai. regions—Different conditions—Bieät caûnh. Differentiation: Anyathatva (skt)—Baát hoøa hôïp Different subjects of the commandments: tính. Different groupings of the commandments—Giôùi Differentiation of all things: Catushkotika phaåm. (skt)—Söï khaùc bieät giöõa vaïn höõu—The four terms Different teaching: See Bieät Giaùo. of differentiation of all things (four points of

argumentation)—Boán caâu phaân bieät cuûa vaïn Difficult to know: Nan Tri—Khoù bieát ñöôïc. phaùp—See Töù Cuù Phaân Bieät. Difficult path of practice: Con Ñöôøng Khoù—The Differentiations of the one Buddha-nature: path of the sages—Self-power Path—See Nan Nhö Lai taïng—See Nguõ Chuûng Taïng. Ñaïo. Differentiation into categories and types: Sai Difficult practice: Nan Haønh—See Nan Ñaïo. Bieät Phaåm Loaïi—Söï phaân bieät do phaåm loaïi. Difficult to put into practice: Nan Haønh—Khoù Differentiation in practices: Sai Bieät Haønh. thöïc haønh. Differently: Moät caùch khaùc bieät. Difficult to realize: Nan Chöùng—Khoù nhaän chaân Differently ripening causes produce differently ra chaân lyù. ripening effects: See Dò Thuïc Nhôn Dò Thuïc Difficult to be reborn as a human being: Thaân Quaû. Ngöôøi Khoù Ñöôïc—See Nhaân Thaân Nan Ñaéc. Differently ripening fruit: Vipakaphala (skt)— Difficult to be reborn in the human realm: Dò Thuïc Quaû. Sanh laøm ngöôøi laø khoù—See Nhaân Thaân Nan Differing from the cause: Dò Thuïc—See Vipaka. Ñaéc. Difficult: Laborous—Hard—Gian nan—Khoù Difficult to solve: Nan giaûi—Khoù giaûi quyeát.

khaên. Difficult to subdue: Nan Phuïc—Khoù khuaát phuïc Difficult to attain: Nan Ñaéc—Khoù ñaït ñöôïc. ñöôïc. Difficult to attain and to realize: Nan Ñaéc Nan Difficult to teach: Khoù chæ daïy. Chöùng—Khoù ñaït ñöôïc vaø khoù nhaän chaân ra chaân Difficult of transformation: Khoù chuyeån hoùa— lyù. Difficult of conversion. Difficult to avoid: Nan Mieãn—Khoù traùnh ñöôïc. Difficult to understand: Nan Khaû Tri—Khoù hieåu Difficult to believe: Nan Tín—Khoù coù theå tin ñöôïc. ñöôïc. Difficult to understand thoroughly: Nan Lieãu Difficult to believe, difficult to comprehend, Tri—Khoù bieát töôøng taän ñöôïc. and difficult to obey and practise: See Nan Tín Difficulties: Nhöõng khoù khaên—Gai goác— Giaûi Phuïng Haønh. Thorny—Obstacles. Difficult causes: Nan Nhaân—Nguyeân nhaân khoù Dig (v) the grave: Ñaøo huyeät—In Buddhism, khaên. talking without real practicing is to dig the grave Difficult causes and conditions of life: See for ourselves—Trong Ñaïo Phaät, noùi maø khoâng Meänh Nan Nhaân Duyeân. haønh laø töï ñaøo huyeät choân mình. Difficult to comprehend: Nan Giaûi—Khoù coù theå Digambara (p & skt): A naked ascetic—Khoå hieåu ñöôïc. haïnh loõa theå—See Thieân Y Phaùi. Difficult conditions: Nan Duyeân—Nhöõng hoaøn Digest (v): Laõmh hoäi—To understand—To caûnh khoù khaên. comprehend. Difficult conversion: Söï khoù chuyeån hoùa. Digest (v) suffer and insult: Nhaãn Nhuïc—See Difficult of conversion: Khoù chuyeån hoùa— Patience. Difficult of transformation. Digha (p & skt): Dirgha (skt)—Long—Tröôøng Difficult disciplines: Nhöõng giôùi luaät khoù khaên. (daøi). Difficult to distinguish: Nan Bieät—Khoù phaân Dighagama (p): Digha-Nikaya (p)—Tröôøng Boä bieät. Kinh—See Kinh Tröôøng A Haøm. Difficult to eliminate: Nan Ñoaïn—Khoù dieät tröø Dighanakha (p): Tröôøng Traûo Phaïm Chí—Long- ñöôïc. nailed brahmacarin—Vò phaïm chí ñeå moùng tay vaø Difficult to enter: Nan Nhaäp—Khoù böôùc vaøo moùng chaân thaät daøi. ñöôïc. Dighanakha-suttam (p): Sutra on long-nailed Difficult to explain: Nan giaûi. brahmacarin—See Kinh Tröôøng Traûo Phaïm Chí. Difficult to fathom: Nan Löôïng—Thaäm Nan Digha Nikaya (p): Dirgha agama (skt)—Tröôøng Tö—Khoù hieåu thaáu ñaùo ñöôïc. Boä Kinh—See Kinh Tröôøng A Haøm.

Digha-sumana (p): Tu Maït Na—Ñaøm Ma Ba Relinquishing all without seeking reward—Xaû thí La—Name of an Indian monk—Teân cuûa moät vò sö taát caû maø khoâng caàu baùo ñaùp —See Möôøi Ñieàu Tu ngöôøi AÁn—See Muïc Kieàn Lieân Tö Ñeá Tu. Tinh Chuyeân Cuûa Chö Ñaïi Boà Taùt. Dighnamaka (p): Ñòa Giaø Na—Name of an Diligent practice of great benevolence: Sieâng Indian monk—Teân cuûa moät vò sö ngöôøi AÁn. tu ñaïi töø—Knowing that all sentient beings have Digital sign: A digital or manual sign, indicating no nature of their own—Bieát taát caû chuùng sanh mail and helmet—See Giaùp Truï AÁn. khoâng coù töï taùnh—See Möôøi Ñieàu Tu Tinh Dignaga (480-540): Dinnaga (skt)—See Traàn Na Chuyeân Cuûa Chö Ñaïi Boà Taùt. Boà Taùt. Diligent practice of great compassion: Sieâng tu Dignified master: Toân sö. ñaïi bi—Knowing that all things are empty, Dignify (v): Enoble—Exalt—Hieån döông (laøm accepting suffering in place of all sentient beings cho trôû thaønh cao quyù)—Suy toân—Taùn döông. without wearying—Sieâng tu ñaïi bi, vì bieát caùc Dignitary (n): Phaåm traät trong Giaùo Hoäi. phaùp ñeàu khoâng, thoï khoå cho taát caû chuùng

sanh Dignity: Ñoan trang—Oai ñöùc—Oai nghieâm— khoâng nhaøm moûi—See Möôøi Ñieàu Tu Tinh Authority and virtue (of respect-inspiring Chuyeân Cuûa Chö Ñaïi Boà Taùt. virtue)—Decent (a). Diligent practice of meditation: Sieâng tu thieàn Digression: Baøng Luaän—Söï laïc ñeà—Wandering ñònh—Liberations, concentrations, discovering from the main subject in talking or writing. spiritual powers, leaving behind all desires, Diguna (p): Double—Gaáp ñoâi. afflictions, and contention—Giaûi thoaùt, tam muoäi, Dikkhati (p): To become a monk—Trôû thaønh xuaát hieän thaàn thoâng, rôøi lìa taát caû quyeán thuoäc, Taêng só. duïc laïc, phieàn naõo, vaø maõn nguyeän —See Möôøi Diligence (n): Tu sieâng thöïc haønh chaúng löôøi— Ñieàu Tu Tinh Chuyeân Cuûa Chö Ñaïi Boà Taùt . See Tinh Taán. Diligent practice of the non receding wheel of Diligence-paramita: Virya-paramita (skt)—See teaching, proceeding to reach all sentient Tinh Taán Ba La Maät. beings: Sieâng tu phaùp luaân baát thoái, vì chuyeån ñeán Diligence and retrogression: Great effort and taâm cuûa taát caû chuùng sanh—See Möôøi Ñieàu Tu retrogression—See Tinh Taán Vaø Thoái Chuyeån. Tinh Chuyeân Cuûa Chö Ñaïi Boà Taùt. Diligent (a): Hard-working—Chuyeân caàn, sieâng Diligent practice of self-control: Sieâng tu trì naêng. giôùi—Having few desires, and being content— Diligent cultivation: See Tinh Taán Tu Taäp. Ñaàu ñaø khoå haïnh, thieåu duïc tri tuùc —See Möôøi Diligent cultivation of Great Enlightening Ñieàu Tu Tinh Chuyeân Cuûa Chö Ñaïi Boà Taùt . Beings: Söï tinh chuyeân tu haønh cuûa chö Ñaïi Boà Diligent practice of vigor: Sieâng tu tinh taán— Taùt. Their thoughts, words and deeds never confused, not regressing in what they do, reaching the Diligent effort: Noã löïc khoâng ngöøng. ultimate end—Thaân ngöõ yù ba nghieäp chöa töøng Diligent practice to awaken the ten powers of taùn loaïn, taát caû vieäc laøm ñeàu chaúng thoái chuyeån enlightenment: Realizing them without maõi ñeán khi roát raùo—See Möôøi Ñieàu Tu Tinh obstruction, manifesting them for sentient Chuyeân Cuûa Chö Ñaïi Boà Taùt. beings—Sieâng tu giaùc ngoä thaäp löïc Nhö Lai, vì roõ Diligent practice of wisdom: Sieâng tu trí hueä— thaáu voâ ngaïi chæ baøy cho chuùng sanh—See Möôøi Tirelessly cultivating and accumulating virtues— Ñieàu Tu Tinh Chuyeân Cuûa Chö Ñaïi Boà Taùt. Tu taäp chöùa nhoùm taát caû coâng ñöùc khoâng nhaøm Diligent practice of forbearance: Sieâng tu nhaãn moûi—See Möôøi Ñieàu Tu Tinh Chuyeân Cuûa Chö nhuïc—Detaching from notions of self and other, Ñaïi Boà Taùt. tolerating all evils without anger or malice—Rôøi Diligent quest for truth, being free from quan nieäm ta vaø ngöôøi (töï tha), nhaãn chòu taát caû laziness: Tinh taán caàu phaùp, vì xa lìa löôøi bieáng ñieàu khoå naõo, troïn khoâng sanh loøng saân haïi —See khinh maïn. Möôøi Ñieàu Tu Tinh Chuyeân Cuûa Chö Ñaïi Boà Taùt. Diligently: Moät caùch tinh taán. Diligent practice of giving: Sieâng tu boá thí— Diligently accumulating all practices:That foster

enlightenment, such as charity, morality, learning, Dinnadana (p): Troäm Caép—Stealing. cessation and contemplation, virtue and wisdom— Dinner-gong: Phaïn Khaùnh—Chieác khaùnh nhoû Thí, giôùi, ña vaên, chæ, quaùn, phöôùc, hueä, taát caû duøng ñeå ñaùnh baùo giôø côm. phaùp trôï ñaïo nhö vaäy thöôøng sieâng tinh caàn chöùa Dinning Hall: Refectory—Trai ñöôøng. nhoùm. Dining place in a monastery: Trai

Tröôøng—Nôi Diliverence (n): Söï giaûi thoaùt. aên hay phoøng aên cuûa töï vieän. Dilun (jap): Ñòa Luaän Toâng—Ti-Lun School. Dipa (p): A lamp—Caùi ñeøn. Dim city: See Hoân Thaønh. Dipa (skt): Island—Haûi ñaûo. Dim light: AÙnh saùng lôø môø. Dipada (p): A man—Ngöôøi ñaøn oâng. Dimensions (n): Chieàu höôùng—Goùc ñoä—Phaïm Dipada-uttama (p): The Enlightened One—Baäc vi—Taàm möùc. Giaùc Ngoâ. Diminish (v) arrogance: Giaûm bôùt coáng cao ngaõ Dipamkara (skt): Dipankara (p)—One who lights maïn. a lamp, name of a former Buddha—Ngöôøi laøm Diminish (v) in strength: Giaûm söùc. saùng ñeøn, teân cuûa moät vò coå Phaät. Dina (p): Sun: Maët trôøi—Day: Ngaøy—Miserable Dipana (p): Explanation—Söï giaûi thích. (a): Khoå sôû. Dipankara (skt & p): Ñeà Hoaøn Kieät—Ñaïi Hoøa Dinabha (skt): Dinesvara (skt)—See Ñeà Na Baø. Kieät La—Kindler of lights—Burning Lamp Dinaccaya (p): Evening—Exhaustion of the Buddha, or Light-causer (the Luminous)—Light-day—Hoaøng hoân. causer—See Nhieân Ñaêng Phaät. Dinapati (p): The sun—Maët trôøi. Dipankara-Buddha (skt): Nhieân Ñaêng Phaät—See Dinnaka (p): An adopted son—Con nuoâi. Dipankara. Dinara (skt): Traàn Na La—A coin—A gold coin Dipankara-Srijnana (skt): Auspicious wisdom— (used in the Middle-East countries)—Ñoàng tieàn A Ñeå Sa—Caùt Töôøng Trí—Ngöôøi xuaát chuùng. Ñi Na cuûa caùc xöù Trung Ñoâng. Dipapradipa (skt): Ñaêng Hoûa hay aùnh löûa cuûa Dingo Khyentse Rinpoche (1910-1991): Name ñeøn—Lamplight. of a reincarnate Lama of the Nyingmapa order of Dipavamsa (p): Bieân Nieân Söû Pali—See Bieân Tibetan Buddhism and one of the most influential Nieân Söû Phaät Giaùo Nam Truyeàn. Dzogchen masters of modern times. Considered to Dipeti (p): To make clear—Laøm saùng toû. be a mind emanation of Jamyang Khyentse Dipika A torch—Ngoïn ñuoác. Wangpo (1820-1892), he spent over twenty years Dipita (p): Explained—Ñöôïc giaûi thích. in meditative retreat and wrote several influential Diplomatic note: Coâng haøm. meditation mannuals and commentaries—Teân cuûa Dippana (p): Shining (a)—Chieáu saùng. moät vò Laït Ma taùi sanh theo truyeàn thoáng Dippati (p): To shine—Chieáu saùng. Nyingmapa cuûa Phaät giaùo Taây Taïng vaø vò thaày Direct answer: Traû lôøi thaúng—See Töù Kyù. Dzogchen coù aûnh höôûng nhaát vaøo Direct awareness: Hieän Söï—Caùi bieát tröïc tieáp. thôøi caän ñaïi. Ngöôøi ta xem oâng nhö laø ngöôøi theå Direct cause: Chính nhaân—Correct cause—Main hieän taâm cuûa Jamyang Khyentse Wangpo, oâng ñaõ cause—See Caän Nhaân. traûi qua treân 20 naêm aån cö trong thieàn thaát vaø vieát Direct cause of attaining the perfect Buddha- moät soá saùch chæ nam vaø bình luaän veà thieàn raát coù nature: Chaùnh Nhaân Phaät Taùnh. aûnh höôûng trong Phaät giaùo. Direct Enlightenment: Tröïc Tieáp Ñaït Ngoä—See Dinh Dynasty: Trieàu ñaïi nhaø Ñinh (VN). Tröïc Ngoä. Dinh Hue Zen Master: Thieàn sö Ñònh Hueä—See Direct information: Transmission by word of Ñònh Hueä Thieàn Sö. mouth—Tröïc truyeàn. Dinh Huong Zen Master: Zen Master Ñònh Direct insight: Hieän Löôïng Trí—Caùi trí hieåu Höông (?-1051)—See Ñònh Höông Thieàn Sö. thaáu suoát tröïc tieáp. Dinh Khong Zen Master (730-808): Zen Master Direct instruction to return to one’s origin: Ñònh Khoâng—See Ñònh Khoâng Thieàn Sö. Quy nguyeân tröïc chæ (lôøi chæ thaúng phöông caùch

hoaøn nguyeân). Haøm Höôùng. Direct knowledge: See Hieän Thöùc. Direction leading to arhatship: See A La Haùn Direct or levelled up teaching: Bình ñaïo giaùo. Höôùng. Direct metamorphosis: Aupapaduka (skt)— Directions of reincarnation: Nhöõng neûo luaân Alternation of life and death—Birth by hoài. transformation—Death and reincarnation—Hoùa Directions of a sect: Commands of a sect or Sanh. school—Instructions of a school—Giaùo leänh. Direct reasoning: Immediate reasoning—See Direction Spirits: Chuû Phöông Thaàn. Hieän Löôïng. Director of affairs: Karma-dana (skt)—The Direct retribution: Thaân Ñoä—Body and manager of affairs in a monastery—See Tri Söï. environment—See Chaùnh Baùo. Director of guests: Tri khaùch (vò Taêng troâng coi Direct retribution of the individual's previous vieäc tieáp taân trong chuøa). existence: Chính baùo. Director of monks: Ñaàu Thuû—Taêng Quan— Direct retribution of individual’s previous Taêng Chính—See Ñaïi Taêng Chaùnh. existence and current environment: See Chaùnh Director of the national order: See Ñaïi Thoáng. Baùo Y Baùo. Director of the three ceremonies: Tam Leã Sö— Direct reward: Body or person, good or bad, Vò sö troâng coi ba leã trong töï vieän. depends on or results from former karma—Heä Dirghabhavana-samgharama (skt): See Ñòa Ca quaû tröïc tieáp, toát hay xaáu laø do bôûi keát quaû cuûa Baøn Phöôïc Na Taêng Giaø Lam. tieàn nghieäp—See Chaùnh Baùo. Dirghagamas (skt): Digha-nikaya (p)—Long Direct teaching: Levelled up teaching—Bình collection—Long work scriptures—Cosmological, ñaïo giaùo. 22 books—22 quyeån, taäp hôïp nhöõng kinh vaên Direct teaching without reserve of the whole daøi—See Kinh Tröôøng A Haøm. truth: Direct teaching without reserve of the Dirghayur-deva (skt): Tröôøng thoï thieân—Gods of whole truth, i.e., the Avatamsaka Sutra—Ñoán long life—See Baùt Nan Xöù. Giaùo hay giaùo lyù tröïc tieáp giaûng heát veà chaân lyù Dirt of the passion: Duïc traàn. nhö trong Kinh Hoa Nghieâm. Dirty mind: Taâm ñòa oâ ueá (aùc taâm)—Impure Direct transmission from mind to mind: See Dó motives. Taâm Truyeàn Taâm. Disa (p): Enemy: Keû thuø—Direction: Phöông Direct transmission by word of mouth: Tröïc höôùng. truyeàn—Truyeàn khaåu chöù khoâng qua saùch vôû. Disaffection with all worldly things: Nhaát Thieát Direct way to Nirvana: Direct way to Buddha- Theá Gian Baát Khaû Laïc Töôûng—Thôø ô vôùi moïi thöù land—Tröïc ñaïo—Con ñöôøng thaúng ñeán Nieát Baøn treân traàn theá. hay ñaát Phaät. Disagreement: Söï baát ñoàng—Luïc ñuïc— Direct ways to perfection: Ñoán giaùo. Discord—Dissension. Directedness of mind toward the object of Disadvantage: Söï baát lôïi—Söï thieät thoøi. meditation: Höôùng tinh thaàn vaøo moät ñoái töôïng Disadvantageous: Baát lôïi—Adverse—thieàn ñònh. Unfavorable. Direction: Höôùng—There are eight directions in Disadvantageous circumstances: Baát Nhieâu Ích the universe—Coù taùm phöông vuõ truï—See Baùt Söï—Hoaøn caûnh baát lôïi. Phöông. Disampati (p): Name of a king in ancient India— Direction Above: Thöôïng Phöông. See Ñòa Chuû Vöông. Direction below: Haï Phöông. Disappear (v): Bieán maát—Caûm thoï bieán maát— Direction’s Heavenly King: Thieân Ñoàng. Feelings disappear. Direction of illusion: Way of illusion—Con Disappear and appear: Bieán hieän. ñöôøng ñi tôùi meâ hoaëc vaø phieàn naõo. Disappointed: Thaát voïng. Direction leading to anagamin-phala: See A

thoûa maõn. Disciplinary code for bhiksuni: Bhiksuni- Disasters: Calamities—Tai öông. vibhanga (skt)—Tyø kheo ni phaàn (luaät daønh cho tyø Disaster Eradicating Auspicious Spirit Mantra: kheo ni). Tieâu Tai Caùt Töôøng Thaàn Chuù. Disciplinary code for monks: Bhiksu-vibhanga Disbelieve (v): Asadhya (skt)—Unfaithful—Baát (skt)—Tyø kheo phaàn (luaät daønh cho tyø kheo). Tín—Khoâng coù loøng tin—No faith—To refuse to Disciplinary precepts: Luaät Nghi Giôùi—The first believe or unable to believe. of the three collections of pure precepts—Giôùi Disbelieved: Khoâng tin ñöôïc. luaät reøn luyeän, phaàn ñaàu trong Tam Tuï Tònh Giôùi. Discard: Loaïi boû. Disciplinary processes: Haïnh tu. Discard the old and welcome the new: Gheùt cuõ Discipline (n): Kyû luaät—Luaät—Precept. öa môùi (Yeåm cöïu ngheânh taân). Discipline (v): Sila-paramita (skt)—1) Bring Discarding the Bodhi-mind: Xaû Boà Ñeà Taâm— under control: Ñieàu phuïc; 2) Self-imposed Pheá boû Boà Ñeà taâm. discipline: Kyû luaät töï giaùc. Discarding the truth: Xaû Chaùnh Phaùp—Pheá boû Discipline of the attainment of enlightenment: Chaùnh Phaùp. See Giaùc Haønh. Discern (v): Vikalpa or Vibhaga (skt)— Discipline of a Bodhisattva: Way of a Differentiate—To discriminate—To distinguish— Bodhisattva, to benefit self and benefit others— Phaân Bieät—Discrimination. See Boà Taùt Haïnh. Discern the essence of the sutra: Bieän luaän theå Discipline and its characteristics: chaát cuûa boä kinh. Characteristics of the precepts—See Luaät Töôùng. Discern (v) things: Vijanati (p)—Vijna (skt)—To Discipline-Meditation-Wisdom: See Giôùi-Ñònh-distinguish—Phaân bieät chö phaùp—Bieát coù söï phaân Hueä. bieät baèng suy nghó hay yù thöùc. Discipline of mental concentration: Giôùi luaät Discerning: thieàn ñònh. 1) Seeing: Darsana or Disti (skt)—Discerning— Disciplines and methods: Phaùp ñoä. Intuition—Judgement—Opinions—Sight— Discipline oneself in order to convert others: Views—Kieán (söï thaáy, coù söï xeùt ñoaùn). To discipline and to perform onself in order to 2) Distinguishing: Vijananam (p)—Vijnanana transform others—Töï duïng coâng tu haønh ñeå sau (skt)—Knowing—Understanding—Söï bieát ñoù hoùa ñoä ngöôøi khaùc—See Töï Haønh Hoùa Tha. (coù söï phaân bieät baèng suy nghó hay yù thöùc). Discipline of patience: Nhaãn Gia Haïnh—See Töù Discerning thought: Smriti-vijnanana (skt)— Gia Haïnh. Nieäm bieát phaân bieät chö phaùp—A thought of Discipline to perform viruous deeds: Haønh knowing. Ñöùc—Tu taäp ñöùc haïnh—Practice of virtue—The Discernment (n): Passa (skt)—Vijananam (p)— virtue of performance. Vijnanana (skt)—See Phaân Bieät Töôûng. Discipline in practice: Act according to the Discernment of shirkers of confession: Trò töï töù rules—Luaät haïnh. baát döõ töï töù (bieát töï töù vaø khoâng bieát töï töù) . Discipline or practice of the immaterial: Discharge: Asrava (skt)—Laäu—Cankers or Usually used to overcome the illusion that ego mental intoxicants. and all phenomena are realities—Khoâng haïnh, Disciple: Antevasika (p)—Sadhiviharika (skt)— thöôøng ñöôïc thöïc taäp ñeå vöôït aûo töôûng cho raèng Ñeä töû—Moân ñeä—Hoïc troø. caùi ngaõ vaø taát caû vaïn höõu coù thöïc chaát. Disciple of Buddha: Buddhist—Ñeä töû cuûa Ñöùc Discipline school: Vinayisme (skt)—Luaät Toâng. Phaät. Disciples: Phaùp ñoà (ñeä töû

Phaät)—(Prominent) Disciple of a sect: Toâng ñoà. disciples: Ñaïi ñeä töû. Disciplinary code: Patimokkha (p)—Pratimoksa Disclaim the reality of personality while (skt)—Code of monk's rules—Giôùi boån—Giôùi claiming the reality of things: See Phaùp Höõu luaät—Precepts. Ngaõ Voâ Toâng.

Discomfort (a): Baát an—Böïc boäi. Minh Luaän—Abhidharma Storehouse Treatise or Disconsolate spirit: Forsaken spirit—Solitary treasury of Abhidharma. spirit—Coâ hoàn—Spirit that has no relatives to Discourse on the ten lands: Dasabumika-sutra worship him or her—Nhöõng vong hoàn khoâng coù (skt)—Thaäp Ñòa Kinh. ngöôøi thaân thôø cuùng. Discourses in Zen: Thuyeát giaûng kinh ñieån trong Discontent (a&n): Baát maõn—Discontented— Thieàn—In Zen monasteries, there is also a lecture Dissatisfied—Disagreeable—Disgruntled. everyday, in connection with which two text Discontent is a bar to wisdom: Tueä Chöôùng. books are particularly used, namely "Hekiganshu" Discontent and regret: Traïo Hoái—Ambition and "Rinzairoku". And there are also recitations of and ripening—Caùi taâm baát maõn hay traïo cöû vaø aên the Prajna-paramita-hridaya-sutra. As in other naên hoái haän, cuøng vôùi nhöõng phieàn naõo khieán cho Buddhist temples, before the discourse, lights and taâm khoâng an tónh. flowers are arranged in front of the image of Discontinuous function, though seemingly Buddha. The master makes his triple bow to the continuous: See Tieàn Haäu Teá Ñoaïn. statue before beginning his discourse and then sit Discord (v): Baát hoøa—Xung ñoät. on a high chair facing it at the back of the room, Discourage (v): Laøm ngaõ loøng—To dishearten. while the students fold their books before putting Discouraged: Naûn loøng—Depressed—Dispirited. them on the floor, out of reverence for them. The Discouragement (n): Söï thoái chí—Naûn chí. four-fold vow is then recited three times, the vows Discourse: to save all living beings, to destroy all worldly 1) (n): A lecture—A sermon—Baøi phaùp. passions, to enter the gates of dharma, and to fulfil 2) Bhasa or Vac (skt): Language—Speech— the path to Buddhahood—Trong caùc Thieàn vieän, Word—Ngoân ngöõ. cuõng coù thuyeát giaûng haèng ngaøy, vôùi nhöõng baøi 3) (v): To explain—Expound—Preach—Talk— giaûng lieân heä vôùi hai quyeån Bích Nham Luïc vaø Thuyeát giaûng. Laâm Teá Luïc. Vaø cuõng coù tuïng kinh Baùt Nhaõ Ba La Maät Ña Taâm Kinh. Cuõng nhö trong caùc töï vieän Discourses of Buddha: Kinh ñieån—Canon—Nhö Phaät giaùo khaùc, tröôùc khi thuyeát giaûng, ñeøn vaø hoa Lai Ngöõ—One of the three equal and universal ñöôïc saép ñaët tröôùc hình töôïng Phaät. Vò thaày laïy ba characteristics of the one Tathagata—See Maät laïy tröôùc töôïng vaø baét ñaàu thuyeát giaûng, vaø sau ñoù Giaùo Tam Qui Nhaát. thì oâng ngoài treân moät caùi gheá cao quay maët veà Discourse on Fire: Baøi thuyeát giaûng veà löûa cuûa phía sau phoøng, trong khi ñoù caùc thieàn sinh xeáp Ñöùc Phaät—See Baøi Giaûng Veà Löûa. kinh saùch cuûa hoï laïi vaø ñaët treân saøn, ñeå toû loøng Discourse of the mindfulness of the breathing: kính troïng. Sau ñoù thì moïi ngöôøi seõ ñoïc töù hoaèng Baøi giaûng veà söï tænh thöùc trong hôi thôû —See Nhaäp theä nguyeän, nguyeän ñoä taän chuùng sanh, nguyeän Töùc Xuaát Töùc Nieäm. ñoaïn taän phieàn naõo, nguyeän thaâm nhaäp phaùp moân, Discourse on mindfulness of death: vaø nguyeän hoaøn thaønh Phaät ñaïo. Marananussati (p)—Thuyeát tænh thöùc

veà söï cheát. Discourteous (a): Baát nhaõ. Discourse on the Practice of the Way: See Discovery and analysis of principles: Taàm Töù— Bendoâwa. See Vitarka-Vicara. Discourse on the Pure Land with hymn of Discredit (v): Run down someone—Decry—birth: An important Pure Land work by Vilify—Phæ baùng. Vasubandhu, which denotes the basic idea of the Discretion (n): Söï phaùn ñoaùn—Söï caån troïng—other-power teaching—Kinh Voâ Löôïng Thoï Öu Thaän troïng. Ba Ñeà Xaù Nguyeän Sanh Keä, ñöôïc vieát bôûi ngaøi Discriminate (v): Vikalpa or Vibhaga (skt)— Theá Thaân, ñònh nghóa yù töôûng caên baûn veà giaùo Differentiate—to discern—To distinguish— thuyeát tha löïc. Discrimination—See Phaân Bieät. Discourse on the repository of Abhi-dharma Discriminate from moment to moment: Nieäm discussions: Abhidharma-Kosa (skt)—A-Pi-Ta- Nieäm Phaân Bieät—Phaân bieät töø luùc naøy qua luùc Mo-Ku-She-Lun—A Tyø Ñaït Ma Caâu Xaù Toång khaùc.

Discriminated analysis: Vikappa (p)— Discrimination ‘I am superior.’: Kieâu maïn ‘Toâi Vibhaga (skt)—Phaân bieät (tri giaùc veà söï khaùc hôn’. nhau theo caùi nhìn cuûa mình). Discrimination of Merits: Phaåm Phaân Bieät Coâng Discriminated appearance by the mind: Citta- Ñöùc. vikalpa-laksana (skt)—See Taâm Phaân Bieät Töôùng. Discrimination power: Löïc Phaân Bieät. Discriminated attachment to phenomena: Söï Discrimination in terms of attachment to chaáp tröôùc phaân bieät vaøo caùc hieän töôïng—See phenomena: Phaân bieät theo söï chaáp vaøo caùc phaùp Phaân Bieät Phaùp Chaáp. (hieän töôïng)—See Phaân Bieät Phaùp Chaáp. Discriminated bases: Phaân Bieät Sôû Y—Neàn taûng Discriminative consciousness: Thöùc Phaân Bieät—coù tính phaân bieät. Thöùc suy nghó phaân bieät. Discriminated opinion: Abhuta-parikalpa (skt)— Discriminative investigation of the Dharma: Wrong opinion—Hö voïng phaân bieät. Investigation of (choosing) the dharma—Traïch Discriminated referents: Phaân Bieät Sôû Duyeân— phaùp. Ñoái töôïng coù tính phaân bieät. Discriminatory thought: Tö töôûng phaân bieät— Discriminating answer: Traû lôøi baèng caùch phaân Thinking of percepts or concepts as objective bieät—See Boán Caùch Traû Lôøi Caâu Hoûi. realities—Fixation on appearances while ignorant Discriminating consciousness: See Phaân Bieät Söï of essence. Thöùc. Discursive (a): Lan man, khoâng maïch laïc. Discriminating doctrines: Phaân Bieät Thuyeát—Discursive temperament: Vitakkacarita (p)— Hoïc thuyeát phaân bieät. Baåm taùnh phoùng daät—Loose—Unrestrainted, or Discriminating mind: Taâm phaân bieät—See Phaân distracted. Bieät Taâm. Discursive thought: Taàm—Söï suy nghó lyù luaän. Discriminating perception: Phaân bieät thöùc. Discuss: To confute—Discern—Examine— Discriminating phenomena: Kieán Phaàn—Khaû Judge—Baøn luaän—Thaûo Luaän. naêng phaân bieät caûnh sôû hieän ra trong taâm hay Discuss completely: Cuï Thuyeát—Giaùo thuyeát töôùng phaàn. ñaày ñuû—To state fully. Discriminating by remembrance of affairs that Discuss with the master: Thöông Löôïng—To are past: Anusmarana-vikalpa (skt)—Tuøy Nieäm consult, or to discuss together (between master Phaân Bieät. and pupil)—To negotiate—Thöông thaûo hay baøn Discriminating understanding of others: Kyù luaän vôùi nhau, nhö hoïc troø baøn ñaïo vôùi thaày. taâm luaân—See Tam Luaân (B). Discuss non-existence

and talk of existence: Discriminating wisdom: Pratyaveksana-jnana See Ñaøm Khoâng Thuyeát Höõu. (skt)—Viveka (skt)—Dieäu Quaùn Saùt Trí—See Discussion: Baøn luaän. Phaân Bieät Trí. Discussion of fundamental truth: Lyù Luaän. Discrimination (n): Vikalpa (skt)—Söï phaân Discussion of noumena: Lyù Luaän—Reasoning bieät—See Phaân Bieät. on, or Discussing of, principles, or fundamental Discrimination as to dependence: truth—Luaän baøn söï bình ñaúng cuûa lyù tính hay caên Sambandhavikalpa (skt)—Töông Tuïc Phaân Bieät baûn chaân lyù—See Lyù Luaän Vaø Thieàn. (phaân bieät veà söï tuøy thuoäc). Discussion of phenomena: See Söï Luaän. Discrimination of distinctions: Sai Bieät Phaân Discussion with reference to elements: Giôùi Bieät—Phaân bieät caùc söï khaùc bieät. thuyeát. Discrimination of essence: Phaân Bieät Töï Theå. Discussion about something: Söï thaûo luaän veà Discrimination of existence: See Höõu Phaân Bieät. vaán ñeà gì. Discrimination 'I am equal.': Kieâu maïn 'Toâi Discussion of the subject: Chính toâng phaân— baèng'. Thaûo luaän Kinh—See Tam Phaân Khoa Kinh. Discrimination 'I am inferior.': Kieâu maïn 'Toâi Disdain (v): Khinh mieät—To scorn—To despite— thua'. To slight.

Disease: Bònh—Sickness—Illness—See Decay. Dishonesty or lack of transparency: AÙm muoäi Disease of affliction: Phieàn Naõo Bònh (Beänh)— (khoâng ngay thaúng hay khoâng löông thieän). Beänh phieàn naõo—The disease of moral affliction. Dislike: 1) (n): Ill-feeling, antipathy, aversion: Disease of bondage: See Keát Beänh. Chaùn, aùc caûm; 2) (v): Detest, hate: Chaùn gheùt. Diseases can be cured: Beänh coù theå chöõa ñöôïc— Dislike of death: Baát töû giaùc—Khoâng thích caùi Diseases can be cured, but personal karma cannot cheát. be cured. They must be changed by that person Dislike the world: Nhaøm chaùn theá gian himself—Beänh coù theå chöõa ñöôïc, nhöng nghieäp Disloyal: Baát trung—Unfaithful—Faithless. thì khoâng. Nghieäp phaûi ñöôïc chính ngöôøi aáy Dismayed: Maát tinh thaàn. chuyeån (Y beänh baát y nghieäp). Dismiss (v): Pativinodeti (p)—Pariksina (skt)— Diseases enter by the mouth, calamities come Taåy töø—Ñaøo thaûi. from it, too: Beänh tuøng khaåu nhaäp, hoïa tuøng khaåu Dismissing of summer retreat: Giaûi Cheá—See xuaát (beänh vaøo ñaèng mieäng, hoïa ra ñaèng moàm). Giaûi Haï. Disease of moral affliction: Phieàn naõo beänh. Disobedience (n): Söï baát phuïc tuøng. Disease caused by sexual passion: Daâm Duïc Disobedient (a): Baát phuïc tuøng. Beänh—Beänh (taâm thaàn) gaây ra bôûi söï ham muoán Disorder: Roái ren—Confusion. saéc duïc. Disorderly conduct: Loaïn haïnh—Wild behavior. Disembodied spirit: Preta (skt)—Demon—Evil Disorderly monk: Loaïn Taêng. being—Quyû. Disorderly mind: Confused mind—Pertubed Disembody the soul: Hoàn ra khoûi xaùc. mind—Loaïn taâm (taâm nieäm taùn loaïn, khoâng truï Disentangle (v): Thaùo gôõ—Côûi ra—Môû ra. moät nôi). 1) Explain—Expound—Giaûi thích. Disorderly sitting: See Baát Laïp Thöù. 2) Let go—Release—Unloose—Untie—Giaûi Disparage (v): Blaspheme—Denigrate—To thoaùt. oppose—To resist—Choáng baùng. Disgrace: Ayaso (p)—Bad repute—Defame—Disparage gods: Phæ baùng thaùnh thaàn. Defamation—Shame—Malign—Nhuïc (AÙc Vaên) Disparage someone behind one's back: Chæ hay tieáng nhô hay söï huûy baùng. trích sau löng ai. Disgrace (v) the good name of the family: Baïi Disparagement: Ninda

(p)—Blame—Censure— hoaïi moân mi (laøm haïi danh döï gia ñình). Ridicule—Cheâ Traùch. Disgraced (a): Nhuïc Nhaõ—Dishonour. Dispassionable (a): Ly tham. Disgrace someone: Laøm nhuïc ai. Dispel (v): Pativinodeti (p)—Pariksina (skt)—Deïp Disguised person: See Laïp Sö. boû—Xoùa tan—To cause to disappear. Disguise onself: Caûi daïng. Dispel the darkness of ignorance: Phaù ngu (phaù Disgust with (for) something: Nhaøm chaùn caùi gì. tan boùng toái cuûa si meâ). Disgusted (a) with: Gheâ tôûm vôùi. Dispel all doubts: Giaûi hoaëc (ñaùnh tan nhöõng Disgusting: Gôùm—Dreadful—Horrible. hoaøi nghi). Disharmony (n): Baát hoøa. Dispel the old habits or the pervasions of Dishonest (n): Baát löông—Taø nguïy—Deceitful— passions: Pariksina-vasana (skt)—Taåy tröø taäp khí. False. Dispensation (n): Dishonest people: Dishonest people within the 1) An baøi: Predetermination—According to household are very difficult to cope with, the Buddhism, there exists no so-called dishonesty in yourself is even more difficult to “Dispensation”—Theo Phaät giaùo thì khoâng coù cope with—Keû gian ôû trong nhaø thì khoù ñeà phoøng, caùi goïi laø söï an baøi. söï gian traù nôi chính baïn coøn khoù ñeà phoøng hôn 2) Heä thoáng giaùo hoäi—Qui cheá toân giaùo—Söï nöõa. mieãn tröø. Dishonest and wicked: Gian aùc. Dispense the Buddha’s teachings: Thí Phaùp (ban phaùt giaùo phaùp cuûa Ñöùc Phaät).

Dispenser (n): Keû ban phaùt—Ngöôøi thi haønh— Disrespectful: Khinh lôøn (chaúng toân kính)—Too Ngöôøi truyeàn thuï. familiar. Disperse (v): To annihilate—To put an end to— Disrespectful behaviors: Agarava (p)—Caùch cö To cause to cease—Tieâu dieät. xöû khoâng cung kính. Disperse calamity: Tieâu tai—Put an end to Disrupt (v): Ñaäp gaõy, phaù vôõ. calamity. Disrupt the Buddhist Order: Gaây baát hoøa trong Dispersed mind: A perturbed or confused mind— Taêng chuùng. To disturb or unsettle the mind—See Loaïn Taâm. Disrupt a monk’s meditation: See Phaù Taêng. Dispersing day: Taùn Nhaät—A dispersing day, the Disrupt the harmony of the community: Phaù last day of an assembly—Ngaøy cuoái cuøng cuûa hoøa hôïp Taêng. cuoäc hoïp chuùng. Disrupt the harmony of the Order: Dispersion (n): Söï phaân taùn. Sanghabheda (skt)—See Phaù Hoøa Hôïp Taêng. Displace: Shift—Chuyeån dòch (di chuyeån). Disrupting monks: Ha-Katsuma-So (jap)— Displaying an unusual appearance: Traù hieän dò Disrupting the Samgha of practice. töôùng hay giaû doái hieän ra dò töôùng ñeå gaït ngöôøi . Disrupting the Samgha of the Dharma-wheel: Displeased: Böïc mình—Vexed. Ha-Horin-So (jap)—See Phaù Phaùp Luaân Taêng. Disponsibility (n): Sai khieán ñöôïc. Disrupting the Samgha of practice: Ha- Disport oneself: Amuse oneself—Vui ñuøa. Katsuma-So (jap)—Subverting monk—Phaù kieát Dispose (v): An baøi. ma—See Phaù Yeát Ma Taêng. Disposing of Hindrances Bodhisattva: Discuss: Luaän baøn—To comment. Sarvapayajaha (skt)—Tröø Caùi Chöôùng Boà Taùt. Disseminate (v): Gieo raéc—Truyeàn baù—To Disposition: Samskara (skt)—Action—Activity— scatter—To spread abroad. Conception—Volitional actions—Karma Disseminate the Buddha’s teachings: Propagate formation—Impulse—Moral conduct—Haønh uaån. (spread) the Buddha’s teachings—Truyeàn baù giaùo Disprove the false and make manifest the lyù cuûa Ñöùc Phaät. right: See Phaù Taø Hieån Chaùnh. Dissemination (n): Söï truyeàn baù.

Dispute with other ideologies or religious Dissemination of the dharma: Söï truyeàn baù giaùo faiths: Tranh luaän vôùi chuû thuyeát vaø nieàm tin cuûa phaùp. caùc toân giaùo khaùc—A Bhiksu or Bhiksuni, out of Dissent from good actions: Khoâng ñoàng yù caùc hatred or discrimination, repeatedly and vieäc thieän. aggressively dispute in words or in writing with Dissenter (n): Ngöôøi baát ñoàng yù kieán. other ideologies or religious faiths instead of Dissertation: Luaän aùn—Thesis. devoting himself or herself to cultivate, commits Dissident (n): Keû ly khai. an Expression of Regret Offence—Vò Tyø Kheo Dissimilar: Not in the same class—Distinctive, hay Tyø Kheo Ni naøo, vì ganh gheùt hay phaân bieät each its own—Baát coäng. maø cöù tranh luaän döõ doäi vôùi chuû thuyeát hay nieàm Dissimulate (n): Söï giaû boä ñaïo ñöùc. tin cuûa toân giaùo khaùc chöù khoâng ñeå heát taâm trí cuûa Dismissive attitude: Thaùi ñoä khoâng ñuùng. mình lo vieäc tu taäp, laø phaïm giôùi Ba Daät Ñeà hay Dissipation: Phoùng Daät—Söï phoùng ñaõng vaø giôùi Ñoïa (phaûi phaùt loà saùm hoái). phung phí. Disquiet: AÙy naùy—Anxious—Uneasy— Dissociation condition: Baát töông öng duyeân. Restless—Unquiet—Troubled. Dissolubility (n): Tính coù theå huûy boû ñöôïc. Disregard: Parityajati (skt)—Coi reû—To Dissolution (n): Söï tan raõ—Söï giaûi taùn. abandon—To defy—In defiance of someone—To Dissolution of marriage: Giaûi tröø hoân öôùc. desert—To disregard—To drop—To forsake—To Dissolve (v): Giaûi tröø—Tieâu dieät. give up—To quit—To reject—To renounce—Töø Dissolve away: Disappear—Tan bieán. Boû. Dissolve (annihilate) the suspicion: Hoùa giaûi Disrespect (v): Chaúng toân kính. nghi chaáp.

Dissolved: Bò tan raõ. us to distinguish between people according to Dissuade (v): Khuyeân can—To advise against— their deeds—Phaân bieät moïi ngöôøi theo nguoàn goác To dissuade someone from something. sinh tröôûng laø ñieàu baát coâng. Vì theá Ñöùc Phaät daïy Dissuade someone against an offence: To chuùng ta phaân bieät moïi ngöôøi tuøy theo nghieäp cuûa commit an Expression of Regret Offence—Khoâng hoï. khuyeân ngaên ai ñeå khoûi phaïm giôùi laø phaïm giôùi Distinction in five natures: Nguõ Tính Sai Bieät— Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm hoái). Söï khaùc bieät qua naêm tính chaát. Distant cause: Indirect cause—Vieãn nhaân. Distinction of karma: Pratini-yama (skt)—See Distant and deserted: Lieâu tòch. Ñònh Dò. Distantika (skt): Thí Duï Luaän Sö—Nhaät Xuaát Distinction in levels: Ñòa Sai Bieät—Söï khaùc bieät Luaän Giaû—Thí Duï Sö—Vò toå ñaàu tieân cuûa Kinh veà caáp ñoä. Löôïng Boä (trong soá 18 boä Tieåu Thöøa)—Reputed Distinction in practice and realization: Tu founder of the Sautrankita school. Chöùng Sai Bieät—Söï khaùc bieät ôû vieäc tu haønh vaø Distant or indirect cause: Vieãn nhaân. chöùng ngoä. Distant place: Nôi xa xoâi. Distinctive characteristics: Baát coäng phaùp—See Distaste for suffering: Yeám Khoå Taâm—Taâm Thaäp Baùt Baát Coäng Phaùp. gheùt khoå. Distinctive, each of its own: Not in the same Distillation (n): Söï chöng caát. class—Dissimilar—Baát coäng. Distinct: Khaùc bieät—Roõ raøng. Distinctively right or wrong: Phaûi traùi roõ raøng Distinct categories of affliction: Phieàn Naõo (Thanh hoàng taïo baïch)—Blue, red, black, white. Phaåm Bieät—Nhöõng loaïi phieàn naõo khaùc bieät. Distinguish (v): Vikalpa or Vibhaga (skt)— Distinct characteristics: Dissimilarity— Differentiate—to

Discern—To discriminate— Singularity—Nhöõng ñaëc tính rieâng bieät. Phaân Bieät—Discrimination. Distinct discrimination: Baát Coäng Phaân Bieät— Distinguish between good and bad states of Söï phaân bieät roõ reät. mind: Phaân bieät giöõa traïng thaùi toát vaø xaáu cuûa Distinct flavor: Höông vò ñaëc bieät. taâm. Distinct practices: Baát Coäng Haønh—Nhöõng söï Distinguished: Xuaát chuùng. thöïc haønh khaùc nhau. Distinguished Action Bodhisattva: Visista- Distinction (n): Visesa (p & skt)—Söï phaân bieät— caritra (skt)—Thöôïng Haønh Boà Taùt. Söï sai bieät—Söï khaùc bieät—Thuø thaéng. Distinguisher: Naêng phaân bieät (khaû naêng phaân Distinction according to (in) meaning: Nghóa bieät taát caû taâm sôû thích cuûa chuùng sanh). Sai Bieät—Nghóa Bieät—Söï khaùc bieät veà yù nghóa. Distort (v): Boùp meùo söï thaät. Distinction according to type: Phaåm Loaïi Sai Distorted views: Ñaûo kieán. Bieät—Söï khaùc bieät theo loaïi. Distract (v): Laøm maát söï taäp trung tö töôûng— Distinction between: Söï khaùc bieät giöõa. Laøm phaân taùn trí. Distinction between different types of Distracted: Vitakkacarita (p)—Baåm taùnh loaïn afflictions: Phieàn Naõo Sai Bieät—Söï khaùc bieät ñoäng hay phoùng daät—Loose—Unrestrainted, or giöõa caùc loaïi phieàn naõo. discursive temperament. Distinction between subjective ideation and Distracted mind: Viksipta-citta (skt)—Inattentive objective reality removed: Töôùng Töôûng Caâu mind—Unsettled mind—Taùn Taâm. Tuyeät Toâng. Distraction (n): Taùn Loaïn—Sao laõng. Distinction between the three vehicle Distraction caused by personality and teachings: Tam Thöøa Sai Bieät Tính—Söï khaùc bieät possession: Thoâ taùn loaïn hay chaáp vaøo ngaõ vaø ngaõ veà lôøi phaùp giöõa ba thöøa. sôû maø bò taùn loaïn. Distinction of class and caste: Söï phaân bieät giai Distraction caused by the tenets of me and taàng xaõ hoäi—It's unfair to make a distinction mine: Thoâ taùn loaïn hay chaáp vaøo ngaõ vaø ngaõ sôû between people by birth. Thus the Buddha taught maø bò taùn loaïn.

Distress: Daurmanasya (skt)—Affliction— Benefit pertaining to the present life—See Hieän Grief—Mental suffering—Misery—Pain— nghieäp. Sorrow—Saàu muoän (söï ñau ñôùn veà taâm linh). Ditthasava (p): Attachment to wrong view— The Bònh—Sufferings. taint of wrong view—Taø Kieán Löu—Kieán Laäu Distress of present delusions: Thöôïng Phieàn hay söï tham luyeán taø kieán. Naõo—Phieàn naõo lôùn—Great affliction. Ditthena (p): Reproof based on what has been Distressed: Feeling sorrow—Caûm thaáy ñau buoàn. seen—False belief that the skandhas, or Distressers: Great klesa, passions or distressers. constituents of personality, contain an immortal Distresses: Phieàn naõo. soul. False view also means seeing wrongly—Distribute: Phaân phoái. Nieàm tin sai laïc cho raèng trong nguõ uaån hay nhöõng Distributor of Missals: Ñöôøng Ñaït Sö. thöù taïo neân caù theå coù moät linh hoàn tröôøng cöûu. Taø Disturb (v): Laøm phieàn—To trouble—To annoy. kieán coøn coù nghóa laø thaáy söï vaät moät caùch sai Disturb (v) the good: The confused goodness—laàm—See Taø Kieán. See Loaïn Thieän. Ditthi (skt): View—Kieán. Disturb the harmony: Thöông Hoøa Khí—Phaù Ditthi-carita (p): Taø Tö Duy—Söï tö duy taø vaïy—hoaïi söï hoøa hôïp. Heterodox reflection or thought. Disturb the mind: Unsettle the mind—Laøm cho Ditthi-samyutta (p): Töông Öng Kieán—Things taâm loaïn ñoäng.

accompanied by wrong view—Nhöõng vieäc hay Disturb one's peace: Phaù roái nieàm an tònh (cuûa hieän töôïng ñöôïc ñi theo bôûi taø kieán. ngöôøi naøo ñoù). Ditthi-samyutta-sutta (p): Töông Öng Kieán Disturb someone greatly: Trouble someone Kinh—Sutra on things accompanied by wrong greatly—Gaây xaùo troän lôùn lao cho ai. view—Kinh noùi veà nhöõng vieäc hay hieän töôïng Disturb someone's peace: Phaù roái nieàm an tònh ñöôïc ñi theo bôûi taø kieán. cuûa ngöôøi khaùc. Ditthi-sutta (p): Sutra on view—Kinh kieán giaûi. Disturbance (n): Pamada (skt)—Heedlessness—Ditthi-vipallasa (p): Heterodoxy—Ñaûo kieán— Lo aâu—Dao ñoäng—Disturbance—Distraction— Perversion of views—Perverted views. Mental sloth as opposite of right mindfulness— Ditti (p): Brightness—Söï saùng choùi. Filth of the precepts in which intoxicating drinks Diva (p): Heaven—Trôøi. are prescribed as tending to lead to pamada— Divakara (skt): Ñòa Baø Ha La—See Nhaät Chieáu. Loaïn ñoäng traùi ngöôïc vôùi chaùnh nieäm. Divasa (p): Day: Ngaøy— Daytime: Ban ngaøy. Disturbance of mind: Söï roái loaïn cuûa taâm. Diverse (a): Khaùc nhau Disturbed: Lo aâu. Diverse kinds: Nhieàu loaïi khaùc nhau (chö). Disturbed-mind: Citta-vikara (skt)—Klistamano- Diverse personalities: Nhöõng nhaân phaåm khaùc vijnana (skt)—Second power of change, nhau. consciousness or self-consciousness which gives Diverse views: Nhieàu caùi thaáy khaùc nhau (chö form to the universe—Ñeä nhò naêng bieán—Taâm roái kieán). loaïn. Diversified: Varied—Varying—Bieán thieân. Disturber (n): Phieàn naõo—Affliction. Diversity (n): Disturbing emotion: Phieàn naõo—Affliction. 1) Tính ña nguyeân—Ña daïng—Ña chuûng. Disturbing hindrances:Nhöõng trôû ngaïi gaây xaùo 2) Dò Töôùng: See Luïc Töôùng. troän—See Hoaëc Chöôùng and Tam Chöôùng. Diversity of dharmakaya: Bieät töôùng phaùp Disunity of the Buddhist Order: Gaây baát hoøa thaân—One of the two kinds of dharma-body trong Taêng chuùng. (dharmakaya)—See Nhò Phaùp Thaân. Ditta (p): Blazing (a)—Chaùy böøng leân. Divert (v): Giaûi trí—To amuse—To relax. Dittha-dhamma-vedaniya-kamma (p): Karma Divert a doubt: Ñaùnh tan söï ngôø vöïc. rippening in this life time—Nghieäp coù quaû ngay Divert (v) by speaking on another subject: Noùi trong kieáp naøy—Immediately effective karma— laûng sang chuyeän khaùc.

Divide (v): Separate—Part from—Phaân chia. Divine eye of Aniruddha: Thieân Nhaõn A Na Divide and explain sutras: See Phaùn Thích. Luaät—Divine sight of Aniruddha. Divide something into: Chia vaät gì ra. Divine flower: Deva flowers—See Thieân Hoa. Divided by birth: See Caùch Sinh. Divine forces of mantra: Acintya-shakti (p)— Divided consciousness: Acintya-sakti (skt)—Uy löïc cuûa thaàn chuù. 1) Daini-Getsu (jap)—The second moon—See Divine healer: Thaàn y. Ñeä Nhò Nguyeät. Divine healing: Thaàn löïc y trò. 2) Dai-Ni-To (jap)—Head number two—See Ñeä Divine hearing: Divyasrotra (skt)—Thieân Nhó Nhò Ñaàu. Thoâng—See Luïc Thoâng. Divination (n): Boùi toaùn—Divination means the Divine incantations: Rddhi-mantra or Dharani art of prediction future through medium, (skt)—Thaàn Chuù—Dharani, or magic or divine necromancy, astrology, cartomancy or card- incantations—Ñaø La Ni hay nhöõng lôøi chuù thaàn bí. reading, palmistry of reading of the palms, dream Divine knowledge:

Purvanivasanusmrti (skt)— interpretation, etc. The Buddha strictly prohibited See Tuùc Maïng Thoâng and Luïc Thoâng. Buddhist followers to practice divination—Söï boùi Divine life: Ñôøi soáng Thaùnh thieän. toaùn laø thuaät ñoaùn töông lai vaän meänh baèng ñoàng Divine law: Thaàn luaät. coát, chieâu hoàn, chieâm tinh, boùi baøi, xem chæ tay, Divine man: Thaàn nhaân. giaûi moäng, vaân vaân. Ñöùc Phaät nghieâm caám Phaät Divine messengers: See Thieân Söù. giaùo ñoà trong vieäc boùi toaùn. Divine milieu: Thaàn caûnh. Divinatory (a): Thuoäc veà boùi toaùn. Divine musician: Nhaïc Thaàn—Höông aâm thaàn— Divine: Thuoäc veà thaàn thaùnh. Caøn thaùt baø. Devine: Thuoäc veà thaàn thaùnh. Divine Phoenix: A title of respect given to T'an Devine agency: Thaàn löïc—Löïc löôïng thaàn thaùnh. Luan (476-542)—Moät danh hieäu toân quí cuûa sö Divine blessing: Great Blessing—Ñaïi phöôùc ñöùc Ñaøm Loan. (ñaïi hoàng phuùc). Divine power: Iddhipaødaø (p)—Rddhipaøda (skt)— Divine drum: Deva-drum—See Thieân Coå. Superhuman strength—Thaàn löïc (naêng löïc cuûa söï Divine ear: Divyasrotra (skt)—The Divine thaùnh thieän)—Supernatural power(s)—Spiritual (Celestial—Deva) Ear—Supernatural or power(s)—Awesome spiritual power(s). transcendental hearing—Power to hear and Divine Power of the Tathagata: Phaåm Nhö Lai understand all languages—Ability to hear the Thaàn Löïc. sounds of human and nonhumans, distant and near Divine right: Thaàn quyeàn. sounds—See Thieân Nhó Thoâng and Luïc Thoâng. Divine sight: Divyacaksus (skt)—Thieân Nhaõn Divine or excellent incense: Deva incense— Thoâng—See Luïc Thoâng. Thieân höông. Divine sight of Aniruddha: Thieân Nhaõn A Na Divine eyes: Dibba-cakkhu (p)—Diviyacaksu Luaät—Divine eye of Aniruddha. (skt)—Celestial eye that can see death and Divine son of the bright stars: The Bodhisattva rebirth, or the power to see anywhere any time, or of the empyrean—Minh Tinh Thieân Töû—Phoå the eye with which we can see very distant things, Quang Thieân Töû (Hö khoâng taïng Boà Taùt). or the ability to see things and events at great Divine son of the Moon: Mahasthamaprpta distance, or the ability to see the births and deaths (skt)—Minh Nguyeät Thieân Töû—Baûo Caùt Töôøng of sentient beings everywhere. Externalists Thieân Töû—Nguyeân Thieân Töû—Ñaïi Theá Chí Boà believe that it also means the vision of those who Taùt. practice hypnotism—Thieân nhaõn thoâng coù khaû Divine son of the Sun: Avalokitesvara (skt)— naêng thaáy ñöôïc nhöõng dieãn bieán töø xa, cuõng nhö Baûo Quang Thieân Töû—Nhöït Thieân Töû—Ñöùc thaáy ñöôïc luaân hoài sanh töû cuûa chuùng sanh. Ngoaïi Quaùn AÂm teân laø Baûo YÙ Thieân Töû. ñaïo tin raèng noù cuõng coù nghóa laø maét cuûa nhöõng Divine speech: Atharva-veda (skt)—A Thaùt Veä ngöôøi thöïc taäp thoâi mieân—See Luïc Thoâng. Ñaø—Nhöông Tai Veä Ñaø—Spiritual words—See

Thaàn Ngoân. Divyacaksur-jnana-saksatkriyavidya (skt): Divine spirit: Thaàn Thaùnh. Clear vision of the saint—See Thieân Nhaõn Minh Divine state of dwelling: Brahma vihara (skt & and Tam Minh. p)—Phaïm Truù—See Tònh Truï. Divyadundubhimeghanirghosa (skt): See Thieân Divine states of mind: Phaïm Taâm—Voâ löôïng. Coå Loâi AÂm Phaät. Divine utterance: Thaàn Chuù—Sacred formula. Divya-puspa (skt): Bhupadi (skt)—Deva-puppha Divine vision: Divyacaksus

(skt)—Thieân Nhaõn. (p)—Devapuspa (skt)—Phaát Ba Ñeà—Deva- Divine wisdom: Spiritual wisdom—See Thaàn Trí flowers—Divine flowers—See Thieân Hoa. (1). Divyasrotra (skt): The Divine (Celestial—Deva) Divine youths: See Thieân Ñoàng (1). Ear—Supernatural or transcendental hearing— Diviner (n): Thaày boùi. See Thieân Nhó Thoâng. Divineress (n): Baø thaày boùi. Divya-srotra-abhijna (skt): See Thieân Nhó Trí Divinity (n): Thaàn linh—Buddhism recognizes a Thoâng. wide range of divinities and the term 'deva' is Divyasrotra-bhinjna (skt): Knowledge of the translated as 'god'; however, the Buddha divine ear—See Thieân Nhó Trí Thoâng. emphasizes that He himself is not divine, but an Divyavadana (skt): A work on heavenly exploits enlightened human—Phaät giaùo thöøa nhaän coù thaàn or heavenly good deeds—See Thieân Nghieäp Thí linh vaø thuaät ngöõ 'ñeà baø' ñöôïc dòch ra laø 'thieân Duï. chuùng'; tuy nhieân, ñöùc Phaät nhaán maïnh raèng Ngaøi Diyaddha (p): One and a half—Moät röôõi. khoâng phaûi laø thaàn linh, maø chæ laø moät con ngöôøi Djaladhara-gardjitaghochasusvara-nakcha- giaùc ngoä. traradjasamkusumitabhidjna (skt): Megha- Divinization (n): Söï thaàn Thaùnh hoùa. Dundubhi-Svara-Raja (skt)—See Vaân Loâi AÂm Division (n): Söï phaân chia—Separation. Vöông. Division of a book: Skandhaka (skt)—Chapter— Djambala (skt): Tambula (skt)—Piper Betel— Section of a book—Chöông saùch. See Ñaûm Boä La. Division of the Buddha's teaching: Söï phaân chia Djambunadaprabha (skt): See Dieâm Phuø Na Ñeà Phaät Phaùp—See Nhò Hoùa. Kim Quang Phaät. Divisions of Buddhism according to the Hua- Djna (skt): Trí hueä. yen School: Söï phaân chia giaùo phaùi cuûa toâng Hoa Djamudra (skt): Trí aán—Hueä aán. Nghieâm—See Nguõ Giaùo. Djnanolka (skt): Torch of wisdom—Hueä cöï—Divisions of the day: The three divisions of the Ñuoác hueä—Ñuoác trí. day—Ba phaàn trong moät ngaøy—See Tam Thôøi Djnanolka-samadhi (skt): Hueä Cöï Tam Muoäi—(A). Concentration on torch of wisdom. Divisions of the teaching of the Buddha: Söï Djyotichprabha-Brahma (skt): Quang Minh Ñaïi phaân chia giaùo phaùp cuûa ñöùc Phaät—See Nhò Hoùa. Phaïm. Divisions of a treatise on a sutra: The three Dkah-thub (tib): Duskara-carya (skt)—Ascetic divisions of a treatise on a sutra—Ba phaàn cuûa practices—See Khoå Haïnh. kinh—See Tam Phaân Khoa Kinh. Dkasina (skt): Daksina (skt)—See Ñaït Thaán. Divisive words: Lôøi noùi ly giaùn—Using divisive Dkham (tib): Desire realm—See Duïc Giôùi. words is to cause others to quarrel or to prevent Dkon mchog gsum (tib): Tiratana (p)—Triratna them from becoming harmonious once they've (skt)—The three Jewels or Gems of Buddhism had a falling out—Noùi lôøi ly giaùn ñeå laøm cho (the Buddha, the Dharma, the Sangha)—See Tam ngöôøi ta gaây goå ñoái ñaàu vôùi nhau hay ñeå cho Baûo. nhöõng ngöôøi ñaõ bò chia lìa khoâng theå hoøa hôïp thaân Dlkar (tib): Ña La Boà Taùt—White Tara—Tara höõu laïi vôùi nhau. bodhisattva—See See Ña La Baïch Boà Taùt. Divyacaksus (skt): Dibbacakkhu (p)—Divine Dlma (tib): Ña La Thanh Boà Taùt—Green Tara. eyes—See Thieân Nhaõn. Do (jap): Tao (chi).

1) Marga (skt): The way—Ñaïo. thieän. 2) Paramita (skt): To cross over—Ñaùo bæ ngaïn Do good and cultivate virtue: Tu nhaân tích ñöùc. (qua bôø beân kia). Do good for its own sake: Thi aân baát caàu baùo. Do Buddha-work for sentient beings by means Doha

(skt): Gur (tib)—Songs of the of earth, water, fire and air: Vì chuùng sanh maø mahasiddhas—Songs of masters with perfect duøng ñaát, nöôùc, löûa, gioù ñeå laøm Phaät söï . abilities. Spiritual songs spontaneously composed Do Buddha-work for sentient beings by means by a vajrayana practitioners. It usually has nine of the realms of objects of Buddha-lands: Vì syllables per line—Nhöõng baøi ca chöùng ngoä cuûa chuùng sanh maø duøng caûnh giôùi coõi Phaät ñeå laøm caùc baäc thaày toaøn haûo. Nhöõng baøi ca chöùng ngoä Phaät söï. taâm linh ñöôïc caùc thaày Kim Cang thöøa saùng taùc. Do Buddha-work for sentient beings by various Thöôøng moãi caâu coù chín chöõ—See Chöùng Ñaïo names and epithets: Vì chuùng sanh maø duøng Ca. nhieàu thöù danh hieäu ñeå laøm Phaät söï. Do homage to the Lord: Ñaûnh leã Ñöùc Theá Toân. Do Buddha-work while in Buddhas' dwelling Do honor to: Ñeïp maët. place: ÔÛ choã cuûa chö Phaät maø laøm Phaät söï. Do all manner of evil acts: Gaây taïo nhieàu ñieàu Do Buddha-work while dwelling in forest toäi loãi. retreats: ÔÛ nôi röøng raäm maø laøm Phaät söï. Do meritorious deeds: Taïo phöôùc ñöùc. Do Buddha-work while in quiet places, or in Do mischief: Laøm ñieàu aùc. desolate places: ÔÛ choã tòch tònh maø laøm Phaät söï. Do no evil, to do only good, to purify the mind, Do Buddha-work while in samadhi: Truï trong is the doctrine of all Buddhas: Chö AÙc Maïc Taùc, tam muoäi maø laøm Phaät söï. Chuùng Thieän Phuïng Haønh, Töï Tònh Kyø YÙ, Thò Chö Do business: Trade—Buoân baùn trao ñoåi—See Phaät Giaùo. Taùm Ñieàu Baát Tònh Cho Keû Xuaát Gia. Do not abandon the practices of Enlightening Do evil: Taùc aùc—Laøm baäy—Laøm aùc—(Not to) do Beings: Nhöng vaãn chaúng pheá haïnh Boà Taùt. evil—Khoâng laøm caùc vieäc aùc. Do not abandon sentient beings: Vôùi caùc chuùng Do evil, reap evil: AÙc giaû aùc baùo (gieo gioù gaët sanh loøng khoâng rôøi boû. baõo)—Sow the seeds of strife and reap the Do not be concerned: Xin chôù lo! tempest—Sow the seeds of discord and reap the Do not cease to exist: Khoâng bò tieâu huûy (khoâng whirlwind. chaám döùt söï toàn taïi). Dofuku (jap): Ñaïo Phoù—Name of a Jappanese Do not cease the skillful methods of monk—Teân cuûa moät vò sö Nhaät Baûn. Enlightening Beings: Chaúng thoâi phöông tieän Dogen (jap): Ñaïo Nguyeân (1200-1253)—See Ñaïo thieän xaûo Boà Taùt. Nguyeân Thieàn Sö. Do not cling to desire: Chaúng nhieãm duïc voïng. Dogen's collection in fascicle: See Dogen-osho- Do not cling to dependents and followers: koroku. Chaúng nhieãm tröôùc quyeán thuoäc ñeä töû. Dogen-osho-koroku (jap): Ñaïo Nguyeân Hoøa Do not cling to enjoyment: Chaúng nhieãm tröôùc Thöôïng Quaûng Luïc—Name of Dogen's collection duïc laïc. in fascicle, including a work named 'The Essence Do not cling to wealth: Chaúng nhieãm tröôùc taøi of the True Doctrine'—Teân cuûa toaøn boä ngöõ luïc saûn. cuûa hoøa thöôïng Ñaïo Nguyeân, bao goàm boä 'Chaùnh Do not cut off the grasping of Enlightening Phaùp Nhaõn Taïng'. Beings: Chaúng döùt nhöõng chaáp thuû cuûa Boà Taùt. Dogo-Enchi (jap): Daowu-Yuanzhi (chi)—Zen Do not do what is evil: Khoâng laøm caùc ñieàu aùc. master Yuan-Zhi-T'ao-Wu—See Vieân Trí Ñaïo Do not fall: Baát Ñoïa—Khoâng bò ñoïa laïc. Ngoâ Thieàn Sö. Do not fall into the extreme view of existence: Do good: Engage in good work—Taùc thieän (laøm See Baát Ñoïa Höõu. caùc vieäc laønh)—Laøm phuùc—Laøm vieäc thieän. Do not give up adorning the world:

Chaúng boû Do good action: Kusala-kiriya (skt)—Laøm vieäc trang nghieâm theá giôùi.

Do not give up any of their great vows: Chaúng phaùt trieån cuûa Boà Taùt. boû taát caû ñaïi nguyeän. Do right: Laøm ñuùng. Do not give up the deeds of Enlightening Do silly things: Laøm baäy. Beings: Chaúng boû haïnh Boà Taùt. Do someone a favor: laøm ôn cho ai. Do not give up explaining truth: Chaúng boû dieãn Do someone a kindness: Grant someone a thuyeát caùc phaùp. favor—Thí aân. Do not give to the poor, but spend all of one's Do someone a service: Laøm vieäc gì duøm ai. focus to give to the rich: Thaáy keû ngheøo khoâng Do something in a careless way: Laøm aåu. boá thí, maø cöù chaêm chæ boá thí cho ngöôøi giaøu. Do something for form's sake: Laøm laáy coù. Do not give up the principles of Enlightening Do something wrong: Laøm moät ñieàu gì quaáy (sai Beings: Chaúng boû phaùp Boà Taùt. traùi). Do not give rise to: Baát Khôûi—Khoâng daáy sinh Do things in accord with the adulterated and leân. polluted world: To do so in accord with the Do not give up serving Buddhas: Chaúng thöøa söï adulterated and polluted world. Enlightening chö Phaät. Beings use these expendient means of austerities Do not give up taming sentient beings: Chaúng to pacify all sentient beings—Vì muoán tuøy thuaän boû ñieàu phuïc chuùng sanh. phaùp phaûi coù cuûa theá giôùi taïp nhieãm maø thò hieän Do not give up teaching sentient beings: Chaúng khoå haïnh. Chö Boà Taùt duøng phöông tieän khoå haïnh boû giaùo hoùa chuùng sanh. naày ñeå ñieàu phuïc vaø laøm cho chuùng sanh an laïc. Do not give up the transcendent ways: Chaúng Do things out of fear: Ngöôøi vì sôï maø laøm. boû caùc Ba-La-Maät. Do the transference of merits to someone: Hoài Do not give up the will for omniscience: Chaúng höôùng coâng ñöùc ñeán ai. boû taâm nhöùt thieát trí. Do what is good: Perform all good deeds: Laøm Do not leave the path: Baát Vieãn Ly Ñaïo— caùc ñieàu laønh—Perform all pure precepts: Laøm Khoâng rôøi xa ñaïo. caùc haïnh laønh. Do not leave the path of Enlightening Beings: Do what has to be done: Laøm caùi caàn laøm. Chaúng rôøi ñaïo Boà Taùt. Do the work of a Buddha: Perform Buddhist Do not neglect the works of enlightening ceremonies—Taùc Phaät söï. beings: Chaúng xao laõng nghieäp Boà Taùt. Do worldly work to earn money: To commit an Do one's utmost: Doác chí—To do with all one's Expression of Regret Offence—Laøm vieäc theá tuïc heart. ñeå kieám tieàn laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà Do by oneself: Laøm moät mình. saùm hoái. Do not put an end to sustaining power of Doan (jap): See Traveling companion. Enlightening Beings: Chaúng döøng söùc truï trì cuûa Doan Dohi (jap): T'ung-an Tao-p'i—Tongan Boà taùt. Daopi—See Ñoàng An Ñaïo Bò Thieàn Sö. Do not run after illusive thoughts, but discern Doan Kanshi (jap): T'ung-an Kuan-chih—Tongan the true nature of the mind: Ñöøng chaïy theo aûo Guanzhi—See Ñoàng An Quan Trí Thieàn Sö. töôûng, neân quay veà bieän bieät taâm taùnh cuûa mình. Doban (jap): A hanging banner used as Do not slacken the conduct of Enlightening ornamentation for a temple building or at a Beings: Chaúng lôi oai nghi Boà Taùt. memorial service—Moät taám phöôùn treo ñeå trang Do not stop doing the tasks of enlightening hoaøng trong phoøng oác töï vieän hay trong buoåi leã. beings: Chaúng tuyeät vieäc laøm cuûa Boà Taùt. Doâchoâ (jap): Head of the monk's hall: Vò ñöùng Do not teach the Dharma: To commit a ñaàu trong Taêng Ñöôøng—The elder

monk in a Zen Sangha Restoration Offence—Khoâng daïy giaùo monastery: Vò nieân tröôûng trong moät thieàn vieän. phaùp laø phaïm toäi Taêng Taøn. Docility (n): Tính toøng thuaän. Do not tire of the developmental activities of Doctor (n): Tieán só. Enlightening Beings: Chaúng nhaøm hoaït ñoäng Doctor of canon of Buddhism: Tieán só Phaät Hoïc.

Doctrinal (a): Thuoäc veà giaùo lyù. things)—Hoïc thuyeát Voâ Ngaõ—See Voâ Ngaõ. Doctrinal censure: Söï thaåm ñònh veà giaùo lyù Doctrine of non-ego: Pudgalanairatmya (skt)— (trong caùc cuoäc hoäi nghò keát taäp kinh ñieån). Selflessness of person—Man as without ego or Doctrinal decision: Söï phaùn quyeát veà giaùo lyù permanent soul. No permanent human ego or (trong caùc cuoäc hoäi nghò keát taäp kinh ñieån). soul—Con ngöôøi khoâng coù söï thöôøng haèng cuûa caùi Doctrinal method of the lord of devas: ngaõ—See Voâ Ngaõ. Devendra-samaya (skt)—Thieân Chuû Giaùo Phaùp— Doctrine of non-substantiality of the dharma: A work on royalty in the possession of a son of Phaùp Voâ Ngaõ Thuyeát—Thuyeát daïy veà phaùp voâ Rajabalendraketu—Giaùo phaùp cuûa Thieân Chuû. ngaõ—See Voâ Ngaõ. Doctrinal study: Nghóa Hoïc—Söï nghieân cöùu veà Doctrine of reality as beyond creation: See Voâ giaùo lyù. Sanh Moân. Doctrinal system: The fundamental teachings Doctrine of the Small Vehicle: Tieåu Thöøa Giaùo. (principles) of the teachings of the Buddha—See Doctrine of sudden: Enlighenment instantly to Giaùo Lyù Caên Baûn. apprehend, or attain to Buddha-enlightenment— Doctrinal terms: Giaùo phaùp. See Ñoán Ngoä. Doctrine (n): Dassanam (p)—Darsana (skt)— Doctrine of the sutras: Kinh Ñaïo—Giaùo thuyeát Giaùo lyù—Doctrinal system—Dogma—Law—cuûa kinh. Philosophical system—Principle. Doctrine of the sutras as spoken by the Doctrine of Anicca, Dukkha and Anatta: The Buddha: Kinh phaùp ñöôïc Ñöùc Phaät thuyeát giaûng. doctrine of Impermanence, Suffering and No- Doctrine of unreality: The teaching that all is self—Giaùo lyù Voâ thöôøng, Khoå vaø Voâ ngaõ. unreal—Teaching of unreality—See Khoâng Giaùo. Doctrine of annihilation: Ñoaïn Dieät Thuyeát— Doctrine of the “Void”: See Thoâng Giaùo. Thuyeát noùi veà söï ñoaïn dieät. Doctrine of wrong path: Mithya maørha (skt)— Doctrine of complete cutting off: The complete Taø ñaïo. cutting off, at one remove, of the three illusions— Document (n): Vaên kieän. Söï caét ñöùt töùc thôøi tam phieàn—See Vieân Ñoaïn. Doff jewels and don rags: See Thoaùt Traân Tröôùc Doctrine which differentiates the three Teä. vehicles from the one vehicle: Phaân Töôùng Dofuku (jap): Tao-Fu (chi)—A disciple of Moân—Giaùo lyù thuyeát minh veà söï sai bieät giöõa tam Bodhidharma—Thieàn sö Ñaïo Phoù, hoïc troø cuaû toå thöøa vaø nhöùt thöøa. Boà Ñeà Ñaït Ma. Doctrine of emptiness: Sunyata-vada (skt)—Lyù Dofutoku (jap): Khoâng theå noùi baát cöù ñieàu gì— thuyeát veà taùnh khoâng. Being unable to say anything—See Ñaïo Baát Ñaéc. Doctrine of the Hinayana: Tieåu Thöøa Giaùo. Dog: Tuaát (con choù). Doctrine of immortality: Hoïc thuyeát baát dieät. Dog barks at its own reflection in the well: Caåu Doctrine of kamma: See Samma-kammanta. Laâm Tænh Pheä—Choù suûa boùng cuûa chính mình Doctrine which maintains the three vehicles to döôùi ñaùy gieáng. be the one: Cai Nhieáp Moân—Giaùo lyù thuyeát minh Dog-heart: See Caåu Taâm. tam thöøa

laø nhöùt thöøa. Dog-hour: Giôø Tuaát (from 7 p.m. to 9 p.m.). Doctrine of mere ideation: Samparigraha (skt)— Dog-law: Dog-rule or dog-morals—See Caåu Giôùi. The school of the collected sastras—See Nhieáp Dog in the lion's skin: See Caåu Tröôùc Sö Töû Bì. Luaän Toâng. Dog-morals: Dog-rule, i.e. heretics who sought Doctrine of "Mind-Only": Duy Thöùc Hoïc. salvation by living like dogs, eating garbage etc— Doctrine of mutual dependence: To be in Dog-law—See Caåu Giôùi. agreement with one another in order to exist— Dog-rule: Dog-law—See Caåu Giôùi. Giaùo thuyeát töông ñaõi—See Töông Ñaõi. Doâgen (jap): Tao-Yuan (1200-1253)—Ñaïo Doctrine of no-self: Dharmanairatmya (skt)— Nguyeân—See Ñaïo Nguyeân Hy Huyeàn Thieàn Sö. Doctrine of the non-self (non-substantiality of Doâgen-Eihei Zenji: Ñaïo Nguyeân Vónh Bình

Thieàn Sö—See Ñaïo Nguyeân Hy Huyeàn Thieàn Sö. Doha (skt): Chöùng Ñaïo Keä—Gatha or verse of Doâgen-Kigen (jap): Tao-Yuan (1200-1253)—Ñaïo Realization. Nguyeân—See Ñaïo Nguyeân Hy Huyeàn Thieàn Sö. Dohaka (p): One who milks—Ngöôøi vaét söõa boø. Doâgen Kigen's Three Hundred Cases: See Doiku (jap): Taoyu (chi)—Ñaïo Duïc—One of the Sanbyakusoku. famous disciples of Bodhidharma—Moät trong Doâgen-Zenji (jap): Zen master Tao-Yuan (1200- nhöõng ñaïi ñeä töû cuûa Toå Boà Ñeà Ñaït Ma. 1253)—Ñaïo Nguyeân—See Ñaïo Nguyeân Hy Doing and believing: Haønh Tín—Act and faith, Huyeàn Thieàn Sö. acting out one's belief—Tu taäp vaø tin töôûng. Dogma (n): Ditthi (p)—Drsti or Marga-dharma Doing Buddha-work for all beings to cause (skt)—Teachings—Tenets—Ñaïo phaùp—Tín them not to regress: Vì chuùng sanh maø laøm Phaät ñieàu—Tín lyù. söï khieán cho hoï chaúng thoái chuyeån. (Rigid) dogmas: Giaùo ñieàu khaéc khe. Doing Buddha-work from the inner palace: Dogma of faith: Tín lyù. Though the Buddhas be in the inner palace, seen Dogma of things are unreal: All Buddha's by all the people, yet they are performing teaching is "based upon the dogmas" that all Buddha-work in all worlds—Daàu ôû noäi cung moïi things are unreal, and that world is illusion—Taát ngöôøi ñeàu thaáy, maø vaãn ôû trong taát caû caùc theá giôùi caû caùc phaùp do Phaät noùi laø "giaùo ñeá" (laø choã döïa laøm Phaät söï. nöông cho theá ñeá vaø ñeä nhaát nghóa), raèng tính cuûa Doing evil: Sin commission—Laøm aùc—See Nhò chö phaùp laø khoâng (ngöôøi ñôøi laïi ñieân ñaûo cho laø Keát. coù töùc laø theá ñeá; caùc baäc Hieàn Thaùnh thì bieát roõ Doing harm to none: Ahimsa (skt)— thöïc taùnh cuûa chö phaùp laø khoâng töùc laø ñeä nhaát Harmlessness—Not injuring—Baát haïi. ñeá). Doing an injury to someone and pleasant to Dogmatic (a): Ñoäc ñoaùn, thuoäc veà giaùo ñieàu — me: Ngöôøi aáy ñang laøm haïi ngöôøi toâi thöông Arbitrary. meán—See Chín Xung Ñoät Söï. Dogmatic beliefs: Nieàm tin giaùo ñieàu. Doing an injury to someone who is hateful and Dogmatic fanaticism: Idam-sacca-bhinivesa unpleasant to me: Ngöôøi aáy ñang laøm haïi ngöôøi (p)—Thöû Thöïc Chaáp Thaân Heä Phöôïc. toâi khoâng thöông khoâng thích—See Chín Xung Dogmatic treatise: Upadesa (skt)—Luaän Nghò Ñoät Söï. Öu Ba Ñeà Xaù—Dogmatic treatise, the twelfth and Doing me an injury: Someone hurts me—Ngöôøi last section of the canon—Coøn goïi laø OÂ Ba Ñeà aáy ñang laøm haïi toâi—See Chín Xung Ñoät Söï. Thöôùc, Öu Baø

Ñeà Xaù, OÂ Ba Ñeä Thöôùc, hay Öu Ba Doing without doing: Haønh Nhi Baát Haønh—Laøm Theá Xaù. Nghò luaän, phaàn thöù 12 vaø cuõng laø phaàn nhö khoâng laøm. choùt trong tam taïng kinh ñieån. Doitsu (jap): See Maõ Toå Ñaïo Nhaát Thieàn Sö. Dogmatic treatise on the wonderful Dharma Doji (jap): Child: Ñoàng töû—Working together: Lotus Flower Sutra: Saddharma Pundarikam- See Töù Nhieáp Phaùp and Ñoàng Söï Nhieáp—Name upadesa-sutra (skt)—Dieäu Phaùp Lieân Hoa Öu Baø of master Doji, one of the Japanese famous monk: Ñeà Xaù Kinh—Luaän Nghò veà kinh Phaùp Hoa. Sö Ñaïo Töø (Phaät giaùo Nhaät Baûn). Dogmatism (n): Chuû nghóa giaùo ñieàu—Ñoäc ñoaùn Dojidoâ (jap): Hall of the Guardian Deity. A small luaän. temple building traditionally positioned to one (Religious) dogmatism: Giaùo ñieàu. side of the Buddha hall of a Zen monastery— Dogmatist (n): Ngöôøi theo chuû nghóa giaùo ñieàu — Ñieän Hoä Phaùp Thaàn, moät phoøng nhoû, thöôøng ñöôïc Ngöôøi theo ñoäc ñoaùn luaän. ñaët moät beân Phaät ñieän trong moät Thieàn vieän. Dogmatizing (a): Chuû tröông giaùo ñieàu—Chuû Doâjoâ (jap): Ñaïo Traøng. tröông ñoäc ñoaùn. 1) Bodhi Seat: Bodhimandala (skt)—Place of Doâgoâ Enchi (jap): Yuan-chih Tao-wu—Yuanzhi- Enlightenment—Boà Ñeà Maïn Ñaø La—A place Daowu—See Vieân Trí Ñaïo Ngoâ Thieàn Sö. of practicing the truth—Seat of truth—Truth Dog-rule: Caåu Giôùi—Caåu Phaùp—Dog-morals. Plot, holy site—The place where the Buddha

attained Enlightenment—Boà Ñeà Ñaïo Traøng Domain that the Buddhas are transforming: laø nôi Ñöùc Phaät ñaõ ñaït ñöôïc ñaïi giaùc—See Boà Hoùa caûnh—The Pure Land—Caûnh giôùi maø chö Ñeà Ñaïo Traøng. Phaät bieán hoùa ra hay laø Taây phöông quoác ñoä. 2) Hall of the way: Phoøng Ñaïo—Hall or room in Domain of transformation: Hoùa caûnh—See Nhò which one of Japanese 'ways' of spiritual- Chuûng Phaät Caûnh. practical training is practiced; as, for Domanassa (p & skt): Displeasure— example, the Way of sword (kendo) or the Melancholy—Unpleasant feeling—Caûm giaùc Way of the bow (kyudo)—Phoøng thöïc haønh buoàn raàu. moät trong nhieàu con ñöôøng (Ñaïo) cuûa Nhaät Dombi (skt): See Noã Nhò Mi Minh Phi. Baûn, nhaèm reøn luyeän taâm linh vaø thöïc haønh, Domestic animals: Muïc suùc—Suùc Sanh. nhö Kieám ñaïo hay Cung ñaïo. Domesticate: To feed—To rear—Suùc (nuoâi gia 3) Dojo is also used as a synonym for 'Zendo'— suùc). Dojo cuõng duøng ñoàng nghóa vôùi 'Thieàn ñöôøng'. Dominant conditions: Taêng Thöôïng Duyeân— Dojodaijin-Zenji (jap): Ñöùc Taêng Thoáng cuûa Phaät Duyeân coù aûnh höôûng lôùn. giaùo Nhaät (Sö Ñaïo Caûnh). Dominant effects: Adhipatiphala (skt)—Taêng Doken (jap): Tao-chien—Tao-Chien Zen Thöôïng Quaû—Aggregate effect produced by the Master—See Ñaïo Khieâm Khai Thieän Thieàn Sö. karma hetu—Haäu quaû coù tính chi phoái lôùn, quaû Dokkaku (jap): Pratyekabuddha (skt)—Ñoäc taäp hôïp taïo bôûi nghieäp nhaân—See Nguõ Quaû. Giaùc—Independently awakened—See Ñoäc Giaùc Dominant forces: Höõu löïc—Positive or active Phaät. forces. Dokubatsu (jap): Ñoäc Öu—See Unique Dominant thoughts: Visichamati (skt)—Taêng outstandingness. yù—Increasing thoughts. Dokugan-Ryuâ (jap): Meisho (jap)—Myosho Domination (n): Söï thoáng trò. Tokken (jap)—Ming-chao Teâ-ch'ien—Mingzhao Domineering spirit: Haøo theá—Tinh thaàn hoáng Deqian—Tu-Yen-Lung—One-eyed

Dragon—See haùch vaø ñoäc ñoaùn. Minh Chieâu Ñöùc Khieâm Thieàn Sö. Dominion (n): Quyeàn cai quaûn. Doku-kaku (jap): Pratyekabuddha (skt)— Doânai (jap): The area within a Zen monastery in Independently awakened—Independent which the monks or nuns live and practice, realization—An isolated Buddha who works out especially the zendoâ or meditation hall. The term his individual salvation only—Ñoäc giaùc Phaät, vò literally means "inside the hall." The "doânai" is Phaät chæ tu taäp töi giaûi thoaùt maø thoâi—See Ñoäc distinguished from the administrative areas of the Giaùc Phaät. monastery known as joâju (Eternal existence)— Dokusan (jap): To go alone to a high one—See Khu vöïc beân trong Thieàn vieän, nôi maø chö Taêng Ñoäc Tham. Ni truù nguï vaø tu taäp, thöôøng laø Thieàn ñöôøng. Thuaät Doâkyoâ (jap): Ñaïo Caûnh—See Chaùnh Thoï Laõo ngöõ coù nghóa laø "noäi saûnh." Khu vöïc naøy phaân bieät OÂng Thieàn Sö. vôùi nhöõng khu haønh chaùnh cuûa Thieàn vieän. Doâkyoâ-Etan (jap): Ñaïo Kính Hueä Ñoan—Name Donald K. Swearer (1934 -): American of a Japanese Zen master—Teân cuûa moät thieàn sö buddhologist, one of the leading figures on Nhaät Baûn—See Chaùnh Thoï Laõo OÂng Thieàn Sö. Theravada Buddhism in Southeast Asia. He Doleful (a): Buoàn—Melancholy—Dismal— received his Ph. D. from Princeton University in Disconsolate. 1967, and is currently a Professor of Religion at Dolma (tib): Ñaø La Toân—Ta ra—See Tara. Swarthmore College in Pennsylvania. His Dolor (n): Söi ñau buoàn. publications include studies of classical Domain (n): Laõnh vöïc. Theravada, cross-cultural studies, and Domain of absolute enlightenment: Chöùng contemporary Buddhist movements in Southeast caûnh—The state of absolute enlightenment— Asia—Nhaø Phaät giaùo hoïc ngöôøi Myõ, moät trong Caûnh giôùi maø chö Phaät chöùng ñöôïc—Lyù Chaân nhöõng nhaân vaät haøng ñaàu cuûa tröôøng phaù i Nhö phaùp taùnh. Theravada ôû Ñoâng Nam AÙ. OÂng ñaäu Tieán Só Trieát

taïi ñaïi hoïc Princeton vaøo naêm 1967, vaø hieän taïi laø fundamental principles, intuitional or relating to giaûng sö Toân giaùo hoïc taïi tröôøng ñaïi hoïc direct mental vision of the Zen School—Ñaây laø Swarthmore thuoäc tieåu bang Pennsylvania. Saùch moät trong taùm nguyeân taéc caên baûn, cuûa tröïc giaùc xuaát baûn cuûa oâng bao goàm nhöõng nghieân cöùu veà hay lieân heä tröïc tieáp vôùi taâm linh cuûa tröôøng phaùi tröôøng phaùi Theravada coå ñieån, nghieân cöùu veà söï Thieàn Toâng—See Baùt Caâu Nghóa. pha troän ña vaên hoùa, vaø nhöõng phong traøo Phaät Door of beginning and end: Sinh Dieät Moân— giaùo ñöông thôøi trong vuøng Ñoâng Nam AÙ. Door of creation and extinction. Donate a valuable gift to someone: Taëng moùn Doors of concentration: They enjoy the doors of quaø coù giaù trò cho ai. concentration because in one door of Donation (n): Dana (skt)—Boá thí—Almsgiving—concentration they enter all doors of A thing donated—Offering—Ñaøn Na. concentration—Thích caùc moân tam muoäi vì nôi Donation box: Thuøng phöôùc söông trong caùc moät moân tam muoäi nhaäp taát caû moân tam muoäi. chuøa. Door of creation and extinction: Sinh Dieät Dondam (tib): Ultimate level—Ultimate truth—Moân—Door of beginning and end. See Thaùnh Ñeá Ñeä Nhöùt Nghóa. Door of deathlessness: Cöûa Baát Töû (Nieát Baøn). Done me an injury: Ngöôøi aáy ñaõ laøm

haïi toâi— Door of the Ganges: Gangadvara (skt)—Caïnh One of the nine causes of malice—See Chín Xung Giaø Haø Moân (cöûa soâng Haèng)—The gate of the Ñoät Söï. Ganges. Dongshan Liangjie: Tozan Ryokai (jap)—Tung- Door of great wisdom: Ñaïi Trí Hueä Moân—The shan Liang-chieh—See Löông Giôùi Ñoäng Sôn Buddha-door of great wisdom, as contrasted with Thieàn Sö. that of Great Compassion—Phaùp moân Ñaïi Trí Dongshan Shouchu: Tosan Shusho (jap)—Tung- Hueä, phaân bieät vôùi Ñaïi Hueä Moân. shan Shou-chu—See Ñoäng Sôn Thuû Sô Thieàn Sö. Door of liberation: Cöûa giaûi thoaùt—Dharma Dong Thuyen Temple: Chuøa Ñoâng Thuyeàn— door—Door of release—Gate of liberation— Name of an ancient temple in Hueá, Central Samadhi—The stage of meditation characterized Vietnam—Teân cuûa moät ngoâi chuøa coå ôû Hueá, by vacuity and absence of perception or wishes— Trung Vieät. Cöûa giaûi thoaùt, giai ñoaïn thieàn quaùn laøm vaéng Donkatsukan (jap): See Stupid blind oaf. laëng khaùi nieäm hay ao öôùc (khoâng, voâ töôùng vaø voâ Donkey lips: Kharostha (skt)—Lö Thaàn—Moâi nguyeän)—See Giaûi Thoaùt Moân. löøa. Door of release: Gate of deliverance—Door of Donkey Year: See Lö Nieân. liberation—See Giaûi Thoaùt Moân. Donki (jap): Ñaøm Hy—Name of a Japanese Door of returning to self: Meditation of monk—Teân cuûa moät vò sö Nhaät Baûn. returning to the mind—See Hoaøn Moân. Donor of chasity: Donor of an abode for monks Door of Zen: Cöûa Thieàn—Cöûa giaûi thoaùt—The and nuns—Tònh chuû (cuùng döôøng nôi cö truù cuûa gate of diliverence—Door of liberation—See Giaûi chö Taêng Ni). Thoaùt Moân. Donor of monastic food: Trai Chuû—Thí chuû Door into Nirvana: Gate into Nirvana—Nieát Baøn cuùng döôøng Taêng chuùng ñoà aên. Moân—Cöûa vaøo Nieát Baøn. Donran (jap): Sö Ñaøm Loan (Phaät giaùo Nhaät Door to the nirvana: Dieäu moân—Cöûa Nieát baøn. Baûn). Dora (jap): A musical instrument used in Buddhist Donrin (jap): Name of a monk—Teân moät vò sö. ritual services. The dora is a gong, typically made Don’t think of becoming a sage: Khoâng cho laø of bronze. It is shaped like a round dish and chöùng Thaùnh. attached with a cord to a wooden frame. It is Door: Cöûa—Moân—The four doors, or schools of sounded by striking it in the center with a mallet. thought, or theories—See Töù Moân. The dora is used during memorial services—Moät Door of Abhidharma: Vi Dieäu Phaùp Moân—The loaïi coàng chieâng duøng trong caùc nghi leã. "Dora" Door of Abhidharma. This is one of the eight thöôøng coù hình ñóa troøn vaø ñöôïc coät vôùi moät sôïi daây vaøo moät khung baèng goã. Noù phaùt ra tieáng khi

ngöôøi ña duøng moät caùi duøi ñeå ñaùnh vaøo noù. Laït Ma ñôøi thöù 13 vaø trôû thaønh moät trong nhöõng Dori (jap): Principle—Truth—Ñaïo lyù. coá vaán chính trò chính yeáu cuûa Ñöùc Ñaït Lai Laït Dorje (tib): Vajra (skt)—An indestructible Ma. diamond. Dorje represents Prajna and the path to Dormant (a): Nguû say. enlightenment, only achieved through Dormant defilements: Nhöõng nhieãm tröôïc meditation—Vieân ngoïc khoâng theå bò huûy dieät. nguû ngaàm hay söï nhieãm oâ tieàm aån trong taâm Dorje töôïng tröng cho trí Baùt nhaõ, laø con ñöôøng chuùng ta. daãn tôùi ñaïi giaùc, chæ coù thieàn ñònh môùi ñaït ñeán Dorui-Chu-Sho (jap): Ñoàng Loaïi Trung Sinh— ñöôïc maø thoâi. See Living among one's own kind. Dorje Chang

(tib): Vajradhara (p)—Kim Cang Doryu (jap): Sö Ñaïo Long—A Japanese monk Trì—Teân cuûa moät vò Phaät hoaù thaân. Nhieàu giaùo who went to China to study in 1259 and returned thuyeát cuûa tröôøng phaùi Ca Nhó Cö ñeàu thuoäc doøng to Japan in 1267—Moät vò sö Nhaät Baûn sang du truyeàn thöøa Kim Cang Trì naày—Name of the hoïc taïi Trung Quoác vaøo naêm 1259 vaø trôû veà Nhaät Dharmakaya Buddha. Many of the teachings of Baûn vaøo naêm 1267. the Kagyu lineage came from Vajradhara—See Dosa (p): Dvesa (skt)—Pratigha (p)—Anger— Kim Cang Trì Boà Taùt. Aversion—Hatred—Ill-will—Resentment—One Dorje Palmo (tib): Vajrayogini (skt)—A of the three fires which burn in the mind until semiwrathful yidam—A Tantric Buddha who is allowed to die for fuelling—Taâm töø choái caùc ñoái particularly associated with the Kagyupa, töôïng khoâng vöøa loøng; chaúng haïn, trong luùc haønh Sakyapa, and Gelukpa orders of Tibetan thieàn, taâm khoù chòu khi cô theå bò ñau nhöùc. Saân Buddhism. She is generally depicted with red skin haän laø moät trong ba phieàn naõo chính khieán taâm and wearing a necklace of skulls. She is also chuùng sinh meâ môø. Hai phieàn naõo kia laø tham lam generally naked, symbolizing her non-attachment vaø si meâ—See Saân Haän. to all material things—Moät vò Phaät Maät giaùo Dosaggi (p): The fire of anger—Fire of hatred— ngöôøi ñaëc bieät coù lieân heä tôùi caùc truyeàn thoáng Löûa saân. Kagyupa Sakyapa vaø Gelukpa cuûa Phaät giaùo Taây Dosa kincanam (p): Obstacles of hatred—Saân Taïng. Baø ñöôïc veõ coù nöôùc da maøu ñoû vaø mang chöôùng. moät chieác kieàng cuûa nhöõng caùi soï. Ngöôøi ta veõ baø Dosa-kkhana (p): Blaming—Truùt loãi cho ai. traàn truoàng ñeå töôïng tröng cho söï buoâng boû taát caû Dosa-kkhaya (p): Destruction of anger—Dieät saân vaät chaát. nhueá. Dorje Shukden (tib): A Tibetan term for Dosa-mula-citta (p): Saân Khueå Taâm—Saân “Powerful Vajra”—See Kim Cang Duõng Maõnh. Taâm—Mind rooted in aversion—The heart of Dorje-tekpa (tib): Vajrayana (skt)—Diamond anger, one of the three poisons—Taâm töùc giaän vehicle—Kim Cang Thöøa (Maät Toâng)— noùng naûy hay loøng saân nhueá, moät trong tam ñoäc. Vajrayana Buddhism. Dosan (jap): A general form of sanzen in which Dorjiev, Agvan (1854-1938): Name of a Russian disciples gather as a group to receive instruction Buddhist who traveled to Tibet and studied at from the Zen master—See Ñoàng Tham. Gomang College of Drebung Monastic University. Dosan-Ryokai (jap): Tung-Shan-Liang-Chieh— He distinguished himself in the study of See Löông Giôùi Ñoäng Sôn Thieàn Sö. philosophy and debate and was awarded the Dosa-sapagata (p): Free from defect—Khoâng bò “Geshe” degree. He was later appointed as a tutor loãi laàm. of the thirteenth Dalai Lama and became one of Dosa-saropana (p): Finding fault with—Böôi moùc his main political advisors—Teân cuûa moät Phaät töû loãi ai. ngöôøi Nga, ngöôøi ñaõ du haønh sang Taây Taïng vaø Dosen (jap): See Ñaïo Tuyeân. theo hoïc taïi tröôøng Ñaïi Hoïc Gomang thuoäc Tu Dosen-Bin'eki (jap): Phaùp Nhaõn Vaên Ích—Fa- Vieän Drebung. OÂng noåi tieáng trong vieäc hoïc vaø Yen-Wen-Yi—See Vaên Ích Phaùp Nhaõn Thieàn Sö. tranh luaän vaø ñöôïc caáp baèng “Geshe.” Veà sau oâng Dosen-risshi (jap): Daoxuan (chi)—Tao-hsuan ñöôïc chæ ñònh laøm ngöôøi daïy keøm cho Ñöùc Ñaït Lai

Lu-shih—Ñaïo Tuyeân Luaät Sö—Nam Sôn Luaät Sö Double-storeyed hall at Vaisali: Troïng Caùc Dosen school: Daoxuan Zen school in Japan— Giaûng Ñöôøng—Where the Buddha stayed—Khu Phaùi Thieàn Ñaïo Tuyeân taïi Nhaät Baûn. giaûng ñöôøng hai taàng ôû Tyø Xaù Ly, nôi Ñöùc Phaät Doâsha Choâgen (?-1660): See Tao-che Ch'ao-thöôøng truù nguï. yuan. Double three samadhi: Double Three Doshaku (jap): Sö Ñaïo Xöôùc. Samadhi—See Troïng Tam Tam Muoäi. Doâshin (jap): Double tongue: Löôõng thieät—Noùi löôõi hai chieàu. 1) Tao-hsin: Daoxin—Fourth Chinese Zen Double-tongued (a): Nhò Ngöõ—Noùi löôõi hai Patriarch—Ñaïo Tín, vò toå thöù tö cuûa Thieàn chieàu. toâng Trung Hoa—See Ñaïo Tín. Double-tongue or vain conversation: Noùi 2) Will to the truth—Ñaïo Taâm—The mind löôõi hai chieàu noùi lôøi voâ ích. which bent on the right way, which seeks Doubt (n): Vicikiccha (p)—Vicikitsa (skt)—Nghi enlightenment—Taâm tu taäp chaùnh ñaïo tìm hoaëc—Nghi nghóa laø khoâng tin hay khoâng quyeát caàu giaùc ngoä. ñònh ñöôïc—Doubt signifies spiritual doubt, from a Dosho (jap): Lived with or born with—Ñoàng Buddhist perspective the inability to place Sanh. confidence in the Buddha, the Dharma, the Doâshoâ (629-700): See Ñaïo Sanh. Sangha, and the training—Hoaøi nghi coù nghóa laø Doâshu (jap): Ñöôøng Chuû—The monk in charge of hoaøi nghi veà maët tinh thaàn. Theo quan ñieåm Phaät the sick room or infirmary (enjudoâ) at a Zen giaùo thì hoaøi nghi laø thieáu khaû naêng tin töôûng nôi monastery. The term is sometimes used Phaät, Phaùp, Taêng—See Nghi Hoaëc. synonymously with the offices of doâsu (ino)—Vò Doubt that the animal killed to offer to us: Taêng phuï traùch phoøng beänh cho chö Taêng trong Doubt that the animal killed for the offering—Ngôø Thieàn vieän. Thuaät ngöõ thænh thoaûng ñöôïc duøng laø ngöôøi gieát vì mình. ñoàng nghóa vôùi "Nghi Leã Taêng"—See Ino. Doubts of the body: Nghi veà Thaân. Dosina (p): Bright—Moonlit—AÙnh saùng traêng. Doubts and hesitations about the Dhamma: Doso (jap): Sö Ñaïo Chieáu. Nghi ngôø vaø löøng khöøng vôùi Phaät Phaùp. Doso akusala mulam (p): Unwholesome root of Doubts and hesitations about the Sangha: Nghi hatred—Saân baát thieän caên. ngôø vaø löøng khöøng vôùi Taêng giaø. Doson (jap): Ñaïo Tieán—Name a Japanese Zen Doubts and hesitations about the teacher: Nghi master—Teân cuûa moät thieàn sö Nhaät Baûn. ngôø vaø löøng khöøng vôùi vò ñaïo sö. Doâsu (jap): 1) Administrator of the monk's hall: Vò Doubts and hesitations about the training: Nghi sö cai quaûn Taêng ñöôøng; 2) A monk who is in ngôø vaø löøng khöøng vôùi söï huaán ñaïo. charge of the supervision and leading of Doubts and illusion: Nghi hoaëc. ceremonies in a Zen monastery: Ino (jap)—Chijii Doubts of Life: Nghi veà Maïng. (jap)—Vò sö chòu traùch nhieäm quaûn lyù vaø höôùng Doubt-mass: Nghi Ñoaøn—See Nghi Tình. daãn caùc cuoäc leã trong thieàn vieän. Doubts of Self: Nghi veà Ngaõ. Dotoku (jap): See Ñaïo Ñöùc. Doubts about Transgressions: Nghi veà Toäi—See Double harmony or unity in both doctrine and Töù Nghi. practice: Nhò Hoøa—Hai loaïi hoøa hôïp: Lyù Hoøa vaø Doubtful (a): Baùn tín baùn nghi—Ñaùng nghi—AÙm Söï Hoøa—Two kinds of unity: Unity in doctrine muoäi—Fishy—Suspicious—Underhand. and Unity in practice. Doubtful net: Nghi voõng (löôùi nghi hoaëc cuûa Doubled joys: Song hyû. chuùng sanh). Double robe:

Taêng giaø leâ. Doubtful or seemingly valid but faulty: Töï naêng Double second moon: An optical illusion, laäp moân (töïa nhö laäp leân ñöôïc)—See Baùt Moân. unreal—See Ñeä Nhò Nguyeät. Doubtful view: Nghi Kieán—Söï nghi ngôø chaân lyù Double space: The space beyond space, the void Phaät phaùp goïi laø nghi kieán—See Thaäp Taø Kieán. beyond the void—See Troïng Khoâng. Doubting mind: Doubting heart—Nghi Taâm—

Suspicious or dublious mind—Caùi taâm luoân nghi Phaät. hoaëc. Dragon king: Anavatapta-naga-raja or Varuna Doubting and repudiating the truth: Nghi baùng (skt)—Long vöông. chaùnh phaùp. Dragon king-Devas: Long Thieân. Doubts: Thaéc maéc. Dragon king's joy: Nagabnanga (skt)—Long Doushpradarsha-Buddha (skt): Nan Trôû Phaät. Vöông Chi Hyû. Doushuai Congyue: Tosotsu Juetsu (jap)—Tou- Dragon King of the ocean: Ocean-naga—Haûi shuai Ts'ung-yueh—See Ñaâu Suaát Tuøng Duyeät long vöông. Thieàn Sö. Dragon-library: See Long Taïng. Dovarika (p): Gatekeeper—Ngöôøc gaùc coång. Dragon-maid: Nagakanya (skt)—Dragon- Downfall: Söï suy taøn. daughter—See Long Nöõ. Downward turn: See Haï Chuyeån. Dragon-palace: A mythical place inhabited by Doxology (n): Baùi taùn ca (baøi haùt ca ngôïi ai). dragons—Long Cung—Moät choã thaàn thoaïi, nôi cö Dozen (jap): Ñöôøng Tieàn—See Zazen Hall-front. nguï cuûa long chuùng (caùc loaøi roàng). Dradacanikaya-sastra (skt): Dvadasanikaya Dragon-palace library: See Long Cung Baûo sastra (skt)—Treatise of the twelve aspects—See Taïng. Thaäp Nhò Moân Luaän. Dragon pearls: See Long Chaâu. Draft (v): Döï thaûo. Dragon-quarter: Long phöông. Drag (v) on: Daây döa. Dragon-sagara (skt): Long Vöông Sa Kieät La— Drag one’s feet until old age: Laàn löõa chôø khi Sagar-nagaraja. lôùn tuoåi. Dragon-samadhi: Long chuûng tam muoäi— Dragons: Naga (skt)—Na Giaø—Roàng—Long. Powerful dragon samadhi. Dragon-arjuna (skt): Nagarjuna—See Long Thoï Dragon-Seed-Upward Honored King Buddha: Boà Taùt. Long Chuûng Thöôïng Toân Vöông Phaät. Dragon-books: See Long Chöông. Dragon-soup: Hoaøng Long Thang—See Long Dragon-bowl: See Long Baùt. Thang. Dragon of Buddhism: Long Thaàn hoä phaùp—Any Dragon and tiger: Long Hoå. great Buddhist or protector of Buddhism. Dragon-treasury: Long Taïng—Dragon-library. Dragon-coffin: Long khaùm (quan taøi daønh cho Drake and hen of the madarin duck: Ñoâi Uyeân chö Taêng). Öông—The drake and hen of the madarin duck Dragon daughter: Nagakanya (skt)—Dragon- who are always together. Buddhism typifies these maid—See Long Nöõ. images for permanence and impermanence—Ñoâi Dragon deity: Long thaàn. chim Ca Ñeà hoaëc Uyeân Öông thöôøng soáng saùt Dragon-elephant: Naga (skt)—Long Töôïng. caùnh beân nhau. Ñaïo Phaät duøng nhöõng hình aûnh Dragon and the Flower: Long Hoa. naày cho thöôøng haèng vaø voâ thöôøng. Dragon-Flower Assembly: See Long Hoa Hoäi. Drama: Bi thaûm—Deplorable—Tragical— Dragon and the Flower Chief Monk: Long Hoa Mournful. Taêng chuû. Dravida (skt): Ñaït La Tyø Ñoà—A district on the Dragon-flower tree: Nagapuspa or puspanaga east coast of the Deccan—Moät khu vöïc veà phía bôø (skt)—See Long Hoa Thuï. bieån ñoâng cuûa Ñeà Caêng. Dragons give birth to dragons, a phoenix Dravya (skt): Dabba-malaputtra (p)—See Ñaø La gives birth

to a phoenix: See Long Sinh Long Ni Phieâu. Töû, Phöôïng Sinh Phöôïng Nhi. Dravya-mallaputra (skt): Dabba-malaputtra Dragon-god: Long thaàn—Spirit—Long chuùng, (p)—Ñaø Baø—See Ñaø La Phieàn. moät trong taùm boä chuùng—A dragon-god or spirit. Dravya-padarthah (skt): Thöïc Cuù Nghóa—Real Dragon deity, one of the eight groups of demons. substance of dharma—Thöïc theå cuûa phaùp. Dragon-Honor-King Buddha: Long Toân Vöông Draw cakes in order to satisfy one's hunger:

Veõ baùnh ra haàu laøm thoûa maõn côn ñoùi hay aên baùnh Dreddhavitakka-sutta (p): Song Taâm Kinh. veõ (Hoïa bính sung cô)—To come up with a false Dregs and chaff: See Taøo Khang. solution. Drenched with rain: Öôùt ñaåm nöôùc möa. Draw hatred upon oneself: Chieâu oaùn (töï mình Dress (v): Maëc—To attire—The fine manner of chuoác laáy oaùn thuø). dressing. Draw incorrect conclusions: Baát Nhö Thöïc Giaûn Drhapati (skt): Noble person—A householder— Traïch—Ruùt ra nhöõng keát luaän khoâng ñuùng. See Tröôûng Giaû. Draw a line across water: See Hoaïch Thuûy. Dried up: Dry—Caøn (khoâ). Draw (v) up a scheme: Laäp möu. Drifting: Floating—Troâi noåi. Draw the skin of a tiger is easy: Hoïa hoå hoïa bì Drifting cloud: Floating cloud—See Phuø Vaân (1). dung dò (deã daøng)—Draw the skin of a tiger is Drikung Kagyupa: One of the eight lesser sub- easy, but to depict its bones is the most difficult. orders of the bKa brgyud pa order of Tibetan To see one's face is easy, but it is extremely Buddhism, the headquarters of which was Drikung diffcult to know his heart—Hoïa hoå hoïa bì nan hoïa Til Monastery—Moät trong taùm truyeàn thoáng phuï coát, tri nhaân tri dieän baát tri taâm (veõ da coïp thì deã cuûa doøng truyeàn thöøa bKa brgyud pa thuoäc Phaä t chöù veõ xöông raát khoù. Bieát ngöôøi bieát maët thì deã giaùo Taây Taïng, truï sôû chính laø Töï Vieän Drikung chöù bieát taâm ñòa thì raát khoù). Til. Drawing action: Daãn Nghieäp. Drilbu (tib): Linh—Bell—Chuoâng. Drawing of all beings to Buddhism: Sangraha- Drill and grind: Maøi duõa—See Luyeän Ma. vastu (skt)—Blessing them by deeds, words and Drink beer, wine, or liquor of any kind: To will—Nhieáp phuïc thaân khaåu yù cuûa chuùng sanh— commit an Expression of Regret Offence—Uoáng See Lôïi Haønh Nhieáp and Töù Nhieáp Phaùp. bia, röôïu nho hay caùc loaïi röôïu khaùc laø phaïm giôùi Draya (skt): Dravya-padarthah (skt)—Thöïc Cuù Ba Daät Ñeà, caàn phaûi phaùt loà saùm hoái. Nghóa—Real substance of dharma—Thöïc theå cuûa Drink and food: AÅm Thöïc—Eating and phaùp. drinking—Drink and food, two things on which Draya-mallaputra (skt): See Dravya-mallaputra. sentient beings depend; desire for them is one of Drdhadhyasaya (skt): Firm-Willed Bodhisattva in the three passions; offerings of them are one of the Garbhadhatu—Kieân Coá YÙ Boà Taùt trong Thai the five forms of offerings—Thöùc uoáng vaø thöùc aên Taïng Giôùi. laø hai moùn maø cho chuùng sanh döïa vaøo ñeå soáng; Dreadful: Awe-inspiring—Terrible—Terrific—aåm thöïc duïc hay thöïc duïc laø moät trong tam duïc; Ñaùng sôï—Khuûng khieáp. cuùng döôøng thöïc phaåm laø moät trong naêm moùn boá Dream: Moäng—See Cöûu Duï. thí—See AÅm Thöïc Tieát Ñoä and Nguõ Cuùng Döôøng Dream and illusion: See Moäng Huyeãn. (B). Dream practice: Milam (tib)—See Moäng Phaùp. Drinking of

intoxicants: Uoáng nhöõng chaát cay Dream-vision: To see in a dream—See Moäng ñoäc. Kieán. Drinking light: AÅm Quang—Drinking light, name Drebung: Bras spungs (tib)—A Tibetan term of Kasyapa, one of the ten great disciples of means “Rice Heap.” This is the name of a Sakyamuni Buddha. He became an Arhat 3 years monastery in Tibet, founded in 1416 and located 8 days after Siddhartha became a Buddha. He near Lhasa, it later became one of the three main possibly got this title because of his radiant monasteries of the Gelukpa order of Tibetan body—Nuoát aùnh saùng, teân cuûa ngaøi Ca Dieáp, moät Buddhism, the others being Dgaldan and Sera— trong möôøi vò ñaïi ñeä töû cuûa Ñöùc Phaät Thích Ca. Thuaät ngöõ Taây Taïng coù nghóa laø “Ñoáng Gaïo.” OÂng ñaéc quaû A La Haùn 3 naêm 8 ngaøy sau ngaøy Ñaây laø teân cuûa moät töï vieän Taây Taïng, ñöôïc xaây Thaùi töû Taát Ñaït Ña thaønh Phaät. OÂng mang teân AÅm döïng vaøo naêm 1416 vaø toïa laïc gaàn Lhasa, veà sau Quang coù leõ laø vì thaân hình choùi saùng cuûa oâng. töï vieän naøy trôû thaønh moät trong 3 töï vieän chính Drinking wine: AÅm Töûu—To drink wine or cuûa tröôøng phaùi Gelukpa cuûa Phaät giaùo Taây Taïng. alcoholic liquor, forbidden by the fifth of the five

basic commandments, and the second of the 48 Drona (skt): See Ñoät Loä Naõ. lighter precepts in the Brahma Net Sutra—Uoáng Dronastupa (skt): Thaùp Dronastupa—A stupa röôïu bò caám trong giôùi thöù naêm cuûa nguõ giôùi caên said to contain a jar of relics of Sakyamuni’s baûn, vaø giôùi thöù hai cuûa 48 giôùi khinh trong Kinh body, surreptitiously collected after his cremation Phaïm Voõng. by a Brahman—Ngöôøi ta noùi trong thaùp naày coù Drippa nyi (tib): Avaranadvaya (skt)—Nhò chöùa moät phaàn xaù lôïi cuûa Ñöùc Phaät maø moät ngöôøi Chöôùng—Two hindrances: hindrance of passions Ba La Moân ñaõ leùn luùt daáu laïi sau leã traø tyø. and hindrance of knowledge—Hai chöôùng ngaïi: Dronodana (skt): See Hoäc Phaïn Vöông. phieàn naõo chöôùng vaø sôû tri chöôùng. Droop: Hö haïi—Chaùn naõn. Dripping water penetrates stone: See Tieåu Drop: Parityajati (skt)—Töø Boû—Renunciation. Thuûy Xuyeân Thaïch. Drop a mustard seed on to a point of a needle Drishta (skt): Ñöôïc nhìn thaáy—Seen—See on earth: See Truïy Giôùi. Drisya. Drop out: Boû xoùt—To leave out—To miss out— Drishtanta (skt): Duï—Illustration or example. To omit. Drishti (skt): False views—Heretical views— Dropping off body and mind: Buoâng boû thaân Improper views—A wrong view—AÙc kieán—Voïng taâm—An expression used in Soâtoâ Zen for the kieán hay kieán giaûi sai laàm. experience of enlightenment, which transcends Drishtivikalpa (skt): Kieán Phaân Bieät—Views the mundane experience of self—Töø ngöõ ñöôïc based on the dualistic discrimination of duøng trong Thieàn Taøo Ñoäng ñeå chæ cho kinh existence—Caùc thöù kieán giaûi döïa vaøo söï phaân bieät nghieäm giaùc ngoä, sieâu vieät caùi kinh nghieäm veà baûn nhò bieân veà hieän höõu. ngaõ cuûa theá tuïc—See Shinjin Datsuraku. Drista (skt): Definite views—Caùc kieán giaûi. Droti (skt): Kieán—Seeing—Discerning— Drisya (skt): Sôû Kieán—What is presented to Views—Discriminating—Opinions—Judgment—one’s view—Nhöõng gì hieån loä ra cho ngöôøi ta Reasoning—Selecting truth—Thinking—Suy nghó thaáy. tìm toøi ñeå hieåu roõ maø choïn löïa (khaúng ñònh söï lyù, “Drive away crows” Sramanera: Age from 7 to keå caû yù nghóa chính ñaùng

vaø khoâng chính ñaùng). 13, old enough to drive away crows—Khu OÂ Sa Drought: Naïn haïn haùn. Di—Sa Di ñuoåi quaï, tuoåi töø 7 ñeán 13 (ñuû khaû naêng Drought-ghost: Baïc quyû—See Phong Baït Quyû. ñuoåi quaï). Drowsiness (n): Middha (skt)—Hoân traàm— Drive someone out: Ñuoåi ai—To dismiss—To Obstacles to cultivation—Discouragement— discharge—To expel. Afflictions—Sleep—See Thuïy Mieân Caùi. Driving: Laùi xe—At the time of the Buddha, no Drowsy (a): Nöûa thöùc nöûa nguû. disciples are allow to conduct a chariot; however, Drsta-dharma-sukha-vihara (skt): Hieän Phaùp time has changed, in most of nowadays society, if Laïc Truù—Pleasant abiding in the jhanas in the we don't know how to drive, it's extremely the present world (manifest world). difficult for us to move from place to place. Drstanta (skt): Duï—One of the sixteen kinds of However, we should always be mindful during truth of the 'Right method' school in ancient driving—Vaøo thôøi cuûa Ñöùc Phaät, khoâng ai ñöôïc India—Moät trong 16 thöù chaân lyù cuûa phaùi Chaùnh pheùp ñaùnh xe (thöôøng laø xe ngöïa). Thôøi cuoäc ñaõ Lyù cuûa AÁn Ñoä thôøi coå. thay ñoåi, thôøi nay neáu chuùng ta khoâng laùi xe ñöôïc, Drsti (skt): Ditthi (p)—A Sanskrit term that quaû laø cöïc kyø khoù khaên laø cho chuùng ta di chuyeån generally refers to "wrong views," that is, töø nôi naøy ñeán nôi khaùc ñöôïc. Tuy nhieân, luùc naøo attitudes and doctrines that are antithetical to the chuùng ta cuõng phaûi laùi xe trong tænh thöùc. teachings and practices of Buddhism—Thuaät ngöõ Driving-out-demon wand: A wand made of Baéc Phaïn thöôøng ñöôïc duøng ñeå chæ "Taø Kieán," ñoù peach wood laid on in driving out demons—See laø nhöõng taâm thaùi vaø giaùo thuyeát choáng laïi vôùi Gia Trì Tröôïng. giaùo thuyeát vaø phöông caùch tu taäp cuûa Phaät giaùo — Driza (tib): Gandharva (skt)—Celestial See Taø Kieán. musician—See Caøn Thaùt Baø.

Drstikasayah (skt): Wrong views—Taø kieán—See Dry wisdom stage: Caøn hueä ñòa. Kieán Tröôïc and Nguõ Tröôïc. Du (tib): Duratama Mara or Mara-papiman Drstiparamarsa (skt): Wrong views caused by (skt)—Ma Ba Tuaàn—Demons of the sixth attachment to one's own erroneous heaven—Ma cuûa taàng trôøi thöù saùu. understandings—See Kieán Thuû Kieán. Dual adornment: Nhò Nghieâm. Drsti-paramarsa-drsti (skt): Drstiparamarsa Dual advantage: Dual benefits—See Nhò Lôïi (skt)—See Kieán Thuû Kieán. (A). Drsty-upadana (skt): Attachment to views— Dual aid bestowed by the Buddha: Hai caùch Clinging to heterodox views—Kieán chaáp taø vaïy— Phaät gia hoä—See Nhò Gia Hoä. See Kieán Thuû and Töù Chaáp Thuû. Dual aspects of the Buddha-nature: See Nhò Drthivi (skt): See Kieân Lao Ñòa Thaàn. Phaät Taùnh. Drugs and meditation practices: See Ma Tuùy vaø Dual benefits: See Nhò Ích. Thieàn Taäp. Dual division of the Buddha's teaching: Hai Drum, or bell at dusk: Hoân coå. toâng phaùi trong Phaät giaùo—See Nhò Giaùo. Drum of faith: See Tín Coå. Dual lights: Hai thöù aùnh saùng—See Nhò Quang. Drum of the law: Dharma-drum—See Phaùp Coå. Dual marvel of Lotus Sutra: Hai dieäu nghóa cuûa Drum ornamented with clouds: See Vaân Coå. Kinh Phaùp Hoa—See Nhò Dieäu. Drum Sound Dharani Sutra: Coå AÂm Thanh Ñaø Dual powers: Hai loaïi löïc—See Nhò Löïc. La Ni Kinh—See Töù Boä Kinh. Dual Practice: The combined practice of Zen Drum tower: Laàu troáng.

meditation and Pure Land devotions—See Thieàn Druma (skt): Khaån Na La Vöông—Phaùp Kieân Na Taäp and Nieäm Phaät. La Vöông—Vua Kieân Na La—King of the Dual profits: Dual benefits—See Nhò Lôïi (A). Kinnaras. Dual receptivity: Nhò Thoï—Karma of pleasure Druma-kinnara-raja (skt): The King of the and pain of the physical body and karma of the mahadruma Kinnaras—See Ñaïi Thoï Khaån Na La mental or the mind—Hai loaïi thoï nghieäp: Thaân Vöông. thoï vaø Taâm thoï. Drunkard: Keû say söa (nghieän ngaäp). Dual reward: Hai loaïi quaû baùo—See Nhò Baùo. Drup-top (tib): Siddha (skt)—See Thaønh Töïu Dual self-nature: Nhò Töï Tính—Hai töï tính. Giaû. Dualism: Dvaya (p & skt)—Nhò nguyeân luaän Dry: Dried up—Caøn (khoâ). (phaân bieät chuû theå vaø ñoái töôïng, ta vaø ngöôøi)— Dry and empty prayer: Lôøi caàu nguyeän khoâ See Nhò Nguyeân. khan troáng roãng (nguyeän maø khoâng heà thöïc haønh). Dualist (n): Ngöôøi theo thuyeát nhò nguyeân. Dry landscape garden: Dry mountains and Dualist world: Theá giôùi nhò nguyeân. water—Rock Garden—See Kare Sansui. Dualistic conception: Dualistic notion—Khaùi Dry mountains and water: Dry landscape nieäm nhò nguyeân. garden—Rock Garden—See Kare Sansui. Dualistic reasoning: Lyù luaän nhò bieân. Dry stage of wisdom: Unfertilized stage of Dualistic thoughts: Tö duy nhò nguyeân—See Nhò wisdom—Caøn hueä ñòa—See Thaäp Ñòa. Nguyeân. Dry or unfertilized stage of wisdom: Dry or Dualistic wisdom: Trí hueä nhò bieân. unfertilized stage of wisdom, one of the “ten Duality: Dharmadvaya (skt)—Two sides—Two stages” of the development of a Bodhisattva into a extreme views—Two dualistic views expressly Buddha—Caøn Hueä Ñòa, moät trong möôøi giai ñoaïn rejected in Buddhism—See Nhò Nguyeân Taùnh. phaùt trieån cuûa moät vò Boà Taùt ñeå ñi ñeán quaû vò Dubbaca (p): Disobedient (a)—Khoâng tuaân thuû Phaät—See Thaäp Ñòa. (khoâng vaâng lôøi). Dry well on a hill top: Khöu Tónh—Moät caùi Dubbanna (p): Discolored (a)—Phai maøu hay ñoåi gieáng khoâ treân ñænh ñoài, bieåu tröng cho tuoåi giaø — maøu. Symbolical of old age. Dubbhaka (p): Treacherous (a)—Phaûn phuùc.

Dubbhana (p): Treachery—Söï phaûn phuùc. Caûnh giôùi khoå ñau. Dubbhara (p): Difficult to bring up or nourish— Dugpas (tib): Hoàng Maïo Giaùo—Red hat Lama. Khoù nuoâi (khoù daïy). Duhana (p): Pollution—Söï oâ nhieãm. Dubbhasita (p & skt): Taø Ngöõ—Insulting word Du Hang Temple: Chuøa Dö Haøng—Another (bad speech)—Wrong speech—Lôøi laêng maï. name for Phuùc Laâm Töï, located Hoà Nam quarter, Dubbhati (p): To be treacherous or unfaithful— Leâ Chaân district, Haûi Phoøng province—Teân khaùc Phaûn phuùc hay khoâng trung thaønh. cuûa Phuùc Laâm Töï, toïa laïc taïi phöôøng Hoà Nam, Dubbhi (p): Plotting against (a)—AÂm möu haïi ai. quaän Leâ Chaân, tænh Haûi Phoøng, Baéc Vieät Nam. Dubbijana (p): Difficult to understand (a)—Khoù Duhitu (p): Daughter—Con gaùi. hieåu. Duhka (skt): Pain—Sorrow—Suffering— Dubbhikkha (p): A famine (scarcity of food)—Trouble—See Khoå. Naïn ñoùi. Duhkha (skt): Dukkha (p)—Suffering—See Khoå. Dubbutthika (p): Rainless (a)—Khoâng coù möa. Duhkha-Aryasat (skt): Misery is a necessary Dubhaka (p): A treacherous person—Ngöôøi phaûn attribute of sentient beings—Khoå laø chuyeän khoâng phuùc. traùnh khoûi cuûa chuùng sanh—See Khoå

Thaùnh Ñeá. Dublious mind: Nghi Taâm—Caùi taâm luoân nghi Duhkha-Nirodha (skt): Dukkha-Nirodha (p)— hoaëc—Suspicious mind—A doubting heart. Duhkha means sorrow, nirodha means Duc Niem: Hoøa Thöôïng Thích Ñöùc Nieäm—Most annihilation. This term means the conquest or end Venerable Thích Ñöùc Nieäm, one of the most or annihilation of sorrow—"Duhkha" coù nghóa laø outstanding Vietnamese monks in the modern ñau khoå, "nirodha" laø söï chaám döùt. Söï chaám döùt era—Hoøa Thöôïng Thích Ñöùc Nieäm, moät trong hay vöôït qua ñau khoå—See Dieät Ñeá. nhöõng danh Taêng Vieät Nam thôøi caän ñaïi. Duhkha-ryasatya (skt): The truth of suffering— Duccaja (p): Difficult to give up—Khoù boû. See Khoå Ñeá. Duccarita (p): Bad conduct—Haïnh kieåm xaáu. Duhkha-samja (skt): Khoå Töôûng—Cognition or Duddama (p): Difficult to manage or tame—Khoù perception of suffering. huaán luyeän (khoù keàm giöõ ñöôïc). Duhkhenvaya-jnana-ksanti (skt): The wisdom of Duddasa (p): Difficult to understand: Khoù maø endurance is the cause, and Duhkhe-nvaya- hieåu ñöôïc—Misfortune (Duddasaõ): Noãi baát haïnh. jnanam is the fruit—See Khoå Loaïi Trí Nhaãn. Duddara-tara(p): More difficult to see (a)—Caøng Duhkhenvaya-jnanam (skt): The wisdom which khoù hieåu hôn. releases from suffering in all worlds—See Khoå Duddha (p): Milk—Söõa. Loaïi Trí. Duddina (p): An unlucky day—Moät ngaøy khoâng Dujivha (p): A serpent—Con raén. may. Dujjaha (p): Difficult to give up or remove—Khoù Dudjom Rinpoche Jikdrel Yeshe Dorje (1904- boû. 1987): Name of a reincarnate lama of the Dujjana (p): Difficult to know—Khoù maø bieát Nyingmapa order of Tibetan Buddhism—Teân cuûa ñöôïc. moät vò Laït Ma taùi sanh thuoäc doøng Nyingmapa Dujjivita (p): Wrong livelihood—Taø maïng. trong Phaät giaùo Taây Taïng. Duka (p): A pair—Moät caëp. Due to: Do nôi. Dukhendriya (skt): Suffering or pain—Khoå caên. Duggahita (p): Taø kieán—Wrong views. Dukkara (p): Difficult to do—Khoù laøm. Duggama (p): Difficult to go—Khoù ñi ñöôïc. Dukkara-bhava (p): Difficulty—Söï khoù khaên. Dugganda (p): Having a bad smell—Coù muøi hoâi Dukkara-cariya (p): Duskara-carya (skt)— thuùi. Ascetic practices—See Khoå Haïnh. Duggata (p): Miserable—Khoå sôû. Dukkata (p): Wrong action—Haønh ñoäng sai traùi. Duggata-sutta (p): Sutra on miserable times— Dukkha (p): Suffering—See Khoå. Sutra on fallen on hard times—Kinh khoå thôøi. Dukkha-antagu (p): One who has conquered Duggati (p): Realm of miserable existence— suffering—Ngöôøi ñaõ cheá ngöï ñöôïc khoå.

Dukkha-apagama (p): Removal of pain—Dieät laïi vì taát caû ñeàu bò huûy dieät, bò tan bieán mau khoå. choùng. Dukkha-ariya-sacca (p): See Dukkha-arya-satya. Dukkha as ordinary suffering: Dukkha-dukkha Dukkha-arya-satya (skt): Dukkha-ariya-sacca (skt)—Suffering due to pain—Khoå Khoå Taùnh. (p)—Chôn lyù cao thöôïng veà söï khoå—See Khoå Dukkha-pana (p): Hurting (a)—Toån haïi. Thaùnh Ñeá. Dukkha-pareta (p): Afflicted by misery—Bò khoå Dukkha as conditioned states: Samkhara- naõo. dukkha (skt)—Suffering due to formations—See Dukkha-peti (p): To cause pain—Laøm cho thoáng Khoå Taùnh. khoå. Dukkha-dharma-jnana (skt): See Khoå Phaùp Trí. Dukkha as produced by change: Viparinama- Dukkha-dharma-jnana-ksanti (skt): See Khoå dukkha (skt)—Suffering due to change—Suffering Phaùp Trí Nhaãn. by loss or

deprivation or change—Khoå gaây ra bôûi Dukkha-dukkha (skt): Dukkha as ordinary nhöõng thay ñoåi—See Hoaïi Khoå Taùnh. suffering—Suffering due to pain—See Khoå Khoå Dukkha-sacca (p): Dukkha-satya (skt)—The truth Taùnh. of misery—Chaân lyù veà khoå—See Khoå Ñeá. Dukkha-dukkhata (p): Suffering as pain—See Dukkha-Samjna (skt): Khoå töôûng—Cognition or Khoå Khoå. perception of suffering. Dukkha-jnana (p): See Khoå Trí. Dukkha-samudaya (skt): See Khoå Taäp. Dukkha-kkhandha (p): Aggregate of suffering— Dukkha-samudaya-ariya-sacca (skt): Truths of Uaån khoå. suffering and arising of suffering—Chôn lyù cao Dukkha-kkhaya (p): Extinction of misery—Söï thöôïng veà nguyeân nhaân cuûa söï khoå—See Khoå Taäp chaám döùt khoå ñau. Ñeá. Dukkha lakkhana (p):): Characteristics of Dukkha-satya (skt): Söï thaät veà khoå—Suffering or suffering of all things—Ñaëc tính hay töôùng cuûa the pain—The truth of suffering—All existence khoå nhôø ñoù maø thaáy ñöôïc khoå. Bò aùp böùc, bò ñeø entails suffering—See Khoå Ñeá. neùn bôûi söï voâ thöôøng. Dukkha-seyya (p): An uncomfortable sleep— Dukkha-nidana (p): Source of suffering— Giaác nguû khoâng thoaûi maùi. Nguyeân nhaân cuûa söï khoå. Dukkhassanta (skt): Khoå Teá—Border between Dukkha-nirodha (p): Cessation of suffering— suffering and nirvana or the end point of Destruction of pain—Destruction of suffering— suffering—Ranh giôùi giöõa khoå ñau vaø nieát baøn Extinction of pain or suffering—See Khoå Dieät Ñeá. hay ñieåm giôùi haïn cuoái cuøng cuûa khoå. Dukkha-nirodha-ariya-sacca (p): Noble truth of Dukkha-sutta (p): Sutra on stress, in the cessation of dukkha—See Khoå Dieät Ñeá. Samyutta nikaya, XXXVIII.14—Kinh Khoå Naõo, Dukkha-nirodha-gamini (p): Söï tu taäp ñöa ñeán Töông Öng Boä, XXXVIII.14. dieät khoå. Dukkhata (skt): See Khoå Haïnh. Dukkha-nirodha-gamini-patipada (skt): Khoå Dukkha vedana (p & skt): The painful feeling— Dieät Ñaïo—Path leading to the cessation of Khoå thoï. suffering—Way leading to the cessation of Dukkha-vedaniya-karma (skt): To receive suffering—Chôn lyù veà con ñöôøng ñöa ñeán söï dieät suffering in the flow of karma—Thuaän khoå thoï khoå. nghieäp. Dukkha-nirodha-gamini-patipada-ariya-sacca Dukkhi (p): Grieved—Buoàn khoå. (p): See Khoå Dieät Ñeá Ñaïo. Dukkhiyati (p): To feel pain—Caûm thaáy ñau ñôùn. Dukkha-nupassana-nana (p): Knowledge of the Dukkhotinna (p): Fallen into misery—Bò rôi vaøo law of suffering—Tueä giaùc thaáy ñöôïc söï khoå. noãi thoáng khoå. Tröïc giaùc ñöôïc raèng khoâng theå döïa vaøo ai hay caùi Dukkhudraya (p): Causing pain—Laøm cho ñau gì caû, taát caû moïi ñoái töôïng ñeàu ñaùng sôï, ñaùng ñôùn. nhôøm gôùm, khoâng nôi naøo coù theå nöông nhôø hay yû Dukkhupasama (p): Alleviation of suffering—

Laøm vôi noãi khoå. Dummati (p): An evil-minded person—Ngöôøi coù Duksum (tib): See Tam Ñoäc. taâm ñòa xaáu xa. Dukula (skt): Fine cloth made from he inner bark Dummedha (p): Foolish (a)—Ngu ngoác. of the dukula tree—See Ñaàu Cöu La. Dumuppala (p): Tree producing yellow flowers— Du-kyi-khor-lo (tib): Kalac(h)akra (skt)— Loaïi caây troå boâng maøu vaøng. Kalachakra tantra—Wheel of time—See Thôøi Dundubhi (p): A drum—Caùi troáng. Luaân. Dundubhisvaranirghosa-Buddha (skt): Supreme Dull (a): 1) Dismal, dreary, gloomy, overcast, Sound Buddha—Toái

Thaéng AÂm Phaät. sombre: AÛm ñaïm; 2) Blunt, confused, stupid: Ñoän Dundubhisvara-raja (skt): Thieân Coå AÂm—Lord hay hoân muoäi; 3) Confused, dark, gloomy: Hoân of the sound of celestial drums, such as thunder. aùm; 4) Low capacity—See Ñoän Caên. Name of each of 2,000 kotis of Buddhas Dullabha (p): Difficult to obtain (a)—Khoù ñaït who attained Buddhahood—Vaân Töï Taïi Ñaêng ñöôïc. Vöông. Dulladdha (p): Obtained with difficulty—Ñaït Dunhuang: Ñoân Hoaøng—The city in Kansu near ñöôïc baèng söï khoù khaên. which are the Cave-temples of thousand Dulladdhi (p): Wrong views—See Taø Kieán. Buddhas—Teân moät thaønh phoá trong thaønh Kansu, Dull-brained: AÙm ñoän. gaàn ñoù coù Vaïn Phaät Ñoäng—See Ñoân Hoaøng Dull capacity: Unable to receive Buddha-truth—Thaïch Thaát. Khoâng coù khaû naêng tieáp nhaän Phaät phaùp—See Dunniggaha (p): Difficult to subdue or control— Ñoän Caên. Khoù keàm cheá. Dull faculties: Caên ngu si, ñaàn ñoän—See Ñoän Dunnimita (p): Bad omen—Ñieàm chaúng laønh. Caên. Duplication of ceremony: Vieäc laøm hai cuoäc leã Dull and foolish: Ñaàn ñoän ngu xuaãn—See Ñoän trong moät ngaøy. Caên. Duppamunca (p): Difficult to be freed (a)—Khoù Dull intellect: Ñoän trí. ñöôïc giaûi thoaùt. Dull knowledge: Confused knowledge—Hoân Duppanna (p): A fool—Ngöôøi ngu. thöùc. Dupparihariya (p): Difficult to use or manage Dull powers: See Ñoän Caên. (a)—Khoù quaûn lyù (khoù duøng). Dull root: See Ñoän Caên. Duppatinissaggiya (p): Difficult to give up or Dull temptations: Dull Vices—See Nguõ Ñoän Söû. abstain from (a)—Khoù boû ñöôïc. Dull vices: Nhöõng thöù meâ môø aùm ñoän baét nguoàn Duppativijjha (p): Difficult to understand—Khoù töø thaân kieán maø sanh ra—See Nguõ Ñoän Söû. hieåu. Dull-witted meditation practitioner: See Ngu Dura (p): Distance—Khoaûng caùch. Phu Sôû Haønh Thieàn. Durable (a): Toàn taïi—Lasting—Far off. Dullness (n): Thina (skt & p)—Hoân traàm—Thaån Durajana (p): Difficult to understand (a)—Khoù thôø—Sloth—Idleness—Idleness (ngaày ngaät)— hieåu. Sloth—Torpor—Sunk in stupor—To lose Durakkha (p): Difficult to protect (a)—Khoù baûo consciousness. veä. Dull-witted (a): Dull—Of dull capacity—Unable Duramgama (skt): Far-reaching land—Ground to receive Buddha-truth—See Ñoän Caên. of traveling far—See Vieãn Haønh Ñòa. Dulva (tib): Luaät Taïng—Vinaya Pitaka. Duramgama-bhumi (skt): Going-far-beyond Duma (p): Tree top—Ngoïn caây. stage—Ground of traveling far—Far-reaching Dumb (a): Caâm. land—Caûnh giôùi coù ñuû khaû naêng vaø phöông tieän Dumb sheep monk: See AÙ Döông Taêng. ñeå giaùo hoùa chuùng sanh—See Vieãn Haønh Ñòa. Dumb sheep school: A kind of heretic sect—See Durangama (p): Going afar—Ñi xa. AÙ Döông Ngoaïi Ñaïo. Durangama-bhumi (p): Going-afar stage— Dummana (p): Unhappy (a)—Khoâng haïnh phuùc. Going-far-beyond stage—See Vieãn Haønh Ñòa.

Durannaya (p): One of one hundred pratyeka- Dussila (p): Bad character (void of morality)— buddhas on Mount Isigili—Moät trong moät traêm vò Taùnh neát xaáu xa. Phaät ñoäc giaùc treân nuùi Isigili. Dust (n): Jin (jap)—Atoms—Molecules—Small Duranubodha (p): Difficult to understand—Khoù particles—Worldly dusts—Vi traàn—Haït buïi—An hieåu. expression used within the Buddhist tradition for

Durasada (p): Difficult to be approached (a)— objects of human perception, including sights, Khoù ñaït ñeán ñöôïc. sounds, tastes, aromas, textures, and mental Duratikkama (p): Difficult to pass over (a)—Khoù images. The term has negative connotations vöôït qua. suggesting contamination, since such sensory Duration: Töông Tuïc—Truï—Continuity. perceptions may stimulate desires leading to Duration or existence: Truï. attachment, which ultimately result in suffering Durdharsa (skt): Noã Ñaït La Saùi—Hard to behold: and afflictions. Buddhist texts may refer to entry Khoù ñeå yù—Hard to hold: Khoù naém giöõ—Hard to into the Buddhist path, especially becoming a overcome: Khoù vöôït qua—Guardian of the inner monk or nun, as "shaking off the dust of the gate in Vairocana's mandala: Hoä phaùp trong noäi world."—Thuaät ngöõ ñöôïc duøng trong truyeàn thoáng vieân Maïn Ñaø La cuûa Ñöùc Tyø Loâ Giaù Na. Phaät giaùo chæ nhöõng gì coù theå nhaän bieát ñöôïc trong Durdharsa-Dvarapala (skt): Baát Khaû Vieät Thuû nhaän thöùc cuûa con ngöôøi, bao goàm caû saéc, thanh, Hoä—Nan Thaéng Toân Giaû —Hard-to-overcome höông, vò, xuùc, vaø nhöõng hình aûnh trong taâm thöùc. one—Intranscendable guard—Unconquerable Thuaät ngöõ mang nhöõng yù nghóa tieâu cöïc ñeà nghò söï one. nhieãm oâ, vì nhöõng nhaän thöùc nhö vaäy coù theå khôi Durga (skt): Bhima or Marici (skt)—See Ñoät Ca. daäy duïc voïng daãn ñeán söï chaáp tröôùc maø cuoái cuøng Durgati (skt): AÙc Xöù—Realm of miserable ñöa ñeán khoå ñau phieàn naõo. Nhöõng vaên baûn Phaät existence—Caûnh giôùi khoán khoå. giaùo coù theå chæ söï nhaäp ñaïo, ñaëc bieät laø trôû thaønh During the Buddha's lifetime: Trong thôøi Phaät chö Taêng Ni nhö laø vieäc "Giuõ buïi hoàng traàn." coøn taïi theá. Dust of afflictions: Phieàn Naõo Traàn Ai—Buïi During meditative absorption: Nhaäp Ñònh phieàn naõo. Thôøi—Thôøi gian nhaäp ñònh. Dust of the passion: Duïc traàn. During the moment of joy and happiness: Trong Dust and sand: 1) Numberless: Haèng haø sa soá; 2) luùc vui söôùng haïnh phuùc Uncountable or endless illusions: Caùt buïi. Durita (p): Bad action—Haønh ñoäng xaáu xa. Dust-storms: Emblematic of hate, one of the four Durutta (p): Bad speech—Lôøi noùi xaáu aùc. films or things that becloud—Baõo Caùt, bieåu töôïng Dusaka (p): One who defiles or defames—Ngöôøi cuûa saân haän, moät trong boán maøn che phuû —See Töù laøm nhô nhôùp. EÁ. Dusana (p): Defilement—Söï nhieãm tröôïc. Dust-storms of hate: Resentment—Saân haän. Duseti (p): To pollute—Laøm cho oâ nhieãm. Duster: Fly-brush—Baøn chaûi. Dushpradarsha-Buddha (skt): Hard-to-injure Dustless Stainless Dharma vision: Voâ traàn phaùp Buddha—Nan Trôû Phaät. ly caáu phaùp nhaõn. Dusk: Hoaøng hoân. Dusty path: The phenomenal world, or worlds— See Traàn Ñaïo. Duskara-carya (skt): Dukkara-cariya (p)— Ascetic practices—See Khoå Haïnh. Dusum-Khyenpa (tib): The first Karmapa who was a student of Gampopa and founded the Duskrta (skt): Dukkata (p)—Wrong doing—Ñoät Karma-Kagyu linage—Vò Phaät Haïnh Giaû ñaàu tieân Caùt Laät Ña—Ñoät Saét Kyû Lyù Ña—Ñoät Caùt La— (1110-1193 C.E.), ngöôøi saùng laäp doøng Phaät giaùo See Taø Haïnh. Karma-Kagyu ôû Taây Taïng. Dussa (p): Cloth—Vaûi. Duta (skt): Cetaka (skt)—Ceti (skt)—Duti (skt)— Dussaha (p): Difficult to bear on—Khoù loøng tieáp Celestial messenger—Deva messenger—Thieân tuïc chòu ñöïng. söù giaû.

Dussati (p): To offend against—Phaïm loãi. Duti (skt): Messenger—Söù giaû.

Duties of Ascetics and Brahmins: Boån phaän cuûa Duties of children toward parents: Boån phaän tu só vaø Baø-la-moân (theo Ñöùc Phaät vaø Phaät con caùi ñoái vôùi cha meï. Phaùp)—Dissuade other beings from evil. Duties of employees toward their employer: Persuade them to do good. Love them with a kind Boån phaän coâng nhaân ñoái vôùi chuû—Employees heart. Make them hear what they have not heard should do their best to improve their output. They and clarify what they have already heard. Point must be diligent and honest—Ngöôøi laøm phaûi coá out the path to a heavenly state—Khuyeân nhuû vaø gaéng phuïc vuï sao cho coâng vieäc ñöôïc toát hôn; phaûi caûn ngaên chuùng sanh khoâng ñeå hoï rôi vaøo toäi loãi. chuyeân caàn, löông thieän. Nhaéc nhôû vaø daãn daét hoï laøm ñieàu thieän. Heát loøng Duties of employer toward employee: Boån phaän thöông meán hoï. Thuyeát giaûng nhöõng ñieàu hoï chöa chuû ñoái vôùi coâng nhaân—The employer must take ñöôïc nghe, vaø giaûi thích caën keû nhöõng ñieàu hoï ñaõ care of his employees' health. He must be nghe. Vaïch cho hoï thaáy con ñöôøng daãn ñeán nhöõng impartial when distributing services to them and caûnh giôùi an vui haïnh phuùc. pay them their due salary—Chuû phaûi chaêm soùc Duties of a Buddhist: Boån phaän cuûa Phaät töû. söùc khoûe ngöôøi laøm, coâng bình maø phaân coâng Duties of Buddhist adepts toward monks and vieäc, traû löông thích ñaùng. nuns: Boån phaän cuûa Phaät töû ñoái vôùi chö Taêng Duties of a friend towards his good advisor Ni—They should be deferential, obedient and (The Buddha and His Teachings): Boån phaän cuûa sincere toward their master and listen carefully to Thieän höõu tri thöùc ñoái vôùi baèng höõu (Ñöùc Phaät vaø the explanations of the latter. They should read Phaät Phaùp)—Protect him when he is heedless. and try to understand the Buddha's teachings in Protect his property when he is heedless. Become order to make spiritual progress. In the Sigalaka a refuge when he is afraid. Not forsake him when Sutra, the Buddha taught: "The Zenith denotes he is in danger. Be considerate towards his ascetics and Brahmins. Oh son of Sigalaka, there progeny (relatives)—Baûo veä baïn trong luùc coâ ñôn, are five ways in which a man should minister to cöùu vôùt baïn trong côn sa ngaõ. Baûo veä taøi saûn cuûa ascetics and Brahmins as the Zenith." A Buddhist baïn khi khoâng coù ai troâng nom. Heát loøng ñuøm boïc must have kindness in bodily deed, kindness in laøm choã nöông töïa khi baïn laâm côn khuûng hoaûng. speech, kindness in thought, keeping open house Khoâng boû khi baïn laâm nguy. Luoân nhaõ nhaën for them, and supplying their bodily needs—Ñoái khieâm toán vôùi baø con doøng hoï cuûa baïn. vôùi Taêng Ni phaûi cung kính vaâng lôøi, thaønh thaät vaø Duties of the head of the family: Boån phaän cuûa chaêm chæ nghe lôøi giaûng daïy cuûa caùc thaày; caàn hoïc ngöôøi chuû gia ñình. haønh ñeå moãi ngaøy theâm tinh tieán. Trong Kinh Thi Duties of the husband toward his wife: Boån Ca La Vieät, Ñöùc Phaät daïy: "Phöông Treân caàn phaän cuûa choàng ñoái vôùi vôï. ñöôïc hieåu laø Sa Moân, Baø La Moân. Naøy gia chuû töû, Duties of monks and nuns toward lay people: coù naêm caùch vò thieän nam töû ñoái xöû vôùi caùc vò Sa Chö Taêng Ni ñoái vôùi Phaät töû taïi gia—They will Moân, Baø La Moân nhö phöông Treân." Moät Phaät töû restrain him from evil. They

will encourage him to phaûi coù loøng töø trong haønh ñoäng veà thaân; phaûi coù do good. They will be benevolently loøng töø trong haønh ñoäng veà khaåu; phaûi coù loøng töø compassionate towards him. They will teach him trong haønh ñoäng veà yù; phaûi môû roäng cöûa ñeå ñoùn what he has not heard. They will help him purify caùc vò aáy; vaø phaûi cuùng döôøng caùc vò aáy caùc vaät what he has heard. They will point out to him the duïng caàn thieát—See Möôøi Boån Phaän Cuûa Moät way to Heaven—Ngaên khoâng cho hoï laøm ñieàu aùc. Phaät Töû. Khuyeán khích hoï laøm ñieàu thieän. Thöông xoùt hoï Duties of Buddhists toward other religions: vôùi taâm töø bi. Daïy hoï nhöõng ñieàu chöa nghe. Laøm Boån phaän cuûa Phaät töû ñoái vôùi caùc toân giaùo khaùc — cho thanh tònh ñieàu ñaõ ñöôïc nghe. Chæ baøy con They should not disparage other religions since it ñöôøng ñöa ñeán coõi Trôøi. could create more conflicts—Ñoái vôùi toân giaùo thì Duties of noble people towards ascetics and khoâng baøi xích toân giaùo cuûa ngöôøi khaùc, laøm nhö Brahmins (The Buddha and His Teachings): vaäy theâm maâu thuaãn vaø cuõng laø ñaøo huyeät choân Lovable deeds, lovable words, lovable thoughts, chính toân giaùo maø mình ñang theo. not closing the doors against them, and supplying

their material needs—Boån phaän cuûa nhöõng ngöôøi property—Kheùo leùo vaø nhanh nheïn laøm moïi coâng cao quyù ñoái vôùi tu só vaø Baø-la-moân (Ñöùc Phaät vaø vieäc, thi haønh toát ñeïp boån phaän cuûa mình, kheùo Phaät Phaùp): toû loøng töø aùi, aùi ngöõ, tö töôûng thöông tieáp ñoùn baø con, trung thaønh vôùi choàng, vaø kheùo yeâu, luoân môû roäng cöûa nhaø ñeå tieáp ñoùn hoï, vaø saún gìn giöõ taøi saûn cuûa choàng. saøng hoå trôï vaø daâng cuùng nhöõng vaät duïng caàn Dutiya (p): Second—Thöù nhì. thieát. Dutiyajjhana (p): Nhò Thieàn—The second Duties of parents toward children: Boån phaän dhyana. cha meï ñoái vôùi con caùi—They will restrain him Dutiyajjhanabhumi (p): Nhò Thieàn Thieân—The from evil. They will support him in doing good. second dhyana of the four dhyana heavens—See They will teach him some skill. They will find him Töù Thieàn Thieân. a suitable wife. In due time, they will hand over Dutiyika (p): The wife—Ngöôøi vôï. his inheritance to him—Ngaên chaän con laøm ñieàu Duttara (p): Difficult to cross over (a)—Khoù vöôït aùc. Khuyeán khích con laøm ñieàu thieän. Daïy con qua ñöôïc. ngheà nghieäp. Cöôùi vôï xöùng ñaùng cho con. Ñuùng Duttha (p): Spoilt—Corrupt—Wicked—Hö ñoán— thôøi trao cuûa thöøa töï cho con. Quyû quyeät. Duties of servants towards their master (The Duttha-citta (p): Evil-minded (a)—Coù taâm quyû Buddha and His Teachings): Rise before the quyeät. master, go to sleep after him, take only what is Dutthagamani Abhaya (101-77 B.C): name of a given, perform their duties satisfactorily, and king of Sri Lanka, who according to the spread his good name and fame—Boån phaän cuûa Dipavamsa defeated the Cola ruler Elara and toâi tôù ñoái vôùi chuû (Ñöùc Phaät vaø Phaät Phaùp): thöùc expelled the Damilas (Tamils) from the island— daäy tröôùc chuû, ñi nguû sau chuû, chæ laáy nhöõng gì maø Teân cuûa moät vò vua xöù Sri Lanka, ngöôøi maø theo chuû cho, taän tình laøm cho coâng vieäc ñöôïc veïn Bieân Nieân Söû ñaõ ñaùnh baïi nhaø cai trò Elara cuûa toaøn, vaø giöõ gìn danh giaù cho chuû. cheá ñoä Cola vaø ñuoåi quaân Ta Min ra khoûi quoác Duties of the students to their teacher:

Boån ñaûo. phaän cuûa troø ñoái vôùi thaày—By rising to greet Duttha-tthaka-sutta (p): Sutra on being them, spread his good name and fame, by serving corrupted, in the Samyutta nikaya IV.3—Kinh Suy them, by being attentive, by waiting on them, and Ñoài, trong Töông Öng Boä, IV.3. by mastering the skills they teach—Ñöùng daäy ñeå Dutthu (p): Badly—Moät caùch teä haïi. chaøo, haàu haï thaày, haêng haùi hoïc taäp, töï phuïc vuï Dutthulla (p): Inferior (a)—Haï ñaúng. thaày, vaø chuù taâm hoïc hoûi ngheà nghieäp. Dutthullam (p): Desire for sex—Daâm YÙ—Ham Duties of the teacher toward his students: Boån muoán saéc duïc. phaän cuûa thaày ñoái vôùi troø—They will give Duttsi (tib): Amrta (skt)—Toâ Ñaø—Wine of thorough instruction, make sure they have grasped gods—Toâ Ma (soma)—The nectar from heaven— what they should have duly grasped, given them a See Cam Loä. thorough grounding in all skills, recommend them Duty (n): Boån phaän. to their friends and colleagues, and provide them Duty office: Phoøng tröïc (trong töï vieän). with security in all directions—Huaán luyeän ñeä töû Duty towards one's country: Nôï nöôùc. nhöõng gì mình ñaõ ñöôïc kheùo huaán luyeän, daïy cho Duty towards one's family: Nôï nhaø. baûo trì nhöõng gì mình ñöôïc kheùo baûo trì, daïy cho Duve (p): Two—Hai. thuaàn thuïc caùc ngheà nghieäp, khen ñeä töû vôùi caùc Duvidha (p): Twofold (a)—Hai phaàn. baïn beø quen thuoäc, vaø baûo ñaûm ngheà nghieäp cho Dvacatvarimashat sutra (skt): See ñeä töû veà moïi maët. Dvachatvarimashat sutra. Duties of the wife toward her husband: Boån Dvachatvarimashat sutra (skt): Sutra in Forty- phaän cuûa vôï ñoái vôùi choàng—By being skilful and two Sections—See Kinh Töù Thaäp Nhò Chöông. diligent in all she has to do, by properly organising Dvachatvarimshat-khanda-Sutra (skt): See her work, by being kind to the relatives, by not Kinh Töù Thaäp Nhò Chöông. being unfaithful, and by protecting husband's

Dvadasa (skt): Twelve—Thaäp nhò—Möôøi hai. action—Entrance—Passage. Dvadasa-ayatanana (skt): Saùu caên vaø saùu traàn— Dvarabaha (p): Gate-keeper—Ngöôøi gaùc coång. Twelve bases—Twelve entrances—See Thaäp Nhò Dvara-bhutani (skt): Phöông tieän moân—The gate Nhaäp. of actual occurences—The gate of expedient Dvadasa-dvara-sastra (skt): Dvadasa-nikaya- means. sastra (skt)—See Thaäp Nhò Nhaäp. Dvaranikaya (p): Moân Phaùi—Sect—School. Dvadasamgha-pratitya-samutpada (skt): See Dvarapala (p): Gate-man—Thuû Moân—Ngöôøi Dvadasanga-pratitya-samutpada. giöõ coång. Dvadasa-mukha-sastra (skt): See Dvarapali (p): Gate-woman—Ngöôøi nöõ giöõ coång. Dvadasanikaya-mukha-sastra. Dvarapati (skt): Dvaravati (skt)—Ñoïa La Baùt Dvadasanga-buddha-vacana (skt): Twelve sutras Ñeå—An ancient kingdom on the upper (which are classifications of the Buddha's Irawaddy—Moät vöông quoác coå naèm treân cao teachings—See Thaäp Nhò Boä Kinh. nguyeân vuøng Irawaddy. Dvadasanga-pratitya-samutpada (skt): Dvatrimsadvara-laksana (skt): Dvattimsavara Patichcha-samuppada (p)—Twelve Conditions— lakkhana (p)—Thirty-two excellent marks (major The Twelve Conditions of Cause-and-Effect— marks or marks of perfection)—See Tam Thaäp Twelve limbs of dependent arising—See Thaäp Nhò Haûo Töôùng. Nhò Duyeân Khôûi. Dvatrimshadvara-lakshana (skt): See Dvadasanidana (skt):

Dvadasanidana-pratitya- Dvatrimsadvara-laksana. samutpada—See Thaäp Nhò Duyeân Khôûi. Dvattimsakara (p): Sutra on the thirty-two parts, Dvadasanidana-pratitya-samutpada (skt): The in the Ksudrakagama—Kinh Ba Möôi Hai Töôùng, Twelve Conditions of Cause-and-Effect—See trong boä Kinh Tieåu A Haøm—See Tam Thaäp Nhò Thaäp Nhò Duyeân Khôûi. Haûo Töôùng. Dvadasanikaya-mukha-sastra (skt): Dvattimsavara-lakkhana (p): Dvatrimsadvara-Dvadasanikaya-mukha-sastra by Nagarjuna, one laksana (skt)—Ba möôi hai haûo töôùng—Thirty- book—See Thaäp Nhò Moân Luaän. two major marks (marks of perfection)—See Tam Dvadasa-nikaya-sastra (skt): Dvadasa-mukha- Thaäp Nhò Haûo Töôùng. sastra (skt)—Treatise of the twelve aspects—See Dvaya (skt): A pair: Moät caëp—Duality (dualism): Thaäp Nhò Moân Luaän. Nhò tính hay tính nhò nguyeân (chuû theå vaø ñoái Dvadasaviharana sutra Sutra of the life of töôïng, ngöôøi vaø ta, vaân vaân). Sakyamuni to his twelfth year—Thaäp Nhò Du Dvayanairatmya (skt): Two categories of non- Kinh. ego (anatman)—See Nhò Voâ Ngaõ. Dvadasayatana (skt): Dvadasayatanani—See Dvayatanupassana (p): Sutra on the Noble One's Thaäp Nhò Nhaäp. happiness—Kinh Haïnh Phuùc cuûa baäc Thaùnh giaû. Dvadasayatanani (skt): Twelve entrances—See Dvedhavitakka-sutta (p): Sutra on two sorts of Thaäp Nhò Nhaäp. thinking, in the Majjhima Nikaya 19—Kinh Song Dvaita (skt): Dvaya, or Dharmadvaya (skt)— Taàm, trong Trung Boä 19. Duality—Two extremes—See Nhò Nguyeân. Dvejana-sutta (p): Sutra on two people, in the Dvajagrakeyura (skt): Dieäu Traøng Töôùng Tam Anguttara nikaya III. 51, 52—Kinh Hai Ngöôøi, Muoäi—The ring on the top of a standard, a degree trong Taêng Nhaát A Haøm III. 51, 52. of ecstatic meditation (mentioned in Lotus sutra). Dvejjha (p): Doubtful (a)—Nghi hoaëc. Dvanda (p): A couple—Moät caëp. Dvesa (skt): Dosa (p)—Pratigha (p)—Anger— Dvandva (skt): Placing two separate ideas into Aversion—Hate—Resentment—Saân haän. one—See Töông Vi Thích and Luïc Ly Hôïp Thích. Dvesa-bandhana (skt): Saân Phöôïc—One of the Dvangulakappa (p): Chæ Tònh—Tranquility and three fetters, the fetter (bind) of anger—Moät trong purity. tam phöôïc, söï troùi buoäc cuûa saân haän —See Tam Dvara (skt & p): Moân—Cöûa—Gate—Door of Ñoäc.

Dvesakula (skt): Tribe of the anger—Boä toäc saân. nguï trong ngoâi nhaø voâ ngaïi. Dvesha (skt): Dosa (p)—1) Anger, one of the Dwell in incomparability: Truï voâ ñaúng. three evil passions known as poisons (visha); the Dwell in the incomparable realm of the other two are desire to have (raga) and stupidity Buddhas: Truï nôi caûnh giôùi voâ tyû cuûa chö Phaät maø (moha): Saân haän, moät trong tam ñoäc, hai ñoäc kia laøm Phaät söï. laø tham vaø si; 2) Aversion: AÙc caûm. Dwell in the joy of meditation: Thieàn Duyeät Truï. Dvigu (skt): A numerative term, such as five Dwell in liberation: Truï giaûi thoaùt. skandhas (pancaskandha)—Ñaùi Soá Thích hay Dwell in meditation, rapture and tense: An truù danh töø coù lieân heä ñeán soá löôïng nhö “nguõ uaån”—trong thieàn ñònh, chaùnh nieäm vaø nhieät taâm. See Luïc Ly Hôïp Thích. Dwell in nirvana: Truï nieát baøn. Dvipanca-vijnana (p): Nguõ Thöùc Uaån—See Dwell in noncontention: Truï voâ traùnh. Panca-vijnana-skandha. Dwell in nonduality: Truï voâ nhò. Dvipatala (skt): 1) Condre island in the South Dwell in profundity: Truï thaäm

thaâm. China Sea: Coân Loân, ñaûo Coân Loân trong bieån Dwell of pure youth: Ñoàng chôn truï—One of the Nam Haûi; 2) Dvipatala (skt): Coân Luaân—See Coân ten grounds—See Thaäp Truï. Loân Quoác. Dwell in quiescence: Truï tòch tònh. Dvisahassiloka-dhatu (p): Majjhima-lokadhatu Dwell of the rectification of the mind: chính (p)—A middling chiliocosmos—Trung thieân theá taâm truï—One of the ten grounds—See Thaäp Truï. giôùi. Dwell in silent extinction: Truï tòch dieät. Dvitiya-dhyana (skt): Dutiyajhanabhumi (p)— Dwell in silence among graves: Tòch Maëc Ngoaïi The second region, equal to a small chilio Ñaïo—Ascetics who vowed to silence who dwell cosmos—Coõi trôøi thöù nhì töông ñöông vôùi tieåu among tombs or in solitude—Loaïi ngoaïi ñaïo theà thieân theá giôùi—See Nhò Thieàn Thieân. nguyeàn thöôøng ôû giöõa nôi tha ma moä ñòa, laúng Dviyana (skt): The two vehicles of Sravakahood laëng chaúng noùi—See Luïc Khoå Haïnh. and Pratyekabuddhahood—See Nhò Thöøa. Dwell in speechlessness: Truï voâ ngoân. Dvyaniyata (p): Aniyata—See Nhò Baát Ñònh Dwell in the subtle concentration while in the Giôùi. palace and show everything from the Dwell (v): To reside—Truù nguï—Truï Trì—Dwell attainment of Buddhahood to final extinction: and control. Vì muoán ôû taïi trong cung truï tam muoäi vi dieäu, töø Dwell in the abode of nonattachment and thaønh Phaät nhaãn ñeán Nieát baøn ñeàu hieån baøy maø thò nonobstruction: Truï choã voâ ngaïi. hieän ôû vöông cung. Dwell in absolute reality: Truï thöïc teá. Dwell in such desire, ultimately never turn Dwell among tombs: Truûng Gian Toïa (ÔÛ nôi moà back from supreme enlightenment: Boà Taùt an maõ nghóa ñòa)—See Thaäp Nhò Haïnh Ñaàu Ñaø. truï trong nhöõng söï mong muoán naày nôi voâ thöôïng Dwell anywhere: Tuøy toïa. Boà Ñeà roát raùo baát thoái. Dwell and control: Truï trì (an truù vaø haønh trì)— Dwell in truth: Truï nhö lyù. Resident superintendent; to maintain, or firmly Dwell under the open sky: Loä Ñòa Toïa—See hold to faith in the Buddha—An truï ôû ñôøi maø hoä Thaäp Nhò Haïnh Ñaàu Ñaø. trì Phaät phaùp. Dwell under a tree: Thuï Haï Toïa (ÔÛ döôùi goác Dwell at ease: Soáng an laïc. caây)—See Thaäp Nhò Haïnh Ñaàu Ñaø. Dwell with endowment with skill-in-means: Dwell in the world: Live in the world—Soáng ôû Phöông tieän cuï tuùc truï—One of the ten grounds— ñôøi. See Thaäp Truï. Dwelling: ÔÛ—Home for a Bhikhsu is where night Dwell in essence: Truï töï taùnh. finds as under a tree or on a rock—Nhaø cuûa moät vò Dwell as a hermit: A Lan Nhaõ Xöù hay Vieãn Ly Tyø Kheo qua ñeâm laø döôùi goác caây hay treân phieán Xöù—See Thaäp Nhò Haïnh Ñaàu Ñaø. ñaù. Dwell in the house of non-attachment: Ñaõ cö Dwelling effortlessly: Thanh thaûn khoâng coá gaéng.

Dwelling place: See Truï Ñòa. perception—See Nhó Thöùc. Dwelling-in-secular world monk: Sammuti- Ear-door-avderting-consciousness: Sota- samgha (skt)—Truï Trì Theá Gian Taêng. dvaravajjana-citta (p)—Nhó Moân Thöùc. Dyans (skt): Devas in Heavely realm—Gods in Ear-door process cittas: Soda-dvarapvithi-cittas Heavely realm—Thaàn Thieân Giôùi. (p)—Nhó Moân Taâm. Dyed garments: See Nhieãm Saéc Y. Ear entrance: Nhó Nhaäp—One of the six Dying consciousness: Cuti-citta (skt)—Shishin entrances—See Luïc Nhaäp. (jap)—Dead mind—Töû Taâm, caùi taâm cheát. Ears and

eyes: Nhó Muïc. Dynamic (a): Naêng ñoäng—Ñoäng löïc. Ear perception: See Nhó Thöùc. Dynamism (n): Söùc soáng—Sinh löïc. Ear is in union with the sound heard: Tai phaûi Dzogchen (tib): Maha-ati (skt)—Maha-sandhi hoøa hôïp vôùi aâm thanh nghe. (skt)—Great perfection, the highest of the Earlier cause: Cause generated from earlier tantras—Phaùp ñaïi thaønh töïu. life—Earlier root—Tieàn caên. Dzogchen lineage (tib): Great perfection Earlier conditions: Predestined affinity—Tieàn school—Tröôøng phaùi Phaùp ñaïi thaønh töïu. duyeân. Dzo-rim (tib): Sampa-akrama (skt)—Giai ñoaïn Early Buddhism: Phaät giaùo nguyeân thuûy. hoaøn thaønh—Completion stage. Early morning consultation: Taûo Tham—The early morning assembly—Buoåi tham vaán vaøo saùng sôùm. E Early Ordinations: Nhöõng ngöôøi thoï cuï tuùc giôùi E (jap): Knowing—Hueä. ñaàu tieân—The first five disciples, Moggallana and Each cut thrice to pay homage to the Triratna: Sariputta were members of Early Ordination— See Nhaát Ñao Tam Leã. Naêm vò ñeä töû ñaàu tieân, Muïc Kieàn Lieân vaø Xaù Lôïi Each of us: Moãi chuùng ta. Phaát laø nhöõng thaønh vieân cuûa nhöõng ngöôøi thoï cuï Each writing thrice to pay homage to the tuùc giôùi ñaàu tieân. Triratna: See Nhaát Töï Tam Leã. Early stage of enlightement: Initial stage of Eager desire for the multitudinousness of enlightement, brought about through the external forms and appearances: Quaù ham muoán caùi or influence of teaching—See Thuûy Giaùc. phöùc tính cuûa caùc hình saéc vaø töôùng traïng. Earn a livelihood by astrology (looking up in Eagle wood: Aguru or Tagara (skt)—Aloes the sky to talk about stars): Laøm ngheà chieâm wood—Fragrant shrub—Sandal incense—Traàm tinh hay ngöôùc leân trôøi xem tinh tuù, maët trôøi, maët höông. traêng, xem gioù möa saám seùt —See Ngöôõng Khaåu Ear (n): Srotrendriya (skt)—The organ of Thöïc and Töù Chuûng Taø Meänh. hearing—Nhó caên—See Luïc Caên. Earn a livelihood by bending down: To cultivate Ear avoiding melodious sound: Tai ñöøng nghe the land, collect herbs etc, one of the four tieáng du döông—See Luïc Taëc. heterodox means of living for a monk—See Haï Ear consciousness: Srotravijnana (skt)—Auditory Khaåu Thöïc and Töù Chuûng Taø Meänh. consciousness—Ear-discernment—Ear Earn a livelihood by doing work with his hands: perception—Hearing consciousness—See Nhó Troàng troït, laøm vöôøn, cheá thuoác hay laøm vieäc Thöùc. baèng tay chaân ñeå kieám soáng—See Haï Khaåu Thöïc Ear-contact: Nhó Xuùc—This is one of the six and Töù Chuûng Taø Meänh. groups of contacts—Ñaây laø moät trong saùu xuùc Earn a livelihod by flattery (rich people or thaân—See Luïc Xuùc Thaân. powerful people): Phöông Khaåu Thöïc—Luoàn cuùi Ear of deliverance: See Giaûi Thoaùt Nhó. nònh bôï (nhöõng nhaø quyeàn theá giaøu coù ñeå ñöôïc hoï Ear-discernement: Soto-vinana (p)— ban cho aân hueä)—See Phöông Khaåu Thöïc and Töù Srotravijnana (skt)—Auditory consciousness—Ear Chuûng Taø Meänh. Consciousness—Hearing consciousness—Ear Earn a livelihood by magic, spells, by fortune-

telling: Duøng chuù thuaät, boùi toaùn laønh döõ ñeå kieám Ksitigarbha Bodhisattva—See Ñòa Taïng Boà Taùt. côm aùo—See Duy Khaåu Thöïc and Töù Chuûng Taø Earth Store Bodhisattva's image: Hình töôïng veõ Meänh. cuûa Boà Taùt Ñòa Taïng. Earn (v) one's living: Caàu thöïc. Earth-Store Bodhisattva's original vows:

Ñòa Earns one's living (livelihood) by the wrong Taïng Boản Nguyeän—Ksitigarbha Bodhisattva's ways: See Haï Khaåu Thöïc and Töù Chuûng Taø original vows. Meänh. Earth Store Sutra: Kinh Ñòa Taïng— Earnest (a): Ñöùng ñaén, Tinh caàn. Ksitigarbhapranidhana-Sutra. Earnest doers: Ngöôøi haønh ñaïo tinh caàn. Earth-traveling immortal: Ñòa haønh tieân. Earnest words: Lôøi tha thieát. Earth-Treasury Bodhisattva: Ksitigarbha (skt): Earnestly trying: Viriyam (p)—Virya (skt)— Kshigarbha—Earth-store Bodhisattva—Earth- Tinh caàn—Diligence—Earnestly trying—Effort— Treasury Bodhisattva—Earth-Womb Enthusiastic—Exertion—Fortitude—Unchecked Bodhisattva—See Ñòa Taïng Boà Taùt. progress—Virility—Vigor—Zeal—See Tinh Taán. Earth trembles, light shines everywhere: Luùc Earnestness (n): Söï tinh caàn. Phaät vaøo cöûa thaønh thôøi ñaïi ñòa chaán ñoäng, quang Earth (n): Ñaát (theo Phaät giaùo, ñaây laø moät trong minh chieáu khaép. boán thöù caáu taïo neân thaân theå con ngöôøi). Earth-Wisdom (Wealth) Youth: See Ñòa Trì Earth-deva in the Garbhadhatu group: Ñòa (Taøi) Hueä Ñoàng Töû. Thieân Caáu. Earth-wheel: See Ñòa Luaân. Earth-devi: Prthivi (skt)—Earth spirit—Land Earth-Womb Bodhisattva: Ksitigarbha (skt): Deities—Ñòa thaàn. Kshigarbha—Earth-store Bodhisattva—Earth- Earth-dust: Ñòa Traàn—Atoms of the earth Treasury Bodhisattva—See Ñòa Taïng Boà Taùt. element—Dust of the earth. Earthern vessel-Golden vessel: See Ngoõa Khí Earth element Buddha: Ñòa Ñaïi Phaät. Kim Khí. Earth furnace: Square in shape—Ñòa Loâ, loø ñaát Earthly (a): Prthag-jana (skt)—Puthujjana (p)— hình vuoâng. Phaøm phu (thuoäc veà traàn tuïc)—Common—Earth-goddess: Deity, or spirit—See Kieân Lao Ordinary—Profane—Vulgar—Worldly. Ñòa Thaàn. Earthly body of the Buddha: Sambhogakaya Earth-immortals: Ñòa tieân—Ñòa Haønh Tieân— (skt)—Sinh thaân. Genii, one of the classes of rsis; i.e. bhudeva or Earthly city: Coõi traàn. Brahman. Earthly deliverance to Arahatship: Active Earth Mother: Ñòa Maãu. deliverance to Arahatship—Höõu vi giaûi thoaùt. Earth-prison: Naraka (skt)—Hell or hells—Ñòa Earthly knowledge: Common knowledge, Nguïc. ordinary knowledge or worldly knowledge— Earthquakes: Chaán ñoäng cuûa ñaát—See Ñòa Phaøm thöùc. Ñoäng. Earthly and Moral bodies: Sinh thaân vaø Phaùp Earth's resources: Taøi nguyeân cuûa traùi ñaát. thaân. Earth-rsi: Cavern genie—Ñòa tieân— Earthly pollution: Common dust—Tuïc traàn. Subterranean—Earth-immortals—Earth genii— Earthly vision: Mamsacakshus (skt)—Nhuïc Land Fairies. Nhaõn—The physical eye or eye of flesh (human Earth shaken: One of the signs of Buddha- eye)—See Nhuïc Nhaõn and Nguõ Nhaõn. power—Ñòa ñoäng thuïy—See Luïc Chuûng Chaán Earthly wisdom: Ordinary wisdom or normal Ñoäng. worldly knowledge or ideas—Phaøm trí chaáp tröôùc Earth-shakings: Chaán ñoäng cuûa ñaát. heát thaûy höõu voâ cuûa chö phaùp—See Theá Gian Trí. Earth spirit: Thaàn Ñaát (ñòa thaàn)—Chuû Ñòa Earthly-wisdom Youth: Vasumati (skt)—See Ñòa Thaàn. Hueä Ñoàng Töû. Earth Store Bodhisattva: Ksitigarbha (skt)— Ease (n): Laïc (moät trong naêm chi trong sô thieàn)

—Thoaûi maùi—To be at ease—AÁm no. name for old Syria Empire—Teân goïi khaùc cuûa Ease of body and joy at heart: Sikha (skt)— nöôùc Syria thôøi coå, ñeá quoác La

Maõ ôû phöông Happy—Peace and happiness—Well being— ñoâng. Comfort—An laïc (thaân an taâm laïc). Eastern Sacred Mountain: One of the famous Ease of body and mind: Tranquility of body and mountain in Shan-Tung province, China—Thaùi mind—Thanh tònh thaân taâm. Sôn hay Ñoâng Sôn, moät trong nhöõng ngoïn nuùi noåi Easily seen are others' faults; hard indeed to tieáng trong tænh Sôn Ñoâng thuoäc Trung Quoác. see one's own faults: The Buddha taught that we Easy (a): Deã daøng. should not evade self-responsibility for our own Easy-going: Deã daõi. actions by blaming them on circumstances or Easy life: An nhaøn. unluckiness—Thaáy loãi ngöôøi thì deã, coøn thaáy loãi Easy Path of Practice: The Pure Land Dharma mình thì thaät laø khoù voâ cuøng. Door—Con Ñöôøng Deã—See Dò Haønh Ñaïo. East: Purva (skt)—Phía Ñoâng. Easy practice: Easy Path of Practice—Dò East continent: Videha or Purvavideha (skt)— Haønh—Con ñöôøng deã. Thaéng Thaàn Chaâu—The continent east of Sumeru Easy to say: Deã noùi—Buddhist precepts are easy Mountain—See Ñoâng Thaéng Thaàn Chaâu. to say, but difficult to do. East guardian deva: Voâ UÙy Keát Hoä—See Töù Easy to see the fault of others: Thaáy loãi ngöôøi Ñaïi Hoä Phaùp. thì deã, thaáy loãi mình khoù—It's hard indeed to see East Mountain: Toâzan (jap)—See Tung-shan. one's own faults. East Mountain School: Ñoâng Sôn Toâng—The Easy success: Deã thaønh coâng—In the Ten Non- teachings and practice of the Chinese Zen masters seekings, the Buddha taught: "We should not wish Tao-hsin (580-651) and Hung-jen (601-674), that our plans and activities meet with easy acknowledged as the Fourth and Fifth Patriarch. success, for we will then be inclined to thoughts of The school derived its name from East Mountain, contempt and disrespect. This leads to the the popular Zen name for Mount Feng-mu in transgression of pride and conceit, thinking present day Hupei, where Hung-jen established ourselves to be filled with virtues and talent."— his monastery—Nôi daïy giaùo phaùp vaø tu taäp cuûa Trong Möôøi Ñieàu Taâm Nieäm, Ñöùc Phaät daïy: nhöõng Thieàn sö Trung Hoa Ñaïo Tín vaø Hoaèng "Vieäc laøm thì ñöøng mong deã thaønh, vì vieäc deã Nhaãn, ñöôïc bieát nhö laø Töù Toå vaø Nguõ Toå. Tröôøng thaønh thì loøng hay khinh thöôøng kieâu ngaïo." phaùi coù teân töø nuùi Ñoâng Sôn, teân phoå bieán cho Easy way of salvation: Dò haønh ñaïo—The way ngoïn nuùi Phong Muïc ngaøy nay naèm trong tænh Hoà of recitation or invocation of Amitabha—Con Baéc, nôi Hoaèng Nhaãn ñaõ thaønh laäp Thieàn vieän cuûa ñöôøng deã baèng caùch nieäm hoàng danh Phaät A Di mình. Ñaø. Eastern Buddhism: Phaät giaùo Ñoâng phöông. Eat apart from the Sangha and eat in one's Eastern continent: Purva-Videha (skt)—See own room: To commit an Expression of Regret Ñoâng Thaéng Thaàn Chaâu. Offence—Khoâng aên cuøng ñaïi chuùng vaø aên trong Eastern esoteric sect: See Ñoâng Maät. phoøng rieâng cuûa mình laø phaïm giôùi Ba Daät Ñeà, Eastern Heaven King: Dhrtarastra (skt)— phaûi phaùt loà saùm hoái. Dhatarattha (p)—See Trì Quoác Thieân Vöông and Eat at dawn: Chö thieân aên vaøo buoåi saùng—The Töù Thieân Vöông. devas eat at dawn. Eastern land: China—Ñoâng ñoä. Eat and drink without moderation: To commit Eastern Mountains move over the waves: See an Expression of Regret Offence—AÊn uoáng Ñoâng Sôn Haønh Taïi Thuûy Ba Thöôïng. khoâng ñieàu ñoä laø phaïm giôùi Ba Daät Ñeà, phaûi

phaùt Eastern Rank: Toâhan (jap)—See Stewards. loà saùm hoái. Eastern rank in a Zen monastery: Toâhan Eat in the evening: Suùc sanh aên vaøo buoåi (jap)—See Ñoâng Töi (1). chieàu—Animals eat in the evening. Eastern Roman Empire: Ñaïi Taàn—Another Eat at night: Quyû ma aên vaøo buoåi toái—Demons

and ghosts eat at night. and has no form, cannot be seen: AÂm thanh cuûa Eat a non-vegetarian meal: To commit an Ñöùc Nhö Lai ví nhö tieáng vang do hang nuùi vaø aâm Expression of Regret Offence—AÊn maën duø laáy côù thanh maø phaùt ra khoâng coù hình traïng, chaúng ngoù laø thieáu dinh döôõng, vaãn phaïm giôùi Ba Daät Ñeà, thaáy ñöôïc. phaûi phaùt loà saùm hoái. Eclipse of sun and moon: Emblematic of pride, Eat at noon: Chö Phaät aên ñuùng ngoï—All one of the four films or things that becloud—Nhaät Buddhas eat at noon. Thöïc hay Nguyeät Thöïc, bieåu töôïng cuûa ngaõ maïn Eat only breakfast and the main noon meal: coáng cao, moät trong boán maøn che phuû—See Töù EÁ. Chæ aên saùng vaø böõa ngoï laø chính. Economical (a): Caàn kieäm—Thrifty. Eat only food begged: Chæ aên ñoà khaát thöïc. Ecstasy (n): Kích thích—Khích ñoäng. Eat out of hours: AÊn khoâng ñuùng giôø (phi thôøi Ecstatic love of God: Prema-bhakti (skt)—Yeâu thöïc). kính thaàn thaùnh. Eat with limited amount: Tieát Löôïng Thöïc. Ecstatic trance of Sakyamuni: Samadhi of the Eat only the main noon meal: Ekasanika (skt)— precious place, the samadhi by which the Buddha Ekasanikanga (p)—See Giôùi Nhaát Thöïc. dispensed His powers and riches to all beings— Eat the pollen of flowers: AÊn phaán hoa. Baûo xa tam muoäi. Eat together: Cuøng aên. Edict (n): Chieáu chæ—Chæ duï. Eat too much: AÊn quaù löôïng. Edification (n): Söï khai ñaïo. Eat uncooked food: AÊn thöùc aên chöa ñöôïc naáu Edify sentient beings in the realm of life: chín. Action in the realm of life, to freely edify sentient Eat what is difficult for the stomach to digest: beings—Haïnh thoï sanh taát caû xöù, vì töï taïi giaùo AÊn khoâng tieâu ñöôïc. hoùa chuùng sanh. Eat what is not allowed to: Khoâng neân aên maø cöù Edo (jap): Thôøi ñaïi Giang Hoä (Nhaät Baûn). aên. Educate (v): Giaùo duïc—To bring up—To rear. Eat what is not suitable for the stomach: Chaúng Educate oneself: Hoïc laáy. aên quen maø cöù aên. Educate someone: Giaùo duïc ai—To teach Eat when we are hungry and to sleep when we someone or to provide someone with an are tired: Ñoùi thì aên, meät thì nguû—See Cô Lai education. Khieát Phaïn, Khoán Lai Ñaû Mieân. Educated: Ngöôøi coù hoïc thöùc. Eating: AÊn—The fine manner of eating—Uy nghi Education: Hoïc vaán—Giaùo duïc. luùc aên. Education only consists in rediscovering one’s Eating and drinking: AÊn uoáng. own mind, which has been lost: Hoïc coát ñeå tìm Eating animal meat: AÊn thòt ñoäng vaät—See Taùm laïi caùi taâm ñaõ maát chöù khoâng coát chi khaùc (Hoïc Lyù Do Khoâng Neân AÊn Thòt. vaán chi ñaïo voâ tha, caàu kyø phoùng taâm nhi dó hæ). Eating meat will be alienated by the devas: AÊn Educational activities: Hoaït ñoäng giaùo duïc. thòt seõ bò chö Thieân gheùt boû—See Taùm Lyù Do Educational conference: Hoäi Nghò Giaùo Duïc. Khoâng Neân AÊn Thòt. Eduction (n): Söï ruùt ra—Söï suy ñoaùn. Eating meat will cause terror among animals: Effacement of defilements: Sallekha-dhamma AÊn thòt gaây kinh haõi cho thuù vaät—See Taùm Lyù Do (p)—See Ñoaïn Giaûm Phaùp. Khoâng Neân AÊn Thòt. Effect (n): Quaû

Baùo—Consequence—Influence. Eating at night: Night time is the time the Effect of action: Höõu Vi Quaû—The result of demons feed—Quyû thöïc thôøi (ban ñeâm laø giôø aên action—Haäu quaû cuûa haønh ñoäng. cuûa quyû). Effect different from the cause: Vipakahetu Echigo (jap): Vuøng Vieät Haäu (Nhaät Baûn). (skt)—Differential fruition—See Dò Thuïc Quaû. Echizen (jap): Vuøng Vieät Tieàn (Nhaät Baûn). Effects that are directly attributable to a Echo (n): Dö aâm. ceratin cause: Y Quaû—Quaû goùp phaàn tröïc tieáp Echo arises due to mountains, valley, sound, cho moät nguyeân nhaân naøo ñoù.

