Từ Điển Phạn Sanskrit & Pali-Việt [A-Y] (Thiện Phúc)

Từ điển — tra cứu lẻ

PHAÀN HAI: PHAÏN/PALI-VIEÄT PART TWO: SANSCRIT/PALI- VIETNAMESE

mieäng ñöôïc duøng laøm ngoân ngöõ—A heaven

A belonging to the world of form or rupaloka, where no sounds are heard; when the inhabitants wish to talk, a ray of pure light comes out of the mouth, which serves as speech—See Thieân in Vietnamese-English Section. A: Voâ—Phi—Khoâng—Chaúng phaûi—Tieáp ñaàu Abhava: Phi höõu. ngöõ trong Phaïn ngöõ coù nghóa laø “khoâng” hay Abhavasvabhava (skt): Khoâng coù töï tính— phuû ñònh. Khi ñöùng tröôùc moät nguyeân aâm Lack of self-substance or absence of the khaùc, noù coù theå ñöôïc theo sau bôûi moät phuï aâm substance of existence—Khoâng coù moät thuoäc cho thuaän tai, nhö a(n)atta, chöù khoâng phaûi tính ñoäc laäp. atta—The prefix meaning “not,” the negative. Abhaya (skt): Voâ uùy—Fearless. Before another vowel it may be followed by a supplemental consonant for euphony, e.g., Abhaya-bhumi: Voâ uùy sôû ñòa—Fearless a(n)atta, not atta. bhumi. Abbhutadhamma (p): Vò Taèng Höõu Phaùp—Abhaya-dana (skt) Abhayamdada (p): Voâ Wonderful Dhammas. uùy thí—Giving of fearlessness—Giving assurance of safety—Fearless charity. Abhaya (skt): Fearless—See Voâ UÙy. ** For more information, please see Voâ UÙy thí Abhaya-mudra (skt): Cöû chæ cuûa Phaät in Vietnamese-English Section. Sakyamuni ngay sau khi Ngaøi ñaït Ñaïi giaùc Abhayagiri (skt): Moät töï vieän noåi tieáng vaø (baøn tay phaûi ñöa ngang vai, caùc ngoùn tay duoãi pheá tích cuûa ngoâi thaùp taïi thaønh Anuradhapura, thaúng, loøng baøn tay höôùng veà phía tröôùc)—The moät thôøi laø coá ñoâ cuûa Tích Lan—A famous gesture of Sakyamuni Buddha right after he monastery and surviving stupa (thaùp) at attained enlightenment (the right hand is raised Anuradhapura, once the capital of Ceylon— to shoulder level with fingers extended and See Anuradhapura in Sanskrit/Pali- palm turned outward). Vietnamese Section. Abhabbagamana (skt) Abhibbagamana Abhayagiri-vasin: Voâ uùy sôn truï boä. (p): Incapable of progressing—Khoâng coøn khaû naêng chuyeån hoùa—Those beings who are Abhaya-mudra: See Mudra 5. obstructed by their evil actions, by their Abhibhavayatana (skt) Abhibhayatana defilements, by the result of their evil (p): Taùm caùch kieåm soaùt tri giaùc veà nhöõng ñoái actions—Those who are devoid of faith, töôïng khaùc nhau trong thieàn ñònh—Eight fields energy and knowledge, and unable to enter the (meditation exercises) of mastery the sphere of right path and reach perfection. the senses of perception in relation to various Abhassara: Coõi trôøi—Deva—The “Radiant objects: Ones.”—A class of heavenly beings of the 1) Luoân bieát veà nhöõng hình thöùc cuûa thaân theå fine-material world (rupa-loka). vôùi nhöõng hình thöùc giôùi haïn cuûa theá giôùi beân ngoaøi nhö ñeïp xaáu giuùp cho ngöôøi tu Abhasvaravimana (skt): Quang AÂm Cung taäp laøm chuû ñöôïc nhöõng ham thích veà hình hay Cöïc Quang Tònh Thieân laø moät coõi trôøi töôùng cuûa mình—Perception of forms in thuoäc saéc giôùi, ôû ñaáy khoâng nghe thaáy aâm relation to one’s own body and of limited thanh naøo; khi caùc cö daân ôû ñoù muoán

noùi forms in the external world such as chuyeän, moät tia saùng thanh tònh thoaùt ra khoûi

beautiful or ugly, which helps the taâm linh chöùa ñöïng trong nhöõng thôøi thuyeát cultivator to conquer attachment to forms. phaùp cuûa Phaät vaø caùc ñeä töû cuûa Ngaøi. Ñaây laø 2) Luoân bieát veà nhöõng hình thöùc cuûa thaân theå cô sôû giaùo lyù chuû yeáu cuûa phaùi Nam Toâng. Vi vôùi nhöõng hình thöùc khoâng giôùi haïn cuûa Dieäu Phaùp laø taïng thöù ba trong Tam Taïng theá giôùi beân ngoaøi, cuõng nhaèm giuùp cho Kinh Ñieån Phaät Giaùo cuûa tröôøng phaùi Phaät ngöôøi tu taäp laøm chuû ñöôïc söï ham thích giaùo Nguyeân Thuûy—Basket of the Supreme hình töôùng cuûa mình—Perception of forms Teaching, the third part of Buddhist Canon in relation to the body and of unlimited (Tripitaka), usually known or called by the external forms which also helps the short name Abhidharma. Books of cultivator to conquer attachment to forms. psychological analysis and synthesis. Earliest 3) Luoân bieát khoâng coù nhöõng hình thöùc cuûa compilation of Buddhist philosophy and thaân theå vôùi nhöõng hình thöùc giôùi haïn cuûa psychology, concerning psychological and theá giôùi beân ngoaøi, ñieàu naày giuùp taêng spiritual phenomena contained in the cöôøng ñònh löïc cuûa ngöôøi tu taäp— discourses of the Buddha and his principal Perception of no forms in relation to one’s disciples are presented in a systematic order. own body and limited external forms The Abhidharma reflects the views of which help increasing or strengthening Hinayana. The Abhidharma is the third the cultivator’s concentration ability. division of the Buddhist Canon of the 4) Luoân bieát khoâng coù nhöõng hình thöùc cuûa Theravadan School. thaân theå vôùi nhöõng hình thöùc khoâng haïn Abhidhammattha-sangaha (p): A Tyø Ñaït cheá cuûa theá giôùi beân ngoaøi, ñieàu naày cuõng Ma Giaùo Nghóa Cöông Yeáu—Do moät luaän sö giuùp taêng cöôøng ñònh löïc cuûa ngöôøi tu ngöôøi Tích Lan teân Anuruddha soaïn vaøo taäp—Perception of no forms in relation to khoaûng naêm 1100 sau Taây Lòch, giôùi thieäu one’s own body and unlimited external toång quaùt giaùo nghóa cuûa phaùi A Tyø Ñaøm— forms, which also helps strengthening the Composed by Anuruddha, a native of Ceylon, cultivator’s concentration ability. in about 1100 AD, introduced an overview of 5) Töø giai ñoaïn naêm ñeán taùm, ngöôøi tu taäp Abhidhamma. khoâng khoâng coøn löu yù ñeán nhöõng hình Abhidhammika (p): See Abhidharmika. thöùc cuûa thaân theå, nhöng vaãn coøn bieát veà Abhidhana (skt): Goïi teân—Naming. nhöõng hình thöùc mang nhöõng maøu xanh, Abhidharma (skt) Abhidhamma Pitaka vaøng, ñoû, traéng. Nhöõng thöïc taäp naày giuùp (p): A tyø ñaøm—A tyø ñaït ma Luaän—Vi Dieäu ngöôøi tu taäp khoáng cheá nhöõng ham muoán Phaùp—Buddhist commentaries—Special veà caùi ñeïp beân ngoaøi—From the fifth Teaching—For more information, please see stage to the eighth stage, the cultivator A Tyø Ñaït Ma in Vietnamese-English Section, perceives no forms in relation to one’s and Abhidhamma in Sanskrit/Pali-Vietnamese own body, but externally blue, yellow, Section. red, and white forms are still perceived. These practices will help the cultivator Abhidharma Dharma Skandha Pada restraining attachment to beauty. (skt): A Tyø Ñaït Ma Phaùp Uaån Tuùc Luaän—Do

Ngaøi Ñaïi Muïc Kieàn Lieân bieân soaïn— Abhidhamma-Pitaka (p): Higher Dharma—Composed by Mahamaudgalyayana. A tyø ñaït ma Luaän—Caùi gioû cuûa hoïc thuyeát cao thöôïng vaø laø phaàn thöù ba cuûa Tam Taïng, Abhidharma Dhatu Kaya Pada (skt): A thöôøng ñöôïc goïi taét laø Luaän. Nhöõng lôøi giaûng Tyø Ñaït Ma Tuùc Luaän—Do Ngaøi Theá Höõu bieân vaø phaân tích veà caùc hieän töôïng taâm thaàn vaø soaïn.

Abhidharma Jnana Prasthana (skt): A Tyø Abhidharma, but also good in Sutra-pitaka and Ñaït Ma Phaùt Trí Luaän—Do Tyø kheo AÁn Ñoä Vinaya-pitaka. Caø Ña Dieãn Ni Töû soaïn vaøo khoaûng naêm 300 Abhidharma vibhasa sastra (skt): A Tyø sau khi Phaät nhaäp dieät—Composed in about Ñaït Ma Tyø Ba Sa Luaän—Giaûi thích cuoán Phaùt 300 years after the Buddha passed away by Trí Luaän cuûa Caø Ña Dieãn Ni Töû—Explained Katyayanitra, an Indian monk. the Abhidharma Jnana Prasthana of Bhikkhu Abhidharma-kosa (skt) Abhidhamma- Katyayanitra. kosha (p): A Tyø Ñaït Ma Caâu Xaù—Kho baùu Abhidharma Vijnana Kaya Pada (skt): A Abhidharma, phaûn aûnh vieäc chuyeån töø Tieåu Tyø Ñaït Ma Thöùc Thaân Tuùc Luaän—Do Tyø Thöøa (Hinayana) sang Ñaïi Thöøa (Mahayana) Kheo AÁn Ñoä teân Ñeà Baø Thieát Ma bieân soaïn, ñöôïc Ngaøi Theá Thaân soaïn taïi Kashmir vaøo phuû nhaän caùi “ngaõ”—Abhidharma Vijnana khoaûng theá kyû thöù 5 sau coâng nguyeân— Kaya Pada, composed by an Indian Bhikkhu Treasure chamber of of the Abhidharma which named Devasarman, which denied the ego. reflects the transition from the Hinayana to theAbhidheya (skt): YÙ nghóa—Meaning. Mahayana, composed by Vasubandhu in Abhidheyavikalpa (skt): Sôû thuyeát baát Kashmir in the fifth century AD. phaân—Söï phaân bieät sai laàm veà nhöõng gì ñaõ Abhidharma Kosa Samaya Pradipika ñöôïc thuyeát giaûng hay mieâu taû—Wrong (skt): A Tyø Ñaït Ma Caâu Xaù Hieån Toân Luaän— discrimination regarding what is described. Do Ngaøi Chuùng Hieàn bieân soaïn. Abhijjha: Tham—Covetousness—Lust— Abhidharma-Kosa-sastra: A tyø ñaït ma caâu (Synonym of Lobha and Tanha). xaù luaän—Treasure (store-room—interior of a Abhijna (skt) Abhinna (p): Thaàn Thoâng— carriage—collection of sentences) chamber of Super-knowledge. the Abhidharma. • Thaàn thoâng laø nhöõng loaïi tueä giaùc ñaït Abhidharma Nyayanusara (skt): A Tyø Ñaït ñöôïc baèng tu taäp thieàn ñònh: Super-Ma Thuaän Chaùnh Lyù Luaän—Do Ngaøi Chuùng knowledge are modes of insight attained Hieàn bieân soaïn. by the practice of Dhyana. Abhidharma Pitaka (skt): Luaän Taïng. • Nhöõng quyeàn naêng sieâu nhieân, traïng thaùi Abhidharma Prikarana Pada (skt): A Tyø taâm thöùc cao khi nhöõng naêng löïc taâm linh Ñaït Ma Phaåm Loaïi Tuùc Luaän—Do Ngaøi Theá ñöôïc phaùt trieån, nhöõng naêng löïc phi phaøm Höõu bieân soaïn. coù ñöôïc ôû moät vò Phaät, Boà Taùt hay A la haùn. Goàm coù saùu loaïi (luïc thoâng): Thieân Abhidharma-samgiti-Sastra: A tyø ñaït ma nhaõn thoâng laø thaáy moïi vaät trong vuõ truï taïp taäp luaän—Do Ngaøi Xaù Lôïi Phaát bieân ngay caû nhöõng sinh töû cuûa theá gian; thieân soaïn—Composed by Sariputra. nhó thoâng laø nghe ñöôïc moïi tieáng cuûa trôøi Abhidharma-sutra: A tyø ñaït ma Kinh. ngöôøi; thaàn tuùc thoâng laø coù khaû naêng bieán Abhidharmika (skt) Abhidhammika (p): hieän khaép moïi nôi trong moïi luùc; tha taâm Luaän Sö—Phaät Thích Ca Maâu Ni laø

vò Luaän sö thoâng laø ñoaùn bieát ñöôïc taâm hay yù töôûng ñaàu tieân cuûa ñaïo Phaät—Luaän sö Phaät giaùo cuûa ngöôøi khaùc; tuùc maïng thoâng laø bieát nhöng cuõng gioûi veà Kinh vaø Luaät—Sakyamuni chuyeän ñôøi tröôùc, ñôøi naày vaø ñôøi sau cuûa Buddha is known as the first Abhidharmika in mình vaø ngöôøi; laäu taän thoâng laø döùt taän Buddhism, even though the Abhidharmika was moïi oâ nhieãm chaáp tröôùc—Super compiled long after his death—A Buddhist knowledge or supernatural powers, a high monk who specializes in the study of state of consciousness when six spiritual

powers have been developped, abilities Abhinivesa (skt): Chaáp tröôùc hay söï raøng possesses by a Buddha, bodhisattva or buoäc—Attachment. arhat. Modes of insight attained by the Abhinnalakshana (skt): Dò töôùng hay nhöõng practice of Dhyana. There are six types: traïng thaùi sai bieät—Differentiating marks. Divine eyes which can see all things in the Abhinnaya (p): Trí tueä cao sieâu— universe including the cycles of births and Supernormal knowledge—See Thaàn Thoâng. deaths of all beings, divine ears which can Abhirati (skt): Ñoâng ñoä Thieân Ñöôøng cuûa Tu perceive all human and divine voices, Maät La Thieân hay A Suùc Beä Phaät. Trong ñaïo divine ability to be at anywhere at Phaät, nhöõng caûnh giôùi tieâu bieåu cho nhöõng anytime, divine perception of the thoughts hieän töôïng taâm lyù hay taâm thöùc, chöù khoâng of other beings, recollection of previous phaûi laø nhöõng ñòa danh—Realm of Joy; the existences, knowledge concerning the paradise of the Buddha Akshobhya (A Suùc Beä extinction of one's own imputrity and Phaät ôû phöông Ñoâng) in the East of the passions—See Luïc Thoâng—See Thaàn universe. In Buddhism, realms (paradises, Thoâng. hells, etc) are considered not geographical Abhimana (skt): See Taêng Thöôïng Maïn in locations but rather states of consciousness. Vietnamese-English Section. Abhisamacarika-sila (p): Giôùi haïnh oai Abhimukti (skt): Tín giaûi (tin vaø hieåu) veà söï nghi. Phaät daïy: "Chö Taêng Ni naøo khoâng coù giaûi thoaùt khoûi chu kyø luaân hoài, chu kyø aáy chæ giôùi haïnh uy nghi thì khoâng theå naøo tu haønh tieáp dieãn khi naøo con ngöôøi vaãn coøn nhöõng duïc thanh tònh ñöôïc."—Morality consisting in good voïng—Deliverance from the cycle of birth and behavior relates to the external duties of a death, which continues only as long as desires monk, such as toward his superior. The Buddha are present. taught: "If certain monks and nuns have had no Abhijna (skt) Abhinna (p) Thaàn thoâng— good behavior, in no way they can fulfill the Supernormal (supernatural—mystical) law of genuine pure conduct." knowledges—The six high powers or Abhisamaya (skt): Hieän chöùng hay söï theå Supernormal knowledges—See Thaàn Thoâng. chöùng noäi taïi, hay thöïc chöùng ñaày ñuû vaø tröïc Abhilakshana (skt): tieáp veà Töù Dieäu Ñeá cuûa haøng Döï löu. Söï theå • Chuyeân caàu hay mong öôùc maõnh lieät: chöùng naày cao hôn söï hieåu bieát baèng tri thöùc Earnestly desiring. veà chaân lyù, noù thuoäc taâm linh—Inner • Tha thieát mong caàu söï theå chöùng trí tueä toái realization or truth-realization, or full and thöôïng voán ôû trogn taâm thöùc saâu kín nhaát direct grasp of the four Noble Truths by the cuûa mình: By earnestly seeking for the Stream-Winner (döï löu). This is more than an realization of the supreme wisdom which intellectual understanding of

the truth, it is is in one's inmost consciousness. spiritual. Abhilapavikalpa (skt): Ngoân thuyeát phaân Abhisambodha (skt): Chöùng hay söï giaùc ngoä bieät hay söï phaân bieät sai laàm veà caùc bieåu theå, hoaøn toaøn—Being fully awake. nhö chaáp vaøo aâm thanh, baøi haùt, vaân vaân— Abhisankhara (skt) Abhisamkhara (p): Wrong discrimination concerning sounds and Haønh Nghieäp Ma vöông, gioáng nhö maéc xích expressions, i.e., getting attached to various thöù nhì trong 12 nhaân duyeân—Karma pleasant sounds and songs, etc. formations, identical with the second link of Abhinibbatti (p) Punabhava (skt): Taùi the paticcasamuppada. sanh—Rebirth.