Effects that are directly conditioned from Effort to maintain: See Tinh Taán Hoä Trì. their causes: Taäp Quaû—Quaû do nhaân maø ra. Effort to maintain the good which has arisen: Effect is independent of cause: See Voâ Nhaân Tinh taán duy trì ñieàu thieän ñaõ sanh. Höõu Quaû. Effort of preservation: See Hoä Trì Tinh Caàn. Effects of religious practice: Hieäu quaû coù töø vieäc Effort and pacience: Taán Nhaãn—Coá gaéng vaø tu haønh. nhaãn nhuïc. Effective (a): Efficacious—Efficient—Coù hieäu Effort to prevent: Samvara (p)—See Tinh Taán quaû. Ngaên Ngöøa. Effective causes: Karanahetu (skt)—See Naêng Effort to prevent the arising of evil: Tinh taán Taùc Nhaân. ngaên chaän ñieàu baát thieän ñang sanh. Effective drug: Linh döôïc. Effort to reject evil that has already arisen: Effective knowledge: Thieän Tri—Söï hieåu bieát Tinh taán loaïi boû ñieàu baát thieän ñaõ sanh. toát. Effort of restraint: Samvara-padhanam (p)— Effective or meritorious gates to Amitabha's Cheá ngöï tinh caàn—See Tinh Caàn Cheá Ngöï. Pure Land: Coâng ñöùc moân phaûi thaønh töïu ñeå Effort and retrogression: Tinh Taán Vaø Thoái ñöôïc vaõng sanh veà coõi Tònh Ñoä cuûa Ñöùc Phaät A Di Chuyeån. Ñaø. Effort Stage: Stage of applied practice—Stage of Effectiveness (n): Söï coâng hieäu. initial application—See Gia Haønh Vò. Effectless cause: Asatkaryavada (skt)—Nhaân Effortless (a): Aceshta (skt)—Khoâng tinh taán—Trung Voâ Quaû—A cause that has no effect. Motionless. Efficacious mantra: Siddhavidya (skt)—Sacred Effortless action: See Mind of non-existence. mantra—See Linh Chuù. Effortless mortality: See Voâ Vi Sanh Töû. Efficacious spirit: Linh thaàn. Effortless spontaneity: See Hoaùt Nhieân Chöùng Efficacy (n): Hieäu löïc—Coâng hieäu. Ngoä. Effluent (a): Asava (skt)—Traàm luaân. Effortlessness: Söï khoâng coá gaéng. Effort (n): Viriya (p)—Vayama (p)—Virya Effulgence or bodily halo emitted by Buddhas, (skt)—See Tinh Taán. Bodhisattvas and devas: Phaät quang. Effort to abandon: See Tinh Taán Ñoaïn Töø. Egaku (jap): Effort of abandoning: See Tinh Taán Ñoaïn Töø. 1) Hueä Ngaïc Thieàn Sö—Name of a Japanese Effort to consolidate, increase, and not Zen monk—Teân cuûa moät vò Thieàn Taêng Nhaät deteriorate virtues already arisen: Endeavor to Baûn. perform more good deeds—Tinh taán tieáp tuïc phaùt 2) Prajna (skt)—Wisdom—Baùt Nhaõ (trí tueä)— trieån nhöõng ñieàu thieän laønh ñaõ phaùt sanh. See Tam Hoïc. Effort to cultivate from the four good roots to Egalitarianism: Chuû nghóa bình ñaúng. the three studies: See Gia Haïnh Ñaïo. Egamonogatari (jap): Luaän Vinh Hoa Vaät Ngöõ Effort to develop: Effort to cultivate—See Tinh (Nhaät Baûn). Taán Tu Taäp. Egg-born: Andaja (skt)—Noaõn Sanh—Form of Effort to develop unarisen good: Tinh taán phaùt oviparous birth., as

with birds—Nhöõng loaøi töø trieån ñieàu thieän chöa sanh. tröùng maø sanh ra—See Töù Sanh. Effort of development: See Tu Taäp Tinh Caàn. Egg-born asuras or ghosts: Noaõn Sanh A Tu La. Effort to eliminate sins already arisen: Tinh taán Egg-Eating Ghost King: Ñaïm Noaõn Quyû döùt töø nhöõng ñieàu aùc ñaõ phaùt sanh. Vöông. Effort not to initiate sins not yet arisen: Tinh Ego (n): Atta or Attan or Puggala (p)—Atman or taán ngaên ngöøa nhöõng ñieàu aùc chöa phaùt sanh. Pudgala (skt)—See Ngaõ. Effort to initiate virtues not yet arisen: To Ego-abode: Ngaõ Thaát—The ego as the abode of produce merit—Tinh taán phaùt trieån nhöõng ñieàu all suffering—“Ngaõ” chính laø nhaø chöùa ñöïng thieän laønh chöa phaùt sanh. nhöõng khoå ñau phieàn naõo.

Ego is the abode of all suffering: Ngaõ Thaát— mình—Khôûi taâm kieâu maïn chaáp coù ta vaø coù caùi sôû “Ngaõ” chính laø nhaø chöùa ñöïng nhöõng khoå ñau höõu cuûa ta. phieàn naõo. Egotism and arrogance: Asmimana (p)— Ego as apart from the rupa: Lìa Saéc vaãn coù Abhimana or atma-mada (skt)—Ahankara (skt)— Ngaõ—See Luïc Thaäp Nhò Kieán. See Ngaõ Maïn. Ego delusion: See Töï Ngaõ Meâ Laàm. Egotist (n): Ngöôøi töï cao töï maõn—Egotist cannot Ego-grasping: Lagna-atman (skt)—Chaáp Ngaõ— be filled with good virtues because he is not Baùm chaët vaøo caùi Ta—Egoism (Clinging to the willing to empty his dirty mind to make room for “I”)—See Ngaõ Chaáp. what is to come—Ngöôøi aên noùi hay vieát laùch töï ñeà Ego as the greater, rupa the inferior, and the cao mình. Ngöôøi töï cao töï maõn, khoâng theå coøn ñöa rupa in the ego: Ngaõ laø lôùn, saéc laø nhoû; saéc truï ñöôïc ñieàu hay leõ toát vaøo mình ñöôïc nöõ a vì hoï trong ngaõ—See Luïc Thaäp Nhò Kieán. khoâng chòu truùt saïch nhöõng tö töôûng ích kyû ñeå doïn Ego ignorance: See Ngaõ Ngu. choã cho nhöõng gì saép ñeán. Ego-infatuation: Atmanmoha (skt)—Confused by Egotistic to the point of harming other the belief in the reality of the ego—Ngaõ Si. people’s interests: Chæ nghó ñeán mình neân laøm Ego paramita: See Ngaõ Ba La Maät. haïi ñeán ngöôøi khaùc (Ích kyû haïi nhaân). Ego and things have no reality: All things Egotistical (a): Töï ñeà cao baûn thaân mình. empty—Both things are unreal—Caâu khoâng. Egret: Chim haïc. Ego is unreal, but things are real: Thieân Tieåu Ehatsu (jap): Patra-civara (skt)—Patta-civara Tình—See Ngaõ Voâ Vaät Thaät. (p)—Robe and bowl—Y Baùt—Robe (cassock) and Ego within: Internal self—See Noäi Ngaõ. alms-bowl. Egocentric (a): Vò kyû, töï cho mình laø trung taâm Ehi-bhikkhu (p): Come! Monk!—Haõy laïi ñaây, tyø hay tö duy höõu ngaõ. kheo! Egocentricism: Tö duy höõu ngaõ luaän. Ehi-passika (p): Giaùo thuyeát cuûa Ñöùc Phaät—The Egocentrism: Thaùi ñoä xem mình laø trung taâm— teaching of the Buddha. See Ngaõ Chaáp. Ehi-passiko (skt & p): Come-and-see—Ñeán vaø Egoism (n): Self-esteem—Vò kyû—The concept of thaáy (töï theå nghieäm laáy chính mình). the ego is real (ego-grasping)—The concept of the Eho (jap): ego as real or anyone who believes in a real 1) Rely on the dharma—Döïa vaøo hay tin caäy ego—YÙ nieäm cho raèng coù thöïc ngaõ hay baát cöù ai vaøo phaùp. tin raèng coù thöïc ngaõ. 2) Y Baùo—The term "Eho" means dependence Egoist (n): AÙi Kyû—Egoism—Selfish— results, or circumstances upon which the Selfishness. subject's existence depends—Thuaät ngöõ Egoistical (a): Ích kyû—Vò kyû. "Eho" coù nghóa laø Y

baùo hay hoaøn caûnh maø söï Egoless (a): See Voâ Nga. hieän höõu tuøy thuoäc vaøo. Egolessness: Anatman (skt)—See Voâ Ngaõ. Eicho (jap): See Vinh Trieâu Thieàn Sö. Egolessness of both the individual soul and Eiei (jap): Sö Vónh Ñoác (Nhaät Baûn). external objects: Pudgaladharma (skt)—Nhaân Eifuku-an (jap): Vónh Phuùc Am—Name of a Phaùp Voâ Ngaõ—Söï voâ ngaõ hay khoâng coù linh hoàn famous temple in Japan—Teân cuûa moät ngoâi chuøa caù nhaân laãn caùc söï vaät beân ngoaøi. noåi tieáng ôû Nhaät Baûn. Egolessness of person: See Nhaân Voâ Ngaõ. Eifuku-ji (jap): Vónh Phuùc Töï—Name of a temple Egolessness of phenomena: Dharma-nairatmya in Japan—Teân cuûa moät ngoâi chuøa ôû Nhaät Baûn. (skt)—Dag-me (tib)—Selflessness of Eigan-ji (jap): See Anh Nham Töï. phenomena—See Chö Phaùp Voâ Ngaõ. Eigen-ji (jap): See Vónh Nguyeân Töï. Egotism: Atma-mana (skt)—Ngaõ maïn—Ngaõ Eigenji-ha (jap): See Vónh Nguyeân Töï Phaùi. Chaáp Tính—Tính ích kyû—Overweening pride— Eight abandonments: Asta-vimoksa (skt)—Baùt Thoùi töï cao, töï ñaïi, töï maõn, hay töï ñeà cao baûn thaân Boái Xaû—Eightfold liberation—Eight liberations—

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Eighteen spheres: Astadasa dhatavah (skt)— Six Eighteen spheres (six senses, their six objects, and senses, their six objects, and corresponding kinds corresponding kinds of consciousness)—See Thaäp of consciousness—Eighteen realms—See Thaäp Baùt Giôùi. Baùt Giôùi. Eighteen forms of emptiness: See Möôøi Taùm Eighteen unique qualities of Buddhas: Eighteen Hình Thöùc Cuûa Khoâng. distinctive characteristics of Buddhas—See Thaäp Eighteen heavens of form: See Saéc Giôùi Thaäp Baùt Baát Coäng Phaùp. Baùt Thieân. Eighteen wise sages: Thaäp Baùt Hieàn Thaùnh— Eighteen highest virtues among 123 high Möôøi taùm vò hieàn thaùnh. virtues of the White Lotus Congregation: See Eighteenth vow: Ñeä Thaäp Baùt Nguyeän—See Ñoâng Laâm Thaäp Baùt Ñaïi Hieàn. Boán Möôi Taùm Lôøi Nguyeän Cuûa Ñöùc Phaät A Di Eighteen kinds of emptiness: Astadasa-sunyatah Ñaø. (skt)—Eighteen aspects of emptiness—Thaäp Baùt Eightfold consciousness being classified Khoâng—See Möôøi Taùm Hình Thöùc Cuûa Khoâng. according to joy, equanimity, knowledge and Eighteen kinds of questions: Thaäp Baùt Vaán— prompting: See Taùm Taâm Duïc Giôùi Ñöôïc Xeáp See Phaàn Döông Thaäp Baùt Vaán. Loaïi Theo Hyû Xaû Trí Vaø Nhaéc Baûo. Eighteen kinds of rootless consciousness: Eightfold noble path: Astangika-marga (skt)—Eighteen rootless minds—See Möôøi Taùm Loaïi Ashtangika-Magga (p)—Taùm con ñöôøng ñuùng— Taâm Voâ Nhaân. The eightfold noble path—See Baùt Chaùnh Ñaïo. Eighteen layers of hells: See Thaäp Baùt Troïng Eightfold notion of no-birth: Anutpattikadharma Ñòa Nguïc. (skt)—See Baùt Baát Sinh Phaùp. Eighteen learners: Thaäp Baùt Höõu Hoïc—Möôøi Eightfold path: See Baùt Chaùnh Ñaïo. taùm haïng höõu hoïc (phaûi hoïc môùi bieát). Eighth category of consciousness: Chaáp Tri Eighteen merits of a Buddha: Eighteen unique Thöùc—A ñaø na thöùc—See A Laïi Da Thöùc. characteristics or eighteen merits that belong only Eighth consciousness: See A Laïi Da Thöùc. to the Buddha—See Möôøi Taùm Coâng Eighth and final section of the pratimoksa: Dieät Ñöùc Cuûa Phaät Traùnh Kieàn Ñoä—Phaàn thöù taùm vaø cuõng laø phaàn Eighteen objects of worship: See Möôøi Taùm Ñeà cuoái cuûa giôùi cuï tuùc—The Eighth and the last part Muïc Leã Baùi. of the complete moral precepts for monks and Eighteen paths: Thaäp Baùt Ñaïo—Möôøi taùm con nuns. ñöôøng. Eighth ground of Bodhisattva: Acala (skt)— Eighteen perfections: Thaäp Baùt Vieân Maõn—Ground of immovability—See Baát Ñoäng Ñòa. Möôøi taùm söï vieân maõn. Eighth sign of the Buddha: See Nieát Baøn Töôùng. Eighteen principal insights: See Thaäp Baùt Tueä Eighth vijnana: See Ñeä Baùt Thöùc. Quaùn. Eighty characteristic physiological marks: Eighteen realms: Astadasa dhatavah (skt)—See Anuvyajnana (skt)—Baùt Thaäp Chuûng Haûo—Taùm Thaäp Baùt Giôùi. möôi töôùng haûo cuûa ñöùc Phaät. Eighteen realms of sense: Eighteen realms— Eighty-eight afflicted mental stages: Baùt Thaäp See Thaäp Baùt Giôùi. Baùt Söû—Taùm möôi taùm moái phieàn naõo. Eighteen rootless minds: See Möôøi Taùm Taâm Eighty-eight Buddhas repentance ceremony: Voâ Nhaân. Hoàng danh baûo saùm (leã saùm hoái tröôùc 88 hoàng Eighteen sects of Hinayana: Möôøi taùm phaùi Tieåu danh Phaät). thöøa—See Tieåu Thöøa Thaäp Baùt Boä. Eighty-eight deluded viewpoints: Taùm möôi taùm Eighteen special qualities of Buddhas: Avenika- loaïi kieán hoaëc—See Baùt Thaäp

Baùt Kieán Hoaëc.

Eighty-four thousand dharma-doors: See Taùm (monastery) in Japan. Möôi Boán Ngaøn Phaùp Moân. Eiko-ji (jap): Vónh Höng Töï—Name of a Eighty-four thousand signs of perfection of a monastery in Japan. Buddha: Taùm Möôi Boán Ngaøn Töôùng Haûo Cuûa Eisai-myo-an (jap): Vinh Taây Minh Am—Name Phaät. of a monastery in Japan—See Minh Am Vinh Eighty-four thousand wisdoms from the one Taây Thieàn Sö. Prajna: Töø moät Baùt Nhaõ phaùt sanh ra taùm muoân Eisai Zenji (1141-1215): See Minh Am Vinh Taây boán ngaøn trí tueä—See Taùm Muoân Boán Ngaøn Trí Thieàn Sö. Hueä. Eisho-ji (jap): Vónh Töôøng Töï—Name of a Eighty minor characteristics of the Buddha: monastery in Japan. Baùt Thaäp Tuøy Hình Haûo—Taùm möôi töôùng toát Eizon (jap): Sö Dueä Toân (1201-1290)—One who cuûa ñöùc Phaät. established Japanese Ritsu at Saidaiji—Vò saùng Eighty minor marks of the Buddha: Taùm möôi laäp ra Luaät Toâng cuûa Nhaät Baûn taïi Taây Ñaïi Töï. töôùng toát cuûa ñöùc Phaät. Ejiki (jap): Kasaya (skt)—Broken color—Hoaïi Eighty notable physical characteristics of the Saéc—See Kasaya. Buddha: Taùm möôi töôùng toát cuûa ñöùc Phaät. Ejo (jap): Sö Hoaøi Trang—The second patriarch Eighty-one dharmas: See Baùt Thaäp Nhöùt Phaùp. of the Soto Sect in Japan—Nhò toå toâng Taøo Ñoäng Eighty-one divisions: See Baùt Thaäp Nhöùt Phaùp. ôû Nhaät Baûn. Eighty-one divisions in the Maha-Prajna-Eka (jap): See Hueä Khaû Thieàn Sö. Paramita Sutra: See Baùt Thaäp Nhöùt Phaùp. Eka (skt): Moät (nhaát)—One—Unity—The Eighty secondary marks: Taùm möôi töôùng haûo same—Once. phuï—The eighty subordinate physical Ekabbohara (p): Ekavyavaharika (skt)—See characteristics attending the 32 major marks of the Nhaát Thuyeát Boä. Buddha—Taùm möôi töôùng haûo beân caïnh 32 töôùng Ekabboharika (p): Ekabbohara (skt)—See Nhaát toát cuûa Phaät. Thuyeát Boä. Eighty thousand minute conducts: See Taùm Eka-buddha-ksetra (skt): See Nhaát Phaät Theá Muoân Teá Haïnh. Giôùi. Eighty vinaya recitations: Baùt Thaäp Tuïng Ekacitta (skt): One mind—The one-thought Luaät—Taùm möôi luaät tuïng. moment in which a meditator experiences Non- Eihei Dogen (jap): Yung-p'ing Tao-yuan— duality—See Nhaát Taâm. Yongping Daoyuan—Vónh Bình Ñaïo Nguyeân— Ekacittam (skt): Ekacitta (skt)—See Nhaát Taâm. See Ñaïo Nguyeân Hy Huyeàn Thieàn Sö. Ekacyana (skt): One vehicle—See Nhaát Thöøa. Eihei-ji (jap): Vónh An Töï—A monastery named Eka Daishi: Hui-K'o (487-593)—See Hueä Khaû "Monastery of Eternal Peace"—See Vónh Bình Thieàn Sö. Töï. Ekadasa-mukha (skt): See Ñaïi Quang Phoå Chieáu Eihei-ji-han (jap): Vónh Bình Töï Baûn—See Vónh Quaùn AÂm. Bình Thanh Quy. Ekadasa-mukha-avalokitesvara (skt): Ekadasa- Eihei-ji-sanso-gyo-ki (jap): Vónh Bình Töï Tam Toå mukha—Thaäp Nhaát Dieän Quaùn AÂm. Haønh Nghieäp Kyù—A collection of the practices of Ekagga (p): One mind—One pointedness of the three patriarchs of the Eihei-ji—See Vónh mind—See Nhaát Taâm. Bình Töï. Ekaggata (p): Ekagrata (skt)—One- Eihei-Koâroku (jap): Name of a collection in pointedness—Nhaát Ñieåm—See Nhaát Ñieåm Taâm. fascicle—Teân cuûa moät boä söu taäp—See Vónh Ekaggataramana (p): Ekagrata (skt)—One- Bình Quaûng Luïc. pointedness—Nhaát Ñieåm—See Nhaát Ñieåm Taâm. Eihei-shingi (jap): Clear rules in Eihei-ji—See Ekaggati

(p): Mind abides in one-pointedness— Vónh Bình Thanh Quy. Taâm an truï. Eiho-ji (jap): Vónh Baûo Töï—Name of a temple Ekagra (skt): 1) Undeflected concentration,

meditation on one object or undefeated voâ thæ. concentration: Nhaát Tam Muoäi; 2) Oneness: Nhaát Ekasanika (skt): Ekasanikanga (p)—Giôùi Nhaát duyeân; 3) One-mindedness: Nhaát taâm. Thöïc—Giôùi aên ngaøy moät laàn—Eat only the main Ekagrata (skt): Ekaggata (p)—Samadhi (skt)— noon meal—Chæ aên böõa ngoï laø chính (khoâng aên One-pointedness of mind—See Nhaát Taâm (3). sau giôø ngoï, nghóa laø sau 1 giôø chieàu). Ekaika (skt): Vyasta (skt)—Moïi ngöôøi hay moïi Ekasanikanga (p): See Ekasanika. vaät—All—Everything—Everyone—One by one. Eka-tattvabhyasa (skt): Repeated activity or Ekai-Mumon (jap): Zen master Hui-k'ai (1183- study of one reality, the supreme consciousness, 1260), noted for his comments on 48 important which permeates all beings as their inner most— koans—See Voâ Moân Hueä Khai Thieàn Sö. Hoaït ñoäng laäp ñi laäp laïi (nghieân cöùu) duy nhaát veà Eka-jataraksa (skt): See Nhaát Keá La Saùt. yù thöùc cao nhaát thaâm nhaäp taát caû moïi thöïc theå nhö Eka-jati-prati-badha (skt): See Nhaát Sanh Boå caùi ngaõ saâu nhaát. Xöù. Ekatu (jap): Posthumous name of the Japanese Eka-jati-prati-badha-bodhisattva (skt): See Zen master Hakuin Zenji—Teân ñaët cho thieàn sö Nhaát Sanh Boå Xöù Boà Taùt. Baïch AÅn Hueä Haïc sau khi ngaøi thò tòch. Ekakasara-buddhosnisacakra (skt): Nhaát Töï Ekatva-anyatva (skt): Nhaát dò (ñoàng nhaát vaø dò Kim Luaân Phaät Ñaûnh Phaùp—The one word bieät)—Oneness and otherness. golden wheel magical method (Chaân ngoân). Ekavyavaharika (skt): Name of a Buddhist Ekakasara-buddhosnisacakra-sutra (skt): Kinh sect—Nhaát thuyeát boä, Tyø baø ha la—Chaáp nhaát Nhaát Töï Kim Luaân Phaät Ñaûnh Phaùp—Sutra on the ngöõ ngoân boä—See Ma Ha Taêng Kyø Boä. one word golden wheel magical method (Chaân Ekavyuha (skt): One act (of body, mouth or ngoân). mind)—Nhaát Haïnh—See Nhaát Haïnh Tam Muoäi. Ekaks(h)ana (skt): Nhöùt taâm—The One Moment Ekayana (skt): Ekayanam (skt)—Buddhayana— of eternal now. One Yana—See Nhaát Thöøa. Ekaku (jap): The posthumous name of the Ekayanam (skt): See Nhaát Thöøa. Japanese Zen master—See Baïch AÅn Hueä Haïc Ekayana-magga (p): The path of one vehicle—Thieàn Sö. The way of vehicle of oneness—See Nhaát Thöøa Ekamsamayam (skt): Nhöùt thôøi (moät thuôû noï). Ñaïo. Ekamsa-vyakaraniyo-panho (p): Question to be Ekayana-nirdesa (skt): See Thuyeát Nhaát Thöøa answered directly—Traû lôøi caâu hoûi moät caùch döùt Ñaïo. khoaùt. Ekayanavabodha (skt): The realization of the Ekamsika (p): Bare on one side—See Thieân Ñaûn. One Vehicle—See Ngoä Nhaát Thöøa. Ekamsika-nikaya (p): Thieân Ñaûn Phaùi—Name of Ekio (jap): Ích OÂng Thieàn Sö—Teân cuûa moät a school in Burma in the eighteenth century—Teân Thieàn sö Nhaät Baûn—Name of a Japanese Zen cuûa moät tröôøng phaùi ôû Mieán Ñieän vaøo theá kyû thöù master. XVIII—See Thieân Ñaûn. Ekkei-shuken (jap): Vieät Kheâ Thoán Khieâm— Ekan (jap): 1) Name of a Korean Zen master: Name of a Japanese monk. Thieàn sö Tueä Quaùn, teân cuûa moät vò Thieàn sö Haøn Eko (jap): Parinama (skt)—Dedication—Merit- Quoác; 2) Name of a Chinese Zen master: Hoaøi transference—Truyeàn Thöøa Coâng Ñöùc—See Hoài Giaùm, teân cuûa moät vò

Thieàn sö Trung Hoa. Höôùng Coâng Ñöùc. Ekan-Seian (jap): Qi An—Zen master Xi-An was Eko-Hensho (jap): Hoài Quang Bieán Chieáu— born in 750 in Hai-Men, was a disciple of Ma- Withdraw and reflect on one's own original Tsu—Thieàn sö Teà An sanh naêm 750 taïi Haûi Moân, nature—The term "Eko-Hensho" describes the ñeä töû cuûa Thieàn sö Maõ Toå —See Dieâm Quan Teà state in Zazen: "clarification" means not An Thieàn Sö. intellectual recognition but illumination by the Ekarasa-skandha (skt): Beginningless state of brightness in Zazen—See Hoài Quang consciousness—Nhaát Vò Uaån—Taâm thöùc coù töø luùc Phaûn Chieáu.

Ekon (jap): Panna-indriya (p)—Prajna-indriya space. (skt)—Prajendriya (skt)—The faculty of Element of body-senses: Kaya-dhatu (skt)— Wisdom—See Hueä Caên. Thaân Phaàn. Ekottaragama (skt): Ekottara-nikaya (p)— Element of cessation: Nirodha-dhatu (p)—Dieät Ekottarikagama (skt)—Agama Sutra Increased by giôùi. One—See Kinh Taêng Nhaát A Haøm. Element of cohesion: Apo (p)—Nöôùc (chaát loûng). Ekottara-nikaya (p): Ekottaragama (skt)—See Elements of consciousness: Vijnana-dhatu Kinh Taêng Nhöùt A Haøm. (skt)—Thöùc Giôùi—The realm of mind, the sphere Ekottarikagamas (skt): Anguttara-nikaya (p)— of mind, mind as a distinct realm—Taâm vöông Ekottara-agama (skt)—See Kinh Taêng Nhöùt A (luïc thöùc vaø baùt thöùc taâm vöông) töï giöõ laáy theå maø Haøm. coù sai bieät vôùi caùc loaïi khaùc. Ekwan (jap): Name of a Korean monk—See Kieát Elements devoid of motion: Phaùp Voâ Khöù Lai Taïng. Toâng—See Thaäp Toâng Cöông Yeáu. Elaborate (v): Noùi roäng ra, nghieân cöùu kyõ löôõng. Element of earsense: Sotadhatu (p)—Nhó Giôùi. Elapattra (skt): See EÁ La Baùt Ñaùt La (1). Element of expansion: Pathavi (p)—Ñaát (chaát Elate (v): Laøm cho phaán chaán leân. raén). Elated (a): Döông döông töï ñaéc—Self-satisfied. Element of form: Rupa dhatu (p)—Saéc giôùi. Elders: See Tröôûng Laõo. Element group: Dharma-skandha-pada-sastra Elder by birth: Jati-thero (p)—Sanh tröôûng laõo. (skt)—See Phaùp Uaån Tuùc Luaän. Elder in Dhamma: Dhamma thero (p)—Phaùp Element of heat or temperature: Tejo (p)—Löûa tröôûng laõo. (chaát noùng). Elder by convention: Sammuti-thero (p)—Nhaäp Elements of living being: Bhuta (skt)—The ñònh tröôûng laõo. original or fundamental existing—Primal Elder monks: Intimate disciples—Thöôïng Toïa existence, original dharma which is complete in boä. each individual. The present body and mind. The Elders sect: Mahasthavirah (skt)—Thöôïng Toïa source or substance of all phenomena—See Boån Boä. Höõu. Elder Shariputra: Tröôûng Laõo Xaù Lôïi Phaát. Elements making for deliverance: Nissaraniya- Elder sister: See Ñaïi Tyû. dhatuyo (p)—Xuaát ly giôùi. Elder Venerable Bhiksu: Sthavira (skt)—Choro Element of motion: Vayo (p)—Gioù (yeáu toá (jap)—Sö Tröôûng laõo. chuyeån ñoäng). Elder Venerable Bhiksuni: Theri (p)—See Elements neither substantial forms nor mental Tröôûng Laõo Ni. functions: Citta-viprayukta-sanskara (skt)—Taâm Elderly: Baäc tröôûng thöôïng. Baát Töông Öng Haønh Phaùp—Phaùp khoâng thuoäc Eldest son: Eldest child—Tröôûng töû. saéc, cuõng khoâng thuoäc taâm. Elect (v): Tuyeån löïa. Element with no manifestation: Avijnapti-rupa Election (n): Söï tuyeån löïa. (skt)—Voâ bieåu saéc. Electronic: Ñieän töû aâm. Elements of popularity: Catvari-samgraha- Elegant and clever: Anh tuù. vastuni

(skt)—Four elements of popularity—See Elegant and talented boys and girls: Nam thanh Nhieáp Phaùp. nöõ tuù (trai ñeïp gaùi xinh). Element of sense-desire: Kama-dhatu (p)—Duïc Elements (n): giôùi. 1) Dhatu (skt): Secondary elements—Sphere— Element of sight: Caksurdhatu (skt)—Nhaõn Region—Realm—Caûnh giôùi. Giôùi—Eye-realm—Field of vision—Realm of 2) Pancabhuta (skt): Naêm ñaïi hay naêm yeáu toá sight—Sight faculty—See Nhaõn Caên. lôùn: ñaát, nöôùc, löûa, gioù, vaø hö khoâng—The Element of sight-perception: Caksur-vijnana- five elements: earth, water, fire, wind, and dhatu (skt)—Nhaõn Thöùc Giôùi—Realm of sight

perception—Eye consciousness—See Nhaõn Thöùc. moät thöùc. Element of smell: Grandharammana (p)—Höông Eleven-faced avalokitesvara: Thaäp Nhaát Dieän traàn—Atom of smell—The odorferous object— Quaùn AÂm—Quaùn AÂm möôøi moät maët. See Höông Traàn. Eleven Form Dharmas: Thaäp Nhaát Saéc—See Elements of supreme enlightenment: Nhöõng Möôøi Moät Saéc Phaùp. yeáu toá cuûa söï ñaïi giaùc. Eleven kinds of emptiness: Thaäp Nhaát Khoâng— Element water: One of the four elements (earth, Möôøi moät loaïi khoâng. water, fire, and wind)—Thuûy ñaïi laø moät trong töù Eleven minds that lead to enlightenment: See ñaïi (ñaát, nöôùc, löûa, gioù)—See Thuûy Ñaïi. Möôøi Moät Taâm Daãn Ñeán Giaùc Ngoä. Element of wind: Vayodhatu (skt)—Nguyeân toá Eleven patched robe: AÙo möôøi moät maûnh—See gioù—Wind element—Wind or air as one of the Nine grades of the monk’s patched robe. four elements—Gioù laø moät trong töù ñaïi (coù tính Eleven virtues that would conduce towards the ñoäng)—See Phong Ñaïi. well-being of women both in this world and in Elementary Doctrine of the Great Vehicle: Ñaïi the next as follows: See Möôøi Moät Phaåm Haïnh. Thöøa Thuûy Giaùo—One of the five divisions of Eleven wisdom: Thaäp Nhaát Trí—Möôøi moät caáp Buddhism—See Nguõ Giaùo. ñoä trí tueä. Elementary Doctrine of the Mahayana: See Eliminate (v): Loaïi boû. Ñaïi Thöøa Thuûy Giaùo. Eliminate afflictions: Pratipaksa (skt)—See Ñoái Elementary Mahayana: See Ñaïi Thöøa Thuûy Trò. Giaùo. Eliminate doubt: Tröø Nghi—Loaïi boû nghi hoaëc—Elephant: Gaya (skt)—Voi (töôïng)—See Giaø Da. Remove doubt. Elephant Bone Mountain: Zokotsu-Zan (jap)— Eliminate even the smallest negative karma: Another name for Mt. Seppo (Hsueh-feâng). In the Loaïi boû ngay caû nhöõng aùc nghieäp nhoû nhaát. year 865, Zen master I-ts'un moved to Snow Peak Eliminate all evil: Get rid of all evil—Tröø heát on Elephant Bone Mountain in Fuzhou, where he thaûy moïi vieäc aùc. established the Guangfu Monastery and obtained Eliminate ignorance: Hoùa giaûi voâ minh. his mountain name—Teân khaùc cuûa Tuyeát Phong. Eliminating false ideas: Ñaøo thaûi taø kieán—Pheá Vaøo naêm 865, Thieàn sö Nghóa Toàn di chuyeån ñeán boû—Sweeping away false ideas—See Ñaøo Thaûi ñænh nuùi tuyeát treân nuùi Töôïng Coát ôû Phuùc Chaâu, (2). taïi ñaây oâng ñaõ thieát laäp Töï vieän Quang Phuùc vaø coù Eliminating Perversions: Loaïi tröø meâ hoaëc— ñöôïc teân nuùi cuûa mình laø Tuyeát Phong—See Eliminating deluded and confused—Eliminating Tuyeát Phong Nghóa Toàn Thieàn Sö. deceived in regard to reality. Elephant chariot: See Töôïng Giaù. Elimination of afflictions of doubt: Elephant Head Mountain: Gajasirsa

(skt)—Nuùi Vimatisamudghatin (skt)—Tröø Nghi Caùi—Dieät tröø Ca Da—See Töôïng Ñaàu Sôn. phieàn naõo vaø nghi hoaëc. Elephant's hole: Hastigarta (skt)—See Töôïng Elimination of all hindrances and afflictions: Ñoïa Khanh. See Loaïi Tröø Chöôùng Ngaïi Vaø Phieàn Elephant honouring country: India—Töôïng Toân Naõo. Quoác—Chæ nöôùc AÁn Ñoä, vì caùc vò quoác vöông cuûa Elimination of suffering: See Loaïi Tröø Khoå Ñau. xöù naày ñeàu toân quyù loaøi voi. Elixir of life: Linh döôïc hoài sinh. Elephant incense: See Höông Töôïng. Ellora: Located in Maharashtra near Aurangabad, Elephant's trunk: Voøi voi—See Töôïng Tî. Ellora is the site of some of the best-preserved Elevate (v): Naâng cao Indian Buddhist cave temples. It also contains Elevated mind: High aim—Ñaïi chí. Hindu and Jain monuments, including the Elevated proud: Coáng cao (ngaõ maïn). Kailasanatha temple, dedicated to the Hindu god Elevation (n): Söï ñeà cao—Söï caát nhaét. Siva—Toïa laïc taïi Maharashtra gaàn Aurangabad, Eleven consciousness: Thaäp Nhaát Thöùc—Möôøi Ellora laø vò trí cuûa nhöõng chuøa naèm trong hang

ñoäng noåi tieáng coøn ñöôïc baûo toàn cuûa Phaät giaùo AÁn Emancipation of the heart through Ñoä. Nôi ñaây cuõng chöùa ñöïng nhöõng ñeàn ñaøi AÁn sympathetic joy (mudita): Tu Taäp Hyû Taâm Giaûi Giaùo vaø giaùo phaùi Jain, bao goàm ñeàn Kailasanatha Thoaùt. nôi thôø thaàn AÁn giaùo Siva. Emancipation of the heed to the idea: 'I am Eloquence (n): Bieän taøi. this,': Tu Taäp Khöôùc Töø Söï Ngaïo Maïn. Eloquent (a): Citrakathi (p)—Vaco-patu (skt)— Emancipation of mind: Ceto-vimutti (p)—Giaûi Skilled in speech—See Bieän Taøi. thoaùt veà taâm. Eloquent-wisdom: Bieän taøi trí tueä. Emancipation from all obstructions (obstacles): Elucidate (v): Laøm saùng toû. Salvation through the complete removal of the Elucidate the Buddha's Teachings: Laøm saùng toû obstruction of illusion—See Chöôùng Taän Giaûi giaùo lyù cuûa Ñöùc Phaät. Thoaùt. Elucidate holy scriptures: Comment (up) on Emancipation in this very life: See Giaûi Thoaùt classics—To preach holy scriptures—Giaûng kinh. Ngay Trong Ñôøi Naày. Elucidate something: Make something clear— Emasculation: Kieàn Baát Nam hay bò thieán maát Laøm saùng toû ñieàu gì. nam caên—See Nguõ Chuûng Baát Nam. Elucidate the truth by factual illustrations: Embark (v): Lao mình vaøo. Thaùc Söï Hieån Phaùp Sinh Giaûi Moân—See Thaäp Emblems: Mudra (skt)—Manual signs indicative Huyeàn Moân. of various ideas—Seal—Stamp—Sign— Elucidation: Söï minh chöùng. Symbol—AÁn. Elysium: Abode of good people after death— Emblems of specific functions: Karma-jnana- Fairyland—Coõi Tieân—Boàng Lai. mudra (skt)—Yeát Ma Trí AÁn—Four wisdom Emaciated with grief: Hoác haùt. symbols of the Shingon cult—See Töù Trí AÁn. Emanation (n): Söï phaùt xuaát, söï phaùt ra. Embodiment (n): Söï hieän thaân—Cuï theå hoùa— Emancipate (v): Mukti (skt)—To deliver—To Hoùa thaân. free—To liberate—See Giaûi Thoaùt. Embodiments of Buddha are infinite: Nhö Lai Emancipate (v) from transmigration: thaân voâ löôïng. Deliverance—See Giaûi Thoaùt. Embodiment of the commandments: Basic or Emancipated from desire: See Baát Thoï Nhöùt body of the commandments—See Giôùi Theå. Thieát Phaùp. Embodiment of the dharma-body: Nature of the Emancipated effect: Visamyoga-phala (skt)— Dharmakaya—See Phaùp Thaân Theå Taùnh. See Ly Heä Quaû. Embodiment of

the Law: Embodiment of all Emancipation: Vimokshatraya (skt)— things—See Phaùp Theå. Liberation—Release—Deliverance—See Giaûi Embodiment of samaya: Baùo thaân—The Thoaùt. embodiment of Samaya—See Tam Muoäi Hình. Emancipation from attaching to phenomena: Embodiment of truth: Fundamental of religion—Vimuttikkhanda (p)—See Giaûi Thoaùt. See Chaân Theå. Emancipation-entrance: Vimokshamukha or Embody (v): Hoùa thaân. Moksa-dvara (skt)—The door of release—Gate of Embodying a real doubt: See Thaåm. emancipation—The gate of libertaion—See Giaûi Embosom something: Chöùa ñöïng ñieàu gì trong Thoaùt Moân. loøng. Emancipation of heart: Taâm Giaûi Thoaùt. Embrace the feet: See Tieáp Tuùc Taùc Leã. Emancipation of heart through compassion: Tu Embrace the truth in accord with knowledge Taäp Bi Taâm Giaûi Thoaùt. and wisdom: Coù theå tuøy thuaän trí hueä nhieáp thuû Emancipation of the heart through equanimity: chaùnh phaùp. Tu Taäp Xaû Taâm Giaûi Thoaùt. Embracing and protecting by the power of the Emancipation of the heart through loving- Buddha's great, compassionate: Do nguyeän löïc kindness: Tu Taäp Töø Taâm Giaûi Thoaùt. ñaïi bi cuûa Phaät nhieáp trì—See Ñaïi Bi Nguyeän Löïc

Nhieáp Trì. Wondrous Powers of the Kannon Sutra for Long Embroidered picture of a Buddha: Tuù Life in Ten Statements—Naêng löïc kyø dieäu Phaät—Böùc hình Phaät ñöôïc theâu treân vaûi. cuûa Kinh Quaùn AÂm Tröôøng Thoï Thaäp Ñieàu. Embryo (n): Garbha (skt)—Womb—Thai taïng Emmyo (jap): Vieân Minh—Name of a Japanese hay töû cung cuûa ñaøn baø. monk. Embryo-stage of the nature of Buddha-truth: Emotion (n): Caûm xuùc—Afflictions—Love—All Taùnh ñòa—Dry or unfertilized stage of wisdom— feelings and emotions, whether good or bad, See Taùnh Ñòa and Thaäp Ñòa. wholesome or evil, disturb the peacefulness of the Emerald: Ngoïc Löu Ly—Löu ly baûo. mind. Emerge from meditation: Come out of Emotions arising from the body: Thaân Tình hay meditation—Pass out of meditation—Xuaát ñònh. tình khôûi leân töø thaân caên. Emergency (n): Baát traéc—Khaån caáp— Emotions arising from the ears: Nhó Tình hay Uncertainty. tình khôûi leân töø nhó caên hay tai. Eminent (a): Noåi baäc—Cao caû—Noåi danh— Emotions arising from the eyes: Nhaõn Tình hay Famous—Celebrated—Distinguished—Well- tình khôûi leân töø nhaõn caên hay maét. known. Emotions arising from the mind: YÙ Tình hay Eminent disciple: Superior pupils or disicples— tình khôûi leân töø yù caên. Cao tuùc. Emotions arising from the nose: Tyõ Tình hay Eminent exiting concentration: Samudgata- tình khôûi leân töø tyõ caên hay muõi. samashi (skt)—See Cao Xuaát Tam Muoäi. Emotions arising from the tongue: Thieät Tình Eminent monk: Cao Taêng. hay tình khôûi leân töù thieät caên hay löôõi. Eminent person: Anh tuaán. Emotions of desire: Emotional behaviour—AÙi Eminent scholar: Cao só—Old term for haønh. Bodhisattva—Old traduction for Bodhisattva— Emotional (a): Thuoäc veà xuùc caûm. Thuaät ngöõ coå duøng ñeå chæ Boà Taùt. Emotional attachment to another person: Emit (v): Toûa ra. Vöôùng maéc tình caûm vôùi ngöôøi khaùc. Emit auspicious rays: See Phoùng Quang Ñoan. Emotional behavior: AÙi Haønh—Emotional Emit bright light: Phoùng haøo quang —To emit behavior, or the emotions of desire, as contrasted rays of light. with rational

behavior—AÙi haønh coù nghóa laø tình Emit rays of light: Phoùng haøo quang. aùi duïc voïng, ñoái laïi vôùi “kieán haønh” coù nghóa laø Emit shining light: See Phoùng Quang. suy lyù. Emit (v) thick smoke: Khoùi höông nghi nguùt. Emotional desire or behaviour: Emotions of Emitting shining light Samadhi: Rasmi- desire, as contrasted with rational behavior—AÙi pramukta-samadhi (skt)—See Phoùng Quang Tam haønh, ñoái ngöôïc laïi vôùi Kieán Haønh—See AÙi Haønh. Muoäi. Emotional disturbances: Xaùo troän caûm xuùc. Emma (jap): Yama (skt & p)—Bình Ñaúng Emotional mind: Citta-vritti (skt)—Taâm xuùc caûm. Vöông—Töû vöông (Dieâm vöông)—See Dieäm Ma Emotional obscurations: Nyon-sgrib (tib)— Thieân. Nhöõng chöôùng ngaïi veà tình caûm—See Phieàn Naõo Emmei Jikku Kannonkyoâ (jap): Kannon Sutra Chöôùng. for Long Life in Ten Statements. Zen master Emotional satisfaction: Thoûa maõn xuùc ñoäng. Hakuin Ekaku (1685-1768) recommended that Emotional tone: Caûm thoï. ordinary Buddhists recite this text as they went Empathy between a master and disciple: about their daily work—Kinh Quaùn AÂm Tröôøng Kanno-Doko (jap)—Caûm ÖÙng Ñaïo Giao— Thoï Thaäp Ñieàu. Thieàn sö Baïch AÅn Hueä Haïc ñeà Mystical communication of the truth to living nghò Phaät töû taïi gia trì tuïng kinh naøy khi ñang laøm beings. vieäc haèng ngaøy—See Quaùn Theá AÂm. Emperor (n): Hoaøng ñeá—King. Emmei Jikku Kannonkyoâ Reigenki (jap): The Emperor Go-Daigo (1287-1339): The ninety-

sixth Japanese emperor, a patron and student of Höõu. Zen school of Buddhism. Go-Daigo reigned from Empoâ-Dentoâ-roku (jap): One of the writings 1319 to 1338; during that time he studied Zen with compiled by the Japanese Zen monk Shiban several important Zen masters of the day, Mangen (1625-1710), which contains the including Shuâhoâ Myoâchoâ (1282-1337) and Musoâ biographies of more than a thousand Zen monks— Soseki (1275-1351)—Vò vua Nhaät Baûn thöù 96, laø Taäp bieân soaïn treân moät ngaøn tieåu söû cuûa caùc thieàn ngöôøi baûo trôï vaø cuõng laø ñeä töû Phaät giaùo Thieàn sö do moät thieàn Taêng Nhaät Baûn teân Shiban toâng. Vua Go-Daigo trò vì töø naêm 1319 ñeán naêm Mangen soaïn. 1338; trong khoaûng thôøi gian ñoù ngaøi tu hoïc Thieàn Empowering cause: See Döõ Löïc Nhaân. vôùi nhieàu vò Thieàn sö quan troïng thôøi ñoù, trong ñoù Empowerment: Abhiseka (skt)—Wang (tib)— coù Toâng Phong Dieäu Sieâu vaø Moäng Sôn Sô Thaïch. Quaùn ñaûnh—Ñieåm ñaïo—See Ñaïi Quaùn Ñaûnh Emperor of heaven: King of Heaven—See Kinh. Thieân Ñeá. Emptied mind: Mind space—Mind Emperor of Jade: Ngoïc Hoaøng. spaciousness—Taâm khoâng. Emperor of the Netherworld’s Ten Kings: Emptilessness (n): Asunnaøta (p)—Asunyata Thaäp Ñieän Dieâm Vöông. (skt)—Phi khoâng hay khoâng phaûi laø Khoâng. Emperor T'ang Zhuang-Ts'ung obtained a Emptiness (n): Sunnaøta (p)—Sunyata (skt)— precious pearl: See Coâng AÙn Trang Toâng Ñaéc Tong-panyi (tib)—Khoâng—Phaùp khoâng— Baûo. Absolute void—Nothingness—Transparent—The Emperor Wu (502-550): King of Liang—Liang-void—Immaterial—See Taùnh Khoâng. Wu-Ti—See Löông Voõ Ñeá. Emptiness absorption: Asakrt samadhi (skt)— Emphasize (v): Nhaán maïnh—The Buddha always See Tam Ma Ñòa Khoâng. emphasizes the importance of practicing the Emptiness of

action: Pracarita (skt)—See Haønh Noble Path—Ñöùc Phaät luoân nhaán maïnh ñeán söï Khoâng. quan troïng cuûa vieäc thöïc haønh Thaùnh Ñaïo. Emptiness of Appearance: See Töôùng Khoâng. Emphasize creativeness: Nhaán maïnh ñeán tính Emptiness of calmness or tranquility: Sunyata- saùng taïo. sama (skt)—See Khoâng Tòch. Emphasize something: Nhaán maïnh ñieàu gì—The Emptiness Cultivated Door: Dharma Door of Buddha emphasizes personal striving for Emptiness—See Khoâng Moân. purification—Ñöùc Phaät nhaán maïnh veà noã löïc caù Emptiness of dharmas: Tính khoâng cuûa phaùp— nhaân ñeå laøm thanh tònh. See Phaùp Khoâng. Empirical combination: See Giaû Hôïp. Emptiness of dispersion: Anavakara-sunyata Empirical ego: False ego—See Giaû Ngaõ. (skt)—See Taùn Khoâng. Empirical existence: The phenomenal which no Emptiness of emptiness: Sunyata-sunyata (skt)— more exists than turtle's hair or rabbit's horns— Khoâng cuûa Khoâng—See Khoâng Khoâng. See Giaû Höõu. Emptiness everywhere: Khoâng Nhaát Thieát Xöù— Empirical knowledge: Paratantra (skt)—See Caùi khoâng ôû khaép moïi nôi. Kieán Thöùc Thöôøng Nghieäm. Emptiness is form: Sunyata-varupam (p)—See Empirical mind: Vastuprativikalpajnana (skt)— Khoâng Töùc Thò Saéc, Saéc Töùc Thò Khoâng. See Söï Phaân Bieät Thöùc. Emptiness is form; form is emptiness: See Emperical name: Samketa or Vitatha-naman Khoâng Töùc Thò Saéc, Saéc Töùc Thò Khoâng. (skt)—Provisionary symbol or sign—Unreal Emptiness of highest degree: Paramartra (skt)— names—See Giaû Danh. See Ñaïi Khoâng. Empirical world, associated with function: Emptiness of the inner things: Adhyatma- Object perceived, associated with function—See sunyata (skt)—See Noäi Khoâng. Caûnh Giôùi Töôùng. Emptiness of inner-and-outer things: Emperically named existence: See Giaû Danh Adhyatma-bahirdha-sunyata (skt)—See Noäi

Ngoaïi Khoâng. Emptiness of things created: Samskrita-sunyata Emptiness of limitlessness: Anavaragra-sunyata (skt)—See Höõu Vi Khoâng. (skt)—See Voâ Teá Khoâng. Emptiness of things uncreated: Asamskrita- Emptiness monks: Komuso (jap)—See Hö sunyata (skt)—See Voâ Vi Khoâng. Khoâng Taêng. Emptiness of the ultimate truth: Paramartha- Emptiness, No-birth, No self-substance, No- sunyata (skt)—Ñeä Nhaát Nghóa Khoâng—See duality: Sunyatanutpadanishsvabhavadvaya Thaéng Nghóa Khoâng. (skt)—See Khoâng, Voâ Sinh, Voâ Töï Tính, Voâ Nhò. Emptiness of uncompounded phenomena: Emptiness of Non-action: Apracarita (skt)—See Asamskrta-sunyata (skt)—The immaterial Voâ Haønh Khoâng. character of the transcendent—Caùi troáng khoâng Emptiness of non-being: Abhava-sunyata (skt)—cuûa hieän töôïng chöa hieän thaønh—Taát caû voâ phaùp Khoâng cuûa voâ theå—See Voâ Taùnh Khoâng. laø phi vaät chaát neân khoâng theå naém baét ñöôïc—See Emptiness of the non-being of self-nature: Voâ Vi Khoâng. Abhava-svabhava-sunyata (skt)—Voâ Taùnh Töï Emptiness of the Unnamability of Existence: Taùnh Khoâng—Khoâng cuûa voâ theå cuûa töï taùnh— Sarvadharma (skt)—See Nhaát Thieát Phaùp Baát See Voâ Phaùp Höõu Phaùp Khoâng. Khaû Thuyeát Khoâng. Emptiness of the non-existence: Caùi khoâng cuûa Emptiness of unattainability: Anupalambha- phi hieän höõu—See Voâ Phaùp Khoâng. sunyata (skt)—See Baát Khaû Ñaéc Khoâng. Emptiness and the no-self: Khoâng Voâ Ngaõ— Empty (a): Sunyata

(skt)—Abhava (p)—Non- Troáng khoâng vaø voâ ngaõ. existence—Khoâng toàn taïi—See Hö Khoâng. Emptiness of the outer things: Bahirdha-sunyata Empty aspect of thusness: Khoâng Chaân (skt)—See Ngoaïi Khoâng. Nhö—Khía caïnh khoâng cuûa chaân nhö. Emptiness of person: Impersonality—Caùi Empty at birth: Sanh Khoâng—Void of birth— khoâng nôi con ngöôøi—See Nhaân Khoâng. Void of a permanent ego—Chuùng sanh do nguõ Emptiness of all phenomena: Phaùp Khoâng uaån hôïp laïi chöù khoâng coù thöïc theå—See Nhò Tính—Tính khoâng cuûa söï vaät vaø hieän töôïng— Khoâng. Unreality of all things. Empty dream: AÛo moäng—Giaác moäng Nam Kha Emptiness of primary nature: Prakriti-sunyata (the dream of a student who dreamt he was made (skt)—See Baûn Taùnh Khoâng. Governor of Nanke). Emptiness of Reciprocity: Itaretara (skt)—See Empty fruit: See Khoâng Quaû. Bæ Bæ Khoâng. Empty-handed: Nothingness—Not a thing to Emptiness-samadhi: Sunyata Samadhi—See bring or carry away—Nhaát Vaät Baát Töông Lai— Khoâng Ñònh. Khoâng coù caùi gì ñeå mang ñi. Emptiness of a self: Egolessness—See Ngaõ Empty kalpa: Khoâng kieáp—See Töù Kieáp. Khoâng. Empty mind: Acitta (skt)—An empty mind or Emptiness of selfhood: Svalakshana-sunyata heart—No-mind—Not an object of thought—See (skt)—Khoâng cuûa töï töôùng—See Töï Töôùng Khoâng Taâm. Khoâng. Empty mind and Harmony: See Hö Taâm vaø Haøi Emptiness of self-nature: Svabhava-sunyata Hoøa. (skt)—Khoâng cuûa töï taùnh—See Töï Taùnh Khoâng. Empty promise: Heïn Laàn Heïn Löïa—See Höùa Emptiness of self-substance: Bhavasbhava Haõo. (skt)—Töï Tính Khoâng (caùi Khoâng veà Töï Tính). Empty space: See Caûnh Giôùi Troáng Roãng. Emptiness of substance: The unreality, or Empty within: Noäi Khoâng—No soul or self immateriality of substance—See Theå Khoâng. within. Emptiness of things: Sarvadharma-sunyata Empty words: False words—See Hö Ngoân. (skt)—Khoâng cuûa vaïn höõu—See Nhaát Thieát Phaùp Emulate (v): Laøm theo. Khoâng. Emyo (jap): Hui-ming (chi)—Hueä Minh—Name

of a disciple of Hung-Jung—Teân cuûa moät vò ñeä töû Enable those who had the same aspiration in cuûa nguõ toå Hoaèng Nhaãn—See Hueä Minh Thieàn Sö the past to fulfill their aims: Khieán cho chuùng (1). sanh ñoàng nguyeän ôû ñôøi tröôùc ñöôïc thoûa maõn yù En (jap): Pratyaya (skt)—A co-operating cause— nguyeän. Circumstance—Condition—See Duyeân. Encapsulate (v): Bao boïc laïi. Enable parents, family and relatives to fulfill Enchin (jap): Sö Nguyeät Traân (814-891)—See their wishes: Khieán cha meï, gia ñình vaø baø con Nguyeät Traân. ñöôïc thoûa nguyeän. Encircle: Vi Nhieãu—Ñi voøng quanh. Enable selves and others to abide in the will Encompass (v): Bao goàm. for enlightenment: Khieán mình vaø ngöôøi truï Boà Encompassing Adornments And Merit And Ñeà taâm. Virtue Buddha: Phaät Chaâu Traùp Trang Nghieâm Enable selves and others to be born in the Coâng Ñöùc. house of Buddha: Khieán mình vaø ngöôøi ñöôïc Encounter (v): Gaëp. sanh taïi nhaø Phaät. Encounter Buddhas: Gaëp Phaät. Enable selves and others to cultivate roots of Encounter Buddhas kill Buddhas, encounter goodness: Khieán mình vaø ngöôøi sieâng tu thieän Patriarchs kill Patriarchs: See Phuøng Phaät Saùt caên. Phaät Phuøng Toå Saùt Toå. Enable selves and others to enter deeply into Encounter difficulties: Gaëp

phaûi khoù khaên. the inexhaustible treasury of knowledge of all Encounter a good-knowing advisor: Gaëp thieän Buddhas: Khieán mình vaø ngöôøi thaâm nhaäp trí taïng höõu tri thöùc. voâ taän cuûa chö Nhö Lai. Encounter wicked teacher and evil friends at Enable selves and others to free from anger the time of near death: Luùc caän töû gaëp thaày taø and strife: Khieán mình vaø ngöôøi rôøi giaän hôøn ñaáu baïn aùc phaù hoaïi loøng tin. tranh. Encourage (v): Khuyeán khích—To stimulate. Enable selves and others to free from the state Encourage everyone to cultivate the Way (n): of ordinary ignorance: Khieán mình vaø ngöôøi rôøi Khuyeán tu. phaùp phaøm ngu. Encourage the growth and continuance of good Enable selves and others to fulfill the vow of deeds that have already started: Tinh taán tieáp all-knowing enlightenment: Khieán mình vaø tuïc phaùt trieån nhöõng ñieàu thieän laønh ñaõ phaùt sanh. ngöôøi vieân maõn nhöùt thieát trí Boà ñeà nguyeän. Encourage Zealous Study of the Zen Barriers: Enable selves and others not to repudiate any Zenkan Sakushin (jap)—See Ch'an-kuan Ts'e- of the Buddhas' teachings: Khieán mình vaø ngöôøi chin. khoâng phæ baùng taát caû Phaät phaùp. Encouragement of the Bodhisattva Universal Enable selves and others to penetrate the real Virtue: Phaåm Phoå Hieàn Boà Taùt Khuyeán Phaùt. truth: Khieán mình vaø ngöôøi ñöôïc thaâm nhaäp chaân End (n): Muïc tieâu—See Cöùu Caùnh. phaùp aáy. End (v): Uccehda (skt)—To cause to cease—To Enable selves and others to stay in the path of cut off—To get rid of—Ñoaïn tröø transcendent ways: Khieán mình vaø ngöôøi truï ñaïo End of blessings: Heát phöôùc. Ba La Maät. End of the branches: Ñaàu caønh. Enable sentient beings to be born in heaven or End the cycle: Destroy the round of rebirth—Taän in the human realm: Laøm cho chuùng sanh coù khaû dieät voøng luaân hoài sanh töû. naêng sanh vaøo coõi trôøi hay coõi ngöôøi. End the cycle of birth and death: Lieãu sanh Enable sentient beings to fulfill enlightened thoaùt töû. knowledge: Laøm cho chuùng sanh vieân maõn Phaät End of the day: Haäu Nhaät Phaàn—See Tam Nhaät trí. Phaàn. Enable sentient beings to see Buddhas: Laøm End a discourse: Conclude a sermon—Keát thuùc cho chuùng sanh ñöôïc thaáy Phaät. moät baøi phaùp.

End (n) justifies the means: Cöùu caùnh bieän minh Tri Kieán Voâ Dieät. cho phöông tieän. Endless life: Maïng thoï voâ cuøng. End of a kalpa: Kalpakshaya (skt)—Kieáp Maït— Endless light: Anantaprabha (skt)—Voâ Bieân Kyø kieáp taän—Thôøi kyø cuoái cuûa moät kieáp. Quang. End of the passions: Asravaksaya (skt)—The Endless manner of action: Anantacaritra exhaustion of the stream of transmigration—Laäu (skt)—Voâ Bieân Haïnh—Endless conduct. taän. Endless mindfulness: Endless thought—Nieäm Voâ End of suffering: Nirodha-aryasatya (skt)—See Dieät hay nieäm khoâng giaûm hay tænh thöùc khoâng Dieät Ñeá. cuøng taän. End of summer: Giaûi Haï—Heát muøa heø. Endless punishment: Hình Voâ Giaùn. End of summer meditation retreat: Haï Maõn—Endless salvation or liberation: Giaûi Thoaùt Voâ Keát thuùc thôøi gian tònh chæ muøa heø. Dieät hay giaûi thoaùt khoâng giaûm hay giaûi thoaùt End of summer retreat: Haï Maït—See Kieát Haï. khoâng cuøng taän. End of a sutra: Keát kinh (söï chaám döùt cuûa moät Endless succession: Tieán trình voâ taän. quyeån kinh). Endless time: Thôøi Voâ Giaùn. End of the year: Laïp (giôùi laïp, haï laïp)—The end Endless wisdom: Hueä

Voâ Dieät hay tueä khoâng of a monastic year or the end of the annual giaûm—Perfection of body. summer retreat—Cuoái naêm trong töi vieän hay cuoái Endless zeal: Tinh Taán Voâ Dieät hay tinh taán muøa an cö kieát haï haøng naêm. khoâng suy giaûm—Endless zeal or vigor. Endanger the character by improper intimacy: Endlessly: Khoâng ngöøng nghæ. Nguy haïi. Endow (v): Ban cho—To grant—To bestow—To Endeavor (v): Coá gaéng—To try—To strive. give—To award. Endeavor to eliminate already-formed evil: Endowment (n): Thieân baåm—Thieân phuù. Effort to eliminate sins already arisen—Tinh taán Endurance (n): Ksanti (skt)—Patience—See döùt töø nhöõng ñieàu aùc ñaõ phaùt sanh. Nhaãn Nhuïc. Endeavor to perform more good deeds: Tinh Endurance of the assaults of nature: taán tieáp tuïc phaùt trieån nhöõng ñieàu thieän laønh ñaõ Anutpattika-dharma-kshanti (skt)—Patience of the phaùt sanh. assaults of nature, i.e., heat, cold, age, sickness, Endeavor to prevent evil from forming: Effort etc—An nhaãn veà söï noùng laïnh cuûa thieân nhieân, not to initiate sins not yet arisen—Tinh taán ngaên hay giaø beänh, vaân vaân—See Voâ Sanh Phaùp Nhaãn. ngöøa nhöõng ñieàu aùc chöa phaùt sanh. Endurance of the cause of suffering: Patience Endeavor to start performing good deeds: Tinh of the cause of suffering—See Taäp Phaùp Nhaãn. taán phaùt trieån nhöõng ñieàu thieän laønh chöa phaùt Endurance of cultivation of the Path of sanh. elimination of suffering: See Ñaïo Phaùp Nhaãn. Ending point of suffering: Dukkhassanta (skt)— Endurance of the elimination of suffering: See Giôùi haïn cuoái cuøng cuûa khoå laø cöûa vaøo Nieát Dieät Phaùp Nhaãn. Baøn—See Khoå Teá. Endurance or forebearing of the body: Thaân Endless (a): Akchaya (skt)—Ananta (skt)—Baát nhaãn—Patience of the body—Nhaãn nhuïc nôi thaân. tuyeät—Constant—Everlasting—Interminable— Endurance of human assaults and insults: See Perpetual—Unceasing—Without ceasing—Baát Chuùng Sanh Nhaãn. ñoaïn—See Voâ Taän. Endurance of human beings: Patience of human Endless conduct: Anantacaritra (skt)—Voâ Bieân assaults and insults, i.e. hatred, or abuse—See Haïnh—Endless manner of action. Chuùng Sanh Nhaãn. Endless edge: Ananta-pratibhana (skt)—Voâ Bieân Endurance-humiliation robe: See Nhaãn Nhuïc Y. Bieân—Khoâng bôø beán nhö khoâng gian. Endurance-land: Endurance world—Saha Endless insight into salvation or endless world—See Kham Nhaãn Ñòa. liberated knowledge and vision: See Giaûi Thoaùt Endurance and moderation: See Kham Nhaãn

Vaø Ñieàu Hoøa. tham thieàn laøm phuï—The first category of Endurance of nature calamities: Endurance of cultivators comprises those who engage primarily the assaults of nature, heat, cold, age, sickness, in Buddha Recitation but practice Zen as well. etc—An nhaãn veà söï noùng laïnh cuûa thieân nhieân, They are said to practice Zen-Pure Land, also hay giaø beänh, vaân vaân—See Voâ Sanh Phaùp Nhaãn. called dual practice of Zen and Pure Land. Here, Endurance of obedient following: See Thuaän rebirth in the Pure Land is the principal goal, Nhaãn. while seeing the True Nature and becoming Endurance-paramita: Ksanti-paramita (skt)— enlightened to the Way is a secondary matter See Nhaãn Nhuïc Ba La Maät. which depends on the individual practitioner's Endurance of suffering: See Khoå Phaùp Nhaãn. good roots

and conditions—Nhöõng vò laáy nieäm Endurance of sufferings for all living beings Phaät laøm chaùnh, tham thieàn laøm phuï, thuoäc veà dedicating all merits to them: Thay theá taát caû haïnh Thieàn Tònh. Ñaây cuõng laø loái thieàn tònh song chuùng sanh chòu moïi ñieàu khoå naõo. tu, nhöng laïi laáy söï vaõng sanh Tònh Ñoä laøm yeáu Endurance-world: Endurance land—Saha ñieåm chung cuoäc, coøn vieäc thaáy taùnh ngoä ñaïo chæ world—See Kham Nhaãn Ñòa. thuoäc phaàn tuøy duyeân. Endure (v): Toàn taïi—Chòu ñöïng—Undergo. Engage in Buddha Recitation as their primary Endure abusive and hurtful speech: Kham practice and Mantra Recitation as an ancillary nhaãn lôøi noùi maï lî vaø gaây thöông toån. one: Laáy nieäm Phaät laøm chaùnh, trì chuù laøm phuï — Endure hardships: Ngaäm cay nuoát ñaéng. The third category is composed of those who Endure many sufferings: Chòu nhieàu ñau khoå. engage in Buddha Recitation as their primary Endure patiently: Saha (skt)—Bear patiently— practice and Mantra Recitation as an ancillary See Kham Nhaãn Ñòa. one. They follow the practice of Esotericism-Pure Endure the sound we hear: Understanding the Land. The mantras vary with the practitioner and truth we hear—See AÂm Höôûng Nhaãn. include such dharani as the Great Compassion Mantra, the Thousand-Armed Avalokitesvara Enduring-humiliation robe: Robe of patience— Dharani, the Rebirth Dharani, etc—Nhöõng vò laáy See—Nhaãn Nhuïc Y. nieäm Phaät laøm chaùnh, trì chuù laøm phuï, ñoù laø tu veà Enduring rsi: Ksantirsi (skt)—Patient rsi—See Maät Tònh. Trong söï trì chuù, moãi ngöôøi laïi öa thích Saèn Ñeà Tieân Nhaân. rieâng moãi moân ñaø la ni nhö Ñaïi Bi, Chuaån Ñeà, Enemy (n): Keû thuø (oaùn gia)—Adversary— Vaõng sanh, Coâng Ñöùc Baûo Sôn, Vaên Thuø Nguõ Ego—Opponent—Affliction—Mortal foes. Thanh thaàn chuù, Luïc Töï Ñaïi Minh chaân ngoân, Energetic Bodhisattva: Viriyadhika Bodhisatta hoaëc caùc ñaø la ni khaùc. (p)—See Tinh Taán Boà Taùt. Engaged Buddhism: Phong traøo Phaät giaùo nhaäp Energism (n): Chuû nghóa Naêng löïc. theá—See Phaät Giaùo Nhaäp Theá. Energy (n): Viriya (p)—Viriyam (p)—Virya Engagement (n): Hoân öôùc. (skt)—Viryendriya (skt)—Zealous progress— Engaku (jap): 1) Realizer of conditions: Pratyeka Vigor (Zeal)—Cöôøng löïc—Taán caên—See Tinh Buddha (skt)—See Duyeân Giaùc; 2) Perfect Taán. enlightenments, complete enlightenment, the Energy of concentration: Samadhi-bala (skt)— degree of enlightenment attained by a Buddha: The power of concentration—See Ñònh Löïc. Toaøn Giaùc hay trình ñoä ñaïi giaùc do moät vò Phaät Energy mode of enlightenment: Viryayanga thöïc hieän—See Vieân Giaùc. (skt)—Energy branch of enlightenment—Tinh Engaku-Darani (jap): Vieân Giaùc Ñaø La Ni— Taán Giaùc Chi—See Tinh Taán and Thaát Boà Ñeà Round realization Dharani. Phaàn. Engaku-ji: Complete Awakening Monastery— Engage in good work: Do good—Taùc thieän (laøm See Vieân Giaùc Töï. caùc vieäc laønh)—Laøm phuùc—Laøm vieäc thieän. Engakuji-ha (jap): See Vieân Giaùc Töï Phaùi. Engage primarily in Buddha Recitation but Engaku-kyoâ (jap): Kinh Vieân Giaùc—The Sutra of practice Zen as well: Laáy nieäm Phaät laøm chaùnh, Perfect Enlightenment—See Kinh Vieân Giaùc.

En-Getsu-So (jap): Round moon form— yanga (skt)—See Hyû Giaùc Phaàn. Roundness of the moon—Vieân Nguyeät Töôùng. Enjoyment for worldly possessions: Theá Taøi

Engi (jap): Pratitya-samutpada (skt)—Dependent Tham Hyû—Theøm muoán cuûa caûi theá gian— origination—Theory of causation—See Duyeân Craving for worldly possessions. Khôûi. Enju (jap): Japanese term for monks or nuns Engo Kokugon (jap): Yuan-wu-K'eâ-Ch'in—See responsible for tending the monastery's vegetable Vieân Ngoä Khaéc Caàn Phaät Quaû Thieàn Sö. garden—Thuaät ngöõ Nhaät Baûn chæ chö Taêng Ni phuï Engrave Buddhist Scriptures: Khaéc baûn kinh traùch vieäc troàng rau trong vöôøn cuûa Thieàn vieän — Phaät. See Tending the monastery's vegetable garden. Engulf (v): Nhaän chìm. Enju Ben'en (jap): See Thaùnh Nhaát Quoác Sö. Engyo (jap): 1) Name of a Japanese monk: Sö Enjudo (jap): Anrakudo (jap)—Nirvana hall, the Nguyeät Giaùo (799-852), ngöôøi Nhaät Baûn; 2) sick hall or infirmary in a Zen monastery. The Perfect Doctrine: Vieân giaùo. term literally means the "Hall for the Prolongation Enhencement (n): Söï naâng cao. of Life"—Phoøng beänh cho chö Taêng trong Thieàn Enjaku (jap): Sitting in quietness—See Yeán Toïa. vieän—See Nieát Baøn Ñöôøng. Enjoy (v): Höôûng thuï. Enkan Seian (jap): Yen-kuan Ch'i-an—See Dieâm Enjoy life: Du hyù nhaân gian (höôûng thuï cuoäc Quan Teà An Thieàn Sö. soáng). Enlarge (v): Laøm cho lôùn ra. Enjoy (v) in peace: An höôûng. Enlarge self or others: Mahiman (skt)—See Enjoy one’s work: Laïc nghieäp. Naêng Ñaïi. Enjoy the teachings and their meaning Enlarged Arbuda: Nirabuda (skt)—Ni thích boä tirelessly: Thích phaùp thích nghóa khoâng nhaøm ñuû. ñaø—Ni La Phuø Ñaø Ñòa Nguïc—Laïnh quaù nöùt vôõ Enjoy together: Coäng höôûng. da thòt. Enjoy tranquility and serenity: Thöôøng thích Enlighten (v): See Giaùc Ngoä. tòch tònh. Enlighten others: Parartha (skt)—Awake Enjoy worldly pleasures: Get worldly others—Ngoä Tha—See Giaùc Tha. amusements—Have worldly entertainments— Enlighten self and others: Töï giaùc giaùc tha. Höôûng thuï duïc laïc traàn theá. Enlighten someone as to something: Khai saùng Enjoyable: Ñaùng höôûng thu.ï ai veà ñieàu gì—The Buddha enlightens men as to Enjoyment: Thoï—Höôûng thuï. the right way of living—Ñöùc Phaät khai saùng nhaân Enjoyment body: Baùo thaân—Body of loaïi veà neáp soáng chaân chaùnh. recompense of a Buddha—The functioning Enlightened (a): Awakened—Free from the glorious body—The reward body, the sambhoga- mind’s limitations—See Ngoä. kaya of a Buddha manifested as the result of his Enlightened apprehension: See Cöùu Caùnh supreme merit—See Thoï Duïng Thaân. Giaùc. Enjoyment of the dharma: Delight in Buddha- Enlightened behavior: Caùch cö xöû saùng suoát. truth or the religion—Söï an laïc cuûa Phaät Enlightened beings: See Boà Taùt. phaùp hay nieàm vui vôùi phaùp—See Laïc Phaùp. Enlightened to conditions: Pratyeka buddhas Enjoyment of Great Enlightening Beings: Söï (skt)—See Duyeân Giaùc. vui thích cuûa chö Ñaïi Boà Taùt. Enlightened by contemplation on Enjoyment (n) of the pleasures: Taän höôûng duïc dependent arising: Giaùc Ngoä Nhôø Quaùn Nhaân laïc. Duyeân—Giaùc ngoä do suy nghieäm ñöôïc söï naûy Enjoyment in the present life: Hieän Theá Laïc— sinh phuï thuoäc. Vui trong cuoäc soáng hieän taïi. Enlightened decision: Quyeát ñònh saùng suoát. Enjoyment of sensual pleasures: Höôûng thuï Enlightened eye: Phaät nhaõn. khoaùi laïc. Enlightened heart: To engrave something in Enjoyment (n) of the state of truth: Priti-bodh- one’s memory—Minh Taâm (taâm giaùc ngoä).

Enlightened idea: YÙ kieán saùng suoát. enlighten—Boà ñeà—Söï giaùc ngoä—Söï soi saùng— Enlightened, Illuminating Recitation: See Giaùc Söï khai minh—Giaùc ngoä (Trí tueä hay söï thöùc tænh Chieáu Trì Danh. toaøn dieän veà töï thaân, tha nhaân vaø theá giôùi söï vaät Enlightened by the inner light: See Töï Nhieân hieän töôïng)—See Ngoä. Ngoä Ñaïo. Enlightenment ability: Enlightened mind free Enlightened intellect: Trí chieáu saùng— from all illusion—See Giaùc Taùnh. Illuminated intellect. Enlightenment of the Buddha: Phaät Boà Ñeà—Voâ Enlightened Knowledge: See Tri kieán Phaät. Thöôïng Boà Ñeà (Boà Ñeà maø Phaät ñaït ñöôïc). Enlightened man: Giaùc Nhaân—One who has Enlightenment of Buddhahood: The fifty-second apprenhended Buddha-truth—Ngöôøi giaùc ngoä ñaõ stage of a Bodhisattva—Giai ñoaïn thöù 52 cuûa Boà thaáu trieät chaân lyù. Taùt hay laø giai ñoaïn giaùc ngoä Phaät quaû —See Dieäu Enlightened mind: Perfect knowledge— Giaùc. Transcendent understanding—Perfect wisdom— Enlightenment derived for one's self: Svabodhi Illuminated mind—See Giaùc Ngoä Taâm. (skt)—See Töï Giaùc Ngoä. Enlightened mind free from all illusion: Enlightenment-Flower Samadhi Self-Mastery Enlightenment ability—Giaùc tính. King Thus Come One: Giaùc Hoa Ñònh Töï Taïi Enlightened One: See Ñaáng Giaùc Ngoä. Vöông Nhö Lai. Enlightened One and the Middle Path: See Baäc Enlightenment from ignorance and release Giaùc Ngoä Vaø Trung Ñaïo. from desire: Minh thoaùt. Enlightened opinion: YÙ kieán saùng suoát. Enlightenment by the inner light: See Töï Nhieân Enlightened as the result of insight: Chöùng Ngoä Ngoä Ñaïo. Laø Keát Quaû Cuûa Thieàn Ñònh. Enlightenment mark: Ngoä Tích—Daáu tích cuûa Enlightened in the self-nature of truth and söï giaùc ngoä. reason: Ñaõ töï ngoä veà töï tính cuûa söï thaät vaø lyù Enlightenment of meditation: Samadhi- taùnh. bodhyanga (skt)—See Ñònh Giaùc Chi. Enlightened understanding: See Phaùp Trí. Enlightenment and Nirvana: Giaùc ngoä vaø Nieát Enlightened way: See Voâ Laäu Ñaïo. baøn. Enlightened way of escape from miseries of Enlightenment power of a Buddha: Supreme transmigration: Con ñöôøng giaùc ngoä vaø giaûi thoaùt bodhi—Supreme enlightenment—See Ñaïi Giaùc. moïi khoå ñau cuûa luaân hoài sanh töû—See Voâ Laäu Enlightenment of Pratyeka-buddhas: Boà Ñeà maø Ñaïo. haøng Duyeân Giaùc ñaït ñöôïc—See Duyeân Giaùc Boà Enlightened wisdom: Giaùc Ngoä Trí— Ñeà. Omniscience—Wisdom that extends beyond the Enlightenment of Prince Siddhartha: Söï giaùc limitations of time and sense. ngoä cuûa Thaùi töû Taát Ñaït Ña—Enlightenment of Enlightening action: Haønh Ñoäng Giaùc Ngoä— the Buddha. Haønh ñoäng cuûa baäc Boà Taùt. Enlightenment and release: Minh thoaùt—Enlightening of all others: Giaùc tha. Enlightenment from ignorance and release from Enlightening Beings: See Boà Taùt. desire—Giaùc ngoä vaø giaûi thoaùt khoûi duïc voïng. Enlightening beings freely appear in infinite Enlightenment of Rinzai: Söï giaùc ngoä cuûa Laâm ways for the benefit of sentient beings: Boà Taùt Teá—See Rinzai's Enlightenment. töï taïi, vì taát caû chuùng sanh duøng voâ löôïng moân maø Enlightenment of the saints: Holy hieän thaân. enlightenment—Thaùnh minh. Enlightening others: See Giaùc Tha. Enlightenment for self: One of the three kinds of Enlightening self and others: See Töï Giaùc Giaùc enlightenment—Töï giaùc, moät

trong ba loaïi giaùc Tha. ngoä—See Tam Giaùc Ngoä. Enlightenment (n): Bodhi or Sambodhi (skt)— Enlightenment of a sound hearer: Sravaka- Awakening—To wake up—To be awake—To bodhi (skt)—Thanh Vaên Giaùc.

Enlightenment of sravakas: Boà Ñeà maø haøng Sö ñöôïc bieát ñeán qua toân hieäu vua ban laø Töø Giaùc Thanh Vaên ñaït ñöôïc—See Thanh Vaên Boà Ñeà. Ñaïi Sö. Enlightenment from within: See Töï Giaùc Ngoä Enno (jap): Vieân Naêng—Name of a Japanese Taâm. monk. Enmities (n): Haän thuø suoát kieáp. Enno-Ozunu (jap): Sö Dòch Tieåu Giaùc (637- Enmitsu-Zenkai (jap): Vieân Maät Thieàn Giôùi— 701)—Founder of the Shugendo School in Zen rules for both the complete teaching and the Japan—Sô toå tröôøng phaùi Tu Nghieäm Ñaïo taïi esoteric teaching—Thieàn giôùi cho caû Vieân giaùo vaø Nhaät Baûn. Maät giaùo. Ennyu (jap): Sö Nguyeät Dung (Nhaät Baûn). Enmity: Upanaha (skt)—Haän—Saân giôùi—Söï haän E'no (jap): Eno (jap)—Hui-neng—See Hueä Naêng thuø. Ñaïi Sö. Enmity should not be consolidated but Enoble: Dignify—Exalt—Hieån döông (laøm cho reduced: Oaùn thuø neân côûi chöù khoâng neân buoäc trôû thaønh cao quyù). (Oan gia nghi giaûi baát nghi keát). Enquire (v): Muoán bieát. Enni-ben'en (jap): Vieân Nhó Bieän Vieân—Name Enraged: Ñieân cuoàng. of a Japanese monk—See Thaùnh Nhaát Quoác Sö. Enrich oneself: Laøm giaøu. Ennin (794-864): Jikaku Daishi (jap)—Vieân Enrollment (n): Söï ñaêng kyù hay ghi danh. Nhaân—Sö Nguyeät Nhaân—Name of a student of Enryakuji (jap): Mount T'ien-T'ai—See Thieân Saicho and one of the major figures in the early Thai Sôn. period of the Tendai school in Japan. He traveled Ensho (jap): Zen master Yien-Zhao (Japanese)— to China following Saicho's death in 838 and Sö Vieân Chieáu (1220-1277)—Name of a Japanese returned nine years later with 559 volumes of Zen monk—Teân cuûa moät vò Thieàn Taêng Nhaät sutras and commentaries. In China, Ennin was Baûn. living in the city of Chang-an when emperor Wu- Enshrine (v): Caát giöõ. tsung ordered the persecution of Buddhism. He Enshrine something: Place something in a kept a diary of his experiences while in China. shrine—Thôø vaät gì. Later published as "Nittoâ Guhoâ Junrei Gyoâki," it Enshuâ (jap): Vieân toâng—The sect of the complete provides crucial information about Buddhism in or final Buddha-truth, i.e. T'ien-T'ai. Round T'ang China before the persecutions of 848, as teachings or Round school of Buddhism. In East well as first-hand accounts of persecutions. He Asian thought, roundness implies perfection. became the third head monk of the order and Therefore, to designate a teaching or school as played a significant role in increasing its "round" is to claim that it represents Buddhist popularity. He is better known by his posthumous perfection. The expression most often applies to title, Jikaku Daishi—Teân cuûa moät vò ñeä töû cuûa Toái Tendai teachings, although it may also refer to Tröøng vaø laø moät trong nhöõng nhaân vaät chính trong Zen itself—Toâng phaùi cuûa vieân giaùo, chæ toâng thôøi ban sô cuûa toâng Thieân Thai taïi Nhaät Baûn. OÂng Thieân Thai. Trong tö töôûng Ñoâng AÙ, söï troøn ñaày du haønh sang Trung Hoa sau khi Toái Tröøng thò tòch aùm chæ söï toaøn haûo. Vì vaäy ñaët cho moät giaùo vaøo naêm 838 vaø 9 naêm sau ñoù oâng trôû veà Nhaät vôùi thuyeát hay toâng phaùi laø "Vieân" töùc laø cho raèng noù 559 boä kinh

vaø luaän. ÔÛ Trung Hoa, Sö truù nguï tieâu bieåu cho söï toaøn haûo cuûa Phaät giaùo. Töø ngöõ trong thaønh Tröôøng An trong khi vua Ñöôøng Vuõ thöôøng aùp duïng cho giaùo thuyeát cuûa toâng Thieân Toâng ra leänh baùch haïi Phaät giaùo. Sö giöõ boä nhaät Thai, maëc daàu töï noù cuõng coù theå chæ cho Thieàn. kyù ghi laïi nhöõng kinh nghieäm cuûa mình ôû Trung Ensoâ (jap): Ichi-enso (jap)—Empty circle—Round Hoa. Veà sau naøy, Sö cho xuaát baûn saùch "Nittoâ shape—See Vieân Töôùng. Guhoâ Junrei Gyoâki," cung caáp tin töùc chuû yeáu Enson (jap): Vieãn Toân—Distant grandchildren in ngay tröôùc cuoäc baùch haïi Phaät giaùo vaøo naêm 848. the lineage—Chaùu xa trong doøng truyeàn thöøa . Sö trôû thaønh vò toå thöù 3 cuûa doøng truyeàn thöøa Ensue (v): Do bôûi. Thieân Thai vaø giöõ moät vai troø quan troïng trong Entangle (v): Laøm cho roái raém. vieäc laøm cho nhieàu ngöôøi bieát ñeán toâng phaùi naøy.

Entanglement (n): Bonds—See Trieàn Phöôïc. Enter deeply into all transcendent ways: Y chæ Enter (v): Ayana (skt)—To enter into—Awaken thaâm nhaäp taát caû Ba La Maät thöïc haønh haïnh Boà to the truth—Nhaäp chôn lyù (giaùc ngoä chôn lyù). Taùt. Enter and abide in something: Nhaäp vaø truù vaøo. Enter defiled worlds: Nhaäp theá giôùi nhieãm. Enter all ages as one instant: Nhaäp taát caû kieáp Enter the Dharma Realm: Gandavyuha (skt)— cuøng moät nieäm. See Nhaäp Phaùp Giôùi. Enter the assembly of monks: See Nhaäp Chuùng. Enter dhyana with immediate concentration: Enter into belief: Nhaäp Tín—Tin töôûng—To Ñoán ñònh. believe. Enter the dust: Entering the market place with Enter the bones of a monk into a stupa: See helping hands—Thoõng tay vaøo chôï (vaøo choán traàn Nhaäp Thaùp. ai). Enter the Buddha-nature in practice: Haønh Enter the enlightened knowledge and vision: nhaäp—Nhôø vaøo haïnh tu maø thaáu nhaäp vaøo Phaät Nhaäp giaùc tri kieán. taùnh cuûa chính mình. Enter the extremely deep Dharma realm and Enter the Buddha-nature in theory: See Lyù the Prajna samadhi: Nhaäp phaùp giôùi thaäm thaâm nhaäp. vaø Baùt Nhaõ Tam Muoäi. Enter the Buddha's path: Thoâng Ñaït Phaät Ñaïo. Enter the gate of non-duality: See Lyù Theå Nhaäp Enter Capitals of Birds: Ñoâ aáp cuûa Ca-laâu-la Baát Nhò Moân. vöông. Enter the gate of the principle of non-duality: Enter Capitals of Cherubium: Ñoâ aáp cuûa Caøn Nhaäp Baát Nhò Phaùp Moân—Böôùc vaøo phaùp moân Thaùt Baø vöông. baát nhò. Enter Capitals of Demons: Ñoâ aáp cuûa La-saùt Enter the hermitage: Nhaäp thaát. vöông. Enter the house of enlightenment with a Enter Capitals of Goblins: Ñoâ aáp cuûa La-haàu-la- profound pure mind: Nhaäp nhaø Boà Ñeà vôùi thaâm giaø vöông. taâm thanh tònh. Enter Capitals of Hongoblins: Ñoâ aáp cuûa Khaån- Enter human capitals: Ñoâ aáp cuûa nhôn vöông. na-la vöông. Enter into: Nhaäp vaøo (Consciousness). Enter Capitals of Monster: Ñoâ aáp cuûa Ma Enter into adornment of Buddha-lands: Nhaäp vöông. trang nghieâm Phaät quoác. Enter Capitals of Serpents: Ñoâ aáp cuûa Tyø-xaù Xaø Enter into all ages and all nonages: Nhaäp taát caû vöông. kieáp cuøng laø phi kieáp. Enter Capitals of Titans: Ñoâ aáp cuûa A-tu-la Enter into another body: Nhaäp vaøo thaân xaùc vöông. khaùc. Enter Capitals of water spirits: Ñoâ aáp cuûa Long Enter into attainment: Nhaäp thaønh töïu. vöông. Enter into the command of spiritual powers: Enter Celestial capitals: Ñoâ aáp cuûa Thieân vöông.

Nhaäp thaàn löïc töï taïi. Enter into concentration: To enter into Enter into a condition: Nhaäp taâm. meditation by tranquilizing the body, mouth and Enter into contemplation: Nhaäp quaùn. mind—See Nhaäp Ñònh. Enter into contemplation state: Nhaäp ñònh—Be Enter concentration in the realm of form: See immersed in deep thought—To be plunged in Nhaäp Saéc Ñònh. meditation. Enter concentration, stay in the door of Enter into countable ages: Nhaäp kieáp ñeám ñöôïc. nirvana, and pervade infinite worlds in the ten Enter into countable ages as uncountable ages: directions: Nhaäp ñònh truï nieát baøn khaép cuøng Nhaäp kieáp ñeám ñöôïc cuøng laø kieáp khoâng ñeám möôøi phöông voâ löôïng theá giôùi. ñöôïc. Enter countless great concentrations: Hoaëc Enter into different undertakings: Nhaäp sai nhaäp voâ soá tam muoäi quaûng ñaïi maø laøm Phaät söï. bieät nguyeän.

Enter the enlightened knowledge and vision: Enter into uncountable ages: Nhaäp kieáp khoâng Nhaäp giaùc tri kieán Phaät—See Töù Moân Tri Kieán ñeám ñöôïc. Phaät. Enter into uncountable ages as countable ages: Enter into extinction: Ñi vaøo tòch dieät—See Nhaäp kieáp khoâng ñeám ñöôïc cuøng laø kieáp ñeám Nhaäp Dieät. ñöôïc. Enter into the formless concentration: Nhaäp Enter into various understanding: Nhaäp caùc thöù Voâ Saéc Ñònh—Nhaäp ñònh vaøo coõi voâ saéc. tri giaûi. Enter into fundamental vows: Nhaäp boån Enter into ways of transcendence: Nhaäp Ba La nguyeän. Maät. Enter into future ages: Nhaäp kieáp vò lai. Enter into wholesome ways: Thöôøng sanh thieän Enter into the highest knowledge in the world: ñaïo. Nhaäp theá gian thuø thaéng trí moân—Ñi vaøo trí tueä Enter inverted worlds: Nhaäp theá giôùi ñaûo loän thuø thaéng nhaát cuûa theá gian. (uùp). Enter into manifestation of incarnation: Nhaäp Enter large worlds: Nhaäp theá giôùi lôùn. thò hieän thoï sanh. Enter the master’s room for instructions: To Enter into meditation: Nhaäp Tónh Löï—Come enter the master’s study for examination or into meditation, or to pass into meditation. To instruction—Vaøo buoàng thaày ñeå hoûi ñaïo hay ñöôïc wrap in deep meditation. To seek, inquire or söï chæ daãn. discuss religious instruction. Thought and study Enter the mind: To enter the heart—To fix in the for enlightenment in regard to truth—Tham nhaäp memory—See Nhaäp Taâm. vaøo ñaïo thieàn, hay tham vaán veà thieàn taäp. Ñi vaøo Enter the monastic life: Obtain (v) salvation— thieàn quaùn ñeå töï taâm tòch tònh vaø töï quaùn chieáu lyù Obtain transport across the river of (complete stillness of the mind and thought for transmigration—See Ñaéc Ñoä. enlightenment)—See Tham Thieàn. Enter nonages as all ages: Nhaäp phi kieáp cuøng laø Enter into meditation by tranquilizing the nhaäp taát caû kieáp. body, mouth, and mind: Nhaäp ñònh. Enter a particular stage: See Nhaäp Ñòa. Enter into the mother’s womb: Ñi vaøo thai meï. Enter all the pasts, presents and futures of the Enter into Nirvana: Nhaäp dieät (nhaäp nieát baøn). cosmos, remaining unhindered: Nhaäp phaùp giôùi Enter into past ages: Nhaäp kieáp quaù khöù. taát caû tam theá, voâ chöôùng ngaïi truï. Enter into practices: Nhaäp haïnh. Enter the Pure Land: Sieâu sanh Tònh Ñoä. Enter into precepts: Nhaäp giôùi. Enter pure worlds: Nhaäp theá giôùi tònh. Enter into present ages: Nhaäp kieáp hieän taïi. Enter a religion: Nhaäp ñaïo (tu haønh)—To Enter into quietude: Nhaäp Tónh—Ñaït ñeán tòch become a monk or

nun—Enter the priesthood. tónh. Enter sagehood: Nhaäp Thaùnh—Trôû thaønh moät vò Enter into reality: Nhaäp Chaân—Böôùc vaøo thöïc A-La-Haùn—To become an Arahant. taïi. Enter a school: Nhaäp moân—To enter a sect. Enter (v) into religion: Carya (skt)—Tu taäp Enter the school of monism: See Nhaäp Baát Nhò chaùnh phaùp—Conduct—To observe and do—To Moân. cultivate—See Tu Haønh. Enter and shut off oneself: See Nhaäp Thaát. Enter into rest: To die peacefully as if in a Enter small worlds: Nhaäp theá giôùi nhoû. sleep—See Yeán Tòch. Enter someone else's room: One should knock Enter into samadhi: A complete stillness of the slowly three times at the door and wait for the mind—To enter dhyana—To enter into an utmost consent before entering—Ñi vaøo phoøng cuûa ngöôøi concentration—See Nhaäp Ñònh. khaùc, neân goõ cöûa ba tieáng vaø ñôïi cho ñeán khi ñöôïc Enter into the state: See Nhaäp Ñòa. söï öng thuaän môùi böôùc vaøo. Enter into the stream: Srota-apanna (skt)— Enter the stage: Nhaäp ñòa—Enter the State. Nhaäp löu—See Döï Löu. Enter the state of noncontention: Nhaäp phaùp voâ

traùnh. Madhyamika—Moät boä luaän veà vieäc ñi vaøo Trung Enter the status of a disciple: Nhaäp moân—To Luaän. enter the master's study for examination or Entering nirvana (Parinirvana) at the age of instruction. 80: Nhaäp dieät naêm 80 tuoåi. Enter-Stay-Exit: See Nhaäp Truï Xuaát Tam Taâm. Entering by proving in practice: Haønh nhaäp— Enter subtle worlds: Nhaäp theá giôùi vi teá. Thaáu nhaäp vaøo haïnh tu. Enter the temple: Nhaäp Töï (nhaäp sôn moân). Entering the school of nonism: See Nhaäp Baát Enter (again) through the dark gate into Nhò Moân. mortality: See Nhaäp Troïng (Truøng) Huyeàn Moân. Entering transformation: Senge (jap)—Ñi vaøo Enter upright worlds: Nhaäp theá giôùi ngöõa. söï bieán hoùa—See Nhaäp Bieán Hoùa Söï. Enters the womb knowing, stays there Entering the truth: Nhaäp ñaïo—See Nhò Nhaäp. knowing, and leaves it knowing: Coù loaïi bieát Entertain (v): Chieâu ñaõi—See Du Hyù. mình nhaäp buïng ngöôøi meï, bieát mình an truù trong Entertain someone: Amuse someone—Laøm cho buïng ngöôøi meï vaø bieát mình ra khoûi buïng ngöôøi ai thích thuù. meï—See Töù Chuûng Nhaäp Thai. Entertain someone with vegetarian food: Ñaõi Enters the womb knowing, stays there khaùch côm chay. knowing, but leaves it unknowing: Coù loaïi bieát Enthrone (v): Leân ngoâi. mình nhaäp buïng ngöôøi meï, bieát mình an truù trong Enthrone someone: Ñöa ai leân ngoâi. buïng ngöôøi meï, nhöng khoâng bieát mình ra khoûi Enthusiasm: Prti (p & skt)—Söï nhieät tình hay söï buïng ngöôøi meï—See Töù Chuûng Nhaäp Thai. an vui bình thaûn trong taâm—Joy. Enters the womb knowing, stays there Enthusiastic (a): 1) Enthusiastic: Ubbilla (p)— unknowing, and leaves it unknowing: Coù loaïi Phaán Chaán; 2) Perseverence: Tinh taán. bieát mình nhaäp buïng ngöôøi meï, nhöng khoâng bieát Entice (v): Khuyeán duï. mình an truù trong buïng nguôøi meï vaø khoâng bieát Enticement (n): Söï caùm doã. mình ra khoûi buïng ngöôøi meï—See Töù Chuûng Entire control: Dharani (skt)—See Toång Trì. Nhaäp Thai. Entire expulsion and deletion from the order: Enter worlds within atoms: Nhaäp theá giôùi vi Dieät Taán—Xoùa teân trong giaùo ñoaøn—See Dieät traàn. Saán. Enter the worlds where there are Buddhas: Entire obscurity: Minh Nhaát—Hoaøn toaøn toái Nhaäp theá giôùi

coù Phaät. aùm—Pristine darkness. Enter the worlds where there are no Buddhas: Entire ten directions: Everywhere—The Nhaäp theá giôùi khoâng Phaät. universe—Taän Thaäp Phöông (heát thaûy möôøi Enter Zen: Nhaäp moân Thieàn. phöông phaùp giôùi hay khaép nôi trong vuõ truï). Entered: Nhaäp—Entering into the knowledge Entire obscure: Pristine darkness—Minh minh and vision of the Buddha—Nhaäp Phaät tri kieán. (hoaøn toaøn taêm toái hay söï taêm toái cuûa thuôû ban Enterer of the way: One who has entered the sô)—See Minh Minh. way—One who seeks enlightenment, a general Entire withdrawal from the world or fond of name for early Buddhists and also for Taoists— abandoning: Hoaøn toaøn buoâng boû theá söï. Ñaïo nhaân. Entirety of the Buddhist scriptures: See Entering by conviction intellectually that all Issaikyoâ. sentient beings have the Buddha-nature: Thaáu Entirety or Integration: Thaønh Töôùng. nhaäp lyù tính raèng taát caû chuùng sanh ñeàu coù chaân Entity (n): Thöïc theå—Höõu theå toàn taïi. nhö Phaät taùnh—See Lyù Nhaäp. Entity-in-Dharmadhatu Amitabha Buddha: Entering dhyana: See Nhaäp Ñònh. Phaùp Giôùi Taïng Thaân A Di Ñaø Phaät. Entering Enlightenment: Nhaäp Nhö Lai. Entities of neither matter nor mind: Phi saéc phi Entering the Middle View: Madhyamaka-vatara taâm phaùp—Nhöõng phaùp khoâng phaûi saéc maø cuõng (skt)—Nhaäp Trung Luaän—A commentary on the khoâng phaûi taâm.

Entrance (n): Sadayatana (skt)—Söï böôùc vaøo. or clear reasoning: Vaøo hueä cuõng nhö coù nhöõng Entrance of the ear: Nhó Nhaäp—One of the lyù luaän saùng suoát. twelve entrances—See Thaäp Nhò Nhaäp. Entry into the womb, birth, leaving home, Entrance to eternal life: Ñi vaøo cuoäc soáng attainment of enlightenment, teaching activity, tröôøng cöûu. and ultimate nirvana: Nhaäp thai, giaùng sanh, Entrances where the organs and objects of xuaát gia, thaønh ñaïo, chuyeån phaùp luaân, nhaäp Nieát physical sense meet: See Saéc Nhaäp. baøn. Entrance through reason: See Rinyuâ. Entry into the womb of Queen Maha Maya: Entreat (v): Khaån caàu. Nhaäp thai nôi Hoaøng Haäu Ma Da. Entrenched afflictions: Truï Ñòa Phieàn Naõo— Entry into the world: Nhaäp theá. Caùc phieàn naõo laâu ñôøi. Entsu (jap): Yuan-t'ung—Yuantong—See Vieân Entrenchment of attachment to objects in the Thoâng Thieàn Sö (Nhaät Baûn). formless realm: Voâ Saéc Giôùi Truï Ñòa—Cöù ñòa Entsu-ji (jap): Vieân Thoâng Töï—Name of a cuûa söï chaáp thuû vaøo voâ saéc giôùi. famous temple in Japan—Teân cuûa moät ngoâi töï Entrenched ignorance: Truï Ñòa Voâ Minh—Söï vieän noåi tieáng ôû Nhaät Baûn. voâ minh laâu ñôøi. Entsu Zen master: Zen master Entsu—See Vieân Entrenchment of all views: Nhaát Thieát Kieán Truï Thoâng Thieàn Sö (Nhaät Baûn). Ñòa—Cöù ñòa cuûa taát caû caùc quan ñieåm. Enumerate (v): Keâ khai—To make a list. Entrust (v): Giao phoù—To trust—To confide. Envious and mean: Taät ñoá vaø san tham. Entrust one’s life to the Buddha: Obey the Environing cause of attaining the perfect Buddha’s teaching—Quy meänh (quy maïng) hay laø Buddha-nature: Contributory or developing phoù thaùc thaân mình—See Quy Maïng. cause—See Trôï Duyeân. Entrust someone with something: Final Environing conditions: See Traàn Duyeân. instructions—Give in charge—Chuùc luïy (nhöõng Environment (n): Moâi sinh—Hoaøn caûnh— lôøi giaùo huaán cuoái cuøng). Tröôøng

hôïp—Ngoaïi vi—Caûnh chung quanh. Entrust valuables: Giao cho nhöõng thöù coù giaù Environment causes: Nguyeân nhaân giaùn tieáp do trò—See Töù Baát Khaû Kyù Phuï. moâi tröôøng beân ngoaøi (ngoaïi duyeân)—See Phöông Entrusted with duties: Thöøa Söï—Ñöôïc giao phoù Tieän Nhaân. nhieäm vuï—To serve—To obey. Environment of the six gunas: See Traàn Caûnh. Entry (n): Nhaäp—Entrances. Environmental (a): Thuoäc veà hoaøn caûnh beân Entry into ages by Enlightening Beings: Nhaäp ngoaøi. kieáp cuûa chö Ñaïi Boà Taùt. Environmental cause: Hetupratyaya (skt)— Entry into the Bodhi-mind: Thoâng ñaït baûn taâm Duyeân—See Phöông Tieän Nhaân. Boà Ñeà. Environmental causes which influence life: All Entry into boundless worlds: Nhaäp voâ bieân theá the accessory conditions—Chö duyeân. giôùi. Environmental cause of all phenomena: See Entry into concentration of Great Phaùp Duyeân Khôûi. Enlightening Beings: Nhaäp tam muoäi cuûa chö Environmental force: Pratyaya-bala (skt)— Ñaïi Boà Taùt. Secondary force—See Duyeân Löïc. Entry into correct dhyana: Nhaäp Chaùnh Ñònh. Environmental influence: AÛnh höôûng moâi sinh. Entry into meditation: Vaøo thieàn hay vaøo ñònh. Envious (a): Ghen gheùt—Jealous. Entry into the state by Enlightening Beings: Envoys of stupitity: Panca-klesa (skt)—See Ñoän Nhaäp Boà Taùt Ñòa. Söû. Entry by the truth: See Lyù Nhaäp. Envy: Taät Keát—See Taät Ñoá. Entry into universality: Phoå nhaäp. Enyallatta (skt): See Dieãn Nhaõ Ñaït Ña. Entry into wisdom: Vaøo hueä—See Nhaäp Hueä. Enyu-ji (jap): Vieân Dung Töï—Name of a temple Entry into wisdom and into clear discernment in Japan.

Enza (jap): 'Joyful sitting', another expression for character of ultimate reality: Chö Phaät truï vaøo sitting in meditation—Tö theá ngoài vui veû, söï dieãn khaép taát caû phaùp chaúng traùi töôùng thöïc teá. taû khaùc cuûa toïa thieàn—See Yeán Toïa. Equal to matchless: Asamasama (skt)—Equality Enza-Jakujo (jap): Yeán Toïa Tòch Tònh—See Yeán without equal—The unequalled state of Toïa. equilibrium—See Voâ Ñaúng Ñaúng. Enzui-daio (jap): Name of a Japanese Zen Equal to me: See Höõu Ñaúng Ngaõ Maïn. master—See Vieân Thoâng Ñaïi ÖÙng Thieàn Sö. Equal mercy toward all beings without Eon: Kieáp: Kalpa. distinction: Universal mercy—See Ñaúng Töø. E-on (jap): Hui-Yuan—Sö Tueä Vieãn—See Hueä Equal mind: Universal mind—See Ñaúng Taâm. Vieãn. Equal state of body: Kayasamati (skt)—Thaân Ephemeral (a): Anicca (p)—Impermanent—Phuø bình ñaúng. du—Taïm bôï—See Voâ Thöôøng. Equal to those who surpass me: See Ngaõ Ñaúng Ephemeral life: Kieáp phuø sinh (cuoäc soáng ngaén Maïn. nguûi). Equal and universal characteristics: The equal Epicurism: Chuû nghóa khoaùi laïc—A person who and universal characteristics of the one is fond of luxury and sensuous pleasures—Ngöôøi Tathagata—Bình ñaúng taùnh cuûa moät baäc Nhö Lai. thích cuoäc soáng xa xæ vaø duïc laïc. Equal or universal currents: The equal or Epidemics: Beänh dòch—There are five epidemics universal currents or consequences—Bình ñaúng in Vaisali during the Buddha’s lifetime—Coù naêm löu. loaïi beänh ngaët ngheøo trong thaønh Vaisali vaøo thôøi Equaled: Baèng nhau. cuûa Ñöùc Phaät—See Nguõ Chuûng AÙc Beänh. Equalitarianism: Chuû nghóa bình ñaúng. Episode (n): Giai thoaïi. Equality (n): Sama or samata (skt)—See Bình Epistemological

(a): Thuoäc veà nhaän thöùc. Ñaúng Taùnh. Epistemological questions: Tri Thöùc Luaän— Equality in Buddhahood: See Bình Ñaúng Phaät Epistemology—See Nhaän Thöùc Luaän. Quaû. Epistemological questions: Concerning Equality and Differentiation: Lìa khoûi noùi epistemological questions, Buddhism has much naêng—See Ly Khöôùc Ngöõ Ngoân. more to say than any other philosophy. As Equality with both faithful and scornful beings: sources of cognition Buddhism recognizes the Bình ñaúng khoâng sai khaùc—See Bình Ñaúng Voâ world of sensation (Pratyaksa-pramana), the world Sai Bieät. of inference (anumana) and the world of pure Equality and differentiation: Lìa khoûi noùi naêng, intuition (dhyana)—Nhöõng caâu hoûi coù tính caùch tri thí duï thöù 24 cuûa Voâ Moân Quan—Feng-hsueh's thöùc luaän, Phaät giaùo khoâng baøn ñeán nhieàu nhö caùc equality and Differentiation, example 24 trieát hoïc khaùc. Ñoái vôùi nguoàn goác cuûa nhaän thöùc, of the Wu-Men-Kuan—See Ly Khöôùc Ngöõ Ngoân. Phaät giaùo nhìn nhaän coù theá giôùi cuûa caûm giaùc hay Equality mind: See Bình Ñaúng Taâm. theá giôùi hieän löôïng (Pratyaksa-pramana); theá giôùi Equality of the nature of reality: Phaùp Taùnh cuûa suy luaän hay theá giôùi tyû löôïng (Anumana); theá Bình Ñaúng—Tính chaát bình ñaúng cuûa baûn chaát giôùi cuûa tröïc giaùc thuaàn tuùy hay theá giôùi thieàn ñònh thöïc taïi. (dhyana)—See Tri Thöùc Luaän. Equality of phenomena: Phaùp Bình Ñaúng Tính— Epistemology (n): Tri thöùc hoïc—See Tri Thöùc Tính bình ñaúng cuûa moïi hieän töôïng. Luaän. Equality of phenomena in terms of their non- Epithet: Appellation—Danh hieäu. arising: Baát Sanh Bình Ñaúng Tính—Tính bình Epochs: See Kieáp (2). ñaúng cuûa moïi hieän töôïng veà maët khoâng sinh khôûi. Equal: Sama or Samata (skt)—Everywhere— Equality of all sentient beings: Nhaát Thieát Everywhere the same—Impartial—Like— Chuùng Sanh Bình Ñaúng—Tính chaát bình ñaúng cuûa Universal—Without partiality—See Bình Ñaúng. heát thaûy chuùng sanh. Equal comprehension without violating the Equality of speech: Vaksamata (skt)—Ngoân bình

ñaúng—Bình ñaúng veà vieäc phaùt bieåu. Eradicate the Buddhas and destroy Equality in terms of signlessness: Voâ Töôùng Sakyamuni: Haibutsu-kishaku (jap)—See Pheá Bình Ñaúng Tính—Bình ñaúng veà maët voâ töôùng. Phaät Huûy Thích. Equality without equal: Asamasama (skt)—See Eradication (n): Dieät taän goác Voâ Ñaúng Ñaúng. Eradication of wrong views: See Taän Dieät Taø Equalization: Bình quaân (chia ñeàu ra). Kieán. Equanimity (n): Upeksaø (skt)—Upeksendriya Eranda (skt): A foul-smelling tree—Moät loaïi caây (skt)—Abnegationt—Equanimity—To let go— coù muøi hoâi. Neglect—Abandoning—Indifference—Neutral Erase (v) the ego: Dieät ngaõ. feeling—Relinquish—Renounce—See Xaû Caên. Erasion (erasure) of conditions: See Duyeân Equanimity in accumulating all virtues: Taâm Tieâu. bình ñaúng chöùa nhoùm taát caû coâng ñöùc. Eravana (skt): Name of a tree with beautiful Equanimity in regard to the consequences of flowers—See Y Lan. actions of all living beings: Taâm bình ñaúng nôi Eravati (skt): Name of a naga-guardian of a sea nghieäp baùo cuûa taát caû chuùng sanh. or lake—See Y La Baït Ñeà Haø. Equanimity in regard to (all) living beings: Taâm Erect (v): Döïng leân. bình ñaúng nôi taát caû thaân chuùng sanh. Erect and upright body: Thaân theå ngay thaúng. Equanimity in regard to

nonconceptualization Eremite: Hermit—Recluse—AÅn só. of all practices: Taâm bình ñaúng nôi taát caû caùc Eremitical (a): Thuoäc veà aån tu. haïnh khoâng phaân bieät. Eriki (jap): Prajna-bala (skt)—Power of perfect Equanimity in regard to the nondifference of understanding—Power of wisdom—See Hueä Löïc. all Buddhas' powers: Taâm bình ñaúng nôi taát caû Erin-ji (jap): Hueä Laâm Töï—Name of a temple in löïc khaùc nhau cuûa chö Phaät. Japan. Equanimity in regard to all phenomena: Taâm Erotism (n): Nöõ saéc. bình ñaúng nôi taát caû caùc phaùp. Err: Söï meâ laàm. Equanimity in regard to all pure and defiled Erroneous (a): Sai laàm—Taø—Voïng—False. lands: Taâm bình ñaúng nôi taát caû caùc quoác ñoä tònh Erroneous attachment to the reality: Laàm chaáp ueá. coù. Equanimity in regard to understandings of all Erroneous attachment to the emptiness: Laàm sentient beings: Taâm bình ñaúng nôi taát caû tri giaûi chaáp taùnh khoâng. cuûa chuùng sanh. Erroneous mind: Taø taâm. Equanimity in regard the wisdom of all Erroneous notion: Khaùi nieäm laàm laãn. Buddhas: Taâm bình ñaúng nôi trí hueä cuûa taát caû Erroneous reasoning on the idea of self: See Nhö Lai. Phaân Bieät Ngaõ Chaáp. Equanimity in undertaking all different vows: Erroneous tenets: Taø Chaáp—Heterodox tenets Taâm bình ñaúng phaùt taát caû nguyeän sai bieät. and attachment to them—Coá chaáp vaøo kieán giaûi Equilibrium (n): Söï caân baèng. baát chính. Equinoctial point: Equinoxes—Spring equinox— Erroneous theory: Taø thuyeát. Xuaân Phaân. Erroneous thinking: Voïng töôûng (chaáp giöõ moïi Equinoxes: Equinoctial point—Spring equinox— phaân bieät sai laàm)—See Voïng Töôûng. Xuaân Phaân. Erroneous thought: Tö töôûng sai laàm—See Equitable (a): Coâng minh—Voâ tö. Voïng Töôûng. Equitableness (n): Söï coâng minh—Söï voâ tö. Erroneous view: Heretical views—Wrong Equity (n): Söï quaân bình—Coâng chính. views—Caùi nhìn sai laàm—See Taø Kieán. Era: Thôøi ñaïi. Erroneous view of an independent nature: See Eradicate (v): Pativinodeti (p)—Pariksina (skt)— Phaùp Ngaõ Kieán. Tröø khöû—Dieät taän goác. Erroneous views of individualism: Ngaõ

kieán—one of the two erroneous views of Escape (v) something: Avoid something—Thoaùt individualism. khoûi ñieàu gì. Erroneous views on a permanent personality: Escapism (n): Troán traùnh. See Nhaân Ngaõ Kieán. Eschew (v): Kieâng cöû, traùnh laøm vieäc gì. Erroneous views of real existence: See Höõu Escort someone: Accompany someone—Hoä toáng Kieán. hay thaùp tuøng ai. Erroneous view that everything exists with an Eschatological questions: See Theá Maït Luaän. independent nature: Phaùp ngaõ kieán—Voïng kieán Eshin (jap): cho raèng chö phaùp hieän höõu ñoäc laäp. 1) The physical body as basis of Erroneous view that there is an independent consciousness—See Y Thaân. human personality or soul: Nhaân ngaõ kieán—Taø 2) Prajna-skandha (skt)—The body of wisdom— kieán sai laàm cho raèng coù moät caùi ngaõ ñoäc laäp. Hueä Thaân—See Tueä Thaân. Erroneous way: See Taø Haïnh. Eshin'in (jap): A Japanese Buddhist term for Erroneous way of developing the Bodhi Mind: "Prajna Mind Hall"—Thuaät ngöõ Phaät giaùo Nhaät Taø ñaïo phaùt trieån Boà Ñeà Taâm—See Taø Phaùt Boà Baûn coù nghóa laø "Tueä Taâm Vieän." Ñeà Taâm. Esho (jap): Sö Nguyeät Chieáu (Nhaät Baûn). Error (n): Fault—Mistake—Quaù

thaát (sai laàm). Esho-Niho (jap): Y Chính Nhò Baùo—The term Errors that arise naturally among people: Caâu "Eho" means dependence results, or Sinh Khôûi—Phieàn naõo khôûi leân töï nhieân. circumstances upon which the subject's existence Erudition (n): Hoïc thöùc uyeân baùc. depends; and the term "Shoho" means the true Escape from becoming pretas: Chaúng laøm ngaï result, or the human subject as the result of past quyû. karma—Thuaät ngöõ "Eho" coù nghóa laø Y baùo hay Escape from cyclical existence: Mieãn Luaân hoaøn caûnh maø söï hieän höõu tuøy thuoäc vaøo; vaø thuaät Hoài—Thoaùt khoûi voøng luaân hoài sanh töû. ngöõ "Shoho" coù nghóa laø haäu quaû cuûa nghieäp quaù Escape death: Troán chaïy töû thaàn. khöù cuûa chuùng sanh. Escape death by flying into the air: Troán töû thaàn E'shu (jap): Chijii (jap)—A monk who is in baèng caùch bay leân trôøi. charge of the supervision and leading of Escape death by going to the market place: ceremonies in a Zen monastery—Vò sö chòu traùch Troán töû thaàn baèng caùch ñi vaøo phoá chôï. nhieäm quaûn lyù vaø höôùng daãn caùc cuoäc leã trong Escape death by going to the mountain: Troán töû thieàn vieän. thaàn baèng caùch leân non. Eshuâ-Kempoâ (jap): Yueh-Chou Zen Master— Escape death by going to the sea: Troán töû thaàn Döôïc Chaâu Thieàn Sö—Name of a Chinese Zen baèng caùch xuoáng bieån. master of the T'ang dynasty; a student and dharma Escape (v) death very narrowly: Cheát huït. successor of Zen master Tung-shan Liang-chieh. Escape from falling into the hells: Chaúng ñoïa We encounter him in example 48 of the Wu-men- ñòa nguïc—See Baát Ñoïa Ñòa Nguïc. kuan—Teân cuûa moät vò Thieàn sö Trung Hoa vaøo Escape from this defiled world: Ly Ueá Thoå— thôøi nhaø Ñöôøng; ñeä töû vaø truyeàn nhaân noái phaùp Thoaùt khoûi theá giôùi nhieãm tröôïc. cuûa Thieàn sö Ñoäng Sôn Löông Giôùi. Chuùng ta gaëp vò Thieàn sö naøy trong thí duï thöù 48 cuûa Voâ Moân Escape from falling into the realm of asuras: Quan. Chaúng rôi vaøo coõi A-Tu-La—See Baát Ñoïa A Tu La. Esoteric (a): Bí maät—Bí Truyeàn—Hidden— Occult—Secret—Secret The teaching was not Escape from meditation: See Ñaøo Thieàn. revealed to those unworthy or unfit to receive it. Escape from mortality: Thoaùt khoûi sanh töû. Esoteric acts of a Tathagata: Söï maät—Bí maät Escape (n) from something: Söï vöôït thoaùt khoûi cuûa thaân khaåu yù cuûa Ñöùc Nhö Lai. caùi gì. Esoteric Adornment Sutra: Maät Nghieâm Kinh. Escape from suffering: Ly Khoå—Thoaùt khoûi söï Esoteric aspects: Nhöõng khía caïnh veà Maät Giaùo. khoå.

Esoteric Buddhism: Esoteric school—Phaät giaùo Esoteric transmission: Secretly transmitted— Maät toâng—See Maät Toâng. See Bí Truyeàn. Esoteric canon: Maät taïng—Taïng kinh ñieån cuûa Esoteric words: True words—Words of Truth— Maät toâng. Words of Tathagata—Buddha-truth—Buddha Esoteric cause: Occult cause—Recondite mantra—Dharani—Sacred formulae—Spells— cause—Maät nhaân. See Chaân Ngoân. Esoteric council: The collection of mantras, Esoteric Yoga sect: Yoga rules of the esoteric dharanis, etc—See Keát Taäp Maät Giaùo. sect—Bí maät Du giaø. Esoteric digital sign: See Maät AÁn. Esoterical: Bí Truyeàn. Esoteric Doctrine: See Lyù Maät. Essence (n): Bí yeáu—Tính chaát—Thöïc chaát— Esoteric expression: Samdha (skt)—See Maät Taùnh theå. Ngöõ. Essence of being: Thöïc Höõu. Esoteric fivefold

canon: Nguõ Taïng Maät giaùo Essence of Bodhisattvaship: See Coát Tuûy Boà Taùt (kinh ñieån)—See Maät Giaùo Nguõ Taïng. Ñaïo. Esoteric incantation: Dharani (skt)—See Maät Essence of Buddhahood: Svabuddhabuddhata Chuù. (skt)—Töï Giaùc Tính (theå tính cuûa Phaät tính). Esoteric letter of Vairocana: See Maät Töï. Essence of Buddhism: Yeáu chæ Phaät giaùo. Esoteric meaning: Occult or secret meaning—Essence of Buddhist doctrine: See Phaät Phaùp See AÅn Maät Nghóa. Tinh Yeáu. Esoteric method: See Maät Phaùp. Essence can be expressed in words: See Y Esoteric practice: Maät Haønh—Esoteric practice Ngoân Chaân Nhö. or discipline, the origin of which is attributed to Essence-and-Energy-Eating Ghost: Pisaca Rahula—Phöông caùch thöïc haønh bí maät, baét (skt)—See Ñaïm Tinh Khí Quyû. nguoàn töø thôøi La Haàu La. Essence-and-Energy-Eating Ghost King: Pisaci Esoteric precepts: Commandments of the (skt)—Ñaïm Tinh Khí Quyû Vöông. esoteric vehicle—Bí maät giôùi. Essence-function: Theå Duïng—Theå vaø duïng. Esoteric scriptures: Maät ñieån—Esoteric or Essence of hindrances: Chöôùng Theå—Baûn chaát tantric, or occult scriptures. cuûa caùc chöôùng ngaïi. Esoteric sect: Chaân Ngoân Toâng—See Maät Giaùo. Essence of mind: Taâm Theå—Söï thieát yeáu cuûa Esoteric speech: Samdha (skt)—See Maät Ngöõ. taâm. Esoteric spell: See Maät Hieäu. Essence-Nature Empty Space Floral Brilliance Esoteric superior vehicle: See Maät Giaùo Thöôïng Samadhi: Theå taùnh Hö Khoâng Hoa Quang Ñònh. Thöøa. Essence-ocean: Shokai (jap)—See Taùnh Haûi. Esoteric sutras: Gyu-tantra (skt)—See Maät Boä Essence of omniscient knowledge: Nhöùt thieát trí Kinh. taùnh. Esoteric or Tantric sects: Esoteric or Tantric Essence of the precepts: See Giôùi Theå. methods—Toång trì moân. Essence and souls alternately separate and Esoteric teaching: Gyu (tib)—See Bí Maät Giaùo unite: Tinh Phaùch Ñaép Ñoåi Hôïp. (4). Essence or substance of anything: Tattva (skt)— Esoteric teaching to the invisible audience: See Thöïc taïi, hay tinh tuùy hay baûn theå cuûa ñieàu gì. Maät Giaùo. Essence of things: Boån Truï Phaùp Töôùng: Baûn Esoteric terms which cannot be translated chaát cuûa söï vaät—Tính ñoä: Dharma-nature. such as Dharani mantras: See Bí Maät Chi. Essence of Zen: Coát loõi cuûa Thieàn—According to Esoteric texts: Ñaïi Nhaät kinh—Maät Kinh—The Zen Master Ritangen: “Before I practiced Zen, I foundation texts of the esoteric school—Kinh ñieån saw mountains as mountains, rivers as rivers. Maät toâng—See Ñaïi Tyø Loâ Giaù Na Thaønh Phaät When I practiced Zen, mountains were no longer Thaàn Bieán Gia Trì Kinh. mountains, and the rivers no longer rivers. But

now I have grasped the essence of Zen, I again Pure Land text written in Japan, provided a see mountains as mountains, and rivers as theological basis for the later development of rivers.”—Theo Thieàn sö Ritangen: “Tröôùc khi toâi Japanese Pure Land sects—Taùc phaåm Vaõng Sanh thöïc haønh thieàn, toâi thaáy nuùi laø nuùi, soâng laø soâng. Yeáu Taäp (Phaät giaùo Nhaät Baûn), söu taäp nhöõng Khi toâi haønh thieàn thì nuùi khoâng coøn laø nuùi, soâng ñoaïn vaên thieát yeáu lieân quan ñeán vieäc vaõng sanh khoâng coøn laø soâng. Nhöng baây giôø toâi ñaõ hieåu coát Tònh Ñoä, moät vaên baûn Tònh Ñoä baèng tieáng Nhaät loõi cuûa thieàn, thì toâi laïi thaáy nuùi laø nuùi vaø soâng laø goàm ba hay saùu phaàn, ñöôïc Sö Nguyeân Tín bieân

soâng.” soaïn vaøo naêm 985. Vaõng Sanh Yeáu Taäp laø vaên Essential articles for worship: Cuï Tuùc (nhöõng baûn ñaàu tieân cuûa Tònh Ñoä ñöôïc vieát baèng tieáng thöù caàn thieát trong haønh ñaïo). Nhaät, cung caáp caên baûn veà thaàn hoïc cho söï phaùt Essential being: Being—Essence—Entity— trieån veà sau naøy cuûa nhöõng toâng phaùi Tònh Ñoä taïi Nature—Substance—Baûn theå—See Phaùp Taùnh. Nhaät Baûn. Essential Buddhism: Coát loõi ñaïo Phaät—Baûn chaát Essential steps of the path to the removal of tinh yeáu cuûa ñaïo Phaät. suffering: See Ñaïo Loä Dieät Khoå. Essential characteristic of the bhutatathata: Essential tenets: The vehicle of a sect—Toâng See Chaân Nhö Thöïc Töôùng. thöøa. Essential conditions: Ñieàu kieän taát yeáu. Essentials of the Truth: Phaùp yeáu—Coát loõi cuûa Essential elements: Siddhanta or Hetu (skt)— chaân lyù—Yeáu chæ cuûa chö phaùp. Fundamental law—Ruling principle—See Lyù. Essential unit of the phenomenal realm: Phaùp Essential emptiness: Emptiness—Immateriality Giôùi Nhaát Töôùng (nhaát töôùng nhaát vò hay söï voâ of substance—Unreality—See Theå Khoâng. ngaïi Phaùp giôùi). Essential Mahayana Infinite Life Sutra: Essential vow: Sarvasa (skt)—Yeáu Nguyeän—Lôøi Aparimitayur-nama-dharani (skt)—Kinh Ñaïi Thöøa nguyeän quan troïng. Voâ Löôïng Thoï Toâng Yeáu Kinh. Essentialism (n): Chuû nghóa baûn chaát. Essential mark of bhutatathata: See Chaân Nhö Essentially: Thieát yeáu. Thöïc Töôùng. Esshu Kempo (jap): Ch'ien-feâng Yueh-chou— Essential meanings of the contemplation sutra: See Kieàn Phong Vieät Chaâu Thieàn Sö. Commentary on the contemplation sutra—Quaùn Establish (v): See Kieán Laäp. Kinh Huyeàn Nghóa—Shan-Tao’s teachings—See Establish an association: Thaønh laäp hoäi ñoaøn. Quaùn Kinh Nghóa Sôù. Establish the Bodhi-mind: Hotsu-Bodaishin Essential nature: Substantial nature of all things (jap)—Phaùt Boà Ñeà Taâm—See Phaùt Taâm Boà Ñeà. is not born, so it will never die—See Taùnh Theå Establish a constitution: Laäp Hieán. Baát Sinh Baát Dieät. Establish a custom: Laäp leä. Essential nature dharma-body (dharmakaya): Establish a monastery: To found a sect—See Dharmakaya (skt)—See Phaùp Tính Phaùp Thaân. Khai Sôn. Essential original nature: Prakriti (skt)—Pakati Establish oneself in life: Laäp thaân. (p)—Svabhava (skt)—See Töï Taùnh. Establish a school or a sect: See Laäp Giaùo. Essential passages: Nhöõng baøi vieát caàn thieát. Establish someone in a wholesome place: Ñaët ai Essential qualities: Ñöùc tính caàn thieát. vaøo choã thieän laønh. Essential reality-body of Buddhas and Establishing cause: Sthana (skt)—Holding Bodhisattvas: Dharmata-dharmakaya (skt)—See cause—See Laäp Nhaân. Phaùp Tính Phaùp Thaân. Establishment (n): Söï thieát laäp. Essentials of Salvation: Ojoyoshu (jap)— Establishment of differentiation in practices: Collection of essential passages concerning birth Prabhadapracara (skt)—Kieán Laäp Sai Bieät Haønh. in the Pure Land, a Japanese Pure Land text in Establishment or initiation of enlightenment: three or six sections, composed by Genshin (942- Hotsu-Go (jap)—Söï thieát laäp hay khôûi söï giaùc 1017) in 985. The Essentials of Salvation, the first ngoä—See Phaùt Ngoä.

Establishment in the practice of Universal Eternal peace: Nibbana (p)—Nirvana (skt)—Good: An truï trong Haïnh Phoå Hieàn—See An Truï Thöôøng tòch—See Tòch Tònh. Haïnh Phoå Hieàn. Eternal peace-Nirvana: Nieát Baøn an laïc vónh Establishment of

Truth: Satyasiddhi (skt)— cöûu. Jojittsu (jap)—See Truyeàn Thoáng Thaønh Thöïc Eternal qualities: Phaåm chaát thöôøng haèng—A Luaän. Buddha in his three eternal qualities—Coù ba Esteem: Kính meán—To hold someone in high phaåm chaát thöôøng haèng cuûa Phaät—See Tam esteem. Chuûng Thöôøng. Estimate (v): Ñaùnh giaù—To value—To appraise. Eternal reality of Buddha-truth: True and Estimate one's strength: Lieäu söùc. eternal—Chaân thöôøng (chaân lyù thöôøng haèng cuûa Estrangement: Söï xa caùch—Söï caùch ly. Phaät phaùp). Eternal (a): Saøsvat (p)—Sanata (skt)—Baát dieät— Eternal rest: Mieân tröôøng tòch tònh. Vónh cöûu—Vónh haèng—Thöôøng coøn (caùi khoâng Eternal and the source of all things: Uncreated bao giôø keát thuùc hay maát ñi)—Forever— dharmakaøya of Vairochana—Baûn ñòa moân. Perpetual—Anirodha—See Baát Dieät. Eternal spiritual nature: The eternal spiritual Eternal abode: See Thöôøng Truï. nature, free from earthly errors—Xuaát Theá Taïng Eternal bliss: Haïnh phuùc vónh haèng. hay xuaát theá gian thöôïng thöôïng taïng. Eternal bliss of dharma-nature: The highest Eternal survival in Heaven: Söï soáng vónh haèng spiritual state attending realization of the ultimate nôi thieân ñöôøng—In Buddhist thought, there is no reality—Phaùp taùnh toái thaéng laïc. eternal survival in heaven or hell. Eternal body of a Buddha: Asamskrta Eternal unconditioned Nirvana: The realm of dharmakaya (skt)—See Voâ Vi Phaùp Thaân. the eternal, unconditioned nirvana—Nieát Baøn baát Eternal damnation: Ñau khoå maõi maõi. sinh baát dieät, lìa moïi töôùng höõu vi—Voâ Vi Nieát Eternal existence: Nitya (skt)—Joju (jap)— Baøn. Constantly abiding—See Thöôøng Truïï. Eternal unity or reality behind all things: Eternal happiness: Haïnh phuùc baát dieät—Haïnh Thöôøng Truï Nhöùt Töôùng—Chaân lyù phía sau vaïn phuùc mieân vieãn. höõu laø thöôøng truï nhöùt töôùng. Eternal knowledge: Eternal wisdom—See Eternal vigor Bodhisattva: Nitya Bodhisattva Thöôøng Trí. (skt)—See Thöôøng Tinh Taán Boà Taùt. Eternal law of all Buddhas: Thöôøng phaùp cuûa Eternal youth: Agelessness—Baát laõo. chö Phaät. Eternalism: Sasvatavada (skt)—Bieân kieán—Chuû Eternal life: Long life—Tröôøng sinh. thuyeát Vónh cöûu—Thöôøng Bieân kieán—Vónh cöûu— Eternal life spent in saving others: See Hoùa Immortality—See Thöôøng Kieán. Tha Thoï. Eternalist (n): Ngöôøi theo thuyeát thöôøng kieán. Eternal life without death: Tröôøng sinh baát töû. Eternalist view: See Thöôøng Kieán. Eternal light: Thöôøng Quang—The constant Eternally abiding: Always abiding—Eternal— light, or the unceasing radiance (halo) of the Eternal existence—See Thöôøng Truï. Buddha's body—AÙnh saùng khoâng ngöøng cuûa hoùa Eternally abiding without lapse: Thöôøng Truï thaân Phaät. Baát Dieät—Thöôøng truï maõi khoâng bò tieâu dieät. Eternal nature: Dharmakaya (skt)—Baûn taùnh Eternally abiding Nirvana: Pratisthita-Nirvana thöôøng (Phaùp thaân)—See Tam Chuûng Thöôøng. (skt)—Pratishthita-Nibbana (p)—Perfect Eternal nirvana: Eternal peace—Nieát baøn tòch Nirvana—Thöôøng Truï Nieát Baøn—See Voâ Dö Nieát tònh—Tòch Tònh. Baøn. Eternal ordinary: Ngoaïi phaøm—The external Eternally dwelling Triple Gems: Thöôøng truï ordinary are ordinary belivers who pursue the Tam Baûo. stage of "ten faiths"—Chæ nghe vaø tin töôûng giaùo Eternally emancipated and are forever lofty phaùp. paragons of wisdom for the world: Vónh

vieãn

ñöôïc xuaát ly, maõi maõi laøm traøng cao trí hueä cho tin thoâng thöôøng ñaõ ñöôïc ñöùc Phaät tuyeân daïy hay theá gian. khoâng? Caâu traû lôøi laø moät Thieàn gia trung bình Eternally peaceful and bright land: Jo-Jaku-Ko- khoâng thay ñoåi nhöõng thöù naøy khi tu taäp Thieàn. Do (jap)—Buddha Parinirvana, which is the abode OÂng ta vaãn suy nghó raèng neáu oâng ta khoâng chöùng of those who have realized the truth—See Thöôøng ngoä ñöôïc Phaät taâm trong ñôøi hieän taïi naøy thì oâng Tòch Quang Ñoä. ta seõ phaûi taùi sanh ôû moät nôi naøo ñoù trong moät Eternally so: Thus always—Nhö laø nhö thöôøng. thaân hình khaùc vaø tieáp tuïc taàm caàu caùi Phaät taâm Eternally unthinkable: Nityam-acintyam (skt)— cuûa chính mình. Maõi maõi khoâng theå nghó baøn ñöôïc—See Thöôøng Ethnonationalism (n): Chuû nghóa vò chuûng, coi Baát Tö Nghì. quoác gia mình laø hay hôn taát caû. Eternity (n): 1) Permanence: Söï vónh cöûu; 2) Etiquette: See Nghi Leã. Permanent paramita: Thöôøng Ba La Maät—See Etsu (jap): Thöôøng Laïc Ngaõ Tònh; 3) Perpetual abode: See 1) Vui veû—Please—Pleased. Thöôøng Truï. 2) Powers obtained through medicines, tantric Eternity-belief: Sassata-ditthi (p)—Thöôøng kieán. formulae, and so on, as opposed to power Eternity and bliss of the dharma-nature: See which emerges naturally—See Y Thoâng. Phaùp Taùnh Thöôøng Laïc. Etymology (n): Töø nguyeân hoïc, hay moân hoïc veà Eternity, Bliss, True self, Purity: See Thöôøng vieäc truy nguyeân nguoàn goác cuûa chöõ. Laïc Ngaõ Tònh. Eulogize (v): Overpraise—Taùn Thaùn. Eternity-view non-Buddhism: Joken-Gedo Eulogy (n): Ñieáu vaên. (jap)—Thöôøng Kieán Ngoaïi Ñaïo—See Chaáp Eun (jap): Hui-Wen, a Japanese monk—Sö Tueä Thöôøng Kieán. Vaän (798-871), ngöôøi Nhaät Baûn. Ethereal birth: Upapaduka (skt)— Eunuch (n): Pandakas (skt)—Hoaïn quan—Baát Aupapadaka—Aupapaduka (skt)— nam (khoâng phaûi laø nam nhaân). Transformational birth—See Hoùa Sanh. Eunuch by castration: Hoaïn hay baát nam vì bò Ethereal element: Space element—Nguyeân toá thieán. khoâng—See Khoâng Ñaïi. Eurasia: AÂu AÙ. Ethereal world: Theá giôùi hö khoâng. European Buddhism: See Phaät Giaùo AÂu Chaâu. Ethic (a): Ethical—Ñaïo lyù. Eva (skt): Affirmative—Yes—Tieáng traû lôøi khaúng Ethical (a): Ñaïo lyù. ñònh. Ethical behavior: Haønh vi ñaïo ñöùc—Virtuous Evade (v): Traùnh neù. actions. Evaluational knowledge: Tri thöùc cuï theå (nhaän Ethical codes: Ñaïo lyù. bieát vaø pheâ bình veà giaù trò). Ethical endeavour: Ñaïo ñöùc Evam (p & skt): Nhö thò—This term is used in Ethical path: Con Ñöôøng Ñaïo Ñöùc. Thailand as a formal closing to a sermon—Töø Ethics (n): See Luaân Lyù Hoïc Phaät Giaùo. ñöôïc duøng ôû Thaùi Lan ñeå keát thuùc moät baøi thuyeát Ethics and beliefs: Ñaïo ñöùc vaø tín ngöôõng—Does giaûng. Zen cancel or replace the general rules of conduct Evam maya mutram (skt): Evam-me-sutam and the common beliefs taught by Buddha? The (p)—See Evam Maya Srutam Ekasmin Samaye. answer is that the average Buddhist Zenist does Evam maya sutram ekasmin samaye (skt): not alter these when he takes up Zen. He still Evam me satam ekam samayam (p)—Moät thuôû noï thinks that if he does not gain realization of nhö vaày toâi nghe—A Sanskrit term for “Thus have Buddha-mind during the lifetime of the present I heard at one time.” This is the standard way of body, he will be born

again somewhere else in introducing Buddhist sutras—Thuaät ngöõ Baéc Phaïn another body and continue his quest for his own duøng ñeå chæ “Moät thuôû noï Nhö vaày toâi nghe.” Ñaây Buddha-mind—Coù phaûi nhaø Thieàn huûy boû hay laø caùch giôùi thieäu tieâu chuaån cho caùc giaùo ñieån thay theá nhöõng luaät leä toång quaùt hay nhöõng nieàm Phaät giaùo.

Evans-Wentz, Walter Yeeling (1878-1965): Eventual (a): Roát raùo. Name of a pioneering scholar best known for his Eventual realization of liberation: Giaûi thoaùt roát work on the Tibetan mortuary text “Liberation raùo. through Hearing in the Intermediate State” (Bardo Eventually: Cuoái cuøng. Thosgrol), which he translated as “The Tibetan Ever changing in conditions yet immutable in: Book of the Dead.” This text was a collaboration See Tuøy Duyeân Baát Bieán. with the Tibetan scholars Kazi Dawa-Samdup, Ever-changing essence: Conditioned essence— who apparently was mainly responsible for the Conditioned substance—See Tuøy Duyeân Chaân actual translation, as Evans-Wentz indicates in the Nhö. preface that he did not read Tibetan. This work Ever-changing forms: Phi an laäp chaân nhö. has been widely influential in introducing Tibetan Ever-changing substance: Conditioned Buddhism to Western audiences—Teân cuûa moät essence—Conditioned substance—See Tuøy hoïc giaû tieân phong noåi tieáng vôùi taùc phaåm veà Töû Duyeân Chaân Nhö. Thö Taây Taïng: Giaûi Thoaùt Qua vieäc Laéng Nghe Ever drowning in the sea of mortality: Thöôøng Thaân Trung AÁm, maø oâng ñaõ dòch töø boä “Töû Thö Moät—Luoân luoân bò chìm ñaém trong bieån sanh töû. Taây Taïng.” Taùc phaåm naøy oâng ñaõ keát hôïp vôùi moät Ever errect victorious banner: Avanamita- hoïc giaû ngöôøi Taây Taïng teân laø Kazi Dawa- vaijayanta (skt)—See Thöôøng Laäp Thaéng Phan. Samdup, ngöôøi hieån nhieân chòu traùch nhieäm veà Everlasting (a): Anirodha (skt)—Constant— phaàn dòch thuaät, nhö chính Evans-Wentz ñaõ ñeà Endless—Eternal—Indestructible—Undying— caäp trong phaàn daãn nhaäp raèng oâng khoâng ñoïc Imperishable—Unceasing—Unending—Without tieáng Taây Taïng. Taùc phaåm naøy coù aûnh höôûng roäng ceasing—Baát dieät—Baát ñoaïn—Khoâng ngöøng— raõi trong vieäc giôùi thieäu Phaät giaùo Taây Taïng vôùi Thuoäc veà tröôøng cöûu. caùc ñoïc giaû Taây phöông. Everlasting dharmas: Sanatanadharma (skt)— Evaporator of the great waters: Evaporator of Phaùp baát dieät—Undying things. water—See Naêng Tieâu Phong Luaân. Everlasting happiness: Haïnh phuùc tröôøng cöûu. Evaporator of water: See Naêng Tieâu Phong Everlasting joy: Thöôøng laïc. Luaân. Ever-shining wisdom: See Lieãu Lieãu Thöôøng Tri. Evarana (skt): Airavana (skt)—See Y Lan. Every body is aware of his own shortcomings: Even: Level—Bình (baèng phaúng). See Höõu Beänh Töï Gia Tri. Even-handedness: Samata-jnana (skt)—Caùi trí Every cloud has a silver lining: See Khoå Taän bieát taùnh bình ñaúng cuûa vaïn höõu—Cognition of Cam Lai. essential identity—See Bình Ñaúng Taùnh Trí. Every day is a good day: Ngaøy naøo cuõng laø ngaøy Evening assembly: Vaõn tham (buoåi tham thieàn toát—Any day is a good day, example 6 of the Pi- toái). Yen-Lu—See Nhaät Nhaät Thò Haûo Nhaät. Evening instruction: See Daï Toïa Tham Everyday mind is the truth: Heijoshin-kore-do Evening meditation: See Daï Toïa Tham.

(jap)—The normal mind is the Way—Ordinary Evening meditation session: Yaza (jap)—Thôøi mind is the way—See Bình Thöôøng Taâm Thò Ñaïo. thieàn buoåi toái—See Daï Thôøi Thieàn. Every developed cause produces its developed Evening gruel: See Vaõn Chuùc. effect: Differently ripening causes produce Evening sutra recitation: Banka (jap)—Coâng phu differently ripening effects—See Dò Thuïc Nhôn toái—Kinh chieàu. Dò Thuïc Quaû. Evening service: Coâng phu chieàu. Every hair-root dark colored: Imperial blue hair Evening session of zazen: Thôøi tham thieàn vaøo roots—Loã chaân loâng thöôøng aùnh ra saéc xanh. buoåi toái—See Koâkon Zazen. Every movement, every action: See Nhaát Cöû Even-mindedness: Thaûn nhieân. Nhaát Ñoäng. Evenness: See Bình Ñaúng Taùnh. Everything is buried in one grave: See Nhaát Event (n): Söï kieän—Söï coá—Bieán coá. Khanh Mai Khöôùc.

Everything changes, nothing lasts: Moïi vaät ñeàu niyato rasi (p)—Taø ñònh tuï. thay ñoåi chöù khoâng toàn taïi. Evil actions: AÙc nghieäp—See Thaân Tam Khaåu Everything has a cause: See Phong Baát Ñoäng, Töù YÙ Tam. Thaûo Baát Dao. Evil action springs from attachment: AÙc nghieäp Everything derived from constituent laøm do tham duïc. materials: See Sinh Voâ Taùnh. Evil action springs from fear: AÙc nghieäp laøm do Everything is emptiness, and emptiness is sôï haõi. everything: The physical world is one of total Evil action springs from ignorance: AÙc nghieäp illusion—See Saéc Töùc Thò Khoâng, Khoâng Töùc Thò laøm do ngu si. Saéc. Evil action springs from ill-will: AÙc nghieäp laøm Everything exists with an independent nature: do saân haän. See Phaùp Ngaõ Kieán. Evil activities: Ma Nghieäp—Nhöõng haønh vi aùc Everything reverts to its original source: See ñoäc. Dieäp Laïc Qui Caên. Evil band: See AÙc Ñaûng. Everything reverts to one: equal and non-dual: Evil cause: See AÙc Nhaân. Muoân phaùp ñeàu quy veà moät moái: bình ñaúng vaø baát Evil caused by deeds: See Thaân AÙc Nghieäp. nhò—See Coâng AÙn Vaïn Phaùp Qui Nhaát; Nhaát Qui Evil causes by deeds, words and thoughts: AÙc Haø Xöù? nghieäp taïo taùc bôûi haønh ñoäng, lôøi noùi vaø yù nghó. Everything as unreal: See Khoâng Phaùp. Evil cause-Evil consequence (fruit): Evil fruit Khoâng Phaùp coù nghóa laø Nieát Baøn. from evil deeds—AÙc Nhaân AÙc Quaû. Everywhere: 1) All the land, great earth, the Evil causes suffering to oneself and others: whole earth: Ñaïi ñòa; 2) Samanta (skt): Nhaát Ñieàu aùc gaây ñau khoå cho mình vaø cho ngöôøi. Thieát Xöù. Evil caused by thoughts: See YÙ AÙc Nghieäp. Everywhere alike: All equally—Universal Evil caused by words: See Khaåu AÙc Nghieäp. equality—See Phoå Ñaúng. Evil conduct: Evil karma—See AÙc Haïnh. Everywhere on every side: Universal—Chu Evil courses: Agati-gamana (p)—Evil paths—See bieán—Khaép moïi nôi. AÙc Ñaïo. Everywhere exploring: Hensan (jap)—Thorough Evil deeds: AÙc haønh—AÙc phaùp—Baát Thieän exploration—See Bieán Tham. Nghieäp—Ñieàu aùc—Evil work—Unwholesome Everywhere the same: Sama (skt)—Samata deeds will produce painful results—Unprofitable (skt)—Equal—Universal—Without partiality— courses of action—See Baát Thieän Nghieäp. Bình ñaúng. Evil deeds with black results: Kanha-vipakam Evidence (n): Sakshita or sakshitva (skt)—Chöùng (p)—Haéc Nghieäp Haéc Baùo—Black kamma with côù—Chöùng thöïc—Baèng chöùng—Proof— black results. Testimony—Witness. Evil

deeds done in a mortal body: See AÙc Phaùp Evidence of a religion: See Giaùo Tích. Höõu Laäu. Evidence in the sacred canon: Chính Giaùo Evil deities: AÙc thaàn. Löôïng—See Thaùnh Giaùo Löôïng. Evil demons: Evil spirit—Evil maras—See AÙc Evident: Chính Thöïc—Nhö thöïc—Real—In Ma. reality. Evil demon of lust: Duïc ma. Evidential overcoming suffering: Chöùng Evil demons and devil spirits: AÙc quyû aùc chuyeån. thaàn—See AÙc Quyû Thaàn. Evidential turn of the law-wheel: See Chöùng Evil desires: AÙc duïc—Nhöõng ham muoán xaáu aùc. Chuyeån. Evil desires and wrong views: AÙc duïc vaø taø kieán. Evil (a&n): Bad—Vice—Wickedness—Wrong—Evil destinies: Aparagati or Apaya (skt)—AÙc See AÙc. Ñaïo—See AÙc Xuùc. Evil accumulation with fixed result: Micchatta- Evil directions: Aparagati (skt)—See AÙc Ñaïo.

Evil discussion: Worldly discussion—See AÙc Movements of supernatural beings. Luaän. Evil pride: Mithyaømana (skt)—Taø maïn. Evil doer: Malefactor—Evil doer—Evil person— Evil realms: AÙc thuù—The states of woe—Realms Wrong doer—Keû laøm aùc—See AÙc Giaû. of woe—Evil ways—Evil ways. Evil doing: Duskrta (skt)—AÙc Taùc—Ñoät Caùt Evil repute: AÙc danh (tieáng xaáu, tieáng chaúng La—See AÙc Taùc. laønh). Evil done in a mortal body: See Höõu Laäu AÙc Evil revealed: AÙc loä (tieát loä vôùi muïc ñích xaáu xa). Phaùp. Evil rules and customs: Bad rules—See AÙc Luaät Evil dream: Nightmare—See AÙc Moäng. Nghi. Evil-Eyed Ghost King: AÙc Muïc Quyû Vöông. Evil samadhi: Miccha-samadhi (skt)—Wrong Evil friend: Bad friend—AÙc höõu. concentration—Evil samadhi—See Taø Ñònh. Evil fruit: AÙc Quaû—Evil fruit from evil deeds— Evil is that which soils our mind: Ñieàu aùc laøm Quaû aùc hay quaû xaáu do nhaân aùc gaây ra. nhô baån taâm chuùng ta. Evil ghost: AÙc quyû. Evil-speaking person: Ngöôøi aùc khaåu. Evil and good: Black and white—Xaáu vaø toát— Evil speech: Evil mouth—See AÙc Khaåu. See Haéc Baïch. Evil spirit: See AÙc Ma. Evil (bad) habit: AÙc taäp. Evil teacher: See AÙc Sö. Evil or heterodox views: See AÙc Kieán. Evil thoughts: AÙc nieäm—Bad intention—Ill Evil ideas of the doctrine of voidness: See AÙc thought. Thuû Khoâng. Evil thoughts or wrong views on (upside down) Evil incarnations: Aparagati (skt)—Evil perception: See Töôûng Ñieân Ñaûo. directions—See AÙc Thuù. Evil tongue: AÙc thieät (mieäng löôõi ñoäc aùc). Evil influences: See AÙc Löïc. Evil touch: See AÙc Xuùc. Evil karma: See AÙc Nghieäp. Evil (heterodox or wrong) view: See AÙc Kieán. Evil language: See Thoâ AÙc Ngöõ. Evil ways: The states of woe—Realms of woe— Evil livelihood: Soáng theo loái ñoäc aùc—See AÙc Evil realms—See AÙc Ñaïo. Haïnh. Evil will: AÙc taâm—Ill-will—Malevolence. Evil man: Evil-doer—Ngöôøi aùc—See AÙc Nhaân. Evil word: Coarse, rude, rough, immature words Evil maras: Evil spirit—Demons enemies of or talk—Rough outline, preliminary words—Thoâ Buddhism—AÙc Ma—Teân goïi chung caùc aùc thaàn Ngoân—Lôøi noùi thoâ aùc. gaây trôû ngaïi cho vieäc tu ñaïo Phaät—See Ma. Evil world: AÙc theá. Evil master: A evil teacher who teaches harmful Evil world of the five turbidities: Nguõ tröôïc aùc doctrines—AÙc sö. theá. Evil men in power: Wolves occupying the road— Evoke (v): Ñöa ñeán—Love evokes love, hatred Keû aùc caàm quyeàn (Saøi lang ñöông ñaïo). evokes hatred. Thus, the Buddha taught:

“Hatred Evil mental functions: Klesa (skt)—Caên baûn does not cease by hatred, hatred ceases only by phieàn naõo. love.”—Tình thöông ñem laïi tình thöông, söï thuø Evil mouth: Evil speech—See AÙc Khaåu. haän ñem laïi thuø haän. Vì theá Ñöùc Phaät daïy: “Haän Evil by nature: Wrongness—Bad essence— thuø khoâng theå chaám döùt haän thuø maø chæ coù tình Naturally evil—Taùnh AÙc—Taùnh aùc saún coù. thöông môùi chaám döùt ñöôïc haän thuø.” Evil One: Paøpiyaøn (skt)—Very wicked—The Evoke transcendent wisdom: Bodhisattvas Murderer Maøra; because he strives to kill all evoke transcendent wisdom, yet always observing goodness—AÙc Giaû—AÙc ma—Ba tuaàn. all sentient beings—Xuaát sanh Baùt Nhaõ Ba La Evil passions: AÙc duïc. Maät, maø luoân quaùn saùt taát caû chuùng sanh. Evil paths: Agati-gamana (p)—Evil courses—AÙc Evolution (n): Söï chuyeån hoùa hay tieán hoùa. ñaïo—Baát thieän ñaïo—See AÙc Ñaïo. Evolutions of the embryo: Nhöõng thôøi kyø phaùt Evil practices: Ma haïnh (Quyû xuaát ñieän nhaäp)— trieån cuûa thai nhi.

Evolutionary (a): Phaùt trieån—Tieán hoùa. Udaharana (skt)—Daãn Duï (so saùnh vôùi caùc phaùp Evolutionism (n): Chuû nghóa tieán hoùa. deã hieåu). Evolve (v): Metamorphose—Bieán hoùa. Examples of koâans: Nhöõng thí duï veà coâng aùn—Evolved at will: Manomayakaya (skt)—YÙ Koans have usually issued from Zen Masters at Thaønh—Mentally evolved—The will-body—See the conclusion of a brief dialogue between Master YÙ Sinh Thaân. and pupil, or else simply in response to a question. Evolve the never-receding wheel whereby to The following are classical examples: Q: "Who is carry out his work of universal salvation: Xoay Buddha?" A: "Three measures of flax." Q: "What baùnh xe baát thoái chuyeån maø töø ñoù thöïc hieän coâng is the meaning of Buddha's coming from the vieäc phoå ñoä cuûa mình. West?" A: "The cypress tree in the courtyard." Q: Evolving of mind: Pravrtti-vijnana (skt)— "Does a dog have the Buddha-nature?" A: Evolving of consciousness—Taâm sinh khôûi "Nothing (wu)." Q: "What is the body of space?" (chuyeån thöùc). A: "Your old teacher is underneath your feet." Q: Exactly: Chính xaùc. "What is Buddha?" A: "The cat is climbing the Exaggerate (v): Laøm taêng quaù möùc. post." Sometimes it was the Master who put the Exaggeration (n): Quaù möùc—Cuoáng (Doái gaït question; for example: "Who is it who calls on the ngöôøi khaùc). name of Buddha?" "What is the sound of the clap Exaggerator (n): Ngöôøi hay phoùng ñaïi—Ngöôøi of one hand?" "A man is hanging over an abyss by hay thoåi phoàng. his teeth. Someone asks him why Bodhidharma came to China. If he does not answer he fails. If Exalt (v): Dignify—Enoble—Hieån döông (laøm he does answer he falls. What should he do?" "A cho trôû thaønh cao quyù)—Suy toân—Taùn döông. buffalo leaves its enclosure on the edge of an Exaltation (n): Söï sieâu thaêng—Söï ñeà cao—Söï abyss. Horns, head and hoofs pass through. Why taùn döông—Feeling of exaltation—See Caûm Giaùc cannot his tail also pass?"—Thöôøng thì nhöõng vò Sieâu Thoaùt. Thieàn sö ñöa ra coâng aùn vaøo luùc cuoái cuoäc noùi Exalted Beings: Maha-sattva (skt)—Nhöõng ñaáng chuyeän ngaén giöõa Thaày vaø troø, hoaëc laø chæ ñôn cao caû—Enlightening Beings are called Exalted thuaàn traû lôøi caâu hoûi. Sau ñaây laø nhöõng thí duï coå Beings because they reveal the unexcelled ñieån: Hoûi: "Phaät laø ai?" Ñaùp: "Ba caân gai."

Hoûi: teaching—Hieäu laø voâ thöôïng Taùt Ñoûa, vì khai thò "Theá naøo laø yù nghóa cuûa Phaät ñi veà Taây?" Ñaùp: phaùp voâ thöôïng. "Caây tuøng trong saân." Hoûi: "Con choù coù Phaät taùnh Exalted One: Ñaáng Thieän Theä—Ñöùc Phaät. hay khoâng?" Ñaùp: "Khoâng." Hoûi: "Theá naøo hö Exalted virtue: Hieàn ñöùc. khoâng thaân?" Ñaùp: "Laõo sö tröôùc ñaây cuûa oâng Examen (n): Examination of conscience—Söï xeùt ñang ôû döôùi chaân oâng." Hoûi: "Theá naøo laø Phaät?" löông taâm cuûa chính mình. Ñaùp: "Con meøo ñang treøo leân caây truï." Thænh Examine (v): Discern—Discuss—Judge—Bieän. thoaûng chính vò Thaày ñaët ra caâu hoûi; tyû nhö: "Ai Examine clearly: Minh saùt. ñang nieäm Phaät?" "Theá naøo laø aâm thanh tieáng voã Examine and define: See Khaùm Bieän. cuûa moät baøn tay?" "Moät ngöôøi ñang treo lô löõng Examine ourselves: Haõy töï xem xeùt laáy mình— treân bôø vöïc thaúm baèng ñoâi haøm raêng cuûa mình. Coù See Phaûn Quang Töï Kyû. ngöôøi hoûi oâng ta lyù do taïi sao Toå Ñoâng du. Neáu Examine self three times a day: See Ngoâ Nhaät khoâng traû lôøi laø thaát baïi. Neáu traû lôøi laø rôi ngay Tam Tænh Ngoâ Thaân. xuoáng vöïc. OÂng ta phaûi laøm gì ñaây?" "Moät con Examine the ways of access to omniscience: traâu chui ra khoûi raøo ngay bôø vöïc thaúm. Söøng, ñaàu Quaùn moân nhöùt thieát trí. vaø moùng ñeàu qua heát. Taïi sao ñuoâi laïi khoâng loït?" Examination: Traïch—Söï xem xeùt. Examples on space: Akasa-upama (skt)—Examination of conscience: Töï vaán löông taâm. Syllogism on space—See Hö Khoâng Duï. Examining: Quaùn saùt. Excardinate (v): Ra khoûi moät giaùo hoäi ñeå gia Examplary (a): Göông maãu. nhaäp vaøo giaùo hoäi khaùc. Example (n): 1) Model, pattern: Khuoân maãu; 2) Excardination (n): Söï ra khoûi moät giaùo hoäi ñeå gia

nhaäp vaøo giaùo hoäi khaùc. Exceptional: AØvenika (p)—Ñaëc thuø—Special. Exceeding sin: See Vieät Toäi. Exceptionally: Moät caùch ñaëc bieät. Exceedingly patient: Thöôïng Nhaãn—Heát söùc Excess of strength: Dö söùc. nhaãn nhuïc—Extremely patient. Excessive (a): Quaù möùc. Exceedingly rare: Hi Höõu—Heát söùc hieám hoi— Exchange (v): Paravrit (skt)—Chuyeån ñoåi—To Extremely rare. change—To turn back. Exceedingly vast: Thaät bao la. Excision: See Baát Sanh Ñoaïn. Excel (v): Outshine—Trascend—Sieâu baït—Vöôït Excisions of beguiling delusions: Ñoaïn. troäi hôn. Excited: Noân noùng. Excellence (n): Visesa (p & skt)—Thuø thaéng. Excitement (n): Chanda (skt)—Agitation— Excellent! Excellent! (a): Laønh thay ! Laønh thay! Ambitious—Impulse—Restlessness—Unsettled— Excellent action: Extraordinary action—See Thuø Unwholesome excitement—See Traïo Cöû. Thaéng Haïnh. Excitement of sensual pleasure: Kamachanda Excellent appearance: See Dieäu Töôùng. (skt)—Khích duïc. Excellent assembly: See Gia Taäp. Excluded from catastrophe: Thoaùt khoûi thaûm Excellent causes: Duyeân laønh—Excellent causes hoïa. of blessedness. Exclusive order: Leänh ñoäc toân (trong cheá ñoä Excellent deeds which Great Enlightening quaân chuû). Beings have been doing to save sentient beings: Exclusive teaching: See Nhaát Hoùa. Nhöõng ñieàu lôïi ích maø chö Ñaïi Boà Taùt ñaõ laøm Exclusively non-empty: Nhaát Höôùng Baát nhaèm cöùu ñoä chuùng sanh. Khoâng—Tuyeät ñoái khoâng khoâng. Excellent emancipation: Excellent liberation—Exclusively pay attention to something: Thieän Giaûi Thoaùt. Samadhi (skt)—Chuyeân

chuù taâm taäp trung tö Excellent enlightenment: Dieäu Ngoä—Dieäu Boà töôûng vaøo moät caùi gì ñoù—Concentration. Ñeà. Exclusivity: Laõnh thoï moät haïnh, töø choái nhöõng Excellent in every detail: Haûo Töôùng— haïnh khaùc. Excellent body in every detail—See Tuøy Hình Excommunication (n): Söï khai tröø ra khoûi giaùo Haûo. hoäi. Excellent flavor: Thöôïng Vò—Höông vò tuyeät Excrement (n): Phaân (chaát thaûy ra töø trong buïng). vôøi. Excrement hell: Thæ Phaån Ñòa Nguïc—Ñòa nguïc Excellent immovable stage: Baát Ñoäng Thaéng chöùa ñaày phaân hoâi thuùi. Ñòa. Exculpate: To clear someone of a charge—To Excellent liberation: Excellent emancipation—exonerate someone from a charge—Giaûi oan cho Thieän Giaûi Thoaùt. ai. Excellent observing awareness: Thieän Quaùn Saùt Exculpate someone from a charge: Exonerate Giaùc—Thöùc quan saùt tuyeät vôùi. someone from a charge—Clear someone of a Excellent personage: Purusarsabha (skt)— crime—Giaûi oan. Superior man—See Thöôïng Nhaân. Excursions out of four gates: Töù Moân Xuaát Excellent sages: Thaéng Thaùnh Giaû—Caùc baäc Du—Nhöõng cuoäc ñi chôi ngoaïi thaønh xuaát phaùt töø thaùnh cao tuyeät. boán coảng—See Töù Moân Du Quaùn. Excellent vision: See Thieän Excusable (a): Coù theå tha thöù ñöôïc. Kieán. Excusation (n): Exemption—Söï mieãn luaät (coù theå Excellent wisdom: Sujnana (skt)—Thieän Hueä— tha thöù ñöôïc khi khoâng giöõ giôùi vì lyù do beänh Trí hueä tuyeät vôøi, xuaát chuùng. hoaïn). Excellent wisdom Bodhisattva: Sujnana- Excecuted by royal decree: Bò pheùp vua tru luïc. bodhisattva (skt)—Thieän Hueä Boà Taùt—Boà Taùt coù Rahu (skt)—The spirit that causes eclipses—La trí hueä tuyeät vôøi, xuaát chuùng. Haàu—See Cöûu Dieäu.

Execution (n): Söï thi haønh. exhort another person: Coù khaû naêng khuyeán hoùa Exegete (n): Nhaø chuù giaûi. ñöôïc ngöôøi khaùc. Exempt from rebirth: Anutpatti (p)—Anutpada Exile (n): Söï löu ñaøy. (skt)—Ajata (skt)—Non-birth—Not to be Exilic (a): Löu ñaøy. reborn—Unproductive—Sapless—Baát sanh. Exist (v): Hieän höõu. Exemption (n): Söï mieãn tröø. Existence (n): Bhava (p)—Becoming and re- Exercise for mental development (spiritual becoming—Being—Existing—Process of culture): Thöïc taäp thieàn quaùn. existence—Söï hieän höõu—See Höõu. Exercise right thought: See Khôûi Chaùnh Tö Existence as animals: Suùc sanh höõu. Duy. Existence Cultivated Door: Dharma Door of Exercise of spiritual powers is ceaseless: Thaàn Existence—See Höõu Moân. thoâng töï taïi chöa töøng thoâi nghæ. Existence in the Devas: See Thieân Höõu. Exercising restraint and behaving freely: Hajo- Existence of an effetc without a cause: Söï toàn Hogyo (jap)—Holding back and letting go—See taïi cuûa moät quaû maø khoâng coù nhaân —See Voâ Nhaân Baû Ñònh Phoùng Haønh. Höõu Quaû. Exert (v): Coá gaéng—Thi thoá. Existence of element and the non-existence of Exert great effort: Thi thoá moät noã löïc lôùn lao. self: Phaùp Höõu Ngaõ Voâ Toâng. Exertion: Apramada (skt)—Baát phoùng daät. Existence is emptiness: See Dieäu Höõu Töùc Chaân Exertion of energy: Sieâng naêng tinh taán. Khoâng. Exhalation (n): Söï thôû ra. Existence in the formless: Existence in the Exhalation and inhalation: Söï thôû ra vaø hít immaterial realm—See Voâ Saéc Höõu. vaøo—Expiration and inspiration. Existence in a form-sphere: Hieän höõu saéc giôùi— Exhausted: Kieät queä. See Saéc Höõu.

Exhaustible Knowledges of Buddhas: Nhöõng Existence in the future state: Ñöông höõu hay ñieàu bieát heát cuøng taän (bieát heát taát caû caùc phaùp thaân taâm cuûa ñôøi sau. khoâng thöøa soùt) cuûa chö Phaät. Existence in the hells: Ñòa nguïc höõu—See Thaát Exhaustion of the Kammic energy: Chuûng Höõu. Kammakkhya (p)—Taän nghieäp—See Nghieäp Dó. Existence in the human beings: Nhôn höõu—See Exhaustion of the life span: Ayukkhaya (p)— Thaát Chuûng Höõu. See Maïng Trieät. Existence of a human being: Söï hieän höõu cuûa Exhaustion of both the life span and kamma con ngöôøi—See Thaát Chuûng Höõu. energy: Ubbayakkhaya (p)—See Maïng Trieät Existence in the hungry ghosts: Ngaï quyû höõu— Nghieäp Dó Ñoàng Thôøi. See Thaát Chuûng Höõu. Exhaustion of the stream of transmigration: Existence in the intermediate stage: Thaân trung Asravaksaya (skt)—See Laäu Taän. aám höõu—See Thaát Chuûng Höõu. Exhibit the truth: See Phaùt Chaân. Existence and joy as a deva: See Thieân Höõu and Exhort (advise) to conversion: To convert—See Thaát Chuûng Höõu. Khuyeán Hoùa. Existence of maturation of effect: Savipaka Exhort (advise) someone to do something: (skt)—See Höõu Dò Thuïc. Khuyeân baûo ai laøm ñieàu gì—See Khuyeán Hoùa. Existence or non-existence: Bhavabhava (skt)— Exhort to start the the Buddhist way: Utsahana See Höõu Voâ Nhò Kieán. (skt)—See Khuyeán Phaùt. Existence of noumenal things: Phaùp höõu. Exhortation (n): Söï khuyeán duï. Existence of a permanent ego: See Ngaõ Kieán. Exhortation to Hold Firm: Phaåm Trì. Existence of phenomenal things: Teân khoâng coù Exhortation and prohibition: See Khuyeán Giôùi. thaät duøng ñeå goïi nhö caùi baøn, ngöôøi ñaøn oâng, Exhorted: Khuyeân baûo—Be energetically ngöôøi ñaøn baø, vaân vaân—See Giaû Danh Höõu. exhorted: Ñöôïc aân caàn khuyeân baûo—Be able to Existence of qualities: See Töông Ñoái Höõu.

Existence in the realm of desire: Sense-sphere Giaùo. existence—Hieän höõu duïc giôùi—See Duïc Höõu. Exoteric texts: See Hieån Kinh. Existence in the realm of form: Saéc Höõu— Exoterism: Open teaching—See Hieån Giaùo. Form-sphere existence—Hieän höõu saéc giôùi. Expand insight: Phaùt trieån tueä quaùn. Existence in the realm of formlessness Expansion of knowledge: Taêng tröôûng kieán thöùc. (immaterial realm): Formless-sphere Expect that everyone else should be on good existence—See Voâ Saéc Giôùi Höõu. terms and in harmony with us: Mong taát caû ñeàu Existence of a self (atman): Höõu Ngaõ—Söï thuaän theo yù mình—See Thuaän Ngaõ YÙ. hieän höõu cuûa caùi ngaõ. Expectation (n): Kyø voïng. Existence of both self (atman) and element Expediency: Phöông phaùp thích hôïp—Phöông (dharma): Phaùp Ngaõ Caâu Höõu Toâng. tieän thích hôïp vaø thieát thöïc—Suitable and Existent (a): Höõu—See Bhava. practical means—See Phöông Tieän. Existential (a): Thuoäc veà söï toàn taïi. Expedient: Phöông caùch thích hôïp—See Phöông Existential philosophy of religion: Trieát hoïc toân Tieän. giaùo hieän sinh. Expedient dharmas: Phaùp phöông tieän— Existential theology: Thaàn hoïc hieän sinh. Expedient means. Existentialism (n): Ngöôøi theo chuû nghóa hieän Expedient gate: Cöûa phöông tieän. sinh. Expedient means: Upaya (skt)—Adaptability— Existing: Bhava (skt)—Becoming and re- Be instrumental—Contrivance—Convenient to becoming—Being—Existence—See Höõu. the place or situation—Expediency— Existing body: Owning one’s body—Being in the

Expedients—Expedient ways—Skillful means— body—See Höõu Thaân. Skill-in-means—Skillful method—Suited to the Existing kalpa: Vivarta siddha kalpa (skt)—See condition—Tact or skill in teaching according to Truï Kieáp. receptivity—Use of expedient or proper means. Existing and non-existing: See Dieäc Höõu Dieäc There are several interpretations. Expedient Khoâng. means may also refer to any teaching device that Existing together: See Caâu Höõu. a Buddhist master employs to assist others in Exonerate someone from a charge: To clear understanding the Dharma; typical devices someone of a charge—To exculpate—Exculpate include parables, stories, and works of art. Within someone from a charge—Giaûi oan cho ai. the Zen tradition, the skillful use of koâan is a Exorcism (a): Söi tröø taø—Tröø quyû. prime example of expedient means. Other Zen Exorcismal (a): Gioáng nhö tröø taø—Thuoäc veà tröø devices include shouts, slaps, paradoxical taø. comments, unconventional behavior, and even Exorcist (n): Ngöôøi tröø quyû. poetry—Phöông phaùp tieän duïng tuøy theo hay thích Exoteric (a): Hieån loä—Roõ raøng. hôïp vôùi söi thuï nhaän cuûa chuùng sanh. Phöông tieän thieän xaûo cuõng chæ cho baát cöù phöông saùch naøo Exoteric and esoteric: See Hieån Maät. cuûa giaùo phaùp maø moät vò thaày Phaät giaùo duøng Exoteric-Esoteric Buddhism: Kenmitsu (jap)— nhaèm trôï giuùp ngöôùi khaùc hieåu ñöôïc Phaät phaùp; Phaät Giaùo Hieån Maät Nhaät Baûn—See Nhaät Baûn nhöõng phöông saùch ñieån hình bao goàm nhöõng nguï Hieån Maät Giaùo. ngoân ngaén, nhöõng caâu chuyeän, vaø nhöõng taùc phaåm Exoteric meaning: Hieån nghóa—Plain ngheä thuaät. Trong truyeàn thoáng nhaø Thieàn, caùch meaning—See Hieån Lieãu. duøng thieän xaûo cuûa coâng aùn laø thí duï chuû yeáu cuûa Exoteric scriptures: Open or general phöông tieän thieän xaûo. Nhöõng phöông saùch khaùc scriptures—See Hieån Kinh. cuûa Thieàn bao goàm heùt, ñaùnh, nhöõng lôøi pheâ bình Exoteric sect: The Open sects—See Hieån Toâng. nghòch lyù, nhöõng haønh vi khaùc thöôøng, vaø ngay caû Exoteric teaching: See Hieån Giaùo. thô vaên—See Phöông Tieän Thieän Xaûo. Exoteric teaching to the visible audience: Expedient means that are attained: Ñaéc Public teaching to the visible audience—See Hieån Phöông Tieän—Phöông tieän ñaït ñöôïc.

Expedient means of killing: See Phöông Tieän Expense of one’s own life: Hy sinh thaân maïng. Saùt Sanh. Experience (v): See Kinh Nghieäm. Expedient school: Undeveloped school—Quyeàn Experience ease leads to joy: Thaáy an laønh hay Moân—The sects which emphasize temporary möøng. methods or expedients for saving beings—Nhöõng Experience of enlightenment: See Kinh Nghieäm toâng phaùi nhaán maïnh ñeán vieäc duøng phöông tieän Giaùc Ngoä. ñeå cöùu ñoä chuùng sanh. Experience by oneself: Jisho (jap)—Siddhanta Expedient teaching suited to the conditions (skt)—Svasakshatkara (skt)—Svasiddhanta before the time of the Wu-Liang-Shou-Ching: (skt)—See Töï Chöùng. See Hoùa Tieàn Phöông Tieän. Experience only perfect happiness: See Bieán Expedient wisdom: Trí thöïc duïng—See Quyeàn Tònh Thieân. Trí. Experience ourselves with our own body and Expedients: Upaya (skt)—Skill-in-means— mind: See Töï Thaân Taâm Traûi Nghieäm. Proper means—See Phöông Tieän Ba La Maät. Experience a pain: Experience a

sadness—Caûm Expedients of Buddhas and Bodhisattvas: thoï noãi khoå. Quyeàn phöông tieän cuûa chö Phaät vaø chö Boà Taùt. Experience pleasing results: Thoï AÙi Quaû—Kinh Expedients within the T'ien-T'ai Sect: See Theå qua nhöõng keát quaû toát laønh. Noäi Phöông Tieän Theå Ngoaïi Phöông Tieän. Experience a pleasure: Thoï Laïc—Experience a Expel (v): Ñuoåi—To drive someone out-To joy—Caûm thoï nieàm vui—Kinh qua söï vui veû. dismiss—To discharge. Experience remorse: Caûm thaáy hoái haän. Expelled from a monastic community: See Experience sadness: Kinh qua (chòu) khoå ñau. Defrocking. Experience the same state as the Buddha: Expenditure on charitable purposes: Chi tieâu Shokai (jap)—Chöùng Kheá, kinh nghieäm gioáng nhö veà muïc ñích töø thieän. traïng thaùi cuûa Phaät. Expenditure on food and clothing and other Experience something: Caûm thaáy ñieàu gì—To needs: Chi tieâu veà thöïc phaåm, quaàn aùo vaø caùc nhu feel something. caàu khaùc. Experience oneself through insight: Töï mình Expenditure on illness and other emergencies: kinh nghieäm qua tueä giaùc. Chi tieâu veà thuoác thang vaø nhöõng tröôøng hôïp khaån Experience suffering and distress: Thoï Khoå caáp khaùc. Naõo—Kinh qua nhöõng khoå naõo. Expenditure on maintain of parents, wife and Experience suffering (pain) and pleasure: Thoï children and servants: Nuoâi cha meï, vôï con vaø Khoå Laïc—Traûi qua khoå ñau vaø vui söôùng. ngöôøi laøm. Experienced and concentrated mind: Vriddha Expenditures on offering alms in memory of (skt)—Shakuju-Shoyo-Shin (jap)—Tích Tuï Tinh the departed: Cuùng döôøng ñeå töôûng nhôù ñeán Yeáu Taâm—Regulated mind of real wisdom. nhöõng ngöôøi ñaõ khuaát. Experienced by the mind: Taâm Sôû Laõnh Naïp— Expenditures on offering merit to the deities: Theå nghieäm bôûi taâm. Daâng leã cuùng döôøng chö Thieân. Experiential consciousness: Thoï Thöùc—YÙ thöùc Expenditures on payment of state taxes and döïa treân kinh nghieäm. dues in time: Traû thueá vaø leä phí nhaø nöôùc ñuùng kyø Experiential entry into Buddha-truth: Ayana haïn. (skt)— Going to reality—Laáy chaùnh trí nhö thöïc Expenditures on treating one's relatives: Ñoái chöùng ñöôïc chaân lyù—See Chöùng Nhaäp. xöû vôùi thaân quyeán. Experiential knowledge: Adhigamavabodha Expenditures on treating one's visitors: Ñoái xöû (skt)—Realization or attainment of truth—See vôùi khaùch. Chöùng Trí. Expenditures on offerings to monks and nuns: Experiential wisdom: Trí tueä coù ñöôïc töø kinh Daâng leã cuùng döôøng chö Taêng Ni. nghieäm—See Nhö Löôïng Trí.

Experimental evidence: Anubhuti (skt)—See nghóa. Chöùng Nghieäm. Explain something minutely: To make Experimental process in Buddhist cultivation: something clear in detail—Giaûi thích roõ raøng chi Tieán trình thöû nghieäm trong tu taäp theo Phaät tieát. giaùo—See Tieán Trình Thöû Nghieäm Tu Taäp. Explain the sutra's powerful function: Noùi veà Expiate (v): Ñeàn toäi. löïc duïng cuûa boä kinh. Expiation: Söï chuoäc toäi—Saùm hoái. Explain the teaching to those whose minds are Expiration: Söï töû vong. unruly: Neáu coù chuùng sanh taâm chaúng ñieàu thuaän Expiration and inspiration: Söï thôû ra vaø hít thôøi Phaät vì hoï maø thuyeát phaùp. vaøo—Exhalation and inhalation. Explain that there is nothing enjoyable in the Expire (v): To die—To pass way—See Cheát. world: Noùi theá gian khoâng moät vieäc ñaùng

vui. Explain: To clear up—Discourse—Expound— Explain all things: Function of wisdom—Tueä Preach—Talk—See Bieåu Baïch. giaûi. Explain as it is: Thuyeát Nhö Thò—Giaûi thích ñuùng Explain three different vehicles of salvation nhö söï vaät laø. for sentient beings: Coù luùc vì hoï maø noùi ba thöøa Explain its attributes: Thuyeát Kyø Töôùng—Giaûi sai khaùc. thích caùc thuoäc tính. Explain the three vehicles, and reveal the Explain the Buddha-bodies: Noùi Phaät thaân. reality of the one method of salvation: See Khai Explain the Buddhas' turning of the wheel of Tam Hieån Nhaát. pure Teaching: Noùi chö Phaät chuyeån tònh Phaùp Explain the title of the sutra: Thích nghóa roõ caùi luaân. teân ñeà cuûa boä kinh. Explain the complete full unitary vehicle: Explain the ultimate reality of all things: Taát caû Cuõng coù luùc vì chuùng sanh maø chæ noùi vieân maõn chö Phaät haèng taïi chaùnh ñònh, ôû trong moät nieäm nhöùt thöøa. khaép taát caû choã noùi chôn teá ly duïc cuûa taát caû phaùp. Explain by contrast: Hoã Luaän—Giaûi thích baèng Explain all the undertakings of enlightening pheùp töông phaûn. beings: Noùi taát caû nhöõng haïnh nguyeän cuûa Boà Taùt. Explain in detail: Quaûng Thuyeát—Giaûi thích taän Explaining and handing down the dharmas: töôøng vaø chi tieát. See Phoù Phaùp Taïng. Explain a dream: Chaån moäng. Explaining the Thought Sutra: See Kinh Giaûi Explain the extirpation of the roots of all Thaâm Maät. existences: Noùi döùt haún nhöõng caên boån. Explaining the truth to all sentient beings in a Explain the flawless fulfillment of virtuous manner appropriate to the time: Vì taát caû qualities: Noùi nhöõng coâng ñöùc ñaõ laøm xong. chuùng sanh thuyeát phaùp chöa töøng loãi thôøi. Explain forms of the Buddhist teaching in the Explanation (n): Arthakartha (skt)— sutra: Noùi veà giaùo töôùng cuûa boä kinh. Commentaries—Lôøi giaûi thích—Luaän giaûi. Explain the guiding principle of the sutra: Noùi Explanation on the Dharmapada sutra: veà toân chæ cuûa boä kinh. Dhammapada-tthakatha (p)—Phaùp Cuù kinh chuù. Explain the inevitable ending of life: Noùi Explanation of the doctrine: Giaûng ñaïo (thuyeát thoï maïng troïn veà nôi heát maø laøm Phaät söï. giaûng veà giaùo thuyeát)—To preach a religion— Explain the meaning: Thuyeát Nghóa—Giaûi thích Thuyeát phaùp. yù nghóa—Explain the sense—Giaûng nghóa. Explanation of four hundred practices of Explain in outline form: Löôïc Thuyeát—Giaûi Bodhisattvas in the Yogacara sect: Bodhisattva- thích toùm löôïc, ngaén goïn. yoga-cara-catuhsatakatika (skt)—Boà Taùt Du Giaø Explain all past, present and future: Giaûng noùi Haønh KinhTöù Baùch Luaän Thích. tam theá. Explanation of the Heart of the Higher Explain (v) principles: Thuyeát phaùp. Dharmas: Abhidharma-hrdaya-sastra-sutra Explain the sense: Expound the meaning—Giaûng (skt)—See A Tyø Ñaït Ma Taâm Luaän Sôù.

Explanation of Meaning: Thuyeát Nghóa. Giaûng nghóa. Explanation of the meaning of merits of Expound the purification of the senses: Tuyeân rituals: Arthavada (skt)—See Thích Nghóa. noùi caùc caên thanh tònh. Explanation on the perfection of the truth: The Expound the sphere of Buddhahood: Tuyeân noùi Satyasiddhi sastra—See Thaønh Thöïc Luaän. caûnh giôùi cuûa chö Phaät. Explanation of things: Thuyeát giaûng veà vaïn höõu. Expound a stanza through countless kalpas: Explanation on the transcendence of Thuyeát nghóa moät baøi keä traûi qua voâ löôïng kieáp. bodhicitta:

Treatise on the transcendence of Expound the sutra: Thuyeát kinh. bodhicitta—See Boà Ñeà Taâm Luaän. Expound the sutra by giving out the main idea: Explanation of the treatise on the nature of See Nhaäp Vaên Giaûi Thích. Buddha-seed: Buddha-vamsa-tthakatha-tika Expound the Teaching: Haïnh thuyeát phaùp vì lôïi (skt)—Phaät Chuûng Taùnh Chuù Sôù. ích chuùng sanh. Expletive (a): Hö ngoân—False words. Expound true teachings spoken by infinite Explicate: Giaûi thích—Giaûng nghóa. Buddhas, remaining unhindered: Khai thò chaùnh Explicate the meaning: Giaûi thích yù nghóa roõ phaùp voâ löôïng chö Phaät noùi, voâ chöôùng ngaïi truï. raøng. Expound the truth in all worlds, remaining Explicit (a): Minh baïch—Roõ raøng. unhindered: Nôi taát caû theá giôùi dieãn thuyeát chaùnh Explicit-affirmative type of koans: See Minh phaùp voâ chöôùng ngaïi truï. Nhieân Xaùc Nhaän Coâng AÙn. Expounded: Ñöôïc giaûi thích. Explicit faith: Nieàm tin boäc loä roõ raøng. Expounder (n): Ngöôøi chuù giaûi—Giaûng Sö. Exponent (n): Ngöôøi trình baøy. Expounders of Buddhist sutras and scriptures: Expose form: Loä Hình—See Loõa Hình Ngoaïi Sakya-family—Thích gia (nhöõng vò thuyeát giaûng Ñaïo. kinh ñieån Phaät giaùo). Exposition: Niddessa (p)—Nghóa Thích—Kinh Expounder of the Law: Dharma-bhanaka (skt)— luaän giaûi (söï phôi baøy, söï thuyeát dieãn). See Phaùp Sö. Exposition of Dharma by the Buddha without Expounder of the law Bodhisattva: Dharmika awaiting questions or requests from his (skt)—Dharma-bhanaka-bodhisattva (skt)—Phaùp disciples: Udana (skt)—Kinh Voâ Vaán Töï Sö Boà Taùt. Thuyeát—Exposition of Amitabha Sutra. Expounding the Mind and Expounding the Exposition of kamma: Kammavibhanga (p)— Nature: Sesshin-Sessho (jap)—Thuyeát Taâm Nghieäp Phaân Bieät. Thuyeát Taùnh. Exposition of the Teachings of the Buddhas: Expounding a stanza through countless kalpas: Thuyeát dieãn Phaät Phaùp. Thuyeát nghóa moät baøi keä traûi qua voâ löôïng kieáp. Expository commentary: Nghóa Sôù—Lôøi bình Express (v): Dieãn taû. coù taùnh giaûi thích. Express one’s delight to someone: Baøy toû nieàm Expound (v): Khai giaûi hay giaûi thích— haân hoan cuûa mình vôùi ai. Disentangle: Côûi ra (môû ra)—Explain: Giaûi Express any unfriendliness: Noùi lôøi baát nhaõ. thích—Let go (release, unloose, untie): Giaûi thoaùt. Express a view: Phaùt bieåu—To state. Expound concentration and remembrance of Expressly (adv): Coát ñeå, moät caùch tuyeät ñoái. Buddha: Tuyeân noùi nieäm Phaät tam muoäi. Expressible form: See Y Ngoân. Expound the doctrine: Dhamma desana (p)— Expression of the true meaning of the Hoaèng phaùp. Buddha’s teachings: Giaûi thích chaân thieät nghóa Expound the inherent nature of indepdent Phaät phaùp. origination of everything: Taát caû chö Phaät haèng Expulsion from a particular monastery: See taïi chaùnh ñònh, ôû trong moät nieäm khaép taát caû choã Taán Xuaát. dieãn thuyeát taát caû duyeân khôûi töï taùnh. Extant (a): Hieän vaãn coøn. Expound the meaning: Explain the sense— Extension (n): Söï nôùi roäng ra hay tröông ñoä.

Extensions of Buddhist philosophy: Vaipulya Disturbances coming from outside—Ngoaïi ma— (skt)—Hoko (jap)—Broad—Enlargement— Demons and Mara. Extension—Fuller explanation of the doctrine— External doctrines: See Ngoaïi Ñieån.

Spacious—Square and wide—The whole of the External ego: Ngoaïi ngaõ. Mahayana sutras—See Phöông Quaûng. External instruction: See Giaùo Ngoaïi. Extensive (a): Great—Immense—Vast—Bao External and internal dharmas: la—To lôùn—Vó ñaïi. Bahyamdhyamaka (skt)—Caùc phaùp beân trong vaø Extensive analysis: Quaûng Phaân Bieät Nghóa—Söï beân ngoaøi—See Noäi Ngoaïi Phaùp. phaân tích roäng. External light: Light from the sun, moon, stars, Extensive benefits: Lôïi laïc roäng raõi. lamps, etc—Ngoaïi quang. Extensive blessings and virtues satisfying the External manifestation: Rupalakshana (skt)— hearts of all beings: Phöôùc ñöùc roäng lôùn laøm thoûa Ngoaïi dung—See Saéc Töôùng. maõn loøng chuùng sanh. External marks: Hình töôùng hay haønh vi beân Extensive deeds: Quaûng haïnh. ngoaøi—External appearance or conduct—See Extensive discourse: Söï thuyeát giaûng roäng. Ngoaïi Töôùng. Extensive discourses: Vaipulya-sutra (skt)— External objects: See Ngoaïi Caûnh. Extensive sutras—See Kinh Phöông Quaûng. External objects of the six senses: Ngoaïi Traàn— Extensive Mahayana sutras: Extensive Saùu caûnh traàn beân ngoaøi—Six external base- discourses—See Kinh Phöông Quaûng. spheres—See Luïc Traàn. Extensive sutras: Extensive discourses—See External observances: See Tuøy Töôùng Giôùi. Kinh Phöông Quaûng. External ordinary believers: See Ngoaïi Phaøm. Extensively-Adorned-King Buddha: Quaûng External power: Other power—See Tha Löïc. Trang Nghieâm Vöông Phaät. External practice: Trau chuoác beân ngoaøi—See Extensively read: Very learned—Hoïc roäng Ngoaïi Tu. (quaûng baùc). External protection: External aid—See Ngoaïi Exterminate (v): Anirodha (skt)—Dieät—To Hoä. destroy—To annihilate. External purity: Ngoaïi Tònh—Söï thanh khieát beân Exterminate (v) a race: Dieät chuûng—To wipe ngoaøi. out a race. External Realms: See Ngoaïi Giôùi (4). External (a): Bahya (skt)—Ngoaïi—Thuoäc veà beân External sense-spheres: Bahirani-ayatanani ngoaøi—Outside. (p)—Ngoaïi xöù. External aid: External protection—See Ngoaïi External show: Ngoaïi Dieän—Appearance— Hoä. Outward show. External appearance: See Ngoaïi Töôùng. External sons: Ngoaïi Töû—Who have not yet External Aspect: Ngoaïi Phaän. believed—Ngöôøi chöa tin ñaïo. External base: Baøhira-aøyatana (p) Baøhyu- External soul: Bahiratman (skt)—External Ego— aøyatana (skt)—See Traàn (6). See Ngoaïi Ngaõ. External base-spheres: See Ngoaïi Traàn. External space: Bahirdha-sunyata (skt)—See External conceptions: Ngoaïi Töôûng—Nhöõng yù Ngoaïi Khoâng. nieäm beân ngoaøi. External stains: Agantuklesa (skt)—Khaùch traàn External conditions: See Ngoaïi Duyeân. hay ngoaïi traàn—See Khaùch Traàn. External Demons: Ngoaïi Ma. External sufferings: See Ngoaïi Khoå. External dirt: Agantu-klesa (skt)—Khaùch Traàn— External Testing Conditions: See Ngoaïi Khaûo. Afflictions—Guest-defilement—Guest-dust—See External things: Vaät ngoaøi thaân—See Ngoaïi Vaät. Phieàn Naõo. External world: Bahyubhava (skt)—The object External distraction: Ngoaïi taùn loaïn. perceived, or empirical world, associated with External disturbances: Outside disturbances—function—Outside objects—Phenomenal world—

Caûnh giôùi töôùng—See Ngoaïi Vaät. Extinction due to lack of productive cause: External world prajna: Wisdom of all things— Apratisamkhya-nirodha (skt)—See Phi

Traïch Prajna is subjective, all things are its objective— Dieät. Caûnh giôùi baùt nhaõ. Extinction of pain or affliction: Chaám döùt khoå Externalism: Thöôøng kieán. ñau phieàn naõo—See Khoå Dieät. Externalists: Followers of non-Buddhist paths— Extinction of the passions or afflictions: See Ngoaïi Ñaïo. Klesakshaya (skt)—Dieät taän phieàn naõo. Extenalist deities and immortals: Thaàn tieân Extinction of the process of existence: ngoaïi ñaïo. Bhavanirodha (skt)—Sinh Töû Dieät—Chaám döùt Externalist demons (evils): Ma ngoaïi ñaïo. tieán trình luaân hoài sanh töû (hieän höõu). Extinct (v): Thaát truyeàn. Extinction of reincarnation and escape from Extinct dharma age: Thôøi maït phaùp. suffering: Nirvana (skt)—Cessation of the Extinction (n): Nirodha (skt)—Calmness and process of becoming—Chaám döùt tieán trình sanh töû extinction—Cessation—Extinction—Great luaân hoài—See Dieät Ñoä. Nirvana—Tranquility—Nieát baøn tòch dieät—See Extinction of suffering: Dukkha-ksaya (skt)— Dieät Ñoä. See Khoå Dieät. Extinction of all afflictions: Dukkha-ksaya Extinction of suffering and the way of (skt)—Phieàn Naõo Taän—Söï chaám döùt phieàn naõo— extinction: Nirodha-arya-satya or Nirodha and See Khoå Dieät and Töù Dieäu Ñeá. marga (skt)—Khoå dieät vaø Ñaïo dieät khoå. Extinction of all afflictions in the mind: Noäi dieät Extinguish (v): Nirodha (skt)—Annihilate— (tieâu dieät nhöõng phieàn naõo trong taâm). Destroy—Exterminate—Put out—Suppress— Extinction of cankers: Asavakkhayanana (skt)— Hoaïi dieät. Asavakaya (p)—Laäu taän (chaám döùt taát caû nhöõng Extinguish all ailments: See Dieät Beänh. laäu hoaëc)—See Laäu Taän Thoâng. Extinguish karma: See Dieät Yeát Ma. Extinction of causes: Duyeân Dieät—Chaám döùt Extinguish reflection, yet teach sentient beings caùc nguyeân nhaân. with the reflection of omniscience: Daàu töø Extinction of the chance of being reborn: Dieät quaùn saùt, maø duøng taát caû trí quaùn saùt giaùo hoùa taän nhaân duyeân cuûa söï taùi sinh. chuùng sanh. Extinction of the craving: AÙi Dieät—Söï chaám döùt Extinguish all thoughts and perceptions and ham muoán. dwelling in the stage of total extinction: Giaûi töø Extinction of delusion: Mohakkhaya (p)— taát caû tö töôûng ñeå truï vaøo choã ngöng baët hoaøn Mohaksaya (skt)—Dieät taét si meâ. toaøn. Extinction due to lack of a productive cause: Extinguish thought and reflection: Yet teach Söï chaám döùt vì khoâng coøn nhaân sinh nghieäp —See sentient beings with the thought and reflection of Phi Traïch Dieät. omniscience—Dieät töø tö duy (giaùc), maø duøng taát Extinction and exhaust all contamination: Saïch caû trí tö duy (giaùc) giaùo hoùa chuùng sanh. heát taát caû höõu laäu—See Laäu Taän. Extinguished: Bò daäp taét. Extinction of greed and desire: Ragakkhaya Extinguished from existence: Absolute (p)—Dieät Tham Duïc. annihilation—Absolute extinction—Completed Extinction of hatred: Saân Dieät—Söï chaám döùt extinction of individual existence—Liberated saân haän—Dieät taét heát haän thuø. from existence—See Tòch Dieät. Extinction through intellectual power: Extinguisher: Naêng dieät (hay dieät taát caû phieàn Pratisamkhya-nirodha (skt)—See Traïch Dieät. naõo cuûa chuùng sanh). Extinction of the law: Extinction of Buddhism— Extinguishing of the aggregate-continuum: See Phaùp Dieät. Khanda-parinibbana (p)—Daäp taét söï vaän haønh Extinction of life and death cycle: Bhavanirodha lieân tuïc cuûa nguõ

uaån. (skt)—See Sanh Töû Dieät. Extinguishing all thoughts and perceptions:

Giaûi tröø taát caû tö töôûng—See Töôûng Dieät. energy of meditation practice has the ability to Extirpation (n): Elimination—Eradication— burn all kinds of afflictions—Naêng löïc cuûa thieàn Removal—Extinction—See Ñoaïn Dieät. coù theå ñoát chaùy moïi thöù phieàn naõo. Extol (v): Taùn döông. Extreme of indulgence in pleasures: Cöïc ñoan Extol and make offerings to Amitabha Buddha: cuûa söï ham meâ laïc thuù. Taùn thaùn cuùng döôøng chaùnh haïnh—Taùn thaùn cuùng Extreme Joys in the Pure Land: Caûnh Giôùi Cöïc döôøng Ñöùc Phaät A Di Ñaø. Laïc. Extol renunciation for the benefit of sentient Extreme pure bodies: Thaân oai ñöùc thanh tònh. beings, its purity and blamelessness: Laïi vì Extreme of tormenting the body: Söï haønh haï chuùng sanh maø khen noùi coâng ñöùc xuaát gia thanh thaân xaùc thaùi quaù. tònh khoâng loãi. Extreme ultimate energy: T'aichi (chi)—Thaùi Extol the virtues of Buddhas for the benefit of Cöïc. sentient beings: Bodhisattvas always extol the Extreme views: Antargraha (skt)—Bieân Kieán— virtues of Buddhas for the benefit of sentient Wrong views on extinction and permanence—See beings, causing them to plant roots of goodness Bieân Kieán. with the Buddhas—Thöôøng vì chuùng sanh maø taùn Extremes: Dvaita, Dvaya, or Dharmadvaya thaùn coâng ñöùc cuûa Phaät, cho hoï ôû nôi Phaät gieo (skt)—Hai ñaàu cöïc ñoan—Two extremes—See troàng nhöõng coäi laønh. Nhò Nguyeân. Extract a passage from a book and insert it in Extremes and the Middle Path: See Cöïc Ñoan a newspaper: Trích ñaêng. Vaø Trung Ñaïo. Extract a passage from a book and translate it: Extremism: Antagraha-drsti (skt)—Henken Trích dòch. (jap)—One-sided standpoint—See Bieân Kieán. Extra-divine things: Nhöõng söï vaät ngoaøi thaàn Extremist (n): Ngöôøi cöïc ñoan. linh. Extremity (n): Bieän phaùp cöïc ñoan. Extramundane (a): Ngoaïi theá. Extremely (adv): Toät böïc—Voâ cuøng. Extraordinary (a): Phi thöôøng (thuø thaéng)— Extremely evil: Dausthalva (skt)—Surpassing Exceptional—Fantastic—Out of common— evil—Quaù aùc. Surpassing—Unnatural. Extremely happy: See Cöïc Laïc. Extraordinary influence: AÛnh höôûng phi thöôøng. Extremely patient: Thöôïng Nhaãn—Heát söùc nhaãn Extraordinary man: Acchariya manussa (p)— nhuïc—Exceedingly patient. Marvellous man—See Dò Nhaân. Extremely rare: Hi Höõu—Heát söùc hieám hoi— Extraordinary meeting: Kyø phuøng. Exceedingly rare. Extraordinary nature: Dò baåm. Extremeness (n): Tính cöïc ñoan. Extraordinary thoughts: Tö töôûng sieâu phaøm Exult (v): Hoan hyû—Vui möøng. (cuûa chö Ñaïi Boà Taùt). Exultancy (n): Söï vui möøng. Extraordinary unprecedented event: Söï kyø Exultant (a): Hoan hyû—Vui möøng. dieäu chöa töøng thaáy. Exultation (n): Exultancy—Söï vui möøng. Extravagant: Hoang phí—To squander one's Eye (n): Caksuh (skt)—Caksurindriya (skt)—Maét money. (Nhaõn)—See Nhaõn Caên. Extreme (a): Anta (p & skt)—Bieân—Cöïc ñoan. Eye ables to distinguish milk from water: See Extreme arrogance: Ñaïi maïn. Nhuõ Thuûy Nhaõn. Extreme of eternalism: Sasvatavada (skt)—Bieân Eye attained through the cultivation of kieán—Chuû thuyeát Vónh cöûu—Eternalism— Buddha-truth: Insight into truth—Keen vision of Immortality—See Thöôøng Bieân Kieán. right dharmas—See Ñaïo Nhaõn. Extreme of existence: See Höõu Bieân. Eye avoiding beauty: Maét ñöøng

nhìn saéc ñeïp. Extreme heat of the energy of meditation Eye-base: Cakkhu-vatthu (p)—See Nhaõn Caên. practice: Atapa (skt)—The extreme heat of the Eye of the blue lotus: See Lieân Nhaõn.

Eye of the body: The flesh eye—Limited Eyes that produce the characteristics of form: vision—See Phaøm Nhaõn. Cakshu-rupayatana (skt)—Nhaõn saéc Xöù. Eye of Buddha: Buddha's eye—The eye of Eye-realm: Cakkhu-dhatu (p)—Caksurdhatu Buddha—See Phaät Nhaõn. (skt)—Nhaõn Giôùi—Field of vision, or sight Eyes cast down: Maét nhìn xuoáng. faculty—The element of sight—Realm of sight— Eye-Celestials: Maét sanh Thieân—See Nhaõn Sanh See Nhaõn Caên. Thieân. Eye that sees all things as unreal: Panna- Eye consciousness: Cakshurvijnana (skt)—The Cakkhu (p)—Hueä Nhaõn—Eye of wisdom— sense of vision—Seeing consciousness—Sight Hinayana wisdom—Maét cuûa caùc baäc Thanh Vaên, consciousness—Sight-preception—Sense of Duyeân Giaùc vaø A La Haùn, hay laø trí hueä soi roõ lyù vision—See Nhaõn Thöùc. chaân khoâng voâ töôùng—See Tueä Nhaõn. Eye-contact: Cakkhu-samphassa (p)—Nhaõn Xuùc. Eye-sense: Cakkhuppasada-rupa (p)—Nhaõn Caûm Eyes deep (violet) blue: Maét xanh bieác. Thoï—Ability to receive visible object. Eye of the dharma: Dhamma-cakkhu (p)—Eyes shining with Buddha-light: Quang minh Dharmacaksus (skt)—All-seeing eye—Eye of nhaõn. Truth—The eye of wisdom—Maét thaáy ñöôïc caùc Eyes were sunk: Maét thuït saâu. phaùp moät caùch thoâng suoát—See Phaùp Nhaõn. Eye of supreme wisdom: Aryajnanacakshus Eye element: Cakkhu-dhatu (p)—Caksurdhatu (skt)—See Thaùnh Trí Nhaõn. (skt)—Field of vision—See Nhaõn Giôùi. Eye of Truth: Dhamma-cakkhu (p)— Eye of the Enlightened One: Buddha-Cakhu Dharmacaksus (skt)—All-seeing eye—Eye of the (p)—Buddha eye—See Phaät Nhaõn. dharma—The eye of wisdom—Con maét cuûa chaân Eye-entrance: See Nhaõn Nhaäp. lyù—See Phaùp Nhaõn. Eye-film: Hoa Ñoám—One of the nine similes. Eye is in union with the object seen: One of the Eye of flesh: Mamsacakshus (skt)—The physical six unions of the six sense organs with the six eye—See Nhuïc Nhaõn. objects of the senses—Maét phaûi hoøa hôïp vôùi vaät Eye and foot: Knowledge and practice—See thaáy, moät trong saùu söï hoøa hôïp giöõa saùu caên vôùi Muïc Tuùc. saùu traàn. Eye free of taint: See Ly Caáu Nhaõn. Eye of wisdom: See Tueä Nhaõn. Eyes of judgment: Trí nhaõn. Eye without hindrance: See Voâ Ngaïi Nhaõn. Eye of king-goose: See Nga Vöông Nhaõn. Eye of the world: See Theá Gian Nhaõn. Eye of knowledge: See Trí Nhaõn. E-Zen (jap): Y Toaøn—Reliance on the total or Eye lashes like a royal bull: Loâng nheo daøi—See belief in the Universe—Tuøy thuoäc vaøo caùi toaøn Tam Thaäp Nhò Haûo Töôùng. theå hay tin vaøo vuõ truï. Eye of leaving birth-and-death, seeing nirvana: Xuaát sanh töû nhaõn, vì thaáy Nieát Baøn. Eye of light: See Quang Minh Nhaõn. F Eye of love: AÙi nhaõn—Also called the Buddha's Fa-bao-t'an-ching (chi): See Fabaotanjing. eye—Cuõng coøn ñöôïc goïi laø Phaät nhaõn. Fabaotanjing (chi): Dangyo (jap)—The Eye of the mind: Manas (skt)—See Taâm Caên. Platform Sutra—See Kinh Phaùp Baûo Ñaøn. Eye of omniscience: See Nhöùt Thieát Trí Nhaõn. Fable: Miraculous fable—Truyeàn thuyeát Eyes of oxen and sheep: See Ngöu Döông Taâm Fabricate (v): Bòa ñaët—To make up a story—To Nhaõn. forge. Eye that precedes the body: Shinsen-Gen Fabulous

(a): Hoang ñöôøng—Hard or impossible (jap)—Thaân Tieân Nhaõn—The ability to regulate to believe. our physical actions even before we are conscious Façade: Maët tieàn—Front. of them—Khaû naêng ñieàu hoøa haønh ñoäng cuûa Face (v): Ñoái ñaàu—To confront with someone. chuùng ta ngay tröôùc khi yù thöùc ñöôïc chuùng. Face realities: Ñoái ñaàu vôùi söï thaät.

Face-face: Men-men (jap)—Dieän Dieän. received his Dharma transmission from the Fifth Face-to-face: Maët ñoái maët. Patriarch, Hung-jen, before returning to Niu-t'ou Face-to-face confession: Ñoái Thuû—Phaùt loà saùm shan. Later in life, Fa-ch'ih became a Pure Land hoái baèng caùch maët ñoái maët vôùi vò Y Chæ Sö. practitioner, and regularly chanted the nembutsu. Face-to-face evidence: Sammukha-vinaya This is one of the earliest examples of dual (skt)—See Töï Thuaän. practice in the Zen school—Thieàn sö Phaùp Trì laø Face-to-face stage: Abhimukhi-bhumi (skt)— toå thöù tö cuûa Ngöu Ñaàu Toâng. Chuùng ta khoâng coù Land in view of wisdom, or the ground of nhieàu taøi lieäu noùi veà tieåu söû vaø söï nghieäp hoaèng manifestation—See Hieän Tieàn Ñòa. phaùp cuûa Thieàn sö Phaùp Trì. Caùc taùc phaåm Tuïc Face-to-face transmission: Menju-shikoâ (jap)— Cao Taêng Truyeän, Toáng Cao Taêng Truyeän, vaø Truyeàn Phaùp maët ñoái maët—Direct transmission of Caûnh Ñöùc Truyeàn Ñaêng Luïc thöøa nhaän raèng Phaùp the Dharma from a Zen master to a disciple Trì tu hoïc trong hoäi chuùng cuûa Nguõ Toå Hoaèng through one-on-one encounters between the two. Nhaãn, thuoäc truyeàn thoáng Boà Ñeà Ñaït Ma, vaø raèng The expression is based upon the assumption that oâng laø moät trong möôøi ñaïi ñeä töû cuûa Nguõ Toå. Tuy Zen enlightenment cannot be verified through nhieân, khoâng coù taøi lieäu naøo khaùc noùi roõ veà vieäc indirect means, such as by letter—Truyeàn Phaùp oâng trôû thaønh ñeä töû cuûa Thieàn sö Hueä Phöông, vaø tröïc tieáp töø moät vò Thieàn sö qua moät ngöôøi ñeä töû söï nghieäp hoaèng phaùp cuûa oâng trong vieäc truyeàn qua söï gaëp gôõ moät ñoái moät giöõa hai ngöôøi. Töø ngöõ baù giaùo phaùp cuûa toâng Ngöu Ñaàu. Moät vaøi nguoàn ñöôïc döïa treân söï giaû ñònh laø giaùc ngoä trong Thieàn khoâng chính thöùc noùi raèng Sö ñaõ nhaän söï truyeàn khoâng theå ñöôïc xaùc nhaän qua phöông caùch giaùn Phaùp töø Nguõ Toå Hoaèng Nhaãn tröôùc khi trôû veà laïi tieáp, nhö baèng thö töø chaúng haïn. Ngöu Ñaàu Sôn. Vaøo cuoái ñôøi, Sö trôû thaønh haønh Face (meet) something (a difficult situation) giaû tu Tònh Ñoä, vaø thöôøng xuyeân nieäm Phaät. Ñaây fearlessly: Ñoái ñaàu vôùi vieäc gì khoâng chuùt sôï haõi. laø moät trong nhöõng thí duï sôùm nhaát veà vieäc Thieàn Face stone: To face wall—Quay maët nhìn Tònh song tu trong Thieàn toâng. töôøng—See Dieän Bích. Facial (a): Thuoäc veà khuoân maët. Face (v) the truth: Ñoái dieän vôùi chaân lyù. Facilitate (v): Laøm cho deã daøng. Face wall: Face stone—See Dieän Bích. Facility (n): Training facility—Cô sôû huaán luyeän. Fa-Chan (chi): Dharmapriya (skt)—See Ñaøm Ma Facing (n): Söï ñöông ñaàu. Ty. Facing north: See Baéc Ñoä. Fa-Chao (chi): Name of a monk in China—Teân Facing wall meditation: See Dieän Bích. cuûa moät vò sö taïi Trung Quoác—See Phaùp Chieáu Fact (n): See Söï Kieän. Ñaïi Sö. Fact and fact world perfectly harmonized: Söï Fa-Chen (chi): Phaùp Thaïnh Thieàn Sö—Name of a söï voâ ngaïi phaùp giôùi. Zen master. Facts obtained by

thoughtless meditation: Fa-ch'ih (635-702): Phaùp Trì Thieàn Sö—Name of Asamjnivipaka (skt)—Voâ töôûng baùo. a Chinese Zen master in the seventh century. Fa- Faction: Chi phaùi. ch'ih was the fourth patriarch of the Niu-T'ou Factor (n): Yeáu toá. School. We do not have sources regarding Zen Factors associated with mind: Taâm Töông ÖÙng master Fa-ch'ih and his career of spreading the Sôû—Nhöõng yeáu toá ñi lieàn vôùi taâm. Dharma. The Hsu-Kao-Seng-Chuan, Sung-Kao- Factors of concentration: Samadhanga (p)— Seng-Chuan, and Ching-Te-Ch'uan-Teng-Lu Ñònh Phaùp. claim that Fa-ch'ih studied under Hung-jen, the Factors that are not directly associated with Fifth Patriarch of the Bodhidharma tradition, and mind: Taâm Baát Töông Öng Phaùp—Caùc yeáu toá that he was one of that master's ten major khoâng lieân heä tröïc tieáp vôùi taâm thöùc. disciples. However, there are no other data Factors that are not diretly associated with a regarding his becoming a disciple of Hui-fang, and specific mental function: See Taâm Baát Töông his career of spreading the teachings of the Niu- Öng Haønh. T'ou School. Some unofficial sources said that he

Factors of dissimilarity: Baát Ñoàng Phaän—Nhöõng nieäm—See Nieäm Caên. yeáu toá khoâng gioáng nhau. Faculty of the one who knows: Annata-indriyam Factors eliminated in the path of seeing: See (p)—Cuï tri caên—Trí caên cuûa baäc thöùc giaû. Kieán Sôû Ñoaïn Phaùp. Faculty of pleasure: Laïc Caên—The organs of Factors of endeavor: Caàn chi—See Nguõ Caàn pleasure (eyes, ears, nose, tongue, body)—Nhöõng Chi. caên cuûa laïc thuù hay naêng löïc cuûa söï vui. Factors of enlightenment: Factors of wisdom— Faculty of reasoning: Lyù trí. Principles of enlightenment—Various branches of Faculty of sense: Indriya (p & skt)—Naêng löïc cuûa enlightenment—See Boà Ñeà Phaàn. giaùc quan—Sense—Organ of sense—Caên. Factors of warmth: Nhu Phaùp—Yeáu toá nhieät tình Faculty of thinking: Manayatanam (p)—Indriya (noàng nhieät). or Mana-indriya (skt)—Mana-yatana (p)—Naêng Factors of wisdom: Factors of enlightenment— löïc tö duy—See YÙ Caên. Principles of enlightenment—Various branches of Fade (v): Become dry—Lose color—Wither— enlightenment—Giaùc chi—See Boà Ñeà Phaàn. Phai môø—Heùo taøn. Factors of Yoga abstraction or concentration: Fa-Chan (chi): Dharmanandi (skt)—See Ñaøm Ma Nhöõng yeáu toá taäp trung tö töôûng trong phaùp Du Nan Ñeà. Giaø. Fa-hai: Koâhoâ (jap)—Zen master Wu-hsing Fa- Factual hypothesis: Höõu theå thi thieát giaû. hai—See Ngoâ Höng Phaùp Haûi Thieàn Sö. Factual world: World of actual life, or the real Fa-Hsiang (chin): Dharma-laksana (skt)—Hossoâ world—See Söï Phaùp Giôùi. (jap)—Marks of existence—See Phaùp Töôùng. Faculties: Caùc caên. Fa-Hsiang-tsung (chi): Dharmalaksana (skt)— Faculty (n): Naêng löïc—Taøi naêng—Caên. Yogacara Sect, Samparigraha School, or Faculty of acknowledgement: See Trí Caên. Consciousness-Only School—See Phaùp Töôùng Faculty of alertness: See Nieäm Löïc. Toâng. Faculty of cognition: See Trí Caên. Fa-Hsien (337-422): See Phaùp Hieån. Faculty of concentration: Samadhindriya (skt)— Fa-hsieng-tsung: Dharmalaksana (skt)—See Meditation as the root of all virtue—See Ñònh Phaùp Töôùng Toâng. Caên. Fa-Hsing: Phaùp Haïnh, teân cuûa moät vò sö—Name Faculty condition: See Caên Duyeân. of a monk. Faculty of consciousness: Ajendriya (skt)— Fa-Hsun-Shih-T’ien (1170-1244): See

Phaùp Tuaân Thöùc Caên. Thaïch Ñieàn. Faculty of faith: Sraddhendriya (skt)—See Tín Fa-Hua-Tsung (chi): See Phaùp Hoa Toâng. Caên. Fail (v): Thaát baïi. Faculty of highest knowledge: Annindriyam Fail to complete one's filial duty toward (p)—Trí caên toái thöôïng—See Dó Tri Caên. parents: Loãi ñaïo hieáu (baát hieáu). Faculty of joy: Hyû Caên—Naêng löïc cuûa nieàm vui. Fail to cultivate compassion and learn ways to Faculty of knowledge: Ajnendriya (skt)—Thöùc protect the lives of animals: To commit an caên. Expression of Regret Offence—Khoâng tu taäp Faculty of knowing that one will know the haïnh bi maãn vaø khoâng tìm caùch baûo veä maïng soáng unknown: Anannatam-nassamitindriyam (p)— cuûa suùc vaät laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà See Vò Tri Ñöông Tri Caên. saùm hoái. Faculty of life: Jivitindriya (skt)—Maïng caên (cô Fail to maintain good relationships with other theå vôùi ñaày ñuû caùc quan naêng cuûa con ngöôøi)— members in the Order: To commit an Sinh khí—See Meänh Caên. Expression of Regret Offence—Khoâng hoøa hôïp Faculty of mind: Manindriya (p)—Faculty of vôùi caùc thaønh vieân khaùc trong Giaùo Hoäi laø phaïm thinking—See YÙ Caên. giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Faculty of mindfulness: Naêng löïc cuûa chaùnh Fail to meet spiritual friends or good advisors:

Khoâng gaëp baïn laønh hay thieän höõu tri thöùc. Faith in the Dharma: Tin Phaùp. Fail to take account: Khoâng chaáp nhaän. Faith Discernment: Phaåm Tín Giaûi. Failure: See Thaát Baïi. Faith in effect: See Tin Quaû. Failure and success: Thaønh Baïi. Faith endurance: Faith patience—See Tín Nhaãn. Fain: Glad—Vui thích—Gladly—Töï nguyeän. Faith-filled (a): Ñaày nieàm tin. Faint: Yeáu ôùt. Faith healing: Chöõa beänh do ñöùc tin. Faint glymse: Hình aûnh thoaùng qua. Faith-inspiring (a): Arousing faith in others— Fair (a): Coâng chính—Just. Inspiring faith—Filling others with faith—Laøm Fair and impartial: Coâng baèng vaø khoâng thieân vò. phaùt khôûi nieàm tin nôi ai. Fair sex: Female sex—Woman's world—Nöõ giôùi. Faith and interpretation: Abhimukti (skt)— Fair-Wisdom: The Wise One, an epithet of the Believing and understanding—See Tín Giaûi. Buddha—Baäc Thieän Theä, moät danh hieäu cuûa Ñöùc Faith-Interpretation-Performance- Phaät. Realization: See Tín Giaûi Haønh Chöùng. Fairness (n): Coâng ñaïo—Justice. Faith in or invocation of a Buddha name Fairyland: Abode of good people after death— (Amitabha): See Hoaønh xuaát. Elysium—Coõi Tieân—Boàng Lai—Fairyland is the Faith-Liberated: Tín Giaûi Thoaùt. dwelling area of those who cultivate and attain Faith and morals: See Tín Giôùi. the path of Taoism. Human beings of this world Faith in others: See Tha Tín. cannot physically see nor get there. These Faith of the other-power: Faith awakened by domains are situated on the seven layers of other-power—Tín taâm ñöôïc tha löïc khôi daäy. "Golden Mountains" surrounding the Mount Faith-patience: Faith-endurance—See Tín Nhaãn. Sumeru or the various islands in the Fragrance Faith and practice: Believing action—See Tín Ocean (an ocean surrounding Mount Sumeru)— Haønh. Boàng lai Tieân ñaûo, choã ôû cuûa caùc baäc tu tieân theo Faith Practice and Vow: Tín Haïnh Nguyeän. Laõo giaùo ñaéc ñaïo. Ngöôøi phaøm phu theá gian Faith pure and purifying like water: Tín khoâng theå thaáy vaø ñeán ñöôïc. Coõi naày ôû nôi baûy Thuûy—Loøng tin trong saïch nhö nöôùc trong. lôùp nuùi vaøng hay

“Thaát Kim Sôn” bao boïc ôû voøng Faith receive and obey: See Tín Thoï Phuïng ngoaøi nuùi Tu Di, hoaëc laø caùc haûi ñaûo trong bieån Haønh. Höông Thuûy quanh nuùi Tu Di. Faith and receiving: See Tín Thoï. Faint glymse: Hình aûnh thoaùng qua. Faith and resolve: Tín Thaéng Giaûi—Tin vaø quyeát Faith (n): Sraddha (skt)—Saddha (p)—taâm. Saddhacarita (p)—Sraddhendriya (skt)—Nieàm Faith-root: Sraddhendriya (skt)—The stage of tin—See Tín Caên. belief—See Tín Caên. Faith and alms: Tín vaø thí—Nieàm tin vaø söï boá Faith in the Sangha: Tin Taêng. thí. Faith of service: Nieàm tin cuûa haïnh phuïc vuï tha Faith of an almsgiver: Almsgiving and faith— nhaân. Ñaøn tín. Faith in the teaching of others: See Tuøy Tín Faith to believe: See Tín Löïc. Haønh. Faith in bhutatathata: Tín caên Baûn—See Chaân Faith in theory: See Tin Lyù. Nhö Tín. Faith Tolerance: See Tín Nhaãn. Faith in the Buddha: Tin Phaät. Faith of the universal vow: See Toång Nguyeän Faith in Buddha recitation: Tín Nieäm— Tín. Nembutsu-Faith. Faith and vow: Tín nguyeän. Faith in causation: See Tin Nhaân. Faith and wisdom: See Tín Hueä. Faith and contemplation: Tín Hieän Quaùn—Nieàm Faithful (a): Ñaày tin töôûng—Trung thaønh— tin vaø thieàn quaùn. Trung tín—Thuoäc veà nieàm tin—Thaät taâm. Faith-Devotee: See Tuøy Tín Haønh. Faithful to someone: Trung thaønh vôùi ai.

Faithfulness (n): Söï trung thöïc—Söï thaät taâm— ruïng, theá thoâi. Ñöùc tin vöõng vaøng. Fallen nature: Baûn tính sa ñoïa. Faithless (a): Ungrateful: Baát nghóa—Without Fallen state: Tình traïng sa ñoïa. faith (lack of faith): Khoâng coù nieàm tin. Fallibility (n): Söï coù theå sai laàm. Fa-jung (chi): Fa-rong (chi)—Hoâyuâ (jap)—Zen Fallible (a): Coù theå sai laàm. Master Phaùp Dung—See Ngöu Ñaàu Phaùp Dung Falling among weeds six years: Rakuso- Thieàn Sö. Rokunen (jap)—Laïc Thaûo Luïc Nieân—See Luïc Fa-Lang (507-581): See Phaùp Laõng. Nieân Khoå Haïnh. Fall: Ñoïa vaøo—Sa vaøo—Ngaõ—Sa ngaõ. Falling in an evil state, a bad fate, in suffering Fall asleep to obscure the mind: Middha (skt)— and hell: Rôi vaøo aùc ñaïo. Thuïy mieân hay buoàn nguõ laøm môø mòt taâm trí. Falling from high places: Nhöõng keû teù töø treân Fall down: To sink, to let fall, to destroy, to cao maø vong maïng. ruin—Ñoïa. Falling off a mountain or a cliff: Bò rôi töø nuùi Fall down in a faint: Hoân Meâ—To faint—To lose cao xuoáng vöïc thaúm. consciousness. Falling-Tears Honourable One: See Leä Truïy Fall into decay: To sink—Ñoïa laïc. Toân Giaû. Fall into deep thought: Maëc töôûng. False (a): Mithya (skt)—Erroneous—Untrue—Hö Fall into negative rebirths: Ñoïa AÙc Xuùc—Bò taùi voïng—Voïng (sai laàm)—Illusive(illusory): AÛo— sanh vaøo aùc ñaïo. Unreal: Voïng (Vitatho (p)—One of the eight Fallacious: vitatha (p & skt)—Giaû—Khoâng thaät— minds and Eight ways of developing the Bodhi Fallacy. Mind: Nguïy phaùt Boà ñeà taâm. Fallacious counter-proposition: See Töï Naêng False accusation: Vu Ngoân—Lôøi caùo giaùc sai laïc. Phaù. False appearance: False form—Nguïy hình. Fallacious example: Töï Duï—Ví duï sai laïc. False argument: Nguïy Bieän Luaän—Sophism. Fallacious postulates: Prajnapti (skt)—Three False belief: Taø tín. unrealities or three phenomenals—See Tam Giaû. False belief of individuality: Ahamkara (skt)— Fallacious proposition: See Töï Laäp Toâng. See Ngaõ Maïn. Fallacious reason: Töï Nhaân—Lyù do giaû laäp. False boasting: Noùi lôøi khoe khoang

loá bòch— Fallacy (n): Mrsavaca (skt)—Sophism—Nguïy One of the five kinds of false speech—See Nguõ bieän—See Giaû (4). Söï Voïng Ngöõ. Fall down: To sink—Ñoïa laïc. False concept of human beings: See Chuùng Sanh Fall into the hell: Sa vaøo ñòa nguïc. Kieán. Fall ill: Bònh. False discrimination: Voïng Phaân Bieät—Phaân Fall into decay: Ñoïa laïc. bieät sai. Fall into the evil paths: Rôi (sa ñoïa) vaøo aùc ñaïo. False doctrine: Adharma (skt)—Heterodoxy or Fall (v) out: Ruïng. false methods—See Phi Phaùp. Fallacious counter-proposition: See Töï Naêng False ego: Popular ego—See Tuïc Ngaõ. Phaù. False emptiness: See Ngoan Khoâng. Fallen (a): Sa ñoïa—Sa ngaõ. False existence: Parikalpita-laksana (skt)— Fallen angels: Fallen devas—Nhöõng baäc trôøi sa Character of Sole Imagination—Voïng Höõu ñoïa. Taùnh—See Bieán Keá Sôû Chaáp Tính. Fallen flowers: Rakuge (jap)—In Zen the term is False-hearted: Boäi aân—Ungrateful. used to describe the momentary real state of Falsehood: Vitathabhavo (p)—Vitathata (skt)— concrete things, that is, fallen blossoms are just Khoâng thaät—Untruth—See Hö Voïng. fallen blossoms—Laïc Hoa, trong Thieàn thuaät ngöõ False judgment: Abhutaparikalpa (skt)— ñöôïïc söû duïng ñeå dieãn taû traïng thaùi thaät ngay luùc Parikalpana (skt)—Discriminated opinion—Bieán naøy cuûa söï vieäc cuï theå, ñoù laø, hoa ruïng chæ laø hoa keá chaáp—Hö voïng phaân bieät—A Sanskrit term

means “False judgment.” In the Lankavatara Ñoàng Phaän. Sutra, the Buddha taught: “As a variety of false False view that every man has a permanent judgements is given to objects conceived in their lord within: See Ngaõ Kieán. multiplicity, there takes place a strong clinging to False view that all things are real: See Phaùp the external world."—Moät thuaät ngöõ Baéc Phaïn coù Höõu. nghóa laø “hö voïng phaân bieät hay söï phaùn ñoaùn sai False view that anything exists with an laàm.” Trong Kinh Laêng Giaø, Ñöùc Phaät daïy: “Vì söï independent nature: See Phaùp Ngaõ Kieán. phaùn ñoaùn sai laàm ñöôïc neâu ra veà caùc söï vaät ñöôïc False way of developing the Bodhi Mind: See quan nieäm trong tính phöùc taïp (tính ña daïng) cuûa Nguïy Phaùt Boà Ñeà Taâm. chuùng neân xaûy ra söï chaáp thuû maïnh meõ vaøo theá False witness: Chöùng côù giaû taïo. giôùi beân ngoaøi.” False words: Expletive—False talk—See Hö False mind: Nguïy taâm—Dellusive mind— Ngoân. Deluded mind—See Voïng Taâm. Falsely accuse: Commits a Sangha Restoration False or misleading thoughts: Vitatha-vitakka Offence—Vu caùo laø phaïm giôùi Taêng Taøn. (p)—Transient thoughts—If we are able to Falseness of desire: Giaû AÙi—The unreality of disregard when false thoughts arise, they will desire. naturally vanish—Khi voïng töôûng khôûi maø chuùng Falsification (n): Söï giaû maïo. ta baát chaáp ñöôïc thì töï nhieân chuùng seõ bieán maát — Falsify (v): Giaû maïo—To counterfeit—To See Voïng Nieäm. forge—To fake. False name: Vitatha-naman (skt)—Giaû danh. Falsity (n): Tính giaû maïo. False notions: Nhöõng yù nieäm hö giaû. Fame (n): Yaso (p)—Honor—Danh lôïi—Tieáng False notions of anything being a thing in itself: taêm—Danh thôm hay vinh döï. See Phaùp Ngaõ. Fame and fortune cannot be compared with a False notions of things: See Phaùp Ngaõ. life of leisure: Danh lôïi baát nhö nhaøn (danh lôïi False refuge: See Quy Y Sai Laïc. khoâng baèng cuoäc soáng an nhaøn). False religion:

Heresy—See Taø Giaùo. Fame and profit: Danh lôïi. False speaking: Uttaramanusyadharma-pralapa Fame and wealth: Danh vaên lôïi döôõng. (skt)—See Voïng Ngöõ. Famensi (jap): Monastery of the Gate of the False speech: Lying speech—Noùi lôøi doái traù— Dharma—See Phaùp Moân Töï. Voïng ngöõ—See Voïng Ngöõ. Familiar (a): Quen thuoäc. False speech is to be abandoned: Noùi laùo caàn Familiarity breeds contempt: Lôøn quaù hoùa phaûi töø boû. khinh—Thaân quaù hoùa lôøn. False sutras: Forged sutras—Nguïy kinh. Family: Gia ñình—See Lieân Laïc Vôùi Gia ñình. False tenets: Holding on to false views—See Family attachment: Lieân Nieäm (thöông nhôù Voïng Chaáp. luyeán aùi gia ñình). False thinking: Erroneous thinking—Deluded Family bondage: Söï raøng buoäc cuûa gia ñình. thought—False notions—False ideas—See Voïng Family of Buddhism: School of Buddhism— See Töôûng. Phaät Gia. False thoughts: See Voïng Töôûng. Family preceptor: See Moân Sö. False views: Drishti (skt)—Heretical views— Famine (n): Naïn ñoùi. Heterodox views—Improper views—See Voïng Famous (a): Celebrated—See Höõu Danh. Kieán. Famous Ancient Pagodas in Vietnam: Danh False views based on individual karma: Voïng Lam Coå Töï Vieät Nam. kieán bieät nghieäp—See Bieät Nghieäp Voïng Kieán. Famous family: Danh moân. False view based on living beings' individual Famous Light Buddha: Yasaprabhasa-Buddha karma: See Bieät Nghieäp Voïng Kieán. (skt)—Danh Quang Phaät. False View of the collecting share: Voïng Kieán Famous man: Danh nhaân—Celebrity—Great

name. Fast (v): Nhòn aên—Caám thöïc. Famous master: Danh sö. Fasten: Attach to—Connect—Heä (heä luïy). Famous monasteries in China: Nhöõng töï vieän Fasten to things, or the passions: Tie to things, noåi tieáng cuûa Trung Hoa—See Töù Ñaïi Danh Sôn. or the passions—Heä phöôïc. Famous places of ruins: Famous historical Fasting: Uposatha (skt)—See Boá Taùt. vestiges—Famous monuments—Thaéng tích. Fasting day: Posadha or Upavasatha (skt)—Trai Famous rulers on earth: See Danh Thieân. nhaät. Famous scholar: Danh só. Fasting day in observing the eight precepts: Famous teacher: Danh sö. Baùt Quan Trai—Ngaøy tu taùm giôùi vaø aên chay. Famous words: Danh ngoân. Fasting feasts: Uposatha (skt)—Thôøi Trai Thöïc— Fan-palm tree: Tala (skt)—Ña la. See Trai. Fanatic (n): Keû cuoàng tín. Fasting period: Trai kyø. Fanatical (a): Chaáp neâ—Cuoàng tín. Fasting room: Trai phoøng (trai xaù). Fanaticism: Cuoàng tín. Fa-Tsang (643-712): See Phaùp Taïng (8). Fanaticize (v): Laøm cho cuoàng tín. Fat (n): Môõ—Phaàn toát ñeïp nhaát—Onr of the eight Fang-Hui-Yang-Qi: See Phöông Hoäi Döông Kyø kinds of congee. Thieàn Sö. Fatalism (n): Thuyeát tieàn ñònh (ñònh meänh)—See Fang-kuang-ta-chang-yen-ching (chi): Vaipulya Tieàn Ñònh Thuyeát. Sutra (skt)—See Phöông Quaûng Ñaïi Trang Fatality (n): Ñònh meänh—Vaän soá. Nghieâm Kinh. Fate (n): Tieàn ñònh—Thieân meänh—Determined Fang-yen-k'ou (chi): Release (v) of the burning period of life—See Tieàn Ñònh Thuyeát. mouths—Ceremony for the dead. The "burning Fate is endless: Life is endless—Meänh Voâ Giaùn. mouth" is a type of hungry ghost. This ritual, Fate of length of life: See Thoï Meänh Kieán. which is of Tantric origin (Mi-ysung), is intended Fa-T'eng: Zen master Fa-T'eng was one of the to free the hungry ghosts from their torment and to noted monks during the

T’ang dynasty—Phaùp enable them to be reborn as humans or even in Ñaêng Thieàn sö laø moät trong nhöõng vò Taêng noåi the western paradise—Nghi thöùc cho ngaï quyû. tieáng ñôøi nhaø Ñöôøng—See Thanh Löông Thaùi Nghi thöùc naøy coù nguoàn goác töø Maät toâng, chuû ñích Khaâm Thieàn Sö. laø giaûi thoaùt loaøi ngaï quyû khoûi söï daøy xeù vaø laøm Fa-T'eng's "Not yet enlightened": See Phaùp cho hoï coù theå taùi sanh laøm ngöôøi vaø ngay caû vieäc Ñaêng Vò Lieãu. vaõng sanh taây phöông cöïc laïc. Father: See Cha. Fantasy: Chimera—Utopia—Wild fancy—AÛo Father of all the living: The Buddha—See Nhaát töôûng—Khaû naêng töôûng töôïng. Thieát Chuùng Sanh Chi Töø Phuï. Fan-Wang-Jing: Brahmajala Sutra (skt)— Fathers of the Buddhist Church: Sthavira Brahma Net Sutra—Kinh Phaïm Voõng. (skt)—A chief disciple, an elder or an abbot of a Fa-Pao: Name of a noted monk—See Phaùp Baûo Buddhist temple—Thöôïng Toïa—See Tröôûng Laõo Ñaïi Sö. Taêng. Farmers: Sudra (skt)—See Thuû Ñaø La. Fatherhood (n): Ñaïo laøm cha. Fa-rong (chi): Fa-jung (chi)—Zen Master Phaùp Father tantra: Pha-gyu (tib)—Tantra concerned Dung—See Ngöu Ñaàu Phaùp Dung Thieàn Sö. with transforming aggression—Thaàn chuù chuyeån Farong Niutou: Gozu Hoyu (jap)—Fa-jung Niu- hoùa saân haän. tou—See Ngöu Ñaàu Phaùp Dung Thieàn Sö. Fathom the explanation: Doø taän ñaùy lôøi giaûi Far-reaching: Cao xa—Very high—Exalted. thích. Far-reaching land: Duramgama (skt)—Ground of Fathomless ocean of enlightenment: Buddha- traveling far—See Vieãn Haønh Ñòa. wisdom—See Giaùc Haûi. Fashioned: Hôïp thôøi trang. Fa-Tsang (chi): See Phaùp Taïng (8). Fa-shun (chi): See Phaùp Thuaän. Fault (n): Error—Mistake—Quaù thaát (loãi laàm).

Faults and errors: Quaù Cöûu—Sô suaát vaø loãi laàm. Fa-yen School: Hogen shu (jap)—See Phaùp Nhaõn Fault-finding: Tìm loãi ngöôøi—Proclaiming the Toâng. errors of others, whether true or not, is a very bad Fa-Yen Sect: Ho-gen-shu (jap)—Toâng Phaùp deed that prevent cultivation of self and others’. Nhaõn—The teaching of this school was that all Fault of wrongly transfering object of worship: things are mind (hsin). This means that every form See Hoã Duïng Toäi. in the world has been produced by mind—Giaùo Faultless (a): Voâ Quaù Thaát—Voâ Khuyeát—Hoaøn thuyeát cuûa toâng phaùi naøy laø taát caû moïi sö moïi vieäc haûo—Hoaøn toaøn—Perfect—Impeccable— ñeàu laø taâm. Ñieàu naøy coù nghóa laø moïi hình thöùc Clean—Entire—Complete. treân theá giôùi naøy ñeàu ñöôïc saûn sanh bôûi taâm —See Faultless aspiration: Voâ Ñaûo YÙ Laïc—Khao khaùt Phaùp Nhaõn Toâng. khoâng coù gì sai traùi. Fa-yen-tsung: Ho-gen-shu (jap)—See Fa-Yen Faultless receive: Faultless taking in—Voâ Ñaûo Sect. Nhieáp Thoï—Söï nhieáp thoï khoâng coù gì sai traùi. Fa-yen: Two Monks Roll Up the Blind: Two Faultless taking in: Faultless receive—Voâ Ñaûo Monks Roll Up the Blind, example 26 of the Wu- Nhieáp Thoï—Söï nhieáp thoï khoâng coù gì sai traùi. Men-Kuan—Phaùp Nhaõn Nhò Taêng Quyeát Lieâm, Faultlessness: Khoâng loãi laàm—See Voâ Laäu Caên. thí duï thöù 26 cuûa Voâ Moân Quan—See Nhò Taêng Faultness or unreality of desire: Söï hö giaû hay Quyeát Lieâm. khoâng thöïc cuûa duïc voïng. Fa-yen Weân-i: Hogen-Bin'eki (jap)—Fayen Faulty: Höõu Quaù Thaát—Thieáu soùt—Maéc loãi. Wenyi—See Vaên Ích Phaùp

Nhaõn Thieàn Sö. Favor (n): Ôn hueä. Fayen Wenyi: Hogen-Bin'eki (jap)—Fa-yen-Favor of God: Ôn Treân—Externalists believe that Weân-i—See Vaên Ích Phaùp Nhaõn Thieàn Sö. there exists a so-called The favour of God— Fa-yen-wu-tsu (chi): Phaùp Dieãn Nguõ Toå—See Ngoaïi ñaïo tin raèng coù moät thöù goïi laø "Ôn treân". Phaùp Dieãn Nguõ Toå Thieàn Sö. Favorable: Toát—Thuaän tieän. Fa-Yung (594-657): See Phaùp Dung Thieàn Sö Favorable action: Nghieäp laønh—Haønh ñoäng (China). thuaän tieän—See Thieän Nghieäp. Fa-yun-yuan-t'ung (chi): Phaùp Nhaõn Vieân Favorable circumstances: Opportunity— Thoâng—Universally penetrating the Eye of Truth. Potentiality and conditions—Hoaøn caûnh thuaän Fa-Zang (634-712): Hsien-Shou-Fa-Tsang— See tieän—Thuaän caûnh—See Thuaän Khaûo. Hieàn Thuû Phaùp Taïng. Favored: Thích hôïp—Thuaän lôïi. Fear (v): Bhaya (p)—Sôï haõi—Sôï seät—To be Favorite: Thích. afraid of—(n) Söï sôï haõi—There are several Favorite attendant: Ngöôøi haàu thaân tín. reasons why the Zenist has little or no fear. He is Favorite choice: Söï löïa choïn öa thích— not looking to something or someone else for his Buddhism is fast becoming a favorite choice for so protection or his salvation; he is confident that he many people in the world—Phaät giaùo ñaõ nhanh has in himself the seed of perfection, and he, if a choùng trôû thaønh moät söï löïa choïn öa thích cho Buddhist, believes that he will not be cut off from nhieàu ngöôøi treân theá giôùi. opportunity because as long as he needs it the law Favorite circumstances: Hoaøn caûnh thuaän tieän. of Karma will place it before him. Just as he has Favorite queen: AÙi phi. confidence in himself, he has confidence in the cosmos, that it is not chaos, and, the river cannot Favoritism (n): To commit an Expression of rise above its source, that is, the ethic and Regret Offence—Coù ñaàu oùc thieân vò laø phaïm giôùi spirituality of man are not accidental, but express Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm hoái). the fact that he now touches the ethical and Fa-Xiang school: See Phaùp Töôùng Toâng. spiritual truths or laws of Nature—Coù nhieàu lyù do Fa-Yan (1024-1104): See Phaùp Dieãn Nguõ Toå taïi sao moät haønh giaû tu Thieàn khoâng sôï haõi hay raát Thieàn Sö. ít sôï haõi. OÂng ta chaúng tìm caùi gì hay chaúng tìm ai Fa-yen (chi): Goso-Hoen (jap)—Fa-Yen (1024- khaùc ñeå che chôû hay cöùu roãi mình; oâng ta töï tin 1104)—See Phaùp Dieãn Nguõ Toå Thieàn Sö. raèng chính mình coù chuûng töû che chôû, vaø oâng ta,

neáu moät Phaät töû tin raèng ngöôøi aáy khoâng bò laáy voâ hoaïi cuûa Nhö Lai. maát ñi cô hoäi vì chöøng naøo maø ngöôøi aáy coøn caàn Fearless kindness: Voâ UÙy Lieân Maãn—Loøng ñeán luaät nghieäp quaû ngay tröôùc maët mình. Cuõng thöông ngöôøi voâ bieân. nhö töï tin chính mình, oâng ta cuõng töï tin nôi vuõ truï, Fearlessness: Voâ uùy (khoâng sôï haõi). khoâng phaûi laø moät thöù vuõ truï ñaûo loän maát traät töï, Fearlessness asserting the true path to soâng suoái khoâng bao giôø vöôït ra khoûi nguoàn cuûa liberation: See Taän Khoå Ñaïo Voâ Sôû UÙy. chuùng, nghóa laø moät con ngöôøi ñaïo ñöùc vaø coù taâm Fearlessness of expounding all obstructions to ñaïo khoâng phaûi laø chuyeän ngaãu nhieân, maø chính liberation: See Thuyeát oâng ta phaûi chaïm vaøo caùi ñaïo ñöùc vaø taâm ñaïo cuûa Chöôùng Ñaïo Voâ Sôû UÙy. chaân lyù hay luaät töï nhieân aáy. Fearlessness of extinguishing all

defilements: Fear of addressing an assembly: See Ñaïi Chuùng See Laäu Taän Voâ Sôû UÙy. Uy Ñöùc UÙy. Fearlessness giving: Abhayadana (skt)— Fear of bad reputation: See AÙc Danh UÙy. Abhayandada (skt)—Bestower of fearlessness— Fear of being without existence: Voâ Höõu AÙi UÙy. See Voâ UÙy Thí. Fear of cause and Effect: Sôï nhaân quaû. Fearlessness resultant from having full Fear of death: See Töû UÙy. understanding of all phenomena: See Nhaát Fear (v) to die: Sôï cheát—See Töû UÙy. Thieát Trí Voâ Sôû UÙy. Fear of falling into the Evil Realms: See AÙc Fearlessness of all wisdom: See Nhöùt Thieát Trí Ñaïo UÙy. Voâ Sôû UÙy. Fear and hope: Sôï haõi vaø hy voïng. Fearlessness of wrong-doing: Anottappam (p)— Fear of illusion: Kieán tö—Sôï bò aûo töôûng. See Voâ Quyù. Fear of intimidation of groups: Ñaïi Chuùng Uy Feasts (n): Caùc troø vui. Ñöùc UÙy—One of the five fears—See Nguõ UÙy. Features of the world: See Hieän Töôïng. Fear of not having enough to live on to Feces (n): Ñoà pheá thaûi. continue to cultivate: Sôï khoâng soáng ñuû ñeå tieán Feeble old person: Ngöôøi giaø caû oám yeáu. tu—See Baát Hoaït UÙy. Feed (v): Cho aên. Fears are nothing more than states of mind: Sôï Feed (v) the ox: Chaên traâu. haõi chæ laø traïng thaùi taâm thaàn. Feel (v): Caûm thaáy. Fear is only a state of mind: Sôï haõi chæ laø traïng Feel at ease: Caûm thaáy deã chòu. thaùi taâm thaàn. Feel calm and relaxed: Caûm thaáy nheï nhaøng yeân Fear of the pains of hells: Caûm thaáy sôï haõi tröôùc tænh. nhöõng khoå ñau cuûa ñòa nguïc. Feel compassion for someone: Be Fear of sacrificing their reputation: See AÙc compassionate for someone—Caûm thaáy thöông Danh UÙy. xoùt ai. Fear of wrong-doing: Ottappam (p)—Quyù. Feel compassionate for someone: Feel Fearful (a): Ñaùng sôï—Gheâ sôï. compassion (pity) for someone—Caûm thaáy thöông Fearing the pains of birth and death: See Sanh xoùt ai. Töû Khoå UÙy. Feel contempt for: Khinh thöôøng—Feel Fearless: Abhaya (skt)—Baát boá bieän (bieän luaän contemptuous of something. khoâng toû veû khieáp sôï)—See Voâ UÙy. Feel disgraced: Caûm thaáy nhuïc nhaõ—To be Fearless bhumi: Abhaya-bhumi (skt)—See Voâ disgraced. UÙy Sôû Ñòa. Feel disturbed: Caûm thaáy khoù chòu. Fearless Bodhisattva: A Ma Ñeà Boà Taùt—Voâ UÙy Feel fear: Caûm thaáy sôï haõi. Boà Taùt—Vò Boà Taùt voâ sôû uùy. Feel grateful to someone or something: Haøm aân Fearless giving: Abhaya-dana (skt)—See Voâ UÙy (mang ôn ai hay caùi gì). Thí. Feel one's way: Laàn moø. Fearless and incorruptible knowledge: trí voâ uùy Feel pity for: Feel compassion for—Caûm thaáy

thöông xoùt. To assume. Feel pride: Caûm thaáy haõnh dieän. Felicitous Birth heaven: Punyaprasava (skt)— Feel pure and light-hearted like a hermit: Loøng See Phuùc Sanh Thieân. thanh saïch nheï nhaøng nhö moät aån só (Thanh taâm Felicitous herb: See Töôøng Thaûo. quaû duïc). Felicity: Phuùc—Three sources of felicity. Feel regret about: AÂn haän veà. Fellow cultivator: Baïn ñoàng tu. Feeling: See Thoï. Fellow-meditator: Fellow-monks—Thieàn löõ (baïn Feeling aggregate subject to clinging: Thoï Thuû ñoàng tu thieàn). Uaån. Fellow-ship: Hoäi ñoaøn—Ñoaøn theå. Feeling based on body-contact: See Thaân Xuùc Fellowship of the three treasures: See Sanboâe Sôû Sanh Thoï. Kyoâdan. Feeling based on ear-contact: See Nhó Xuùc Sôû Fellow-spendthrift: Ngöôøi tieâu pha xa xæ. Sanh Thoï. Fellow-students: See Hoïc Löõ. Feeling based on

eye-contact: Cakkhu- Female: Girl—Maid—Woman—Ngöôøi nöõ. samphassaja-vedana (p)—See Nhaõn Xuùc Sôû Sanh Female appearance of Avalokitesvara: Chundi Thoï. (skt)—Chuaån Ñeà. Feeling based on mind-contact: See YÙ Xuùc Sôû Female beauty: Female lust—Female venery— Sanh Thoï. Nöõ saéc. Feeling based on nose-contact: See Tyû Xuùc Sôû Female celestials: Thieân nöõ—Female deva—See Sanh Thoï. Nöõ Thieân. Feeling based on tongue-contact: See Thieät Xuùc Female deva: Devi (skt)—See Nöõ Thieân. Sôû Sanh Thoï. Female devotee: Upasika (skt)—See Öu Baø Di. Feeling of exaltation: See Caûm Giaùc Sieâu Thoaùt. Female diamond hook Bodhisattva: Vajrakusi Feeling group: Vedana (skt)—See Thoï Uaån. (skt)—Kim Cang Caâu Nöõ Boà Taùt. Feeling of Guilt: Maëc caûm toäi loãi. Female disciples: Upasika—Öu Baø Di giôùi. Feeling of objects of perception: Alamana- Female lay devotee: Female devotee—Nöõ Phaät vedaniyata (skt)—See Sôû Duyeân Thoï. töû—See Öu Baø Di. Feeling and reason: Tình lyù. Female lay disciple: Female devotee—Öu Baø Feeling of sadness: Noãi buoàn. Di—Nöõ Phaät töû. Feelings are unreal: One of the three Female lay follower: Female lay devotee—Öu unrealities—Thoï giaû, moät trong tam giaû—See Baø Di—Nöõ Phaät töû. Tam Giaû. Female lay practitioner: Female lay cultivator— Feet: Chaân. Öu Baø Tö—Nöõ tu. Feet of accord: See Tuøy Thuaän Tuùc. Female lust: female beauty—Female venery— Feet of blessedness: See Phöôùc Tuùc. Nöõ saéc. Feet of cultivation: See Tu Haønh Tuùc. Female musicians and performers: Kyû nhaïc. Feet of delight in truth: See Laïc Phaùp Tuùc. Female novice: Siksamana (skt)—Ngöôøi nöõ môùi Feet of determination: See Thaâm Taâm Tuùc. vaøo tu trong töï vieän—See Thöùc Xoa Ma Na. Feet of discipline: See Trì Giôùi Tuùc. Female observer of the minor commandments: Feet of energy: See Tinh Taán Tuùc. Sramanerika (skt)—Sa di ni. Feet of psychic powers: See Thaàn Löïc Tuùc. Female organ: Strindriya (skt)—Nöõ caên. Feet of rain of teaching: See Phaùp Vuõ Tuùc. Female servant: Upasika (skt)—OÂ Ba Ti Ca (Nöõ Feet of resolute commitment: See Kieân Theä cö só)—Laywoman follower—See Öu Baø Di. Tuùc. Female sex: Fair sex—Woman’s world—Nöõ giôùi. Feet of spiritual knowledge: See Thaàn Thoâng Female sex-organ: Yoni (skt)—Nöõ caên. Tuùc. Female spirit: Goddess—Thaàn nöõ. Feign to do something: Laøm boä—To pretend— Female vajra messenger: Vajrakumari (skt)—

Kim Cang Ñoàng Nöõ. the five ranks of Tung-shan. The second section is Female venery: Female lust—Female beauty— made up of three collections of one hundred koâan Nöõ saéc. each. The first of these collections consists of old Feminine (n): Nöõ tính. koâan to which Fen-yang added a verse. The Feminine appearance: Nöõ töôùng. second set is koâan of the master's own devising, Feminine attractions: See Nöõ Nhaân Baùt Duïc. including answers. The third set is old koâan to Feminine behavior: Feminine virtues—Nöõ haïnh. which he added his own answers in place of those Feminine virtues: Feminine behavior—Nöõ haïnh. previously provided. These collections later Fen-Chou-Wu-Yeh: Fen-Yang-Shan-Chou 947- served as models for similar collections—Ngöõ luïc 1024—See Phaàn Döông Thieän Chaâu. cuûa Thieàn sö Phaàn Döông Thieän Chieâu, vaên baûn Feng-hsueh's equality and differentiation: Lìa goàm ba phaàn, ñöôïc bieát döôùi teân Phaàn Döông Ngöõ khoûi noùi naêng, thí duï

thöù 24 cuûa Voâ Moân Quan— Luïc vaø chöùa ñöïng nhöõng thôøi thuyeát giaûng, noùi Equality and Differentiation, example 24 of the chuyeän, thi thô, vaø nhöõng vieát laùch linh tinh cuûa vò Wu-Men-Kuan—See Ly Khöôùc Ngöõ Ngoân. Thieàn sö thuoäc toâng Laâm Teá, Phaàn Döông Thieän Feng-Hsueh's One Atom of Dust: See Phong Chieâu. Ngöõ luïc ñöôïc ngöôøi noái phaùp cuûa Phaàn Huyeät Nhaát Vi Traàn. Döông laø Thieàn sö Thaïch Söông Sôû Vieän bieân Feng Hsueh's Workings of the Iron Ox: See soaïn vaø hoaøn taát vaøo naêm 1101. Vaên baûn ñoùng Phong Huyeät Toå Sö Tam AÁn. moät vai troø coù yù nghóa trong vieäc phaùt trieån vaên chöông Thieàn Coâng AÙn. Phaàn ñaàu cuûa vaên baûn Feng-hsueh Yen-chao: Fuketsu-Ensho (jap)— bao goàm lôøi pheâ bình cuûa Phaàn Döông veà Ñoäng Fengxue Yanzhao—See Phong Huyeät Dieân Chieåu Sôn Nguõ Vò. Phaàn thöù nhì bao goàm ba phaàn söu Thieàn Sö. taäp, moãi phaàn 100 coâng aùn. Nhöõng söu taäp ñaàu Feng-kan: Bukan (jap)—Chinese Zen master of tieân goàm nhöõng coâng aùn coå maø Phaàn Döông coù the Tang period—See Phöông Quaûng Thieàn Sö. theâm moät baøi keä vaøo. Boä söu taäp thöù nhì laø nhöõng Fengxue Yanzhao: Fuketsu-Ensho (jap)—See coâng aùn do söï xeáp ñaët cuûa chính vò Thieàn sö naøy, Phong Huyeät Dieân Chieåu Thieàn Sö. bao goàm luoân caû nhöõng caâu traû lôø i. Phaàn söu taäp Fen-yang Shan-chao: Fun'yo-Zensho (jap)— thöù ba laø moät chuoãi nhöõng coâng aùn maø Phaàn Fenyang Shanzhao—See Phaàn Döông Thieän Döông ñaõ theâm vaøo caâu traû lôøi cuûa mình thay vaøo Chieâu Thieàn Sö. nhöõng gì ñaõ ñöôïc noùi tröôùc ñaây. Nhöõng söu taäp Fenyang Shanzhao: Fun'yo-Zensho (jap)—Feân- naøy ñöôïc söû duïng nhö nhöõng kieåu maãu cho nhöõng yang Shan-chao—See Phaàn Döông Thieän Chieâu söu taäp töông töï veà sau naøy—See Phaàn Döông Thieàn Sö. Thieän Chieâu Thieàn Sö. Fen-Yang "The sound of the bell and the chirp Ferryboat: Kaula (skt)—Raft—See Phieät Duï. of the sparrow": See Phaàn Döông Linh AÂm Ñieåu Ferry the living across the sea of Haùt. reincarnation: Save the sinners from the sea of Fen-Yang's staff: See Phaàn Döông Truï Tröôïng. misery—See Teá Ñoä. Feân-yang Wu-te Ch'an-shih Yu-lu: Fun'yo- Ferry over (v): Paramita (skt)—To cross over— Mutoku-Zenji Goroku (jap)—Phaàn Döông Voâ Ñöùc To pass over—To save—See Ñoä. Thieàn Sö Ngöõ Luïc—Feân-yang Shan-chao's Fertile (a): Phì nhieâu. Records of teachings. The three-section text is Fertilization (n) of natural conditions: See also known as the Fen-yang Lu and contains Nhuaän Sinh. sermons, talks, poetry and miscellaneous writings Fertilized karma: See Nhuaän Nghieäp. of the Zen Rinzai master Fen-yang Shan-chao. It Fertilizing of Desire: See Nhuaän AÙi. was compiled by Shih-shuang Ch'u-yuan (986- 1039), his Dharma heir, who completed the work Fertilizing of love: AÙi nhuaän—Fertilizing of in 1101. The text played a significant role in the Desire—See Nhuaän AÙi. development of koâan literature. The first section Fervent prayer: Lôøi caàu nguyeän tha thieát. includes Fen-yang Shan-chao's commentary on Festivals: Leã hoäi—See Leã Hoäi Phaät Giaùo. Festival of the Dead: Obon (jap)—Hoan Hyû

hoäi—See Ñaûo Huyeàn and Vu Lan Boàn. blessedness—See Löông Phöôùc Ñieàn. Festival of all Souls: Hoan Hyû hoäi—See Ñaûo Fields for cultivating welfare: Phöôùc ñieàn. Huyeàn and Vu Lan Boàn. Field of grace: See AÂn Ñieàn. Festival of Departed

Spirits: Vu Lan Boàn Hoäi. Field of karma: See Nghieäp Ñieàn. Festival of water and land: See Thuûy Luïc Trai. Field of knowledge: Laõnh vöïc kieán thöùc. Fetid (a): Hoâi haùm. Field of merit: Punya-ksetra (skt)—Fukuden Fetidness (n): Muøi hoâi haùm. (jap)—Field of Blessedness—See Löông Phöôùc Fetish (n): Buøa—Tính meâ tín moät caùch muø quaùng. Ñieàn. Fetishism (n): Toân thôø linh vaät—Baùi Vaät giaùo Field of Merit and Virtue: See Coâng Ñöùc Ñieàn. (nhöõng ngöôøi chuû tröông leã laïy vaät thaàn hay vaät Field of the mind: See Taâm Ñieàn. thôø)—See Linh Vaät Baùi. Field of operation: Field of any organ—See Caên Fetishist (n): Ngöôøi theo Baùi Vaät giaùo—See Linh Caûnh. Vaät Baùi. Field of organs: The field of operation—See Caên Fetter (n): Samyojana (skt)—See Heä Phöôïc. Caûnh. Fetter (bind) of anger: See Saân Phöôïc. Field of pity: See Bi Ñieàn. Fetter has arisen: Söï raøng buoäc vöøa phaùt sanh. Field of religion and reverence: Kính ñieàn. Fetter of attachment to rite and ritual: Field of religious power: Field of virtue, i.e. the Silabhata-paramaso (p)—Giôùi caám thuû—See Giôùi cult of arhats and Buddhas—See Ñöùc Ñieàn. Caám Thuû Kieán. Field for requiting blessings received: See Baùo Fetter of craving for becoming: Höõu Tham Kieát AÂn Ñieàn. Söû. Field of reverence: See Kính Ñieàn. Fetter of doubt: Vici-kiccha (p)—Nghi kieát söû. Field of virtue: Field of religious power—See Fetter of ignorance: Voâ Minh Kieát Söû. Ñöùc Ñieàn. Fetter of nirvana: See Nieát Baøn Phöôïc. Field of visible form: Saéc Xöù—Coõi höõu hình. Fetter of personality belief: Sakkaya-ditthi (p)— Field of vision: Cakkhu-dhatu (p)—Caksurdhatu Thaân kieán kieát söû. (skt)—The eye-realm, or sight faculty—See Nhaõn Fetter someone: Bind someone—Troùi buoäc ai. Giôùi. Fettered mind: Caùi taâm bò troùi buoäc—See Taâm Fierce (a): Döõ—Wicked—Wild—Anger. Phöôïc. Firece afflictions: See Maõnh Lôïi Phieàn Naõoû. Fetus in impure: See Truï Xöù Baát Tònh. Fierce-faced holder of a vajra: Vajragra-Feudal (a): Thuoäc veà phong kieán. Vajadhrah (skt)—See Phaãn Noä Trì Kim Cang. Ficus religiosa: Pippala (skt): Ba ba la—The real Fierce maharaja: See Phaãn Noä Minh Vöông. name for Bodhi-tree—Teân thieät cuûa caây Boà Fierce maharaja with a hook: See Phaãn Noä Caâu. ñeà. Fiery, bloody, and knife-sharp paths: See Hoûa Fidelity: Tieát thaùo. Huyeát Ñao. Fiery Arrows: Hell of Fiery Arrows—Ñòa nguïc Fiery chariot: Hoûa xa—The fiery chariot belongs Hoûa Tieån. to the hot hells—Hell of fire-chariot. Few desires: See Thieåu Duïc. Fiery chariot of the hells: Hoûa xa trong ñòa Fideism (n): Chuû nghóa duy tín—Tín taâm luaän. nguïc—Hell of fire-chariot. Field (n): See Saùt Ñoä. Fiery dog: See Hoûa Caåu. Field of Blessedness: See Löông Phöôùc Ñieàn. Fiery pit: See Hoûa Khanh. Field of blessedness Bodhisattva: Punya-ksetra Fiery pit of the five desires: Fiery pit—See Hoûa (skt)—Phöôùc Ñieàn Boà Taùt. Khanh. Field of Blessing: See Phöôùc Ñieàn. Fiery way: See Hoûa Ñaïo. Field of compassion: See Bi Ñieàn. Fifteen bodhisattvas who represent the Field for cultivating blessedness: Ruoäng phöôùc. Buddha's dharmakaya, or spiritual body; Field for cultivating of happiness: Field of wisdom in graciousness and a pierce or angry

form against evil: See Nguõ Phaät Sinh Nguõ Boà Fifth stage: See Cöïc Nan thaéng ñòa. Taùt, Nguõ Kim Cang, Nguõ Phaån Noä. Fifty Bhiksus in Kasi: Naêm möôi Tyø Kheo trong Fifteen Books of Khuddaka-Nikaya: See Möôøi thaønh Ca Thi—See Nguõ Thaäp

Tyø Kheo Thaønh Ca Laêm Boä Kinh Tieåu A Haøm. Thi. Fifteen honored ones: Thaäp Nguõ Toân—Möôøi Fifty-eight commandments: See Nguõ Thaäp Baùt laêm vò toân giaû. Giôùi. Fifteen images of avalokitesvara: Thaäp Nguõ Fifty-eight precepts: Fifty-eight Toân Quaùn AÂm—Möôøi laêm aûnh töôïng cuûa ñöùc commandments—See Nguõ Thaäp Baùt Giôùi. Quaùn Theá AÂm. Fifty evils: See Nguõ Thaäp AÙc. Fifteen kinds of aspiration: See Thaäp Nguõ YÙ Fifty first stage of a Bodhisattva: See Ñaúng Laïc. Giaùc. Fifteen kinds of fine-material-sphere Fifty-five sages: Nguõ Thaäp Nguõ Thaùnh—Naêm wholesome consciousness: See Möôøi Laêm Taâm möôi laêm vò thaùnh. Thieän Thuoäc Saéc Giôùi. Fifty maras: Fifty skandha-demon states—See Fifteen kinds of wisdom and elimination: See Nguõ Thaäp AÁm Ma. Thaäp Nguõ Trí Ñoaïn. Fifty meritorious virtues: Nguõ Thaäp Coâng Fifteen modes of contemplation: See Thaäp Nguõ Ñöùc—See Nguõ Thaäp Trieån Chuyeån. Quaùn Nieäm. Fifty methods: Naêm möôi phöông phaùp—See Fifteen patched robe: AÙo möôøi laêm maûnh. Nguõ Thaäp Phaùp. Fifteen types of Fine-Material-Sphere Minds: Fifty modes of meditation mentioned in the Möôøi Laêm Taâm Thieän Thuoäc Saéc Giôùi. Maha-Prajna: See Nguõ Thaäp Phaùp. Fifteenth of the first moon: Thöôïng nguyeân. Fifty-one Dharmas interactive with the Mind: Fifteenth day of the seventh month: See Taêng Fifty-one mental states—See Naêm Möôi Moát Töï Töù Nhaät. Taâm Sôû. Fifth element: See Ñeä Nguõ Ñaïi. Fifty-one mental factors: Nguõ Thaäp Nhaát Taâm Fifth jhana functional consciousness: Fifth Sôû Höõu Phaùp—Fifty-one Dharmas interactive jhana functional consciousness together with with the Mind—See Naêm Möôi Moát Taâm Sôû. initial application, sustained application, zest, Fifty skandha-demon states: See Nguõ Thaäp AÁm happiness, and one-pointedness—Taâm Haønh nguõ Ma. thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm . Fifty-two mental states : See Naêm Möôi Hai Fifth jhana moral or wholesome consciousness: Taâm Sôû. Fifth jhana moral or wholesome consciousness Fifty-two stages in the process of becoming a together with initial application, sustained Buddha: See Nguõ Thaäp Nhò Vò. application, zest, happiness, and one- Fight (v): Ñaùnh ñaäp. pointedness—Taâm Thieän nguõ thieàn cuøng vôùi Taàm, Fight against: Choáng laïi—People always fight Saùt, Phæ, Laïc vaø Nhaát Ñieåm. against things they dislike: Ngöôøi ñôøi thöôøng Fifth jhana path consciousness of stream-entry: choáng laïi nhöõng ñieàu hoï khoâng thích. Taâm Nhaäp Löu Ñaïo Nguõ Thieàn—See Nhaäp Löu Fight-War-Victory Buddha: Ñaáu Chieán Thaéng Ñaïo Nguõ Taâm. Phaät. Fifth jhana resultant consciousness: Fifth Figurative: Metaphorical—AÅn duï. jhana resultant consciousness together with initial Figure (n): Rupa (skt)—Appearance—Body—application, sustained application, zest, happiness, Figure—Form—Daùng veû. and one-pointedness—Taâm Quaû nguõ thieàn cuøng Filial (a): Hieáu thaûo—Be filial to one’s parents: vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm. Hieáu thaûo vôùi cha meï. Fifth Patriarch: Hongren (chi)—Gunin (jap)— Filial debts: AÂn cha meï—See Phuï Maãu AÂn. Konin (jap)—Zen master Hung-Jen (601-674)— Filial love: Hieáu aùi. See Hoaèng Nhaãn Nguõ Toå. Filial piety: Hieáu kính—Hieáu thuaän.

Filiel Piety Day: Ngaøy Baùo Hieáu. See Ñoä Ö Töû. Filiality: Söï baùo hieáu. Final destruction of all things by fire: See Hoûa Filiation (n): Boån phaän laøm con ñoái vôùi cha meï. Nhöùt Thieát Xöù. Fill (v) one's day with labor and toil: Vaát vaû cöïc Final destruction of the universe: Mahapralaya nhoïc suoát caû ngaøy. (skt)—See Ñaïi Thuûy Hoûa Tai. Filled with: Traøn ñaày—Our daily life is filled Final dharma age: Degenerate Age of Dharma— with hatred and anger—Cuoäc soáng thöôøng nhöït See Maït Phaùp. cuûa chuùng ta daãy ñaày oaùn gheùt vaø thuø haän. Final emancipation: Söï giaûi thoaùt cuoái cuøng— Filling all universes with one body: Ñem moät See Cöùu Caùnh Giaûi Thoaùt. thaân ñaày khaép taát caû phaùp giôùi. Final end of Buddhism: Muïc ñích cuoái cuøng cuûa Filling all worlds with the adornment bodies of ñaïo Phaät—See Cöùu Caùnh Phaät Ñaïo. all Buddhas: Duøng thaân trang nghieâm cuûa taát caû Final existence: Toái Haäu Höõu—Söï hieän höõu cuoái Phaät ñaày khaép taát caû theá giôùi. cuøng. Filling all worlds with one body: Moät thaân ñaày Final incarnation of the arhat, or bodhisattva: khaép caû phaùp giôùi. See Haäu Höõu. Films: Things that becloud—Maøn che phuû. Final instructions: To entrust someone with Filter: Ñoà loïc nöôùc—A filter. something—Give in charge—Chuùc luïy. Filtering bag: See Loäc Thuûy Ñaùi. Final law period: The Degenerate Age of Filth of human beings' conduct and guilts of Dharma—The Dharma Ending Age—The their actions: OÂ ueá cuûa chuùng sanh vaø toäi loãi cuûa Decadence of the Law—The period of the end of hoï—All the water of the Eastern sea will not be Dharma—See Maït Phaùp. enough to wash away the filth of human beings' Final Mahayana: See Ñaïi Thöøa Chung Giaùo. conduct, all the bamboo of the Southern Mountain Final Mahayana teaching: See Ñaïi Thöøa Chung woods will not be enough to record the guilts of Giaùo. their actions—Nöôùc bieån Ñoâng cuõng khoâng ñuû ñeå Final mind: See Toái Haäu Taâm. röûa saïch haønh vi oâ ueá cuûa chuùng sanh, truùc röøng Final nirvana: Parinirvana (skt)—Parinibanna nuùi Nam Sôn cuõng khoâng ñuû ñeå ghi heát nhöõng toäi (p)—Cöùu caùnh Nieát baøn—See Voâ Dö Nieát Baøn. loãi cuûa hoï (Ñoâng haûi chi thuûy baát tuùc dó traïc kyø oâ, Final nirvana without remainder of Nam Sôn chi truùc baát tuùc dó thö kyø aùc). reincarnation: See Voâ Dö Nieát Baøn. Filth of sin: Moral defilement—Toäi caáu. Final objective: Cöùu caùnh cuoái cuøng (cöùu caùnh Filthy: OÂ tröôïc—Defilement—Greed—Ill-will— muïc ñích). Impure—Corrupt. Final passing away of a Buddha or an arhat: Final age: Maït Kieáp—Thôøi kyø cuoái cuøng—Final Parinibbana (p)—Parinirvana (skt)—Anupadisesa- kalpa. nibbana (p)—Anupadhisesa (skt)—See Voâ Dö Final aim: See Cöùu Caùnh. Nieát Baøn. Final body: Thaân cuoái cuøng—See Toái Haäu Thaân. Final or perfected Buddha-nature: The final or Final body without any remaining karma: See perfected Buddha-nature resulting from the Teà Nghieäp Thaân. development of the original potentiality—Trí ñaéc Final catastrophes: Tai hoïa cuoái cuøng. quaû Phaät taùnh. Final cause: Nguyeân nhaân cuoái cuøng. Final rebirth before Buddhahood: Toái Haäu Final Commission: Phaåm Chuùc Luïy (name of a Sinh—one of the five rebirths—See Toái Haäu chapter in the Lotus Sutra). Thaân. Final or complete enlightenment: Cöùu caùnh Final separation from mortality: See Voâ Dö giaùc—Perfect quiescent stage of orginal bodhi— Töû.

Thaønh töïu vieân maõn boån giaùc—See Dieäu Giaùc. Final stage: Cöùu Caùnh Ñòa—Giai ñoaïn cuoái cuøng Final consummation: Taän theá. treân böôùc ñöôøng giaûi thoaùt. Final death and no rebirth: Anagamin (skt)— Final teaching: See Vieân Giaùo.

Final Triumph: See Chieán Thaéng Cuoái Cuøng. Fingernails grow long: Moùng tay ra daøi—A Final trust: An ultimate reliance, i.e. Buddha— Bhiksu or Bhiksuni should not let his or her See Taát Caùnh Y. fingernails grow long and trim them so that they Final wisdom: See Taát Caùnh Trí. are tapered—Tyø Kheo hay Tyø Kheo Ni khoâng neân Final vow: Phaùt nguyeän troïn ñôøi. ñeå moùng tay daøi roài sau ñoù giuõa nhoïn laïi. Finality (n): Chung cuoäc—Chung keát—See Cöùu Finger pointing at the moon: See Ngoùn Tay Chæ Caùnh. Traêng. Find (v) fault with: Baét beû—To criticize. Finger-ring: See Chæ Xuyeán. Find the favorable occasion: Gaëp dòp. Finger (v) the rosary: Laàn Chuoãi Haït—To tell Find liberation from the three worlds: Tìm one's beads. caùch thoaùt khoûi tam giôùi—To want to be free from Finical (a): Caâu neä—To stick too much to the three worlds (Desire World: Kamavacara— formalities. Duïc giôùi; Form World: Saéc giôùi—Rupavacara; Finish (v): Chaám döùt—To end—To bring to an Formless World: Voâ saéc giôùi—Arupavacara) with end—To put an end—To accomplish. no more life, death and reincarnation. Finite (a): Höõu haïn—Coù haïn ñònh (haïn heïp, höõu Find out one's own real face: Discover one's löôïng)—Finite—Limitation—Limited— own real face—Khaùm phaù ra boä maët thaät cuûa Restricted. chính mình. Finiteness: See Höõu Bieân (3). Find salvation: Cöùu ñoä. Fire (n): Agni or Sikhin (skt)—See Hoûa (3). Find the truth: Tìm chaân lyù. Fire altar: Quang Minh Ñaøn—Hoûa ñaøn (hoûa Find the way out: Tìm ñöôøng thoaùt ra. loø)—Connected with homa or fire worship—Lieân Find the way out of the path of transmigration: heä tôùi vieäc thôø löûa. Tìm ñöôøng thoaùt ra khoûi con ñöôøng luaân hoài sanh Fire altar of the esoterics: Karo (jap)—Hoûa töû. Loâ—Zen texts always emphasize the fact that the Fine: 1) (a): Beautiful, handsome: Madhura Buddhas of the three times are in a brazier, (skt)—Ñeïp ñeõ; 2) (v): To punish, to penalize: Baét turning the great wheel of Dharma—Caùc vaên baûn phaït. Thieàn luoân nhaán maïnh ñeán söï kieän tam theá chö Fine-dharma: Saddharma (skt)—The true law— Phaät chuyeån ñaïi phaùp luaân trong hoûa loâ. Dieäu Phaùp. Fire of anger: See Saân Hoûa. Fine material sphere: Rupadhatu, or rupavacara, Fire of angry passions: Accumulated fires of or rupaloka (skt)—See Saéc Giôùi. hell— Accumulating one's own hell-fires—Body Fine-material-sphere consciousness: as a heap of fire—See Hoûa Tuï. Rupavacaram (p)—Taâm thuoäc saéc giôùi—See Taâm Fire-bell: See Hoûa Linh. Saéc Giôùi. Fire of birth and death is raging, causing Fine-Material-Sphere Resultant endless suffering: Giaùc ngoä löûa döõ sanh töû. Consciousness: See Taâm Quaû Saéc Giôùi. Fire board: See Hoûa Baûn. Fine sound: Beautiful sound—See Myõ AÂm. Fire-brand: Chavalata (p)—Torch—Caây ñuoác. Fine sounding words but a wicked heart: See Fire-burial: Jhapita (skt)—Cremation—See Hoûa Khaåu Phaät Taâm Xaø. Taùng. Fine-Sphere-Material-Wholesome- Fire of concentration: Löûa ñònh. Consciousness: Taâm Thieän Saéc Giôùi—See Naêm Fire court: Hoûa Vieän—See Hoûa

Giôùi. Taâm Thieän Saéc Giôùi. Fire of delusion: Mohaggi (p)—Löûa si. Fine state of truth: Myokaku (jap)—Cöùu Caùnh Fire of desire: Duïc hoûa. Giaùc—Marvellous enlightenment—See Dieäu Fire of destruction: Fire in the kalpa of Giaùc. destruction—Kieáp hoûa. Fine words but wicked heart: See Khaåu Phaät Fire devas: See Hoûa Thieân. Taâm Xaø. Fire dhyana: See Hoûa Ñònh.

Fire element: Tejo-dhatu (skt)—See Hoûa Ñaïi. Whirling fire—Whirled fire in a circle, the whole Fire of evil karma: See Nghieäp Hoûa. circle seeming to be on fire, emblem of illusion— Fireflies appearance: Hieän töôïng gioáng nhö Tuyeàn Hoûa Luaân—See Hoûa Luaân. nhöõng con ñom ñoùm—See Hoa Ñoám (2). Fire-worship: See Baùi Hoûa Giaùo. Fire flame: Fire-light—Hoûa quang. Fire-worshipper: Ngöôøi thôø löûa. Fire furnace: Triangular in shape—Hoûa Loâ, loø Fire-worshipping: Pyrolatry—See Baùi Hoûa Giaùo. löûa hình chöõ nhaät. Firm (a): Drdha or Sthira (skt)—Kieân coá—Kieân Fire of hate (anger): Löûa saân haän. Quyeát—Determined—Firmly fixed. Fire of hatred: Dosaggi (p)—Löûa saân. Firm beliefs: Nieàm tin kieân coá. Fire of hell: Löûa nôi ñòa nguïc. Firm belief in the Buddha: Kieân tín nôi Phaät. Fire of the householder: Gahapataggi (p)—Löûa Firm belief in the commandments: Kieân tín nôi cuûa ngöôøi gia chuû. giôùi luaät. Fire-ice analogy: See Baêng Thöôïng Nhieân Hoûa Firm belief in the Law: Kieân tín nôi Phaùp. Duï. Firm belief in the Order (Sangha): Kieân tín nôi Fire of ignorance: Löûa si meâ. Taêng. Fire in the kalpa of destruction: See Kieáp Hoûa. Firm and complete Bodhisattva: Dhrtiparipurna Fire of karma: See Nghieäp Hoûa. (skt)—Kieân Maõn Boà Taùt. Fire of knowledge: See Trí Hoûa. Firm cultivation: Tu haønh kieân ñònh. Fire-light: AÙnh löûa—Hoûa quang—Fire flame. Firm, dense, and indestructible atmosphere: Fire of love: See AÙi Hoûa. Kieân Maät Voâ Naêng Hoaïi phong luaân. Fire of lust: Ragaggi (p)—Löûa tham duïc—See Firm determination: Quyeát taâm vöõng chaéc. Tham Duïc Hoûa. Firm faith: See Ñaïi Tín Taâm. Fire pearls: Hoûa chaâu—Fire ball—Fire balloon. Firm foundation: Neàn taûng vöõng chaéc. Fire-pits: See Hoûa Khanh. Firm heart: Kieân thöïc taâm—Taâm kieân thaät khoâng Fire of purgatory: Fire of hell—Löûa nôi ñòa gì coù theå thay ñoåi hay lay chuyeån ñöôïc. nguïc. Firm knowledge or wisdom: Fire rat: Hoûa thöû. 1) Kieân trí (trí tueä vöõng chaéc)—Trí hueä khoâng Fire of samadhi: Hoûa Dieäm Tam Muoäi—Hoûa coù gì coù theå thay ñoåi hay lay chuyeån ñöôïc. Quang Tam Muoäi—Hoûa Sinh Tam Muoäi—See 2) Name of Vajrapani—Teân cuûa Kim Cang Thuû Tam Muoäi Hoûa. Theá Toân. Fire of sexual desire: Daâm hoûa (löûa daâm duïc)— Firm mind: Sthiramati (skt)—See Kieân YÙ. See Daâm Duïc Hoûa. Firm resolve: Nguyeän thöïc—Vows of self- Fire of sexual passion: Daâm hoûa (löûa daâm duïc)— control. See Daâm Duïc Hoûa. Firm resolve on wisdom: Settled resolve on Fire sign: See Hoûa AÁn. wisdom—An hueä. Fire of sorrow: See Öu Hoûa. Firm and solid: Kieân thöïc—Kieân thaät. Fire Spirits: Chuû Hoûa Thaàn. Firm and stable: Kieân lao (vöõng chaéc). Fire tender: See Hoûa Baïn. Firm and stable determination: YÙ chí maïnh meõ Fire of those to be revered: Ahuneyyaggi (p)— vöõng beàn. Löûa cuûa ngöôøi hieáu kính. Firm-standing: Supratisthita (skt)—An laäp— Fire of those worthy of offerings: Thieän Truï—Good abode. Dakkhineyyaggi (p)—Parents, husband, wife, Firm-standing concentration:

Supratisthita- children, monks and nuns—Löûa cuûa ngöôøi ñaùng samadhi (skt)—An Laäp Tam Muoäi. cuùng döôøng (cha meï, vôï con, vaø caùc vò xuaát gia). Firm-standing conduct: Supratiehthitatcharitra Fire-vomitting dog in the hell: See Hoûa Caåu. (skt)—An Laäp Haïnh. Fire-vomitting serpent in the hell: See Hoûa Xaø. Firm-standing conduct Bodhisattva: Fire-wheel: Alatacakra (skt)—A wheel of fire—Supratichthitatcharitra (skt)—See An Laäp Haïnh

Boà Taùt. First five learned monks: First Five of Buddha's Firm-standing Tathagata: Samnivesa-tathata Converts—See Naêm Ñeä Töû Ñaàu Tieân Cuûa Ñöùc (skt)—See An Laäp Chaân Nhö. Phaät. Firm and sure: Kieân coá. First fortnight of a lunar month: Suklapaksa Firm-Virtue Buddha: Kieân Ñöùc Phaät. (skt)—Nöûa thaùng ñaàu cuûa thaùng aâm lòch (khi traêng Firm-willed: 1) (a): YÙ chí kieân coá; 2) (n): Name saùng daàn vaø saùng daàn)—See Baïch Nguyeät. of a Bodhisattva in the Garbhadhatu—Kieân Coá YÙ, First of the four dhyana heavens: First Dhyana teân cuûa moät vò Boà Taùt trong Thai Taïng Giôùi. Heavens—See Sô Thieàn Thieân. Firm-Willed Bodhisattva in the Garbhadhatu: First fruit: Traùi troå ñaàu tieân (nhöõng thaønh quaû Drdhadhyasaya (skt)—See Kieân Coá YÙ Boà Taùt. ñaàu tieân)—See Sô Quaû. Firm-willed Buddhist: Ngöôøi Phaät töû coù yù chí First fruit of "Stream Winner": See Tu Ñaø kieân coá trong vieäc tu haønh. Hoaøn. Firm wisdom: Firm mind—See Kieân YÙ. First Heaven: See Sô Thieàn Thieân. Firmly-Going Sons of Heavens: Kengyo-Tenshi First intention or the initial resolve: Navayana- (jap)—Kieân Haønh Thieân Töû. samprasthita (skt)—Shoshin (jap)—Mind of the Firmly vowing lion: See Kieân Theä Sö Töû. novice—See Sô Taâm. Firmness: First jhana functional consciousness See Sô 1) Imperturbility—Baát ñoäng. Thieàn Taâm Haønh. 2) Trì löïc (söï beàn chí tu trì). First jhana heaven: Nhaát Thieàn Thieân—See Sô Firmness in cultivation: Kieân Tu—Tu haønh kieân Thieàn Thieân. ñònh. First jhana moral or wholesome consciousness: First (a): Thöù nhaát—Beginning (n): Luùc baét ñaàu See Sô Thieàn Taâm Thieän. (ban sô). First jhana path consciousness of stream-entry: First asankhyeya: Incalculable kalpas—Sô taêng Taâm Nhaäp Löu Ñaïo Sô Thieàn. kyø (a taêng kyø kieáp thöù nhaát). First jhana resultant consciousness See Sô First Barrier: Shokan (jap)—Shoken (jap)—The Thieàn Taâm Quaû. first of three sets of koâan used in some Zen First and last: Root and branch—Beginning and monasteries in medieval Japan (1185-1600)—See end—Baûn maït. Tieân Khôûi Ñoäc Tham. First master: Patron saint—Founder— First born (a): Ñaàu loøng—First-born child—Con Patriarch—See Toå Sö. ñaàu loøng. First meditation heaven: See Sô Thieàn Thieân. First Cause: See Nguyeân Nhaân Ñaàu Tieân. First nun: See Tyø Kheo Ni Ñaàu Tieân. First concentration: The first dhyana—See Sô First Order of Bhiksunis: Giaùo Ñoaøn Ni ñaàu Thieàn Ñònh. tieân. First cultivates: Buddhist beginners—Nhöõng First Patriarch's going to the East: See Coâng ngöôøi sô cô. AÙn Sô Toå Ñoâng Du. First day of the summer retreat of the monk: First period of the Buddha's teaching: See Sô Haï thuû. Thôøi Giaùo. First Dhyana: See Sô Thieàn Ñònh. First power of change: Alaya-vijnana (skt)— First Dhyana Heavens: Pathamajjhanabhumi Ñeä nhaát naêng bieán—See A Laïi Da Thöùc. (skt)—See Sô Thieàn Thieân. First Sermon: See Baøi Phaùp Ñaàu Tieân. First Dhyana as a Nirvana:

Laáy Sô Thieàn laøm First seventh day service: Leã thaát ñaàu tieân—See Nieát Baøn. Shonan. First dissemination of Tibetan Buddhism: First stage: See Sô Ñòa. Ngadar (tib)—See Phaät Giaùo Taây Taïng (II)(A). First and supreme letter: See Ñeä Nhaát Cuù. First five of Buddha's converts: See Naêm Ñeä Töû First of the three periods of the Buddha's Ñaàu Tieân Cuûa Ñöùc Phaät. teaching: See Sô Thôøi Giaùo.

First vijnana: Alaya-vijnana (skt)—See Ñeä Nhöùt aggregations—See Nguõ Uaån. Thöùc. Five Aggregates of attachment: Pancakkhandha First vow: Sô phaùt nguyeän. (p)—See Nguõ Uaån Thuû. Fish in troubled water: Ñuïc nöôùc beùo coø. Five aggregates of clinging or grasping: Fish weir: Sengyo (jap)—Caùi ñôm caù—In Zen, Upadanakkhandha (p)—See Nguõ Uaån Thuû. the term is used to point to the fact that the reality Five Aggregations: Panca-skandha (skt)—Panca- sought by Zen practitioners in direct experience khandha (p)—Five aggregates—Five Skandhas— cannot be found in scriptures or techniques of See Nguõ Uaån. practice. These are at best only supportive means Five alternatives: Naêm loaïi bieân kieán—The five that can help us come to such an experience but alternatives—See Nguõ Bieân. that never contain that reality itself. Thus one Five approaches to meditation: The five-fold should never cling to concepts and methods but procedures for quieting the mind—See Nguõ Ñình should 'forget' these in order to make oneself Taâm Quaùn. available for the experience of true reality— Five areas of spending: See Naêm Thöù Chi Tieâu. Trong Thieàn, thuaät ngöõ naày ñöôïc duøng ñeå chæ hieän Five aspects: Nguõ Chuûng Töôùng—Naêm phöông thöïc maø haønh giaû theå nghieäm tröïc tieáp khoâng theå dieän. tìm thaáy trong kinh ñieån hay caùc caùch thöùc tu taäp. Five attributes of the dharmakaya: Panca- Nhöõng thöù ñoù cuøng laém chæ laø nhöõng thöù phuï hoïa, dharmakaya—See Nguõ Phaàn Phaùp Thaân. coù theå giuùp chuùng ta ñi ñeán theå nghieäm, nhöng töï Five bad dreams: See Nguõ Moäng. thaân chuùng khoâng bao giôø chöùa ñöïng hieän thöïc. Vì Five bad monks who died and went to hells: vaäy haønh giaû phaûi traùnh söï baùm víu vaøo khaùi nieäm The five sandhilas—See Nguõ Xieån Ñeà. vaø phöông phaùp, maø neân queân ñi ñeå coù theå ñaït Five baptisms of the esoteric school: See Nguõ ñeán söï theå nghieäm veà hieän thöïc thaät söï. Chuûng Quaùn Ñaûnh. Fishy: AÙm muoäi—Shady—Dark—Doubtful— Five bases of deliverance: Vimuttayatanani Underhand—Suspicious. (p)—See Nguõ Giaûi Thoaùt Xöù. Fitness: Yutti (p)—Yukti (skt)—Töông öng (töông Five basic afflictions: The five great passions or hôïp, hoøa hôïp, phuø hôïp). disturbers or Klesas—Naêm phieàn naõo caên baûn— Five abhisecani baptism of the esoteric school: See Nguõ Caên Baûn Phieàn Naõo. See Nguõ Chuûng Quaùn Ñaûnh. Five basic characteristics of any Zen Five acts that have immediate retributions: cultivators: See Naêm Ñöùc Tính Caên Baûn Cuûa See Nguõ Voâ Giaùn Nghieäp. Ngöôøi Tu Thieàn. Five actions of immediate result: Five acts that Five benefits of Walking Meditation: See Naêm have immediate retributions—See Nguõ Voâ Giaùn Lôïi Ích Cuûa Kinh Haønh. Nghieäp. Five benefits for the virtuous in the perfecting Five advantages to one of good morality: See of virtue: See Naêm Lôïi Ích Cuûa Naêm Ñieàu Lôïi Ích Cuûa Ngöôøi Giöõ Ñuû Giôùi. Ngöôøi Giöõ Ñöùc Haïnh. Five advantages for those who attain the Five betrayals: Five

hellish deeds—Five Bodhisattvahood: See Naêm Ñieàu Thuaän Lôïi Khi Cardinal Sins—See Nguõ Nghòch. Ñaït Boà Taùt Quaû. Five beyond mentation things: See Nguõ Baát Khaû Five afflictions: Naêm noãi khoå ñau cuûa con Tö Nghì. ngöôøi—See Nguõ Khoå. Five bhiksus: The first five of Buddha's Five afflictions of advanced practitioners: See converts—Naêm vò Tyø Kheo ñaàu tieân ñöôïc Phaät Nguõ Lôïi Söû. ñoä—See Nguõ Tyø Kheo. Five afflictions of beginning practitioners: Five blessings: Nguõ Phuùc—Naêm loaïi phöôùc baùo. Panca-klesa (skt)—See Nguõ Ñoän Söû. Five bodhi or stages of enlightenment: Naêm Five Agamas: See Nguõ A Haøm. loaïi Boà Ñeà—See Nguõ Boà Ñeà. Five aggregates: Pancaskandha (skt)—Five Five Bodhisattvas in the Diamond Realms: See

Nguõ Bí Maät. Giaùc. Five Bodhisattvas who sometimes stand on the Five categories of dharma: Nguõ Phaùp Taïng— left of Sakyamuni, indicative of five forms of Naêm loaïi phaùp—See Lyù Trí Nguõ Phaùp. wisdom: See Nguõ Phaät Ñaûnh Toân. Five categories of koans: See Nguõ Chuûng Coâng Five Bodhisattvas in Vajradhatu: See Nguõ Bí AÙn. Maät. Five categories of phenomena and principle: Five bonds: See Nguõ Keát. Naêm loaïi hieän töôïng vaø nguyeân lyù—Lyù Söï Nguõ Five bonds in the lower desire-realms: Five ties Phaùp. in the lower realm—See Nguõ Haï Phaàn Keát. Five causal practices: Five gates of Five bonds to mortality: Nguõ kieát—Five mindfulness—See Nguõ Nieäm Moân. bonds—See Nguõ Keát. Five causes: See Nguõ Nhaân. Five Books of the Sutra Pitaka: Naêm Boä Taïng Five ceaselessness of uninterrupted hells: See Kinh (A Haøm)—See Nguõ A Haøm. Nguõ Voâ Giaùn. Five Books of the Vinaya Pitaka: See Naêm Boä Five Ch'an schools: See Thieàn Moân Nguõ Toâng. Taïng Luaät. Five characteristics: Naêm ñaëc tính—See Nguõ Five branches of the Southern School: See Nguõ Phaät Taùnh. Phaùi Thieàn. Five characteristics of a Buddha-nature: Five Five Buddhas that correspond to the five surnames of Buddha before he became Bodhisattvas: See Nguõ Phaät Sinh Nguõ Boà Taùt, enlightened—See Nguõ Phaät Taùnh. Nguõ Kim Cang, vaø Nguõ Phaãn Noä. Five characteristics concerning the koan Five Buddhas that correspond to the five exercise: See Naêm Ñaëc Tính Cuûa Coâng AÙn. colors: See Nguõ Phaät Nguõ Saéc. Five chief colors: Naêm maøu chính—See Nguõ Ñaïi Five Buddhas that correspond to the five Saéc. elements: See Nguõ Phaät Nguõ Ñaïi. Five chief Mahayana sutras: See Nguõ Boä Ñaïi Five Buddhas that correspond to the five Thöøa Kinh. positions: See Nguõ Phaät Nguõ Vò. Five circumstances (criteria) that can help us Five Buddhas that correspond to the five determine which events are real and which senses: See Nguõ Phaät Nguõ Quan. belong to the demonic realms: See Naêm Tröôøng Five Buddha families: Gyel-wa-rig-nga (tib)— Hôïp Ñeå Phaân Bieät Caûnh Ma Hay Caûnh Thaät. See Nguõ Gia Phaät. Five classes of Buddhism: See Nguõ Boä. Five Buddha-kstera or dependencies: Five Five classes of Buddhists: Naêm loaïi Phaät töû— realms of a Buddha—Naêm coõi sôû y—See Nguõ Sôû See Nguõ Phaät Töû. Y Ñoä. Five classes of devas: Naêm loaïi chö Thieân—See Five Buddhas five positions: See Nguõ Phaät Nguõ Nguõ Chuûng Thieân. Vò. Five classes of nobility in European countries: Five Buddhist offerings: Five kinds of offering— See Nguõ Töôùc. See Nguõ Cuùng Döôøng. Five classes of wealth: See

Nguõ Gia Sôû Coäng. Five burnings: See Nguõ Thieâu. Five “clean” products of a cow: See Nguõ Tònh. Five Cardinal Sins: Five betrayals—See Nguõ Five closest relatives: Naêm ngöôøi thaân trong gia Nghòch. ñình: cha, meï, anh em, chò em, vaø choàng vôï—The Five cardinal virtues: Naêm ñaïo laøm ngöôøi—See five closest relatives (kinships) in the family: Nguõ Thöôøng. father, mother, brothers, sisters, and husband and Five categories of acarya: Naêm loaïi giaùo thoï— wife. See Nguõ Chuûng A Xaø Leâ. Five colors of the faculties: The five senses Five categories of desire lead to difficulties: correspond to colours—Naêm saéc cuûa caùc caên— Giaùc ngoä raèng nguõ duïc daãn ñeán loãi vaï—Eight See Nguõ Caên Saéc. Awakenings of Great People—See Baùt Ñaïi Nhaân Five commandments: Five precepts—See Nguõ

Giôùi. Five deadly sins in Hinayana: Tieåu Thöøa Nguõ Five commandments for laity: Naêm giôùi cho Nghòch—Five betrayals—See Nguõ Nghòch. Phaät töû taïi gia—See Nguõ Giôùi. Five defilements: Five kinds of turbidity—See Five complete utensils for worship: Naêm thöù ñoà Nguõ Tröôïc. thôø ñaày ñuû—See Nguõ Cuï Tuùc. Five degrees of enlightenment: See Ñoäng Sôn Five conditions: Five excellent causes of Nguõ Vò. blessedness—See Nguõ Duyeân. Five degrees of nobility in European countries: Five conditions of all errors found in mortality: Five classes of nobility in European countries— See Nguõ Truï Ñòa. See Nguõ Töôùc. Five conditions of mind produced by objective Five degrees of Tung-Shan-Liang-Chieh: See perception: Naêm taâm khôûi leân theo tieán trình giaùc Ñoäng Sôn Nguõ Vò. tri ngoaïi caûnh—See Nguõ Taâm. Five delusions: The five fundamental passions Five conditions in mortality: See Nguõ Truù Ñòa. and delusions—Naêm thöù aûo töôûng Naêm thöù meâ Five conditions are necessary for the môø aùm ñoän—See Nguõ Hoaëc. completion of the evil of stealing: See Naêm Five departments of knowledge: Pancavidya Ñieàu Caàn Thieát Ñeå Thaønh Laäp Nghieäp Troäm Caép. (skt)—Five major sciences—See Nguõ Minh. Five conditions toward successful Five depravities: Five kinds of turbidity—See achievements for a Zen practitioner: See Naêm Nguõ Tröôïc. Ñieàu Caàn Thieát Ñeå Thaønh Coâng Cuûa Ngöôøi Tu Five desires: Panca-kama (skt)—See Nguõ Duïc. Thieàn. Five destinies: Five gatis—See Nguõ Thuù. Five consciousnesses: Five kinds of Five destinies of birth and death: Nguõ Thuù Sinh consciousness—See Nguõ Thöùc. Töû—Naêm neûo sinh töû cuûa loaøi höõu tình—See Nguõ Five constant virtues: Naêm ñaïo laøm ngöôøi—The Thuù. five cardinal virtues—See Nguõ Thöôøng. Five deterioration signs and characteristics of Five contemplations: Naêm loaïi quaùn töôûng—See heavenly beings who are nearing death: Naêm Nguõ Quaùn. tieåu suy töôùng cuûa chö Thieân khi saép maïng Five continents: Five continents of the world: chung—See Nguõ Suy. Asia, Europe, America, Afirca, and Australia— Five devas: See Nguõ Thieân. Nguõ Ñaïi Chaâu: AÙ chaâu, AÂu chaâu, Myõ chaâu, Phi Five devas in the Garbhadhatu-mandala chaâu, vaø UÙc chaâu. located in the northeast of Mount Meru: See Five controlling powers: See Nguõ Quan Ñaïi Söù. Nguõ Thieân Töû. Five correct practices: The five proper courses Five deva-messengers: The five duta—Five to ensure the bliss of the Pure Land—See Nguõ great lictors—See Nguõ Ñaïi Söù Giaû. Chaùnh Haïnh. Five developments: The five evolutions Five corruptions: Five turbidities—See

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Chuûng Baát Phieân. quieting the mind—See Nguõ Ñình Taâm Quaùn. Five kinds of those who have testified to Five meditations and four foundations of Buddhism: See Nguõ Chuûng Thuyeát Nhaân. mindfulness: See Nguõ Ñình Töù Nieäm. Five kinds of Tolerance: See Nguõ Nhaãn. Five meditation in Lotus sutra: Naêm phaùp quaùn Five kinds of turbidity: See Nguõ Ñoäc. trong Kinh Phaùp Hoa—See Nguõ Quaùn. Five kinds of varieties of meditation: See Nguõ Five members of the body: Two knees, two Chuûng Thieàn. elbows, and head—Nguõ theå: Hai ñaàu goái, hai cuøi Five kinds of wisdom: See Nguõ Trí. choû vaø ñaàu. Five kinds of wisdom or insight or idealistic: Five mental blockages: Ceto-khila (p)—See See Nguõ Chuûng Duy Thöùc. Naêm Taâm Hoang Vu. Five kinds of wisdom of the Tathagata: Nguõ Trí Five mental bondages: Cetaso-vinibandha (p)— Nhö Lai—Five kinds of wisdom—See Nguõ Chuûng See Nguõ Taâm Trieàn Phöôïc. Duy Thöùc. Five mental fetters: See Nguõ Trieàn Caùi. Five kinds of wrong-doing: Naêm toäi cuûa ngöôøi Five mental powers: Panca-balani—See Nguõ xuaát gia—See Nguõ Thieân Tuï. Löïc (B). Five kinds of wrong views: Five types of false Five meritorious entrances: See Nguõ Coâng Ñöùc views—See Nguõ Taø Kieán. Moân. Five ksetras of a Buddha: Five realms of a Five meritorious gates of Amitabha's Pure Buddha—See Nguõ Sôû Y Ñoä. Land: See Nguõ Coâng Ñöùc Moân. Five kysaya periods of turbidity: Nguõ Tröôïc— Five metals: See Nguõ Kim. Five kinds of turbidity—Five impurities—Five Five methods of sexual intercourse in the turbidities—See Nguõ Ñoäc. Heaven of Desire: See Duïc Thieân Nguõ Daâm. Five laws or categories: See Nguõ Phaùp. Five "minor deterioration" characteristics:

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Tính Caù Bieät—Söï Five periods of each 500 years after the phaân bieät ra naêm tính—See Nguõ Tính. Buddha's death: See Nguõ Nguõ Baùch Nieân. Five necessary conditions for any Zen Five periods and eight teachings of the T'ien- practitioners: See Naêm Ñöùc Tính Caên Baûn Cuûa T'ai: See Thieân Thai Nguõ Thôøi Baùt Giaùo. Ngöôøi Tu Thieàn. Five periods of impurity: Five kinds of Five non-backslidings: See Nguõ Baát Thoái. turbidity—See Nguõ Ñoäc. Five objects of the five senses: See Nguõ Caûnh. Five periods of a person after birth: See Thai Five objects of meditation: The five-fold Ngoaïi Nguõ Vò. procedures for quieting the mind—See Nguõ Ñình Five physical senses: Five roots—See Nguõ Caên. Taâm Quaùn. Five planets: Naêm haønh tinh—See Nguõ Tinh. Five obnoxious rules of Devadatta: See Ñeà Baø Five places for offerings: The five to be Nguõ Phaùp. constantly served—See Nguõ Xöù Cuùng Döôøng. Five obscurations: Five covers, mental and moral Five pleasures: Naêm söï vui thích—The absence hindrances—See Nguõ Caùi. of five kinds of suffering—The absence of five Five obstacles or hindrances of women: See sufferings—See Nguõ Laïc. Nguõ Chöôùng Cuûa Nöõ Nhaân. Five points a monk who wishes to rebuke Five oceans: See Nguõ Ñaïi Döông. another should bear in mind: See Naêm Phaùp Five offenses: Five heinous crimes—See Nguõ Noäi Taâm Moät Vò Tyø Kheo Caàn Phaûi Coù Neáu Nghòch. Muoán Chæ Trích Moät Vò Khaùc. Five offerings: Naêm loaïi cuùng döôøng—Five kinds Five poisons: Five kinds of turbidity—See Nguõ of offering—See Nguõ Cuùng Döôøng. Ñoäc. Five orders of beings: See Naêm Ñaúng Caáp Five powers: Panca-balani (skt)—The powers of Chuùng Sanh. five spiritual faculties—The five powers or Five organs of the senses: Pancendriyani (skt)— faculties for any cultivator—See Nguõ Löïc.

Five practical suggestions given by the Buddha: trai khoâng chính thöùc cuûa moät vò thöù phi, 3) moät vò See Naêm Ñeà Nghò Cuûa Ñöùc Phaät Cho Haønh Giaû. ñaïi thaàn, 4) moät vò töôùng, vaø 5) em trai cuûa nhaø Five practices: See Nguõ Haønh (B). vua. Five precepts: The five basic prohibitions of bad Five realms: See Nguõ Caûnh Giôùi. conduct for all Buddhists—See Nguõ Giôùi. Five realms of a Buddha: See Nguõ Sôû Y Ñoä. Five precious things: See Nguõ Baûo. Five realms of existence: Nguõ giôùi (Hells, Five primary colors: See Nguõ Saéc. Hungry ghosts, Animals, Humans, Heaven)—See Five primary elements: See Nguõ Ñaïi. Nguõ Thuù. Five principles: Five Buddha families—See Nguõ Five reasons that Buddhists reluctantly go to Gia Phaät. temple: Five reluctant situations the majority of Five principles to make a verdict: See Naêm people go to temple—See Naêm Tröôøng Hôïp Ñi Nguyeân Taéc Luaän AÙn. Chuøa Baát Ñaéc Dó. Five prohibitions: Five precepts—Nguõ Caám— Five rebellious acts: Five heinous crimes—See Naêm ñieàu caám. Nguõ Nghòch. Five proper courses to ensure the bliss of the Five rebirths: See Nguõ Sinh. Pure Land: See Nguõ Chaùnh Haïnh. Five Records of the Torch: Wudeng Huiyuan— Five protections: See Nguõ Chuûng Baûo Veä. Nguõ Ñaêng Hoäi Nguyeân—The Records of the Five Five punishments: See Nguõ Hình. Lamps were compiled during the South Sung Five pure desires: See Tònh Khieát Nguõ Duïc. Dynasty in China. The five chronicles recounting Five Pure Dwelling Heavens: Heavens of No- the history of Zen and the authentic lineage of the Return—See Nguõ Tònh Cö Thieân. school. All five texts explain the transmission of

Five pure-dwelling heavens in the fourth the Dharma using biographical sketches of dhyana: See Nguõ Tònh Cö Thieân. important masters. The five texts include: 1) Five qualifications: See Naêm Ñieàu Kieän Caàn Ching-te Ch'uan-teng Lu (Ching-te Record of the Thieát Treân Ñöôøng Giaùc Ngoä. Transmission of the Lamp), completed by a monk called Dogen in 1004, the first year of the Keitoku Five ranks: 1) Five stages of the Buddha's era. It contains the histories of 1,701 Zen masters, teaching: See Nguõ Vò Nhuû Laïc Sinh Thuïc Ñeà Hoà; from the seven ancient Buddhas to Master Fa- 2) See Ñoäng Sôn Nguõ Vò. yen-Weân-i. 2) T'ien-sheng Kuang-teng Lu or Five ranks of lord and vassal: See Kunshin Goi. T'ien-sheng Record of the Widely Extending Five ranks of princes: Oji Goi (jap)—One of Lamp. 3) Chien-chung Ching-kuo Hsu-teng Lu several formulaic expressions of the five ranks, (Chien-chung Ching-kuo Supplementary Record originally developed by Tung-shan Liang-chieh of the Lamp). 4) Tsung-men Lien-teng Hui-yao (807-869) and Ts'ao-shan Pen-chi (840-901). In (Collection of Essential Material of the Zen Sect's this version of the formula, titles of differing ranks Successive Records of the Lamp). 5) Chia-t'ai p'u- of heirs to the throne are used allegorically to the teng Lu (Chia-t'ai Comprehensive Record of the express the five ranks. The five-part formula may Lamp)—Nguõ Ñaêng Hoäi Nguyeân söu taäp vaøo trieàu be translated as: 1) the crown prince, 2) an ñaïi Trieàu ñaïi Nam Toáng beân Trung Hoa (1127- illegitimate son born to the ruler's concubine, 3) a 1279). Naêm boä bieân nieân söû keå laïi lòch söû Thieàn vassal, 4) a military general, and 5) the king's vaø nhöõng doøng truyeàn thöøa chính thoáng. Caû naêm younger brother—Naêm ñaúng caáp cuûa caùc thaùi töû. vaên baûn duøng nhöõng phaùc hoïa tieåu söû cuûa caùc vò Moät trong nhöõng thuaät ngöõ veà nguõ vò, thoaït tieân Thieàn sö quan troïng ñeå giaûi thích söï truyeàn thöøa ñöôïc khai trieån bôûi Thieàn sö Ñoäng Sôn Löông Phaùp. Naêm vaên baûn bao goàm nhöõng boä: 1) Caûnh Giôùi vaø Taøo Sôn Baûn Tòch. Trong quyeån saùch veà Ñöùc Truyeàn Ñaêng Luïc, ñöôïc bieân soaïn bôûi Thieàn coâng thöùc naøy, nhöõng danh hieäu cuûa nhöõng ñaúng sö Ñaïo Nguyeân vaøo naêm 1004, naêm Caûnh Ñöùc caáp khaùc nhau trong vieäc noái ngoâi ñöôïc duøng nhö nguyeân nieân. Boä saùch chöùa ñöïng lòch söû cuûa 1.701 taùnh caùch thí duï ñeå dieãn taû naêm ñaúng caáp. Naêm vò Thieàn sö, töø thôøi thaát Phaät cho ñeán thôøi Thieàn ñaúng caáp naøy bao goàm: 1) hoaøng thaùi töû, 2) con sö Vaên Ích Phaùp Nhaõn (885-958). 2) Thieân Thaùnh

Quaûng Ñaêng Luïc (see T'ien-sheng Kuang-teng Five senses of mental distraction: See Nguõ Taùn Lu). 3) Kieán Trung Tònh Quoác Keá Ñaêng Luïc (see Loaïn. Chien-chung Ching-kuo). 4) Toâng Moân Lieân Ñaêng Five sense objects: Naêm caûnh—See Nguõ Caûnh. Hoäi Yeáu (see Tsung-men Lien-teng Hui-yao). 5) Five sense organs: Five faculties: eyes, ears, Gia Thaùi Phoå Ñaêng Luïc (see Chia t'ai P'u-teng nose, tongue, and body—Naêm caên: maét, tai, muõi, Lu)—See See Nguõ Ñaêng Luïc. löôõi vaø thaân. Five reluctant situations the majority of people Five sensory consciousnesses: Five go to temple: Five reasons that Buddhists consciousnesses—See Nguõ Thöùc. reluctantly go to temple—See Naêm Tröôøng Hôïp Five sensuous pleasures: Five desires—See Nguõ Ñi Chuøa Baát Ñaéc Dó. Duïc. Five right acts: Five correct practices—See Nguõ

Five sets of monastic disciplinary texts: Chaùnh Haïnh. Goburitsu (jap)—Five texts included in the Five right efforts of cultivation: Nguõ Chuûng Vinaya and preserved in separate version for Tinh Taán—Naêm loaïi coá gaéng—Five kinds of monks and nuns by the time of Master Upagupta, exertion. the fourth patriarch in the Indian lineage of Zen. Five right objects of faith: See Nguõ Chuûng Tín These five versions of the vinaya had been Taâm. established in India: 1) the vinaya of the Five roots: Five Faculties—See Nguõ Caên. Dharmaguptakas; 2) the vinaya of the Five roots of Bodhisattva development: Five Sarvastivadins; 3) the vinaya of the Mahissasakas; germ-natures of bodhisatva development—See 4) the Pratimoksa-sutra of the Kasyapiyas; and 5) Nguõ Chuûng Taùnh. the vinaya of the Vasiputriyas—Nguõ Boä Luaät, luaät Five roots of goodness: Naêm goác thieän—Five daønh rieâng cho Tyø Kheo trong caùc tònh xaù, rieâng good deeds—Five wholesome roots—Five good bieät cho chö Taêng vaø chö Ni vaøo thôøi cuûa ngaøi U roots—See Nguõ Thieän Caên. Ba Cuùc Ña, vò Toå thöù tö thuoäc doøng Thieàn AÁn Ñoä. Five rules among the Bhiksus requested by Naêm boä luaät naøy ñaõ ñöôïc laäp ra taïi AÁn Ñoä: 1) Devadatta: See Ñeà Baø Nguõ Giôùi. Luaät Phaùp Taïng Boä; 2) Luaät Thuyeát Nhöùt Thieát Five rules for the entrant: Naêm quy luaät nhaäp Höõu Boä; 3) Luaät Hoùa Ñòa Boä; 4) Kinh Bieät Giaûi chuùng—See Nhaäp Chuùng Nguõ Phaùp. Thoaùt cuûa Ca Dieáp Di Boä; vaø 5) Luaät Ñoäc Töû Boä. Five Sacret Mountains of China: See Nguõ Ñaøi Five shackles in the heart: See Naêm Phieàn Sôn. Tröôïc Chöa Ñöôïc Ñoaïn Taän. Five sciences: Pancavidya (skt)—See Nguõ Minh. Five sharp servants: Panca drstayah (skt)—Naêm Five screens: Five hindrances—See Nguõ Trieàn loaïi kieán giaûi sai laàm—See Nguõ Kieán Vi Teá. Caùi. Five sharp wrong views: Five sharp servants— Five seas: Five oceans—See Nguõ Haûi. See Nguõ Kieán Vi Teá. Five “seas” or infinities seen in a vision by Five signs of decay of people when P’u-Hsien: See Nguõ Haûi. approaching death: See Nguõ Suy. Five sects in Buddhism: Five sects in the Five sins: Nivarana (skt)—See Nguõ AÙc. Mahayana—See Nguõ Toâng. Five skandhas: Five Aggregations—See Nguõ Five sects in the Mahayana: See Nguõ Toâng. Uaån. Five sensations: Naêm caûm thoï—The five Five-skandhas mara: Ma nguõ uaån. vedanas—See Nguõ Thoï. Five skandhas are not the constituents of the Five senses: Pancendriyani (skt)—Five organs of living: See Chuùng Sanh Kieán. the senses—See Nguõ Caên. Five skillful means: Nguõ Phöông Tieän—Naêm Five senses of consciousness: Five kinds of caùch thích hôïp (naêm phöông tieän). consciousness—See Nguõ Thöùc. Five spiritual body of Tathagata: Five attributes Five senses that correspond to colors: See Nguõ of the dharmakaya—See Nguõ Phaàn Phaùp Thaân. Caên Saéc. Five spiritual faculties: Panca-Indriyani—Five

faculties—See Nguõ Caên. ham muoán thuø dieäu. Five stages: Nguõ Vò—Naêm giai ñoaïn. Five subtle elements: Nguõ Vi Traàn—Naêm Five stages of bodhi: Five bodhi or stages of nguyeân toá vi teá. enlightenment—See Nguõ Boà Ñeà. Five subtle and rudimentary elements out of Five stages of Bodhisattva-ksanti: Five kinds of which rise the five sensations: Pancatanmatrani paramita tolerance—See Nguõ Nhaãn. (skt)—See Nguõ Duy. Five stages of the Buddha’s teaching vs. five Five sufferings: See Nguõ Khoå.

flavours of making clarified butter: See Thieân Five superior virtues of a Buddha: See Nguõ Thuø Thai Nguõ Vò. Thaéng Ñöùc. Five stages of enlightenment: Five stages of Five supernatural powers: Pancabhijna (skt)— bodhi—See Nguõ Boà Ñeà. See Nguõ Thaàn Thoâng. Five stages in ignorance: Five states or Five surnames of Buddha before he became conditions found in mortality—See Nguõ Truï Ñòa. enlightened: See Phaät Nguõ Taùnh (Tính). Five stages of meditation practices: See Naêm Five tantric books: Nguõ Boä Maät Kinh—Naêm boä Giai Ñoaïn Thieàn Taäp kinh cuûa maät giaùo. Five stages in a penitential service: See Nguõ Five tastes: See Nguõ Vò. Hoái. Five tastes of meditation: Naêm phöông phaùp Five stages of taking refuge: See Nguõ Chuûng thieàn ñònh—Naêm loaïi thieàn—See Nguõ Vò Thieàn. Tam Quy. Five Tastes of Zen: Gomi Zen (jap)—Nguõ Vò Five stages in Vairocana Buddhahood: See Nguõ Thieàn—Naêm loaïi thieàn—Nguõ Vò Tam Muoäi— Töôùng Thaønh Thaân. Five kinds of concentration—Five taste zen, an Five states of bodhi: Naêm loaïi giaùc—Five states expression used for any form of zen regarded as of enlightenment—See Nguõ Giaùc. impure or inconsistent with the zen of the Five states or conditions of all errors found in patriarchs. In this sense, gomi zen is contrasted mortality: See Nguõ Truï Ñòa. with single taste zen (ichimi zen), or pure zen. In a Five states of enlightenment: The five states of more technical sense, the expression refers to five bodhi—See Nguõ Giaùc. basic varieties of meditative practice identified by Five states of mind: See Nguõ Taâm. Tsung-mi (780-840), a Chinese monk, who studied Five states in mortality: Five states or conditions both Hua-yen and Ch'an Buddhism. According to found in mortality—See Nguõ Truï Ñòa. Tsung-mi's classification, one can distinguish Five Stores of the one Buddha-nature: See Nguõ different meditative styles of five levels of Chuûng Taïng. samadhi: Heretic meditation or meditative style of Five strands of sense-desire: Panca-kama-guna non-Buddhists (gedoâ zen), meditation of ordinary (p)—See Nguõ Duïc Coâng Ñöùc. people (bonpu zen), Hinayana meditation (shoâjoâ Five-strip inner robe: Antarivasaka (p)— zen), meditation of the Mahayana (daijoâ zen), and Antaravasa (skt)—Andae (jap)—A Japanese term meditation of the Supreme Vehicle or meditation for an inner garment of a monk or nun, the five- of believers in the fundamental Buddha-nature of strip inner garment worn by Buddhist monks and all things (saijoâjoâ zen)—Nguõ vò Thieàn, moät thuaät nuns—An Ñaø Hoäi—Y haï trong ba boä y cuûa Taêng ngöõ ñöôïc duøng cho baát cöù hình thöùc naøo cuûa thieàn Ni. ñöôïc xem nhö laø baát tònh hay khoâ ng hôïp vôùi thieàn Five studies of India: Five sciences—See Nguõ cuûa chö Toå. Trong nghóa naøy, nguõ vò thieàn ngöôïc Minh. laïi vôùi Nhaát Vò Thieàn, hay thieàn thanh tònh. Noùi Five stupid vices (panca-klesa): One of the five theo nghóa coù kyõ thuaät hôn, töø ngöõ chæ cho naêm great lictors—See Nguõ Ñoän Söû. loaïi thieàn khaùc nhau do Toâng Maät, moät vò Taêng Trung Hoa, ngöôøi nghieân cöùu caû Hoa Nghieâm laãn Five subtle afflictions: Nguõ Lôïi Phieàn Naõo— Thieàn. Theo Toâng Maät, coù naêm caáp thieàn ñònh: Naêm thöù phieàn naõo vi teá. Ngoaïi Ñaïo Thieàn, Phaøm Phu Thieàn, Tieåu Thöøa Five subtle desires: Nguõ Dieäu Duïc—Naêm söï Thieàn, Ñaïi Thöøa Thieàn, Thieàn Toái Thöôïng Thöøa

(Nhö Lai Thanh Tònh Thieàn, Nhöùt Haønh Tam voâ giaùn—See Nguõ Voâ Giaùn. Muoäi Thieàn, Chaân Nhö Tam Muoäi Thieàn)—See Five untinterrupted hells due to five Nguõ Chuûng Thieàn. retributions for karma: See Nguõ Voâ Giaùn Five teachers: Five masters—See Nguõ Sö. Nghieäp Caûm. Five tenacious bonds or skandhas attaching to Five universal mental activities associated with mortality: Five Aggregations—See Nguõ Uaån. every thought: See Nguõ Bieán Haønh. Five terms of twofold truth in the Madhyamika Five unpardonable sins of Devadatta: See Ñeà Sastra: See Nguõ Huyeàn Nghóa Tam Luaän Toâng. Baø Nguõ Nghòch. Five things that keep cultivators from Five varieties of meditation: Five kinds of distracting thoughts: See Naêm Phaùp Tu Taäp meditation—Five kinds of varieties of Taêng Thöôïng Taâm. meditation—See Nguõ Chuûng Thieàn. Five things which no one is able to accomplish Five vases: See Nguõ Bình. in this world: See Naêm Ñieàu Khoâng Theå Thaønh Five vedanas: Five sensations—See Nguõ Thoï. Töïu. Five vehicles: Five levels of dharma—See Nguõ Five thought-surpassing things: Five beyond Thöøa. mentation things—See Nguõ Baát Khaû Tö Nghì. Five views: Panca-drstayah (skt)—Goken (jap)—Five ties in the higher realm: See Nguõ Thöôïng See Nguõ Kieán. Phaàn Keát. Five virtues: See Nguõ Ñöùc Töù Töï. Five ties in the lower realm: See Nguõ Haï Phaàn Five virtues at the annual confessional summer Keát. retreat: Naêm ñöùc töï töù—See Nguõ Ñöùc Töï Töù. Five tolerance: Five kinds of paramita Five virtues of the teacher of the discipline: tolerance—See Nguõ Nhaãn. Naêm ñöùc cuûa giôùi sö—See Giôùi Sö Nguõ Ñöùc. Five treatises: Nguõ Luaän—Naêm boä luaän. Five viscera: Naêm boä phaän beân trong cô theå con Five turbidities: Five kinds of turbidity—Five ngöôøi—The five inner organs—See Nguõ Taïng. impurities—See Nguõ Tröôïc. Five volumes of Vinaya of Hinayana sects: The Five types of Fine-Material-Sphere Functional first five volumes of Vinayana of Hinayana Consciousness: See Naêm Taâm Haønh Saéc Giôùi. Sects—See Nguõ Boä Ñaïi Luaät. Five types of Fine-Material-Sphere Resultant Five weighty karmas: Nguõ Troïng Nghieäp—Five Minds: See Naêm Taâm Quaû Saéc Giôùi. rebellious acts—See Nguõ Nghòch. Five types of Fine-Material-Sphere Five wheels: Five wheels or things that turn—See Wholesome Minds: See Naêm Taâm Thieän Saéc Nguõ Luaân. Giôùi. Five wheels of liberation: Five Dhyani- Five types of impurity of the body: See Nguõ Buddhas—Nguõ giaûi thoaùt luaân—See Nguõ Phaät. Thaân Baát Tònh. Five wholesome roots: Five good roots—See Five types of mara: Five maras—See Nguõ Uaån. Nguõ Thieän Caên. Five types of meditation: Goshuzen (jap)—Five Five wisdoms: Five kinds of wisdom—See Nguõ types of Zen—See Nguõ Chuûng Thieàn. Trí. Five types of path consciousness of steam- Five wonderful meanings: Five terms of twofold entry: Naêm loaïi Taâm Nhaäp Löu Ñaïo—See Nhaäp truth in the Madhyamika Sastra—See Nguõ Huyeàn Löu Ñaïo Nguõ Taâm. Nghóa Tam Luaän Toâng. Five types of Zen: Five kinds of meditation—See Five wonders in the Pure Land: See Nguõ Dieäu. Nguõ Chuûng Thieàn. Five working organs: Naêm caên taïo nghieäp—See Five ultimate betrayals: Five betrayals—See Nguõ Taùc Nghieäp Thaân. Nguõ Nghòch. Five worldly blessings: See Nguõ Phuùc Theá Gian. Five unintelligent vices: Five envoys of Five wrong views: Five kinds of wrong views— stupidity—See Nguõ Ñoän Söû. See

Nguõ Kieán. Five untinterrupted hells: Ñòa nguïc vôùi naêm thöù Five-year Council: Panca-parisad(skt)—Nominal

quinquenial Council—See Nguõ Nieân Ñaïi Hoäi. Fix the thoughts on one thing: Heä nieäm tö duy. Five Zen schools: The five Ch'an schools—See Flag moving, wind moving, or our minds Thieàn Moân Nguõ Toâng. moving?: Coâng AÙn Phöôùn Ñoäng, Gioù Ñoäng Hay Fivefold consciousness-only: Naêm loaïi Duy Taâm Ñoäng?—See Phi Phong Phi Phan. Thöùc—See Nguõ Chuûng Duy thöùc. Flagpole: Yasti (skt)—Sekkan (jap)—See Saùt Fivefold craving: Nguõ Duïc—Five Desires—Naêm Can and Setsuban. ham muoán. Flag-rising ceremony: Leã chaøo côø. Fivefold dharma-body refuge of the self- Flame dhyana: By which the body is self- nature: See Töï Taùnh Nguõ Phaàn Phaùp Thaân immolated—See Hoûa Quang Ñònh. Höông. Flame-emitting samadhi: See Hoûa Sinh Tam Fivefold esoteric Canon: Naêm taïng kinh ñieån Muoäi. Maät Giaùo—The esoteric fivefold canon—See Flame-mouth demon: Jvala (skt)—Xaø Baø Nguõ Taïng Maät Giaùo. Leä—A class of hungry ghost—Loaïi quyû mieäng Fivefold lawfulness: Nguõ Luaät—Naêm ñònh luaät— phun ra löûa. See Nguõ Boä Ñaïi Luaät. Flame samadhi: Flame-dhyana—Hoûa Quang Fivefold Mahayana Canon: See Nguõ Taïng Ñaïi Tam Muoäi—See Hoûa Sinh Tam Muoäi. Thöøa. Flame-shaped tuft of hair: Usnisa (skt)—See Fivefold meditations: Naêm moân thieàn—See Nguõ Nhuïc Phaùt. Moân Thieàn. Flaming Brightness Buddha: See Quang Dieäm Fivefold obstacle: Nguõ Trieàn Caùi—Five Vöông Phaät. hindrances. Flaming net: The shining net of Buddha—See Fivefold procedures for quieting the mind: Five Dieäm Voõng. objects of meditation—Five approaches to Flaming womb: See Dieäm Thai. meditation—See Nguõ Ñình Taâm Quaùn. Flash of lightning: Tia chôùp. Fix the mind (upon): 1) To fix the thought on, to Flatter: Nònh bôï. think of, to be drawn to: See Chuyeân Nieäm; 2) To Flatterer: Ngöôøi kheùo nònh hoùt phaûi ñöôïc xem fix the attention on: See Khaùn Phöông Tieän. khoâng phaûi laø baïn. Fix the mind in meditation: See Ñình Taâm. Flattery: Shathya (skt)—Sieåm (nònh noït). Fixed abode: Nôi soáng chính thöùc. Flattery and fawning: Vanka (skt)—Kuhana Fixed hour for meals: Kala (skt)—Regular (skt)—Sieåm Khuùc. hour for meals—See Ca La thôøi. Flavor: Vò. Fixed karma: Viniscita-karman (skt)—See Ñònh Flavor of the Buddha's teaching: The Buddha's Nghieäp. teaching has only one flavour, the flavour of Fixed karma can be changed: See Ñònh Nghieäp liberation—Phaät phaùp chæ coù moät vò, ñoù laø vò giaûi Dieäc Naêng Chuyeån. thoaùt. Fixed Karma and Non-fixed Karma: See Ñònh Flavor of the Dharma: Taste of the dharma— Nghieäp Baát Ñònh Nghieäp. See Phaùp Vò. Fixed mind: Settled mind—See Ñònh Taâm. Flavor of the Dharma soothing the soul: Homi-Fixed mind samadhi: Quaùn Phaät Tam Muoäi— Shin (jap)—The taste of the Dharma lifting the See Ñònh Taâm Tam Muoäi. spirit—See Phaùp Vò Tö Thaàn. Fixed nature Hearers: Ñònh tính Thanh Vaên— Flavor of fresh milk: See Nhuõ Vò. See Ñònh Tính Nhò Thöøa. Flavour of liberation: Vimukti-rasa (skt)—Giaûi Fixed nature Pratyekas: Ñònh tính Ñoäc Giaùc Thoaùt Vò—Flavour of release, or nirvana—Höông —See Ñònh Tính Nhò Thöøa. vò giaûi thoaùt hay Nieát Baøn. Fixed place for an assembly of monks: Keát giôùi Flavor of release: Flavor of Nirvana—Höông vò (nôi coá ñònh cho

chö Taêng hoäi hoïp)—See Kieát cuûa giaûi thoaùt. Giôùi. Flavor of religion: Ñaïo vò (höông vò ñaïo).

Flavour of sexual attraction: See Saéc Vò. Doøng thaùc—Luõ luït—See Boäc Löu. Flaw: A fault—A mistake—Tì veát. Flood of becoming or existence: Höõu Boäc Löu— Flaw in a sceptre of jade may be ground away, See Töù Boäc Löu. but a flaw in speech, nothing can be done: Tì Flood of desire: See AÙi Löu. veát trong ngoïc coøn coù theå maøi ñöôïc, chöù lôøi noùi Flood at the end of the period of cosmic baäy baï thì heát caùch chöõa. change: See Kieáp Thuûy. Flawless: Perfect—Khoâng coù tì veát. Flood of ignorance: Voâ Minh Boäc Löu. Flawless gem: Vieân ngoïc veïn toaøn nhö yù. Flood in the kalpa of destruction: Naïn hoàng Flee: Run away from something—Troán chaïy. thuûy trong thôøi hoaïi kieáp—See Kieáp Thuûy. Flesh: Mamsa (skt)—Huyeát nhuïc—Xaùc thòt. Flood of sensual desire: The stream of the Flesh and blood: Maùu thòt. passion—See Duïc Löu. Flesh of animals that were previously killed: Flood of sensuality: Duïc Boäc Löu—See Töù Boäc Moùn thòt ñaõ laøm töø tröôùc khi coù söï hieän dieän cuûa Löu. mình taïi ñoù. Flood of wrong views: Taø Kieán Boäc Löu—See Flesh of animals that were not seasonable or at Töù Boäc Löu. the right time: Nhöõng moùn thòt khoâng phaûi do Flow: Float—Spread—Wander—Löu. öôùc heïn, nhöng tình côø gaëp maø aên. Flow with continual reincarnation: Nhaân quaû taùi Flesh eye: Human eye—Physical eye—See sanh löu chuyeån—See Thuaän Löu and Nhò Löu. Phaøm Nhaõn. Flow of existence: The stream of existence—See Flesh is not clean: Thaân theå chaúng saïch. Duïc Laäu. Fleshly (a): Thuoäc veà xaùc thòt. Flow of mind or thoughts: Citta-dhara (skt)— Fleshly eye: Mamsa-cakkhu (p)—See Nhuïc Doøng taâm hay doøng tö töôûng. Nhaõn. Flow or progress of Buddha-truth: Stream of Flexibility: Tính deã thích öùng. Truth—See Ñaïo Löu. Flexible voice: One of the eight tones of a Flow with the sorrow karma: Daurmanasya- Buddha's voice—Nhu nhuyeãn aâm, moät trong taùm vedaniya-karma (skt)—See Thuaän Öu Thoï aâm thanh cuûa Phaät. Nghieäp. Flick of a finger: Khoaûng khaûy moùng tay. Flow of transmigration: See Sanh Töû Löu. Fling (v) someone down: Dìm ai xuoáng. Flow upwards against the stream of Flirt girl: Daâm nöõ. transmigration to parinirvana: Loäi ngöôïc doøng Flit: Move lightly—Ñi nheï nhaøng. sinh töû ñaùo bæ ngaïn. Float: Flow—Spread—Wander—Löu. Flowed or floated down: Löu lai (cöù ôû hoaøi trong Floating: Drifting—Beành boàng—Troâi noåi. voøng luaân hoài sanh töû). Floating bag: Lifebuoy—Swimming float—Phao Flower: Kusuma or Padma or Puspa (skt)— cöùu caáp—See Phuø Nang. Blossom—Hoa. Floating dust: Floating atoms or unstable Flower Adornment: Avatamsaka (skt)—Garland matter—See Phuø Traàn. Ornament—See Hoa Nghieâm. Floating pieces of woods in the river will Flower Adornment Sutra: Avatamsaka (skt)— certainly reach the sea: Khuùc goã noåi vaø troâi theo Flower Ornament Sutra—The Garland Sutra— doøng nöôùc chaéc chaén seõ ra ñeán bieån—See Ñaéc See Kinh Hoa Nghieâm. Ñaïo (2). Flower of Compassion Sutra: Karuna- Floating or shifting sands: Löu sa (caùt troâi). pundarika-sutra (skt)—Bi Hoa Kinh. Flock (n): Ñaøn (baày)—Crowd—Herd—Multitude. Flower of enlightenment: Giaùc hoa (hoa giaùc Floating zendo: Thieàn Ñöôøng Noåi—Nôi hoäi hoïp ngoä). taïm

thôøi cuûa caùc Thieàn Taêng—Temporary Flower and fruit: Hoa quaû. meeting places for Zen Monks. Flower Garland Scripture: See Kinh Hoa Flood (n): Ogha (skt)—Inundation—Torrent— Nghieâm.

Flower Garland Sutra: Avatamsaka (skt)—See Ñòch and Ñaïi Long Kieân Coá Phaùp Thaân. Kinh Hoa Nghieâm. Flying in the air: Bay vaøo khoâng trung. Flower and incense: Hoa vaø höông. Flying Body Ghost King: Quyû Vöông Phi Thaân. Flower of mankind: Ñoùa hoa cuûa nhaân loaïi. Flying and changing: Phi Hoùa—Bay ñi vaø thay Flower Of Merit And Virtue Buddha: Phaät ñoåi. Coâng Ñöùc Hoa. Flying flowers and falling leaves: Hige-Rakuyo Flower opening one night: Kakai-Ichiya (jap)— (jap)—See Phi Hoa Laïc Dieäp. Hoa Khai Nhaát Daï—The term means the Flying immortal: Flying genii—Phi haønh tieân— Buddha's experience of balance, on the night of Vò Tieân coù theå phi thaân töø nôi naày ñeán nôi khaùc . his enlightenment, when he just sat in the lotus Flying-Knives: Hell of Flying-knives—Ñòa nguïc posture. Phi Ñao. Flowers opening are the occurrence of the Flying ruler: See Phi Haønh Hoaøng Ñeá. world: See Hoa Khai Theá Giôùi Khôûi. Flying yaksas: Phi Haønh Daï Xoa—Moäi loaïi quyû Flower Ornament Sect: Hua-yen Sect—See Hoa bieát bay—Flying demons. Nghieâm Toâng. Foam (n): Boït beøo. Flower Ornament Sutra: Flower Adornment Focus and concentration to recite Buddha’s Sutra—See Kinh Hoa Nghieâm. name: Laáy söï nhieáp taâm chuyeân chuù maø nieäm Flower of reality: See Thöïc Töôùng Hoa. Phaät ñeå laøm phöông tieän duïng coâng. Flower recompense: See Hoa Baùo. Focused practice: Senju (jap)—Chief or sole Flower-scatterer: Taùn hoa Sö. duty—Sole or single-minded—See Chuyeân Tu. Flowers in the sky: Gaganakusuma (skt)—Spots Focusing on carrying out the deeds of before the eyes—See Hö Khoâng Hoa. Enlightening Beings for innumerable eons: Taùc Flower Store World: Coõi Hoa Taïng Theá Giôùi— yù trong baát khaû thuyeát kieáp thöïc haønh haïnh Boà See Hoa Taïng Phaùp Giôùi. Taùt. Flower-Store World Tathagata: Hoa Quang Foetus and Egg-Eating Ghost King: Ñaïm Thai Nhö Lai. Noaõn Quyû Vöông. Flower vase: Bình hoa. Fo-kuo ch'an-shih (chi): Bukka Zenji (jap)—Zen Flowery region: See Hoa Phöông. master Fo-k'u Wei-tse (751-830)—See Di Taéc Flowery words: Hoa Ngoân—Lôøi noùi hoa myõ. Phaät Quaät Thieàn Sö. Flowing back again: Samsara (skt)—Flowing and Fo-Kuang-Shan: See Phaät Quang Sôn. returning—Transmigration—Löu chuyeån trong Folk religion: See Toân Giaùo Daân Gian. voøng luaân hoài sanh töû. Follow (v): Theo sau—See Tuøy Thuaän. Flowing down: Nisyanda (skt)—Flowing out— Follow and appreciate the path of Saints: Tuøy See Ñaúng Löu. thuaän tin meán ñaïo Thaùnh. Flowing down fruit: Nisyanda-phala (skt)— Follow (v) one’s breath: Theo doõi hôi thôû. Flowing out fruit—Fruit of the development of Follow the Buddha-truth: Walk in the way—See germ—See Ñaúng Löu Quaû. Haønh Ñaïo. Flowing out: Nisyanda (skt)—Flowing down— Follow cock and dog discipline: See Keâ Caåu Ñaúng löu. Giôùi. Flowing and returning: Samsara (skt)—Flowing Follow the dharma: Anudhamma (p)—Ñi theo back again—Transmigration—Löu chuyeån trong phaùp—See Tuøy Phaùp Haønh. voøng luaân hoài sanh töû. Follow out one’s duties: Accord with one’s Flowing through: Löu thoâng. calling—See Thuaän Phaän. Flowing through without hindrances: Follow the

East wind when it is blowing and to Circulation without hindrances—Löu thoâng khoâng follow the West wind when it is blowing: To chöôùng ngaïi. have no firm standpoint—See Ñoâng Phong Ngaïnh Flute with no holes: See Coâng AÙn Voâ Khoảng Tuøy Ñoâng Phong, Taây Phong Ngaïnh Tuøy Taây

Phong. Disciple of the Buddha—Buddhist comrade—Tín Follow emotion and desire and seek for fame: ñoà Phaät giaùo—Taêng löõ. Thuaän theo loøng duïc ñeå mong ñöôïc danh tieáng— Followers of the esoteric school: See Maät See Thuaän Duïc Caàu Danh. Chuùng. Follow external circumstances: Zuita-Ko Follower of Lam-rim school: Kadampa (tib)—A (jap)—Tuøy Tha Khöù—Chaïy theo hoaøn caûnh beân person who practices the lamrim tradition of all ngoaøi. Buddhas—Ngöôøi tu taäp taäp truyeàn thoáng Lam-rim Follow up one's footprints: Theo daáu chaân cuûa cuûa chö Phaät. ai. Follower of Vibhajyavada: Vibhajyavadin Follow the forms and discipline of the Buddha: (skt)—Tyø Baø Xa Baø Ñeà—Phaân Bieät Boä Giaû—See See Tuøy Töôùng Giôùi. Phaân Bieät Thuyeát Boä. Follow the good: Tuøng thieän. Following one's breath: Making your breath Follow good friends: See Tuøy Thuaän Thieän Höõu. calm and even—See Tuøy Töùc. Follow a guidance: Theo söï höôùng daãn. Following One's Inclinations Samadhi: See Tuøy Follow others completely: Zuitako (jap)—Tuøy Töï YÙ Tam Muoäi. Tha Khöù—This is a traditional expression of the Fond father: Affectionate father—Töø phuï. state which is completely harmonized with Fond of the sky: Gaganapriya (skt)—Thích ôû treân circumstances—Hoaøn toaøn tuøy thuoäc theo ngöôøi trôøi. khaùc. Ñaây laø caùch dieãn taû theo truyeàn thoáng veà Food (n): Nutrition—Thöïc—Thöïc phaåm—See traïng thaùi hoaøn toaøn hoøa hôïp vôùi hoaøn caûnh beân Thieàn Duyeät Vi Thöïc. ngoaøi. Food of Bliss of Meditation: Laáy söï tham Follow one's own mind: Tuøy Thuaän Töï Taâm—Ñi thieàn laøm thöïc phaåm—See Thieàn Duyeät Vi Thöïc. theo taâm cuûa chính mình. Food for the body and its senses: Ñoaøn thöïc hay Follow the path: Walk the path of Buddhism—Ñi thöùc aên cho thaân theå—See Suyeån Thöïc. theo con ñöôøng cuûa ñaïo Phaät—See Haønh Ñaïo. Food in Cereals, fish and flesh: Bhojaniya Follow the path of the Bodhisattva: See Haønh (skt)—Ñaïm Thöïc—Boà Xaø Ni—Trong nguõ coác, caù Boà Taùt Ñaïo. vaø thòt. Follow precepts: Tuøy Giôùi—Giöõ giôùi tu haønh. Food and Drink spirits: Thaàn Chuû AÊn Uoáng. Follow self completely: Zuijiko (jap)—Tuøy Töï Food for the emotion: Laïc thöïc hay thöùc aên cho Khöù—Hoaøn toaøn tuøy theo baûn nguyeän cuûa chính tình caûm. mình. Food in fruits: Khadaniya (skt)—Khö Xaø Ni— Follow someone's advice on religious and Trong traùi caây rau quaû—See Töôùc Thöïc. worldly affairs: Nghe theo lôøi khuyeân cuûa ai veà Food of the gods: Sudha (skt)—Deva-food—See caû vieäc ñaïo laãn vieäc ñôøi. Thieân Thöïc. Follow someone's example: Noi göông ai. Food of joy in the Law: Phaùp Hyû Thöïc—Laáy Follow in someone's footsteps: Follow the same phaùp hyû laøm thöùc aên. of someone's lifestyle—Theo böôùc chaân ai. Food made clean by fire: See Hoûa Tònh. Follow the teachings of the Buddha at all time: Food in monasteries: Ahara (skt)—Thöùc aên trong See Thöôøng Tuøy Hoïc Phaät. Thieàn vieän—Meals in a monasteries—Nhöõng böõa Follow wrong desires or emotions: Taø duïc— aên trong Thieàn vieän. Chaïy theo tham duïc vaø tình caûm—One of the two

Food offering to ghosts and other souls before classes of misconduct—See Nhò Taø Haïnh. the meal: See Xuaát Chuùng Sanh Thöïc. Follow wrong views: Chaïy theo taø kieán—See Taø Food of sensation: See Xuùc Thöïc. Kieán and Nhò Taø Haïnh. Food for thought: Tö nieäm—See Tö Thöïc. Follower (n): Vada (skt)—Moân ñeä—Ngöôøi ñi Food for wisdom: Thöùc aên cho trí tueä—Food for sau. wisdom (Alayavijnana is the chief). Followers of Buddhism: Thích Löõ—Buddhists— Fool's paradise: Thieân ñaøng hoang töôûng.

Fool's talk: Keû ngu si noùi chuyeän moäng mô (Si Forbearance: Endurance—Patience—See Nhaãn nhaân thuyeát moäng). Nhuïc. (the) fool and the wise: Balapandita (p)—Hieàn Forbearance in speech: See Khaåu Nhaãn. Ngu—Keû ngu ngöôøi khoân. Forbid (v): Prohibitions—Prohibit—Caám ñoaùn. Fool Zen: Mad Zen—See Cuoàng Thieàn. Forbid absolutely: Caám ñöùt. Foolish: Ñieân khuøng—Ñieân roà—Ngu xuaãn. Forbid flesh: Mamsa-bhak-sana-vinivrtta (skt)— Foolish common people: Phaøm phu. See Ñoaïn Nhuïc. Foolish and dull: Ngu xuaãn vaø ñaàn ñoän. Forbidden fruit: Traùi caám (yù noùi nhuïc duïc). Foolish passion of clinging to the unreal: Chaáp Forbidden pungent roots: Nhöõng thöù cuû cay vaøo caùi khoâng thaät—See Chaáp Tình. noàng bò caám. Foolish people: Balaprthagjana (skt)—Ngu Phu— For convenience' sake: Vì lôïi ích. Ngu Dò Sinh—Chæ haïng phaøm phu ngu si thaáp Force(n & v): Söùc löïc—Baét buoäc. heøn—See Phaøm Phu. Force of active vigor: See Taán Löïc. Foolish talk: Cuoàng ngoân—Loaïn thuyeát. Force of belief: See Tín Löïc. Foolish Wisdom: Clever but without calm Force of concentration: See Ñònh Löïc. meditation—Mad wisdom—See Cuoàng Hueä. Force of the energy: Viriya (p)—Virya (skt)—Söï Foolishness: Moha (skt)—Guchi (jap)— sieâng naêng hay naêng löïc cuûa söï sieâng naêng— Delusion—Ignorance—Ngu si. Effort—Energy—Vigor—See Tinh Taán Löïc. Foot (n): Baøn chaân. Force of faith: Sraddhabala (skt)—See Tín Löïc. Foot of blessedness: See Phöôùc Tuùc. Force of habit: Vasana (p & skt)—See Taäp Khí. Foot and ground: Chaân vaø ñaát—See Nature is an Force of the mind: Power of the mind—See Taâm excellent Teacher. Löïc. Footmark: Footprint—Daáu chaân. Force of mindfulness: Power of memory which is Footprint: Footmark—Daáu chaân. achieved through meditation—See Nieäm Löïc. Footprints of mind: Indications of mind—Mental Force other monks and nuns to do worldly trace—See Taâm Tích. work: Not allow them enough time for their Footstep-following Spirits: Chuû Tuùc Haønh Thaàn. cultivation, commits an Expression of Regret Foot of tree: Coäi caây. Offence—Baét buoäc Taêng Ni laøm vieäc theá tuïc Foot of wisdom: See Trí Tuùc. khoâng cho pheùp hoï coù ñuû thôøi giôø tu taäp, laø phaïm For all one's labor: Cho coâng lao. giôùi Ba Daät Ñeà. For appearance sake: Coá laøm ra veû beà ngoaøi. Force other people to admit offence which For an instance: Trong moät saùt na (moät khoaûng they haven't committed or there is no ground thôøi gian thaät ngaén nguûi). for such offence: To commit a Sangha For ordinary human being: Ñoái vôùi phaøm phu. Restoration offence—Baét buoäc ngöôøi khaùc nhaän For the purpose of others: Vì lôïi ích cuûa ngöôøi toäi maø hoï khoâng phaïm hay khoâng coù caên cöù gì ñeå khaùc. buoäc toäi laø phaïm toäi Taêng Taøn. For the sake of: Vì lôïi ích. Force of

purpose: Bala-paramita (skt)—Power of For the sake of converting the people: See Hoùa purpose—Strength of purpose—See Löïc Ba La Tuïc Keát Duyeân. Maät. For the sake of that goal: Vì muïc ñích aáy. Force of a self: Atmasakti (skt)—Ngaõ Löïc—Söùc For the sake of a great cause: For the sake of a maïnh cuûa caùi baûn ngaõ. great matter—See Ñaïi Söï Nhaân Duyeân. Force someone else to adopt one's views: To For the sake of peace and purity: Vì an bình vaø commit an Expression of Regret Offence—Baét eùp thanh tònh. ai chaáp nhaän quan ñieåm cuûa mình laø phaïm giôùi Ba For the sake of sentient beings who are Daät Ñeà hay giôùi Ñoïa (phaùt loà saùm hoái). attached to sensual pleasures and selfish Force someone to swear an oath: To commit an pleasure: See Say Ñaém Duïc Laïc Vaø Ngaõ Laïc. Expression of Regret Offence—Baét buoäc ai phaûi

theà laø phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi Forest of sala trees: Salavana (skt)—See Sa La phaùt loà saùm hoái). Laâm Force of virtue: Punna-balam (skt)—Doõng Forest Spirits: Chuû Laâm Thaàn. Ñöùc—Courageous virtue. Forest and stream: Laâm tuyeàn. Force of wisdom: Prajnabala (skt)—See Hueä Foretell (v): Tieân ñoaùn. Löïc. Foretell something through astrology: Tieân Ford of delusion: See Meâ Taân. ñoaùn söï vieäc baèng thieân vaên töû vi. Ford of life: Ford of life or mortality—Sinh taân Foretell something by clairvoyance: Tieân ñoaùn (beán sanh töû). söï vieäc baèng thaàn thoâng. Forebearance: Ksanti (skt)—Patience—See Forever: Maõi maõi—Vónh cöûu. Nhaãn Nhuïc. Forever leaving afflictions: Forever leaving Forbearance of the body: Thaân nhaãn. afflictions, yet living together with all sentient Forebearance in both the body and the mind: beings—Rôøi haún phieàn naõo, maø ôû chung vôùi taát caû See Thaân Nhaãn YÙ Nhaãn. chuùng sanh. Forebearance of the mind: Taâm nhaãn. Forever Replete In All Dharmas Buddha: Phaät Forebearance of the mouth: Khaåu nhaãn. Nhöùt Thieát Phaùp Thöôøng Maõn Vöông. Forebearance-perfection: Ksanti-paramita— Foreword: See Huyeàn Ñaøm. See Nhaãn Nhuïc Ba La Maät. Forge (v): Bòa ñaët—To fabricate—To make up a Forefather: Cha oâng. story. Forefront: Tuyeán ñaàu. Forged sutras: False sutras—Nguïy kinh—See Forego (v): Ñi tröôùc. Kinh Nguïy Taùc. Foreign lands: Xöù laï queâ ngöôøi hay ñaát khaùch Forget oneself: Vong Kyù Töï Ngaõ—See Vong queâ ngöôøi (Tha höông dò vöïc). Ngaõ. Foreign type of kneeling with joining hands: Forget the own "Self": See Vong Ngaõ. Koki-Gassho (jap)—Hoà Quî Hôïp Chöôûng—See Forget the ox: Self alone—Ox dies, man lives— Hoã Quî. Queân traâu coøn ngöôøi. Foreknow (v): Bieát tröôùc—To know beforehand. Forget the ox and self: Both dead—Ngöôøi traâu Foreknowledge: Söï bieát tröôùc. ñeàu queân. Foremost: Danh tieáng. Forgetfulness (n): Buoâng boû. Foremost Beings: See Ñeä Nhöùt Taùt Ñoûa. Forgetting: Boû qua. Foremost Honoured One in Meditation as Forgetting the self: Queân ñi töï ngaõ—See Queân Universal Wise Sovereign: See Phaät Ñaûnh. Töï Ngaõ. Foreordain (v): Predestinate—Ñònh tröôùc. Forgive: Tha thöù—To pardon—To excuse. Foreordination: Söï döï ñònh. "Forgive and forget" mind: Taâm hyû xaû. Forerunner (n): Ngöôøi ñi tieân phong. Forgiveness (n): Abandonment—Söï tha thöù Foresee (v): Döï ñoaùn—To predict—To forecast. (khoâng chaáp giöõ trong taâm). Forest of affliction: Phieàn naõo laâm (röøng phieàn Forgiving:

Tha thöù. naõo). Form: Rupa (skt)—Appearance—Body— Forest burial: Buried in the forest—See Laâm Figure—Hình theå: Form—Body—Hình thöùc— Taùng. Appearance—Object—Maøu saéc—Color. Forest of devas: Devavana (p)—Thieân Laâm— Form, appearance or seeming is unreal: Töôùng Röøng cuûa chö thieân. voâ taùnh—Hình töôùng khoâng thaät. Forest of knives: Röøng Kieám—See Ñao Kieám Form of behavior: Karma (skt)—Go (jap)— Laâm. Action—Performance—See Nghieäp. Forest monk: Arannya-Biku (jap)—A monk who Form-Body's Light Appearing Everywhere lives solitary life in the forest—Vò Taêng soáng ñôøi Buddha: Phaät Phoå Hieän Saéc Thaân Quang. ñôn ñoäc trong röøng—See Laâm Taêng. Form and Buddha are identical: Töông Töï

Töùc—Töông Töï Phaät—Identity of the Individual and noumenon. and Buddha—See Töông Töï Töùc Phaät. Form is neither finite nor infinite: Saéc phi Form (v) a cause: Form a basis—To form a höõu phi voâ bieân. connection for future salvation—See Keát Duyeân. Form is neither gone nor not gone: Saéc phi nhö Forms of component parts: Individuality— khöù phi chaúng nhö khöù (saéc chaúng keå nhö maát, Personal—Particular—See Töï Töôùng. chaúng keå nhö chaúng maát). Forms of dharmadhatu: Caùc loaïi phaùp giôùi—See Form is neither permanent nor impermanent: Nguõ Phaùp Giôùi. Saéc laø khoâng (phi) thöôøng cuõng khoâng (phi) voâ Forms that display particular qualities: See Dò thöôøng. Töôùng. Form and non-form are not different: Saéc cuøng Form element: Rupa-dharma (skt)—Saéc phaùp. voâ saéc khoâng khaùc. Form and emptiness: Saéc khoâng. Form is not gone: Saéc chaúng nhö khöù (saéc keå nhö Form is emptiness: Saéc töùc thò khoâng—See Saéc chaúng maát). Töùc Thò Khoâng, Khoâng Töùc Thò Saéc. Form objects: Ruparammana (skt)—Form Form and emptiness is the same: See Form is objects—The visual object—See Saéc Traàn. emptiness. Form of oviparous birth: See Noaõn Sanh. Form is emptiness and the very emptiness is Form is permanent: Saéc laø thöôøng. form: Rupam eva sunyata, sunyataiva rupam (p & Form is both permanent and impermanent: skt)—See Saéc Töùc Thò Khoâng, Khoâng Töùc Thò Saéc laø caû thöôøng laãn voâ thöôøng. Saéc. Form of all phenomena: Höõu vi töôùng. Form is finite: Saéc laø höõu bieân. Forms and phenomena are illusive: See Phaøm Form is both finite and infinite: Saéc laø caû höõu Sôû Höõu Töôùng, Giai Thò Hö Voïng. laãn voâ bieân. Form realm: Rupadhatu, or rupaloka (skt)—Fine Form and formless states: Saéc vaø Voâ Saéc. material sphere—World of form or material Form a friendship with someone: Keát giao— world—See Saéc Giôùi. Laøm baïn vôùi ai. Forms of sameness and universality: See Ñoàng Form is gone: Saéc nhö khöù (saéc keå nhö maát). Töôùng. Form is both gone and not gone: Saéc nhö khöù Form-sphere existence: Existence in the realm chaúng nhö khöù (saéc keå nhö maát maø cuõng keå nhö of form—Hieän höõu saéc giôùi—See Saéc Höõu. chaúng maát). Form, sound, fame, fortune or profit: Saéc, Forms of the images: Maha-jnana-mudra (skt)— Thanh, Danh, Lôïi. See Ñaïi Trí AÁn. Forms, sounds, scents, tastes, textures: Saéc, Form is impermanent: Saéc laø voâ thöôøng. Thanh, Höông, Vò, Xuùc, Phaùp. Forms of Individuality: Personal—Particular— Forms of statement: Chaân lyù. Component parts—See Töï

Töôùng. Forms are only temporary names: Nothing has Form is infinite: Saéc laø voâ bieân. a nature of its own; therefore, its form is unreal— Form of manifestation: The nirmanakaya—ÖÙng Vì phaùp khoâng coù thöïc taùnh cuûa chính noù neân hình Thaân—See ÖÙng Hình. töôùng cuûa noù cuõng laø khoâng thaät—See Töôùng Form or matter returns to the void: Taát caû vaät Khoâng. chaát ñeàu trôû veà daïng khoâng—See Khoâng. Forms of things are unreal: See Töôùng Khoâng. Form and measurement: See Höõu Töôùng Höõu Forms and trilaksana: See Saéc Vaø Tam Phaùp Löôïng. AÁn. Form and mind are identical: See Töùc Töôùng Forms of understanding: See Trí. Töùc Taâm. Form is unreal: See Forms are only temporary Form of moisture-born: Form of water-born, names. born in damp or wet place—See Thaáp Sanh. Form of the void: Mystic form of the Form and nature: Töôùng taùnh—Phenomenon bhutatathata—Subtle form of the bhutatathata—

Chaân saéc. Former connections: Puvayoga (skt)—Nhöõng Form of wheels: The sign of wheels—See Töôùng noái keát töø nhöõng ñôøi tröôùc. Luaân. Former existence: Purvakalpa (skt)—Previous Form one's will: Reøn luyeän yù chí—To cultivate. life or lives—See Tieàn Kieáp. Formal (a): Former habits: Vasana (p & skt)—The 1) Chính thöùc—Hôïp vôùi luaät leä. accumulation of the past thoughts, affections, 2) Thuoäc veà hình thöùc. deeds, and passions—Habit energy—Old habit— Formal cause: Nguyeân nhaân moâ thöùc. Thoùi quen cuõ—Söï tích luõy yù nghó, tình caûm, vieäc Formal existence of the dharma: See Töôùng laøm vaø nhöõng duïc voïng trong quaù khöù) —See Taäp Ñoä. Khí. Formal object: Hình thöùc ñoái töôïng—Hình thöùc Former karma: Earlier karma, the karma of khaùch quan. previous existence—Tieàn nghieäp hay Tuùc Nghieäp Formal portrait of a Zen master: Sahasrara (nghieäp tieàn kieáp). (skt)—Chinso (jap)—See Ñaûnh Töôùng. (The) Former Le Dynasty (980-1009): Nhaø Tieàn Formal principle: Nguyeân taéc theo moâ thöùc. Leâ (VN). Formal request for personal instruction: Shin- Former impression: Vaøsana (p & skt)— Eki (jap)—To request the benefit of a master's Recollection of the past—See Taäp Khí. instruction—See Thænh Ích. Former karma: Tuùc nghieäp (nghieäp ñôøi tröôùc). Formal robe: See Y Leã Phuïc. Former life: Tieàn theá. Formal and spatial: Hình töôùng. Former lives to be realised by recollection: Tuùc Formal or spacial forms: As length, breadth, maïng caàn phaûi chöùng ngoä bôûi nieäm. ect—Hình töôùng. Former state of things: Original form—Initial Formal uniform: Leã phuïc—Formal dress. form—Baûn lai dieän muïc. Formalism (n): Chuû nghóa caâu neä hình thöùc beân Formerly and now: Tröôùc ñaây vaø baây giôø. ngoaøi. Formidable (a): Khoác lieät. Formality of confession: Tatsvabhavaisiya- Forming-connection Assembly: See Keát Duyeân vinaya (skt)—See Öng Döõ Töï Ngoân Trò. Chuùng. Formation: Samskara (skt)—Sankhara (p)—Söï Form-kaya: Rupakaya (skt)—See Saéc Thaân. hình thaønh—See Haønh Uaån. Formless (a): Arupa (skt)—Formless— Formation, development, disintegration, Formlessness—Incorporeal—Non-substantial— and void: Thaønh, Truï, Hoaïi, Khoâng. Khoâng coù hình saéc—Khoâng hình khoâng theå—Formation of hair, nails and teeth: See Mao Without form of holding on to the illusion of Phaùt Traûo Xæ. contemplation—See Voâ Saéc. Formation of the wisdom: The study

of Formless beings: Voâ saéc töôùng sanh. wisdom—See Tueä Hoïc. Formless deeds: Arupyacarin (skt)—See Voâ Saéc Formative Forces: See Löïc Thaønh. Haønh. Formative tendencies: See Haønh. Formless element: Arupa-dhatu (p)—See Voâ Saéc Formed: Samkrta (skt)—Conditioned—Caáu taïo— Giôùi. Ñöôïc taïo thaønh. Formless forms: Voâ töôùng töôùng—See Voâ Saéc Formed or conditioned things: Samskrita-Töôùng. dharma (skt)—Sankhata-dhamma (p)— Formless heaven: See Voâ Saéc Thieân. Conditioned phenomena—See Höõu Vi Phaùp. Formless and with form: Noumenon and Former: Purva (skt)—Previous—Tieàn (tröôùc). phenomenon—Khoâng saéc—See Voâ Saéc. Former abidings: Purva-nivasa (skt)—Former Formless precepts: Musoâ-kai (jap)—An habitations—Tuùc Truù (nôi truù nguï trong tieàn kieáp). understanding of the Buddhist precepts, which Former Awakened Ones: The Buddhas of the sees them not as an external moral code, but past—Chö Phaät quaù khöù. rather as the naturally pure behavior that arises

from the enlightened mind. The concept appears Fortune teller: Ngöôøi xem boùi toaùn. first in the Platform Sutra of the Sixth Patriarch— Fortune-telling: Boùi toaùn—Chieâm töôùng kieát Söï hieåu bieát veà nhöõng giôùi luaät Phaät giaùo, thaáy hung hay xem boùi töôùng noùi ñieàu laønh döõ cuûa chuùng khoâng phaûi laø moät thöù luaät leä ñöôïc ñaët ñeå töø ngöôøi ñeå caàu lôïi döôõng. beân ngoaøi, maø laø caùch haønh xöû thanh tònh töï nhieân Forty bodhisattva positions in Brahma-Net khôûi leân töø moät caùi taâm giaùc ngoä. Khaùi nieäm naøy Sutra: See Töù Thaäp Vò. xuaát hieän laàn ñaàu tieân trong Kinh Phaùp Baûo Forty-eight Aspects of Buddha Recitation: Boán Ñaøn—See See Musoâ shinji kai. möôi taùm phaùp nieäm Phaät. Formless realms: Arupadhatu (p & skt)— Forty-eight Light Precepts: Shijuâhachi-kyoâkai Arupaloka (p & skt)—Immaterial-sphere— (jap)—See Boán Möôi Taùm Giôùi Khinh. Incorporeal sphere—See Voâ Saéc Giôùi. Forty-eight Secondary Precepts which Formless Repentance: The markless the Buddha taught all bodhisattvas in the repentance—See Voâ Töôùng Saùm Hoái. Brahma-Net Sutra: See Boán Möôi Taùm Giôùi Formless-sphere existence: See Voâ Saéc Höõu. Khinh. Formlessness (n): Na-vidyate, or Nirabhasa, or Forty-eight vows of Amitabha: Töù Thaäp Baùt Animitta, or Alakshana (skt)—Imagelessness or Nguyeän—See Boán Möôi Taùm Lôøi Nguyeän Cuûa shadowlessness—See Voâ Saéc Töôùng. Ñöùc Phaät A Di Ñaø. Form realm: Rupadhatu, or rupaloka (skt)—See Forty meditation subjects: See Boán Möôi Ñeà Saéc Giôùi. Muïc Haønh Thieàn. Form-sphere existence: Saéc höõu. Forty-nine-day ceremony: Leã Thaát 49 Ngaøy— Formula (n): Coâng thöùc—Qui taéc. Forty-Nine-Day Ceremony—See Thaát Thaát Nhaät Formula uttered in behalf of donors, or of the Leã. dead: See Chuù Nguyeän. Forty-six Rainy Season Retreats of the Formulation (n): Coâng thöùc. Buddha: See Boán Möôi Saùu Muøa An Cö Kieát Haï Fornicate (v): Gian daâm—Thoâng daâm. Cuûa Ñöùc Phaät. Fornication (n): Söï gian daâm—Söï thoâng daâm. Forty teeth: Boán möôi caùi raêng—One of the Fornicator (n): Ngöôøi gian daâm—Ngöôøi thoâng thirty-two auspicious marks of the Buddha. daâm. Forty-two Sections Sutra: Dvachatvarimshat- Fornicatress (n): Ngöôøi nöõ gian daâm—Ngöôøi nöõ khanda-Sutra (skt)—See Kinh Töù Thaäp Nhò thoâng daâm. Chöông. Forsake:

Parityajati (skt)—Boû rôi—To Forty-two species of ignorance: See Töù Thaäp abandon—To desert—To drop. Nhò Phaåm Voâ Minh. Forsake spirits: Disconsolate spirit—Forsaken Fo-Ru: A pea is decrepitating: Phaät Nhaät: Haït spirit—Solitary spirit—Coâ hoàn. ñaäu ñang noå laùch taùch—See Ñaäu Ñoäc. Forsaken: Bò boû rôi. Fo Ru Pen K'ung's tea basket: Phaät Nhaät Baûn Forswear (v): Theà chöøa boû thoùi xaáu. Khoâng: gioû traø—See Baûn Khoâng Traø Lam. Fortify oneself spiritually: Cultivate one's Foster father: Döôõng phuï. mind—Tu taäp taâm (tu döôõng). Foster mother: Döôõng maãu. Fortitude (a): Duõng caûm. Foster someone: Baûo döôõng ai. Fortitude in body: Thaân Tinh Taán. Fo-Teng-Shou-Hsun: Thieàn sö Phaät Ñaêng Thuû Fortnightly (a): Hai tuaàn moät laàn (baùn nguyeät). Tuaân (1079-1134)—See Phaät Ñaêng Thuû Tuaân. Fortress (n): Thaønh luõy. Fo-T'u-Teng (232-348): Name of a Central Asian Fortunate (a): monk—See Phoå Ñoä Taêng. 1) Auspicious—Srì (skt)—Lucky—Caùt töôøng. Fotuwa (jap): Baát Ñaùp Thoaïi—Khoâng ñoái ñaùp— 2) Blessed—Coù phöôùc—May maén. Not conversing. Fortunate realm: Thieän ñaïo—White path. Fouguen (jap): Samantabhadra (skt)—See Phoå Fortune and misfortune: Caùt Hung—Toát vaø xaáu. Hieàn Boà Taùt.