Abhiseka (skt) Abhishekha (p): stage in the Bodhisattva's career—See Thaäp (A) Phaùp Quaùn ñaûnh—Baptism, Sprinkling, Ñòa (B) (8). Initiation, or Anointment: Acalanatha (p): Baát Ñoäng Toân. a) Leã xöùc daàu nhaäp moân cuûa phaùi Kim Acarin (skt): Haønh giaû—Practitioner—One Cöông Thöøa; trong ñoù caùc moân sinh nhaän who practises and performs the duties of a töø thaày mình quyeàn ñöôïc hieán mình cho disciple. nhöõng luyeän taäp thieàn ñònh ñaëc bieät: Acariya-mutthi (p): Maät giaùo—Esoteric Baptism or anointment—Consecration or doctrine—Secret teaching. Initiation—The process used by Vajrayana Acarya (skt) Acharya (p): A Kyø Lôïi—A Giaø (Maät Toâng), in which the disciple is Lôïi Da—A Giaø Leâ Da—A Xaø Leâ—Giaùo empowered by the master to carry out thoï—Moät trong hai loaïi thaày tinh thaàn ñöôïc specific meditation practices—Initiation of bieát ñeán trong Phaät giaùo; ngöôøi chaúng nhöõng transmission of power. thoâng hieåu giaùo lyù maø coøn thöïc chöùng nhöõng b) Goàm coù boán giai ñoaïn nhaäp moân keá tieáp chaân lyù chöùa ñöïng trong ñoù—Teacher—A nhau—There are four different sucessive spiritual guide or teacher—One who knows or stages of initiation: teaches the acara or rules of good conduct— 1) Nhaäp moân bình cuùng: Vase initiation. Master or Teacher of the dharma. One of the 2) Nhaäp moân bí maät: Secret initiation. two kinds of spiritual masters (known in 3) Nhaäp moân trí naêng: Wisdom initiation. Buddhism) who not only has mastered the 4) Nhaäp moân thöù tö: Fourth initiation. dharmas also has realized the truths they (B) Khi moät vò Boà Taùt ñaït ñeán ñòa cuoái cuøng contain. hay Phaùp Vaân Ñòa (Dharmamegha) cuûa söï Acavanadhamma (p): Baát Chung Phaùp—Not tu taäp, ngaøi ñöôïc chö Phaät quaùn ñaûnh baèng subject to death. nhöõng baøn tay cuûa caùc Ngaøi, vaø vò Boà Taùt aáy ñöôïc chính thöùc khai nhaän nhö laø moät Accadhaya (p): Having placed one leg upon vò trong chö Phaät: When a Bodhisattva the other in a slightly changed position—Ñeå reaches his last stage of self-discipline, he chaân naøy treùo leân chaân kia trong tö theá hôi is anointed by the Buddhas with their own thay ñoåi. hands and formally inaugurated as one of Accana (p): Honor—Danh döï. them. Accanta (p): Perpetual—Absolute (a)—Tuyeät Abhutaparikalpa (skt): Hö voïng phaân bieät ñoái. hay söï phaùn ñoaùn sai laàm—False judgment— Accasanna (p): Very near (a)—Raát gaàn. Trong Kinh Laêng Giaø, Ñöùc Phaät daïy: "Vì söï Accaya (p): Fault—Laàm loãi. phaùn ñoaùn sai laàm ñöôïc neâu ra veà caùc söï vaät Accayika (p): Urgent (a)—Khaån caáp. ñöôïc quan nieäm trong phöùc tính cuûa chuùng neân Acceti (p): To pass time—Cho qua thôøi gian. xaõy ra söï chaáp thuû maïnh meõ vaøo theá giôùi beân Accha (p):

Clear—Pure—Trong treûo. ngoaøi.”—In the Lankavatara Sutra, the Buddha taught: “As a variety of false judgements is Acchadana (p): Clothing—Quaàn aùo—Y given to objects conceived in their multiplicity, phuïc. there takes place a strong clinging to the Acchadeti (p): To cover with—To clothe— external world." Maëc quaàn aùo. Acala (skt & p): Baát Ñoäng Ñòa—The Acchambhi (p): Fearless—Not frightened—Immovable—Not moving—Unshakable—A Voâ uùy.

Acchara (p): Short moment—Khoaûng thôøi Baát Khaû Tö Nghì in Vietnamese-English gian ngaén. Section. Acchara-sanghata (p): In a snapping of Acintyamati (p): Baát Khaû Tö Nghò Hueä. fingers—Trong moät khaûy moùng tay (trong Acira (p): Recent—New (a)—Vöøa môùi. khoaûng thôøi gian thaät ngaén). Aciravata (p): A-Di-Na-Hoøa-Ñeà—Name of a Acchariya (p): Wonder—Kyø dieäu. novice. Acchariyabbhutadhamma (p): Vò Taèng Aciravati (p): A-Di-La-Baø-Ñeà—Teân cuûa moät Höõu Phaùp—Marvellous quality. trong naêm con soâng lôùn taïi AÁn Ñoä—Name of Acchariya manussa (p): Ngöôøi phi thöôøng— one of the five big rivers in India. An extraordinary man—A Marvellous man. Acitta (skt): Phi taâm hay vöôït khoûi taâm Acchecchi (p): Cut out—Destroyed—Phaù thöùc—No-mind or beyond mentation—No- huûy. mindness. Acchejja (p): Unbreakable—Indestructible— Asaya: A theá da. Baát hoaïi. Adana (skt): Teân khaùc cuûa A Laïi Da Thöùc— Acchijja (p): Of the following—Theo sau Another name for Alaya consciousness—See ñaây. Alaya Vijnana in Sanskrit/Pali-Vietnamese Acchindati (p): To rob—To take by force— and A Laïi Da Thöùc in Vietnamese-English Cöôùp. Sections. Acci (p): Flame (n)—Ngoïn löûa. Adanavijnana (skt): A Ñaø Na Thöùc hay Chaáp Trì Thöùc—See Alaya-Vijnana in Accita (p): Esteemed—Honored (a)—Ñöôïc Sanskrit/Pali-Vietnamese Section. vinh döï—Ñöôïc kính troïng. Accodaka (p): Too much water—Quaù nhieàu Adarsavimba (skt): AÛnh trong kính—Mirror- image. nöôùc. Accuggata (p): Very high (a)—Raát cao. Adbhuta-dharma: A phuø ñaø ñaït ma—Kinh Vò Taèng Höõu—Rare, marvel (wonder) and Accunha (p): Very hot (a)—Raát noùng. unprecedented occurences—A system or Accussanna (p): Much abundant (a)—Raát series of marvels or prodigies. nhieàu. Addhamasa (p): A fortnight—Möôøi laêm Accuta (p): Everlasting (a)—Not passing ngaøy. away—Tröôøng toàn. Addharatta (p): Midnight—Nöûa ñeâm. Acela (p): Void of cloth—Naked (a)—Traàn Adhamma (p): Wrong—Unjust—Evil— truoàng. Immoral—Xaáu aùc. Acelaka (p): Naked ascetic—Khoå haïnh traàn Adhicitta (p): Taêng thöôïng taâm—Lofty mind. truoàng. Adhigamavabodha (skt): Chöùng tri— Acetana (p): Senseless—Voâ giaùc. Realization. Acintya (skt) Acinteyya (p): Baát khaû tö nghì Adhimokkha (p): Determination—Söï quyeát hay khoâng theå nghó baøn—Beyond the power of ñònh. mentation—Cannot or could not be thought— Adhipatiphala (skt): See Taêng Thöôïng Quaû. Unthinkable—Incomprehensible—Impenetrable—Inconceivable—For more Adhipati-pratyaya (skt: Taêng thöôïng information, see Baát Khaû Tö Nghì, and Nguõ duyeân—Overarching circumstances—

Circumstances over and above—Promoting Adityasambhava-Buddha: Nhöït sanh Phaät. circumstances—See Taêng Thöôïng Duyeân. Adukkha asukha (p): Baát khoå baát laïc— Adhisthana (skt): Gia trì löïc hay uy thaàn Without suffering, without

happiness. löïc—Naêng löïc taâm linh cuûa Ñöùc Phaät gia trì Advayta or Advaita (skt)—Töø ngöõ cuûa AÁn cho moät vò Boà Taùt vaø hoä trì vò aáy xuyeân qua Ñoä giaùo coù nghóa laø “baát nhò”—Hindu term quaù trình tu taäp cuûa vò aáy. Ñaây laø moät trong meaning non-dual or not two. nhöõng quan nieäm ñaëc bieät cuûa Phaät giaùo Ñaïi • Baát nhò hay voâ nhò: Non-dual—Not two. Thöøa—The spiritual power of the Buddha • Voâ nhò bieân: Non-duality. which is added to a Bodhisattva and sustains • See Baát Nhò in Vietnamese-English him through his course of discipline. This is Section. one of the conceptions peculiar to Mahayana Aga (p): Mountain—Nuùi. Buddhism. Agada: Medicine—Drug—Phoå khöû (thuoác töø Adi-Buddha (skt): A ñeà Phaät—Laø baäc Toaøn moïi thöù bònh). thieän hay Toaøn phuùc, moät trong nhöõng vò Boà Agadha (p): Very deep—Thaät saâu. Taùt quan troïng trong Ñaïi thöøa Phaät giaùo, laø ngöôøi baûo hoä cho nhöõng ai truyeàn baù vaø hoaèng Agama (skt): A-Haøm. trì chaùnh phaùp—Coøn ñöôïc goïi laø Phoå Hieàn Boà • Ñaïi thöøa goïi ñaây laø nhöõng söu taäp caùc vaên Taùt, côõi voi traéng saùu voøi, xuaát hieän beân caïnh baûn Kinh baèng tieáng Phaïn (töông ñöông Phaät Thích Ca vaø Vaên Thuø. Voi traéng töôïng vôùi Nikaya trong thuaät ngöõ Pali). Kinh A tröng cho söùc maïnh cuûa trí naêng löôùt thaéng trôû Haøm laø baûn dòch tieáng Hoa nhöõng kinh ngaïi, coøn saùu voøi töôïng tröng cho söï chieán ñieån hay nhöõng baøi giaûng cuûa Ñöùc Phaät thaéng saùu giaùc quan—The self-existence, baèng Phaïn ngöõ—A traditional doctrine or unoriginated source of Universal Mind—One precept—Collection of Buddha’s who is All-pervadingly Good, and Whose doctrine—Sacred work—Anything handed Beneficence Is Everywhere. One of the most down and fixed by tradition—Mahayana important bodhisattvas of Mahayana name for collections of writings of the Buddhism. He is venerated as the protector of Sanskrit canon or sutras or sermons as all those who teach and practice the dharma. collected by the Sarvastivadin school of Also called Fu-H’sien who rides a white Hinayana. elephant with six tusks appears alongside with • Kinh A Haøm laø baûn dòch tieáng Hoa nhöõng Sakyamuni Buddha and Manjusri. The white kinh ñieån hay nhöõng baøi thuyeát giaûng cuûa elephant represents the power of wisdom to Ñöùc Phaät baèng Phaïn ngöõ ñöôïc tröôøng phaùi overcome obstructions. The six tusks represent Ñaïi Chuùng Boä cuûa Tieåu Thöøa thaâu thaäp. overcoming attachment to the six senses. Boä A Haøm hôi khaùc vôùi boä taïng kinh cuûa Phaät giaùo Nguyeân Thuûy ngaøy nay—The Adinava (p): Unsatisfactoriness—Danger— Agamas are Chinese translations of the Evil consequence—Haäu quaû xaáu aùc. sutras or sermons in Sanskrit of the Adinnadana (p): Baát döõ Thuû—Taking what Buddha, collected by the Sarvastivadin is not given. School of the Hinayana. They vary little Adinnadanam (p): Troäm ñaïo. from the corresponding Sutta Pitaka of the Aditta Parayaya (p): Taát caû ñeàu bò thieâu ñoát. Theravada Canon of today. Adhitthana (p): Nhaãn nhuïc—Forbearance— • Theo Töø Ñieån Phaät Hoïc Vieät Nam cuûa Endurance—Patience. Hoøa Thöôïng Thích Minh Chaâu, coù boán Aditya (p): Nhöït Thaàn—The sun god or spirit. loaïi Kinh A Haøm—According to Most

Venerable Thich Minh Chaâu in Agata (skt): Lai (ñaõ ñeán nôi)—Come or Vietnamese Buddhist Dictionary, there are arrived. four Agamas: Agati : (A) Kinh Taïng thuoäc vaên heä Baéc Phaïn goàm • Agati (p): Wrong course—Taø ñaïo. boán boä A Haøm—Sanskrit Sutras consist of • Agati (p): Taø ñaïo ñeå phaân bieät vôùi Chaùnh four Agamas: ñaïo hay con ñöôøng ñi tôùi giaùc ngoä—The 1) Tröôøng A Haøm goàm naêm möôi baûn kinh: wrong path as distinct from the right path, Dirghagama (skt)—Long Collection which or the path to enlightenment. comprises fifty sutras. • Agati (skt): Taùi sanh—Rebirth. 2) Trung A Haøm goàm 222 baûn kinh baøn Agga (p): The highest—Cao nhaát. nhöõng vaán ñeà sieâu hình: Madhyamagama Agganna (p): Known as the highest (a)— (skt)—Medium Collection which Ñöôïc bieát nhö laø ngöôøi hay söï vieäc gì cao comprises of 222 sutras, concerning with nhaát. metaphysical problems. 3) Taïp A Haøm goàm 1362 baûn kinh, nhöõng Aggha (p): Price—Giaù trò. vaên baûn hoãn hôïp naày baøn veà suy töôûng Agghati (p): To be worth—To deserve—Coù tröøu töôïng: Samyuktagama (skt)— giaù trò. Miscellaneous Collection which comprises Aggi (p): Fire—Löûa. of 1,362 sutras, dealing with abstract Aggikkhandha (p): A mass of fire—Moät meditation. ñaùm löûa lôùn. 4) Taêng Nhöùt A Haøm goàm 51 baûn kinh, baøn Aggiparicarana (p): Fire-worship—Thôø löûa. veà caùc con soá: Ekottarikagama (skt)— Aggisala (p): Heated room—Phoøng ñöôïc söôûi Numerical Collection which comprises 51 aám. sutras. Aggisikha (p): Flame—Ngoïn löûa. (B) Kinh Taïng thuoäc vaên heä Nam Phaïn goàm naêm boä A Haøm—Pali Sutras consist of Aggivessana (p): A Kyø Xaù Na—Teân cuûa moät five Agamas: boä toäc Baø-La-Moân—Probably name of a 1) Tröôøng Boä Kinh: Dighanikaya (p). Brahmin clan. 2) Trung Boä Kinh: Majjhimanikaya (p). Aghi (p): The sky—Baàu trôøi. 3) Töông Öng Boä Kinh: Samyuttanikaya (p). Agni: 4) Taêng Chi Boä Kinh: Anguttaranikaya (p). 1) Thaàn Hoûa—The fire spirit. 5) Tieåu Boä Kinh: Khuddakanikaya (p). 2) Moät vöông quoác coå naèm veà phía baéc cuûa Agantuklesa (skt): See Khaùch Traàn in Lop Nor, maø baây giôø laø Karashahr: An Vietnamese-English Section. ancient kingdom north of Lop Nor, Agara (p): House—Dwelling place—Nhaø— presently Karashahr. Nôi cö truù. Agnosticism: Thuyeát khoâng theå bieát veà baûn Agarika (p): Layman—Ngöôøi taïi gia. chaát cuûa chaân lyù toái thöôïng—The doctrine that man can never know the nature of Ultimate Agaru: Reality 1) Agaru (p): Not heavy—Khoâng naëng. 2) Agaru (p): Not troublesome—Khoâng gaây Agotra: Voâ taùnh Boà Taùt. phieàn phöùc. Ahamkara (skt): Taø kieán veà caùi ngaõ baát töû vaø 3) Agaru (skt): Traàm höông—Aloes—The thöôøng haèng—The false belief of individuality, fragrant Aloe wood or tree.