Foul language: Lôøi thoâ tuïc—Bad language— Fountain (n): Nguoàn suoái. Coarse language. Fountain of the mind: See Taâm Nguyeân. Found (v): Khai saùng—To establish. Four (a & n): Soá boán. Found the Sangha (Order of Monks): Thaønh laäp Four abidings: See Töù Chuûng Sanh Töû Truï. Giaùo Hoäi. Four abodes of mindfulness: Smrty-upasthana Found (v) a school: Samaropa (skt)— To build—(skt)—Four foundations of mindfulness (in To establish—To errect—To set up—To found a Theravada)—Töù Nieäm Truï—See Töù Nieäm Xöù. school—See Kieán Laäp. Four afflictions: See Töù Khoå. Found a sect: Khai phaùp. Four Agamas: Four divisions of the Hinayana Found a society: Laäp hoäi. scriptures—See Töù A Haøm. Found a teaching: Khai phaùp. Four ailments: See Töù Beänh. Foundation (n): Neàn moùng—Establishment. Four all-embracing virtues: See Töù Nhieáp Phaùp. Foundation of Earth: See Baûn Teá. Four all-encompassing vows: See Töù Hoaèng Theä Foundation for the Preservation of the Nguyeän. Mahayana Tradition (FPMT): See Toå Chöùc Baûo Four apprehensions of the Awakening of faith: Toàn Truyeàn Thoáng Ñaïi Thöøa. See Töù Giaùc. Foundation texts: Boån Thö—Giaùo Thö Boån Four arguments from Vasubandhu: See Töù Moân—The foundation books of any school. Luaän Chöùng. Foundation texts of the esoteric school: Four Ariyan lineages: Four holy ways—See Töù Maät kinh. Thaùnh Haønh. Founder (n): See Toå Sö. Four Ariyan modes of speech: See Töù Thaùnh Founder's Hall: Kaisandoâ (jap)—Mountain Ngoân. founder—The temple building at a Zen Four arts: Boán ngheä thuaät—See Töù Thuaät. monastery, which features an image of the Four ascetic practictioners: Haønh Töù Y—Töù founding abbot (kaisan) and memorial tablet (ihai) Thaùnh Chuûng—Boán thöù maø ngöôøi tu khoå haïnh inscribed with his name. Memorial services for phaûi tuaân theo—See Töù Y Phaùp. the founding abbot are held in the hall on the Four Aspects: Avastha (skt)—The four states of anniversary of his death. The founder's hall is all phenomena—See Töù Töôùng. sometimes called the patriarchal hall (soshidoâ) or

Four Assemblies: Varga (skt)—Fourfold disciples the reflection hall (Eishitsu)—Toå ñöôøng, saûnh (assemblies—groups—orders)—The assembly of ñöôøng trong Thieàn vieän nôi ñaët hình töôï ng cuûa vò monks, nuns, laymen and laywomen—Four truï trì saùng laäp töï vieän vaø baøi vò töôûng nieäm khaéc groups of followers of the Buddha—Töù Chuùng teân oâng. Leã töôûng nieäm vò toå khai sôn töï vieän ñöôïc Taêng Giaø: taêng, ni, nam cö só, toå chöùc trong ngaøy kî gioã cuûa ngaøi. Toå ñöôøng vaø nöõ cö só. thænh thoaûng cuõng ñöôïc goïi laø Tónh Taâm Ñöôøng— Four axioms (dogmas): Catvari-aryasatyani See Khai Sôn. (skt)—See Töù Dieäu Ñeá. Founder of the Ly Dynasty: Thaùi Toå (ngöôøi saùng Four balanced states which transcend the laäp) nhaø Lyù (1010-1225). world of matter: See Töù Voâ Saéc Ñònh. Founder of a religion: See Giaùo Chuû. Four bandhanas: See Töù Phöôïc. Founder of the Sankhya philosophy: Kapila Four bases of mindfulness: Four kinds of (skt)—See Soá Luaän Ngoaïi Ñaïo Sö. mindfulness—See Töù Nieäm Xöù. Founder of a sect: See Khai Toå. Four bases of virtue: Töù Coâng Ñöùc—Four Founding patriarch: Koso (jap)—Patron saint—virtues—See Töù Ñöùc. Founder—See Toå Sö. Four basic principles for thorough Founder of a religion: Giaùo chuû (the Buddha). understanding Buddhism: Boán pheùp nöông vaøo Founding teacher: Sô Toå—Ancestral Teacher. ñeå hieåu thaáu Phaät Phaùp—Four reliances—The Fount (n): Maïch nguoàn. four trusts of Dharma—See Töù Y Phaùp.

Four basic subjects of Buddhist meditation: See Four carts: See Töù Xa. Töù Nieäm Truù. Four carts which the Buddha mentioned in the Four basic ways to subdue greed, anger and Lotus sutra: Four carts—See Töù Xa. delusion: See Boán Caùch Ñoái Trò Tham Saân Si. Four castes in India: See Töù Giai Caáp AÁn Ñoä. Four benefactions of the order: Boán thöù ñeå boá Four categories of beings: See Töù Chuûng Chuùng thí cuûa chö Taêng Ni—See Töù Thí. Sanh. Four black karmas: See Töù Haéc Nghieäp. Four Causations: See Töù Nhaân Duyeân. Four Bodhisattvas: Töù Boà Taùt—Boán vò Boà Taùt— Four causes that cause the eye-sense to be See Töù Ñaïi Boà Taùt. awakened: See Boán Nguyeân Nhaân Khôi Daäy Four Bodhisattvas in the Vajradhatu: Töù Chuùng Nhaõn Caên. Boà Taùt—See Töù Nhieáp Boà Taùt. Four causes children are born: See Boán Nhaân Four Bodhisattva winning devices: See Töù Sanh Töû Cuûa Con Caùi. Nhieáp Phaùp. Four causes of death (The Buddha and His Four bodily postures: Iriya-patha (skt)—Four Teachings): See Boán Nguyeân Nhaân Cuûa Söï Cheát. postures—Four ways of movement for monks and Four causes of evil actions: See Boán Nguyeân nuns—Four forms of behavior—See Töù Oai Nghi. Nhaân Gaây Neân AÙc Nghieäp. Four bodies: Four kayas—See Töù Thaân. Four causes of falling from grace and final Four bonds: See Töù Phöôïc. excommunication of a monk or nun: Parajika Four books and five classics: See Töù Thö Nguõ (skt)—See Töù Ñoïa. Kinh. Four celestial kings: See Töù Thieân Vöông. Four books of T'ien-T'ai on meditation: See Töù Four certainties: See Boán Nieàm Tin Chaéc Thaät. Boån Chæ Quaùn. Four characteristics of Buddha nature: See Four boundless minds: See Töù Voâ Löôïng Taâm. Boán Ñaëc Taùnh Cuûa Phaät Taùnh. Four boundless stations: See Töù Voâ Bieân Xöù. Four characteristics of Buddha's voice: See Four Brahmacarins: See Töù

Phaïm Chí. Boán Töôùng Cuûa AÂm Thanh Cuûa Ñöùc Nhö Lai. Four braveries and courages being unafraid of Four characteristics of a stream-winner: See anything: Four-fold Fearlessness—See Töù Voâ Töù Döï Löu Quaû Chi. UÙy. Four characteristics used to determine a Four Buddhas of the four regions: Boán vò Phaät ôû distinguished master in the Pure Land Sect: boán phöông—See Töù Phöông Töù Phaät. See Töù Ñöùc Truyeàn Thöøa Toå Tònh Ñoä. Four Buddha-ksetras: See Töù Ñoä. Four chief disciples of Kumarajiva: Four main Four Buddha-realms: See Töù Ñoä. disciples of Kumarajiva: Tao-Sheâng, Seâng-Chao, Four Buddha's voices: Four voices of Buddha— Tao-Jung, and Seâng-Jui—Boán vò ñaïi ñeä töû cuûa See Töù Chuûng Phaät AÂm. Ngaøi Cöu Ma La Thaäp: Ñaïo Sinh, Taêng Trieäu, Four Buddhist Councils: Boán Hoäi nghò Phaät Ñaïo Dung, vaø Taêng Dueä. giaùo—See Keát Taäp Kinh Ñieån. Four circumstances leading to the “koan” Four Buddhist holy places: Four Buddhist Sacred exercises: See Boán Hoaøn Caûnh Daãn Ñeán Thieàn Places, or Pilgrimage Sites in India—See Töù Coâng AÙn. Ñoäng Taâm. Four clarifications to make comparisons: See Four Buddhist sacred places: Four Buddhist holy Töù Lieäu Giaûn. places—See Töù Ñoäng Taâm. Four classes or castes in India at the time of Four canine teeth are pure white: Boán raêng cöûa the Buddha: Four castes in India—See Töù Giai lôùn hôn. Caáp AÁn Ñoä. Four cardinal directions: Four directions—See Four classes of consciousness: Catubbidha-citta Töù Phöông. (p)—See Boán Loaïi Taâm Vöông. Four cardinal points: Four directions—See Töù Four classes of deva: See Töù Chuûng Thieân. Phöông. Four classes of people in the feudal society: See

Töù Daân. obstructions of enlightenment—See Töù Ma. Four classes of “prayer-beads”: See Töù Nieäm Four demonic-looking figures deva kings: See Chaâu. Töù Thieân Vöông. Four classifications of karma: See Töù Chuûng Four desires: Four passions—See Töù Duïc. Nghieäp. Four deva-guardians: Four Maharajas—See Töù Four classifications of mankind: Boán Haïng Thieân Vöông. Ngöôøi—See Töù Chuûng Nhaân. Four dharmas: See Töù Phaùp. Four clingings: Upadanani (p)—See Töù Thuû. Four dharma realms: See Töù Phaùp Giôùi. Four concentrative meditations: Samadhi-Four dharmas and three vows: See Töù Phaùp bhavana (p)—See Töù Tu Taäp Thieàn Ñònh. Tam Nguyeän. Four conditions that are necessary to complete Four dhyana concentrations: Töù Thieàn the evil of lying: See Boán Ñieàu Kieän Taïo Nghieäp Ñònh—See Töù Thieàn Thieân. Noùi Doái. Four dhyana heavens: Brahmalokas (skt)—See Four conditions that are necessary to complete Töù Thieàn Thieân. the evil of sexual misconduct: See Boán Ñieàu Four dhyana realms and eight concentrations: Kieän Taïo Nghieäp Taø Daâm. See Töù Thieàn Baùt Ñònh. Four conditions that are necessary to complete Four directions: See Töù Phöông. the evil of slandering: See Boán Ñieàu Kieän Taïo Four directions and four corners: Hogu-Hokkai Nghieäp Ñaâm Thoïc. (jap)—Phöông Ngung Phaùp Giôùi—Concrete Four contemplations: Four contemplations of the reality, as opposed to "the world of Dharma" as a Dharmalaksana—Four foundations of religious concept—Thöïc höõu cuï theå, ñoái laïi vôùi mindfulness—See Quaùn Töù Nieäm Xöù. khaùi nieäm toân giaùo laø "Phaùp giôùi'. Four contemplations of the Dharmalaksana: Four Discernments: Laâm Teá Töù

Lieäu Giaûn— See Töù Taàm Tö Quaùn. Four Distinctions—See Töù Lieäu Giaûn. Four continents: The four land areas centered Four disciplinary processes: See Töù Haïnh. around Mount Sumeru—See Töù Chaâu. Four disciplines for meditation: See Töù Haønh Four corners: Shi-I (jap)—See Töù Duy. Töôùng. Four courses of attainment of Buddhahood: Four-Discourse school: See Töù Luaän Toâng. See Boán Tieán Trình Tieán Ñeán Phaät Quaû. Four discriminations: Four unobstructed Four courts: See Töù Truøng Maïn Ñoà La. eloquences—See Töù Voâ Ngaïi. Four courts of Garbhadhatu mandala: Four Four distresses: See Töù Moân Du Quaùn. courts—See Töù Truøng Maïn Ñoà La. Four divine abidings: Catur-brahmavihara Four currents that carry thinking along: See (skt)—See Töù Phaïm Truï. Töù Löu. Four divine flowers: See Töù Thieân Hoa. Four deadly sins: Töù Chuûng Caên Boån Toäi—See Four divisions of a cakravarti's troops: Catur- Töù Ba La Di. angabalakaya (skt)—See Töù Binh. Four Debts of gratitude: Boán troïng aân—Four Four divisions of Dhamma: See Töù Phaùp Uaån. Great Debts—See Töù AÂn. Four divisions of the Enlightened Knowledge: Four defeats: Four grave sins—See Töù Ñoïa. See Töù Moân Tri Kieán Phaät. Four degrees of the esoterics: See Töù Ñoä Gia Four divisions of vinaya: Dharmaguptaka-Vinaya Haønh. (skt)—Töù phaàn luaät—See Töù Phaàn Luaät Ñaøm Voâ Four degrees of saintliness: Four kinds of Ñöùc Boä. sainthood—See Töù Thaùnh Quaû. Four doctrines: Four schools—Four teachings— Four delusions: See Töù Phieàn Naõo. See Töù Giaùo. Four delusions in reference to the ego: Töù Four doctrines and five periods: Boán giaùo Hoaëc—See Töù Phieàn Naõo. naêm thôøi—See Thieân Thai Nguõ Thôøi Baùt Giaùo. Four demons: In Buddhism, demons refer to Four doctrines of Hinayana: Four schools of

Hinayana—See Tieåu Thöøa Töù Moân. (tib)—Boán thöù caâu chaáp cuûa ngoaïi ñaïo —The four Four doctrines of perishing and the other four tenets held by various non-Buddhist schools—See of flourishing: See Töù Khoâ Töù Vinh. Töù Cuù Chaáp. Four doctrines and three meditations: See Töù Four-Eye Ghost King: Quyû Vöông Töù Muïc. Giaùo Tam Quaùn. Four factors of Stream-Attainment: Four dogmas: See Töù Phaùp AÁn. Sotapattiyangani (p)—See Töù Döï Löu Höôùng Chi. Four doors: The four schools of thought, or Four faiths: See Töù Tín. theories—See Töù Moân. Four faiths and five practices: See Töù Tín Nguõ Four earnest contemplations: Smrtyupasthana Haïnh. (skt)—Four kinds of mindfulness—See Töù Nieäm Four false beliefs: Four upside-downs—See Töù Xöù. Ñieân Ñaûo. Four efforts: See Töù Tinh Caàn. Four famous commentaries: Four famous Four ejects of the ego in the Diamond Sutra: sastras—See Töù Luaän. See Ngaõ Nhaân Töù Töôùng. Four famous hills in China: Four famous Four elements: Four constituents—See Töù Ñaïi. mountains—See Töù Ñaïi Danh Sôn. Four elements of popularity: Catvari-samgraha- Four famous mountains: See Töù Ñaïi Danh Sôn. vastuni (skt)—See Töù Nhieáp Phaùp. Four famous sastras: See Töù Luaän. Four emblems: Four Shingon emblems—See Töù Four fast days: See Töù Trai Nhöït. Minh. Four favorite pastimes of people in the past Four emblems of the mountain range in generation: Boán thöù giaûi trí cuûa con ngöôøi trong Ningpo: See Töù Minh Sôn. theá heä quaù khöù (Caàm, kyø, thi, hoïa—Music, chess, Four

empowerments: Wang-shi (tib)—Töù chuûng poetry and painting). ñieåm ñaïo—See Töù Chuûng Quaùn Ñaûnh. Four fearlessnesses: Four-fold fearlessness— Four Encounters: Catur-nimitta (skt)—Four See Töù Voâ UÙy. sights—See Töù Caûnh. Four fearlessnesses of a Bodhisattva: See Taùt Four enemies (maras): Töù ma—See Töù Oaùn. Töù Voâ UÙy. Four epochs: Four kalpas—See Töù Kieáp. Four female attendants on Vairocana: See Töù Four equal virtues: See Töù Ñaúng. Ba La Maät Boà Taùt. Four equalities of all things: A fourfold Four female Buddhas in the Tantric tradition: sameness—See Töù Bình Ñaúng. See Töù Phaät Maãu. Four erroneous tenets: Boán thöù caâu chaáp—See Four fetters: See Töù AÙch Phöôïc. Töù Chaáp. Four fields of blessings: Four fields for Four evil destinations: Four evil directions—See cultivating happiness—See Töù Ñieàn. Töù Thuù. Four fields for cultivating happiness: Töù Ñieàn— Four evil destinies: See Töù AÙc Thuù. See Töù Phöôùc Ñieàn. Four evil directions: Four evil destinations—See Four films or things that becloud: Boán maøn che Töù AÙc Thuù. phuû—See Töù EÁ. Four evils of the mouth: The four evils of the Four finitenesses: See Töù Chuûng Höõu Bieân. mouth (lying, double tongue, ill words and Four firm beliefs: Four indestructible beliefs— exaggeration)—See Khaåu Töù. See Töù Kieân Tín. Four exertions: Four right efforts—See Töù Four floods: See Töù Boäc Löu. Chaùnh Caàn. Four-fold Assembly: Four kinds of disciples of Four expectations of the Buddhas and the Buddha: monks (bhiksu), nuns (bhiksuni), Bodhisattvas (from the followers): See Boán laymen (upasaka), and laywomen (upasika)—Töù Ñieàu Ngöôøi Phaät Töû Mong Ñôïi Nôi Chö Phaät vaø chuùng hay boán chuùng ñeä töû cuûa ñöùc Phaät: taêng, ni, chö Boà Taùt. öu baø taéc, öu baø di. Four extremes: Catushkotika (skt)—Mu-shi Fourfold assembly of a monastery: See Töù

Chuùng Xuaát Gia. Four functions of cognition: Four parts of Fourfold Assembly in the order: Töù Chuùng Taêng function of cognition—See Töù Phaàn Phaùp Töôùng. Giaø—See Töù Chuùng. Four functions in maintaining the koan Fourfold assembly in the T'ien-T'ai sect: See exercises in Zen: See Boán Söù Meänh Cuûa Thieàn Töù Chuùng Thieân Thai Toâng. Toâng Khi Chaáp Nhaän Loái Tu Taäp Coâng AÙn. Fourfold disciples: Varga (skt)—The assembly of Four functional divisions of consciousness: See monks, nuns, laymen and laywomen—See Töù Boán Phaàn Cuûa Thöùc. Chuùng. Four fundamental evil passions: See Töù Ñaïi Four-fold fearlessness: Four fearlessnesses—Phieàn Naõo. See Töù Voâ UÙy. Four fundamental states: See Töù Boån Töôùng. Four-fold middle path: See Töù Trung Ñaïo. Four furnaces: See Töù Loâ. Four-fold noble truth: See Töù Dieäu Ñeá. Four gems: See Four jewels. Fourfold sameness: See Töù Bình Ñaúng. Four generals: Four generals or guardians of the Four forms of activity: See Töù Höõu Vi Töôùng. Law—See Töù Phöông Ñaïi Töôùng. Four forms of asiddha: Töù Baát Thaønh—Boán thöù Four givings: See Töù Xaû. baát thaønh trong ba möôi ba loãi cuûa nhaân minh— Four good roots: Catus-kusala-mula (skt)—See Four forms of incomplete statement—Part of the Töù Thieän Caên. thirty-three fallacies in logic. Four grades of earnest doers: See Töù Chuûng Four forms of behavior: Four respect-inspiring Haønh Nhaân. forms of demeanor (behavior)—See Töù Oai Nghi. Four Grave Offenses: Parajikas (skt)—Four Four forms of birth: Chatur-Yoni (skt)—See

Töù grave sins—See Töù Ba La Di. Sanh. Four grave sins: Parajikas (skt)—See Töù Ba La Four forms of birth and six forms of Di. transmigration: See Töù Sanh Luïc Thuù. Four gravest sins: See Four grave sins. Four forms of existence: Apaya (skt)—The four Four Great Bodhisattvas: See Töù Ñaïi Boà Taùt. evil destinies: hells, hungry ghosts, animals, and Four Great Bodhisattvas of Lotus Sutra: See asuras—Töù AÙc Ñaïo: ñòa nguïc, ngaï quyû, suùc sanh Töù Ñaïi Boà Taùt. vaø a tu la—See Töù AÙc Thuù. Four great citations: Mahapadesa (p)—See Boán Four forms of unlimited, or unsparing mind of Ñieàu Tham Chieáu Lôùn. all Buddhas: Hoaøn toaøn xaû boû—See Töù Voâ Four great continents: Catur-dvipa (skt)—See Löôïng Taâm. Töù Chaâu. Four forms of incomplete statement: See Four Four Great Debts: See Töù AÂn. forms of asiddha. Four great deva kings: Catummaharajika (p)— Four forms of retribution: See Töù Quaû Baùo See Töù Ñaïi Thieân Vöông. Töôùng. Four great disciples of the Buddha: See Töù Ñaïi Four forms of wisdom of a Buddha: Töù trí cuûa Ñeä Töû. chö Phaät—See Töù Trí. Four great elements: Mahabhuta (skt)— Four formless Heavens: See Töù Khoâng Xöù. Catudhatuvavatthana (p)—See Töù Ñaïi. Four formless jhanas: See Töù Khoâng Xöù. Four great elements of which all things are Four foundations of meditation: Four made (produce and maintain life): Foundations of Mindfulness—See Töù Nieäm Xöù. Catudhatuvavatthana (p)—Mahabhuta (skt)—Four Four foundations of mindfulness: Satipatthana tanmatra—See Töù Ñaïi. (p)—See Töù Nieäm Xöù. Four great Enlightening Beings: See Töù Ñaïi Boà Four fruits: See Ñaïi Thöøa Töù Quaû. Taùt. Four fruits of an arhat: See Töù Thaùnh Quaû. Four great guardian devas of the four Four fruits or bodhisattva stages in Mahayana: quarters: See Töù Ñaïi Hoä Phaùp. See Ñaïi Thöøa Töù Quaû. Four great kings: Catur Maharajas-kayikas

(skt)—See Töù Thieân Vöông. Trimyastrimsas: See Töù Ñao Lôïi Giao Hình. Four great oceans: See Töù Ñaïi Haûi. Four Heavenly Kings' shrine: Ñeàn Töù Thieân Four great references by means of which the Vöông. word of the Buddha could be tested and Four heterodox means of living of a monk: Boán clarified: Mahapadesa (p)—See Boán Ñieàu Tham caùch soáng taø vaïy cuûa moät vò Taêng—See Töù Chuûng Chieáu Lôùn. Taø Meänh. Four great scholars: See Töù Bình Gia. Four Hinayana steps for attaining Four Great Schools: The four Mahayanas—See Buddhahood: See Töù Giai Thaønh Ñaïo. Töù Caù Ñaïi Thöøa. Four Hindu castes: See Töù Giai Caáp AÁn Ñoä. Four great sutras: See Töù Ñaïi Boä Kinh. Four Holy Truths: Four Noble truths—See Töù Four Great Treatises: See Töù Ñaïi Boä Luaän. Dieäu Ñeá. Four great voices from the power of the Four holy ways: Ariya-vamsa (skt)—See Töù virtuous qualities of Buddha: See Töù Chuûng AÂm Thaùnh Haønh. Thanh Quaûng Ñaïi Cuûa Ñöùc Nhö Lai. Four-Horn Hell: Töù Giaùc Ñòa nguïc. Four great vows: Four universal vows of a Four hours of the night and the eight hours of Buddha or Bodhisattva—See Töù Hoaèng Theä the day: See Töù Daï Baùt Truù. Nguyeän. Four hundred and four ailments of the body: Four groups of disciples: Fourfold disciples— See Töù Baùch Töù Beänh. See Töù Chuùng. Four ideas to be gotten rid of: See Töù Tuyeät. Four guardians: Töù Phöông Ñaïi Töôùng—See Four immaterial heavens: Catur-arupya (skt)— Four generals. Brahma-lokas (skt)—See Töù Khoâng Xöù. Four Guardian Kings: Catur Maharajas-kayikas Four immeasurables:

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Recitation: See Töù Monks and nuns in a Zen monastery participate in Haïnh Nieäm Phaät. four daily sessions of seated meditation. This Four Prajnas or wisdoms: See Töù Trí. tradition dates back to the Sung dynasty (960- Four Predominants: Boán yeáu toá Öu theá (taêng 1280) in China. The time and duration differ from thöôïng)—See Töù Taêng Thöôïng. monastery to monastery, but the sessions are Four previous generations: Boán theá heä tröôùc generally held before dawn, later in the morning goàm toå boán ñôøi, toå ba ñôøi, oâng noäi vaø cha (tính töø (after breakfast), in the afternoon, and in the late cha quaù vaõng laø khaûo cha, toå noäi, taèng toå hay toå ba afternoon—Chö Taêng Ni trong moät Thieàn vieän ñôøi, cao toå hay oâng coá noäi)—Father, grand-father, tham döï vaøo töù thôøi tu taäp toïa Thieàn. Truyeàn great grand-father, great great grand-father. thoáng naøy coù töø thôøi nhaø Toáng beân Trung Hoa. Four prime months of the year: See Töù Vu Thôøi khaéc vaø thôøi gian daøi ngaén tuøy thuoäc töøng töï Nguyeät. vieän, nhöng boán buoåi thieàn taäp naøy thöôøng ñöôïc Four principal poisonous outflows: See Töù Höõu thöïc hieän tröôùc bình minh, sau giôø ñieåm taâm, vaøo Laäu. buoåi tröa, vaø vaøo buoåi xeá chieàu. Four principal uses of conditional causation: Four periods of teaching: See Thieân Thai Hoùa See Töù Duyeân Sanh. Phaùp Töù Giaùo. Four proper lines of exertion: Samvaprahana— Four perishes and four flourishes: Boán phaùp suy Four right efforts—See Töù Chaùnh Caàn. boán phaùp thònh—See Töù Khoâ Töù Vinh. Four Pure Lands: Four Buddha-realms—See Töù Four philosophies: See Töù Dieäu Ñeá. Ñoä. Four phrase classification of all phenomena: Four purifications of offerings: Dakkhina- Duøng boán caâu ñeå phaân loaïi chö phaùp—See Töù Cuù visuddhiyo (p)—See Töù Söï Cuùng Döôøng Thanh Suy Kieåm. Tònh. Four places which men cannot conceal from Four purposes of the Buddha’s appearing: See the eye of impermanence: See Sôn Haûi Töù Phaät Tri Kieán. Khoâng Thò. Four realizations in Buddha Recitation: Buddha Four planes of existence (Abhidharma): See Recitation and the Four Realizations—See Töù Boán Caûnh Giôùi Sinh Toàn. Ñoaït Nieäm Phaät. Four phrase classifications of all phenomena: Four realms: Boán Quoác Ñoä—See Boán Coõi Duy Duøng boán caâu ñeå phaân loaïi chö phaùp—See Töù Cuù Taâm. Suy Kieåm. Four realms in the Pure Land: Boán Coõi Tònh Four pleasant practices: See Töù An Laïc Ñoä—See Boán Coõi Duy Taâm. Haønh. Four Realms of Reality: Shishu hokkai (jap)— Four pleasure grounds: See Töù Uyeån. Four dharma realms—See Töù Phaùp Giôùi. Four points of view of the world: See Töù Nhaân Four reasons for a Buddha’s appearing in the

world: Boán lyù do Phaät thò hieän nôi coõi Ta Baø— Four self-confidences: Four kinds of confidence, See Khai Thò Ngoä Nhaäp. security, safety and fearlessness—See Töù Voâ UÙy. Four regional Buddhas: See Töù Phaät. Four self-injuries (self-raidings): Boán ñieàu töï Four reliances: See Töù Y Phaùp. laøm toån haïi—See Töù Töï Xaâm. Four requisites: Four requisites for obtaining Four self-raidings: See Töù Töï Xaâm. transcendental powers—See Boán Ñieàu Tieân Four senior months: See Töù Vu Nguyeät. Quyeát. Four serious matters in any cultivator’s life: Four requisites for obtaining transcendental See Boán Ñaïi Söï Trong Ñôøi Tu. powers: Four requisites—See Boán Ñieàu Tieân Four serious sins of expulsion from the order:

Quyeát. See Töù Bieân Toäi. Four resemblances between a mirror and the Four sets embodying the impermanence of all bhutatathata: See Töù Kính. things: See Töù Voâ. Four respect-inspiring forms of demeanor Four Shingon emblems: See Töù Minh. (behavior): Four forms of behavior—See Töù Oai Four short divisions of time: Boán thöù thôøi gian Nghi. ngaén—See Töù Tu Du. Four rewards: Four kinds of holy men—See Töù Four Shouts: Shikatsu (jap)—Boán thöù tieáng heùt Thaùnh Quaû. cuûa Laâm Teá—Four kinds of Lin-Chi's cry—See Four right efforts: Catvari-Samyakprahanani Laâm Teá Töù Haùt. (skt): Sammappadhana (p)—See Töù Chaùnh Caàn. Four siddhantas: Four kinds of siddhanta—See Four right objects of faith and five right modes Töù Taát Ñaøn. of procedure: See Töù Tín Nguõ Haïnh. Four sights: Catur-nimitta (skt)—Four sights or Four Right Procedures: Four right efforts—See four significant visions—See Töù Caûnh. Töù Chaùnh Caàn. Four significant visions: Boán caûnh töôïng coù yù Four rivers in India: See Töù Haø. nghóa (trong cuoäc ñôøi Ñöùc Phaät)—Four sights— Four rules for a homeless Bhikhsu: See Boán See Töù Caûnh. Ñieàu Caàn Thieát cho Cuoäc Soáng Xuaát Gia. Four sins of speech: Boán toäi nôi khaåu—See Four sacred animals: Töù linh thuù—See Töù Linh. Khaåu Töù. Four sacred mountains in China: Töù Ñaïi Danh Four snakes: See Töù Xaø. Sôn: Phoå Ñaø (Quan AÂm), Cöûu Hoa (Ñòa Taïng), Four sorts of sameness: A fourfold sameness— Nguõ Ñaøi (Vaên Thuø), vaø Nga Mi (Phoå Hieàn). See Töù Bình Ñaúng. Four sacred stupas: Boán thaùp thieâng—See Töù Four sources of affection: Bhavuppattiyo (p)— Thaùp. See Töù Khôûi. Four Saha Continents: See Töù Chaâu. Four sovereign powers: See Töù Töï Taïi. Four saints (rewards): See Töù Thaùnh. Four special characteristics of Zen Buddhism: Four-Sastra Sect: See Töù Luaän Toâng. See Boán Neùt Ñaëc Tröng Cuûa Thieàn Toâng. Four schools: Töù Moân—Four doctrines of Four special extraordinary qualities of the Hinayana—See Töù Giaùo. Buddha's body: Boán phaùp kyø ñaëc vò taèng höõu cuûa Four schools of Hinayana: Tieåu Thöøa Töù Moân— thaân Ñöùc Nhö Lai. Four doctrines of Hinayana—See Tieåu Thöøa Töù Four stages: Four modes of progress—See Töù Boä. Ñaïo. Four schools and the three esoterics: See Töù Four stages of absorption: Four stages of dhyana Giaùo Tam Maät. in the world of form—Boán giai ñoaïn tónh taâm Four seals: Catur-mudra (skt)—See Töù AÁn. trong coõi saéc giôùi—See Töù Thieàn Saéc Giôùi. Four seasons: Töù Quí (boán muøa). Four stages of development of Zen in Zen Sect: Four Sacred Places: See Töù Ñoäng Taâm. See Boán Giai Ñoaïn Phaùt trieån Thieàn Toâng. Four sects four doors: Four doors or Four periods Four stages in esoteric symbolism: Boán giai of teaching—See Thieân Thai Hoùa Phaùp Töù Giaùo. ñoaïn tu haønh trong Maät toâng—See Töù Moân Maät

Giaùo. Töù Linh. Four stages of formlessness: Four immaterial Four supports: See Töù Y Chæ. heavens—See Töù Thieàn Voâ Saéc. Four Supreme Efforts: Boán coá gaéng cao Four stages in Hinayana sanctity: Boán Thaùnh thöôïng—See Töù Chaùnh Caàn. quaû trong Tieåu Thöøa—See Töù Höôùng. Four sutras of the Pure Land: Boán boä kinh—Four stages of life: Shi-U (jap)—See Boán Giai See Töù Boä Kinh. Ñoaïn Cuûa Ñôøi Soáng. Four teachings: Boán giaùo—Four doctrines or Four stages of memory:

Smrtyupasthana—Four schools—See Töù Giaùo. subjects of reflection—See Töù Nieäm Xöù. Four teachings and five periods: See Töù Giaùo Four stages in moral development: See Töù Giôùi. Nguõ Thôøi. Four stages of a thought: See Töù Vaän Taâm. Four teachings and three meditations: Four Four states of all beings life: See Töù Töôùng Quaû doctrines and three meditations—See Töù Giaùo Baùo. Tam Quaùn. Four states of conditions found in mortality: Four tenets: Four tenets held by various non- See Töù Truï (A). Buddhist schools—See Töù Cuù Chaáp. Four states of conditions found in the three Four tenets held by various non-Buddhist realms of mortality: See Töù Truï (A). schools: Catushkotika (skt)—Boán thöù caâu chaáp Four states of formlessness: See Töù Thieàn Voâ cuûa ngoaïi ñaïo—See Töù Cuù Chaáp. Saéc. Four terms of differentiation of all things: Four states of all phenomena: Avastha (skt)—Catushkotika (skt)—See Töù Cuù Phaân Bieät. See Töù Töôùng. Four terms of the Satya-siddhi School: See Töù Four states of samatha meditation in the form Cuù Thaønh Thaät Toâng. realm: Boán traïng thaùi Thieàn Chæ trong coõi saéc Four theories: Four doors—See Töù Moân. giôùi—See Töù Thieàn Saéc Giôùi. Four theories regarding finiteness: Four Four states of samatha meditation in the finitenesses—See Töù Chuûng Höõu Bieân. formless realm: Boán traïng thaùi Thieàn Chæ trong Four theories regarding pervasive coõi voâ saéc giôùi—See Töù Thieàn Voâ Saéc. permanence: See Töù Chuûng Bieán Thöôøng. Four states of unhappiness: See Boán Traïng Thaùi Four things of a Buddha which are beyond Baát Haïnh. human: Four inconceivables—See Töù Baát Khaû Four states of universe: Four kinds of Tö Nghì. universe—See Töù Chuûng Vuõ Truï. Four things a Dharma-Master must concern: Four stations of consciousness: Vinnana-tthitiyo See Boán Ñieàu Quan Taâm Cuûa Moät Phaùp Sö. (p)—See Töù Thöùc Truù. Four things that may not be treated lightly: See Four steps to supernatural powers: See Töù Töù Baát Khaû Khinh. Thaàn Tuùc. Four things to which one does not entrust Four steps towards natural powers: Töù Nhö YÙ valuables: See Töù Baát Khaû Kyù Phuï. Tuùc. Four things to be realized: See Boán Phaùp Caàn Four sub-causes: See Töù Trôï Duyeân. Phaûi Chöùng Ngoä. Four subjects in meditation: Four meditations— Four times a day of going up to worship: Boán See Töù Nieäm Xöù. laàn thöôïng ñöôøng leã baùi trong ngaøy—See Töù Four sublime States: See Töù Voâ Löôïng Taâm. Thöôïng. Four sufferings: See Töù Khoå. Four times for food: Boán thôøi aên—See Töù Thöïc Four Sufficiences: Rddhipada (skt)—Iddhipada Thôøi. (p)—See Töù Nhö YÙ Tuùc. Four titles applied to four grades of sramanas: Four suns (in Buddhism): Catvarah-suryah See Töù Quaû Danh Hieäu Sa Moân. (skt)—Boán maët trôøi—See Töù Nhaät. Four torrents of births and deaths: See Boán Four supernatural creatues: Boán linh vaät—See Doøng Thaùc Sanh Töû.

Four Treatise School: Four-Sastra Sect—See Töù Four upside-downs: See Töù Chuûng Ñieân Ñaûo. Luaän Toâng. Four upside-down views for both Hinayana and Four troops: Four divisions of a cakravarti's Mahayana: See Nhò Thöøa Töù Ñieân Ñaûo. troops—See Töù Binh. Four upside-down views for ordinary people: Four trusts of dharma: See Töù Y Phaùp. See Phaøm phu Töù Ñieân Ñaûo. Four truths: See Boán Söï Thaät. Four Vajra-rulers of the four elements: See Töù Four truths or four axioms: Töù

Ñeá—Eighty-one Chaáp Kim Cang. divisions in the Maha-Prajna-Paramita Sutra—See Four Vedas: Four Veda Sutras in India—See Töù Töù Dieäu Ñeá. Kinh Veä Ñaø. Four types of Buddha: See Töù Chuûng Phaät. Four vehicles: See Töù Thaëng. Four types of doubts: See Töù Nghi. Four verses of enlightenment: See Töù Cuù Thaønh Four types of kamma (karma): Ñaïo. Kammacatukkam (p)—Boán Loaïi Nghieäp—See Töù Four views of causality: Boán quan ñieåm veà luaät Chuûng Luaân Hoài Nghieäp. nhaân quaû—See Nhaân Quaû Töù Quan Ñieåm. Four types of people: Four types of persons— Four view-points to be considered: Four kinds See Töù Chuûng Nhaân. of mindfulness—See Töù Nieäm Xöù. Four types of persons: See Töù Chuûng Nhaân. Four vinayas and five sastras: Boán boä luaät vaø Four types of people who can be seen as foes in naêm boä luaän—See Töù Luaät Nguõ Luaän. disguise: See Boán Haïng Ngöôøi Maø Phaät Töû Four violent torrents of water: Töù Baïo Thuûy— Khoâng Neân Xem Laø Baïn. Boán doøng cuoàng löu—See Töù Boäc Löu. Four types of people who can be seen to be Four virtues: See Töù Ñöùc. loyal friends: See Boán Haïng Ngöôøi Maø Phaät Töû Four virtues which a Buddha out of his infinte Neân Xem Laø Baïn Trung Kieân. heart manifest equally to all: See Töù Ñaúng. Four udanas (skt): Four dogmas—See Töù Öu Four virtues of Nirvana: See Töù Ñöùc (A). Ñaøn Na. Four voices of Buddha: See Töù Chuûng Phaät AÂm. Four un-Ariyan modes of speech: See Töù Phi Four ways of answering questions: See Boán Thaùnh Ngoân. Caùch Traû Lôøi Caâu Hoûi. Four unattainables: Boán ñieàu khoâng theå ñaït Four ways the Buddha used to save sentient ñöôïc—See Töù Baát Khaû Ñaéc. beings: See Boán Phöông Phaùp Cöùu Ñoä Chuùng Four unhindered bodhisattva powers of Sanh. interpretation or reasoning: Four Unobstructed Four ways of coming into existence: Catur-yoni Eloquences—See Töù Voâ Ngaïi. (skt)—Chatur-yoni (skt)—See Töù Sanh. Four universal sufferings: Four miseries—See Four ways of descent into the womb: See Töù Töù Khoå. Chuûng Nhaäp Thai. Four universal vows: Four universal vows of a Four ways of description of a Nirvana: See Boán Buddha or Bodhisattva—See Töù Hoaèng Theä Caùch Dieãn Taû Nieát Baøn. Nguyeän. Four ways to develop mindfulness: See Boán Four universal vows of a Buddha or Caùch Phaùt Trieån Chaùnh Nieäm. Bodhisattva: See Töù Hoaèng Theä Nguyeän. Four ways of Dhamma: See Töù Phaùp Tuùc. Four unlimited bodhisattva powers of Four ways of getting new personality: interpretation or reasoning: Four Unobstructed Attabhava-patilabha (p)—See Boán Phöông Caùch Eloquences—See Töù Voâ Ngaïi. Ñöôïc Töï Theå Môùi. Four Unlimited State of Mind: Four Four ways of going wrong: Agata-gamanani immeasureable minds—See Töù Voâ Löôïng Taâm. (p)—See Töù Baát Haønh Xöù Haïnh. Four Unobstructed Eloquences: Patisambhida Four ways of leading human beings to (p)—Töù Voâ Ngaïi Bieän—See Töù Voâ Ngaïi. emancipation: Four elements of popularity—See Four unyokings: See Töù Ly AÙch. Töù Nhieáp Phaùp.

Four ways of learning Buddhist dharma: See Fourteen questions on eternity and infinity: Tín Giaûi Haønh Chöùng. See Thaäp Töù Baát Öng Ñaùp Vaán. Four ways of movement for monks and nuns: Fourteen questions a non-Buddhist follower Catuririya-pattha (p)—Iriya-patha (skt)—Four put to the Buddha: See Thaäp Töù Baát

Öng Ñaùp bodily postures—See Töù Oai Nghi. Vaán. Four ways of rebirth: See Töù Chuûng Sanh Töû. Fourteen unwholesome factors: See Möôøi Boán Four ways to subdue greed, anger and Taâm Sôû Baát Thieän. delusion: See Boán Caùch Ñoái Trò Tham Saân Si. Fourth dhyana: See Ñeä Töù Thieàn. Four ways of teaching Dhamma in regard to Fourth Dhyana Heaven: Catutthajjhanabhumi the telling of thought: See Töù Kyù Taâm. (skt)—See Ñeä Töù Thieàn. Four ways of undertaking Dhamma: See Töù Fourth Dhyana as a Nirvana: Laáy Töù Thieàn laøm Phaùp Thoï. Nieát Baøn. Four ways of upside-down thinking: The four Fourth heaven: See Ñeä Töù Thieân. viparvaya—See Töù Ñieân Ñaûo. Fourth jhana functional consciousness: See Four ways to view the same water: See Nhaát Taâm Haønh Töù Thieàn. Thuûy Töù Kieán. Fourth jhana heaven: See Töù Thieàn Thieân. Four ways of rebirth: Boán phöông caùch taùi Fourth jhana moral or wholesome sanh—See Boán Choã Taùi Sanh. consciousness: See Taâm Thieän Töù Thieàn. Four wheels: See Töù Luaân. Fourth jhana path consciousness of stream- Four wholesome (good) deeds of the mouth: entry: Taâm Nhaäp Löu Ñaïo Töù Thieàn. See Töù Thieän Khaåu Nghieäp. Fourth jhana resultant consciousness: See Taâm Four to whom one does not entrust valuables: Quaû Töù Thieàn. See Töù Baát Khaû Kyù Phuï. Fourth Patriarch: Doshin (jap)—Tao-hsin—Four wicked Bhiksus: See Töù AÙc Tyø Kheo. Daoxin—See Ñaïo Tín. Four wisdoms: See Töù Trí. Foyan Qingyuan: Butsugen Seion (jap)—Fo-yen Four wisdom symbols: Four wisdom symbols of Ch'ing-yuan—See Long Moân Thanh Vieãn Thieàn the Shingon cult—See Töù Trí AÁn. Sö. Four wisdom symbols of the Shingon cult: Boán Fo-yen Ch'ing-yuan: Butsugen Seion (jap)— Trí AÁn cuûa toâng Chaân Ngoân—See Töù Trí AÁn. Foyan Qingyuan—See Long Moân Thanh Vieãn Four wise men who sought escape from death, Thieàn Sö. all in vain: Boán vò troán chaïy töû thaàn moät caùch voâ Fo-Yen Sect: Butsugen-ha (jap)—Thieàn Phaùi voïng—See Töù Tieân Tî Töû. Phaät Nhaõn—Founded by Zen master Lung-Men- Four wishes of Sakka in the Kanha Jataka: Boán Ch'ing-Yuan. lôøi öôùc nguyeän cuûa Trôøi Ñeá Thích trong Tuùc Sanh Fo-Yen-Yuan: Butsugen-on (jap)—See Truyeän—See Ñeá Thích Thieân Töù Nguyeän. Kakushin. Four wrong kinds of livelihood: See Töù Chuûng Fractions or Differentiation: Hoaïi Töôùng. Taø Meänh. Fragmentary samsara: See Phaân Ñoaïn Sanh Töû. Four wrong views: See four inverted views. Fragrance: Gandha (skt)—Höông thôm. Four yokes: See Töù AÙch Phöôïc. Fragrance and beauty: Höông saéc. Fourteen fearlessnesses: See Thaäp Töù Voâ UÙy. Fragrance Land: Hsiang-Chi—See Höông Tích. Fourteen inexpressible things: Möôøi boán ñieàu Fragrance of the mind: Taâm Höông—Höông cuûa khoâng theå thuyeát giaûng ñöôïc—See Im Laëng Cao taâm. Quí. Fragrance of virtue: Ñöùc höông (höông thôm Fourteen kinds of offering: Thaäp Töù Chuûng ñöùc haïnh). Cuùng Döôøng—See Möôøi Boán Loaïi Cuùng Döôøng. Fragrant blossom: Gandhakasuma (skt)—Hoa Fourteen kinds of personal offering: See Möôøi thôm. Boán Loaïi Cuùng Döôøng. Fragrant Elephant Bodhisattva: Gandhahastin

(skt)—See Höông Töôïng. revered figures in Buddhist Studies, both for his Fragrant Elephant Great Monk: See Höông own work and for the many influential students he

Töôïng Ñaïi Sö. trained—Teân cuûa moät hoïc giaû ngöôøi Ñöùc, noåi Fragrant flowers: See Traø Cuû Ma. tieáng vì taùc phaåm ñaàu tieân veà Luaät vaø Luaän cuûa Fragrant food: Höông Thöïc—Fragrance for Phaät giaùo Taây Phöông. OÂng laø moät nhaân vaät ñöôïc food—Thöùc aên baèng höông thôm, hay laáy höông toân kính nhaát trong laõnh vöïc Phaät Giaùo Hoïc, vì caû thôm laøm thöùc aên. taùc phaåm cuûa mình vaø nhieàu ñeä töû coù aûnh höôûng Fragrant fruit: Gandhaphala (skt)—Höông Quaû. raát lôùn vôùi Phaät giaùo cuûa oâng. Fragrant Hill: Name of a famous hill in Free: Mukti (skt)—Khai phoùng—Giaûi thoaùt—To Himalaya—Höông sôn, teân cuûa moät ñænh nuùi noåi deliver—To emancipate—To liberate—To tieáng trong raëng Tuyeát Sôn. rescue—To save—See Ly (4). Gragrant kitchen: Monastery kitchen—Höông Free from afflictions: Ly Phieàn Naõo—Thoaùt truø—Nhaø beáp cuûa töï vieän. khoûi phieàn naõo. Fragrant leaves: Gandhadala (skt)—Höông Free from arrogance: Ly Ngaõ Maïn—Rôøi boû Dieäp—Laù thôm. kieâu caêng ngaõ maïn—Free from pride. Fragrant Light Buddha: Gandaprabhasa (skt)— Free from attached love: Thoaùt khoûi aùi duïc. Phaät Höông Quang. Free from conceptually meaningless argument: Fragrant liquid: Arghya (skt)—AÙt Gia—See See Ly Hyù Luaän. Höông Thang. Free from consciousness: Ly Thöùc—Thoaùt khoûi Fragrant lotus flower: Hoa sen thôm ngaùt. yù thöùc. Fragrant powder: Gandhayuti (skt)—Boät thôm. Free from craving: Ly Tham Duïc—Rôøi boû loøng Fragrant pyre: See Höông Laâu. tham duïc. Fragrant root: Gandhamula (skt)—Höông Caên. Free from all darkness: Ly Nhaát Thieát AÙm—Fragrant scene: Gandhavisaya (skt)—Höông Thoaùt khoûi moïi toái taêm. Caûnh. Free from defiled phenomena: Ly Tröôïc Fragrant seeds: Gandhabija (skt)—Höông Chuûng Phaùp—Rôøi boû hieän töôïng nhieãm tröôïc. Töû—Haït thôm. Free of demonic obstacles: See Khoâng Bò Ma Fragrant shrub: Aguru or Tagara (skt)—Aloes Chöôùng. wood—Eagle wood—Sandal incense—Traàm Free from desire: Ly Duïc—Rôøi boû duïc voïng. höông. Free from desire realm: Ly Duïc Giôùi—Rôøi khoûi Fragrant smoke: Gandhapisacika (skt)—See coõi duïc. Höông Yeân. Free from discrimination: Nirvikalpa (skt)—Voâ Fragrant water: Gandhajala (skt)—Höông Phaân Bieät—Khoâng coù söï phaân bieät—Rôøi boû söï thuûy—Nöôùc thôm (duøng trong caùc buoåi leã toân phaân bieät—No discrimination—Non- giaùo). discriminating—Undiscriminated. Fragrant wood: Agalu (skt)—Gandhadaru (skt)— Free of diseases: Khoâng beänh khoå—Free from Höông Ñaøn—Goã traàm höông—Aloe wood—Goã disease—See Voâ Beänh. thôm. Free from all distinctive characteristics: Ly Frail: Yeáu ñuoái. Nhaát Thieát Töôùng—Thoaùt khoûi moïi töôùng phaân Frailty: Söï yeáu ñuoái. bieät. Fraternity (n): Tình huynh ñeä. Free from doubt: Ly Nghi—Khoâng coøn nghi Fraud: Huyeãn aûo—Gian traù. hoaëc nöõa. Fraudulence: Saihya (skt)—Cuoáng. Free from errors: Ly Quaù Thaát—Thoaùt khoûi loãi Frauwallner, Erich (1898-1974): Name of a laàm—Free from mistakes. German scholar who is best known for his ground- Free from extremes: Ly Bieân—Traùnh cöïc ñoan. breaking work on Vinaya and Abhidharma in Free from fear: Abhayam-kara (skt)—A Baø Western Buddhism. He was one of the most Döïng Ca La—Ly Boá UÙy—See Ly Boá UÙy Nhö

Lai. Free from the six sense bases: Ly Luïc Xöù— Free-From-Fear Tathagata: Abhayam-kara- Thoaùt khoûi saùu giaùc quan. tathagata (skt)—See Ly Boá UÙy Nhö Lai. Free from sorrow: Khoâng lo aâu—Without Free from form: Ly Saéc—Rôøi boû saéc töôùng. sorrow—Ungrief—Not feeling or not causing Free from all forms of discrimination: Vieãn Ly sorrow—See Voâ Öu. Nhaát Thieát Chö Phaân Bieät—Thoaùt khoûi moïi hình Free from thought: Acinta (skt)—Khoâng coøn suy thöùc phaân bieät. nghó—Thoughtlessness—No-consciousness— Free from harshness: See Baát Chuyeát Saùp Bieän. Thoughtlessness—See Voâ Nieäm. Free from the idea of clinging to self: Attahita Free from trouble: Voâ Phieàn—The 13th (p)—Isvara (skt)—Khoâng bò raøng buoäc bôûi yù Brahmaloka, the 5th region of the fourth Dhyana. töôûng baùm chaáp vaøo caùi ngaõ—See Töï Taïi. Free from trouble heaven: See Voâ Phieàn Thieân. Free from ignorance: Thoaùt khoûi voâ minh. Free from two extremes: Ly Nhò Kieán—Vöôït Free from all influence of the passion-nature: khoûi hai cöïc ñoan. See Voâ Sôû Tröôùc. Free from worldly pleasure: Ni-raga (skt)— Free from intoxicants: Ly Ñoäc Chaát—Rôøi boû heát Khoâng duïc laïc theá gian. nhöõng chaát cay ñoäc. Freed renunciate monk: Hoge-so (jap)—See Free from all kinds of pollution: Thoaùt khoûi moïi Giaûi Thoaùt Taêng. ueá nhieãm—See Ly Caáu. Freedom (n): Liberty: Xaû—Töï do—Söï töï chuû— Free from language: Remove from words—Lìa Deliverance—emancipation—Release. khoûi ngoân töø—See Ly Ngoân. Freedom from anger: Baát Nhueá (khoâng saân Free from laziness: Ly Giaûi Ñaõi—Thoaùt khoûi haän). löôøi bieáng. Freedom from anxiety: Bình an voâ söï—A Free from the marks of thought: Ly Nieäm peaceful existence. Töôùng—Rôøi khoûi suy töôûng. Freedom from arrest: Quyeàn baát khaû xaâm Free (v) men from its fetters: Giaûi thoaùt con phaïm. ngöôøi khoûi goâng cuøm. Freedom of belief: Töï do tín ngöôõng. Free of all misfortune: See Khoâng Hoaïn Naïn. Freedom from bondage: Ly Phöôïc—Côõi boû moïi Free from mistakes: Ly Quaù Thaát—Thoaùt khoûi söï caâu thuùc hay boù buoäc. loãi laàm—Free from errors. Freedom from both suffering and joyful: Xaû. Free from nature: Ly Tính—Rôøi khoûi baûn taùnh. Feedom from defilement: Ly Nhieãm—Thoaùt Free from obscuration: Thoaùt khoûi u meâ taêm toái. khoûi nhieãm tröôïc. Free of all obstacles: See Khoâng Khuùc Maéc. Freedom from desire: Ly Tham—Thoaùt khoûi söï Free from the ocean of cyclic existence: Ly ham muoán. Sanh Töû Haûi—Thoaùt khoûi bieån luaân hoài sanh töû. Freedom of entry into all forms of truth: Nhaäp Free offering of one’s assets without thinking phaùp moân phoå. of any returns: No attachment in acts of charity. Freedom from fear: Baát Boá (khoâng sôï haõi). Free from passions: Ni-klesa (skt)—Khoâng Freedom from ignorance: Baát Si (khoâng si meâ). phieàn naõo—Without afflictions. Freedom of Nirvana: Nieát Baøn. Free from perception: Ly Töôûng—Rôûi khoûi Freedom from predilections: Baát AÙi (khoâng nhaän thöùc. luyeán aùi). Free from pride: Ly Ngaõ Maïn—Rôøi boû kieâu Freedom from the remaining worldly desires: caêng ngaõ maïn—Free from arrogance. Thoaùt ly nhöõng duïc laïc traàn theá. Free from the receptivity of things: See Baát Freedom from ultimate disctinctions: Chö Phaùp Thoï Nhöùt Thieát Phaùp. Töông Töùc Töï Taïi Moân. Free from regret: Voâ Höõu Hoái—Khoâng hoái tieác. Freedom from

wrong views: Thoaùt khoûi taø kieán. Free from secondary afflictions: Ly Tuøy Phieàn Freeing from bondage fruit: Visamyoga (skt)— Naõo—Thoaùt khoûi nhöõng phieàn naõo thöù yeáu. See Ly Heä Quaû.

Freeing oneself from environmental or times: Laø baïn khi mình du haønh ñöôøng phoá phi contributory cause: Alambana-vigata (skt)—See thôøi. Vieãn Ly Sôû Duyeân. Friendly society: AÙi höõu. Freeing oneself from mind reasoning: See Vieãn Friendly wife: Sakhibhariya (p)—Loaïi vôï ñoái vôùi Ly Sôû Duyeân. choàng nhö moät ngöôøi baïn. Freely (adv): Moät caùch thoaûi maùi, töï do. Friendship: Ñoàng Taâm (taâm keát tuï boà ñeà quyeán Freely wander: Töï do ñi khaép ñoù ñaây. thuoäc). Freewill offering made on the last day of the Friendship that began when both lived in summer retreat: Rejoicings on the last day of the humble circumstances: Boá y chi giao (tình baïn töø summer retreat—Ñoà aên cuùng döôøng Tam Baûo thôøi coøn aùo vaûi cô haøn). trong ngaøy cuoái cuøng cuûa muøa An Cö Kieát Haï. Frightful (a): Haõi huøng—Dreadful—Fearful. Frequent lies: Söï noùi doái thöôøng xuyeân. Frightful hell: Nguïc haõi huøng (ñòa nguïc voâ giaùn). Frequents fairs and parties: Lui tôùi nhöõng nôi Frighten (v): Ñe doïa—To menace—To threaten. hoäi heø ñình ñaùm. Frighten demons: See Boá Ma. Fresh: Töôi, maùt meû. Frighten a monk or a nun: To commit an Fresh blown flower: Ñoùa hoa haøm tieáu. Expression of Regret Offence—Huø doïa moät vò Fresh demand: Nhu caàu môùi meû. Taêng hay moät vò Ni laø phaïm giôùi Ba Daät Ñeà hay Fresh milk: Nhuû Vò. giôùi Ñoïa (phaûi phaùt loà saùm hoái). Friend who commends others who speak in Frightened: Kinh dò. praise of you: Khuyeán khích nhöõng ai taùn thaùn Fritter (v) away: Laõng phí. baïn. Frivolity: Söï dao ñoäng—Söï nhaûm nhí. Friend in the Dharma: Dharma friend—Baïn Frivolous talk: Samphappalapa (p)—Noùi lôøi ñaïo. nhaûm nhí voâ ích. Friend in happy and unhappy times: Ngöôøi baïn Frivolous or unreal discourse: Papaca (p)— chung thuûy trong khoå cuõng nhö vui. Prapaca (skt)—Talking vainly or idly—See Hyù Friends of one's humble days should never be Luaän. forgotten: Baàn tieän chi giao maïc khaû vong (baïn Frog-samadhi: See Haø Moâ Thieàn. höõu trong luùc ngheøo naøn chaúng neân queân nhau). From beginningless time: Töø voâ thæ. Friend who points out what is good for you: From Buddha to Buddha, from Patriarch to Ngöôøi baïn khuyeân mình nhöõng ñieàu lôïi ích. Patriarch: Phaät Phaät Toå Toå. Friend who rejoices at your good fortune: Hoan From dawn to dusk: Töø bình minh ñeán hoaøng hyû khi baïn gaëp may maén. hoân. Friend who does not rejoice at your From disturbed to frightful and distressed: Töø misfortune: Khoâng hoan hyû khi baïn gaëp hoaïn lo aâu daãn ñeán sôï haõi vaø phieàn naõo. naïn. From door to door: Töø nhaø naày sang nhaø khaùc. Friends must remain faithful to one another: From generation to generation: Töø theá heä naøy Baèng höõu thuû tín (yù noùi baïn beø vôùi nhau thì phaûi qua theá heä khaùc. giöõ lôøi höùa). From genuine tradition: Handed down from Friend who stops others who speaks against authentic source—Chaùnh truyeàn. you: Ngaên chaän nhöõng ai noùi xaáu baïn. From its own nature: Do Töï Tính—Theo baûn Friend who is sympathetic: Ngöôøi baïn coù loøng tính rieâng. thöông töôûng. From time to time: Nhieàu laàn. Friend of virtue: Kalyanamitra (skt)—See Thieän From today onwards:

Keå töø hoâm nay. Höõu Tri Thöùc. From the view point (point of view) of the Friends of the Western Buddhist Order Dharma: Luaän ñieåm Phaät phaùp. (FWBO): See Hoäi AÙi Höõu Phaät Töû Taây Phöông. Frugal way of life: Cuoäc soáng thanh baïch. Friend when you haunt the streets at unfitting Frugality: Söï thanh ñaïm.

Fruit (n): Phala (skt)—Thaønh quaû— Fruit ripening differently: See Dò Thuïc Quaû. Consequence—Result—Retribution—Reward. Fruit of saintliness: See Thaùnh Quaû. Fruit of Arhat: Ariyaphalam (p)— Fruit of stream-enterer: Sotapatti-phala (p)—Arahattvaphala (skt)—Arahanthood—The fruition Srotapanna-phala (skt)—Fruit of Stream-entry— of arahantship—See A La Haùn Quaû. See Tu Ñaø Hoaøn Quaû. Fruit arising from practices of religion: Results Fruit of Stream-entry: One who has entered the of religious practices—Giaùo lyù haïnh quaû (keát quaû stream—See Tu Ñaø Hoaøn Quaû. khôûi leân töø vieäc tu taäp)—See Tu Haïnh Quaû. Fruits of the various stages of attainment: Be Fruit of desire and attachment: See AÙi Quaû. enlightened—Rewards of the various stages of Fruit complete: See Quaû Vieân. attainment—See Chöùng Quaû. Fruit corresponding to the seed sown: Flower- Fruitful action: See Haïnh Baát Khoâng. recompense—See Hoa Baùo. Fruitful appearance: See Xuaát Hieän Baát Khoâng. Fruit of desire and attachment: Suffering—See Fruitful aspiration: See Phaùt Khôûi Baát Khoâng. AÙi Quaû. Fruitful association: See Ñoàng Truï Baát Khoâng. Fruit of the development of germ: See Ñaúng Fruitful companionship: See Thaân Caän Baát Löu Quaû. Khoâng. Fruit of dominant effects: Adhipatiphala (skt)— Fruitful hearing: See Vaên Baát Khoâng. Dominant effects—See Taêng Thöôïng Quaû. Fruitful seeing: See Kieán Baát Khoâng. Fruit of effort: Gia Haønh Quaû—Quaû ñaït ñöôïc do Fruitful showering of the rain of Teaching: See söï coá gaéng. Phaùp Vuõ Baát Khoâng. Fruit of escaping the chain of transmigration: Fruitful skillful methods: See Thieän Xaûo Phaùp See Quaû Nhaân. Baát Khoâng. Fruit of extinction: See Dieät Quaû. Fruitful vows: See Nguyeän Baát Khoâng. Fruit that flows in the same course: Nishyanda Fruiting: Phalaparinama (skt)—Quaû naêng bieán—(skt)—See Ñaúng Löu Quaû. Sanh quaû—Troå quaû. Fruit of fruit: See Quaû Quaû. Fruition: See Quaû Vò. Fruit of the fruit of Buddhahood: Quaû Quaû Phaät Fruition of the Buddha-enlightenment: See Taùnh—The fruition of that fruition, or the Quaû Phaät Toaøn Giaùc. revelation of parinirvana. Fruition perfect: See Quaû Maõn Cöïc Thaønh. Fruit of full details of reincarnation: See Maõn Fruition of perfect enlightenment: Quaû Phaät Quaû. taùnh. Fruit of the good deeds: Coâng quaû. Fruition of thoughtless heaven: Asamjnika Fruit of karma: Kammaphala (p)—Karmaphala (skt)—See Voâ Töôûng Quaû. (skt)—Result of karma—See Nghieäp Quaû. Frustrations of afflictions: Phieàn Naõo Bieán Dò Fruit of knowledge: See Trí Quaû. Söï—Nhöõng phieàn toaùi cuûa phieàn naõo. Fruit lips: See Quaû Thaàn. Fu (jap): A Japanese term for “Wind”—Thuaät ngöõ Fruit of the lotus is ripened, the flower also Nhaät Baûn coù nghóa laø “Phong.” falls at the same time: See Hoa Quaû Ñoàng Laïc. Fubo-misho-izen (jap): A Japanese term, literally Fruit of the next rebirth: See Lai Quaû. means 'before the birth of one's parents'; a Zen Fruit of non-returner: Agamiphala (skt)—See expression that points to one's true nature, or Baát Hoaøn Quaû.

Buddha-nature—Thuaät ngöõ Nhaät Baûn coù nghóa laø Fruit of Once-Returner: Sakrdagamiphala 'tröôùc khi cha meï mình chaøo ñôøi'; thuaät ngöõ thieàn (skt)—See Tö Ñaø Haøm Quaû. chæ chôn tính hay Phaät tính. Fruits or results arising from the practice of a Fucha Ryoâri (jap): Vegetarian cuisine typical of religion: Giaùo lyù haïnh quaû. the Japanese Obaku sect or the Zen school of Fruits or rewards: Quaû phaùp. Buddhism. The founding monks of the Obaku sect Fruit-ripening cause: See Quaû Thuïc Nhaân. emigrated to Japan from Southern China in the

mid to late seventeenth century. They preserved Sö Genro, vò sö noåi tieáng hung tôïn trong giôùi the monastic cooking style of their home culture, Thieàn toâng Nhaät Baûn. Chæ qua moät caâu ñoái ñaùp, including the more elaborate cooking used for the Genro ñaõ ñieåm ngoä cho Fugai. Sau khi thaáu trieät vegetarian feasts. Fucha Ryoâri remains a yeáu chæ toâng moân sau moät thôøi gian tham hoïc, distinctive feature at the main monastery of Fugai ñaõ boû choã cuûa thieàn sö Genro ñi mai danh Mampuku-ji in the city of Uji; it is prepared for aån tích ñeå chuyeân taâm tu haønh cho ñeán khi hoaøn visitors. Sometimes monks were allowed to enjoy toaøn chöùng ngoä. this cuisine if wealthy patrons paid for it as a Fugen (jap): 1) Universal virtue, Universal means to build merit—Ñaàu beáp naáu ñoà chay, tieâu wisdom: Samantabhadra (skt)—See Phoå Hieàn Boà bieåu cuûa toâng Thieàn Hoaøng Baù. Nhöõng vò saù ng laäp Taùt; 2) Universal manifestation: See Phoå Hieän. ra toâng Hoaøng Baù di cö töø mieàn Nam Trung Hoa Fugen-Ka (jap): Anagamin (skt)—The state sang Nhaät Baûn vaøo cuoái theá kyû thöù XVII. Hoï duy which is not subject to returning—See Baát Hoaøn trì kieåu naáu aên theo vaên hoaù queâ nhaø cuûa mình, Quaû. bao goàm vieäc nghieân cöùu kyõ löôõng vieäc naáu nöôùng Fugon (jap): Baát Ngoân—Beyond speaking— nhöõng böõa tieäc chay. "Fucha Ryoâri" vaãn coøn giöõ Teaching that does not establish words and ñaëc tính rieâng taïi caùc töï vieän thuoäc Vaïn Phöôùc Töï letters—Unspoken teachings—See Baát Laäp Vaên trong thaønh phoá Uji; noù ñöôïc chuaån bò cho khaùch Töï. vieáng. Thænh thoaûng chö Taêng ñöôïc pheùp thöôûng Fugyo-ni-gyo (jap): 1) A Japanese term for thöùc moùn aên naøy neáu coù moät thí chuû giaøu coù chi “actionless action”: Thuaät ngöõ Nhaät Baûn, coù nghóa traû chi phí nhaèm taïo phöôùc. laø 'khoâng haønh ñoäng trong haønh ñoäng'—See Voâ Fudaishi (jap): Fu-ta-shih—Phoù ñaïi só. Vi; 2) Doing by not doing: See Voâ Vi Haønh. Fudochi-Shimmyoâ-Roku (jap): A written work of Fuhitsu (jap): Baát Taát—Khoâng caàn thieát—Not the Japanese Zen master Takuan. It presents the necessary. principles of Zen practice by comparing the Fuhoâzoâ (jap): 1) Treasure house of dharma mental attitude of a Zen practitioner to that of a transmission: See Truyeàn Phaùp Taïng; 2) A person person practicing the Japanese Wayof the in the lineage of patriarchs deriving from the Sword—Tröôùc taùc cuûa thieàn sö Traïch Am Toâng historical Buddha who transmits the dharma: Moät Baønh. Vaên baûn trình baøy nhöõng nguyeân lyù cuûa vò trong caùc vò tröôûng laõo ñaõ tham döï vieäc truyeàn phöông phaùp thieàn vaø so saùnh thaùi ñoä tinh thaàn thuï Phaùp cuûa Phaät vaø coù maët trong doøng truyeàn cuûa haønh giaû tu thieàn vôùi moät ngöôøi theo Kieám thoáng keå töø ñöùc Phaät lòch söû. ñaïo Nhaät Baûn. Fujakai (651-739):

P'u-chi—See Phoå Tòch Thieàn Fudo-Myoâoâ (jap): The immovable rajas— Sö. Immovable king of hell—See Baát Ñoäng Minh Fujaku (651-739): Fujakai (jap)—See P'u-chi. Vöông. Fuji (jap): Nuùi Phuù Só (Nhaät Baûn). Fue (jap): Question of ignorance—See Baát Hoäi. Fujiwara (jap): Doøng hoï Ñaèng Nguyeân (Nhaät Fuga (jap): Phong Nhaõ—Elegant—Courteous. Baûn). Fugai Zen master: Thieàn sö Fugai—Name of a Fujo-Go (jap): Indefinite karma—Karma in which Japanese Zen master—Fugai met more than ten retribution is received indefinitely or karma that Zen teachers, but his own mind was so sharp and operates in indefinite periods—Baát Ñònh Nghieäp free that no one could equal him. Finally he met hay Baát ñònh thoï nghieäp. the redoubtable Genro the Wolf and attained Fu-jung T'ao-k'ai : Fuyo-Dokai (jap)—Furong great enlightenment at a single saying of the great Daokai—See Phuø Dung Ñaïo Giai Thieàn Sö. Zen master. After he mastered the inner Fukakusa (jap): Vuøng Thaâm Thaûo (Nhaät Baûn). teachings, Fugai left Genro and disappeared into Fukaku Zenji (jap): P'u-chueh-ch'an-shih—Phoå anonymity to mature his spiritual development— Giaùc Thieàn Sö—Name of a Chinese Zen master. Fugai ñaõ töøng tham vaán treân möôøi vò thieàn sö, Fukan-Tei (jap): Baát Can Ñeå—See State beyond nhöng khoâng ai coù theå bì ñöôïc vôùi caên taùnh lanh cares. lôïi vaø nhaïy beùn cuûa oâng. Cuoái cuøng oâng gaëp Lang

Fukan-Zazengi (jap): A Japanese term for concentrations of enlighening beings: Ñaày ñuû "General Presentation of the Principles of taát caû Boà Taùt haïnh vaø töï taïi du hyù taát caû Boà Taùt Zazen"—"General Recommendations for Seated tam muoäi. Meditation"—See Nguyeân Lyù Toïa Thieàn. Fulfill all good: Laøm moïi ñieàu laønh. Fukasetsu (jap): A Japanese term for Fulfill one's duty: Troïn Ñaïo. "Unutterable"—See Baát Khaû Thuyeát. Fulfill one's duty of filial piety: Be respectfully Fukashigi (jap): Acintya (skt)—Beyond reverent devoted to one's parents—Baùo hieáu. comprehension—Beyond conception— Fulfill one's longings: Thaønh töïu nhöõng mong Inconceivable—Inexpressible—Surpassing caàu. thought—Unthinkable—See Baát Khaû Tö Nghì. Fulfill al the pure means of fostering Fukatoku (jap): Beyond laying hold of, enlightenment: Vieân maõn taát caû phaùp trôï ñaïo unobtainable, or unknowable—Ngoaøi taàm naém baïch tònh. baét—See Baát Khaû Ñaéc (1). Fulfill all vows: Roát raùo ñaày ñuû taát caû theä nguyeän. Fuke (?-860): P'u-hua—See Phoå Hoùa Traán Chaâu Fulfill vows of Enlightening Beings: Y chæ ñaày Thieàn Sö. ñuû taát caû Boà Taùt nguyeän thöïc haønh haïnh Boà Taùt. Fuke School: Fu-hua-Tsung (chi)—See Phoå Hoùa Fulfilled: Hoaøn thaønh. Toâng. Fulfilling action: Maõn Nghieäp. Fuke Sect: Fu-hua-Tsung (chi)—See Phoå Hoùa Fulfilling all qualities of Buddhahood without Toâng. giving up application of the principles of Fukeshu (jap): Fu-hua-Tsung (chi)—See Phoå Hoùa Enlightening Beings: Haïnh thaønh töïu vieân maõn Toâng. taát caû Phaät phaùp, vì chaúng boû phaùp haïnh cuûa Boà Fuketsu-Ensho (jap): Feâng-hsuehYen-chao Taùt. (chi)—See Phong Huyeät Dieân Chieåu Thieàn Sö. Fulfilling all the ways of transcendence: Laøm Fuke Zenji (jap): See Phoå Hoùa Thieàn Sö. cho ñaày ñuû taát caû Ba-La-Maät. Fuku (jap): Amoghavajra—See Baát Khoâng. Fulfillment: Söï thaønh töïu—Vieân maõn. Fukuda gyokai (jap): Ruoäng phöôùc—Field

of Fulfillment of the Buddha's teachings: Thaønh merit—See Phöôùc Ñieàn. töïu Phaät phaùp. Fukuden (jap): Punya-ksetra (skt)—Field of Fulfillment of conditions: Cuï Duyeân—Söï coù ñuû merit—Field of Blessedness—See Phöôùc Ñieàn. caùc duyeân (ñieàu kieän). Fukuden-E (jap): The garment of the field of Full: Ñaày ñuû—Troøn ñaày. blessing—See Phöôùc Ñieàn Y. Full accumulation: Taäp Thaønh. Fukusai-ji (jap): Phuùc Teá Töï—Name of a temple Full of afflictions and disturbances: Phieàn naõo in Japan. roän raøng. Fukuzawa yukichi (jap): Phuùc Traïch Daï Kieát— Full assembly: See Maõn Toïa. Name of a monk. Full awakening: Anna (p)—Ajna or Ajnati Fukuzo (jap): Sivaddhi (skt)—Sirivaddhi (p)— (skt)—Hieãu roõ—Lieãu Ngoä—To apprehend, See Phöôùc Taêng. perceive or understand clearly—Clear knowledge Fukyoâ (jap): To recite the Buddhist sutra—To or understanding—Complete or thorough intone sutras—Sutra recitation; Zen expression for enlightenment—Perfect knowledge. the communal recitation of sutras by monks in a Full awakening to reality: Söï tænh thöùc troïn veïn Zen monastery—Tuïng kinh, thuaät ngöõ thieàn chæ tröôùc thöïc taïi—The full awakening to reality vieäc caùc vò Taêng ñoïc kinh chung trong moät töï vieän means to have attained fully "productive thieàn—See Tuïng Kinh. orientation." That means not to relate oneself to Fulfill (v): Fulfil—Hoaøn taát. the world receptively, exploitatively, hoardingly, Fulfill the assignment (task): Hoaøn thaønh moät or in a marketing fashion, but creatively and nhieäm vuï. actively. In the state of full productiveness, there Fulfill all enlightening practices and master all are no veils which separate me from "not me."

The object is not an object anymore; it does not thaàn, hay thieáu maïch laïc tôùi möùc ñoä naøo. Neáu stand against me, but is with me. The rose I see is ngöôøi ta nhaän thöùc ñöôïc ñieàu naøy, ngöôøi ta cuõng not an object for my thought, in the manner that nhaän thöùc ñöôïc moät nhaän thöùc khaùc, moät nhaän when I say "I see a rose" I only state that the thöùc maø chuùng ta coù theå goïi laø moät nhaän thöùc hoaøn object, a rose, falls under the category "rose," but toaøn thieát thöïc. Coù theå ngöôøi ta chæ môùi thoaùng in the manner that "a rose is a rose." The state of thaáy noù, nhöng ngöôøi ta coù theå töôûng töôïng noù laø productiveness is at the same time the state of caùi gì. highest activity; I see the object without Full commandments for Sangha: Complete distortions by my greed and fear. I see it as it or moral precepts for monks—See Cuï Tuùc Giôùi. he is, not as I wish it or him to be or not to be. In Full of compassion: Ñaày loøng töø bi. this mode of perception there are no parataxic Full of compassion and wisdom: Ñaày loøng töø bi distortions. There is complete aliveness, and the vaø trí tueä. synthesis is of subjectivity-objectivity. I Full or complete fruittion of merit: Quaû Maõn— experience intensely yet the object is left to be Perfect reward—Coâng ñöùc troøn ñaày cuûa baäc quaû what it is. I bring it to life, and it brings me to life. thöôïng hay nhaân troøn ñaày thaønh baäc chaùnh giaùc Satori appears mysterious only to the person who Full comprehension: Parijnana (skt)—Lieãu Tri— is not aware to what degree his perception of the Full understanding—Thorough knowledge—Hieåu world is purely mental, or parataxical. If one is roõ töôøng taän—Hieåu troïn veïn. aware of this, one is also aware of a

different Full comprehension of things as they really awareness, that which one can also call a fully are: Nhö Thöïc Bieán Tri—Hieåu roõ moïi söï vaät y realistic one. One may have only experienced nhö chuùng ñang thaät söï laø. glimpses of it, yet one can imagine what it is—Söï Full edition scripture: Ñaïi Phaåm Kinh. tænh thöùc troïn veïn tröôùc thöïc taïi coù nghóa laø ñaït Full effort: Prayoga (skt)—Gia Haønh—Gia Haønh ñöôïc moät ñònh höôùng coù ích lôïi vieân maõn. Coù Ñaïo—Gia Haønh Vò—Coá gaéng troïn veïn vaø gia nghóa laø khoâng lieân keát mình vôùi theá giôùi ñeå thuï taêng duïng coâng maø tu haønh—Added progress— nhaän, boùc loät, vô veùt, hay theo kieåu mua baùn , Intensified effort—Earnest endeavour. nhöng moät caùch saùng taïo, hoaït ñoäng. Trong tình Full enlightenment: Toaøn giaùc. traïng phong phuù vieân maõn khoâng coù nhöõng taám Full explanation: Töôøng Thuyeát—Söï giaûi thích maøn ngaên caùch “caùi toâi.” Ñoái töôïng khoâng coøn laø ñaày ñuû. ñoái töôïng nöõa; noù khoâng choáng laïi caùi toâi, maø theo Full extinction of afflictions: Söï hoaøn toaøn daäp toâi. Ñoùa hoàng toâi thaáy khoâng phaûi laø ñoái töôïng cho taét moïi phieàn naõo—Incomplete nirvana—See tö töôûng toâi, theo caùi loái khi toâi noùi “toâi thaáy ñoùa Höõu Dö Nieát Baøn. hoàng” toâi chæ phaùt bieåu raèng caùi ñoái töôïng ñoùa Full extinction of the groups of existence: Söï hoàng, naèm döôùi phaïm truø “hoàng”, nhöng theo caùi hoaøn toaøn daäp taét söï hieän höõu cuûa maïng caên. loái raèng “moät ñoùa hoàng laø moät ñoùa hoàng.” Tình Full fruit: Full karma—See Bieät Baùo Nghieäp. traïng phong phuù vieân maõn ñoàng thôøi cuõng laø tình Full of grace: Ñaày aân hueä. traïng khaùch theå tính cao nhaát; toâi thaáy ñoái töôïng Full of hope: Traøn treà hy voïng. maø khoâng heà bò moái tham lam hay sôï haõi cuûa mình Full of joy: 1) Delightful, glad, joyful, full of joy, boùp meùo. Toâi thaáy noù nhö chính noù, chöù khoâng pleased, take delight in, pleasure: Nanda (skt)— phaûi nhö toâi muoán noù laø hay khoâng laø nhö vaäy. See Hoan Hyû; 2) Full-of-joy: Ratiprapurna Trong loái tri giaùc naøy khoâng coù nhöõng boùp meùo (skt)—Hyû Maõn. thieáu maïch laïc. Coù söï soáng ñoäng hoaøn toaøn, vaø söï toång hôïp laø cuûa chuû theå tính khaùch theå tính. Toâi Full-of-Joy Buddha: Ratiprapurna-tathagata theå nghieäm maõnh lieät, theá nhöng ñoái töôïng ñöôïc (skt)—See Hyû Maõn Phaät. ñeå yeân laø caùi noù laø. Toâi laøm noù soáng ñoäng, vaø noù Full-Lap-Adornment-Merit-Virtue Buddha: laøm toâi soáng ñoäng. Ngoä chæ coù veû thaàn bí ñoái vôùi Chaâu Taùp Trang Nghieâm Coâng Ñöùc Phaät. nhöõng ai khoâng yù thöùc ñöôïc raèng tri giaùc cuûa Full-lotus position: Toaøn Giaø Phu Toïa—Kieát ngöôøi aáy veà theá giôùi thuaàn tuùy coù tính caùch tinh Giaø Phu Toïa (tö theá ngoài kieát giaø)—See Kieát Giaø.

Full-lotus posture: Full-lotus position—Tö theá Fully achieved: Boái Tuùc Thaønh Töïu—Ñaõ ñaït ngoài kieát giaø—See Kieát Giaø. ñöôïc troïn veïn. Full-lotus sitting: Theá ngoài kieát giaø—Placing Fully acquired: Boái Chöùng—Ñaõ hieåu ñöôïc troïn each foot across the opposite thigh—See Kieát veïn. Giaø. Fully actualized view of reality: See Chöùng Full meditative concentration: Toaøn Ñònh— Kieán. Perfection of concentration—Söï ñònh tónh hoaøn Fully attain the status of non-returner: Chöùng toaøn. Baát Hoaøn Quaû—See Baát Hoaøn. Full of misery: Ñaày ñau khoå. Fully attain the status of once-returner: Chöùng Full Moon: Purnacandra (skt)—Maõn Nguyeät—

Baát Lai Quaû—See Baát Lai. Traêng troøn. Fully attain the status of stream-winner: Chöùng Full Moon Bodhisattva: Purnachandra (skt)— Döï Löu Quaû—See Döï Löu. Maõn nguyeät Boà Taùt. Fully Awaked: Abhisambuddhati (skt)— Full Moon Buddha: Maõn Nguyeät Phaät. Abhisambodhati (skt)—Absolutely complete Full moon honored one: Maõn Nguyeät toân— enlightenment—Perfectly enlightened—Realizing Perfect Moon Light Buddha. universal enlightenment—See Trieät Ngoä. Full moon night of the fourth month: Ñeâm traêng Fully compassionate: Boái Tuùc Bi Maãn—Loøng bi troøn thaùng tö. maãn traøn ñaày. Full ordainment: Troïn boä giôùi luaät. Fully comprehended (a): Ñöôïc hieåu bieát taän Full ordination: See Cuï Tuùc Giôùi. töôøng. Full reward-body of the Buddha: See Vieân Maõn Fully corresponding: Boái Töông ÖÙng—Töông Baùo Thaân Phaät. öùng hoaøn toaøn. Full ripe: Chín muøi. Fully enlightened (a): Ñaáng Giaùc Ngoä hoaøn toaøn Full and round shoulders like a Banyan tree: Fully explained teaching: See Lieãu Nghóa Giaùo. Hai vai troøn tròa caân phaân. Fully express: Boái Hieån—Hieån loä troïn veïn. Full set of Bodhisattva precepts: Nhaát Thieát Boà Fully ordained (a): See Toaøn Phaàn Giôùi. Taùt Giôùi—Toaøn boä giôùi luaät cuûa Boà Taùt haïnh. Fully ordained monk: Bhiksu (skt)—Biku (jap)— Full set of precepts: Boái Giôùi—Toaøn boä caùc giôùi Pigu (kor)—Gelong (tib)—See Baät Soâ. luaät. Fully ordained nun: Bhiksuni (skt)—Nun—A Full-sized heels: Goùt chaân ñaày ñaën—Well set and female observer of all the commandments—See even heels. Tyø Kheo Ni. Full teaching: Detailed teaching—See Quaûng Fully realize: See Lieãu Ñaït. Giaùo. Fully realized: Boái Chöùng Ñaéc—Ñaõ chöùng ñaéc Full-Understanding: 1) Full understanding, troïn veïn. thorough knowledge: Parijna (skt)—Chöùng ngoä, Fully replete: Nhaát Thieát Boái Tuùc—Heát söùc ñaày lieãu tri, hieåu roõ töôøng taän, hieåu troïn veïn; 2) To ñuû. penetrate thoroughly: Parinna (skt)—Quaùn Trieät. Fully revealed teaching: See Lieãu Nghóa Giaùo. Full understanding as abandoning: See Ñoaïn Fully understand reality: Lieãu Tri Chaân Thöïc— Tröø Lieãu Tri. Hieåu roõ heát thöïc taïi—See Lieãu Tri. Full understanding as investigating or judging: Fumai (jap): Not being unclear—Baát muoäi—Not See Suy Ñaït Lieãu Tri. being unclear about cause and effect, not falling Full understanding as the known: See Sôû Tri subject to cause and effect. Lieãu Tri. Fumai-Inga (jap): Baát Muoäi Nhaân Quaû—Without Full of wisdom: Trí tueä toái thöôïng. ambiguity in the law of cause and effect, not Fullness: Vieân maõn. being unclear about cause and effect—See Baát Fullness of time: Thôøi cô chín muøi. Laïc Nhaân Quaû Vaø Baát Muoäi Nhaân Quaû. Fully abiding: Boái Tuùc Truï—Truù hoaøn toaøn. Fumbetsu (jap): Vibhajya, Vibhaga, Prativikalpa,

or Vikalpa (skt)—Discrimination—Distinction— Function of taste: Sayana-kicca (p)—Vò Giaùc— Phaân Bieät. Organ of taste. Fumetsu (jap): Anirodha or Anishthita (skt & p)—Function or temporal body: Vi vaät thaân. Baát dieät hay khoâng bò tieâu huûy—Eternal— Function of wisdom: See Tueä Giaûi. Everlasting—Immortal—Not destroyed—Not Functional Buddhism: Phaät Giaùo Luaän Taùc extinguished—Not subject to annihilation—No Duïng. disappearance—Undying (not dying)— Functional dispensation: Quyeàn mieãn giaûi chöùc Unextinguished. vuï. Fumigate (v): Huaân

(xoâng öôùp). Functional nature of things: Taùnh töôùng höõu vi. Fumigation (n): Vasita (skt)—See Huaân Taäp. Functional theory: Taùc duïng cuûa giaùo lyù. Fumon (jap): 1) Universal gate: Samanta- Functionally perfect and complete wisdom: mukuha (skt)—See Phoå Moân; 2) Not hearing: Quyeàn trí hay Tuïc Trí—See Phöông Tieän Trí. Baát Vaên. Functioning: Hoaït ñoäng. Fumonen (jap): Baát Voïng Nieäm—No deluded Functioning Buddha-nature: See Haønh Phaät thought—No false or misleading thoughts—See Taùnh. Voïng Nieäm. Functioning dharma: Active dharmas—See Höõu Fumon-in (jap): Phoå Moân Vieän—Universal gate Vi Phaùp. institute. Functioning glorious body: Baùo thaân— Fumon-ji (jap): Phoå Moân Töï—Universal gate Enjoyment body—Body of recompense of a monastery. Buddha—The reward body of a Buddha—See Fumon Zenji (1212-1291): Phoå Moân Thieàn Sö— Thoï Duïng Thaân. Name of a famous Japanese Zen master in the Functioning of the mind: Söï vaän haønh cuûa Taâm. thirteen century, of the Shoichiha branch in Japan, Functioning mind and its conditions: See Taâm one of the branches from Rinzai school—Teân cuûa Vöông Taâm Sôû. moät Thieàn sö noåi tieáng cuûa Nhaät Baûn vaøo theá kyû Functioning mind as a whole: See Taâm Vöông. thöù XIII, thuoäc phaùi Thaùnh Nhaát ôû Nhaät Baûn, moät Fundamental (a): Cô baûn—Baûn lai—Nguyeân trong nhöõng nhaùnh thieàn trong tröôøng phaùi Laâm lai—Nguoàn goác—Original—Basic—Radical. Teá. Fundamental ability: Motive power—Caên cô. Function (n): Vyapana (skt)—Chöùc naêng—Coâng Fundamental afflictions: Klesha (skt)—See Caên duïng—Coâng naêng—Taùc duïng—See Duïng Ñaïi. Baûn Phieàn Naõo. Function of the Buddha's profound meditation: Fundamental articles: Nhöõng tín ñieàu cô baûn. Taùc duïng thieàn ñònh cuûa Phaät thaâm aùo. Fundamental awareness: Prakriti-buddhi (skt)—Function of cognition: Duïng cuûa taâm vöông— See Boån Giaùc. See Taâm Vöông Duïng. Fundamental Buddha: See Lyù Phaùp Thaân. Function of dharma: Gunapadarthah (skt)—Ñöùc Fundamental Buddha-nature: See Lyù Phaät Tính. Cuù Nghóa—Coâng naêng cuûa phaùp. Fundamentals of Buddhism: Neàn taûng cuûa Phaät Functions free from marks: See Ly Töôùng giaùo—Phaät Phaùp caên baûn. Taùc Duïng. Fundamental cause: The causal ground—See Function of hearing: Savaka-kicca (p)—Thính Nhaân Ñòa. Giaùc—Sense of hearing. Fundamental consciousness: Mula-vijnana Functions of the mind: Chöùc naêng cuûa taâm—See (skt)—Fundamental vijnana—Boån thöùc—See A Taâm Duïng. Laïi Da Thöùc. Function of seeing: Fundamental darkness: Original darkness— 1) Dassana-kicca (skt)—Nhaõn Kieán. Original ignorance—Radical Ignorance—See Voâ 2) Ningen (jap)—Nhaân Nhaõn—Concrete eye. Thuûy Voâ Minh. Function of smelling: Ghayana-kicca (skt)—Fundamental delusions: Fundamental passions— Khöùu Giaùc. See Caên Baûn Phieàn Naõo.

Fundamental doctrine: Boån giaùo—The Fundamental principles of a religion: Giaùo lyù. fundamental doctrine (of One Vehicle as declared Fundamental Purity of the Mind: Tính thanh in the Lotus Sutra). tònh caên baûn cuûa taâm—See Boån Taâm Thanh Tònh. Fundamental of each individual: True nature, Fundamental quality: See Tö Chaát. i.e. the Buddha-nature—Chaân tính. Fundamental reality: See Thöïc Boån.

Fundamental elements: Sad-dhatavah (skt)— Fundamental reality is the only illumination: Radical element—Original element—Yeáu toá caên See Thieân Chaân Ñoäc Laõng. baûn. Fundamental recognition: Söï chaáp nhaän cô baûn. Fundamental essence and external activity: Fundamentals of religion: Ñaïo theå— Absolute and relative—Formless and with form— Embodiment of truth—See Chaân Theå. Noumenon and phenomenon—Principle and Fundamental substance: Body of all things—Lyù practice—Visible and invisible—See Kieán Phi theå. Kieán. Fundamental teachings of the Buddha: Caên baûn Fundamental fault: Boån Tröôïc—Sai laàm caên giaùo lyù cuûa Ñöùc Phaät. baûn. Fundamental tenets of a sect: See Toâng Yeáu. Fundamental form: Prakriti (skt)—Hình thaùi cô Fundamental text: Great book—See Ñaïi Boån. baûn—See Boån Lai. Fundamental Verses on the Middle Way: Fundamental great vow: See Boån Ñaïi Nguyeän. Mulamadhyamakakarika (skt)—See Caên Ñeá Fundamental ignorance: The radical, Trung Quaùn Luaän Thích. fundamental, original darkness or ignorance—See Fundamental vijnana: See Boån Thöùc. Caên Baûn Voâ Minh. Fundamental wisdom: See Theå Trí. Fundamental illusions: Mulaklesa (skt)—See Fundamentalism (n): See Cô Baûn Chuû Nghóa. Caên Baûn Phieàn Naõo. Fundamentalist (n): Ngöôøi theo chuû nghóa cô Fundamental law: Siddhanta or Hetu (skt)— baûn, ñoái laïi vôùi ngöôøi theo thuyeát duy taâ n hay ñoåi Ruling principle—Essential elements—See Lyù. môùi Fundamental meaning: Supreme meaning, the Fundamentals of the Buddhist faith: Nhöõng supreme reality, i.e. enlightenment—Nghóa caên ñieàu cô baûn trong nieàm tin cuûa Phaät giaùo. baûn toái thöôïng cuûa söï lyù hay chaân lyù toái thöôïng, Fundamentals of morality: Predisposition to hay söï giaùc ngoä—See Thaùnh Ñeá Ñeä Nhaát Nghóa. virtue, or to a religious life—Ñaïo caên. Fundamentals of morality: Predisposition to Fundamental vijnana: The root of all things— virtue, to a religious life—Ñaïo caên. See Boån Thöùc. Fundamental nature of all existence is pure Fundamentally: Coming from the root—like the lotus: See Nhaát Thieát Nhö Lai Chö Phaùp Originally—See Boån Lai. Boån Taùnh Thanh Tònh Lieân Hoa Tam Muoäi. Fundamentally unreal: Fundamentally Fundamental nature is originally pure: Töï taùnh immaterial or void—Chö phaùp (höõu vi vaø voâ vi) nguyeân thuûy laø thanh khieát —See Töï Taùnh Thanh cuoái cuøng ñeàu laø khoâng—See Taát Caùnh Khoâng. Tònh. Funeral: (a): Thuoäc veà tang leã—(n): Ñaùm tang. Fundamental nature is pure: Prakrti- Funeral candles: Ñeøn caày duøng trong tang leã. prabhasvaram (skt)—Baûn Nhieân Thanh Tònh— Funeral ceremony: Ñaùm ma—Funeral service. See Töï Taùnh Thanh Tònh. Funeral oration: Baøi ñieáu vaên trong tang leã. Fundamental option: Söï löïa choïn cô baûn. Funeral services (Buddhist rites): Tang leã theo Fundamental passions: Meâ môø nghi hoaëc—nghi thöùc Phaät giaùo. Fundamental illusions—See Caên Baûn Phieàn Naõo. Funeral Zen: A popular expression used to Fundamental person or embodiment of a describe the extent to which the Zen school of Buddha or bodhisattva: See Boån Phaùp Thaân. Buddhism is practiced in Japan today, especially Fundamental principles: Ultimate principles— by lay practitioners. Although most Japanese may Toâng cöïc, giaùo lyù caên baûn. be considered members of one Buddhist sect or

another, most have contact with Buddhism only at nhöõng nghi leã khaùc cho caùc thaønh vieân. Veà phöông funeral or memorial services. This is equally true dieän lòch söû maø noùi, söï lieân heä maät thieát giöõa for lay members of the three major Zen sects: Thieàn vaø leã tang coù theå ñöôïc giaûi thích baèng caùch Soâtoâ, Rinzai, and Obaku. Very few Japanese Zen nghieân cöùu söï lan truyeàn nhanh choùng cuûa Thieàn Buddhists receive instructions in the teachings of trong thôøi trung coå vaø buoåi sô kyø cuûa thôøi caän ñaïi. Zen or in the practice of seated meditation. Trong thôøi trung coå, caùc vò laõnh ñaïo Thieàn Taøo Indeed, only a small minority of Buddhist temples Ñoäng ñaõ tìm caùch phoå thoâng hoùa toâng phaùi cuûa and monasteries in Japan offer to lay people the mình trong soá giai caáp caùc chieán só vaø thöôøng daân option of joining in sessions of seated meditation. ôû Nhaät baèng phöông caùch cung caáp nhöõng dòch vuï Few Zen clergy regularly practice meditation ma chay cho caùc thaønh vieân taïi gia. Veà sau naøy, after initial monastic training which qualifies them döôùi trieàu ñaïi Ñöùc Xuyeân, vôùi nhöõng chính saùch for the ordination. Most serve as local parish cuûa chính phuû laøm lan roäng söï söû duïng nghi leã ma priests, offering services such as funeral and chay trong toaøn theå quaàn chuùng. Tröôùc nhaát, chính memorial rites for their members. Historically, the phuû ñoøi hoûi moïi ngöôøi daân Nhaät ñeàu phaûi ghi danh close association of Zen and funeral practices can laøm thaønh vieân cuûa moät töï vieän. Thöù nhì, chính be explained by studying the rapid spread of Zen phuû ñoøi hoûi raèng khi coù ngöôøi cheát, moät vò Taêng during the medieval (1185-1600) and early Phaät giaùo phaûi khaùm nghieäm töû thi tröôùc khi laøm modern (1600-1867) periods. During the medieval baùo caùo ñeå caáp giaáy khai töû. Ngay ñeán ngaøy nay, period, Soâtoâ Zen leaders sought to popularize the phaàn lôùn ngöôøi Nhaät vaãn coøn söû duïng nhöõng dòch sect among the warrior and commoner classes in vuï theo nghi leã Phaät giaùo ñeå vinh danh ngöôøi quaù Japan by offering funeral services to lay vaõng. members. Later, in the Tokugawa period (1600- Fun'yo-Mutoku-Zenji Goroku (jap): Phaàn 1867), government policies spread the use of Döông Voâ Ñöùc Thieàn Sö Ngöõ Luïc—See Feân-yang Buddhist funerals throughout the entire populace. Wu-te Ch'an-shih Yu-lu. First, the government required that every Funyoâ Roku: Fun'yo-Zensho Goroku (jap)—Ngöõ Japanese be registered as a member of a Buddhist luïc cuûa Thieàn sö Phaàn Döông Thieän Chieâu—Feân- temple. Second, the government required that, yang Shan-chao's Records of teachings—See when a death occured, a Buddhist monk examine Phaàn Döông Thieän Chieâu Thieàn Sö. the body before filing a report and issuing a death Fun'yoâ-Zenshoâ (jap): Feân-yang Shan-chao— certificate. Even today, the vast majority of Fenyang Shanzhao—Thieàn sö Phaàn Döông (947- Japanese make use of Buddhist services to honor 1024)—See Phaàn Döông Thieän Chieâu Thieàn Sö. the deceased—Moät thuaät ngöõ thoâng thöôøng ñöôïc Funzo (jap): Pamsu-kula (skt)—Dust-heap—Filth- duøng ñeå dieãn taû söï quaûng baù cuûa Phaät giaùo Thieàn swept—Rags—See Phaán Taûo. toâng ñöôïc tu taäp ngaøy nay, ñaëc bieät laø nhöõng Funzoâe (jap): ngöôøi cö só taïi gia. Maëc daàu haàu heát ngöôøi Nhaät 1) Kasaya (skt)—Phaùp Phuïc—Dharma ñeàu ñöôïc xem laø

thaønh vieân cuûa moät toâng phaùi garment—Monk robe—Ca La Sa Dò—See Caø Phaät giaùo naøy hay toâng phaùi kia, ña phaàn coù ñöôïc Sa. moái lieân laïc vôùi Phaät giaùo chæ qua tang leã hay leã 2) A robe of rags—See Phaán Taûo Y. töôûng nieäm maø thoâi. Ñieàu naøy cuõng ñuùng cho cö só Furaku (jap): Not falling—Not falling down cuûa ba toâng phaùi chính: Taøo Ñoäng, Laâm Teá, vaø into—Baát Laïc—Khoâng rôi vaøo. Hoaøng Baù. Coù raát ít ngöôøi taïi gia nhaän ñöôïc söï chæ Furaku-Inga (jap): Baát Laïc Nhaân Quaû—Khoâng bò daïy giaùo thuyeát Thieàn hay tu taäp toïa thieàn. Kyø rôi vaøo quaû baùo nhaân quaû—No falling subject to thaät, chæ coù moät thieåu soá caùc chuøa vieän ñeå cho cö karmic retribution, not falling into cause and só taïi gia söï löïa choïn tham döï vaøo caùc thôøi khoùa effect—See Baát Laïc Nhaân Quaû Vaø Baát Muoäi toïa thieàn. Chæ moät vaøi tu só thöôøng xuyeân tu taäp Nhaân Quaû. thieàn ñònh sau huaán luyeän luùc ñaàu ñeå ñöôïc thoï Furin (jap): Vayumandala (skt)—Air wheel— giôùi. Haàu heát chæ phuïc vuï nhö nhöõng vò linh muïc Wheel of Wind—See Phong Luaân. cuûa giaùo khu ñeå cung caáp dòch vuï cho tang leã vaø Furious (a): Noùng giaän—Hot-headed—Angry.

Furi-Sorin (jap): Pindavana (skt)—Tuøng Laâm— Fuse (jap): Dana (skt)—Giving—See Boá Thí. Khu röøng caây tuøng—Pine forest—A Clump of Fusetsu (jap): Phoå Thuyeát—Zen sermon—A forest—A large assembly of monks—A Japanese term, literally means 'propagation of the monastery—Thick forest. words'; general term for the presentation of Furnace: Hoûa loø. Buddhist teachings in a Zen monastery—Thuaät Furong Daokai: Fuyo-Dokai (jap)—Fu-jung ngöõ Nhaät Baûn, coù nghóa laø 'söï truyeàn baù lôø i daïy'; T'ao-k'ai—See Phuø Dung Ñaïo Giai Thieàn Sö. töø noùi chung veà vieäc trình baøy hoïc thuyeát Phaät Further karma: See Nghieäp Dö. giaùo trong moät thieàn vieän. Further necessary: Caàn thieát hôn nöõa. Fu-Shaku-Shinmyo (jap): See Baát Tích Thaân Further passion and illusion: See Phieàn Naõo Dö. Meänh. Further retrogression: Thoái chuyeån xa hôn nöõa. Fu-shan Fa-yuan: See Phuùc Sôn Phaùp Nguyeân Furuna (jap): Punna (p)—Purna (skt)—One of the Thieàn Sö. 1250 Arhat disciples of the Buddha—See Phuù Laâu Fushan Fayuan: Fuzan Hoen (jap)—See Phuùc Na. Sôn Phaùp Nguyeân Thieàn Sö. Furuta Oribe (jap): Coå Ñieàn Chöùc Boä—Name of Fushi-Gi (jap): Baát Tö Nghóa—Not to think a Japanese Zen monk—Teân cuûa moät vò Thieàn intellectually. Taêng Nhaät Baûn. Fushigi-Gedatsu (jap): Inconceivable Furuta Shokin (jap): Coå Ñieàn Thieäu Khaâm—Teân liberation—Baát Tö Nghì Giaûi Thoaùt, söï giaûi thoaùt cuûa moät vò Thieàn Taêng Nhaät Baûn—Name of a khoâng theå nghó baøn ñöôïc. Japanese Zen monk. Fushiki (jap): Baát Thöùc—Khoâng bieát—Unaware. Furyuâ-monji (jap): A Japanese term, literally Fushin (jap): Khoâng xeùt roõ—Unattended— means 'not depending on sacred writings' or Everything is not totally clear—See Baát Thaåm. 'without reliance on words or letters'; practitioner's Fushiryotei (jap): Baát Tö Löôïng Ñeå, traïng thaùi nondependence on sacred writings, a vöôït ra ngoaøi söï suy nghó—The state beyond characteristic of Zen. The Zen tradition maintains thinking. that the Dharma cannot be adequately expressed Fushizen-fushiaku (jap): Neither think of through human language. Therefore, transmission wholesome nor unwholesome—See Baát Tö Thieän of the Dharma from a

Zen master to a disciple is Baát Tö AÙc. said to occur from mind to mind, without any Fusho (jap): The ultimate state—See Boå Xöù. dependence upon the written scriptures of Fushoâ (jap): Buddhism. The phrase is actually one line of a 1) Name of a monk: Sö Phoå Chieáu (Nhaät Baûn). Chinese verse traditionally attributed to 2) Anutpatti or Anutapada or Anutpanna (skt)— Bodhidharma—Thuaät ngöõ Nhaät Baûn coù nghóa laø Asara (p)—Asaru (p)—Chaúng sanh hay chaúng 'khoâng tuøy thuoäc vaøo kinh ñieån'; söï ñoäc laäp cuûa taùi sanh—Unborn—Non-birth (not being haønh giaû ñoái vôùi giaùo ñieån, moät trong caùc ñaëc born)—See Baát Sanh. tröng cuûa Thieàn. Truyeàn thoáng Thieàn uûng hoä vieäc Fusho-Bosatsu (jap): A Bodhisattva at the place Phaùp khoâng theå ñöôïc dieãn taû ñaàu ñuû baèng ngoân of assignment in one life—See Nhaát Sanh Boå Xöù ngöõ cuûa nhaân loaïi. Vì vaäy, ngöôøi ta noùi vieäc Boà Taùt. truyeàn Phaùp töø moät vò thaày sang ñeä töû phaûi töø taâm Fushoâ-Fumetsu (jap): Unborn and undying or not sang taâm, chöù khoâng tuøy thuoäc vaøo vaên töï chöõ vieát arising and not passing into extinction—A trong kinh ñieån Phaät giaùo. Kyø thaät, töø ngöõ naøy laø Japanese Buddhist term for “Neither to be born moät doøng trong baøi keä baèng tieáng Hoa maø ngöôøi ta nor ended,” or “No appearance nor cho laø cuûa Sô Toå Boà Ñeà Ñaït Ma. disappearance.”—Thuaät ngöõ Phaät giaùo Nhaät Baûn Fusa (jap): A Japanese term, roughly means 'tea duøng ñeå chæ “Baát sanh baát dieät.”—See Baát Sanh for all'—See Ñaïi Chuùng Traø. Baát Dieät. Fusatsu (jap): Upavasatha—posadha—Uposana Fushoâ kokushi goroku (jap): Phoå Chieáu Quoác Sö (skt)—Uposatha (p)—See Boá Taùt. Ngöõ Luïc—Ngöõ luïc cuûa quoác sö Phoå Chieáu—Fu- Fuse: Unity—Hôïp nhöùt, dung thoâng, hoøa tan.

Chao's teaching records (Chinese National Future requital: Future retribution—See Haäu Master). Baùo. Fushoâ Zen (jap): Unborn Zen—Thieàn Voâ Sanh— Future result: See Sanh Baùo. See Voâ Sanh and Baøn Khueâ Vónh Traùc Thieàn Sö. Future retribution: Posterior retribution—See Fushu-Nyorai (jap): Phoå Thuû Nhö Lai—Thus Haäu Baùo. Come—One who has arrived at the state of Future retribution karma: Apara-paryaya- reality. vedaniya-karma (skt)—See Haäu Baùo Nghieäp. Fusion (n): Söï hoäi nhaäp—Söï saùp nhaäp. Future treasure: Anagata-kosa (skt)—Vò Lai Fusion of Zen with everyday life: Söï hoäi nhaäp Taïng. thieàn quaùn vaøo ñôøi soáng haèng ngaøy —See Thieàn Future world : Lai Theá—Kieáp taùi sanh trong Trong Ñôøi Soáng. töông lai—Future rebirth. Fuâsu (jap): Phuï taù Taêng Giaùm Saùt (Giaùm Taêng)—Fuyo (jap): Baát Duïng—See Useless. Assistant supervisor, one of the six senior monks Fuyo-Dokai (jap): Fu-jung T’ao-k'ai—See Phuø known as the Eastern rank at a Zen monastery Dung Ñaïo Giai Thieàn Sö. who assist the abbot in managing the Fuyo-kyo (jap): Lalita-vistara-sutra (skt)—Sutra administrative aspects of the community—Moät of Diffusion of Shining—Kinh Phoå Dieäu. trong saùu vò Taêng nhoùm Ñoâng Ban phuï taù Sö truï Fuzan-Genshutsu (jap): Phuû Sôn Huyeàn trì quaûn lyù taøi saûn cuûa töï vieän—See Stewards and Chuyeát—Name of a monk. Chief Supervisor Monk. Fuzan Hoen (jap): Fu-shan Fa-yuan—Fushan Futan-kuâ (jap): Tanku (jap)—Not just emptiness; Fayuan—See Phuùc Sôn Phaùp Nguyeân Thieàn Sö. the insight that the true nature or Buddha-nature Fuzen-gon (jap): Akusalamula (skt)—Not of all phenomena is

neither existence nor non- wholesome roots—Baát thieän caên. existence, but rather both and yet neither, Fuzenna (jap): Khoâng bò oâ nhieãm— depending on the viewpoint from which Untaintedness—Baát OÂ Nhieãm. phenomena are regarded—See Chaân Khoâng Dieäu Fuzoku (jap): Phoù Chuùc—To deliver (things) and Höõu (2). to entrust to (work)—Phoù thaùc hay giao phoù, ñem Futei (jap): Baát Ñònh—Khoâng ngöøng, thôøi gian vaät trao goïi laø phoù, ñem vieäc trao goïi laø chuùc . khoâng ñöùng yeân ôû hieän taïi—Not ceasing, the time in the present is not standing still. Futile (a): Vitatha (p & skt)—Voïng—False— G Unreal—Untrue—Vain. Ga (jap): Atta (p)—Atman (skt)—Ego—I—Me— Futility (n): Phuø phieám. Self—Myself—See Ngaõ. Future: 1) Coming: Anagato addha (p)—Vò lai; 2) Gabbha (p): Garbha (skt)—Nghieät Laït Baø—The Torai (jap): See Ñöông Lai. womb, interior part—Thai Taïng (beân trong thai). Future aeon: Kieáp trong töông lai—See Tinh Tuù Gabbha-vakkanti (p): Garbha-vakranti (p)—Söï Kieáp. thuï thai trong buïng meï—Conception. Future Buddha: Maitreya (skt)—See Di Laëc. Gachati (skt): Giaø Xa Ñeà—Tieán boä—Progress. Future cause: Nhaân vò lai—Nhaân veà sau naày. Gachi (skt): An ancient kingdom between Balkh Future generations: Haäu boái. and Bamian—See Yeát Chöùc. Future kalpa: Tinh tuù kieáp. Gaddula-sutta (p): See Sutra on the leash. Future karma: Quaû baùo thôøi vò lai—See Haäu Gadgadasvara (skt): Wonderful Sound Höõu. Bodhisattva, master of seventeen degrees of Future life: Kieáp sau. samadhi, whose name heads cap 24 of the Lotus Future rebirth: Lai Sanh—Kieáp sau—The future Sutra—See Dieäu AÂm Boà Taùt. life. Gadgadasvara-bodhisattva (skt): See Dieäu AÂm Future reincarnation: Sanh baùo—Nghieäp baùo Boà Taùt. trong töông lai. Gadura (skt): Ca-Laâu-La—See Kim Xí Ñieåu.

Gagana (skt): Ca Ca Na—Baàu trôøi hay khoâng Gaganaviharin (skt): Sporting in the sky—Theå trung—The firmament—Space. thao treân trôøi. Gagana (skt): Hö khoâng—Sky—Space. Gahakaraka (skt): The builder of the house of Gaganacara (skt): Birds in the sky—Loaøi chim self—See OÁc Xaù Giaû. treân trôøi. Gahapataggi (p): The fire of the householder— Gaganacarin (skt): Giaùng Theá—Coming from the Löûa cuûa ngöôøi gia chuû. sky—Descend to earth from above (as Buddhas). Gahapati (p): Grhaparti (skt)—Cö só. Gaganadhvaja (skt): Aditya (skt)—Maët trôøi— Gahattha (p): Laypeople—See Taïi Gia. Thaùi Döông—Sun. Gaibhakosa (skt): Garbhadhatu (skt)—See Thai Gaganaga (skt): Moving in the sky—Di chuyeån Taïng Giôùi. trong khoâng trung. Gaiku (jap): Bahirdha-sunyata (skt)—Emptiness Gagana-gaja (skt): Kim Cang Traøng Boà Taùt— of the outer things—External space—See Ngoaïi Pennant-Vajra Bodhisattva. Khoâng. Gagana-garbha (skt): Hö khoâng taïng— Treasure Gain: Labho (p)—Ñaéc hay ñöôïc lôïi. of space. Gain comprehension of the unobstructed Gagana-garbha-bodhisattva (skt): Akasagarbha realm of the cosmos of reality: Ñoàng chö Nhö (skt)—Aksagarbha (skt)—Hö Khoâng Taïng Boà Lai lieãu ñaït phaùp giôùi voâ ngaïi caûnh giôùi. Taùt—Bodhisattva of Space—Treasure of space Gain control of one’s own mind: Laøm chuû ñöôïc Bodhisattva. taâm mình. Gaganagati (skt): Beings in the sky—Habitant in Gain (win) the Dharma vision: Ñaéc Phaùp nhaõn. the sky—Chuùng sanh treân trôøi. Gain fame and money: Ñaït ñöôïc danh lôïi vaø tieàn Gaganakusuma

(skt): Gaganapushpa (skt)—Hö taøi. Khoâng Hoa—Flowers in the sky. Gain of health: Voâ Beänh Thaønh Töïu—One of the Gaganamala (p): Hö Khoâng Voâ Caáu. five kinds of gain. Gaganamati (p): Space-like wisdom Gain the Heavenly Eye: Win divine vision—Ñaéc Bodhisattva—Hö Khoâng Hueä. Thieân nhaõn. Gagananagara (skt): Town in the sky—Hö Gain (v) knowledge of: Janati (p)—Jnatum Khoâng Thaønh. (skt)—Hieåu bieát. Gagananta-vikrama (skt): Beyond the realm Gain and loss: Success or failure—Thaønh baïi— of infinite space Bodhisattva—Khoâng Voâ Bieân Xöù Ñaéc Thaát—Gain and loss—Winning and losing— Vieät Boà Taùt. Thaéng phuï—Ñöôïc thua. Gagananta-vimala-vajradhara (skt): Hö Khoâng Gain of morality: Giôùi Thaønh Töïu. Voâ Caáu Trì Kim Cang Boà Taùt—Uncontaminated Gain the path of purity and tranquility: Ñaït ñeán Diamond holding Bodhisattva. con ñöôøng thanh tònh (thanh tònh ñaïo). Gaganapriya (skt): Fond of the sky—Thích ôû treân Gain, praise, honour, and ill-gotten fame: trôøi. Labha-siloka-sakkara-micchayasa (p)—Thaâu ñoaït Gaganapushpa (skt): Gaganakusuma (skt)—See baát chaùnh, tieáng toát, danh voïng, lôøi khen taëng vaø Hö Khoâng Hoa. lôïi loäc. Gaganaromantha (skt): Absurdity—Nonsense— Gain (get) profit: Ñöôïc lôïi ích. Phi lyù. Gain (achieve) the realization: Thaønh töïu söï Gaganasad (skt): Gaganagati (skt)—Beings in the thöïc chöùng. sky—Habitant in the sky—Chuùng sanh treân trôøi. Gain of relatives: Thaân Thuoäc Thaønh Töïu. Gaganasparsana (skt): Touching the sky—Xuùc Gain of right views: Kieán Thaønh Töïu. chaïm ñeán baàu trôøi. Gain in our social relations: Coù lôïi trong giao Gaganastha (skt): Situated in the sky—ÔÛ treân tieáp xaõ hoäi. baàu trôøi. Gain superknowledge: Attain supreme Gaganatala (skt): Vault of the sky—Voøm trôøi. knowledge—Achieve wisdom—Ñaït ñöôïc toái

thaéng trí. buildings and offices; tablets also announce Gain true insight (knowledge or upcoming or ongoing functions, such as sermons, understanding): Ñaït ñöôïc trí hueä nhö thaät (chaùnh Zen sessions, and so on—Nhöõng taám baûng ñöôïc trí). duøng ñeå ghi teân vaø nhöõng phoøng oác cuûa Thieàn Gain of wealth: Taøi Saûn Thaønh Töïu. vieän; nhöõng baûng naøy cuõng coâng boá nhöõng coâng Gaining: Patilabha (p)—Ñang ñaéc ñöôïc. vieäc ñang dieãn ra hay seõ dieãn ra, nhö thuyeát Gaining new insights through studying old giaûng, nhöõng khoùa tu thieàn, vaân vaân. material or reviewing the past helps one Gakunin (jap): Hoïc Nhaân—Student or disciple. understand the present: OÂn chuyeän cuõ ñeå bieát Gakuto (jap): Sö Hoïc Ñaàu (Nhaät Baûn). chuyeän môùi (OÂn coá tri taân). Galaxies (n): Daõy Ngaân Haø—The Milky Way. Gaining knowledge-and-vision in meditation: Gamani (p): Ngöôøi tröôûng laøng—Village Tu Taäp Thieàn Ñònh Ñöa Ñeán Chöùng Ñaéc Tri Kieán. headman—See Kinh Ngöôøi Tröôûng Laøng. Gaining rebirth to the Pure Land: To be reborn Gamani-samyutta-sutta (p): Sutra on the village in the Pure Land—Vaõng Sanh Tònh Ñoä. headman, in the Samyutta Nikaya 42—Kinh Gaining relinquishment: Xaû Thaéng Xöù. Ngöôøi Tröôûng Laøng, trong Töông Öng Boä 42. Gaining tranquility: Chæ Töùc Thaéng Xöù. Gamantarakappa (p): Gamantarapappa (p)—See Gaining truth: Ñeá Thaéng Xöù. Tuï Laïc Gian Tònh. Gaining wisdom: Tueä Thaéng Xöù. Gamble or bet on sport games, horse races, Gaiten-Gaichi (jap): The whole sky (the whole car races, and

so on: To commit an Expression of heaven) and the whole earth—See Caùi Thieân Caùi Regret Offence—Ñaùnh baïc vaø caù ñoä theå thao, ñua Ñòa. ngöïa, ñua xe, vaân vaân laø phaïm giôùi Ba Daät Ñeà, Gaja (skt): Elephants—Töôïng (voi). phaûi phaùt loà saùm hoái. Gajapati (skt): Lord of Elephants—See Töôïng Gamblers: Nhöõng keû côø baïc. Vöông. Gambler cannot afford to maintain a wife: Vaán Gajasira (p): Gajasirsa (skt)—Nuùi Ñaàu Voi— ñeà cöôùi gaû khoâng ñöôïc tín nhieäm, vì ngöôøi ñam Elephant's Head Mountain—Hai ñænh ñaõ ñöôïc noùi meâ côø baïc khoâng theå quaùn xuyeán lo laéng ñöôïc vôï ñeán—See Töôïng Ñaàu Sôn. con—One is not in demand for marriage. Gajasirsa (skt): Gajasira (p)—See Töôïng Ñaàu Because a gambler cannot afford to maintain a Sôn. wife. Gaki (jap): Preta (skt)—Hungry ghosts—See Ngaï Gambling: Baøi baïc. Quyû. Gambling leads to robbery: Côø baïc daãn ñeán Gaku (jap): Saiksa and Asaiksa—A Japanese troäm cöôùp (Ñoå döõ ñaïo vi laân, yù noùi côø baïc vaø troäm Buddhist term for "Learn."—Thuaät ngöõ Phaät giaùo caép laø laùng gieàng). Nhaät Baûn coù nghóa laø "Hoïc." Gamgadevi (skt): Haø Thieân—Haèng Giaø Ñeà Baø— Gakuchi (jap): Saiksa (skt)—Sekha (skt)—The Name of an Indian monk. learning state—The stages in which one who is Gamini (skt): Name of a king—See Giaø Di Ni. still learning—Hoïc Ñòa, nhöõng giai vò maø haønh giaû Gamini Sutra: See Giaø Di Ni Kinh. vaãn coøn phaûi hoïc—See Höõu Hoïc. Gampopa Sonam Rinchen (1079-1153): See Ñaïi Gakudoâ-Yoâjin-Shuâ (jap): Hoïc Ñaïo Duïng Taâm Baûo Caùp Giaûi. Taäp—A written work of the Japanese Zen master Gana (p): See Quaàn (2). Dogen Zenji, in which he put forward ten rules for Gana (skt): Ghana (skt)—Giaø Na—Cöùng chaéc, beginners on the path of Zen—Taùc phaåm cuûa daày—Solid—Thick. thieàn sö Ñaïo Nguyeân, trong ñoù trình baøy möôøi quy Gandakuti (skt): Phoå Höông Thaát—Buddha's taéc cho nhöõng ngöôøi môùi baét ñaàu con ñöôøng abode at Jetavana—Tònh thaát cuûa ñöùc Theá Toân Thieàn. trong khu Kyø Thoï Caáp Coâ Ñoäc Vieân. Gakuji (jap): Inscribed tablets used in Zen Gandan (tib): Tusita heaven palace—Ñaâu Suaát monasteries to indicate the name of monastery thieân cung.

Gandan Monastery: Name of the most tröôøng phaùi Gelukpa, vaø vò truï trì cuûa töï vieän, "Vò influential monastery in Mongolia, located in Ulan Giöõ Ngoâi Ganden" laø vò toå cuûa moân phaùi Gelukpa. Bator. It is the seat of the Khambo Lama, who is Gandha (skt): Kieän Ñaït—Smell (scent): Höông the spiritual head of Mongolian Buddhism. The thôm—A tree producing incense: Moät loaïi caây current Khambo Lama is also the president of the laøm nhang thôm. Asian Buddhists' Conference for Peace—Teân cuûa Gandhabba (p): Driza (tib)—Celestial moät tu vieän coù aûnh höôûng lôùn nhaát ôû Moâng Coå, toïa musician—See Caøn Thaùt Baø. laïc taïi Ulan Bator. Ñaây laø truï sôû cuûa Khambo Gandhabbakaya-samyutta (p): Töông Öng Caøn Lama, vò laõnh ñaïo tinh thaàn cuûa Phaät giaùo Moâng Thaùt Baø—Sutra on Gandhabba devas, in the Coå. Vò Khambo Lama hieän taïi cuõng laø chuû tòch Samyutta nikaya XXXI—Kinh Caøn Thaùt Baø cuûa Hoäi Hoøa Bình cuûa Phaät Töû AÙ Chaâu. Thieân, Töông Öng Boä XXXI. Gandaprabhasa (skt): Höông Quang Phaät—Gandhabija (skt): Fragrant seeds—Höông Chuûng Fragrant Light Buddha. Töû—Haït

thôm. Gandavyuha (skt): Trang Nghieâm—See Thieän Gandhadala (skt): Gandhaparna (skt)—Fragrant Taøi Ñoàng Töû and Kinh Hoa Nghieâm. leaves—Höông Dieäp—Laù thôm. Gandavyuha-sutra (skt): Flower Ornament Gandhadaru (skt): Agalu (skt)—Fragrant wood— Sutra—The Garland Sutra—See Kinh Hoa Höông Ñaøn—Goã traàm höông—Aloe wood—Goã Nghieâm. thôm. Ganden: This is the the name of one of the three Gandhadharin (skt): Possessing perfumes—Coù largest monasteries of the Gelukpa order of muøi thôm. Tibetan Buddhism, the other two being Sera and Gandhadvara (skt): Perceptible through odors— Bras Spings. Its name is a Tibetan translation of Bieát nhôø coù nuøi höông. Tusita (the paradise of Maitreya Buddha). Prior to Gandhagrahaka (skt): Perceiving odors—Ngöûi the Chinese invasion and annexation of Tibet in ñöôïc muøi. the 1950s, it was one of the world's largest Gandhaguna (skt): Höông Ñöùc—Property of monasteries, but it was largely destroyed by the odors. Chinese Army. It was rebuilt in south India by Gandhahasti (skt): Fragrant elephant—See monks who escaped the invasion, and the original Höông Töôïng. site near Lhasa has been partially restored, Gandhahastin Bodisattva (skt): Caøng ñaø ha ñeà although it now only houses a few hundred Boà Taùt—Fragrant elephant Bodhisattva—Höông monks. It has traditionally been the main Töôïng Boà Taùt. administrative center of the Gelukpa order, and Gandhaja (skt): Höông Chaát—Fragrant the abbot of the monastery, the "Throne Holder of substances. Ganden" is the head of the order—Ñaây laø teân cuûa Gandhajala (skt): Fragrant water—Höông thuûy moät trong ba töï vieän lôùn nhaát cuûa tröôøng phaùi (nöôùc thôm duøng trong caùc buoåi leã toân giaùo). Gelukpa cuûa Phaät giaùo Taây Taïng, hai töï vieän kia Gandhakasuma (skt): Fragrant blossom—Höông laø Sera vaø Bras Spings. Teân cuûa töï vieän laø töø tieáng Hoa—Hoa thôm. Taây Taïng dòch ra chöõ "Ñaâu Suaát" (thieân ñöôøng Gandhakunjaranaga (skt): Baïch Höông Töôïng cuûa Ñöùc Phaät Di Laëc). Tröôùc khi Trung Hoa xaâm Boà Taùt—White Fragrant Elephant Bodhisattva. laêng vaø saùp nhaäp Taây Taïng vaøo thaäp nieân 1950s, Gandhakuti (skt): House of incense—See Höông noù laø töï vieän lôùn nhaát theá giôùi, nhöng phaàn lôùn Thaát. ñeàu bò taøn phaù bôûi quaân ñoäi Trung quoác. Nhöõng vò Gandhalaya-buddha (skt): Buddha of the Taêng vöôït thoaùt khoûi Taây Taïng sau cuoäc xaâm Fragrance Land—Hsiang-Chi Buddha—Höông laêng ñaõ taùi xaây döïng laïi moät ngoâi töï cuõng mang Tích Phaät. teân "Ganden" taïi mieàn Nam AÁn, vaø ngoâi töï vieän Gandhalubdha (skt): Desirous of odors—Thích cuõ gaàn Lhasa cuõng ñöôïc taùi thieát, maëc duø baây giôø muøi thôm. noù chæ coøn coù khoaûng chöøng vaøi traêm Taêng só maø Gandhamadana (skt): Incense-mountain—See thoâi. Noù ñaõ töøng laø truï sôû haønh chaùnh chính cuûa

Höông Sôn. Thöùc. Gandhamadana-giriraja (skt): Höông Sôn Gandhavisaya (skt): Höông Caûnh—Fragrant Vöông—King of incense-mountain. scene. Gandhamatri (skt): Mother of odors—Höông Gandhavyuha (skt): Chapter of Practice and vow Maãu. in the Adornment Sutra—Phaåm Haønh Nguyeän Gandhamula (skt): Höông Caên—Fragrant root. trong kinh Hoa Nghieâm. Gandhapalin (skt): Preserving perfumes—Giöõ Gandhayuti (skt): Fragrant powder—Boät thôm. muøi thôm. Gandottama-Buddha (sk):

Superior Fragrance Gandhaparna (skt): Gandhadala (skt)—Fragrant Buddha—Höông Thöôïng Phaät. leaves—Höông Dieäp—Laù thôm. Gandrendriya (skt): Ghayana-kicca (skt)— Gandhapattra (skt): Gandhadala (skt)—Fragrant Function of smelling—Organ of smell—Khöùu leaves—Höông Dieäp—Laù thôm. Giaùc. Gandhaphala (skt): Fragrant fruit—Höông Quaû. Ganendra-buddha (skt): See Baát Khaû Thuyeát Gandhapisacika (skt): Fragrant smoke—Höông Phaät. Yeân—Smoke of burnt fragrant resin—Khoùi thôm Ganga (skt): Ganges River—Haèng Haø. cuûa nhöïa caây khi ñöôïc ñoát chaùy. Gangadatta (skt): See Haèng Giaø Ñaït. Gandhapita (skt): See Gandhakasuma. Gangadevi (skt): Name of a female disciple of Gandhaprabhasa-buddha (skt): Höông Quang the Buddha—Haø Thieân—See Haèng Giaø Ñeà Baø. Phaät. Gangadhara (skt): Ganges receiver—Ocean is Gandhapushpa (skt): Gandhakasuma (skt)— Ganges receiver. Gandhapita (skt)—Fragrant blossom—Hoa thôm. Gangadvara (skt): The gate of the Ganges—See Gandhara (skt): Xöù Kieàn Ñaø Veä—Name of an Caïnh Giaø Haø Moân. ancient kingdom, north of India—See Kieän Ñaø Gangaja (skt): Affluents: Phuï löu soâng Haèng— La. Sons of the Ganges, inhabitants who live in the Gandharaja (skt): See Höông Vöông. vicinities of the Ganges: Nhöõng cö daân soáng trong Gandharaja-Avalokitesvara (skt): Höông Vöông caùc vuøng phuï caän cuûa soâng Haèng. Quaùn AÂm—Kuan-Yin Gandharaja. Gangajala (skt): Water of the Ganges—Nöôùc Gandhari (skt): See Kieän Ñaø Leâ. soâng Haèng—See Ganges. Gandharva (skt): Gandhabba (p)—Driza (tib)— Gangakusho (jap): A Japanese Buddhist term for Celestial musician—See Caøn Thaùt Baø. “Returning pupil.”—Thuaät ngöõ Phaät giaùo Nhaät Gandharva city: Gandharva-upama (skt)— Baûn coù nghóa laø “Hoaøn hoïc sinh” (Taêng sinh nhaät Mirage city—See Caøn Thaùt Baø Thaønh. du hoïc trôû veà nöôùc). Gandharva-upama (skt): Syllogism on Ganga-lahari (skt): Wave of the Ganges—Soùng Gandharva city—Caøn thaùt baø thaønh duï. soâng Haèng. Gandhastha (skt): Gandhadaru (skt)—See Höông Ganga-madhya (skt): Bed of the Ganges—Loøng Ñaøn. soâng Haèng. Gandhastin Bodhisattvas: Aniksiptadhura Gangamahatmya (skt): Poems in praise of the (skt)—Never-giving up Bodhisattva—Never Ganges—Thi ca taùn thaùn soâng Haèng. retiring Bodhisattva—See Caøng Ñaø Ha Ñeà Boà Ganga-nadi-valuka (skt): Countless as the sands Taùt. of Ganges (numberless)—Sand of the Ganges— Gandhatthena-sutta (p): Sutra on the Thief of a Nhieàu nhö caùt soâng Haèng. Scent, in the Samyutta nikaya, IX.14—Kinh Keû Gagananagara (skt): Town in the sky—Thaønh Troäm Muøi Höông, trong Töông Öng Boä, IX.14. phoá treân trôøi. Gandhavari (skt): Gandhajala (skt)—Fragrant Gangapattri (skt): Opposite the bank of the water—Höông thuûy (nöôùc thôm duøng trong caùc Ganges—Beân kia bôø soâng Haèng. buoåi leã toân giaùo). Gangaputra (skt): Ganges pilgrim—Ngöôøi ñi Gandha-vijnana (skt): Knowing odor—Höông haønh höông vuøng soâng Haèng.

Gangasnana (skt): Bathing in the Ganges, this is Garbhadhatu mandala: Nhaân Maïn Ñaø La—See one of the wishes of the Ganges pilgrim—Taém Thai Taïng Giôùi Maïn Ñaø La. treân soâng Haèng laø moät trong nhöõng ao öôùc cuûa Garbhakosadhatu (skt): Thai Taïng Giôùi— nhöõng ngöôøi ñi haønh höông vuøng soâng Haèng.

Garbhadhatu. Gangateya (skt): Going in the Ganges—Ñi treân Garbha-vakranti (skt): Gabbha-vakkanti (p)— soâng Haèng. Thaùc Thai—Söï thuï thai trong buïng meï—A Gangatira (skt): Bank of the Ganges—Bôø soâng womb—Conception. Haèng. Garden of Dharma: Buddhism—Phaùp Uyeån— Gangayatra (skt): Pilgrimage to the Ganges—Vöôøn Phaùp, chæ Phaät Giaùo nhö moät khu vöôøn sum Cuoäc haønh höông vuøng soâng Haèng. sueâ töôi toát. Ganges (skt): The Ganges River—Soâng Haèng— Garden of joy: Nandana-vana (skt)—Hoan Hyû Haèng Haø—See Baùt Haø. Uyeån—Hoan Laïc Vieân—Hyû Laâm Uyeån—See Ganges pilgrim: Gangaputra (skt)—Ngöôøi ñi Hoan Hyû Laâm. haønh höông vuøng soâng Haèng. Garden of life and death: The mortal world—Ganges receiver: Gangadhara (skt)—Ocean is See Sinh Töû Vieân. Ganges receiver. Garden of purity: Pure garden—Thanh tònh Ganges River (skt): See Ganges. vieân—Monastery. Gangoji (jap): Chuøa Nguyeân Höng (Nhaät Baûn). Garjita (skt): Loâi—Thunder—Thundering. Gangsters (n): Keû cöôùp boùc. Garland (n): Mala (skt)—Rosary—Chuoãi traøng Gangyo (jap): Sö Nguyeân Hieåu—See Nguyeân haït. Hieåu Thieàn Sö. Garland of Buddhas Sutra: Buddhavatamsaka Ganjin (jap): Chien-chen—Jian-Zhen (688- Sutra (skt)—MahaVaipulya-Avatamsaka-Sutra—763)—See Giaùm Chaân. See Kinh Ñaïi Phöông Quaûng Hoa Nghieâm. Gantha (skt): Grantha (skt)—Attaching—Troùi Garland of jatakas: Jatakamala-sastra (skt)—buoäc—Bonds—Group of defilements—See Heä Luaän Tuùc Sanh Truyeän (Baûn sanh man luaän). Phöôïc. Garland Ornament: Avatamsaka (skt)—Flower- Gantoâ Zenkatsu (jap): Yen-t'ou Ch'uan-huo— adorned—Hua-Yen—See Hoa Nghieâm. Yantou Quanhuo—See Nham Ñaàu Toaøn Khoaùt Garland Sutra: Avatamsaka-sutra (skt)—Thieàn Sö. Flower Ornament Sutra—Flower Adornment Ganuda (skt): Coâng Ñöùc Thi Boà Taùt. Sutra—See Kinh Hoa Nghieâm. Gaoan Dayu: Koan Daigu (jap)—Kao-an Ta-Garments: Y aùo—Monks' garments—See Caø Sa. yu—See Cao An Ñaïi Ngu Thieàn Sö. Garment of cast-off rags: Monk's robe—Phaán Gao Seng Zhuan: Biographies of Eminent taûo y—Wearing patched robes—Broken patched Monks—Stories of Eminent monks—See Cao robe—Y baù naïp—Maëc aùo naïp y hay phaán taûo y, Taêng Truyeän. thöù aùo khaâu laïi baèng nhöõng maûnh vaûi maø ngöôøi ta Garan (jap): Temple—Giaø lam. ñaõ vöùt ñi. Garanboâ (jap): See Dharma lineages based upon Garment of the field of blessing: Monk's robe— the temple of residence. Phöôùc ñieàn y—See Caø Sa. Garan-ho (jap): Temple-dharma—Giaø lam phaùp. Garment of liberation: Kasaya (skt)—Robe of Garava-sutta (p): Sutra on Reverence, in the liberation—Giaûi thoaùt y (aùo caø sa)—Giaûi Thoaùt Samyutta nikaya, VI.2—Kinh Toân Quí, Töông Taøng Töôùng Y—The monk's robe—See Caø Sa. Öng Boä VI.2. Garments of merits: Coâng Ñöùc Y—Given to Garbage: Sweepings—Phaán taûo. monks and nuns after their summer retreat of Garbha (skt): Gabbha (p)—Nghieät Laït Baø—The ninety days—Daâng cuùng leân chö Taêng Ni sau 90 womb, interior part—Thai Taïng (beân trong thai). ngaøy an cö kieát haï. Garbhadhatu (skt): Thai Taïng Giôùi—The womb Garments suited to the time or occasion: See treasury—See Tích Phöôïc Caâu. Thôøi Y.

Garubhanda (skt): Properties of the Sangha— Dieät Moân. See Taøi Saûn Taêng Giaø. Gate of death: See Töû Moân. Garuda (skt & p): See Kim Xí Ñieåu. Gate of deliverence: Cöûa giaûi thoaùt—Dharma Garuda-raja (skt): The king of birds, with golden door—Door of liberation—Door of release—Gate wings, companion of Visnu—Ca Laâu La Vöông— of liberation—See Giaûi Thoaùt Moân. See Kim Xí Ñieåu Vöông. Gate of deliverance by the realization of the Garu-dharma (skt): Kính Giaùo—Unsurpassed immaterial: See Khoâng Giaûi Thoaùt Moân. rules of a nun—A vow of respect mandatory for Gate of demons: Gate of ghosts—See Quyû Moân. all bhiksunis—See Baùt Kính Giaùo. Gate of devils: Quyû Moân. Garuka (p): Troïng Nghieäp—Weighty karma. Gate of emancipation: Giaûi Thoaùt Moân— Garuka-kamma (p): Troïng Nghieäp—Serious Emancipation-entrance. karma—Weighty karma. Gate of enlightenment: See Boà Ñeà Moân. Garuka-karma (skt): Troïng Nghieäp—Weighty Gate of essential teaching: Cöûa toái yeáu cuûa giaùo karma. phaùp laø "Phaùt Boà Ñeà Taâm Nguyeän"—See Giaùo Garula (skt & p): Garuda (skt)—See Kim Xí Phaùp Toái Yeáu Moân. Ñieåu. Gate, Gate: Yeát ñeá, yeát ñeá, ba la yeát ñeá, ba la Gasan-jitoâ (jap): See Nga Sôn Thieàu Thaïc Thieàn taêng yeát ñeá, boà ñeà taùt baø ha—The first words of a Sö. mantra uttered by the Bodhisattva Avalokitesvara, Gasan-jo-seki (jap): See Nga Sôn Thieàu Thaïc when he came to the end of his severe mental Thieàn Sö. struggles and broke the last ties of "self". The Gasoâ (jap): Hoïa Só Taêng—"Painter-monk," Zen whole mantra runs: "Gate, gate, paragate, monks and nuns traditionally use the visual arts, parasangate, bodhi, swaha."—Nhöõng chöõ ñaàu including a variety of painting and calligraphy trong caâu thaàn chuù ñöõïc Boà Taùt Quaùn Theá AÂm styles to express their understanding of the ñoïc leân khi Ngaøi chaám cuoäc phaán ñaáu quyeát lieät ôû Dharma—Thieàn Taêng vaø Thieàn Ni coù truyeàn taâm linh vaø phaù vôõ nuùt thaéc cuûa "töï ngaõ". thoáng duøng ngheä thuaät nhìn baèng maét, bao goàm Gate of immortality: See Voâ Sinh Moân. nhöõng kieåu tranh veõ hay chöõ vieát ñeïp ñeå dieãn ñaït Gate of liberation: Cöûa giaûi thoaùt—Dharma söï hieåu bieát veà Phaùp cuûa mình. door—Door of liberation—Door of release—Gate Gasshoâ (jap): Anajali (skt)—Joining together of of deliverence—See Giaûi Thoaùt Moân. the palms, a gesture of reverence—Salutation Gate of life-prolonging dharani: See Dieân Thoï with joined hands—Joining the palms together— Moân Ñaø La Ni. See Hôïp Chöôûng. Gate of mercy: Buddhism—Phaät giaùo—See Töø Gata (skt): Khöù—Ñaõ ra ñi—Cheát—Dead— Moân. Deceased—Gone or departed. Gate of a monastery: Sôn moân. Gataghrina (skt): Khoâng coù loøng thöông— Gate into Nirvana: Door into Nirvana—Nieát Baøn Pitilessness—Unsympathetic. Moân—Cöûa vaøo Nieát Baøn. Gate (n): Coång vaøo. Gate of nonduality: Cöûa Baát Nhò—See Baát Nhò Gate of adornment: See Trang Nghieâm Moân. Moân. Gate of blessedness and virtue: Phuùc ñöùc moân—Gate of pity: The Buddha-pity or the way of pity The first five of the six paramitas—Naêm Ba La directed to others—See Bi Moân. Maät ñaàu tieân—See Luïc Ñoä Ba La Maät. Gate of purity: See Tònh Moân. Gate of Buddha-wisdom: Trí hueä moân—One of Gate of purity to Nirvana: One of the six the two kinds of Tathagata-wisdom—See Nhò Trí wonderful doors—See Tònh Moân. Vieân Maõn. Gate

of righteousness: See Nghóa Moân. Gates to the city of nirvana: Coång Nieát Baøn—Gate of salvation by the realization of the See Tam Nieát Baøn Moân. immaterial: See Khoâng Giaûi Thoaùt Moân. Gate of creation and destruction: See Taâm Sinh Gate of the truth: Gate of the Way, religion etc.;

the various schools of Buddhism—Ñaïo moân. Gati or path of rebirth as an animal: So called Gate of upaya: See Phöông Tieän Moân. because animals are subjects of the butcher's Gate of the Way: See Gate of the truth. knife—Ñao ñoà. Gateway to all mysteries: Taát caû leõ huyeàn Gati of rebirth as animals: The way or destiny dieäu—Chuùng Dieäu Chi Moân—See Tri Chi Nhaát of rebirth as animals—See Suùc Sanh Thuù. Töï Chuùng Dieäu Chi Moân. Gatimantanam (p): Good behavior—Phaåm haïnh Gate of the Western Paradise: Coång vaøo Taây cao thöôïng. Phöông Cöïc Laïc. Gatsurin-Doko (1293-1351): See Nguyeät Laâm Gate of wisdom: Tueä moân (coång trí tueä, aùm chæ Ñaïo Kieåu Thieàn Sö. Thieàn moân). Gatsurin-Shikan (jap): Yueh-lin Shih-kuan— Gateless: Voâ moân—Completely open. Yuelin Shiguan—See Döôïc Laâm Thaïch Quan Gateless Gate: Wu Men Kuan—Mumonkan Thieàn Sö. (jap)—The Gateless Barrier of the Zen School— Gaukulika (skt): Kukkulikas, Kukkutikas, or See Voâ Moân Quan. Kaukkutikas (skt)—See Keâ Daãn Boä. Gateway of truth: Chaân Moân—Gateway of Gaunamati : Coà na maït ñeà—Name of a disciple reality. of Sakyamuni Buddha—Ñöùc Hueä La Haùn, ñeä töû Gaâthaâ (p & skt): Ge (jap)—Phuùng Tuïng—cuûa ñöùc Phaät. Recitation—A set of verses—Song—See Giaø Gauri (skt): See Ngao Lyù Minh Phi. Tha. Gauri-maha-vidya (skt): Great white-bodied Gatha of enlightenment: Enlightenment bodhisattva—See Ñaïi Minh Baïch Thaân Boà Taùt. Gatha—See Ñaàu Cô Keä. Gautama (skt): Siddhattha gotama (p)—Taát Ñaït Gatha of the mirror: Keä veà taám kieáng—The Ña Coà Ñaøm—According to Buddhist tradition, this verse of Shen Hsiu—See Keä Thaàn Tuù and Keä is the given name of Sakyamuni Buddha. Hueä Naêng. Siddhartha, the personal name of the historical Gatha of pratiyasamutpada: Duyeân Khôûi Phaùp Buddha (Gautama) before his renunciation of the Tuïng—See Duyeân Khôûi Keä. world, founder of the Buddhism, who became the Gathaka (skt): Singer—Ca só. historical Buddha. Siddhartha was born in 581 BC Gathapati (skt): Lord of songs—Chuùa teå cuûa taát at Lumbini Grove, into a noble family of the caû caùc baøi haùt. Sakya clan in Kapilavastu, a city in present-day Gather (v): Assemble—Tuï hoïp. Nepal—Theo truyeàn thoáng Phaät giaùo, ñaây laø teân Gather up the garment: Nieâm Y—Thaâu nhaët toäc cuûa Ñöùc Phaät Thích Ca Maâu Ni. Taát Ñaït Ña, quaàn aùo. teân toäc Coà Ñaøm, tuïc danh cuûa Ñöùc Phaät tröôùc khi Gather opinions from all sides: Laáy yù kieán töø Ngaøi xuaát gia. Ngöôøi saùng laäp ra Phaät giaùo, cuõng moïi phía (Taäp tö quaûng ích)—Three heads are laø Ñöùc Phaät lòch söû. Taát Ñaït Ña ñaûn sanh vaøo better than one. khoaûng 581 tröôùc Taây lòch taïi vöôøn Laâm Tì Ni, töø Gather and receive: Collect and receive—Nhieáp moät gia ñình quí toäc thuoäc doøng Thích Ca, soáng taïi thoï. thaønh Ca Tyø La Veä, moät thaønh phoá thuoäc Nepal Gather together: Nhieáp (thaâu goùp)—Bao truøm—hieän nay—See Thích Ca Maâu Ni Phaät. To collect—To combine—To include. Gautamaprajnaruchi (skt): Coà Ñaøm baùt Nhaõ Löu Gathering for the purpose of

meditation: Chi (Trí Hy). Gathering of Zen practitioners—See Toïa Thieàn Gautama-Siddhartha (skt): Gotama (p)—Coà Hoäi. Ñaøm Taát Ñaït Ña—Personal name of the Gathering of Zen practitioners: See Toïa Thieàn Buddha—Teân rieâng cuûa ñöùc Phaät tröôùc khi ngaøi Hoäi. thaønh ñaïo—See Thích Ca Maâu Ni Phaät. Gati (skt & p): Gatiyo (p)—Ñöôøng—Course of Gautami (skt): Mahaprajapati (skt)—The aunt of existence—Entrance—Gate—Path—Realm— the Buddha—Di maãu cuûa Ñöùc Phaät—See Ma Ha Way of going—See Thuù (3). Ba Xaø Ba Ñeà. Gauze filter: Thuûy la.

Gavampati (skt): Giaø Phaïm Ba Ñeà—See Kieâu Gedo-Dai-U-Gyo (jap): See Ngoaïi Ñaïo Ñaïi Höõu Phaïm Ba Ñeà. Kinh. Gavanipati (skt): Gavampati (skt)—Giaø Phaïm Ba Gedoâ-zen (jap): Non-Buddhist Zen—Zen without Ñeà—See Kieâu Phaïm Ba Ñeà. Buddhist teachings—See Thieàn Ngoaïi Ñaïo. Gavi-sutta (p): Ngöu Kinh—Sutra on the Cow, Ge-e (jap): Antarvasa (skt)—Under robe—Ngoaïi Anguttara nikaya IX.35—Kinh noùi veà loaøi traâu, y. Taêng Nhaát A Haøm IX.35. Ge-ju (jap): Ceya (skt)—Gatha (skt)—Giaø Ñaø— Gay: Ñoàng tình luyeán aùi (giöõa hai ngöôøi nam)— Giaø Tha—Phuùng Tuïng (goàm boán caâu vôùi soá chöõ See Homosexuality. nhöùt ñònh trong moãi caâu)—Chant—Metrical hymn Gaya (skt): 1) Elephant: Giaø Da, voi (töôïng); 2) or chant—Poem—Stanza—Verse. Place of Enlightenment: Bodhimanda (skt)—Giaø Gekko (jap): Candraprabha (skt)—See Nguyeät Xa—See Boà Ñeà Ñaïo Traøng. Quang. Gayakasyapa (skt): Name of a brother of Gelanna-sutta (p): See Gilana-sutta. Mahakasyapa—See Giaø Da Ca Dieáp. Gelong (tib): Daitoku (jap)—Reverend (REV)—Gayasata (skt): Name of the eighteenth Indian Baø Ñaøn Ñaø—Ñaïi Ñöùc—Moät vò Taêng treû môùi leân patriarch—See Giaø Da Xaù Ña. töø Sa Di—A junior monk. Gaya-sikkara (p): Gayasiras (skt)—See Töôïng Geloups-pas (tib): Yellow sect of Lamaism and Ñaàu Sôn. Tsong Khapa—See Hoaøng Maïo Giaùo. Gayasiras (skt): Gaya-sikkara (p)—Elephant Gelugpa (tib): Dge-lugs-pa (tib)—Geloups-pas head mountain—See Töôïng Ñaàu Sôn. (tib)—See Hoaøng Maïo Giaùo. Gaze (v): Ñöa maét nhìn. Gelug school: Geloups-pas—See Hoaøng Maïo Ge (jap): Ceya (skt)—Gatha (skt)—Poem— Giaùo. Stanza—Verse—Giaø Ñaø—Giaø Tha—Keä—Phuùng Geluk: Dge-lugs (tib)—Geluk is a Tibetan term Tuïng (goàm boán caâu vôùi soá chöõ nhöùt ñònh trong moãi which means the ‘virtuous ones’—Dge-lugs laø caâu)—Chant—Metrical hymn or chant. thuaät ngöõ Taây Taïng coù nghóa laø ‘nhöõng ngöôøi ñöùc Ge-ango (jap): U-ango (jap)—Ge-ango (jap)— haïnh.’ Vassa (skt)—Summer retreat—Haï an cö—See An Gelukpa: Yellow sect of Lamaism and Tsong Cö Kieát Haï. Khapa—See Hoaøng Maïo Giaùo. Gedatsu (jap): Vimukti (skt)—A Japanese Gem (n): Ratna or mani (skt)—Jewel—Pearl— Buddhist term for “Liberation” or Precious stone—Precious—Treasure—Gem— “Emancipation.”—Thuaät ngöõ Phaät giaùo Nhaät Baûn Pearl—Anything valuable—Baûo—Baûo chaâu. coù nghóa laø “Giaûi thoaùt.”—See Giaûi Thoaùt. Gem in the head-dress: Ñænh Chaâu—The gem in Gedatsu-Chiken-Shin (jap): Vimiktijnana- the head-dress, or coiffure; the protubereance on darsana-skandha (skt)—Body of the knowledge of the Buddha’ brow—Töôùng cuïc thòt troøn nhö vieân liberation—The knowledge of emancipation of ngoïc treân ñænh ñaàu cuûa Ñöùc Phaät. the body—Giaûi Thoaùt Tri Kieán Thaân.

Gematsu (jap): End of summer, the end of the Gedatsu-Fuku (jap): Giaûi Thoaùt Phuïc—Quaàn aùo summer period of intensive training in a Zen cuûa söï giaûi thoaùt—The clothing of liberation. monastery—Cuoái heø, cuoái kyø an cö kieát haï, moät Gedatsu-Shin (jap): Vimukti-skandha (skt)—The thôøi kyø hoïc taäp caêng thaúng dieãn ra suoát muøa heø body of liberation—See Giaûi Thoaùt Thaân. trong moät thieàn vieän. Gedatsushonin (jap): A Japanese Buddhist term Gembo (jap): Sö Huyeàn Phöôûng (Nhaät Baûn). for "Great Liberation Monk."—Thuaät ngöõ Phaät Gem of doing as one pleases: Cintamani (skt)— giaùo Nhaät Baûn coù nghóa laø "Giaûi thoaùt Thöôïng Nyo-I-Ju (jap)—Nhö yù chaâu. Nhaân." Gem-heap: Ratna-rasi (skt)—Collection of Gedoâ (jap): Non-Buddhist—Schools without gems—Accumulated treasures—Baûo tích. Buddhist teachings—Ngoaïi Ñaïo, toân giaùo hoaëc Gem-Heap Buddha: Buddha adorned with heaps trieát hoïc khoâng phaûi Phaät giaùo. of treasures, i.e. powers, truths—See Baûo Tích

Phaät. General functions of good: Kusala- Gem of mind: See Taâm Chaâu. mahabhumika (skt)—Ñaïi thieän ñòa phaùp. Gemmyo (jap): Vua Nguyeân Minh (Nhaät Baûn). General functions or universals: Mahabhumika Gem-nature: Chuûng Tính. (skt)—10 phaùp—Bieán Ñaïi Ñòa Phaùp (nhieäm vuï Gempeiseisuiki (jap): A famous work in Japan— toång quaùt). Taùc phaåm noåi tieáng Nguyeân Bình Thaïnh Suy Kyù General Indra: Nhôn Ñaït La ñaïi töôùng—See (Nhaät Baûn). Thaäp Nhò Döôïc Xoa Ñaïi Töôùng. Gempo (jap): Sö Huyeàn Phöôûng (Nhaät Baûn). General introduction: Nhaäp moân toång quaùt (giôùi Gen (jap): Caksus (skt)—Eyes—Seeing—Nhaõn. thieäu toång quaùt). Gen-dun (tib): Sangha (skt)—Taêng Giaø— General karma: See Toång Baùo Nghieäp. Assembly of monks and nuns. General Kumbhira: Cung tì la Ñaïi töôùng. Gendun Drup (1391-1474): One of the main General law of causation: Hetupratyaya-hetu disciples of Tsong Khapa, and later designated as (skt)— Nhaân Duyeân hay luaät toång quaùt veà nhaân the first Dalai Lama—Moät trong nhöõng ñaïi ñeä töû duyeân. cuûa Toâng Khaùch Ba, vaø sau naøy ñöôïc chæ ñònh laøm General leading karmas: See Daãn Nghieäp. vò Ñaït Lai Laït Ma ñaàu tieân. General Majira: AÙt Neå La ñaïi töôùng—See Thaäp Genealogy (n): Book of generations—Gia phaû. Nhò Döôïc Xoa Ñaïi Töôùng. Ge-Nen-Ge (jap): Hoa Nieâm Hoa—Flowers General Makuram: Ma Hoå La ñaïi töôùng—See twirling flowers, means phenomena manifesting Thaäp Nhò Döôïc Xoa Ñaïi Töôùng. themselves as they are—Hieän töôïng töï hieån hieän General meaning: Ñaïi yù—Summary of a sutra or nhö chuùng laø. sastra—Ñaïi yù cuûa kinh luaän. General: Sadharana (skt)—Altogether—Whole—General meditation: Taùn Ñònh—Scattered Chung khaép—The four generals or guardians of meditation in the world of desire—Thieàn ñònh the Law. Each has 500 followers and twenty-eight toång quaùt hay taûn maïn cuûa Duïc Giôùi. companies of demons and spirits—Boán Ñaïi töôùng General meeting: General assembly—Ñaïi hoäi. hoä phaùp ôû boán phöông. Moãi ñaïi töôùng ñeàu coù 500 General Mihira: Meâ-Suùy-La ñaïi töôùng—See ñoà ñeä cai quaûn 28 boä quyû thaàn. Thaäp Nhò Döôïc Xoa Ñaïi Töôùng. General almsgiving of clothing and food General offer to all spirits: See Toång Cuùng. according to season: Tuøy thôøi tuøy luùc boá thí General Pajra: Ba

Di La ñaïi töôùng—See Thaäp (noùng, laïnh, gioù baõo). Nhò Döôïc Xoa Ñaïi Töôùng. General Amnesty: Ñaïi xaù. General precepts: See Toång Töôùng Giôùi. General Andira: An-Ñeå-La ñaïi töôùng—See General principles in Mahayana Buddhism: Thaäp Nhò Döôïc Xoa Ñaïi Töôùng. Nhöõng nguyeân lyù trong Phaät giaùo Ñaïi thöøa —See General assembly: General meeting—Ñaïi hoäi. Nguyeân Lyù Ñaïi Thöøa. General body of disciples: See Ñaïi Chuùng Boä. General Relativity Theory: Thuyeát Töông Ñoái General Catura: Chieâu Ñoã La ñaïi töôùng. Chung. General commandments for all disciples: See General retribution: Toång baùo. Toång Töôùng Giôùi. General Shandira: San-Ñeå-La ñaïi töôùng—See General confession: Public confession—Thuù toäi Thaäp Nhò Döôïc Xoa Ñaïi Töôùng. tröôùc ñaïi chuùng. General Sindura: Chôn Ñaït La ñaïi töôùng—See General discussion: Khaùi luaän. Thaäp Nhò Döôïc Xoa Ñaïi Töôùng. General dogma: Tín ñieàu phoå thoâng. General and Special preaching: Toång Thuyeát General functions of defilement: Ñaïi phieàn naõo Bieät Thuyeát. ñòa phaùp. General stage of fruition: See Daãn Quaû. General functions of evil: Akusala- General Supervisor of the royal court: See mahabhumika (skt)—Ñaïi baát thieän ñòa phaùp—See Quang Thoáng. Baûy Möôi Laêm Phaùp Caâu Xaù Toâng. General Sutra: Agama (skt)—Taïp A Haøm.

General teaching: Summarized teaching—See before One's Eyes—Presence of Things as They Löôïc Giaùo. A—Söï Hieän Dieän Nhö Thò—See Hieän Thaønh General use of the public: Vieäc xöû duïng cuûa ñaïi Coâng AÙn. chuùng. Genjo-Sanzo (jap): Hsuan-Tsang (600-664)— General Vajra: Phaït Chieát La Ñaïi Töôùng—See Huyeàn Trang—See Huyeàn-Trang. Thaäp Nhò Döôïc Xoa Ñaïi Töôùng. Genju (jap): See Hieàn Thuû (5). General verses: Sagatha (skt)—Toång keä. Genju-Daishi (jap): Hieàn Thuû (5). General Vikarala: Tyø Yeát La ñaïi töôùng—See Genju-ha (jap): See Huyeãn Truï Phaùi. Thaäp Nhò Döôïc Xoa Ñaïi Töôùng. Genkaku-Cho (jap): Zen master Hsuan-Chiao- General vow: Universal vows common to all Cheng—See Huyeàn Giaùc Tröng Thieàn sö. Buddhas and Bodhisattvas—See Toång Nguyeän. Genkaku-Yoka (jap): Zen master Hsuan-Chiao- Generality (n): Samanya (skt)—Tính toång quaùt—Yung-Chia—Hsuan-Chiao Zen Master—See Tính phoå bieán—See Toång Töôùng. Huyeàn Giaùc Vónh Gia Thieàn Sö. Generalization (n): Söï phoå bieán hoùa—Khaùi quaùt Genkan (jap): Dark or mysterious gateway or a hoùa—Khaùi luaän hoùa. secret gate. In a more concrete terms, the term Generalize: Khaùi quaùt—Toùm löôïc. refers simply to the entry gate of a Zen temple— Generate (v): Phaùt sinh. See Maät Moân. Generate a good heart: Phaùt sinh thieän taâm. Genkun (jap): Huyeàn Huaán—Black instruction— Generate great energy: Khôûi ñaïi tinh taán, vieäc The profound teaching of the Buddha’s truth— laøm roát raùo—Enlightening Beings generate great Giaùo lyù thaâm saâu cuûa chaân lyù maø ñöùc Phaät ñaõ energy, finishing their tasks. giaûng daïy. Generate knowledge: Phaùt sinh trí hueä. Gennin (jap): See Nguyeân Nhaân Thieàn Sö. Generate (v) power: Phaùt ñieän. Genro Zen master: Thieàn sö Genro—Name of a Generate spiritual capacities and insights: Coù Japanese Zen master—Genro traveled all over theå phaùt khôûi thaàn thoâng vaø minh maãn. Japan visiting Zen masters from the time he was Generation (n): A life time—Theá heä.

nineteen years old. Eventually he thought to Generations after generations: Kieáp kieáp. himself, "The teachers everywhere are alike, Generation stage: Utpatti-krama (skt)—Che-rim giving guidance at random. They are unreliable. If (tib)—Giai ñoaïn phaùt sinh—Generation stage— I remain in a community, I will waste a lot of time Development stage. on trivial things. It would be better for me if I Generationism (n): Thuyeát sinh thöïc—Sinh saûn lived alone in a deserted place in order to luaän—Chuû tröông con ngöôøi chæ ñôn thuaàn laø söï meditate single-mindedly." One afternoon as he saûn sinh cuûa cha meï. watched the setting sun, Genro sighed to himself, Generosity (n): Dana (skt & p)—See Boá Thí. "I have already spent five years working on Zen day and night. If I just spend my days this way, Generosity helps giving up selfishness: Quaûng when will I ever pass all the way through?" Genro ñaïi boá thí giuùp ta töø boû söï ích kyû. then sat on a boulder and plunged into intense Generous (a): Nhaân aùi—Roäng löôïng—Kind- concentration. Without realizing it, he sat there all hearted. through the night. Unaware of the breaking of Genetic (a): Thuoäc veà sinh saûn. dawn, Genro suddenly heard the bell of a distant Genji (jap): Doøng hoï nguyeân Thò (Nhaät Baûn). temple. At that moment his mind opened up and Genjimonogatari (jap): A famous work in he attained great enlightenment. Twenty-four Japan—Taùc phaåm noåi tieáng Nguyeân Thò Vaät Ngöõ years old at the time, Genro composed an (Nhaät Baûn). extemporaneous verse on this happy occasion: Genjo (596-664): Genjo Sanzo (jap)—Hsuan- "At dawn, in response to the temple bell, Tsang—See Huyeàn Trang. the universe opens; Genjoâ-koan (jap): Enlightenment Appear in The orb of the sun, bright, Everyday Life—Manifesting Absolute Reality comes from the Great East.

What this principle is, I do not know; Genshin-Seppo (jap): Hieän Thaân Thuyeát Phaùp— Unawares my jowls are filled with gales of To manifest body and to preach Dharma. laughter." Gensho (jap): Nhaõn Xöù—Eye-place, eyes as the Töø naêm 19 tuoåi, Genro ñaõ ñi haønh cöôùc khaép nöôùc seat of sight; that is, the eyes as a concrete organ. Nhaät taàm sö hoïc ñaïo. Cuoái cuøng, oâng töï nghó: "Ñôøi Genso (jap): 1) King Hsuan-Tsung of Japan: nay, caùc baäc toân sö ñeàu gioáng nhö nhau caû, chæ tuøy Vua Huyeàn Toâng (Nhaät Baûn); 2) Returning to tieän giaùo daãn chöù khoâng ñöa ra moät ñöôøng loái tu the saha-world to save other beings: Nhaäp theá hay haønh roõ raøng cho ngöôøi hoïc ñaïo nöông theo. Neân trôû laïi coõi ta baø ñeå cöùu ñoä chuùng sanh. khoâng coù gì laø ñaùng tin caäy caû. Neáu ta ôû laïi vôùi Gensoku (jap): Sö Huyeàn Taéc (Nhaät Baûn). Taêng ñoaøn, chæ e raèng hao toån coâng phu vaø thôøi Gentile (a): Thuoäc veà daân ngoaïi (ngöôøi Ky Toâ gian moät caùch voâ ích. Toát hôn, ta neân tìm moät choã muoán aùm chæ daân khoâng phaûi laø Ky Toâ giaùo). soáng moät mình nôi hoang vaéng ñeå chuyeân taâm tu Gentle (a): EÂm dòu—Nheï nhaøng—Nhu nhuyeãn. haønh." Moät buoåi chieàu khi Genro ñang ngoài ngaém Gentle or harsh: Nhu nhuyeãn hay thoâ baïo. caûnh maët trôøi laëng, khôûi taâm töï traùch: "Suoát naêm Gentle and peaceful nature (disposition): Taùnh naêm roøng raõ, ta ñaõ ngaøy ñeâm chuyeân taâm tham nhu hoøa hieàn haäu. cöùu lyù thieàn vaø noã löïc coâng phu. Neáu ta cöù tieáp tuïc Gentle and persuasive words: Nhu Nhuyeãn nhö theá naøy thì bieát ñeán chöøng naøo ta môùi chöùng Ngöõ—Lôøi

noùi meàm deûo dòu daøng, hôïp vôùi tình ñaéc ñöôïc con ñöôøng giaùc ngoä?" Ngoài ñaém chìm ngöôøi. trong suy töôûng. Moät ñeâm ñaõ troâi qua maø vò aån só Gentle words: Soft or gentle words adapted to treû cuõng khoâng heà hay bieát. Ñeán höøng saùng, Genro the feeling of men—See Nhuyeãn Ngöõ. boãng nghe tieáng chuoâng chuøa töø xa trong baàu Gentleness (n): Lòch thieäp—Nhu Hoøa—Peace khoâng khí tónh mòch. Ngay luùc ñoù, Genro hoaùt and tolerance. nhieân ñaïi ngoä. Luùc aáy Genro vöøa môùi 24 tuoåi. OÂng Gento Sokuchu Zenji: See Huyeàn Thaáu Töùc ñaõ laøm baøi keä ñeå ghi nhaän söï kieän naøy: Trung Thieàn Sö. "Chuoâng chuøa ngaân nga Genuine: Actual—Genuine—Real—True— Môû toang vuõ truï Authentic—Orthodox—Genuine—Chaân chaùnh— Vaàng ñoâng loù daïng Chính thoáng (chaân truyeàn, ñích thöïc). Khaép choán aùnh quang Genuine and false: Correct and false—Orthodox Phaùp gì chaúng roõ and heretic—Chaùnh taø. Ngöõa maët cöôøi vang." Genuine religious: Chaân tu. Gensaku (jap): Zen master Hsuan-Tse—See Genuine and sincere Buddhist: Phaät töû thuaàn Huyeàn Saùch Vuï Chaâu Thieàn Sö. thaønh. Gensan Daishi (jap): Nguyeân Tam Ñaïi Sö— Genuine tradition: Handed down from authentic Singan-Shonin—Thieàn Sö Löông Nguyeân—A source—Chaùnh truyeàn. Tendai Zen master and Genshin's master—Töø Genuinely religious man: Holy man—Chaân tu. Tueä Thieàn sö hay Tín Nguyeän Thöôïng Nhaân cuûa Genuflect (v): To bow—Laïy quyø. toâng Thieân Thai Nhaät Baûn, thaày cuûa sö Nguyeân Tín. Genze Riyaku (jap): Lôïi laïc theá gian—See Worldly benefits. Gensei (jap): A Japanse monk in the Tendai Sect—Sö Nguyeân Chính (Toâng Thieân Thai Nhaät Genzen Samboâ (jap): Three Precious Ones— Baûn). Three treasures—Triple Jewel—Triple Gem (Buddha, Dharma, Sangha)—See Tam Baûo. Gensha-Shibi (jap): Hsuan-sha-Shih-pei— Xuansha Shibei—See Huyeàn Sa Sö Bò Thieàn Sö. Geommancy (n): Thuaät boùi toaùn baèng hình (döïa theo caùc ñöôøng cuûa hình hoïc ñeå boùi toaùn). Genshiki (jap): Nhaõn Thöùc—Sight consciousness, one of the eight consciousnesses—See Nhaõn Thöùc Gerab-Dorje (tib): Name of a Tibetan monk, also and Baùt Thöùc. called Pramoda Vajra, the forefather of the Dzogchen lineage (great perfection school), who Genshin (942-1017): 1) See Hieän Thaân; 2) See received the transmission from Vajrasattva—Teân Nguyeân Tín.

cuûa moät vò sö Taây Taïng, toå phuï cuûa tröôøng phaùi within the Soâtoâ sect. Gesshuâ was initially a Phaùp ñaïi thaønh töïu, ngöôøi ñaõ ñöôïc truyeàn phaùp töø Shingon monk, but soon began to study with Zen Kim Cang Taùt Ñoûa. master. He became the Dharma heir of Hakuhoâ Germ: Bija (p & skt)—Chuûng töû (haït gioáng trong Genteki, the abbot at Daijoâ -ji. He also studied taâm thöùc)—Seed—Semen. with two Chinese Zen masters, Tao-che Ch'ao- Germ-natures: Seed nature—Derivative yuan (?-1660) and Yin-yuan Lung-ch'i (1594- nature—Inherited nature—Chuûng Taùnh. 1673), the founder of the Obaku Zen. In 1680, he Germ-nature of ability to discriminate all the became abbot at Daijoâ-ji. His primary disciple and natures of phenomena: See Taùnh Chuûng Taùnh. Dharma heir, Manzan Doâhaku (1636-1715), Germ-nature of study of the void: See Taäp carried out the monastic reforms that Gesshuâ Chuûng Taùnh. hoped to accomplish—Teân cuûa moät vò Thieàn sö Germinate (v): Naåy

maàm. thuoäc toâng Taøo Ñoäng döôùi trieàu ñaïi Ñöùc Xuyeân, Gesar of Ling: A mythical Tibetan king whose ngöôøi ñaõ töøng gaây caûm höùng nhöõng phong traøo caûi epic saga is one of the best-known literatures in caùch beân trong toâng Taøo Ñoäng. Ban ñaàu, Sö Tibet. There are different Gesar legends in Gesshuâ laø moät vò Taêng thuoäc Chaân Ngoân toâng, different parts of the Tibetan cultural area, but nhöng ít laâu sau ñoù Sö hoïc Thieàn vôùi moät vò Thieàn most share the notion that Gesar was an sö. Sö trôû thaønh ngöôøi noái phaùp cuûa Thieàn sö incarnaiton of Avalokitesvara who ruled the Hakuhoâ Genteki, vò truï trì chuøa Ñaïi Thöøa. Sö cuõng kingodm of gLing and battled against the enemies hoïc Thieàn vôùi nhöõng Thieàn sö Trung Hoa nhö of Buddhism, particularly proponents of Bon. Thieàn sö Tao-che Ch'ao-yuan, AÅn Nguyeân Long Geshe (tib): See Tieán Só Phaät Hoïc. Kyø, vò saùng laäp ra toâng Hoaøng Baù taïi Nhaät. Naêm Geshe Lhundrup Sopa (1923 -): Name of a 1680, Sö trôû thaønh truï trì chuøa Ñaïi Thöøa. Vò ñeä töû Gelukpa scholar, born in Tsang province of Tibet. vaø Phaùp töû chính cuûa Sö laø Thieàn sö Vaïn Sôn Ñaïo He joined Sera monastery at the age of eighteen Baïch, tieáp tuïc nhöõng caûi caùch maø Sö ñaõ töøng and in 1961 earned the Geshe Degree with mong moûi hoaøn taát. highest distinction (lha-ram-pa). In 1967 he Getsul (tib): An intermediate disciple in Tibetan accepted an offer from Professor Richard Buddhist tradition, who keeps 36 precepts—Ñeä töû Robinson to join the faculty of the University of trung caáp, giöõ 36 giôùi. Wisconsin-Madison, which had the first Ph.D. Gesture of the setting in motion of the Wheel program in Buddhist Studies in North America. of Doctrine: Dharmacakra-mudra (skt)—Chuyeån During his career there, he trained a number of Phaùp Luaân aán. students, many of whom have themselves become Get (v): Prap or Prapta (skt)—To attain—To prominent scholars—Teân cuûa moät hoïc giaû thuoäc obtain—Ñaéc. tröôøng phaùi Gelukpa, sanh taïi tænh Tsang thuoäc Get (v) angry: Become mad—Noùng giaän. Taây Taïng. OÂng gia nhaäp tu vieän Sera ôû tuoåi 18 vaø Get the best profit from something: Taïo ñöôïc naêm 1961 oâng ñöôïc caáp baèng cao nhaát, baèng Lha- nhieàu lôïi laïc nhaát töø moät ñieàu gì. Ram-Pa. Vaøo naêm 1967 oâng nhaän lôøi môøi cuûa Get to the bottom of a matter: Tìm hieåu töø ngoïn giaùo sö Richard Robinson gia nhaäp phaân khoa cuûa ñeán goác (Taàm caên cöùu ñeá)—To make a tröôøng Ñaïi Hoïc Wisconsin-Madison, nôi coù thorough investigation. chöông trình Tieán Só Phaät Hoïc ñaàu tieân taïi vuøng Get (v) free: Deliverance—See Giaûi Thoaùt. Baéc Myõ. Trong suoát thôøi gian daïy hoïc taïi ñaây, oâng Get the most of something: Xöû duïng ñieàu gì moät ñaõ huaán ñaïo moät soá ñoà ñeä, nhieàu ngöôøi trong hoï caùch lôïi laïc nhaát. ñaõ trôû thaønh nhöõng hoïc giaû noåi tieáng. Get (v) rid of: See Dieät Tröø. Geshin (jap): See Nguyeân Tín. Get rid of calamity: tröø tai öông. Gessen (jap): See Nguyeân Tín. Get (v) rid of completely: Tröø taän. Gesshuâ Shuâko (1616-1696): Name of a Get rid of covetousness: See Ly Tham Saân Si Japanese Soâtoâ master of the Tokugawa period Haïnh. (1600-1867) who inspired reform movements Get (v) rid of deluded thoughts: Loaïi boû voïng

nieäm—See Ly Voïng Nieäm Phaùp. much like thongs. Although the word geta did not Get (v) rid of demons by Great Enlightening come into common usage until the

Tokugawa Beings: Loaïi boû ma chöôùng cuûa chö Ñaïi Boà Taùt. period (1600-1867), the style of footwear dates Get (v) rid of desires: See Ñieàu Phuïc Duïc Voïng. back to ancient times in Japan and in other East Get rid of doubt: Ñoaïn tröø nghi hoaëc. Asian countries—Moät loaïi guoác mang ôû chaân theo Get (v) rid of ease and pain: Get rid of happiness truyeàn thoáng ôû Nhaät. Guoác ñöôïc laøm baèng goã döïa and unhappiness—Loaïi boû caû laïc laãn khoå. treân hai thanh hoã trôï ñeå naâng chaân leân khoûi maët Get (v) rid of evil: To cut off wickedness—Ñoaïn ñaát. Guoác giöõ chaân baèng ñoâi quai baèng vaûi. Daàu aùc. thuaät ngöõ "Geta" khoâng trôû thaønh thoâng duïng cho Get rid of all evil: Tröø Nhöùt Thieát AÙc—To ñeán thôøi Ñöùc Xuyeân, guoác ñaõ coù töø thôøi coå ñaïi ôû remove all evil—Tröø boû taát caû nhöõng ñieàu aùc. Nhaät vaø caùc xöù Ñoâng AÙ khaùc. Get (v) rid of false views: Xa lìa taø kieán. Getsul (tib): In Tibetan tradition, 'getsul' is a Get rid of five factors: Ñoaïn tröø naêm chi—See Buddhist disciple who keeps 36 precepts—Trong Nguõ Trieàn Caùi. Taïng truyeàn, 'getsul' laø moät vò Phaät töû tuaân giöõ 36 Get (v) rid of garbage: See Phaån Tröø. giôùi. Get (v) rid of haughtiness toward all sentient Getsurin-Shikan (jap): Yueh-Lin Zen master beings: Ñoái vôùi taát caû chuùng sanh xa lìa ngaõ maïn. (1143-1217)—See Döôïc Laâm Thaïch Quan Thieàn Sö. Get rid of ill-will: Ñoaïn tröø saân haän. Gettan-soko (jap): Nguyeät Am Toâng Quang— Get (v) rid of misfortune: Put an end to Name of a Chinese Zen master. calamity—Tieâu tai. Gettan Zenka (jap): Yueh-an-Shan-kuo—Yue'an Get rid of sensuality: Ñoaïn tröø tham duïc. Shanguo—See Nguyeät Am Thieän Quaû Get rid of sloth and torpor: Ñoaïn tröø hoân traàm Thieàn Sö. thuïy mieân. Geya (skt): Kyø Daï—See ÖÙng Tuïng. Get (v) rid of something: Get free or be free of Geyaja (skt): Skilful in song—Tuïng hay. something—Loaïi boû ñieàu gì. Geyarajan (skt): King of songs—Vua caùc baøi haùt. Get rid of worry and flurry: Ñoaïn tröø traïo hoái. Geyya (skt): See Geya. Get rid of wrong awareness: Xa lìa taø nieäm. Geza (skt): A Japanese term, literally means Get rid of wrong thoughts: Hishiryo (jap)—See "Summer sitting"—See Haï Thôøi Toïa Theá. Phi Tö Löôïng. Ghambhiramati (skt): Thaâm Tueä Boà Taùt— Get to see Buddhas, fulfill pure ways: Thöôøng Profound wisdom Bodhisattva—Vò Boà Taùt coù trí ñöôïc thaáy Phaät ñuû nhöõng phaùp laønh. thaâm saâu. Get tired of practicing the acts of enlightening Ghana (p): Ghrana (skt)—Tyû—Loå muõi. beings: Nhaøm tu haïnh Boà Taùt—See Möôøi Ñieàu Ghana (skt): See Kieän Nam. Thoái Thaát Phaät Phaùp Maø Chö Ñaïi Boà Taùt Neân Traùnh. Ghana-dhatu (skt): Nose element—Tyû giôùi. Get (v) well again: Bình phuïc—To recover—To Ghanappasada-rupa (skt): Tyû Caên—The organ recuperate. of smell which is capable of receiving odor— Olfactory faculty—Loå muõi—Khaû naêng cuûa muõi. Get (v) what one desires: Toaïi nguyeän. Ghanavinnanam (p): Ghrana-vijnana (skt)— Not to get what one desires: Baát toaïi nguyeän. Nose-consciousness accompanied by Get worldly entertainments: Enjoy worldly equanimity—Tyû thöùc, ñoàng phaùt sanh cuøng thoï pleasures—Have worldly amusements—Höôûng xaû—Olfactory consciousness. thuï duïc laïc traàn theá. Ghanavyuha sutra (skt): Mahayana Esoteric Geta (jap): Wooden footwear—A kind of Adornment Sutra—Ñaïi Thöøa Maät Nghieâm Kinh— footwear traditionally worn in Japan. Geta are Haäu

Nghieâm Kinh. made from a platform of wood resting on two Ghandharva-upama (skt): Gandharva-upama supporting cross bars which raise the foot off the (skt)—Syllogism on Gandharva city—Caøn thaùt baø ground. Geta are held on the foot with cloth traps

thaønh duï. Ghosts' and spirits' eating time: See Quyû Thaàn Ghanta (skt): Small bell—Kieàn chuøy (chuoâng Thöïc Thôøi. nhoû). Ghrana (skt): Ghana (p)—1) Nose, organ of Ghasmari (skt): See Khaùt Tam Ma Lyù Minh Phi. smell: Tyû (loã muõi); 2) Scent, smell: Muøi höông. Ghataya-sukkassa-vihara (skt): Gia Thích La Ghrana-gandha (skt): The nose can smell Tinh Xaù—Name of a monastery in India at the fragrance—Place of nose and smell—Tyû Höông time of the Buddha. Xöù. Ghatva-sutta (p): Sutra on having killed, in the Ghrana-vijnana (skt): Ghanavinnanam (p)—Samyutta nikaya ii.70—Kinh Phaïm Giôùi Saùt, Smelling—Scent consciousness—Tyû thöùc—Nose- Töông Öng Boä ii.70. consciousness—Olfactory consciousness. Ghayana-kicca (skt): Function of smelling— Ghranendriya (skt): Ghanappasada-rupa (skt)— Khöùu Giaùc. Nose—Tyû caên—Loå muõi—Khaû naêng cuûa muõi— Ghazna (skt): Hosna—See Haïc Taát Na. The organ of smell which is capable of receiving Ghosa (skt): 1) Uttering a word: Ghosha (skt)— odor—Olfactory faculty. Noùi moät lôøi; 2) See Dieäu AÂm La Haùn. Ghrta (skt): See Toâ Daàu. Ghoshanugakshanti (skt): Kshanti in sounds— Ghulovada-sutra (skt): Kinh Thuyeát La Haàu Sound and echo perseverance—See AÂm Höôûng La—Sutra about Rahula (the Buddha taught Nhaãn. Rahula on what should be done). Ghoshanugama-dharma-kshanti (skt): See Ghur (skt): Ghori (skt)—Ñoå Hoùa La—See Hoaït Ghoshanugakshanti. Quoác. Ghosira (skt): See Cuï Söû La. Giac Hai Temple: Chuøa Giaùc Haûi—Name of a Ghositarama (p): Myõ Vieân Tònh Xaù—Name of a famous ancient pagoda, located in the Sixth temple in India. district, Saigon City, South Vietnam—Teân cuûa Ghost (n): Peta (p)—Preta (skt)—Ma quyû. moät ngoâi chuøa coå noåi tieáng, toïa laïc trong quaän 6, Ghosts of which bodies are full of tumours: Anh thaønh phoá Saøi Goøn, Nam Vieät Nam. Quyû—Quyû thaân theå ñaày muïn nhoït. Giac Hai Zen Master: See Giaùc Haûi Thieàn Sö. Ghosts that eat human leavings: See Hy Thí Giac Lam Temple: Chuøa Giaùc Laâm—Name of Quyû. an ancient temple, located in Taân Bình district, Ghost festival: Ullambana (skt)—OÂ Lam Baø Saigon City, South Vietnam—Teân cuûa moät ngoâi Noa—See Vu Lan Boàn. chuøa coå, toïa laïc trong quaän Taân Bình, thaønh phoá Ghost genii: Quyû tieân—Pretas or malevolent rsis. Saøi Goøn, Nam Vieät Nam. Ghost-haunted: Bò Ma AÙm—To be deluded— Giac Nhien (1923-2015): Hoøa Thöôïng Thích Giaùc See Ma AÙm. Nhieân—One of the most famous monks of Ghosts that haunt sacrifices to the dead: Hy Töø Vietnamese Buddhism, a Tripitaka teacher of Quyû—Loaøi quyû thöôøng laån khuaát trong ñeàn mieáu, dharma. He was born in Cantho, South Vietnam in hy voïng ñöôïc aên uoáng. 1923, left home and became a novice at the age of Ghost King Animal Eater: Quyû Vöông Ñaïm 8. In 1944 he met and became of of the most (Daõ) Thuù—The one who eats tigers and other imminent disciples of Most Venerable Master large beasts. Minh Dang Quang (Founder of the Vietnamese Ghost King who Brings Disasters: Quyû Vöông Mendicant Order). In 1954,

after the secret Taùn-Öông. absence of Master Minh Dang Quang, he headed Ghost King Evil Poison: Quyû Vöông AÙc Ñoäc. the Fourth Mendicant Missionary, one of the six Ghost King Thousand Eyes: Quyû Vöông Thieân main missionaries of Vietnamese Mendicant Nhaõn. Order to travel all over the South and central Vietnam to expand the doctrines of the school. He Ghost rules and observance: Luaät cuûa loaøi quyû. came to the United States of America in 1978, Ghost spirits: Ghost genie—Quyû tieân. there he founded the International Sangha Ghosts and spirits: See Quyû Thaàn. Bhikshu Buddhist Order in the same year

(ISBBA). After the passing away of the second temple, located on Mount Yeân Töû. Mount yeân Töû patriarch Giac Chanh in 2004, he became the also called Baïch Vaân Sôn, over 3,000 feet high, Third Patriarch of the Vietnamese Mendicant about 7 miles north-west of Uoâng Bí town, Quaûng Buddhist Order. During more than seven decades Ninh province, North Vietnam—Teân cuûa moät ngoâi of propagation of the Buddha-dharma, he chuøa treân nuùi Yeân Töû. Nuùi Yeân Töû coøn goïi laø admitted more than a million of followers, and he Baïch Vaân Sôn, cao treân 3.000 boä Anh, chöøng 7 also built hundreds of monasteries from all over daäm veà phía taây baéc thò xaõ Uoâng Bí, tænh Quaûng Vietnam and all over the world. To this day, at the Ninh, Baéc Vieät Nam. age of 90, he is still traveling all over the world Gida-ji (jap): Kyø Ñaø Töï—Name of a temple in (all over the U.S.A., Canada, Australia, France, Japan. England, Belgium, Russia, Vietnam, etc.) to Gidan (jap): Doubt-mass—See Nghi Ñoaøn. preach the dharma. He calmly passed away on Gifts (n): 1) Almsgiving, giving, bestowing: See August 3, 2015 in the United States of America— Boá Thí; 2) Gift: Quaø caùp—See Töù Khôûi. Moät trong nhöõng cao taêng noåi tieáng cuûa Phaät giaùo Gift of the faithful: Almsgiving because of Vieät Nam, moät baäc Tam Taïng Phaùp Sö. Ngaøi sanh faith—See Tín Thí. naêm 1923 taïi Caàn Thô, Nam Vieät Nam, xuaát gia Gift of fearlessness: Abhaya-dana (skt)— laøm chuù tieåu töø naêm 8 tuoåi. Naêm 1944, ngaøi gaëp Bestowing of confidence—Charity of vaø laøm ñeä töû Toân Sö Minh Ñaêng Quang (vò saùng fearlessness—See Voâ UÙy Thí. laäp ra Giaùo Hoäi Taêng Giaø Khaát Só Vieät Nam). Gifts of gardens and groves to monasteries: Naêm 1954, sau khi Toân Sö Minh Ñaêng Quang Troàng caây vaø laøm vöôøn cho tònh xaù —Boá thí vöôøn vaéng boùng moät caùch bí maät thì ngaøi laøm tröôûng töôïc. Giaùo Ñoaøn 4, moät trong saùu giaùo ñoaøn cuûa heä phaùi Gift-offering group: Ban cuùng döôøng leã vaät. Khaát Só Vieät Nam, chu du khaép töø Nam ra Trung Gift of tongue: Moùn quaø veà ngoân ngöõ. hoaèng trì giaùo phaùp Khaát Só. Ngaøi sang Myõ naêm Gifted And Bright Buddha: Phaät Taøi Quang. 1978 vaø ñònh cö taïi California, cuøng naêm ñoù ngaøi Gifted And Brillant Buddha: Phaät Taøi Quang saùng laäp ra Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát Só Minh. Theá Giôùi taïi California, Myõ Quoác. Sau khi nhò toå Gigimmikkyo (jap): Gijimnikkyo (jap)—Giaûi Giaùc Chaùnh vieân tòch naêm 2004, ngaøi trôû thaønh thaâm maät kinh. tam toå cuûa heä phaùi Taêng Giaø Khaát Só. Trong suoát Gihin (p): Grhastha (skt)—Nga La Sa Tha—Tuïc hôn baûy thaäp nieân haønh ñaïo, ngaøi ñaõ thu naïp haøng Nhaân—Ngöôøi tu taïi gia—An ordinary trieäu tín ñoà vaø xaây haøng traêm ngoâi tònh xaù töø trong householder—An ordinary

man—The laity. Vieät Nam ra ñeán haûi ngoaïi. Ngaøy nay ôû tuoåi 90, Gijimnikkyo (jap): Gigimmikkyo (jap)—See Giaûi theá maø ngaøi vaãn coøn chu du khaép nôi treân theá giôùi Thaâm Maät Kinh. thuyeát giaùo töø khaép nôi treân nöôùc Myõ, ñeán Gijjhakuta (p): Grdhrakuta (skt)—Vulture Canada, UÙc, Phaùp, Anh, Bæ, Nga, vaân vaân. Ngaøi an Peak—Nuùi Kyø Xaø Quaät—See Linh Thöùu Sôn. nhieân thò tòch vaøo ngaøy 3 thaùng 8 naêm 2015 taïi Gijo (jap): Great doubt, one of the three Hoa Kyø—See Minh Ñaêng Quang, and antecedent requisites for the attainment of Vietnamese Sangha Bhikshu Buddhist Sect. enlightenment—See Ñaïi Tín Caên-Ñaïi Nghi Ñoaøn-Giac Thien Temple: Giaùc Thieân—Name of a Ñaïi Phaán Chí. temple in Vinh Long Town, Vinh Long province, Gikai (jap): Sö Nghóa Giôùi—The third patriarch of South Vietnam—Teân cuûa moät ngoâi chuøa trong thò the Soto Sect in Japan—Tam toå toâng Taøo Ñoäng ôû xaõ tænh Vónh Long, Nam Vieät Nam. Nhaät. Giac Vien Temple: Chuøa Giaùc Vieân—Name of a Gike (jap): Nghi Phieàn—Doubt and grieve. pagoda, located at Ñaàm Sen area, Eleventh Giki (jap): Rites—Rituals—Nghi quyû (nghi leã). District, Saigon City, South Vietnam—Teân cuûa Giku Zen Master: A special Zen instructor of the moät ngoâi chuøa coå toïa laïc trong khu vöïc Ñaàm Sen, Southern School—See Nghóa Khoâng. quaän 11, thaønh phoá Saøi Goøn, Nam Vieät Nam. Gikyo (jap): Nguïy Kinh—Forged sutras—False Giai Oan Temple: Chuøa Giaûi Oan—Name of a

sutras—See Kinh Nguïy Taùc. Girimatra (skt): Having the size of a mountain—Gilana-sutta (p): Gelanna-sutta (p)—Kinh Ngöôøi Lôùn nhö nuùi. Beänh—Sutra on illness—Sutra on sick people— Girinaddha (skt): Surrounded or enclosed with Sutra at the Sick Room, Samyutta nikaya mountains—Ñöôïc nuùi non bao boïc. XXXVI.8—Töông Öng Boä XXXVI.8. Giri-nati (skt): Giri-cakravartin (skt)—Mountain Gilayana-sutta (p): See Gilana-sutta. chief—Vua nuùi, ngoâi vò cao nhaát—The king of the Gimhana (p): Muøa noùng. mountains, the highest peak. Gimoku-genkai (jap): Nghi Maëc Huyeàn Keá— Giri-pura (skt): Mountain town—Thò traán mieàn Name of a Japanese monk. nuùi. Ginkakuji (jap): Chuøa Ngaân Caùc (Nhaät Baûn)— Giri-raja (skt): Giri-cakravartin (skt)—Vua nuùi, The Silver Pavilion, the popular name for Jishoâ-ji, ngoâi vò cao nhaát—The king of the mountains— a Rinzai temple in eastern Kyoto—See Silver The highest peak. Pavilion. Girisanta (skt): Inhabiting (living) in the Ginzan teppeki (jap): "Silver mountains and iron mountains—Soáng trong vuøng nuùi non. walls" type of koans. A Zen expression for Girl: Girl—Female—Maid—Woman—Ngöôøi nöõ. enlightenment. The mind of enlightenment is Giryagrapra-mardi-raja-sutra (skt): Sôn Töôùng compared to a mountain or wall that cannot be Khích Boà Taùt Kinh—Name of a sutra. climbed by ordinary means, since it cannot be Gisan Zen master: See Nghi Sôn Thieàn Sö. attained through ordinary, discriminating thought. Gisan-Zenrai (jap): Nghi Sôn Thieàn Lai—Name For example, case 57 of the Hekiganroku says, of a Japanese Zen master—See Nghi Sôn Thieàn "When you have not penetrated it, it stands before Sö. you like a silver mountain or an iron wall. When Gishin (jap): See Nghóa Chaân. you have penetrated it, you yourself are the silver Gita (skt): Chanting sutras—Singing

sutras— mountain and iron wall"—Kim Sôn Thieát Töôøng Tuïng ñoïc coù vaàn ñieäu nhö haùt. Coâng AÙn. Thuaät ngöõ Thieàn chæ söï giaùc ngoä. Taâm Gitadevata (skt): Ca Thieân—Name of a deity— giaùc ngoä ñöôïc saùnh vôùi nuùi hay töôøng khoâng theå Teân cuûa moät vò trôøi. leo qua ñöôïc baèng phöông tieän bình thöôøng, vì noù Gitaka (skt): Hymn—Song—Baøi keä ñeå khi tuïng khoâng theå ñaït ñöôïc baèng tö töôûng bieän bieät taàm ñoïc thì coù vaàn ñieäu nhö haùt. thöôøng. Tyû nhö trong taéc thöù 57 cuûa Bích Nham Gitamitra (skt): Kyø Ña Maät—Ca Höõu—Kyø Maät Luïc noùi: "Khi maø baïn chöa thaáu trieät noù, thì noù Ña—See Chæ Ña Maät. ñöùng ngay tröôùc baïn nhö Kim Sôn Thieát Töôøng. Giti (skt): Gitaka (skt)—Hymn—Song—Baøi keä ñeå Moät khi baïn ñaõ thaáu nhaäp ñöôïc noù, thì baïn chính khi tuïng ñoïc thì coù vaàn ñieäu nhö haùt. laø Kim Sôn Thieát Töôøng."—See Baát Khaû Theå Gitten Gensho (1393-1492): Name of a famous Nhaäp Coâng AÙn. Japanese Zen master in the fifteenth century— Gioi Khong Zen Master: See Giôùi Khoâng Thieàn Nghóa Thieân Huyeàn Chieáu Thieàn Sö, teân cuûa moät Sö. Thieàn sö noåi tieáng cuûa Nhaät Baûn vaøo theá kyû thöù Giri (skt): Mountain—Sôn (nuùi). XV. Giri-cakravartin (skt): Sôn Vöông—Vua nuùi— Giurinaraga (skt): A mountain city—Sôn ngoâi vò cao nhaát—The king of the mountains, the Thaønh—Thaønh phoá treân nuùi. highest peak. Giuseppe Tucci (1894-1984): Pioneering Italian Giridurga (skt): Difficult accessing as surrounded scholar of Buddhism, who published a number of by mountains—Khoù vaøo ñöôïc vì coù nuùi bao boïc. ground-breaking studies of Tibetan religion, Giri-jala (skt): Mountain ranges—Daõy nuùi. history, art, and culture. He was one of the first Girikandara (skt): Mountain cave—Hang nuùi. Western scholars to travel extensively in Tibet Girikshit (skt): Living in the mountain—Nguï and surrounding areas, and his publications are trong vuøng nuùi non. often notable for both their content and the Girikuta (skt): Mountain peak (summit)—Ñænh author’s adventures during the course of his nuùi.

research—Hoïc giaû Phaät giaùo tieân phong ngöôøi YÙ, Give a hand: Giuùp—To help—to aid. ngöôøi ñaõ xuaát baûn moät soá saùch môû ñaàu cho vieäc Give a handful of gravel as alms: See Dó Sa Thí nghieân cöùu toân giaùo, lòch söû vaø vaên hoùa cuûa Taây Phaät. Taïng. OÂng laø moät trong nhöõng hoïc giaû Taây Give in charge: Entrust someone with phöông ñaàu tieân du haønh moät caùch roäng raõi treân something—Final instructions—Chuùc luïy. khaép Taây Taïng vaø caùc vuøng phuï caän, vaø nhöõng Give in hope of being known throughout the saùch xuaát baûn cuûa oâng thöôøng noåi tieáng veà caû noäi land as a “Great Benefactor.”: Boá thí baát tònh dung laãn söï phieâu löu maïo hieåm cuûa oâng trong khi vì muoán ñöôïc noåi danh khaép moïi nôi raèng ta ñaây laøm nghieân cöùu. laø moät ngöôøi ñaïi thí chuû. Give (v): Ban cho—To award—To grant—To Give in hope of being wealthy: Boá thí baát tònh vì endow—To bestow. muoán caàu giaøu sang maø boá thí. Give alms: To bestow—See Boá Thí. Giving for self-benefit: Boá thí baát tònh vì muoán Give alms to the monks: Thí Taêng (cuùng döôøng kieáp sau ñöôïc giaøu sang. thöùc aên cho chö Taêng ñi khaát thöïc). Give in hope of having a son or a daughter: Boá Give all one’s attention to: Chuyeân taâm—To thí baát tònh vì muoán caàu ñöôïc con trai, con gaùi

maø concentrate—To apply oneself to. boá thí. Give by basing on someone's physical Give in hope to learn the tricks of the trade: characteristics: Boá thí baát tònh vì xem töôùng maø Boá thí baát tònh vì muoán hoïc ngheà maø boá thí. boá thí. Give in hope of marriage: Boá thí baát tònh vì Give because of fondness for wealth and muoán caàu hoân nhaân maø boá thí. notoriety: Boá thí baát tònh vì ham moä giaøu sang, Give in hope of winning someone's friendship: danh voïng maø boá thí. Boá thí baát tònh vì muoán keát baïn maø boá thí. Give because of jealousy or to ridicule others: Give in water of desire: Boá thí baát tònh vì aùi duïc. Boá thí baát tònh vì ganh gheùt ngaïo ngheã maø boá thí. Give instructions: To instruct—Giaùo thoï (daïy Give because of praises: Boá thí baát tònh vì ñöôïc doã). khen ngôïi maø boá thí, töùc laø boá thí ñeå caàu danh vaø Give for killing and harming: Boá thí baát tònh vì muoán ñöôïc tieáng taêm khen taëng. muoán gieát haïi. Give because someone has a marvelous voice: Give a lecture: Giaûng thuyeát. Boá thí baát tònh vì ca haùt maø boá thí. Give legitimacy: Hôïp thöùc hoùa. Give but doubt whether there will be Give light to someone: To light—To retributions or not: Boá thí baát tònh vì nghi ngôø laø illuminate—To shed light on something—See Soi coù quaû baùo hay khoâng coù quaû baùo. Saùng. Give but only after insulting someone until Give little but want a great deal in return: Boû gaining contentment: Boá thí baát tònh vì tröôùc ra coù moät taác maø muoán thaâu vaøo moät thöôùc—See maéng chöûi cho haû heâ roài sau ñoù môùi chòu boá thí. Nguõ Giaû Danh Haûo Taâm Boá Thí Nhaân. Give but thereafter begin having regrets, Give a message: Göûi moät thoâng ñieäp resentments, and angers: Boá thí baát tònh vì boá Give a name or title: Vyapadisati (skt)—Ñònh thí roài maø trong loøng böïc boäi, gheùt töùc vaø hoái tieác. danh—To designate—To call a name. Give a Dharma talk: Hold a lecture on the Give offerings to the late abbot: Daâng leã vaät Dharma—Toå chöùc thuyeát phaùp. cuùng döôøng coá vieän chuû. Give enlightening beings instructions for the Give oneself airs and graces: Laøm duyeân. future at proper time: Taát caû chö Phaät thoï kyù Give oneself a lot of pains: Mua saàu chuoác naõo. cho chö Boà Taùt chaúng loãi thôøi . Give oneself up to serve all enlightening beings Give free rein to one's emotion: See Buoâng and teachers of truth, and receiving the Lung. sublime teaching from them: Tònh tu ngöõ Give as good as one gets: AÂn oaùn phaân minh (aân nghieäp, xaû thaân thöøa söï taát caû Boà Taùt vaø caùc phaùp oaùn giang hoà). sö ñeå laõnh thoï dieäu phaùp.