that the self contains some immortal and cuûa Phaät, yù ñònh cuûa Mara, hay Phaät nhaäp Nieát unchanging faculty or soul. Baøn, v.v—City in the western part of central Ahara (p): Nutriment—Chaát boå döôõng. India, famous for Buddhist historical caves Ahimsa (p): (dating from 200 BC to 700 AD). In these • Töø bi—Baát toån haïi—Not hurting—Not caves we can still see the best preserved harming—Not injuring—Compassion— Buddhist frescoes in the world which illustrate Non-violence. the life of the historical Buddha as it is known • Giôùi luaät ñaàu tieân trong naêm giôùi vaø voâ from the sutras (Prince Siddhartha Gautama at löôïng taâm thöù hai

trong töù voâ löôïng taâm— the four gates, the temptation of mara, entry The first precept in the basic five precepts into nirvana, ect). and the second of the Four Sublime Moods Ajapalanigrodha (p): A-Na-Hoøa-La-Ni- in Buddhism. Caâu-Loaïi—Teân cuûa moät loaïi caây beân doøng • Baát toån haïi laø moät trong nhöõng maët caên soâng Ni Lieân Thieàn—Name of a tree on the baûn cuûa ñaïo Phaät laø toân troïng tuyeät ñoái bank of Neranjara. moïi sinh linh, ñaëc bieät laø con ngöôøi vaø caùc Ajata (skt)—Baát sinh—Not born. loaøi caàm thuù. Chính vì vaäy maø ña phaàn Ajatasatru (skt) Ajatasattu (p): caùc nöôùc theo truyeàn thoáng vaên hoùa Phaät 1) Keû thuø tröôùc khi sanh: Enemy before giaùo thöôøng khuyeân sö saõi vaø Phaät töû neân birth. aên chay—Nonharming of living beings is 2) Vua A-xaø-theá—King Ajatasatru. considered one of the most important • A Xaø Theá laø con cuûa vua Taàn Baø Sa La vaø aspects of the Buddhist spiritual attitude, hoaøng haäu Vi Ñeà Hi. OÂng leân laøm vua vaø especially human beings and all animals. trò vì xöù Ma Kieät Ñaø khoaûng nhöõng naêm Thus, the rule of vegetarianism is 494-462 tröôùc Taây Lòch, khoaûng taùm naêm recommended for monks and nuns in tröôùc vaø 24 naêm sau khi Phaät nhaäp dieät— Mahahayana Buddhism. Ajatasatru, the son of king Bimbisara and Ahirika (p): Haønh ñoäng baát thieän. queen Vaidehi. He reigned over the Ahrikya (skt): Voâ taøm—Shamelessness. kingdom of Magadha (around 494-462 Ahu (skt): Kyø laï thay! B.C.) during the last eight years of the Buddha's life and for twenty-four years Ahura-Mazda: Yeâu thaàn. after the Buddha's Nirvana. Airavati: A lî la baït ñeà. • Vua xöù Ma kieät ñaø; oâng trò vì trong taùm Aisvarika: A thuyeát-la boä. naêm sau cuøng cuûa cuoäc ñôøi Phaät Thích Ca. Ajalandika (p): Goat's dung—Phaân deâ. Vôùi söï trôï löïc cuûa Ñeà baø ñaït ña, A xaø theá Ajanana (p): Ignorance—Voâ minh. ñaõ baøy keá gieát cha ñoaït ngoâi cuõng nhö Ajananta (p): Not knowing—Ignorant of— laøm haïi Ñöùc Phaät. Sau naày oâng ñaõ qui y Khoâng bieát veà caùi gì. Phaät giaùo vaø ñaéc löïc trong vieäc truyeàn baù Ajanna (p): Unclean—Impure—Baát tònh. toân giaùo naày—The king of Magadha who Ajanta: Thaønh phoá mieàn trung taây AÁn ñoä, noåi reigned during the last eight years of the lifetime of Buddha—With the help from tieáng nhôø 29 hang ñoäng lòch söû Phaät giaùo ñaõ coù Devadatta, he developed a conspiracy to töø thôøi 200 tröôùc Taây Lòch vaø 700 sau Taây killed his father King Bimbisara and to Lòch. Trong caùc hang ñoäng naày hieän nay coøn harm the Buddha. Later he was converted thaáy nhöõng böùc minh hoïa veà nhöõng caûnh töôïng and fostered Buddhism. veà cuoäc ñôøi Ñöùc Phaät, boán laàn ra ñi boán cöûa

• A xaø theá coù nghóa laø "keû thuø tröôùc khi Ajinna: Voâ tri. sanh ra." Theo truyeàn thuyeát thì luùc mang Ajira (p): Court yard—Saân. thai A xaø theá, meï oâng thöôøng ñoøi uoáng Ajirika: A-kyø-tyø giaû—Indigestion—Söï tieâu maùu laáy töø ñaàu goái cuûa choàng. Caùc nhaø hoùa. chieâm tinh ñeàu tieân ñoaùn sau naày A xaø theá Ajita: A daät ña (Voâ naêng thaéng)—Khoâng bò seõ gieát vua cha. Thöïc ñuùng nhö vaäy, A xaø cheá ngöï—Khoâng bò khuaát phuïc—Teân cuûa Phaät theá ñaõ gieát cha ñoaït ngoâi. Theo söû lieäu Di Laëc hay cuûa moät vò Phaät töông lai—Not Phaät giaùo, A Xaø Theá ñaõ baét giam vaø boû conquered—Unsubdued—Unsurpassed— ñoùi gieát cheát vua cha trong nguïc thaát— Invincible—Irresistible—Name of Maitreya or

Ajatasatru means “Enemy before birth,” a future Buddha. or “enemy while still unborn.” According to the legend, when his mother was Ajita: A-thò-ña—A-la-haùn. pregnant, she always wished to drink Ajita-Kesakambala (s) Ajita blood from his father’s knees. This was Kesamkambali (p): A-kyø-ñaø-Sí-xaù-khaâm-baø- interpreted by the astrologers to mean that la—Moät trong saùu taø sö thôøi Ñöùc Phaät—One the child would kill his father. According of the six heretical teachers of the Buddha’s to the Buddhist tradition, Ajatasatru time. imprisoned his father and starved him to Ajiva (p): Chaùnh Maïng, chaùnh ñaïo thöù naêm death. trong Baùt Chaùnh Ñaïo—Right Livelihood, the • A Xaø Theá laø moät oâng vua ñaày tham voïng. fifth step on the Noble Eightfold Path. Tuy nhieân, töø khi quy-y Phaät, oâng ñaõ Ajja (p): Today—Hoâm nay. chuyeån höôùng vaø trôû thaønh moät trong Ajjata (p): Töø baây giôø trôû ñi (tuøng kim nhöït nhöõng oâng vua nhaân töø nhaát trong lòch söû thuûy) —From now onwards. AÁn Ñoä. Cuoái ñôøi oâng bò chính con trai Ajjava (p): Honesty—Integrity— mình laø Thaùi töø Udayabhadra saùt haïi— Uprightness—Straightness—Söï löông thieän. Ajatasatru was an ambitious king; however, after he took refuge in the Ajjhabhasati (p): To speak—To address— Triratna, he completely changed and Thuyeát trình. became one of the most kind-hearted king Ajjhacara (p): Wrong doing— in the Indian history. Eventually, he was Transgression—Wrong behavior—Sexual killed by his own son, prince intercourse—Haønh ñoäng sai traùi (haønh daâm). Udayabhadra. Ajjhacarati (p): To conduct against the Ajeyya (p): Invincible—Voâ ñòch (khoâng ai rules—To transgress—Phaïm toäi. ñaùnh baïi ñöôïc). Ajhacinna (p): Habitually done—Ñöôïc laøm Ajimha (p): Straight—Not crooked—Khoâng theo thoùi quen. taø vaïy. Ajjhaga (p): Experienced—Theå nghieäm hay Ajina: Tri boån teá—Lieãu boån teá. kinh qua baèng kinh nghieäm. Ajina Kaundinya: A Nhaõ Kieàu Traàn Nhö, Ajjhapana (p): Teaching—Instruction—Giaùo moät trong naêm ñeä töû ñaàu tieân cuûa Phaät—One thuyeát. of the first five disciples of Sakyamuni Ajjhapanna (p): Become guilty of an Buddha. offence—Phaïm toäi. Ajinapatta (p): Con dôi. Ajjharuhati (p): To rise up—To climb Ajini (p): To conquer—Thoáng trò. over—Treøo leân.

Ajjhasaya (p): Intention—Söï coá yù. voâ minh, aùi duïc, nghieäp, vaø söï phaân bieät: Ajjhatta (p): Personal—Thuoäc veà caù nhaân. The Buddha taught: “The world arises from such causal combinations as Ajjhavara (p): A candidate—ÖÙng vieân. ignorance, desire, karma, and Ajjhavasati (p): To inhabit—To settle discrimination. down—Truù nguï. Ajnata-kaundinya (skt): A Nhaõ Kieàu Traàn Ajjhavuttha (p): Inhabited—Occupied— Nhö, moät trong naêm vò ñeä töû ñaàu tieân cuûa Ñöùc Chieám nguï. Phaät—One of the first five disciples of Ajjhaya (p): Chapter—Chöông saùch. Sakyamuni. Ajjhayaka (p): Instructor—Teacher—Thaày Akaca (p): Flowless—Voâ laäu (khoâng chaûy daïy. hay ræ ra). Ajjhayana (p): Study—Learning—Hoïc. Akala (p): Inappropriate time—Out of Ajjhesana (p): Invitation—Request (n)—Lôøi season—Baát thôøi (khoâng ñuùng thôøi). (söï) thænh caàu. Akaliko (skt & p): Timeless. Ajjhesati (p): To invite—To request—Thænh Akamaka (p): Unwilling—Khoâng töï nguyeän. caàu. Akampiya (p): Immovable—Stable—Firm— Ajjhogahati (p): To enter—Ñi vaøo. Baát ñoäng. Ajjhokasa (p): The open air—Ngoaøi

trôøi. Akanishtha: Saéc cöùu caùnh Thieân—The Ajjhupagacchati (p): To arrive—To reach— highest of the Brahmalokas—Akanishtha nghóa Ñeán. ñen laø “khoâng phaûi caùi ít nhaát” hay “khoâng Ajjhupagamana (p): Arrival—Agreement— phaûi caùi nhoû nhaát,” vaø coõi trôøi naày laø coõi choã Söï ñeán—Söï thoûa thuaän. toät cuøng cao nhaát cuûa saéc giôùi maø tieáng Phaïn Ajjhupagata (p): Of the above—Theo treân. goïi laø Rupadhatu hay Rupaloka, töùc laø theá giôùi Ajjhupekkhana (p): Indifference—cuûa hình saéc. Theo Tieán Só Unrai Wogihara Negligence—Söï laõnh ñaïm—Söï queân laõng. trong Mahavyutpatti, trang 306, “aka” haún phaûi Ajjhupekkhati (p): To be indifferent—Laõnh laø “agha,” vaø agha thöôøng coù nghóa laø “teä haïi” hay “khoå ñau,”nhöng Phaät töû hieåu noù theo ñaïm. nghóa “saéc,” coù leõ vì söï ñau khoå laø moät söï ñi Ajjhupeti (p): To come near—To approach— keøm khoâng theå traùnh ñöôïc cuûa saéc. Do ñoù maø Ñeán gaàn. Hoa ngöõ dòch Akanishtha laø giôùi haïn hay choã Ajjita (p): Earned—Collected—Thu thaäp toät cuøng cuûa saéc—Akanishtha literally means ñöôïc. “not the least” or “not the smallest,” and the Ajna-chakra (skt): See Chakra 6. heaven so designated is regarded as situated at Ajnanakarmatrishna (skt): the highest end of the Rupadhatu or Rupaloka, • Voâ Minh-Nghieäp-AÙi, ba ñoäng löïc giöõ cho the world of Form. According to Dr. Unrai theá giôùi naày vaän haønh: Ignorance, karma, Wogihara in Mahavyutpatti, page 306, “aka” and desire are the three motive powers must have been originally “agha”, and “agha” that keep the present world in motion. ordinarily means “evil” or “pain,” but • Voâ minh, nghieäp vaø aùi laø nhöõng moái raøng Buddhists understood it in the sense of form, buoäc beân trong: Ignorance, karma, and perhaps because pain is inevitable desire are the inner fetters. accompaniment of form. Hence the Chinese • Ñöùc Phaät daïy raèng toaøn theå theá giôùi khôûi “Akanishtha” means limit or end of form—For sinh töø nhöõng nguyeân nhaân phoái hôïp cuûa more information, please see Thieân.

Akanta (p): Baát thoï—Desireless. Akkandati (p): Wail—Cry—Khoùc than. Akarana (p): Non-action—Voâ vi. Akkanta (p): Stepped upon—Trodden—Daãm Akaraniya (p): leân. 1) That should not be done: Khoâng neân laøm Akkha (p): Sense organ—Caên. vieäc aáy. Akkhadasa (p): A judge—An umpire—Quan 2) Improper action: Haønh ñoäng sai traùi. toøa—Troïng taøi. Akaronta (p): Not doing or not performing— Akkhadhutta (p): Addicted to gambling— Khoâng taïo taùc. Ghieàn côø baïc. Akasa (skt) Akasha (p): Akkhaka (p): Collar-bone—Xöông coå. A) Hö Khoâng: Baàu trôøi hay khoâng gian—Akkhana (p): Inappropriate time—Baát thôøi Space—Vacuity—Sky—Atmosphere—A hay khoâng ñuùng thôøi ñieåm. free or open space. Akkhara (p): A letter—Chöõ. c) Theo Phaät giaùo, khoâng gian coù hai thöù— Akkhata (p): Unhurt—Not wounded—According to Buddhism, there are two Faultless—Khoâng bò toån haïi. kinds of space (two kinds of space are distinguished): Akkhati (p): To announce—To declare— • Giôùi haïn: Limited (by corporeality) space. Tuyeân boá. • Voâ haïn: Unlimited space. Akkhatu (p): One who relates or preaches— Akasagarbha (p): Hö Khoâng Taïng Boà Taùt. Ngöôøi thuyeát giaûng. Akasanetra (p): Hö khoâng nhaõn. Akkhaya (p): Changeless—Eternal— Decayless—Baát bieán—Khoâng hoaïi dieät. Akasa-Samadhi: Hö khoâng tam muoäi. Akkhi (p): Eye—Maét. Akasanantyayatana: Khoâng voâ bieân

xöù. Akkhidala (p): Eyelid—Mí maét. Akasanantyatana-Samadhi: Khoâng voâ bieân xöù ñònh. Akkhikupa (p): Socket of the eye—Hoác maét. Akasi (p): did, made, or performed—Ñaõ taïo Akkhitara (p): Pupil of the eye—Con ngöôi taùc hay ñaõ laøm roài. cuûa maét. Akata (p): Not done—Not made—Chöa hoaøn Akkhitta (p): Not despised or thrown away— taát. Khoâng xem thöôøng. Akatannu (p): Ungrateful—Voâ ôn baïc nghóa. Akkhobha (p): Imperturbable—Ñieàm tónh. Akchaya: Voâ taän. Akkodha (p): Freedom from hatred—Thoaùt khoûi haän thuø. Akchayamati: Voâ taän YÙ Boà Taùt. Akkosati (p): To abuse—To scold—Laïm Akhetta (p): Unsuitable place—Nôi khoâng duïng. thích hôïp. Akovida (p): Not clever—Ñoän caên. Akincana (p): Untiring—Khoâng moûi meät. Akshara (skt): Vaên töï—Word—Letter—Akincanayyatana: Voâ sôû höõu xöù. Syllable. Akincanayyatana samadhi: Vô sôû höõu xöù • Chaân lyù phaûi ñöôïc taùch rôøi khoûi vaên töï: ñònh. The truth must be detached from letters. Akiriya (p): Non-action—Voâ vi. • Chö Nhö Lai baát thuyeát truïy Vaên Töï Phaùp Akka (p): The sun—Maët trôøi. (chö Phaät khoâng thuyeát giaûng caùi hoïc Akkamati (p): To step or tread upon—Daãm thuyeát bò thoái chuyeån suoâng trong vaên töï): leân.

The Tathagatas do not preach the doctrine neân phaùt nguyeän giöõ ñuùng lôøi theà do Phaät that has degenerated into mere words. A Suùc Beä ñaõ noùi leân—The Buddha who Aksobhya (skt) Akshobhya (p): A Suùc Beä reigns over the eastern paradise Abhirati. Phaät. Aksobhya as a monk is said to have taken • Khoâng theå lay chuyeån—Immovable. a vow before the Buddha who, endlessly • Phaät A Suùc Beä ngöi trò beân Thieân ñöôøng long ago, reigned over Abhirati, never feel Ñoâng ñoä. Trong Phaät giaùo, thieân ñöôøng disgust or anger toward any being. In khoâng nhaèm chæ moät ñòa danh, maø laø moät carrying out this vow, he showed himself traïng thaùi cuûa taâm thöùc---The “immovable” and after endlessly long Imperturbable, one of the Dhyani Buddhas striving, he became Buddha Aksobhya and pairing with Amitabha—The Buddha who thereby the ruler of the Abhirati paradise. reigns over the eastern paradise Abhirati. Whoever is reborn there can never fall In Buddhism, paradise is not understood as back into lower levels of consciousness. a location but rather as a state of Thus all Buddhist believers should seek to consciousness—See Nguõ Phaät. fulfill the promise kept by Aksobhya. • Moät trong nhöõng vò Phaät ñaàu tieân trôû Akuppa (p): Steadfast—Unshakable—Baát thaønh ñoái töôïng cuûa Bhakti laø Baát Ñoäng Ñoäng. Toân Nhö Lai, ngöi trò ôû phöông Ñoâng, Akusala (skt) Akushala (p): Ñieàu aùc hay trong caûnh giôùi Phaät ôû Abhirati. Teân ngaøi Baát Thieän—Ñieàu khoâng laønh maïnh (laø coäi reã ñöôïc nhöõng kinh ñieån Ñaïi Thöøa ñaàu tieân baát thieän) theo sau bôûi tham saân si vaø nhöõng nhaéc ñeán raát nhieàu. Söï thôø phuïng ngaøi haäu quaû khoå ñau veà sau—Demeritorious—Evil chaéc chaén baønh tröôùng thaät roäng raõi, (wrong—bad) deeds—Unwholesome deeds nhöng thaàn thoaïi veà ngaøi raát taûn maïn— (anything connected with the unwholesome One of the first Buddhas to become an root or akasula mula) accompanied by greed, object of Bhakti was Akshobhya or the hate or delusion and cause undesirable karmic Imperturbable, who rules in the East, in results

or future suffering. the Buddha-land of Abhirati. He is Akusala-mula (skt & p): Roots of evil—Baát mentioned in quite a number of early thieän caên. Mahayana Sutras. His worship must have Akusala-vitakka: Tö töôûng baát thieän— been fairly widespread, but only Unwholesome thoughts. fragments of his legend have survived. Akutila (p): Straight—Honest—Not • Baát Ñoäng Toân Nhö Lai: Ngöôøi khoâng theå crooked—Thaúng thaén—Thaønh thaät—Khoâng taø lay chuyeån ñöôïc—Immovable— vaïy. Imperturbable—Vò Phaät ngöi trò nôi Thieân ñöôøng Ñoâng ñoä vôùi teân goïi laø Abhirati. Akutobhaya (p): Safe from every direction—Theo truyeàn thuyeát thì Aksobhya laø moät vò An toaøn töø moïi phía. sö ngöôøi ñaõ theä nguyeän tröôùc vò Phaät ñaõ Alabha (skt): See Baát Khaû Ñaéc. töøng trò vì voâ cuøng laâu daøi ôû Abharati raèng Alakshana (skt): Voâ Töôùng—Khoâng coù seõ khoâng bao giôø oaùn haän hay giaän döõ moät töôùng traïng hay caùc daáu hieäu coù theå nhaän sinh linh naøo caû. Vò sö ñaõ luoân tuaân thuû lôøi ñöôïc—Without marks or recognizable signs— theà cuûa mình vaø sau naày ñaõ trôû thaønh Phaät See Voâ Töôùng in Vietnamese-English Section. A Suùc Beä ngöi trò thieân ñöôøng Abhirati. Ai ñöôïc sanh vaøo thieân ñöôøng naày seõ khoâng bao giôø rôi laïi vaøo aùc ñaïo. Vì theá Phaät töû

Alambalambya (skt): Naêng duyeân sôû duyeân gioáng karma loït vaøo vaø gaây ra hoaït ñoäng hay chuû theå vaø ñoái töôïng—Mutual taâm thaàn—The eighth consciousness— dependence, subject and object. The store-consciousness—The central or Alambana (skt) Arammana (p): universal consciousness which is the • Sôû Duyeân hay ñoái töôïng, töùc laø caùi ñeå döïa womb or store consciousness (the vaøo hay tuøy thuoäc vaøo: Resting or storehouse consciousness where all karmic depending upon (object of consciousness). seeds enter and cause all thought • Vieãn ly nhaát thieát sôû duyeân (thoaùt ra ngoaøi activities). moïi ñieàu kieän): Free from all conditions Alobha: Voâ tham—Greedlessness. (alambavigata). Aloka-sanna (skt): Perception of light. Alambana-pratyaya (skt): Sôû duyeân Alpecchuh (skt): Thieåu duïc—Small desire— duyeân—A connected circumstance—A co- Having little or moderate wishes. operating cause. Amalaka: A ma laëc—Thoï. Alamkarrasura: Tam muoäi—Tònh chieáu Amanapa Dhamma (p): Baát khaû phaùp— minh. Unlovely dhamma. Alara-Kalama: Nhaø tu khoå haïnh maø Thaùi Töû Amaravati (skt&p): Thaønh phoá Nam AÁn, Coà Ñaøm ñaõ tìm ñeán ñaàu tieân sau khi Ngaøi rôøi caùch Guntur chöøng 16 daëm veà phía taây, trung boû cung ñieän cuûa vua cha ñeå ra ñi tìm ñöôøng taâm ngheä thuaät Phaät giaùo Ñaïi thöøa vaøo nhöõng cöùu vôùt nhaân loaïi—The recluse to whom the theá kyû thöù II vaø thöù III. Nôi Vua A Duïc ñaõ youthful Prince Gautama first went for spiritual döïng truï thaùp thôø xaù lôïi Phaät. Ngoâi thaùp naày laø help on leaving his father's home to save thaùp lôùn nhaát vaø noåi tieáng nhaát. Thaùp baét ñaàu mankind. ñöôïc xaây laàn ñaàu tieân trong theá kyû thöù hai Alasanda: A leä taùn. tröôùc Taây Lòch, vaø ñöôïc laøm lôùn theâm trong Alatacakra (skt): Hoûa Luaân—Fire circle— khoaûng naêm 150 vaø 200 do nhöõng noã löïc cuûa Kinh Laêng Giaø duøng hoûa luaân ñeå dieãn taû baûn ngaøi Long Thoï. Ngoâi thaùp naày lôùn hôn ngoâi chaát aûo hoùa cuûa hieän höõu. Moät baùnh xe hay

thaùp ôû Sanchi. Caùc haøng lan can ñeïp maét moâ moät voøng troøn thöïc söï ñöôïc nhìn thaáy khi moät taû caùc caûnh trong cuoäc ñôøi Ñöùc Phaät. Caùc hoa que löûa quay nhanh theo voøng troøn, nhöng thöïc vaên noåi, vôùi söï phoái hôïp caân xöùng moät caùch ra khoâng coù baùnh xe maø ñaáy chæ laø moät aûo aûnh tuyeät myõ, ñöôïc xeáp vaøo soá taùc phaåm ngheä maø thoâi—The Lankavatara Sutra uses the fire thuaät vó ñaïi nhaát cuûa AÁn Ñoä. Thaùp Amaravati circle to illustrate the illusive nature of coù theå tranh ñua vôùi caùc thaùp Sanchi vaø existence. A real wheel or circle comes into Bharhut ôû phía baéc veà veû ñeïp ngheä thuaät vaø view when a fire brand is rapidly turned round, taàm côõ. Gioáng nhö caùc tröôøng phaùi ñieâu khaéc but in reality there is no wheel, being a mere Mathura vaø Gandhara, tröôøng phaùi Amaravati vision. coù theå gaây moät aûnh höôûng maïnh meõ. Caùc saûn Alaya: A laïi da thöùc. phaåm ôû ñaây ñöôïc mang ñeán Tích Lan, vuøng ñoâng nam AÙ, vaø ñaõ coù aûnh höôûng ñaùng keå treân Alaya-vijnana (skt): caùc kieåu daùng cuûa ñòa phöông—South Indian • Caùi taâm chaát chöùa taát caû: The all- city, about 16 miles from west of Guntur, city conserving mind. of magnificent speciment of Buddhist art near • A Laïi Da taøng thöùc (ñeä baùt thöùc): The Madras; in the second and third centuries was Preconsciousness—YÙ thöùc caên baûn veà moïi an important center for Buddhist art in which toàn taïi hay yù thöùc di truyeàn, nôi nhöõng haït the beginnings of the Mahayana were

reflected. Where king Asoka erected a stupa to and His Dharma” which served as an entrance contain the relics of the historical Buddha. guide for his followers. The stupa at this place is the largest and most Amidism: Caùc moân phaùi (ôû Taøu vaø Nhaät) ñaët famous. It was first begun as early as the Ñöùc Phaät A Di Ñaø vaøo troïng taâm tu taäp cuûa second century B.C. and was enlarged moân phaùi—All schools (of Chinese and between 150 and 200 A.D. by the efforts of Japanese) that have made Amitabha Buddha Nagarjuna. This stupa is larger than the Sanchi the central point of their teaching and stupa. The beautiful railings depict scenes practicing. from the Buddha’s life. The relief medallions, Amisa-dana (skt): Taøi thí—Giving of beautiful balanced in composition, are among material objects—Giving of goods (flesh, food, the greatest works of art in India. The meat, prey, gift, etc). Amaravati stupa could well vie in artistic Amita: A-Di-Daø—Teân cuûa moät vò Phaät thaàn beauty and grandeur with the sanchi and thoaïi. Bharhut stupas in the North. Like the Mathura 1) Söï thôø phuïng Ñöùc Amitabha chòu aûnh and Gandhara schools of sculpture, the höôûng naëng neà cuûa Ba Tö, baét ñaàu töø Amaravati school enjoyed great influence. Its nhöõng naêm ñaàu coâng nguyeân. A Di Ñaø products were brought to Ceylon and South- Phaät laø Voâ Löôïng Quang Nhö Lai vaø coõi East Asia and had a marked effect on the local Cöïc Laïc cuûa Ngaøi ôû phöông Taây. Ngaøi styles. cuõng coøn ñöôïc bieát döôùi teân Voâ Löôïng Amrita (skt) Amata (p): Ñaïo quaû Voâ sanh Thoï (Amitayus), vì söï tröôøng thoï (ayus) Baát dieät—Immortal—Deathless—Nirvana— cuûa Ngaøi. Moät soá lôùn kinh vaên daønh cho Immortality. Voâ Löôïng Quang Phaät; cuoán kinh ñöôïc Ambapati: Moät quan chöùc trong thaønh Tyø Xaù bieát tôùi nhieàu nhaát laø Sukhavati-vyuha, Ly, ngöôøi ñaõ cuùng döôøng ngoâi tònh xaù cho Ñöùc Kinh Di Ñaø, moâ taû Thieân

ñaøng cuûa Ngaøi, Phaät vaø Taêng ñoaøn—A courtesan in the city of nguoàn goác vaø caùch caáu taïo cuûa coõi aáy— Vaisali who gave a mansion to the Buddha for The cult of Amitabha shows strong Iranian the use of the Sangha. influence, and began about the first years Ambedkar (skt&p): Bhimrao Ramji (1891- of Christain Era. Amitabha is the Buddha 1956). Moät trong nhöõng cha ñeû cuûa hieán phaùp of Infinite (Amita) Light (abha) and his AÁn Ñoä, ngöôøi saùng laäp phong traøo qui y Phaät kingdom is in the West. He is known as cho nhöõng ngöôøi haï ñaúng. Ngöôøi ñaõ caûi ñaïo töø Amitayus, because his life-span (ayuh) is AÁn giaùo sang Phaät giaùo vaø loâi keùo hôn 500.000 infinite (amita). A great number of texts ngöôøi khaùc gia nhaäp ñaïo Phaät vôùi mình. Ngöôøi are devoted to Amitabha. The best known ñaõ vieát quyeån Ñöùc Phaät vaø Phaät phaùp laøm saùch among them is the Sukhavati-vyuha, the nhaäp moân cho nhöõng ai muoán gia nhaäp phong Array of the Happy Land, which describes traøo cuûa oâng—One of the father of the Indian his Paradise, its origin and structure. constitution. Founder a a movement to convert 2) Voâ Löôïng Quang vaø Voâ Löôïng Thoï Phaät. the members of the lowest caste of the Indian Ñöùc Phaät chuû trì Taây phöông Cöïc Laïc. social system to Buddhism. Ambedkar himself Ngaøi laø ñoái töôïng thôø cuùng vaø tu taäp cuûa was originally a Hindu, converted publicly to caùc phaùi Tònh ñoä ôû Taøu vaø Nhaät. Ngaøi Buddhism in 1956 in a huge ceremony along thöôøng ngoài ôû giöõa lieân ñaøi aùm chæ söï with 500,000 other lowest caste people. He thanh tònh. Ngaøi thöôøng xuaát hieän cuøng was the author of the book titled “The Buddha vôùi beân phaûi laø Ñaïi theá chí vaø beân traùi laø

Quaùn Theá AÂm (Phaät A Di Ñaø ngoài coøn Amogha: A Muïc Khö—Baát khoâng. hai vò Boà taùt thì ñöùng)—Name of a Amoghasiddhi (skt): Ly Boá UÙy Nhö Lai— mythical Buddha—The Buddha of Infinite Nguôøi thöïc hieän muïc ñích khoâng sôï haõi. Moät Light and Infinite Life—The presiding trong naêm vò Phaät sieâu vieät, maø theá gian Buddha of the Western Paradise Maitreya vaø Boà Taùt sieâu vieät ñeàu phaûi theo—worshipped in Pure Land Buddhism. Most One whose achievement is not in vain, who often he is seated in the middle of a lotus unerringly achieves his goal. One of the five blossom, symbol of purity. He often transcendent Budhhas. With him are appears together with Avalokitesvara on associated the earthly Maitreya Buddha and his left hand and Mahasthamaprapta on his the transcendental bodhisatva Vishvapani. right hand (Amitabha is seated and the two Amoghavajra: A muïc khö baït trieát la—Baát bodhisattvas stand). khoâng kim cang—See Baát Khoâng (2). ** For more information, please see A Di Ñaø Amra: Nan phaân bieät—Am-ma-la—Xoaøi— in Vietnamese-English Section, and Mango. Amitabha in English-Vietnamese Section. Amrapalika: Am-la-quaû Nöõ. Aâmra— Amitabha: A Di Ñaø Phaät—The Buddha of Infinite Light—The Buddha of Infinite Life— Vijnana: Thanh tònh thöùc. See Amita. Amrita (skt) Amata (p): A maät Amitabha-Buddha (skt): See Amita. ri ña—Cam loä—Baát töû böûu—Sweet dew— Nectar—Immortal—Deathless—Spiritual Amitabha Sutra (Skt): Kinh cuûa Ñöùc Phaät A liquor—World of immortality—Heaven— Di Ñaø—Moät trong ba boä kinh quan troïng trong Eternity—Nirvana. tröôøng phaùi Tònh Ñoä—Sutra of the Buddha Amitabha—One of the three sutras that form