Give out of fear of old age, sickness, and death: Buddhas leave home, they give up conventional Boá thí baát tònh vì giaø yeáu ñau beänh neân sôï cheát manners, abide in noncontention, and fulfill the maø boá thí. immeasurable virtues of their fundamental vow— Give out of threats and coercion: Boá thí baát tònh Ñöông luùc xuaát gia boû oai nghi theá tuïc, truï trong vì bò cöôõng eùp, haêm doïa maø boá thí. phaùp voâ traùnh, ñaày ñuû boån nguyeän voâ löôïng coâng Give release from the wheel of transmigration: ñöùc. Ñoä thoaùt. Give up doing something: Thoâi khoâng laøm vieäc Give satisfaction: Thoûa maõn. gì nöõa. Give someone an assignment: Giao cho ai nhieäm Give up drinking: Töø boû uoáng röôïu. vuï. Give up extremes: Töø boû cöïc ñoan. Give someone a hand: Giuùp ai vieäc gì. Give up fighting: Töø boû ñaùnh

loän. Give someone due respect: Toân kính ai. Give up joy and emotion: Yet they are most Give someone encouragement: Khích leä ai. joyful when they see all Buddhas—Xaû ly hyû aùi Give someone priority or priviledge: To commit maø thaáy taát caû chö Phaät loøng raát hoan hyû. an Expression of Regret Offence—Ban cho ai öu Give up liquor: Töø boû röôïu. tieân hay ñaëc quyeàn laø phaïm giôùi Ba Daät Ñeà hay Give up the practices of enlightening beings: giôùi Ñoïa (phaùt loà saùm hoái). Boû haïnh Boà Taùt. Give (v) someone tit for tat: Be revenged— Give up searching elsewhere: Töø boû chuyeän tìm Revenge oneself—Have one's revenge—Return kieám nôi khaùc. evil for evil—Baùo cöøu. Give up smoking: Töø boû huùt thuoác. Give teachings that are not in accordance with Give up something: Töø boû ñieàu gì. the Buddha's teachings: To commit a Sangha Give up sticks and swords: Töø boû gaäy vaø ñao Restoration Offence—Thuyeát giaûng giaùo kieám. phaùp khoâng phuø hôïp vôùi nhöõng lôøi Phaät daïy laø Give up worldly enjoyments and follow the phaïm toäi Taêng Taøn. transcendent enjoyment of the Path of Give teachings to sentient beings with enlightening beings: Rôøi theá gian laïc maø tuøy profound, pure mind: Tònh tu ngöõ nghieäp, duøng thuaän Boà Taùt ñaïo xuaát theá laïc. taâm thanh tònh ban boá chaùnh phaùp cho chuùng sanh. Give up worldly pleasures without craving or Give and then make threats: Boá thí baát tònh vì attachment: Buddhas also wish that all möu ñoà ñe doïa ngöôøi maø boá thí. worldlings would be free from suffering and attain Give and then say in the future I will reap bliss, and have no false ideas—Chö Phaät rôøi boû söï great meritorious retributions of wealth and vui theá gian chaúng tham nhieãm, maø nguyeän khaép luxury: Boá thí baát tònh vì boá thí roài maø noùi raèng theá gian lìa khoå ñöôïc vui khoâng coù hyù luaän. sau naày mình seõ ñöôïc thoï phöôùc baùo, giaøu sang Give up wrong deeds: Caûi taø. lôùn. Give up wrong enjoyment of sense pleasures: Give and then tell the receivers to become Töø boû höôûng thuï khoaùi laïc baát chaùnh. servants, slaves, or various animals to repay Give while being under fire: Boá thí baát tònh vì boá the debts you owe me: Boá thí baát tònh thí trong löûa. vì boá thí roài maø noùi raèng caùc ngöôøi thoï laõnh sau Give worship to the Buddhas: Thôø Phaät— naày seõ phaûi laøm thaân traâu ngöïa, suùc vaät, toâi tôù ñeå Worship the Buddhas. ñeàn traû laïi cho mình. Given by: Do bôûi. Give tit for tat: Baùo thuø—To take upon Giver of life: Ñaáng ban cho söï soáng—Ngoaïi ñaïo vengeance—To avenge. tin raèng coù caùi goïi laø ñaáng ban cho söï soán g— Give up: Parityajati (skt)—Töø boû—Vaát boû—To Externalists believe that there exists a so-called renounce—To abandon—To forsake. "Giver of life." Give up coffee: Boû caø pheâ. Giver and receiver: Ngöôøi cho vaø keû nhaän. Give up conventional manners: When the Giver of spiritual gift: Dhamma-danam (p)—

Dharma-giver—Boá thí phaùp. Danh Thí. Giving: Cho—Charitable giving—See Boá Thí. Giving in hope of bliss in the heaven: Hy Thieân Giving according to wishes, satisfying others: Thi—See Hy Caàu Thí. Tuøy yù boá thí vì thoûa maõn choã nguyeän caàu. Giving and keeping the same amount of Giving for acquiring a good reputation: See property: Danasahaya (p)—A person who gives Yeáu Danh Thí. away property similar to what he keeps—Ngöôøi Giving appropriately, knowing superior, thí chuû cho vaø

giöõ laïi baèng nhau. mediocre, and inferior: Tuøy nghi boá thí, vì bieát Giving of Law: Dharmadana (skt)—See Phaùp thöôïng, trung, haï. Thí. Giving away all lest they should have no Giving the Law of truth: Dharmadana (skt)— means: Sôï mình chaúng theå soáng noåi neân chaúng theå Giving of dharma—See Phaùp Thí. boá thí heát nhöõng thöù mình coù. Giving little but keeping much: Danadasa (p)— Giving the Buddha's truth: Phaùp thí. A person who gives little and keeps much—Ngöôøi Giving the Buddha's truth to save sentient thí chuû cho ít maø giöõ laïi nhieàu. beings: Thuyeát giaûng nhöõng lôøi Phaät daïy ñeå ñoä Giving as occasion offers: Giving of convenience ngöôøi—See Phaùp Thí. or to those who come for aid—See Tuøy Chí Thí. Giving of convenience: Giving of convenience Giving offering: Balidanam (skt)—Daâng Cuùng— or to those who come for aid—See Tuøy Chí Thí. See Boá Thí. Giving of courage or confidence: Giving of Giving to others: Xaû boû moïi vui söôùng cuûa mình, fearlessness—See Voâ UÙy Thí. ñem thí cho ngöôøi. Giving of courage or fearlessness: Abhaya Giving for personal virtue: See Coâng Ñöùc Thí. (skt)—Voâ UÙy Xaû—See Voâ UÙy Thí. Giving in return for kindness: Baùo AÂn Thí— Giving courage to someone: Bestowing of Giving out of gratitude. courage—Boá uùy thí. Giving of self to the Tathagata: Thí Thaân. Giving dedicated to enlightenment, Giving teachings to sentient beings, never transcended the created and the uncreated: abandoning them, even to the site of Hoài höôùng Boà Ñeà boá thí, vì xa rôøi höõu vi voâ vi. enlightenment: Giaùo hoùa chuùng sanh boá thí, vì Giving of the doctrine: Giving of the dharma to nhaãn ñeán ñaïo traøng chaúng boû. preach or to speak Dharma to save sentient Giving because of tradition or custom: See Taäp beings—Noùi phaùp giaûng kinh hoùa ñoä quaàn sanh— Tuïc Thí. See Phaùp Thí. Giving of the Truth: Phaùp Xaû. Giving out of fear: Boá uùy thí—Vì sôï maø boá thí Giving up of the passions and delusions: Phieàn (Vì sôï tai aùch maø boá thí). Naõo Xaû. Giving of fearlessness: Abhayadana (skt)—See Giving up the worldly life and leading a holy Voâ UÙy Thí. life: Nekkhamma (p)—Naiskramya (skt)—Vieãn ly Giving for gaining name and fame: Giving for traàn caáu (xa rôøi traàn tuïc ñeå soáng ñôøi thaùnh thieän). acquiring a good reputation—See Yeáu Danh Thí. Giving of wealth: Amisa-dana (skt)—See Taøi Giving of goods: See Taøi Xaû. Thí. Giving out of gratitude: Almsgiving out or Giving with its three spheres pure: Tam luaân gratitude—See Baùo AÂn Thí. thanh tònh boá thí. Giving happiness: Jihi (skt)—See Laïc Thí. Giving without dwelling, not seeking reward: Giving because of hoping to adorn and prepare Chaúng truï boá thí, vì chaúng caàu quaû baùo. one's heart: Boá Thí vì muoán trang Glacial ocean: Baêng döông. nghieâm vaø tö trôï taâm. Glad: Nanda (skt): Pleased—See Hoan Hyû. Giving because of hoping to be reborn in a Glamorous fig tree: Udumbara (skt)—Caây Öu particular heaven: See Hyû Thieân Thí. Ñaøm—Udumbara tree—See Öu Ñaøm Ba La Thuï. Giving for gaining name and fame: See Yeáu Global community: Coäng ñoàng theá giôùi.

Global level: Qui moâ toaøn caàu sleeve—See Kieáp. At the global level: Treân qui moâ toaøn caàu. Goâ (jap): Karma (skt)—Action—Form of Global village: Laøng theá giôùi. behavior—Performance—See Nghieäp. Gloomy: Buoàn baõ—AÛm ñaïm—Sombre—Dull— Go about preaching and converting men: Du

Overcast—Dismal—Dreary. hoùa (du phöông hoaèng hoùa vaø cöùu ñoä chuùng sanh). Glorification (n): Söï ca ngôïi—Söï toân vinh. Go against (v): Oppose—Resist—Choáng baùng. Glorify (v): Ca ngôïi—Toân vinh. Go against the current: To resist the ordinary Glorifying of all Buddha-worlds: Trang nghieâm current way—See Nghòch Löu. theá giôùi—See Thaäp Kim Cang Taâm. Go alone on foot: Ñi boä moät mình. Glorious (a): Magnificent—Huy hoaøng—Quang Go along with and use: Tuøy Duïng—Ñi cuøng vaø hoa—Cöïc Thònh (Huy hoaøng)—See Phaät Luïc söû duïng. Ñöùc. Go anywhere at will: Tieâu Dao Töï Taïi—Roam Glorious adorned: Nghieâm söùc (nghieâm trang). where one will—Töï taïi ñeán ñi baát cöù choã naøo tuøy Glorious and honorable: Hieån vinh. yù. Glorious kalpa: Maha-vyuha (skt)—See Trang Go around: Ñi khaép—Chu du ñoù ñaây. Nghieâm Kieáp. Go around in the cycle of birth and death: Laên Glorious and pure: Gloriously pure—Nghieâm troâi trong voøng sanh töû. tònh. Go asking for alms: Go begging for alms—Haønh Glorious victory: Chieán thaéng veû vang. khaát. Glory (n): Buddharansi (skt)—Aura—Halo— Go away to escape the enemy: Take a flight— Light of Buddha—Spiritual enlightenment—Phaät Troán chaïy keû thuø. quang. Go back to the secular life: Return to lay life— Glory Land: Quang Minh Ñoä—The Paradise of To go back to the secular life—To return to the Amitabha—Teân goïi taét cuûa Voâ Löôïng Quang world from the order—See Hoaøn Tuïc. Minh Ñoä, laø ñöùc danh cuûa coõi Taây Phöông Cöïc Go backwards: Ñi thuït luøi. Laïc. Go bankrupt: Phaù saûn (taùn gia baïi saûn). Glow (v): Shine—Chieáu saùng. Go barefooted: Ñi chaân ñaát. Glow red: Send out red light—Chieáu saùng ñoû röïc. Go on the belly: Ñi baèng buïng—See Xaø Haønh. Glutton: Nhöõng keû loaïn haønh—One of the six Go begging: Haønh khaát—To ask for alms. dangers when one keeps bad company. Go begging for alms: Go asking for alms—Haønh Gluttonous (a): Ham aên. khaát. Gluttony (n): Söï ham meâ aên uoáng. Go beyond: Paramita or Samatikram (skt)— Gnas-ma-bu-pa (tib): Vatsiputriya (skt)—See Cross over—To pass over—To save—To Ñoäc Töû Boä. transform—To transgress—Chuyeån hoùa—Sieâu Gnosis: Vijjaø (p)—Vidyaø (skt)—Minh hay saùng quaù. suoát (ngöôïc laïi vôùi voâ minh hay ngu muoäi)— Go beyond the cycle of birth and death: Vöôït Knowledge of spiritual things. qua voøng luaân hoài sanh töû. Gnostic: 1) A knowledgeable man: Ngöôøi trí thöùc; Go beyond the cycle of death and rebirth: Sieâu 2) Knowledge that is so pure that it cannot be sinh. explained or proven wrong: Tri thöùc thanh tònh Go beyond the limit of a law: Break a moral law ñeán noãi khoâng theå naøo ñöôïc giaûi thích hay chöùng or rule—Transgress a law—Phaù giôùi. minh laø sai traùi. Go and convert: Haønh hoùa. Gnosticism (n): Chuû nghóa trí thöùc. Go to destruction: Ñoaïn dieät. Go (jap): Kalpa (skt)—An indefinitely long time. Go in different directions: Ñi töù taùn. A kalpa was explained, for example, as the time it Go different way: Ñi khaùc höôùng. would take to wear away a large boulder if an Go down: 1) Descend to the world, come down: angel rubbed it once every three years with its Giaùng; 2) Immerse oneself (down to hells): Ñi

xuoáng (traàm luaân). have to go outside, he should let the Sangha know Go down from heaven: To descend or come and another monk should accompany him—Chö

down—Giaùng traàn. Taêng Ni khoâng neân ñi ra khoûi töï vieän hay ni vieän Go to no end of ordeals: Undergo ceaseless veà ban ñeâm, ngoaïi tröø tröôøng hôïp khaån caáp vaø difficulties—Thieân ma baùch chieát (thöû thaùch phaûi ñi ra ngoaøi veà ñeâm thì vò aáy phaûi cho giaùo hoäi khoâng ngöøng nghæ). bieát vaø phaûi coù moät vò Taêng khaùc ñi theo. Go to evil rebirths: Vaõng AÙc Thuù Ñaïo—Taùi sanh Go to the other shore: Paragate (skt)—Ba La vaøo ñöôøng döõ. Yeát Ñeá—Ñaùo bæ ngaïn—Qua bôø beân kia. Go fast: Ñi nhanh. Go on a pilgrimage: Caityacarika (skt)—Haønh Go to and fro: Go and come—Vaõng lai. höông. Go into the hall: Thöôïng ñöôøng (to expound the Go to the privy: See Haønh Xí. doctrine—thuyeát phaùp). Go in response to an invitation: Phoù Thænh— Go forth from home into a homeless life: Leave Ñaùp laïi lôøi môøi cuûa thí chuû maø phoù hoäi —To go to home for a religious life—Xuaát gia soáng ñôøi invite. khoâng gia ñình. Go round: To surround, especially to make three Go from monastery to monastery: Ramble complete turns to the right round an image of about the hills—Du sôn. Buddha—See Vi Nhieãu. Go to the hall to expound the Buddha's Go to ruin: Decay—Perish—Hoaïi. teaching: See Thöôïng Ñöôøng. Go the shortest way: Ñi ñöôøng taét. Go to heaven: To pass away—Du tieân. Go straight: Ñi thaúng. Go into inhabited places at appropriate time: Go straight home (Zen): Trôû veà töï taùnh. Taát caû chö Phaät vaøo caùc tuï laïc chaúng loãi thôøi — Go to and fro: Ñi tôùi ñi lui. Moät trong möôøi ñieàu chaúng loãi thôøi cuûa chö Phaät. Go to the hall to expound the Buddha's Go to the latrine: To go to the restroom—See teaching: See Thöôïng Ñöôøng. Tröøu Thoaùt. Go into the market place: Keû ñi vaøo phoá chôï. Go to a layperson's house or a restaurant: To Go and teach: Haønh Hoùa—Ñi hoaèng hoùa ñoù ñaây. commit an Expression of Regret Offence—Ñi ñeán Go to the temple: Ñi chuøa. nhaø cö só hay nhaø haøng laø phaïm giôùi Ba Daät Ñeà, Go to untold worlds to guide beings: Chö Phaät vì phaûi phaùt loà saùm hoái. muoán ñieàu phuïc moät chuùng sanh, cuõng nhö taát caû Go in secret: Ñi leùn. chuùng sanh, neân trong voâ löôïng theá giôùi ñieàu phuïc Go on one's alms round: Walk for alms food chuùng sanh khoâng luùc naøo ñoaïn tuyeät. (alms gathering)—Ñi khaát thöïc. Go up: Ñi leân. Go out of mind: Phaùt ñieân—To go crazy—To go Go upward: Urdvasrotas (skt)—Flow upward— mad. Thöôïng löu (chaûy leân). Go form monastery to monastery: To ramble Go-Vratika (skt): Kukkura-Vratika (skt)— about the hills—Du sôn (ñi töø chuøa naøy sang chuøa Heretics who live as oxen or dogs—See Ngöu khaùc). Caåu Ngoaïi Ñaïo. Go on pilgrimate: Caityacarika (skt)—Make a Go with short and unsteady steps: Ñi chaäp pilgrimate—Ñi haønh höông. chöõng. Go out of mourning: Ñoaïn tang. Go for a walk: Ñi baùch boä. Go outside the boundaries officially declared Goa (skt): Name of a Buddhist place in west for the Rains Retreat: To commit an Expression India. According to Prof. Bapat in the Twenty- of Regret Offence—Ñi ra ngoaøi ñaïi giôùi cuûa vuøng Five Hundred Years of Buddhism, Buddhism an cö kieát haï laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà flourished in and around Goa, farther south, in the saùm hoái. sixth century A.D. is proved by the discovery of Go outside of the monastery or nunnery at the Hire-Gutti plates (north of Kanara district) night: Except in an emergency, and if he does which record an endowment to a Buddhist vihara

by the Bhoja King, Asankita of Goa. Similarly, the giaùc quan. Trong Kinh Laêng Giaø, Gocara coù nghóa discovery of Buddhist statues of later date in the laø moät thaùi ñoä taâm linh chung maø ngöôøi ta coù ñoái village of Mushir in the Goa district shows that vôùi theá giôùi beân ngoaøi, hay ñuùng hôn laø moät khung Buddhism continued to flourish at the time of the caûnh taâm linh maø söï hieän höõu cuûa con ngöôøi ñöôïc Kadamba king, Jayakesin, are mentioned to in the bao boïc trong ñoù. Dvyasraya-kavya of the twelfth century—Ñòa Gocara-sampjnana (skt): Clear comprehension danh Phaät giaùo ôû vuøng taây AÁn Ñoä. Theo Giaùo Sö of the objects of mindfulness—Thoâng hieåu roõ raøng Bapat trong Hai Ngaøn Naêm Traêm Naêm Phaät Giaùo, veà ñoái töôïng thieàn. tình hình Phaät giaùo ñaõ phoàn thònh taïi Goa vaø caùc Gods: Deva (skt) Devata (p)—Celestial being— vuøng xung quanh, xa hôn veà phía nam, trong theá Evil demons (rarely applied to)—A genius or kyû thöù saùu, ñaõ ñöôïc chöùng minh qua vieäc tìm thaáy higher spiritual being—Thieân—Ñeà baø. nhöõng baûn khaéc chöõ taïi Hire-Gutti, phía baéc quaän God of Air: Vayava (skt)—God of Wind—Phong Kanara, ghi laïi moät söï cuùng döôøng cuûa vua xöù Thaàn—Thaàn Gioù. Goa laø Asankita thuoäc doøng Bhoja, cho moät tu Gods appear, demons vanish: Shinshutsu- vieän Phaät giaùo. Töông töï, vieäc tìm ra moät töôïng Kibotsu (jap)—Thaàn Xuaát Quyû Moät, moät khi Thaàn Phaät coù nieân ñaïi sau hôn trong laøng Mushir cuûa xuaát hieän thì quyû ma tieâu taùn. quaän Goa cho thaáy raèng ñaïo Phaät ñaõ tieáp tuïc phoàn God of death: Namuci (p)—The Death—The thònh trong moät thôøi gian daøi taïi ñaây. Caùc tu só taïi Destroyer—Töû thaàn (teân khaùc cuûa Mara). Goa vaøo thôøi vua Kayakesin cuûa doøng Kadamba Gods in Heavely realm: Dyans (skt)—Thaàn coù ñöôïc nhaéc ñeán trong boä Dvyasrayakavya cuûa Thieân Giôùi—Devas in Heavely realm. theá kyû thöù 12. God of rain: Parjanya (skt)—Ba Nhó Cöôøng Ña— Goal (n): Muïc ñích—Objective. Teân cuûa moät vò thaàn möa. Goal of liberation: Muïc tieâu giaûi thoaùt. God of stubbornness: Graha (skt)—Yeát La Ha— Goat: Muøi (from 1 p.m. to 3 p.m.). Thaàn ngang ngaïnh. Goat cart: Xe Deâ—The goat cart representing God of wonderful mother of dharani: the Sravakas. One of the cart offered by the father Grahamatrika (skt)—Name of a sutra of in the Lotus Sutra to lure his children out of the Tantrism—Teân cuûa moät boä kinh trong tröôøng phaùi burning house—Xe Deâ cho baäc Thanh Vaên. Moät Maät toâng. trong nhöõng coã xe maø ngöôøi cha trong Kinh Phaùp Godai-zan (jap): Pancasirsha (skt)—Pancasikha Hoa ñaõ ñem ra ñeå daãn duï caùc con cuûa mình thoaùt (p)—See Nguõ Ñaøi Sôn. ra khoûi caên nhaø löûa ñang chaùy—See Töù Xa. Godana (skt): Godaniya or Apara-godaniya Gobharana (skt): See Phaùp Lan. (skt)—See Taây Ngöu Hoùa Chaâu. Goblin: Ma Quyû—Demon. Godaniya (skt): Apara-godaniya (skt)—Ngöu Hoùa Gobun-Hosshin (jap): Panca-dharmakaya (skt)— Chaâu—See Taây Ngöu Hoùa Chaâu. Five parts of the dharma body—See Nguõ Phaàn God-child: Con ñôû ñaàu. Phaùp Thaân. God-creator: Thöôïng ñeá saùng taïo. Goburitsu (jap): See Five sets of monastic God-daughter: Con gaùi ñôû ñaàu. disciplinary texts. God eye: Deva-Cakkhu (p)—Thieân nhaõn— Gocara (skt): Place—Caûnh giôùi—sôû haønh— Celestial eye. Gocara means experience, mental attitude. God of space: Hö Khoâng Thaàn—Tieáng

Phaïn laø Gocara literally means “a range for cattle,” or “a Thuaán Nhaõ Ña, vò Thaàn laøm chuû baàu trôøi. pasturage,” is a field for action and an object of God of thunder: Thieân loâi. sense. In the Lankavatara Sutra, it means a God-deva: Hoûa Thaàn—See Hoûa Thieân. general attitude one assumes toward the external God-father: Cha ñôû ñaàu. world, or a better spiritual atmosphere in which God of fierce storms: Muruts (skt)—Maõ Nhó one’s being is enveloped—Gocara nghóa ñen laø Thuø—Thaàn Cuoàng Phong. “phaïm vi cho suùc vaät” hay “ñoàng coû cho suùc vaät,” God of fire: Agni (skt)—Aggi(p)—See Hoûa Thaàn. laø moät phaïm vi cho haønh ñoäng vaø ñoái töôïng cuûa

God of fragrance: The musicians of Indra—See Chaâu. Höông Thaàn. Godaniya (skt): Apara-godaniya (skt)—Ngöu Hoùa God of freedom: Isvaradeva (skt)—Töï Taïi Chaâu—See Taây Ngöu Hoùa Chaâu. Thieân. Goddess (n): Devakanya or Krsnakarna (skt)— God of Free Will: Isvara (skt)—Jizaiten (jap)— Devi (skt)—Nöõ thaàn (Thieân nöõ)—Thieân Nöõ. Deva and Isvaradeva—Töï Taïi Thieân. Goddess of eloquence: Dieäu AÂm Nhaïc Thieân God of heaven: Deva and gods in general—See Nöõ—Goddess of music and poetry. Thieân Thaàn. Goddess of fortune: Laksmi (skt): Coâng Ñöùc God of Indra’s heaven: Sakra-devanam-indra Thieân Nöõ (Caùt Töôøng Thieân Nöõ)—Siri (p): Thaàn (skt)—See Hyû Kieán Thieân. Taøi. God of love: Raga who has angry appearance, Goddess of fortune and beauty: Mahasri (skt)— three faces and six arms—AÙi nhieãm Minh vöông, See Caùt Töôøng Thieân Nöõ. moät trong nhöõng Minh Vöông coù ba ñaàu saùu tay Goddess of Mercy: Avalokitesvara (skt)—See Bi vôùi veû maët hung döõ. Maãn Thaàn Nöõ. God-mother: Meï ñôû ñaàu. Goddess of music and poetry: Sarasvati (skt)— God-parents: Cha meï ñôû ñaàu. See Dieäu AÂm Nhaïc Thieân Nöõ. God protectors: Thieân vöông—Guardian of the Godless religion: Atheistic—Voâ Thaàn. world. Goddess of sensuous desire: Kaøma (skt)—Nöõ AÙi God protectors of the dharma: Hoä phaùp. Thaàn—AÙi Duïc Thaàn Nöõ—Nöõ thaàn veà theøm muoán God protectors of the pagoda: Vò thaàn giöõ chuøa. caûm giaùc. God of the sky: Khoâng Cö Thieân. Goddess of speech: Sarasvati (skt)—See Bieän God-son: Con trai ñôû ñaàu. Taøi Thieân Nöõ. God of space: Sungata (skt)—Hö Khoâng Thaàn—Goddess of speech and learning: Ñaïi bieän taøi Thuaán Nhaõ Ña—Tieáng Phaïn coù nghóa laø vò Thaàn Thieân nöõ. laøm chuû baàu trôøi. Goddess youthful eye: Ñoàng muïc Thieân nöõ. God of stubbornness: Graha (skt)—Yeát La Ha— Goddess of Wind: Vayavi (skt)—Phong Maãu. Thaàn ngang ngaïnh. Godo (jap): Nguõ Ñaïo—The five destinies—Five God of thunder: Loâi Coâng—Loâi Thaàn. gatis—See Nguõ Thuù. God of wealth: Vaisravana or Dhanada (skt)— Godoâ (jap): A Japanese term, literally means one Vessavana (p)—Ña Vaên Thieân Vöông—Baéc thieân of two sections of the meditation hall in a vöông. Japanese monastery. It also means an elder monk Gods who take joy in magical creations: Trôøi under whose supervision the 'godo' section of the vui saùng taïo aûo thuaät. meditation hall is placed. In the Soto school, the God of Wind: Vayava (skt)—God of Air—Phong elder monk to whose charge supervision of the Thaàn—Thaàn Gioù. zendo halls—Thuaät ngöõ Nhaät Baûn, coù nghóa laø God of wonderful mother of dharani of 'phoøng ôû phía sau', moät trong hai phaàn cuûa

thieàn Tantrism: Arya-grahamatrka-dharani (skt)— phoøng ôû moät tu vieän Nhaät Baûn. Noù cuõng coù nghóa Thaùnh Dieäu Maãu Ñaø La Ni—Teân cuûa moät loaïi ñaø laø vò nieân tröôûng trong thieàn vieän troâng coi 'phoøng la ni trong tröôøng phaùi Maät toâng. ôû phía sau' cuûa thieàn ñöôøng. Trong phaùi Taøo God of the world: Theá Gian Thieân—Caùc vò thaàn Ñoäng, thuaät ngöõ naày chæ vò nieân tröôûng cuûa caùc vò treân theá gian. Taêng chòu traùch nhieäm giaùm saùt thieàn ñöôøng. God of the world of living beings: Manu (skt)— Goenka, Satya Narayan (1924 -): Name of a lay Thaàn cuûa theá giôùi chuùng sanh sinh höõu tình. Indian meditation teacher, born in Burma to a God Yama: Dieâm Vöông—Yama-raja. Hindu family, who began studying “Vipassana” Godaigo (jap): Vua Haäu Ñeà Hoà, hoaøng ñeá Nhaät (Vipasyana—skt) with the Burnese lay teacher U Baûn (1287-1339). Ba Khin, who belonged to the tradition of the 18th Godana: Godaniya (skt)—See Taây Ngöu Hoùa century Burmese master Leidi Sayadaw, hoping

to find relief for migraines. He spent the next in Japan. fourteen years studying meditation. Upon his Go-Gyaku (jap): Five gravest offenses—Five return to India in 1969, he began teaching heinous crimes—Five offenses—Five hellish “vipassana courses, and in 1976 he founded deeds—Five Cardinal Sins—Five ultimate Vipassana International Academy in Igatpuri, betrayals—See Nguõ Nghòch. Maharashtra. In 1982 he founded the Vipassana Gogyakuzai (jap): The five deadly actions—Nguõ Meditation Center in Shellburn, Fall, U.S.A.— Nghòch Toäi—See Nguõ Nghòch. Teân cuûa moät vò thaày Thieàn taïi gia ngöôøi AÁn Ñoä, Gogyo (jap): Wu-Hsing (chi)—Naêm haønh—The sanh tröôûng trong moät gia ñình theo AÁn Ñoä giaùo ôû five elements—See Nguõ Haønh (A). Mieán Ñieän, baét ñaàu hoïc thieàn minh saùt vôùi hy Gohoâ Joâkan (jap): Wu-feâng Ch'ang-kuan— voïng laøm dòu ñi chöùng ñau ñaàu khuûng khieáp cuûa Wufeng Changguan—See Nguõ Phong Thöôøng oâng vôùi thieàn sö taïi gia U Ba Khin, thuoäc truyeàn Quan Thieàn Sö. thoáng cuûa thaày Leidi Sayadaw vaøo theá kyû thöù 18 Goho-kaion (jap): Nguõ Phong Haûi AÂm—Name of taïi Mieán Ñieän. OÂng ñaõ hoïc thieàn trong 14 naêm. a Japanese monk. Sau khi veà laïi AÁn Ñoä vaøo naêm 1969, oâng baét ñaàu Gohonzon (jap): The scroll inscribed by Nichiren daïy thieàn minh saùt, vaø naêm 1976 oâng thaønh laäp (1222-1282), which contains his rendering of the Trung Taâm Giaùo Lyù Thieàn Minh Saùt taïi Igatpuri, Chinese characters of the Daimoku: “Namo Maharashtra. Ñeán naêm 1982 oâng thaønh laäp Trung Renge-Kyo” (praise to the Lotus Sutras. This Taâm Thieàn Minh Saùt ôû Shellburn, Fall, U.S.A. chant is central to the tradiontion inspired by Gofu (jap): Abhicaraka (skt)—Haøng Phuïc—To Nichiren—Cuoän giaáy ghi laïi chöõ vieát cuûa subdue—To tame—To subjugate. Nichiren, chöùa ñöïng thuû buùt cuûa oâng vieát baèng chöõ Gofuku (jap): Haøng Phuïc Phaùp—To subdue (to Trung Hoa vôùi ñaïi yù: “Nam Moâ Dieäu Phaùp Lieân tame, or subjugation of) dharma. Hoa Kinh,” ñöôïc oâng khuyeán taán haøng ñeä töû trì Goga (jap): False self, the belief in and nieäm. attachment to a false concept of the self or ego. Gohyakkai (jap): Japanese Buddhist term for The Japanese term "Goga" refers to the common “Five Hundred Precepts.” In some of Japanese belief that each individual possesses an eternal Buddhist sects, monks have to take 500 precepts and

unchanging self or soul. According to instead of 250—Thuaät ngöõ Phaät giaùo Nhaät Baûn coù Buddhist teachings, there is nothing eternal, nghóa laø “Nguõ Baùch Giôùi.” Trong moät vaøi toâng unchanging, or abiding within the human self. The phaùi Phaät giaùo Nhaät Baûn, chö Taêng phaûi thoï 500 historical Buddha taught that human beings suffer giôùi thay vì 250. primarily because they become attached to the Go-I (jap): Five levels of awakening—Five false self. The term also refers to selfish attitudes relative positions of the absolute and the and states of mind—Tin vaø chaáp vaøo moät khaùi relative—Five degrees of Tung-Shan-Liang- nieäm khoâng thaät veà töï ngaõ. Thuaät ngöõ Nhaät Baûn Chieh—Naêm vò theá töông quan giöõa caùi tuyeät ñoái "Gago" chæ cho nieàm tin thoâng thöôøng raèng moãi caù vaø caùi töông ñoái—See Ñoäng Sôn Nguõ Vò. nhaân ñeàu sôû höõu moät caùi ngaõ hay linh hoàn thöôøng Goi Koâan (jap): See Hoaøn Thieän. haèng baát bieán. Theo giaùo thuyeát Phaät giaùo, khoâng Going for almsfood: Thaùc Baùt—See Khaát Thöïc. coù caùi gì thöôøng haèng baát bieán truï trong chính con Going along with cyclic existence: Tuøy Thuaän ngöôøi caû. Ñöùc Phaät lòch söû ñaõ daïy nhaân loaïi phaûi Löu Chuyeån—Thuaän theo doøng luaân hoài sanh töû. chòu ñau khoå chính yeáu laø vì chaáp vaøo caùi ngaõ Going along with other conditions: Thuaän theo naøy. Thuaät ngöõ naøy cuõng ñöôïc duøng ñeå chæ cho caùc ñieàu kieän khaùc—Tuøy Thuaän Tha Duyeân. thaùi ñoä ích kyû vaø traïng thaùi taâm—See Giaû Ngaõ. Going along with the mundane: Tuøy Thuaän Theá Gogen (jap): The five eyes or five intuitional Gian—Thuaän theo theá gian. states—See Nguõ Nhaõn. Going to beg for alms for three consecutive Gogo (jap): Tu taäp sau giaùc ngoä—See Practice days without receiving any food: Vaøo xoùm Baø after enlightenment. La Moân khaát thöïc trong ba ngaøy lieàn, khoâng ai Gogo-an (jap): Nguõ Hieäp Am—Name of a temple cuùng döôøng, phaûi mang baùt khoâng veà.

Going beyond Mind: Mind is to transcended in monasteries. He founded Zuiryuâ-ji in Mino, Zen—Taâm sieâu vieät trong Thieàn. present-day Gifu Prefecture—Teân cuûa moät vò Going and coming: Vaõng Lai—Ñi vaø ñeán. Thieàn sö thuoäc toâng Laâm Teá Nhaät Baûn vaøo thôøi Going-far-beyond stage: Duramgama-bhumi Tuùc Lôïi Thò. Sö laø theá heä thöù baûy cuûa phaùi Dieäu (skt)—The far-reaching land, or the ground of Taâm Töï, baét ñaàu töø thôøi Thieàn sö Quan Sôn Hueä traveling far—See Vieãn Haønh Ñòa. Huyeàn. Sö trôû thaønh phaùp töû noái phaùp cuûa Thieàn Going to reality: Ayana (skt)—Experiential entry sö Sekkoâ Soâshin vaø laø moät trong boán vò ñeä töû into Buddha truth—Chöùng nhaäp. chính cuûa vò Thieàn sö naøy. Gokei töøng laøm truï trì Going and returning: Vaõng Hoaøn—Ñi vaø Veà. taïi Ñaïi Ñöùc Töï, Dieäu Taâm Töï, vaø caùc töï vieän Going and returning dedication: Vaõng Hoaøn chính cuûa toâng Laâm Teá. Sö khai sôn chuøa Zuiryuâ- Nhò Hoài Höôùng. ji ôû Mino trong vuøng maø baây giôøi thuoäc mieàn Gifu Going with the stream of transmigation: Thuaän Prefecture. löu (xuoâi theo doøng luaân hoài khoâng ngöøng nghæ). Goken (jap): Panca-drstayah (skt)—Five wrong Going wrong: Agata-gamanani (p)—Laøm sai. views—See Nguõ Kieán. Gojin (jap): Pancavisayarasa (p)—Five dusts— Goke Shanshoâ Yoâro Mon (jap): See Detailed Five indulgences of the senses—Objects of the Study of the Fundamental Principles of the Five five sense organs—See Nguõ Traàn. Houses.

Go-jinzu (jap): Pancabhijna (skt)—Naêm thaàn Goke-shichishuâ (jap): Five houses and seven thoâng—The five supernatural powers—The five schools—See Nguõ Gia Thaát Toâng. mystical powers—See Nguõ Thaàn Thoâng. Goketsu (jap): Five bonds—Five fetters—See Gojo (jap): Wu-chang (chi)—Naêm ñaïo laøm Nguõ Keát. ngöôøi—The five cardinal virtues—See Nguõ Gokokuji (jap): Chuøa Hoä Quoác (Nhaät Baûn). Thöôøng. Gokoku Keigen (jap): Hu-kuo Ching-yuan— Gojoâ-e (jap): Five-strip robe—An inner garment Huguo Jingyuan—See Hoä Quoác Kinh Vieän Thieàn or the five-piece cassock—AÙo naêm maûnh cho chö Sö. Taêng Ni—See Nguõ Ñieàu Y. Gokoku Shucho (jap): Hu-kuo Jing-kuo Shou- Gojokuakuse (jap): A Japanese Buddhist term for cheâng—Huguo Shoucheng—See Tònh Quaû Hoä “Five turbidities.”—Thuaät ngöõ Phaät giaùo Nhaät Quoác Tuøy Thaønh Thieàn Sö. Baûn coù nghóa laø “Nguõ Tröôïc AÙc Theá.”—See Nguõ Gokon (jap): Panca-indryani (skt)— Tröôïc. Pancendriyani (skt)—Five faculties—Five roots— Goka (jap): See Wash house of the Monks' hall. See Nguõ Caên. Gokai (jap): Five precepts undertaken by lay Gokudai-Do-Sho (jap): Cöïc Ñaïi Ñoàng Tieåu, Cöïc Buddhists—See Nguõ Giôùi. Tieåu Ñoàng Ñaïi—The extremely large is the same Goke (jap): Wu-chia—Five houses of Ch'an— as the small; the extremely small is the same as Nguõ Gia—Five houses (wu-chia), a Japanese the large; boundaries are completely forgotten— expression used to describe the five distinctive Caùi cöïc lôùn cuõng gioáng nhö caùi cöïc nhoû; caùi cöïc styles of Zen based on the five different lineages nhoû cuõng gioáng nhö caùi cöïc lôùn, bieân teá hoaøn toaøn which developed during the T'ang dynasty (618- bò queân laõng ôû ñaây. 907) in China—See Thieàn Moân Nguõ Toâng. Gokulikas (skt): Kukkulikas, Kukkutikas, or Gokei Soâton (1416-1500): Name of a Japanese Kaukkutikas (skt)—See Keâ Daãn Boä. Rinzai monk of the Ashikaga period (1392-1568). Gokuraku (jap): Pure Land—Land of utmost He was a seventh-generation descendant of the bliss—Cöïc Laïc quoác. Myoâshin-ji line started by Kanzan Egen (1277- Gokuraku-ji (jap): Pure Land temple—Land of 1369). He became the Dharma heir of Sekkoâ utmost bliss temple—Cöïc Laïc Töï. Soâshin (1408-1486) and was one of his four Gold: Vaøng. principle disciples, Gokei served as abbot at Gold-Blossom-Light Buddha: Kim Hoa Quang Daitoku-ji, Myoâshin-ji, and other major Rinzai Phaät. Gold branches and jade leaves: Kim chi ngoïc

dieäp—Noble. (skt)—Saisho-O-Kyo (jap)—Tsui-sheng-wang- Gold cakra: Kim Luaân Vöông—Gold wheel. ching (chi)—Toái Thaéng Vöông Kinh—See Kinh Gold and jade: Kim ngoïc. Kim Quang Minh. Gold-Sea-Light Buddha: Kim Haûi Quang Phaät. Golden light sutra of the Supreme King: Gold and silver: Kim ngaân. Suvarna-prabhasottama-raja-sutra (skt)—See Gold wheel: Kim Luaân (vaøng). Kinh Kim Quang Minh. Gold-wheel king: Kim Luaân cho Thaäp Hoài Golden lotus bloom: Kim lieân. Höôùng—See Kim Luaân Vöông. Golden mountain: The Buddha’s body—See Kim Golden abode: See Hoaøng Kim Traïch. Sôn. Golden Age: Thôøi cöïc thònh (hoaøng kim). Golden-mountain king: Kim Sôn Vöông— Golden Age of Vietnamese Buddhism: Thôøi Buddha, especially Amitabha—Phaät, ñaëc bieät laø hoaøng kim cuûa Phaät giaùo Vieät Nam. Phaät A Di Ñaø. Golden body: That of the Buddha—Kim thaân, cuûa

Golden mouth: Kim Khaåu—The golden mouth of Ñöùc Phaät—Golden body—The diamond body, the the Buddha. indestructible body of Buddha—Kieân Thaân (thaân Golden pagoda: Kim Thaùp—Kim Saùt. kieân coá)—Chaân Thaân (thaân chaân thaät)—Thaân kim Golden Pavilion: Rokuon-ji (jap)—See Kim Caùt cang baát hoaïi cuûa Phaät. Töï. Golden bones: Kim coát—Xaù lôïi cuûa Ñöùc Phaät— Golden River: Nairanjana (skt)—Neranjara (p)— Buddha's relics. Ni Lieân Thieàn Na—See Ni Lieân Thieàn. Golden cock: See Kim Keâ. Golden robe: Kim Saéc Y—See Kim Lan Y. Golden coloured (a): Kim saéc. Golden rsi: See Kim Tieân. Golden coloured Diamond Bodhisattva: Golden rules: Luaät vaøng. Vajrahera-bodhisattva (skt)—Kim Cang Kim Saéc Golden sand: Kim Sa—Caùt vaøng. Boà Taùt. Golden sand of the Jambu: Jambunada-suvarna Golden-colored king: See Kim Saéc Vöông. (skt)—Jambu-river gold—Dieâm Phuø ñaøn kim hay Golden-colored skin: Da maøu vaøng. troâng khoûe caùt vaøng cuûa doøng soâng Dieâm Phuø. maïnh. Golden Sea Of Light Buddha: Phaät Kim Cang Golden-colored world: See Kim Saéc Theá Giôùi. Lao Cöôøng Phoå Taùn Phaät Kim Haûi Quang. Golden door: Golden gate—Kim moân. Golden staff: See Kim Tröôïng. Golden Flowers' Light Buddha: Phaät Kim Hoa Golden times: Thôøi cöïc thònh (hoaøng kim). Quang. Golden tortoise: See Kim Quy. Golden-grain Tathagata: See Kim Thoùc Nhö Golden Tranquility Buddha: Kim Tòch—Name Lai. of a Buddha. Golden-haired lion: See Kim Mao Sö Töû. Golden treasury: The Buddha-nature in all the Golden-hued body: Body of the color of true living—See Kim Taïng. gold—Thaân theå saùng choùi nhö vaøng kim. Golden treasury cloud: See Kim Taïng Vaân. Golden-hued peacock king: The protector of Golden water: Kim thuûy—Wisdom—Nöôùc vaøng, travellers—See Kim Saéc Khoảng Töôùc Vöông. aùm chæ trí tueä. Golden light: Kim quang. Golden wheel: See Kim Luaân. Golden light of the Dharma: AÙnh Ñaïo Vaøng. Golden-wheel gem: Cakra-ratna (skt)—Kim Golden Light Drum: Kim Quang Minh Coå—See Luaân Baûo. Kim Quang Ñoàng Töû. Golden words: Those of the Buddha—Kim ngoân, Golden Light Supreme King Sutra: nhöõng lôøi cuûa Ñöùc Phaät. Suvarnaprabhasa-Sutra (skt)—Kim Quang Minh Goldstein, Joseph: Name of an American Toái Thaéng Vöông Kinh—See Kinh Kim Quang vipassana teacher who trained with S.N. Goenka Minh. in India and subsequently help to found the Insight Golden Light Sutra: Suvarnaprabhasa-Sutra Meditation Society in Barre, MA, U.S.A. He has

written a number of books, including "The Tích Lan." Experience of Insight."—Teân cuûa moät vò thaày daïy Gomi-no-zen (jap): A Japanese term, literally thieàn minh saùt ngöôøi Myõ, ngöôøi ñaõ theo hoïc vôùi means "Zen of the five types of tastes"—Thuaät thieàn sö S.N. Goenka taïi AÁn Ñoä vaø sau ñoù giuùp ngöõ Nhaät Baûn coù nghóa laø "Nguõ chuûng thieàn."— saùng laäp Hoäi Thieàn Minh Saùt ôû Barre, MA, Hoa See Nguõ Chuûng Thieàn. Kyø. OÂng vieát moät soá saùch bao goàm quyeån "Kinh Gomi Zen (jap): Nguõ Vò Thieàn—See Five Tastes Nghieäm Thieàn Minh Saùt." of Zen. Goma (jap): The ritual performed by the esoteric Gomizunoo (1596-1680): Name of the 108th schools of Buddhism, including Tendai and Japanese emperor and a patron and devotee of Shingon. The ritual comes from Indian practices in Zen Buddhism.

Gomizunoo, the third son of which Brahmin priests offered sacrifices to the Emperor Go-Yoâzei, reigned from 1611 to 1629, gods by burning food offerings in a specifically the period when Tokugawa rule was firmly designed section of an altar. In the Buddhist ritual, established. He was obliged to marry Tokugawa the fire is said to symbolize the wisdom of Kazudo, the daughter of the second Tokugawa enlightenment, which burns away any defilements shogun, Hidetada. Gomizunoo's displeasure led that hinder enlightenment. Goma may be offered him to resign. Gomizunoo studied Zen under a to gain Punya (blessing) and diminish bad karma, series of famous masters. He eventually took the to pray for a special intention such as recovery tonsure in 1651 under Ryoâkei, a Rinzai monk, from illness, or to pray for the protection of family who later became an Obaku master. Gomizunoo or nation—Nghi thöùc cöû haønh bôûi Phaät giaùo Maät assumed the Dharma name Enjoâ Doâkaku; he later toâng, goàm caû hai toâng Thieân Thai vaø Chaân Ngoân. became Ryoâkei's Dharma heir and his name is Nghi thöùc baét nguoàn töø caùc vò Baø La Moân AÁn Ñoä still listed on Obaku lineage charts—Teân cuûa vò daâng cuùng cho caùc vò thaàn baèng caùch daâng cuùng hoaøng ñeá Nhaät Baûn thöù 108 vaø laø ngöôøi nhieät taâm thöïc phaåm ñang ñoát chaùy trong moät khu vöïc daønh baûo trôï Thieàn toâng. Gomizunoo laø con trai thöù ba rieâng treân baøn thôø. Trong nghi leã Phaät giaùo, ngöôøi cuûa hoaøng ñeá Go-Yoâzei, trò vì töø naêm 1611 ñeán ta noùi löûa tieâu bieåu cho trí tueä giaùc ngoä, ñoát ruïi taát naêm 1629, khi trieàu ñaïi Ñöùc Xuyeân ñaõ ñaët neàn caû nhöõng nhieãm oâ laøm trôû ngaïi cho söï giaùc ngoä. moùng vöõng chaéc. OÂng bò eùp phaûi cöôùi Tokugawa Thuaät ngöõ "Goma" cuûa Nhaät Baûn coù theå coù yù Kazudo, con gaùi cuûa töôùng quaân thöù nhì cuûa trieàu nghóa daâng cuùng ñeå ñöôïc phöôùc vaø giaûm ñi aùc ñaïi Ñöùc Xuyeân laø Hidetada. Söï baát maõn cuûa nghieäp, hoaëc giaû caàu nguyeän vì moät yù ñònh ñaëc Gomizunoo ñaõ ñöa ñeán vieäc oâng thoaùi vò. bieät nhö phuïc hoài côn beänh, hoaëc caàu nguyeän söï Gomizunoo hoïc Thieàn vôùi moät soá nhöõng vò Thieàn baûo veä cho gia ñình vaø xöù sôû. sö noåi tieáng. Cuoái cuøng oâng thí phaùt vaøo naêm 1651 Gomaya (skt): Cow dung—Cöùt traâu—See Ngöu vôùi Sö Ryoâkei, moät vò Taêng toâng Laâm Teá, sau trôû Phaån. thaønh moät vò Thaày cuûa toâng Hoaøng Baù. Gombrich, Richard F.: Name of an Eminent Gomizunoo laáy Phaùp danh "Enjoâ Doâkaku"; Sö trôû scholar of Theravada Buddhism, Professor of thaønh Phaùp töû noái Phaùp cuûa Thieàn sö Ryoâkei vaø Sanskrit at Oxford University. He has published a teân cuûa oâng ñöôïc lieät keâ trong doøng truyeàn thöøa number of highly influential books, including cuûa toâng Hoaøng Baù. “Buddhism Transformed: Religious Change in Sri Gompa (tib): Temple—Chuøa. Lanka and Precept and Practice,” and “Traditional Go-Mugen-Go (jap): Panca-nantarika-kammani Buddhism in the Rural Highlands of Ceylon.”—(p)—Panca-nantaryakarmani (skt)—See Nguõ Voâ Teân cuûa moät hoïc giaû noåi tieáng cuûa Phaät giaùo Giaùn Nghieäp. Nguyeân Thuûy, giaûng sö daïy tieáng Baéc Phaïn ôû Gone and never heard from again: Bieät voâ aâm tröôøng Ñaïi Hoïc Oxford. OÂng ñaõ xuaát baûn moät soá tín (vaéng baët, khoâng coù tin töùc chi caû)—There is saùch coù aûnh höôûng lôùn, goàm caùc quyeån “Phaät Giaùo absolutely no news

from someone. Chuyeån Hoùa: Söï Thay Ñoåi cuûa Toân Giaùo taïi Sri Gongen (jap): Temporary manifestation for Lanka vaø Giôùi Haønh," vaø "Truyeàn Thoáng Phaät saving beings—Quyeàn Hieän—See Quyeàn Hoùa. Giaùo Taïi Nhöõng Vuøng Cao Nguyeân Noâng Thoân ÔÛ Gonji-Nan (jap): Upasaka (skt)—Male devotees

or disciples—See Caän Söï Nam. Good cause: Thieän Nhaân—A wholesome cause Gonji-Nannyo (jap): Upasaka-Upasika (skt)— will produce a wholesome result (good fruit)— Laypeople—Caän Söï Nam Nöõ. Nhaân do thieän caên maø taïo ra thieän quaû. Gonji-Nyo (jap): Upasika (skt)—Caän Söï Nöõ— Good causes, good results: Thieän Nhaân Thieän Female servant or disciples—Laywoman. Quaû—Nhaân laønh quaû toát. Gonkyo (jap): Scriptural text—Spoken Good character already evolved: Dó sanh teaching—See Ngoân Giaùo. thieän—Caùc thieän phaùp ñaõ töøng ñöôïc tu taäp. Gonkyuâ (jap): A Japanese term, literally means Good character that arises from meditation or "elder who has served"; an elder monk in a Zen contemplation: Ñònh thieän—Caùc thieän phaùp ñaït monastery or a Zen master who has already led ñöôïc baèng thieàn ñònh. students on the way of Zen for many years and Good character attainable when thought not in has retired from his activity as a roshi (Zen meditation: Taùn thieän—Caùc thieän phaùp ñaït ñöôïc master)—Thuaät ngöõ Nhaät Baûn, coù nghóa laø vò khoâng baèng thieàn ñònh. Taêng nieân tröôûng ñaõ phuïc vuï; moät vò nieân tröôûng Good character not yet arises: Vò sanh thieän— trong thieàn vieän hay moät vò thieàn sö ñaõ töøng höôùng Caùc thieän phaùp chöa töøng ñöôïc tu taäp. daãn moân ñoà trong nhieàu naêm vaø ñaõ veà höu khoâng Good citizens: Löông Daân—Law-abiding coøn sinh hoaït cuûa moät thaày thieàn nöõa. citizens. Gonsen koâan: A kind of answer to a koan by a Good (the good) cleanses one's mind: Ñieàu short talk, referring to something concrete, but thieän laøm thanh saïch taâm trí. free from thoughts or abstractions—Moät loaïi traû Good conduct: Ñöùc haïnh (Haïnh kieåm toát)—Haønh lôøi coâng aùn baèng moät cuoäc noùi chuyeän ngaén, nhaém trì toát (tu haønh)—Thieän haïnh. vaøo caùi gì ñoù moät caùch cuï theå, nhöng khoâng vöôùng Good counselor: Kalyana-mitra (skt)— maéc tö töôûng vaø söï tröøu töôïng—See Coâng AÙn. Zenchishiki (jap)—Good advisor—Good friend— Gon-Sojo (jap): Quyeàn Taêng Chaùnh (moät chöùc vò Good knowing advisor—See Thieän Höõu Tri Thöùc. laõnh ñaïo trong Phaät giaùo Nhaät Baûn). Good deed: Punya (skt)—Virtuous act— Good (a): Bhadra or Kusala or Sadhu (skt)— Wholesome actions—Wholesome deeds—Thieän Löông thieän—Auspicious—Favorable—Honest—nghieäp—See Thieän Söï. Virtuous—Wholesome. Good deeds of the body: Thieän Thaân—See Good abode: Supratisthita (skt)—An laäp—Thieän Thaân Tam Khaåu Töù YÙ Tam. Truï—Firm-standing—Good realm—Thieän xöù. Good deeds done in a mortal body: See Höõu Good accumulation with fixed result: Laäu Thieän Phaùp. Sammatta-niyato rasi (p)—Chaùnh ñònh tuï—See Good deeds done in previous existence: Tuùc Tam Phaùp (Z). Thieän (nhöõng thieän caên gieo troàng trong tieàn Good advisor: Kalyana-mitra (skt)—Zenchishiki kieáp). (jap)—Good counselor—Good friend—Good- Good and defiled: Thieän Nhieãm—Toát vaø nhieãm Knowing advisor—Thieän Höõu Tri Thöùc. tröôïc. Good appearance: Haûo töôùng—Auspicious

Good deva: Fortune saints—See Thieän Thaàn. marks— Good manner—Good sign—Phong ñoä. Good dharma: Kusala-dharma (skt)—Meritorious Good-Appearance King: Piyadasi (p)—Thieän action—Baïch phaùp (thieän phaùp). Kieán Vöông—A title of King Asoka—Danh hieäu Good Discourse: Haûo Ngöõ Taâm (taâm giaûng cuûa vua A Duïc. phaùp). Good and bad people do not speak the same Good done in a mortal body: Höõu laäu thieän language: See Nhaân Höõu Nhaân Ngoân, Thuù Höõu phaùp. Thuù Ngoân. Good education: Moät neàn giaùo duïc toát. Good begets good: Good actions produce good Good in the end: Haäu Thieän—Toát veà sau naày. results—Thieän nhaân sanh quaû phöôùc. Good and evil: Kusala and akusala (skt)—Good behavior: Haïnh kieåm toát. Wholesome and unwholesome—See Thieän AÙc.

Good or evil characteristics resulting from Kusala karma—Wholesome karma—See Thieän habit or practice in a former existence: See Nghieäp. Taäp Khí Quaû. Good karma acquired in a life of activity: Taùn Good and evil Karma: Thieän AÙc Nghieäp—nghieäp—Thieän nghieäp do taùn taâm sôû haønh hoaït. Nghieäp toát vaø xaáu. Good-Knowing advisor: Thieän Höõu Tri Thöùc— Good or evil seeds produce good or evil deeds: Good friend—A good knowing friend—See Thieän See Danh Ngoân Chuûng Töû. Tri Thöùc. Good example: Göông toát. Good-knowing friend: Thieän Höõu Tri Thöùc— Good-Fame-Named-Merit-Virtue Buddha: Good-knowing advisor—See Thieän Tri Thöùc. Thieän Danh Xöng Coâng Ñöùc Phaät. Good Law Hall: Thieän Phaùp ñöôøng (in the Good fortune: Svastika (skt)—Haïnh vaän—Good Trayastrimsas heavens—treân coõi trôøi 33 taàng). luck—Prosperity—Caùt töôøng (chöõ Vaïn). Good-looking: Sudarsana (skt)—Thieän Kieán— Good fortune celestials: Ñaïi Caùt Töôøng Thieân—Beautiful to see—Good to see. Caùc vò trôøi toát laønh—The Good-Fortune Devis. Good luck: Svastika (skt)—Haïnh vaän— Good-Fortune Devis: Sri-maha-devi (skt)—Good Auspicious—Good fortune—Prosperity—See Caùt fortune celestials—Ñaïi Caùt Töôøng Thieân—Caùc vò Töôøng. trôøi toát laønh. Good luck marks: Purvanimitta (skt)—Pubba- Good fortune and virtue: Blessed virtue— nimitta (p)—Auspicious marks—Great-fortune Blessing arising from good deeds—Phuùc ñöùc. marks—Prosperous marks—Töôùng toát hay ñieàm Good friend: Kalyana-mitra (skt)—Zenchishiki laønh—See Caùt Töôøng. (jap)—Good advisor—Good counselor—Löông Good man: See Thieän Nhaân. baèng—Good knowing advisor—See Thieän Höõu Good man doing good finds the day Tri Thöùc. insufficient; the evil man doing evil likewise Good fruit: Quaû laønh (thieän quaû). finds the day insufficient: See Caùt Nhaân Vi Good to give: One gives, thinking: “It is good to Thieän Duy Nhaät Baát Tuùc. give.”—Boá Thí vì nghó raèng Boá Thí laø toát. Good man and good woman: Good men and Good (the good) gives happiness to oneself and believing women—Thieän nam tín nöõ—Trai laønh others: Ñieàu thieän mang laïi haïnh phuùc cho mình gaùi tín. vaø cho ngöôøi. Good manifestation: Sudrsas (skt)—See Thieän Good (the good) of giving up lying is Hieän. truthfulness and trustfulness: Söï toát laønh cuûa töø Good Manifestation Heaven: Sudrsa (skt)— boû noùi doái laø chaân thaät vaø ñaùng tin caäy. Heaven of Beautiful Presentation—See Thieän Good (the good) of giving up unchasty is purity Hieän Thieân. and good: Söï toát laønh cuûa töø

boû taø haïnh laø trong Good manners: Educated manners—Leã giaùo. saïch vaø ñaøng hoaøng. Good marks: Haûo Töôùng—See Tam Thaäp Nhò Good Goddess Mantra: Thieän Thieân Nöõ Chuù— Haûo Töôùng. See Thaäp Chuù. Good medicine: Löông döôïc. Good heart: Clear heart or conscience—Good Good methods: Löông phaùp—Thieän phaùp. mind—Wholesome mind—See Thieän Taâm. Good Method Sect: Saddhammaikaya (p)—Phaùi Good-hearted: Kusala-citta (p)—Suhada (skt)—Phaùp Laønh—See Thieän Phaùp Phaùi. Wholesome mind—See Thieän Taâm. Good mind: Good heart—Good thoughts—See Good idea: Haûo yù. Thieän Taâm. Good intention: Thieän yù—Chuû yù toát laønh— Good months: See Thieän Nguyeät. Goodwill. Good by nature: Taùnh Thieän—See Thieän Taùnh. Good kalpa: Bhadrakalpa (skt): Nhôn Hieàn kieáp Good nature: Thieän taùnh—Good by nature. (Thieän kieáp)—Lucky kalpa. Good thing is not better than nothing: It is Good karma: Good deeds—Skillful action— better to go without even a laudable thing—See

Haûo Söï Baát Nhö Voâ Söï. Good to see Heaven: Sudarsana (skt)—See Goodness: Avyapada (skt)—Benevolent— Thieän Kieán. Benevolence—Clemency—Loøng toát—Nhaân töø. Good seeds in previous existence: Tuùc thöïc (traûi Goodness achieved by meditation: See Ñònh roäng ra nhöõng chuûng töû thieän laønh töø kieáp tröôùc). Thieän. Good signs: Good appearance—Good marks— Goodness acquired by effort: Gia Haønh Thieän— Töôùng Haûo. Phöông Tieän Thieän—See Tu Ñaéc Thieän. Good sons: Sons of good families—Gentlemen— Goodness cultivated during normal life: In See Thieän Nam Töû. contrast with the goodness achieved by meditation Good spirit advisor: Virtuous friends—Wise (ñònh thieän)—See Taùn Thieän. person—See Thieän Tri Thöùc. Goodness must be cultivated for the tendency Good spiritual advisor: Thieän tri thöùc—Good towards evil is ten times stronger: See Ñaïo Cao spirit advisor. Nhaát Xích, Ma Cao Nhaát Tröôïng. Good (the good) of not stealing is honesty: Söï Goodness is its own reward: See Dó Nghóa Vi toát laønh cuûa khoâng troäm caép laø söï lieâm khieát. Lôïi. Good talker: Kheùo noùi. Goodness in theory: Lyù thieän. Good things free from evil flowings: Goodness and wickedness: Thieän vaø AÙc—Kusalanasrava (skt)—Thieän Voâ Laäu Phaùp. Wholesome and unwholesome. Good-thought stage: Sadhumati-bhumi (skt)— Goodness and wisdom: Blessedness and The land of good thoughts, or the ground of good wisdom—Phöôùc tueä (phöôùc hueä). wisdom—See Thieän Hueä Ñòa. Good news: Tin möøng. A Good turn deserves another: Thieän giaû thieän Good omen: Phöôùc töôøng—Töôøng Thuïy—Ñieàm baùo. toát laønh. Good upward directions: See Thieän Ñaïo. Good people: Ngöôøi thieän. Good upward states of existence: See Thieän Good perception: Avyapada-samjna (p)—Thieän Ñaïo. Töôûng. Good Views Heaven: See Thieän Kieán Thieân. Good physician: Löông y. Good virtues free from evil flowings: Good policy: Thieän chính (chaùnh saùch toát ñeïp). Kusalanasrava (skt)—See Thieän Voâ Laäu Phaùp. Goodness in practice: Söï thieän. Good way: See Thieän Ñaïo. Good quality: Guna (skt)—Kudoku (jap)— Good wealth: See Thieän Taøi Ñoàng Töû. Merit—Virtue—See Coâng Ñöùc. Good Wealth Bodhisattva: Sudhana (skt)—Boà Good realm: Thieän giôùi. Taùt Thieän Taøi—See Thieän Taøi Ñoàng Töû. Good reputation: Danh thôm. Good weather: Gioù

hoøa möa thuaän (Phong ñieàu Good reputation on moral integrity: Danh tieát. vuõ thuaän). Good reputation for morality and good Good-Will Buddha: Thieän YÙ Phaät. conduct: Ngöôøi giöõ giôùi tieáng toát ñoàn khaép. Good and wise advisor: Good knowing advisor— Good result: Quaû toát laønh—Good fruit from good See Thieän Tri Thöùc. cause—See Thieän Quaû. Good words: Thieän ngoân—Just cause—Danh Good roots: Kusala-mula (skt)—Virtuous roots— chính ngoân thuaän. Goác reã toát laønh—See Thieän Caên. Good words but wicked heart: See Khaåu Phaät Good root of absence of craving: Voâ Tham Taâm Xaø. Thieän Caên—Caên laønh nôi maø loøng tham khoâng Good works are pure, knowledge is clear: All coøn nöõa. good works of all Buddhas are already pure, and Good root of keeping commandments: See Giôùi their knowledge of all life is clear and Thieän. immaculate—Chö Phaät ñaõ thanh tònh taát caû thieän Good rules and customs: Thieän Luaät Nghi—See nghieäp, taát caû sanh trí ñeàu ñaõ trong saùng vaø thanh Giôùi. saïch.

Good worldly life: Cuoäc soáng traàn tuïc löông haûo. one of the great historical Zen masters, seeking Good youth: Thieän nam töû. insight beyond the literal or technical meaning of Goodwill: Thieän chí—Taâm töø the words. The phrases can be thought of as gates Gopaka (skt): Cuø Baø Giaø—Thieân töû Cuø Baø Giaø— leading to deeper understanding of the Zen Name of a deva-son. teachings. Examples of Gonsen koâan include Gopala (skt): Cuø Baø La—Long vöông Cuø Baø Cases 24 and 27 from the Mumonkan, and Cases La—Name of a dragon-king. 13 and 36 from the Hekiganroku. Since the time Gopika (skt): Coà Tyø Gia—See Coà Di. of the eighteenth-century reformer Hakuin Ekaku Go-Rajas (skt): The amount of dust that can rest (1685-1768), the Rinzai school of Japanese Zen on the top of a cow’s hair (seven times of that on a has employed a system of koâan practice that sets sheep’s)—See Ngöu Mao Traàn. out a regular pattern for approaching koâan after Goratha (skt): Ngöu Xa—Bullock cart—One of the initial enlightenment experience (kenshoâ). the vehicles of salvation—Xe traâu, moät trong The system is designed to lead practitioners to nhöõng coã xe cöùu ñoä. deeper levels of understanding by moving through Gorin (jap): Panca-mandalaka (skt)—Five various types of koâan. Within the confines of this circles—Five wheels—See Nguõ Luaân. system, Gonsen koâan are the third of five types. Gorin Sotoba (jap): Five wheel stupa—A stupa They follow the Hosshin koâan and Kikan koâan, with five wheels at the top; chiefly used by the and precede the Nantoâ koâan and Goi koâan— Shingon Sect on graves as indicating the Nhoùm coâng aùn quaùn xeùt ngoân töø hay ngöõ nghóa, moät loaïi coâng aùn Thieàn döïa vaøo nhöõng caâu hay töø indwelling Vairocana—Nguõ Luaân Thaùp Baø, theo ngöõ khoù töø nhöõng vaên baûn coå ñieån. Thuaät ngöõ Chaân Ngoân toâng, ñaây laø hình Tam Muoäi treân ñænh "Gonsen" coù nghóa ñen laø "Söï xem xeùt vaên töï." thaùp cuûa Ñöùc Ñaïi Nhaät Nhö Lai, thöôøng ñöôïc xaây Haønh giaû quaùn chieáu töø ngöõ ñaõ töøng ñöôïc noùi ra treân phaàn moä. bôûi moät trong nhöõng vò ñaïi Thieàn sö trong lòch söû, Goriyaku (jap): Genze Riyaku (jap)—Benefits ñeå tìm caùi minh tueä vöôït ra ngoaøi caùi nghóa vaên arising from the practice of Buddhism. The term is chöông hay kyõ thuaät cuûa vaên töï. Töø ngöõ coù theå an abbreviation for "genze riyaku'—See

Worldly ñöôïc nghó nhö laø nhöõng caùnh cöûa daãn vaøo choã benefits. thoâng hieåu saâu xa hôn veà giaùo lyù Thieàn. Nhöõng thí Gorocana (skt): See Hoà Lö Giaù Na. duï cuûa "Gonsen" bao goàm nhöõng thí duï 24 vaø 27 Goroku (jap): Yulu (chi)—Records of lectures— trong Voâ Moân Quan, vaø taéc 13 vaø 36 trong Bích Records of teachings—Recorded sayings—See Nham Luïc (See Ba Laêng Ngaân Oaûn Lyù Thaïnh Ngöõ Luïc. Tuyeát and Coâng AÙn Phöông Thaûo Laïc Hoa). Töø Gosaga (jap): Thieân Hoaøng Ta Nga (Nhaät Baûn). thôøi cuûa nhaø caûi caùch vaøo theá kyû thöù XVIII, Baïch Gosan (jap): Wu-Shan—See Nguõ Sôn. AÅn Hueä Haïc, tröôøng phaùi Laâm Teá Nhaät Baûn ñaõ Gosan-Bungaku (jap): Literature of the Five duøng heä thoáng tu taäp coâng aùn ñöôïc xeáp ñaët theo Mountains—See Vaên Hoïc Nguõ Sôn. maãu möïc thöôøng ñeå ñeán vôùi coâng aùn sau laàn kinh Gosanjo (jap): Hoaøng ñeá Haäu Tam Ñieàu (Nhaät nghieäm giaùc ngoä ñaàu tieân. Heä thoáng ñöôïc ñaët ra Baûn). nhaèm daãn daét haønh giaû tieán ñeán nhöõng möùc ñoä Gosan Joâdoâ (jap): To go to the lecture hall for the hieåu bieát saâu hôn baèng caùch ñi xuyeân qua nhöõng fifth day sermon—See Lecture the entire loaïi coâng aùn khaùc nhau. Beân trong giôùi haïn cuûa heä community every five days. thoáng naøy, "Gonsen" laø loaïi thöù ba trong naêm loaïi. Goseki (jap): Trace of enlightenment—Daáu tích Noù theo sau caùc nhoùm coâng aùn "Phaùp thaân" vaø cuûa söï chöùng ñaéc—See Daáu Tích Chöùng Ñaéc. "coâng aùn ñoäng löïc," vaø ñi tröôùc caùc nhoùm coâng aùn Gonsen-Koâan (jap): One type of Zen koâan based ñaëc bieät khoù tham thaáu vaø nhoùm coâng aùn "hoaøn upon difficult phrases and expressions from the thieän."—See Nguõ Chuûng Coâng AÙn. classical texts. The term "Gonsen" literally means Goshiki (jap): Karma-vijnana (skt)—Karma- "the investigation of words." The Zen practitioner majati-laksana (skt)—Karma consciousness—See contemplates and expression originally uttered by Nghieäp Thöùc.

Goshila (skt): See Myõ AÂm Tröôûng Giaû. Gotoroku (jap): Records of the Five Lamps—Goshin-Fushi (jap): Hoä Thaân Phuø Töû—A card to Wudeng Huiyuan—Nguõ Ñaêng Hoäi Nguyeân—See guard the body—In Japan, cards bearing lucky Five Records of the Torch. words, which are often sold as talismans at shrines Gotra (skt): Gotrastha (skt)—See Chuûng Taùnh. and temples—Theû mang nhöõng doøng chöõ may Gotrabhu (skt): Maturity moment—See Thôøi maén, thöôøng ñöôïc baùn taïi caùc ñeàn hay chuøa ôû Khaéc Giaûi Thoaùt. Nhaät Baûn. Gotra-bhumi (skt): See Taùnh Ñòa. Goshirakawa (jap): Vua Haäu Baùch Haø (Nhaät Gotrani (skt): Ñònh Taùnh—Fixed nature—Settled Baûn). mind. Goshu-Ma (jap): Nguõ Chuùng Ma—The five Gotrastha (skt): Gotra (skt)—See Chuûng Taùnh. maras associated with the five skandhas—See Gotsu (jap): Powers acquired as a result of past Nguõ Uaån. practice—See Nghieäp Thoâng. Goshuzen (jap): Five kinds of meditation—Five Gotsuan-funei (jap): Wu-an P'u-ning (jap)—See types of Zen—See Nguõ Chuûng Thieàn. Ngoät Am Phoå Ninh Thieàn Sö. Gosirsa-candana (skt): Ox-head sandalwood— Gottan-funei (1197-1276): Gotsuan-funei (jap)— See Ngöu Ñaøn Höông. Wu-an P'u-ning—See Ngoät Am Phoå Ninh Thieàn Goso-Hoâen (jap): Wu-tsu-Fa-yen—Wuzu Sö. Fayan—See Phaùp Dieãn Nguõ Toå Thieàn Sö. Go-Uji (jap): Ngoâ Höõu Thôøi—My existence- Gosozan (jap): Nguõ

Toå Sôn—Hung-jen's Time. The term emphasizes that "Existence- Mountain—See Hoaèng Nhaãn Nguõ Toå. Time" is not only a concept, but our own real Gosrnga (skt): A mountain 13 li from Khotan— life—Thuaät ngöõ nhaán maïnh raèng "caùi coù thôøi gian See Ngöu Ñaàu Sôn. cuûa toâi" khoâng chæ laø moät khaùi nieäm, maø laø ñôøi Gosshiki (jap): Karma-vijnana (skt)—Karmic soáng thöïc cuûa chính chuùng ta. consciousness—See Nghieäp Thöùc. Go-un (jap): Panca-skandha (skt)—Panca- Gossips of right and wrong: Thò Phi—Chuyeän khandha (p)—See Nguõ Uaån. phaûi chuyeän quaáy treân ñôøi. Govern (v): Thoáng trò. Gotai Toâchi (jap): The most formal bow Governance (n): Söï thoáng trò—Söï quaûn lyù. performed within the Buddhist community. The Govinda, Lama Anagarika (E. L. Hoffmann word literally means "To cast five parts of the 1898-1985): Name of a German Buddhist who body upon the ground"—See Nguõ Theå Ñaàu Ñòa. received Anagarika ordiantion in Burma in 1929. Gotama (p): Gautama (skt)—Ñaïo só Coà Ñaøm In 1931 he traveled to Darjeeling, where he (Ñöùc Phaät). became interested in Tibetan Buddhism and Gotama-Siddhattha (p): Gautama (skt)—Ñaïo só received initiation in the Drukpa Kagyupa order. Coà Ñaøm Taát Ñaït Ña (Ñöùc Phaät). He saw himself as belonging to the “Non- Gotami (skt): See Ma Ha Ba Xaø Ba Ñeà. Sectarian” (Ris Med) tradition. His many writings Gotami-sutta (p): Sutra to Gotamide, in the had a wide influence on Western people, Anguttara nikaya, VIII.53—Kinh Kieàu Ñaøm Di, particularly “The Foundation of Tibetan trong Taêng Nhaát A Haøm VIII.53. Mysticism” and his autobiographical work “Way Gotamide (skt): Mahaprajapati (skt)—Kieàu Ñaøm of the White Clouds.”—Teân cuûa moät vò Phaät töû Ni (teân khaùc cuûa baø Maha Ba xaø ba Ñeà) —See Ma ngöôøi Ñöùc, ngöôøi ñaõ thoï giôùi taïi Mieán Ñieän vaøo Ha Ba Xaø Ba Ñeà. naêm 1929. Vaøo naêm 1931, oâng du haønh sang Gotamo (p): Gautama (skt)—Ñaïo só Coà Ñaøm Darjeeling, taïi ñaây oâng raát thích thuù vôùi Phaät giaùo (Ñöùc Phaät). Taây Taïng vaø nhaän leã quaùn ñaûnh vôùi tröôøng phaùi Gotarabhusana (skt): From an ordinary person to Drukpa Kagyupa. OÂng töï xem mình thuoäc truyeàn a noble one—See Töø Phaøm Leân Thaùnh. thoáng “Khoâng coù giaùo quyeàn.” Nhöõng taùc phaåm Gotoba (jap): Thieân Hoaøng Haäu Ñieåu Vuõ (Nhaät cuûa oâng coù aûnh höôûng lôùn vôùi ngöôøi Taây phöông, Baûn). ñaëc bieät laø taùc phaåm “Cô Sôû Veà Nhöõng Huyeàn Bí Taây Taïng” vaø quyeån tieåu söû cuûa oâng nhan ñeà

“Ñöôøng Maây Traéng.” the Gozan system, regardless of ranking—Nhöõng Govratika (skt): Kukkura-Vratika (skt)—See ngoâi töï vieän thuoäc heä thoáng Nguõ Sôn, Thieàn vieän Ngöu Caåu Ngoaïi Ñaïo. caáp cao nhaát theo heä thoáng ñaúng caáp cuûa Trung Gowa (jap): Ngöõ Thoaïi—The term represents Hoa vaø Nhaät Baûn. Trong heä thoáng nguyeân thuûy concrete action—Thuaät ngöõ bieåu thò cho haønh cuûa Trung Hoa, chæ coù naêm ngoâi chuøa ôû caáp cao ñoäng cuï theå. nhaát, bao goàm caùc chuøa: Höng Thaùnh Vaïn Thoï, Goya Zazen (jap): See Pre-dawn session of Quaûng Lôïi, Caûnh Ñöùc, Linh AÁn, vaø Tònh Töø. Naêm zazen. ngoâi chuøa naøy trôû thaønh noåi tieáng chung nhö laø Goyoku (jap): Panca-visaya (skt)—Five desires— Nguõ Sôn taïi Trung Hoa. Khi ngöôøi Nhaät chaáp See Nguõ Duïc. nhaän heä thoáng naøy vaøo cuoái thôøi Thöông Lieâm Gozan (jap): Gosan Bungaku—See Nguõ Sôn (B). ñaàu thôøi Tuùc Lôïi

Thò, con soá thöïc söï cuûa Nguõ Sôn Gozan-Bungaku (jap): See Gozan Literature. thay ñoåi. Thöôøng coù 11 ngoâi, trong ñoù bao goàm Gozan Jissatsu (jap): "Five mountains and seven naêm ngoâi coù aûnh höôûng nhaát toïa laïc trong vuøng temples," the common Japanese designation for Thöông Lieâm vaø naêm ngoâi trong vuøng Ñoâng Ñoâ. the Gozan ranking system for Zen monasteries in Naêm ngoâi ôû vuøng Thöông Lieâm goàm coù: Kieán China and Japan—See Nguõ Sôn (B). Tröôøng, Vieân Giaùc, Thoï Phuùc, Tònh Trí, vaø Tònh Gozan Literature: Gosan-Bungaku (jap)—Five- Dieäu. Naêm ngoâi taïi Ñoâng Ñoâ goàm coù: Thieân Long, Mountain Literature—See Vaên Hoïc Nguõ Sôn. Töôùng Quoác, Kieán Nhaân, Ñoâng Phuùc, vaø Vaïn Thoï. Gozan-sorin (jap): Nguõ Sôn Tuøng Laâm. Nam Thieàn Töï toïa laïc ôû Ñoâng Ñoâ, trong nhieàu theá Gozan System: Naêm nuùi—Five mountains and heä noù phuïc vuï nhö laø ngoâi töï vieän ñaøn chuû trong monasteries—See Nguõ Sôn (B). heä thoáng. Taát caû nhöõng ngoâi töï vieän naøy ñeàu tröïc thuoäc toâng Laâm Teá. Nhöõng ngoâi töï vieän Laâm Teá Gozan Temples: "Five Mountains," the highest- caáp thaáp hôn trong heä thoáng ñöôïc bieát nhö nhöõng ranking Zen temples according to Chinese and chuøa "Jissatsu." Trong vaøi tröôøng hôïp, töø chuø a Japanese hierachical system. In the original Nguõ Sôn cuõng aùp duïng cho baát cöù töï vieän naøo Chinese system, there were exactly five Zen chính thöùc tröïc thuoäc heä thoáng Nguõ Sôn, khoâng keå monasteries at the highest rank. They were Wan- ñaúng caáp. shou-ssu, Kuan-li-ssi, Ching-te-ssu, Ling-yin-ssu, and Ching-tzu-ssu. These five became known Gozo (jap): Nguõ Taïng—See Five inner organs. collectively as Wu-shan in Chinese. When the Gozu (jap): Ngöu Ñaàu—Ñaàu traâu—The ox- Japanese adopted the system during the late head—See Ngöu Ñaàu Phaùp Dung Thieàn Sö. Kamakura (1185-1333) and early Ashikaga (1392- Gozu Hoyu (jap): Niu-tou Fa-jung—Niutou 1568) periods, the actual number of Gozan Farong—See Ngöu Ñaàu Phaùp Dung Thieàn Sö. temples varied. There were generally eleven Gozui (jap): Ngoâ Tuûy—Got my marrow—See Gozan monasteries, which included the five most Ñaéc Tuûy. influential monasteries located in Kamakura and Gozu-shu (jap): Niu-Tou-Tsung (chi)—See Ngöu five in Kyoto, all organized under the eleven head Ñaàu Toâng. monastery. The Kamakura Gozan monasteries Gozuzen (jap): Niu-Tou-Chan—Meditation on included Kenchoâ-ji, Engaku-ji, Jufuku-ji, Joâchi-ji, the unreality of all things (all is dream or and Joâmyoâ-ji. The Kyoto Gozan monasteries illusion)—YÙ cuûa Ngöu Ñaàu thieàn xem caùc phaùp included Tenryuâ-ji, Shoâkoku-ji, Kennin-ji, khoâng thöïc, nhö moäng huyeãn. Toâfuku-ji, and Manju-ji. Nanzen-ji also located in Grabh (skt): Grau (skt)—Graha (skt)—Seize— Kyoto, served for many generations as the head Grasp—Hold on to—Maintain—Obstinate— monastery in the system. All of these monasteries Chaáp. were affiliated with the Rinzai sect. Lower Grace (n): Thanh nhaõ—AÂn hueä—Favor— ranking Rinzai temples that were part of the Gratitude. system were known as Jissatsu temples. In some Grace of the Buddha: AÂn Phaät—See Phaät AÂn. cases, the term Gozan temple may apply to any Grace of complete altruism: See Vò Tha AÂn. temple or monastery that was officially a part of Grace of descending into the world: AÂn giaùng

traàn—See Giaùng Traàn AÂn. töø. Grace fields: Gratitude fields—AÂn Ñieàn. Gradual awakening: Gradual enlightenment, or Grace of great pity: Pitying thought for all progressive awakening for beginners—See Tieäm creatures—See Ñaïi Bi AÂn. Ngoä. Grace and love: See AÂn AÙi. Gradual concentration: To concentrate Grace of the parents: Vì nhôù aân cha meï. gradually—See Tieäm Ñònh. Grace of profound pity: AÂn Ñaïi bi—See Ñaïi Bi Gradual cultivation: To cultivate gradually AÂn and Thaäp Phaät AÂn. (Little by little or step by step)—Tu haønh tieán boä Grace of relief of the living from distress and töøng böôùc—See Tieäm Tu. mortality: See Cöùu Khoå AÂn. Gradual decrease: Tieäm Toån—Giaûm töø töø. Grace of revealing his nirvana: See Soi Raïng Gradual dhyana: Gradual from the shallow to the Nieát Baøn AÂn. deep—See Tieäm Thöù Chæ Quaùn. Grace of revelation: AÂn khai thò—See Khai Thò Gradual doctrine: Gradual school—See Tieäm AÂn. Giaùo. Grace of salvation: AÂn Cöùu ñoä chuùng sanh—See Gradual Enlightened Zen: Thieàn Tieäm Ngoä. Cöùu Ñoä AÂn. Gradual enlightenment: Zengo (jap)—Söï giaùc Grace of self-sacrifice: AÂn hy sinh trong tieàn ngoä töø töø—Gradual awakening—Progressive kieáp—See Thaäp Phaät AÂn. awakening for beginners, the concept that Grace of the teachers: AÂn sö tröôûng. enlightenment may be attained gradually as a Grace of teaching in accordance with the process of stages, mastered over an extended capacity of his hearers: AÂn tuøy thuaän hoùa period of time. Many schools of Buddhism teach a chuùng—See Tuøy Thuaän Hoùa Chuùng AÂn. form of gradual enlightenment, although the Graceful: Surupa (skt)—Toâ Laâu Ba—See Dieäu concept is generally rejected by Zen teachers. In Saéc. Zen texts, gradual enlightenment is regarded as Graded teaching: Gradual teaching—See Tieäm an unorthodox concept; it is contrasted with the Giaùo. orthodox understanding of sudden enlightenment. Grades of disciples mentioned in the Lotus Gradual enlightenment is most often asociated Sutra: Five grades of disciples mentioned in the with the Northern school of early Chinese Zen— Lotus Sutra—Naêm phaåm ñeä töû ñöôïc Phaät noùi ñeán See Tieäm Ngoä. trong Kinh Phaùp Hoa—See Nguõ Phaåm. Gradual or or graded teaching: Tieäm Giaùo nhö Grades of diversity: Traïng thaùi dò ñoàng. trong Kinh A Haøm, Phöông Ñaúng vaø Nieát Baøn— Gradual or or graded teaching, i.e., Agama and Grade of the five classes or stages of lay Nirvana Sutras—See Tieäm Giaùo. disciples: Quaùn Haïnh Töùc—Nguõ phaåm vò ñeä töû taïi Gradual from the shallow to the deep: See gia—See Haïnh Töùc Phaät Quaùn. Tieäm Thöù Chæ Quaùn. Grades of Sramanera: Thöù baäc Sa Di—There Gradual Mahayana: Ñaïi Thöøa Tieäm Giaùo. are three grades of Sramanera—See Tam Phaåm Sa Di. Gradual method: Gradual school—See Tieäm Giaùo. Grade of the ten classes of ordinary monks and Gradual perfection: Tieäm vieân. nuns: Töông Töï Töùc—Thaäp tín vò ñeä töû hay phaøm Taêng phaøm Ni. Gradual or progressive: Tieäm. Gradhakuta (skt): Kukkutapada (skt)—See Keâ Gradual school: Zengo (jap)—Gradual Tuùc Sôn. doctrine—See Tieäm Giaùo. Gradhrakuta (skt): Gijjhakuta (p)—Vulture Gradual stages of cultivation: Tinh Taán Tu Haønh Peak—Linh Thöùu Sôn—See Keâ Tuùc Sôn. Tieäm Thöù. Gradual (a): Töø töø—Tieäm—By degree—Little by Gradual teachings: Anupubbi-katha (p)—Zengyoâ little. (jap)—Gradual doctrine—Tieäm giaùo nhö trong

Kinh A Haøm, Phöông Ñaúng vaø Nieát Baøn— Gradual advancement: Tieäm Thöù—Tieän boä töø

Gradual or or graded teaching, i.e., Agama and Grant someone the posthumous title: Ban taëng Nirvana Sutras—See Tieäm Giaùo. ai danh hieäu sau khi ngöôøi ñoù cheát. Gradual training: Tieäm hoïc—See Tieäm Giaùo. Grant someone the rank of chief disciple: Ban Gradually: Töø töø—Little by little. cho ngöôøi naøo ñòa vò ñaïi ñeä töû. Gradually to cut off: Tieäm Tieäm Ñoán Ñoán. Grant someone the title “Sangha President”: Gradually escape: Tieäm Xuaát—Thoaùt ra töø töø. Phong cho ai töôùc hieäu Taêng Thoáng. Gradually immediate teaching: Tieäm Ñoán Giaùo. Grantha (skt): Giaø Lan Tha—Verse: Keä—The Graduate student: Sinh vieân toát nghieäp. scriptures of the Sikhs: Giaùo ñieån cuûa ngöôøi Graha (skt): Grasp—Hold on to—See Chaáp Thuû. Sikhs—Attaching (Gantha (p): Troùi buoäc. Grahaka (skt): Grahana (skt)—Seizing—See Grasp (v): Grabh (skt)—Graha (skt)—Grau Naêng Thuû. (skt)—Maintain—Obstinate—Seize—To hold on Grahamatrika (skt): See Dieäu Maãu Ñaø La Ni. to, or be held by anything or idea—Chuïp laáy— Grahamatrika-sutra (skt): Sutra on God of Thuû Tröôùc—Thuû chaáp caùc phaùp khoâng lìa boû wonderful mother of dharani—See Thaùnh Dieäu (theo Kinh Nieát Baøn: “Heát thaûy phaøm phu ñeàu thuû Maãu Ñaø La Ni kinh. tröôùc töø saéc ñeán thöùc. Vì meâ chaáp saéc maø sinh Grahya (skt): Sôû Thuû—Seized, that which is loøng tham, vì tham maø bò troùi buoäc vaøo saéc vaø perceived—Caùi bò naém laáy hay caùi bò nhaän thöùc. thöùc, vì bò raøng buoäc neân khoâng theå traùnh khoûi khoå Grahyagrahaka (skt): See Sôû Thuû Naêng Thuû. ñau phieàn naõo, buoàn lo, sinh, laõo, beänh, töû). Grain of dust: Nhaát vi traàn (haït buïi). Grasp (v) to anything: Graha (skt)—Chaáp tröôùc Grain of sand in the river Ganges: Haèng sa (Caùt hay naém giöõ vaøo söï vaät. soâng Haèng). Grasp Buddha: Bodhisattvas grasp Buddha—Chö Grandharammana (p): The odourferous object— Boà Taùt thuû laáy Nhö Lai—See Möôøi Ñieàu Thuû Laáy See Höông Traàn. Cuûa Chö Ñaïi Boà Taùt. Grandiose power: See Quaûng Ñaïi Löïc. Grasp enlightenment: Bodhisattvas grasp Grandiosity and self-conceit: See Khoa Tröông enlightenment—Chö Boà Taùt thuû laáy Boà Ñeà—See Kieâu Maïn. Möôøi Ñieàu Thuû Laáy Cuûa Chö Ñaïi Boà Taùt. Grandmother Zen: Roba-Zen (jap)—Old Grasp great benevolence: Bodhisattvas grasp Woman Zen—See Laõo Baø Thieàn. great benevolence—Chö Boà Taùt thuû laáy ñaïi töø— Grandmotherly concern: Roâba shinsetsu (jap)— See Möôøi Ñieàu Thuû Laáy Cuûa Chö Ñaïi Boà Taùt . Old Woman Zen—See Laõo Baø Thieàn. Grasp great compassion: Bodhisattvas grasp Grandsons of the King and children of dukes: great compassion—Chö Boà Taùt thuû laáy ñaïi bi—The aristocracy—Vöông toân coâng töû—The See Möôøi Ñieàu Thuû Laáy Cuûa Chö Ñaïi Boà Taùt . children of noble houses. Grasp names: Thuû Danh—Chaáp vaøo danh. Grand sutra on inconceivable emancipation: Grasp all realms of sentient beings: Baát Tö Nghì Giaûi Thoaùt Kinh—The Hua-Yen Bodhisattvas grasp all realms of sentient beings— Sutra—See Kinh Hoa Nghieâm. Chö Boà Taùt thuû laáy taát caû chuùng sanh giôùi —See Grand Unification Theory: Thuyeát Ñaïi Toång Möôøi Ñieàu Thuû Laáy Cuûa Chö Ñaïi Boà Taùt. Hôïp. Grasp roots of goodness: Bodhisattvas grasp Grant (v):

Ban cho—To give—To award—To roots of goodness—Chö Boà Taùt thuû laáy thieän bestow—To endow. caên—See Möôøi Ñieàu Thuû Laáy Cuûa Chö Ñaïi Boà Taùt. Grant a favor: Ban ôn. Grasp at shadows: Boå phong troùc aûnh (ñuoåi hình Grant happiness to someone: Ban phöôùc cho baét boùng, yù noùi lôøi noùi vu vô khoâng aên nhaäp vaøo ai—No one has the power to grant happiness or to ñaâu caû). inflict suffering to all sentient beings—Khoâng ai coù quyeàn naêng ban phöôùc hay giaùng hoïa cho caû Grasp skill in means: Bodhisattvas grasp skill in thaûy chuùng sanh. means—Chö Boà Taùt thuû laáy thieän xaûo phöông tieän—See Möôøi Ñieàu Thuû Laáy Cuûa Chö Ñaïi Boà Grant someone a favor: Thí aân cho ai. Taùt.

Grasp all things: Bodhisattvas grasp all things— Grateful to the sentient beings: Ôn chuùng sanh. Chö Boà Taùt thuû laáy taát caû caùc phaùp—See Möôøi Gratefulness (n): Loøng bieát aân. Ñieàu Thuû Laáy Cuûa Chö Ñaïi Boà Taùt. Gratify (v): Ban taëng—Laøm vöøa loøng. Grasp the transcendent ways: Bodhisattvas Gratitude (n): Loøng tri ôn—Loøng caûm kích—See grasp the transcendent ways—Chö Boà Taùt thuû laáy Loøng Bieát Ôn. taát caû caùc ba la maät—See Möôøi Ñieàu Thuû Laáy Gratitude to the Buddha: Caûm vì aân ñöùc cuûa Cuûa Chö Ñaïi Boà Taùtt. Phaät. Grasp the truth of Emptiness: Pativijjhati (p)— Gratitude fields: Grace fields—AÂn Ñieàn. Theå nhaän tính Khoâng—See Theå Nhaäp Tính Gratuitous (a): Bieát ôn. Khoâng. Gratuity (n): AÂn hueä. Grasp all worlds: Bodhisattvas grasp all Grau (skt): Grabh (skt)—Graha (skt)—Seize— worlds,—Chö Boà Taùt thuû laáy taát caû theá giôùi —See Grasp—Hold on to—Maintain—Obstinate— Möôøi Ñieàu Thuû Laáy Cuûa Chö Ñaïi Boà Taùt. Chaáp. Grasping: Upadana (p)—Chaáp thuû—Naém giöõ hay Grave: (a): Nghieâm troïng—(n): Moä huyeät. bò cuoán huùt bôûi caùi gì—Attachment— Grave barriers to meditation and Possession—Clinging to existence—Laying hold enlightenment: Troïng Quan—Nhöõng trôû ngaïi of. nghieâm troïng trong thieàn ñònh vaø giaùc ngoä. Grasping to affairs: Söï Naêng Thuû—Chaáp vaøo Grave danger: Ñaïi Nguy—Moái nguy hieåm to vieäc laøm. lôùn. Grasping to emptiness: Thuû Khoâng—Chaáp vaøo Grave error: Loãi laàm lôùn. caùi khoâng. Grave offense: Sthulatyaya (skt)—Serious Grasping the meaning: Naém ñöôïc yù nghóa. crime—Troïng toäi—See Ñaïi Toäi. Grasping to the past: Retention of memories of Grave sins: Loãi naëng. past joys and sorrows as if they were realities and Gravestone: Bia moä. not illusions—See Chaáp Thuû Töôùng. Graveyard (n): Cemetery—Nghóa trang. Grasping at phenomena: Chaáp chaët vaøo hieän Gravity (n): Daãn löïc cuûa ñòa caàu (löïc haáp daãn). töôïng. Gray matter: Chaát xaùm trong naõo (ñaây laø chaát Grasping and rejecting: Laáy boû (chaáp chaët vaø caên baûn cuûa trí tueä con ngöôøi). buoâng xaû). Gray pennon in the Southwest: Taây Nam phöôùn Grasping at theory and neglecting practice: xaùm—See Baùt Saéc Phan. Chaáp lyù boû söï. Grdhra (skt): Kieát Laät Ñaø—Linh thöùu (keânh Grass cannot grow, but its roots are not yet keânh)—Vulture. rotten or destroyed: When we crush prairie Grdhrakuta (skt): Gijjakuta (p)—Xaø Quaät Sôn—grass with a stone block, though the grass cannot Linh Thöùu Sôn—Thöùu Ñaàu Sôn—Thöùu Lónh— grow, its roots are not yet rotten or destroyed. If Thöùu Phong—Vulture Peak—See Kyø Xaø Quaät. conditions arise that cause the stone to be

Great (a): Extensive—Immense—Vast—To overturned, the grass will continue to grow as lôùn—Vó ñaïi—Ñaïi (lôùn, noùi veà taâm). before—Nhö duøng taûng ñaù ñeø leân coû daïi, coû tuy Great abandonment: Ñaïi xaû. khoâng moïc ñöôïc nhöng cuû cuûa noù chöa hö thuùi; Great accomplishment dharma: Atiyoga (skt)— neáu gaëp duyeân khaùc taûng ñaù bò laät leân, coû vaãn moïc A Ñeå Du Giaø—Ñaïi Thaønh Töïu Phaùp. laïi nhö cuõ. Great Accomplished One: Mahasiddha (skt)— Grass couch: Boà ñoaøn (keát baèng coû). Rdzogs chen (tib)—Master with perfect abilities— Grass finger-ring: See Thaûo Hoaøn. See Ñaïi Thaønh Töïu Giaû. Grass spirit: Thaàn Coû. Great activity: Ñaïi Theá—Söï hoaït ñoäng heát söùc Grass-tips: Ngoïn coû. maïnh meõ. Grateful (a): Thankful—Tri aân. Great achievement: Thaønh töïu vó ñaïi (cöï ñaïi Grateful to the benefactors: Vì nghó aân thí chuû. thaønh töïu).

Great adamantine wisdom of the truth of Great bhikshus: The Great Master—Ñaïi Hoøa cessation: See Ñaïi Dieät Ñeá Kim Cang Trí. Thöôïng—Ñaïi Tyø Kheo Taêng—Great Bhiksus, one Great aeon: Mahakalpa (skt)—The period of of great virtue and old age. time between the creation and recreation of a Great bhumi: Ñaïi Ñòa—Coõi toát laønh voâ bieân. world or universe—See Ñaïi Kieáp. Great birth: Ñaïi Sinh—Söï sanh ra cuûa baäc Great afflictions: See Ñaïi Phieàn Naõo. Thaùnh nhaân. Great Aggregation Sutra: Maha-samnipata- Great bitter sea: The great sea of suffering— sutra (skt)—Daishukyo (jap)—Great Heap See Ñaïi Khoå Haûi. Sutra—Ñaïi Taäp Kinh—See Ñaïi Phöông Ñaúng Ñaïi Great black deva: Mahakala (skt)—See Ñaïi Haéc Taäp Kinh. Thieân. Great all-embracing receiver: See Ñaïi Nhieáp Great Blazing Perfect Light: Kim Luaân Phaät Thoï. Ñaûnh Toân—Ñaïi Xí Thaïnh Quang—AÙnh saùng Great almsgiver: Maha-danapati (skt)—Ñaïi thí chöùng ngoä böøng saùng. chuû. Great Blazing Shoulders Buddha: Ñaïi Dieäm Great appropriate means: Mahapaya (skt)— Kieân Phaät. See Ñaïi Phöông Tieän. Great Blessing: Divine blessing—Ñaïi phöôùc ñöùc Great Argument Ghost King: Quyû Vöông Ñaïi (hoàng aân). Tranh. Great bliss: Phöôùc lôùn. Great Arhat: Ñaïi A la Haùn. Great bodhi mind: The mind of Mahayana or Great Ash River: Kharodakanadi (p)—Ñaïi Khoâi Buddha-enlightenment—See Ñaïi Boà Ñeà Taâm. Haø—Soâng Tro. Great bodhisattva: Bodhisattva-mahasattva Great assemblage: The assemblage of (skt)—Boà Taùt Ma Ha Taùt—Ñaïi Boà Taùt (Boà Taùt Bodhisattvas in the Pure Land—Boà Taùt Haûi Hoäi lôùn)—Great Enlightened Being. trong coõi Tònh Ñoä. Great body: Transformable body of the Great Assemblies: Mahasangha (skt)—See Ñaïi Buddha—See Ñaïi Thaân. Chuùng. Great bounty: Great favour—Ñaïi aân. Great auspicious: Ñaïi kieát töôøng. Great Brahma: Brahma Sahampati—See Ñaïi Great Auspicious Clairvoyance Bodhisattva: Phaïm Thieân. Sri-mahavid (skt)—See Ñaïi Caùt Töôøng Minh Boà Great Brahman heaven: Great Brahma—See Taùt. Ñaïi Phaïm Thieân. Great auspicious indestructibility: Great Great Brahma Sutra: See Ñaïi Baø La Moân Kinh. auspicious indestructible diamond—See Ñaïi Caùt Great Brahmana: See Ñaïi Baø La Moân. Töôøng Kim Cang. Great brave: Ñaïi duõng. Great authority: Ñaïi Uy Löïc—Uy löïc voâ bieân. Great Bright White-bodied bodhisattva: See Great Avichi: Ñaïi A Tyø. Ñaïi Minh Baïch Thaân Boà Taùt. Great Awakening: Ñaïi ngoä. Great Brightness Buddha: Ñaïi

Minh Phaät. Great awe-inspiring power and virtue: Great Buddha's name of Repentance: Hoàng Mahatejas (skt)—Ñaïi Uy Ñöùc. Danh Saùm Hoái. Great baptism: See Ñaïi Quaùn Ñaûnh. Great Buddha Shurangama Mantra: Ñaïi Phaät Great basis of faith: See Ñaïi Tín. Ñaûnh Thuû Laêng Nghieâm. Great being: See Ñaïi Só. Great Buddha statues: Great statues of the Great bell: Ñaïi hoàng chung. Buddha—See Ñaïi Töôïng Phaät. Great benefit: Ñaïi Lôïi—Lôïi ích to lôùn. Great Buddha of Supreme Penetration and Great benefit results from goodness: See Ñaïi Wisdom: Mahabhijna-Jnanabhibhu (skt)—See Thieän Ñaïi Lôïi. Ñaïi Thoâng Trí Thaéng Phaät. Great benevolence and compassion: Quaù khöù Great Buddhist scholar: Pandita-chen-mo (tib)— voâ löôïng ñaïi töø ñaïi bi cöùu hoä taát caû chuùng sanh. Maha-pandita (skt)—Ñaïi Hoïc Giaû.

Great Buddhist wisdom: See Ñaïi Phaät Trí. Great compassion based on sameness essence: Great burning hell: Pratapana (skt)—Ñaïi Thieâu See Ñoàng Theå Ñaïi Bi. Chích Nguïc—Ñòa nguïc löûa raát lôùn—See Ñaïi Great compassion of the Buddhas and Vieâm Nhieät. Bodhisattvas: Loøng thöông xoùt vó ñaïi cuûa chö Great calamity: Catastrophe—Ñaïi naïn (ñaïi tai Phaät vaø chö Boà Taùt. hoïa). Great compassion concentration: Mahakaruna- Great canon of monastic rules: The great canon sampapatti (skt)—Ñaïi Bi Ñònh. of monastic rules, translated into Chinese by Great Compassion Mantra: Ñaïi Bi Chuù. Buddhabhadra and Fa-Hsien in 40 books—Boä luaät Great compassion mind mantra: Mahakarunika- Ma Ha Taêng Kyø (luaät thieàn moân) do Phaät Ñaø Baït citta-dharani (skt)—Ñaïi Bi Taâm Ñaø La Ni— Ñaø La vaø Phaùp Hieån dòch sang Hoa ngöõ thaønh 40 Mantra on great compassion mind. quyeån. Great compassion one: Ñaïi Bi Giaû—Kuan-Shi- Great capacity: Ñaïi Naêng Löïc—Ñaïi Ky—Taøi Yin—The great pitiful one—Baäc ñaïi bi, chæ Boà naêng kheùo leùo vaø lôùn lao. Taùt Quaùn AÂm. Great cause: Ñaïi nghóa. Great compassionate heart: See Ñaïi Bi Taâm. Great ceremonial charter: Great code—Ñaïi Great-Compassionate-Light Buddha: Ñaïi Bi ñieån. Quang Phaät. Great chapter of Vinaya Pitaka: Maha-vagga Great compassionate universal manifestation: (p)—Ñaïi Phaåm, moät trong saùu phaåm cuûa luaät taïng. Söï theå hieän loøng töø bi bao la ra khaép nôi nôi—See Great characteristics: Yeáu toá lôùn. Ñaïi Bi Phoå Hieän. Great chiliocosmos: See Tam Thieân Ñaïi Thieân Great compassionate vow: See Bi Nguyeän. Theá Giôùi. Great complete: Ñaïi maõn. Great Circle: Maha-mandala (skt)—The great Great completion: Mahasambhava (skt)—Ñaïi mandala—See Ñaïi Maïn Ñaø La. thaønh. Great circular iron enclosure: Mahacakravala Great comprehensive dharma-gate: Ñaïi Toaøn (skt)—See Ñaïi Thieát Vi Sôn. Phaùp Moân—Phaùp moân toaøn dieän. Great circular "iron" mountain: Great concentration: Mahaggata-samadhi Mahacakravala (skt)—See Ñaïi Thieát Vi Sôn. (skt)—Maha-samadhi (skt)—Ñaïi Ñònh—Söï ñaïi Great citations: Mahapadesa (p)—Nhöõng ñieàu nhaäp ñònh. tham chieáu lôùn lao—See Boán Ñieàu Tham Chieáu Great Concentration of the Action of the Pure Lôùn. Profound Mind: Thanh Tònh Thaâm Taâm Haønh Great Cliff Temple: See Ñaïi Nham Töï. Ñaïi Tam Muoäi. Great code: Great ceremonial charter—Ñaïi ñieån. Great Concentration of Differentiated Bodies Great Collection: Ñaïi Taäp. of Sentient Beings: Chuùng Sanh Sai

Bieät Thaân Great Collection of name and meaning: Maha- Ñaïi Tam Muoäi. vyutpatti (skt)—Danh Nghóa Ñaïi Taäp. Great Concentration of Freedom in the Great Collection Sutra: Maha-samnipata-sutra Elemental Cosmos: Phaùp Giôùi Töï Taïi Ñaïi Tam (skt)—Mahasamghata-sutra—Great Heap Sutra— Muoäi. Kinh Ñaïi Taäp—See Ñaïi Phöông Ñaúng Ñaïi Taäp Great Concentration of Knowledge of the Kinh. Adornments of the Buddhas: Lieãu Tri Nhöùt Great Comforter: Ñaïi An UÛi—Pacifier—A Thieát Theá Giôùi Phaät Trang Nghieâm Tam Muoäi. Buddha's title—Moät vò an uûi lôùn, danh hieäu cuûa Great Concentration of Knowledge of the Phaät. stores of Adornments of the Past: Bieát Quaù Khöù Great commander: See Ñaïi Nguyeân Soaùi Minh Trang Nghieâm Taïng Ñaïi Tam Muoäi. Vöông. Great Concentration of Subtle Light: Dieäu Great compassion: Maha-karuna (skt)—Great Quang Ñaïi Tam Muoäi. mercy—Great pity—Most pitiful—See Ñaïi Bi. Great Concentration of successive journeying

to the Buddha-lands: Bieán vaõng chö Phaät quoác Great donation: Ñaïi Thí—Söï boá thí roäng lôùn. ñoä Ñaïi Tam Muoäi. Great doubt: Daigi (jap)—See Ñaïi Nghi. Great Concentration of the Treasury of Light Great dragon king heavenly virtue: Thieân Ñöùc of Knowledge: Trí Quang Minh Taïng Ñaïi Tam Ñaïi Long Vöông. Muoäi. Great dream: Ñaïi moäng—Giaác moäng lôùn— Great Concentration of the Unimpeded Giaác moäng ñôøi—Cuoäc ñôøi hay theá giôùi naày— Wheel: Voâ Ngaïi Luaân Ñaïi Tam Muoäi. Great dream—The dream of life—This life—The Great Concentration of Universal Light: world. Phoå Quang Ñaïi Tam Muoäi. Great Ear Tripitaka: Daini-Sanzo (jap)—Ñaïi Great congregation: Ñaïi haûi chuùng. Nhó Tam Taïng—Big Ear Tripitaka—The title was Great consoler: Amitabha Buddha—Baäc khuyeân given to a person who has accomplished in giaûi vó ñaïi. studying the tripitaka—See Ñaïi Nhó Taâm Thoâng. Great conveyance: Mahayana (skt)—Greater Great earth: All the land—Everywhere—The vehicle—See Ñaïi Thöøa. whole earth—Ñaïi ñòa. Great cosmic era of the world: Mahakalpa Great Eastern Temple: Todaiji (jap)—See Ñoâng (skt)—See Ñaïi Kieáp. Ñaïi Töï. Great courage: Söï can ñaûm lôùn lao. Great effort: Coá gaéng vöôït böïc. Great and courage: The great hero—See Ñaïi Great effort and retrogression: See Tinh Taán Huøng. Vaø Thoái Chuyeån. Great cudgel diamond Bodhisattva: Vajra- Great ego: See Ñaïi Ngaõ. maha-danda bodhisattva (skt)—Kim Cang Ñaïi Great elements: Mahabhutas (p)—Nhöõng yeáu toá Tröôïng Boà Taùt. lôùn. Great deal of anxiety: Ña Löï—Heát söùc lo aâu. Great elephant treasure: Ñaïi Töôïng Taïng— Great death: See Ñaïi Töû. Great naga treasure, an incense supposed to be Great Debts: Troïng aân. produced by nagas or dragons fighting. Great deception: Ñaïi Cuoáng—Söï doái traù lôùn. Great emptiness: Maha-sunyata (skt)—See Ñaïi Great deed: Quaûng haïnh—Extensive deed—Vast Khoâng. deed. Great end: Maha-atyanta (skt)—Tsogchen Great desire: Söï mong muoán vó ñaïi. (tib)—Ñaïi Cöùu Caùnh. Great destiny: Meänh lôùn—Cuoäc sanh töû luaân Great Enlightened Being: Bodhisattva hoài—Destiny or fate (life-and-death, mortality, Mahasattva (skt)—Ñaïi Boà taùt—Great reincarnation). Bodhisattva. Great determination: Ñaïi phuïng söï—See Ñaïi Great Enlightening Beings' dedication equal to Quyeát. all Buddhas': Ñaúng Nhöùt Thieát Phaät Hoài Höôùng. Great dharma: Great law—See Ñaïi Phaùp. Great Enlightening Beings have the same

Great dharma of defilement: The great taint— foundations of goodness as all Buddhas: Ñaïi Boà See Ñaïi Nhieãm Phaùp. taùt ñoàng moät thieän caên vôùi tam theá chö Phaät. Great dharma wheel: Mahadharma-Chakra Great enlightenment: Daigo (jap)—Ñaïi Ngoä— (skt)—Ñaïi Phaùp Luaân. Great realization—An alternative saying or Great disciple: Sthavira (skt)—Chief disciple— answer that a commentator appends to a koâan to Ñaïi ñeä töû (ñeä töû lôùn). complete the case. The term literally means Great discourse on the foundations of "words offered in place of another" and refers mindfulness: Maha-satipatthana-sutta (p)—Kinh specifically to cases in which the commentator noùi veà nôi tænh thöùc toaøn veïn—See Kinh Ñaïi provides an answer of his own devising when the Nieäm Xöù. disciple in the original exchange (mondo) was Great doctrine: Ñaïi Ñaïo—Great teaching— unable to reply. The term is used for one of two Fundamental doctrine—See Ñaïi Giaùo. basic kinds of answers that masters would

traditionally provide for koâan in compilations of (skt)—Name of a Bodhisattva—Kim Cang Ñaïi historical cases. The other major style of AÙc, teân cuûa moät vò Boà Taùt. appended answer is the betsugo (alternative Great expedient means: Ñaïi Phöông Tieän— answer), a saying with a different opinion. The Phöông tieän lôùn. term "Daigo" originally referred to the Great extinction: Parinirvana (skt)—Ñaïi Tòch spontaneous comments that masters made during Dieät—Ñaïi Baùt Nieát Baøn—The great nirvana— actual question-and-answer sessions with their The great extinction and passing over from disciples. If the students failed to respond to a mortality. question, the master would make a comment in Great extinction without remainder: their stead. In the Pi-Yen-Lu, case 86, for Anupadisesa-nibbana (p)—Anupadhisesa (skt)— example, Yun men answered his own question in See Voâ Dö Nieát Baøn. place of his students. When he asked, "Each Great faith: Dai-shinkon (jap)—Great root of person posseses their own light, but if one tries to faith—See Ñaïi Caên Tín. search for it, all is darkness. What is this light?" Great falsehood: Ñaïi Voïng—Ñaïi Doái Traù—Söï He received no response. Then he gave two doái traù lôùn. answers, "The monastery halls and gate," and Great fame: Hoàng danh. "Even something one enjoys is not better than Great favor: Great bounty—Ñaïi aân (ôn saâu daày). nothing."—Moät caâu noùi hay caâu traû lôøi maø ngöôøi Great fiery pit: Ñaïi Hoûa Khanh—Hoá löûa lôùn. pheâ bình theâm vaøo ñeå hoaøn taát moät coâng aùn. Thuaät Great fire: Calamity of fire—See Ñaïi Hoûa Tai. ngöõ coù nghóa laø "chöõ ñöa ra ñeå theá cho chöõ khaùc" Great Firm Vigor and Courage Buddha: Phaät vaø aùm chæ ñaëc bieät cho nhöõng tröôøng hôïp trong ñoù Ñaïi Cöôøng Tinh Taán Doõng Maõnh. ngöôøi pheâ bình ñöa ra caâu traû lôøi cuûa chính mình Great flood: Deluge—Ñaïi hoàng thuûy. khi ngöôøi ñeä töû trong cuoäc tham vaán khoâng traû lôøi Great fortune: Caùt töôøng. ñöôïc. Thuaät ngöõ ñöôïc duøng trong hai loaïi traû lôøi Great-fortune marks: Purvanimitta (skt)—maø nhöõng vò thaày thöôøng ñöa ra theo truyeàn thoáng Pubba-nimitta (p)—Auspicious marks—Good luck trong nhöõng coâng aùn ñaõ ñöôïc bieân soaïn saün. Moät marks—Töôùng toát hay ñieàm laønh. kieåu khaùc laø ñöa ra caâu traû lôøi thay theá, moät lôøi Great friends: Nhöõng thieän höõu tri thöùc lôùn— noùi vôùi

yù kieán khaùc hôn laø yù trong caâu traû lôøi cuûa Well acquainted with the good—Great friends. ngöôøi ñeä töû. Thuaät ngöõ "Daigo" nguyeân thuûy chæ Great fruit: Abundant merits—Quaûng Quaû— cho nhöõng lôøi pheâ bình phaùt ra töï nhieân töø nhöõng Broad Phala, the 12th Brahmaloka. vò thaày trong nhöõng cuoäc vaán ñaùp vôùi ñeä töû cuûa Great gain of wealth: Ñöôïc taøi saûn sung tuùc— hoï. Neáu nhöõng ñeä töû khoâng ñaùp ñöôïc caâu hoûi, vò See Naêm Ñieàu Lôïi Ích Cuûa Ngöôøi thaày seõ ñöa ra lôøi bình ñeå giuùp cho ñeä töû. Trong Giöõ Ñuû Giôùi. Bích Nham Luïc, taéc 86, Vaân Moân töï traû lôøi cho Great gathering for almsgiving: Moksa- caâu hoûi cuûa mình thay cho nhöõng ñeä töû. Khi ngaøi mahaparisad (skt)—Great gathering for hoûi: "Moãi ngöôøi töï coù aùnh saùng cuûa chính mình, almsgiving for all, rich and poor—Ñaïi thí hoäi cho nhöng neáu coá gaéng tìm kieám, thì taát caû ñeàu laø ñen moïi ngöôøi, giaøu laãn ngheøo. toái. AÙnh saùng naøy laø caùi gì?" Trong chuùng hoäi khoâng ai traû lôøi ñöôïc. Ñoaïn Vaân Moân ñöa ra hai Great god of free-will: Mahesvara (skt)— caâu ñaùp: "Saûnh ñöôøng vaø coång töï vieän," vaø "Daàu Daijizaiten (jap)—Ñaïi Töï Taïi Thieân. cho ngöôøi ta coù thöôûng thöùc moät thöù gì ñoù cuõng Great good improvement: Ñaïi Caûi Thieän—Söï chaúng baèng chaúng thöôûng thöùc thöù gì caû." caûi thieän lôùn lao. Great entrance into perfect rest: Ñaïi Vieân Tòch Great good-looking: Maha-sudassana (p)— Nhaäp—See Ñaïi Baùt Nieát Baøn. Maha-sudarsana (skt)—Caùi nhìn thuø dieäu vaø thieän Great eon: Mahakalpa (skt)—See Ñaïi Kieáp. laønh—Ñaïi Thieän Kieán. Great error: Ñaïi Quaù—Söï sai soùt lôùn (loãi laàm Great goodness-promoting monastery: See Ñaïi lôùn). Höng Thieän Töï. Great evil diamond Bodhisattva: Vajrabhairava Great grace: Ñaïi aân.

Great ground mirror wisdom: Adarsana-jnana Great king: Maharaja (skt)—Superior king—See (skt)—Ñaïi Vieân Caûnh Trí. Ñaïi Vöông. Great guide: Ñaïi ñaïo sö—See Ñaïi Sö. Great klesas: Great afflictions—Ñaïi phieàn naõo— Great happiness: Ñaïi phuùc—Hoàng phuùc. See Luïc Ñaïi Phieàn Naõo. Great Heaps Sutra: Kinh Ñaïi Böûu Tích—Maha- Great lamp: Ñaïi Ñaêng. Ratnakuta Sutra. Great law: See Ñaïi Phaùp. Great heart: Great mind—See Ñaïi Taâm. Great law drum: See Ñaïi Phaùp Coå. Great hell: Ñaïi Nguïc—Ñòa nguïc lôùn. Great leader: Nayaka (skt)—See Ñaïi Ñaïo Sö. Great hermit: Ñaïi AÅn Só—One who lives in the Great leader across mortality to nirvana: deep forests and mountains—Vò Taêng ôû aån trong Buddha or a Bodhisattva—Ñaïi Ñoä sö. röøng saâu nuùi thaúm. (At) great length: In details—Fully—Vôùi ñaày ñuû Great Hero: Mahavira (skt)—Great in chi tieát. Courage—See Ñaïi Huøng. Great lie: Ñaïi Voïng Ngöõ—Söï noùi doái nghieâm Great Hero Shrine: Ñieän Ñaïi Huøng. troïng—Serious lie. Great Hero Precious Shrine: Ñaïi Huøng Baûo Great Light Arhat: Uptissa (skt)—Öu Ba Ñeà Ñieän. Xaù—Ñaïi Quang A La Haùn. Great honorable ones in sutras: Maha-govinda Great light brilliant king: The Ming-Wang— (p)—Ñaïi Ñieån Toân—Kinh ñieån veà nhöõng baäc toân Sakyamuni in previous existence—See Ñaïi quí. Quang Minh Vöông. Great house: Burning house—See Nhaát Ñaïi Great Light Buddha: Maha-prabha-buddha Traïch. (skt)—Ñaïi Quang Phaät. Great ignorance: Ñaïi ngu—Ñaïi si. Great light shining everywhere: Great universal Great illusion: Ñaïi

AÛo—Ñaïi huyeãn (huyeãn moäng light—See Ñaïi Quang Phoå Chieáu. lôùn). “Great light shining everywhere” Great illustrious Brahman: Jyotisprabha (skt)— Bodhisattva: See Ñaïi Quang Phoå Chieáu Quaùn Quang Minh Ñaïi Phaïm. AÂm. Great impediment to the virtuous way: See Ñaïi Great Lord of Healing: Ñaïi Y vöông—An Chöôùng Thieän Ñaïo. epithet of Buddhas and Bodhisattvas—Moät danh Great import: Ñaïi Nghóa (yù nghóa lôùn). hieäu cuûa Phaät vaø Boà Taùt. Great impostor: Ñaïi gian aùc. Great loss of property: Thieät haïi nhieàu taøi saûn— Great inclusion: Söï thu naïp lôùn lao—See Ñaïi See Ñaïi Toån Thaát Taøi Saûn. Nhieáp Thoï. Great lotus heaven: Ñaïi Lieân Hoa Phaùp Taïng Great Infinite Life Sutra: Sukhavati-vyuha giôùi—The great lotus Heaven in the Paradise of Sutra (skt)—Ñaïi Voâ Löôïng Thoï Kinh—See Kinh the West—See Taây Phöông Cöïc Laïc. Voâ Löôïng Thoï. Great loving-kindness: Great merciful—Great Great insight: Ñaïi ñònh. compassion—Most merciful—Ñaïi töø. Great insight-Great wisdom-Great pity: See Great Loving One: Maitreya Bodhisattva—The Ñaïi Ñònh Trí Bi. future Buddha of this saha world—See Di Laëc. Great Jewelled accumulation sutra: Ratnakuta- Great luminous sound heaven: Abhasvara sutra (skt)—See Kinh Ñaïi Böûu Tích. (skt)—See Ñaïi Quang AÂm Thieân. Great joy: Ñaïi hoan hyû—Nieàm hoan hyû raát lôùn Great-Magic-Light Buddha: Ñaïi Thoâng Quang (heát söùc vui möøng). Phaät. Great joy and solace: Ñaïi Hoan Hyû Vaø An Great magician: See Ñaïi AÛo Sö. UÛi—Great joy and solace of the knowledge and Great majesty: Ñaïi uy löïc. wisdom of true enlightenment. Great mandala: Great mandara—See Ñaïi Maïn Great kalpa: Mahakalpa (skt)—Ñaïi Kieáp. Ñaø La. Great kindness: Ñaïi töø. Great mandara flower: Great mandala flower—

Ñaïi Baïch Hoa—Boâng maïn ñaø la lôùn. Great mindfulness and cognition: Ñaïi Nieäm Ñaïi Great marks: Ñaïi Töôùng—Nhöõng töôùng traïng Trí—Trí tueä lôùn cuûa söï tænh thöùc toaøn veïn — lôùn. Wisdom of perfect mindfulness. Great mass of suffering: Ñaïi khoå uaån. Great mindfulness of the Buddha: Ñaïi Nieäm Great master: Daiji (jap)—Great guide—See Phaät—Thieàn ñònh quaùn töôûng lieân tuïc veà Phaät—Ñaïi Sö. Meditating on Buddha with continuous Great matter: Vieäc lôùn hay vieäc troïng ñaïi—Big concentration. affair—Important matter—See Ñaïi Söï. Great Ming dynasty catalogue of the Great matter of birth and death: Sanh Töû Ñaïi Tripitaka: See Ñaïi Minh Tam Taïng Thaùnh Giaùo Söï—The great issue of birth and death, or the Muïc Luïc. clarification of life and death is one great purpose Great mirror: Daikan (jap)—Ñaïi Giaùm—Caùi of all Buddhists—See Sanh Töû. kính lôùn (taám göông lôùn). Great matter great cause: For the sake of a Great Monastery: See Ñaïi Töï. great cause, or because of a great matter—See Great Monk: Monk of great virtue and old age— Ñaïi Söï Nhaân Duyeân. Senior monk—Ñaïi Laõo Taêng (Ñaïi Laõo Hoøa Great means: Mahopaya (skt)—Great expedient Thöôïng). means—See Ñaïi Phöông Tieän. Great mourning: Ñaïi tang. Great men do not remember the faults of Great mystery: Mysterious mechanism—Occult lesser men: See Ñaïi Nhaân Baát Kyù Tieåu Nhaân cause—Mysticism—Huyeàn cô. Quaù. Great naked body: Ñaïi Loä Thaân—Thaân troáng Great mental power: The great mind and hoaøn toaøn. power—See Ñaïi Taâm Löïc. Great naked powerful spirit: Mahanagna Great merciful: Great

compassion—Great (skt)—Ma Ha Naëc Daø Na—Ñaïi Loä Thaân—Teân loving-kindness—Most merciful—Ñaïi töø. cuûa moät vò Thaàn khoûa thaân—Quite-naked. Great mercy: Mahakaruna (skt)—Great Great name: Hoàng danh. compassion—Great pity—See Ñaïi Bi. Great net: Ñaïi Voõng—The main principle of Great mercy and great pity: See Ñaïi Töø Ñaïi Bi. Budhism, likened to the great rope of a net. Great Mercy Shrine: Ñieän Ñaïi Bi. Great nirvana: Mahaparinirvana (skt)—See Ñaïi Great merit: Great achievements—Ñaïi coâng Baùt Nieát Baøn. ñöùc. Great nirvana dharma king: The great tranquil Great metaphysical treasuries: See Ñaïi Phaùp dharma king—Tòch Ñònh Phaùp Vöông. Taïng. Great Nirvana Sutra: Maha Parinirvana Sutra— Great and Mighty Peak: Daiyu-Ho (jap)—Ñaïi See Kinh Ñaïi Baùt Nieát Baøn. Huøng Phong—Pai-chang Mountain, located in Great ocean: Mahasamudra-sagara (skt): Ñaïi Jiang-hsi Province, China—Nuùi Baùch Tröôïng, toïa Haûi—Bieån lôùn. laïc trong tænh Giang Taây, Trung Hoa. Great Ocean Assembly of Peaceful Great mind: Ñaïi taâm—Ñaïi trí. Bodhisattva: Thanh Tònh Ñaïi Haûi Chuùng Boà Taùt. Great mind of enlightenment: Ñaïi Taâm Giaûi Great ocean congregation: See Ñaïi Haûi Chuùng. Thoaùt (taâm cuûa chö Ñaïi Boà Taùt). Great ocean of mortality: Sinh Töû Ñaïi Haûi. Great mind ocean: Ñaïi Taâm Haûi—Taâm roäng lôùn Great ocean seal: Haûi AÁn Tam Muoäi—See Ñaïi nhö ñaïi döông—Omniscience. Haûi AÁn. Great mind and power: Ñaïi taâm löïc—The Great offerings: Ñaïi Thí—Söï boá thí roäng lôùn— wisdom and activity of a Buddha—Taâm löïc roäng Great donation. lôùn bao la, chæ trí hueä vaø nhöõng hoaït ñoäng cuûa Great order: Ñaïi Meänh—The great command— Phaät. Destiny or fate (life-and-death, mortality, Great mindfulness: Ñaïi Nieäm—Söï tænh thöùc toaøn reincarnation). veïn—Perfect mindfulness. Great Ornament Vaipulya Sutra: See Phöông

Quaûng Ñaïi Trang Nghieâm Kinh. Nguyeän Löïc. Great ornate world: The universe of Great Power Bodhisattva: Mahavikramin Akasagarbha Bodhisattva—See Ñaïi Trang (skt)—Ñaïi Löïc Boà Taùt. Nghieâm Theá Giôùi. Great powers of Buddhas and Bodhisattvas: Great ox cart: See Ñaïi Ngöu Xa. See Ñaïi Quyeàn. Great paramita: Ñaïi Ba La Maät—The great Great powers of personality: See Ñaïi Töï Taïi paramitas or perfections of bodhisattvas—Ñaïi ba Ngaõ. la maät hay nhöõng ba la maät cuûa chö Boà Taùt—See Great praise: Ñaïi taùn thaùn. Möôøi Ba La Maät. Great Prajna inital part of Perfection: Great peace: Ñaïi An—Söï bình an to lôùn. Satasahasrika-prajna-paramita (skt)—Ñaïi Baùt Great Peace Amoghavajra Bodhisattva: Nhaõ Sô Phaän Ba La Maät. Vajramogha-Samya-Sattva (skt)—A Bodhisattva Great Prajna Sutra: Maha-prajna-paramita-sutra in the court of Garbhadhatu—Ñaïi An Laïc Baát (skt)—Dai-hannya-kyo (jap)—Sutra of Great Khoâng Boà Taùt—Moät vò Boà Taùt trong Thai taïng Prajna-Paramita—Ñaïi Baùt Nhaõ Ba La Maät Ña Giôùi. Kinh. Great peacock king: Mayura (skt)—Ñaïi khoång Great precious flower: See Ñaïi Baûo Hoa. töôùc vöông. Great precious mani: Ñaïi Mani—Ñaïi Baûo Ma Great penetration: Ñaïi Thoâng—Söï thoâng thaáu Ni—Pure pearl—The Buddha-Truth—Vieân ngoïc lôùn lao. quí hay chaân lyù Phaät giaùo. Great Penetration Mountain King Thus Come Great precious ocean: Ñaïi Baûo Haûi—The great One: See Ñaïi Thoâng Sôn Vöông Nhö Lai.

precious ocean of the merit of Amitabha—Bieån Great and perfect enlightenment: Buddha- coâng ñöùc lôùn cuûa Ñöùc Phaät A Di Ñaø. wisdom—Ñaïi vieân giaùc—Söï chöùng ñaéc hoaøn Great precious region: See Ñaïi Baûo Phöông. toaøn—Söï giaùc ngoä to lôùn vieân maõn hay laø Phaät trí. Great princely almsgiver: Prince “Giver.”—See Great and perfect mirror wisdom: Ñaïi vieân Naêng Thí Thaùi Töû. caûnh trí cuûa ñöùc Phaät A Suùc—The great perfect Great protective sign: Ñaïi Hoä AÁn—Daáu aán baûo mirror wisdom of Aksobhya Buddha—See Ñaïi veä to lôùn. Vieân Caûnh Trí. Great psychic power: Ñaïi thaàn thoâng. Great perfect wisdom: See Ñaïi Vieân Trí. Great qualities that are hard to believe: Phaåm Great perfection: Adi-yoga (skt)—Maha-ati chaát vó ñaïi khoù tin. (skt)—Dzogchen (tib)—Great perfection, the Great quiescence: Ñaïi Tòch Tònh—Söï tòch tònh highest of the tantras—See Ñaïi Toaøn. voâ bieân. Great perfections: Ñaïi Ba La Maät—Söï toaøn Great Quietness and Reflection: Maka-shikan thieän lôùn lao—The great paramitas or perfections (jap)—A record of the lectures of Master T’ien- of Bodhisattvas. T’ai Chih-I—Ñaïi Chæ Quaùn—See Ma Ha Chæ Great perfection dharani: Mahapurna (skt)— Quaùn. Ñaïi Vieân Maõn Ñaø La Ni. Great radiance: Vaàng quang minh röïc rôõ. Great pity: Mahakaruna (skt)—Great Great realization: Ñaïi Giaùc—Ñaïi Ngoä—Greatly compassion—Great mercy—See Ñaïi Bi. realize—Great enlightenment. Great pity samadhi: Concentration of great Great realm to learn patience: Saha (skt)—This compassion—See Ñaïi Bi Tam Muoäi. world—Ñaïi nhaãn theá giôùi. Great potentiality: Great powers of Buddhas and Great red lotus: The cold hell—See Ñaïi Hoàng Bodhisattvas—See Ñaïi Quyeàn. Lieân. Great powers: Great in power—The great Great refuge: Ñaïi quy y. powers obtainable by a Bodhisattva—See Ñaïi Great rejoicing: Ñaïi hyû. Löïc. Great reliable Brahmana: Name of Sakyamuni Great power of accomplishing a vow: See Ñaïi in a previous life—See Ñaïi Kieân Coá Baø La Moân.

Great religious festival: Yatra (skt)—Leã hoäi. Great statue of the Buddha: Daibutsu (jap)— Great renunciation: See Ñaïi Xuaát Theá. Ñaïi töôïng Phaät. Great resolution: Chí nguyeän lôùn. Great storm: Calamities of wind—Typhoon— Great resolve: Mahapranidhana (skt)—Great Ñaïi phong, one of the three destructive calamities vow—See Ñaïi Nguyeän. to end the world—See Tam Tai. Great Reverend: Cloth-bag monk—See Boá Ñaïi Great-Strong-Zealous-Bold-Fierce Buddha: Hoøa Thöôïng. Ñaïi Cöôøng Tinh Taán Duõng Maõnh Phaät. Great reward: Ñaïi Thaéng Lôïi—Phaàn thöôûng lôùn Great suffering: Ñaïi khoå—Caùi khoå lôùn. lao. Great Sumeru Buddha: Ñaïi Tu Di Phaät. Great robe: The monk’s patch-robe—See Ñaïi Y. Great Sun: Ñaïi Nhöït. Great root of faith: Great faith—See Ñaïi Tín. Great Sun Buddha: Vairocana or Mahavairocana Great sages: Great saints—Ñaïi Thaùnh—Ñaïi (skt)—Ñaïi Nhaät Nhö Lai. Hieàn—A title for Sakyamuni Buddha. Great sutras: See Ñaïi Kinh. Great saint: Mahamuni (skt)—Ñaïi Thaùnh. Great sutra on the hamlet of horse-herds: Great salvation: Ñaïi Ñoä—Cöùu ñoä roäng lôùn. Maha-ssapura-suttam (p)—Ñaïi Kinh Xoùm Ngöïa. Great Sangha School: Mahasanghika (skt)— Great sutra on the lion's roar: Maha-sihanada- Daishubu (jap)—See Ñaïi Chuùng Boä. sutta (p)—Sutra on great the lion's roar, Majjhima Great sastras: Nhöõng boä luaän lôùn—There are Nikaya

12—Kinh Ñaïi Sö Töû Hoáng, Trung Boä five great sastras—See Nguõ Boä Ñaïi Luaän. Kinh 12. Great savior: The great leader across mortality to Great sutra on Perfect Moon Light: Maha- nirvana—Buddha—Bodhisattva—Baäc thaày lôùn punnama-suttam (p)—Ñaïi Kinh Maõn Nguyeät. daãn chuùng sanh qua bôø sanh töû ñeå ñi ñeán Nieát Great taint: The great dharma of defilement— Baøn, chæ Phaät hay moät vò Boà Taùt. See Ñaïi Nhieãm Phaùp. Great scholars: See Hoïc Giaû Loãi Laïc. Great talent: Ñaïi taøi. Great Schools: Tröôøng phaùi lôùn. Great talker: Ngöôøi chæ bieát noùi gioûi. Great scriptural store: See Ñaïi Taïng Kinh. Great T'ang Chronicles of the Western World: Great scripture volume: Ñaïi Kinh Quyeån— See Ñaïi Ñöôøng Taây Vöïc Kyù. Quyeån kinh quan troïng. Great T'ang Records of Western Lands: Great Great sea: Mahasamudra-sagara (skt)—Ñaïi T'ang Chronicles of the Western World—See Ñaïi Haûi—Bieån lôùn—Great ocean. Ñöôøng Taây Vöïc Kyù. Great sea congregation: See Ñaïi Haûi Chuùng. Great teacher: Nayaka (skt)—Great guide—See Great seal: Chaja-chenpo (tib)—Mahamudra— Ñaïi Sö. See Ñaïi Thuû AÁn. Great teaching: See Ñaïi Giaùo. Great self: Mahatma (skt)—The true Great texts: Chief or fundamental book or text— personality—See Ñaïi Ngaõ. See Ñaïi Baûn. Great shaman: Mahasramana (skt)—Ñaïi sa moân Great thousand: Daisen (jap)—The term stands (Buddha). for "the three-thousand-great-thousand world"— Great ship of salvation: Mahayana—Ñaïi See Tam Thieân Ñaïi Thieân Theá Giôùi. Thuyeàn—Ñaïi Thöøa, con thuyeàn lôùn cöùu ñoä chuùng Great Tibetan lama: Panchen Lama (tib)— sanh. Panchen Lama—See Ban Thieàn Laït Ma. Great snow-white radiant umbrella: Maha- Great title: See Ñaïi Danh Hieäu. pratisara (skt)—Ñaïi Baïch Taûn Caùi. Great tranquil dharma-king: Vairocana—See Great spirit of inquiry: Nghi lôùn. Ñaïi Tòch Phaùp Vöông. Great spiritual stupa: Ñaïi linh thaùp. Great tranquility samadhi: See Ñaïi Tòch Ñònh. Great spiritual teacher: The great leader across Great Transference of Merit: Ñaïi Hoài Höôùng. mortality to nirvana—Great savior—See Ñaïi Ñoä Great transformation: See Ñaïi Hoùa. Sö. Great treason: Ñaïi nghòch.

Great treasure: Taøi saûn quí baùu nhaát. Great Vehicle Zen: Mahayana Zen—See Thieàn Great Treasure Accumulation Sutra: Ñaïi Thöøa. Maharatnakuta-sutra (skt)—Daiho-Shakkyo Great venerable: Upadhyaya (skt)—Ñaïi Hoøa (jap)—See Kinh Ñaïi Böûu Tích. Thöôïng—Great Master—A monk of great virtue Great Treasure Ocean of Merits: Ñaïi Baûo Ñöùc and old age. Haûi Coâng Ñöùc—The great precious ocean of the Great vessel: Ñaïi Thuyeàn—Chieác thuyeàn lôùn. merit of Amitabha—Bieån coâng ñöùc lôùn cuûa Ñöùc Great victorious vajra: See Ñaïi Thaéng Kim Phaät A Di Ñaø. Cang. Great treasury of merits: See Ñaïi Coâng Ñöùc Great victory: Ñaïi thaéng. Taïng. Great Victory Vajra: One of the incarnations of Great treasury and small treasury: Daizo- Vairocana—See Ñaïi Thaéng Kim Cang. Shozo (jap)—Ñaïi Taïng Tieåu Taïng—The Great virtue: Chaste—Righteous—Conduct treasuries of sutras, vinaya, and abhidharma according to Buddha-truth—Ñaïo haïnh—See Ñaïi retained in the great vehicle (Mahayana Ñöùc. Buddhism) and small vehicle (Hinayana Great virtues of all Buddhas: The great virtue Buddhism)—Ba taïng kinh, luaät, luaän ñöôïc löu giöõ that are impeccably pure of all Buddhas—See Ñaïi trong truyeàn thoáng Ñaïi thöøa vaø

Tieåu thöøa. Phaåm Haïnh. Great treatise master: Ñaïi Luaän Sö—Vò luaän sö Great Virtue Monastery: Ñaïi Ñöùc Töï—One of lôùn. the most important Zen monasteries in Kyoto, Great tree: See Ñaïi Thoï. built in 1319 by Akamatsu Norimura for the Great Trust: Dai-shinkon (jap)—Great faith— master Myocho, who was also known as Daito Great root of faith—See Ñaïi Tín. Kokushi (1283-1337). It grew to become one of Great and unattainable space: Immeasurable the major Zen centers in Japan. space—See Ñaïi Khoâng Baát Khaû Ñaéc. Great voices from the power of the virtuous Great undertaking: See Ñaïi Phaùt Khôûi. qualities of Buddha: AÂm thanh quaûng ñaïi cuûa Great Vaipulyas: See Ñaïi Phöông Ñaúng. Ñöùc Nhö Lai—See Quaûng Ñaïi AÂm. Great Vaipulya Buddha: The fundamental Great void: Mahasunyata (skt)—The Mahayana honoured one of the Avatamsaka—See Ñaïi parinirvana—See Ñaïi Khoâng. Phöông Quaûng Phaät. Great vows: Mahapranidhana (skt)— Great value: Giaù trò cao caû. Samnahasamnaddha (skt)—Hoaèng theä cuûa chö Boà Great Vehicle: Mahayana (skt)—Northern Taùt—See Ñaïi Nguyeän. school—See Ñaïi Thöøa. Great vow boat of Amitabha Buddha: See Ñaïi Great vehicle abhidharma: Ñaïi Thöøa Luaän— Nguyeän Thuyeàn. Abhidharma of the Mahayana. Great water: Calamity of water—See Ñaïi Thuûy. Great vehicle aspiration: Ñaïi Thöøa Taâm Great way: Buddhism—Ñaïi ñaïo. Nguyeän—Taâm nguyeän cuûa phaùp ñaïi thöøa. Great way of developing the Bodhi Mind: See Great vehicle's doctrine of equality: Ñaïi Thöøa "Ñaïi" Phaùt Boà Ñeà Taâm. Bình Ñaúng Phaùp—Phaùp bình ñaúng cuûa ñaïi thöøa. Great way of the one reality of Amitabha's Great vehicle lamp: Mahayana-pradipa (skt)— vows: See Boån Nguyeän Nhaát Thöïc Ñaïi Ñaïo. Light of great vehicle—Ñaïi Thöøa Ñaêng. Great wheel Bodhisattva: Maha-cakra- Great vehicle precepts: Ñaïi Thöøa Giôùi—Giôùi bodhisattva (skt)—Ñaïi Luaân Boà Taùt—See Ñaïi luaät cuûa ñaïi thöøa. Luaân Kim Cang. Great vehicle sastra on refuting the belief in Great wheel King: Maha-cakra-raja (skt)—Ñaïi the reality of things: Mahayana-bhavabheda- Luaân Minh Vöông—See Ñaïi Luaân Kim Cang. sastra (skt)—Ñaïi Thöøa Phaù Höõu Luaän. Great white-bodied bodhisattva: Gauri-maha- Great vehicle scriptures: Ñaïi Thöøa Kinh—Kinh vidya (skt)—See Ñaïi Minh Baïch Thaân Boà Taùt. ñieån cuûa ñaïi thöøa. Great white lotus: Ñaïi Baïch Lieân Hoa—Hoa sen

lôùn. footprints: Maha-hatthipadopama-sutta (p)— Great white-bullock cart: See Ñaïi Baïch Ngöu Töôïng Tích Duï Ñaïi Kinh. Xa. Greater Sutra on the cowherd: Maha-gopalaka- Great White Famous Mountain: Dai- suttam (p)—Greater Sutra on the Ox-herd—Ñaïi Byakumyo-Zan (jap)—Tendo-zan (jap)—Another Kinh Ngöôøi Chaên Boø—Kinh ngöôøi giöõ boø. name for Tendo-zan mountain. Keitoku-ji temple Greater sutra on exposition of kamma: Maha- on Tendo-zan mountain is the temple where kammavibhanga-suttam (p)—See Ñaïi Kinh Master Dogen eventually met Master Tendo Nghieäp Phaân Bieät. Nyojo—Ñaïi Baïch Danh Sôn, teân khaùc cuûa nuùi Greater Sutra on the Mass of Suffering: Maha- Thieân Ñoàng. Caûnh Ñöùc Töï naèm treân nuùi Thieân dukkha-kkhandha-sutta (p)—In the Majjhima Ñoàng laø nôi maø cuoái cuøng Sö Ñaïo Nguyeân gaëp Nikaya 13—Ñaïi Kinh Khoå Uaån, trong Trung Boä ñöôïc Thieàn sö Nhö Tònh—See Thieân Ñoàng Sôn. Kinh 13. Great white-robe

Kuan-Yin: Pandaravasini Greater Sutra on the Ox-horn grove: Maha- (skt)—See Ñaïi Baïch Y. gosinga-suttam (p)—Ñaïi Kinh Ngöu Giaùc Laâm— Great wholesome mind: Maha-kusala-citta (p)— Ñaïi kinh röøng söøng boø. Wholesome citta of the sense-sphere—Ñaïi Thieän Greater sutra on the six spheres of sense- Taâm—See Thieän Taâm. organs: Muhasalayatanika-suttam (p)—See Ñaïi Great wide wisdom: Ñaïi quaûng trí—See Ñaïi Kinh Luïc Xöù. Quaûng Trí Tam Taïng. Greater Sutra on Taking on Practices: Maha- Great wind: Ñaïi Phong—Ngoïn gioù lôùn—dhamma-samadana-suttam (p)—Majjhima Nikaya Typhoon—Great storm. 46—Ñaïi Kinh Phaùp Haønh, trong Trung Boä Kinh Great wisdom: Maha-paa (p)—Mahamati (skt)— 46. Ñaïi trí tueä—The leading bodhisattva of the Greater sutra to the Truth: Maha-saccaka-sutta Lankavatara-sutra—See Ñaïi Hueä. (p)—In the Majjhima Nikaya 36—Ñaïi Kinh Chaân Great Wisdom-Power Buddha: Phaät Ñaïi Hueä Lyù, trong boä kinh Trung Boä 36. Löïc. Greater than: Toát hôn. Great-Wisdom-Power-King Buddha: Ñaïi Hueä Greater vehicle: Mahayana (skt)—Great Löïc Vöông Phaät. conveyance—See Ñaïi Thöøa. Great wisdom sword: Panna-khagga (p)— Greatest: Toái Thöôïng—Cao nhaát, lôùn nhaát. Prajna-khadga (skt)—Ñaïi Tueä Ñao—Ñaïi hueä Greatest aspiration: Toái Thöôïng YÙ—Nguyeän kieám. voïng toái thöôïng. Great work: Ñaïi cuoäc. Greatest conqueror: Ngöôøi chieán thaéng vó ñaïi Great work of the Buddha's appearance: Phaät nhöùt. xuaát theá ñaïi söï (ñaïi söï xuaát theá gian cuûa Ñöùc Greatest conqueror was not the subjugation of Phaät). others but of the self: Chieán thaéng vó ñaïi nhöùt Great worshipful: See Ñaïi ÖÙng Cuùng. cuûa con ngöôøi khoâng phaûi laø chinh phuïc ñöôïc Great writer: Ñaïi vaên haøo. ngöôøi khaùc maø laø töï chieán thaéng laáy mình. Great zeal: Ñaïi Tinh Taán—Söï coá gaéng lôùn lao. Greatest freedom: Töï do toái thöôïng. Greater age: Buddhatara (p)—Seniority—Giôùi Greatest path: Toái Thöôïng Ñaïo—Con ñöôøng cao Laïp—Tröôûng thöôïng—Tuoåi ñaïo cao. toät. Greater baptism: Maha-bhisekamantra (skt)— Greatest strength and utmost brilliance: Söùc See Ñaïi Quaùn Ñaûnh. maïnh toái cao, aùnh saùng cöïc saùng—See Toái Thaéng Greater sutra on annihilating all attachment, Quang Minh Löïc. craving, and desire: Maha-tanha-sankhaya- Greatly Compassionate: Loøng ñaïi bi cao caû. suttam (p)—Ñaïi Kinh Ñoaïn Taän AÙi—Ñaïi kinh noùi Greatly Compassionate Avalokitesvara: Ñaïi Bi veà söï caét ñöùt heát moïi aùi duïc. Quaùn Theá AÂm. Greater sutra on an example of elephant Greatly Compassionate Bodhisattva: Daihi-

Bosatsu (jap)—See Ñaïi Bi Boà Taùt. Greed for union: Tham caàu kheá hôïp. Greatly Compassionate Light Buddha: Phaät Ñaïi Greedy (a): Gian tham. Bi Quang. Greedy for fame: Ham danh. Greatly enlightened world-honored one: An Greed for the fine-material: Rupa-raga (p)— appellation of the Buddha—See Ñaïi Giaùc Theá Saéc aùi keát hay tham saéc—Attachment to the world Toân. of forms—Craving for the world of form—Love in Greatness (n): Söï vó ñaïi—True greatness—Vó ñaïi the realm of form—Lust or desire for form. thaät söï. Greedy for gain: Ham lôïi. Greatness of the Dharma: Söï cao dieäu cuûa Phaät Greed for the immaterial: Arupa-raga (p)—Voâ Phaùp. saéc aùi keát hay tham voâ saéc —Lust or desire for Greatness of the bhutathata in its function: formlessness—Attachment to the formless Duïng ñaïi chaân

nhö. world—Craving for the formless world—Love in Greatness of the bhutathata in its the realm of formlessness. manifestations: Töôùng ñaïi chaân nhö. Greed for material wealth: Tham muoán cuûa caûi Greatness of the bhutathata in its substance: vaät chaát. Theå ñaïi chaân nhö. Greedlessness: Khoâng tham lam. Greatness of potentialities: The attributes of the Greedy mind: Taâm tham tröôùc—Bonds of the Tathagata—See Töôùng Ñaïi. mind. Greatness in substance: The greatness of Greed for monetary gains: Tham tieàn. quintessence, or fundamental immutable Greedy for property: Ham cuûa. substance of all things—See Theå Ñaïi. Green face devil: Avadana (skt)—A ba ñaø na Greed (n): Abhijjha (p)—Lobho (p)—Raga —Quyû maët xanh. (skt)—Covetousness—Lust—See Tham Lam. Greet by folding palms: Loái chaøo baèng caùch Greed is to be abandoned: Tham duïc caàn phaûi töø chaáp baøn tay laïi vôùi nhau—See Chaáp Chöôûng. boû. Greeting (n): Lôøi chaøo. Greed for acquisition and possession: Tham Grey hair: Toùc baïc hoa raâm. voïng chieám ñoaït vaø sôû höõu. Grha (skt): Graha (skt)—See Nghieät La Ha. Greed for adventure: Tham caàu du lòch. Grhaparti (p): Gahapati (p)—Kulampuriso (p)— Greed to analyze things: Tham caàu bieän baïch, Kulapati or Kulapurusha (skt)—Caâu La Baùt Ñeå— phaân taùch. Ca La Vieät—A chief (head) of a family—A Greed and anger: See Tham Lam Vaø Saân Haän. landlord—Householder—The master of a Greed, Anger and Stupidity: Tham, Saân, Si. household—Lay devotee—See Cö Só. Greed for cleverness and skill: Tham caàu thieän Grhastha (skt): Gihin (p)—Tuïc Nhaân—Ngöôøi tu xaûo. taïi gia—An ordinary householder—An ordinary Greed and desire: Kamaraga (skt)—Desire for man—The laity—See Cö Só. and love of things of life—See Tham Duïc. Grhin (skt): See Grhastha. Greed for immortality: Tham caàu soáng laâu. Grhya-sutra (skt): Sutra on family (Vedas)— Greed of life: Tham soáng. Kinh Gia Ñình. Greed for money: Tham tieàn. Gridhrakuâta: Gijjhakuta (p)—Grdhrakuta (skt)— Greed for past lives: Tham caàu tuùc meänh. Eagle Peak—Vulture Peak Mountain—See Linh Greed for peace and quiet: Tham caàu tónh maät. Thöùu Sôn. Greed for power: Tham caàu quyeàn theá. Grief: 1) Distress, mental suffering, sorrow: Greed for profound emptiness: Tham caàu thaâm Daurmanasya (skt)—Saàu muoän (söï ñau ñôùn veà khoâng. taâm linh); 2) Unfortunate: Upayasa (skt)—Baát Greed for spiritual powers: Tham caàu thaàn löïc. haïnh. Greed for spiritual responses: Tham caàu minh Grievance: Doso (p)—Dvesa (skt)—Hatred—Ill- caûm. will—Resentment—Haän thuø—See Saân Haän.

Grinding a brick to make a mirror: Maøi gaïch then asked: “Does it have good and bad, or not?” laøm göông—Story of the brick, a reference to the Nan-Yueh said: “If the Way is seen in the famous classical koâan about the conversation aggregation and disintegration of good and bad, between Zen master Nan-yueh Huai-jang (677- then it is not the 744) and his disciple Ma-tsu Tao-i (709-788). way. Listen to this verse: According to Transmission of the Lamp (Ch’uan- “The mind-ground fully sown, Teng-Lu), Volume VI, Ma-Tsu T’ao-Yi constantly When moisture comes, all seeds sprout practiced Zen meditation upon Mount Heng. One The formless flower of samadhi, day, Nan-Yueh walked up to him and said: “ What How can it be bad or good?” does your Worthiness intend to do by sitting in At these words T’ao-Yi experienced great

meditation?" Ma-Tsu said: "I intend to become a enlightenment and unsurpassed realization. After Buddha." Nan-Yueh then picked up a piece of tile these plain statements from Nan-yueh, no doubts from the ground and began grinding on a rock. are left for us as to the ultimate end of Zen, which T'ao-Yi then asked: "What are you trying to make is not sinking oneself into a state of torpidity by by grinding that?" Nan-Yueh said: "I'm grinding it sitting quietly after the fashion of Hindu Zen to make a mirror." T'ao-Yi said: "How can you masters and trying to exclude all the mental make a mirror by grinding a tile on a rock?" Nan- ripplings that seem to come up from nowhere, and Yueh said: "If you can't make a mirror by after a while pass away where nobody knows. grinding a tile on a rock, how can you become a These plain statements from Nan-yueh will help Buddha by sitting in meditation?" T'ao-Yi said: later generations of Zen practitioners have a "What is the correct way?" Nan-Yueh said: "It can deeper understanding of Zen. Zen aims at the be compared to an ox pulling a cart. If the cart opening of enlightenment or acquiring a new point doesn't move, do you strike the cart or strike the of view as regards life and the universe. As we ox?" T'ao-Yi didn't answer. Nan-Yueh then said: see, Zen masters are always found trying to avail "Are you sitting in order to practice Zen, or are themselves of every apparently trivial incident of you sitting to be a Buddha? If you're sitting to life in order to make their disciples' minds flow practice Zen, then know that Zen is not found in into a channel hitherto altogether unperceived. sitting or lying down. If you're sitting to become a For Zen masters, opening their disciples' Buddha, then know that Buddha has no fixed experiences is just like picking a hidden lock for a form. With respect to the constantly changing long period of time, or the flood of new world, you should neither grasp it nor reject it. If experiences gushes forth from the opening. It is you sit to become a Buddha, you kill Buddha. If again like the clock's striking the hours; when the you grasp sitting form then you have not yet appointed time comes it clicks, and the whole reached the meaning." When T'ao-Yi heard this percussion of sounds is released. Our mind seems instruction it was as though he had drunk sweet to have something of this mechanism; when a nectar. He bowed and asked: "How can one certain moment is reached, a so-called closed cultivate mind to be in accord with formless screen is lifted, and an entirely new view opens samadhi?" Nan-Yueh said: "You're studying the up, and the tone of one's whole life thereafter Dharma gate of mind-ground, and this activity is changes. This mental clicking or opening is called like planting seeds there. The essential Dharma of enlightenment by Zen masters and is insisted upon which I speak may be likened to the rain that falls as the main object of their discipline—Maøi gaïch, upon the seeded ground. In this same manner your moät coâng aùn coå ñieån noåi tieáng noùi veà cuoäc ñaøm auspicious karmic conditions will allow you to thoaïi giöõa Thieàn sö Nam Nhaïc Hoaøi Nhöôïng vaø perceive the Way." T'ao-Yi then asked: "The ñeä töû cuûa mình laø Maõ Toå Ñaïo Nhaát. Haèng ngaøy Way is without color or form. How can one Maõ Toå ngoài thieàn. Theo Caûnh Ñöùc Truyeàn Ñaêng perceive it?" Nan-Yueh said: "The Dharma eye of Luïc, quyeån VI, haèng ngaøy Maõ Toå ngoài thieàn. Moät mind-ground can perceive the true way. The hoâm Nam Nhaïc ñi ñeán

hoûi: “Ñaïi ñöùc ngoài thieàn ñeå formless samadhi is likewise perceived.” T’ao-Yi laøm gì?” Ñaïo Nhaát thöa: “Ñeå laøm Phaät.” Sau ñoù

sö laáy moät cuïc gaïch ñeán treân hoøn ñaù ôû tröôùc am ngöôøi caàu ñaïo ñi vaøo moät theá giôùi môùi laï chöa bao Ñaïo Nhaát ngoài maøi. Ñaïo Nhaát thaáy laï hoûi: “Thaày giôø chöùng thaáy. Ñoái vôùi caùc thieàn sö, khai môû maøi gaïch ñeå laøm gì?” Sö ñaùp: “Maøi ñeå laøm nhöõng chöùng nghieäm môùi cho ñeä töû cuõng nhö laø göông.” Ñaïo Nhaát noùi: “Maøi gaïch ñaâu coù theå môû laáy moät oå khoùa bò daáu kín töø laâu laém roài, hay thaønh göông ñöôïc?” Sö hoûi laïi: “Ngoài thieàn ñaâu coù khai moät maïch nöôùc ngaàm, vöøa khai xong laø ngoïn theå thaønh Phaät ñöôïc?” Ñaïo Nhaát hoûi: “Vaäy laøm nöôùc phun traøo ra baát taän. Laïi cuõng gioáng nhö theá naøo môùi phaûi?” Sö noùi: “Nhö traâu keùo xe, neá u chieác ñoàng hoà ñieåm giôø, khi giôø ñaõ ñieåm thì ngay xe khoâng ñi, thì ñaùnh xe laø phaûi hay ñaùnh traâu laø laäp töùc toaøn boä then maùy aâm thanh chuyeån ñoäng phaûi?” Ñaïo Nhaát laëng thinh, sö noùi tieáp: “Ngöôi lieàn. Döôøng nhö taâm cuûa chuùng ta coù caùi gì thuoäc hoïc ngoài thieàn hay hoïc ngoài Phaät? Neáu hoïc ngoài veà heä thoáng aáy, ñeán phuùt giaây naøo ñoù, caùi goïi laø thieàn, thieàn khoâng phaûi ngoài naèm. Neáu hoïc ngoài taám maøn baáy laâu che khuaát ñöôïc veùn leân, moät theá Phaät, Phaät khoâng coù töôùng nhaát ñònh, ñoái phaùp giôùi hoaøn toaøn môùi hieän ra, vaø toaøn theå cuoäc soáng khoâng truï, chaúng neân thuû xaû. Ngöôi neáu ngoài Phaät, cuûa chuùng ta chuyeån sang moät giai ñoaïn môùi laï töùc laø gieát Phaät, neáu chaáp töôùng ngoài, chaúng ñaït yù hoaøn toaøn. Chính caùi khai môû aáy caùc thieàn sö goïi kia.” Ñaïo Nhaát nghe sö chæ daïy nhö uoáng ñeà hoà, laø "ngoä", vaø ñaëc bieät neâu leân laøm muïc tieâu haønh leã baùi hoûi: “Duïng taâm theá naøo môùi hôïp vôùi voâ Thieàn. töôùng tam muoäi?” Sö baûo: “Ngöôi hoïc phaùp moân Grip of love and desire: Söï chaáp tröôùc vaøo luyeán taâm ñòa nhö gieo gioáng, ta noùi phaùp yeáu nhö möa aùi vaø duïc voïng khoù maø boû ñöôïc—AÙi Duïc—See AÙi moùc, neáu duyeân ngöôi hôïp seõ thaáy ñaïo naày.” Ñaïo Chaáp. Nhaát laïi hoûi: “Ñaïo khoâng phaûi saéc töôùng laøm sao Grisma (skt): See Nhieät Thôøi. thaáy ñöôïc?” Sö noùi: “Con maét phaùp taâm ñòa hay Grismartu (skt): Grisma (skt)—See Nhieät Thôøi. thaáy ñöôïc ñaïo. Voâ töôùng tam muoäi cuõng laïi nhö Groaning hell: See A Phuø Ñòa Nguïc. vaäy.” Ñaïo Nhaát hoûi: “Coù thaønh hoaïi chaêng?” Sö Gross forms: The grosser or cruder forms of noùi: “Neáu laáy caùi thaønh hoaïi tuï taùn, thieän aùc maø unenlightenment—See Thoâ Töôùng. thaáy ñaïo, laø khoâng theå thaáy ñaïo. Nghe ta noùi keä: Gross rupa: Olarika-rupa (skt)—Sense objects Taâm ñòa haøm chö chuûng, and sense organs—Thoâ Saéc. Ngoä traïch töùc giai manh Gross servants: There are five gross servants— Tam muoäi hoa voâ töôùng Coù naêm kieán thoâ thieån—See Nguõ Kieán Thoâ Haø hoaïi phuïc haø thaønh? Thieån. (Ñaát taâm chöùa caùc gioáng Ground (n): Cô sôû—Ñòa—Truï. Gaëp öôùt lieàn naåy maàm Ground of blazing wisdom: Archishmati (skt)— Hoa tam muoäi khoâng töôùng Blazing land—See Dieãm Hueä Ñòa. Naøo hoaïi laïi naøo thaønh?) Grounds of Bodhisattva: Bodhisattvabhumi Nhôø nhöõng lôøi naày maø Ñaïo Nhaát khai ngoä taâm yù (skt)—Stages of Bodhisattva—Boà Taùt Ñoä—See sieâu nhieân. Sau nhöõng lôøi giaûi

thích quaù roõ raøng Boà Taùt Ñòa. cuûa Nam Nhaïc, chuùng ta khoâng coøn nghi ngôø ñöôïc Grounds of the Buddhahood: See Phaät Ñòa. veà cöùu caùnh toái haäu cuûa Thieàn. Cöùu caùnh aáy ñaâu Ground on which to build the self: Caên baûn ñeå phaûi laø hoân traàm trong caùi ngoài maëc tónh nhö kieåu xaây ñaép caùi TA. nhöõng thaày thieàn AÁn Ñoä thuôû xöa coá tröø boû taát caû Ground-burial: Ñòa Taùng—One of the four forms tö töôûng, nhöõng tö töôûng khoâng bieát töø ñaâu ñeán roài of burial—Choân döôùi ñaát, moät trong boán loaïi toáng laùt sau laïi ñi maát chaúng bieát chuùng ñi veà ñaâu. taùng ngöôøi cheát—See Töù Taùng. Nhöõng lôøi giaûi thích cuûa Nam Nhaïc coát doïn ñöôøng Ground-burning wisdom: Archishmati (skt)— ñeå nhöõng haønh giaû tu Thieàn haäu theá nhö chuùng ta Blazing land—Ground of blazing wisdom—See coù theå hieåu saâu hôn veà Thieàn. Thieàn coát ôû khai Dieãm Hueä Ñòa. ngoä vaø phoùng moät nhaõn quang môùi vaøo vuõ truï vaø Ground for commendations: Middasa-vatthuni nhaân sinh. Nhö chuùng ta thaáy, caùc thieàn sö luoân (p)—Thuø dieäu. luoân naém baét laáy baát cöù söï vieäc raát taàm thöôøng Ground consciousness: Kunshi-namshe (tib)— naøo trong ñôøi soáng laøm cô duyeân chuyeån taâm

See A Laïi Da Thöùc. (skt)—Nama-khandha (p)—Danh Uaån—Moät Ground of delight: Ground of happiness—See nhoùm nhöõng hieän töôïng tinh thaàn. Hoan Hyû Ñòa. Groups of the Order: Groups of monks and Ground of the Dharma cloud: Dharmamegha nuns—Nhoùm xuaát gia. (skt)—Land of dharma clouds—See Phaùp Vaân Group of wisdom: Pannakkhanda (p)—Trí Uaån— Ñòa. Nhoùm trí hueä. Ground of emitting light: Prabhakari (skt)— Grove: Laâm—Khu röøng. Land of radiance—See Phaùt Quang Ñòa. Grove of great cold: Sitavan (skt)—See Ñaïi Haøn Ground of excellent wisdom: Giai ñoaïn haønh giaû Laâm. ñaït ñöôïc trí hueä tuyeät vôøi—See Thieän Hueä Ñòa. Groves of Great Enlgihtening Beings: Vieân laâm Ground of good wisdom: Sadhumati (skt)—Land cuûa chö Ñaïi Boà Taùt. of good thoughts—See Thieän Hueä Ñòa. Grove of meditation: Meditation forest—See Ground for great affliction: See Ñaïi Phieàn Naõo Thieàn Laâm. Ñòa Phaùp and Ñaïi Phieàn Naõo. Grove of merit and virtue: Coâng ñöùc laâm (röøng Ground of happiness: Paramudita (skt)—Ground coâng ñöùc—Buddhist hall or monastery). of delight—Land of joy—See Hoan Hyû Ñòa. Groves of precious trees: Avenues in the Pure Ground for a happiness karma: Baûy choã taïo Land—Baûo laâm. nghieäp laønh qua töø bi vôùi keû cô haøn—See Thaát Groves of Sala trees: In which Sakyamuni Höõu Y Phuùc Nghieäp. Buddha entered Nirvana—Kieân Coá Laâm, nôi Ñöùc Ground of immovability: Giai ñoaïn taâm haønh giaû Phaät nhaäp Nieát Baøn. khoâng coøn bò dao ñoäng nöõa—See Baát Ñoäng Ñòa. Groves of staves: Yasti-vana (skt)—Tröôïng Ground of invincibility: Sudurjaya (skt)—Land Laâm—See Thaân Noä Ba Laâm. extremely difficult to conquer—See Cöïc Nan Grow (v) brighter: Trôû neân saùng suoát hôn— Thaéng Ñòa. When you have deep concentration in meditation, Ground of leaving filth: Vimala (skt)—Land of your wisdom grows brighter. purity—Land of freedom from defilement—See Grow crops, cook, do business, manufacture Ly Caáu Ñòa. things or to sew clothes to sell in order to make Ground of manifestation: Abhimukhi (skt)— money: To commit an offence

involves Release Land in view of wisdom—See Hieän Tieàn Ñòa. and Expression of Regret—Troàng troït, naáu nöôùng, Ground of non-retrogression: See Baát Thoái laøm thöông maïi, cheá taïo vaät duïng hay may quaàn (Thoaùi) Ñòa. aùo ñeå kieám tieàn göûi veà cho gia ñình, ngay caû ñeå Ground of not losing: The Pure Land, from taïo ra lôïi töùc cho töï vieän, cuõng laø phaïm giôùi xaû which there is no falling away—See Baát Thoái ñoïa (phaûi buoâng boû vaø phaùt loà saùm hoái ngay). Ñòa. Grow (v) old: Giaø—To get old. Ground of the solitary realizers: Ñoäc Giaùc Grow (v) into adolescent: Trôû thaønh thieáu nieân. Ñòa—Caûnh giôùi cuûa caùc baäc chöùng ñöôïc quaû vò Grow (v) old and gray: Trôû neân giaø nua. ñoäc giaùc—See Ñoäc Giaùc Phaät. Grow (v) thin: Trôû neân gaày goø. Ground of traveling far: Duramgama (skt)—Far- Grow (v) weary: Chaùn ngaùn. reaching land—See Vieãn Haønh Ñòa. Grsti (skt): Taån Ngöu—Name of a diety—Teân Groups: Boä phaùi—Groups in Buddhism. cuûa moät vò trôøi. Group of concentration: Samadhikkhanda (p)— Grudging: Matsara or Lobha (skt)—Avaricious— Taâm Ñònh—Mind of concentration—Naâng cao Stingy—Keo kieát—Xan Tham (tham taâm ñònh. lam boûn xeûn). Group of Discourses: Sutta-nipata (p)—See Grudging and greed: See Khan Tham. Taäp Boä Kinh. Grudging, mean heart: Khan Taâm—Taâm khan Group of gods: Devakaya (skt)—Chö thieân. tieác heøn moïn. Group of mental phenomena: Nama-skandha Grudhakuta (skt): Nuùi Kyø Xaø Quaät.