Amrtodana (skt): Cam Loä Vöông—Cha cuûa the doctrinal basis for the Pure Land school. A Naäu Laâu Ñaø—Father of Anuruddha. Amitabha-Vyuha-Sutra: Voâ Löôïng Thoï Anabhasa (skt): Khoâng coù hình aûnh hay Kinh—Sutra of Infinite Life. khoâng coù boùng daùng, töùc laø vöôït khoûi phaïm vi cuûa caùc giaùc quan—Imageless or shadowless, Amitadhvaga-Buddha: Voâ Löôïng Traøng i.e. beyond the reach of the sense—See Phaät. Nirabhasa in Sanskrit/Pali-Vietnamese Amitayudhyana-Sutra (skt): Kinh Quaùn Voâ Section. Löôïng Thoï. Moät trong ba boä kinh lôùn cuûa moân Anabhinirvritti (skt): Voâ sinh khôûi—Not phaùi Tònh Ñoä—Sutra on the contemplation of rising. the Buddha or reciting the name of Amitayus (Amitabha) Buddha, the Buddha of Boundless Anabhoga (skt): Voâ coâng duïng hay khoâng coù Life. One of the three doctrinal basis of the muïc ñích, ñoái laïi vôùi gia haønh—Purposeless— Pure Land school. Effortless, or unaware of conscious striving, in contrast with effortful life. Amitayus (skt): Voâ Löôïng Thoï Phaät—Ñöùc Phaät A Di Ñaø ngoài treân tay caàm chieác bình Anagami (p) Anagamin (skt): A Na Haøm—ñöïng maät hoa baát töû—Amitabha Buddha Baát Lai. sitting with a vessel of nectar of immortality in • Ngöôøi ñaõ giaûi thoaùt khoûi naêm raøng buoäc his hands—See A Di Ñaø. ñaàu tieân laø tin vaøo caùi ngaõ, nghi ngôø, chaáp tröôùc vaøo nghi leã cuùng kieán, ghen gheùt vaø Amitayus-Dhyana-sutra: Quaùn Voâ Löôïng thuø oaùn. A na haøm laø baäc khoâng coøn taùi Thoï Phaät Kinh. sanh vaøo theá giôùi Ta baø naày nöõa—Non

(never)-returner. Those who are free from Sometimes OM is also referred to as a mystic the first five fetters of believing ego, sound. doubt, clinging to rites and rules, sensual Ananasukha (p): Haïnh phuùc khoâng nôï naàn. appetite, and resentment. One who is Ananda (skt): never again reborn in this world. 1) Name of the Buddha's half brother—Teân • Quaû vò thöù ba trong töù Thaùnh quaû—Traïng cuûa ngöôùi anh em cuøng cha khaùc meï vôùi thaùi khoâng coøn trôû laïi nöõa, quaû vò thöù ba Phaät. trong boán quaû vò cuûa ngöôøi tu Phaät giaùo— 2) Name of the second Indian Patriarch— Ngöôøi ñaéc quaû vò naày thì sau khi nhaäp Teân cuûa vò Toå thöù hai doøng Thieàn AÁn Ñoä. dieät, khoâng coøn trôû laïi taùi sanh trong coõi 3) Enjoyment—Happiness—Joy—Sung traàn, maø taùi sanh vaøo coõi trôøi voâ saéc cao söôùng—Haïnh phuùc. nhöùt vaø sau ñoù ñaït ñöôïc Thaùnh quaû A La 4) Name of one of the ten Buddha's great Haùn—Never Returner—Third of the four disciples—Among the Buddha's ten senior stages on the Path, the state which is not disciples, Ananda was the most handsome, subject to returning—The Anagami does clever, strong and excellence in memory. not return to the earth after his death, but He was known as "The Most is reborn in the highest formless heaven Knowledgeable." But unfortunate incident and there attains arhatship—A Na Haøm— happened to him. One day, Ananda was Baát Lai—See Töù Thaùnh Quaû (B) (3) making his begging round in a village with Vietnamese-English Section. alms bowl in hand. He saw a young Anagarika (p): Ngöôøi thoaùt ly gia ñình, woman fetching water from a well. So he nhöng khoâng theo Taêng ñoaøn Phaät giaùo. Vaøo begged her for some water to drink. From thôøi Ñöùc Phaät ôû AÁn ñoä coù voâ soá nhoùm her dress, he knew that

she belonged to Anagarika maø Sangha chæ laø moät—A homeless the inferior Sudra caste, but he did not one—One who enters the homeless life despise her. The girl name was Matangi, without formally entering the Sangha. At the though of low caste, was as beautiful as time of the Buddha, in India there existed flowers. As she saw Ananda begging for numerous groups of Anagarika, among which water, she offered him a bucket of pure Sangha was only one of them. water. At the same time, she glanced at Anagata: Vò lai—The future. Ananda's handsome appearance. Anagata addhana (p): The future. Instantaneously, she had developed a Anahata chakra (p) Cakra (skt): Ñieåm naèm passion for Ananda. Ananda paid no trong vuøng tim, nôi cai quaûn traùi tim—Anahata intention to Matangi's beauty. After Cakra lies in the heart region, which controls drinking the water, he thanked her and the heart. departed. By this time, Matangi was totally possessed because she had never Anahata-Sabda: (skt) Anahata-Shabda seen any Bhiksu as handsome as Ananda. (p): AÂm thanh huyeàn bí, chæ coù theå nhaän bieát From that day onwards, Matangi was love- khi thieàn ñònh ñaõ tieán boä. Ñoâi khi ngöôøi ta sick just thinking of Ananda everyday. She duøng aâm OM nhö moät aâm thanh huyeàn bí—A lost the sparkle in her beautiful looks and mystic sound which can be perceived during got thinner and thinner. After repeatedly the advanced stage of practicing meditation or questioned by the mother, she revealed: "I at a certain stage of spiritual development. must be married to Ananda." Her mother said: "Ananda is the Buddha's disciple, remorseful. She and Ananda walked who has given up the five desires. What together to the front of the Buddha and can I do?" But seeing that Matangi got begged for repentance. Ananda, thinner and thinner by the day, she was prostrating himself on the ground crying, very worried. So the mother and daughter could not raise his head. The kind Buddha had an intimate talk after which they forgave Ananda and caressed the top of decided to learn the esoteric dharani his head to give him empowerment. The (secret incantations of sorcery) in order to Buddha then delivered the "Surangama cast a spell on Ananda. At that time, the Sutra" which taught people how to attain Buddha and his disciples were invited into Buddhahood by the practicing of the King's Palace by King Prasenjit, but meditation. Later, Matangi was also Ananda missed that party for the mass ordained. She applied herself so diligently offering. That day, Ananda went on his to her practice that she quickly attained own begging round. He happened to arrive Arhanship—Teân cuûa moät trong möôøi vò at Matangi's house. When she saw the ñaïi ñeä töû cuûa Phaät—OÂng laø moät trong person of her dreams, she was overcome möôøi ñaïi ñeä töû cuûa ñöùc Phaät. A Nan Ñaø with joy. While she prepared some food treû tuoåi, thoâng minh vaø trí nhôù tuyeät luaân, for the offering, she started to chan the neân ñöôïc goïi laø "Ñeä Nhaát Uyeân Baùc" (Ña dharani. The dharani was effective. Vaên Ñeä Nhaát). Nhöng chuyeän baát haïnh laïi Although Ananda was a practicing Bhiksu, phaùt sinh töø A Nan Ñaø. Moät hoâm, A Nan he succumbed to the spell and lost control Ñaø oâm baùt ñi khaát thöïc, ñeán moät thoân nhoû, of himself. Unknowingly, he followed thaáy moät coâ gaùi treû ñang muùc nöôùc gieáng, Matangi into the inner chamber. Just as beøn xin boá thí nöôùc uoáng. Nhìn caùch aên Ananda lost his

self-control and was about maëc, A Nan bieát laø coâ gaùi thuoäc ñaúng caáp to be seduced by Matangi, the Buddha tieän daân (thuû ñaø la) nhöng khoâng heà coù yù was aware that Ananda had run into the xem thöôøng. Ngöôøi con gaùi naøy teân laø Ma mara's trap. He bad good-bye to King Ñaêng Giaø, tuy laø tieän daân nhöng maët ñeïp Prasenjit and hurried back to the vihara nhö hoa. Coâ gaùi thaáy A Nan xin nöôùc, beøn with his disciples. The Buddha sat cross- cuùng döôøng moät bình nöôùc saïch, ñoàng thôøi legged in a lotus position and pronounced ngaãn ngô leùn nhìn töôùng maïo ñeïp trai cuûa the Surangama Dharani which could be A Nan, lieàn sanh loøng yeâu thöông. A Nan able to break the dharani of Matangi. khoâng coù yù thöôûng thöùc saéc ñeïp cuûa coâ While Ananda was intoxicated by the spell gaùi, uoáng xong lieàn caùm ôn roài ñi. Luùc naøy and was about to violate the precept, a ray coâ gaùi nhö ngöôøi maát hoàn, laïi nhö ngöôøi of Buddha's light descended from the truùng ñoäc. Bôûi vì coâ chöa töøng nhìn thaáy heavens and shone on the bodies of moät vò Tyø kheo naøo tuaán tuù nhö A Nan. Töø Ananda and Matangi. Both were aroused hoâm ñoù, Ma Ñaêng Giaø töông tö, ngaøy from their daze. With the good prevailing ngaøy töôûng nhôù A Nan, maët maøy uû doät, over the evil, they quickly came to their ngaøy caøng gaày oám. Ngöôøi meï thaáy vaäy senses. Ananda, who had almost breached beøn haïch hoûi maõi môùi bieát nguoàn côn. Ma the basic precept, was so ashamed that he Ñaêng Giaø noùi: "Con nhaát ñònh phaûi gaû laøm held his head in his hands, crying vôï cho A Nan. Meï naøng noùi: "A Nan laø painfully. After Matangi was bathed in the ñeä töû cuûa Paht, ñaõ ñoaïn tröø nguõ duïc, baûo Buddha's light, she was deeply meï phaûi laøm sao ñaây?" Nhöng nhìn thaáy

con gaùi ngaøy caøng gaày yeáu loøng baø meï xoùt Anangana (p): Voâ ueá—Without blemishes. xa, beøn baøn nhau hoïc buøa chuù ñeå laøm meâ Anantarya (skt): See Voâ Giaùn Nghieäp. muoäi A Nan. Maáy hoâm sau ñoù, khi Ñöùc Anantasavara-usnisa (p): Phaät ñaûnh Voâ Phaät nhaän lôøi môøi cuûa vua Ba Tö Naëc ñeán Bieân AÂm. cung ñieän nhaø vua, thì A Nan khoâng theo Anantat: Voâ bieän—Voâ löôïng. ñöôïc ñeå döï leã trai Taêng laàn ñoù. Moät hoâm A Nan oâm baùt ñi khaát thöïc, tình côø ñeán Anantatcharitra: Voâ bieân haïnh Boà Taùt. ngay tröôùc nhaø cuûa Ma Ñaêng Giaø. Coâ gaùi Anantatvikramin: Voâ löôïng löïc Boà Taùt. nhìn thaáy ngöôøi trong moäng, vui möøng Anantava loko (p) Theá giôùi voâ bieân—The khoân xieát, moät maët chuaån bò ñoà aên cuùng world is infinite. döôøng, maët khaùc naøng thaàm ñoïc thaàn chuù. Anapana (skt): A Na Ba Na—Hôi thôû ra voâ— Buøa chuù naøy quaû nhieân linh nghieäm. A Exhaling and Inhaling. Nan tuy laø moät Tyø kheo tu haønh, nhöng Anapanasati (p) Anapraan-smrti (skt): vaãn phaûi chaøo thua, khoâng töï cheá, khoâng Thieàn soå töùc—Ñeám hôi thôû. Chuù taâm vaø tænh bieát laø ñaõ ñi vaøo trong buoàng cuûa Ma thöùc hôi thôû vaøo vaø thôû ra vôùi muïc ñích laøm Ñaêng Giaø töï luùc naøo. Ñuùng vaøo luùc A cho tinh thaàn yeân tónh vaø nhaéc nhôû chuùng ta Nan maát töï chuû vaø bò Ma Ñaêng Giaø meâ quay vaøo vôùi chính mình. Muïc ñích cuûa loái hoaëc. Phaät bieát ñöôïc A Nan ñang gaëp ma thöïc taäp naày giuùp ngaên chaän taâm vieân yù maõ chöôùng, neân Ngaøi xin giaõ töø vua Ba Tö haàu ñaït tôùi ñònh tónh. Tuy nhieân, ngöôøi tu taäp Naëc ñeå trôû veà tònh xaù. Veà

ñeán tònh xaù, luoân neân nhôù khoâng neân tìm caùch ñieàu tieát hôi Ñöùc Phaät ngoài thieàn tónh toïa vaø nieäm thaàn thôû—Mindfulness of in-and-out breathing (a chuù Laêng Nghieâm ñeå phaù tröø buøa chuù cuûa form of meditation)—Mindfulness of the Ma Ñaêng Giaø. Ñuùng khi A Nan ñang bò Breath (breathing)—Breathwatching—To say daïi vaø saép söûa phaù giôùi thì moät aùnh watch your breathing-in and breathing-out. Phaät quang töø treân chieáu xuoáng treân thaân This will remind us to come back to our own theå cuøa A Nan vaø Ma Ñaêng Giaø, caû hai person; that is to go inward rather than chôït tænh. Cuoái cuøng thì chaùnh ñaõ thaéng taø, outward. The goal of this meditation is to stop caû hai nhanh choùng khoâi phuïc laïi lyù trí, the wandering mind in order to attain ñaëc bieät laø A Nan, suyùt chuùt nöõa laø ñaõ phaù concentration. However, the cultivator should giôùi caên baûn, caûm thaáy hoå theïn keâu khoùc. always remember that breathing is not Ma Ñaêng Giaø ñöôïc taém mình trong aùnh regulated in this practice. Phaät quang neân raát hoái haän ñaõ laøm chuyeän Anapatrapya (skt): Lack of reserve—Non- quaáy. Hai ngöôøi cuøng ñeán tröôùc Phaät, bashfulness, one of the upaklesa or secondary mong saùm hoái. A Nan daäp ñaàu khoùc, hindrances—See Nguõ Chöôùng. khoâng ngaång leân ñöôïc. Ñöùc Phaät töø bi ñaõ Anapranansmrti (skt): Mindfulness of dung thöù cho A Nan, xoa ñaàu an uûi, ñoàng breathing or mindfulness on the in-and-out thôøi Phaät tuyeân ñoïc boä kinh “Ñaïi Phaät breathing—Thieàn soå töùc. Ñaûnh Thuû Laêng Nghieâm” daïy ngöôøi tu **For more information, please see Anapana- thieàn ñònh thaønh Phaät ñaïo. Veà sau Ma sati in Sanskrit/Pali-Vietnamese Section. Ñaêng Giaø cuõng xin xuaát gia, tinh taán tu haønh vaø nhanh choùng chöùng quaû A La Anariyapariyesana (p): Phi Thaùnh caàu— Haùn. The unariyan quest. ** For more information, please see A-Nan- Anasrava (skt): Voâ laäu—Without leakage— Ñaø in Vietnamese-English Section. Faultless—Unconditioned—See Asrava in