Grumble (v): Caèn nhaèn. Guardians of the world and of Buddhist faith: Gtum mo (tib): Candali (skt)—Gtum-mo (tib)— Hoä theá giaû. Noäi Hoûa Tam Muoäi—Noäi hoaû du giaø—Heat yoga. Guardian of the youth: Protector spirit—See Hoä Guannan Daochang: Kannan Dojo (jap)—Kuan- Ñoàng Töû Phaùp Thaàn. nan Tao-ch'ang—See Quan Nam Ñaïo Thöôøng Guarding: Vi Hoä—Baûo veä. Thieàn Sö. Guarding the sense-door: Indriya-sugutta- Guan-Yin: Avalokitesvara (skt)—Kuan-Yin— dvarata (skt)—Nhieáp Hoä Caên Moân. Quaùn Theá AÂm. Guarding thought: Phoøng Löï—Tö töôûng baûo veä. Guangzi (chi): Zen master Kuang-Zuo-Zhi- Guchi (jap): Moha (skt)—Delusion—Men—See Quang Toä Trí Moân Thieàn Sö. Foolishness—Ignorance—Ngu si. Guarantee (v): Baûo ñaûm—To warranty. Guchu Shukyu Zenji (1323-1409): See Ngu Guard (v): Baûo veä—Canh giöõ—Thuû hoä—Choáng Trung Chaâu Caäp Thieàn Sö. ñôû (baûo hoä)—Defend—Protect. Gudoâ Toâshoku (1579-1661): Name of a Japanese Guard and care for: Protect and keep in mind— Zen monk from the early Tokugawa period (1600-Hoä Nieäm—Supportive Recitation. 1867). Gudoâ was a leading figure within the Guard (v) the house: Giöõ Nhaø—To take care of lineage of the Myoâshin-ji, where he led a reform the house—Because of the attachment and its movement to revitalize the practice of Rinzai. He karma, we may reincarnate and become a dog to served three times as abbot as Myoâshin-ji and guard our own house in the next life—Vì luyeán aùi trained numerous disciples. Among his leading vaø nghieäp löïc, chuùng ta coù theå taùi sanh laøm choù disciples was Shidoâ Bu'nan (1603-1676), from giöõ nhaø trong kieáp lai sinh. whose line came the great Rinzai reformer Guardian (a& n): (a): Baûo hoä—(n): Ngöôøi baûo Hakuin Ekaku (1685-1768). Gudoâ received the hoä. posthumous title Daien Hoâkan Kokushi. He left Guardian angels: See Thaàn Hoä Maïng. behind no written works—Teân cuûa moät vò Thieàn Guardian of the Buddha:

Vajrapani (skt)—A Taêng Nhaät Baûn trong buoåi sô kyø cuûa trieàu ñaïi Ñöùc form of Indra, who drives away all yaksa Xuyeân. Gudoâ laø nhaân vaät haøng ñaàu trong doøng disturbers—See Maät Tích Löïc Só and Kim Cang truyeàn thöøa Dieäu Taâm Töï, nôi Sö daãn ñaàu moät Maät Tích. phong traøo caûi caùch laøm soáng laïi caùch tu taäp cuûa Guardian deva: See Ñoàng Sanh Thieân. toâng Laâm Teá. Sö phuïc vuï ba nhieäm kyø truï trì Dieäu Guardian gods of the world: See Töù Thieân Taâm Töï vaø giaùo huaán raát nhieàu ñeä töû. Trong soá Vöông. nhöõng ñeä töû haøng ñaàu cuûa Sö coù Voâ Nan Thieàn Guardian kings of four directions: See Hoä Theá Sö, töø doøng truyeàn thöøa cuûa Thieàn sö Voâ Nan naøy Töù Thieân Vöông. saûn sanh ra moät nhaø caûi caùch vó ñaïi cuûa toâng Laâm Guardian King Zen: See Nioâ Zen. Teá, Baïch AÅn Hueä Haïc. Sö khoâng ñeå laïi taùc phaåm Guardian of the sense-door: See Hoä Trì Caùc naøo sau khi thò tòch. Caên. Guenther, Herbert V. (1917 -): Name of a Guardian-spirit: Guardian angel—Thaàn hoä German buddhologist who has published a number meänh. of influential studies of Tibetan Buddhism. He Guardian-spirit of commandments: See Hoä received Ph.D.s from Munich University and the Giôùi Thaàn. University of Viena, after which he took up an appointment teaching Sanskrit and Buddhist Guardian of the teaching: Dharmapala (skt)— Studies at the Sanskrit University in Sarnath, Protector of the teaching—See Hoä Phaùp. India. In 1954 he became head of the department Guardian of a temple: Vetala (skt)—Wei-To— of Far Eastern Studies at University of Vi Ñaø La—See Giaø Lam Thaàn. Saskatchewan, where he spent most of his Guardians of the worlds: Tenno (jap)—King of academic career. He developed a unique Heaven—Ngöôøi baûo hoä taát caû theá giôùi—See translation style that uses terminology from Thieân Vöông. continental philosophy to render Buddhist

technical terms. This approach is admired by Höôùng Daãn Thieàn—Meditation instructions. some scholars and criticized by others. He has Guidance of original teacher: See Tieáp Daãn published plenty of books and articles, including Ñaïo Sö. “Kindly Bent to Ease us and Ecstatic Guide (n & v): Leader—Master. Spontaneity.”—Teân cuûa moät nhaø Phaät giaùo hoïc 1) (n): Ñaïo sö—Ngöôøi daãn ñöôøng. ngöôøi Ñöùc, ngöôøi ñaõ xuaát baûn moät soá nghieân cöùu 2) (v): Daãn ñöôøng—Höôùng daãn. raát coù aûnh höôûng ñoái vôùi Phaät giaùo Taây Taïng. OÂng Guide-book of the Middle Way School: ñaäu Tieán Só Trieát taïi ñaïi hoïc ñöôøng Munich vaø ñaïi Madhyamaka Sastra (skt)—The Treatise on the hoïc ñöôøng Viena, sau ñoù oâng ñöôïc boå nhieäm daïy Middle way—See Luaän Trung Quaùn. tieáng Baéc Phaïn vaø Phaät Hoïc taïi Ñaïi Hoïc Phaïn Guide to Meditation: Thieàn Quaùn Chæ Nam. Ngöõ ôû Sarnath, AÁn Ñoä. Naêm 1954 oâng laø Khoa Guide someone: Daãn ñöôøng cho ai—See Daãn tröôûng Khoa Vieãn Ñoâng Hoïc taïi Ñaïi hoïc Ñaïo (3). Saskatchewan, oâng ñaõ coáng hieán caû ñôøi daïy hoïc Guide and welcomer to the Western Pure taïi ñaây. OÂng ñaõ khai trieån moät loái phieân dòch duøng Land: Taây phöông Cöïc Laïc tieáp daãn ñaïo sö— thuaät ngöõ cuûa luïc ñòa naøy ñeå dieãn taû caùc thuaät ngöõ Western land of Amitabha Buddha. Phaät giaùo. Phöông caùch phieân dòch naøy ñöôïc moät Guided by a good advisor: See Höôùng Daãn Bôûi soá

ngöôøi ngöôõng moä, nhöng cuõng bò moät soá khaùc Thieän Tri Thöùc. chæ trích. OÂng ñaõ xuaát baûn raát nhieàu saùch vaø baøi Guideline of Actual Seeing and Understanding: vieát veà Phaät giaùo, bao goàm boä "Kindly Bent to Learning by seeing and understanding—Hoïc hay Ease us and Ecstatic Spontaneity." tìm hieåu qua thaáy bieát—See Hieän Chöùng Löôïng. Guest-defilement: Agantu-klesa (skt)—See Guidelines to consolidate one's faith: Nhöõng Khaùch Traàn. höôùng daãn nhaèm cuûng coá nieàm tin. Guest-dust: Agantu-klesa (skt)—Akasmatklesa Guidelines for a good Buddhist life: Kim chæ (skt)—Phieàn Naõo—Afflictions—External stains— nam cho ñôøi soáng toát cuûa moät Phaät töû—See Kim Guest-defilement—See Khaùch Traàn. Chæ Nam Ñôøi Soáng Phaät Töû. Guest room: Tieáp Ñaõi Sôû—See Khaùch Ty. Guideline of Reason: See Lyù Trí Löôïng. Guest supervisor: See Tri Khaùch. Guideline to the teachings of the sages: See Guest takes precedence over the host: Chuû Thaùnh Ngoân Löôïng. khoâng laøm gì tröôùc khaùch, ñaây laø moät loái tieáp Guifeng Zongmi: Keiho Shumitsu (jap)—Kuei- khaùch raát lòch söï (tieân khaùch haäu chuû hay chuû baát feâng Tsung-mi—A Zen master of great learning tieân taân). during the T'ang dynasty—Moät thieàn sö uyeân baùc Gufu-Shogyoâ-Zen (jap): Thieàn vaø Giaùo—See ñôøi nhaø Ñöôøng—See Khueâ Phong Toâng Maät Thieàn Giaùo (2). Thieàn Sö. Guhatthaka-sutta (p): Sutra on the cave of the Gui-Ji (chi): Ksi-Ki—See Khuy Cô. body, in the Samyutta nikaya IV.2. Guile: Sieãm—Slyness and cumning in dealing Guhya (skt): Secret—Bí maät. with others—Möu meïo, löøa ñaûo vaø bôi ñôõ. Guhya-bhisheka (skt): Secret initiation—See Guilt (n): See Caûm Giaùc Toäi Loãi. Maät Quaùn Ñaûnh. Guilt-feelings: Maëc caûm toäi loãi. Guhyapati: Kim Cang maät tích thieân. Guiltiness (n): Söï coù loãi. Guhya-samaij (skt): Cuhya-samaja-tantra (skt)—Guiltless (a): Khoâng coù toäi. Guhyasamaja-tantra (skt)—See Maät Taäp Hoäi. Guiltlessness (n): Söï khoâng coù toäi. Guhyasamaja-tantra (skt): One of the most Guilty (a): Coù toäi—Culpable. important tantras for Tibetan Buddhism—See Bí Guishan Da'an: Isan Daian (jap)—Kuei-shan Maät Taäp Hoäi Chuù. T'a-an—See Ñaïi An Phuùc Chaâu Thieàn Sö. Guhyasadhatu-mandala (skt): Mandala of the Guishan Lingyou: Isan-Reiyu (jap)—Kuei-shan- realms of the esoteric sect—Bí Maät Giôùi Maïn Ñaø Ling-yu—See Linh Höïu Qui Sôn Thieàn Sö. La—Maïn ñaø la caûnh giôùi cuûa Maät giaùo. Guizong Cezhen: Kiso Sakushin (jap)—Ts'eâ- Guidance on meditation: Man ngag (tib)—

cheân—See Qui Toâng Saùch Chaân Thieàn Sö. Guru-dharma (skt): Garu-dhamma (p)—Sacred Guizong Zhichang: Kisu-Chijo (jap)—See Quy dharma—See Baùt Kính Giaùo. Toâng Trí Thöôøng Thieàn Sö. Guru yoga (skt): Lamay-naljor (tib)—Du Giaø A Guju (jap): Ayusmant (skt)—Venerable monk— Xaø Leâ—See Du Giaø Sö. See Cuï Thoï. Gushi (jap): Daridra-purusa (skt)—The poor Guju-Zengen (jap): Venerable monk—See son—Cuøng Töû—See Phuù Gia Töû Tha Phöông Caàu Ayusmat. Thöïc. Gullible person: Mao ñaàu phaøm phu—An Gusoku-kai (jap): Upasampada (skt)—Complete ignorant person. moral precepts for monks—See Cuï Tuùc Giôùi. Guna (skt): Coâng ñöùc—Ñöùc haïnh—Virtues or Gut: Buïng daï. attributes. Guts aware of all ways of emancipation: Buïng Gunas (skt): Visayo (p)—Vishaya (skt)—See ngoä taát caû ñaïo xuaát ly, vì kheùo

thaønh thuïc thaâm Traàn. taâm—See Möôøi Buïng Cuûa Chö Ñaïi Boà Taùt. Gunabhadra (skt): See Caàu Na Baït Ñaø La. Guts cutting off afflictions: Buïng döùt phieàn naõo, Gunabharma (skt): See Coâng Ñöùc Trò. vì ñaày ñuû trí hueä—See Möôøi Buïng Cuûa Chö Ñaïi Gunamati (skt): See Caàu Na Ma Ñeá. Boà Taùt. Gunaksetra (skt): See Traàn Saùt. Guts examining food and drink: Buïng quaùn saùt Gunapadarthah (skt): Ñöùc Cuù Nghóa—Function aên uoáng, vì nhôù ñeán phaùp chôn thaät—See Möôøi of dharma—Coâng naêng cuûa phaùp. Buïng Cuûa Chö Ñaïi Boà Taùt. Gunaprabha (skt): Ñöùc Quang—Name of an Guts free from deception: Buïng lìa taø vaïy, vì Indian monk—Teân cuûa moät vò sö ngöôøi AÁn. taâm thanh tònh—See Möôøi Buïng Cuûa Chö Ñaïi Boà Gunarata (skt): Caâu Na La Tha—See Caâu Na La Taùt. Ñaø. Guts free from falsehood: Buïng lìa huyeãn nguïy, Gunaratna (skt): Coâng Ñöùc Baûo—Name of an vì taùnh chaát chôn thaät—See Möôøi Buïng Cuûa Chö Indian monk—Teân cuûa moät vò sö ngöôøi AÁn. Ñaïi Boà Taùt. Gunasaraga (skt): Coâng Ñöùc Haûi—Name of an Guts observing noncreation: Buïng quaùn saùt voâ Indian monk—Teân cuûa moät vò sö ngöôøi AÁn. taùc, vì giaùc ngoä duyeân khôûi—See Möôøi Buïng Cuûa Gunavarman (skt): See Caàu Na Baït Ma. Chö Ñaïi Boà Taùt. Gunavrddhi (skt): Coâng Ñöùc Tieán—See Caàu Na Guts rid of the defilement of all extreme views: Tyø Ñòa. Buïng xa rôøi taát caû caáu nhô bieân kieán —See Möôøi Gunavrdhi (skt): Coâng Ñöùc Tieán—Caàu Na Tyø Buïng Cuûa Chö Ñaïi Boà Taùt. Ñòa, teân cuûa moät vò sö ngöôøi AÁn—Name of an Gutei (jap): 1) A Japanese Buddhist term for Indian monk. “Finger pointing at the moon”: Thuaät ngöõ Phaät Gunin (jap): Zen master Hung-Jen (601-674)— giaùo Nhaät Baûn coù nghóa laø “Caâu Chi” (tay chæ Hung-Jen—See Hoaèng Nhaãn Nguõ Toå. traêng); 2) Kucha (skt): Caâu Chi, Khöu Tö—See Gunsho (jap): Jantu (skt)—Living beings— Quy Tö. Miscellaneous beings—Quaàn sinh. Gutijjita (p): One of one hundred pratyeka- Gupta (skt): See Cuùc Ña (2). buddhas who had lived a long period of time on Gur (tib): Spiritual songs—Thaùnh Ca (Phaät giaùo). Mount Isigili—Moät trong moät traêm vò Phaät ñoäc Guru (skt): Garu (p)—Lama (tib)—See Ñaïo Sö giaùc soáng raát laâu treân nuùi Isigili. (4). Gyelwa Karmapa: The oldest lineage of Guru-bhakti (skt): Surrender to the guru—Kính reincarnation lamas in Tibetan Buddhism. The ngöôõng thaày. Gyelwa Karmapa are believed to be physical Guru-deva (skt): Thaùnh Sö—Highest teacher—emanations of the Bodhisattva Avalokitesvara, Sacred master. and are often referred to as the “Black Hat” lamas because of the hat they wear during special Guru-dhamma (p): Guru-dharma—See Baùt Kính ceremonies. This was given to the fifth Gyelwa Giaùo. KarmapaTeshin Shekpa (1384-1415), by the

Chinese emperor T’ai-ming-chen and is said to ñöôïc Ñöùc Ñaït Lai Laït Ma pheâ chuaån, nhöng nhoùm have been based on a dream in which the emperor cuûa Rinpoche Shamar vaãn tieáp tuïc baùc boû söï leân saw a black hat woven from the hair of 100,000 ngoâi vò vaø ñöôïc pheâ chuaån naøy. dakinis floating over Teshin Shekpa’s head. The Gyel-wa-rig-nga (tib): Nguõ Gia Phaät—Five first Tusum Khyenpa (1110-1193). The sixteenth Buddha families. Rangjung Rikpe Dorje (1924-1981), was one of Gynaeceum: Room of forbidden access—Live in the most influential Tibetan

masters of the seclusion in a room—Caám phoøng. twentieth century. He travel widely and Gyo (jap): Samskara (skt)—Acting—Carrying established a number of Tibetan Buddhist Centers out—Haønh Uaån—See Nguõ Uaån. all over the world, including the current Gyo-Bosatsudo (jap): Haønh Boà Taùt Ñaïo, tu taäp headquarters of the order, Rimtek Monastery in con ñöôøng cuûa baäc Boà Taùt—Follow the path of Sikkim. There is currently a bitter dispute over the the Bodhisattva—Practice the path of the succession to the sixteenth Gyelwa Karmapa. The Bodhisattva. current Shamar Rinpoche and his supporters Gyoâ-Butsu (jap): Haønh Phaät—Functioning claim that a boy named Tenzin Khyentse (1982 -) Buddha, practicing Buddha, or acting Buddha—To is the true reincarnation, while Tai Situ Rinpoche act just as the Buddha, i.e., to practice sitting and his supporters back a Tibetan child named meditation (zazen)—Haønh ñoäng nhö moät vò Phaät, Urgyen Tinley (1985 -). The second claimant was chaúng haïn nhö tu taäp toïa thieàn tónh taâm . officially enthroned in the monastery of Tsurpu in Gyoâdoâ (jap): A ritual circumambulation around, 1992 and has been validated by the Dalai Lama, or in front of the main image of the Buddha within but the faction (beø phaùi) led by Shamar Rinpoche the main hall of a Zen monastery. The members continues to reject his claim—Doøng truyeàn thöøa of the procession chant a sutra. The practice is coå nhaát cuûa doøng Laït Ma taùi sanh trong Phaät giaùo derived from the ancient custom of walking in a Taây Taïng. Ngöôøi ta tin raèng doøng Gyelwa circle around an image to show respect or pay Karmapa baét nguoàn töø söï hieän thaân cuûa Boà Taùt homage. Typically, Zen monks and nuns no longer Quaùn Theá AÂm, vaø thöôøng ñöôïc coi nhö laø phaùi Laït walk around the image, but form a procession Ma “Muõ Ñen” vì hoï ñoäi muõ ñen trong caùc buoåi leã walking in front of the image—See Nhieãu Phaät. ñaëc bieät. Vieäc naøy ñöôïc vua nhaø Nguyeân ban cho Gyodo-Samu-e (jap): Practice and work robe— vò Laït Ma ñôøi thöù 5 laø KarmapaTeshin Shekpa Haønh ñaïo taùc giaùo y (y cho chö Taêng Ni maëc luùc (1384-1415), khi nhaø vua naèm moäng thaáy 100.000 haønh ñaïo hay thuyeát giaùo). nöõ quyû bay boàng beành treân ñaàu cuûa Teshin Gyogi (668-749) (jap): A Japanese monk of the Shekpa. Vò Laït Ma ñôøi thöù 1 laø Tusum Khyenpa Nara period—See Haønh Cô. (1110-1193). Vò Laït Ma ñôøi thöù 16 laø Rangjung Gyoho (jap): Going steps (walking)—Haønh Boä. Rikpe Dorje (1924-1981), laø moät trong nhöõng vò Gyoja (jap): Acarin (skt)—Practitioner—See thaày coù aûnh höôûng lôùn nhaát cuûa Taây Taïng vaøo theá Haønh Giaû. kyû 20. Ngaøi du haønh khaép nôi vaø thieát laäp moät soá Gyoji (jap): A Japanese Buddhist term for trung taâm Phaät giaùo Taây taïng khaép nôi treân theá “Conduct and Keeping” or “Practice and giôùi, bao goàm truï sôû chính cuûa doøng laø Tu Vieän Continuance”—Thuaät ngöõ Phaät giaùo Nhaät Baûn coù Rimtek taïi Sikkim. Hieän coù söï tranh caõi döõ doäi veà nghóa laø “Haønh Trì.” vieäc keá thöøa vò Laït Ma ñôøi thöù 16. Hieän taïi Gyogi-Bosatsu (jap): See Haønh Cô. Rinpoche Shamar vaø nhöõng ngöôøi uûng hoä oâng ta Gyo-ju-za-ga (jap): "Walking-standing-lying cho raèng caäu beù teân Tenzin Khyentse (1982 -) down-sitting"—See Ñi Ñöùng Naèm Ngoài. môùi ñích thöïc laø vò taùi sanh, trong khi Rinpoche Gyokuryu-ji (jap): Ngoïc Long Töï—Name of a Tai Situ vaø nhöõng ngöôøi

uûng hoä oâng ta laïi cho temple in Japan. raèng caäu beù Taây Taïng teân Urgyen Tinley (1985 -) Gyoânyuâ (jap): The entrance through practice, a môùi thaät söï laø vò taùi sanh. Rinpoche Tai Situ vaø Japanese term for one of the two entrance (ninyuâ) nhoùm cuûa oâng ta ñaõ ñöa caäu beù Urgyen Tinley leân to Buddhist enlightenment. Practice is said to ngai vò taïi tu vieän Tsurpu vaøo naêm 1992 vaø ñaõ include four basic types: endurance of hardship

(hoâongyoâ), adapting to circumstances (zuiengyoâ), Habit of craving: Habits of greed—See Tham seeking nothing (mushogugyoâ), and practicing in Taäp Nhaân. conformity with the Dharma (shoâboâgyoâ). Gyoânyuâ Habit and custom: Taäp tuïc. is the opposite of rinyuâ, or the entrance through Habits of deceptions: Habits of deceitfulness— reason—Thöïc haønh moân, thuaät ngöõ Nhaät Baûn chæ See Traù Taäp Nhaân. moät trong hai cöûa ñi vaøo giaùc ngoä. Thöïc haønh bao Habit of desire: Desire becomes habitual—Tham goàm boán loaïi: chòu ñöïng cam go khoù nhoïc, thích taäp (thoùi quen cuûa loøng tham, hay tham maõi thaønh öùng tuøy theo hoaøn caûnh, khoâng taàm caàu gì caû, vaø thoùi quen). tu taäp cho phuø hôïp vôùi Phaùp. Habits of disputation: Habits of litigation—See Gyo-O-Zaga (jap): Four kinds of daily Tuïng Taäp Nhaân. activities—See Haønh Truï Toïa Ngoïa. Habit energy: Vasana (p & skt)—The Gyorin (jap): Mokugyo (jap)—Wooden fish—See accumulation of the past thoughts, affections, Moäc Ngö. deeds, and passions—Former habit—Old habit—Gyoâroku (jap): See Anroku. See Taäp Khí. Gyo-Shu (jap): Aggregate of performing—Habit energy of determination for Aggregate of compositional factors—Karmic enlightenment: Taäp khí cuûa Boà Ñeà taâm. volition—Mental formation—Intention—Mental Habit energy of edifying sentient beings: Taäp functioning—Haønh Chuùng—See Haønh Uaån. khí giaùo hoùa chuùng sanh. Gyoâyuâ (1163-1241): Taiko Gyoâyuâ Zenji—See Habit energy of enlightening practice: Taäp khí Thoái Canh Haønh Duõng Thieàn Sö. coâng haïnh. Gyu (tib): Esoteric teachings—Maät giaùo. Habit energy of meditation on equality: Taäp khí Gyu-lu (tib): Mayakaya (skt)—Huyeãn Thaân— tö duy phaùp bình ñaúng. Illusory body—See AÛo Thaân. Habit energy of roots of goodness: Taäp khí cuûa Gyu-ma-chen-mo (tib): Maha-maya-tantra thieän caên. (skt)—See Ñaïi Huyeãn Maät Thöøa. Habit energy of seeing Buddha: Taäp khí thaáy Gyu-tantra (skt): Esoteric sutras—Maät Boä Phaät. Kinh—Tibetan Great Sutra Canon, including 287 Habit energy of transcendence: Taäp khí cuûa Ba sutras—Kinh taïng Maät giaùo bao goàm 287 boä. La Maät. Habit energy of undertaking birth in pure worlds: Taäp khí thoï sanh nôi theá giôùi thanh tònh. H Habit energy of various differentiations of Habi (jap): Grasping of the nose—See Ba Tî. state: Taäp khí cuûa nhöõng caûnh giôùi sai bieät. Habisu (jap): Ba Tî Töû—A ring used to lead a Habit energy of vows: Taäp khí cuûa theä nguyeän. water buffalo by the nose, a symbol of self- Habits of greed (craving): See Tham Taäp Nhaân. control—See Ba Tî. Habits of hatred (anger): See Saân Taäp Nhaân. Habit (n): Samudaya (skt)—Thoùi quen. Habits of injustice: Habits of unfairness—See Habit of afflictions: The influence of the passions Uoång Taäp Nhaân. after they have been cut off—See Phieàn Naõo Taäp. Habits of litigation (disputation): See Tuïng Taäp Habits of anger: Habits of

hatred—See Saân Taäp Nhaân. Nhaân. Habits of lust: Habit of sexual desire—See Daâm Habits of animosity (resentment): See Oan Taäp Taäp Nhaân. Nhaân. Habits of lying: See Cuoáng Taäp Nhaân. Habits of arrogance: See Maïn Taäp Nhaân. Habit of the passions: See Phieàn Naõo Taäp. Habit as cause: Lust breeding lust—See Ñoàng Habits of resentment: Habits of animosity—See Loaïi Nhaân. Oan Taäp Nhaân. Habit of committing adultery: See Taø Haïnh Taäp Habits of views: Habits of wrong views—See Nhaân. Kieán Taäp Nhaân.

Habits of views (wrong views): See Kieán Taäp Haàu Haàu Ñòa Nguïc. Nhaân. Hahava (skt): Ababa (skt)—Ahaha (skt)—See Habitant in the sky: Gaganagati (skt)— Haàu Haàu Ñòa Nguïc. Gaganasad (skt)—Beings in the sky—Thieân Ha-Horin-So (jap): Disrupting the Samgha of the Chuùng—Chuùng sanh treân trôøi. Dharma-wheel—See Phaù Phaùp Luaân Taêng. Habitual (a): Theo thoùi quen. Hai Binh Bao Tang: Zen Master Haûi Bình Baûo Habitual cupidity: See Tham Taäp Nhaân. Taïng (1818-1862)—See Haûi Bình Baûo Taïng. Habitual greed: Habits of craving—See Tham Haibutsu-kishaku (jap): Eradicate the buddhas Taäp Nhaân. and destroy Sakyamuni—See Pheá Phaät Huûy Habitual idleness: Quen thoùi löôøi bieáng. Thích. Habitual karma: Acinna-kamma (p)—See Haiku (jap): Baøi Cuù—A Buddhist verse with short Nghieäp Thöôøng. sentences, phrases, or clauses. A special form of Habituate: Xuyeán Taäp—Laøm cho quen. Japanese poetry in three lines, the first having Habituated seeds: Taäp Chuûng Töû. five syllables, the second having seven, and the Habituation to defilement: Caáu taäp (söï keát taäp third again five. Haiku poems are not for cuûa nhieãm caáu). instruction, but are for deep enjoyment of Hachi (jap): Begging bowls—See Jihatsu. sentiments or of knowledge. The following are Hachi-Gedatsu: Tel wa gye (tib)—Eight forms of Zenic examples, by Basho: liberation—Eight freedoms—Eight samadhis of "The old pond. emancipation—Baùt Giaûi Thoaùt—See Baùt Giaûi A frog jumps in. Thoaùt Tam Muoäi. Plop." Hachiju-Kegongyo (jap): Baùt Thaäp Hoa Nghieâm "The thief Kinh (Nhaät Baûn). Left it behind. Hachikai (jap): Astanga-samanvatgatopavasa The moon and the window." (skt)—Asthanga-sila (skt)—Atthanga-sila (p)— It has been said that to catch the original quality or Baùt Giôùi—See Baùt Quan Trai. effect of such a haiku one must repeat it several Hachikan Jigoku (jap): Eight cold hells—See Baùt times, or even many times, with deepening Haøn Ñòa Nguïc. contact. From that comes intuition, or, better insight—Haøi cuù laø moät baøi tuïng vôùi nhöõng caâu, töø Hachimagu (jap): Nhaäp Phan Cung (ñieän thôø thaàn ngöõ hay meänh ñeà ngaén. Theå thô ba caâu, 5-7-5 cuûa trong Thaàn Ñaïo Nhaät Baûn). Nhaät Baûn. Haøi cuù khoâng ñöôïc duøng ñeå chæ thò, maø Hachiman-Daibosatsu (jap): See Nhaäp Phan Ñaïi laø ñeå cho söï thöôûng thöùc saâu saéc cuûa tình caûm hay Boà Taùt. kieán thöùc. Döôùi ñaây laø nhöõng thí duï veà haøi cuù Hachimen-Reiro (jap): Baùt Dieän Linh Lung, Thieàn cuûa Thieàn sö Ba Tieâu Hueä Thanh: tieáng chuoâng vaøng, thöù gì ñoù trong treûo, saùng suûa, "Moät caùi gieáng coå. vaø thanh tònh—The sound of golden bells, and Con nhaùi nhaûy vaøo. hence something clear, bright, and serene. Toûm." Hachi-Nan-Sho (jap): Astaksanah (skt)—Eight "Teân aên troäm places of difficulty—Eight Inopportune Boû laïi phía sau. situations—See Baùt Nan Xöù. AÙnh

traêng vaø song cöûa." Hachinetsu Jigoku (jap): Eight great hot hells— Ngöôøi ta noùi raèng ñeå naém baét ñöôïc phaåm chaát See Baùt Ñaïi Nhieät Ñòa Nguïc. nguyeân thuûy cuûa loaïi haøi cuù nhö vaäy, ngöôøi ta Hadaya (skt): Hrdaya (skt)—Heart—Intention— phaûi laëp ñi laëp laïi naêm baûy laàn hay nhieàu laàn vôùi Mind—Physical heart—See Nhuïc Ñoaøn Taâm. söï tieáp xuùc saâu saéc. Töø ñoù ñöa tôùi tröïc giaùc hay Hadaya-vatthu (p): Mental faculty—See Taâm tueä giaùc khaù hôn. Caên. Haikyu (jap): Peihsiu—Buøi Höu (Phaät giaùo Nhaät Hades (n): Hell—See Ñòa Nguïc. Baûn). Hahadhara (skt): Ababa (skt)—Ahaha (skt)—See Haimavatah (skt): EÂ Ma Boä Ña Boä—See Tuyeát

Sôn Boä. Haïc Thieàn Sö. Hai Ninh Temple: Chuøa Haûi Ninh—Name of an Hakuin's zazen wasan (jap): Zazen-wasan— ancient temple, located in Vónh Nieäm village, An Praise of Zazen—Ca ngôïi Toïa Thieàn Tónh Taâm— Haûi district, Hai Phong province, North See Baïch AÅn Thieàn Toïa Tuïng. Vietnam—Teân moät ngoâi chuøa coå toïa laïc taïi laøng Hakuin Zenji (1686-1769): Hakuin Ekaku—See Vónh Nieäm, huyeän An Haûi, tænh Haûi Phoøng, Baéc Baïch AÅn Hueä Haïc Thieàn Sö. Vieät. Hakuin Zenji zazen wasan (jap): See Hakuin's Hai Quynh Tu Phong Zen Master (1728-1811): zazen wasan. See Haûi Quyùnh Töø Phong Thieàn Sö. Hakujushi (jap): Baùch Thuï Töû—See Tree of life. Hair on the Buddha’s body: See Thaân Mao Hakushi (jap): Blank paper—White paper—See Thöôïng Mi Töôùng. Baïch Chæ. Hair-flower on the head withers: Ñaàu coå roái buø Hakuun (jap): Pai Yun ts'ung—See Baïch Vaân nhö hoa heùo. Toâng. Hair-hole: Mao Khoång—Loå chôn loâng—Pore. Hakuun-Egyo (jap): Baïch Vaân Hueä Hieåu (1223- Hair-rope: Mao Thaèng—A hair rope (tied up by 1297)—Name of a Japanese famous monk in the the passions, as with an unbreakable hair rope. thirteenth century—Teân cuûa moät vò danh Taêng Hair-sharp and stinking: Stinking hair ghosts— Nhaät Baûn vaøo theá kyû thöù XIII. Xuù Mao Quyû—Quyû coù loâng thoái. Hakuun Roâkyo Yasutani (jap): See An Coác Baïch Hair of the turtle: Loâng ruøa—See Quy Mao. Vaân Thieàn Sö. Hair on a tortoise and horn of a rabbit: Hair of Hakuun school: Hakuun-shuâ (jap)—Pai Yun a tortoise and horn of a hare—The non-existent— ts'ung—White Cloud Sect—See Baïch Vaân Toâng. See Quy Mao Thoá Giaùc. Hakuun Shutan (jap): Pai Yun Shou-tuan—See Hajahadai (jap): Pajapati Gotami (skt)—Maha Baïch Vaân Thuû Ñoan Thieàn Sö. Pajapati—See Ma Ha Ba Xaø Ma Ñeà. Hakuun-Yasutani (jap): See An Coác Baïch Vaân Hajo-Hogyo (jap): Holding back and letting go— Thieàn Sö. Exercising restraint and behaving freely—See Baû Hakyo (jap): Phaù Kính—Breaking the mirror—In Ñònh Phoùng Haønh. Zen, the term means getting free of idealism— Hajun (jap): Papiyan (skt)—Papiman (skt)—Ba Trong Thieàn, thuaät ngöõ coù nghóa laø vöôït thoaùt chuû Ty Daï—See Ba Tuaàn. nghóa tö töôûng. Hakata (jap): Vuøng Baùt Ña (Nhaät Baûn). Half a character: See Baùn Töï. Ha-Katsuma-So (jap): Disrupting the Samgha of Half-closed eyes: Lim dim. practice—Phaù kieát ma—See Phaù Yeát Ma Taêng. Half a day fast: Baùn Trai—AÊn chay nöûa ngaøy. Hakkai (jap): A Japanese Buddhist term for Half finite and half infinite: Moät nöûa höõu bieân, “Eight commandments”—Thuaät ngöõ Phaät giaùo moät nöûa voâ bieân—See Baùn Phaàn Höõu Bieân, Baùn Nhaät Baûn coù nghóa laø

“Baùt giôùi”—See Baùt Quan Phaàn Voâ Bieân. Trai. Half in jest, half in earnest: Nöûa ñuøa nöûa thaät. Hakkan Jigoku (jap): Eight cold hells—See Baùt Half light: Nöûa toái nöûa saùng. Haøn Ñòa Nguïc. Half-lotus position: Half-lotus sitting—See Baùn Haklenayasa (skt): Haklena or Padmaratna Giaø Phu Toïa. (skt)—The twenty-third patriarch in the Indian Half-lotus posture: Half-lotus sitting—See Baùn lineage of Zen—Toå thöù 23 cuûa doøng thieàn AÁn Giaø Phu Toïa. Ñoä—See Haïc Laëc Na Daï Xa. Half-lotus sitting: Baùn Giaø Phu Toïa—Theá ngoài Haklenayasha (skt): See Haklenayasa. baùn giaø—See Baùn Giaø Phu Toïa. Hakuhatsu (jap): Baïch Phaùt—1) Ñaàu baïc: The Half-open (v): Heù môû. white-haired; 2) Töû thi cuûa moät laõo nhaân: The Half a person: Hannin (jap)—Baùn Nhaân—Zen corpse of an old person. Master Dogen often uses the term "half a person" Hakuin Ekaku (1686-1769): See Baïch AÅn Hueä to represent concrete reality—Thieàn sö Ñaïo

Nguyeân thöôøng söû duïng töø "Baùn Nhaân" ñeå bieåu thò Hamartialogy (n): Toäi hoïc (bieân khaûo veà toäi). cho hieän thöïc cuï theå. Hami (skt): Name of an ancient kingdom and city Half points (corners) of the compass: There are in central Asia—See Ha Maät. four half points (corners) of the compass—Coù boán Hamlet and village: Laân lyù. höôùng phuï—See Töù Duy. Hamsa (skt): Mythical swan—See Haï Naïi Sa. Half a step at a breathing on arising from Hamsa-samgharama (skt): Daõ Ngan Giaø lam— meditation: Nhaát Töùc Baùn Boä—Moät hôi thôû ñi Wild goose monastery—See Hoã Sa Giaø Lam. nöûa böôùc. Han (jap): A wooden board measuring around Half a word: Half a character—See Baùn Töï. 45x30x8 centimeters, used in Zen monasteries, on Hall (n): Caitya (skt)—Lecture room—Palace— which a rhythm is beaten three times a day; at Temple—Ñieän—Giaûng ñöôøng. dawn, at dusk, and before going to bed. Often the Hall of blessedness: Court of blessedness— following verse appears on the 'han': "Heed, Monastery—Phuùc ñình. monks! Be mindful in practice. Time flies like an Hall of centenarians: Ido (jap)—Di Ñöôøng—Nôi arrow; it does not wait for you."—Moät taám vaùn ôû cuûa nhöõng vò Taêng cao tuoåi thoï (traêm tuoåi). trong caùc thieàn vieän, ño chöøng 45x30x8, ñeå ñaùnh Hall chief: The controller of the business in a vaøo moãi ngaøy ba laàn: bình minh, hoaøng hoân, vaø monastery—See Ñöôøng Tö. giôø ñi nguû. Treân caùc taám vaùn naày thöôøng thaáy Hall for devas: Devaloka (skt)—Devapura khaéc caâu naày: "Haõy nghe ñaây caùc nhaø sö! Haõy (skt)—The palace of devas—The abode of the chaêm chæ luyeän taäp, thôøi gian nhö teân bay, khoâng gods—Heavenly palace—See Thieân Cung. chôø ñôïi caùc ngöôøi." Hall of fragrances: Gandhakuti (skt)—Höông Hana Matsuri (jap): Flower Festival, the popular Ñöôøng. Japanese name for Buddha Day—See Phaät Ñaûn. Hall of Judgment: Phaùp Ñình. Hanazono Emperor (1297-1348): Thieân Hoaøng Hall reserved for “dying people” in a temple: Hoa Vieân—Name of the ninety-fifth Japanese The nirvana hall—See Dieân Thoï Ñöôøng. emperor, a patron and student of Zen school of Hall of Wonderful Dharma: See Dieäu Phaùp Buddhism. Hanazono reigned from 1308 to 1318. Ñöôøng. Hanazono practiced Zen under the guidance of Hall for worship: See Baéc Ñaåu Ñöôøng. Shuâhoâ Myoâchoâ (1282-1337), for whom he built Hallow (v): Toân kính nhö thaàn thaùnh. Daitoku-ji, one of the most important Zen Hallucination (n):

Vipallasa (skt)—AÛo caûnh—AÛo monasteries in Japan. When Shuâhoâ passed away, giaùc—AÛo töôûng taâm linh—Illusive—Illusory— Hanazono turned to Shuâhoâ's Dharma heir, Kanzan Mirage—Phantasm—See AÛo Giaùc. Egen (1277-1369), the founder of the Myoâshin-ji Hallucination of mind: Citta-vipallasa (p)— line, for instruction in Zen. Hanazono converted Vipallasa (skt)—Taâm aûo giaùc—See AÛo Giaùc. one of his imperial villas into a monastic retreat Hallucination of perception: Sanna-vipallasa for his own meditation and practice; he invited (p)—Vipallasa (skt)—Töôûng aûo giaùc—AÛo Giaùc. Kanzan to serve as the founding abbot. This servesd as the beginning of the extensive Hallucination of views: Ditthi-vipallasa (p)—Myoâshin-ji lineage—Vò vua Nhaät Baûn thöù 95, laø Vipallasa (skt)—Kieán aûo giaùc—See AÛo Giaùc. ngöôøi baûo trôï vaø cuõng laø ñeä töû Phaät giaùo Thieàn Halo (n): Jvala (skt)—AÁn Quang—Boái Quang— toâng. Thieân Hoaøng Hoa Vieân trò vì töø naêm 1308 See Haøo quang. ñeán naêm 1318. Thieân Hoaøng Hoa Vieân tu taäp Halo from a Buddha’s body: Which can be seen Thieàn döôùi söï höôùng daãn cuûa Thieàn sö Toâng by flesh eyes—See Saéc quang. Phong Dieäu Sieâu, vaø ngaøi ñaõ cho xaây döïng Ñaïi Halo surrounding the head of a Buddha: See Ñöùc Töï, moät trong nhöõng Thieàn vieän quan troïng Vieân Quang (1). nhaát taïi Nhaät Baûn. Khi Thieàn sö Toâng Phong Dieäu Halo throne: Haøo quang. Sieâu thò tòch, ngaøi xoay qua tu taäp Thieàn vôùi Phaùp Halt (v): To stop—Stopping—See Döøng. töû cuûa Dieäu Sieâu laø Quan Sôn Hueä Huyeàn Thieàn Halting place: Nôi döøng chaân (tuùc xaù). Sö, ngöôøi ñaõ saùng laäp neân doøng truyeàn thöøa Dieäu

Taâm Töï. Thieân Hoaøng Hoa Vieân ñaõ bieán moät Hands of initiating greetings: Tay hoûi thaêm trong nhöõng bieät thöï cuûa ngaøi thaønh choã an cö cho tröôùc. Thieàn vieän ñeå laøm nôi tu taäp thieàn ñònh cho chính Hands of learning and skillfulness: Tay ña vaên mình; ngaøi thænh Quan Sôn Hueä Huyeàn laøm vò truï thieän xaûo. trì ñaàu tieân taïi ñaây. Ñaây laø giai ñoaïn baét ñaàu phaùt Hand Lowering Bodhisattva: Thöôøng Haï Thuû trieån roäng ra cuûa doøng Thieàn Dieäu Taâm Töï. Boà Taùt. Hanazonokai (jap): A Japanese lay association of Hand Raising Bodhisattva: Thöôøng Cöû Thuû Boà Rinzai Buddhism, founded by the Myoâshin-ji Taùt. branch of the Rinzai sect in 1947. The purpose of Hands of settlement on the Other Shore: Tay the organization is to spread Zen Buddhism ñaët nôi bæ ngaïn. among the general populace. The organization is Hands of skillful use of philosophies: Tay kheùo named for Emperor Hanazono (1297-1348), duøng nhöõng luaän nghò. under whose patronage the Myoâshin-ji was Hand something from generations to originally constructed. Branches of the association generations: Hand something through ages—Löu exist in Korea, Mexico, the United States, and truyeàn töø theá heä naøy qua theá heä khaùc. other countries—Teân cuûa moät hieäp hoäi Phaät töû taïi Hand of the “Thousand-Hand” Kuan-Yin: gia cuûa toâng Laâm Teá, ñöôïc thaønh laäp taïi chuøa Nguyeät tinh thuû—See Nguyeät Tinh. Dieäu Taâm Töï thuoäc toâng Laâm Teá. Muïc ñích cuûa Handbook (n): Saùch chæ nam. hieäp hoäi naøy laø nôùi roäng Phaät giaùo ñeán vôùi quaàn Hand-writing (n): Chöõ vieát tay. chuùng. Hieäp hoäi laáy teân cuûa Thieân Hoaøng Hoa Handed down from authentic source: Genuine Vieân, ngöôøi ñaõ

baûo trôï ñeå xaây döïng Dieäu Taâm Töï. tradition—Chaùnh truyeàn. Chi nhaùnh cuûa hieäp hoäi toàn taïi taïi caùc xöù Trieàu Handed-down tradition: See Truyeàn Thöøa. Tieân, Meã Taây Cô, Hoa Kyø vaø nhöõng xöù khaùc. Handed-Down Tradition in the Pureland Hand: Thuû—Baøn tay. Buddhism: Truyeàn Thöøa theo Tònh Ñoä. Hand-chime: See Thuû Khaùnh. Hand reaching below the knees: Long graceful Hands of deep faith: Tay thaâm tín. hands of the Buddha which reach below the Hand down the garments: Pass down the knees—Khi ñöùng hai tay cuûa Ñöùc Phaät daøi quaù garments—Truyeàn y. ñaàu goái—See Tam Thaäp Nhò Haûo Töôùng. Hand down the tradition: Truyeàn Thöøa. Handaikan (jap): The monk or nun responsible Handsome man and woman: Nam thanh nöõ tuù. for serving the rice to the rest of the monastic Hand (n): Baøn tay. community at mealtime. This responsibility Hand down: To bequeath something to rotates among the monks or nuns in residence. In generations to come—Löu truyeàn. the Rinzai sect, the term sometimes refers to the Hand of faith: Tín Thuû—Baøn tay cuûa ñöùc tin. monks' hall—Vò Taêng hay Ni chòu traùch nhieäm sôùt Hands folded with interlocking fingers: Phaûn côm cho chö Taêng Ni trong böõa aên. Traùch nhieäm Xoa Hieäp Chöôûng—Chaáp hai baøn tay laïi. naøy ñöôïc chö Taêng Ni thay phieân nhau phuï traùch. Hands folded in a lotus fashion: Hoa Thuû—Tay Trong toâng Laâm Teá, thuaät ngöõ naøy ñöôïc duøng ñeå chaáp theo kieåu hoa sen. chæ Taêng ñöôøng. Hands of fostering transcendence of the triple Handsome: Ñeïp ñeõ—Good looking—Kind. world: Tay khieán sieâu tam giôùi. Hang-chou Lung-Hsing T'ung: See Haøng Chaâu Hands of generosity with right teaching: Tay Long Tænh Thoâng Thieàn Sö. chaúng tieác chaùnh phaùp. Hang-chou-T'ien-lung: Koshu-Tenryu (jap)— Hands of giving: Tay boá thí. Hangzhou Tianlong—See Haøng Chaâu Thieân Long Hand of Great Enlightening Beings: Boà Taùt Thieàn Sö. Thuû—Coù möôøi tay cuûa chö Ñaïi Boà Taùt. Hang-Chou-Wen-Hsi (chi): Koshu-Bunki (jap)— Hands of honoring Buddhas: Tay cuùng döôøng See Haøng Chaâu Vaên Hyû Thieàn Sö. chö Phaät. Hang up one's bag and staff: See Kata.

Hang upside down: Hanging upside-down—See poems—See Haøn Sôn Thi Taäp. Ñaûo Huyeàn. Han-shan Te-ch'ing: Chinese Rinzai master (?- Hanging in mid air: Lô löûng. 1623) of the late Ming dynasty (1368-1644). Han- Hanging upside-down: Hanging upside down— shan was one of a small group of masters who See Ñaûo Huyeàn. brought about a revival of Buddhism in the late Hangzhou Tianlong: Koshu-Tenryu (jap)—See Ming dynasty. He advocated a combined practice Haøng Chaâu Thieân Long Thieàn Sö. of Zen meditation and Pure Land devotion to Hanka (jap): Half-lotus posture—Half-lotus Amida Buddha. Although he was a Zen monk, he sitting—See Baùn Giaø Phu Toïa. continually chanted the name of Amida Hanka-fuza (jap): Bosatsu-za (jap)—Half-lotus (nembutsu) and claimed that he once had a vision posture—Half-lotus sitting, also called Bosatsu- of Amida in a dream—Teân cuûa moät vò Thieàn sö za, the bodhisattva position—See Baùn Giaø Phu thuoäc toâng Laâm Teá vaøo cuoái thôøi nhaø Minh beân Toïa. Trung Hoa. Haùm Sôn laø moät trong nhöõng nhoùm Hanker for something: To desire for nhoû caùc vò Thieàn sö ñaõ laøm soáng laïi Phaät giaùo vaøo something—Ham muoán ñieàu gì. cuoái thôøi nhaø Minh. Sö beânh vöïc cho

vieäc tu taäp Hankering: Desire—Söï ham muoán. phoái hôïp giöõa Thieàn vaø Tònh Ñoä. Maëc daàu sö laø Hankering and dejection: Tham aùi vaø öu bi. moät Thieàn Taêng, Sö thöôøng xuyeân nieäm Phaät A Di Hannaya (jap): A Japanese translation of the Ñaø baûo laø ñaõ coù laàn dieän kieán ñöùc Phaät A Di Ñaø Sanskrit “Prajna,” meaning “wisdom” or trong chieâm bao—See Haùm Sôn Ñaïi Sö. “insight”—Töø ngöõ Nhaät Baûn dòch töø chöõ Hanshoâ (jap): A temple bell shaped like the “Sanskrit” cuûa Baéc Phaïn, coù nghóa laø “trí tueä” hay ogane, the largest of the monastery bells, but “tueä”—See Trí Tueä. small enough to hang under the eaves of a temple Hannayashingyojutsugi (jap): Baùt Nhaõ Taâm Kinh building. The "hanshoâ" is sounded by striking its Thuaät Nghóa—Prajna-paramita Hridaya Sutra. side with a wooden hand mallet—Moät loaïi Hannin (jap): Baùn Nhaân—See Half a person. chuoâng trong töï vieän, coù hình daùng gioáng nhö loaïi chuoâng lôùn nhaát trong chuøa laø ñaïi hoàng chung, Hannya (jap): Prajna (skt)—See Baùt Nhaõ. nhöng loaïi chuoâng naøy nhoû vöøa ñuû ñeå treo döôùi Hannya-do (jap): Prajna Hall—Baùt nhaõ ñöôøng. maùi hieân cuûa toøa nhaø töï vieän. Chuoâng "hanshoâ" Hannya-Shingyoâ (jap): Prajnaparamita-Sutra— ñöôïc vang leân khi ñaùnh vaøo beân hoâng vôùi moät caùi Prajna-paramita Hridaya Sutra—See Baùt Nhaõ Ba chaøy nhoû baèng goã. La Maät Ña Taâm Kinh. Hanza (jap): Half-seat—See Baùn Toïa. Hannyatara (jap): Prajna-dhara—Prajnatara— Hanzan (jap): Han-Shan—See Haøn Sôn. Baùt Nhaõ Ña La—The twenty-seventh patriarch of Hap-chang (kor): Andjali (skt)—To salute with the Indian lineage—Vò toå thöù 27 cuûa doøng thieàn two inner palms joining together right in fron of AÁn Ñoä. the chest—Caùch chaøo vôùi hai baøn tay chaáp laïi Hannya Zanmai (jap): The samadhi, or state of ngay tröôùc ngöïc—See Hieäp Chöôûng. consciousness of perfect wisdom, in which one Hapless (old English): Unlucky—Khoâng may. realizes the reality of emptiness through wisdom. Hannya zanmai is the Japanese transliteration of Happen to do something: Do something by the original Sanskrit term Prajna samadhi. The chance—Tình côø laøm vieäc gì. realization of emptiness is regarded within the Happen by mere chance: Xaûy ra vì tình côø. Buddhist tradition as the moment of Happen to see someone: Meet (see or find) enlightenment—See Tam Muoäi. someone by chance—Tình côø gaëp ai. Hano (jap): Broken patched robe—Phaù Naïp Y— Happiness: Mangala (skt)—Sukha (skt)—See Baùch Naïp Y. Felicity—See Haïnh Phuùc. Han-Shan: Kanzan (jap)—Name of a Chinese Happiness and benefit: Phuùc lôïi. Buddhist layman—See Haøn Sôn. Happiness of blamelessness: Anavajjasukha Han-Shan Shih: A collection of Han-Shan’s (p)—See Haïnh Phuùc Khoâng Bò Khieån Traùch. Happiness of death: Haïnh phuùc ñöôïc cheát

yeân laønh—See Minh Phuùc. Happy you one and all: Caàu xin taát caû an vui Happiness for goodness is unavoidable: haïnh phuùc. Phöôùc chaúng traùnh ñöôïc. Hara (jap): Happiness of having possessions: Atthisukha 1) Domain: Phaïm Truø—Scope—Sphere. (p)—See Haïnh Phuùc Coù Ñöôïc Vaät Sôû Höõu. 2) Belly: Kikai-tanden (jap)—Gut—Underbody. Happiness of having properties: Bhogasukha In Zen, the term means "a person's spiritual (skt)—See Haïnh Phuùc Coù Ñöôïc Taøi Saûn.

center." Various systems of Asian meditation Happiness of oneself: Atmasukha (skt)—Töï identify the hara as the central core of the Laïc—Ngaõ laïc—Self-success—Haïnh phuùc hay söï individual or as one of the body's energy an laïc cuûa chính mình. centers. One method of Zen concentration Happiness of owing no debts: Ananasukha focuses the attention on the hara, especially (skt)—See Haïnh Phuùc Khoâng Nôï Naàn. its movement as one inhales and exhales— Happiness of renunciation: Nekkhamma sukha Ñan ñieàn (caùi roán), thuaät ngöõ coù nghóa laø (p)—Haïnh phuùc cuûa söï khöôùc töø, haïnh phuùc cuûa "trung taâm tinh thaàn cuûa moät ngöôøi." Nhieàu söï xuaát gia. heä thoáng thieàn AÙ chaâu nhaän ra ñan ñieàn laø Happiness and sorrow: Vui buoàn. trung taâm coát loõi cuûa moät caù nhaân hay laø trung Happiness of tranquility: Peaceful and joyful— taâm khí löïc cuûa cô theå. Moät phöông phaùp See An Laïc. Thieàn taäp trung vaøo ñôn ñieàn, ñaëc bieät laø söï Happiness and wealth: Phuùc loäc. vaän haønh cuûa noù khi haønh giaû hít vaøo vaø thôû Happy: See Haïnh Phuùc. ra. Happy is the birth of the Buddhas: Haïnh phuùc Hara (skt): Kikai-tanden (jap)—See Ñan Ñieàn. thay chö Phaät giaùng sinh. Harada Roshi Daiun Sogaku (1870-1961): One Happy conditions: Ñieàu kieän haïnh phuùc. of the most prominent Zen masters of modern Happy contentment: See An Laïc. Japan, whose teachings became widely influential Happy day: See Hoan Hyû Nhaät. in the West due to the efforts of his students and dharma-successor (Hassu), Hakuun Ryoko Happy day of the Buddha: The ending of the Yasutani—Moät trong nhöõng Thieàn sö noåi tieáng retreat, 15th day of the 7th moon—See Hoan Hyû trong thôøi caän ñaïi cuûa Nhaät Baûn, maø giaùo thuyeát Nhaät. cuûa ngaøi coù aûnh höôûng saâu roäng ôû Taây phöông do Happy day for monks and nuns: See Hoan Hyû nhöõng noã löïc cuûa caùc ñoà ñeä vaø vò Phaùp töû cuûa Nhaät. ngaøi laø Hakuun Ryoko Yasutani. Happy fate: Sugati (skt)—See An Laïc Ñoä. Haraizai (jap): Parajika (skt)—Eight Happy feeling: Somanassa (p)—Happiness— misbehaviors—See Baùt Ba La Di. Caûm giaùc hyû laïc—See Haïnh Phuùc. Harali (skt): Haït Laït Li—Cloth woven of fine Happy karma: Karma of blessedness—See hair—Vaûi deät baèng moät loaïi loâng mòn. Phöôùc Nghieäp. Harbor doubts: Sanh loøng nghi—Nuoâi döôõng Happy karma from previous existence: See Tuùc loøng nghi hoaëc. Phuùc. Harbor a grievance: Suffer an injustice—Haøm Happy land: Abhirati (skt)—Hoan Hyû Quoác— oan. Dieäu Hyû Quoác—See Laïc Thoå. Harbour (v): Nuoâi döôõng. Happy life: See Cuoäc Soáng Haïnh Phuùc. Harbouring a good thought: See Nuoâi Döôõng Happy marriage: Löông duyeân. Thieän Tö Duy. Happy meeting: Pleasant assembly—Pleasant Harbour stolen goods: Chöùa chaáp cuûa gian. gathering—Thaéng hoäi. Hard (a): Khoù nhoïc—Khoù khaên—Laborous. Happy rebirths: Laïc Sanh—See Tam Chuûng Laïc Hard is the appearance of the Buddhas: Khoù Sanh. thay chö Phaät ra ñôøi. Happy in spirit: Taâm Hoan Hyû—Vui veû trong Hard-to-conquer stage: Sudurjaya-bhumi (skt)— taâm—The mind of joy.

The land extremely difficult to conquer, or the Harmful (a): AÙch Haïi—Coù haïi—Tai haïi. ground of invincibility—See Cöïc Nan Thaéng Ñòa. Harmful actions: AÙc nghieäp. Hard to cross over: Hard to save—Hard to be Harmful attachments: Mara-bonds

saved—See Nan Ñoä. (attachments)—See Ma Phöôïc. Hard to enter: Hard to attain—Nan nhaäp (khoù Harmful circumstances: Mara circumstances— vaøo ñaïo). Mara conditions or environments—See Ma Hard-To-Injure Buddha: Dushpradarsha-Buddha Duyeân. (skt)—Phaät Nan Trôû. Harmful meditation: Mara-dhyana (skt)—Evil or Hard labour of one's parents: See Cöûu Töï Cuø distracted thoughts arise during meditation—See Lao. Ma Thieàn. Hard and miserable: Lao khoå. Harmful obstructions: Mara-hindrances—See Hard to overcome: See Nan Thaéng. Ma Chöôùng. Hard-to-overcome one: Durdharsa-Dvarapala Harmful offerings: Mara-gifts—See Ma Ñaøn. (skt)—Nan Thaéng Toân Giaû—Unconquerable one. Harming: Vihimsa (skt)—To want to harm other Hard to please: Khoù taùnh. people—Haïi hay muoán laøm toån haïi ai—See Naêm Hard practice: Dhuta (skt)—Austerity—See Khoå Möôi Moát Taâm Sôû. Haïnh. Harmless (a): Hieàn hoøa—Voâ Haïi. Hard to save: Nan Ñoä—Nan Hoùa—Hard to cross Harmless perception: Avihimsa-samjna (skt)— over—See Tam Chuûng Nan Ñoä Chuùng Sanh. Baát Haïi Töôûng. Hard to think: See Nan Tö. Harmlessness (n): Ahimsa (skt)—Baát haïi—Not Hard way of cultivation: Nan haønh ñaïo. hurting—Not injury—Doing harm to none. Hard way to practice: Nan haønh ñaïo. Harmonious (a): Hoøa hôïp. Hard way of salvation: The hard way of works— Harmonious and elegant sounds: Hoøa nhaõ aâm. See Nan Haønh Ñaïo. Harmonious fusion between Vairocana Buddha Harden (v): Laøm cho cöùng raén. and Dharma: The harmonious fusion of the Hardening of heart: Chai loøng. preceding two, which constitutes total reality as Hardness of heart: Hardening of heart—Chai experienced by the enlightened—Söï hoøa hôïp giöõa loøng. Phaät Tyø Loâ Giaù Na vaø Phaùp (hai yeáu toá treân) taïo Hardship (n): See AÙch Nan. thaønh toaøn boä thöïc taïi nhö nhöõng baäc giaùc ngoä Hard-working: Taän tuïy. kinh nghieäm. Hari (skt): Töø Lôïi—A lion—Tawny—Coøn goïi laø Harmonious voice: Hoøa thích aâm, moät trong taùm Töø Leâ, coù nghóa laø con sö töû. aâm thanh cuûa Phaät—Harmonious voice, one of the Haribhadra (skt): Sö Töû Hieàn—Name of an eight tones of a Buddha's voice. Indian monk. Harmonium (n): Ñaøn phong caàm. Harikesa (skt): See Töø Lôïi Chi Xaù. Harmonize (v): Dung hoøa—To regulate—Be of Harina (skt): Haït Lôïi Naõ—Nhöõng loaïi nai—Deer one mind. of several kinds. Harmonize and unify with all spiritual friends: Haritaki (skt): The yellow Myrobalan tree and Vôùi taát caû thieän höõu tri thöùc hoøa hieäp fruit—See Töø Leâ Laëc. khoâng hai, töï bieát thoï kyù. Hariti (skt): Ariti (skt)—Harita, or Haridra (skt)—Harmony (n): Haøi hoøa—See Ñoàng Ñieäu. See Quyû Töû Maãu. Harmony of body and mind: Thaân taâm hoøa hôïp. Harivarman (skt): Baït Ma—See Ha Ly Baït Ma. Harmony of mouths: Khaåu hoøa. Harm oneself and harm others: See Töï Quyeân Harmony with truth: Arhat (skt)—ÖÙng Chaân—A Quyeân Tha. worthy true one who is in harmony with truth—A Harm (v) secretly: AÙm haïi. La Haùn, baäc chaùnh chaân xöùng ñaùng ñöôïc söï cuùng Harman-saranam-gacchami (skt): To take döôøng cuûa ngöôøi vaø trôøi—See A La Haùn. refuge in the Dharma—See Quy Y Phaùp. Harmony of the world: Söï hoøa ñieäu cuûa theá

gian—See Theá Gian Hoøa Ñieäu. practice of meditation, they nevertheless typify Harness: (n): Söï keàm cheá—(v): Ñoùng yeân cöông. the mindfulness of the Zen life—Kim vaø thuoác Harsa king: Harsavardhana (skt)—Giôùi Nhöït ñoát. Thuaät ngöõ chæ nhöõng hoaït ñoäng traàn tuïc cuûa Vöông—See Giôùi Nhöït. vieäc may vaù y aùo vaø vieäc chaâm cöùu vaø ñoát thuoác. Harsavardhana (skt): Name of a king of Trong nhöõng Thieàn vieän truyeàn thoáng, chö Taêng Kanyakubja—See Haït Lôïi Sa Phaït Ñan Na. Ni töï may laáy y aùo cuûa chính mình. Theâm vaøo ñoù, Harsh (a): Hung döõ. hoï phaûi vaù laïi nhöõng choã raùch ñeå coù theå maëc ñöôïc Harsh speech: Pharusavaca (p)—Noùi lôøi hung laâu hôn. Luaät töï vieän giôùi haïn soá y aùo maø moät caù aùc—Lôøi noùi thoâ loã coäc caèn—Noùi lôøi hung döõ— nhaân coù theå coù ñöôïc trong moät luùc vaø ñeà nghò raèng See Thoâ AÙc Ngöõ. nhöõng boä y cuõ phaûi raùch hoaøn toaøn tröôùc khi vò Harsh words: Lôøi thoâ aùc—Harsh speech—See Taêng hay Ni coù ñöôïc boä y môùi. Chö Taêng ñoát Thoâ AÙc Ngöõ. thuoác treân da nhö moät caùch chöõa trò chaân ñau vaø Harvest (v): Gaët haùi—To reap. nhöõng thöù beänh nheï khaùc. Nhöõng sinh hoaït naøy Haryoâ Koâkan (jap): Pa-ling Hao-chien—See Ba ñöôïc laøm trong ngaøy taém giaët taïi Thieàn vieän, khi Laêng Haïo Giaùm Nhaïc Chaâu Thieàn Sö. khoâng tu taäp thôøi khoùa toïa thieàn thöôøng leä. Maëc Has done an injury to someone who is dear and daàu nhöõng sinh hoaït naøy coù veû nhö taùch rôøi khoûi pleasant to me: Ngöôøi aáy ñaõ laøm haïi ngöôøi toâi söï tu taäp thieàn toïa, tuy vaäy, chuùng vaãn tieâu bieåu thöông meán. cho söï tænh thöùc trong ñôøi soáng Thieàn vieän. Has done an injury to someone who is hateful Hasituppada-citta (skt): Sanh Hyû Taâm—Rootless mirth-producing mind—Smile producing and unpleasant to me: Ngöôøi aáy ñaõ laøm haïi consciousness of an arhat. ngöôøi toâi khoâng thöông khoâng thích. Hassaikai (jap): Asthanga-sila (skt)—Atthanga- Hasan (jap): Roughly interruption of religious sila (p)—Eight abstinences—Eight precepts—See practice; a Japanese term for a Zen student who in Baùt Quan Trai. the course of his Zen training comes to an experience of enlightenment—Söï giaùn ñoaïn Hassen (jap): Sö Phaùp Toaøn (Nhaät Baûn). maõnh lieät trong tu taäp; thuaät ngöõ Nhaät Baûn chæ Hasshiki (jap): Eight consciousnesses—See Baùt vieäc moät Thieàn sinh ñi ñeán kinh nghieäm giaùc ngoä Thöùc. treân ñöôøng tu taäp Thieàn. Hasshoâdoâ (jap): Eightfold Path—See Baùt Chaùnh Hasara (skt): See Haïc Taùt La. Ñaïo. Hasedera (jap): Chuøa Tröôøng Coác (Nhaät Baûn). Hassock (n): Goái duøng ñeå quyø. Hashin Kyuâji (jap): Needle and Moxa. This term Hassu (jap): Japanese term for Dharma heir or refers to the mundane activities of sewing robes Dharma-successor. A student who qualifies to and burning moxa, a flammable substance succeed his or her master in teaching disciples and obtained from the leaves of the mugwort plant. In transmitting the Dharma—See Phaùp Töû. traditional Zen monasteries, monks and nuns Hasta (skt): An arm—1) A hand: Töø Töùc Ña, sewed their own robes. In addition, they patched caùnh tay hay baøn tay; 2) Sao Chaån: See Twenty and repaired damaged robes to extend their wear. eight constellations. The monastic code limits the number of robes an Haste makes waste: Muoán nhanh chæ laø laõng phí individual can own at one time and

recommends maø thoâi chöù khoâng tôùi ñaâu caû (duïc toác baát ñaït)— that old robes be completely worn out before a The desire to speed up causes failure to reach monk or nun acquires a new one. Monks burned destination. moxa on their skin as a medicinal treatment for Hastigarta (skt): Elephant's hole—See Töôïng sore legs and other minor ailments. These Ñoïa Khanh. activities were typically undertaken on bath day at Hastin (skt): Possessing the mind of faith—Coù tín Zen monasteries, when the regular meditation taâm—See Höõu Thuû. schedule was not observed. Although these Hasupanna (p): Baäc Hyû Tueä—One with a joyful activities may seem separate from the Zen wisdom. Hat with the shape of "Water" character: See

Thuûy Quan. sessions and ritual services. Unlike other lecture Hate (n & v): Dosa (p)—Dvesa (skt)—See Nhueá halls, the Zen Dharma Hall does not usually have Keát. an image of a Buddha or Bodhisattva enshrined Hate and affection: Oaùn thaân (söï oaùn gheùt vaø söï within it; instead, the abbot is said to represent the yeâu thöông laø hai thaùi cöïc ñoái nghòch nhau). Buddhas and Patriarchs when he takes his place Hate and detest: Naõo haän. on the central platform to instruct the community Hateful (a): Ghen gheùt. on the Dharma—Phaùp ñöôøng hay giaûng ñöôøng, Hateful bandits and thieves: Rebellion, invasion thöôøng toïa laïc ngay sau Phaät ñieän. Phaùp ñöôøng and robbers—Naïn giaëc cöôùp. ñöôïc duøng laøm nôi thuyeát giaûng, baøn luaän Phaùp Hateful temperament: Dosacarita (p)—Baåm söï, nhöõng thôøi tham vaán hoûi ñaùp vaø nhöõng nghi taùnh saân haän—Ill-will—See Saùu Loaïi Taâm Taùnh. thöùc leã laïc. Khoâng gioáng nhöõng giaûng ñöôø ng khaùc, Hatelessness: Adosa (p)—Advesa (skt)—Khoâng beân trong Phaùp ñöôøng trong moät Thieàn vieän saân haän. thöôøng khoâng coù ñaët aûnh töôïng moät vò Phaät hay Hatha (skt): A form of yoga, to which practice of moät vò Boà Taùt; thay vaøo ñoù, ngöôøi ta noùi vò truï trì posture and breathing control belong—Moät hình tieâu bieåu cho chö Phaät vaø chö Toå khi ngaøi ngoài thöùc cuûa Du Giaø kieåm soaùt tö theá vaø hôi thôû. vaøo buïc giöõa ñeå giaùo huaán coäng ñoàng Taêng giaø veà Hatred: Doso (p)—Krodha or Pratigha or Dvesa giaùo phaùp. (skt)—Dvesa (skt)—Haát La Ñaø—Grievance—Ill- Haughty (a): Kieâu ngaïo—Arrogant—Proud. will—Resentment—Saân haän—See Saân Khueå. Haughtiness (n): Abhimana (skt)—Söï loá bòch— Hatred and Animosity: See Saân Haän Vaø Thuø Taêng thöôïng maïn—High opinion of one's self— Ñòch. Self conceit—See Kieâu Ngaïo. Hatred is a bar to meditation: Hindrances of Haughtiness of mind: Cita-samunnati (skt)—Taâm concentration—See Ñònh Chöôùng. kieâu maïn. Hatred and jealousy: Taêng kî (ganh gheùt vaø ñoá Haunt (v): AÙm—To obsess. kî). Haunting the streets at unfitting time: Du haønh Hatred of labor: The annoyance of labour—See ñöôøng phoá phi thôøi. Lao Oaùn. Have ability to observe adaptive skill in Hatsu (jap): Beggar-bowl—Begging bowl—See knowledge and meaning: Ñoàng chö Nhö Lai ôû Baùt Khaát Thöïc. trong trí thieän xaûo, nghóa thieän xaûo hay kheùo quaùn Hatsui (jap): Alternative pronunciation for "Hoi," saùt. the place where one eats one's meals in a Zen Have affairs: Höõu söï. monastery. Have an agreement with of one who questions: Hatsu Nehan (jap): Parinirvana (skt)— Pararthanumana (skt)—Tha Tyû Löôïng—Luaän Parinibbana (p)—Complete Nirvana—Total thöùc y cöù vaøo söï ñoàng

yù cuûa ngöôøi hoûi. extinction—Ba Lôïi Naëc Phöôïc Nam—See Tòch Have already transcended all worlds and have Tònh Nieát Baøn. no attachments to anything: Dó Ñaùo Bæ Ngaïn— Hatsu-u (jap): Patra (skt)—Bowl—Baùt. Yet Bodhisattvas do not abandon efforts to Hatthaka-sutta (p): Sutra to Hatthaka—Sutra on liberate sentient beings—Ñaõ ñeán bæ ngaïn, khoâng sleeping well in the cold forest, Anguttara nikaya, coøn chaáp tröôùc theá gian phaùp, maø cuõng chaúng boû III.35—Kinh Nguû Yeân trong Haøn Laâm, Taêng Nhaát haïnh cöùu ñoä chuùng sanh. A Haøm, III.35. Have arrived to: Dó Ñaùo—Ñaõ ñeán nôi. Hatthapasa (skt): A distance of 1.25 meters— Have attainment: Chöùng ñaéc. Khoaûng caùch khoaûng 1,25 meùt. Have attained: Dó Chöùng Ñaéc—Ñaït ñöôïc chöùng Hattoâ (jap): The chief hall—Dharma Hall or ñaéc. lecture hall, generally located behind the Have attained freedom from attachments: See Butsuden or Buddha hall. It is used for lectures, as Dó Ñaéc Ly Chaáp. well as for discussions, question and answer Have attained freedom from desires: See Dó

Ñaéc Ly Duïc. Have a great influence on someone: Coù aûnh Have attained the noble path: Dó Ñaéc Thaùnh höôûng lôùn ñeán ai. Ñaïo—Ñaït ñöôïc Thaùnh ñaïo. Have high education, but never willing to Have aversion to Enlightening Beings: Hieàm practice and cultivate: Haïng ngöôøi hoïc roäng haän chö Boà Taùt. nghe nhieàu, maø laïi khoâng bao giôø bieát y theo caùc Have a bad name: Mang Tieáng—Tieáng xaáu—To ñieàu ñaõ nghe hoïc ñoù maø tu söûa vaø thöïc haønh. suffer a bad reputation. Have human and celestial retinues but never Have the Buddha-nature: Coát Phaät (coù Phaät for a moment leave meditation: Daàu coù quyeán tính). thuoäc nhôn thieân vaây quanh, traêm ngaøn theå nöõ ca Have no chance to attain enlightenment: muùa haàu haï, maø chöa töøng taïm boû thieàn ñònh, giaûi Khoâng coù cô hoäi ñaït ñöôïc giaùc ngoä. thoaùt, vaø caùc tam muoäi. Have complete faith in the guidance of all Have improper belief: Meâ tín taø ñaïo. Buddhas: Nôi taát caû Phaät giaùo, moät beà thaâm tín. Have influence on something: Coù aûnh höôûng tôùi Have confidence: Receptivity and obedience of vieäc gì. faith—To believe and receive the doctrine—See Have an inner perception of the universe: Coù Tín Thoï. moät nhaän thöùc töï noäi veà vuõ truï. Have no conscience: Voâ löông taâm. Have an insight into the limit of reality: Ñaõ Have consideration: Kính neå—To have regard soi toû giôùi haïn cuûa thöïc taïi. for—Reverence. Have male slaves: To have manservant—Have Have desires, errors, and doubts wiped off by female slaves—Möôùn ñaày tôù gaùi. the Buddha: Ñaõ hoaøn toaøn döùt saïch nhöõng nghi Have to meet the hateful: Oaùn taéng hoäi (phaûi hoaëc ñoái vôùi Phaät. gaëp ngöôøi mình oaùn gheùt). Have difficulty in coping with a situation: Gaëp Have a mind of mercy, compassion, and filial khoù khaên thích öùng vôùi hoaøn caûnh. piety: Coù taâm töø bi vaø loøng hieáu thuaän. Have an ending: Höõu Chung—Coù keát thuùc. Have a mind to: To resolve on—Phaùt yù. Have entered: Dó Nhaäp—Ñaõ böôùc vaøo. Have a nature: Have the Bodhi-mind—See Höõu Have entered into the essence of things: Ñaõ Tính. thaâm nhaäp yeáu taùnh cuûa chö phaùp. Have no fighting spirit: An phaän thuû thöôøng—To Have extremely profound inner seek contentment in ordinariness—To know one's understanding: Noäi trí giaûi thaäm thaâm. place. Have faith: See Tín Thoï. Have no more to say: Caïn lôøi. Have faith at all

times: Luoân tin töôûng. Have no obstruction: Khoâng bò trôû ngaïi. Have faith and confidence in: Confide—To Have no place in: Khoâng coù choã ñöùng (trong). trust—Tín nhieäm. Have a plough in yoke: Ñaët caøy vaøo aùch. Have female slaves: To have maidservant—Giöõ Have no relevance to: Khoâng thích nghi (vôùi). noâ leä nöõ hay möôùn ñaày tôù nö—See Taùm Ñieàu Baát Have no right: Khoâng coù quyeàn. Tònh Cho Keû Xuaát Gia. We have no right to take what is not given: Have forever cut off opinions and passions: Chuùng ta khoâng coù quyeàn laáy nhöõng gì ngöôøi ta Dwelling in the state of freedom from conflict, khoâng cho. same as the Buddhas—Ñoàng chö Nhö Lai tuyeät Have (v) one's revenge: Be revenged—Revenge haún hai haïnh, truï phaùp voâ traùnh. oneself—Return evil for evil—Give someone tit Have form: Satta (skt)—Exist mark—Realness— for tat—Baùo cöøu. Being—The fact of being—See Höõu Töôùng. Have particular qualities: Coù bieät töôùng. Have a good grasp of worldly affairs: Quaùn Have passed the marriageable age: Lôõ thôøi. xuyeán. Have a passion for: Ñam meâ—To indulge—To Have gotten the way of doing something: Ñaéc have a great desire for. phaùp. Have permanently eliminated something: See

Dó Vónh Ñoaïn. cöùu ñoä heát thaûy chuùng sanh. Have reached the end: Have reached the Having no abode still causing the mind to arise: terminus—See Dó Ñaùo Cöùu Caùnh. O-Mu-Shoju-Ji-Sho-Go-Shin (jap)—See Öng Voâ Have a rebirth in the Pure Land: Gaining Sôû Truï Nhi Sanh Kyø Taâm. rebirth to the Pureland—Vaõng Sanh Tònh Ñoä. Having no peace: Chaúng an oån. Have regard and consideration for: Toân Having no reliance: Khoâng choã töïa. troïng—To honour—Honourable—See Toân Quí Having no signs: Signlessness—Voâ töôùng giaûi Kính Troïng. thoaùt—See Tam Giaûi Thoaùt. Have the right: Coù quyeàn. Having Zen and having Pureland: Höõu Thieàn Have the same roots of goodness equal in all Höõu Tònh Ñoä. Buddhas of past, present and future: Ñoàng Having Zen but not having Pureland: Höõu thieän caên bình ñaúng vôùi tam theá chö Phaät. Thieàn Voâ Tònh Ñoä. Have a share: Döï phaàn—To participate in. Haya (skt): Haø Da—Sanskrit name for the horse- Have someone arrested: Khieán cho ai bò baét. head form of Kuan-Yin—Teân tieáng Phaïn cuûa Maõ Have something rebuilt: Cho truøng tu laïi caùi gì Ñaàu Quan AÂm. (chuøa vieän). Hayagriva (p): The horse-head Dharmapala— Have taken a thing into one's head: Hold on See Maõ Ñaàu Minh Vöông. blindly—Chaáp meâ. Hayagriva-Dharma-Platform Sutra: See Haø Da Have thoughts: Coù duïc töôûng—To have thought Yeát Lôïi Baø Quan Theá AÂm Boà Taùt Thuï Phaùp of desires—See Höõu Töôûng. Ñaøn. Have thought arise: Cetana or Cittotpada (skt)— Hayagriva dharma-forming and Dharma-Taùc yù. Platform Sutra: See Haø Da Yeát Lôïi Baø Töôïng Have thought or idea: Höõu Töôûng—Have form. Phaùp. Have understood: Dó Tri—Ñaõ hieåu. Hayes, Richard Philip (1945-): American born Have unwavering faith: Have firm confidence— scholar of Buddhism, who has published on a wide Coù loøng tònh tín baát ñoäng. range of subjects, including the Epistemological Have a well deserved reputation: Danh baát hö tradition and Madhyamaka, and who has also truyeàn. become a prominent commentator on the Have the wisdom and knowledge of the emerging field of Western

Buddhism. In 1991 he Buddhas of past, future and present, co-founded (with James Cocks) an electronic definitively, without duality: Chö Phaät ñeàu bieát forum named Buddha-I, which was originally tam theá taát caû saùt na laø moät saùt na, quyeát ñònh intended as a venue in which professional khoâng hai. buddhologists could discuss matters of common Have worldly entertainments: Enjoy worldly concern and interest. Within a few years, pleasures—Get worldly amusements—Höôûng thuï however, it had almost eight hundred subscribers, duïc laïc traàn theá. the vast majority of whom were not academics. Having a beginning and an end: Coù tröôùc coù sau Among Hayes' most influential works are (Höõu thuûy höõu chung)—Completed. Dignaga of Interpretation (1988) and Land of No Having eyes but seeing not: Coù maét nhö muø Buddha (1999)—Moät hoïc giaû ngöôøi Myõ, ngöôøi ñaõ (Höõu nhaõn nhi haït). xuaát baûn nhieàu saùch vôùi nhieàu chuû ñeà khaùc nhau, bao goàm caùc truyeàn thoáng Tri Thöùc vaø Trung Having insight into meanings: Attha- Quaùn. OÂng ñaõ trôû thaønh moät nhaø pheâ bình xuaát saéc dassimant (p)—Artha-darsimant (skt)—Truy xeùt cuûa Phaät Giaùo Taây Phöông. Vaøo naêm 1991, oâng nghóa lyù. ñaõ cuøng James Cocks saùng laäp ra moät dieån ñaøn Having little or moderate wishes: Alpeccha ñieän töû Phaät Giaùo mang teân "Buddha-I", muïc ñích (skt)—Thieåu duïc—Smaller desire—See Thieåu ñaàu tieân laø duøng ñeå laøm nôi hoäi hoïp, trong ñoù caùc Duïc Tri Tuùc. nhaø Phaät hoïc chuyeân nghieäp coù theå baøn luaän Having a mind to save all creatures: Phaùt taâm nhöõng vaán ñeà thoâng thöôøng lieân heä ñeán Phaät Giaùo.

Tuy nhieân, chæ trong voøng coù vaøi naêm maø soá ngöôøi "the point of koan," which sums up the intent of ñaêng kyù leân ñeán 800 ngöôøi, maø ña soá laø nhöõng the paradox that it poses—Töø ngöõ Nhaät Baûn chæ ngöôøi khoâng coù hoïc vò. Nhöõng taùc phaåm coù aûnh "Ñieåm cuûa coâng aùn," toång keát chuû yù cuûa caùi ngöôïc höôûng nhaát cuûa Hayes goàm nhöõng quyeån "Söï laïi vôùi caùi maø coâng aùn ñeà ra—See Thoaïi Ñaàu. dieãn Giaûi veà Traàn Na" vaøo naêm 1988 vaø "Maûnh Head of preservation of the eye of reality of Ñaát Vaéng Phaät" vaøo naêm 1999. Buddhas: Ñaàu thuû hoä phaùp nhaõn cuûa chö Phaät— Head bearing sentient beings: Ñaàu gaùnh ñoäi See Möôøi Ñaàu Cuûa Chö Ñaïi Boà Taùt. chuùng sanh, vì thaønh töïu töôùng nhuïc keá treân Head seat: Shuso (jap)—Chief monk—See Thuû ñaûnh—Developing an indestructible crown—See Toïa. Möôøi Ñaàu Cuûa Chö Ñaïi Boà Taùt. Head of a sect: Taùc gia (vò ñöùng ñaàu moät toâng Head-Chopping Hell: Ñòa nguïc Toûa Thuû. phaùi). Head (v) a community: Laõnh ñaïo moät hoäi chuùng. Head-strong: Cöùng ñaàu—Stubborn—Obstinate— Heads crowned with the turban of the state of Stiff-necked—Pigheaded. nonobstruction: Luïa phaùp voâ ngaïi duøng ñoäi treân Head of teaching all sentient beings: Ñaàu giaùo ñaàu. hoùa taát caû chuùng sanh—See Möôøi Ñaàu Cuûa Chö Head of formost roots of goodness: Ñaàu ñeä nhöùt Ñaïi Boà Taùt. thieän caên—See Möôøi Ñaàu Cuûa Chö Ñaïi Boà Taùt. Head of transcendent wisdom: Ñaàu Baùt Nhaõ Ba Head of the granary: See Giaûi Vieän Chuû. La Maät—See Möôøi Ñaàu Cuûa Chö Ñaïi Boà Taùt. Head of Great Enlightening Beings: Ñaàu cuûa Head of union of knowledge and skill in means: chö Ñaïi Boà Taùt—See

Möôøi Ñaàu Cuûa Chö Ñaïi Boà Ñaàu töông öng phöông tieän trí—See Möôøi Ñaàu Taùt. Cuûa Chö Ñaïi Boà Taùt. Head of a hall: The leader of the Hall—See Head of universal higher understanding: Ñaàu Ñöôøng Chuû. thaéng giaûi quaûng ñaïi—See Möôøi Ñaàu Cuûa Chö Head of honor: Ñaàu toân kính, vì taát caû nhôn thieân Ñaïi Boà Taùt. ñeàu kính leã—The head of honor, respected by all Head of Yajnadatta: Dieãn Nhaõ Ñaït Ña Chi Thuû humans and celestials—See Möôøi Ñaàu Cuûa Chö (ñaàu cuûa Dieãn Nhaõ Ñaït Ña)—See Töông Ñaàu Ñaïi Boà Taùt. Mòch Ñaàu. Head of the Institute for the Propagation of Heal (v): Trò lieäu. the Dharma: Vieän Tröôûng Vieän Hoùa Ñaïo. Healer: Bhaichadjyaguru (skt)—Döôïc Sö. Head of meditation platforms: Tanto (jap)—See Healing: Söï trò lieäu. Ñaøn Ñaàu. Healing Buddha: Bhaisajyaguru (skt)—Buddha Head of a monastery: An abbot—See Ñöôøng of Healing—Buddha of Medicine—Döôïc Sö Phaät. Thöôïng. Healing Master Shrine: Ñieän Döôïc Sö. Head monk: Thuû Toïa—Chief Monk, or president Healing nectar: Cam loà thuûy. of a monastery—Vò taêng ñöùng ñaàu trong töï vieän. Health: Söùc khoûe—Absence of illness. Head monk of the reading room at a Zen Healthy (a): Arogyra (skt)—Khoûe maïnh—Laønh monastery: See Ryoâgen. maïnh—Absence of illness—Sound—An laønh Head of nirvana: Ñaàu Nieát baøn—See Möôøi Ñaàu (khoâng beänh hoaïn). Cuûa Chö Ñaïi Boà Taùt. Heap up: Chaát thaønh ñoáng. Head North Face West: See Ñaàu Baéc Dieän Taây. Hear the Buddha’s doctrine: Thính Giaùo— Head of not despising others: Ñaàu chaúng khinh Nghe vaø phuïng haønh Phaät phaùp—Those who hear tieän ngöôøi—See Möôøi Ñaàu Cuûa Chö Ñaïi Boà Taùt. and obey the Buddha’s doctrine. Head number two: Dai-Ni-To (jap)—Divided Hear with one’s own ears and see with one’s consciousness—See Ñeä Nhò Ñaàu. own eyes: Tai nghe maét thaáy—See Nhö Vaên Kyø Head of a nunnery: An abbess—Nöõ vieän chuû. Thanh, Nhö Kieán Kyø Nhaân. Head of the order: See Ñaïi Thoáng. Hear and keep dharani: See Vaên Trì Ñaø La Ni. Head phrase: Wato (jap)—A Japanese term for Hear the recitation of the scriptures: Thính

kinh (nghe kinh). Hearing a sound-object with the ear: Tai nghe Hear and remember the true teachings of all tieáng. Buddhas: Roát raùo nghe vaø thoï trì chaùnh phaùp cuûa Hearing the true Dharma: Dieäu Phaùp thính thoï chö Phaät. (nghe Chaùnh Phaùp). Hear (v) and repeat many sutras: Ña vaên—Ña Hearken (v): Laéng nghe. vaên tyø kheo. Hearsay: Söï truyeàn tuïng. Hear (v) a rumour: Nghe ñoàn. Hearsay is not equal to observation: Tai nghe Hear the same word but understand khoâng baèng maét thaáy (Nhó vaên baát nhö muïc kieán). differently: See Ñoàng Thính Dò Vaên. Heart (n): Consciousness—Mind—Taâm. Hear the Teaching: Haïnh nghe chaùnh phaùp, vì öa Heart acting according to truth, extinguishing thích chaùnh phaùp—Hearing the Teaching, out of all afflictions: Taâm thöïc haønh ñuùng lyù, vì töø dieät fondness for truth. taát caû phieàn naõo. Hear about a thing a hundred times is not Heart adorned with an indestructible supreme equal a single look at it: Baùch vaên baát nhö nhaát treasury of marks of felicity: Taâm trang nghieâm kieán (traêm nghe khoâng baèng moät thaáy)—One thuø thaéng taïng. glance is worth a thousand words—Seeing is Heart of almsgiving: Thí taâm—Taâm boá thí. believing.

Heart of anger: Saân taâm—Saân Khueå Taâm—See Hear the same thing and understand it Tam Ñoäc. differently: See Ñoàng Thính Dò Vaên. Heart of benefitting or aiding others to Hear the teachings: Nghe hoïc thuyeát. salvation: Ích taâm (loøng laøm lôïi ích). Hear the true Buddha-law is difficult: Vaên Heart-broken: Tan naùt coõi loøng (Taâm nhö ñao Chaùnh Phaùp Nan (nghe ñöôïc chaùnh phaùp laø khoù). caét)—Great sufferings. Hear (v) vaguely: Nghe mang maùng. Heart of compassion: Compassionate mind—See Heard the animal killed: Tai nghe gieát. Töø Bi Taâm. Hearer: A disciple who hears the Buddha- Heart of concentration: Taâm ñònh. Dharma—Thanh Vaên (vò ñeä töû nghe Phaät Phaùp). Heart of concentration in meditation: Ñònh Hearing: Paratoghosa (p)—Nghe—See Vaên (4). taâm. Hearing consciousness: Soto-vinana (p)—Heart of delight in telling the dharma: Haûo ngöõ Srotravijnana (skt)—Auditory consciousness—Ear taâm (loøng noùi söï toát). Consciousness—Ear-discernement—Ear Heart of eight-petal: The first court of the heart perception—See Nhó Thöùc. of eight-petal, eight-leaf lotus meditation—Vieän Hearing Dharma with the ear: Haï phaåm thính Trung Thai Baùt Dieäp Cöûu Toân (ñeä nhaát vieän). phaùp—Nghe Phaùp baèng loå tai. Heart of emptiness, signless, wishlessness, and Hearing Dharma with the mind: Trung phaåm nonfabrication: Taâm khoâng, voâ töôùng, voâ thính phaùp—Nghe Phaùp baèng taâm. nguyeän, voâ taùc. Hearing Dharma with the spirit: Thöôïng phaåm Heart of flesh: Nhuïc Ñoaøn Taâm—Höõu hình taâm thính phaùp—Nghe Phaùp baèng caû taâm thöùc. (traùi tim thòt). Hearing the doctrine: Dhamma-savana (p)— Heart-flower: Good spirit—Taâm hoa. Nghe phaùp. Heart of great courage and strength, crushing Hearing instruction: Vaên (Nghe phaùp). all armies of demons: Taâm duõng kieän vó ñaïi, vì Hearing more of Dharma law: Nghe nhieàu Phaät deïp phaù taát caû ma quaân. phaùps. Heart of Great Enlightening Beings: Taâm cuûa Hearing that the Pure Land method is easy to chö Ñaïi Boà Taùt. practice but the results are speedy and lofty, Heart of great kindness, compassion, joy, and some people develop doubts: Coù ngöôøi nghe noùi equanimity: Taâm ñaïi phaïm truï (töø, bi, hyû, xaû. phaùp moân Tònh Ñoä haønh trì giaûn dò maø keát quaû raát Heart-Human Beings: See Tim Sanh Ngöôøi. mau choùng cao sieâu neân nghi ngôø. Heart of indifference: Taâm xaû.

Heart of inherent purity, knowing the mind is Lai Taâm—Taâm Phaät. immovable, not having any attachments: Taâm Heart of all true words: Coát loõi cuûa heát thaûy taùnh thanh tònh, vì bieát taâm baát ñoäng voâ tröôùc. chaân ngoân—Nhaát Thieát Chaân Ngoân Taâm. Heart of joy: Taâm hyû. Heart of unity or amity: Ñoàng taâm. Heart of joy in progress toward salvation of Heart of wisdom: Hueä taâm—Taâm hueä. others: Hyû taâm. Hearten (v): Reassure—Restore someone to Heart of kindness: Taâm töø. serenity—Thaâm nhaäp noäi taâm. Heart of knowledge of sentient beings, Heartened: Quiet the heart, or mind—Be at adapting to their understanding and rest—Reassured—An taâm. inclinations to emancipate them: Taâm bieát Heartily: Heát loøng—To be devoted to. chuùng sanh, vì tuøy theo choã hieåu bieát vaø sôû thích Heat (n): Tjas (skt)—Tejo (p)—Fire or heat—See cuûa hoï maø laøm cho hoï xuaát ly. Hoûa Ñaïi. Heart like a monkey: See YÙ Maõ and Taâm Vieân. Heat of the day: Giöõa

tröa (luùc noùng nhaát trong Heart of the Mahayana: Mind of the ngaøy). Mahayana—Seeking the mind of Buddha by Heat element: Hoûa Ñaïi—See Heat. means of Mahayana—See Taâm Ñaïi Thöøa. Heatless: Anavatapta (skt)—Voâ nhieät. Heart-mind: Kokoro (jap)—Shin (jap)—Soul and Heatless Dragon king: Voâ Nhieät Long Vöông. spirit—See Taâm (2). Heatless heaven: No-Heat Heaven—No heat Heart or mind delivered from desire: Taâm giaûi from worries and affliction—Nôi khoâng coøn söùc thoaùt. noùng cuûa lo aâu phieàn naõo nöõa—Voâ Nhieät Thieân. Heart or mind delivered from ignorance by Heatless and Without Rage Dragon king: Voâ wisdom: Hueä giaûi thoaùt. Nhieät Naõo Long Vöông—Vò vua roàng khoâng coù Heart-mirror: See Taâm Caûnh. naõo nhieät. Heart of nonregression, never ceasing until Heaven (n): See Thieân Ñaøng and Luïc Ñaïo (B). enlightenment is reached: Taâm chaúng thoái Heaven above: See Thieân Thöôïng. chuyeån, vì nhaãn ñeán quaû Boà Ñeà troïn chaúng thoâi Heavens above and earth beneath I alone am döùt. the honoured one: See Thieân Thöôïng Thieân Haï Heart in peace: Mind in peace—An taâm. Duy Ngaõ Ñoäc Toân. Heart of perseverance, accumulating Heaven above thought: Akanistha (skt)— embellishing virtuous practices: Taâm chaúng Asamjni-sattvah (skt)—Absence of thinking—No löôøi, vì chöùa nhoùm haïnh töôùng haûo phöôùc ñöùc. Thought Heaven—Thoughtless Heaven—See Voâ Heart of pity: Mind of compassion—Taâm bi. Töôûng Thieân. Heart of Prajna Paramita Sutra: Prajna- Heaven of the automatic reception of one's paramita Hridaya Sutra (skt)—Taâm Kinh Baùt Nhaõ sensual desires: Sunirmita or nirmanarati (skt)— Ba La Maät Ña. Taàng trôøi nôi chö thieân töï ñoäng tieáp nhaän duïc laïc Heart is pure: Taâm thanh tònh. cuûa ngöôøi khaùc—See Laïc Bieán Hoùa Thieân. Heart-rending: Ñau loøng—Heart broken. Heaven of beautiful presentation: Sudrsa Heart of renunciation: Taâm xaû—Xaû taâm. (skt)—Thieän Hieän Thieân—Heaven of Beautiful Heart shape: Taâm töôùng—Manifestation of mind Presentation, the third heaven in the five pure- in action. dwelling heavens—Coõi Trôøi thöù ba trong Nguõ Heart of a spell: Chuù taâm. Tònh Cö Thieân—See Thieän Hieän. Heart Sphere of the Great Expanse: Longchen Heaven of beauty: Sudrsanas (skt)—Heaven of Nyingtig (tib)—See Taâm Giôùi. good appearance—See Thieän Kieán Thieân. Heart Sutra: Hannya Shingyoâ (jap)—The Heaven of boundless light: Apramaønaøbha (skt)— Prajnaparamita Hridaya Sutra—See Baùt Nhaõ Taâm See Voâ Löôïng Quang Thieân. Kinh. Heaven of boundless purity: Appamanabubha- Baùt Nhaõ Taâm Kinh Heart of Tathagata: Nhö deva (p)—Apramanasubha (skt)—Heaven of

infinite purity—See Voâ Löôïng Tònh Thieân. Heaven of infinite consciousness: Voâ Bieân Thöùc Heaven of boundless space in the formless Xöù Thieân—Taàng trôøi nôi chö thieân coù yù thöùc voâ realm: Akasanantyayatana (skt)—See Khoâng Voâ cuøng voâ taän. Bieân Xöù. Heaven of infinite purity: Appamanasubha-deva Heaven of Comfort Gained Through Others' (p)—Apramanasubha-deva (skt)—See Voâ Transformations: See Tha Hoùa Töï Taïi Thieân. Löôïng Tònh Thieân. Heavens of Comfort from Transformation: See Heaven of infinite space: Akasanantyayatana Tha Hoùa Töï Taïi Thieân. (skt)—Heaven of boundless space in the formless Heaven who creates objects of sensual realm—Khoâng Voâ Bieân Xöù Thieân. enjoyment by

thought in accordance with their Heaven King: Maharajas-kayikas (skt)—Thieân desires: See Hoùa Laïc Thieân. Ñeá—Hoä Theá Töù Thieân Vöông—See Hoä Theá Giaû. Heavens of desire: Desire heavens—Duïc Giôùi Heaven king of Name of Freedom: Töï Taïi Danh Thieân—See Duïc Giôùi (C). Thieân Vöông—King of the Teaching. Heavens of desire or passion: Duïc thieân—See Heaven of Lesser Light: Duïc Giôùi (C). Parinimmitavasavattideva (skt)—Parittabhas Heavens of the Desire Realm as a Nirvana: (skt)—Minor light heaven—See Thieåu Quang Duïc Giôùi laøm Nieát Baøn. Thieân. Heavens and devas: Chö Thieân taùm höôùng—See Heaven of lesser Purity: Parttasubhas (skt)— Baùt Phöông Thieân. Trôøi Thieåu Tònh—See Thieåu Tònh Thieân. Heaven existence: Thöïc höõu ôû coõi trôøi—See Heaven of Light Sound: Trôøi Quang AÂm.—See Thieân Höõu. Quang AÂm Thieân Heaven of existence rewards: Vehapphala (p)— Heaven of limitless knowledge: Thöùc xöù thieân— Brhatphala (skt)—See Quaûng Quaû Thieân. The second of the four formless heavens (Catur- Heavens of form: Rupa-brahmaloka (p)—Saéc arupya-brahmalokas)—Thöùc Voâ Bieân Xöù, coõi trôøi Giôùi Thieân—See Saéc Giôùi Thaäp Baùt Thieân. thöù hai trong töù Voâ Saéc Thieân. Heavens in the form realm: See Thaát Saéc Thieân. Heaven of Limitless Light: Trôøi Voâ Löôïng Heaven of the Four Kings: Catur-maha- Quang. rajakayika (skt)—Catumaharajika (p)—See Töù Heavens of limitless perception: Thöùc Voâ Bieân Thieân Vöông. Xöù, nôi chuùng sanh truï nôi thöùc—Limitless Heaven of free enjoyment of others' perception (the second of the formless realms). manifestations: See Tha Hoùa Töï Taïi Thieân. Heaven of Limitless Purity: Trôøi Voâ Löôïng Heaven free from all trouble: See Voâ Phieàn Tònh. Thieân. Heavens of limitless space: Khoâng Voâ Bieân Xöù, Heaven of full knowledge: See Tri Tuùc Thieân. nôi chuùng sanh khoâng xöù truï—Limitless space Heaven full of wonderful joy: Tushita Heaven— (First of the formless realms). See Dieäu Thieän Tuùc Thieân. Heaven of little light: Haïp Thieân—Taàng trôøi nôi Heavens of the gods: Thieân—Deva. maø aùnh saùng khoâng röïc rôõ cho laém. Heaven of good appearance: See Thieän Kieán Heaven of Lovely Form: See AÙi Thaân Thieân. Thieân. Heaven of merit production: Phuùc Sanh Heaven of the Great Brahma Lord: Trôøi Ñaïi Thieân—Taàng trôøi sanh ra ñieàu phöôùc. Phaïm. Heaven messengers: Deva-messengers—Thieân Heaven of great fruit or abundant merits: The söù giaû—See Nguõ Ñaïi Söù Giaû. 12th Brahmaloka—Broad Phala heaven—Quaûng Heaven of the most rarefied form: Akanistha Quaû Thieân. (skt)—Heaven where all forms becomes more Heavens and hells: Thieân nguïc—Devalokas and refined, more subtle and more lofty—See Saéc purgatories, places of reward or punishment for Cöùu Caùnh Thieân. moral conduct—Thieân ñaøng ñòa nguïc. Heaven of the Multitudes of Brahma: Trôøi

Phaïm Chuùngï. See Voâ Sôû Höõu Xöù. Heaven of the Ministers of Brahma: Trôøi Phaïm Heaven of Thirty Three: Trayastrimsha (skt)— Phuï. Tavatimsa (p)—Ba Möôi Ba Taàng Trôøi—See Ñao Heaven by name or title: Töï Thieân (divine king, Lôïi Thieân. son of king, etc). Heaven of Thirty Three Gods: Trayastrimsha Heaven’s net: Löôùi trôøi—Divine justice. (skt)—Tavatimsa (p)—Ba Möôi Ba Taàng Trôøi— Heaven of no

anxiety: Atappadeva (p)—Aviha See Ñao Lôïi Thieân. (p)—Avrha (skt)—See Voâ Phieàn Thieân. Heaven above thought: Asannasattadeva (p)— Heaven of no heat or distress: Anavatapta Asamjni-sattvah-deva (skt)—Thoughtless (skt)—Atapas (skt)—Taàng trôøi khoâng coù söùc Heaven—Nhöõng coõi trôøi saéc giôùi—A group of noùng—Unworried—See Voâ Nhieät Thieân. heavens in the world of matter—See Voâ Töôûng Heavens of non thought: Beyond thought or non Thieân. thought (the fourth formless realms)—See Phi Heaven of transformation of bliss: Nirmanarati Töôûng Phi Phi Töôûng Thieân. (skt)—Nimmanarati (p)—See Hoùa Laïc Thieân. Heavens of No-Return: Pure Dwelling Heaven of transformation of others' bliss: Heavens—Coõi trôøi Tònh Cö—See Nguõ Tònh Cö Parinimmita-vasavati (p)—See Tha Hoùa Töï Taïi Thieân. Thieân. Heavens of nothingness: Nothingness, the place Heaven-Traveling Immortals: Heaven- beyong things (the third of the formless realms)— Traveling rsi—Thieân haønh tieân. See Voâ Sôû Höõu Xöù. Heaven of Tushita: Tushita (skt)—Tusita (p)— Heaven where one can partake of the Trôøi Hyû Tuùc hay Trôøi vui möøng thoûa maõn—The pleasures created in other heavens: See Tha Tushita Heaven—Tusita is the heaven of delight, Hoùa Töï Taïi Thieân. for happy dwellers—Ñaâu Suaát Thieân laø coõi trôøi Heavens of Others' Transformation: Tha Hoùa hoan laïc daønh cho chö Thieân an truù trong haïnh Thieân. phuùc—See Ñaâu Suaát. Heaven as a place of rebirth: Heaven of the Heaven of universal purity: Subhakina (p)— gods—Taùi sanh Thieân. Taàng trôøi thanh tònh cuøng khaép—See Trôøi Bieán Heaven of pure abodes: See Phaïm Truï Thieân. Tònh. Heaven as a pure Buddha-land: Tònh Phaät Thieân Heaven of unlimited light: The heaven of (cung trôøi nôi chö Phaät ñoàng cö). boundless light, the fifth of the Brahmalokas— Heaven of pure dwelling: See Tònh Cö Thieân. See Voâ Löôïng Quang Thieân. Heaven of purity: Pure abode heaven—See Tònh Heaven of unlimited space: Akasanantyayatana Cö Thieân. (skt)—Heaven of infinite space—Heaven of Heaven of radiant sound: Abhasvara (skt)— boundless space in the formless realm—See Taàng trôøi cuûa aâm thanh vaø aùnh saùng—See Quang Khoâng Voâ Bieân Xöù. AÂm Thieân. Heavens of utmost light and purity: Abhasvara Heavens of satisfaction: Tushita Heaven—See (skt)—Light-Sound Heavens—See Quang AÂm Ñaâu Suaát. Thieân. Heavens in space: Khoâng cö Thieân. Heaven without affliction: Anavatapta (skt)— Heaven spirit: Thaàn treân Trôøi. Heaven without heat—See Voâ Nhieät Thieân. Heaven of the Station of Boundless Heaven without form: Arupaloka or Arupadhatu Consciousness: Thöùc Xöù. (skt)—Voâ saéc giôùi. Heaven of the Station of Boundless Emptiness: Heaven without heat: Anavatapta Heaven—See Khoâng Xöù. Voâ Nhieät Thieân. Heaven of the Station of Neither Thought nor Heaven of the Yama: Suyama (skt)—Yama Non-Thought: See Phi Töôûng Phi Phi Töôûng Xöù. (p)—See Daï Ma Thieân. Heaven of the Station of Nothing Whatsoever: Heavenly (a): Thuoäc veà Thieân ñaøng.

Heavenly beings: Deva (skt)—Ñeà baø—Tònh Cö naëng cho quaû lieàn. Thieân Daân—See Tònh Cö Thieân Töû. Heavy mountain of delusion: Troïng Sôn—Phieàn Heavenly deity: Thieân thaàn. naõo chaát choàng nhö nuùi naëng. Heavenly dragons: Naga (skt)—Loaøi roàng, coù Heavy penalty: See Ñaïi Hình. thaàn thoâng bieán hoùa,

hoaëc giöõ cung ñieän trôøi, hoaëc Heavy responsibility: Troïng traùch. giöõ ñòa luaân, hoaëc laøm möa gioù. Heavy stone on the head: See Ñaûnh Thaïch. Heavenly ear: Thieân nhó. Hebichigo (jap): A letter in two segments, written Heavenly exploits: Divyavadana (skt)—Phöôùc by Hakuin Ekaku (1685-1768), a Rinzai monk, in baùo cuûa coõi trôøi hay haønh ñoäng thieän laønh cuûa baäc 1754. The letter, composed as a sermon on the trôøi—Heavenly good deeds. Dharma, was addressed to Ikeda Munemasa, Heavenly eye: Deva-Cakkhu (p)—Celestial (god daimyoâ, or military leader, of Iyo province. In the or deva) eye—Unlimited eye—Attainable by men letter, Hakuin discusses the behavior and virtue of in dhyana—See Thieân Nhaõn. a beneficent ruler and explains the karmic Heavenly fairies: Deva-rsis (skt)—Thieân Tieân— repercussions of tyrannical rule—Moät böùc thö One of the ten kinds of Immortals. goàm hai phaàn, ñöôïc vieát bôûi Thieàn sö Baïch AÅn Heavenly good deeds: Divyavadana (skt)— Hueä Haïc, moät vò Thieàn sö thuoäc toâng Laâm Teá. Phöôùc baùo cuûa coõi trôøi hay haønh ñoäng thieän laønh Thö ñöôïc bieân soaïn nhö moät baøi thuyeát giaûng veà cuûa baäc trôøi—Heavenly exploits. Phaùp, ñöôïc vieát ñeå göûi cho Ikeda Munemasa, moät Heavenly hall: Mansion of the devas—Thieân vò quan Ñaïi Danh hay moät ñöôøng. vò laõnh ñaïo quaân ñoäi trong tænh Iyo thôøi ñoù. Trong Heavenly illumination: Thieân Quang—AÙnh saùng thö, Baïch AÅn baøn luaän veà phong caùch vaø ñaïo ñöùc maët trôøi. cuûa moät nhaø laõnh ñaïo toát vaø giaûi thích söï doäi laïi Heavenly king: Maharajas-kayikas (skt)—Thieân cuûa nghieäp baùo ñoái vôùi moät nhaø cai trò ñoäc taøi. Ñeá—Heaven King. Hectoring and bullying: Cao thinh hieän oai hay Heavenly messengers: Deva-messegers—Divine noùi phaùch nhöõng lôøi maïnh döõ hoaëc noùi hueânh (heaven) messengers—Thieân Söù—Söù giaû cuûa trôøi. hoang ñeå caàu lôïi döôõng. Heavenly music: Celestial music—See Thieân Hedonism (n): Chuû nghóa khoaùi laïc tin raèng chuùng Nhaïc. sanh ñöôïc taïo thaønh bôûi töù ñaïi. Khi cheát ñi thì Heavenly musicians: Nhaïc Thaàn. khoâng coøn gì—Believe that human beings Heavenly palace of Avalokitesvara: Potalaka comprised of four elements (earth, water, fire and (skt)—Boå ñaø laïc ca—Quan AÂm Thieân Cung— air). When people die, nothing remained. Quan AÂm Tònh Ñoä. Hedonistic (a): Thuoäc veà chuû nghóa khoaùi laïc. Heavenly regions: Khoâng cö thieân. Heed (n): Chuyeân taâm. Heavely realm: Thieân Giôùi. Heed (v) someone’s advice: Ñeå taâm ñeán lôøi Heavenly sages: Deva-Rsis (skt)—Deva and khuyeân cuûa ai. rsis—Heavenly fairies—Immortals—Deva Heedlessness (n): Pamado (p)—Pramada (skt)— genii—See Thieân Tieân. Pramada (skt)—Laxity—Laxness—See Phoùng Heavenly Terrace Mountain: Enryakuji (jap)— Daät. Mount T'ien-T'ai—See Thieân Thai Sôn. Hegemony (n): Quyeàn baù chuû. Heavenward (adv): Höôùng veà Thieân ñaøng. Heian (794-1185): Trieàu ñaïi Bình An (Nhaät Heaviness: Troïng xuùc hay hoân traàm—Thaáy thaân Baûn). theå naëng neà. Heian period: Trieàu ñaïi Bình An (Nhaät Baûn). Heavy karma, perfunctory practice: Nghieäp Height and stretch or arms equal: Thaân hình naëng tu vuïng. cao lôùn vaø caân phaân. Heavy karma with immediate effect: Heijoshin-kore-do (jap): Ordinary mind is the Anantarya-karma (skt)—Immediate retribution way—See Bình Thöôøng Taâm Thò Ñaïo. karma—Troïng

Nghieäp Töùc Thì Quaû—Nghieäp Heikan (jap): To shut in; to isolate oneself for meditation—Ñoùng cöûa ñeå tu taäp thieàn ñònh—See Bích Nham Luïc (Hekizen), thôøi Bích Nham Luïc Beá Quan. (Hekigan-roku), vaø moät chuoãi coâng aùn ñöôïc Heikemonogatari (jap): Taùc phaåm Bình Gia Vaät nghieân cöùu sau thôøi Bích Nham Luïc (Hekigo). Ngöõ Luaän. Caùch maø coâng aùn ñöôïc duøng vaøo thôøi ñoù thì khoâng Heinous crime: Nghòch toäi—Toäi naëng—Wicked ai bieát ñöôïc nhö theá naøo, vì heä thoáng thôøi trung coå crime. ñöôïc thay theá baèng caùch tu taäp hieän thôøi ñöôïc nhaø Heishi (jap): Doøng hoï Bình Thò (Nhaät Baûn). caûi caùch Baïch AÅn Hueä Haïc phaùt trieån töø theá kyû Heitai-doâji (jap): See Heitei-doâji. thöù XVIII. Heitei-doâji (jap): A Japanese term, literally Hekikan (jap): Pi-kuan—Wall contemplation— means "fire boy"; the boy in Zen monastery who See Bích Quaùn. tends to the maintenance, lighting, and Hekikan-Baramon (jap): Bích Quaùn Baø La extinguishing of the lamps—Thuaät ngöõ Nhaät Baûn, Moân—Wall-gazing Brahman, a title of coù nghóa laø "caäu beù giöõ löûa"; chuù tieåu trong thieàn Bodhidharma—Moät danh hieäu cuûa Toå Boà Ñeà Ñaït vieän phuï traùch vieäc ñoát vaø taét ñeøn. Ma. Hekigan-Baramon (jap): A Japanese term, Hekizen (jap): Koâan series studied before the literally means "Brahmin Who Looks at the Wall", Hekigan-roku. During the medieval period (1185- a popular name for Bodhidharma, the first 1600), Zen monks of the Japanese Rinzai school patriarch of Zen of the Chinese lineage—Thuaät worked through a series of three hundred koâans. ngöõ Nhaät Baûn, coù nghóa laø "Ngöôøi Baø La Moân The system included three sets of one hundred Dieän Bích", teân phoå caäp cuûa Boà Ñeà Ñaït Ma, vò toå koâans each: the Hekizen, the Hekigan-roku, and thöù Nhaát cuûa doøng Thieàn Trung Hoa—See Boà Ñeà the Hekigo. The hekizen was the initial set of Ñaït Ma and Dieän Bích. approximately one hundred koâan to be mastered Hekigan-roku (jap): Piyenlu—The Blue Cliff before moving on to the Hekigan-roku itself— Record of Zen Master Yuan Wu—See Bích Nham Moät chuoãi coâng aùn ñöôïc nghieân cöùu tröôùc thôøi Luïc. Bích Nham Luïc. Trong thôøi Trung Coå, caùc Thieàn Hekigan-shu (jap): Piyenlu—An important Zen Taêng toâng Laâm Teá Nhaät Baûn tu taäp qua moät chuoãi text-book, especially in the Rinzai Schools. it 300 coâng aùn. Heä thoáng bao goàm ba nhoùm, moãi contains a collection of 100 Zen items, with nhoùm 100 coâng aùn: moät chuoãi coâng aùn ñöôïc poetical comments and critical annotations—See nghieân cöùu tröôùc thôøi Bích Nham Luïc (Hekizen), Bích Nham Luïc. thôøi Bích Nham Luïc (Hekigan-roku), vaø moät chuoãi Hekigo (jap): Koâan series studied after the coâng aùn ñöôïc nghieân cöùu sau thôøi Bích Nham Luïc Hekigan-roku, a classical Chinese Zen koâan (Hekigo). Nhoùm "Hekizen" laø nhoùm ñaàu tieân collection. During the medieval period (1185- khoaûng 100 coâng aùn maø haønh giaû duøng ñeå tu taäp 1600), Zen monks of the Japanese Rinzai school cho thuaàn thuïc tröôùc khi chuyeån sang thôøi nhöõng worked through a series of three hundred koâans. coâng aùn trong Bích Nham Luïc. The system included three sets of one hundred Held in unenlightenment: Si thuû. koâans each: the Hekizen, the Hekigan-roku, and Hell (n): Niraya (skt) or Naraka-gati (skt)—Earth- the Hekigo. The manner in which the koâan were prison—See Ñòa Nguïc.

used is unknown, since the medieval system was Hell beings: Naraka (skt)—Niraya (p)— replaced by the current practice developed in the Purgatory—Hell—See Ñòa Nguïc. eighteenth century by the reformer Hakuine Hell of black cords or chains: Kalasutra (skt)— Ekaku (1685-1768)—Chuoãi coâng aùn ñöôïc nghieân See Haéc Thaèng. cöùu sau thôøi Bích Nham Luïc, moät boä söu taäp Hell of blood: One of the three kinds of unhappy nhöõng coâng aùn coå ñieån cuûa Trung Hoa. Trong thôøi ways—Huyeát Ñoà, moät trong tam ñoà—See Tam trung coå, caùc Thieàn Taêng Nhaät Baûn thuoäc toâng Ñoà. Laâm Teá tu taäp qua moät chuoãi 300 coâng aùn. Heä Hell of Blood Drinking: Ñòa Nguïc AÅm Huyeát. thoáng bao goàm ba nhoùm, moãi nhoùm 100 coâng aùn: Hell of blue lotus flower: Utpata (skt)—See Öu moät chuoãi coâng aùn ñöôïc nghieân cöùu tröôùc thôøi Baùt La Ñòa Nguïc.

Hell of Brazen Locks: Ñòa Nguïc Ñoàng Toûa. Hell of groaning: A Hoâ Ñòa Nguïc—Ñòa nguïc reân Hell-bridge: See Naïi Haø Kieàu. khoùc. Hell of burning: Tapana (skt)—See Ñaøn Nhieät Hell of hot iron: Nhieân Thieát Ñòa Nguïc—Ñòa Ñòa Nguïc. nguïc saét noùng. Hell of Burning Foot: Ñòa Nguïc Thieâu Cöôùc. Hell of hunger: See Cô Ngaï Ñòa Nguïc. Hell of Burning Hands: Ñòa Nguïc Thieâu Thuû. Hell of incessant pain: Avici (skt)—Avici hell— Hell of chattering teeth: Atata (skt)—A Ña Ña See Voâ Giaùn Ñòa Nguïc. ñòa nguïc—See Baùt Haøn Ñòa Nguïc. Hell of intermitted scorching: A Tyø Tieâu Nhieät Hell of crushing: See Ñoâi AÙp Ñòa Nguïc. Ñòa Nguïc—Ñòa nguïc thieâu ñoát khoâng ngöøng. Hell of Crying Out: Ñòa Nguïc Kieáu Oaùn. Hell of intermitted wailing: A Tyø Hoaùn Ñòa Hell of crying and wailing: Raurava (skt)—See Nguïc (ñòa nguïc trong ñoù chuùng sanh keâu khoùc Hieäu Khieáu Ñòa Nguïc. khoâng ngöøng). Hell of deep groaning sound expressing pain: Hell of liquid fire: Hoûa Thang Ñòa Nguïc. Arbuda (skt)—Groaning hell—AÙt Boä Ñaøm—See Hell messenger: Hell envoy—Infernal A Phuø Ñòa Nguïc. emissary—Quyû söù. Hell of no interval: Avici Hell—Interrupted Hell of Embracing Pillar: Ñòa Nguïc Baûo Truï. hell—See Voâ Giaùn Ñòa Nguïc. Hell of Enlarged Arbuda: Nirabuda (skt)—Ni La Hell of the only sound to frozen throats: Ahaha Phuø Ñaø—See Ni Laït Boä Ñaø. (skt)—Hahava (skt)—AÅu Haàu Haàu Ñòa Nguïc hay Hell envoy: Hell messenger—Infernal Hoå Hoå Baø (tieáng keâu reân höø höø töø trong coå hoïng). emissary—Quyû söù. Hell of the only sound to possible to frozen Hell of fire: Hoûa Ñoà—See Tam Ñoà. tongues: Ababa (skt)—A Baø Baø Ñòa Nguïc hay Hell of fire chariot: Hells of the fire-pit with its Hoaéc hoaéc baø (tieáng keâu rít leân vì laïnh). fiery wheels—See Hoûa Xa Ñòa Nguïc. Hell of Piercing Spears: Ñòa Nguïc Thoâng Hell of fierce heat: Pratapana (skt)—Pratapa Thöông. (skt)—Mahapratapana (skt)—Hell of great heat— Hell of Plowing Tongues: Ñòa Nguïc Canh Thieät. Hottest hell—See Ñaïi Nhieät Ñòa Nguïc. Hell of Pulling Tongues: Ñòa Nguïc Baït Thieät. Hell of the five-pronged forks: Nguõ Xoa Ñòa Hell of Quarreling: Ñòa Nguïc Tranh Luaän. Nguïc—Ñòa nguïc coù loaïi chóa naêm ngaïnh. Hell of rebirth: Sanjiva (skt)—See Ñaúng Hoaït Hell of Flowing Fire: Ñòa Nguïc Löu Hoûa. Ñòa Nguïc. Hell of Flying Knives: Ñòa Nguïc Phi Ñao. Hell of red-hot ash: Kukkulaniraya (p)—Nhieät Hell of the forest of swords: Asipattra (skt)— Khoâi Ñòa Nguïc—Ñòa nguïc tro noùng. See Kieám Laâm Ñòa Nguïc. Hell of Red lotus flower: Padma (skt)—See Ba

Hell-gati: The hell-destiny of reincarnation—Ñòa Ñaàu Ma Ñòa Nguïc. Nguïc Thuù—See Ñòa Nguïc Ñaïo. Hell-river: The inevitable river in purgatory to be Hell of great crying: Maharaurava (skt)—See crossed by all souls—See Naïi Haø. Ñaïi Hieäu Kieáu Ñòa Nguïc. Hell of Sawing Teeth: Ñòa Nguïc Cöù Nha. Hell of great heat: Pratapana (skt)— Hell of shrieking: Raurava (skt)—Hoâ Hoâ—Loã La Mahapratapana (skt)—Hell of great heat—Hottest Baø—Khieáu Hoaùn Ñòa nguïc—See Khieáu Hoaùn. hell—See Cöïc Nhieät Ñòa Nguïc. Hell side-door: Thieân Moân—A side door, one Hell of Great lotus flower: Pundarika (skt)—See through which offenders are expelled—Cöûa hoâng, Phaân Ñaø Lôïi (2). cöûa maø toäi nhaân bò toáng khöù (noùi veà cöûa hoâng cuûa Hell of great screaming: Ñaïi Khieáu Ñòa Nguïc— ñòa nguïc). Ñòa nguïc than khoùc. Hell of Solitude: Pratyeka-naraka (skt)— Hell of great wailing: Maharaurava (skt)—Ñaïi Separated hell—Coâ ñoäc ñòa nguïc. Khieáu Ñòa Nguïc—See Ñaïi Khieáu Hoaùn Ñòa Hell in which all are squeezed into a mass Nguïc. between two mountains falling together:

Sanghata (skt)—See Chuùng Hôïp Ñòa Nguïc. Henceforth: Töø nay trôû ñi. Hell of swords: See Ñao Ñoà Ñòa Nguïc. Hen-Chu-Shi (jap): The relative arriving at the Hell of Thousand Blades: Ñòa Nguïc Thieân Nhaãn. middle—See Thieân Trung Chí. Hell of tumours and blains: Arbuda (skt)—See Hen-chu-sho (jap): Sho-shu-hen (jap)—The AÙt Phuø Ñaø Ñòa Nguïc. undifferentiated aspect comes strongly to the fore Hell of wailing: Khieáu Hoaùn Ñòa Nguïc—Ñòa and diversity recedes into background, one of the Nguïc Kieáu Khaáp (ñòa nguïc reân ró than khoùc lôùn). five degrees of Tung-Shan-Liang-Chieh—See Help (n): Söï giuùp ñôû. Thieân Trung Chaùnh and Ñoäng Sôn Nguõ Vò. Help (v): Giuùp ñôû—See Teá Ñoä. Hen-Chu-U (jap): Thieân Trung Höõu—Real Help malefactors commit more crimes: To pour existence in the middle way between extremes— more fuel on the fire—See Taêng Du Trôï Hoûa. Söï hieän höõu thaät trong trung ñaïo giöõa nhöõng cöïc Help mankind: Cöùu ñoä chuùng sanh—See Ñoä ñoan. Theá. Henjoji (jap): Chuøa Bieán Chieáu (Nhaät Baûn). Help the needy: Chaån baàn—To relieve the poor. Henkai (jap): Bieán Giôùi—The whole universe— Help others attain enlightenment: Giaùc tha. Khaép vuõ truï. Help others liberate: Salvation—See Ñoä Sanh. Henken (jap): Antagraha-drsti (skt)— Help others, not hoping for fame, praise, Extremism—One-sided standpoint—See Bieân notoriety or for self-benefits: Giuùp ñôõ cho ngöôøi Kieán. maø chaúng caàn danh voïng, khen taëng, hay lôïi ích Henku (jap): Futan-ku (jap)—Tanku (jap)—See chi cho mình. Chaân Khoâng Dieäu Höõu (2). Help others relieve themselves from suffering: Henotheism: See Nhaát Ñôn Thaàn Giaùo. Giuùp ngöôøi khaùc giaûm bôùt khoå ñau. Henpeck (v): AÊn hieáp—To bully. (Psychological) help: Ích lôïi veà maët taâm lyù. Henry Clarke Warren (1854-1899): American Help others without wishing for something in scholar who studied Sanskrit with Charles Lanman return: Laøm vieäc giuùp ñôõ cho ngöôøi maø chaúng at Johns Hopkins University, and with Lanman at caàn quaû baùo. the Harvard Oriental Series. He published a Help people earn merits and achieve number of influential translation of Sanskrit and happiness: Giuùp ngöôøi ñöôïc phöôùc vaø ñöôïc vui. Pali texts, including “Buddhism in Translation.”— Help poor relatives and

friends: A wife should Hoïc giaû ngöôøi Myõ, hoïc Phaïn ngöõ vôùi Charles help poor relatives and friends even if they do not Lanman taïi tröôøng Ñaïi Hoïc Johns Hopkins, vaø vôùi have the ability to repay—Ngöôøi laøm vôï phaûi giuùp Lanman taïi Harvard Oriental. OÂng xuaát baûn moät ñôû thaân baèng quyeán thuoäc ngheøo khoù, daàu hoï coù soá kinh ñieån raát coù aûnh höôûng dòch töø tieáng Pali, traû laïi ñöôïc hay khoâng. bao goàm boä Phaät Giaùo Phieân Dòch. Help the sick and their nurses: Giuùp ñôõ ngöôøi Hensan (jap): Everywhere exploring—Thorough bònh—Boá thí cho ngöôøi bònh vaø giuùp ñôû ngöôøi haàu exploration—See Bieán Tham. bònh. Henshin (jap): Help someone work out his own salvation: Hoùa 1) Henku (jap)—Tanku (jap)—One-sided truth, ñoä (giuùp ngöôøi khaùc tu haønh giaûi thoaùt). or the Buddhist doctrine of emptiness only— Helper or a friend in need: Ngöôøi baïn giuùp ñôû See Chaân Khoâng Dieäu Höõu (2). phaûi ñöôïc xem laø baïn chaân thaät. 2) Bieán Thaân—Thaân khaép nôi—The everywhere body. Helping fruit: Adhipatiphala (skt)—Dominant effects—See Taêng Thöôïng Quaû. Henshoâ Goi (jap): The "five ranks of the real and the apparent," a standard Japanese re-statement Hemanta (skt): See Tieäm Haøn Thôøi. of the five ranks of Tung-shan Liang-chieh (807- Hemp garments: Tieát Phuïc—The coarse 869). The popular Zen name for Mount Feng-mu monastic dress—Y phuïc cho Taêng Ni laøm baèng in present day Hupei—See Ñoäng Sôn Nguõ Vò. loaïi caây ñay moïc hoang. Henzan (jap): To travel on a pilgrimage of Hempseed: Haït gai. visiting Zen masters. The term "Henzan" may be

used synonymously with "Angya." Zen master Heretics believe that Nirvana is not pure: See Doâgen Ekaku (1200-1253) included an essay Voâ Tònh Ñieân Ñaûo. entitled "Henzan" in his Shoâboâgenzoâ (Chapter Heretics believe that Nirvana is not a real 62)—Haønh cöôùc ñeå tham vaán caùc vò Thieàn sö. Buddha-nature: See Voâ Ngaõ Ñieân Ñaûo. Thuaät ngöõ "Henzan" coù theå ñöôïc duøng ñoàng nghóa Heretics believe in permanence: See Thöôøng vôùi "Angya." Thieàn sö Ñaïo Nguyeân Hy Huyeàn ñaõ Ñieân Ñaûo. ñöa vaøo moät baøi luaän nhan ñeà "Haønh Cöôùc" trong Heretics believe in personality: See Ngaõ Ñieân boä Chaùnh Phaùp Nhaõn Taïng, Chöông 62—See Ñaûo. Haønh Cöôùc and Haønh Cöôùc Taêng. Heretics believe in pleasure: See Laïc Ñieân Ñaûo. Herald (n): Ngöôøi baùo tröôùc—Söù giaû. Heretics believe in purity: See Tònh Ñieân Ñaûo. Herb Spirits: Chuû Döôïc Thaàn. Heretics' Denial of material existence: See Saéc Herbs and trees: See Thaûo Moäc. Khoâng Ngoaïi Ñaïo. Herbs and trees also have Buddha-nature: Hermann Oldenberg (1854-1920): An eminent See Thaûo Moäc Thaønh Phaät. German scholar in nineteenth century, credited for Herd (n): Ñaøn (baày)—Crowd—Flock—Multitude. editing the entire "Vinaya Pitaka." He was a best Herd-man: Muïc ñoàng. known German buddhologist for his work on Pali Hereafter (n): Ñôøi sau—Kieáp sau—Töông lai. canonical texts and his influential book "The Hereditary: Passed on from parents to child— Buddha, his Life, his Doctrine, his Community." See Gia Truyeàn. He also translated the Dipavamsa and edited the Heredity: Di truyeàn. five volumes of the Vinaya-Pitaka. He was also a Heresy (n): Dò giaùo—See Taø Giaùo. great vedic scholar and has set the standard for Heresy cannot overthrow the truth: Taø baát the critical editions and interpretations

of thaéng chaùnh—The straight need not fear the Rigveda. His learned introduction to the Vinaya- crooked. pitaka brought the Discipline of the Buddhist Heresy of individuality: Söï chaáp vaøo thaân xaùc Order to the forefront and a new field was opened hieän höõu cuûa ngoaïi giaùo—See Thaân Kieán. for Buddhist ecclesiastical studies. The Vinaya- Heretic (a): Ngoaïi ñaïo. pitaka was published during the period from 1879 Heretic sect that holds things happen to 1883 and his English translations of the spontaneously: See Töï Nhieân Ngoaïi Ñaïo. Patimokkha, the Mahavagga and the Cullavagga, Heretic view: Drishti (skt)—False views— in collaboration with Rhys Davids, appeared in Heretical views—See Taø Kieán. Volumes XIII, XVII, and XX of the Sacred Books Heretical (a): Dò giaùo. of the East (1881-1885). His other celebrated Heretical doctrines: Ngoaïi phaùp. work, The Buddha, was translated into English by Heretical followers of Mahayana: See Phöông Hoey in the year 1882. This was the first textbook Quaûng Ñaïo Nhaân. in Europe based wholly on first-hand Pali sources. His other major works were the editions of the Heretical morality: Taø giôùi—Heretical rules Thera-Theri-Gatha (1883), the Dipavamsa (Text (precepts)—Giôùi caám cuûa taø giaùo. and English translation, 1897), and Literatur des Heretical precepts: Taø giôùi—Heretical rules. alten Indien. Apart from these solid works, Heretical rules: Taø giôùi. Oldenberg has many learned articles to his credit. Heretical sect: See Ngoaïi Ñaïo. His erudition in Vedic literature helped him to Heretical view: Ngoaïi kieán—See Taø Kieán. establish the relation between Pali literature and Heretical ways: Taø nhôn phaùp. the Vedas. His original suggestion that the Heretics (n): Ngöôøi theo dò giaùo. introduction to the Samanna-phala-sutta is an Heretics believe that Nirvana is initiation of the Yajnavalkya-Janaka dialogue in impermanence: See Voâ Thöôøng Ñieân Ñaûo. the Bhradaranyaka Upanisad, and his contention Heretics believe that Nirvana is not a place of that the Pali Jatakas are akin to the Akhyana bliss: See Voâ Laïc Ñieân Ñaûo. hymns of the Regveda are examples of this—Moät

hoïc giaû ngöôøi Ñöùc noåi tieáng vaøo theá kyû thöù 19, coù (skt)—Tònh xaù (Phaïm uyeån); 2) A place where coâng trong vieäc thu thaäp toaøn boä “Luaät Taïng.” celibate discipline is practiced, a living place for OÂng laø moät nhaø Phaät giaùo hoïc noåi tieáng vôùi nhöõng hermits: Am hay coác daønh cho aån só; 3) Live in vaên kinh Pali vaø boä “Ñöùc Phaät, Cuoäc Ñôøi, Giaùo retirement: Aranyaka (skt)—A lan nhaõ, nhaøn cö. Phaùp, Taêng Ñoaøn.” OÂng cuõng phieân dòch Bieân Hermitage of Great Serenity: Ts'ung Jung Lu Nieân Söû Pali (Dipavamsa) vaø xuaát baûn 5 quyeån (chi)—Shoryo-roku (jap)—Thong Dong Luïc—See trong Luaät Taïng. OÂng coøn laø moät hoïc giaû vó ñaïi veà Ñoàng Chuûng Luïc. Kinh Veä Ñaø vaø laø ngöôøi ñaõ ñaët ra nhöõng tieâu Hero in difficulty or at the end of his life: chuaån cho vieäc bình phaåm vaø giaûi thích Rigveda. Anh huøng maït loä (anh huøng gaëp luùc cuøng ñöôøng). Baøi giôùi thieäu uyeân baùc cuûa oâng trong boä Luaät Hero of the Trailokya: The Buddha—Tam Taïng ñaõ ñöa Giôùi Luaät cuûa Phaät giaùo leân haøng giôùi huøng, yù noùi Ñöùc Phaät. ñaàu vaø môû ra moät laõnh vöïc môùi cho vieäc tìm hieåu Heroes do not wait for favorable Taêng hoäi Phaät giaùo. Luaät Taïng ñöôïc xuaát baûn circumstances, they create them: Anh huøng taïo trong thôøi gian töø

naêm 1879 ñeán 1883, vaø caùc baûn thôøi theá. dòch ra Anh ngöõ cuûa oâng veà caùc boä Giôùi Boån, Ñaïi Heroic (a): Anh huøng tính. Phaåm, Tieåu Phaåm vôùi söï coäng taùc cuûa Rhys Heroic posture of the Buddha: With his feet and Davids, ñaõ ñöôïc ñöa vaøo caùc cuoán soá 13, 17, vaø 20 thighs soles upward—See Kieän Duõng Toïa. cuûa boä Thaùnh Thö Phöông Ñoâng. Moät cuoán saùch Heroine: Anh thö (caân quaéc anh huøng, töùc laø anh noåi tieáng khaùc cuûa oâng, "Ñöùc Phaät," ñaõ ñöôïc Hoey huøng quaán khaên, hay nöõ anh huøng). dòch ra tieáng Anh vaøo naêm 1882. Ñaây laø cuoán saùch Herrigel, Eugen (1884-1955): German author giaùo khoa ñaàu tieân ôû AÂu Chaâu ñöôïc caên cöù hoaøn who traveled to Japan and studied archery. He toaøn treân caùc tö lieäu tieáng Pali. Caùc coâng trình subsequently wrote a book entitled "Zen and the quan troïng khaùc cuûa oâng laø vieäc xuaát baûn caùc boä Art of Archery." He later returned to Germany Tröôûng Laõo Taêng-Ni Keä vaøo naêm 1883, boä "Ñaûo and reportedly became an enthusiastic member of Söû," nguyeân baûn dòch tieáng Anh naêm 1897, vaø the Nazi Party—Moät taùc giaû ngöôøi Ñöùc, ngöôøi ñaõ Literatur des Alten Indien. Ngoaøi nhöõng taùc phaåm du haønh sang Nhaät Baûn vaø hoïc veà ngaønh baén lôùn naøy, Oldenberg coøn coù nhieàu baøi vieát uyeân cung. Sau ñoù oâng vieát quyeån saùch nhan ñeà "Thieàn baùc veà vaên hoïc Veä Ñaø ñaõ giuùp oâng xaùc laäp moái vaø Ngheä Thuaät Baén Cung." Sau naøy oâng trôû veà quan heä giöõa vaên hoïc Pali vaø kinh Veä Ñaø. Nhaän Ñöùc vaø theo töôøng thuaät thì oâng ñaõ trôû thaønh thaønh xeùt xaùc ñaùng cuûa oâng cho raèng phaàn môû ñaàu kinh vieân ñaéc löïc cuûa ñaûng Phaùt Xít Ñöùc "Nazi." "Sa Moân Quaû" laø söï moâ phoûng cuoäc ñoái thoaïi giöõa Heruka (skt): See Phaãn Noä Minh Vöông (3). Yajnavalkya vaø Janaka trong cuoán Bhradaranyaka Heruka-sadhana (skt): See Hoøa Loã Ca Thaønh Upanisad, vaø luaän ñieåm cuûa oâng cho raèng boä Tuùc Töïu Phaùp. Sanh Chuyeän Pali gaàn gioáng vôùi caùc baøi tuïng Hervajra-dakini-jala-sambara-tantra (skt): Akhyana trong Thaùnh kinh Veä Ñaø laø nhöõng thí duï. Mahatantra-raja-mayakalpa (skt)—Great spell Hermaphrodite: Hoaøng moân—See Bieán Baát power or king of spell power—See Ñaïi Bi Khoâng Nam. Trí Kim Cang Ñaïi Giaùo Vöông Nghi Quyõ Kinh. Hermeneutics: See Thaùnh Ñieån Hoïc. Hesitate about something: Do döï veà vieäc gì. Hermit (n): Hermitage—AÅn só (ñaïo só). Hesitating: Do döï—Löøng khöøng—Undecided— Hermit with an empty mind: See Voâ Taâm Ñaïo Wavering. Nhaân. Hetavadinah (p): Sarvastivadah (skt)—See Nhaát Hermit of Lotus Flower Peak: Renge Hosho Thieát Höõu Boä. (jap)—See Lieân Hoa Phong Töôøng Am Chuû. Heterodox (a): Taø vaïy—Deflected— Hermit of Lotus Flower Peak Holds up His Erroneous—Depraved. Staff: See Lieân Hoa Phong Truï Tröôïng. Heterodox attachment: Taø chaáp. Hermit sage: Ñoäc Tu Thaùnh—Vò Thaùnh tu khoå Heterodox clouds: Clouds of falsity ot haïnh. heterodoxy, which cover over the Buddha-nature Hermitage: 1) Monastery: Asram or Asrama

of sentient beings—Taø vaân che phuû Phaät taùnh nôi Relation between cause and effect—See Nhaân chuùng sanh. Quaû. Heterodox contemplation: Taø quaùn. Hetupratyaya (skt): Hetuppaccaya (p)—EÂ Baùt La Heterodox fanning: See Taø Phieán. Ñeå Daõ—See Nhaân Duyeân. Heterodox ideas: YÙ töôûng taø vaïy. Hetupratyaya-hetu

(skt): The general law of Heterodox or improper way to obtain a living: causation. The causative influences for being Mithya-jiva (skt)—See Taø Meänh. reborn as a human beings—See Nhaân Duyeân. Heterodox masters: Sö Ngoaïi Ñaïo. Hetu-samutthana (p): Mental action give way to Heterodox means of living: The heterodox ways the arising of causes—See Ñaúng Khôûi Nhaân. of living—See Haï Khaåu Thöïc. Hetu-svabhava (skt): Svahetulakshana (skt)— Heterodox nature: Taø tính. See Nhaân Töi Tính. Heterodox practice: Ngoaïi Ñaïo Haønh—Pheùp tu Hetuvada (p & skt): Hetu-vadinah (skt)—See haønh cuûa ngoaïi ñaïo (khoâng theo ñaïo Phaät)—See Thuyeát Nhaân Boä. Taø Haønh. Hetuvadapurva (p & skt): Hetu-vadinah (skt)— Heterodox propaganda: To influence people by See Thuyeát Nhaân Boä. false doctrines—Tuyeân truyeàn taø giaùo. Hetuvadapurva Sthavirah (skt): See EÂ Ñaâu Baø Heterodox reflection: Taø tö duy—Heterodox Ñaø Boä. thought. Hetu-vadinah (skt): Thuyeát Nhaân Boä—Töông töi Heterodox teachers: Ngoaïi ñaïo sö—See Taø Sö. nhö Thuyeát Nhöùt Thieát Höõu Boä—Similar to Heterodox teachings: Taø giaùo. Sarvastivadah. Heterodox thought: Ditthi-carita (p)—Taø tö Hetuvidya (skt): EÂ Ñoâ Phí Ñaø—The logically duy—Söi tö duy taø vaïy—Heterodox reflection. reasoning of a cause—See Nhaân Minh Thuyeát. Heterodox view: Evil view—Khoâng kieán— Hetuvidya-sastra (skt): A treatise explaining Wrong views. causality—See Nhaân Minh Luaän. Heterodox way: Mithya maørga (skt)—Taø ñaïo. Hetuvidyanyaya-dvara-sastra (skt): See Nhaân Heterodox way or doctrine: Mithya-marga Minh Chaùnh Lyù Luaän. (skt)—Miccha-magga (p)—Paganism—Wrong Hetuvikalpa (skt): Nhaân phaân bieät— path—See Taø Ñaïo. Discriminating cause. Heterodox way of obtaining a living on part of Hevajra (skt): See Hoâ Kim Cang. a monk: See Taø Meänh. Hevajra-tantra (skt): An important tantric text Heterodox way of teaching: See Taø Meänh that exists in Sanskrit, Tibetan, and Chinese Thuyeát Phaùp. versions—See Hoâ Kim Cang Thaàn Chuù. Heterodoxy: See Taø Kieán. Heya-sutta (p): See Khöu Da Toâ Ña. Heterogenous: Hybrid—Mixed—Variegated— Heyday (n): Thôøi cöïc thònh. Taïp nhaïp. Heyday of youth: Hoa nieân. Heterogeneous effect produced by He-Ze Shen-Hui (670-762): See Thaàn Hoäi Haø heterogeneous cause: Fruit ripening differently, Traïch Thieàn Sö. i.e. in another incarnation, or life—See Dò Thuïc Heze-tsung (chi): Haø Traïch Toâng—See Haø Traïch Quaû. Toâng. Hetu (skt & p): EÂ Ñoâ—Cause—Antecedent Hi (jap): Karuna (skt)—Bi—Compassion. condition—Accumulated karma—Producing Hichiju-Hachi-O (jap): Seven horizontals and cause—See Nhaân. eight verticals—Thaát Tung Baùt Hoaønh—See Thaát Hetupaccaya (p): Hetupratyaya (skt)—Causes Xuaát Baùt Moät. and conditions—See Nhaân Duyeân. Hidden: Secret—Occult—Esoteric—Bí. Hetuparinama (skt): A cause that is also an Hidden challenges: AÙm Khaûo—Nhöõng khaûo ñaûo effect—See Naêng Bieán Nhaân. thaàm laëng—Hidden or silent testing conditions. Hetuphala (skt): Law of cause and effect— Hidden testing conditions: AÙm khaûo.

Hidden treasury: See Phuïc Taïng. gia ñình ngöôøi Nhaät vaø Vieät Nam cöû haønh leã baèng Hide: AÅn—Daáu—Conceal—Retire. caùch thaêm vieáng moà maõ cuûa ngöôøi thaân trong gia Hide belongings of another person: To commit ñình, vaø daâng cuùng

hoa, nöôùc, vaø thöïc phaåm trong an Expression of Regret Offence—Daáu ñoà cuûa ai leã hoäi ñeå toû loøng toân kính ngöôøi quaù coá. laø phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt Hi-Gan-Ke (jap): Being obstructed by the eyes— loà saùm hoái). See Bò Nhaõn Ngaïi. Hide from the world: AÅn daät—Retire from the Higashihonganji (jap): Chuøa Ñoâng Boån Nguyeän world or seclude oneself from the society. (Nhaät Baûn). Hide oneself: Che hình daáu boùng (naëc aûnh taøng Higashiyama (jap): Vuøng Ñoâng Sôn (Nhaät Baûn). hình, hay laø troán traùnh aån daät). Hige-Kyo (jap): Karuna-pundarika-sutra (skt)— Hidden: Bò che daáu—AÅn aùo—Thaâm saâu. The sutra of the Flower of Compassion—Bi Hoa Hidden meaning: AÙo Nghóa—YÙ nghóa thaâm saâu. Kinh. Hiding own unwholesome deeds: Che daáu aùc Hige-Rakuyo (jap): Flying flowers and falling nghieäp cuûa chính mình—See Phuù Caùi Töï Kyû AÙc leaves—See Phi Hoa Laïc Dieäp. nghieäp. High aim: Elevated mind—Ñaïi chí. Hiding something inside: Mraksha (skt)—Phuù High aspiration: Nhöõng hoaøi baûo to lôùn (che daáu)—Covering. High and deep: Cao thaâm. Hiei (jap): Nuùi Tyû Xan (phaùi Tyû Xan Sôn)— High and large: Loàng loäng. Hieizan. High aspiration: Hoaøi baûo to lôùn. Hieizan (jap): Name of a mountain near Kyoto— High capacity: Clever—Thöôïng Caên. See Tyû Xan Sôn. High discipline: Kyõ luaät cao. Hien Quang Zen Master (?-1221): See Hieän High-mindedness: Auddhatya (skt)—Traïo cöû. Quang Thieàn Sö. High opinion of one’s self: Abhimana (skt)— Hierachical (a): Coù toân ti, coù thöù baäc. Haughtiness—Self conceit—See Taêng Thöôïng Higan (jap): Literally meaning "the other Maïn. shore"—See Bæ Ngaïn. High powered and high salaried: Quyeàn cao loäc Higan-e (jap): Autumn equinox which are troïng (quyeàn cuõng nhieàu maø boång loäc cuõng nhieàu). observed by most Zen monasteries on March 18- High quality: Thöôïng phaåm. 24 and September 20-26 according to modern High seat: Sthavira (skt)—See Joâza. calendar. Services are offered at Buddhist High standard of intellectual inquiry: Trình ñoä temples of all denominations to aid sentient trí tueä uyeân thaâm. beings, especially the spirits of the dead, to pass High virtues: Chí ñöùc. from this shore of suffering to the other shore of Higher: Cao hôn—Superior. enlightenment. On more popular level, in East and Higher bonds of desire: See Nguõ Thöôïng Phaàn Southeast Asian countries, Japanese and Keát. Vietnamese families observe the festival period Higher Dharma: Vi dieäu phaùp. by visiting family graves, cleaning them, and Higher gati: Thöôïng thuù—The higher directions making offerings of flowers, water, and festival of transmigration. foods in honor of deceased family members—Leã Higher Hinayana: Satyasiddhi—Phaù Tính Thu Phaân ñöôïc caùc Thieàn vieän cöû haønh vaøo Toâng—Everything has not a nature of its own. khoaûng töø 18 ñeán 24 thaùng ba vaø 20 ñeán 26 thaùng Higher knowledge: Tri thöùc cao hôn (saùng suoát chín trong lòch thôøi caän ñaïi. Leã ñöôïc toå chöùc taïi hôn). caùc töï vieän Phaät giaùo thuoäc moïi heä phaùi nhaèm cöùu Higher level: Thöôïng Boái—Thöôïng Phaåm—Baäc ñoä chuùng sanh, ñaëc bieät laø vong linh cuûa nhöõng cao hôn—Ñaúng caáp cao hôn. ngöôøi quaù coá, vöôït thoaùt töø bôø khoå ñau naøy qua Higher Mahayana: Hieån Thöïc Toâng—All comes beân kia bôø giaùc ngoä. Trong moät möùc ñoä phoå bieán from the bhutatathata—Revelation of reality. hôn, taïi caùc

xöù Ñoâng AÙ vaø Ñoâng Nam AÙ, nhöõng Higher morality: Adhisila (skt)—Taêng Thöôïng

Giôùi—Giôùi luaät cao thöôïng. nine stages of birth in the Pure Land of Higher ordination: Giôùi cao hôn (cuï tuùc giôùi). Amitabha—Ba baäc cao nhaát cuûa vaõng sanh Tònh Higher spiritual being: Devas (skt)—Gods— ñoä. Genius—Thieân. Highest point: Apex—Ultimate or extreme Higher vehicle: Mahayana—Mahayana point—Cöïc ñieåm. Buddhism—Supreme Yana—See Thöôïng Thöøa. Highest principle of dharma: See Thaéng Nghóa Higher wholesome deeds: See Lôïi Söû. Ñeá. Highest aims: Elevated mind—Ñaïi chí. Highest quality of the incarnated beings with Highest bliss: Ñeä nhaát nghóa laïc—Hyû laïc toái corresponding to karma: Reborn in the thöôïng hay Nieát Baøn—Nirvana. uppermost of the Lotus grade—See Thöôïng Phaåm Highest class: Superior class—Thöôïng boái. Thöôïng Sanh. Highest class of goodness rewarded with the Highest samadhi practiced by Bodhisattvas: deva life: Thieân ñaïo—Do nghieäp laønh baäc treân Nhaát Thieát Nhö Lai Ñònh—Thieàn ñònh cao nhaát maø böôùc tôùi. ñöôïc caùc vò Boà Taùt tu taäp. Highest class great cart: Universal salvation— Highest siddhanta: Highest universal gift of the See Ñaúng Nhöùt Ñaïi Xa. Buddha—See Ñeä Nhaát Nghóa Taát Ñaøn. Highest disciplinary process: See Theá Ñeä Nhaát Highest stage of enlightenment: Enlightenment Phaùp. of a Buddha—Cöïc vò. Highest divine beings: See Thieân Toân. Highest stages in the Pure Land: Thöôïng phaåm Highest fruit: Perfect Buddha enlightenment— Tònh Ñoä—See Thöôïng Phaåm Lieân Ñaøi. Cöïc quaû. Highest state of concentration: Ocean seal Highest heaven of form: Akanistha (skt)—See samadhi—See Haûi AÁn Tam Ma Ñòa. Höõu Ñaûnh Thieân. Highest teacher: Guru-deva (skt)—Sacred Highest heaven of the form-realm: Akanisthas master—Thaùnh sö. (skt)—See Saéc Cöùu Caùnh Thieân. Highest of the three highest classes: Thöôïng Highest heaven of the world of form: Akanistha Phaåm Thöôïng Sanh. (skt)—Aksanirtha (skt)—See Saéc Cöùu Caùnh Highest of the three lowest classes (grades): Haï Thieân. Phaåm Thöôïng Sanh. Highest incarnations of the six paths: See Sanh Highest of the three middle classes: Trung Thieân. Phaåm Thöôïng Sanh. Highest Joy: Sukhavati (skt)—Name of the Pure Highest truth: Ñeä Nhöùt Nghóa Ñeá—Ñeä Nhöùt Land of Amitabha Buddha—Amitabha and Nghóa Taát Ñaøn—See Thaùnh Ñeá Ñeä Nhaát Nghóa. Sukhavati. Highest universal gift of Buddha: Highest Highest knowledge: Anna (p)—Ajnata (skt)— Siddhanta—Highest Truth, his teaching which Highest wisdom—Perfect knowledge—Spiritual awakens the highest capacity in all beings to knowledge—Ñeä nhaát nghóa trí (tueä vieân maõn hay attain salvation—Ñeä nhaát nghóa taát ñaøn—See trí tueä cao nhaát)—See Thaùnh Trí. Thaùnh Ñeá Ñeä Nhaát Nghóa. Highest of the material heavens: Akanistha Highest vehicle: Mahayana (skt)—Supreme (skt)—See Saéc Cöùu Caùnh Thieân. vehicle—Ñeä nhaát thöøa. Highest Meaning of the Holy Truth: The first Highest void: Supreme void—The void beyond example of the Pi-Yen-Lu—Thí duï ñaàu tieân trong thought or discussion—See Ñeä Nhöùt Nghóa Bích Nham Luïc—See Thaùnh Ñeá Ñeä Nhöùt Nghóa Khoâng. (2). Highest wisdom: Samyak-sambuddhi or Bodhi Highest meditation: The supreme meditation of (skt)—Highest knowledge—Perfect universal T'ien-T'ai—See Ñeä Nhaát Nghóa Quaùn.

wisdom—Ñeä nhaát nghóa trí—Chaùnh ñaúng giaùc Highest of the nine stages of birth in the Pure (cuûa moät vò Phaät)—Ñænh taâm—See Chaùnh Ñaúng Land: Thöôïng phaåm—The three highest of the Giaùc.

Highest yoga: Anuttara-yoga (skt)—Voâ Thöôïng giôùi thieäu vaøo Phaät giaùo moät giaùo thuyeát cho raèng Du Giaø. coù moät caùi ngaõ haèng höõu, ñaõ bò baùc boû thaúng thöøng Highest Yogacara: Nal jor la na me pay ju bôûi caùc taøi lieäu AÁn Ñoä buoåi ban sô. (tib)—Anuttara-yogacara (skt)—Voâ Thöôïng Du Hi-I (jap): See Bò Vò. Giaø Toâng. Hijiri (jap): A holy person or a sage—See Thaùnh Highest yoga tantra: Anuttara-yoga-tantra—Voâ Taêng and Thaùnh Taêng Giaø. Thöôïng Du Giaø Chuù. Hill monk: Sansoâ (jap)—Mountain monk—See Highly purified light atmosphere: Thieân Tònh Sôn Taêng. Quang Minh phong luaân. Hill with the stone sutras: See Thaïch Kinh Sôn. Hihan Bukkyo (jap): A Japanese term for Hill of swords: Nuùi ñao—See Ñao Sôn. “Critical Buddhism,” a recent movement in Hima (skt): Winter—Muøa Ñoâng. academic Buddhist Studies in Japan, led by Himadri (skt): Tuyeát Sôn—The snow mountains, Noriaka Hakamaya and Shiro Matsumoto, both of the Himalayas, northern India—Ngoïn Hy Maõ Laïp Komazawa University. The movement Sôn, naèm veà phía baéc AÁn Ñoä. investigates developments within East Asian Himalaya (skt): Hi Maõ laïp sôn—The range of Buddhism in light of the core doctrines of Indian mountains which spreads across India, Ladakh, Pali literature and early Mahayana texts, and its Tibet, Nepal, Sikkim and Bhutan. exponents have concluded that many of the most Himalaya-giriraja (skt): Tuyeát Sôn Vöông—Teân widespread doctrines of East Asian Buddhist cuûa moät vò thaàn—King of the snow mountains, traditions are fundamentally incompatible with the name of a deity. central tenets of Indian Buddhism. They have Himatala (skt): Hy Ma Ñaùt La—See Tuyeát Sôn generated heated controversy with such Haï. provocative (khích ñoäng) statements as “Zen is Himavanta (skt): Hy Ma Phaï Ña—Responding not Buddhism” and “Tathagata-Garbha thought is thought—See ÖÙng Nieäm. not Buddhism.” They label such substantialist Himavanta-sutta (p): Kinh ÖÙng Nieäm—Sutra on (ngöôøi theo trieát thuyeát thöïc theå) notions as the factors of awakening—Kinh noùi veà nhöõng yeáu “Tathagata-garbha” and “original awakening” as toá giaùc ngoä. attempts to introduce into Buddhism a doctrine Himsati (p): Vihimsa (skt)—To cause damage— advocating a truly existent self (atma-vada), Be harmful—Toån haïi. which is explicitly rejected in early Indian Hina-dhatu (skt): The low element—The low sources—Thuaät ngöõ Nhaät Baûn duøng ñeå chæ “Caáp realm—Lieät giôùi. Thieát veà Phaät Giaùo,” moät phong traøo môùi ñaây veà Hinayana (skt): Small Vehicle—See Tieåu Thöøa. nghieân cöùu Phaät giaùo taïi Nhaät Baûn, ñöôïc Noriaka Hinayana Abhidharma: The Hinayana sastras— Hakamaya vaø Shiro Matsumoto cuûa tröôøng Ñaïi See Tieåu Thöøa Luaän. Hoïc Komazawa daãn ñaàu. Phong traøo naøy xem xeùt Hinayana Buddhism: Lesser Vehicle Minor söï phaùt trieån giaùo ñieån Phaät giaùo Pali taïi caùc xöù Vehicle—Small Vehicle, a derogatory name used Ñoâng AÙ vaø kinh vaên Phaät giaùo Ñaïi Thöøa trong by the Mahayana buddhist tradition to describe buoåi ban sô, vaø nhöõng ngöôøi uûng hoä cho phong the early buddhist teachings as well as the traøo

naøy keát luaän raèng haàu heát nhöõng giaùo thuyeát surviving Theravada school of Buddhism—Teân ñaõ ñöôïc truyeàn baù roäng raõi taïi caùc xöù truyeàn thoáng goïi coù tính caùch laøm giaûm giaù trò ñöôïc duøng bôûi Phaät giaùo Ñoâng AÙ treân caên baûn khoâng töông hôïp truyeàn thoáng Ñaïi Thöøa ñeå dieãn taû giaùo thuyeát Phaät vôùi Phaät giaùo AÁn Ñoä. Nhöõng ngöôøi naøy ñaõ laøm giaùo buoåi sô thôøi cuõng nhö tröôøng phaùi Phaät giaùo phaùt khôûi leân söï tranh luaän noùng boûng vôùi nhöõng Nguyeân Thuûy vaãn coøn toàn taïi—See Tieåu Thöøa lôøi tuyeân boá khích ñoäng nhö "Thieàn toâng khoâng Hinayana dharma-love: See Tieåu Thöøa Phaùp AÙi. phaûi laø Phaät giaùo" vaø "Tö töôûng veà Nhö Lai Taïng Hinayana doctrine of void: Cula-sunnata (p)— khoâng phaûi laø Phaät Giaùo." Hoï ñaõ daùn nhaõn cho See Tieåu Khoâng. nhöõng khaùi nieäm veà thuyeát thöïc theå nhö "Nhö Lai Hinayana-eighteen sects: Möôøi taùm phaùi Tieåu Taïng' vaø "Boån Giaùc" nhö laø nhöõng coá gaéng nhaèm

thöøa—Eighteen sects of Hinayana—See Tieåu Hindrance-At-All-Time Spirit: Thöôøng Tuøy Thöøa Thaäp Baùt Boä. Ma—See Chöôùng Ngaïi Thaàn. Hinayana-four doctrines: Four schools or Hindrances to deliverance: Vimukti-avarana doctrines of Hinayana—Boán cöûa, boán tröôøng phaùi (skt)—See Giaûi Thoaùt Chöôùng. hay boán giaùo phaùp Tieåu Thöøa—See Tieåu Thöøa Töù Hindrance of the delusive passions to entry Moân. into truth: Obstruction of the delusive passions to Hinayana-four major sects: See Tieåu Thöøa Töù entry into truth—Hoaëc chöôùng. Boä. Hindrance of desire: Vaga-avarana (skt)—Raga- Hinayana and the heretical sects: Tieåu Thöøa avarana (skt)— See Tham Duïc Caùi. Ngoaïi Ñaïo—Tieåu thöøa vaø caùc toâng phaùi ngoaïi Hindrance of no desire to act: See Baát Duïc ñaïo. Haønh Chöôùng. Hinayana and Mahayana: Tieåu Thöøa vaø Ñaïi Hindrance due to discrimination: Phaân Bieät Thöøa. Chöôùng—Chöôùng ngaïi naûy sinh do söï phaân bieät. Hinayana partial and gradual method of Hindrance of dullness: See AÙm Chöôùng. obeying laws and commandments: See Tieåu Hindrance of erroneous behavior: Taø Haønh Thöøa Thieân Tieäm Giôùi. Chöôùng—Chöôùng ngaïi khôûi leân do haønh vi taø aùc. Hinayana sastras: Abhidharma (skt)—Hinayana Hindrance of formless preparatory practices: Abhidharma—See Tieåu Thöøa Luaän. See Voâ Töôùng Gia Haïnh Chöôùng. Hinayana scriptures: Kinh ñieån Tieåu Thöøa— Hindrances of no friendly or competent Tieåu Thöøa Taïng—See Töù A Haøm. preceptor: Phaùt Chöôùng. Hinayana sutras: Tieåu Thöøa Kinh—See Töù A Hindrances of grasping: Holding on to the Haøm. reality of self and things—See Chaáp Chöôùng. Hinayana teaching: See Tieåu Thöøa Taïng Giaùo. Hindrance of ignorance: AÙm Chöôùng—Chöôùng Hinayana-three characteristic marks: See Tieåu ngaïi cuûa söï ngu ñoän (chæ tuïng maø khoâng bieát Thöøa Tam AÁn. nghóa, hay chæ toïa thieàn maø khoâng bieát toïa thieàn Hinayana-three major schools: See Tieåu Thöøa ñeå laøm gì). Tam Toâng. Hindrance of illusive passions: Disturbing Hinayana's two major classes: Two major hindrances—See Hoaëc Chöôùng. classes of Hinayana—See Tieåu Thöøa Nhò Boä. Hindrance of ill-will: Vyapada (p)—Saân haän Hinayana Zen: Tieåu Thöøa Thieàn—Zen of Small Trieàn Caùi. Vehicle. Hindrances and impediments: Khuùc maéc.

Hinder (v): Gaây caûn trôû, gaây trôû ngaïi. Hindrance of impurity: Klesavarana (skt)— Hindered by karmic impression: Taäp Khí Hindrance by impurity—See Baát Tònh Chöôùng. Chöôùng—The force of habit that causes karma— Hindrances of karma: Hindrances of past Chöôùng ngaïi nhöõng thoùi quen coù tính taïo neân karma—See Nghieäp Chöôùng. nghieäp. Hindrances of karma caused in previous lives: Hinderer (n): Vighna (skt)—Chöôùng ngaïi— Hindrances of past karma—See Nghieäp Chöôùng. Barrier—Obstacle. Hindrance of knowledge: Jneyavarana (skt)— Hindo (jap): Poor way, a humble form used by a Cognitive obscuration—Hindrance by one's own Buddhist monk—Hình thöùc khieâm nhöôøng ñöôïc knowledge—The intellectual hindrance—See Sôû moät vò Taêng Phaät giaùo töï goïi—See Baàn Ñaïo. Tri Chöôùng. Hindrance (n): Avarana or Nìvarana or Varana Hindrance to liberation: Vimukti-avarana (skt)—Trieàn Caùi—Obstacles—See Chöôùng Ngaïi. (skt)—See Giaûi Thoaùt Chöôùng. Hindrances of the affairs of life: Sinh Chöôùng. Hindrance of one's own knowledge: Hindrances of affliction: Klesavarana (skt)— Jneyavarana (skt)—The barrier of the known, Hoaëc chöôùng—Affliction obstacles—See Phieàn arising from regarding the seeming as real—Söï Naõo Chöôùng. chöôùng ngaïi cuûa nhöõng caùi ñaõ bieát, khôûi leân töø

vieäc xem nhöõng caùi nhö laø laøm chaân lyù —See Sôû Hindu religion: Hinduism—See AÁn Ñoä Giaùo. Tri Chöôùng. Hinduism (n): Hindu religion—See AÁn Ñoä Giaùo. Hindrances of partial knowledge: Sôû tri Hindukush (skt): Thoâng Laõnh Sôn—Name of a Chöôùng. mountain in north India. Hindrance of passions: Klesavarana (skt)— Hinga (p): Name of one of one hundred pratyeka- Afflictive hindrance—Phieàn naõo chöôùng—See Söï buddhas who lived a long period of time on Mount Chöôùng. Isigili—Moät trong moät traêm vò Phaät Ñoäc Giaùc Hindrances of the passions to entry into soáng moät thôøi gian raát daøi treân nuùi Isigili. nirvana such as desire: See Söï Chöôùng. Hingu (p): See Hinga. Hindrances of passion-nature: Phieàn Naõo Hingula (skt): Maãn Caâu Lyù—Nöôùc Cao Ly (ngöôøi Chöôùng—See Söï Chöôùng. AÁn Ñoä goïi nöôùc Cao Ly laø Hingula, phieân theo aâm Hindrances of past karma: Karmavarana (skt)— Haùn laø Maãn Caâu Lyù)—Korea. See Nghieäp Chöôùng. Hi-Niku-Kotsu-Zui (jap): Bì Nhuïc Coát Tuûy—See Hindrances of phenomena: Hindrances of Boà Ñeà Ñaït Ma Bì Nhuïc Coát Tuûy. passions—See Söï Chöôùng. Hinju (jap): Taân Chuû—Khaùch vaø chuû—Members Hindrances of retribution: Hinderers caused by and leaders—See Ñoäng Sôn Taân Chuû Cuù. the retributions—See Baùo chöôùng. Hinko (jap): Rising the torch, the ritual action of Hindrance of sceptical doubt: Vicikiccha (p)— starting the cremation fire at a funeral service. Nghi Trieàn Caùi. Today, the "hinko" is a symbolic gesture Hindrance of sensuality (sensual desire): performed during the service. The Buddhist monk Kamacchanda (p)—Tham Duïc Trieàn Caùi. leading the funeral service symbolically lights the Hindrance of sinful behavior: Hindrance of cremation fire with a torch. In practice, the term harmful behavior—See Toäi Chöôùng. sometimes refers to the final words addressed to Hindrance of sloth: Hindrance by torpor- the deceased by the officiant at the funeral. languor—See Thuïy Mieân Caùi. "Hinko" is performed as one of the nine ritual

Hindrance of sloth and torpor: Thina-middha actions comprising the funeral services for an (p)—Hoân Traàm Thuïy Mieân. abbot or other prominent member of the monastic Hindrance Spirit: Chöôùng Ngaïi Thaàn. community—Naâng ñuoác cao leân, nghi thöùc ñeå baét Hindrances to spiritual progress that hinder ñaàu hoûa taùng taïi tang leã. Ngaøy nay, "hinko" chæ laø the mind: Papanca (p)—Prapanca (skt)—See moät daùng ñieäu töôïng tröng ñöôïc cöû haønh trong luùc Tieán Boä Tinh Thaàn Chöôùng. haønh leã. Vò Taêng Phaät giaùo höôùng daãn tang leã ñoát Hindrances of taking the seeming for the real: ñeøn moät caùch bieåu tröng cho ngoïn ñuoác trong leã See Dò Sanh Taùnh Chöôùng. traø tyø cuûa tang leã. Trong thöïc teá, thuaät ngöõ thænh Hindrance by torpor and lack of vigor: Styana- thoaûng chæ nhöõng lôøi cuoái cuøng ñöôïc moät vò chuû teá middha-avarana (skt)—Thina-middha-avarana noùi cho ngöôøi quaù coá trong tang leã. "Hinko" ñöôïc (p)—Hindrance by torpor-languor—See Thuïy cöû haønh nhö moät trong chín nghi thöùc trong moät Mieân Caùi. tang leã cuûa moät vò truï trì hay thaønh vieân noåi troäi Hindrance to truth: Such as false doctrine—See cuûa coäng ñoàng Taêng giaø. Lyù Chöôùng. Hino (jap): Vuøng Nhaät Daõ (Nhaät Baûn). Hindrances of women: Chöôùng ngaïi cuûa nöõ Hinpotsu (jap): nhaân—See Nöõ Nhaân Chöôùng. 1) Taking hold of the whisk, a formal sermon Hindrance of worldly wisdom: Jneyavarana given by a master from the high seat. The (skt)—Trôû ngaïi cuûa tri thöùc—Hindrance of name derives from the first action taken by knowledge—Cognitive obscuration—See Sôû Tri the master after assuming his place on the Chöôùng. high seat, which is to take hold of the hossu or whisk, a symbol of the master's authority to Hindrance of worry and flurry: Uddhacca- teach Dharma. According to Zen monastic kukkucca (p)—Traïo Cöû Hoái Quaù Trieàn Caùi. codes, the abbot or another senior officer

serving the monastery was obliged to give a baøy cuûa moät caù nhaân ñöôïc cho laø chaáp nhaän "hinpotsu" sermon four times each year, on ñöôïc bôûi vò truï trì, thì vò Taêng aáy seõ nhaän the opening and closing days of the summer ñöôïc moät giaáy chöùng nhaän ñaõ ñaäu kyø thi. and winter retreats. In Zen corpus, collections Hint (v): Noùi gieøm—AÙm chæ—To refer to—To of hinpotsu sermons represent a genre in Zen imply—To implicit. literature—Caàm phaát traàn trong tay, coù nghóa Hirakawa, Akira (1915 -): Name of an laø moät thôøi phaùp chính thöùc cuûa vò Thieàn sö influential Japanese scholar of Buddhism, best treân Phaùp toøa. Teân ñöôïc laáy töø haønh ñoäng ñaàu known for his encyclopedic studies of Indian tieân cuûa moät vò thieàn sö tröôùc khi thaêng toøa Buddhism and Vinaya literature. These include thuyeát phaùp thì tröôùc tieân ngaøi caàm laáy caây Bukkyo Kenkyu no shmondai (1987) and A phaát traàn trong tay, moät bieåu töôïng cuûa quyeàn History of Indian Buddhism: From Sakyamuni to ñöôïc daïy Phaùp. Theo luaät Thieàn vieän, vò truï Mahayana (1990)—Teân cuûa moät hoïc giaû Phaät trì hay moät vò Taêng cao tuoåi haï khaùc trong töï giaùo noåi tieáng ngöôøi Nhaät, noåi tieáng nhaát laø boä vieän baét buoäc phaûi thaêng toøa thuyeát phaùp boán Baùch Khoa Phaät Hoïc AÁn Ñoä vaø Vaên Chöông Giôùi laàn trong naêm, trong nhöõng ngaøy khai maïc vaø Luaät. Nhöõng boä saùch naøy bao goàm boä Bukkyo beá maïc an cö muøa heø vaø an cö muøa

ñoâng. Kenkyu no shmondai, xuaát baûn naêm 1987, vaø Trong Phaùp ñieån Thieàn, nhöõng baøi thuyeát cuoán Lòch Söû Phaät Giaùo AÁn Ñoä: Töø Thôøi Ñöùc Phaät giaûng "hinpotsu sermons" tieâu bieåu trong vaên Thích Ca Maâu Ni ñeán Phaät Giaùo Ñaïi Thöøa, xuaát hoïc Thieàn. baûn naêm 1990. 2) A qualifying exam—Cuoäc thi saùt haïch khaû Hiraavati (p): Nairanjana (skt)—Neranjara (p)— naêng (ñeå choïn ra moät vò Vieän chuû taïi caùc Ni Lieân Thieàn Na—Golden River—Ni Lieân Thieàn vieän ôû Nhaät Baûn): In the Gozan system Thieàn—See Thaân Haø. of Zen temples in medieval period in Japan Hiranyapani (skt): Baûo Thuû Tyø Kheo—Name of (1185-1600), "hinpotsu" came to refer to a a bhiksu in India. qualifying exam undertaken by monks who Hiranyavati (skt): Ajiravati (skt)—Höõu kim—A wished to advance to the highest level of ly la baït ñeà—Thi Laïi Naõ Phaït Ñeå—Nairanjana seniority. Senior monks were required to pass River—See Thaân Haø. the "hinpotsu" exam before they qualified to Hiri (p): The treasure of moral shame—See Taøm serve as abbot at a major temple or Taøi. monastery. The exam was held on a yearly Hirima-ottapi (p): A sense of shame and fear of basis, when senior monks would take the high evil deeds—Bieát hoå theïn vaø kinh vì toäi loãi. seat in place of the abbot and engage in an Hiri-ottappa (skt): Conscience—Inner exchange of Zen questions and answers with conscience—See Löông Taâm. younger monks. If an individual's Hiri-sutta (p): Sutra on conscience, Samyutta performance was deemed acceptable by the nikaya I.18—Kinh Löông Taâm (bieát hoå theïn abbot, the monk would receive a "hinpotsu" nhöõng gì caàn hoå theïn), trong Töông Öng Boä I.18. certificate—Trong heä thoáng Nguõ Sôn döôùi Hirosawa-ryu (jap): Phaùi Hoaèng Xích (Phaät Giaùo thôøi trung coå cuûa Nhaät Baûn, "hinpotsu Nhaät Baûn). sermons" chæ moät baøi khaûo haïch khaû naêng maø Hiru (skt): Lôïi Ích Ñaïi Thaàn—Name of a deva. chö Taêng Ni phaûi thi neáu muoán thaêng tieán ñeán Hishin (jap): Phi Thaân, khoâng phaûi thaân, maø laø vò trí cao nhaát trong thaâm nieân tuoåi haï. Nhöõng taâm hay tinh thaàn—Non-body, i.e., mind or spirit. vò Taêng cao tuoåi haï baét buoäc phaûi ñaäu kyø thi Hishiryoâ (jap): 1) Without thinking: See Phi Suy khaûo haïch naøy tröôùc khi hoï coù ñuû tö caùch ñeå Töôûng; 2) Get rid of wrong thoughts: See Phi Tö phuïc vuï nhö moät vò truï trì taïi moät töï vieän Löôïng. chính. Kyø thi ñöôïc toå chöùc moãi naêm moät laàn, Hiso-Hihiso-Sho-Jo (jap): Balance in khi ñoù nhöõng vò Taêng cao tuoåi haï seõ leân Phaùp transcendence of thinking and not-thinking— toøa ñeå trao ñoåi nhöõng caâu hoûi ñaùp veà Thieàn Heaven of the Station of Neither Thought nor vôùi nhöõng vò Taêng treû tuoåi. Neáu caùch trình Non-Thought—Phi Töôûng Phi Phi Töôûng Xöù

Ñònh—See Töù Voâ Saéc Ñònh. this day, it remains a valuable book of reference Hisohihisoten (jap): A Japanese Buddhist term for students of Buddhism, His other monumental for “Heaven of the Station of Neither Thought nor work, Histoire du Buddhisme dans l’Inde in two Non-Thought.”—Thuaät ngöõ Phaät giaùo Nhaät Baûn volumes (1901-1903), gives a detailed account of coù nghóa laø “Phi töôûng phi phi töôûng Thieân.” the life of the Buddha, the Dharma, and the Hisohizoku (jap): Phi Taêng phi tuïc. Sangha. It also contains a valuable history of the Historic Buddha Sakyamuni: The historic Buddhist Councils and later developments of Buddha

Sakyamuni, who through his perfect various schools and sects—Moät trong nhöõng hoïc enlightenment relaized in himself the truth of the giaû Phaät giaùo noåi tieáng vaøo theá kyû thöù 19. taùc Unified Three Treasures—Ñöùc Phaät Lòch Söû phaåm ñaàu tieân cuûa oâng laø boä Tuùc Sanh Chuyeän Thích Ca Maâu Ni, ngöôøi ñaõ theå hieän nôi chính (naêm 1891), moät baûn töông ñöông baèng tieáng Phaïn mình söï thaät cuûa Nhaát Theå Tam Baûo qua söï thaønh cuûa boä Tuùc Sanh Chuyeän baèng tieáng Pali. Vieäc töïu vieân maõn cuûa Ngaøi—See Thích Ca Maâu Ni oâng cho xuaát baûn boä Dieäu Phaùp Lieân Hoa vaøo Phaät. naêm 1908 vaø baûn dòch cuoán naøy ñaõ soi saùng raát Historical materialism: Duy vaät söû quan. nhieàu giaùo phaùp Ñaïi Thöøa vaø taïo deã daøng cho Historical record: Söû kyù (vaên baûn ghi cheùp söû). vieäc nghieân cöùu caùc khía caïnh toân giaùo cuûa Phaät Historical records: Nhöõng vaên kieän lòch söû. giaùo Ñaïi Thöøa. Cuoán Giaùo Khoa veà Phaät Giaùo AÁn Historicity (n): Lòch söû tính. Ñoä noåi tieáng cuûa oâng, hay Baùch khoa duøng cho History of Buddhism: Lòch söû Phaät giaùo. vieäc nghieân cöùu AÁn Ñoä, ñöôïc xuaát baûn vaøo naêm Hit the mark every time: Baùch phaùt baùch truùng. 1896. Laàn ñaàu tieân ñaây laø cuoán saùch cho chuùng ta Hit another person: To commit an Expression of moät caùi nhìn khaùi quaùt khaù ñaày ñuû, suùc tích vaø coù Regret Offence—Ñaùnh ngöôøi khaùc laø phaïm giôùi heä thoáng veà lòch söû laâu daøi cuûa Phaät giaùo. Maõi ñeán Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm hoái). nay, saùch naøy vaãn coøn laø cuoán saùch tham khaûo coù giaù trò cho caùc sinh vieân hoïc veà Phaät giaùo. Moät taùc Hita (p & skt): Lôïi loäc—Gain—Profit—Benfit—phaåm vó ñaïi cuûa oâng laø quyeån Lòch Söû Phaät Giaùo Advantage—Profitable—Beneficial—Interest . AÁn Ñoä ñöôïc vieát thaønh 2 taäp töø naêm 1901 ñeán Hita-citta (skt): Taâm Lôïi Ích—See Lôïi Ích Taâm. naêm 1903, moâ taû chi tieát veà cuoäc ñôøi Ñöùc Phaät, Hitadhyasayin (p): See Lôïi Ích Taâm. Giaùo Phaùp, vaø Taêng ñoaøn. Saùch cuõng coù phaàn noùi Hita-sutta (skt): Sutra on benefits, in the veà lòch söû caùc Ñaïi Hoäi Keát Taäp Kinh Ñieån vaø söï Anguttara nikaya V.20—Kinh Phuùc Lôïi, trong phaùt trieån veà sau naøy cuûa caùc toâng phaùi khaùc Taêng Nhaát A Haøm V.20. nhau. Hiten (jap): Asura (skt)—Anti-gods (opponent of Hoâ (jap): the gods)—Demons—Phi Thieân. 1) A Japanese Buddhist term for “Dharma”— Hittoku-Zekyo (jap): Decisively getting this Thuaät ngöõ Phaät giaùo Nhaät Baûn coù nghóa laø sutra—Taát Ñaéc Thò Kinh. “Phaùp.” H. Kern: H Kern was one of the great Buddhist 2) A shout: Katsu (jap)—See Tieáng Heùt. scholars in the nineteenth century. His first work 3) A wooden gong in the shape of a long fish was an edition of the Jatakamala of Aryasura with a pearl in its mouth used in Zen (Vol. I., H.O.S. 1891), a Sanskrit counterpart of monasteries. In some cases, the "hoâ" may the Pali Jatakas. His edition of the Saddharma- have the shape of a dragon head on a fish pundarika (1908) and its translation threw body. In modern Zen monasteries, the "hoâ" abundant light on the Mahayana, and made the hangs outside the dining hall or monks' hall study of the religious aspects of Mahayana (soâdoâ). It is sounded by striking it with a Buddhism easier. His famous manual of Indian wooden stick and is used to announce meal Buddhism, or the Encyclopedia for Indo-Aryan times in a Zen monastery. In

former periods, Research, was published in 1896. It gave for the the hoâ was known as the "mokugyo" first time a complete, systematic and concise (literally, "wooden fish"). For this reason, it is survey of the long history of Buddhism. Even to sometimes still called "mokugyo" today,

although that term generally refers to a Hoâ-gen school: Ho-gen-shu (jap)—See Phaùp distinct instrument used during Buddhist ritual Nhaõn Toâng. services—Moät caùi moõ baèng goã coù hình con caù Hogen shu (jap): The Fa-Yen Sect—See Phaùp vôùi moät haït trai trong mieäng ñöôïc duøng trong Nhaõn Toâng. caùc Thieàn vieän. Trong vaøi tröôøng hôïp, ngö Hoâge-so (jap): Freed renunciate monk—See Giaûi baûn ñöôïc treo beân ngoaøi phoøng aên hay Taêng Thoaùt Taêng. ñöôøng. Noù ñöôïc ñaùnh leân baèng caùch goõ vaøo Hoâ-go (jap): Calligraphy containing a word or noù vôùi moät caùi duøi cuõng baèng goã, ñeå baùo cho phrase of Buddhist preaching—See Phaùp Ngöõ. Taêng Ni chuùng giôø thoï thöïc trong Thieàn vieän. Hogu-Hokkai (jap): See Four directions and four Trong nhöõng giai ñoaïn tröôùc ñaây, ngö baûn corners. ñöôïc bieát ñeán nhö moäc ngö. Vì lyù do naøy maø Hoguk pulgyo (kor): Nhaø nöôùc baûo veä Phaät thænh thoaûng ngöôøi ta coøn goïi noù laø moäc ngö, giaùo—A Korean term for “state-protection daàu thuaät ngöõ thöôøng chæ moät duïng cuï rieâng Buddhism,” that first developed during the “Three bieät ñöôïc duøng trong caùc nghi thöùc Phaät Kingdoms” period in Korea (from late fourth giaùo—See Moäc Ngö. century to 668). As in Japan, Korean Buddhism Hoa Hao Buddhism: Phaät Giaùo Hoøa Haûo—Hoa- was associated with magical practices, and Hao Buddhism was originated from South Buddhist monks commonly chanted texts and Vietnam, founded in 1939 by Prophet Huynh Phu performed ceremonies for the protection of the So—Phaät Giaùo Hoøa Haûo baét nguoàn töø mieàn Nam country. The rulers in turn sponsored the building Vieät Nam, ñöôïc Ñöùc Ngaøi Huyønh Phuù Soå saùng laäp of temples and the support of monks, in the belief vaøo naêm 1939. that the merit derived from such activities would Hoard of acquired wealth: Cuûa caûi tích luõy. lead to security and prosperity—Thuaät ngöõ Trieàu Hobble (v): Ñi khaäp khieãng—To limp—To Tieân duøng ñeå chæ “Nhaø nöôùc baûo veä Phaät giaùo,” cripple along. ñaàu tieân ñöôïc phaùt trieån döôùi thôøi “Ba Vöông Hoâben (jap): Upaya-kausalya (skt)—Upaya-Quoác” vaøo cuoái theá kyû thöù 4 ñeán ñaàu theá kyû thöù 7. kosallam (p)—Expedient method implies Cuõng nhö taïi Nhaät, Phaät giaùo Trieàu Tieân lieân heä strategically correct—Skilful means—Skills in tôùi nhöõng tu taäp huyeãn thuaät, vaø caùc Taêng só means to progress—See Phöông Tieän Thieän Xaûo. thöôøng trì tuïng kinh vaên vaø thöïc haønh nghi leã Hoben-Uyo-Do (jap): Land of remainder—See nhaèm baûo veä xöù sôû. Nhöõng nhaø cai trò ñaùp laïi baèng Phöông Tieän Höõu Dö Ñoä. caùch xaây döïng chuøa thaùp vaø baûo trôï chö Taêng, tin Hobodan-gyoâ (jap): Fa-pao T'an-ching—See töôûng raèng nhöõng coâng ñöùc coù ñöôïc töø nhöõng haønh Phaùp Baûo Ñaøn Kinh. ñoäng naøy seõ ñöa ñeán söï an ninh thònh vöôïng cho Hoâboâ-Kokumon (jap): Pao-feng K'o-wen—See ñaát nöôùc. Baûo Phong Khaéc Vaân. Hogyo (jap): Dharma action—Practice based on Hodge-podge of food: Taïp Thöïc—Ñoà aên taïp dharma, i.e., the practice of the Zen sects—See nhaïp—A heterogeneous

mixture of foods. Phaùp Haønh. Hoâ-e (jap): Dharma clothing—Phaùp Y—See Caø Hoho Isho (jap): Pao-feâng Wei-chao—Baofeng Sa. Weizhao—See Baûo Phong Duy Chieáu Thieàn Sö. Ho-Eki (jap): See Dharma-benevolence. Hoi (jap): Alternative pronunciation for "Hatsui," Hofuku Juâten (jap): Pao-fu Ts'ung-chan—Baofu a designated place where one eats one's meals in Congzhan—See Baûo Phöôùc Toøng Trieån Thieàn Sö. a Zen monastery. In Japanese Soâtoâ monasteries, Hoâgen Bin'eki (jap): Fa-yen-Weân-i—Fayen monks and nuns eat, sleep, and sit in meditation, Wenyi—See Vaên Ích Phaùp Nhaõn Thieàn Sö. at the same time spot in the monks' hall. In Rinzai Hoâgen Buneki (jap): Dosen-Bin'eki (jap)—See and Obaku monasteries, there is generally a Vaên Ích Phaùp Nhaõn Thieàn Sö. separate dining hall. In either case, assigned Hoâgen Bunki (jap): See Vaên Ích Phaùp Nhaõn places are determined by length of practice and Thieàn Sö. rank—Caùc phaùt aâm khaùc cuûa thuaät ngöõ "Hatsui," coù nghóa laø moät nôi ñaõ ñöôïc quy ñònh ñeå ngöôøi ta

thoï thöïc trong Thieàn vieän. Trong caùc Thieàn vieän the Shoâgun during the Kamakura period (1185- Taøo Ñoäng toâng, chö Taêng Ni aên, nguû, vaø toïa thieàn 1333). They were very able patrons of Zen taïi cuøng moät ñòa ñieåm trong Taêng ñöôøng. Trong Buddhism, beginning with Tokiyori (1227-1263), caùc Thieàn vieän Laâm Teá vaø Hoaøng Baù, coù nhöõng the fifth regent. The Hoâjoâ helped to establish Zen phoøng aên rieâng. Trong caû hai tröôøng hôïp, nôi chæ as an independent school in Japan. They invited ñònh ñeå thoï thöïc ñöôïc quyeát ñònh tuøy theo thaâm prominent Chinese Zen masters to visit and settle nieân tu taäp vaø thöù baäc trong töï vieän. in Japan, built many large monasteries in Hoâji (jap): Literally meaning "Dharma matter," Kumakara and Kyoto, and began the Five the term was originally for any Buddhist ritual Mountains (Gozan) system of officially sponsored observance. It now refers specifically to memorial Zen temples throughout the country—Quan Nhieáp services offered for deceased family members— Chính (shikken) Hoâjoâ, gia ñình Hoâjoâ laø moät boä toäc Nghóa ñen laø "Phaùp söï," thuaät ngöõ ñaàu tieân duøng chieán só ñaõ cai trò Nhaät Baûn nhö nhöõng Nhieáp ñeå chæ baát cöù söï haønh trì nghi leã Phaät giaùo naøo. Chính cho nhöõng Töôùng Quaân döôùi thôøi Thöông Baây giôø thì noù ñaëc bieät duøng ñeå chæ leã töôûng nieäm Lieâm. Hoï laø nhöõng ngöôøi baûo trôï raát ñaéc löïc cho cho moät thaønh vieân quaù coá. Thieàn Phaät giaùo, baét ñaàu töø thôøi quan Nhieáp Chính Hoâji-Bunkin (jap): Paotzu-Wenchin—See Baùo thöù naêm, Tokiyori. Gia ñình Hoâjoâ ñaõ giuùp thieát laäp Töø Vaên Khaâm Thieàn Sö. Thieàn nhö moät tröôøng phaùi ñoäc laäp ôû Nhaät . Hoï ñaõ Hoâji Gyogon (jap): Pao-ts'u Hsing-yen—Baoci cho thænh nhöõng vò Thieàn sö Trung Hoa noåi troäi Xingyan—See Baùo Töø Haønh Ngoân Thieàn Sö. ñeán thaêm vieáng vaø ñònh cö laïi Nhaät Baûn, xaây döïng Hoâji Zazen (jap): See Afternoon session of zazen. nhieàu ngoâi töï vieän lôùn taïi vuøng Thöông Lieâm vaø Hoâji Zenji (635-702): Zen master Fa-ch'ih—See Ñoâng Ñoâ, baét ñaàu chính thöùc baûo cho nhöõng Thieàn Phaùp Trì Thieàn Sö. vieän cho heä thoáng Nguõ Sôn treân khaép ñaát nöôùc Hoâjoâ (jap): Nhaät Baûn. 1) Möôøi thöôùc vuoâng (moät thöôùc ngaøy xöa daøi Hoâjoâ Sadatoki (1271-1311): The seventh Hoâjoâ khoaûn 0,32 meùt): Ten-foot square.

Regent; he showed an interest in Zen both as a 2) Leã phoùng sanh: A Japanese Buddhist term for form of personal religious practice and a cultural “Ceremony of releasing trapped animals.” resource. He practiced Zen meditation under the Thuaät ngöõ Phaät giaùo Nhaät Baûn coù nghóa laø guidance of the Chinese master I-shan I-ning “Leã phoùng sanh.”—See Leã Phoùng Sanh. (1247-1317) and invited the Chinese Soâtoâ master 3) The term "Hojo" is used to indicate the cell of Tung-ming Hui-jih (1272-1340) to come to Japan the elder monk of a Buddhist monastery: to serve as abbot at several of the major Thuaät ngöõ "Hojo" chæ phoøng cuûa vò sö tröôûng monasteries in Kamakura. Sadatoki became laõo trong moät ngoâi chuøa Phaät giaùo. closely involved in issues of monastic discipline, 4) The expression is also used to indicate the issuing a list of regulations for Zen monasteries in cell of the legendary Buddhist saint 1294. He also oversaw the first introduction of the Vimalakirti, who is said to have attained the Gozan system (Five Mountains) of officially degree of enlightenment of a Buddha as a sponsored Zen temples. He took the tonsure, layman: Thuaät ngöõ cuõng ñöôïc duøng ñeå chæ shaving the head at ordination as an indication of phoøng cuûa vò thaùnh huyeàn thoaïi teân Duy Ma the break from ordinary secular life and Caät, moät cö só taïi gia ñaõ ñaït ñöôïc möùc ñoä giaùc dedication to monastic practice in 1301, but he ngoä cuûa moät vò Phaät. continued to govern from retirement until his 5) The abbot of a Buddhist monastery: Vieän death in 1311—Quan Nhieáp Chính thöù baûy cuûa tröôûng moät töï vieän Phaät giaùo. doøng hoï Hoâjoâ; oâng ta toû ra laø ngöôøi coù coù höùng thuù 6) An honorific title of the elder monk in a Zen vôùi Thieàn veà vieäc tu taäp toân giaùo caù nhaân vaø veà caû monastery: Danh hieäu toân vinh ñoái vôùi vò sö phöông saùch vaên hoùa. OÂng tu taäp döôùi söï höôùng tröôûng laõo trong moät thieàn vieän. daãn cuûa moät vò Thieàn sö Trung Hoa teân Nhaát Sôn Hoâjoâ Regents: The Hoâjoâ family was a samurai Nhaát Ninh vaø laïi thænh vò Thieàn sö Taøo Ñoäng teân clan that governed Japan as regents (shikken) to Ñoâng Minh Hueä Tòch ñeán Nhaät Baûn ñeán Nhaät ñeå

nhaäm chöùc truï trì taïi moät soá ngoâi töï vieän lôùn taïi established Lan-ch'i as the head monk at Joâraku- vuøng Thöông Lieâm. Sadatoki lieân heä maät thieát vôùi ji, which he converted to a Zen temple for the vieäc ban boá thanh quy töï vieän, oâng ñöa ra moät master. Tokiyori then began the construction of danh saùch nhöõng quy luaät veà Thieàn vieän vaøo naêm Kenchoâ-ji, the first full-scale on the Sung Chinese 1294. OÂng cuõng giaùm thò vieäc giôùi thieäu heä thoáng style. Tokiyori invited Lan-ch'i to serve as the Nguõ Sôn chính thöùc baûo trôï caùc Thieàn vieän. OÂng founding abbot. Tokiyori also practiced Zen under ñaõ xuaát gia, caïo toùc vaø thoï giôùi nhö moät daáu chæ the instruction of the Chinese master Wu-an P'u- tuyeät giao vôùi ñôøi soáng phaøm tuïc vaø hieán mình ning (1197-1276), who granted the regent formal cho vieäc tu taäp trong töï vieän vaøo naêm 1301, nhöng inka (official certification that a student has oâng vaãn tieáp tuïc quyeàn cai trò trong khi soáng aån attained the same insight into the Dharma as the daät cho ñeán khi oâng maát vaøo naêm 1311. master) and a Dharma robe as a symbol of the Hoâjoâshi (jap): Doøng hoï

Baéc Ñieàu Thò (Nhaät Baûn). transmission—Quan Nhieáp Chaùnh Hoâjoâ ñôøi thöù Hoâjoâ-Tokimune (1251-1284): The sixth Hoâjoâ naêm trong thôøi Thöông Lieâm. Tokiyori chaúng Regent, and son of Tokiyori. Tokimune became nhöõng laø ngöôøi baûo trôï caùc Thieàn sö vaø töï vieän, patron of Zen only late in his life; in his early maø oâng coøn thoâng hieåu nhöõng phöông caùch tu taäp years he was a supporter of the Ritsu sect. Like nghieâm chænh trong thieàn toïa vaø thöôøng xuyeân coù his father, he not only acted as patron, he also nhöõng trao ñoåi Vaán Ñaùp vôùi moät vò Thieàn sö. OÂng practiced Zen meditation. Tokimune was in nhaäm chöùc Nhieáp Chaùnh vaøo naêm 1246, cuøng naêm power during the period of the Mongol invasions, vôùi Thieàn sö noåi tieáng Trung Hoa laø Lan Kheâ Ñaïo and he built the Zen monastery Engaku-ji as a Long di cö sang Nhaät. Hai ngöôøi gaëp nhau naêm memorial for the Japanese warriors who died in 1249, vaø ngay sau ñoù Tokiyori ñaõ trôû thaønh ngöôøi battle against the invaders. He died suddenly at baûo trôï cho vò Taêng naøy. Tröôùc tieân oâng ñaët Lan age of thirty-four. On the day of his death, he had Kheâ vaøo chöùc vuï truï trì taïi Vieân Giaùc Töï, ngoâi töï taken the tonsure and become a Zen monk—Quan vieän maø oâng caûi bieán laïi thaønh Thieàn vieän cho vò Nhieáp Chaùnh Hoâjoâ ñôøi thöù saùu (Phaùi Baéc Ñieàu Taêng naøy. Roài Tokiyori baét ñaàu xaây döïng Kieán Thôøi Toâng, Phaät giaùo Nhaät Baûn), con trai cuûa Tröôøng Töï, ngoâi töï vieän ñaàu tieân hoaøn toaøn theo Tokiyori. Tokimune trôû thaønh ngöôøi baûo trôï Thieàn loái kieán truùc kieåu nhaø Toáng beân Trung Hoa. raát treå; trong nhöõng naêm ñaàu oâng laø ngöôøi baûo trôï Tokiyori thænh Lan Kheâ laøm vò truï trì khai sôn cho cho tröôøng phaùi Luaät Toâng. Cuõng gioáng nhö cha ngoâi töï vieän naøy. Tokiyori cuõng tu taäp Thieàn döôùc mình, oâng chaúng nhöõng laø ngöôøi baûo trôï, maø coøn söï chæ giaùo cuûa Thieàn sö Trung Hoa teân Ngoät Am laø ngöôøi tu taäp Thieàn. Tokimune naém quyeàn trong Phoå Ninh, ngöôøi ñaõ aán chöùng vaø truyeàn y baùt cho giai ñoaïn quaân Moâng Coå ñang xaâm chieám Nhaät Tokiyori. Baûn, oâng cho xaây döïng ngoâi Vieân Giaùc Töï ñeå Hoâju Enshoâ (jap): Pao-shou Yen-chao—Baoshou töôûng nieäm nhöõng chieán só ñaõ cheát trong traän Yanzhao Zhenzhou—See Baûo Thoï Dieân Chieåu chieán choáng laïi quaân xaâm löôïc. OÂng maát moät caùch Traán Chaâu Thieàn Sö. thình lình ôû tuoåi 34. Vaøo ngaøy oâng maát, oâng ñaõ thí Hokekyoâ (jap): See Kinh Dieäu Phaùp Lieân Hoa. phaùt vaø trôû thaønh moät vò Taêng. Hokekyogisho (jap): Phaùp Hoa Kinh Nghóa Sôù— Hoâjoâ Tokiyori (1227-1263): The fifth of the Hoâjoâ See Hokkyo. Regents who governed during the Kamakura Hoâki (jap): Vessel of the Dharma, the term refers period (1185-1333). Tokiyori not only patronized to a Zen practitioner who is capable of attaining Zen masters and temples, he understood the enlightenment and is worthy to transmit the serious practice of seated meditation and of Dharma—Thuaät ngöõ chæ moät ngöôøi tu taäp Thieàn relugar exchanges with a Zen master (mondoâ). He coù khaû naêng ñaït ñöôïc giaùc ngoä vaø ñaùng ñöôïc assumed the office of regent in 1246, the same truyeàn Phaùp—See Phaùp Khí. year that the prominent Chinese Zen master Lan- Hokkai (jap): Dharma realm—See Phaùp Giôùi ch'i Tao-lung (1213-1278) immigrated to Japan. Hokkaiji (jap): Chuøa Phaùp Giôùi (Nhaät Baûn). The two men

met in 1249, and Tokiyori Hokkai Joâin (jap): The cosmic mudra, the body immediately became the monk's patron. He first and hand position generally assumed during

periods of Zen meditation. One forms the Hokkai regularly at both morning and evening services— joâin by first crossingthe legs either in the lotus of Thænh thoaûng ñöôïc phaùt aâm laø "hoâku," thuaät ngöõ half-lotus position, with the left foot resting on the coù nghóa laø "Phaùp Coå," moät loaïi troáng ñöôïc söû right thigh. The right hand rests on the left foot, duïng trong caùc nghi thöùc leã hoäi Phaät giaùo. Troáng palm facing up. The left hand rests on the right "Hokku" ñöôïc tìm thaáy trong caùc toâng phaùi Taøo hand, with the tips of the thumbs lightly Ñoäng vaø Laâm Teá laø moät trong hai loaïi troáng lôùn touching—Vuõ truï aán, vò theá cuûa thaân vaø tay trong trong Phaùp ñöôøng. Troáng "Hokku" ñöôïc ñaët ôû goùc thôøi Thieàn taäp. Haønh giaû taïo theá "Hokkai joâin" ñoâng baéc cuûa Phaùp ñöôøng, trong khi troáng "saku" baèng caùch tröôùc tieân ngoài cheùo ñoâi baøn chaân trong hay coøn goïi laø "troáng traø," troáng ñeå goïi chö Taêng tö theá lieân hoa, vôùi chaân traùi naèm treân ñuøi phaûi. ñeán uoáng traø, ñöôïc ñaët taïi goùc taây baéc. Chuùng Baøn tay phaûi ñaët leân treân baøn chaân phaûi, loøng baøn ñöôïc ñaët treân nhöõng caùi giaù baèng goã theo chieàu tay höôùng leân treân. Baøn tay traùi ñaët leân treân baøn ngang vaø ñöôïc gioùng leân baèng nhöõng caùi duøi baèng tay phaûi, vôùi hai ñaàu ngoùn tay caùi chaïm vaøo nhau. caây. Troáng "Hokku" ñöôïc ñaùnh leân ñeå trieäu taäp Hokke (jap): Dharma-flower—Phaùp Hoa— nhöõng cuoäc hoäi hoïp lôùn trong coäng ñoàng Taêng giaø, Saddharma Pundarika Sutra. bao goàm buoåi thaêng toøa thuyeát phaùp cuûa truï trì, Hokkekyoâ (jap): Hokekyoâ (jap)—Saddharma- nhöõng cuoäc taäp hoïp nhoû vaøo buoåi toái vaø nhöõng pundarika-Sutra (skt)—Wonderful Law Lotus buoåi thuyeát phaùp khoâng chính thöùc, vaân vaân. Flower—The Lotus of the True Law—An Troáng "Hokku" cuûa toâng Hoaøng Baù coù kieåu daùng alternative pronunciation for Hokekyoâ—See Kinh vaø caùch söû duïng khaùc. Thay vì naèm ngang treân giaù Dieäu Phaùp Lieân Hoa. goã, thì noù laïi naèm thaúng ñöùng trong khung goã, vôùi Hokkeshu (jap): A Japanese Buddhist term for chæ ñaùnh ñöôïc moät maët maø thoâi. Noù ñöôïc duøng “The Lotus Sect.”—Thuaät ngöõ Phaät giaùo Nhaät trong caùc thôøi coâng phu saùng vaø toái. Baûn coù nghóa laø “Toâng Phaùp Hoa.”—See Phaùp Hokkukyo (jap): Phaùp Cuù Kinh—See Sutra of Hoa Toâng. Dharma-phrases. Hokke-Zammai (jap): Fahua-Sanmei—Phaùp Hoa Hokku poem: Baøi cuù—See Haiku. Tam Muoäi—Saddharma-pundarika-samadhi. Hokkyo (jap): Saddharma Pundarika Sutra (skt)— Hokki (jap): See Hoâki. The Lotus Sutra—The wonderful law of truth— Hokkiemetsuzai-no-Tera (jap): Chuøa Phaùp Hoa See Kinh Dieäu Phaùp Lieân Hoa. Dieät Toäi. Hokkyozammai (jap): Baûo Kính Tam Muoäi—Hokku (jap): Sometimes pronounced "hoâku," a Song of Jewel-Mirror, written by Zen master term meaning "Dharma drum," a drum used Tung-shan Liang-chieh in the ninth century. during Buddhist services. The Hokku found in Hoâko (jap): Vaipulya (skt)—Extensions (of Soâtoâ and Rinzai temples is one of two large drums Buddhist philosophy)—Square and wide—See (taiko) found in the Dharma hall (hattoâ). The Phöông Quaûng. hokku sits in the northeast corner of the hall, Hoâko-ji (jap): See

Phöông Quaûng Töï. while the saku, the "tea drum" used to call monks Hoâ Koji (740-803): Hokoji (jap)—Houn (jap)— to tea, sits in the northwest corner. They rest P'ang Yun—Pangyun—See Long Uaån Thieàn Sö. horizontally on wooden platforms and both ends Hoâkoji-goroku (jap): P'ang-Yun Yulu (chi)— may be played using two wooden sticks. The Baøng Uaån Ngöõ Luïc—Records of lectures of hokku is sounded at large assemblies of the P'ang-Yun—Records of teachings of P'ang-Yun. monastic community, including such occasions as Hoâkoji-ha (jap): See Phöông Quaûng Töï Phaùi. the abbot taking the high seat to give formal Hokufu (jap): Baofu—See Baûo Phöôùc Toøng Trieån sermon (joâdoâ), the small evening assembly Thieàn Sö. (shoâsan), and informal sermons (fusetsu), and so Hokuhon-Nehangyo (jap): Baéc Baûn Nieát Baøn on. The hokku found in Obaku temples is Kinh—Kinh Nieát Baøn—Parinirvana sutra. somewhat different in style and usage. Instead of Hokujiden (jap): Baéc Töï Tuyeàn (Nhaät Baûn). resting horizontally, it sits vertically in a wooden Hokusan (jap): Baéc Sôn—See Mount North. frame, with only one surface for playing. It is used Hokushu (jap): Uttarakuru (skt)—Baéc Chaâu—See

Baéc Caâu Lö Chaâu. Hold (v) a prayer service: Laøm leã caàu nguyeän. Hokushu-zen (jap): Bei-tsung-ch'an (chi)—Thieàn Hold (v) a prayer services for the departed: theo truyeàn thoáng Baéc Toâng—Northern tradition Laøm leã caàu nguyeän cho ngöôøi quaù vaõng. Zen—See Baéc Toâng. Hold (v) a prayer service for someone: Laøm leã Hoâkyoâ (jap): Dharma-bridge—See Phaùp Kieàu. caàu nguyeän cho ai. Hoâkyoâ-ki (jap): See Thieân Ñoàng Nhö Tònh Ngöõ Hold (v) a prayer service for world peace and Luïc. the welfare of all beings: Laøm leã caàu nguyeän cho Hoâkyoâ-zanmai (jap): Samadhi of the guardian of theá giôùi hoøa bình vaø chuùng sanh an laïc. the region—See Baûo Caûnh Tam Muoäi. Hold to or rely on the name of a Buddha: Trì Hold on to: To hold firmly or to insist firmly on danh. anything—See Chaáp Trì. Hold repentance before the image of the Hold (v) to: Baùm víu—To cling to. Buddha: See Thuû Töôùng Saùm Hoái. Hold to anything: graha (skt)—Chaáp tröôùc hay Hold (v) a service of worship: Laøm leã cuùng naém giöõ vaøo söï vaät. döôøng. Hold on blindly: Have taken a thing into one's Hold (v) a service of worship to the Triple head—Chaáp meâ. Gem: Laøm leã cuùng döôøng Tam Baûo. Hold one’s body upright: Keep one’s body Hold (v) someone in high esteem (respect): To erect—Giöõ cho thaân mình ñöôïc ngay thaúng. esteem—Toân troïng ai heát möïc. Hold one’s breath: Nín thôû. Hold someone sacred: Regard someone as Hold (v) to the concept of the reality of the holy—Toân thôø hay xem ai laø linh thieâng. ego: Atma-graha (skt)—See Ngaõ Chaáp. Hold (v) on to: Grau (skt)—Grabh (skt)—Graha Hold (v) deviant views: Meâ tín taø ñaïo. (skt)—Seize—Grasp—Maintain—Obstinate—See Hold (v) one’s ears: Bòt tai. Chaáp. Hold (v) fast to something: To continue to Hold (v) one’s tongue: Giöõ mieäng. believe in something—Naém vöõng ñieàu gì—Vöõng Holder of the earth Bodhisattva: tin ñieàu gì. Dharanimdhara (skt)—Ruler of the earth Hold (v) a feast: Laøm tieäc. Bodhisattva—Trì Ñòa Boà Taùt—See Trì Ñòa. Hold (v) firmly: Adana (skt)—Lagna-graha Holder of the great waters: Naêng Trì Phong (skt)—Receptacle—To insist firmly on anything— luaân, coù khaû naêng trì ñaïi thuûy—See Töù Luaân. Giöõ

vaøo hay naém vaøo khoâng lay chuyeån—See Holder or protector of a vajra: Vajrapani Chaáp Trì. (skt)—See Kim Cang Thuû Boà Taùt. Hold firmly to a one-sided interpretation: Holder or ruler of the earth: Dharanimdhara Thieân Chaáp—Chaáp veà moät phía. (skt)—See Trì Ñòa. Hold (v) to heterodox views or doctrines: Holder of the vajra: Vajrapani or Vajradhara Drstiparamarsa (skt)—Be obsessed with the sense (skt)—Kim cang thaàn hay Chaáp Kim Cang of self—Bò aùm aûnh vì moät caùi ngaõ. Thaàn—Protector of the Law—See Kim Cang Hold (v) a lecture on the Dharma: Give a Thaàn. Dharma talk—Toå chöùc thuyeát phaùp. Holder of water: The holder, which can hold the Hold (v) in the mouth: Haøm (ngaäm trong mieäng). great waters—Naêng trì phong luaân, coù khaû naêng Hold on (v): Graha (skt)—To snatch—To take by caàm giöõ ñaïi thuûy—See Töù Luaân. force Grasp—Maintain—Obstinate—Seize— Holding back and letting go: Hajo-Hogyo Chuïp laáy—Ñoaït laáy—See Thuû Tröôùc. (jap)—Exercising restraint and behaving freely— Hold on blindly: To have taken a thing into one's See Baû Ñònh Phoùng Haønh. head—Chaáp meâ. Holding cause: Establishing cause—See Laäp Hold in memory: Trì nieäm. Nhaân. Hold (v) one's mouth: Bòt mieäng. Holding to the concept of the reality of the Hold (v) one's nose: Bòt muõi. ego: Atmangraha (skt)—Chaáp vaøo khaùi nieäm cuûa

moät caùi ngaõ thaät—See Ngaõ Chaáp. Holy conditions: Thaùnh Duyeân—Aids to the holy Holding to doubt: Nghi chaáp. life—Nhöõng ñieàu kieän hay trôï löïc giuùp ñöa ñeán Holding to the ego idea: Ngaõ Kieán Phieàn Naõo. cuoäc soáng Thaùnh Thieän. Holding to the entire unreality: See Voâ Kieán. Holy embryo: Sh'eng-t'ai (chi)—See Thaùnh Thai. Holding to the illusions of life as realities: See Holy enlightenment: Enlightenment of the Thuû Töôùng. saints—Thaùnh minh—Söï giaùc ngoä cuûa baäc Thaùnh. Holding the memory continually: Holy family: Thaùnh gia. Satisambojjhanga (skt)—Nieäm Giaùc Chi— Holy fruit: Fruit of the saintly life—Thaùnh Quaû—Recollection—See Thaát Giaùc Chi. Holy fruition. Holding precepts (Discipline): Moral conduct— Holy fruition: Ariyaphalam (p)—See Thaùnh Quaû. Morality—Giôùi Ba La Maät: Trì giôùi. Holy ghost: Thaùnh thaàn—Holy spirit. Holding to the real existence of material Holy Grades of Lotus: Phaåm Lieân Hoa—See things: Höõu kieán—YÙ kieán coá chaáp cho raèng vaïn Cöûu Phaåm Lieân Hoa. vaät laø thöïc höõu. Holy happiness: See Thaùnh Phuùc. Holding on the reality of self and things: See Holy honored one: Thaùnh Toân—The Buddha— Chaáp Chöôùng. Vò Thaùnh ñöôïc toân kính nhö Phaät. Holding the root or fundamental: See Trì Boån. Holy image: Thaùnh Töôïng—Sacred statue. Holding to things as realities: Chaáp raèng söï vaät Holy jala: See Thaùnh Voõng. laø thaät—See Phaùp Chaáp. Holy king: Thaùnh vöông. Holding to the view of permanence or Holy Kuan-Yin: Arya-avalokitesvara (skt)— immortality: The view that personality is Thaùnh Quan AÂm. permanent—Taø kieán cho raèng caùi ngaõ tröôøng Holy land: Arya-desa (skt)—A Ly Ñaø Teà Xaù— toàn)—See Thöôøng Kieán. Land of the sage—Sacred land—See Thaùnh Holding to the view of total annihilation: Phöông. Ucchedaditthi (p)—Ucchedadarsana (skt)— Holy law: Law of the saints—See Thaùnh Phaùp. Annihilation-illusion or Annihilation-view— Holy lion: The Buddha—See Thaùnh Sö Töû. Nihilism—See Ñoaïn Kieán. Holy lion lord: Thaùnh chuû sö töû

(Buddha). Holding to the view of permanence: Holy lord deva: Thaùnh chuû Thieân trung Thieân. Eternalism—Permanence—The view that holds Holy man: Genuine religious man—Baäc chaân personality as permanent—Holding to the view of tu—Thaùnh nhaân. immortality—See Thöôøng Kieán. Holy mind: Thaùnh Taâm—The holy mind, that of Holiness (n): Thaùnh Ñöùc. Buddha—Taâm cuûa baäc Thaùnh nhö taâm Phaät. Hollographic paradigm: AÛnh töôïng. Holy monk: See Thaùnh Taêng. Hollographic Universe: Vuõ truï nhö huyeãn. Holy mother: Sh'eng-Mu (chi)—See Thaùnh Maãu. Hollow speech: Empty promises—Talk of Holy multitude: All the saints, or sacred goodness or giving, but they never carry out what assembly—See Thaùnh Chuùng. they say—Mieäng noùi toát, hoaëc noùi boá thí maø Holy nature: Saintivity—See Thaùnh Tính. khoâng bao giôø chòu thöïc haønh, chæ laø nhöõng lôøi höùa Holy nature of self-nature: Nispatti-svabhava troáng roãng. (skt)—Thaùnh Taùnh Töï Taùnh. Holy (a): Arya or Sadhu (skt)—Sacred— Holy nature apart from unenlightened nature: Saintly—Baäc Thaùnh, thuoäc veà thaàn thaùnh. See Thaùnh Taùnh Ly Sinh. Holy appearance: Saintly appearance—Thaùnh Holy offering: Thaùnh Cuùng—Those made to the nghi. saints, especially to the Triratna. Holy assembly: Sacred assembly—See Thaùnh Holy One: Arya-pudgala (skt)—Saintly one—See Chuùng. Baïc Giaø Phaïm. Holy canon: Holy scriptures—Sacred canon— Holy Order: Ñoaøn theå Thaùnh thieän. Thaùnh ñieån. Holy path: Thaùnh Ñaïo.

Holy Places of Buddhism: Sites visited by Nam Moâ Quaùn Theá AÂm Boà Taùt. Buddhist Pilgrims—Nhöõng nôi ñoäng taâm cuûa Phaät Homage to the Bodhisattva, Mahasattva of the giaùo—See Töù Ñoäng Taâm. Clear Cool Ground: Nam Moâ Thanh Löông Ñòa Holy position: Thaùnh Vò—The holy life of Boà Taùt Ma Ha Taùt. Buddhists. Homage to the Buddha: Nam Moâ Phaät. Holy practices: See Thaùnh Haønh. Homage to the Enlightened Being, Cloud Holy principles: Sacred principles—Thaùnh Ñeá. Canopy of Fragrance Bodhisattva, Holy response: The response of the Buddha or Mahasattva: Nam Moâ Höông Vaân Caùi Boà Taùt Ma saints—See Thaùnh ÖÙng. Ha Taùt. Holy rsi: Thaùnh tieân. Homage to the Triratna: Namo-ratnatrayaya Holy Scriptures: Holy canon—Sacred canon— (skt)—Nam Moâ Tam Baûo (Quy Meänh Tam Baûo Thaùnh Ñieån—Sacred Scriptures. hay veà nöông nôi Tam Baûo). Holy seed: Saintly seed—Saintly seed—See Home of all Buddhas: Nhaø cuûa chö Phaät (Pure Thaùnh Chuûng. Land). Holy seeking: Ariya-pariyesa (p)—Noble Homeless monks: Vaân Naïp—Roaming monks— seeking—See Thaùnh Caàu. See Vaân Chuùng Thuûy Chuùng. Holy speech: Aryabhasa (skt)—Sacred speech— Homelessness: Anagariya (p)—Pabbajja (p)— See Thaùnh Ngöõ. Pravrajya (skt)—Renunciation—Khoâng nhaø—See Holy statue of the Buddha: Thaùnh Töôïng—Chæ Xuaát Gia. töôïng cuûa Ñöùc Phaät. Home-market-temple: See Gia-Thò-Töï. Holy tablet: Long vò. Home-sickness: Thaân lyù giaùc—Nhôù nhaø. Holy tablets of the Patriarchs: Baøi vò cuûa chö toå. Homi-Shin (jap): Flavor of the Dharma soothing Holy teaching: Sasanakaro (p)—See Thaùnh Giaùo. the soul—The taste of the Dharma lifting the Holy truth: The sacred principles or dogmas— spirit—See Phaùp Vò Tö Thaàn. See Thaùnh Ñeá. Homocentric (a): Laáy con ngöôøi laøm trung taâm. Holy water: Amrta

(skt)—Duttsi (tib)—Toâ Ñaø— Homo sapiens: Ngöôøi coù khaû naêng nhaän vaø phaân Thaùnh Thuûy—Wine of gods—See Cam Loä. bieät. Holy way: Arya-marga (skt)—The saintly way— Homogeneity: Ñoàng tính—Ñoàng chuûng—Ñoàng See Thaùnh Ñaïo. loaïi. Holy wisdom: Aryajnana (skt)—Supreme Homogeneous (a): Ñoàng tính—Ñoàng chuûng— knowledge—Wisdom of Buddha—See Thaùnh Trí. Ñoàng loaïi. Holy wisdom does not belong to the realm of Hoâmon (jap): Dharma-door—Dharma-gate—See words: See Thaùnh Trí Phi Ngoân Ngöõ. Phaùp Moân. Holy wisdom of self-nature: Arya-jnana- Hoâmonji (jap): Chuøa Boån Moân (Nhaät Baûn). svabhava (skt)—Thaùnh Trí Töï Taùnh—Holy Homosexuality: having sexual intercouse with wisdom of Buddha nature. the same sex—See Ñoàng Tình Luyeán AÙi. Holy womb: The womb of holiness—See Thaùnh Homushi (jap): See Phaùp Vuï Tö. Thai. Homu-Sojo (jap): Chöùc Phaùp Vuï Taêng Chaùnh Holy words: Words of a saint—Correct words of (Phaät giaùo Nhaät Baûn)—See Taêng Thoáng. Buddhism—See Thaùnh Ngoân. Hoâmyoâ (jap): Dharma name given to an Homa (skt): Hoûa loø—See Hoä Ma. individual upon taking the tonsure and becoming a Homa or Fire heaven in the Southeast: Ñoâng monk or nun. The term also often denotes the Nam vôùi Trôøi Hoä Ma—See Hoûa Thieân (2). posthumous Buddhist name granted to a lay Homage (n): Söï toân kính. person during Buddhist memorial services (hoâji). Homage to the Amitabha Buddha: Nam Moâ A The term hoâmyoâ is used less commonly than the Di Ñaø Phaät. related term Kaimyoâ—Phaùp danh cuûa moät vò ñöôïc Homage to the Bodhisattva Avalokitesvara: ban cho khi ngöôøi aáy thí phaùt laøm Taêng hay Ni.

Thuaät ngöõ cuõng thöôøng duøng ñeå chæ Phaùp danh Hongji-chan-shi (jap): Hoaøng Teá Thieàn Sö—A ñöôïc ban cho moät cö só trong tang leã cuûa ngöôøi title given to Zen master Xing-Si-Qing-Yuan— aáy—See Phaùp Danh. Moät danh hieäu cuûa Thanh Nguyeân Haønh Tö Thieàn Hondoâ (jap): The main hall at a Buddhist temple Sö—See Haønh Tö Thanh Nguyeân Thieàn Sö. or monastery in which the main image (honzon) Hongo-Honken (jap): See View that essences are of a Buddha or Bodhisattva is enshrined. Morning eternal. and evening services are generally hell in the Hongren (chi): Zen master Hung-Jen (601-674)— Hondoâ. At Zen temples, the Hondoâ is formally See Hoaèng Nhaãn. known as the Butsuden, or Buddha hall. At other Hongyo (jap): Original practice or practice—Boån Buddhist temples, it is often known as the kondoâ, Haønh. or golden hall—Chaùnh ñieän trong moät töï vieän Hongzhi Zhengjue: Wanshi Shogaku (jap)— Phaät giaùo nôi ñaët hình töôïng cuûa ñöùc Phaät hay Boà Hung-chih Cheâng-chueh—See Hoaèng Trí Chaùnh Taùt. Coâng phu saùng vaø toái thöôøng ñöôïc cöû haønh Giaùc Thieàn Sö. trong chaùnh ñieän. Taïi caùc Thieàn vieän, chaùnh ñieän Honji (jap): Itivrtaka (skt)—Stories of past chính thöùc ñöôïc bieát ñeán nhö laø Phaät ñieän. Taïi occurences—See Kinh Boån Söï. nhöõng ngoâi chuøa khaùc, chaùnh ñieän ñöôïc goïi laø Honji matsuji (jap): Chuøa chi nhaùnh—See Branch Kim Saûnh. temple. Honei Ninyu (jap): Pao-ning-Jen-yung—See Baûo Honji-Suijaku (jap): Boån Tích—A Japanese Ninh Nhaân Duõng Thieàn Sö. Buddhist term for “The original Buddha or Hoânen (1133-1212): Sö Phaùp Nhieân—Name of a Bodhisattva and his varied manifestations for Patriarch of Japanese “Pure Land”—See Phaùp saving all beings, i.e.

Kuan-Yin with thirty-three Nhieân Thöôïng Nhaân. forms."—Thuaät ngöõ Phaät giaùo Nhaät Baûn coù nghóa Honenbo-Genku (jap): Honen (jap)—Full name laø "Boån Ñòa Thuøy Tích"—See Boån Tích. of Honen-Shonin—Teân ñaày ñuû cuûa ñaïi sö Phaùp Honkoji (jap): Chuøa Boån Höng (Nhaät Baûn). Nhieân Nguyeân Khoâng—See Phaùp Nhieân Thöôïng Honko Zen master: Name of a Japanese Zen Nhaân. master—See Boån Höng Thieàn Sö. Honen-Shonin (jap): See Phaùp Nhieân Thöôïng Honmatsu (jap): Goác vaø ngoïn—Root and twigs— Nhaân. Root and branch—See Boån Maït. Honest (a): Honnoji (jap): Chuøa Boån Naêng (Nhaät Baûn). 1) Thaønh thaät—Frank—Sincere—candit—Lieâm Honor: khieát—Upright—Uncorrupted. 1) (n): Yaso (p): Fame—Danh thôm hay vinh döï. 2) Thieän laønh: Bhadra or Kusala or Sadhu 2) (v): Arya (skt)—Vinh danh—Toân—Toân troïng. (skt)—Good—Virtuous—Wholesome— Honor all Buddhas: Leã kænh chö Phaät—Action in Löông thieän. all Buddha-lands, honoring all Buddhas. Honest effort: Tinh chuyeân. Enlightening Beings who abide by these can Honest man: True man—Chính nhaân (ngöôøi achieve the action of Buddhas that has no coming chính tröïc). or going—Haïnh leã baùi cuùng döôøng chö Phaät trong Honesty (n): Söï thaønh thaät—Sincerity. taát caû coõi Phaät. Chö Ñaïi Boà Taùt an truù trong haïnh Honest effort: Tinh chuyeân. naày thôøi thaønh töïu haïnh phi khöù phi lai cuûa chö Hong Phuc Temple: Chuøa Hoàng Phuùc—Name of Phaät—See Thaäp Haïnh Nguyeän Phoå Hieàn. a temple, located in Ba Ñình district, Hanoi City, Honor Buddhism: Vinh danh Phaät giaùo. North Vietnam—Teân cuûa moät ngoâi chuøa toïa laïc Honor and contempt: See Vinh Nhuïc. trong quaän Ba Ñình, thaønh phoá Haø Noäi, Baéc Vieät Honor and dishonor: See Vinh Nhuïc. Nam. Honor The Enlightened as though protecting Hongaku (jap): A Japanese term for "original one's own life: Toân thôø Nhö Lai nhö hoä maïng awakening"—Original enlightenment or the mình. innate Buddha-nature—See Boån Giaùc. Honor and provide for all Buddhas: Roát raùo Honganji (jap): See Hoàng Quang Töï.

cung kính cuùng döôøng taát caû Nhö Lai. Honrai-no-memoku (jap): Initial form—Original Honor and respect: To have regard and form—Former state of things—Original face or consideration for: Respect and honoured—To Buddha-nature—Phaät Taùnh—See Baûn Lai Dieän honour—Honourable—See Toân Troïng. Muïc. Honor and respect all enlightening beings: Toân Honshi (jap): Tsa way lama (tib)—Original troïng cung kính taát caû Boà Taùt. teacher—See Boån Sö. Honour and serve all the Buddhas: Toân kính vaø Honshin (jap): Oneself—Inner self—The original phuïng söï heát thaûy chö Phaät. heart or mind—One's own heart—See Boån Taâm. Honor someone: Bring someone honor—Vinh Honshoâ (jap): 1) Original nature: Buddhahood— danh ai. See Phaät Taùnh; 2) Birth Stories or Past Lives Honor (esteem) someone highly: Toân troïng ai Sutra, collection of the stories of the Buddha's heát möùc. former births: Jataka (skt)—See Boån Sanh Honorable commands: Buddha's teaching—Toân Truyeän. saéc—Nhöõng lôøi chæ daïy ñaùng toân quyù hay nhöõng Honsho-Kyo (jap): Jataka (skt)—Past Life Sutra, lôøi daïy cuûa Ñöùc Phaät. legendary stories of the Buddha's past lives as a Honorable face: Toân nhan. Bodhisattva—See

Boản Sanh Kinh. Honorable one: Arya (skt)—An arhat—A sage— Honsokai (jap): A Japanese term, literally means A saint—Toân giaû. precepts of the original nature or commandments Honorable scripture: Buddha sutra—Toân kinh. based on the primary laws of human nature, a Honorable teacher: Toân sö. Mahayana expression indicating that observance Honorary Doctorate Degree in Buddhist of the Bodhisattva precepts is a natural expression Studies: Baèng Tieán Só Danh Döï veà Phaät Hoïc. of one's inherent Buddha nature. Since one's true Honored: Pujya (skt)—Kính troïng—See Saùu YÙ nature is Buddha Nature, the Buddhist precepts Nghóa Cuûa Chöõ Theá Toân. are not an external moral code—"Honsokai" laø Honored and advanced in years: Toân tuùc (thaâm thuaät ngöõ Nhaät Baûn coù nghóa laø "Taùnh Giôùi," moät nieân trong ñaïo). töø ngöõ cuûa Phaät giaùo Ñaïi Thöøa chæ söï haønh trì Boà Honored and noble: Toân quí—See Saùu YÙ Nghóa Taùt giôùi laø söï bieåu loä Phaät taùnh coá höõu cuûa chính Cuûa Chöõ Theá Toân. mình. Vì baûn taùnh chaân thaät chính laø Phaät Taùnh, Honored One: Arya (skt)—Toân—Honourable— neân giôùi luaät Phaät giaùo khoâng phaûi giôùi luaät beà The honoured one—To honour—Baäc ñaùng toân ngoaøi—See Taùnh Giôùi. kính. Honsoku (jap): A Japanese term, literally means Honored One among men: Nhò tuùc toân hay Nhaân "Original rule"; another term for "koan"—See trung toân (Phaät laø baäc ñaùng toân quí trong loaøi Quy Taéc Nguyeân Thuûy. ngöôøi)—The Buddha. Hon-U (jap): Original existence—The Honored One descends: The descending of the fundamental existing, or the living of one's life— Buddha or Bodhisattva—See Quang Giaùng. Primal existence—See Boản Höõu. Honored one of the three worlds: The Honu-Busshoâ (jap): Bussho (jap)—Buddhata or Buddha—Tam giôùi toân, Ñöùc Phaät. Buddhitattva (skt)—True Nature—Buddha-Nature present from from the beginning—See Phaät Taùnh. Honored Sakya: Sakyamuni (skt)—Shakuson (skt)—Thích Toân—Buddha. Honzan (jap): The main monastery for a school of Buddhism. In Japanese Buddhism, every Honored and victorious: Toân thaéng. independent sect of Buddhism has one or more Honored and victorious dharma: Toân thaéng honzan, which serve as headquarters for the sect phaùp. or its branches. In many cases, the honzan also Honored victorious one: Toân thaéng giaû—See serves as the primary training monastery for Toân Thaéng. Buddhist monks who will serve in local parish Honoring the Buddhas: Cuùng döôøng chö Phaät— temples. Other temples within the sect are Honor all Buddhas. generally related to the main monastery as branch

temples. The term honzan may also be used for Hình Töôïng Phaät. the main temple within a large monastic complex Hoâoâ (jap): Dhammassami (p)—Dharmaraja to distinguish it from other subtemples (tanchuâ) on (skt)—King of the dharma—Phaùp Trung Vöông— the grounds. Although the practice of ranking King of the Law—Buddha—Dharma King—King temples is quite old, the hierarchical system of of ranking temples as main and branch temples was the dharma—See Phaùp Vöông. not formalized until the Tokugawa period (1600- Hoodlum: Keû voâ laïi, tính tình hung haõn loä treân neùt 1867). At that time, every Buddhist temple and maët (Ngöu ñaàu maõ dieän hay ñaàu traâu maët ngöïa — monastery was required to fit somewhere

within a The head of an ox and the face of a horse). formal sectarian structure. Honzan were Hoodo (jap): Phuïng Hoaøng Ñöôøng (trong chuøa designated as the highest level, and as such, Nhaät Baûn). represented the sect as a whole to the Hoof (n): Daáu chaân. government. Under the honzan were various Hook of desire: The Bodhisattva attracts men levels of primary temples (honji) and branch through desire—See Duïc Caâu. temples (matsuji) that are under the control Hoon Gensoku (jap): Pao-eân Hsuan-t'se—See directly or indirectly of the honzan. Today, there Baùo AÂn Huyeàn Taéc Thieàn Sö. are eighteen honzan within the Zen school. The Hoâongyoâ (jap): Enduring hardship—Chòu ñöïng Soâtoâ sect has two, Rinzai has fifteen (one for each cam go khoù nhoïc—See Gyoânyuâ. of its main branches), and Obaku sect has one—Hope (v): Hy voïng—Mong caàu—To desire—See Ngoâi chuøa baûn doanh cuûa moät tröôøng phaùi Phaät Hy Voïng. giaùo, moïi toâng phaùi Phaät giaùo ñeàu coù moät hay hai Hopeful faculties: Hi voïng caên. ngoâi chuøa chính ñeå laøm toång haønh dinh cho toâng Hoping that actions will be compensated and phaùi hay cho caùc chuøa phuï. Trong nhieàu tröôøng be returned in some way: Boá thí maø trong taâm hôïp, cuõng laø nôi ñaøo taïo chính yeáu cho nhöõng vò luoân mong caàu ñöôïc boài hoaøn baèng caùc söï ñeàn ôn Taêng phuïc vuï cho nhöõng ngoâi chuøa cuûa tröôøng ñaùp nghóa. phaùi taïi ñòa phöông. Nhöõng ngoâi chuøa khaùc trong Hopkins, P. Jeffrey (1940 -): American scholar toâng phaùi thöôøng coù lieân heä tôùi ngoâi chuøa baûn of Buddhism who has written a number of doanh vaø ñöôïc coi nhö nhöõng ngoâi chuøa chi nhaùnh. influential books on Gelukpa order of Tibetan Thuaät ngöõ "honzan" cuõng coù theå ñöôïc söû duïng nhö Buddhism. He served as the main English moät ngoâi chuøa baûn doanh trong khuoân raøo cuûa moät interpreter for the Dalai Lama for over a decade töï vieän lôùn ñeå phaân bieät noù vôùi nhöõng ngoâi chuøa and founded a graduate program in Buddhist phuï naèm trong ñaát töï vieän. Maëc daàu thoùi quen Studies at the University of Virginia. His books phaân caáp nhöõng ngoâi chuøa ñaõ coù töø thôøi coå ñaïi, heä include Meditation on Emptiness (1983) and thoáng phaân caáp chuøa chính chuøa phuï chæ ñöôïc Emptiness in the Mind-Only School of Buddhism chính thöùc hoùa döôùi trieàu ñaïi Ñöùc Xuyeân. Vaøo (1999)—Hoïc giaû Phaät giaùo ngöôøi Myõ, ngöôøi ñaõ thôøi ñoù, moãi ngoâi chuøa ñeàu baét buoäc phaûi naèm ôû vieát moät soá saùch coù aûnh höôûng veà tröôøng phaùi ñaâu ñoù trong moät caáu truùc moân phaùi chính thöùc. Gelukpa cuûa Phaät giaùo Taây Taïng. OÂng phuïc vuï "Honzan" ñöôïc choïn laø ngoâi chuøa ôû caáp cao nhaát, nhö laø ngöôøi thoâng dòch cho Ñöùc Ñaït Lai Laït Ma ñaïi dieän cho toâng phaùi ñeå giao thieäp vôùi chính trong hôn moät thaäp nieân vaø ñaõ saùng laäp ra chöông quyeàn. Döôùi ngoâi chuøa baûn doanh "honzan" laø trình toát nghieäp veà Phaät Hoïc taïi tröôøng Ñaïi Hoïc nhöõng ngoâi chuøa chính vaø phuï khaùc naèm döôùi söï Virginia. Nhöõng quyeån saùch cuûa oâng bao goàm kieåm soaùt tröïc tieáp hay giaùn tieáp cuûa ngoâi chuøa “Thieàn Ñònh veà Taùnh Khoâng” naêm 1983, vaø “Duy baûn doanh naøy. Ngaøy nay, coù 18 ngoâi chuøa baûn Thöùc Toâng Phaät Giaùo” vaøo naêm 1999. doanh trong Thieàn toâng Nhaät Baûn. Taøo Ñoäng coù Hora (skt): See Hoûa La. hai ngoâi, Laâm Teá toâng coù 15, vaø Hoaøng Baù

toâng Horai-no-menmoku (jap): Initial form—Original coù moät. form—Former state of things—Original face or Honzon (jap): The Buddha image, the main Buddha-nature—See Baûn Lai Dieän Muïc. image at a Buddhist temple or monastery—See Horei (- 635): Sö Phaùp Leä (Phaät giaùo Nhaät Baûn).

Hoârin (jap): Dharma-cakra (skt)—Dharma- Horse dung: Phaân ngöïa—See Maõ Phaån. wheel—See Phaùp Luaân. Horse-grain: See Maõ Maïch. Hoârinden (jap): Horin-ji (jap)—Pao-Lin Chuan— Horse-head Dharmapala: Padmantaka (skt)— Baûo Laâm Truyeän—The Japanese title (name) for See Maõ Ñaàu Minh Vöông. a Chinese Zen text written from the Pao-lin-ssu, in Horse-head Kuan-Yin: Hayagriva (skt)—See ten sections, recounting the lineage of Zen Maõ Ñaàu Quaùn AÂm. masters from the T'ang dynasty (618-907). The Horse-park: Maõ Uyeån (vöôøn ngöïa)—The horse monk Hui-chu Chu-ling compiled the work in 801. grove—Horse-park monastery. It represents the traditional standard version of the Horse-park monastery: The White Horse Zen lineage—Teân Nhaät cho vaên baûn Thieàn Trung Temple—See Baïch Maõ Töï. Hoa vieát töø Baûo Laâm Töï, goàm coù möôøi phaàn, keå Horse-head raksasa: See Maõ Ñaàu La Saùt. laïi doøng truyeàn thöøa cuûa caùc Thieàn sö töø ñôøi nhaø Horse-will, monkey-mind: The restless will and Ñöôøng. Taêng Hueä Chaâu Chaâu Laêng ñaõ bieân soaïn the mischievous intellect—See YÙ Maõ Taâm Vieân. vaøo naêm 801. Noù tieâu bieåu cho vaên baûn truyeàn Hortative turn of the law-wheel: Caàn chuyeån— thoáng tieâu chuaån cuûa doøng truyeàn thöøa Thieàn See Khuyeán Chuyeån. toâng—See Baûo Laâm Töï. Horyiuji (jap): Temple of the Exalted Law—Hoârin-ji (jap): Pao-lin-Ssu—Temple of the Sixth Chuøa Phaùp Long (Nhaät Baûn)—See Phaùp Long Töï. Patriarch, Hui-neng, at Sokei, not far from Canton, Hose (jap): Dharma-dana (skt)—The almsgiving in the present Kwangtung Province. It was from of the Buddha-truth—Giving of dharma—See here that Nangaku Ejo and Seigen Gyoshi spread Phaùp Thí. the movement westward and southward Ho-Shan (chi): Hoøa Sôn—Name of an abbot at respectively—Chuøa Luïc Toå Hueä Naêng, taïi vuøng Ho-Shan monastery in Chi-Chou, who died in 960 maø baây giôø laø tænh Quaûng Ñoâng. Töø nôi naøy maø A.D.—Teân cuûa moät vò Taêng truï trì taïi Hoøa Sôn Töï Nam Nhaïc Hoaøi Nhöôïng Thieàn Sö vaø Haønh Tö ôû Caùt Chaâu, sö tòch naêm 960 sau Taây Lòch—See Thanh Nguyeân Thieàn Sö ñaõ truyeàn baù phong traøo Hoøa Sôn Nguõ AÂm Thieàn Sö. Thieàn ñi veà phía taây vaø phía nam—See Baûo Laâm Ho-Shan's Knowing How to Beat the Drum: Töï. See Hoøa Sôn Nguõ AÂm. Horizontal board: Böùc hoaønh phi. Ho-Shan-Wu-Yin (chi): Kasan Muin (jap)—See Horner, Isabelle Blew (1896-1981): British Pali Hoøa Sôn Nguõ AÂm Thieàn Sö. scholar, who was one of the leading figures of the Hoshi (jap): Paochi—Sö Böûu Chí—Name of a Pali Text Society. She served as president of the famous monk in Japanese Buddhism—Teân cuûa society and was also vice president of the moät vò sö noåi tieáng trong Phaät giaùo Nhaät Baûn. Buddhist Society. She published a number of Hoshin (jap): The Bliss Body of the Buddha—See influential translations of Pali texts, as well as Baùo Thaân. independent scholarly studies, including Women Hosna (skt): Ghazna (skt)—See Haïc Taát Na. Under Primitive Buddhism and Gotama the Hospitable to one’s husband’s

relatives and Buddha—Moät hoïc giaû veà ngoân ngöõ Pali ngöôøi friends: A wife should always be hospitable to Anh, moät nhaân vaät haøng ñaàu trong Hoäi Kinh Thö her husband's relatives and friends—AÂn caàn tieáp Pali. Baø töøng laøm Chuû Tòch Hoäi vaø cuõng laø Phoù ñoùn thaân baèng quyeán thuoäc beân choàng—See Naêm Chuû tòch Hoäi Phaät Giaùo. Baø ñaõ cho xuaát baûn moät Pheùp Cung Kính Cuûa Vôï Ñoái Vôùi Choàng. soá dòch phaåm raát coù aûnh höôûng baèng tieáng Pali, Hossen (jap): Dharma contest—Dharma cuõng nhö moät soá caùc nghieân cöùu ñoäc laäp cuûa baø dueling—See Phaùp Chieán. bao goàm quyeån "Phuï Nöõ Döôùi Thôøi Phaät Giaùo Hosshi (jap): A Japanese Buddhist term for Nguyeân Thuûy vaø Ñöùc Phaät Coà Ñaøm." "Dharma master."—Thuaät ngöõ Phaät giaùo Nhaät Horrible (a): Gheâ gôùm—Dreadful—Disgusting. Baûn coù nghóa laø "Phaùp sö."—See Phaùp Sö. Horse: Con ngöïa—Giôø ngoï (from 11 a.m. to 1 Hosshin (jap): 1) Sö Phaùp Taán (Nhaät Baûn); 2) p.m.). Dharmakaya (skt): Dharma-body, name of one of Horse-breaker: Maõ Thaéng—See Asvajit.

the three bodies of a Buddha (see Phaùp Thaân). nghóa laø "baûn tính cuûa phaùp"; baûn tính thaät cuûa theá Hosshin-Koâan (jap): A category of koâan giôùi hieän töôïng maø ngöôøi ta coù theå theå nghieäm comprising those based on sayings from the baèng tröïc giaùc trong ñaïi giaùc, nhöng khoâng theå classical Zen texts related to the concept of dieãn taû theo duy lyù. Thuaät ngöõ naày coøn ñöôïc duøng hosshin, or Dharmakaya. The word hosshin is the theo nghóa Phaät tính—See Phaùp Taùnh. Japanese translation of the Sanskrit term Hossho-hosshin (jap): Phaùp thaân cuûa phaùp taùnh— Dharmakaya, literally meaning "body of the See Dharmata-dharmakaya. Dharma." Hosshin koâan generally include Hossho-Kan (jap): Quaùn Phaùp Töôùng— comment or verse made by one of the great Reflection of the causal grounds of all things— historical Zen masters when asked about Reflection of the Dharma-nature. Dharmakaya. As a category of koâan, they Hossho-Zanmai (jap): Phaùp Taùnh Tam Muoäi— encourage a deep understanding of the Buddha The balanced state in Zazen—A Japanese Nature that pervades all of reality. Hosshin koâan Buddhist term for "Samadhi as the dharma- represent the first of the five stages or Rinzai nature."—Thuaät ngöõ Phaät giaùo Nhaät Baûn coù nghóa koâan practice, which follow the initial laø "Phaùp taùnh tam muoäi." enlightenment experience (kenshoâ). The process Hossoâ (jap): Dharmalaksana Sect—One of the six of working through five categories of koâan, schools in Japan. Of those six only the Hosso, established by the eighteenth century reformer Kegon and Ritsu now exist. Hosso temples in Hakuin Ekaku (1685-1768) and his successors, Japan now number only about 40. The sect remains standard practice in the Rinzai school in followed the Fa-hsiang idealistic school founded Japan today. The practitioner undertakes the in China by Hsuan Tsang (596-664)—Phaùp Töôùng contemplation of hosshin koâan to expand the Toâng Nhaät Baûn, moät trong saùu toâng phaùi lôùn ôû initial experience of seeing into one's own Nhaät. Trong soá saùu toâng phaøi naøy chæ coù 3 toâng nature—Coâng aùn Phaùp Thaân, moät loaïi coâng aùn phaùi coøn toàn taïi ñeán ngaøy nay: Phaùp Töôùng, Hoa bao goàm nhöõng coâng aùn döïa vaøo ngöõ luïc trong

caùc Nghieâm, vaø Luaät Toâng. Con soá chuøa vieän cuûa toâng vaên baûn coå ñieån Thieàn coù lieân heä tôùi Phaùp Thaân. Phaùp Töôùng taïi Nhaät Baûn hieän nay chæ coøn khoaûng Coâng aùn Phaùp Thaân thöôøng bao goàm bình luaän 40 maø thoâi. Toâng phaùi naøy tu taäp theo giaùo phaùp hay keä ñöôïc laøm bôûi moät trong nhöõng Thieàn sö noåi cuûa toâng Phaùp Töôùng do ngaøi Huyeàn Trang saùng tieáng trong lòch söû khi ñöôïc hoûi veà Phaùp Thaân. laäp ôû Trung Hoa—See Phaùp Töôùng Toâng. Nhö moät loaïi coâng aùn, coâng aùn Phaùp Thaân khuyeán Hossoâ school: Hossoshu (jap)—Fa-hsien school khích moät söï hieåu bieát thaâm saâu hôn veà caùi Phaät of Buddhism—Hosso Sect in Japan, also known as Taùnh thaâm nhaäp taát caû thöïc taïi. Coâng aùn Phaùp the Yuishiki or Consciousness Only school—See Thaân tieâu bieåu cho nhoùm thöù nhaát trong naêm Phaùp Töôùng Toâng. nhoùm coâng aùn cuûa toâng Laâm Teá, ñöôïc tu taäp ngay Hossoâshu (jap): See Phaùp Töôùng Toâng. kinh nghieäm giaùc ngoä ban ñaàu. Tieán trình tu taäp Hossu (jap): xuyeân qua naêm loaïi coâng aùn ñöôïc thieát laäp bôûi 1) Vyajana (skt)—Phaát Töû—A duster—Fly nhaø caûi caùch vaøo theá kyû thöù XVIII, Baïch AÅn Hueä brush—A short stick or a ceremonial fly- Haïc vaø nhöõng ngöôøi noái tieáp theo ngaøi, ngaøy nay whisk, usually made from horse hair attached vaãn coøn ñöôïc xem nhö laø tieâu chuaån tu taäp trong to a short staff. Originally, Buddhist monks in toâng Laâm Teá. Haønh giaû quaùn chieáu coâng aùn Phaùp India carried the whisk to clear the ground in Thaân ñeå môû roäng kinh nghieäm kieán taùnh ban ñaàu front of them as they walked to avoid cuûa chính mình—See Nguõ Chuûng Coâng AÙn. inadvertently killing any small insects in their Hosshoâ (jap): A Japanese term, literally means path. In the Zen school, the hossu is carried "dharma-nature"; the true nature of the by a Zen master as a sign of teaching phenomenal world, which is experienceable in authority. The master may use the whisk as a enlightenment but eludes all description. It is means of nonverbal communication during identical with Buddha-nature, with which it is encounters with disciples, raising the whisk, used interchangeably—Thuaät ngöõ Nhaät Baûn coù throwing it to the ground, or even striking

students with it. Because the whisk is Ho-tseâ tsung (chi): Kataku-shu (jap)—Hezezong regarded as a symbol of a master's authority (chi)—See Haø Traïch Toâng. to teach and transmit the Dharma, a master Hotsu-bodaishin (jap): A Japanese term, literally may pass a whisk to a disciple as a concrete means "arousing the mind of enlightenment" or symbol of Dharma transmission—Phaát traàn, "to establish the Bodhi-mind"—See Phaùt Taâm Boà thöôøng ñöôïc laøm baèng loâng ngöïa, coät vaøo moät Ñeà. caùi caây ngaén. Nguyeân thuûy, chö Taêng AÁn Ñoä Hotsugammon (jap): A Japanese term, literally mang caây phaát traàn ñeå vaïch phaàn ñaát tröôùc means a combination of prayers and supplications maët khi hoï ñi boä ñeå traùnh sô yù gieát haïi nhöõng prepared by Dogen Zenji for beginners in sitting coân truøng treân ñöôøng ñi. Trong Thieàn toâng, meditation (zazen)—Boä söu taäp nhöõng lôøi caàu caây phaát traàn ñöôïc moät vò Thieàn sö mang beân nguyeän do thieàn sö Ñaïo Nguyeân soaïn ra cho mình nhö moät daáu hieäu cuûa quyeàn ñöôïc daïy nhöõng haønh giaû môùi tu taäp toïa thieàn. Phaùp. Vò thaày coù theå duøng caây phaát traàn nhö Hotsu-Go (jap): A

Japanese term, literally means moät phöông tieän thoâng tin khoâng lôøi trong khi "establishment or initiation of enlightenment"— gaëp gôõ vôùi caùc ñeä töû, ñöa phaát traàn leân, neùm Thuaät ngöõ Nhaät Baûn coù nghóa laø "söï thieát laäp hay phaát traàn xuoáng ñaát, hay ngay caû vieäc duøng khôûi söï giaùc ngoä."—See Phaùt Ngoä. phaát traàn ñeå ñaùnh ñeä töû. Bôûi vì caây phaát traàn Hot-tempered (a): Noùng tính. ñöôïc xem nhö laø moät bieåu töôïng coù quyeàn Hottest hell: Pratapana, or Mahapratapana daïy vaø truyeàn Phaùp cuûa vò thaày, vò thaày coù theå (skt)—See Cöïc Nhieät Ñòa Nguïc. truyeàn caây phaát traàn laïi cho moät vò ñeä töû nhö Hoâttoâ Ha (jap): A lineage of Japanese Rinzai and laø moät bieåu töôïng cuï theå ñeå truyeàn Phaùp. one of the twenty-four lineages of Japanese Zen 2) Buddhist follower—See Phaät Töû. active during the Kamakura (1185-1333) and Host and Guest: Chuû Taân—Chuû vaø khaùch—See early Ashikaga (1392-1568) periods. The Hoâttoâ Ñoäng Sôn Nguõ Vò. Ha is a Japanese branch of the Yang-ch'i lineage Host of heaven: Thieân Chuùng—Includes Brahma, founded by Shinchi Kakushin (1207-1298). Its Indra, and all their host. name comes from Kakushin's honorific title Hoâttoâ Hostile (a): Thuø ñòch. Zenji. After Kakushin traveled to Sung China, Hostile conditions: Opposing conditions—See Vi where he became the Dharma heir of the Chinese Duyeân. Rinzai master Wu-men Hui-k'ai (1183-1260), he Hostile mind: Taâm thuø haän. returned to Japan and established his own lineage Hostility (n): Söï thuø haän. at Saihoâ-ji, later called Koâkoku-ji. The lineage Hostility towards the self: Atmadorsa (skt)—See retained Kakushin's interest to esoteric teachings Ngaõ Sôû Nghòch. and rituals. It also emphasized the study of Wu- Hotei (jap): Great Reverend—Pu-Tai Ho- men's Mumonkan, which Kakushin introduced to Shang—Cloth-bag monk—Canvas-bag monk— Japan. The Hoâttoâ lineage was closely associated See Boá Ñaïi Hoøa Thöôïng. with the Southern Imperial Court and therefore Hot-hell: Ñòa nguïc noùng—See Baùt Ñaïi Nhieät Ñòa received patronage from the Ashikaga bakufu— Nguïc. Teân cuûa moät doøng truyeàn thöøa thuoäc toâng Laâm Teá Hoto (jap): The lamp of Dharma—See Phaùp vaø cuõng laø moät trong 24 doøng truyeàn thöøa Thieàn Ñaêng. vaãn coøn hoaït ñoäng ôû Nhaät Baûn döôùi thôøi Thöông Hoto-Akuto (jap): Dharma in equilibrium, bad in Lieâm vaø ñaàu giai ñoaïn nöôùc Nhaät döôùi söï cai trò equilibrium—See Phaùp Ñaúng AÙc Ñaúng. cuûa doøng hoï Tuùc Lôïi Thò. "Hoâttoâ Ha" laø moät Hotoke (jap): Buddha—See Phaät. nhaùnh Thieàn thuoäc doøng Döông Kyø, ñöôïc Thieàn sö Hoto-zenji (jap): See Phaùp Ñaêng Thieàn Sö. Voâ Boån Giaùc Taâm saùng laäp. Sau khi Voâ Boån Giaùc Hot rice water: Beito (jap)—Nöôùc côm noùng— Taâm du haønh sang Trung Hoa döôùi thôøi nhaø Toáng, Meã Thang. Sö trôû thaønh ñeä töû noái phaùp cuûa moät vò Thieàn sö Ho-tseâ Sheân-hui: Kataku-Jinne (jap)—Heze- thuoäc toâng Laâm Teá laø Voâ Moân Hueä Khai, Sö trôû Shenhui—See Thaàn Hoäi Haø Traïch Thieàn Sö. veà Nhaät Baûn vaø thieát laäp chuøa Taây Phöông. Doøng

truyeàn thöøa naøy vaãn duy trì giaùo thuyeát vaø nghi Dieãn Nguõ Toå Thieàn Sö. thöùc Maät toâng cuûa Thieàn sö Voâ Boån Giaùc Taâm. Hoâyuâ (jap): Fa-jung (594-657)—See Ngöu Ñaàu Noù cuõng nhaán maïnh ñeán giaùo phaùp Thieàn cuûa

Voâ Phaùp Dung Thieàn Sö. Moân Hueä Khai maø Voâ Boån Giaùc Taâm ñaõ ñöa veà Hoyun (jap): Fa-jung (chi)—Zen Master Phaùp Nhaät. Doøng truyeàn thöøa "Hoâttoâ Ha" coù lieân heä maät Dung—See Phaùp Dung Thieàn Sö (China). thieát vôùi Trieàu ñình Nam Phöông vaø vì vaäy noù Hoâza (jap): Phaùp Toøa—Dharma seat or Dharma nhaän söï baûo trôï töø Tuùc Lôïi Thò Ashikaga bakufu. throne, usually the abbot formal lecture chair Hotu (jap): Diagram from the river—Haø Ñoà. located on the raised platform in the hattoâ, or Hou Hei: Koâ Koku (jap)—Lord Black, one of two Dharma hall of the monastery. The abbot clever robbers from China whose names appear addresses the assembly from this seat for formal occasionally in Zen literature. His partner in lectures and informal discussions about the crime, Hou Po (Lady White), is a female robber. Dharma, When seated in the chair expounding the Hou Hei is known as Koâ Koku in Japanese. Dharma, the abbot is said to represent the Buddha Houn (jap): and the patriarchs, thus the chair is generally the 1) P'ang Yun—Pangyun—See Baøng Long Uaån focus of the Dharma hall, which typically houses Thieàn Sö. no other buddha images—Phaùp toøa laø chieác gheá 2) Dharma-skandha (skt)—Dharma- chính thöùc cuûa vò truï trì khi giaûng phaùp, naèm treân aggregates—The Buddha’s detailed moät caùi buïc cao trong Phaùp ñöôøng cuûa töï vieän. Töø teaching—Phaùp Uaån, giaùo thuyeát Phaät phaùp. chieác gheá naøy, vò truï trì thuyeát giaûng cho ñaïi Hou Po: Koâ Haku (jap)—Lady White, one of two chuùng, cuõng nhö baøn luaän veà Phaùp. Khi ngoài treân clever robbers from China whose names appear chieác gheá naøy ñeå giaûng Phaùp, ngöôøi ta noùi vò truï occasionally in Zen literature. Her partner in trì laø ñaïi dieän cho ñöùc Phaät vaø chö Toå, vì vaäy crime, Hou Hei (Lord Black), is a male robber. chieác gheá thöôøng laø nôi ñöôïc chuù yù trong Phaùp Hou Po is known as Koâ Haku in Japanese. ñöôøng, nôi khoâng coù hình töôïng Phaät naøo khaùc. Hour of wisdom: See Nhaät Ngung Trung. Hozo (jap): 1) Jewel Treasury: Phaùp taïng; 2) House of chasity: Tònh thaát. Name of a monk: Sö Phaùp Taïng—See Phaùp Taïng House of the five aggregates: Nguõ Uaån Traïch (6). —Nhaø naêm uaån (thaân chuùng sanh)—See Thaân. Hozo-Bu (jap): Dharmagupta (skt)—Dharma- House of incense: Gandhakuti (skt)—Höông thaát. Storage School—Dharmagupta and Householder: Kulapati (skt)—Lay believers—A Dharmaguptikas—See Phaùp Taïng Boä. lay person who practices Buddhism at home Hrada (skt): See Haï La Ñaø. without becoming a monk or a nun—Ngöôøi taïi gia Hrasva (skt): Short—Ñoaûn—Ngaén. tu taäp Phaät phaùp nhöng khoâng trôû thaønh moät vò Hrdaya (skt): Hadaya (skt)—Heart—Intention— Taêng hay Ni—See Cö Só. Mind—Physical heart—Will—See Nhuïc Ñoaøn Households: Upasaka—See Cö Só. Taâm. Households and ascetics: Cö só vaø tu só. Hri (skt): Shame—Taøm—Shyness to commit Hovel (n): Coác—Am—Tuùp leàu—A hut. evils—Bieát hoå theïn nhöõng loãi laàm do mình gaây ra. Hover over: Lieân töôûng. Hri-cchati (p): See Hri. How can you speak without your throat, lips Hrich (skt): Hoät rò—Chuûng töû Phaät. and tongue?: Laøm theá naøo noùi ñöôïc maø khoâng Hridaya (skt): Taâm—Heart—Mind—See Nhuïc caàn ñeán coå hoïng, moâi vaø löôõi —See Coâng AÙn Tính Ñoaøn Taâm. Khöôùc Yeát Haàu Thaàn Vaãn, Taùc Ma Sinh Ñaïo? Hrih (skt): Hrih [Ha-Ra-I-Ah]

(skt)—Hoät Lyù How to requite hatred: Baùo Oaùn Haïnh. Caâu—See Hoät Lyù. How to stay on the site of the Buddha?: Laøm Hrosminkan (skt): Semenghan (skt)—An ancient theá naøo ñeå luoân ôû caïnh Nhö Lai?—See Thaân Caän kingdom near Khulm and Kunduz, northern Ñöùc Nhö Lai. India—See Hoät Loä Taát Neâ. Hoyen-goso (jap): Fa-Yen-Wutsu—See Phaùp Hsia Dynasty: Nhaø Haï (beân trung Hoa).

Hsi-Chung Builds Carts: See Heà Troïng Taïo Xa. Hsing-Man: See Haønh Maõn. Hsi-Lin-Yin-I Dictionary: See Hy Laân AÂm Hsing-She: See Haønh Saùch Ñaïi Sö. Nghóa. Hsing Si Quing Yuan: Xing-Si-Quing-Yuan—See Hsi-Yuan-Ssu-Ming: Saiin Shimyo (jap)—Zen Haønh Tö Thanh Nguyeân Thieàn Sö. master Tzu-Ming-Chu-Yuan—See Töø Minh Sôû Hsing Szu: Seigen-Gyoshi (jap)—Ch'ing-yuan Vieän Thieàn Sö. Hsing-ssu—Qingyuan Xingsi—See Haønh Tö Hsiang (chi): Renge Hosho (jap)—Lien-hua Thanh Nguyeân Thieàn Sö. Feâng-hsiang—See Lieân Hoa Phong Töôøng Am Hsing-yang Ch'ing-jang: Koyo Seijo (jap)—See Chuû. Höng Döông Thanh Nhöôïng Thieàn Sö. Hsiang-lin Ch'eâng-yuan: Kyorin-Choon (jap)— Hsing-yang Ch'ing-p'ou: Koyo Seibo (jap)—See See Tröøng Vieãn Höông Laâm Thieàn Sö. Höng Döông Thanh Phaåu Thieàn Sö. Hsiang-yen Chih-hsien (?-898): Kyogen Chikan Hsing-yang Nonattained Buddha: Phaät Ñaïi (jap)—See Höông Nghieâm Trí Nhaøn Thieàn Sö. Thoâng Trí Thaéng—See Höng Döông Thanh Hsiang Lin's Meaning of the Coming from the Nhöôïng Thieàn Sö. West: YÙ Nghóa Vieäc Toå Sö Töø Taây Sang—See Hsin-Hsin-Ming: Inscribed on the Believing Tröøng Vieãn Höông Laâm Thieàn Sö. Mind—See Tín Taâm Minh. Hsiang-shan wu-wen t'sung Zen master: See Hsi-shan: Seizan (jap)—West Mountain, the Zen Höông Sôn Voâ Vaên Thoâng Thieàn Sö. monastery established by Tao-hsin (580-651), the Hsiang-Yen's interpreting of master Kuei- fourth Zen patriarch. Hsi-shan is a mountain in shan's dream: Höông Nghieâm ñoaùn moäng—See Lo-ch'ang in modern day Kuan-tung province. It is Höông Nghieâm Nguyeân Moäng. also known as Mount Shuang-feng (Soâhoâ-zan)— Hsiang-Yen's throwing a small piece of the tile Taây Sôn, Thieàn vieän ñöôïc saùng laäp bôûi Töù Toå Ñaïo and it struck a stalk of bamboo: Höông Nghieâm Tín. Taây Sôn naèm trong vuøng Loâ Tröôøng, baây giôø neùm gaïch chaïm buïi tre—See Höông Nghieâm Kích thuoäc tænh Quaûng Ñoâng. Noù cuõng ñöôïc bieát döôùi Truùc. teân Söông Phong Sôn. Hsiang-Yen's Up a Tree: Höông Nghieâm Leo Hsi-t'a Kuang-mu: Saito Koboku (jap)—See Taây Caây—See Höông Nghieâm Thöôïng Thuï. Thaùp Quang Muïc Thieàn Sö. Hsiang-Yen-Zhi-Hsien: See Höông Nghieâm Trí Hsi-t'ang Chih-tsang: Seido Chizo (jap)—See Nhaøn Thieàn Sö. Trí Taïng Taây Ñöôøng Thieàn Sö. Hsiao Tzu: See Tieâu Töï. Hsi-yuan Ssu-ming: Saiin Shimyoâ (jap)—See Hsi-Chung Builds Carts: See Heà Troïng Taïo Xa. Taây Vieän Tö Minh Thieàn Sö. Hsien-Shou-Fa-Tsang: Fa-Zang, name of the Hsi-yun (?-850): Obaku-Kiun (jap)—Huang-po founder of the Hua-Yen School—Hieàn Thuû Phaùp Hsi-yun—See Hoaøng Baù Hy Vaän Thieàn Sö. Taïng (634-712), teân ngöôøi saùng laäp ra toâng Hoa Hsu-an Huai-ch'ang: Kian-Esho (jap)—See Hö Nghieâm. Am Hoaøi Söôûng Thieàn Sö. Hsien-Shou-Tsung: Toâng Hieàn Thuû—See Hieàn Hsuan-Chien: Senkan (jap)—1) See Huyeàn Thuû (5). Giaùm Cö Só; 2) Zen master Te-Shan-Hsuan- Hsi-He: Name of a famous monk during the Chien

(780-865): Tokusan (jap)—See Ñöùc Sôn T'ang dynasty—See Taây Haø. Tuyeân Giaùm Thieàn Sö. Hsi-Ming: See Taây Minh. Hsuan-Ching: See Huyeàn Caûnh. Hsin (chi): Shin (jap)—Mind or heart—See Taâm. Hsuan-Chueh Cheng: Genkaku-cho (jap)— Hsin-hsin-ming: Shinjinmei (jap)—Clear and Huyeàn Giaùc Tröng—See Huyeàn Giaùc Tröng believing mind—See Tín Taâm Minh. Thieàn Sö. Hsing-hua's striking in the middle: Höng Hoùa Hsuan-chueh Yung-chia: Yoka Genkaku (jap)— ñaùnh ôû giöõa—See Coâng AÙn Höng Hoùa Ñaû Trung. See Huyeàn Giaùc Vónh Gia Thieàn Sö. Hsing-hua Ts'un-chiang: Koke Sonsho (jap)— Hsuan-Chung Temple: See Huyeàn Trung Töï. See Höng Hoùa Toàn Töông Thieàn Sö. Hsuan-Fan: See Huyeàn Phaïm.

Hsuan-Hua (1918-1995): A famous Chinese Hsueh-mo: Blood Lineage—See Kechmyaku. Dharma Master—See Tuyeân Hoùa. Hsueh-mo Lun: Kechchimyakuron (jap)— Hsuan-I: See Huyeàn Nhöùt. Ketsumyaku Ron (jap)—Treatise on Blood Hsuan-Kao: See Huyeàn Cao. Lineage—Treatise on the Lineage of Faith—See Hsuan-Lang: See Huyeàn Laõng. Huyeát Maïch Luaän. Hsuan-Sha (835-908): Zen master Hsuan-Sha— Hsueh-tou Chih-chien: Setcho Chikan (jap)— See Huyeàn Sa Sö Bò Thieàn Sö. Xuedou Zhijian—See Tuyeát Ñaäu Trí Giaùm Thieàn Hsuan Sha's Guiding and Aiding Living Beings: Sö. See Huyeàn Sa Nhaân Höõu Tam Beänh. Hsueh-tou Chung-hsien: Setcho Juken (jap)— Hsuan-Sha's listening to the sound of the Xuedou Chongxian—See Tuyeát Ñaäu Truøng Hieån swallows: See Coâng AÙn Huyeàn Sa Vaên Yeán Töû Thieàn Sö. Thanh. Hsueh-Yen: Zen Master Hsueh-Yen—Tuyeát Hsuan Sha: The old adepts everywhere all Nham Thieàn Sö. speak of guiding and aiding living beings: See Hsuen-Yu-Tu-Ling: Tu-Ling-Huen-Yu (?- Huyeàn Sa Nhaân Höõu Tam Beänh. 1049)—Huyeän UÙc Ñoà Laêng—See Ñoà Laêng Hsuan-Sha's sense of remaining quiet and Huyeän, UÙc Sôn Chuû. without any words: See Coâng AÙn Huyeàn Sa Tòch Hsu-Kao-Seng-Chuan: T'ang Kao Seng Chuan— Tònh Voâ Ngoân. Tuïc Cao Taêng Truyeän hay Ñöôøng Cao Taêng Hsuan-sha-Shih-pei: Gensha-Shibi (jap)—See Truyeän—Stories of famous monks during the Huyeàn Sa Sö Bò Thieàn Sö. T'ang Dynasty. Hsuan-Su: See Haïc Laâm Huyeàn Toá Thieàn Sö. Hsu-T'ang (1185-1269): Kido (jap)—Hsu-t'ang Hsuan-Tsang (596-664): See Huyeàn Trang. Chih-yu—See Hö Ñöôøng. Hsuan-T'se: Gensaku (jap)—Huyeàn Saùch— Hsu-t'ang Chih-yu: Kidoâ-chigu (jap)—Kido Name of a Chinese Zen master. (jap)—See Hö Ñöôøng. Hsuan-Ying (chi): See Huyeàn ÖÙng. Hsu-t'ang Chih-yu Yu Lu: Kido-roku (jap)—A Hsuan-Yuan: See Huyeàn Uyeån. portion of the Hsu-t'ang Ho-shang Yu Lu, the Hsuan-Ying: See Huyeàn ÖÙng. Recorded Sayings of Master Hsu-t'ang, which Hsueh-Feng: Hsueh-Feng-I-T'sun—See Nghóa circulates as an independent work. It contains a Toàn Tuyeát Phong Thieàn Sö. collection of one hundred old koâan with answers. Fifty-three of the koâan have answers in the Tai-yu Hsueh-feng Chen-chueh's Records of (daigo) style, in which the master responds for the Teachings: Tuyeát Phong Chaân Giaùc Thieàn Sö disciple, and the remaining forty-seven have Ngöõ Luïc—See Tuyeát Phong Nghóa Toàn Thieàn Sö. answers of the pieh-yu (betsugo) style, in which Hsueh-feng's Grain of Rice: See Coâng AÙn Tuyeát the master offers an alternative answer to the Phong Tuùc Laïp. original. The Hsu-t'ang Lu Tai-pienh (Kidoâ Roku Hsueh-feng I-ts'un: Seppo Gison (jap)— Daibetsu) is used as an

advanced text within the Xuefeng-Yicun—See Tuyeát Phong Nghóa Toàn Takujuâ line of modern Japanese Rinzai— Moät Thieàn Sö. phaàn cuûa Hö Ñöôøng Hoøa Thöôïng Ngöõ Luïc, ngöõ Hsueh-Feng's no-faced man: T'ung-Shan's luïc cuûa Thieàn sö Hö Ñöôøng, löu truyeàn nhö moät questioning a monk "Have you reached the taùc phaåm ñoäc laäp. Taùc phaåm chöùa ñöïng boä söu taäp peak?"—See Coâng AÙn Tuyeát Phong Voâ Dieän cuûa 100 coâng aùn coå vôùi lôøi giaûi ñaùp. 53 coâng coâng Nhaân aùn coù lôøi giaûi ñaùp theo kieåu nhöõng lôøi giaûi ñaùp cuûa Hsueh-feng's straining the rice: See Coâng AÙn thaày cho ñeä töû; soá 47 coâng aùn coøn laïi thaày ñöa ra Tuyeát Phong Ñaøo Meã Thoaïi. moät caâu traû lôøi thay ñoåi. Ngaøy nay boä saùch naøy Hsueh Feng's Turtle-Nosed Snake: See Coâng ñöôïc söû duïng nhö moät vaên baûn cho ngöôøi coù trình AÙn Tuyeát Phong Ñaïi Xaø. ñoä cao trong doøng Thieàn "Takujuâ" thuoäc toâng Laâm Hsueh Feng's What Is It?: See Coâng AÙn Tuyeát Teá—See Hö Ñöôøng Thieàn Sö Ngöõ Luïc. Phong: Thaäm Ma? Hsu-t'ang Ho-shang Yu Lu: Kido-roku (jap)—

See Hö Ñöôøng Thieàn Sö Ngöõ Luïc. 674) had his monastery. The mountain is also Hsu-t'ang Lu Tai-pieh: Hö Ñöôøng Thieàn Sö Ngöõ known by alternative names. It is called Wu-tsu Luïc—See Kidoâ Roku Daibetsu. Shan, or Fifth Patriarch Mountain (Goso-zan) in Hsu-Yun (1840-1959): See Hö Vaân Thieàn Sö. honor of Hung-jen. Some texts refer it as Tung- Huai-Hai (chi): Hoaøi Haûi Baù Tröôïng Thieàn Sö— shan, or East Mountain (Toâzan)—Nuùi Hoaøng Mai, Zen master Bai-Zhang-Huai-Hai—See Baùch ngoïn nuùi maø baây giôø naèm trong tænh Hoà Baéc, Tröôïng Hoaøi Haûi Thieàn Sö. Trung Hoa, nôi maø Nguõ Toå Hoaèng Nhaãn laäp töï Huai-Jang (chi): Hoaøi Nhöôïng Thieàn Sö—Zen vieän cuûa mình. Ngoïn nuùi naøy cuõng ñöôïc bieát ñeán Master Nan-Yueh-Huai-Rang—See Nam Nhaïc vôùi nhieàu teân khaùc nhau. Noù ñöôïc goïi laø Nguõ Toå Hoaøi Nhöôïng Thieàn Sö. Sôn ñeå vinh danh Nguõ Toå Hoaèng Nhaãn. Moät vaøi Huai-Kan (chi): See Hoaøi Caûm. vaên baûn goïi noù laø Ñoâng Sôn—See Hoaèng Nhaãn Huan-Chu (chi): Huyeãn Truï—Name of a Chinese Nguõ Toå. monk—Teân cuûa moät vò sö ngöôøi Trung Hoa. Huang-Po: Huang Po Hs'i Yun—See Hoaøng Baù Huangbo Xiyun: Obaku-Kiun (jap)—Huang-po Hy Vaän Thieàn Sö. Hsi-yun—See Hoaøng Baù Hy Vaän Thieàn Sö. Huang-Po's all the Buddhas and sentient beings Huang-long Hui-nan: Oryu-Enan (jap)—See are nothing but one's mind: See Hoaøng Baù Chö Hoaøng Long Hueä Nam Thieàn Sö. Phaät Döõ Chuùng Sanh Thò Giaù Taâm. Huanglong Zuxin: Kaido Soshin (jap)—Hui-t'ang Huang-Po's Gobblers of Dregs: See Hoaøng Baù Tsu-Hsin—See Hoái Ñöôøng Toå Taâm Hoaøng Long Traøng Töûu. Thieàn Sö. Huang-po Hsi-yun: Obaku-Kiun (jap)—Huangbo Huang-lung Hui-nan: Oryu-Enan (jap)— Xiyun—See Hoaøng Baù Hy Vaän Thieàn Sö. Huanglong Huinan—See Hoaøng Long Hueä Nam Huang-po-shan: Obaku-zan (jap)—Mount Thieàn Sö. Huang-po—There are two mountains in China Huang Lung P'ai: Oryo-ha (jap)—The lineage that bear the name Huang-po. One is in Fukien was founded by the Zen master Huang-lung Hui- province near the modern city of Foochou in nan (1002-1069); it remained active for about 200 southeastern China, and the other in central China years in China before it faded. In the late twelfth in the western part of

Kiangsi. The mountain in century, Eisai (1141-1215), the Japanese Zen Fukien has been the site of a Zen temple since the monk, transmitted the lineage to Japan, where it late eighth century. In 789, a Zen monk named became known as Oryoâ school—Doøng Truyeàn Cheng-kan, a disciple of the Sixth Patriarch Hui- thöøa ñöôïc saùng laäp bôûi Thieàn sö Hoaøng Long Hueä neng (638-713), constructed a meditation hut Nam; noù toàn taïi ñöôïc khoaûng 200 naêm ôû Trung there, which was later expanded to a full Zen Hoa tröôùc khi taøn luïn. Vaøo cuoái theá kyû thöù XII, monastery called Chien-fu-ssu. The Chinese Thieàn sö Minh Am Vinh Taây, moät vò Thieàn Taêng master later known as Huang-po Hsi-yun (?-850) Nhaät Baûn, ñaõ truyeàn doøng naøy sang Nhaät Baûn, nôi took his monastic vows at Chien-fu-ssu and later noù ñöôïc bieát döôùi teân "Oryoâ."—See Hoaøng Long named the other Mount Huang-po after his Phaùi. childhood home. Chien-fu-ssu fell into disrepair Huang-Lung Temple: See Hoaøng Long Töï. during the Sung dynasty (960-1280) and was only Huang-Lung Zen Master (?-1737): See Hoaøng a ruin by the late Ming dynasty (1368-1644) when Long Hueä Nam Thieàn Sö. a new Zen monastery, Wan-fu-ssu, was built on Huang-mei (chi): See Hoaøng Mai. the same site. Huang-po shan Wan-fu-ssu (Obaku- Huang-mei Hung-jen: Hongren (chi)—Obai san Mampuku-ji) was the home monastery of Yin-Gunin (jap)—Konin (jap)—Zen master Hung-Jen yuan Lung-ch'i (1594-1673) who emigrated to (601-674)—See Hoaèng Nhaãn Nguõ Toå. Japan in the mid-seventeenth century and founded Huang-mei Shan: Obai-zan (jap)—Yellow Plum the Obaku Sect in Japan. Huang-po Hsi-yun, after Mountain, the mountain in present day Hupei, receiving inka from Pai-chang Huai-hai (720-814), China, where the Fifth Patriarch Hung-jen (601- established a monastery of his own on a mountain in western Kiangsi. Hsi-yun named both the

monastery and the mountain in central China after Time of the Wreath—See Hoa Nghieâm Thôøi. Mount Huang-po in the south. His own popular Hua-Yen Jing: Avatamsaka-sutra (skt)—Flower name derives from this latter mountain, since it Garland sutra—See Kinh Hoa Nghieâm. was there that he trained his own disciples, Hua-Yen School: Hua-Yen Sect—See Hoa including Lin-chi I-hsuan (?-867), the founder of Nghieâm Toâng. Rinzai sect—Hoaøng Baù Sôn, coù hai ngoïn nuùi ôû Hua-Yen Sect: Flower Ornament Sect—See Hoa Trung Hoa mang teân Hoaøng Baù. Moät trong tænh Nghieâm Toâng. Phuùc Kieán gaàn thaønh phoá Phuùc Chaâu ngaøy nay ôû Hua-Yen Sutra: Avatamsaka (skt)—Flower mieàn ñoâng nam Trung Hoa, vaø moät ôû trung taâm Ornament Sutra—See Kinh Hoa Nghieâm. Trung Hoa naèm veà phía taây cuûa tænh Giang Taây. Hua-Yen tsung: Flower Garden School—Hua- Ngoïn nuùi trong tænh Phuùc Kieán laø vò trí cuûa ngoâi Yen Sect—See Hoa Nghieâm Toâng. Thieàn vieän coù töø thôøi theá kyû thöù VIII. Vaøo naêm Hu-Ch’iu-Shan: A monastery at Soo-Chou—See 789, moät vò Taêng teân Thöôøng Quan, ñeä töû cuûa Luïc Hoå Khaâu Sôn. Toå Hueä Naêng ñaõ xaây döïng taïi ñoù moät thieàn xaù, maø Hu-ch'iu Shao-lung: Kokyu-Joryu (jap)—Huqin veà sau naøy ñöôïc môû roäng thaønh ra moät ngoâi Thieàn Shaolong—Hoå Khaâu Thieäu Long—See Hoä Quoác vieän goïi laø Giaùm Phuùc Töï. Veà sau naøy, moät vò Kinh Vieän Thieàn Sö. Thieàn sö teân Hoaøng

Baù Hy Vaän thoï giôùi taïi chuøa Hue Sinh Zen Master (?-1063): See Hueä Sinh naøy vaø sau ñoù ñaët teân cho noù theo teân cuûa queâ nhaø Thieàn Sö. luùc Sö coøn nhoû laø Hoaøng Baù Sôn. Giaùm Phuùc Töï Hue of the skin: Maøu da. rôi vaøo caûnh hoang taøn ñoå naùt döôùi thôøi nhaø Toáng Hue Thang Zen Master: See Hueä Thaéng. vaø chæ coøn laø moät pheá tích vaøo cuoái thôøi nhaø Minh Huguo Jingyuan: Gokoku Keigen (jap)—See Hoä khi maø moät ngoâi Thieàn vieän môùi teân laø Vaïn Phuùc Quoác Kinh Vieän Thieàn Sö. Töï ñöôïc xaây döïng ngay treân vò trí naøy. Hoaøng Baù Huguo Shoucheng: Gokoku Shucho (jap)—See Sôn Vaïn Phuùc Töï ñaõ töøng laø ngoâi töï vieän nôi tu Tònh Quaû Hoä Quoác Tuøy Thaønh Thieàn Sö. taäp ñaàu tieân cuûa Thieàn sö Long Kyø AÅn Nguyeân, Huguo Zen master: Hoã Khöu Thieàn Sö—See Hoä ngöôøi ñaõ di cö sang Nhaät Baûn vaøo giöõa theá kyû thöù Quoác Kinh Vieän Thieàn Sö. XVII vaø ñaõ saùng laäp ra doøng Thieàn Hoaøng Baù taïi Hui-an: Hueä An—Teân cuûa moät vò sö ngöôøi Trung Nhaät. Hoaøng Baù Hy Vaän, sau khi nhaän aán chöùng Hoa—Name of a Chinese monk. töø thaày mình laø Baùch Tröôïng Hoaøi Haûi, ñaõ thieát Hui-Ch'ao: Hueä Sieâu—A Chinese monk who laäp ngoâi töï vieän cuûa chính mình treân moät ngoïn nuùi travelled to India—Vò sö trung Quoác du haønh sang naèm veà phía taây tænh Giang Taây. Hy Vaän ñaët teân AÁn Ñoä. cho caû töï vieän vaø ngoïn nuùi ôû vuøng trung taâm Hui-chao Asks about Buddha: See Hueä Sieâu Trung Hoa theo teân cuûa nuùi Hoaøng Baù ôû mieàn Vaán Phaät. nam. Teân phoå bieán cuûa oâng ñöôïc laáy töø teân nuùi Hui-Chi (chi): Hueä Tích—Name of a Chinese sau naøy, vì ñoù laø nôi oâng daïy Thieàn cho ñeä töû, monk—Teân cuûa moät sö Trung Hoa. trong ñoù coù coù Laâm Teá Nghóa Huyeàn, ngöôøi ñaõ saùng laäp ra toâng Laâm Teá. Hui-chiao: Hueä Giaùc—Name of a Chinese scholarly historian and author of Buddhist Huang-Po Zen Sect: Phaùi Thieàn Hoaøng Baù, phaùi biographies up to the date of 519. Out of about Thieàn do Thieàn sö Hoaøng Baù saùng laäp—Huang-Po 450 people mentioned, he listed 21 as Zen Sect, founded by Zen Master Huang-Po—See practitioners of dhyana—Teân cuûa moät nhaø hoïc giaû Hoaøng Baù Thieàn Phaùi. söû hoïc vaø taùc giaû cuûa nhöõng boä tieåu sö Phaät giaùo Hua-T'o (chi): See Hoa Ñaø. tính ñeán naêm 519. Trong soá 450 ngöôøi ñöôïc keå Hua-Tou (chi): Wato (jap)—Head phrase—Hoa ñeán thì oâng ñöôïc ghi vaøo soá 21 ngöôøi tu taä p thieàn ñaàu—See Thoaïi Ñaàu. ñònh. Hua-Yen: See Hoa Nghieâm Toâng. Hui-chiao-lang-yeh (chi): Hueä Giaùc Lang Nha Hua-Yen P'ai: Hua-Yen Sect—See Hoa Nghieâm Thieàn Sö—See Hueä Giaùc Quaûng Chieáu Thieàn Sö. Toâng. Hui-Chien (chi): Hueä Giaûn—Name of a Chinese Hua-Yen period: Thôøi kyø Hoa Nghieâm—The

monk—Teân cuûa moät vò sö ngöôøi Trung Hoa. Long Thieàn Sö. Hui-ch'in Fo-chien: T'ai P'ing Hui-Ch'in-Fo- Hui-Neng: See Hueä Naêng Ñaïi Sö. Chien—See Hueä Caàn Phaät Giaùm Thieàn Sö. Huiqing-Bajiao: Basho Esei (jap)—Hui-ch'ing Pa- Hui-ch'ing Pa-chiao: Basho Esei (jap)—Huiqing- chiao—See Hueä Thanh Ba Tieâu Thieàn Sö. Bajiao—See Hueä Thanh Ba Tieâu Thieàn Sö. Huiqin Fojian: T'ai P'ing Hui-Ch'in-Fo-Chien— Hui-Chu (chi): See Tueä Cöï. See Hueä Caàn Phaät Giaùm Thieàn Sö. Hui-Chueh (chi): Hueä Giaùc—See Hueä Giaùc Lang Hui-Shang Bodhisattva: Hueä Thöôïng Boà Taùt. Nha Thieàn Sö. Hui-Sheng-Tsu-Hsin (1025-1100): Maido-Sochin

Hui-chung Kuo-shih's Three Calls: Quoác Sö (jap)—See Hueä Thaéng Toå Taâm. Tam Hoaùn—See Hueä Trung Tam Hoaùn. Hui-Shi (chi): See Hueä Thi. Hui-Chung national master: Hueä Trung Quoác Hui-Ssu: Hui-Ssu (514-577), the third patriarch of Sö—See Hueä Trung Thieàn Sö. the T'ien-T'ai school (if counted from Hui-chung's pointing at the stone lion: Coâng Nagarjuna)—See Hueä Tö. aùn veà Hueä Trung chæ con sö töû ñaù—See Coâng AÙn Hui-Ssu: teaching and saving: See Coâng AÙn Hueä Ñaïi Chöùng Chæ Thaïch Sö Töû. Tö Hoùa Ñoä. Hui Chung's Ten-Body Controller: See Hueä Hui-T'ang's fragrance of wild laurel: Coâng aùn Trung Thaäp Thaân Ñieàu Ngöï. Hoái Ñöôøng Moäc Teâ Höông—See Moäc Teâ Höông. Hui-Hai (chi): See Hueä Haûi. Hui-t'ang Tsu-Hsin: Kaido Soshin (jap)—See Hui-Ji Yang-Shan: Zen Master Hui-Ji Yang-Hoái Ñöôøng Toå Taâm Hoaøng Long Thieàn Sö. Shan—See Ngöôõng Sôn Hueä Tòch Thieàn Sö. Hui-T'ang-Ssu-Hsin Wu-hsin: Shishin Goshin Hui-Jue: Hueä Giaùc Lang Nha Thieàn Sö—See (jap)—See Hoái Ñöôøng Toå Taâm Hoaøng Long Quaûng Chieáu Hueä Giaùc Thieàn Sö. Thieàn Sö. Hui-K'ai: Hueä Khaûi—Hueä Khaûi (in the sixth Huitang Zuxin Huanglong: Kaido Soshin century)—Hui-K'ai, a monk and author of many (jap)—See Hoái Ñöôøng Toå Taâm Hoaøng Long famous sastras, also known as Chih-K'ai of the Thieàn Sö. sixth century—Hueä Khaûi, moät vò sö vaø taùc giaû cuûa Huitang Zuxin Wuxin: Shishin Goshin (jap)— nhieàu luaän noåi tieáng, cuõng ñöôïc bieát qua teân Trí See Hoái Ñöôøng Toå Taâm Hoaøng Long Thieàn Sö. Khaûi, soáng vaøo khoaûng theá kyû thöù saùu. Hui-Tsung Emperor: See Huy Toâng Hoaøng Ñeá. Hui-K'ai: Zen master Hueä Khai (1183-1260), Hui-Wen: See Hueä Vaên. according to Transmission of the Lamp, was a Hui-Yuan (334-416): Zendo (jap)—Hueä Vieãn—disciple of Wan-Shou-Ch'ung-Kuan—Thieàn sö The Great Master Hui-Yuan, the first Patriarch of Hueä Khai, theo Truyeàn Ñaêng Luïc, laø ñeä töû cuûa Chinese Pureland Buddhism—Hueä Vieãn Ñaïi Sö, Thieàn sö Vaïn Thoï Suøng Quaùn—See Hueä Khai. sô Toå cuûa Tònh Ñoä Toâng Trung Quoác. Hui-kai-wu-men (chi): Ekai-mumon (jap)—Hueä Hui-Yuan's twelve texts: Thaäp Nhò Tröôùc Taùc Khai Voâ Moân—See Hueä Khai. Cuûa Ñaïi Sö Hueä Vieãn (12 tröôùc taùc cuûa ngaøi Hueä Hui-Ke: Hui-K'o—See Hueä Khaû. Vieãn). Hui-K'o: Eka (jap)—See Hueä Khaû Thieàn Sö. Hui-Yun (chi): Tueä Vaên—A Chinese monk, Hui-Kuan: See Hueä Quaùn. second patriarch of the T'ien-T'ai sect—Moät vò sö Hui-Kuo: See Hueä Quaû. Trung Hoa, nhò toå toâng Thieân Thai—See Hueä Hui-Lang: Zen master Hui-Lang—See Hueä Laõng Vaên. Thieàn Sö. Huizhao: See Laâm Teá Nghóa Huyeàn Thieàn Sö. Hui-Leng-Chang-Shing: Yeryo-Chkei (jap)— Hui-Zhung: Nan-Yang-Hui-Ch'ung—See Hueä See Hueä Laêng Tröôøng Khaùnh Thieàn Sö. Trung Nam Döông Thieàn Sö. Hui Lin Master: See Hueä Laâm. Hui-Zhung Kuo-shih's Three Calls: See Coâng Hui-ming (chi): Hueä Minh—Hsuan-Lang—See AÙn Hueä Trung Tam Hoaùn. Huyeàn Laõng. Hui Zhung's Ten-Body Controller: See Hueä Hui-Nan-Huang-Lung: See Hueä Nam Hoaøng Trung Thaäp Thaân Ñieàu Ngöï.

Hujikan (skt): See Hoà Thöïc Kieän. a human being—See Nhaân Sinh. Hu-kuo Ching-yuan: Gokoku Keigen (jap)—See Human life is difficult to obtain: It is difficult to Hoä Quoác Kinh Vieän Thieàn Sö. be reborn as a human being—Thaân Ngöôøi Khoù

Hu-kuo Jing-kuo Shou-cheâng: See Tònh Quaû Hoä Ñöôïc—See Nhaân Thaân Nan Ñaéc. Quoác Tuøy Thaønh Thieàn Sö. Human life is in one breath: See Maïng Soáng Human (a&n): Manusya (skt)—Nhaân loaïi—(a) Con Ngöôøi Trong Hôi Thôû. Thuoäc veà con ngöôøi. Human life exists only through its breaths: Ñôøi Human affection: AÂn aùi—Grace and love, which ngöôøi qua hôi thôû. is one of the causes of rebirth—Söï luyeán aùi cuûa Human life is limited: Kieáp ngöôøi höõu haïn. con ngöôøi, moät trong nhöõng nhaân chính cuûa söï taùi Human life is only as long as one breath: See sanh. Human life is in one breath. Human-beings: Manusya-gati (skt)—Chuùng sanh Human life is uncertain and ephemeral: Kieáp con ngöôøi—See Nhaân Loaïi. ngöôøi mong manh ngaén nguûi. Human bhava: Nhaân Höõu—Söï hieän höõu cuûa con Human mind: Human heart—Kind-hearted— ngöôøi—Human existence. Taâm con ngöôøi—See Nhaân Taâm. Human birth is difficult: Sanh laøm ngöôøi laø khoù. Human nature: Manusya (skt)—Baûn taùnh (chaát) Human body: Nhaân thaân—Nhaân theå. cuûa con ngöôøi—See Nhaân Taùnh (2). Human body is not real: Thaân xaùc khoâng thaät. Human and non-human being: Kinnara (skt)— Human centrality: Laáy con ngöôøi laøm trung taâm. Non-Human Angels—See Nhaân Phi Nhaân. Human desire: Nhaân duïc. Human realm: Man—The human stage of the Human determination: Söï quyeát ñònh cuûa con gati or states of existence—See Nhaân Ñaïo. ngöôøi. Human rights: Nhaân quyeàn. Human determination can overcome destiny: Human rsi: Human genie—Nhaân tieân. See Nhaân Ñònh Thaéng Thieân. Human soul: Nhaân ngaõ. Human dignity: Nhaân phaåm. Human speech: Ngoân ngöõ loaøi ngöôøi—See Ngöõ Human divine: Thaàn nhaân. Ngoân Vaên Töï. Human existence: Nhaân höõu (söï hieän höõu cuûa Human-touch healing prince: See Nhaân Döôïc con ngöôøi). Vöông Töû. Human eye: Mamsacaksu (skt)—Maét traàn—Human vocabulary: Ngoân töø cuûa nhaân loaïi. Phaøm Nhaõn—Physical eye—The flesh eye, or Human welfare: Haïnh phuùc nhaân loaïi. eye of the body—Limited vision—See Nhuïc Human world: Kama-dhatu (p)—Lower world— Nhaõn. Haï giôùi—See Duïc Giôùi. Human flesh: Nhaân Maõng Sa (da thòt)—Human Humane (n): Nhaân ñaïo—Nhaân ñöùc. mamsa. Humaneness: Nhaân aùi. Human frailty: Söï yeáu ñuoái cuûa con ngöôøi. Humanism: Chuû thuyeát nhaân vaên. Human-gati: Man—Human stage of the six gati Humanistic Buddhism: Devotion of Buddha’s or states of existence—See Nhaân Thuù. teachings to the humanities—See Ñem Ñaïo Vaøo Human generation: See Theá. Ñôøi. Human-genii: See Nhaân Tieân. Humanitarian (n): Ngöôøi chuû tröông thuyeát nhaân Human harmony: Nhaân hoøa. ñaïo. Human heart: Nhaân taâm. Humanity (n): Avihimsa (p)—Absence of Human imagination: Söï töôûng töôïng cuûa con cruelty—Nhaân ñaïo—Nhaân tính (hieàn löông). ngöôøi. Humanization (n): Nhaân loaïi hoùa. Human immortals: Nhaân tieân. Humble (a): Bình dò—Humility—Modest— Human language: Ngoân ngöõ theá gian—Ngoân Khieâm Toán—Unpresumptuous. Töø—See Ngöõ Ngoân Vaên Töï. Humble and courteous: Khieâm nhaõ. Human life: Nhaân theá (kieáp con ngöôøi)—Life of Humble mind: Hö taâm—Humble heart.

Humiliate (v): Laøm nhuïc—Laøm beõ maët. Hundreds of millions: Koti (skt)—Oku (jap)— Humility (n): Khieâm nhöôøng—See Khieâm Toán. Tens of millions—ÖÙc. Humphreys, Travers Christmas (1901-1983): Hundred modes: See Baùch Phaùp. British barrister (lawyer) involved in a number of Hundred and One Customs of the Mula- prominent murder trials, who became a devout Sarvastivadin School: Caên Baûn Thuyeát Nhaát Buddhist in his late teens. He founded the Thieát Höõu Boä Baùch Nhaát Keä. Buddhist Lodge of the Theosophical Society in Hundred rules of conduct: Baùch Giôùi Chuùng 1924. In 1943 the name was changed to the Hoïc Taêng. Buddhist Society. The Society publishes The Hundred rules of conduct for nuns: Sikkka- Middle Way, one of the longest-running Buddhist karaniya (skt)—Sekhiya (p)—Baùch Chuùng Hoïc journals in the West—Moät vò luaät sö ngöôøi Anh ñaõ Phaùp—Tieáng Phaïn goïi laø Thöùc Xoa Ca La Ni— lieân heä trong nhieàu vuï xöû aùn veà saùt nhaân noåi baät, See Chuùng Hoïc Phaùp. ngöôøi ñaõ trôû thaønh moät Phaät töû thuaàn thaønh vaøo Hundred seventy-eight rules for mendicant tuoåi chöa quaù 20. OÂng ñaõ saùng laäp ra Hoäi Phaät Bhiksunis: Baùch Thaát Thaäp Baùt Giôùi Ba Daät Ñeà. Giaùo Thaàn Trí Hoïc vaøo naêm 1924. Naêm 1943 teân Hundred things: Baùch Phaùp. cuûa Hoäi ñöôïc ñoåi laøm Hoäi Phaät Giaùo. Hoäi ñaõ xuaát Hundreds of thousands of millions of Buddha baûn quyeån “Trung Ñaïo,” moät trong nhöõng taïp chí lands: Thaäp Vaïn ÖÙc Phaät Ñoä. daøi haïn nhaát veà Phaät giaùo ôû Taây phöông. Hundred thousand myriad transformation Hun: See Hoà Töû. bodies of the Buddha: See Thieân Baùch ÖÙc Hoùa Hun way of kneeling: Kneeling with both knees Thaân Phaät. at once—See Hoã Quî. Hundred weed-heads: Hyakusoto (jap)—Baùch Hundreds of aeons: Traêm A-taêng-kyø kieáp. Thaûo Ñaàu—The term means hundreds of Hundred battles, hundred victories: Baùch chieán individual concrete things—Haøng traêm vieäc cuï theå baùch thaéng—Ever-victorious. coù taùnh caùch ñaëc bieät. Hundred blessings: Baùch phuùc—Every kind of Hung-Chih: See Hoaèng Trí Chaùnh Giaùc Thieàn Sö. happiness. Hung-chih Cheâng-chueh: Wanshi Shogaku Hundred dharmas: See Baùch Phaùp. (jap)—See Hoaèng Trí Chaùnh Giaùc Thieàn Sö. Hundred divisions of all mental qualities: See Hung-chou School: An important lineage of early Baùch Phaùp and Baùch Phaùp Phaùp Töôùng Toâng. Zen founded by the T'ang dynasty (618-907) Hundred and eight: Moät traêm leõ taùm. master Ma-tsu Tao-i. The name was coined by Hundred and eight beads on a rosary: Baùch baùt Tsung-mi (780-840) after the region where Ma-tsu soå chaâu (chuoãi moät traêm leõ taùm hoät). had his monastery. The Hung-chou school (Koâjuâ- Hundred and eight karmaic bonds: Baùch baùt keát shuâ) is one of the main branch of the so-called nghieäp (moät traêm leõ taùm keát nghieäp). Southern school of Zen, which descended from Hundred and eight passions and delusions: the Sixth Patriarch Hui-neng (638-713). Many of Baùch baùt phieàn naõo (moät traêm leõ taùm phieàn naõo). the prominent Zen masters of the T'ang dynasty Hundred Fables of Sakyamuni Buddha: See arose from this lineage, including Pai-chang Huai- Kinh Baùch Duï. hai (720-814), Nan-chuan, Huang-po Hsi-yun (?- Hundred kalpas to acquire thirty-two 850), Lin-chi I-hsuan (?-867), and Yang-shan Hui- auspicious marks: It takes a Bodhisattva to chi (807-883)—Hoàng Chaâu Toâng, teân

cuûa moät cultivate one hundred kalpas in order to acquire doøng truyeàn thöøa quan troïng cuûa Thieàn toâng trong thirty-two auspicious marks of a Buddha—Moät vò buoåi sô kyø, ñöôïc Thieàn sö Maõ Toå Ñaïo Nhaát saùng Boà Taùt phaûi tu taäp traêm kieáp tu taäp ñeå ñöôïc 32 laäp vaøo thôøi nhaø Ñöôøng. Ñaây laø moät nhaùnh chính töôùng haûo cuûa moät vò Phaät—See Tam Thaäp Nhò cuûa caùi goïi laø Thieàn Nam Toâng, ñöôïc truyeàn Haûo Töôùng. xuoáng töø Luïc Toå Hueä Naêng. Nhieàu thieàn sö noåi Hundred Mahayana Dharmas: See Baùch Phaùp troäi thôøi nhaø Ñöôøng xuaát thaân töø doøng truyeàn thöøa Phaùp Töôùng Toâng. naøy, keå caû Baùch tröôïng Hoaøi Haûi, Hoaøng Baù Hy

Vaän, Laâm Teá Nghóa Huyeàn vaø Ngöôõng Sôn Hueä Cang—Teân cuûa moät vò trôøi. Tòch. Hurt: Vihimsati (skt)—To injure—Gaây toån haïi. Hunger and cold work against the sense of Hurt someone's pride: Chaïm loøng töï aùi. decency: See Cô Haøn Thieát Thaân, Baát Coá Lieâm Husband is in charge of things outside the Sæ. home and the wife is in charge of things within: Hunger and thirst: Khuppipasa (p)—Ñoùi vaø Nam ngoaïi nöõ noäi (ñaøn oâng lo vieäc beân ngoaøi, coøn khaùt. ñaøn baø lo vieäc noäi trôï beân trong). Ñaây laø truyeàn Hung-Fa: Hoaèng Phaùp (Japanese). thoáng cuûa haàu heát caùc quoác gia AÙ chaâu—This is Hung-Fan (chi): Hoàng Phaïm—Name of a the old tradition of most of Asian countries. Chinese monk—Teân cuûa moät vò sö ngöôøi Trung Hutuktu (skt): A chief Lama of Mongolian Hoa. Buddhism—See Hoâ Ñoà Khaéc Ñoà. Hung-Jen (601-674): Gunin (jap)—Zen master Hyakuto (jap): Baùch Thuû—Hundreds of heads, Hung-Jen—See Hoaèng Nhaãn Nguõ Toå. suggesting miscellaneous concrete things—Haøng Hungnyonsa P'ai (kor): Name of a Korean Zen traêm ñaàu, yù noùi taïp söï. sect, founded by Zen master Toyun (797-868) in Huyen Vi: Hoøa Thöôïng Huyeàn Vi—Most the middle of the ninth century. Its main temple Venerable Thích Huyeàn Vi, one of the most located on Mount Hungnyonsa—Xaø Quaät Sôn outstanding Vietnamese monks in the modern Phaùi, teân cuûa moät phaùi Thieàn Ñaïi Haøn, ñöôïc thaønh era—Hoøa Thöôïng Thích Huyeàn Vi, moät trong laäp bôûi Thieàn sö Phaïm Nhaät vaøo giöõa theá kyû thöù nhöõng danh Taêng Vieät Nam thôøi caän ñaïi. IX. Ngoâi chuøa chính cuûa toâng phaùi naøy toïa laïc treân Hwaom (kor): The Korean branch of the Hua- nuùi Xaø Quaät. Yen tradition, which rose to popularity during the Hungry (a): Ñoùi. Unified Silla period (668-918). It was founded by Hungry and cold: Cô haøn—Ñoùi vaø laïnh. Uisang (625-702), who traveled to China and Hungry ghosts: Preta-gati (skt)—Gaki (jap)—See studied with the second Chinese patriarch of the Ngaï Quyû Ñaïo. tradition, Chih-Yen (602-669). His major work Hungry spirits: Hungry ghosts—See Ngaï Quyû was entitled "Chart of the Avatamsaka One- Ñaïo. Vehicle Dharmadhatu," which was written in 661. Huo-An's Beardless Barbarian: Teân Hoà Khoâng In 670 he returned to Korea and in 676 founded Raâu (Hoà Töû Voâ Tu)—See Hoaëc Am Thieàn Sö. Pusok-sa, which became the main temple of the Huo-An Shih-T'i (1108-1179): Wakuan Shitai, a Hwaom order—Toâng Hoa nghieâm cuûa Phaät giaùo Chinese Zen master of the Yogi lineage of Rinzai Trieàu Tieân, ñöôïc phoå caäp trong thôøi Lieân Hieäp Zen—See Hoaëc Am Thieàn Sö. Silla. Toâng phaùi naøy ñöôïc Uisang (625-702) saùng Hupian

(skt): Hoä Taát Na—According to Eitel in laäp. OÂng töøng du haønh sang Trung Hoa vaø tu hoïc The Dictionary of Chinese-English Buddhist vôùi nhò toå Hoa Nghieâm laø ngaøi Trí Nghieãm. Taùc Terms, Hupian is the capital of Vridjisthana, phaåm chính cuûa oâng laø boä “Hoa Nghieâm Nhaát probably in the neighbourhood of the present Thöøa Phaùp Giôùi An Laäp Ñoà,” ñöôïc vieát vaøo naêm Charekoor, to the north of Cabool—Theo Eitel 661. naêm 670, oâng trôû veà Trieàu Tieân vaø naêm 676 trong trung Anh Phaät Hoïc Töø Ñieån, Hoä Taát Na laø khai sôn töï vieän Pusok-sa, veà sau naøy trôû thaønh toå kinh ñoâ cuûa Vridjisthana, coù leõ laø xöù laùng gieàng ñình cuûa toâng Hoa Nghieâm Trieàu Tieân. cuûa vuøng maø baây giôø goïi laø Charekoor, naèm veà Hwaom school: Hoa Nghieâm toâng Trieàu Tieân— phía baéc cuûa Cabool. See Hwaom. Huqin Shaolong: Kokyu-Joryu (jap)—Hu-ch'in Hwei-hai: Hyakujo Ekai (jap)—See Baùch Tröôïng Shao-lung—Hoå Khaâu Thieäu Long—See Hoã Khöu Hoaøi Haûi Thieàn Sö. Thieàn Sö. Hyakujoâ Ekai (jap): Pai-chang-Huai-hai— Hurried: Laät ñaät—Pressed—In a hurry. Baizhang-Huaihai—See Baùch Tröôïng Hoaøi Haûi Hurry (v): Ñoân ñoác—To push—To urge. Thieàn Sö. Hurrying deva: Vajravega (skt)—Toác Taät Kim Hyakujoâ-Isei (jap): Paichang-Weicheng—See Baùch Tröôïng Duy Chaùnh Thieàn Sö.

Hyakujoâ-Nehan (jap): Pai-chang-Wei-cheng— thöùc vaø noäi dung. See Baùch Tröôïng Duy Chaùnh Thieàn Sö. Hyoâshigi (jap): Wooden clappers used in a Zen Hyakujoâ-Shingi (jap): Japanese title for the monastery to signal specific times and events, Paichang-Chingkuei, a monastic code used in the such as the start of meals—Moät thöù moõ laøm baèng practice of Zen, attributed to Pai-chang Huai-hai goã ñöôïc duøng trong Thieàn vieän ñeå ra hieäu cho (720-814)—See Baùch Tröôïng Thanh Quy. nhöõng thôøi ñieåm hay söï vieäc ñaëc bieät, chaúng haïn Hyakuron (jap): A Japanese Buddhist term for nhö baét ñaàu nhöõng böõa aên. “Shata Shastra.”—Thuaät ngöõ Phaät giaùo Nhaät Baûn Hyper-personal: Vò caùch sieâu vieät. coù nghóa laø “Baùch Luaän.” Hypocrisy: Thambha (p)—Obduracy—Ra veû ñaïo Hyakuso (jap): Baùch Thaûo—Hundreds of weeds, ñöùc giaû. the term means miscellaneous natural Hypocrite (n): Keû giaû nhaân giaû nghóa. phenomena—Thuaät ngöõ coù nghóa laø nhöõng hieän Hypostatic cause: Dependent cause—Six organs töôïng töï nhieân taïp nhaïp. and their six objects causing the cognitions or six Hyakusoto (jap): Baùch Thaûo Ñaàu—See Hundred consciousnesses)—See Y Nhaân. weed-heads. Hypothesis (n): Prajnapti (skt)—Giaû Thieát— Hyakuto (jap): Baùch Thuû—Haøng traêm ñaàu, yù noùi Ordinary teaching—Doctrines dervied from the taïp söï—Hundreds of heads, suggesting phenomenal or mental construction, or ideation— miscellaneous concrete things. Hoïc thuyeát döïa vaøo hieän töôïng hay caáu truùc taâm Hybrid: Heterogenous—Mixed—Variegated— thöùc. Taïp nhaïp. Hypothetic categories: Baát töông öng phaùp hay Hymalaya (skt): Tuyeát Sôn—Hy Maõ Laïp Sôn. phaùp giaû laäp. Hymn (n): Baøi tuïng. Hysterical (a): Naõo nuøng thaûm thieát. Hymns of aspiration for birth in the Pure Land: See Keä Vaõng Sanh. Hymns and chants: Haùt vaø tuïng. I Hymns and chants of gatha: Ñieàu Tuïng—AÂm I (jap): Manas (skt)—Mind—Will—Intention, ñieäu trong baøi tuïng. human intention,

opposed to the natural way— Hymns in praise: Taùn Baùi (taùn thaùn baèng baøi See Mind and Consciousness. tuïng). I am better than: Thaéng maïn—Toâi toát hôn. Hymns in praise of Amitabha Buddha: Baøi tuïng I am equal to...: Ñaúng maïn—Toâi baèng. taùn thaùn ñöùc Phaät A Di Ñaø. I am not so bad as others: Khôûi taâm kieâu maïn Hymns on the pratyutpanna-samadhi: See Baùt cho raèng mình khoâng ñeán noãi teä nhö ngöôøi khaùc — Chu Taùn. See Ngaõ Lieät Maïn. Hymns on the Pure Land: Taùn Tònh Ñoä—The I am worse than...: Ty lieät maïn—Toâi teä hôn. first of the three collections of Japanese hymns by I-Ba-Shin-En (jap): Horse-will, monkey-mind—Shinran—Baøi taùn ñaàu tieân trong ba baøi taùn cuûa See YÙ Maõ Taâm Vieân. ngaøi Thaân Loan. Iccha (skt): Ao öôùc—Wish—Desire. Hymns on the seven patriarchs: See Taùn Thaát Icchantika (skt): Issendai (jap)—Sendai (jap)— Toå. Unbeliever—See Xieån Ñeà. Hymns on True Faith: Shoshinge (jap)—Baøi Icchantika without a nature for final nirvana: tuïng veà Chaân Thaät Tín (nieàm tin chaân thaät). Voâ tính Xieån ñeà—See Tam Chuûng Xieån Ñeà. Hymns on True Faith in Nembutsu: See Chaùnh Iccha-sutta (p): Sutra on desire, Samyutta nikaya Tín Nieäm Phaät Keä. II.69—Kinh Thuyeát Duïc Voïng, Töông Öng Boä Hyojo-Shin (jap): Bình Thöôøng Taâm—The II.69. everyday mind—See Bình Thöôøng Taâm Thò Ñaïo. Ice of moral affliction: See Phieàn Naõo Baêng. Hyo-Ri (jap): Bieåu Lyù—Outside and inside— Ice is produced from water but it is colder than Form and content—Beân ngoaøi vaø beân trong, hình water: See Baêng Sinh Vu Thuûy Nhi Haøn Vu

Thuûy. Ichinen-tanen-mon'i (jap): One Thought and Ichiboâ (jap): Ichibo is a Japanese term refers to Many Callings—See Nhaát Nieäm Ña Nieäm. “one stick”—See Nhaát Tích Tröôïng. I-Ching (635-713): See Nghóa Tònh. Ichidaiji (jap): Single great matter—See Nhaát Ichirai-ka (jap): Sakrdagamin (skt)—The effect Ñaïi Söï. which is subject to one return—The state of Ichidaiji Innen (jap): Nhaát Ñaïi Söï Nhaân Duyeân— returning only once again—Nhaát Lai Quaû—Quaû Causes and conditions of the great matter, the vò chæ coøn taùi sanh moät laàn—See Nhaát Lai. most important cause—See Ñaïi Söï Nhaân Duyeân. Ichiren-in (jap): Nhaát Lieân Vieän (Chuøa trong Ichien (jap): Nhaát Vieân Voâ Truù—See Mujuâ- Phaät Giaùo Nhaät Baûn). Doâgyo. Ichitengo (jap): A turning word—See Nhaát Ichi Ensoâ (jap): Ensoâ (jap)—Empty circle— Chuyeån Ngöõ. Round shape—See Vieân Töôùng. Icon (n): Idol—Ngaãu töôïng—Tranh töôïng. Ichiji-fusetsu (jap): A Japanese Zen term for “not Iconic statue: Thaùnh töôïng. a word is said,” or "Not a word has been said or Iconoclasm: Chuû nghóa phaù huûy thaùnh töôïng. declared"—See Nhaát Töï Baát Thuyeát. Iconoclastic (a): Baøi tröø thaùnh töôïng. Ichiji-Kan (jap): One-word Barrier—See Nhaát Töï Iconographic (a): Thuoäc veà Ngaãu Töôïng hoïc. Quan. I-consciousness: Atman-vijnana (skt)—See Ngaõ Ichiji-Zen (jap): One-word head phrase—One- Thöùc. word Zen—Nhaát töï thoaïi ñaàu—See Nhaát Töï Idam-pratyayata-pratisamutpada-Smrti (skt): Thieàn. Contemplation on the theory of causation—Duyeân Ichijoâ (jap): Ekayana (skt)—One Vehicle— Khôûi Quaùn—Contemplation on the twelve links of Buddha Vehicle—Buddha-Yana—Buddhayana— “Cause and Effect” or “Karmic Causality.”—See Tathagata Vehicle—Buddha-Bodhisattva Duyeân Khôûi.

Vehicle—Phaät thöøa—See Nhaát Thöøa. Idappaccayata (skt): Conditionality—See Duyeân Ichijoâbyodo (jap): Nhaát thöøa bình ñaúng. Sinh. Ichi-Mi (jap): Nhaát Vò—One flavour—The same Iddhi (p): Rddhi (skt)—Thaàn thoâng bieán hoùa—flavour—In Zen, one taste may be interpreted as Mode of insight attained by the practice of the essence of the Dharma—Chæ moät vò duy nhaát Dhyana—Super knowledge—Supernatural (söï ñoàng nhaát cuûa vaïn höõu). Trong Thieàn, nhaát vò powers—Supernormal powers—See Thaàn Bieán. coù theå ñöôïc dieãn dòch nhö laø baûn theå cuûa Phaùp. Iddhibala (p): See Thaàn Löïc. Ichimi-Shabyoâ (jap): Ichimi-Shabyo is a Japanese Iddhipada (p): Rddhipada (skt)—Töù phaùp thaàn Zen term for “one taste pouring of the bowl.” This tuùc—See Töù Nhö YÙ Tuùc. expression is used for the authentic transmission Iddhi-patihariyam (p): The miracle of psychic of the Buddha-dharma from a Zen master to his power—Thaàn tuùc thaàn thoâng. dharma successor—Ichimi-Shabyo laø moät thuaät Iddhividha (p): See Thaàn Tuùc Thoâng. ngöõ nhaø Thieàn Nhaät Baûn coù nghóa laø “vaãn moät vò Iddipada (p): Iddhipada (p)—Töù phaùp thaàn tuùc— khi ñöôïc sang töø caùi cheùn naøy sang caùi cheùn See Töù Nhö YÙ Tuùc. khaùc.” Thuaät ngöõ naøy ñöôïc duøng ñeå chæ moät söï Iddi-pratiharya (p): Rddhipratiharya (skt)— Nhö truyeàn thuï hoaøn toaøn trung thaønh phaùp cuûa nhaø YÙ Tuùc Thò Hieän—Manifestation of power of Phaät töø moät vò thaày sang moät phaùp töû (ngöôøi keá vò ubiquity—Manifestation of magical psychic trong Thieàn moân). power of ubiquity. Ichimi-Zen (jap): One-taste Zen—See Nhaát Vò Idea (n): Samjna (skt)—Tö töôûng—Khaùi nieäm. Thieàn. Idea of accumulation of merit: See YÙ Töôûng Ichinen-fushoâ (jap): Non-arising of a single Tích Chöùa Phuùc Baùo. thought, the realm in which no delusions arise— Idea of annihilation: Holding to the idea of See Nhaát Nieäm Baát Sinh. annihilation—Cho raèng moïi thöù ñeàu ñoaïn dieät— Ichinen-Mannen (jap): One moment of See Ñoaïn Kieán. consciousness—See Nhaát Nieäm Vaïn Nieân.

Idea of birth-and-death does not obtain in Identity of name and substance: Danh Theå— reality: YÙ nieäm sinh vaø dieät khoâng toàn taïi trong Caùi duøng ñeå goïi caùi theå—Name and embodiment. thöïc tính. Identity of phenomena and principle: See Töùc Idea concord: See Kieán Hoøa Ñoàng Giaûi. Söï Töùc Lyù. Idea of a creator: See Só Phu Kieán. Identity of Relative and Absolute: Sandokai Ideas grasped and held: Impressions—See Chaáp (jap)—Ts'an-t'ung-ch'i—See Tham Ñoàng Kheá. Thuû. Ideology (n): Quan nieäm hoïc. Idea of permanence: See Thöôøng Kieán. Idiom (n): Thaønh ngöõ. Idea of the reality of things: See Höõu Kieán (5). Idle: Lazy—Giaûi ñaõi. Idea of reincarnation: Teá töôùng hieän haønh Idle conversation after tea and wine: Traø dö töûu chöôùng (veà taùi sanh). haäu. Idea of unreality of all things: See Voâ Kieán. Idle gossip: YÛ ngöõ. Ideal (a): Lyù töôûng. Idle talk: Vain talk or diffusive trivial Ideal of Buddhism: See Lyù Töôûng Phaät Giaùo. reasoning—See Nhaøn Ñaøm Hí Luaän. Ideal realized world: See Lyù Söï Voâ Ngaïi Phaùp Idle thoughts: Vitathavitakka (p)—Deluded Giôùi. conceptualization—False (erroneous) thinking or Ideal world: The world of law or principle—Theá thought—False ideas, notions, or thoughts—Chaáp giôùi lyù töôûng cuûa ñònh luaät hay nguyeân ly—See giöõ moïi phaân bieät sai

laàm—See Voïng Töôûng. Lyù Phaùp Giôùi. Idleness: Unoccupied (leisure): Nhaøn roãi— Idealessness: In Zen it means not to be carried Pramada (skt): Phoùng daät—Thina (p): Ngaày ngaät away by any particular idea in the use of (hoân traàm)—Indolence: Bieáng nhaùc (löôøi bieáng, mentality—See Voâ Nieäm. giaûi ñaõi). Idealism (n): Duy taâm (chuû nghóa duy taâm, duy Idleness is the root of all evils: Satan finds some taâm luaän, quan nieäm luaän). mischief for idle hands to do—Nhaøn cö vi baát Idealism School: Vijnanavada (skt)—See Duy thieän. Thöùc Toâng. Ido (jap): Di Ñöôøng—Nôi ôû cuûa nhöõng vò Taêng Idealistic reflection: See Duy Thöùc Quaùn. cao tuoåi thoï (traêm tuoåi)—The hall of centenarians. Idealistic representation: See Duy Thöùc. Idol (n): Ngaãu töôïng. Idealization (n): Lyù töôûng hoùa. Idolatry (n): Söï suøng baùi ngaãu töôïng. Ideation (n): Söï quan nieäm hoùa hay nghó töôûng. Idolization (n): Ngaãu töôïng hoùa. Identical (a): Töông Töï—Alike—Like— Idolize: Worship—Bow in veneration—Chieâm Similar—Identical—Attainment-like (this is only baùi—Toân suøng. a temporary situation). If it is difficult for the poor to complain, it is Identification (n): Söï nhaän daïng. easy for the rich to avoid being arrogant: See Identify (v): Nhaän dieän. Baàn Nhi Voâ Oaùn Nam, Phuù Nhi Voâ Kieâu Dò. Identify the birth (can tell who the persons in If you give someone a gift and the person does the birth) : Nhaän dieän tieàn thaân (coù theå noùi ñöôïc not want it, the gift still belongs to you: Neáu teân nhöõng nhaân vaät trong tieàn thaân aáy). baïn ñem leã vaät ñeå bieáu ngöôøi khaùc, ngöôøi kia Identification (n): Nhaän daïng. khoâng nhaän thì leã vaät aáy trôû veà vôùi baïn — Identity (n): Thaân phaän (caên cöôùc). According to the Sutra In Forty-Two Sections, Identity of cultivation and the cultivated: See Chapter 7, the Buddha said: “There was one who, Tu Tính Baát Nhò Moân. upon hearing that I protect the way and practice Identity and difference: Agreement and great humane compassion, intentionally or disagreement—Töùc phi (söï gioáng vaø söï khaùc). voluntarily came to scold me. I was silent and did Identity of the Individual and Buddha: not reply. When he finished scolding me, I asked, Similarity in form with the Buddha—See Töông ‘If you are courteous to people and they do not Töï Töùc Phaät. accept your courtesy, the courtesy returns to you,

does it not?’ He replied, ‘It does.’ I said, ‘Now essence: Veà baûn chaát maø noùi thì voâ minh vaø phaùp you are scolding me but I do not receive it. So, the tính laø moät—See Voâ Minh Phaùp Tính Nhaát Theå. misfortune returns to you and must remain with Ignorance and dull ideas: See AÙm Ñoän Chöôùng. you. It is just as inevitable as the echo that follows Ignorance about the ego: Atmamoha (skt)—See a sound or as the shadow that follows a form. In Ngaõ Si. the end, you cannot avoid it. Therefore, be careful Ignorance in the ego: See Ngaõ Si. not to do evil.”—Theo Kinh Töù Thaäp Nhò Chöông, Ignorance as father: See Voâ Minh Phuï. Chöông 7, Ñöùc Phaät daïy: “Coù ngöôøi nghe ta giöõ Ignorance, karma and desire: ñaïo, thöïc haønh taâm ñaïi nhaân töø, neân ñeán maéng ta; Ajnanakarmatrsna (skt)—See Voâ Minh Nghieäp ta im laëng khoâng phaûn öùng. Ngöôøi kia maéng xong, AÙi. ta lieàn hoûi: OÂng ñem leã vaät ñeå bieáu ngöôøi khaùc, Ignorance and pride: See Si Maïn. ngöôøi kia khoâng nhaän thì leã

vaät aáy trôû veà vôùi oâng Ignorance in regard to the ego: See Ngaõ Si khoâng? Ngöôøi kia ñaùp: “Veà chöù.” Ta baûo: “Nay Phieàn Naõo. oâng maéng ta, ta khoâng nhaän thì töï oâng röôùc hoïa Ignorance or stupidity: Ngu Si. vaøo thaân, gioáng nhö aâm vang theo tieáng, boùng Ignorance in the trailokya: State of theo hình, roát cuoäc khoâng theå traùnh khoûi. Vaäy haõy unenlightenment—Voâ minh truï ñòa—See Nguõ Truï caån thaän, ñöøng laøm ñieàu aùc.” Ñòa. Igan Butsuji (jap): Moving the coffin of a Ignorance of the view of self: Ngaõ Kieán Voâ deceased abbot or other prominent monk or nun to Minh—Voâ minh cuûa söï chaáp tröôùc vaøo caùi ‘Ngaõ’. the lecture hall. Igan is one of the nine ritual acts Ignorance of the way of escape: The taint of (kubutsuji) performed when a prominent Buddhist ignorance—Voâ Minh Laäu Hoaëc—Voâ minh trong monk or nun dies. The coffins of ordinary monks tam giôùi. and nuns are left in the infirmary until Ignorance without beginning: Voâ Thuûy Voâ cremation—Di chuyeån quan taøi cuûa vò truï trì quaù Minh—1) Primal ignorance: See Nguyeân Phaåm coá hay moät vò Taêng hay Ni noåi troäi ñeán Giaûng Voâ Minh; 2) The period of transmigration which ñöôøng. "Igan" laø moät trong chín nghi thöùc ñöôïc cöû has no beginning: See Giaùn Caùch Voâ Minh; 3) See haønh trong tang leã cuûa moät vò Taêng noåi troäi. Quan Voïng Chaân Ñoàng Theå. taøi cuûa moät vò Taêng thöôøng chæ ñöôïc ñaët trong Ignorant (a): Dark—Obscure—Ignorance—phoøng döôõng beänh cho ñeán khi hoûa taùng—See Khoâng bieát—Ngu Muoäi—Ngu si. Kubutsuji. Ignorant condition: Unenlightened condition— Ignoble (a): Heøn moïn—Mean. Considered as in primal action, the stirring of the Ignoble deeds: Impure deeds—See Baát Tònh perceptive faculty, associated with corpus or Haïnh. substance—The objective illusory world—Voâ Ignoble life: Cuoäc soáng heøn moïn. minh hay tình traïng khoâng giaùc ngoä —See Voâ Ignoble trades: See Ngheà Heøn Moïn. Minh Nghieäp Töôùng. Ignorance (n): Avijja (p)—Avidiya or Maya Ignorant condition before discernment and (skt)—Moha (skt)—Mudhaya (p)—Confusion—differentiation: Primal ignorance—See Caên Baûn Delusion—Folly or Ignorance—Lack of Voâ Minh. enlightenment—Stupidity—Unenlightened—See Ignorant and dull ideas: AÙm ñoän chöôùng—One Voâ Minh. of the ten hindrances. Ignorance of attachment to phenomena: Phaùp Ignorant law: Immature law, or method—See Chaáp Voâ Minh—Voâ minh cuûa söï chaáp tröôùc vaøo Ngu Phaùp. caùc hieän töôïng. Ignorant like a child: Baøla (skt)—Ngu ñoàng (ngu Ignorance and Bhutatathata: See Voâ Minh nhö moät ñöùa con nít). Phaùp Tính Nhaát Theå. Ignorant monk: Ngu Taêng (vò taêng bò voâ minh Ignorance and desire: Unenlightened desire— khoáng cheá). See Si AÙi. Ignorant mortal people: Unenlightened mortal Ignorance and dharma nature are one in

people—Haïng ngöôøi ngu doát toái taêm—Ordinary emphasized the infusion of the true spirit, so that people who always examine themselves and bodily life itself could become entirely realize they are just unenlightened mortal filled enlightened and transformed. It distinguished with greed, hatred and ignorance, as well as an bodily activity and "true body", the former being accumulation of infinite other transgressions in the the functional and the latter the essential nature. past, present

and future. From realizing this, they The term "fundamental face" was also used, for develop a sense of shame and then vow to change that self-nature which existed before birth. It also their way, be remorseful, repent, and give their affirm the importance of the return from the best to cultivate with vigor such as chanting sutra, essential nature to the functional action for the reciting the Buddha's name, or sitting meditation, helping of the world. The Japanese name "Ik-yo" seeking to quickly end karmic obstructions and to is said to have been formed from two mountains attain enlightenment in a very near future—Haïng on which its monasteries were located, Isan in ngöôøi ngu doát toái taêm, nhöng luoân xeùt mình laø moät Hunan and Kyozan in Kiangse—Moät trong naêm keû phaøm phu ñaày tham saân si, cuøng vôùi voâ soá toäi tröôøng phaùi Thieàn taïi Trung Hoa, cuõng ñöôïc goïi laø loãi chaát choàng trong quaù khöù, hieän taïi vaø vò lai, töø Quy Ngöôõng, ñöôïc saùng laäp bôûi Qui Sôn vaø ñeä töû ñoù sanh loøng taøm quí, roài phaùt nguyeän tu taâm söûa cuûa ngaøi laø Ngöôõng Sôn. Tröôøng phaùi naøy choáng taùnh, saùm hoái, aên naên, y theo lôøi Phaät Toå ñaõ daïy laïi yù töôûng ruùt lui khoûi theá giôùi ta baø, vaø nhaán maø haønh trì, tu taäp, nhö laø tuïng kinh, nieäm Phaät, maïnh vaøo söï thaám nhaäp vaøo chaân taâm, ñeå töø ñoù ngoài thieàn, vaân vaân, caàu cho nghieäp chöôùng choù ng caùi thaân trong cuoäc soáng töï noù coù theå hoaøn toaøn ñöôïc tieâu tröø, mau böôùc leân bôø giaùc trong moät trôû thaønh giaùc ngoä vaø chuyeån hoùa. Noù phaân bieät söï töông lai raát gaàn. hoaït ñoäng cuûa thaân vaø chaân thaân; söï hoaït ñoäng Ignorant perception: Views produced by cuûa thaân laø duïng vaø chaân thaân laø phaùp tính. Thuaät ignorance—See Voâ Minh Kieán. ngöõ "Chaân dieän muïc" cuõng ñöôïc söû duïng, vì ñoù laø Ignorant preceptor: See AÙm Chöôùng. töï taùnh tröôùc khi sanh ra. Toâng phaùi naøy cuõng xaùc Ignorant of the right way of seeing life and nhaän söï quan troïng cuûa söï trôû veà töø phaùp tính ñeán phenomena: Si Hoaëc—Unenlightened and haønh ñoäng cuûa duïng nhaèm cöùu hoä theá giôùi ta baø. deluded (ignorance misleads sentient beings to be Ngöôøi ta noùi thuaät ngöõ Nhaät Baûn "Ik-yo" ñöôïc blind of the right way)—Si meâ vaø nghi hoaëc, thaønh laäp töø teân cuûa hai ngoïn nuùi nôi maø nhöõng töï khieán chuùng sanh khoâng thaáy ñöôïc chaùnh ñaïo. vieän cuûa toâng phaùi naøy toïa laïc: Quy Sôn trong tænh Ignorant temperament: Mohacarita (p)—Baåm Hoà Nam vaø Ngöôõng Sôn trong tænh Chieát Giang— taùnh si meâ—Ignorance—See Voâ Minh. See Quy Ngöôõng Toâng. Ignorant and undeveloped beings: Bahu-jana Igyoâ-School: Kuei-yang-tsung (chi)—See Quy (skt)—All the shoots, sprouts, or immature Ngöôõng Toâng. things—See Quaàn Manh. Igyoâ-Shu (jap): Kuei-yang school, a lineage of Ignorant and unenlightened: Mudha (skt)—Ngu Chinese Zen active during the T'ang dynasty (618- si (khoâng giaùc ngoä). 907)—See Quy Ngöôõng Toâng. Ignorant views: Voâ Minh Kieán—Ignorant views Ihai (jap): A Japanese Buddhist term for or ignorant perception of phenomena which "Ancestral tablet."—Thuaät ngöõ Phaät giaùo Nhaät produces all kinds of illusion or views produced Baûn coù nghóa laø "Baøi vò" (taám bia nhoû ñeà teân by ignorance—Caùi nhìn voâ minh hay taø kieán sanh ngöôøi quaù coá ñöôïc thôø trong chuøa). ra bôûi voâ minh. I-ha-ma-yin (tib): Asura (skt)—Jealous gods— Ignore the evil

and highlight the good: AÅn aùc See A Tu La. döông thieän (toát khoe xaáu che). Ihen-chik-kye-pay-yeshe (tib): Sahajajnana Igyoâ (jap): Igyo-Shu (jap)—Quy Ngöôõng Toâng— (skt)—Coemergent wisdom—See Caâu Sinh Hueä. One of the five schools of Zen in China, called I-Hsing (683-727): See Nhaát Haønh. also Kuei-yang, having been founded by Kuei- I-Hsuan: Lin-Chi-I-Hsuan (chi)—See Laâm Teá shan and his disciple of Yang-shan. It opposed the Nghóa Huyeàn Thieàn Sö. idea of retirement from the world, and Ijuku (jap): Parinata (skt)—Vipaka (skt)—Mature

—Maturation of effect—See Dò Thuïc. Khai Nguõ Dieäp. Ijuku-Go (jap): Karma of different maturation— Ikko Hanko (jap): See One person-Half a person. See Dò Thuïc Nghieäp. Ikku-Gatto (jap): Nhaát Cuù Hôïp Ñaàu—Words in Ijuku-In (jap): Vipakahetu (skt)—Cause ripening which one phrase fits the head; however, Zen in a different life—Differential fruition—See Dò practitioners should always remember that words Thuïc Nhaân. that can be understood intellectually, are also a Ijuku-ka (jap): Vipaka-phala (skt)—Maturation stake to which to tie a donkey for ten thousand of effect—See Dò Thuïc Quaû. kalpas—Ngöôøi hoïc chæ vôùi moät caâu cuûa thieàn sö Ikebana (jap): Hoa Trì—Pond of flowers—Ao maø laõnh ngoä hoaøn toaøn yeáu chæ nhaø thieàn; tuy hoa. nhieân, haønh giaû tu Thieàn neân luoân nhôù raèng ngoân Ikeda Daisaku (-1928): Third president of Soka ngöõ coù theå hieåu ñöôïc baèng tri thöùc cuõng laø caây coät Gakkai, one of the largest Buddhist organizations troùi buoäc con löøa trong vaïn kieáp—See Nhaát Cuù in Japan. He first encountered the organization in Hôïp Ñaàu Ngöõ. 1947 and became a passionate adherent soon Ikkyuâ Soâjun (1394-1481): Nhaát Höu Toâng Thuaàn after. Following the death of the organization's Thieàn Sö—Name of a Japanese Rinzai monk from second president, Josei Toda (1900-1958), he the Ashikaga period (1392-1568). Ikkyuâ belonged succeeded him and began a program of expanding to the Daitoku-ji branch of Rinzai and was a the membership of the organization. Today it dominant figure in that lineage. He is famous for claims several million followers in Japan, but the his calligraphy, painting, and writing, especially membership has split in recent years as a result of poetry. Ikkyuâ was born in Saga, in western conflict between lay Soka Gakkai and the priests Kyoto—Teân cuûa moät vò Taêng thuoäc toâng Laâm Teá of Nichiren Shoshu over the leadership and trong giai ñoaïn nöôùc Nhaät döôùi söï cai trò cuûa doøng direction of the organization. Under Ikeda's hoï Tuùc Lôïi Thò. Nhaát Höu tröïc thuoäc Ñaïi Ñöùc Töï, leadership it has also expanded its activities Sö laø moät trong nhöõng nhaân vaät noåi troäi trong doøng overseas and today has many thousands of truyeàn thöøa. Sö noåi tieáng veà thö phaùp, veõ tranh, vaø members in Europe and in the USA—Vò chuû tòch vieát laùch, ñaët bieät laø thi thô. Nhaát Höu sanh ra taïi thöù ba cuûa toå chöùc Soka Gakkai, moät trong nhöõng vuøng Saga, ôû mieàn taây cuûa Ñoâng Ñoâ—See Nhaát toå chöùc Phaät giaùo lôùn nhaát ôû Nhaät Baûn. Laàn ñaàu Höu Toâng Thuaàn Thieàn Sö. tieân oâng gaëp toå chöùc naøy vaøo naêm 1947 vaø chaúng Ikomayama (jap): Nuùi Sinh Cö (Nhaät Baûn). bao laâu sau ñoù oâng trôû neân heát söùc gaén boù vôùi noù. Iksani (skt): Iksana (skt)—A kind of magic mode Sau khi vò chuû tòch thöù hai laø oâng Josei Toda qua of reading another's thoughts—See Y Saùt

Ni. ñôøi thì oâng leân keá vò vaø baét ñaàu chöông trình môû Iksvaku (skt): Nhöùt Soa Cöu Vöông—See Cam roäng tö caùch hoäi vieân cuûa toå chöùc. Ngaøy nay toå Giaù. chöùc naøy tuyeân boá coù ñeán vaøi trieäu tín ñoà ôû Nhaät, Iksvaku-Virudhaka (skt): See Cam Giaù Vöông. nhöng soá tín ñoà ñaõ bò chia cheû do haäu quaû cuûa I-k'ung (chi): Giku Zen Master, a special Zen cuoäc tranh chaáp giöõa nhoùm taïi gia Soka Gakkai vaø instructor of the Southern School—See Nghóa nhoùm Taêng löõ Nichiren Shoshu trong quyeàn laõnh Khoâng. ñaïo vaø ñöôøng höôùng hoaït ñoäng cuûa toå chöùc. Döôùi Ikyoâ: Igyo-Shu (jap)—Kuei-Yang-Tsung (chi)— söï laõnh ñaïo cuûa Ikeda toå chöùc ñaõ môû roäng hoaït See Quy Ngöôõng Toâng. ñoäng ra haûi ngoaïi vaø ngaøy nay coù haøng ngaøn hoäi Ikyoâ Zen: Igyo-Shu (jap)—Kuei-Yang, name of a vieân ôû AÂu Chaâu vaø Hoa Kyø. Zen sect established by Ling-yu of Kuei Shan and Ikegami (jap): Vuøng Trì Thöôïng (gaàn Ñoâng Kinh, Hui Chi of Yang Shan. It has now died away— Nhaät Baûn). Thieàn Quy Ngöôõng, moät toâng phaùi Thieàn ñöôïc Ikkatsu (jap): Moät tieáng heùt—Katsu and Lin-Chi saùng laäp bôûi Linh Höïu ôû Quy Sôn vaø Hueä Tòch ôû I-Hsuan—Tieáng heùt cuûa Thieàn Sö Laâm Teá—See Ngöôõng Sôn. Ngaøy nay doøng Thieàn naøy ñaõ taøn Laâm Teá Töù Haùt. luïn—See Quy Ngöôõng Toâng. Ikke-Kai-Go-Yo (jap)—Moät caønh hoa naêm Ill (a): Sick—A person who is not enlightened is caùnh—A flower with five petals—See Nhaát Hoa “ill” by definition. The healing process is the

conversion of suffering into the aspiration to attain intellect—Trí chieáu saùng. enlightenment. Illuminated mind: Bodhi Budh (skt)— Ill-affected: AÙc yù—Hatred—Ill-will—Ill-intent— Bodhihrdaya or Bodhicitta (skt)—Perfect Malicious. knowledge—Transcendent understanding— Ill-conduct: Voïng Phaùp (meâ hoaëc). Perfect wisdom—Enlightened mind—See Ñaïo Illegal (a): Baát hôïp phaùp—Illegitimate— Giaùc Taâm. Unlawful—Illicit. Illuminating cause: Lieãu nhaân—The revealing Ill-feeling: AÙc Caûm—Aversion—Antipathy— cause (knowledge and wisdom). Dislike—Ill-feeling. Illuminating or explaining the law-wheel: See Ill-gotten gains: Cuûa phi nghóa. Chieáu Phaùp Luaân. Ills of meditation: Thieàn beänh (including Illuminating all things: Chieáu roõ caùc phaùp. wandering thoughts and illusions—bao goàm taùn Illuminating view of things: Caùi nhìn chieáu dieäu loaïn vaø aûo töôûng). vaøo hieän höõu. Ill-proportioned (a): Quaù tyû leä (quaù côõ). Illuminating-Void Suchness: Khoâng Nhö Chieáu Ill-thinking: Bad intention—AÙc Giaùc—AÙc nieäm. Dieäu—The Essence of mind—See Theå Taâm. Ill thoughts: Bad intention—Evil thoughts—See Illumination (n): Bodhi (skt): Enlightenment—Söï Töôûng Ñieân Ñaûo. soi saùng—See Quang Minh. Ill-treat (v): Baïc ñaõi—To maltreat. Illumination Hall: Shodo (jap)—A senior monk Ill-treatment, or killing of monks or nuns, or would use this area for instructing other monks force them to leave the monasteries to return while the master of the temple was otherwise to worldly life: Ngöôïc ñaõi gieát choùc chö Taêng Ni occupied. This hall directly separates the Zazen hoaëc buoäc hoï phaûi hoaøn tuïc. Hall and the washroom—Moät vò Taêng cao tuoåi haï Ill-will: Vyaøpaøda (p)—AÙc taâm—Grievance— coù theå söû duïng Chieáu Ñöôøng ñeå chæ daïy nhöõng vò Hatred—Malevolence—Resentment.

Taêng khaùc trong khi vò Vieän chuû ñang baän. Chieáu Ill-will perception: Vyapada-samjna (skt)—Saân ñöôøng phaân caùch Thieàn ñöôøng vaø phoøng röûa Nhueá Töôûng. maët—See Chieáu Ñöôøng. Ill-will and wrangling: AÙc taâm ñaáu ñaù. Illuminations of knowledge: See Trí Quang Illation (n): Söï suy luaän. Chieáu. Illative sense: YÙ nghóa ñöôïc suy luaän ra. Illumination of knowledge of certain Illicit (a): Baát hôïp phaùp. attainment of supreme perfect enlightenment: Illimitable glorious radiance: An endless Trí quang chieáu quyeát ñònh seõ splendid light—AÙnh haøo quang huy hoaøng voâ haïn. thaønh chaùnh ñaúng chaùnh giaùc. Illimitable spiritual regions of the Buddhas: Illumination of knowledge developing the See Giôùi Ngoaïi. determination of enlightenment through Illimitables: Voâ Löôïng—Absolutely free or association with the wise and accumulation of unhindered—Nhaát Thieát Voâ Chöôùng Ngaïi—Hoaøn roots of goodness: Trí quang chieáu y chæ thieän tri toaøn thoaùt khoûi moïi chöôùng ngaïi. thöùc phaùt taâm Boà Ñeà tích taäp thieän caên. Illness (n): Bònh. Illumination of knowledge expounding Illness and Death: See Bònh Töû. inconceivable great means of access to truth: Illnesses of meditation: Zen illness—See Trí quang chieáu dieãn thuyeát baát khaû tö nghì quaûng Thieàn Beänh. ñaïi phaùp moân. Illness as the result of previous karma: Nghieäp Illumination of knowledge fulfilling all Bònh—Beänh nghieäp hay beänh gaây ra do nghieäp transcendent ways: Trí quang chieáu ñaày ñuû taát cuûa nhieàu ñôøi tröôùc. caû caùc Ba La Maät. Illuminate (v): Chieáu saùng—Roïi saùng—Daïy doã— Illumination of knowledge seeing all Buddhas: Giaùo hoùa. Trí quang chieáu thaáy taát caû Phaät. Illuminated intellect: Illuminated or Enlightened Illumination of knowledge of seeing all sentient

beings dying in one place and being born in Illusion in practice: See Tu Hoaëc. another: Trí quang chieáu thaáy taát caû chuùng sanh Illusion of a real ego: See Ngaõ Ñieân Ñaûo. cheát ñaây sanh kia. Illusion of seeing things as they seem, not as Illumination of knowledge showing all they really are: See Kieán Löu. Buddhas: Trí quang chieáu thò hieän taát caû chö Phaät. Illusions and temptations that arise from Illumination of knowledge skillfully ignorance: See Voâ Minh Hoaëc. comprehending the spiritual powers of all Illusions and temptations arise from false Buddhas: Trí quang chieáu thieän xaûo bieát roõ taát caû views or theories: See Kieán Hoaëc. chö Phaät thaàn thoâng oai löïc. Illusion and temptation through the immense Illumination of knowledge teaching all sentient variety of duties in saving others: See Traàn Sa beings so they may abide in the state of Hoaëc. enlightenment: Trí quang chieáu giaùo hoùa taát caû Illusion that things are real and have chuùng sanh ñeàu khieán an truï Nhö Lai ñòa. independent existence: See Teá Hoaëc Hieän Haønh Illumination of knowledge understanding the Chöôùng. doctrines of all scriptures: Trí quang chieáu hieåu Illusion of thoughts: See Tö Hoaëc. taát caû tu-ña-la phaùp moân. Illusion of the three realm: Giôùi Hoaëc—See Illumination of the teaching: Phaùp quang minh. Giôùi Noäi Hoaëc. Illuminative (a): Saùng suûa. Illusion of view: See Taø Kieán Ñieân Ñaûo. Illuminative way: Con ñöôøng saùng. Illusion of viewing the seeming as real: Kieán Illumine the world: Chieáu saùng theá giôùi. Laäu—AÛo töôûng taø kieán cho raèng

nhöõng thöù giaû Illusion (n): Maøya (skt)—Huyeãn aûo—See Baøo hôïp laø coù thaät. AÛnh. Illusions without actuality: Huyeãn hoùa khoâng Illusions of the aggregates: Uaån voïng (söï huyeãn thieät. aûo cuûa caùc uaån). Illusionism (n): Ngöôøi theo chuû nghóa xem vaät Illusions arise in practice: Söï hoaëc. chaát chæ laø huyeãn giaû. Illusion arises from primal ignorance: See Voâ Illusionist: Conjurer—AÛo sö. Minh Hoaëc. Illusive: Maøya (skt)—AÛo—Illusory—Unreal— Illusions arise through contact with the world: Vague—Illusion. Tö hoaëc. Illusive mind: Which results in complexity and Illusion arising from primal ignorance: Voâ confusion—See Voïng Taâm. Minh Hoaëc. Illusive views of the body or self: Wrong views Illusion-body: AÛo thaân. of the body or self—See Thaân Kieán. Illusion of the body: Satkaya-drsti (skt)—See Illusive views in self-grasping: Wrong views in Ngaõ Kieán. self-grasping—Thuû Kieán—See Kieán Thuû. Illusion city: The magic city in the Wonder Lotus Illusive views and thoughts: Misleading views Sutra—See Hoùa Thaønh. and thoughts—See Kieán Hoaëc Tö Hoaëc. Illusions connected with principles: Illusion in Illusive views in understanding the precepts: regard to fundamental truth—See Lyù Hoaëc. Giôùi kieán—Wrong views in understanding the Illusion of desire: Illusion of love—AÙi hoaëc. precepts. Illusion and enlightenment: Meâ ngoä. Illusive vision: Confused vision—Deceptive Illusion and enlightenment are fundamentally vision—See Huyeãn. the same: See Meâ Ngoä Baát Nhò. Illusive world: AÛo traàn. Illusion of love: Illusion of desire—AÙi hoaëc. Illusory (a): Maøya (skt)—AÛo giaùc (nhö huyeãn)— Illusion mind: Voïng taâm—Mind is unreal—See False feeling—Illusion—Illusive—Magical— AÛo Taâm. Unreal—Vague. Illusion of perception: Illusion of mind—Thöùc aûo Illusory afflictions: Huyeãn Hoaëc (phieàn naõo (Thöùc ñieân ñaûo). huyeãn hoaëc).

Illusory appearance: Maya-nimitta (skt)—AÛo Animitta, or Alakshana (skt)—Formlessness or töôùng—Huyeãn töôùng—Illusory marks. shadowlessness—See Voâ Töôùng. Illusory body: Gyu-lu (tib)—AÛo thaân—See Imagery (n): Vaät töôûng töôïng. Huyeãn Thaân. Imaginary fear: Söï sôï haõi giaû taïo. Illusory and defiled: AÛo Caáu—See Huyeãn Caáu. Imaginary and not factual metaphor: See Phi Illusory discrimination: Huyeãn Sai Bieät—Phaân Duï. bieät sai laàm. Imaginary river in the Nirvana: Kim Sa Haø— Illusory ego: See Giaû Ngaõ. Moät doøng soâng töôûng töôïng ôû Nieát Baøn. Illusory eon: Mayakalpa (skt)—See AÛo Kieáp. Imagination (n): Söï töôûng töôïng. Illusory existence: AÛo höõu—Huyeãn höõu (hieän Imaginative construction: Parikappa (p)— höõu khoâng coù thaät). Parikalpa (skt)—Söï kieán laäp töø trí töôûng töôïng hay Illusory ideas: See Töông Tuïc Giaû. tính chaát cuûa nhöõng phaùn ñoaùn sai laàm—Wrong Illusory knowledge: Parikalpita (skt)—See Kieán judgment—See Bieán Keá Sôû Chaáp Tính. Thöùc Huyeàn AÛo. Imagined characteristic: Phaân Bieät Töôùng Illusory marks: Maya-nimitta (skt)—Huyeãn (töôùng do phaân bieät). Töôùng (hình töôùng khoâng coù thaät)—Illusory Imagined nature: Parikalpita-svabhava (skt)— appearance. See Bieán Keá Sôû Chaáp. Illusory mind: Huyeãn Taâm (taâm khoâng coù thaät). Imagining (a): Khôûi leân caùc phaân bieät (do söï hình Illusory views: Illusory or misleading views and dung hay töôûng töôïng). thoughts—See Kieán Hoaëc Tö Hoaëc. Imagining everything as real:

Parikalpita (skt)— Illusory vision: Confused vision—Deceptive See Bieán Keá. vision—Illusive vision—Huyeãn. Imbalance (n): Söï chao ñaûo. Illustrations of the Three Treasures: A Imbalanced emptiness: Thieân Khoâng (caùi khoâng collection of Buddhist stories—See Sanboâe. nghieâng leäch). Illustrations of unreality: Thí duï veà moäng Imbued with the knowledge of the four pure huyeãn. fearlessness: Thanh tònh ñaày ñuû boán trí voâ uùy. Image (n): Patibimba (p)—Pratibimba (skt)— Imcleanness: Baát tònh. Reflection—Hình töôùng—See AÛnh Töôïng. I and Mine: The self and its possession—See Image of a Buddha: Pratima (skt)—Hình töôïng Ngaõ Ngaõ Sôû. Phaät. Imitability (n): Coù theå baét chöôùc ñöôïc. Image of a Buddha or Bodhisattva: Töôïng Imitate (v): Baét chöôùc—To copy—To mimic. Thaùnh—See Shoâsoâ. Imitate someone: Baét chöôùc ai. Image of a Buddha of metal or gold: Kim Thaân Imitation (n): Söï baét chöôùc—Phoûng theo. Ñöùc Phaät—Töôïng Phaät baèng kim loaïi hay baèng Imitative dharma: Saddharma-pratirupaka vaøng. (skt)—Zobo (jap)—The period of semblance Image of the Dharma Wheel: Hình Phaùp Luaân. Dharma—Semblance or the period of Image of gold glory: See Thieäm Boä Quang scholasticism—See Töôïng Phaùp. Töôïng. Immaculate (a): Voâ nhieãm—Perfectly clean— Image or likeness (of Buddha): Pratima (skt)— See A Ma La. Hình töôùng. Immaculate stage: Vimala-bhumi (skt)— Images and sutras: Töôïng kinh—Hình töôïng vaø Immaculate stage—Land of purity, or ground of kinh ñieån. leaving filth—Land of freedom from Image of Vairocana in the open: Suyeãn Phaät. defilement—Stage of freedom from defilement— Image of wood: Moäc Phaät—Töôïng Phaät baèng Stage of non-defilement—See Ly Caáu Ñòa. goã—A Buddha of wood. Immanent (a): Noäi taïi—Remain in—Operate Imageless (a): Alaksana (skt)—See Voâ Töôùng. within. Imagelessness: Na-vidyate, or Nirabhasa, or Immanent abiding original good seed-nature:

Boån tính truï chuûng tính—Baûn tính töï nhieân töø voâ Immature man: See Thoâ Nhaân. thuûy. Immature and Mature yanas: See Thoâ Teá Nhò Immanent act: Haønh vi noäi taïi. Thöøa. Immanent mind: Space-like mind—Boån giaùc— Immature man of Hinayana: See Thoâ Nhaân. One of the two kinds of enlightenment—See Nhò Immature and rough words: Coarse, Crude, Giaùc. evil words—See Thoâ Ngoân. Immanentism (n): Chuû nghóa noäi taïi. Immeasurable (a): Apramana (skt)—Baát khaû Immaterial: Arupa (skt)—Dustless—Formless— löôïng—See Voâ Löôïng. Non-form—Voâ Hình (phi vaät chaát)—Voâ Traàn Immeasurable absorption: Voâ löôïng Tam Ma (khoâng vöôùng buïi traàn hay khoâng vöôùng caùc phaùp Ñòa. cuûa tam giôùi). Immeasurable bodies: See Voâ Bieân Thaân. Immaterial absorption: Arupajhana (p)—Thieàn Immeasurable bodies of the Buddha: Voâ Saéc. Immeasurable bodies—See Voâ Bieân Thaân. Immaterial body: Dharmakaya (skt)— Immortal Immeasurable Buddhas: Voâ Löôïng Phaät (voâ soá body—Spiritual body—See Thaân Baát Töû. vò Phaät). Immaterial Buddha-body: The spirit free from Immeasurable compassion: Karuna (skt & p)— all limitations—See Hö Voâ Thaân. See Bi Voâ Löôïng Taâm. Immaterial constituents: Voâ saéc phaùp (nhöõng Immeasurable concentration: Voâ löôïng Tam yeáu toá caáu thaønh coù taùnh chaát phi vaät chaát). Muoäi. Immaterial factor: Yeáu toá phi vaät chaát. Immeasurable and countless: Voâ löôïng

voâ soá Immaterial factors of the body: Nama-kaya (soá löôïng quaù nhieàu khoâng theå tính ñeám ñöôïc). (skt)—Danh thaân laø nhöõng yeáu toá khoâng coù thöïc Immeasurable detachment: Upeksha (skt)— theå cuûa thaân. Upekkha (p)—Perfect equanimity—See Xaû Voâ Immaterial is the material: Sunyata is rupa— Löôïng Taâm. Khoâng töùc thò saéc. Immeasurable enlightenment: Voâ löôïng giaùc. Immaterial objects: Abstract objects—Tröøu Immeasurable illumination: Quang minh voâ teá. töôïng saéc. Immeasurable inconceivable Buddha- Immaterial realm: Arupa-bhava (skt)—Formless concentration: Phaät tam muoäi baát khaû tö nghì. realm—The immaterial realm out of which all Immeasurable inconceivable fulfillment: Voâ things come—Voâ Traàn Phaùp Giôùi. Löôïng Baát Tö Nghì Phaùp Vieân Maõn. Immaterial realm of reality: The immaterial Immeasureable inner joy: Mudita (skt & p)— realm out of which all things come—Voâ Traàn See Hyû Voâ Löôïng Taâm. Phaùp Giôùi. Immeasurable intention: Anantamati (skt)—Voâ Immaterial-sphere: Coõi khoâng coù hình töôùng— Löôïng YÙ—Boundless mind, intention, will or See Voâ Saéc Giôùi. meaning. Immaterial-sphere consciousness: Arupa- Immeasurable kalpas: Giôùi Thaïch—Mustard- vacara-citta (p)—See Taâm Voâ Saéc Giôùi. seed kalpa and rock kalpa, the former interpreted Immateriality (n): Tính phi vaät chaát. as immeasurable kalpas—See Giôùi Töû Kieáp. Immateriality of the atman, the soul, the Immeasurable Light Buddha: Voâ Bieân Quang person: Ngaõ khoâng (Nhaân khoâng). Phaät. Immateriality of substance: Khoâng taùnh, khoâng Immeasurable long period of time: Kalpa voâ, roãng khoâng, hö khoâng—Unreality— (skt)—Aeon—Kieáp—Moät khoaûng thôøi gian daøi Emptiness—See Theå Khoâng. khoâng ño löôøng ñöôïc. Immateriality of things: Phaùp khoâng—One of Immeasurable loving kindness: Maitri (skt)— the two voids—See Nhò Khoâng. Metta (p)—See Töø Voâ Löôïng Taâm. Immature law: Ignorant, or immature method— Immeasurable merit: Voâ löôïng coâng ñöùc. See Ngu Phaùp. Immeasurable methods: Voâ Löôïng Moân.

Immeasurable minds: Appamana (p)—Voâ löôïng Buddha, this is the Dharma, do you know?”— taâm (taâm roäng vaø cao thöôïng voâ löôïng). Trong Thieàn, coù loaïi caâu hoûi baét ñaàu baèng moät loái Immeasurable purity: Voâ löôïng thanh tònh nhaän xeùt tröïc tieáp. Moät nhaø sö hoûi Tam Thaùnh: (thanh tònh voâ cuøng). “Keû hoïc naày chæ thaáy Hoøa Thöôïng laø Taêng, ñaâu laø Immeasurable-Scooped-Light Buddha: Voâ Phaät? Ñaâu laø Phaùp?” Tam Thaùnh ñaùp: “Ñaây laø Löôïng Cuùc Quang Phaät. Phaät, ñaây laø Phaùp, bieát chaêng?”—See Phaàn Döông Immeasurable sentient beings: Voâ Löôïng chuùng Thaäp Baùt Vaán (13). sanh. Immediate fulfilment of all acts: Processes or Immeasurable Space: Voâ Löôïng Hö Khoâng. disciplines by the fulfilment of one—Ñoán thaønh Immeasurable splendor: Appamanabha (p)— chö haønh. Apramanabha (skt)—Voâ Löôïng Quang (aùnh saùng Immediate and gradual: Ñoán Tieäm. voâ löôïng)—Limitless light—Infinite light. Immediate influence of the six senses: Immeasurable splendor Buddha: Another title Sadayatana mind—Khôûi söï taâm. of Amitabha Buddha—Voâ löôïng Quang Nhö Lai, Immediate intuitive insight: See Tröïc Giaùc Töùc moät danh hieäu khaùc cuûa Ñöùc Phaät A Di Ñaø. Khaéc. Immeasurable Wisdom: Voâ Löôïng Trí Hueä. Immediate knowing: Tröïc

Giaùc—Immediate Immediacy (n): Tính tröïc tieáp—Töùc thì. understanding—Intuition—Immediate knowing or Immediacy and gradualness: Ñoán tieäm. understanding—The direct knowing or learning of Immediate (a): Ñoán (ngay laäp töùc). something without the conscious use of Immediate apprehension: Immediate reasoning—Knowing without knowing how you enlightenment—Enlightenment as opposed to know—Bieát maø khoâng bieát taïi sao mình bieát. gradual development—Sudden Doctrine—See Immediate method: Ñoán giaùo. Ñoán Ngoä. Immediate mind: Instantaneous mind—Toát Di Immediate attainment: Sudden attainment in taâm hay baát chôït naåy sinh taâm. contrast with gradualness—See Ñoán Ngoä. Immediate perception: Abhisamaya (skt)— Immediate awakening: Instant (immediate) Abhisamaya (skt)—Pratyaksa (skt)—Tröïc giaùc—Enlightenment—See Ñoán Ngoä. Immediate realization of enlightenment— Immediate cause: Direct cause—See Caän Nhaân. Nirvana—Inner realization, evidence of the eye Immediate and complete way of or other organ—Intuition—Söï hieåu bieát khôûi leân enlightenment: See Ñoán Vieân. trong taâm maø mình khoâng bieát noù ñeán töø ñaâu— Immediate concentration: See Ñoán Ñònh. See Hieän Chöùng and Intuition. Immediate concourse: Söï tham döï tröïc tieáp. Immediate perfection: Ñoán vieân. Immediate doctrine: Ñoán giaùo—Sudden Immediate realization of enlightenment: doctrine, and Sudden and gradual teachings. Abhisamaya (skt)—Abhisamaya (skt)—Pratyaksa (skt)—Nirvana—Inner realization—Immediate Immediate effective karma: perception, evidence of the eye or other organ— Ditthadhammavedaniya (p)—See Hieän Nghieäp. See Hieän Chöùng. Immediate enlightenment: Immediate Immediate reasoning: Direct reasoning—See apprehension—See Ñoán Ngoä. Hieän Löôïng. Immediate experience: Kinh nghieäm baây giôø. Immediate recompense: Present life Immediate experiential enlightenment: See recompense—Immediate retribution—See Hieän Nhaát Nhö Ñoán Chöùng. Baùo. Immediate fact of observation: Söï kieän tröïc tieáp Immediate reincarnation: Quaû baùo hieän tieàn— (thaät)—In Zen, there is a kind of question which Immediate retribution—See Hieän Baùo. starts from an immediate fact of observation. A Immediate result: Recompeses in the present monk as San-Sheâng: “I see that you belong to the life for deeds done now—See Hieän Baùo. Brotherhood, what is the Buddha? What is the Dharma?” San-Sheâng replied: “This is the Immediate retribution: Present-life recompense

for good or evil done in the present life—See ñoäng. Hieän Baùo. Immoderate: Amadhyama (skt)—Khoâng quaân Immediate retribution karma: Anantarya- bình. karma (skt)—Anatarya-karma (skt)—Heavy Immodest (a): Khieám nhaõ—Impolite—Uncivil— karma with immediate effect—Troïng Nghieäp Töùc Discourteous—Rude. Thì Quaû—Nghieäp naëng cho quaû lieàn. Immolation (n): Suicide—Töï Taän—Suicide. Immediate school and sutra of the Mahayana: Immoral (a): Voâ luaân. See Ñoán Ñaïi. Immoral dissipation: Daâm daät. Immediate state of being: Isness (skt)—Being Immortal (a): Amrita (skt)—Amata (p)—Baát töû— the now of being—Nhö thöïc traïng. Tieân—Deathless—Deva genii—Deva and Immediate sub-cause: Samanantra-pratyaya rsis—Heavenly fairies—See Thieân Tieân. (skt)—See

Thöù Ñeä Duyeân. Immortals of Absolute Conduct: Rsi of Absolute Immediate teaching: See Ñoán Giaùo. Conduct—Tuyeät haïnh tieân. Immediate understanding: Tröïc Giaùc— Immortal among men: See Nhaân Tieân. Intuition—See Immediate knowing. Immortal body: Dharmakaya (skt)—See Thaân Immediate ways to perfection: Ñoán giaùo— Baát Töû. There are two immediate or direct ways to Immortal with Essential Conduct: Rsi with perfection—Coù hai loaïi ñoán giaùo—See Nhò Ñoán. Essential Conduct—Tinh haïnh tieân. Immediate and whole: Vieân Ñoán Chæ Quaùn— Immortal eyes: Xuaát sinh töû nhaõn. See Ma Ha Chæ Quaùn. Immortals with Illuminating Conduct: Rsi with Immediate and the whole: Complete and Illuminating Conduct—Chieáu haïnh tieân. immediate—See Vieân Ñoán. Immortal life: Unborn life—See Voâ Sanh Chi Immediate and whole dhyana: Vieân Ñoán Chæ Sanh. Quaùn—See Ma Ha Chæ Quaùn. Immortal mark: Baát Töû töôùng—See Cöûu Voâ Immediately: At once—Suddenly—Ngay laäp töùc Hoïc. (ñoán). Immortal message: See Thoâng Ñieäp Baát Töû. Immediately effective karma: Immortal mind: Tathagata-garbha (skt)—Mind- Ditthadhammavedaniya (p)—Hieän Nghieäp. nature—Taâm baát sanh baát dieät—See Taâm Tính. Immediately immediate way: Ñoán Ñoán Giaùo. Immortal one: Dharmakaya (skt)—See Voâ Sanh Immediately perfect teaching; Ñoán Vieân Giaùo. Thaân. Immense (a): Extensive—Great—Vast—Bao Immortal paradise of Amitabha: See Voâ Sanh la—To lôùn—Vó ñaïi. Baûo Quoác. Immensity (n): Quaûng ñaïi voâ löôïng. Immortal of penetrating conduct: Rsi of Immensity of the universe: Mushi-Mushu penetrating conduct—Thoâng haønh tieân. (jap)—Without beginning and without end—See Immortal with Vigorous Conduct: Tinh Haïnh Voâ Thuûy Voâ Chung. Tieân. Immerse (v): Traàm (nhuùng vaøo). Immortal with Way-conduct: Rsi with Way- Immerse oneself: Go down—Ñi xuoáng (traàm conduct—Ñaïo haïnh tieân. luaân). Immortality (n): See Baát Töû. Immerse oneself in the gloom of reincarnation Immortalization (n): Laøm cho baát töû. and ignorance: See Traàm Minh. Immovability: Anenjata (skt)—Baát ñoäng. Immerse oneself in the sea of pains and Immovable (a): Akuppa (p)—Acala, Dhruva Nis- sorrows: Traàm luaân trong bieån khoå. cale (skt)—Baát khaû di dòch—Baát ñoäng—Khoâng Immigrate to a place: Di cö ñeán moät nôi. ñoäng—Motionless—Unshakeable—Not moving— Imminence (n): Saép ñeán. See Voâ Ñoäng. Immobile: Acala (skt)—Niscala (skt)—Dhruva Immovable abstract concentration: See Baát (skt)—Unmoved—Motionless—Immovable—Baát Ñoäng Ñònh.