Sanskrit/Pali-Vietnamese Section, and Töù Höõu Anavabodha (skt): Baát giaùc—Not knowing— Laäu in Vietnamese-English Section. Unknowledge—Khoâng yù thöùc, khoâng tænh giaùc Anatavirya: Voâ löôïng tinh taán Phaät. hay meâ muoäi trong töøng yù nieäm—See Baát Anatana-samyak-sambodhi: Giaùc in Vietnamese-English Section. Enlightenement. Anavajjasukha (p): Haïnh phuùc khoâng bò Anathapindada (skt) Anathapindika (p): khieån traùch. Caáp coâ ñoäc, moät trong nhöõng ñeä töû cuûa Phaät, Anavapta (skt): Name of a dragon and of a teân thaät laø Sadatta, ngöôøi cho ngöôøi ngheøo lake. baùnh vaø ñoà aên, ngöôøi nuoâi naáng nhöõng keû coâ Anavarana (skt): Khoâng bò chöôùng ngaïi— ñoäc, soáng vaøo thôøi cuûa Ñöùc Phaät Thích Ca vaø Unobstructed. laø moät trong nhöõng ñeä töû taïi gia noåi tieáng cuûa Anavatapta: A naäu ñaït trì—Long vöông trì. Phaät. OÂng ñaõ duøng soá tieàn lôùn ñeå mua vöôøn Anavattidhamma (p): Baát thoái phaùp—Not Kyø Ñaø xaây tònh xaù cho Phaät vaø Taêng ñoaøn, nôi liable to return to a lower life. ñaõ trôû thaønh choán an döôõng cuûa Phaät trong Anda (p): An egg—Tröùng. muøa kieát haï an cö—One of the Buddha’s disciples. His real name is Sadatta, the giver of Andaja (skt): Töù sanh luïc ñaïo—trong luïc ñaïo cakes or food to the poor, the feeder of forlorn, coù boán loaïi

taùi sanh—Four kinds of birth by who lived at the time of the Sakyamuni which the beings of the six modes of existence: Buddha, was one of the Buddha's most 1) Thai sanh (goàm con ngöôøi vaø nhöõng ñoäng renowned lay folowers. He spent a great deal vaät coù vuù): Jarayuja—Born alive (humans of money to acquire the Jetavana Grove, and mammals). where he had built a monastery for the Buddha 2) Noaõn sanh (goàm chim vaø loaøi boø saùt): and his order. This place also became the Andaja—Oviparous or born of an egg preferred rainy season retreat of the Buddha. (egg-born such as birds, serpents and reptiles). Anathapindika-Vihara: Caáp coâ ñoäc vieân. 3) Thaáp sanh (caù vaø truøng): Samsvedaja— Anatman (skt) Anatta (p): Khoâng coù linh Moisture or water born (fish and worms). hoàn—Voâ ngaõ hay tính voâ ngaõ. Moät trong 4) Hoùa sanh (goàm caùc vò trôøi cuõng nhö ngaï nhöõng hoïc thuyeát troïng taâm cuûa ñaïo Phaät. Noù quyû vaø ñòa nguïc—Sanh baèng nghieäp löïc): phuû ñònh caùi ngaõ beân trong moät caù nhaân theo Aupapaduka—Born by metamorphosis, nghóa baát töû, baát dieät, duy nhaát vaø ñoäc laäp— not by a mother but rather through the No-Soul—No-Self—Nonself—Not self—Not power of karma alone (devas, pretas, and spiritual—Without self—No self—Destitute of hell beings). spirit or self—Something different from spirit Andjali: Hieäp chöôûng—Hieäp traûo. or soul—One of the central teachings of Buddhism; it says that no self exists in the Anekapariyaya (p): Voâ löôïng phöông tieän— sense of a permanent, eternal, integral and In various ways. independent substance within an individual Anga (skt): existent. 1) Chi: A limb of the body—Tay chaân. Anatta (skt): Non-ego—Impersonality—Voâ 2) See Thaäp Nhò Ñaïi Thöøa Kinh in ngaõ (khoâng coù baûn ngaõ hay thuoäc tính vónh Vietnamese-English Section. haèng, vì vaïn söï vaïn vaät ñeàu phaûi nöông nhau 3) Teân cuûa moät trong 16 nöôùc thôøi coå AÁn maø coù). Ñoä: Name of one of the 16 great countries in ancient India. Anatthasamhita (p): Danh töø voâ boå.

Angada (p): Bracelet for arm—Voøng ñeo tay. Anguliyaka (p): Finger-ring—Nhaãn ñeo tay. Angajata (p): The male or female organ—Boä Angutara Nikaya (p) Ekottaragama (skt): phaän sinh duïc nam hay nöõ. Taêng Chi Boä Kinh, söu taäp thöù tö cuûa Ñaïi taïng Angana (p): Kinh, goàm nhöõng baûn vaên ñöôïc ñaùnh soá, xeáp 1) An open space—Khoaûng khoâng gian troáng thaønh möôøi moät loaïi, theo nhöõng chuû ñeà traûi. rieâng—The Collection of Gradual Sayings, the 2) Female: Ngöôøi nöõ. fourth of the five Nikayas or collections of Angara (p): Charcoal—embers—Than hoàng. Discourses of Buddha into which Sutta Pitaka is divided. There are eleven sections made up Angaraka : Öông Nga La Ca. of texts organized numerically according to 1) Than: Charcoal. their special subjects. 2) Hoûa tinh: Vì sao löûa—A fire star—The planet Mars. Anguttha (p): Thumb—The great toe—Ngoùn tay caùi hay ngoùn chaân caùi. Angkor Wat: Ngoâi ñeàn ôû mieàn Trung Cam Boát, ñöôïc döïng leân vaøo thôøi vua Suryavarman Anibbanasamvattanika (p): Baát ñaéc Nieát II (1113-1150), coi nhö moät trong nhöõng nôi baøn—Unable to attain Nibbana. noåi tieáng veà ngheä thuaät kieán truùc Khmer. Luùc Anicca (p): Impermanence—One of the three ñaàu Angkor Wat laø moät ngoâi ñeàn AÁn Ñoä giaùo characteristics of all existence; the others thôø Thaàn Vishnu. Sau khi caùc vua Khmer caûi beings Dukkha (khoå) and Anatta

(voâ ngaõ)— ñaïo vaø trôû veà quy y Phaät, ngoâi ñeàn ñöôïc duøng Everythings is subject to the law of cause and ñeå thôø cuùng theo Phaät giaùo. Sau khi Angkor effect—No unchanging condition of being— Wat bò ngöôøi Thaùi taøn phaù vaøo theá kyû thöù 15, Voâ thöôøng. kinh ñoâ Khmer ñaõ dôøi veà Nam Vang vaø ngoâi Animitta (skt&p): Voâ töôùng, khoâng coù hình ñeàn chæ ñöôïc tìm thaáy laïi vaøo theá kyû thöù 19— thöùc, khoâng coù caùc veû beân ngoaøi, khoâng coù Temple complex in central Cambodia, daáu hieäu roõ reät cuûa chö phaùp. Ñaây laø ñaëc tröng considered the high point of classical Khmer cho Chaân Lyù tuyeät ñoái, khoâng heà bieát ñeán moät art, built under King Suryavarman II (1113- söï phaân bieät ñoái xöû naøo—Formlessness, no- 1150). Angkor Wat was originally a holy site form, devoid of appearance, or absence of of Hinduism to worship Vishnu. Following the chracteristics of all dharmas; the mark of conversion of the succeeding Khmer kings to absolute truth, which is devoid of distinctions. Buddhism, Angkor Wat served as a Buddhist Animitta cetovimutti (p): Voâ töôùng taâm giaûi holy place. After the destruction of the Angkor thoaùt—Freedom of mind on signless. by the Thais in the fifteenth century, Khmer Anirodha (skt): Baát dieät, khoâng bò tieâu huûy— capital moved to Phnom Penh. It was not Not subject to destruction. rediscovered until the nineteenth century. Anirodhanutpada (skt): Baát dieät baát sinh— Angula (p): An inch—Moät phaân Anh. Immortality—Being above birth and death. Anguli (p): Finger—Toe—Ngoùn tay hay ngoùn Aniruddha (skt): A Naäu Laâu Ñaø, moät trong chaân. möôøi moân ñoà lôùn cuûa Ñöùc Phaät—One of the Angulimalaya: Öông quaät ma la—Moät vò Baø ten great disciples of the Buddha. La Moân tu theo phaùi Sivaitic tin raèng gieát Anishthita (skt): Voâ Taän hay khoâng bò heát— ngöôøi laø moät ñöùc tin toân giaùo—A Barhama Not extinguished. who belonged to a Sivaitic sect which practice Anittha (p): Baát hyû. assasination as a religious act.

Anittha akanta amanapa dhamma (p): Ankusa (p): A pole with a hook used for Baát hyû, baát thoï, baát khaû phaùp—Joyless, plucking fruits or to guide an elephant—Loàng desireless, unlovely dhamma. beû traùi caây hay roi quaûn töôïng. Anitya (skt) Anicca (p): Voâ thöôøng—Khoâng Anna (p): Water—Nöôùc. toàn taïi maõi maõi—Tính khoâng thöôøng haèng, laø Annadatthu (p): neùt caên baûn trong giaùo lyù nhaø Phaät: Soáng, thay 1) At any rate: Baèng baát cöù giaù naøo. ñoåi vaø cheát (thay ñoåi lieân tuïc trong töøng phuùt 2) On the other hand: Maët khaùc. giaây). Laø moät trong ba ñaëc tröng cuûa söï toàn 3) Surely: Moät caùch chaéc chaén. taïi: Voâ thöôøng, khoå vaø voâ ngaõ. Voâ thöôøng laø Annam jivam annam sarivam (p): Meänh yeáu toá caên baûn cuûa ñôøi soáng, khoâng coù noù söï dò thaân dò—Life and body are not the same. hieän höõu seõ khoâng coù—Impermanence— Annana (p): Ignorance—Voâ minh. Inconstant—Not everlasting—Transient— Annatha (p): Otherwise (adv)—In a different Occasional—Incidental—Unsual—Irregular—way—Neáu khoâng. Unstable—Uncertain—The ever changing nature of all phenomena from arising, dwelling Annathatta (p): Change of mind—Söï ñoåi yù. and passing away. Anitya is one of the three Annava (p): Ocean—Ñaïi döông. fundamental of everything existing: Annnada (p): On another day (adv)—At Impermanence

(Anitya), Suffering (Duhkha) another time—Vaøo moät ngaøy khaùc hay vaøo luùc and Non-ego (Anatman). Impermanence is the khaùc. basis of life, without which existence would Anottappa (p): Khoâng sôï haäu quaû cuûa haønh not be possible. ñoäng baát thieän. Aniyada: Baát ñònh toäi. Anouttara: A naäu ña la—Voâ thöôïng— Anjali (skt): Lifting of the folded palms as a Supreme. token of reverence—Ñöa hai baøn tay chaáp vaøo Anouttara-Samyas-Sambodhi: A naäu ña la nhau leân ngöïc ñeå toû thaùi ñoä cung kính—See tam mieäu tam boà ñeà—Voâ thöôïng chaùnh ñaúng Anajali Mudra in Sanskrit/Pali-Vietnamese chaùnh giaùc. Section. Anouvyajana: Baùt thaäp tuøy haûo. Anjjali-kamma (p): The act of salutation— Antagraha-drsti (skt): Bieân kieán—To hold Haønh ñoäng chaøo nhau. (catch—seizure—receive—seize—lay hold of) Anjjali-karaniya (p): Worthy of being extreme views—To grasp the wrong views. honored (a)—Ñaùng ñöôïc toân kính. Antara-bhava (skt): Thaân trung aám, traïng Anjali-mudra (skt): Chaáp hai tay chaøo. Hai thaùi giöõa söï cheát vaø taùi sanh. Giai ñoaïn maø loøng baøn tay eùp vaøo nhau ngang vôùi ngöïc. Cöû thaàn thöùc ñang ôû giöõa söï cheát vaø söï taùi sanh— chæ chaøo hoûi cuûa ngöôøi AÁn. Trong Phaät giaùo noù Conditions between lives. The intermediate töôïng tröng cho Tính Theá Ñoù hay Chaân nhö— stage of existence, middle existence—The The salutation with joined hands. The palms spiritual consciousness in its middle existence are held together at the level of the chest. This between death and reincarnation is a customary gesture of greeting in India. In (regeneration) Buddhism it expresses “Suchness” or ** For more information, please see Thaân “Tathata.”—For more information, see Hôïp Trung AÁm in Vietnamese-English Section. Chöôûng in Vietnamese-English Section. Antariksacasina: Hö khoâng cö. Ankura (p): Shoot—Sprout—Bud—Maàm hay nuï.

Antarvasaka (skt): An ñaø hoäi—Haï y trong töû cuûa Phaät—First cousin of the Buddha tam y—Inner robe—Under robe—Inner or and one of his eminent disciples. under garment. 2) A Naäu Laâu Ñaø thöù hai laø moät hoïc giaû noåi 1) Noäi y: Under robe. tieáng ngöôøi Tích Lan thuoäc tröôøng phaùi 2) Nguõ ñieàu y: Inner robe. Nguyeân Thuûy, soáng vaøo khoaûng theá kyû 3) Tieåu y (y naêm maûnh): Five-stripe robe. thöù VIII vaø XII. Ngaøi laø taùc giaû boä Söu 4) Haønh ñaïo taùc vuï y: Practice and work Taäp vaø Bình Giaûi Abhidharma—The robe. second Anuruddha was an important Antaskarana (skt): Making an end—Ñaït tôùi Singhalese scholar of the Theravada , who cöùu caùnh—The power to achieve lived between the eighth and the twelfth enlightenment. centuries. He is the author of the renowned work Abhidhammattha-sangaha Antava loko (p): Theá giôùi höõu haïn—The or Collection of the Meaning of the world is finite. Abhidharma. Antika (skt): Ñoaïn maát—Reaching to the end. Anusaya (skt) Anushaya (p): Luïc duïc hoaëc Anu (skt & p): Phaân töû cöïc nhoû—An thieân höôùng hoaëc ñam meâ tieàm taøng—Seven extremely small molecule (very small passions or tendencies: particle). 1) Duïc voïng: Kama—Sensual desire. Anubhava (skt): Uy löïc, uy thaàn löïc hay thaàn 2) Oaùn haän: Drishti—Recalcitrance. löïc—Supernatural power. 3) Nghi ngôø: Vichkitsa—Doubt. Anuddhatya (skt): Agitation—Excitement— 4) Töï phuï: Mana—Arrogance. Traïo cöû (söï dao ñoäng hay taùn loaïn cuûa taâm khi 5) Baûn naêng ñôøi soáng:

Bhava—Craving for haønh thieàn). life. Anujata (skt): Ñöôïc sanh ra sau—Born after. 6) Ngu doát: Avidya—Ignorance. Anulomikikshanti (skt): Nhu thuaän nhaãn— Anussati (p): Xem xeùt hay khaûo saùt nhöõng Kshanti of obedience—See Nhu Thuaän Nhaãn. baøi thöïc taäp ñöôïc moâ taû trong caùc kinh ñieån Anumatta (p): Of a very small size (a)— Tieåu thöøa, nhaèm muïc ñích thoaùt khoûi tam ñoäc Thuoäc côû raát nhoû. tham saân si—Contemplation and practices Anuradhapura: Teân kinh ñoâ cuõ cuûa Tích described in the Hinayan Sutras which helps Lan tröôùc theá kyû thöù X. Anuradhapura bò queân the cultivator to be free from the three laõng sau khi kinh ñoâ ñöôïc dôøi veà Colombo cho unwholesome roots of greed, hatred and tôùi theá kyû XIX môùi ñöôïc phaùt hieän. Coù hai ignorance. thaùp moä lôùn taïi ñaây laø Ruwanweli vaø Anutpada (skt): Baát sinh hay khoâng ñöôïc Thuarama—Name of the old capital of sinh ra—No-birth. Ceyland before the tenth century. Anutpalabdhya (skt): Baát khaû ñaéc, khoâng Anuradhapura fell into oblivion when the theå ñaït ñöôïc hay khoâng theå bieát ñöôïc— capital moved to Colombo and only Unattainable—Unknowable— rediscovered in the nineteenth century. There Unknowability—See Baát Khaû Ñaéc. are two gigantic stupas there: Ruwenwali and Anutpanna (skt): Voâ Sinh—Unborn—See Thuarama. Voâ Sanh in Vietnamese-English Section. Anuruddha (skt & p): Anutpannasvabhavah (skt): Töï tính baát 1) A naäu laâu ñaø (A-na-luaät ñaø), moät ngöôøi sanh—Neáu coù caùi goïi laø töï tính thì caùi tính aáy em hoï vaø cuõng laø moät trong nhöõng ñaïi ñeä khoâng theå bò sinh töû—If there is anything to be

called self-substance, it cannot be subject to Apavada (skt): Phæ baùng—Refutation—See birth-and-death. Phæ Baùng. Anutpatti (skt): Baát sinh hay khoâng coù söï Apaya (skt): Taùi sanh vaøo haï thuù—Boán caùch sinh ra—No-birth. hoùa thaân xaáu hay thaáp keùm trong chu kyø hieän Anutpattikadharma (skt): See Baùt Baát höõu cuûa sinh linh—Inferior modes of Sinh. existences—Four lower or evil forms of Anutpattikadharmakshanti (skt): See Voâ existence in the cycle of existence of beings Sanh Phaùp Nhaãn, and Baát Khôûi Phaùp Nhaãn. (gati): Anuttara (p): Voâ Thöôïng Só—The Peerless 1) Ñòa nguïc: Naraka—Hells—The hell One. beings. 2) Ngaï quyû: Preta—Hungry ghosts. Anuttara-puja (skt): Leã baùi toái thöôïng— 3) Suùc sanh: Animals. Highest worship—Highest prostration— 4) A-tu-la: Asura—Titans. Homage to superiors or adoration of the gods. Anuttara-samyak-sambodhi (skt): Apramana (skt): Voâ löôïng—Immeasurable. Supreme and perfect enlightenment—A naäu Appamana cetovimutti (p): Voâ löôïng taâm ña la Tam mieäu Tam Boà Ñeà—Voâ thöôïng giaûi thoaùt—Boundless emancipation of mind. chaùnh ñaúng chaùnh giaùc, hay söï chöùng ngoä toái Apramani (skt): See Töù Voâ Löôïng Taâm. thöôïng maø Ñöùc Phaät ñaõ chöùng ñöôïc—A state Apracarita (skt): Voâ Haønh Khoâng hay caùi of Buddhahood—Perfect universal khoâng cuûa söï khoâng haønh ñoäng—Emptiness of enlightenment—Ñaïi giaùc cuûa moät vò Phaät— non-action, one of the seven Emptinesses— Full form of enlightenment of a Buddha. The See Thaát Chuûng Khoâng (3). supreme enlightenment realized by the Apramaana (skt): See Brahma-Vihara in Buddha. Sanskrit/Pali-Vietnamese Section. Anuvyanjana (skt): Taùm möôi töôùng

haûo— Apramada (skt) Appamada (p): Eighty secondary marks of excellence. Awareness—Mindfulness—Chaùnh nieäm— Anyonyahetuka (skt): Nhaân hoã töông—Tænh thöùc. Mutuality—Moïi söï vaät ñeàu do nhaân hoã töông Apramanabha: Voâ löôïng quang thieân. maø hieän höõu—All things mutually condition Apranihita (skt): Voâ nguyeän hay khoâng coù one another. nhöõng noã löïc caâu thuùc, moät trong ba giaûi Apadana (p): See Khuddaka-Nikaya. thoaùt—Being without constrained efforts, one Aparagati: AÙc ñaïo (ñòa nguïc—ngaï quyû—suùc of the three Vimokshas—See Tam Giaûi Thoaùt. sanh). Apratisamkhya-nirodha (skt): Phi Traïch Apara-godana (skt): Taây nuùi Tu Di—The Dieät—Söï xoùa boû voâ thöùc, khoâng caàn noã löïc, western continent—A country west of the khoâng caàn nguyeân nhaân vaø lyù do, khoâng caàn trí Maha-meru. naêng—Unconscious, effortless dissolution, Aparajita (p): Minh vöông Voâ Naêng Thaéng. dissolution without productive cause, without Aparapraneya (skt): Khoâng tuøy thuoäc nôi caùi the participation of wisdom, one of the three khaùc—Not depending on another. Asamskritas (voâ vi phaùp)—See Tam Voâ Vi Phaùp. Apas (skt): Nöôùc, moät trong töù ñaïi—Water, one of the four elements. Apratishthita (skt): Voâ sôû truï hay khoâng coù choã truù—Not-abiding. Apatrapa (skt) Ottappa (p): Fear of evil.

Apratisthita-Nirvana (skt) Apratishthita- Arhat (skt) Arahant (p): A la haùn—Baát Nibanna (p): Nieát baøn cuûa söï tieâu töø tích sanh—Consummate One—ÖÙng Cuùng— cöïc, ngöôøi ñaõ giaûi thoaùt trong nieát baøn naày Perfected—Saint of Theravada Buddhism—Vò khoâng coøn bò tieâu töø hoaøn toaøn vaø giaûi thoaùt thaùnh ñaõ ñaït ñöôïc möùc cao nhaát trong Phaät khoûi chu kyø luaân hoài. Ngöôøi ñoù khoâng coøn bò giaùo Nguyeân thuûy, khoâng coøn phaûi hoïc, khoâng troùi buoäc bôûi luaân hoài, trong ñoù ngöôøi aáy chaáp coøn ueá tröôïc, hoaøn toaøn thoaùt khoûi möôøi daây nhaän ôû laïi nhaèm giuùp chuùng sanh giaûi thoaùt. troùi buoäc: aûo töôûng caù nhaân, nghi ngôø, baùm víu Con ngöôøi aáy ñaõ thoaùt khoûi tham saân si vaø laáy nghi leã cuùng kieán, ham muoán cuûa giaùc nhöõng haønh ñoäng cuûa anh ta khoâng coøn taïo quan, thuø oaùn, ham muoán khoâng coù tính vaät nghieäp. Ngöôøi ñoù ñoäc laäp vôùi nhöõng qui luaät töï theå hoaëc coù tính vaät theå, kieâu ngaïo, kích ñoäng, nhieân vaø coù theå hieän ra döôùi hình thöùc mình vaø ngu doát. A la haùn tieâu bieåu cho lyù töôûng cuûa löïa choïn—Unfixed and active extinction Phaät giaùo Nguyeân thuûy. Khaùc vôùi Boà taùt trong nirvana; in this nirvana, the liberated one phaùi Ñaïi thöøa muoán cöùu vôùt moïi sinh linh, A la renounces remainderless extinction and haùn chuû yeáu chaêm lo söï cöùu roãi cuûa chính baûn withdrawal from the cycle of existence thaân mình—One who has attained the highest (samsara). He is not tied to the compulsion of level of the Hinayana, that of no more the samsaric world because of remaining on in learning, all defilements and passions have order to lead and sustain all beings on the path been extinguished and will not rise again in the to liberation. An active liberated one is free future. He is fully free from the ten fetters of from desire, hatred, and delusion and acts the cycle of existence: to wit, belief in an without creating further karmic bonds. He is individual entity, skepticism, clinging to rites independent of natural law and can manifest and

rules, sensual desire, resentment, craving himself in any desired form. for refined corporeality and noncoporeality, Apravishtam (skt): Baát nhaäp—Not entered. arrogance, excitement, and ignorance. In Apravritti (skt): Khoâng thay ñoåi, khoâng xaõy contrast to th bodhisattva of the Mahayana who wishes to free all beings, with the arhat ra—Not changing, not taking place. the main emphasis is on striving to gain his Apsaras (skt): A Boá Sa La Tö—Vôï cuûa nhaïc own salvation. thaàn Caøn Thaùc Baø—Wife of Musician Angel • Quaû vò cao nhaát trong Phaät giaùo Tieåu thöøa: Gandharva. This is the highest effect in the Hinayana Apvarasailah (skt): A Phieät La Theá La—Moät Buddhism. boä phaùi cuûa Ñaïi Chuùng Boä—A sect (branch) of • Ngöôøi ñaõ ñi ñeán ñích qua ñöôøng Baùt Mahasanghika. Thaùnh Ñaïo vaø ñaõ taän dieät moïi ueá tröôïc— Arada-kalama (skt): See A La La in A worthy one: One who has travelled the Vietnamese-English Section. Noble Eightfold Path to the goal and Arahant (p): Nguôøi ñaõ giaûi thoaùt khoûi moïi having eliminated the ten fetters. chöôùng ngaïi, phieàn tröôïc vaø baát tònh qua thöïc • Vò ñaõ theå chöùng quaû vò cao nhaát trong ñôøi chöùng Nieát Baøn, ngöôøi ñaõ thoaùt khoûi luaân hoài soáng aån tu. Ñaây laø vò Thaùnh lyù töôûng cuûa sanh töû—One who is free from all fetters, Tieåu Thöøa, trong khi quaû vò cao nhaát cuûa defilements and impurities through the Phaät giaùo Ñaïi Thöøa laø Boà Taùt, chöù khoâng realization of Nirvana, who is also free from phaûi A La Haùn. Vò Boà Taùt khoâng nhaäp the cycle of birth and death. Nieát Baøn nhö vò A La Haùn, maø nguyeän ôû ** For more information, please see Arhat in trong theá giôùi naày chöøng naøo vaãn coøn coù Sanskrit/Pali-Vietnamese Section. moät chuùng sanh chöa ñöôïc cöùu ñoä: One

who has realized the highest fruit of the Arogya-mada (skt): The great intoxication of ascetic life, the ideal saint of Hinayana health. Buddhism, while the Mahayana ideal is Artha (skt): Lôïi laïc—Meaning—Object— the Bodhisattva and not the Arhat, for the Advantage—Use—Wealth—Motive. Bodhisattva does not enter into Nirvana 1) Nghóa—Meaning: Khi töø naày ñöôïc duøng like the Arhat, but stays in this world as vôùi nghóa laø “nghóa,” noù traùi nghóa vôùi long as there is even one being left ngoân töø hay vaên töï, vaø ngoân töø ñöôïc cho unsaved. raèng khoâng töông xöùng ñeå mieâu taû ñaày ñuû Arama (p): Moät töï vieän cho caùc Tyø Kheo. veà yù nghóa: When it is used as “meaning,” Aranna (skt): it stands contrasted to words or letters, and 1) Moät ngoâi röøng: A forest. the latter are thought inadequate to fully 2) Moät ngoâi tònh xaù trong röøng: A monastery describe the former. in the forest. 2) Söï vaät—Objects: Khi töø naày coù nghóa laø Aranyaka: Ngöôøi xuaát gia ñi tìm söï giaùc caùc söï vaät hay ñoái töôïng thì noù haàu nhö ngoä—One who leave his home to seek töông ñöông vôùi theá giôùi beân ngoaøi, tuy enlightenment—Nhaøn cö. raèng theá giôùi beân ngoaøi ñöôïc dieãn taû baèng Arata-Kalama: Giaûi ñaõi. töø Vishaya. Vishaya hình nhö coù nghóa chung hôn laø Artha khi caû hai ñeàu chæ vaøo Arfura (skt): A Chaâu Ñaø—Teân vò ñaïo só tieàn theá giôùi khaùch quan hay ñoái töôïng: When thaân cuûa Muïc Kieàn Lieân—Name of a hermit it means “objects” in general, it is almost who was said to be a previous life of equivalent to the external world, which is, Maudgalyayana. however, better expressed by Vishaya. Argpya: Cuùng döôøng.

Vishaya seems to have a more collective Arahatta (p) Arhattva (skt): Quaû vò A La sense than Artha when both refer to the Haùn—The final stage of sainthood, or the state objective world. of being an Araht. 3) Taøi saûn: Property. Arahattaphala (p): Quaû vò A la haùn. Artha-carya (skt): Lôïi haønh—Useful Arishta (skt): Baát dieät, khoâng theå tieâu dieät conduct—Beneficial conduct. ñöôïc—The imperishable. Arthapravicayam (skt): Quaùn Saùt Nghóa Ariya (p)—Arya (skt): Thaùnh nhôn—Ñaáng Thieàn, moät trong boán loaïi Thieàn, haøm nghóa Toái thöôïng. quaùn saùt "nghóa lyù" cuûa moät meänh ñeà hay moät Ariya-atthangika-magga (p): Baùt Thaùnh lyù thuyeát—Arthapravicayam, one of the four Ñaïo—Noble Eightfold Path. dhyanas. It consists in examining the meaning Ariya-sacca (p): Töù Dieäu Ñeá—Four Noble of a proposition or theory. Truth. Artharva-veda (skt): A-taùt-thì-ñaø. Arjuna (skt): A Thuaän Na—Moät loaïi caây quyù Arthavikalpa (skt): Phaân bieät veà taøi saûn— beân AÁn Ñoä. Ngaøi Long Thoï ñaûn sanh döôùi coäi Discrimination about wealth—Moät trong caây naày neân mang teân Nagarjuna—A noble nhöõng loaïi phaân bieät, nhö chaáp thuû vaøo vaøng, tree in India. Nagarjuna obtained this name baïc, vaø nhieàu ñoà quyù khaùc hay baèng caùch noùi because he was born under the foot of this veà caùc thöù aáy—One of the discriminations or tree. "Vikalpas," i.e, to get attached to gold, silver, Arogya (skt): Söùc khoûe—Health. and other various treasures and to the talking about them.

Arupa: Voâ saéc—Immaterial—Formless— 2) Chaùnh tö duy: Right thoughts. Incorporeal—The highest meditative worlds, 3) Chaùnh ngöõ: Right words. where form cognizable by the five senses does 4) Chaùnh nghieäp: Right actions. not exist, being purely mental. 5) Chaùnh maïng: Right living. Aruparaga: Attachment to the formless 6) Chaùnh tinh taán: Right exertion. meditative worlds—The seventh fetter. 7) Chaùnh nieäm: Right recollection. 8) Chaùnh ñònh: Right meditation. Arupaloka (p): Caûnh giôùi voâ saéc. ** For more information, please see Eight Arupa-dhatu (skt &p): Voâ saéc giôùi—See Noble Paths in English-Vietnamese Triloka. Section and Baùt Chaùnh Ñaïo in Arupasamadhi (skt): See Four Stages of Vietnamese-English Section. Formlessness. Aryatara (p): Ñöùc Ña La. Arupya (skt): Voâ saéc ñònh—See Töù Khoâng Asaiksa (skt): Voâ hoïc—No study—An Xöù. Arhat—No longer a student. Arupyacarin (skt): See Voâ Saéc Haønh. ** For more information, please see Voâ Hoïc Arya (skt) Ariya (p): Toân giaû A leâ da— and Voâ Hoïc Ñaïo in Vietnamese-English Thaùnh nhaân hay Hieàn Thaùnh—Noble One— Section. Developed man. Asakta (p): Voâ ngaïi. Aryajnana (skt): See Thaùnh Trí. Asambhuta (skt): Voâ thaønh hay khoâng ñöôïc Arya-marga (skt): The Noble Path or the hôïp thaønh—Not combined. Path of holiness—Thaùnh ñaïo hay con ñöôøng Asamkhya (skt): Voâ soá—A taêng kyø— sieâu nhieân goàm boán giai ñoaïn tieán "Thaùnh"— Innumerable—Exceedingly numerous. Sacred supermundane path. It consists of the Asamhkyeya kalpas: Voâ löôïng kieáp. four stages of holiness: Asamskrita (skt): Voâ vi—Doing nothing. 1) Nhaäp Löu: Shrota-apana—Stream enterer. (A) Khoâng bò qui ñònh, khoâng thaønh hình, taát 2) Nhöùt Lai: Sakridagamin—Once returner. caû nhöõng gì naèm beân ngoaøi söï toàn taïi, 3) Baát Lai: Anagamin—Never returner. sanh truï dò dieät. Trong giaùo lyù

nguyeân 4) ÖÙng cuùng: Arhat—Worthy one. thuûy chæ coù Nieát baøn môùi ñöôïc coi laø Voâ Arya-pudgala (skt): Ngöôøi cao quí; ngöôøi ñaõ vi maø thoâi—"Unconditioned, böôùc vaøo moät trong boán giai ñoaïn cuûa con unproduced," refers to everything that is ñöôøng sieâu nhieân—Noble one; persons who completely beyond conditioned existence, are on one of the four stages of the beyond arising, dwelling and passing supermundane path—See Arya-marga. away. In original teaching only Nirvana Aryasatya (skt) Aryasatyani (p): Töù Thaùnh was regarded as Unconditioned. ñeá (Chôn ñeá)—See Töù Dieäu ñeá. (B) Caùc trieát gia Phaät giaùo Tieåu Thöøa chia Aryastanga-marga (skt)—Aryastangika- hieän höõu ra laøm hai nhoùm, höõu vi phaùp vaø marga (p): The Eightfold Path—Baùt Chaùnh voâ vi phaùp—The Hinayana philosophers ñaïo hay Baùt Thaùnh Ñaïo, ñöôïc Ñöùc Theá Toân divided existence into two main groups, chæ baøy nhaèm giuùp thoaùt khoûi nhöõng khoå ñau Samskrita and Asamskrita. cuûa luaân hoài sanh töû—The Holy Eightfold 1) Höõu Vi: Höõu vi goàm caùc phaùp bò raøng Path, pointed out by the Buddha for escape buoäc vaøo nhaân duyeân vaø coù theå sinh ra from the misery of existence: keát quaû: The Samkrita comprises such 1) Chaùnh kieán: Right views.