Immovable arhat: Baát Ñoäng A La Haùn. impartial salvation—Chö Phaät truï nôi bình ñaúng Immovable atmosphere: Baát Ñoäng phong luaân. cöùu ñoä chuùng sanh. Immovable Bodhisattva: Acala-bodhisattva Impartial truth that all become Buddha: (skt)—Baát Ñoäng Toân Boà Taùt—See Baát Ñoäng Universal truth that all become Buddha—See Minh Vöông. Bình Ñaúng Phaùp. Immovable Buddha: Aksobhya Buddha (skt)— Impartiality: Samanattata (p)—See Bình Ñaúng. The Buddha in the Eastern Heaven of Abhirati, Impartiality in love to all: See Oan Thaân Bình the realm of joy—See Baát Ñoäng Toân Nhö Lai. Ñaúng Taâm. Immovable ground: Acalabhumi (skt)—The 8th Impartiality toward all Buddhas: Taát caû Phaät ground of a

Bodhisattva—Boà Taùt ñòa thöù 8—See bình ñaúng. Baát Ñoäng Ñòa. Impartiality toward all determinations: Taát caû Immovable karma: Aninjya-karma (skt) thaâm taâm bình ñaúng. Immovable karma—Baát Ñoäng Nghieäp. Impartiality toward all enlightening beings: Taát Immovable king of hell: Fudo-Myo-o (jap)—See caû Boà Taùt bình ñaúng. Baát Ñoäng Minh Vöông. Impartiality toward all lands: Taát caû coõi bình Immovable knowledge: Akuppam-nanam (p)— ñaúng. See Baát Ñoäng Trí. Impartiality towards living beings with all Immovable land: Acala (skt)—See Baát Ñoäng humility free from pride and arrogance: Bao Ñòa. nhieâu coâng ñöùc ñeàu ban cho taát caû chuùng sanh. Immovable liberation: Baát ñoäng giaûi thoaùt. Impartiality toward all practices: Taát caû haïnh Immovable Raja: Fudo-Myo-o (jap)— bình ñaúng. Immovable king of hell—See Baát Ñoäng Minh Impartiality toward all roots of goodness: Taát Vöông. caû thieän caên bình ñaúng. Immovable stage: Acala-bhumi (skt)—See Baát Impartiality toward all sentient beings: Nôi taát Ñoäng Ñòa. caû chuùng sanh bình ñaúng. Immovable vidyaraja: Acala-vidya-raja (skt)— Impartiality towards sentient beings with all Baát ñoäng Minh vöông—Baát ñoäng toân. humility free from pride and arrogance: Bao Immutability (n): Baát di baát dòch—Taùnh khoâng nhieâu coâng ñöùc ñeàu ban cho taát caû chuùng sanh. bieán ñoåi (baát bieán dò tính). Impartiality toward all things: Nôi taát caû phaùp Immutability contra mortality and phenomenal bình ñaúng. variation: Baát bieán dòch taùnh. Impartiality toward all transcendence: Taát caû Immutable (a): Voâ Bieán Tính—Baát di baát dòch, Ba La Maät bình ñaúng. khoâng bieán ñoåi hay thay ñoåi. Impartiality toward all vows: Taát caû nguyeän Imoko (jap): Muoäi Töû. bình ñaúng. Impaired: Baát Cuï—Khoâng hoaøn bò, khoâng ñuû soá, Impartially aiding and benefiting all living hö hoûng. beings: Bình ñaúng lôïi ích taát caû chuùng sanh. Impardonable: Intolerable—Inexcusable— Impatience (n): Akshanti (skt)—Khoâng kieân Unforgivable—Baát dung. nhaãn. Impart (v): Truyeàn ñaït. Impeccability (n): Tính voâ toäi—Tính baát khaû Impartability (n): Tính baát khaû phaân. phaïm toäi. Impartial: Bình Ñaúng—Coâng baèng—Voâ tö— Impeccability of mind: Nieäm Voâ Thaát hay yù Equal—Like. khoâng loãi—Perfection of memory—See Voâ Thaát Impartial judge and awarder: Yama (skt)—Just Nieäm. judge and awarder—See Bình Ñaúng Vöông. Impecability of speech: Khaåu Voâ Thaát hay Impartial or just judge: See Bình Ñaúng Vöông. mieäng khoâng loãi—Perfection of speech—See Voâ Impartial mind: See Bình Ñaúng Taâm. Thaát Khaåu. Impartial salvation: All Buddhas abide in Impeccable: Toaøn veïn—Khoâng khuyeát ñieåm.

Impeccable happiness: Haïnh phuùc toaøn veïn. Impermanence in each cycle: See Nhaát Kyø Voâ Impeccable observation of the precepts: Pure Thöôøng. precepts—See Tònh Giôùi. Impermanence of ego: See Voâ Thöôøng Cuù. Impeded: Sôû Chöôùng Caùch—Bò caûn ngaïi. Impermanence: an endless moving stream: See Impediment: Chöôùng—Hindrances. Voâ Thöôøng: Doøng Chaûy Baát Taän. Impedimentary constituents: Chöôùng Ngaïi Y— Impermanence or the impermanent nature of Nhöõng thaønh phaàn gaây caûn trôû. all things: Voâ Thöôøng hay baûn chaát voâ thöôøng cuûa Impedimentary moral indeterminacy: Höõu Phuù vaïn höõu. Voâ Kyù—Söï mô hoà tinh thaàn coù tính chaát gaây ra Impermanence of all karmas: See Chö Nghieäp

chöôùng ngaïi. Voâ Thöôøng. Impenetrable type of koans: See Baát Khaû Theå Impermanence of life is sudden and the time Nhaäp Coâng AÙn. truly flies: Phaûi nghó raèng côn voâ thöôøng mau Impenitent (a): Khoâng saùm hoái. choùng, môùi saùng sôùm ñoù ñaõ laïi ñeán xeá chieàu. Ñaâu Imperfect: Baát Vieân—Thieân—Khoâng hoaøn haûo, neân khoâng sieâng naêng, lo döï bò tröôùc hay sao?—It khoâng hoaøn toaøn. is necessary to think that the impermanence of life Imperfect faith: See Baát Cuï Tín. is sudden, time truly flies, the morning had just Imperfect intellection: See Tri Thöùc Baát Toaøn. come but night has arrived. Why not be diligent Imperfect mind: Thieân taâm. and prepare in anticipation. Imperfect teaching: See Baát Lieãu Nghóa. Impermanence of all phenomena: Unceasing Imperfected: Thieân (thieân leäch). change—See Nieäm Nieäm Voâ Thöôøng. Imperfected way of developing the Bodhi Impermanence and suffering: Voâ thöôøng vaø khoå Mind: Boà Ñeà taâm ñöôïc phaùt khôûi moät caùch sai ñau. leäch—See Thieân Boà Ñeà Taâm. Impermanence, Suffering, Emptiness, Imperfection (n): Söï baát toaøn—Khoâng hoaøn myõ. Selflessness: Voâ Thöôøng, Khoå, Khoâng, Voâ Ngaõ. Imperial blue hair roots: Every hair-root dark Impermanence of all things like lightning and colored—Loã chaân loâng thöôøng aùnh ra saéc xanh— shadow: Ñieän AÛnh—Söï voâ thöôøng cuûa vaïn höõu See Tam Thaäp Nhò Haûo Töôùng. cuõng gioáng nhö aùnh ñieän chôùp. Imperial (royal) family: Gia ñình hoaøng toäc. Impermanent (a): Anicca (p)—Anitya (skt)—Imperial favor: Hoaøng aân. Everchanging—Subject to change—Voâ thöôøng Imperial palace: Hoaøng cung. hay söï thay ñoåi lieân tuïc trong töøng giaây töøng Imperial preceptor: Imperial Teacher—See phuùt—All component things are impermanent—Quoác Sö. Taát caû caùc phaùp höõu vi ñeàu voâ thöôøng—See Voâ Imperial Teacher: See Quoác Sö. Thöôøng. Imperial temples: Royal temples—Thaùi mieáu. Impermanent characteristics of all Imperishables: Anirodha (skt)—Everlasting— phenomena: Anicca lakkhana (p)—Ñaëc tính hay Indestructible—Immortal—Undying—Baát dieät—töôùng voâ thöôøng. Hieän töôïng sinh dieät cuûa caùc Voâ Höõu Dieät—See Töù Phaùp Baát Hoaïi. phaùp. Imperishable impression of bliss: Vasanananda Impermanent world: Theá gian voâ thöôøng. (skt)—Phuùc Laïc Voâ Bieân. Impersonal (a): Phi caù nhaân—See Voâ Ngaõ. Impermanence (n): Anicca (p)—Anityata (skt)—Impersonal Tone: See Voâ Ngaõ (2) and Taùm Ñaëc Mujoâ (jap)—Characteristic of impermanence, the Ñieåm Chính Cuûa Ngoä. state of not being permanent—Voâ Thöôøng Ñeá— Impersonalism (n): Chuû nghóa phi caù nhaân. See Voâ Thöôøng. Impersonality (n): Anatma or Nairatmyam Impermanence of the body and mind: See Thaân (skt)—Voâ Ngaõ—Tính caùch phi caù nhaân—Nhaân Taâm Voâ Thöôøng. Khoâng—Man is only a temporary combination Impermanence of all dharmas: Chö phaùp voâ formed by the five skandhas, the six elements thöôøng. (earth, water, fire, air, space and mind), and the

twelve nidanas, being the product of previous Impossible things: Nhöõng ñieàu khoâng theå laøm cause, and without a real self or permanent soul— ñöôïc—See Nguõ Baát Naêng Xöù. Con ngöôøi chæ laø moät phoái hôïp taïm thôøi bôûi nguõ Impotent males: Pandakas (skt)—See Baát Nam uaån, luïc ñaïi (ñaát, nöôùc, löûa, gioù, hö

khoâng vaø taâm and Nguõ Chuûng Baát Nam. thöùc), vaø 12 nhaân duyeân, chöù khoâng coù thöïc ngaõ Impotent male by birth: Sinh Baát Nam—See hay moät linh hoàn tröôøng toàn—See Voâ Ngaõ . Nguõ Chuûng Baát Nam. Impersonalization (n): Söï phi nhaân caùch hoùa. Impotent male for half a month: Baùn Baát Nam Impertinent (a): Baát kính. hay loaïi chæ duøng ñöôïc nam caên trong nöûa thaùng— Imperturbable (a): Ñieàm tónh—Voâ Ñoäng— See Nguõ Chuûng Baát Nam. Aksobhya Buddha—The Immovable Buddha— Impregnate (v): Laøm cho sanh saûn. See Baát Ñoäng. Impress (v): Ghi loøng—Gaây aán töôïng—To Imperturbable Buddha: Aksobhya Buddha impress deeply in one's memory—To engrave. (skt)—A Suùc beä Phaät (Baát Ñoäng Phaät)— Impress someone: Gaây aán töôïng cho ai. Aksobhya Buddha. Impressed: Xuùc ñoäng. Imperturbed Buddha: Aksobhya (skt)—Voâ Impression: 1) Ideas grasped and held: See Ñoäng Phaät—Aksobhya Buddha. Chaáp Thuû; 2) Samskara (skt): Sankhara (p)—AÁn Imperturbable examination: Meditation in the töôïng—See Haønh Uaån. law or of all things—Quaùn saùt phaùp nhaãn. Impressive (a): Caûm xuùc—Gaây xuùc ñoäng. Imperturbable karmic formation: Imprint of the foot: Daáu chaân—Footprint—Foot Anenjabhisankharo (p)—Baát ñoäng haønh. mark—Footstep. Imperturbility: Firmness—Baát ñoäng. Imprison (v): Giam haõm—To detain—To Impetus (n): Söï thuùc ñaåy. incarcerate—To put someone in prison. Impiety (n): Söï voâ tín ngöôõng. Improper (a): Taø—Deviant—Evil—Depraved— Implements of the faith: See Ñaïo Cuï. Opposite—Erroneous—Heterodox. Implication (n): Haøm yù—Môø aùm. Improper food: Improper things for a monk to Implicit (v): AÙm chæ—To hint—To refer to—To eat—Thöùc aên khoâng hôïp cho moät vò Taêng aên. imply. Improper knowledge: Asamprajanya (skt)—Baát Implicit faith: Adhimukti (skt)—Saddha-dhika chaùnh tri hay bieát khoâng chôn chaùnh. (skt)—Nieàm tin taøng aån—See Tín Ñöùc. Improper means of earning a living: Taø meänh. Implicit-negative type of koans: See Maëc Nhieân Improper speech: Unrefined speech—Indecent Phuû Nhaän Coâng AÙn. speech—Smart speech—Voïng ngöõ (yû ngöõ). Implore (v): Naên næ—Van lôn. Improper thought: Baát Chaùnh Tö Duy—Suy Important (a): Heä troïng—Vital. nghó khoâng ñuùng—Incorrect thought. Important aspects: Nhöõng khía caïnh quan troïng. Improper (wrong) views: Drishti (skt)—AÙc Important event: Bieán coá quan troïng. kieán—Wrong views—See Taø Kieán. Important karma: Garuka-karma (skt)—Nghieäp Improper ways of obtaining (gaining) a living naëng—Weighty karma—See Troïng Nghieäp. on the part of a monk: Taø meänh (cuûa moät vò Important sutras in Theravada Buddhism: Taêng hay Ni). Nhöõng Baøi Kinh Quan Troïng Trong Phaät Giaùo Improve appearance: To commit an Expression Nguyeân Thuûy. of Regret Offence—Trau chuoát beà ngoaøi laø phaïm Impose a misfortune on someone: Giaùng hoïa. giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Impose a restriction on someone: AÙp duïng söï Improve the habit: Caûi thieän thoùi quen. haïn cheá vôùi ai. Improve (v) oneself: Tu thaân. Imposing: Uy nghieâm—Solemn. Improve oneself morally: Cultivate virtue—Tu Imposing exterior: Prabhava (skt)—Awe- ñöùc. inspiring-majesty—Demeanors—Oai Nghi. Improve oneself for the purpose of

improving Impossible (a): Baát Ñaéc—Khoâng theå ñöôïc. or benefitting others: Self-profit and Profit

others—See Töï Lôïi Lôïi Tha. Tònh Thí. Improving mind: See Taêng Thöôïng Taâm. Impure teaching: See Baát Tònh Thuyeát Phaùp. Improvise: Act according to circumstances—Tuøy Impure wheel: See Baát Tònh Luaân. cô öùng bieán. Impure world: Saha—See Ta Baø. Impulse (n): Thuùc ñaåy. Impurities and defilements: Bôïn nhô vaø ueá Impulse is the condition for consciousness: nhieãm. Haønh Duyeân Thöùc—Thoâi thuùc laø ñieàu kieän cho söï Impurity (n): Asubham or Samkilesa (p)—Mala hieåu bieát. or Samklesa (skt)—Defilement—Uncleanness— Impulsion: Javana (p & skt)—Tieán trình hay söï See Baát Tònh. thuùc ñaåy—Process. Impurity of affliction: Klesa-kasayah (skt)— Impulsive karma-producing moments: Javana Afflictive turbidity—See Phieàn Naõo Ñoäc. (p)—Impulsion—Tieán trình thuùc ñaåy hay söï naêng Impurity of arrogance: Kieâu caáu. ñoäng (ñoù cuõng chính laø luùc maø nghieäp ñöôïc thaønh Impurity of the body: Thaân baát tònh—See Baát laäp). Tònh Thaân. Impulsive process: Java (skt)—Theá Toác—Tieán Impurity of the death: Cöùu caùnh baát tònh—See trình thuùc ñaåy mau choùng. Baát Tònh Cöùu Caùnh. Impure (a): Klesa (skt)—Baát tònh—Ignoble— Impurity of desire: Duïc caáu. Unclean. Impurity of doubt: Nghi caáu. Impure aeon: An impure kalpa—See Tröôïc Impurity of dwelling: Cö truù baát tònh. Kieáp. Impurity of external objects: Söï baát tònh cuûa vaïn Impure attitude: Thaùi ñoä baát tònh. vaät—See Vaïn Vaät Baát Tònh. Impure behavior: Baát Tònh Haønh—Haønh vi baát Impurity of false views: Kieán caáu. tònh. Impurity of human life: Meänh Tröôïc—Söï oâ Impure birth: See Thoï Sanh Baát Tònh. tröôïc cuûa kieáp ngöôøi. Impure body: The sinful body of ordinary Impurity of inertia: Thuïy mieân caáu. people—See Ueá Thaân. Impurity of meanness: Khan caáu (tham lam boûn Impure charity: Sullied charity—See Baát Tònh xeûn). Thí. Impurity of mind: Passions and delusions—Taâm Impure commandments: See Thi La Baát Thanh caáu (söï baát tònh cuûa taâm gaây neân bôûi duïc voïng vaø Tònh. aûo voïng meâ môø). Impure donation: Baát Tònh Thí—Söï boá thí khoâng Impurity of the newly-born baby: See Sô Sinh trong saïch. Baát Tònh. Impure and false: See Traàn Voïng. Impurity of the outer marks: Ngoaïi töôùng baát Impure intention: Baát Tònh YÙ—Chuû yù khoâng tònh. thanh tònh (khoâng trong saïch). Impurity of own nature: Baûn chaát baát tònh. Impure kalpa: See Kieáp Tröôïc. Impurity of presumption: Maïn caáu. Impure karma: Ueá Nghieäp—Nghieäp baát tònh— Impurity and purity: See Nhieãm Tònh. See Tam Nghieäp. Impurity and purity are not apart: See Nhieãm Impure Land: Saha World—The present world— Tònh Baát Nhò Moân. See Ueá Ñoä. Impurity of seeds: Chuûng töû baát tònh. Impure mind: See Taâm Baát Tònh. Impurity of sentient beings: Sattvakasaya Impure seed: See Baát Tònh Chuûng Töû. (skt)—See Chuùng Sanh Tröôïc. Impure stage: Baát Tònh Vò—Thöù baäc baát tònh In (jap): (baát tònh trong giai ñoaïn tu haønh). 1) Mudra (skt): Seal—AÁn. Impure or sullied charity: Whose object is 2) Samgharama (skt): Institute—Vieän. personal benefit (expecting something in In accordance with: Phuø hôïp (vôùi). return)—Boá thí mong caàu phöôùc baùo—See Baát In accordance with one’s condition: See Ñöông

Phaän. Buddha’s teaching: Baát Thuï Ngoân Phaät hay hieän In accordance with one’s karma, one will ñôøi khoâng chòu tieáp thuï vaø tu taäp Phaät phaùp. certainly be reborn in either good or evil path: In the present situation: Trong hoaøn caûnh hieän Tuøy theo nghieäp löïc maø con ngöôøi phaûi sanh vaøo nay. ñöôøng laønh hay döõ. In quest of something: In search of something— (Not) in accordance with: Khoâng phuø hôïp (vôùi). Ñi tìm caùi gì. In advancing years not to cease sexual In reality: In truth—Nhö Thöïc—Nhö thöïc teá. intercourse: Laõo Baát Chæ Daâm hay khi lôùn tuoåi In a respectable way: Baèng phöông caùch ñaùng khoâng ngöøng daâm duïc. kính. In agreement: Nhaát taâm—Unanimous—In In the same way: Cuøng theá ñoù (cuøng caùch nhö chorus. vaäy). In broad daylight: Giöõa ban ngaøy. In search of a solution for (of or to) human In chorus: Unanimous—Nhaát Trí—Cuøng nhau problems: Tìm moät giaûi phaùp cho caùc vaán ñeà cuûa ñoàng yù. nhaân loaïi. In this context: Trong phaïm vi naày. In search of something: In quest of something— In a cultural manner: Moät caùch coù vaên hoùa. Ñi tìm caùi gì. In days of yore: In ancient days—Ngaøy xöa. In search of truth: Tìm chaân lyù. In detail: Carefully—Teá taâm (coøn goïi laø tieåu taâm In a sense: Trong nghóa aáy. hay caån thaän). In semi-darkness: Trong luùc tranh toái tranh saùng. In drawing people to listen to the Dharma: Khi In spite of someone’s best efforts: Maëc duø coù söï höôùng daãn moïi ngöôøi nghe phaùp. heát söùc coá gaéng cuûa ai ñoù. In one direction: Tam Mieäu—Turn together or in In such manner: Tatha (skt)—As—Like—So— one direction—Right and balanced. Thus—Nhö vaäy—Nhö theá aáy. In endless succession: Trong tieán trình voâ taän. In times of peace, remember the possibilities In hard times: Trong thôøi khoù khaên. of war or danger: An baát vong nguy (Khi yeân In harmony with: Hoøa ñieäu vôùi. bình ñöøng queân luùc nguy nan). In history: Trong lòch söû. In the true character or disposition of man: In a honey voice: Baèng gioïng ñieäu ngoït ngaøo (ca True hearted—Sincere—True to one's nature— haùt). Chaân taâm. In a lay condition: Taïi tuïc. In the truest sense: Trong yù nghóa ñuùng nhöùt. In memory of someone: Ñeå töôûng nieäm ai. In truth: In reality—Nhö Thöïc—Nhö thöïc teá. In the midstream of birth and death: Giöõa doøng In the ultimate sense: Trong yù nghóa roát raùo. sinh töû. In wealth not being charitable: Ñaéc Taøi Baát Thí In one instant causing all sentient beings to hay giaøu sang ñöôïc cuûa maø chaúng chòu boá thí. rouse the will for enlightenment: ÔÛ trong moät In the Western Pure Land, all have the highest nieäm laøm cho taát caû chuùng sanh phaùt taâm Boà Ñeà. level Bodhisattvas: Boà Taùt thöôïng thieän—See In one lifetime: Trong moät kieáp. Thöôïng Thieän Boà Taùt. In one’s own body to have the Trikaya: See In the Western Pure Land, life span is Nhaát Theå Tam Thaân Töï Taùnh Phaät. inexhaustible: Thoï löôïng voâ cuøng—See Thoï In order of years of ordination: Laïp thöù (tuoåi Löôïng Voâ Taän. ñaïo hay soá naêm ñaõ thoï giôùi). In youth not to study from morning till night: In the perfection of one all are perfected: One Tuùc Daï Baát Hoïc hay thieáu thôøi khoâng chaêm hoïc. deed includes all—See Nhaát Thaønh Nhaát Thieát Ina (jap): Chijii (jap)—See Ino. Thaønh. Ina-sutta (p): Sutra on Debt, Anguttara nikaya, In praise of someone: Ñeå ca tuïng ai. VI.45—Kinh Nôï Naàn, Taêng Nhaát A Haøm, VI.45. In this present life: Trong

kieáp naày. Inability (n): Voâ Kham Nhieäm Tính—Söï khoâng In present life not to accept and practice the coù khaû naêng.

Inability to annihilate causality karma: Khoâng Distracted mind—Mental wandering—Scattered theå loaïi tröø nhôn quaû nghieäp baùo cho chuùng sanh. mind—Unsettled mind—See Taùn Taâm. Inability to become Brahma-kings: Chaúng ñöôïc Inauguration ceremony of a new temple: Leã laøm Phaïm Thieân Vöông. khaùnh thaønh chuøa—Dedication ceremony. Inability to become Buddhas: Chaúng ñöôïc laøm Inborn: Prakrtja (skt)—Baåm sinh (caâu sinh)— Phaät. Congenital—Innate—Natural, spontaneous, Inability to become Cakravarti-kings: Chaúng inborn, or springing from nature, as opposed to ñöôïc laøm Chuyeån Luaân Vöông. acquire—Ñoàng thôøi sanh ra, ñoái laïi vôùi do huaân Inability to become Indras: Chaúng ñöôïc laøm Ñeá taäp maø coù. Thích. Inborn afflictions: Nhieäm Vaän Phieàn Naõo— Inability to become Mara-kings: Chaúng ñöôïc Phieàn naõo töï sinh. laøm Ma Vöông. Inborn wisdom: See Töï Nhieân Trí. Inability to concentrate the attention: YÙ caên trì In-breathing: Thôû vaøo. ñoän, theo ñuoåi ngoaïi traàn neân khoâng coù khaû naêng Incalculable (a): Voâ Soá—Khoâng keå sieát— ñònh tónh hay chuù yù. Inconceivable—Countless. Inability to end the realm of the living: Khoâng Incalculable wisdom: Voâ Löôïng Trí—Trí hueä voâ theå chaám döùt caùc ñöôøng döõ cho chuùng sanh sanh. bieân. Inability to function: Khoâng hoaït ñoäng ñöôïc. Incalculably long eons: Voâ Soá Kieáp—Khoâng bieát Inability to save unconditionally: Khoâng theå cöùu bao nhieâu kieáp. roãi voâ ñieàu kieän sanh. Incantation (n): Chuù—Amulets—Charms— Inability to think: Ñaõng trí. Deviant mantras—Spells. Inability to understand mundane marks Incantations to delude or confuse others: Meâ thoroughly, and sever them completely: Khoâng Nhaân Chuù (buøa chuù laøm meâ hoaëc ngöôøi khaùc). coù khaû naêng thaáu suoát töôùng theá gian—See Baát Incantation of the Diamond vehicle: Mantra of Khaû Minh Kieán Theá Gian Töôùng. the esoteric vehicle—Bí maät chuù thöøa (Kim Cang Inability to work: Baát löïc. Thöøa). Inaccessible: Inattainable—Khoâng ñaït ñöôïc— Incantation-vow: See Chuù Nguyeän. See Baát Khaû Ñaéc. Incarnate (v): Hoùa kieáp. Inaccessible to reason: Acintya (skt)—Beyond Incarnate Buddha: Nirmana-Buddha (skt)— thought and words—Beyond conception—Baát Tö Metamorphosed Buddha—Nirmanabuddha and Nghì—See Baát Khaû Tö Nghì. Nirmanakaya—See Hoùa Phaät. Inactive (a): Asamskrta—See Voâ Taùc. Incarnate as a Sravaka: See ÖÙng Hoùa Thanh Inactive principle pervading all things: Voâ vi Vaên. phaùp hay thöïc tính tónh laëng cuûa chö phaùp—State Incarnated beings have testified to Buddhism: of rest—See Voâ Vi Phaùp. Hoùa nhaân hay Phaøm phu thuyeát. Inactive realm: Voâ vi phaùp giôùi hay Lyù phaùp Incarnation (n): Söï ñaàu thai. giôùi—Noumenal realm. Incarnation-body: Nirmanakaya (skt)— Inactivity (n): Söï thuï ñoäng—Voâ taùc—See Tam Transformation-body—Nirmanakaya—See Bieán Nieát Baøn Moân. Hoùa Thaân. Inanimate (a&n): Voâ tình chuùng (voâ tri voâ giaùc). Incarnation body of the Buddha: Rupakaya Inanimate objects: Nhöõng vaät voâ tình. (skt)—Baùo thaân cuûa Ñöùc Phaät. Inapplicable: Unreasonable—Baát öng (khoâng Incarnation Buddha: A living

Buddha—Sinh hôïp). Phaät—See Hoaït Phaät. Inattention: Amanasikara (skt)—See Thaát Nieäm. Incarnationism (n): Chuû nghóa nhaäp theá cuûa chö Inattentive (a): Absent-minded—Taâm baát taïi (voâ Boà Taùt. taâm voâ hoàn hay lô ñaõng). Incense: Nhang—Buddhists burn incense before Inattentive mind: Taâm dong ruoåi lang thang— images of the Buddha and other Buddhist figures

as a sign of reverence. One will almost find Gandhamadana—See Höông Sôn. incense burning at various temples of Buddhist Incense-offering hymn: Baøi keä daâng höông. schools. The pleasant aroma is said to be a Incense Praise at morning recitation: Nieäm reminder of the Buddha himself who was höông buoåi saùng. traditionally described as fragrant. Incense is Incense region: Höông Giôùi—Ngoâi ñeàn hay ngoâi among the appropriate offerings made to a chuøa—A temple. Buddha or to Buddhist monks and nuns. Incense is Incense and smoke: Höông khoùi—Ancestor also regularly offered as a part of funeral and worship. memorial services—Nhöõng ngöôøi Phaät töû ñoát Incense stick: Caây nhang. höông tröôùc aûnh töôïng Phaät vaø nhöõng nhaân vaät Incense-yielding tree: Kunduruka or Putchuk Phaät giaùo khaùc nhö laø daáu hieäu cuûa söï toân kính. (skt)—Moäc Höông—The resin of the plant—Caên Haàu nhö ngöôøi ta coù theå tìm thaáy söï ñoát höông Höông—Huaân Luïc Höông—Ña Giaø La—Moät loaïi trong nhieàu töï vieän khaùc nhau cuûa caùc tröôøng phaùi traàm höông. Phaät giaùo. Ngöôøi ta noùi muøi höông deã chòu cuûa Incest: Incestuous—See Loaïn Luaân. nhang laø söï nhaéc nhôû veà töï thaân ñöùc Phaät maø theo Inchi (jap)—Fundamental cause, causal ground, truyeàn thoáng ñöôïc dieãn taû nhö höông thôm. Daâng or causal state—See Nhaân Ñòa. höông naèm trong soá nhöõng cuùng döôøng thích hôïp Incinerate: Bhasmikaroti (skt)—Hoûa thieâu. ñeán moät vò Phaät hay chö Taêng Ni. Höông cuõng Incipiency: Söï khôûi ñaàu. thöôøng xuyeân ñöôïc daâng cuùng nhö laø moät phaàn Inclination: Intention—Khuynh höôùng—YÙ cuûa tang leã hay caùc buoåi leã töôûng nieäm. nguyeän. Incense balls: Höông Hoaøn—Quaû caàu höông. Inclination for wrongdoing: Höõu Quaù—Khuynh Incense burner: Baùt höông—Incense bowl. höôùng laøm sai traùi. Incense and candles: Incense and lamps—See Inclination of the mind: Con ñöôøng cuûa taâm. Höông Hoûa. Inclination to: Abhinivesa (p & skt)—Gaén boù— Incense and candle-offering group: Ban ñaëc Adhering to—Attachment. traùch höông ñaêng (boâng hoa vaø ñeøn nhang). Inclination to a belief: Söï chaáp tröôùc. Incense-colored: See Höông Nhieãm. Include all living beings for salvation: Nhieáp Incense and flowers: See Höông Hoa. chuùng sanh giôùi hay nhieâu ích höõu tình giôùi. Incense-fragrance: Muøi höông cuûa nhang—The Included in the field of conceptualization: Phaùp incense-fragrance pervades the main hall—Muøi Xöù Sôû Nhieáp—Ñöôïc bao goàm trong laõnh vöïc khaùi traàm höông ngaøo ngaït trong chaùnh ñieän. nieäm. Incense hall: Höông ñieän—The incense hall, Included in the three realms: Tam Giôùi Sôû especially the large hall of the Triratna—Ñieän thôø Nhieáp—Goàm trong ba coõi—Naèm trong ba coõi. Tam Baûo hay Phaät Ñieän. Inclusiveness (n): Tö töôûng vò tha—Tính bao Incense-ksetra: Monastery—Höông saùt. haøm. Incense and lamp: Nhang ñeøn. Incoherent (a): Laû taû—Khoâng maïch laïc—Nhaõm Incense of the liquid amber tree:

Giao Höông— nhí—Not sticking together or lacking cohesion. Höông nhöïa cuûa moät loaïi caây hoã phaùch. Incoherent talk: Noùi nhaõm nhí. Incense made from branches: Nhang laøm baèng Incommunicable (a): Khoâng theå thoâng truyeàn caønh caây. ñöôïc. Incense made from flower: Nhang laøm baèng Incommutable (a): Khoâng theå caûi bieán ñöôïc— boâng. Khoâng thay ñoåi ñöôïc. Incense made from roots: Nhang laøm baèng reã Incomparable (a): Voâ tyû—Khoâng theå so saùnh caây. ñöôïc. Incense of the mind: Fragrance of the mind— Incomparable Beings: See Voâ Ñaúng Taùt Ñoûa. See Taâm Höông. Incomparable Body: Voâ Tyû Thaân—Thaân khoâng Incense-mountain: Gandhamadana (skt)— gì coù theå so saùnh ñöôïc.

Incomparable dharma: Voâ Tyû Phaùp— Dieäu Höõu. Incomparable truth or law—Phaùp cao toät khoâng gì Incomprehensible wisdom: Thaàn thöùc—Divine coù theå so saùnh ñöôïc. wisdom—Soul—The intelligent spirit—The Incomparable kinds of power to convert all intelligent Consciousness—Divine wisdom—See beings: Thaàn Thoâng Kyø Ñaëc—Thaàn löïc kyø ñaëc Linh Hoàn. hoùa ñoä chuùng sanh—See Tam Kyø Ñaëc. Inconceivability of Great Enlightening Beings: Incomparable kinds of rareness: Nhöõng thöù kyø Baát khaû tö nghì cuûa chö Ñaïi Boà Taùt. ñaëc—See Tam Kyø Ñaëc. Inconceivable (a): Acintya (skt)—Baát khaû tö Incomparable light: Voâ ñoái quang. nghì—Beyond thought, concepts, or description— Incomparable Light Buddha: Voâ Ñoái Quang Beyond thought or discussion—Beyond the power Nhö Lai. of mentation. Incomparable power: Atavika (skt)—Voâ Tyû Inconceivable activity: Baát Tö Nghì Nghieäp— Löïc—Löïc khoâng theå so saùnh ñöôïc. Haønh ñoäng khoâng theå nghó baøn. Incomparable truth or law: Voâ tyû phaùp (giaùo Inconceivable anointment: See Quaùn Ñaûnh Baát phaùp khoâng coù gì so saùnh ñöôïc). Tö Nghì. Incompatible: Khoâng töông thích. Inconceivable Beings: See Baát Tö Nghì Taùt Ñoûa. Incomplete (a): Incomplete: Baát toaøn (baát cuï tuùc, Inconceivable, beneficial functions and uses baát thaønh, baát vieân maõn, höõu dö)—Something from the pure wisdom: See Baát Tö Nghì Duïng more (extra additional): Coøn theâm nöõa—Those Töôùng. who have remainder to fulfil, i.e. karma: Nhöõng Inconceivable Buddha-lands: See Baát Tö Nghì ngöôøi haõy coøn nghieäp chöa traû ñeå hoaøn taát hay Phaät Ñoä. thaønh töïu. Inconceivable Dharmakaya: Taùnh Cuûa Phaùp Incomplete explanation: Something further to Thaân Nhö Lai—See Phaùp Thaân Nhö Lai Taùnh. say—See Höõu Dö Thuyeát. Inconceivable emptiness: Caùi ‘khoâng’ khoâng theå Incomplete meaning: Partial meaning—Baát lieãu nghó baøn—See Baát Tö Nghì Khoâng. nghóa—Kinh ñieån giaáu ñi moät phaàn thöïc nghóa. Inconceivable knowledge: Baát khaû tö nghì trí. Incomplete nirvana: Sopadhisesa-nirvana Inconceivable liberation: Fushigi-Gedatsu (skt)—Saupadisesa-nibbana or Kilesa- (jap)—Baát Tö Nghì Giaûi Thoaùt, söï giaûi thoaùt parinibbana (p)—See Höõu Dö Nieát Baøn. khoâng theå nghó baøn ñöôïc. Incomplete prediction: Partial prediction—Höõu Inconceivable Light Buddha: One of the twelve dö thoï kyù. lights of Amitabha Buddha—Baát Tö Nghì Quang Incomplete prediction of a Buddha: See Höõu Phaät—Nan Tö Quang Phaät. Dö Thoï Kyù. Inconceivable mark of activity: Daáu aán haønh Incomplete teaching: The Hinayana ñoäng khoâng theå nghó baøn—See Baát Tö

Nghì incompleteness—See Baát Lieãu Nghóa. Nghieäp Töôùng. Incomplete theory: Thuyeát Baát Ñònh. Inconceivable mind: Baát Khaû Tö Nghì Taâm—Caùi Incomplete understanding: Baát lieãu nghóa—Not taâm khoâng theå nghó baøn ñöôïc. understanding the whole meaning or truth— Inconceivable nagas: Dragons or Nagas are Incomprehensible. beyond human conception—Thieân long baát khaû tö Incomplete-word teaching: See Baùn Töï Giaùo. nghì. Incompleteness (n): Söï khoâng hoaøn toaøn. Inconceivable permeation: See Baát Tö Nghì Incomprehensible (a): Baát lieãu nghóa. Huaân. Incomprehensibles (n): Huyeàn dieäu. Inconceivable realm: Baát Khaû Tö Nghì Giôùi— Incomprehensible entity: Absolute reality— Coõi khoâng theå nghó baøn ñöôïc. Supernatural existence, as contrasted with the Inconceivable sentient beings: See Chuùng Sanh superficial reality of phenomena—Dieäu höõu hay Baát Khaû Tö Nghì. thöïc taïi chaân thöïc (taâm Phaät hay Phaät taùnh)—See Inconceivable sounds: Baát Tö Nghì AÂm.

Inconceivable superknowledge: Baát Khaû Tö Incorporeal sphere: Arupadhatu or Arupaloka Nghì Sieâu Vieät Trí—Caùi trí sieâu vieät khoâng theå (skt)—Immaterial-sphere—See Voâ Saéc Giôùi. nghó baøn ñöôïc. Incorrect: Baát Nhö Thöïc—Khoâng ñuùng. Inconceivable super-power: Baát Khaû Tö Nghì Incorrect cognition: Improper knowledge—Baát Thaàn Thoâng—Thaàn thoâng khoâng theå nghó baøn Chaùnh Tri. ñöôïc. Incorrect conduct: Evil conduct—AÙc haïnh. Inconceivable task: Söï vieäc khoâng theå nghó baøn. Incorrect meditation: Taø Thieàn—Söï tham thieàn Inconceivable things: Nhöõng ñieàu khoâng theå nghó sai laàm. baøn (baát khaû tö nghì)—See Baát Khaû Tö Nghì. Incorrect thought: Baát Chaùnh Tö Duy—Suy nghó Inconceivable transformation: Baát Tö Nghì khoâng ñuùng—Improper thought. Bieán Dòch—Söï bieán hoùa khoâng theå nghó baøn ñöôïc. Incorrect views: Taø kieán. Inconceivable transformation of the death: Incorrect view that anything is really mine: Acintyaparinamacyuti (skt)—See Baát Khaû Tö See Ngaõ Sôû Kieán. Nghì Bieán Dòch Töû. Incorrectness: Baát Chaùnh—Khoâng ñuùng—Inconceivable transformation life: Baát Tö Nghì Falsehood—Improper—Incorrect. Bieán Dòch Sanh Töû. Incorrigible: Nhaát Xieån Ñeà Giaø—Khoâng theå söûa Inconceivable transformation of life in the chöõa ñöôïc. Pure Land: See Baát Khaû Tö Nghì Bieán Dòch Incorruptible adamantine body: Kim Cang Baát Sanh Töû. Hoaïi Thaân—Thaân beàn vöõng nhö kim cang, khoâng Inconceivable vehicle: Baát Khaû Tö Nghì Thöøa— theå bò hoaïi dieät ñöôïc. Coã xe khoâng theå nghó baøn ñöôïc (Ñaïi thöøa Phaät Increase (v): See Taêng Tröôûng. giaùo). Increase then decrease in the same ratio: See Inconceivable wisdom: Acintya-jnana (skt)—See Nhaát Taêng Nhaát Giaûm. Baát Khaû Tö Nghì Trí. Increase the family of Buddhas: Theâm lôùn Phaät Inconceivable world: The Buddha's world is chuûng ñeå taát caû chuùng sanh ñeàu ñöôïc thaønh Phaät. beyond human conception—Theá giôùi Phaät baát khaû Increase merit when it was already produced: tö nghì. Tinh taán tieáp tuïc phaùt trieån nhöõng ñieàu thieän laønh Inconclusive reason: See Baát Ñònh Nhaân. ñaõ phaùt sanh—See Tinh Taán Phaùt Trieån Thieän Inconclusiveness: See Baát Ñònh Tính. Phaùp. Incongruity (n): Khoâng hôïp nhau—Lack of Increased powers of mind through

meditation: harmony or agreement. See Taêng Thöôïng Taâm Hoïc. Inconsciousness (n): Mindless—Effortless Increased quarrelling: Taêng tröôûng söï gaây goã. action—Mind of non-existence—Without thought, Increasing heat: Grisma (skt)—See Tieäm Nhieät. will or purpose—The real immaterial mind free Increasing and improving merits and blessings: from illusions—See Voâ Taâm. Zoyakoho (jap)—Taêng Ích Phaùp—See Taêng Ích. Inconsistent (a): Baát nhaát—Inconstant. Increasing kalpa: See Taêng Kieáp. Inconsistent causation: Unequal causation—See Increasing power of prayer for cessation of Baát Bình Ñaúng Nhaân. calamity: See Taêng Töùc. Inconspicuous practice: Maät Haïnh—Phöông Increasing thoughts: Visichamati (skt)—caùch thöïc haønh bí maät. Dominant thoughts—Taêng yù. Inconstant: Voâ Thöôøng Haèng—Hay thay ñoåi, Incredible (a): Khoâng löôøng ñöôïc. khoâng beàn vöõng. Incredible sufferings: Nhöõng khoå ñau khoâng Inconvenient (a): Baát tieän. löôøng. Incorporated with: Saùp nhaäp vôùi. Incur hatred: Mua thuø chuoác oaùn. Incorporation (n): Söï keát hôïp—Toå hôïp. Incur hostility: Breed emnity—Contract hatred— Incorporeal: Voâ Saéc—Khoâng hình khoâng theå— Keát oaùn. Formless—Non-substantial. Inda (p): See Indra.

Indara (jap): Indra (skt)—Sakra (skt)—Brgua- Independentism (n): Chuû nghóa töï laäp. byin (tib)—Mighty Lord of devas—See Ñeá Thích. Independently awakened: Pratyeka buddhas Indaramoâ (jap): Brahmajala-sutra (skt)—Brahma (skt)—Duyeân Giaùc. Net Sutra—Indra's Jewel Net—See Kinh Phaïm Indescribable (a): Baát khaû ñònh thuyeát—Khoâng Voõng. theå dieãn taû ñöôïc—Cannot be described or beyond Indebted: Maéc nôï. the power of description—Indescribably. Indecent exposure of one’s person: Ñeå loä aâm Indescribable Buddha's wisdom: Acintya-jnana taøng. (skt)—Inconceivable wisdom—Intuitive Indecent speech: Unrefined speech—Improper knowledge—Baát tö nghì trí. speech—Smart speech—YÛ ngöõ)—See Voïng Ngöõ. Indescribable changes: See Baát Khaû Tö Nghì Indecision: Inconclusiveness—See Baát Ñònh Bieán. Tính. Indescribable fuming: Indescribable vasana— Indefatigably cultivating any practices: 1) Indescribable suffusing—Baát tö nghì huaân. Chuyeân tu khoâng moûi meät, moät trong Thaäp Trí Indescribable objects: Baát Khaû Xöng Caûnh— Nghieäp—See Möôøi Trí Nghieäp; 2) Destroying of Caûnh giôùi khoâng theå dieãn taû ñöôïc. demons: phaù chuùng ma tröø phieàn naõo. Indescribable suffusing: Indescribable fuming— Indefectibility (n): Tính baát dieät. Indescribable vasana—Baát tö nghì huaân. Indefinite (a): Indeterninate—Undecided— Indescribable vasana (skt): Taäp Khí baát khaû tö Undetermined—Uncertain—Unsettled—Khoâng nghì—Indescribable suffusing—Indescribable nhöùt ñònh—See Baát Ñònh Tính. fuming—Perfuming impression or memory—See Indefinite commandments: Aniyata (skt): Giôùi Baát Khaû Tö Nghì Taäp Khí. Baát Ñònh. Indestructibility: Baát Hoaïi Tính—Tính khoâng Indefinite Doctrine: Indeterminate teaching— huûy hoaïi ñöôïc. See Baát Ñònh Giaùo. Indestructibility (n) of the living and the Indefinite karma: Baát ñònh nghieäp. Buddha: See Sinh Phaät Baát Taêng Baát Giaûm. Indefinitely: Voâ haïn ñònh. Indestructibility (n) of the diamond: Kim Cang Indefinitely effective karma: Baát Hoaïi. Aparapariyavedaniya (p)—See Nghieäp Voâ Haïn Indestructibility of the way:

Baát Hoaïi Ñaïo Ñònh. Tính—Tính khoâng huûy hoaïi ñöôïc cuûa ñaïo. Independence (n): Söï ñoäc laäp. Indestructible (a): Avinasya or Anirodha (skt)— Independence and freedom: Ñoäc laäp vaø töï do. Khoâng hö hoaïi—Cannot be destroyed— Independent (a): Free—Ñoäc laäp—Töï taïi. Everlasting—Immortal—Imperishable—Not to be Independent human personality: See Nhaân Ngaõ destroyed—Undying—See Baát Hoaïi. Kieán. Indestructible adamantine: Baát Hoaïi Kim Independent personal power: Töï löïc (töï mình Cang—Kim cöông beàn vöõng, khoâng theå huûy hoaïi tinh taán duõng maõnh phaùt taâm Boà Ñeà). ñöôïc. Independent origin is impossible: Neáu baát cöù söï Indestructible aspiration: Baát Hoaïi YÙ Laïc—Söï vaät naøo ñaõ hieän höõu ôû ñaây, thì khoâng coù caùi gì coù mong muoán khoâng theå huûy hoaïi ñöôïc. theå thay theá noù ñöôïc tröø phi chuùng ta töï cho raèng Indestructible beliefs: Nieàm tin kieân coá—There coù söï phaùt nguoàn ñoäc laäp, ñieàu naày khoâng theå xaõy are four firm or indestructible beliefs—Coù boán ra ñöôïc (theo 12 nhaân duyeân thì khoâng coù caùi gì nieàm tin khoâng hoaïi dieät. ñöôïc goïi laø söï phaùt nguoàn ñoäc laäp caû) —If Indestructible character: Baát Hoaïi Töôùng— anything is already here, nothing else can take its Töôùng vöõng beàn, khoâng theå huûy hoaïi ñöôïc. place unless we assume an independent origin, Indestructible dedication: See Baát Hoaïi Hoài which is impossible. Höôùng. Independent personal power: Töï löïc. Indestructible dharma: See Baát Hoaïi Phaùp. Independent substance: Baûn theå ñoäc laäp. Indestructible drop: Gioït baát hoaïi—See Minh

Ñieåm. Indeterminate nature: Aniyataikatara-gotra Indestructible faith: Baát Hoaïi Tín. (skt)—Baát ñònh chuûng taùnh—Baûn taùnh baát ñònh. Indestructible Faith in the Buddhas: Tín taâm Indeterminate teaching: Indefinite Doctrine— nôi chö Phaät chaúng hoaïi dieät. See Baát Ñònh Giaùo. Indestructible four dhyana heavens: See Baát Indeterminate type: Voâ Ñònh Chuûng—Chuûng Hoaïi Töù Thieàn. loaïi khoâng roõ raøng. Indestructible glowing faculties: Kim Cang Indeterminate wrong-doing: Aniyada (skt)—Baát quang dieäm caên. ñònh toäi. Indestructible mark: Avinasya (skt)—Baát hoaïi Indeterminism (n): Thuyeát voâ ñònh. töôùng. India: Taây Thieân—See AÁn Ñoä. Indestructible meditations: Phaùp thieàn ñònh beàn Indian Buddhism: Phaät giaùo AÁn Ñoä. vöõng—Baát Hoaïi Thieàn. Indicate (v): Notify—Proclaim—Coâng boá— Indestructible power: See Baát Hoaïi Löïc. Tuyeân boá—Chæ daïy (chæ thò). Indestructible way: Baát Hoaïi Ñaïo—Con ñöôøng Indicate the way: Thò ñaïo (chæ ñöôøng). beàn vöõng, khoâng theå huûy hoaïi ñöôïc. Indicate the way of Nirvana: Chæ daïy caùch ñi Indeterminate: Aniyato rasi (p)—Indefinite—ñeán Nieát Baøn. Irresolute—Undecided—Unfixed—Unsettled— Indication of approaching death: Suy Töôùng— Undetermined—Uncertain—Baát ñònh—Baát ñònh Daáu hieäu khi saép cheát—See Nguõ Suy Töôùng. tuï. Indications of mind: Footprints of mind—Mark Indeterminate activities: Avyakrta-karma of the mind—Mental trace—See Taâm Tích. (skt)—Voâ Kyù Nghieäp—Nhöõng haønh ñoäng mô hoà Indicative turn of the law-wheel: Postulation khoâng roõ. and definition of the Four Noble Truths—See Thò Indeterminates which cannot be noted as good Chuyeån. or evil: Höõu phuù voâ kyù—Coù taùnh aùc maø chaúng Indifference (n): Upeksa

(skt)—Baøng quang— thaáy quaû khoå. Tính laõnh ñaïm—Khoâng quan taâm—Indeterminate class: Baát Ñònh Tuï—Nhoùm khoâng Indifference—See Öu Taát Xaû. roõ reät. Indifference to all disturbances of subconscious Indeterminate class of nature: Aniyatarasi or ecstatic mind: Upeksa-sambodhi—See Haønh (skt)—Baát Ñònh Taùnh Tuï—Nhoùm khoâng roõ reät. Xaû. Indeterminate dharma: Indeterminate method— Indifferent (a): Trung tính—Döûng döng—Laõnh Baát ñònh phaùp. ñaïm—Apathy—Chilliness. Indeterminate functions: Aniyata-bhumika Indifferent feeling: Adukkha-masukha-vedana (skt)—Baát ñònh ñòa phaùp. (p)—Voâ Kyù Thoï—Caûm xuùc döûng döng. Indeterminates which get rid of hindrances: Indifferent investigations: Nhöõng suy tö ñeán Xaû. Voâ phuù voâ kyù—Voâ kyù phaùp xa lìa chöôùng ngaïi. Indifferent and treacherous friends: Keû teä baïc. Indeterminate karma: Voâ Ñònh Nghieäp— Indifferentism (n): Chuû nghóa laõnh ñaïm. Nghieäp mô hoà, khoâng roõ reät. Indigenization (n): Baûn xöù hoùa. Indeterminate mental functions: Varo-aniata Indigenous (a): Thuoäc veà baåm sinh. (skt)—Baát ñònh taâm sôû. Indirect cause: Vieãn nhaân—Distant cause— Indeterminate meditation: Voâ Ñònh Thieàn—Söï Indirect cause—Remote cause—Nguyeân nhaân thieàn ñònh mô hoà, khoâng roõ reät. giaùn tieáp hay nguyeân nhaân xa. Indeterminate mental factors: Voâ Ñònh Phaùp— Indirect light: AÙnh saùng khueách taùn. Tinh thaàn mô hoà, khoâng ñònh tónh. Indirect or uneven teaching: See Khuaát Chieát Indeterminate mental functions: Voâ Ñònh Ñòa Giaùo. Phaùp—Ñaàu oùc mô hoà, khoâng coù chuû ñònh. Indirect using of physical force: Giaùn tieáp vaän Indeterminate method: Indeterminate dharma— duïng naêng löïc vaät chaát—See Naêm Ñeà Nghò Cuûa Baát ñònh phaùp. Ñöùc Phaät Cho Haønh Giaû.

Indirectly: Moät caùch giaùn tieáp. Indra (skt): Sakra (skt)—Brgua-byin (tib)—Indiscriminately: Moät caùch khoâng phaân bieät. Mighty Lord of devas—See Ñeá Thích. Indisolubility (n): Tính khoâng phaân taùn. Indra altar: See Ñaïi Nhaân Ñaø La Ñaøn. Indispensable (a): Caàn thieát. Indra's attendant: Indraceta (skt)—Nhaân Ñaø La Indisputable (a): Khoâng theå tranh caõi ñöôïc. Theä Ña—Indra's attendants—Thò giaû cuûa trôøi Ñeá Individual (a): Pudgala (skt)—Boå Ñaëc Ca La— Thích. Caù nhaân—Personal—Baûn ngaõ—Caù ngaõ—Caù Indrabhavana (skt): See Thieân Truùc Quoác. nhaân. Indrabodhi (skt): Rgyal-po-indra-bodhi (tib)— Individual absorption or withdrawal: Giaùc Ñeá Thích—See Boà Ñeà Ñeá Thích. Pratyahara (skt)—Withdrawal of senses—See Indra and Brahma: Thích Phaïm (doøng Ñeá Cheá Caûm. Thích vaø Phaïm Thieân)—Both of them are Individual action-influence: Bieät Nghieäp. protectors of Buddhism—Caû hai ñeàu laø hoä phaùp Individual difference in each dharma: Visista cuûa Phaät giaùo. (skt)—Caù Bieät—Ñieåm ñaëc bieät cuûa moãi phaùp. Indradhanus (skt): Ñeá Thích Cung—See Ñeá Individual Illuminates: Pratyeka buddhas (skt)— Cung. Duyeân Giaùc. Indra-dhvaja (skt): Ñeá Töôùng—See Nhaân Ñaø La Individual karma: Avenika-karman (skt)— Ñaït Baø Moân Phaät. Varied karma, each causing and receiving his own Indra's four parks: See Töù Uyeån. recompense—Bieät nghieäp (baát coäng nghieäp)— Indra as General: See Nhaân Ñaït Ñaø La Ñaïi See Baát Coäng Nghieäp. Töôùng. Individual leading karmas: Karma that

leads to Indra heavens: Coõi trôøi Ñeá Thích (Khoâng Cö the individual reward—See Maõn Nghieäp. Thieân)—See Thieân Ñeá Thích. Individual marks: Svalaksana (skt)—See Töï Indra's heaven on the top of Sumeru: See Ñòa Töôùng. Cö Thieân. Individual phenomena: Söï Phaùp—Hieän töôïng caù Indra-jala (skt): The net of Indra—Ñeá Thích nhaân. voõng—See Baûo Voõng. Individual self: Töï Ngaõ—Caù ngaõ. Indra's Jewel Net: Indaramoâ (jap)—Brahmajala- Individual soul: Thaân meänh (theo ngoaïi ñaïo, ñaây sutra (skt)—Brahma Net Sutra—See Kinh Phaïm laø phaàn hoàn cuûa töøng caù nhaân). Voõng. Individual treatment, adapting his teaching to Indra’s Net of gems: Indra-jala (skt)—See Baûo the capacity of his hearers: Caù Vò Nhôn Taát Voõng. Ñaøn. Indra Net Sutra: Brahmajala sutra (skt)—See Individualism (n): Chuû nghóa caù nhaân. Kinh Phaïm Voõng. Individuality (n): Tính caù bieät. Indrani (skt): Ñeá Thích Haäu—Name of a deity— Individuality of things: Namarupa (skt)—Name Teân cuûa moät vò trôøi. and form—Mind and matter—Danh saéc. Indranila-Mukta (skt): See Nhaân Ñaø La Ni La Individualization (n): Caù theå hoùa. Muïc Töû. Individualize (v): Caù nhaân hoùa. Indra-Priti (skt): Nhôn ñaø la baït ñeá—Hyû kieán Individualizing side of the existence: thaønh kinh ñoâ vua Ñeá Thích—See Thieân Ñeá Thích Prabhedapracara (skt)—Kieán laäp sai bieät haïnh. Thaønh. Indolence: Kausidya (skt)—Giaûi ñaõi. Indra or Sakra heaven in the East: Ñoâng Indolent: Kausidya (skt)—Giaûi Ñaõi—Idle— phöông vôùi trôøi Ñeá Thích—See Ñoâng Thieân Ñeá Lazy—Negligent—Indolent, lazy or remiss in Thích. discipline—Löôøi bieáng hay khoâng heát söùc vôùi vieäc Indrasilaguha (skt): Ñeá Nham—See Nhaân Ñaø La trì giôùi. Theá La Caàu Ha. Indomitable mind: Taâm khoâng haï lieät. Indravadana (skt): Indrabhavana (skt)—AÁn Trì Indonesian Buddhism: Phaät giaùo Nam Döông. Giaø La hay AÁn Ñaø La Baø Tha Na—The region

where Indra dwells—Nôi cö nguï cuûa Trôøi Ñeá Induce sentient beings to enjoy the state of Thích. calm and tranquility and increase roots of Indriya (p): Root—Power—Force—Bodily goodness: Vì muoán laøm cho chuùng sanh thích power—Power of the senses—Faculty of sense— phaùp tòch tònh, taêng tröôûng thieän caên, maø thò hieän A sense-faculty—A sense-organ—Faculty— khoå haïnh—See Möôøi Lyù Do Khieán Chö Ñaïi Boà Organ of sense—See Caên. Taùt Thò Hieän Khoå Haïnh. Indriya-bhavana-suttam (p): Sutra on the Induce sentient beings to listen to the development of the faculties, in the Samyutta Teaching: Laøm cho chuùng sanh ñöôïc nghe phaùp. nikaya XLVIII.10—Kinh Caên Tu Taäp, trong Inducing all sentient beings to live by the Töông Öng Boä XLVIII.10. teachings of Buddha: Giôùi khieán taát caû chuùng Indriyam (skt): Organ of sense—Power of sanh an truï nôi Phaät phaùp. sense—Faculty of sense—See Caên. Induction (n): Pheùp qui naïp. Indriyanirdesa (skt): Caên Phaåm—Caùi duïng cuûa Inductive causes: Khieân Daãn Nhaân—Nhaân coù phaùp. tính chaát caûm öùng. Indriyasamvara (p & skt): Indryasamvara (p)— Inductive faith: Nieàm tin (quy naïp) qua kinh Guarding of the sense organs—See Nhieáp Caên. nghieäm. Indriyasamvara sila (p): Morality pertaining to Indulge (v): Thoûa maõn. sense-restraint—Precepts on sense-restraint— Indulge in carnal desires: Ham meâ saéc duïc. Giôùi Caên—Giôùi Thu Thuùc Luïc Caên. Indulge

(v) in false speech: Thoûa maõn taùnh löôõng Indriya-samyutta (p): Sutra on the five mental thieät. faculties, in the Samyutta nikaya 48—Töông Öng Indulge in five sense-pleasures: Allow oneself Caên Kinh, Töông Öng Boä 48—Sutra on things to enjoy deliberately the five sense-pleasures— accompanied by the operations of the five mental Tham ñaém nguõ duïc. faculties. Indulge in heedlessness: Soáng buoâng lung. Indriya-sugutta-dvarata (skt): Nhieáp Hoä Caên Indulge oneself in (doing) something: Tham Moân—Guarding the sense-door. ñaém caùi gì. Indriyavaikalya (skt): Manh Long AÙ—Muø ñieác Indulge (v) in sexual misconduct: Thoûa maõn taø caâm—Blindness, deafness, muteness. daâm. Indriya-vibhangasutta (p): Sutra on analysis of Indulge oneself in wine and all sorts of the mental faculties, in the Samyutta nikaya pleasures: Töï ñaém mình trong röôïu vaø duïc laïc. XLVIII.10—Kinh Phaân Tích Taâm Caên, Töông Indulgence (n): Söï khoan dung. Öng Boä XLVIII.10. Indulgence in love and desire: See Ñam Meâ AÙi Induce all beings in the most comprehensive Duïc. sense of the term to turn to the teaching of the Indulgence in strong drinks: Tham ñaém röôïu Buddhas: Ñöa chuùng sanh ñeán vôùi giaùo lyù cuûa chö cheø. Phaät baèng nhöõng lôøi leõ deã hieåu nhaát. Indus: Soâng Taân Ñaàu hay AÁn Haø—See Baùt Haø. Induce the doing of good deeds: Tinh taán phaùt Industrious (a): Caàn maãn—Diligent. trieån nhöõng ñieàu thieän laønh chöa phaùt sanh—See Industry, economy, honesty, and rectitude: Tinh Taán Phaùt Trieån Vò Sanh Thieän Söï. Caàn, kieäm, lieâm, chính Induce King Ajatasatru to let loose a rutting Indwelling: Cö nguï beân trong. elephant to trample down Sakyamuni: Xuùi vua Ineffable (a): See Baát Khaû Thuyeát. A Xaø Theá thaû voi say ñeå giaøy xeùo Phaät. Ineffable Honoured One: See Baát Khaû Tö Nghì Induce sentient beings to aspire to Quang Nhö Lai. enlightenment: Laøm cho chuùng sanh phaùt Boà Ñeà Ineffable Light Buddha: Voâ Xöng Quang Nhö taâm. Lai. Induce sentient beings to deeply believe in Ineffable vehicle: Buddhism—Baát khaû tö nghì Buddha: Laøm cho chuùng sanh thaâm tín nôi Phaät. thöøa (thöøa khoâng theå noùi ra ñöôïc, hay khoâng theå

dieãn taû ñöôïc baèng lôøi). Ñoäc Baát Phaï Hoå. Ineffective karma: Ahosi-karma (skt)— Inexplicable: Indefinable—Inexpressible in Defunct karma—Voâ hieäu nghieäp—Nghieäp khoâng words—Unutterable—Unmentionable—See Baát coù taùc duïng. Khaû Thuyeát. Inequality (n): Baát bình ñaúng. Inexpressible (a): Anabhilapya (skt)—Khoâng theå Inert forces: Voâ löïc—Negative or subordinate dieãn taû noåi—Khoâng ngoân thuyeát—Indefinable— forces. Inexplicable—Inexpressible in words— Inevitable (a): Khoâng theå traùnh ñöôïc. Unutterable—Unmentionable. Inevitable sequence of act and its effect: Deed Inexpressible absolute: See Ly Ngoân Chaân Nhö. and result—Haønh quaû. Inexpressible absolute, only mentally Inevitability (n): Khoâng theå traùnh ñöôïc. conceivable: Ly ngoân chaân nhö. Inexcusable: Intolerable—Impardonable— Inexpressible form: See Ly Ngoân. Unforgivable—Baát dung. Inexpressible karma-merit: See Baát Tö Nghì Inexhaustible (a): Ananta (skt)—Without limit— Nghieäp Töôùng. Voâ haïn—See Voâ Taän. Inextricability (n): Khoâng theå giaûi—Khoâng theå Inexhaustible analytic powers: Voâ taän bieän taøi. môû. Inexhaustible Bodhisattva: See Voâ Taän YÙ Boà In faith

receive and obey: See Tín Thoï Phuïng Taùt. Haønh. Inexhaustible conditioned arising: See Voâ Taän Infallibility (n): Tính ñaùng tin tuyeät ñoái. Duyeân Khôûi. Infatuation: Moha (skt)—Si meâ, voïng töôûng (söï Inexhaustible Intention: Voâ taän yù— ngu muoäi, laàm laãn)—Delusion, in factuation— Inexhaustible meaning Stupidity. Inexhaustible Intention Bodhisattva: Infected with poison: Nhieãm ñoäc. Aksayamati Bodhisattva (skt)—Giaûi Thoaùt Boà Infections: Kasaya (skt)—Nhieãm tröôïc. Taùt—See Voâ Taän YÙ Boà Taùt. Infection of the passions: Duïc nhieãm—Duïc traàn. Inexhaustible lamp: See Voâ Taän Ñaêng. Infection of reincarnation: Taùi sanh nhieãm. Inexhaustible meaning: Inexhaustible Inference (n): Söï suy luaän (suy lyù)—Söï dieãn intention—Voâ taän yù. dòch—Söï luaän ñoaùn. Inexhaustible nature of reality: Voâ Taän Phaùp Inference from action: Nghieäp Tyû Löôïng—Töø Tính—Baûn chaát voâ cuøng taän cuûa thöïc taïi. nghieäp taùc maø suy lyù nghieäp taùc. Inexhaustible ocean: Voâ taän haûi—The Buddha- Inference from appearance: Töôùng Tyû Löôïng— truth is as inexhaustible as ocean—Chaân lyù cuûa Caên cöù vaøo thöù ñaõ thaáy maø suy lyù ra nhöõng thöù Ñöùc Phaät voâ taän nhö bieån caû. khaùc. Inexhaustible qualities: Phaùp moân voâ taän. Inference from cause and effect: Nhaân quaû tyû Inexhaustible storehouse: Voâ Taän Taïng— löôïng—Thaáy caùi nhaân maø suy ra caùi lyù cuûa quaû. Inexhaustible treasury. Inference from the corporeal: Theå Tyû Löôïng— Inexhaustible teaching: Voâ Taän Phaùp—Lôøi daïy Töø boä phaän maø suy ra caùi lyù cuûa toaøn theå. voâ cuøng taän. Inference from recognized law: See Phaùp Tyû Inexhaustible treasures: Voâ taän taïng. Löôïng. Inexhaustible treasury atmosphere: Voâ Taän Inferential: See Tyû Löôïng Moân. Taïng phong luaân. Inferential forms: As fire is inferred from Inexhaustible treasury of merit: Voâ Taän Taïng smoke—Phieâu töôùng. Coâng Ñöùc—Kho coâng ñöùc voâ cuøng taän. Infering one thing from another: Phaùp tyû löôïng Inexhaustible vows: Dasanishthapada (skt)—See (suy luaän töø caùi naøy ra caùi kia). Voâ Taän Nguyeän. Inferior (a): Lamako (p)—Haï ñaúng—Haï lieät— Inexorably: Thaúng. Keùm coõi. Inexperience is ignorance: See Sô Sinh Ngöu Inferior candles: Junior monks—Haï laïp.

Inferior class of goodness with the asura state: ñaït phaùp nghóa. A-tu-la ñaïo—Do nghieäp laønh baäc döôùi maø böôùc. Infinite concentration: Voâ löôïng tam muoäi. Inferior deities: AÙ Thaàn A Tu La. Infinite Consciousness: Consciousness is Inferior disciple: Haï Só—Ngöôøi coøn ôû baäc thaáp. infinite—See Thöùc Voâ Bieân Xöù Giaûi Thoaùt. Inferior goodness: Haï Lieät Thieän—Söï toát ñeïp ôû Infinite continuous commitments of the past: baäc thaáp. Quaù khöù voâ löôïng haïnh nguyeän töông tuïc. Inferior human body as seen by ordinary Infinite cultivation of virtues and knowledge people: See Lieät ÖÙng Thaân. tirelessly in the past: Quaù khöù voâ löôïng tu caùc Inferior maturation: Haï Phaåm Thaønh Töïu—Söï phöôùc trí taâm khoâng nhaøm ñuû. thaønh töïu ôû baäc thaáp. Infinite enlightenment: Voâ löôïng giaùc. Inferior mind: Haï Lieät Taâm—Taâm thaáp keùm. Infinite expansion: Naêng thò hieän moät traàn thaân Inferior on one count, superior on another: ñaày caû ñaïi thieân theá giôùi—See Baùt Ñaïi Töï Taïi See Bæ Saéc Tö Phong. Ngaõ. Inferior patience: Haï Lieät Nhaãn—Söï nhaãn nhuïc Infinite forms: Voâ löôïng saéc töôùng. keùm coõi. Infinite

forms of absolute Buddha: Responsive Inferior rebirth: To be born in the Sun Palace manifestation of the Dharmakaya—See ÖÙng Hoùa among the devas—Haï phaåm (sanh vaøo Tu La Phaùp Thaân. Cung). Infinite great benevolence and compassion in Inferior saint: See Tieåu Thaùnh. the past: Quaù khöù voâ löôïng ñaïi töø ñaïi bi. Inferior teaching: Smaller teaching—See Tieåu Infinite Handfuls Of Light Buddha: Phaät Voâ Giaùo. Löôïng Cuùc Quang. Inferior vehicle: Hinayana (skt)—The inferior Infinite knowledge: Voâ löôïng trí hueä. and mean yana—Coã xe keùm coõi—See Haï Lieät Infinite life: See Voâ Löôïng Thoï. Thöøa. Infinite life and light: Voâ löôïng thoï voâ löôïng Inferior-yana: Lower yana—Mean yana—See quang. Haï Lieät Thöøa. Infinite Life and Light Tathagata: Voâ Löôïng Inferiority feeling of guilt: See Maëc Caûm Toäi Thoï Voâ Löôïng Quang Nhö Lai. Loãi. Infinite Life Resolution Dharani: Aparimitayur- Infernal emissary: Hell envoy—Hell dharani (skt)—Voâ Löôïng Thoï Quyeát Ñònh Ñaø La messenger—Quyû söù. Ni. Infidels (n): Keû voâ tín ngöôõng. Infinite Lifespan Buddha of Infinite Life: Infidelity (n): Voâ tín ngöôõng. Infinite Longevity Buddha—Measureless Life Infiltrate (v): Nyanti (skt)—See Thaâm Nhaäp. Buddha—Voâ Löôïng Thoï Phaät. Infinite (a): Apramaøna (skt)—Immeasurable—Infinite Life Sutra: Voâ Löôïng Thoï Kinh. Unlimited—Voâ haïn löôïng—Voâ Löôïng. Infinite light: Appamanabha (p)—Apramaønaøbha Infinite aids: See Voâ Löôïng Trôï Ñaïo. (skt)—Immeasurable or infinite splendor—Voâ Infinite awareness: See Voâ Löôïng Taâm. Löôïng Quang (voâ löôïng aùnh saùng). Infinite-Body Bodhisattva: Voâ Bieân Thaân Boà Infinite light and boundless age: The Buddha of Taùt. infinite light and boundless age—Voâ Löôïng Infinite body or personality: Thaân soáng voâ cöïc. Quang Voâ Löôïng Thoï Phaät. Infinite Buddha-wisdom: Unhindered Buddha- Infinite Light Heaven: Apramanabha (skt)—See wisdom—Phaät voâ ngaïi trí. Voâ Löôïng Quang Thieân. Infinite compassion: Bi voâ löôïng. Infinite Longevity Buddha: Amitayus-amitabha- Infinite compassion for all beings: Bi voâ löôïng tathagata (skt)—Voâ Löôïng Thoï Phaät—Voâ Löôïng taâm. Thoï Nhö Lai—Voâ Löôïng Thoï Vöông—The Infinite comprehensions of principles and Buddha of Infinite Life—Amitabha Buddha. meanings in the past: Quaù khöù voâ löôïng thoâng Infinite meaning: Innumerable meaning—The

meaning of infinity—See Voâ Löôïng Nghóa. Inflict suffering to someone: Giaùng hoïa leân ñaàu Infinite mind: The mind of infinity or the mind as ai. large as infinity—See Voâ Löôïng Taâm. Influence (n): AÛnh höôûng—Effect— Infinite mind of enlightenment in the past: Quaù Consequence—Huaân Taäp. khöù voâ löôïng boà ñeà taâm. Influence (v): Move—Be affected—Be Infinite path: Voâ löôïng ñaïo. touched—Be moved—AÛnh höôûng. Infinite powers: Voâ löôïng oai ñöùc. Influence of one factor in causing others: Infinite pure paths of wisdom and means in the Adhipati-pratyaya (skt)—Conditioned condition— past: Quaù khöù voâ löôïng trí hueä phöông tieän thanh Taêng thöôïng duyeân. tònh ñaïo. Influence of karma: See Nghieäp Caûm. Infinite pure virtues of the past: Quaù khöù voâ Influence of a saint (Buddha): Response of a löôïng thanh tònh coâng ñöùc taïng. saint—Thaùnh öùng. Infinite purity: Voâ löôïng thanh tònh. Influenced: Chòu aûnh höôûng. Infinite Purity Heaven:

Apramanasubha (skt)— Inform (v): See Khaûi Baïch. Limitless Heaven—Voâ Löôïng Tònh Thieân. Informal (a): Khoâng chính thöùc. Infinite resolve: Voâ taän yù. Informal short dharma talk: See Tieåu Tham. Infinite Resolve Bodhisattva: Name of Informal and unscheduled questions and Aksayamati Bodhisattva—See Voâ Taän YÙ Boà Taùt. answers: Informal short dharma talk—See Tieåu Infinite service of Buddhas and education of Tham. sentient beings in the past: Quaù khöù voâ löôïng Informal and unscheduled instruction: Tieåu cuùng döôøng chö Phaät giaùo hoùa chuùng sanh. Tham—Informal short dharma talk. Infinite sounds: Voâ löôïng aâm thanh. Information: Vijnapti (p & skt)— Infinite splendor: Apramanabha (skt)—Voâ Communicating—Bieåu thò—Hieån thò—Tin töùc— Löôïng Quang. Trình baøy. Infinite supreme aspiration of the past: Quaù Information and training: Tuyeân huaán. khöù voâ löôïng chí nguyeän thanh tònh thuø thaéng. Infringe (v): Xaâm phaïm. Infinite verbal expressions: Voâ löôïng ngoân töø. Infuse (n): Söï thaåm thaáu—Söï thaâm nhaäp. Infinite ways of adornment in the past: Quaù Infused (a): Daán thaân—Hoäi nhaäp. khöù voâ löôïng trang nghieâm ñaïo trí. Inga (jap): Hetuphala (skt)—Law of cause and Infinite will for enlightenment: Y chæ voâ löôïng effect—Relation between cause and effect—See Boà Ñeà taâm thöïc haønh haïnh Boà Taùt. Nhaân Quaû. Infinite wisdom: Trí hueä voâ bieân. Inga Monogatari (jap): Causation stories, or tales Infinite world: Numberless worlds—The infinite of cause and effect; a genre of Buddhist literature world, i.e. space; infinite worlds; the numberless used for popular instruction in the workings of worlds in infinite space—Theá giôùi voâ bieân trong karma. In particular the stories are told to khoâng gian voâ taän. demonstrate the negative effects of evil or Infinite world of things: See Voâ Bieân Phaùp Giôùi. harmful behavior. Inga monogatari also include Infinities of things: Voâ Löôïng Traêm Ngaøn Voâ Soá miraculous tales of salvation brought about by an Söï. individual's pious behavior or deep faith in a Infinitude (n): Tính voâ haïn löôïng. Buddha, Bodhisattva, or sutra. Inga Monogatari is Infinity (n): Tính voâ haïn löôïng. the title of a text composed by Suzuki Shoâsan Infinity of the Buddha’s voice: Voâ löôïng cuûa aâm (1579-1655), a Tokugawa period Zen monk, thanh cuûa Ñöùc Nhö Lai. which was published in 1661—Nhöõng caâu chuyeän Infinity of Space: See Khoâng Voâ Bieân Xöù Giaûi veà nhaân quaû; moät loaïi vaên chöông Phaät giaùo ñöôïc Thoaùt. söû duïng nhö nhöõng lôøi giaùo huaán phoå thoâng trong Inflame (v): Chaâm ngoøi löûa. söï vaän haønh cuûa nghieäp. Ñaëc bieät nhöõng caâu Inflamed: Bò ñoát chaùy. chuyeän ñöôïc keå ra ñeå chöùng minh nhöõng heä quaû

tieâu cöïc cuûa caùch haønh xöû xaáu aùc. Nhöõng caâu Inherent tendency to greed for sense desire: chuyeän veà nhaân quaû cuõng bao goàm nhöõng caâu Kama-raga (p)—Sensous greed—The underlying chuyeän veà söï cöùu ñoä kyø dieäu ñöôïc mang ñeán vôùi tendency to sensual lust—See Duïc AÙi Tuøy Mieân. nhöõng caù nhaân thuaàn thaønh vaø thaâm tín nôi ñöùc Inherent tendency to resentment: Patigha (p)—Phaät, Boà Taùt, vaø kinh ñieån. "Inga Monogatari" laø Resentment—The underlying tendency to nhan ñeà cuûa moät taùc phaåm ñöôïc Thieàn sö Linh aversion—Saân Tuøy Mieân. Moäc Chaùnh Tam döôùi trieàu ñaïi Ñöùc Xuyeân bieân Inherently

existent self: Töi Taùnh Höõu Chaáp— soaïn, xuaát baûn naêm 1661. Nhaân Ngaõ Chaáp—Chaáp vaøo caùi toâi voán coù. Ingata (skt): See Nhaân Yeát Ñaø. Inheritance: Remainder of karma—Dö nghieäp. Ingei (jap): Mudda (p)—Mudra (skt)—Inzoâ Inherited nature: Seed nature—Germ nature— (jap)—Emblem—Manual signs indicative of Derivative nature—Chuûng tính. various ideas—The seal of Buddha-truth—See Inherited property: Di saûn—Heritage. Maãu Ñaø La Phaùp AÁn. Inherit something from someone: Keá thöøa. Ingen (jap): See Ingen Ryuki. Inherited conscience: Vijnana (skt)—See Thöùc. Ingen hoâgo (jap): Yinyuan-lungqi's record of Inhibition (n): Söï caám chæ. teachings—AÅn Nguyeân Long Kyø Ngöõ Luïc. Inhuman (a): Cruel—AÙc ñöùc—Baát nhaân. Ingen Ryuâki (jap): Yinyuan-lungqi—AÅn Nguyeân Inhuman action: Haønh ñoäng baát nhaân—Cruel Long Khí—See Long Kyø AÅn Nguyeân Thieàn Sö. action. Ingest (v): AÊn phaûi. In'in Ekishi (jap): The practice of changing Inhabitant of the realm of boundless purity: Dharma lineage according to the temple at which See Appamanasubha-deva. a monk serves as abbot. According to the "In'in Inhabitants of the realm of radiance: Ekishi" process, when a monk moves from his Abhasvara-deva (p)—Cöïc quang tònh thieân töû— home temple to become abbot at a different Nhöõng vò trôøi trong coõi cöïc quang tònh thieân. temple, he changes lineage. He gives up his initial Inhalation (n): Ana or Anapana (skt)—Söï thôû lineage inherited from his immediate master and vaøo (breathing in with control). adopts the lineage of the former abbots of the new Inhale (v): Nhaäp Töùc—Thôû vaøo. temple. The change takes place even if the monk Inharmonious working of the four elements: never practiced under any of the temple's See Töù Ñaïi Baát Ñieàu. previous abbot. In this manner, a monk could In the heavens above and earth beneath, I change lineage several times during the course of alone am the Honoured One: See Thieân Thöôïng a career, based solely on the temples he serves. Thieân Haï Duy Ngaõ Ñoäc Toân. The practice of "In'in Ekishi" is not generally Inherent (a): Caâu Höõu—Baûn lai—Coá höõu, töï regarded as compatible with the Zen ideal of nhieân. inheriting the Dharma (shihoâ) directly from one's Inherent Enlightenment: Potential master (isshi-inshoâ). According to normal Zen enlightenment or intelligence of every being—Trí practice, a disciple becomes a part of the Dharma thoâng minh tieàm aån trong moãi chuùng sanh—See lineage of his master when he receives formal Boån Giaùc and Tam Giaùc Ngoä (B). acknowledgement of enlightenment (inshoâ or Inherent existence: Töï Tính Höõu—Söï hieän höõu inka). At that time, he is said to inherit the voán coù. Dharma and become a Dharma heir. Lineage of Inherent intelligence: Inherent knowledge—this type, depicted in much the same way as blood Knowledge of the bhutatathata—Tính Giaùc. lineage on a family, does not change based on the Inherent nature: Taùnh coá höõu. temple of residence. Nevertheless, "In'in Ekishi" Inherent problems: Nhöõng vaán ñeà coá höõu. has been the norm in some periods of Zen history. Inherent tendency to false view: Wrong Before Manzan initiated a reform movement in views—The underlying tendency to views—Kieán seventeenth century in Japan, for example, "In'in Tuøy Mieân. Ekishi" was the common practice for Soâtoâ Zen— Thoùi quen ñoåi doøng truyeàn thöøa Phaùp tuøy theo töï

vieän nôi maø vò Taêng nhaän chöùc truï trì. Theo tieán Sô Taâm. trình thay ñoåi doøng truyeàn thöøa Phaùp (In'in Initial stage of Enlightenment: Early stage of Ekishi), khi moät vò Taêng di chuyeån töø ngoâi chuøa enlightement—See Thuûy Giaùc and Tam Giaùc Ngoä nhaø cuûa mình ñeå trôû thaønh truï trì taïi moät töï vieän (B). khaùc, thì vò aáy thay ñoåi doøng truyeàn thöøa. Vò aáy töø Initial stage of meditation: The first stage of boû doøng truyeàn thöøa töø vò thaày tröïc tieáp cuûa mình dhyana—Sô Thieàn—See Töù Thieàn Thieân (I). vaø nhaän laáy doøng truyeàn thöøa cuûa vò truï trì tröôùc Initial teaching of the undeveloped Mahayana ñaây taïi ngoâi töï vieän môùi naøy. Söï thay ñoåi xaûy ra doctrines: See Khoâng Thuûy Phaùp. daàu cho vò Taêng aáy chöa bao giôø tu taäp döôùi söï Initiate (v): Khôûi xöôùng—Phaùt khôûi—Ñeà Xöôùng. höôùng daãn cuûa vò truï trì tröôùc ñaây. Theo caùch naøy Initiate into truth: Develop the mind—Open the thì moät vò Taêng coù theå thay ñoåi doøng truyeàn thöøa heart—Khai taâm. ñeán naêm baûy laàn trong cuoäc ñôøi laøm Taêng cuûa Initiation (n): Birth: Sinh—Baptism mình, neáu chæ caên cöù treân ngoâi töï vieän maø mình (consecration): Quaùn ñaûnh (ñieåm ñaïo). phuïc vuï. Thoùi quen ñoåi doøng truyeàn thöøa Phaùp Initiation Ceremony: Leã ñieåm ñaïo truyeàn giôùi. thöôøng khoâng ñöôïc xem laø töông hôïp vôùi lyù töôûng Initiation of change: Alaya (skt)—See Sô truyeàn Phaùp tröïc tieáp töø moät vò thaày trong Thieàn. Naêng Bieán. Theo thoùi quen bình thöôøng trong nhaø Thieàn, moät Initiation as a disciple by receiving the three ñeä töû trôû thaønh Phaùp töû cuûa moät vò thaày khi nhaän refuges: Thoï Tam Quy ñòa. söï thöøa nhaän chính thöùc veà söï giaùc ngoä. Vaøo luùc Initiation of a thought: Duïc Nieäm hay saép naûy ra ñoù, ngöôøi ta noùi vò ñeä töû aáy thöøa töï Phaùp vaø trôû yù nieäm. thaønh Phaùp töû noái phaùp. Doøng truyeàn thöøa theo Initiative (a): Thuoäc veà sô boä. kieåu naøy, ñöôïc mieâu taû gioáng nhö doøng huyeát Initiator of change: Alaya-vijnana (skt)—See Sô thoáng trong gia ñình, khoâng thay ñoåi caên cöù treân töï Naêng Bieán. vieän nôi truï xöù. Tuy nhieân, thoùi quen ñoåi doøng Inju (jap): One of the main temple officers truyeàn thöøa Phaùp laø chuyeän bình thöôøng trong charged with general administration of the nhöõng giai ñoaïn naøo ñoù cuûa lòch söû Thieàn toâng. monastery—See Vieän Chuû. Thí duï nhö tröôùc thôøi Thieàn sö Vaïn Sôn Ñaïo Baïch Injunctions against stealing: Baát Thaâu Ñaïo baét ñaàu phong traøo caûi caùch vaøo theá kyû thöù XVII ôû Giôùi—Precepts against stealing—Giôùi khoâng troäm Nhaät Baûn, thay ñoåi doøng truyeàn thöøa laø moät thoùi caép. quen thoâng thöôøng ñoái vôùi toâng Taøo Ñoäng. Injure: Vihimsati (skt)—To hurt—Gaây toån haïi. Initial achievement: The initial fruit—See Sô Injure the body of a Buddha or insult the Quaû. Dharma: Gaây thöông tích cho thaân Phaät, hoaëc Initial application: Vitakko (p)—Investigation— huûy baùng Phaät phaùp. Seeking—See Taàm. Injure Sakyamuni with a big stone, shedding Initial determination to seek enlightenment: Sô phaùt taâm thôøi tieän thaønh chaùnh giaùc—See Sô his blood: Neùm ñaù lôùn laøm thaân Phaät chaûy maùu. Phaùt Taâm. Injuring the living: See Naõo Haïi Chuùng Sanh. Initial enlightenment: Beginning of Injury: Vihimsa (skt)—Haïi. illumination—See Thuûy Giaùc. Injustice (a): Baát coâng—Oan khuaát—Unfair— Initial form: Original form—Former state of Unjust. things—See

Baûn Lai Dieän Muïc. Injustice must be redressed by eliminating its Initial fruit: Srotapanna (skt)—The initial cause, loan must be paid by the debtor to the achievement—See Sô Quaû. creditor: Oan cöøu coù nguyeân do, nôï naàn coù chuû Initial knowledge: Initial enlightenment—See nôï (Oan höõu ñaàu, traùi höõu chuû). Thuûy Giaùc. Ink mark: Buùt Tích—Lôøi vaên hay chöõ vieát do caùc Initial ksana: Initial consciousness—See Sô Saùt vò thieàn sö vieát ñeå laïi. Na Thöùc. Ink trace: See Bokuseki. Initial mind of the novice: Initial resolve—See Inka (jap): Inka-shomeøi (jap)—A seal of Dharma

transmission—See AÁn Khaû. (p)—Causes and circumstances—Root Inka-shomeøi (jap): Seal of approval—See AÁn condition—Causes and conditions, or direct inner Chöùng. cause and indirect outer effect—See Nhaân Duyeân Inkin (jap): A smal bowl-shaped bell, or a small and Noäi Tröïc Ngoaïi Giaùn Nhaân. hand bell, resting on a small cushion and attached Inner (a): Noäi—Beân trong. to a wooden handle. It sounds by striking the side Inner assurance: Inner experience—See Noäi of the bowl with an attached metal stick—See Chöùng. Tieåu Chung. Inner censing: Primal ignorance or Inkling: YÙ nieäm mô hoà. unenlightenment, or fumigation within, or inner Inmo (jap): Nhaäm Ma—1) Nhö theá: Like this, like influence—See Noäi Huaân. that; 2) Traïng thaùi khoâng theå nghó baøn ngay luùc Inner character and influence: Noäi taâm töôùng. naøy: The ineffable state at the moment of present. Inner company: See Noäi Chuùng. Inmon (jap): Sangharama (skt)—Vihara (skt)— Inner conscience: Hiri-ottappa (skt)—Löông taâm Vieän Moân—See Taêng Giaø Lam Ma. beân trong—Conscience—See Löông Taâm. Inmonin (jap): Ungo Doyo (jap)—Yun-chu Tao-Inner court: Tri Tuùc Vieän—See Noäi Vieän. ying—Yunju Daoying—See Vaân Cö Ñaïo Öng Inner dharma: Noäi Phaùp. Thieàn Sö. Inner dialogue: Ñoái thoaïi noäi taâm—See Noäi Inmost feelings: AÅn tình—Deep seated feelings. Thoaïi. Innate (a): Prakrtja (skt)—Baåm sinh—Thieân Inner emptiness: Noäi Hö—Caùi troáng khoâng beân baåm—Thieân phuù—Endowment—Inborn— trong. Springing from nature—Congenital. Inner experience: See Noäi Chöùng. Innate aspiration: Caâu Sinh YÙ Laïc—Khaùc voïng Inner freedom: An nhieân töï taïi. baåm sinh. Inner garbhadhatu: See Noäi Thai. Innate attachment to phenomena: Söï chaáp baåm Inner garment: Antaravasaka (skt)—See Noäi Y. sinh vaøo caùc hieän töôïng—See Caâu Sinh Phaùp Inner garment of monks and nuns: Chaáp. Antaravasaka (skt)—See An Ñaø Hoäi. Innate delusions: Nhöõng meâ chaáp baåm sinh—See Inner gunas: Antar-guna or Antar-alambana Caâu Sinh Hoaëc. (skt)—Inner mental objects—See Noäi Traàn. Innate gift: Thieân tö. Inner heat: Noäi hoûa (söùc noùng beân trong)—See Innate enlightenment: Baûn Giaùc—Chöùng ngoä Noäi Hoûa Tam Muoäi. baåm sinh. Inner influence: Fumigation within—See Minh Innate grasping of self and person: Caâu Sinh Huaân. Nhaân Ngaõ Chaáp—Caùi chaáp baåm sinh vaøo caùi toâi Inner learning: Noäi hoïc. vaø tha nhaân. Inner light: Intuitive wisdom—Thaàn Quang—Noäi Innate grasping at the self of a phenomenon: quang hay trí tröïc giaùc. Caâu Sinh Phaùp Ngaõ Chaáp—Chaáp vaøo baûn chaát Inner meaning: Noäi Nghóa—YÙ nghóa beân trong. cuûa hieän töôïng. Inner mental objects: Antar-guna, or Antar- Innate habit: Thoùi

quen do thieân baåm. alambana (skt)—See Noäi Traàn. Innate ignorance: Mula-vidya (skt)—Basic Inner mind: Noäi taâm. ignorance—Spiritual darkness which lies at the Innermost: Saâu kín taän ñaùy loøng. basis of one existence—Söï u meâ coá höõu—See Innermost of oneself: Taâm taùnh saâu kín. Caên Baûn Voâ Minh. Inner mystic mind: See Noäi Bí. Innate intelligence: Trí baåm sinh—See Töï Trí. Inner nature form and function: Taùnh Töôùng Innate view of self: Caâu Sinh Ngaõ Kieán—Quan Duïng—Töôùng duïng cuûa noäi taùnh. ñieåm baåm sinh veà caùi 'ngaõ'. Inner organs: Noäi taïng—See Nguõ Taïng (A). Innate will: Chính khí. Inner and outer brightnesses: See Noäi Ngoaïi Inn-en (jap): Hetu-pratyaya (skt)—Hetupaccayo Kieâm Minh.

Inner and outer garments: Noäi vaø ngoaïi y (quaàn Khaùc bieät raát lôùn, khoâng sao keå xieát. aùo trong vaø ngoaøi). Innumerable eons: Voâ Löôïng Kieáp—Voâ soá kieáp. Inner peace: Tình traïng taâm thöùc an laïc—An Innumerable and limitless eons: Voâ Löôïng Voâ laønh trong taâm. Soá Kieáp. Inner problems: Nhöõng vaán ñeà cuûa noäi taâm. Innumerable meanings: Infinite meaning—See Inner protectors: See Noäi Hoä. Voâ Löôïng Nghóa. Inner quiescence: Noäi voâ vi. Innumerable minor marks: Voâ Löôïng Thieåu Inner ranks: See Noäi Traän. Haûo Töôùng—Voâ soá veû ñeïp nhoû. Inner realizations: Pratyatma-dhigama (skt)— Innumerable number of sentient beings is Pratyak-sakshatkara or antar-sakshatkriya (skt)— inconceivable: Chuùng sanh voâ bieân baát khaû tö Thöïc chöùng noäi taâm—Inner experience—See Noäi nghì. Chöùng. Innumerable practices: Voâ Löôïng Haønh—Voâ soá Inner sanctuary: Ñieän thôø phía sau trong chuøa— phaùp haønh. See Haäu Ñieän. Innumerable reincarnations: Voâ löôïng luaân hoài. Inner self: Oneself—Original mind—Baûn taâm. Innumerable sufferings: Voâ Löôïng Khoå—Voâ soá Inner (internal) sense-spheres: Ajjhattikani khoå naõo. ayatanani (p)—Noäi Xöù. Innumerable teachings: Voâ löôïng phaùp moân. Inner silent dialogue: Söï ñoái thoaïi thaàm laëng beân Innumerable vehicles: Voâ Löôïng Thöøa—Raát trong—Inner dialogue—See Noäi Thoaïi. nhieàu toâng phaùi. Inner struggle: See Cuoäc Chieán Noäi Taâm. Innumerable worlds: Voâ Löôïng Theá Giôùi—Raát Inner study: Noäi Hoïc—The inner learning nhieàu theá giôùi. (Buddhism)—Caùi hoïc beân trong (tu theo ñaïo Inoâ (jap): Karmadana (skt)—Chijii (jap)—Ina Phaät). (jap)—Duy Na—Keeper of the temple—Person in Inner supporters: Noäi hoä. charge of the pagoda—A monk who is in charge Inner tangle: Network of craving—Noäi trieàn. of the supervision and leading of ceremonies in a Inner wisdom: Noäi Trí—Trí beân trong. Zen monastery. He is also in charge of the Inner-witness: Pratyak-sakshatkara or Antar- meditation or monks' hall (soâdoâ). In a Zen sakshatkriya (skt)—Inner assurance—Inner monastery in Japan, the Ino is one of the six experience—Noäi chöùng. senior offices of the Eastern rank (toâhan), who Inner world: World within—See Noäi Taâm Theá assists the abbot in the administrative aspects of Giôùi. the community. The Ino plays a crucial role in Innocence (n): Söï voâ toäi. managing the daily activities within the monastic Innocent (a): Voâ toäi. community because he oversees activities in the Innocent mind in all: Original mind in all— monks' hall. New arrivals register with him, and Unadulterated

mind in all, which is independant he determines the relative ranking of seniority of birth and death—Buddha-wisdom—Real among the resident monks. The Ino also sees to it knowledge free from illusion—See Chaân Thöùc. that the monks keep to the daily meditation and Innumerable (a): Asamkheya (skt)—Voâ löôïng— ritual schedule, and leads the monks in some Taêng Kyø—An abbreviation for Asamkhya, means ceremonies—Vò sö chòu traùch nhieäm giaùm saùt vaø innumerable—Teân taét cuûa A Taêng Kyø coù nghóa laø höôùng daãn caùc cuoäc leã trong thieàn vieän. Vò aáy voâ soá voâ löôïng, khoâng theå ñeám ñöôïc. cuõng chòu traùch nhieäm cho Thieàn ñöôøng hay Taêng Innumerable births: Voâ löôïng kieáp. ñöôøng. Trong moät Thieàn vieän ôû Nhaät Baûn, "Ino" laø moät trong saùu chöùc vuï cuûa Ñoâng Ban, ngöôøi phuï Innumerable bodies: Voâ Löôïng Thaân—Raát giuùp truï trì veà caùc maët haønh chaùnh trong coäng nhieàu thaân, khoâng sao keå xieát. ñoàng töï vieän. "Ino" ñoùng moät vai troø troïng yeáu Innumerable characteristics: Voâ Löôïng trong vieäc quaûn lyù nhöõng sinh hoaït haèng ngaøy cuûa Töôùng—Raát nhieàu töôùng, khoâng sao keå xieát. coäng ñoàng töï vieän vì vò naøy troâng coi nhöõng sinh Innumerable differences: Voâ Löôïng Dò Bieät— hoaït trong Taêng ñöôøng. Nhöõng ngöôøi môùi ñeán ñeàu

phaûi ghi danh vôùi oâng ta, vaø oâng ta quyeát ñònh thöù Inshu (jap): Dharma master Yin-Tsung—See AÁn baäc lieân heä veà tuoåi haï trong soá caùc vò truï xöù Taêng. Toâng Phaùp Sö. "Ino" cuõng giaùm saùt chö Taêng trong vieäc tu taäp Inside flame: Kaenri (jap)—See Hoûa Dieäm Lyù. thieàn ñònh haèng ngaøy cuõng nhö xeáp ñaët nghi leã vaø Insignia (n): Huy hieäu. daãn chuùng trong caùc buoåi leã —See Stewards. Insight (n): Prajna (skt)—Wisdom—Noäi taâm— Inoperative sense-sphere citta of an arhat: Minh kieán—Trí minh—Tueä trí. Maha-kiriya-citta (skt)—See Taâm Baát Vaän Haønh. Insight accordant with reality: Nhö Thöïc Tri Inquire: Hoûi. Kieán—Söï hieåu bieát ñuùng vôùi thöïc taïi. Inquire (v) after someone’s well-being: Thaêm Insight arises: Tueä giaùc sanh khôûi. hoûi ai veà ñôøi soáng. Insight arising from hearing: Thính Sôû Thaønh Inquiring mind: OÙc thích toø moø. Tueä—Tueä giaùc sanh khôûi töø söï nghe. Inquiring spirit: Nghi tình. Insight into the ending of the stream of Inquiring spirit and great enlightenment: See transmigration: Asravaksaya-jnana (skt)—Laäu Nghi Tình Vaø Ñaïi Ngoä. Taän Thoâng hay khaû naêng chaám döùt luaân hoài sanh Inquiry (v): Tìm hieåu. töû. Inquiry into the mode of a person’s death: See Insight in the fruits or results of Buddhahood: Nghieäm Sinh Nhaân Trung. See Duy Thöùc Quaû. Inquisitive mind: Tính toø moø. Insight into immediate presentations: Insalubrious climate: Unhealthy climate—Röøng Meditation on immediate presentations—See thieâng nöôùc ñoäc. Hieän Quaùn. Insane people: Nhöõng keû maát trí neân khoâng theå Insight in interpretation: Wisdom in chuù taâm tu haønh ñöôïc—Those who are insane and interpretation—Giaùo Duy thöùc hay giaûi thích veà cannot focus the Mind on cultivation. Duy Thöùc. Insane regain their sanity: Keû ñieân cuoàng ñöôïc Insight into the mortal conditions of self and tænh. others in previous lives: See Tuùc Maïng Minh. Insatiable (a): Khoâng bieát chaùn—See Baát Tri Insight meditation: Vipassana (p)—Samatha- Yeám Tuùc. Vipasyana (skt)—Minh saùt

tueä—Thieàn minh saùt. Inscribe something on something: Write Insight in meditation and practice: Wisdom in something on something—Khaéc caùi gì ñoù vaøo vaät meditation and practice—Haønh Duy thöùc hay noùi gì. roõ quaùn phaùp cuûa Duy Thöùc. Inscribed on the believing mind: Hsin-Hsin- Insight into the non-arising of dharmas: Ming—See Tín Minh Taâm. Anutpattikadharmakshanti (skt)—Tolerance of Inscription (n): Caâu vieát. Non-birth—Voâ sanh phaùp nhaãn. Inscription board: Baøi vò. Insight into the non-arising of existences: Insects may attain Buddhahood: See Coân Truøng Anutpattikadharmakshanti (skt)—Tolerance of Taùc Phaät. Non-birth—Voâ sanh phaùp nhaãn. Insecured: Baáp beânh—Uncertain—Unstable. Insight into the Non-Origination of Dharmas: Insei (jap): Vieän Chính (trong chuøa Nhaät Baûn). Tolerance of Non-birth—Voâ sanh phaùp nhaãn. Insensate (a): Voâ tri giaùc. Insight in objective conditions: Wisdom in Insentient becomes Buddha: See Phi Tình objective conditions—Caûnh Duy thöùc hay caên cöù Thaønh Phaät. vaøo caûnh maø thuyeát veà Duy Thöùc. Inseparability (n): Baát Ly Tính—Taùnh baát khaû Insight of the Path: Ditthi-magga (p)—Dristi- phaân hay khoâng theå taùch rôøi—Inseparable (a). marga (skt)—Kieán ñaïo. Inseparable mental factors: Bieán haønh taâm sôû. Insight into present mortal sufferings so as to Inshoâ (jap): Inka (jap)—A common abbreviation overcome all passions or temptations: Nirvana for the expression "Inka-shomeøi", refers to a seal insight—Ñoaïn tröø taát caû caùc laäu hoaëc (nhöõng duïc of Dharma transmission—See AÁn Khaû. voïng vaø quyeán ruû)—See Laäu Taän Minh.

Insight in principles: Wisdom in principles—Lyù and gradual teachings—See Ñoán Tieäm. Duy thöùc hay luaän veà thaønh töïu ñaïo lyù Duy Thöùc. Instantaneous knowledge of all ages in past, Insight into reality: Meditation on reality—Thöïc present and future: Trí ôû trong moät nieäm ñeàu töôùng quaùn hay trí tueä quaùn (quaùn saùt chaân lyù). bieát tam theá taát caû kieáp soá. Insight into all seeds: Buddha-knowledge— Instantaneous mind: Immediate mind—Toát Di Omniscience—Chuûng giaùc. taâm hay baát chôït naåy sinh taâm. Insight into truth: Eye attained through the Instantaneous path: Voâ Gian Ñaïo—Con ñöôøng cultivation of Buddha-truth—Keen vision of right töùc thì (nhanh nhö chôùp). dharmas—Ñaïo nhaõn. Instantaneous perfect enlightenment: The Insight into wisdom: Views of wisdom—Wise- method of enlightenment of the Hua-Yen—See views—Tueä kieán. Ñoán Ñoán Vieân. Insignificant (a): Voâ nghóa. Instantaneous view of anything anywhere in Insignificant speech: Sambhappalapo (p)—Voâ the form realm: Divyacaksus (skt)—Khaû naêng Nghóa Ngöõ—Daâm Ngöõ—Taïp Ueá Ngöõ—Lustful thaáy ñöôïc taát caû moïi thöù trong saéc giôùi. Khaû naêng words—Meaningless words—Ungrateful words. thaáy caùi maø mình muoán thaáy—See Thieân Nhaõn Insincere (a): Giaû doái—Deceitful—False. Thoâng. Insincerity: Söï khoâng thaønh thaät—Sweet words Instantly apprehend: Attain to Buddha- and clever expressions—See Hoa Ngoân Xaûo Ngöõ. enlightenment—See Ñoán Ngoä. Insist (v): Ñoøi hoûi—Khaån khoaûn. Instantly arisen: Voâ Gian Sinh—Naûy sanh töùc Insist firmly on anything: Lagna-graha (skt)—To thì. hold firmly—To hold firmly or to insist firmly on Instantly creative knowledge: Nieäm nieäm xuaát anything—Giöõ vaøo hay

naém vaøo khoâng lay sanh trí (cuûa chö Phaät). chuyeån—See Chaáp Trì. Instantly enter the immense Buddha-lands in Insist stubbornly: Naèng naèng. the ten directions, pervading all places: Taát caû Insignificance (n): Voâ nghóa. chö Phaät haèng taïi chaùnh ñònh, ôû trong moät nieäm Inspect all the buildings of a monastery: Tuaàn khaép taát caû choã vaøo khaép möôøi phöông Phaät ñoä lieâu (vò sö tröïc troâng coi vieäc canh tuaàn taát caû haäu quaûng ñaïi. lieâu cuûa chö Taêng). Instantly enter the past, present and future in Inspiration (n): Nguoàn caûm höùng—Söï gôïi caûm. all places: Taát caû chö Phaät haèng taïi chaùnh ñònh, ôû Inspire (v): Gôïi nguoàn caûm höùng—Khai saùng— trong moät nieäm khaép taát caû choã vaøo suoát tam theá. To found. Instantly knowing, by unhindered knowledge, Inspire to progress: To move to zeal—Caûm taán the action of the minds of all sentient beings: ÔÛ (gôïi nguoàn caûm höùng cho tieán boä). trong moät nieäm, duøng trí voâ ngaïi, bieát taâm haønh Installation of a new abbot at a Zen monastery: cuûa taát caû chuùng sanh. Juen (jap)—See Nyuâin. Instantly manifest innumerable various Instance (n): Ksana (skt)—See Saùt Na. Buddha-bodies in all places: Taát caû chö Phaät Instance of life: Momentariness of existence— haèng taïi chaùnh ñònh, ôû trong moät nieäm khaép taát caû See Khoaûnh Khaéc Cuûa Söï Soáng. choã hieän khaép voâ löôïng Phaät thaân. Instant of a single thought-moment: Nhaát Nieäm Instigation (n): Söï xuùi giuïc. Chi Khoaûnh—Moät khoaûnh khaéc cuûa yù nghóa. Instinct (n): Baûn naêng. Instant of thought: Nhaát Nieäm Khoaûnh—Moät Instinctive (a): Theo baûn naêng—Having the khoaûnh khaéc cuûa yù nieäm. nature of. Instantaneous Doctrine: Ñoán giaùo (ñoán ngoä töùc Intinctive cleaving (clinging) to the idea of self thì). or soul: See Caâu Sinh Ngaõ Chaáp. Instantaneous enlightenment: The doctrine of Instinctive tendencies: Baûn naêng. “sudden” enlighenment—See Ñoán Ngoä. Instinctively: Theo baûn naêng. Instantaneous and gradual teachings: Sudden Institute of Advanced Buddhist Studies: See

Vieän Cao Caáp Phaät Hoïc. Integration (n): Söï dung hôïp—Hôïp nhaát. Institute Curriculum Development: Vieän Phaùt Integrative methods: Catvari-samgraha-vastuni Trieån Chöông Trình Giaûng Daïy. (skt)—Phaùp ñeå daãn daét chuùng sanh—Elements of Institute for the Propagation of the Dharma: popularity—See Töù Nhieáp Phaùp. Vieän Hoùa Ñaïo. Integrity (n): Söï chính tröïc—Lieâm khieát—Thaønh Institution (n): Söï kieán laäp—Saùng laäp. thaät. Institutional headquarters for a network of Intellect (n): Jeya (skt)—Mati (skt)—Knowledge branch temples: See Main Temple. capacity—Mind of discrimination—There are two Instruct (v): Pravacana (skt)—To give kinds of intellect: keen intellect and dull instruction—Teach—Giaùo thoï (daïy doã). intellect—Trí naêng hay khaû naêng trí tueä. Coù hai Instruct and lead: See Giaùo Ñaïo. loaïi trí: lôïi trí vaø ñoäng trí. Instruction: Giaùo—Söï daïy doã. Intellection (n): Trí Taùc Vi—Intellection is Instruction in the Buddhist principles: See Hoùa knowledge that obstructs enlightenment in Zen— Phaùp. Trí taùc vi laø trí laøm chöôùng ngaïi cho söï thaønh töïu Instruction and conduct: Teaching and giaùc ngoä trong nhaø Thieàn. practice—Progress of the teaching—Giaùo haïnh. Intellectual (a): See Trí Thöùc. Instructions for the Cook: Tenzo Kyoâkun Intellectual approach to reality: Ñöôøng

vaøo (jap)—Temple chef and instructor—See Ñieån Toïa thöïc taïi baèng tri thöùc. Giaùo Huaán. Intellectual Bodhisattva: Pannadhika-Bodhisatta Instructions of a school: Commands of a sect or (p)—See Trí Tueä Boà Taùt. school—Directions of a sect—Giaùo leänh. Intellectual conversion: Söï hoaùn caûi tri thöùc. Instructions in the sect or church: Within Intellectual cultivation: Trí duïc. instruction—See Giaùo Noäi. Intellectual discernment: Trí naêng saâu saéc. Instruction in the teachings: Söï daïy phaùp—See Intellectual education: Cultivation or culture— Hoùa Phaùp. Trí Duïc. Instructive Discourses: Gia Ngöõ. Intellectual explanation: YÙ Giaûi—Söï giaûi thích Instructor: Acarya (skt)—A xaø leâ—Spiritual cuûa yù thöùc. teacher (master, preceptor)—Giaùo thoï sö. Intellectual faculty: Jnasaki (skt)—Naêng löïc trí Instrumental (a): Phöông tieän. naêng. Instrumentalism (n): Chuû thuyeát cho raèng quan Intellectual functioning of consciousness: Mana nieäm laø coâng cuï cho haønh ñoäng. or Mano (p)—Manas (skt)—See Maït Na Thöùc. Insubstantial (a): Anitta—See Voâ Ngaõ. Intellectual hindrances: Jneyavarana (skt)— Insufficiency (n): Söï khoâng ñaày ñuû. Hindrance of knowledge—Sôû tri chöôùng. Insufficient (a): Thieáu thoán—Not enough. Intellectual knowledge: Trí hueä. Insufficient food: Thieáu thöïc phaåm. Intellectual power: Bieän Taøi. Insult (v): To affront—To commit a Sangha Intellectual power of freedom from the Restoration Offence—Maéng nhieác laø phaïm toäi darkness of doubt: Bieän taøi khoâng u toái nghi hoaëc Taêng Taøn. nôi taát caû caùc phaùp. Insuperable desire: Söï mong muoán khoâng gì hôn. Intellectual power of gladdening all sentient Insuperable power of Buddha: Söùc chaúng beings according to their mentalities: Bieän taøi khuynh ñoäng cuûa Nhö Lai. tuøy theo cuûa taát caû chuùng sanh laøm cho hoï hoan Insurance (n): Baûo ñaûm—warranty— hyû. Guarrantee—Assurance—Security. Intellectual power of not arbitrarily Intact (a): Coøn nguyeân veïn. discriminating among things: Bieän taøi voâ phaân Integral direction of karma: General karma— bieät nôi taát caû caùc phaùp. See Toång Baùo Nghieäp. Intellecual power of not being attached to Integrated: Toång hôïp. anything: Bieän taøi voâ sôû tröôùc nôi taát caû caùc phaùp.

Intellectual power of not fabricating anything: thöùc. Bieän taøi voâ sôû taùc nôi taát caû caùc phaùp. Intelligence or stupid: Thoâng minh hay ngu doát. Intellectual power of realizing emptiness: Bieän Intelligence whereby a proposition is set up: taøi thaáu roõ taùnh khoâng nôi taát caû caùc phaùp. Pratishthapikabuddhi (skt)—Kieán Laäp Trí hay caùi Intellectual power of receiving support from trí nhôø ñoù moät meänh ñeà ñöôïc thieát laäp. Buddha in all things: Bieän taøi Phaät gia bò nôi taát Intelligentsia (n.pl): Giai caáp trí thöùc. caû caùc phaùp. Intend to do something: Be inclined to do Intellectual power of skill in differentiation of something—Coù khuynh höôùng laøm ñieàu gì. expressions of all truths: Bieän taøi vaên cuù sai bieät Intense (a): Traøn treà, maïnh meõ. thieän xaûo nôi taát caû caùc phaùp. Intense desire: Söï tham duïc quaù maïnh. Intellectual power of spontaneous awareness Intense forbearance: Maõnh Lôïi Nhaãn—Heát söùc of all truth: Bieän taøi töï giaùc ngoä nôi taát caû caùc nhaãn nhuïc. phaùp. Intense happiness: Haïnh phuùc traøn treà. Intellectual power of truthfully explaining all Intense profound mind: Thaâm taâm taêng thöôïng. things: Bieän taøi

chôn thaät nôi taát caû caùc phaùp. Intensity (n): Cöôøng ñoä. Intellectual pride: Ñaïi maïn—Ñaïi phaùp maïn— Intensive (a): Maïnh kòch lieät (thuoäc veà cöôøng Arrogance through possession of the Truth—Kieâu ñoä)—Saâu saéc (veà thieàn quaùn). ngaïo vì naém ñöôïc chaân lyù. Intention (n): Inclination—Chuû yù—Khuynh Intellectual temperament: Buddhicarita (p)— höôùng—YÙ ñònh—YÙ höôùng—YÙ nguyeän. Baåm taùnh thieân veà tri thöùc—Wisdom. Intention to attain emancipation: Xuaát Ly YÙ Intellectual virtue: Wisdom virtue—Trí ñöùc hay Laïc—Chuû ñònh ñaït ñöôïc söï giaûi thoaùt. Taùnh ñöùc—Trí hueä hay söï thoâng bieát veà Phaät taùnh Intention to attain nirvana in this very life: maø chuùng sanh saún coù. Hieän Kieáp Ñaéc Nieát Baøn—Chuû ñònh ñaït ñöôïc nieát Intellectual and virtue: Merit (potency) of baøn ngay trong kieáp naày. perfect knowledge—Trí Ñöùc—Trí vaø ñöùc. Intention to control the mind: Ñieàu Phuïc YÙ— Intellectualism: Chuû nghóa lyù trí—See Duy Trí. Chuû ñònh kieåm soaùt taâm. Intellectuality: Lyù trí—Trí naêng. Intention to enter the Pure Land by Intellectualization (n): Söï lyù trí hoùa. thought: See YÙ Nieäm Vaõng Sanh. Intellectuals (n): Intellectual people—Caùc nhaø trí Intentions of the mind and the heart are like thöùc. the horse and the ape: Taâm vieân yù maõ—Very Intelligences: Pratishthapika (skt)—Giaùc (bieát)— difficult to bring under control. Kieán Laäp Trí—See Trí. Intention to probe into the attainment of the Intelligence of every being: Inherent master: See Thaùm Baït. enlightenment—Potential enlightenment—See Intention to protect the dharma: Hoä Phaùp Boån Giaùc. Taâm—Taâm baûo veä Phaät phaùp. Intelligence as the fundamental nature of the Intention to steal: Coá tình troäm caép. universe: See Phaùp Giôùi Theå Taùnh Trí. Intentional (a): Coá yù—Intentionally (Adv). Intelligence keen as a blade, able to penetrate Intentional action: Cetana (skt)—Haønh ñoäng taïo truth: See Thoâng Lôïi. taùc cuûa yù thöùc—See Taùc YÙ. Intelligence of the living: Mind of the living—Intentional karma: See Nghieäp Coá YÙ. The living soul—Sinh linh. Inter (v): An taùng—To bury—To interment. Intelligence without calm meditation: Foolish Inter the bones or body of a monk in a stupa: wisdom—Cuoàng hueä. Nhaäp thaùp (mai taùng xöông coát cuûa moät vò Taêng Intelligent (a): Of penetrative powers—Caên lôïi—vaøo trong thaùp). Thoâng minh. Interaction (n): Söï töông taùc—Haønh ñoäng hoã Intelligent nature: Thaàn minh—Spiritual nature. töông. Intelligent spirit: Divine wisdom—Soul—Thaàn Interactive realm: Interdependent realm—Dieäc

Höõu Vi Dieäc Voâ Vi Phaùp Giôùi hay Söï lyù voâ ngaïi Intermediate colors: See Giaùn Saéc. phaùp giôùi (caû höõu vi laãn voâ vi)—See Töù Phaùp Intermediate dhyana stage: See Trung Giaùn Giôùi. Ñònh. Interbeing Endlessly Interwoven: See Truøng Intermediate doctrine: Interrelated doctrine— Truøng Duyeân Khôûi. Thoâng giaùo—See Tam Giaùo (B). Intercede (v): Can thieäp. Intermediate existence: Antara-bhava (skt)— Interconnected: Noái lieàn lieân tieáp. Chu-in (jap)—Bardo (tib)—See Trung AÁm. Intercontextual: Hoã töông caûnh ngoä. Intermediate existence body: Antara-bhava Interdepence of phenomenal and noumenal (skt)—See Thaân Trung Höõu. realm: Dharma realm of non-obstructions of Intermediate Grade Afflictions: Trung Tuøy noumena and phenomena (principles and Phieàn Naõo.

specifics)—Ideal realized world—See Lyù Söï Voâ Intermediate kalpa: Antara-kalpa (skt)—Bieät Ngaïi Phaùp Giôùi. Kieáp—Small kalpas—See Tieåu Kieáp. Interdependence of all things: Interbeing Intermediate land of transformation: See Endlessly Interwoven—See Truøng Truøng Duyeân Phöông Tieän Hoùa Thaân Ñoä. Khôûi. Intermediate and perfect schools: Hinayana Interdependent (a): Phuï thuoäc laãn nhau. and Mahayana—Thoâng giaùo vaø Vieân giaùo cuûa Interdependent causes: See Phan Duyeân. toâng Thieân Thai—See Thieân Vieân. Interdependent Origination: Pratitya-samutpada Intermediate realization: Pratyaksha (skt)—See (skt)—Dependent Origination—Dependent Hieän Chöùng. causation—Conditioned co-arising or co- Intermediate retribution: Present-life production—See Lyù Nhaân Duyeân. recompense for good or evil done in the present Interdependent realm: Interactive realm—Dieäc life—See Hieän Baùo. Höõu Vi Dieäc Voâ Vi Phaùp Giôùi hay Söï lyù voâ ngaïi Intermediate state: Antarabhava (skt)—A phaùp giôùi (caû höõu vi laãn voâ vi)—See Töù Phaùp Bardo (tib)—See Trung Höõu. Giôùi. Intermediate state of existence: Antara-bhava Interdict (n): Leänh caám. (skt)—See Trung Höõu. Interdict narcotics: Baøi tröø ma tuùy. Intermediate state of meditation: Bardo Interested: Thích thuù. meditation—See Trung Gian Tam Muoäi. Interesting Sutra: Adhyardhasatika-Interment (v): An taùng—To bury—To inter. Prajnaparamita-Sutra (skt)—See Kinh Ñaïi Laïc Interminable: Baát tuyeät—Endless. Kim Cang Baát Khoâng Chaân Thaät Tam Ma Ñaø. Intermingling cause: See Hoøa Hôïp Nhaân. Inter-faith dialogue: Ñoái thoaïi tín ngöôõng. Internal (a): Beân trong. Interfere (v) with: Can döï vaøo—To intervene—Internal Aspect: See Noäi Phaän. To meddle. Internal appropriation: Noäi chaáp. Interim (n): Thôøi kyø trung gian. Internal cause: Noäi Nhaân (nguyeân nhaân beân Interiorize (v): Noäi taïi hoùa. trong). Interlocking fingers: See Phaûn Xoa Hôïp Internal clarity: Söï thanh khieát beân trong. Chöôûng. Internal conception: Noäi Töôûng—Nhaän thöùc beân Intermediary (a): ÔÛ giöõa. trong. Intermediary assembly: See Ñoái Caùo Chuùng. Internal consciousness: Noäi Thöùc—YÙ thöùc beân Intermediate (a): Baát ñònh—Thuoäc veà trung trong. gian—Ngöôøi trung gian hoøa giaûi. Internal contemplation: Vipassana (p)—Söï quan Intermediate aggregate: Middle aggregate— saùt beân trong—Insight meditation—Intuitive Trung uaån. vision—See Naikan. Intermediate capacity: Middle capacity—Trung Internal demons and external demons: See Noäi Caên. Ma Ngoaïi Ma.

Internal dharma: Noäi phaùp. International Buddhist Society: (Buddhasasana Internal discipline: See Noäi Kyû. Samagama (skt)—Buddhist Organization founded Internal distraction: Mental confusion—Noäi by the British monk Ananda Metteyya in 1903. Its taùn—Noäi taùn loaïn. first headquarters were in Rangoon, Burma, and it Internal doctrines of a sect: See Giaùo Noäi. later opened a branch in England—Toå chöùc Phaät Internal emptiness: Noäi Khoâng—Caùi khoâng beân Giaùo ñöôïc moät vò Taêng ngöôøi Anh teân Ananda trong. Metteyya saùng laäp vaøo naêm 1903. Truï sôû trung Internal and external: Subjective and öông ñaàu tieân ñöôïc ñaët taïi Ngöôõng Quang, Mieán objective—Noäi ngoaïi. Ñieän, vaø sau ñoù noù môû theâm moät chi nhaùnh ôû Anh. Internal-external emptiness: Abhyatma- International Network of Engaged

Buddhists bahirdha-sunyata (skt)—See Noäi Ngoaïi Khoâng. (INEB): Toå chöùc Maïng Löôùi Phaät Giaùo Nhaäp Internal feeling: Noäi Thoï—Caûm xuùc beân trong. Theá—Organization founded by the Thai lay Internal form: See Giaû Saéc. activists Sulak Sivaraksa. It first met in 1989 and Internal formations: Samyojana (skt)—See Noäi quickly grew into an important international Keát. organization devoted to promoting peace and non- Internal hindrances: Internal obstacles or mental violence, working for human rights and hindrances—See Noäi Chöôùng. environmental protection, and improving the lives Internal influence of the bhutatathata: Buddha of poor women. Its symbol is the “wheel of spirituality—Internal perfuming of the dharma” (Dharmacakra), and it is intended as a bhutatathata—See Chaân Nhö Noäi Huaân. non-hierarchical and non-authoritarian organization based on core Buddhist principles. It Internal instruction: Within instruction—See aims “to encourage all involved groups to Giaùo Noäi. understand that there are no differences about the Internal knowledge: Abhyatma-vidya (skt)—See linkages between their own concerns and those of Noäi Minh. other groups. They have the same goal of Internal mandala: See Noäi Taâm Maïn Ñaø La. operation—Toå chöùc Maïng Löôùi Phaät Giaùo Nhaäp Internal observation: Noäi Quan—Söï quan saùt Theá ñöôïc moät Phaät töû taïi gia, cuõng laø moät nhaø beân trong. hoaït ñoäng tích cöïc cho Phaät giaùo teân Sulak Internal ordinary: See Noäi phaøm. Sivaraksa saùng laäp. Toå chöùc hoïp maët laàn ñaàu tieân Internal ordinary believers: Noäi phaøm. vaøo naêm 1989 vaø noù ñaõ nhanh choùng trôû thaønh Internal organs: Noäi taïng. moät toå chöùc quoác teá quan troïng, ñaõ taän löïc trong Internal perception: See Noäi Töôûng. vieäc khuyeán khích hoøa bình vaø baát baïo ñoäng, laøm Internal perfuming or influence of the vieäc ñeå baûo veä nhaân quyeàn vaø moâi tröôøng, vaø caûi bhutatathata: Buddha spirituality—Chaân nhö noäi thieän ñôøi soáng cuûa nhöõng phuï nöõ ngheøo. Bieåu huaân. töôïng cuûa toå chöùc laø “Baùnh xe Phaùp,” vaø chuû yù Internal practice: Chuyeån hoùa noäi taâm. cuûa noù laø moät toå chöùc laø khoâng coù ñaúng caáp vaø Internal realization: Noäi chöùng (söï chöùng ñaéc quyeàn haønh, maø chæ döïa vaøo nhöõng nguyeân taéc beân trong). Phaät giaùo. Toå chöùc höôùng tôùi vieäc khuyeán khích Internal Realms: See Noäi Caûnh. taát caû caùc nhoùm lieân heä phaûi thoâng hieåu söï noái keát Internal self: Noäi Ngaõ. giöõa nhöõng moái quan taâm cuûa hoï vaø caùc nhoùm Internal sense-spheres: Noäi xöù—Inner sense- khaùc khoâng coù söï khaùc bieät. Hoï coù cuøng chung spheres. moät muïc ñích trong hoaït ñoäng. Internal situation: Noäi Tình—Hoaøn caûnh hay International Sangha Bhikshu Buddhist tình hình beân trong. Association: Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát Internal sufferings: Noäi khoå. Só Theá Giôùi—International Sangha Bhikshu Internal Testing Conditions: See Noäi Khaûo. Buddhist Association, founded in 1978 in the Internalize the determination for omniscience: United States by Most Venrable Thích Giaùc Nhieáp thuû taâm nhöùt thieát trí. Nhieân, a Tripitaka teacher of dharma. ISBBA was

originated from the Vietnamese Sangha Bhikshu ultimate reality—Khoâng giaûi. Buddhist Association whose founder was late Interpreting the meaning of the teachings: Great Venerable Minh Ñaêng Quang in 1944— Phaùp Nghóa Thích

Töø—Giaûng giaûi yù nghóa cuûa lôøi Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát Só Theá Giôùi, phaùp. ñöôïc Hoøa Thöôïng Thích Giaùc Nhieân, moät baäc Inter-reflection by the Indra net: Nhaân Ñaø La Tam Taïng Phaùp Sö, thaønh laäp vaøo naêm 1978 taïi Voõng Caûnh Giôùi Moân. Hoa Kyø, thoaùt thai töø Giaùo Hoäi Taêng Giaø Khaát Só Interrelated doctrine: Interrelated teaching— Vieät Nam saùng laäp bôûi Ñöùc Toân Sö Minh Ñaêng See Haøm Trung Giaùo. Quang vaøo naêm 1944. Interrelated teaching: Intermediate doctrine— Inter-origination: See Y Tha Khôûi. See Thoâng Giaùo and Interrelatedness. Interpenetration (n): Thaâm nhaäp, xuyeân vaøo Interrelatedness: Interrelated teaching—A nhau—Interpenetration of all dharmas—See T'ien-T'ai term for the interrelated teaching Nhaäp Phaùp Giôùi. which was midway between or interrelated with Interpenetration of all dharmas: Hinayana and Mahayana. The Buddhist Interpenetration of all things—See Nhaäp Phaùp understanding of reality, which posits that all Giôùi. things and all individuals are mutually dependent Interpenetration of all things: Interpenetration on one another. Interrelatedness implies that any of all dharmas—See Nhaäp Phaùp Giôùi. action taken toward on individual will impact all Interpersonal relationship: Söï lieân heä giöõa con others. The concept of interrelatedness is based ngöôøi. upon the notion of emptiness, that all things exist Interpret the immateriality of all things: as a result of cause and nothing is absolutely self- Apprehend the immateriality of all things—Giaûi existent. A basic component of interrelatedness is khoâng. compassion, since injuring any other sentient Interpretation and conduct: Understand and being causes injury to all, including the self— do—Giaûi haïnh. Giaùo lyù thoâng giaùo cuûa Toâng Thieân Thai, noùi veà Interpretations of compound terms: Sat-samasa Trung Ñaïo (töùc laø Thoâng giaùo trong Töù Giaùo (skt)—Caùch giaûi thích töø keùp trong tieáng Phaïn. Thieân Thai) giöõa Tieåu Thöøa vaø Ñaïi Thöøa. Söï hieåu Interpretation on the Mahayana Madhyamika- bieát theo Phaät giaùo veà thöïc taïi coù thöïc, cho raèng sastra: Mulamadhyamika-sandhinirmocana- taát caû söï vaät vaø taát caû nhöõng caù nhaân ñeàu hoã töông vyakhya (skt)—Ñaïi Thöøa Trung Quaùn Luaän tuøy thuoäc laãn nhau. Söï töông giao aùm chæ raèng baát Thích. cöù haønh ñoäng naøo vaøo moät caùc nhaân seõ aûnh höôûng Interpretation of the meanings of the Jataka ñeán nhöõng ngöôøi khaùc. Khaùi nieäm töông giao caên Sutra: Jataka-tthavannana (p)—Jataka-tthakatha cöù treân yù töôûng taùnh khoâng, raèng taát caû moïi vaät (skt)— Boån Sanh Nghóa Thích—Boån Sanh Chuù hieän höõu do keát quaû cuûa nhaân vaø khoâng coù thöù gì Giaûi. laø tuyeät ñoái töï hieän höõu caû. Moät boä phaän caên baûn Interpretation of Pitaka: Taïng Kinh— cuûa söï töông giao laø loøng bi maãn, vì laøm toån Translation of Pitaka. thöông baát cöù chuùng sanh naøo khaùc laø laøm toån Interpretation of the seventy treatises on state thöông taát caû, keå caû chính mình—See Thoâng of emptiness: Sunyata-sapativrtti (skt)—Thaát Giaùo. Thaäp Khoâng Taùnh Luaän Thích—Interpretation of Inter-religious dialogue: Ñoái thoaïi toân giaùo. the seventy treatises on the nature of the Void or Interrogate (v): Hoûi. immaterial. Interrogate or reprimand other monk or nun: Interpretation of things as real: See Höõu Giaûi. To commit an Expression of Regret Offence Interpretation of the

Treatise on Holding the (without a Sanghakarman Procedure)—Vaán naïn Truth: Tattva-Samgraha-panjika (skt)—Nhieáp hay la raày vò Taêng hay Ni khaùc maø khoâng qua Chaân Thaät Luaän Thích. pheùp yeát Ma laø phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm hoái). Interpretation of ultimate reality: Doctrine of Interrogating answer: Phaûn Vaán Kyù—Traû lôøi

theo kieåu hoûi vaën laïi—See Phaûn Vaán. Nguyeân. Interrupt (v) adult: Noùi leo caùc baäc tröôûng Intrinsic essence: Baûn theå noäi taïi hay chaân ngaõ— thöôïng. See Chaân Ngaõ. Interrupt something: Laøm giaùn ñoaïn caùi gì. Intrinsic ignorance: Söï u meâ beân trong—See Intervention: Söï can thieäp. Nguyeân Phaåm Voâ Minh. Interrupted: Not continuous—Not Intrinsically enlightened character of the intermingled—See Höõu Giaùn. original mind: See Baûn Giaùc Ñaïo. Interview: Xin lôøi höôùng daãn—To seek Intrinsically pure: Baûn Taùnh Thanh Tònh— instruction, generally as a class—See Tham Vaán. Thanh khieát töï baûn taùnh. Intimacy: See Maät Kheá. Introduce oneself to someone: Töï giôùi thieäu Intimate: Near—Near to—Close—Caän. mình vôùi ai. Intimate disciples: Elder monks—Thöôïng Toïa Introduce sentient beings into the purity of boä. Buddhahood: Laøm cho chuùng sanh nhaäp Phaät Intimate friend: Baïn thaân (thaân höõu). thanh tònh. Intimately: Maät thieát. Introduce someone to someone else: Giôùi thieäu Intimidate: Haêm doïa—To threaten—To menace. ngöôøi naøy vôùi ngöôøi khaùc. Intolerable: Inexcusable (impardonable, Introducing the light and opening the eyes: See unforgivable: Baát khoan dung—Unendurable Khai Quang. (insufferable, uncomfortable, not tolerable or Introduction: Töï phaân—Giôùi thieäu Kinh. unbearable): Khoù chòu. Introduction-Guidance-Awakening- Intolerance (n): Thieáu ñoä löôïng—Baát khoan Penetration: See Khai Thò Ngoä Nhaäp. dung—Lack of tolerance. Introduction to Zen Buddhism: Phaät giaùo Thieàn Intone the three sutras: See Tuïng Ñoïc Chaùnh Nhaäp Moân. Haïnh. Introductory Chapter: Phaåm Töïa. Intoner: Leader of the chanting—Chuû teá Sö. Introductory Parts: Phaàn kinh noùi veà nhôn Intoxicant of desire or sensual pleasure: duyeân trong möôøi hai boä kinh. Kamasava (p)—Duïc laäu. Introspect (n&v): Caûnh giaùc—Alertness—To Intoxicant of worldly desires: Kamasava (p)— look within or to look into one’s own mind. See Duïc Laäu. Introversion (n): Tính noäi höôùng—See Noäi Intoxicate someone with something: Laøm say Höôùng Tính. meâ ai vôùi caùi gì. Intuition (n): Immediate perception—Knowledge Intoxications: Nhöõng chaát cay ñoäc. that springs into the mind full grown from an Intoxication with health: Arogya-mado (p)—Voâ unknown source; knowing without knowing how beänh kieâu—Kieâu maïn vì thaân khoâng beänh. you know. This is in contrast to reason, by which Intoxication with one’s prosperous life: Jivita- knowledge is inferred from previous knowledge mado (p)—Hoaït maïng kieâu—Kieâu maïn vì coù ñôøi or perception. But, it seems, that an intuition must soáng sung tuùc. be false if it violates reason. A reaching out for Intoxciation with youth: Yobbana-mado (p)— intuition is often the prior cause of an intuition, Nieân traùng kieâu—Kieâu maïn vì tuoåi traùng nieân. therefore intuition is not to be regarded as purely Intranscendable guardian: Durdharsa-Dvarapala

fortuitous. A typical example of this is Issac (skt)—Hard-to-overcome one—Unconquerable Newton's discovery of gravitation. "Why do one—See Baát Khaû Vieät Thuû Hoä. apples fall to the ground?" was a thwarted Intrepid (a): Gan daï—Duõng caûm—Not afraid— question of the time. Newton suddenly realized Bold—Fearless. that the apples did not fall to the ground, but the Intrigued (a): Bò loâi cuoán—Remain intrigue: bò apples and the ground both attracted each other. loâi cuoán vaøo. In Zen, meditation on the humblest things can Intrinsic(al) (a): Thuoäc veà baûn chaát—See Sô give rise to most astounding intuitions, even in a

moment. A bit of crumpled string or paper, or the Intuitive realization of emptiness: Thöïc chöùng edge of a leaf can inspire when viewed Zenically, tröïc giaùc veà taùnh khoâng. and the result may be the achievement of the Intuitive sect: Mind-only Sect—Zen sect—Taâm greatest intuitions—Söï hieåu bieát khôûi leân trong toâng (Thieàn toâng)—See Thaäp Toâng. taâm maø mình khoâng bieát noù ñeán töø ñaâu; bieá t maø Intuitive vision: Vipassana (p)—Minh Saùt Tueä— khoâng bieát taïi sao mình bieát. Ñieàu naøy ñi ngöôïc Insight—Insight meditation—Internal laïi vôùi lyù luaän, bieát töø caùi bieát hay nhaän thöùc ñaõ coù contemplation—A Buddhist system of meditation töø tröôùc. Nhöng döôøng nhö tröïc giaùc khoâng thaät practiced in the Theravada—Söï quan saùt beân khi noù vi phaïm lyù luaän. Söï vöông ra tìm tröïc giaùc trong—Heä thoáng thieàn ñònh cuûa Phaät giaùo Nguyeân thöôøng laø tieàn nguyeân nhaân cuûa tröïc giaùc, nhö vaäy Thuûy—See Naikan. tröïc giaùc khoâng theå naøo ñöôïc xem nhö laø ñôn Intuitive wisdom: 1) The untaught or inborn thuaàn ngaãu nhieân. Moät thí duï ñieån hình cuûa tröïc wisdom of a Buddha: Töï Nhieân Trí; 2) Untaught to giaùc laø chuyeän khaùm phaù ra söùc huùt cuûa quaû ñaát him and outside the causal nexus: Trí baåm sanh cuûa Issac Newton. "Taïi sao nhöõng quaû taùo rôi chöù khoâng do thaày daïy cuûa moät vò Phaät; 3) Inner xuoáng ñaát?" laø moät caâu hoûi hoùc buùa thôøi baáy giôø. light: Thaàn Quang, noäi quang hay trí tröïc giaùc. Issac Newton thình lình chöùng nghieäm raèng nhöõng Invaka (skt): Mrgasiras (skt)—Truy—Name of quaû taùo khoâng rôi xuoáng ñaát, maø nhöõng quaû taùo vaø one of the twenty eight constellations. maët ñaát thu huùt laãn nhau. Trong Thieàn, thieàn ñònh Invalid (a): Voâ hieäu. treân nhöõng söï vaät taàm thöôøng nhaát coù theå khôûi leân Invalid proposition: See Naêng Phaù Moân. nhöõng tröïc giaùc ñaùng ngaïc nhieân, chæ trong moät Invariable (a): Constant—Not changing—Not khoaûnh khaéc. Moät maûnh giaáy nhaøu naùt,chæ trong variable—Unchanging—Baát bieán—Khoâng thay moät hay rìa cuûa moät mieáng laù coù theå gaây caûm ñoåi. höùng khi ñöôïc quaùn saùt moät caùch thieàn ñònh, vaø Invariably (adv): Khoâng thay ñoåi. keát quaû coù theå laø söï thaønh töïu nhöõng tröïc giaùc vó Inverse method in meditation: The adversaties, ñaïi nhaát—See Tröïc Giaùc. resisting and opposing with, reverse or Intuitional knowledge: Cintamaya panna (p)— backward—See Nghòch Quaùn. Tri kieán tröïc giaùc. Inverted: Viparyaya (skt)—Contrary to reality— Intuitional sect: Meditative sect—See Thieàn Upside-down—See Ñieân Ñaûo. Toâng. Inverted and delusive ideas: Upside down and Intuitional way: Tueä ñaïo. delusive ideas, the illusion that the ego is real or

Intuitionism (n): Thuyeát tröïc giaùc. the illusion that the ego has real existence—Ñieân Intuitive certainty: Taâm AÁn—Mind seal. ñaûo voïng töôûng, ngaõ ñieân ñaûo, hay phieàn naõo vì Intuitive cognition: Manaketa (skt)—Internal cho raèng ngaõ laø coù thöïc—See Töù Ñieân Ñaûo. perception—Mental cognition—Mental Inverted perception: Inverted thoughts—See perception—See Taâm Thöùc. Ñieân Ñaûo Tö Töôûng. Intuitive comprehension: Abhisamaya (skt)— Inverted thoughts: Inverted perceptions, i.e. the Pratyaksa (skt)—Immediate perception, evidence illusion of regarding the seeming as real—Suy of the eye or other organ—Immediate realization töôûng ñieân ñaûo roài sinh ra caùc loaïi phieàn naõo — of enlightenment—Inner realization—Clear See Töôûng Ñieân Ñaûo. realization—See Hieän Chöùng. Inverted views: Ditthi-vipallasa (p)— Intuitive insight: See Tueä Giaùc. Heterodoxy—Perversion of views—Perverted Intuitive knowledge: Acintya-jnana (skt)— views—Upside down views—Wrong views Inconceivable wisdom—Trí hieåu bieát baèng tröïc (seeing things as they seem, not as they really giaùc—See Baát Tö Nghì Trí. are)—See Ñaûo Kieán. Intuitive mercy: See Töï Nhieân Töø. Invest in land, money or real-estate: To commit Intuitive nature: See Taùnh Giaùc. an offence that involves Release and Expression Intuitive power: Prajna-bala (skt)—Trí Löïc— of Regret—Ñaàu tö vaøo ñaát ñai, tieàn baïc vaø ñòa oác See Möôøi Löïc Cuûa Chö Ñaïi Boà Taùt.

laø phaïm giôùi xaû ñoïa (phaûi buoâng boû vaø phaùt loà Invite (v) respectfully: Caàu thænh—Kính môøi. saùm hoái). Invite the spirit of someone to return home: Investigate everything thoroughly, to extend See Invoke a spirit. one's knowledge to the utmost, to be sincere, Inviter (n): See Trieäu Thænh Ñoàng Töû. and to be upright: See Caùch Vaät, Trí Tri, Thaønh Invocation (n): Khaåu xöng (leã caàu nguyeän). YÙ, Chaùnh Taâm. Invocation with the mouth: Khen Ngôïi Moân hay Investigating consciousness: Santirana-citta Khaåu nieäm. (p)—Taàm. Invoke (v): Chuù—To wish, either to bless or Investigation: Vitakka (p)—Vitarka (skt)— curse. Dhamma-vicaya-sambojjhanga (p)—Initial Invoke the Buddha's name: Xöng hoàng danh Application—Investigation (to cause the mind Phaät. unstable)—Pondering—Reflection—Söï ngaãm Invoke the name of Amitabha Buddha: Xöng nghó hay söï nghieân cöùu—Taàm hay tìm caàu söï vieäc danh chaùnh haïnh—Xöng tuïng hoàng danh Ñöùc laøm cho taâm taùnh baát oån—See Taàm. Phaät A Di Ñaø. Investigation of (choosing) the dharma: Invoke a spirit: Call home the soul of someone— Discriminative investigation of the Dharma— Invite the spirit of someone to return home—Call Traïch phaùp. forth a spirit—Chieâu hoàn (goïi hoàn ngöôøi cheát trôû Investigation of (choosing) the law: Dhamma- veà). vicaya (p)—Traïch Phaùp—Tìm hieåu quaùn saùt kyõ Invoker: Truù nguyeän Sö. caùc phaùp—See Thaát Boà Ñeà Phaàn. Invoking Buddha with a loud voice: Ñaïi Nieäm Invincible (a): Ajita (skt)—A title of Maitreya Phaät—Meditating on Buddha with continuous Buddha—Unsurpassed—A daät Ña—Voâ naêng concentration. thaéng (khoâng theå ñaùnh baïi ñöôïc). Involve (v): Taranga (skt)—Dính líu. Invisible (a): Voâ Kieán—See Baát Khaû Kieán. Involvement (n): Söï tham döï. Invisible aid: Mysteric aid—See Minh

Gia Hoä. Involuntary (a): Voâ tình. Invisible aid of the spiritual powers: See Minh Inward invisible power: See Voâ Bieåu Giôùi. Gia. Inward spheres: Caên ñoái vôùi caûnh—See Caên. Invisible benefit: Invisible merit, i.e. within Inwardness (n): Baûn chaát noäi taïi. spiritual—See Minh Lôïi. Inzan School: One of two major forms of modern Invisible form: See Giaû Saéc. Japanese Rinzai Zen founded by Inzan Ien (1751- Invisible imperceptible things: See Baát Khaû 1814), a second-generation descendant of Hakuin Kieán Voâ Ñoái Saéc. Ekaku (1685-1768). All active lineages of Rinzai Invisible mark on the head: See Voâ Kieán Ñænh Zen in Japan descend from either the Inzan or the Töôùng. Takujuâ schools. The teaching methods and Zen Invisible objects (sound, voice): AÅn saéc. style of the two schools are nearly identical. Invisible perceptible things: See Baát Khaû Kieán Together they encompass what is often known as Höõu Ñoái Saéc. Hakuin Zen—Teân cuûa moät trong hai hình thöùc Invisible powers: See Minh Chuùng. chính cuûa Thieàn Laâm Teá thôøi caän ñaïi, ñöôïc saùng Invisible and resisting matter: Anidassana- laäp bôûi Thieàn sö Inzan, Phaùp toân theá heä thöù nhì sappatigham rupam (p)—Voâ kieán höõu ñoái saéc. cuûa Thieàn sö Baïch AÅn Hueä Haïc. Taát caû nhöõng Invisible spirits: Spirits in the shades, the souls of doøng Thieàn ñang hoaït ñoäng cuûa toâng Laâm Teá taïi the departed—See U Linh. Nhaät Baûn ñeàu ñi xuoáng töø hai tröôøng phaùi Inzan Invisible track: Secret track—Maät tích. vaø Takuguâ. Giaùo phaùp vaø caùch tu taäp cuûa hai Invisible and unresisting matter: Anidassana- tröôøng phaùi naøy gaàn gioáng nhau, cuøng trong caùi appatigham-rupam (p)—Voâ kieán voâ ñoái saéc. thöôøng ñöôïc goïi laø Thieàn Baïch AÅn Hueä Haïc —See Invite to come: Call—Beckon—Notify—Thænh Inzan Zen master. ñeán. Inzan Zen master (1751-1814): Thieàn sö Inzan—

Name of a Japanese Rinzai Zen master in the quickly and death comes swiftly?" Inzan said, eighteenth century during the Tokugawa period. "It is precisely this freedom from life and He was a Dharma heir of Zen master Gasan-jo- death that I have been wondering about. seki (Gasan Jitoâ), a leading disciple of the Please take pity on me." Gessen said, "You reformer Hakuin Ekaku—Teân cuûa moät vò thieàn sö are young, a mere child. If you really want to Laâm Teá Nhaät Baûn vaøo theá kyû thöù 18, döôùi Trieàu practice Zen, you might as well go ahead." So ñaïi Ñöùc Xuyeân (1600-1867). Sö laø ñeä töû noái phaùp Inzan joined the congregation, studying day cuûa Thieàn sö Nga Sôn Thieàu Thaïc, moät trong and night without slacking. Two years later, at nhöõng ñeä töû haøng ñaàu cuûa nhaø sö caûi caùch Baïch the age of twenty-one, Inzan participated in AÅn Hueä Haïc (1685-1768) his first session of collective intensive When Inzan was nine years old, a certain Zen meditation. He felt that he had realized master saw him and immediately realized that something, and went to tell Gessen. The he was not ordinary. The Zen master went to master saw that something was different the boy's home and persuaded his parents to about Inzan and posed a question. "I do not let him become a monk. The parents were ask about the spoken or the unspoken; try to easily convinced. "He was never of this tell me the answer." Inzan tried to say world," they said, as they gave their something. Gessen remarked, "After all you

permission for the boy to leave home to enter have fallen into intellectual consciousness," a Zen Buddhist order. When Inzan was and sent him off. Inzan went back to the sixteen years old, he left his temple to seek a meditation hall in a daze and did nothing but teacher to guide him to ultimate snivel and weep day and night. Everyone enlightenment and liberation. First he laughed at him and called him crazy. Then followed Bankoku, who taught the unique one night in the midst of a contemplative method of the late great master Bankei to a trance Inzan suddenly saw through the large congregation of followers. Three years meaning of "no big thing to life and no big later he went to Gessen, who was noted for thing to death." He went to tell Gessen, who the harsh manner of his way of teaching. commented, "You are right, but note that this When Inzan arrived at Gessen's place, he was is just a temporary byway. Do not think this is informed by the temple manager that there enough. If you keep on making progress and was no room for any more students. The do not give up, someday you will have your manager suggested that Inzan was still rather own life."—Vaøo naêm Inzan leân chín tuoåi, moät young and would have time for intensive Zen vò thieàn sö nhaän ra caäu beù laø moät ñöùa treû coù practice later and that he might do well to go caên khí khaùc thöôøng neân ñaõ ñeán nhaø caäu beù elsewhere to pursue academic studies in the ñeå thuyeát phuïc cha meï caäu cho caäu xuaát gia meantime. But Inzan was determined to study laøm Taêng só. Cha meï caäu chaáp nhaän moät caùch Zen with master Gessen. He pleaded for deã daøng, noùi raèng: "Thaèng beù voán khoâng phaûi seven days, crying so hard that he finally laø ngöôøi cuûa coõi traàn tuïc naøy." Hoï cho pheùp wept tears of blood. Seeing Inzan's sincerity Inzan xuaát gia ñeå gia nhaäp giaùo hoäi Thieàn and determination, the manager told Gessen, Phaät giaùo. Naêm leân 16 tuoåi, Inzan rôøi chuøa ñi who consented to see the young pilgrim. Zen haønh cöôùc taàm sö ñeå hoïc ñaïo giaûi thoaùt. Thoaït master Gessen asked Inzan, "You insistently ñaàu sö tham hoïc vôùi thieàn sö Bankoku, ngöôøi ask to be allowed to stay here. What do you truyeàn baù giaùo phaùp ñoäc ñaùo ñaõ töøng ñöôïc aùp want to do?" Inzan replied, "I am only here duïng trong caùc Taêng ñoaøn cuûa vò ñaïi thieàn sö because the matter of life and death is loãi laïc Baøn Khueâ Vónh Traùc. Ba naêm sau, important, and impermanence is swift." Inzan laïi tìm ñeán thieàn sö Nguyeân Tín, nôi noå i Gessen loudly retorted, "Here at place there tieáng giaùo chuùng raát nghieâm khaéc vaø hieäu is no big thing to life and no big thing to quaû. Khi Inzan ñeán nôi cuûa Nguyeân Tín, sö death. How could it seem that life passes by ñöôïc thoâng baùo laø thieàn vieän khoâng coøn choã

ñeå tieáp nhaän theâm moät thieàn sinh naøo nöõa. Sö nhaän xeùt: "Ñuùng ñoù, nhöng neân ghi nhôù raèng tri söï cuûa thieàn vieän coøn khuyeân raèng sö coøn ñaây chæ laø caùi ngoä böôùc ñaàu taïm bôï maø thoâi, quaù treû neân coù theå coù nhieàu thì giôø ñeå tu taäp ñöøng voäi vaøng thoûa maõn vôùi ñieàu naøy. Neáu thieàn ñònh sau naøy, vaø trong luùc naøy sö neân tieáp tuïc noã löïc coâng phu ñöøng boû cuoäc, chaéc tìm ñeán nôi khaùc ñeå theo ñuoåi vieäc hoïc giaùo chaén oâng seõ ñaït ñöôïc thaønh quaû vöôït böïc!" phaùp caên baûn. Nhöng sö Inzan ñaõ quyeát chí In the

spring of his twenty-sixth year of age, phaûi hoïc thieàn vôùi thieàn sö Nguyeân Tín. Sö Inzan left Gessen and went traveling with naøi næ trong suoát baûy ngaøy, keâu khoùc ñeán ñoåi some companions to visit the distinguished cuoái cuøng phaûi bò xuaát huyeát maét. Thaáy loøng elder Zen masters of Kyoto and western thaønh cuûa Inzan, vò sö tri söï ñaõ trình baøy söï Japan. Inzan met with the elder masters and vieäc vôùi thieàn sö Nguyeân Tín. Ngay laäp töùc, questioned them to make sure of his own Nguyeân Tín cho goïi Inzan vaøo thieàn phoøng ñeå understanding of Zen. All of the masters gaëp maët. Thieàn sö Nguyeân Tín hoûi Inzan: admired him and treated him kindly. No one "OÂng ñaõ tha thieát naøi næ ñöôïc pheùp ôû laïi ñaây. prodded him anymore, so Inzan came to think Vaäy thì oâng muoán tìm caùi gì ôû ñaây?" Sö Inzan there were no more enlightened masters in ñaùp: "Toâi chæ ñeán ñaây vì vaán ñeà sinh töû laø heä the whole country. Inzan then left the area. troïng maø söï ñôøi voâ thöôøng laïi choùng qua." Coming to central Japan, he went to see a Thieàn sö Nguyeân Tín naït lôùn: "Choán naøy laø Zen master living there. That master nôi khoâng phaûi ñeå baøn ñeán chuyeän sanh töû. appointed Inzan abbot of a local temple. Now Laøm gì coù chuyeän coù theå döôøng nhö hay this temple had no patrons, and no fields or khoâng theå döôøng nhö cuoäc ñôøi choùng qua vaø gardens. Living contenedly in utter poverty, caùi cheát ñeán nhanh kia chöù?" Inzan thöa: Inzan sat there for more than ten years. One "Chính xaùc laø vì choã thoaùt ly sanh töû maø con day, however, a traveling monk came by the luoân töï hoûi trong loøng, neân con ñeán ñaây, xin temple with news of Zen master Gasan, a hoøa thöôïng ruû loøng thöông maø nhaän con." distinguished graduate of Hakuin's school, Nguyeân Tín baûo: "Con coøn raát treû, chæ laø moät said to have the foremost eye of wisdom in ñöùa nhoû. Neáu con muoán tu taäp thieàn ñònh, con the land. Inzan packed his bag that very day coù theå baét ñaàu ñi." Theá laø Inzan gia nhaäp vaøo and went to Edo, where Gasan was lecturing ñaïo traøng cuûa thieàn sö Nguyeân Tín, ngaøy ñeâm on "The Blue Cliff Record" to an audience of chuyeân taâm tu taäp khoâng chuùt xao laõng. Hai more than six hundred listeners. When Inzan naêm sau, ôû tuoåi 21, trong laàn gia nhaäp vaøo arrived, he went right in to see Gasan. The tuaàn nhieáp taâm ñaàu tieân cuøng vôùi moät soá baïn great master stuck out his hand and asked, ñoàng tu. Sö caûm thaáy mình toû ngoä ñöôïc caùi gì "Why is this called a hand?" Before Inzan ñoù, sö lieàn ñeán tìm sö Nguyeân Tín ñeå trình could reply, Gasan now stuck out a foot and kieán giaûi. Khi vöøa gaëp maët Inzan, thieàn sö ñaõ said, "Why is this called a foot?" As Inzan nhaän ra ngay ñieàu khaùc laï cuûa Inzan neân ñaët tried to make some remark, the great master caâu hoûi: "Ta khoâng hoûi veà ñieàu khoâng ñöôïc Gasan clapped his hands and bellowed with noùi, cuõng nhö ñieàu khoâng theå khoâng noùi, haõy laughter. Dumbfounded, Inzan withdrew. The traû lôøi ta ñi!" Inzan coá noùi ñieàu gì, Nguyeân next day, Inzan went to see Gasan again. The Tín ghi nhaän lieàn: "Cuoái cuøng thì oâng cuõng rôi great master said to him, "People who vaøo taâm löôïng phaân bieät," vaø ñuoåi Inzan ra practice Zen today go through the ngoaøi. Ñaàu oùc choaùng vaùng, Inzan trôû veà impenetrable koans of the ancients breezily, thieàn phoøng vaø khoâng laøm gì caû maø chæ khoùc without ever having done any

real work. suoát ngaøy ñeâm. Moïi ngöôøi ñeàu cöôøi vaø goïi They versify the koans, or quote them, or add Inzan laø khuøng ñieân. Roài moät ñeâm kia, Inzan capping phrases, or give answers, all of them nhaäp ñònh chôït ngoä ra leõ "Sanh voán chaúng ñaïi running off at the mouth, talking at random. söï, maø töû cuõng khoâng laø ñaïi söï." Sau khi nghe For this reason many of them lose the spirit of Inzan baøy toû choã sôû ngoä, thieàn sö Nguyeân Tín the Way after they become abbots. Even if

they don't run into trouble, none of them can hoâm ñoù, Inzan ñaõ khaên goùi leân ñöôøng ñi ñeán really be teachers. It is truly pitiful. If you Edo, nôi thieàn sö Nga Sôn Thieàu Thaïc ñang really want to practice Zen, then cast off thuyeát giaûng boä Bích Nham Luïc trong moät everything you have studied and realized up phaùp hoäi coù hôn saùu traêm ngöôøi. Ñeán nôi, until now and seek enlightenment single- Inzan xin ñöôïc dieän kieán Nga Sôn Thieàu Thaïc mindedly." The Gasan told Inzan to ngay. Nga Sôn ñöa baøn tay ra tröôùc maët Inzan contemplate an advanced koan dealing with vaø hoûi: "Vì sao caùi naøy ñöôïc goïi laø baøn tay?" his precise problem. Inzan retreated into a Tröôùc khi Inzan coù theå traû lôøi, Nga Sôn laïi giô local shrine to meditate, never coming out baøn chaân leân hoûi tieáp: "Vì sao caùi naøy ñöôïc except for gruel and rice at dawn and noon. goïi laø baøn chaân?" Khi Inzan coá gaéng traû lôøi, After several days like this, all of a sudden Nga Sôn voã buïng cöôøi. Boái roái moät caùch ngaây one morning he realized the meaning of the ngoâ, Inzan laëng leõ ruùt lui. Hoâm sau, Inzan laïi koan. Hurrying back to Gasan, he presented xin ñöôïc dieän kieán Nga Sôn. Laàn naøy Nga his understanding. The great master was Sôn baûo sö: "Ngöôøi hoïc thieàn ngaøy nay tham delighted. Meeting with Gasan everyday after cöùu caùc coâng aùn cuûa chö Toå ñeå laïi nhö gioù that, Inzan made a thorough study of the most thoaûng qua, khoâng thaâm nhaäp ñeán taän coát loõi puzzling stories and attained the inner secrets cuûa coâng aùn. Hoï chæ thi vò hoùa coâng aùn, trích of Zen. He was then thirty-nine years old. daãn ñuû loaïi phaùp cuù vaø baøy ra ñuû thöù luaän giaûi Later Inzan became a great Zen teacher in his hay ñaùp aùn. Roõ raøng ñoù chæ laø phaùp Thieàn nôi own right, his fame resounding throughout the cöûa mieäng, chaúng coù chuùt thöïc chöùng naøo caû. land. He had numerous distinguished Bôûi leõ ñoù nhieàu ngöôøi trong soá hoï ñaõ ñaùnh disciples and left a rich spiritual bequest. maát tinh thaàn cuûa Thieàn toâng sau khi hoï trôû After his death at the age of sixty-four, the thaønh sö truï trì. Ngay baûn thaân hoï, hoï khoâng imperial court awarded him the honorific title vöôït qua ñöôïc nhöõng chöôùng ngaïi, vaø khoâng Zen Teacher, Lamp of Truth, Light of the ai trong hoï coù theå thöïc sö laøm ngöôøi daãn daét Nation—Vaøo muøa xuaân naêm sö 26 tuoåi, Inzan thieàn giaû caû. Thaät laø ñaùnh thöông xoùt laém rôøi ñaïo traøng cuûa sö Nguyeân Tín, cuøng moät soá vaäy! Neáu oâng thöïc taâm muoán tu taäp thieàn, haõy baïn ñoàng tu ñeán thaêm vieáng nhöõng vò laõo gaït boû heát moïi thöù maø oâng ñaõ töøng hoïc vaø ñaõ thieàn sö cuûa vuøng Kyoto vaø mieàn taây xöù Phuø töøng nhaän thöùc töø tröôùc ñeå chuyeân taâm haønh Tang. Inzan ñaõ gaëp vaø tham vaán vôùi nhieàu vò trì nhaát nieäm giaùc ngoä." Sau ñoù, thieàn sö Nga thieàn sö tröôûng laõo. Taát caû caùc tröôûng laõo ñeàu Sôn höôùng daãn Inzan caùch quaùn moät coâng aùn thaùn

phuïc vaø tieáp nhaän Inzan raát töû teá, nhöng ôû trình ñoä cao phuø hôïp vôùi vaán ñeà cuûa Inzan. khoâng cho sö moät lôøi chæ giaùo naøo môùi meõ caû. Inzan nhaäp thaát vaø chuyeân taâm thieàn ñònh, Vì theá maø Inzan nghó raèng khaép xöù Phuø Tang chaúng bao giôø ñaët chaân ra ngoaì cöûa ngoaïi tröø khoâng coøn moät baäc toân sö naøo coù theå ñieåm luùc aên chaùo saùng vaø buoåi côm tröa. Sau nhieàu hoùa cho mình nöõa. Theá roài Inzan rôøi boû khu ngaøy, moät buoåi saùng noï, oâng boãng chôït ngoä yù vöïc ñeå ñi ñeán mieàn Trung nöôùc Nhaät. Taïi ñaây chæ cuûa coâng aùn. Inzan voäi vaõ tìm gaëp Nga Inzan gaëp ñöôïc moät vò thieàn sö Inzanñaõ boå Sôn ñeå trình kieán giaûi cuûa cuûa mình. Laàn naøy nhieäm oâng vaøo chöùc truï trì moät tu vieän ñòa thì thieàn sö Nga Sôn raát haøi loøng. Keå töø ñoù, phöông. Ñoù laø moät tu vieän nhoû khoâng coù ngaøy naøo Inzan cuõng ñeán gaëp thaày Nga Sôn ngöôøi baûo trôï, cuõng khoâng coù ruoäng ñeå canh ñeå tham vaán vaø giaûi quyeát haàu heát caùc coâng taùc. Inzan baèng loøng vôùi cuoäc soáng thanh baàn aùn vaø caùc giai thoaïi thieàn töø xöa ñeán nay vaø naøy trong hôn möôøi naêm. Ngaøy noï, coù moät du Inzan ñaõ thaâm nhaäp lyù thieàn ñeán choã huyeàn Taêng gheù ngang qua töï vieän vaø keå cho Inzan nhieäm. Luùc ñoù Inzan ñaõ ôû tuoåi 39. Veà sau nghe veà thieàn sö Nga Sôn Thieàu Thaïc, moät naøy, sö ñaõ trôû thaønh moät ñaïi thieàn sö, danh cao Taêng xuaát chuùng ñaõ ñaéc ñaïo töø ñaïo traøng tieáng cuûa oâng vang doäi khaép xöù. Sö coù nhieàu cuûa thieàn sö Baïch AÅn Hueä Haïc, baäc thieàn sö ñeä töû kieät xuaát, vaø sö ñaõ ñeå laïi cho Thieàn toâng coù hueä nhaõn baäc nhaát trong xöù. Ngay ngaøy Nhaät Baûn moät di saûn tinh thaàn quí baùu. Sau

khi sö vieân tòch ôû tuoåi 64, trieàu ñình Nhaät Baûn Iron tablets in hades: See Thieát Traùt. ñaõ truy phong cho sö laø Linh Quang Ñaêng Iron thorny thrash or club: Chieác chuøy gai baèng Quoác Sö. saét—See Coâng AÙn Thieát Taät Leâ. Inzoâ (jap): Mudda (p)—Mudra (skt)—Ingei Iron tree: See Thieát Thuï. (jap)—Emblem—Manual signs indicative of Iron wheel: Thieát Luaân (saét). various ideas—The seal of Buddha-truth—See Iron-Wheel King: See Thieát Luaân Vöông. Maãu Ñaø La Phaùp AÁn. Iron-Wheel mountain: See Thieát Luaân Sôn. I-On-Do-Cho (jap): Dò AÂm Ñoàng Ñieäu—The Iron will: YÙ chí saét ñaù. term means "different words for the same Ironical (a): Mæa mai. thing."—See Different sounds, same tune. Irrational (a): Khoâng hôïp lyù—Phi lyù. I-On-No (jap): Bhisma-garjita-ghosa-svara-raja Irrational views: Nhöõng quan nieäm khoâng höõu lyù. (skt)—Name of a legendary Buddha—The name Irrationalism (n): Chuû nghóa phi lyù tính. of an extremely old Buddha. According to the Irrationality (n): Baát hôïp lyù—See Boäi Lyù. Lotus Sutra, "In the eternal past, countless Irrefutable: Baát Khaû Phaù—Khoâng theå phaûn baùc infinite, inconceivable asamkhya kalpas ago, ñöôïc. there was a Buddha named King of Majestic Irregular causation: Inconsistent causation—See Voice."—Theo Kinh Phaùp Hoa, "Trong moät kieáp Baát Bình Ñaúng Nhaân. quaù khöù, voâ soá a taêng kyø kieáp, coù moät vò Phaät teân Irregular death: Cheát baát ngôø—See Cöûu Chuûng laø Uy AÂm Vöông."—See Uy AÂm Vöông. Hoaïnh Töû. Ippen (1239-1289): Japanese Pure Land teacher, Irregular dhyana: See Baát Ñònh Chæ Quaùn (2). best known for creating the practice of “dancing Irregular hours or times: Samaya (skt)—See

nembutsu”—See Nhaát Bieán Thöôïng Nhaân. Tam Muoäi Da Thôøi. Ippen-Shonin (jap): See Ippen. Irregular, simple and complex mixed: See Baát Ire (n): Dosa (skt)—Saân—Anger—Hate—For Ñònh Chæ Quaùn (2). which the meditation on kindness (töø) and pity (bi) Irregularity (n): Baát hôïp qui caùch. is the remedy—See Saân Haän. Irrelevance (n): Söï baát töông quan—Khoâng thích Irina-Parvata (skt): Hiranya-Parvata (skt)—See ñaùng. Y Laïn Naõ Baùt Phaït Ña. Irrelevant (a): Khoâng thích ñaùng. Iriya-patha (p): Irya-patha (skt)—Four bodily Irreligious (a): Voâ toân giaùo. postures—Four ways of movement for monks and Irremovable (a): Baát di baát dòch. nuns—See Töù Oai Nghi. Irresolute: Indeterninate—Indefinite— Iro-futo (jap): Unreachable by the path of Uncertain—Undecided—Unfixed—Unsettled— thought; another expression for enlightenment— Undetermined—Baát ñònh. Khoâng theå ñaït tôùi baèng con ñöôøng tö duy, ñoàng Irrespective of the ordinary or the sage: Baát keå nghóa vôùi ñaïi giaùc. phaøm thaùnh—Regardless of the ordinary or the Iron cakra: Iron wheel—See Thieát Luaân Vöông. sage—See Nhöôïc Phaøm Nhöôïc Thaùnh. Iron Grindstone Liu, an Old Cow: Löu Thieát Irrespective of whether a Buddha appears or Ma, Traâu Caùi Giaø—See Löu Thieát Ma Laõo Ngöu. not: Duø Phaät coù thò hieän hay khoâng. Iron hammerhead with no hole: Chuøy saét khoâng Irresponsibility: Amudha-vinaya (skt)—Mental loã—See Coâng AÙn Voâ Khoảng Thieát Chuøy. derangement—See Baát Tri. Iron man: Tekkan (jap)—See Thieát Haùn. Irreversible (a): Khoâng theå chuyeån ngöôïc ñöôïc. Iron mountain: Iron-Ring Mountain—See Thieát Irreversible wheel of the dharma: See Phaùp Vi Sôn. Luaân Thöôøng Chuyeån. Iron record: See Quyû Luïc. Irritability and imprudence: Söï khoù chòu (noùng Iron-Ring Mountain: Cakravala (skt)— giaän) vaø baát caån. Cakravada (skt)—Nuùi Thieát Vi—See Thieát Vi Irritation (n): Söï böùc röùc. Sôn. Irsya (skt): Ñoá kî—Envy—Jealousy—See Taät

Ñoá. Isitva (skt)—See Naêng Höõu Chuû. Irsyapandaka (skt): Y Leâ Sa Baøn Ñoà Ca—Y Leâ Islam religion: Hoài giaùo. Sa Chöôûng Noâ—Eunuchs—See Ñoá Baát Nam. Isle of the immortals: See Boàng Lai. Irui-Chu-Gyo (jap): Going among alien beings— Ismna (p): Isana (skt)—See Y Sa Na. To enter into the action and practice of different Isness (skt): Immediate state of being—Being the walks of life—See Dò Loaïi Trung Haønh. now of being—Nhö thöïc traïng. Iruveda (p): Rig Veda (skt)—See Ñoïc Tuïng Veä Isolated hells: See Ñòa Nguïc Coâ Ñoäc Ñaø. Isolated hill: See Coâ Sôn. Irya-patha (skt): Iriya-patha (p)—Bodily Isolation: ÔÛ nôi coâ lieâu (ôû nôi coâ lieâu ñeå thaønh postures—Oai nghi (nôi thaân)—See Töù Oai Nghi. töïu thieàn ñoä). Isadhara (skt): Y Sa Ñaø La—See Trì Truïc Sôn. Issa (p): Envy—See Taät Ñoá. Isaku (skt): Suryavamsa (skt)—Cam Giaù Thò— Issaikyoâ (jap): A general Japanese term for the Nhaát Xoa Cöu Vöông—See Nhaät Chuûng Thieän entirety of the Buddhist scriptures. The word Sanh. literally means "all the sutras" and is used Isana (skt): See Y Xaù Na Thieân. synonymously with Daizoâkyoâ. The term may Isana and Siva heaven in the Northeast: See refer to the ancient Sanskrit or Pali Tripitaka, the Y-Saù-Ni. more extensive Chinese Tripitaka, or Japanese Isan Daian (jap): Kuei-shan T’a-an—Guishan editions, which include additional materials— Da'an—See Ñaïi An Phuùc Chaâu

Thieàn Sö. Thuaät ngöõ Nhaät Baûn chæ toaøn boä giaùo ñieån Phaät Isan-Reiyuâ (jap): Kuei-shan-Ling-yu—Guishan giaùo. Töø coù nghóa laø "taát caû kinh ñieån" vaø ñoàng Lingyou—See Linh Höïu Qui Sôn Thieàn Sö. nghóa vôùi töø "Daizoâkyoâ." Thuaät ngöõ coù theå chæ Ise (jap): Ñieän Y Theá (thôø Thieân Chieáu Ñaïi Thaàn thuaät ngöõ coå Baéc Phaïn hay Nam Phaïn "Tripitaka," beân Nhaät Baûn). boä Tam Taïng Trung Hoa hay Nhaät Baûn daøi hôn vì Isfijab: White-river town in Turkestan—See Baïch bao goàm nhöõng taøi lieäu boå sung sau naø y. Thuûy Thaønh. Issai-Shujo-Mu-Bussho (jap): Nhaát Thieát Chuùng I-shan I-ning (1247-1317): Issan-Ichini (jap)— Sanh Voâ Phaät Tính—All living beings without See Nhaát Sôn Nhaát Ninh Thieàn Sö. anything covering them, are just the Buddha- Ishiki (jap): YÙ Thöùc—Mind consciousness, one of nature itself—Taát caû chuùng sanh giaû nhö khoâng coù the eight consciousnesses—See Baùt Thöùc. thöù gì khaùc che chaén, töï noù chæ laø Phaät tính. Ishin-denshin (jap): To be transmitted without Issai-Umu-Shoho (jap): All material and words—Transmitted from 'master's soul to immaterial things, i.e., possessions and Buddhist student's soul'—Transmitting mind through mind, teaching—Nhaát Thieát Höõu Voâ Chö Phaùp. the term describes intuitive communication among I-ssan (jap): I-shan (chi)—See Nhaát Sôn Nhaát human beings—See Taâm Truyeàn Taâm. Ninh Thieàn Sö. I-Shin-Gaku-Shin (jap): Dó Taâm Hoïc Taâm—With Issan Ichinei (jap): I-shan I-ning (chi)—See Nhaát the mind learning the mind—See Dó Taâm Truyeàn Sôn Nhaát Ninh Thieàn Sö. Taâm. I-ssan-kokushi-goroku (jap): Nhaát Sôn Quoác Sö Ishtadevata (skt): Yi-Dam (tib)—Tutelary Ngöõ Luïc—The teachings of national master I- deities—Boån Toân trong Kim Cang Thöøa—Thaàn Shan—Ngöõ luïc cuûa quoác sö Nhaát Sôn—See Nhaát giaùm hoä—See Hoä Thaàn. Sôn Nhaát Ninh Thieàn Sö. Isi (p): Rsi (skt)—An immortal—Tieân. Issattha-sutta (p): Sutra on Archery Skills, in the Isigili (p): Mount Isigili—See Thoân Tieân Sôn. Samyutta nikaya III.24—Kinh Ngheä Thuaät Baén Isigili-sutta (p): Sutra about Mount Isigili, Cung, Töông Öng Boä III.24. Majjhima Nikaya 116—See Kinh Thoân Tieân Sôn. Issendai (jap): Icchantika (skt)—Sendai (jap)—Isipatana (p): Rsipatana (skt)—Site of the Unbeliever—See Xieån Ñeà. famous Deer Park—Chö Thieân ñoïa xöù. Isshi-injoâ (jap): One-master seal confirmation, or Isipatanarama (skt): See Daõ Uyeån Tònh Xaù. to receive the Dharma seal (inka) from only one

Zen master—See Nhaát Sö AÁn Chöùng. Isvara (skt): Is(h)vara (skt)—Self-existent Isshi-inshoâ (jap): Zen ideal of inheriting the (independent, absolute), used of Buddhas and Dharma (shihoâ) directly from one's master—Lyù Bodhisattvas: Ñaïi Töï Taïi, thöôøng duøng ñeå chæ chö töôûng truyeàn Phaùp tröïc tieáp töø moät vò thaày trong Phaät vaø chö Boà Taùt—The Highest Self, or the God Thieàn—See Nhaát Sö AÁn Chöùng. of Free Will: Töï taïi thieân. Isshin (jap): Ekagga (skt)—Singleness of mind—Isvaradeva (skt): God of freedom—See Töï Taïi With undivided mind—One Mind, the Japanese Thieân. term for the mind of enlightenment that perceives Isvaravana (skt): Töï Taïi Thanh Phaät—Töï Taïi ultimate reality and transcends the dualism of Nhaân Phaät—Tranquilly Pure Voice Buddha. ordinary thought and perception—See Nhaát

Taâm. It does not really matter: Thaät söï chaúng quan Isshitoâ Zen (jap): Chu-chih Raises One Finger— troïng. Nhaát Chæ Thieàn—See Caâu Chi Thuï Chæ. It's believe that: People believe that—Ngöôøi ta Issho-Furi-Sorin (jap): A whole life without tin raèng. leaving the temple forest—Nhaát Sanh Baát Ly It's better to die as a cultured and respected Tuøng Laâm. person than to live as a wicked person: Thaø Issho-Fusho (jap): Eka-jati-prati-badha (skt)— cheát laø moät ngöôøi ñöùc haïnh coøn hôn soáng nhö moät See Nhaát Sanh Boå Xöù. keû quyû quyeät. Issho-Fusho-Bosatsu (jap): Eka-jati-prati-badha- It's difficult to be reborn (in the human realm) bodhisattva (skt)—One-life Bodhisattva—See as a human being: See Sanh Laøm Ngöôøi Laø Khoù. Nhaát Sanh Boå Xöù Boà Taùt. It's easy to criticize but much more difficult to Issoku-Hanpo (jap): Nhaát Töùc Baùn Boä—One do: Chæ trích ngöôøi thì deã chöù ñeán khi mình laøm breath per half-step or half a step at a breathing ñöôïc thì khoù (Ngoân dò haønh nan). on walking meditation. This is the traditional rule It's mind, it's Buddha: Töùc taâm töùc Phaät. for walking meditation (kinhin) in Japan—Moät hôi It's relatively easy to move mountains and thôû ñi nöûa böôùc trong thieàn haønh. Ñaây laø quy luaät rivers, but it is most difficult to change a truyeàn thoáng trong kinh haønh ôû Nhaät Baûn. person's basic nature: See Giang Sôn Dò Caûi, Isshu (jap): 1) A hand position used during Baûn Tính Nan Di. periods of walking meditation (kinhin). The left It sounds reasonable: Coù veû höõu lyù. hand forms a fist around the thumb and the right Itaretara (skt): See Bæ Bæ Khoâng. hand covers the left. The hands are held in front Itching: Traïo xuùc hay ngöùa ngaùi. of the body with forearms straight: Vò theá cuûa hai Itinerant bonze: Du phöông Taêng. tay trong thôøi thieàn haønh. Baøn tay traùi laøm thaønh Itinerant monk: Wandering monk—Du taêng— naém tay bao laáy ngoùn tay caùi vaø baøn tay phaûi ñeå See Haønh Cöôùc Taêng. leân baøn tay traùi. Caû hai baøn tay ñöôïc ñaët tröôùc Itinerary: Haønh trình. thaân vôùi hai caùnh tay thaúng; 2) Southern continent Itivrttaka (skt): Ityukta (skt)—Itivuttaka (p)—Y of Jambudvipa upon which human beings are Ñeá Muïc Ña Giaø—See Boån Söï Kinh. living: Jambudvipa (skt)—Jambudipa (p)—Nhaát Itivrttaka-sutra (skt): Ityukta-sutra (skt)— Chaâu—See Dieâm Phuø Ñeà. Itivuttaka-sutta (p)—Y Ñeá Muïc Ña Giaø Kinh—Issue (n): Vaán ñeà. See Boån Söï Kinh. Issue (v): Phaùt xuaát. Itivuttaka (p): 1) Thus have I heard (As it was Issued from something: Come out from said): Nhö Thò Ngöõ—Kinh 'Toâi nghe nhö vaày' something—Xuaát phaùt töø caùi gì. (nhö theá naøy)—Kinh Phaät thuyeát nhö vaày; 2) See Ista-devata (skt): Yi-Dam (tib)—Tutelary Y Ñeá Muïc. deities—Boån Toân trong Kim Cang Thöøa—Thaàn I-To-Kan-Bi (jap): Dó Ñaàu Hoaùn Vó—See giaùm hoä—See Hoä Thaàn. Replacing a tail with a head. Istavajra (skt): See Duïc Kim Cang. Itoku (jap): Uy Ñöùc—Respect-inspiring virtue; Istavajra-bodhisattva (skt): See Duïc Kim Cang dignified reverence and virtue—Uy nghi vaø ñöùc Boà Taùt.

haïnh (ñaùng toân laø uy nghi, ñaùng kính laø ñöùc haïnh). trong nhöõng doøng truyeàn thöøa taùi sanh coù aûnh Ittai (jap): One body, the experience of being one höôûng trong soá nhöõng ngöôøi Moâng Coå ñang sinh and identical with nondualistic nature of the truth soáng taïi Nga. Hai nhoùm Phaät töû ngöôøi Moâng Coå

experienced in enlightenment, which is not a truth chính taïi Nga laø nhoùm theo truyeàn thoáng Kalmyks opposed to or varying from other truths. It is the vaø nhoùm Buryats, caû hai truyeàn thoáng naøy ñeàu one true nature of reality in which there are no ñöôïc mang ñeán Moâng Coå töø Taây Taïng. dualistic counterdistinctions, no "true" and no Ivory flower: See Töôïng Nha Hoa. "false" in the logocal-philosophical sense—See Izu Zen master: Thieàn sö Izu—Name of a Vuõ Truï Ñoàng Nhaát Theå. Japanese Zen master—Izu studied Zen with Ittai-Sambo (jap): Three Precious Ones—Triple Hakuin for a long time. As a teacher in his own Jewel—Triple Gem—See Tam Baûo. right, Izu inherited the harsh manner of the Ittengo (jap): Tengo (jap)—Turning words— redoubtable master Hakuin but was even sterner. Chuyeån Ngöõ—Sharp words that masters use their Whenever he would receive people asking about discretion to make necessary decision, and to Zen, he would lay a naked sword next to his seat. take advantage of opportunities to help disciples If they were hesitant or argumentative, he would become awakened. One Turning word, a word or chase them out with the sword—Izu hoïc thieàn vôùi expression usually spoken by a Zen master that thieàn sö Baïch AÅn trong moät thôøi gian daøi, oâng ñaõ turns or shifts one's point of view and thereby thöøa höôûng phong caùch giaùo chuùng nhaïy beùn vaø leads the listener to suddenly attain quyeát lieät cuûa vò thieàn sö kieät xuaát naøy. Tuy nhieân, enlightenement—Lôøi leõ saéc beùn maø baäc thaày tuøy phong caùch giaùo chuùng cuûa thieàn sö Izu coù phaàn nghi lôïi duïng cô hoäi nhaèm giuùp haønh giaû khai ngoä. nghieâm khaéc hôn caû thaày mình. Moãi khi tieáp ngöôøi Nhaát chuyeån ngöõ, moät lôøi noùi hay moät töø ngöõ ñeán tham vaán veà thieàn phaùp, sö thöôøng ñaët moät thöôøng ñöôïc noùi bôûi moät vò Thieàn sö laøm chuyeån thanh kieám tuoát traàn beân caïnh choã ngoài cuûa mình. ñoåi quan ñieåm vaø do ñoù ñöa ngöôøi nghe tôùi choã Neáu ngöôøi ñeán tham vaán toû ra do döï hay khôûi leân thình lình ñaït ñöôïc giaùc ngoä—See Nhaát Chuyeån yù töôûng tranh luaän, sö lieàn muùa kieám ñuoåi hoï ra Ngöõ. khoûi thieàn phoøng ngay laäp töùc. Ittha-sutta (p): Sutra on What is Welcome, Anguttara Nikaya V.43—Kinh Caùi gì ñöôïc chaøo ñoùn, Taêng Nhaát A Haøm V.43. Itthi (p): Women—Phuï nöõ. Iturtaka (skt): Itivrttaka (skt)—Boån Söï— Itivrttaka, and Twelve sutras—See Boån Söï Kinh. Ityuktas (skt): See Y Ñeá Muïc. Ivirodha-samapatti (p): Nirodha-Samapatti (skt&p)—Annihilation trance—Meditative concentration in extinction—Mental tranquility— See Dieät Taän Ñònh. Ivolginsky Monastery: One of the major Buddhist monasteries in Russia, constructed in 1948 about 25 miles from Ulan-Ude. It is the seat of the Hambo Lama, one of the most influential reincarnational lineages among Mongols living in Russia. The two main Buddhist Mongol groups in Russia are Kalmyks and the Buryats, who follow Buddhist traditions imported form Tibet—Moät trong nhöõng tu vieän Phaät giaùo chính ôû Nga, ñöôïc xaây döïng vaøo naêm 1984, caùch Ulan-Ude khoaûng 25 daëm. Ñaây laø truï sôû cuûa Laït Ma Hambo, moät

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