dharmas as are tied to chains of causation or flows out of the mind and spoils the upward and capable of producing effects. career of the Buddhist life; to get rid of asrava 2) Voâ Vi: Voâ vi laø nhöõng hieän höõu voâ ñieàu is the aim of our cultivation. In the contrary, kieän, hay khoâng bò aûnh höôûng gì caû, goàm anasrava is a state free from these ba phaùp—The Asamskrita exists impurities—See Töù Höõu Laäu in Vietnamese- unconditioned. Three dharmas belong to English Section. Asamskrita: Asavakkhayanana (skt): Laäu Taän Thoâng— • Hö khoâng: Akasa (skt)—Space. The knowledge of eradication of the taints— • Nieát Baøn: Nirvana. Hieåu bieát söï chaám döùt caùc phaùp traàm luaân. • Traïng thaùi phuû ñònh do bôûi söï vaéng maët Asaya (skt): YÙ muoán—Desire. cuûa nhöõng ñieàu kieän thích hôïp: A negative Ascarya (p): Tröø nghi Quaùi. state due to the absence of proper Asita (skt): A Tö Ñaø, vò ñaïo só soáng trong conditions. thaønh Ca Tyø La Veä, thuoäc xöù Nepal baây giôø. ** For more information, please see Voâ Vi, Khi thaùi töû Só Ñaït Ña ñaûn sanh, oâng ñaõ ñeán Voâ Vi Phaùp, and Höõu Vi. thaêm vaø tieân ñoaùn tröôùc vaän meänh Thaùi töû Taát Asamskrtasila (p): Boà Ñeà taâm giôùi—Kim Ñaït Ña: "Neáu ôû ñôøi seõ laø moät ñaáng minh cang baát hoaïi giôùi. vöông, neáu tu haønh seõ thaønh Phaät."—The Asana (skt & p): Posture in meditation. hermit who lived in Kapilavastu, now is part of Asanga (skt) Asangha (p): Voâ Tröôùc—Teân Nepal. When prince Siddhartha was born, cuûa moät nhaø saùng laäp ra tröôøng phaùi Du Giaø Asita came to see him and foretold that in (Yogachara), vaøo khoaûng theá kyû thöù IV AD. future if he remained at home he would OÂng laø anh cuûa Ngaøi Theá Thaân (Thieân Thaân) become a great king, and that if he left home Vasubandu. Asanga laø cha ñeû cuûa Mahayana- he would become a Buddha. Samparigraha (toaùt yeáu Mahayana)—Name of ** For more information, please see A Tö Ñaø the founder of the Yogachara school around in Vietnamese-English Section. the fourth century AD. He is the elder brother Asmi-mana (p): Ngaõ maïn—Pride of self. of Vasubandhu. Asanga is the author of Asoka (skt)

Ashoka (p): A Thaâu Ca. Mahayana-Samparigraha (Compendium of the 1) Voâ öu: Not causing sorrow—Not feeling Mahayana). sorrow. Asangha-Asamgra Bodhisattva: Voâ Tröôùc 2) Vua A duïc cuûa vöông quoác Maurya naèm veà Boà taùt—Brother of Vasubandhu—Natives of phía Baéc AÁn ñoä (272-236 BC). Moät trong Peshawar in fifth century. nhöõng nhaân vaät quan troïng trong lòch söû coå Asaraddhya: Baát tín. AÁn ñoä. Sau cuoäc chinh phaït Kalinga, oâng bò Asceticism: See Dhuta. khuûng hoaûng tinh thaàn vaø baét ñaàu höôùng veà Asava (p)—Asrava (skt): Höõu laäu—Laäu ñaïo Phaät. OÂng ñaõ trôû thaønh moät quaân hoaëc—Bôïn nhô—Phieàn naõo—Cankers—vöông Phaät töû vaø bieán vöông quoác cuûa oâng Corruptions—Mental intoxication—thaønh vöông quoác cuûa Chaùnh phaùp—A Defilement—Höõu laäu laø moät caùi gì tieát ra hay Buddhist emperor of ancient (northern) chaûy ra khoûi taâm vaø thöôøng laøm hö söï nghieäp India (272-236 BC). He is one of the most höôùng thöôïng cuûa ñôøi soáng Phaät giaùo; loaïi boû important figures in ancient Indian history. höõu laäu laø muïc tieâu cuûa vieäc tu taäp. Ngöôïc laïi, After a bloody campaign in the east and a voâ laäu laø traïng thaùi vöôït thoaùt khoûi nhöõng oâ costly victory over Kalinga, he started to nhieãm naày—Asrava is some thing which oozes have psychological crisis and caused him to

enter Buddhism. He became a devoted lay • Voâ minh: Avidya (skt)—Si muoäi—follower and resolved to commence a Ignorance. “reign of dharma.” • Taø kieán: Drishti (skt)—Wrong views. Asravaksaya-jnana (skt) Asavakkhaya- Asraya (skt): See Sôû Y. nana (p): Destruction of the pollutions—Bò Asrayaparavritti (skt): Sudden change from taøn phaù vì söùc oâ nhieãm. ignorance to awakening—Chuyeån y (söï ñoät Ashtamangala (skt): See Eight liberations. bieán chuyeån hoùa trong taâm thöùc, ñöa taâm thöùc Ashta-vimoksha (skt): See Eight liberations. töø traïng thaùi voâ minh sang tænh thöùc). Asraddha (skt): Baát tín—Unbelief. Assada (p): Söï vui thích—Attraction— Enjoyment. Asrava (skt) Asavas (p): 1) Boït treân noài côm ñang soâi: The foam on Assaji (p): Vò ñeä töû Phaät maø lôøi tuyeân giaûng boiling rice (laäu hoaëc). veà nhaân quaû ñaõ chuyeån ñoåi caû Xaù Lôïi Phaát vaø 2) Bôïn nhô—Phieàn naõo—Ba thöù oâ ueá taïo Muïc Kieàn Lieân—The disciple of the Buddha thaønh goác reã cuûa moïi khoå ñau vaø laøm cho whose simple declaration of the doctrine of taát caû moïi ngöôøi phaûi traàm luaân trong luaân causation converted Sariputra and Moggallana. hoài sanh töû: nhöõng oâ ueá cuûa duïc voïng, oâ Astaksanah (skt): Baùt nan xöù—Eight ueá cuûa söï bieán ñoåi, vaø oâ ueá cuûa söï ngu Inopportune situations—Eight places of doát. Vieäc taåy saïch ba thöù oâ ueá naày ñoàng difficulty. nghóa vôùi vieäc ñaït thaønh A la haùn quaû— ** See Baùt Nan in Vietnamese-English Leakage—Mental intoxication defilement. Section. Three defilements constitute the root of all Astinasti (skt): Höõu vaø Voâ—Being and non- suffering and the cause that are caught in being. the cycle of births and deaths: the Asubha (skt) Ashubha (p): Baát tònh—Söï suy defilement of desires (kamasrava), the gaãm veà möôøi ñoái töôïng gheâ tôûm, veà caên baûn defilement of becoming (Bhavasrava), and gioáng nhö söï suy gaãm veà nghóa trang— the defilement of ignorance Contemplation of the ten disgusting objects (Avidyasrava). The extinction of these which coincide with

essentially with the three defilements means the attainment of practice of charnel ground contemplation. the Arhatship. Asunyata (skt)—Aunnata (p): 3) Haønh ñoäng cuûa giaùc quan xoâ ñaåy thaàn thöùc Emptilessness—Phi khoâng (khoâng phaûi laø ñeán vôùi ngoaïi vaät, lo aâu, phieàn naõo vaø khoå khoâng, roãng tueách hay khoâng coù gì). ñau: The action of the sesnes which impels Asura (skt&p): AÙc thaàn A-tu-la, moät trong saùu the spiritual consciousness (soul) towards ñieàu kieän taùi sanh. Coù hai loái suy nghó veà A tu external objects, distress, affliction, and la: thaáp vaø cao. Trong caûnh giôùi cao, A tu la laø pain. nhöõng thaàn thaùnh ôû baäc thaáp trong caùc cung 4) Nhöõng doøng baát tònh cuûa taâm, cuõng ñöôïc trôøi. Trong caûnh giôùi thaáp, A tu la laø nhöõng aùc goïi laø phieàn naõo. Coù boán söï baát tònh— thaàn, laø keû thuø cuûa thaàn thaùnh—An evil Impure outflows of the mind, which are spirit—Demon—Ghost—Opponent of the also known as klesa. There are four gods—The spirits who fought against the sura impurities: who were benevolent gods—Elemental forces, • Duïc: Kama (skt)—Muoán coù—Desire. projections of the forces in man’s mind. One of • Tham sanh: Bhava (skt)—Muoán soáng— the six modes of existence. There are two Will to live.

ways of thinking about an asura: lower and quan troïng ñaàu tieân trong caùc taùc phaåm cuûa higher. In a sense of higher or god mode of oâng, duø raèng oâng thuoäc phaùi Nhaát Thieát Höõu existence, asura refers to the lower gods in the Boä (Sarvastivada school). Taùc phaåm Buddha- deva realms. While in the sense of the lower, carita mieâu taû cuoäc ñôøi Ñöùc Phaät baèng moät buùt asura refers to demons or evils or enemies of phaùp moäc maïc vaø trang troïng, duø ñöôïc vieát raát the gods. deø daët. Nguyeân baûn cuûa baøi thô coù 28 ñoaïn, Asvabhava (skt): Voâ Töï Tính. theo Nghóa Tònh qua baûn dòch chöõ Haùn vaøo theá • Khoâng coù töï tính hay ngaõ tính: Being kyû thöù baûy. Baûn dòch Taây Taïng cuõng coù moät soá without self-nature. ñoaïn töông töï nhö theá. Do ñoù baûn goác tieáng • Traïng thaùi cuûa höõu maø khoâng coù töï tính: Phaïn haún laø phaûi coù 28 ñoaïn. Tuy nhieân, ngaøy Asvabhavatva (skt)—The state of being nay chæ coù 17 ñoaïn tieáng Phaïn coøn ñöôïc löu without self-nature. laïi, nhìn chung thì chæ coù 13 ñoaïn ñaàu ñöôïc Asvaghosa (skt) Asvaghosha (p): Maõ Minh xem laø ñích thöïc cuûa oâng. Nghóa Tònh noùi: “Töø Boà Taùt, moät nhaø thô vaø nhaø trieát hoïc AÁn ñoä thôøi cuûa ngaøi Maõ Minh ñeán nay, baøi thô tuyeät thuoäc phaùi Ñaïi thöøa, soáng vaøo theá kyû I hoaëc II vôøi naày ñöôïc ñoïc vaø ngaâm roäng raõi khaép nôi sau Taây lòch (khoaûng 600 naêm sau ngaøy Phaät trong naêm mieàn AÁn Ñoä vaø trong caùc nöôùc vuøng nhaäp dieät). Ngaøi laø taùc giaû cuûa Buddha-Charita Nam Haûi.” Trong taäp thi söû naày, Maõ Minh moâ taû veà cuoäc ñôøi Ñöùc Phaät. Ngaøi coøn laø moät khoâng chæ thuaät laïi cho chuùng ta cuoäc ñôøi Ñöùc nhaø tröôùc taùc noåi danh ñöông thôøi raát ñöôïc vua Phaät cuøng söï thuyeát phaùp cuûa Ngaøi, maø coøn Ca Ni saéc Ca (Kanishka) hoä trì. Luùc ñaàu ngaøi chöùng toû moät kieán thöùc baùch khoa cuûa Ngaøi veà xuaát gia laøm ngoaïi ñaïo Sa Moân, nhöng veà sau caùc truyeàn thuyeát thaàn thoaïi AÁn Ñoä, veà caùc quy-y Phaät, veà truù nguï trong thaønh Ba La Naïi, trieát hoïc tröôùc Phaät giaùo, nhaát laø trieát hoïc vaø trôû thaønh vò Toå thöù 12 cuûa doøng Thieàn AÁn

Sankhya. Coøn thi phaåm Saundarananda-kavya Ñoä. Ngaøi laø taùc giaû cuûa 10 boä kinh, trong ñoù coù keå laïi chuyeän truyeàn giôùi cho Nan Ñaø, ngöôøi hai boä noåi tieáng laø Phaät Sôû Haønh Taùn Kinh, anh em cuøng cha khaùc meï vôùi Phaät. Ngoaøi hai ñöôïc ngaøi Phaùp Hoä Ñaøm Ma La Saùt dòch sang thi phaåm quan troïng naày, Maõ Minh coøn vieát ba Hoa ngöõ khoaûng töø naêm 414 ñeán 421 sau Taây vôû tuoàng Phaät giaùo, ñaõ ñöôïc H. Luders tìm lòch, sau naày ñöôïc Beal S.B.E. dòch sanh Anh thaáy ôû Turfan, Trung AÙ vaøo ñaàu theá kyû thöù 20. ngöõ; boä thöù hai laø Ñaïi Thöøa Khôûi Tín Luaän Trong caùc vôû tuoàng ñoù, coù tuoàng ñöôïc ngaøi Paramartha dòch sang Hoa ngöõ Sariputraprakarana vôùi chín hoài laø quan troïng khoaûng naêm 554 sau Taây Lòch, vaø ngaøi Thöïc nhaát. Ñaây laø moät taùc phaåm kòch ngheä hieän coøn Xoa Nan Ñaø dòch sang Hoa ngöõ khoaûng nhöõng trong vaên hoïc Sanskrit. Ngoaøi ra, Maõ Minh coøn naêm 695-700 sau Taây Lòch. Ngaøi Maõ Minh vieát moät thi phaåm tröõ tình Gandistotra-gatha chính laø ngöôøi ñaõ coù coâng lôùn töø vieäc chuyeån goàm 29 baøi thô theo vaän luaät sragdhara. E. H. tö töôûng Phaät giaùo Tieåu Thöøa sang Ñaïi Thöøa. Johnston nghi ngôø khoâng phaûi laø cuûa Maõ Minh, Maõ Minh khoâng nhöõng coù moät ñòa vò ñaëc bieät nhöng Winternitz nhaän xeùt: “Ñaây laø moät baøi trong lòch söû tö töôûng Phaät giaùo, maø caû trong thô hay, xöùng ñaùng laø cuûa Maõ Minh caû veà hình toaøn boä truyeàn thoáng thi ca tieáng Phaïn nöõa. thöùc laãn noäi dung.”—A Buddhist writer and Coáng hieán lôùn nhaát cuûa Maõ Minh cho lòch söû tö poet of the first or the second century A.D. töôûng Phaät giaùo laø söï nhaán maïnh nieàm tin vaøo (600 years after the Buddha’s nirvana). Author Ñöùc Phaät cuûa oâng. Maëc duø giaùo lyù Ñaïi Thöøa of the Buddha-Carita Kavya, famous life of ñaõ coù tröôùc thôøi oâng töø hai ba theá kyû veà tröôùc, , Buddha in verse. He was a famous writer nhöng caùc giaùo lyù naày ñaõ tìm ñöôïc söï theå hieän whose patron was the Indo-Scythian king Kanishka. He was a Brahmin converted to

Buddhism; he finally settled at Benares, and kavya narrates the ordination by the Buddha of became the twelfth patriarch. His name is Nanda, his half-brother. Besides these two attached to the ten works. The two of which significant poetical works, Asvaghosa wrote have exerted great influence on Buddhism are three Buddhist dramas which were discovered Buddha-carita-kavya-sutra, translated into by H. Luders in Turfan in Central Asia at the Chinese by Dharmaraksa around 414-421 beginning of the twentieth century. Of these, A.D., later translated into English by Beal, the Sariputraprakarana with nine acts is the S.B.E.; and Mahayana-sraddhotpada-sastra, most important. It is the oldest dramatic work translated by Paramartha, around 554 A.D., in Sanskrit literature. Asvaghosa also wrote a and by Siksananda, 695-700 A.D.; later lyrical poem called Gandistotra-gatha which translated into English by Taitaro Suzuki in consists of 29 stanzas in the sragdhara metre. 1900. He gave to Buddhism the philosophical E.H. Johnston questions Asvaghosa’s basis for its Mahayana development. authorship of this work, but as Winternitz Asvaghosa occupies a unique position not only observes: “It is a beautiful poem, worthy of in the history of Buddhist thought but also in Asvaghosa both in form

and content.” the whole tradition of Sanskrit poetry. The Asvajit (skt) Assaji (p): Chaùnh ngöõ. chief contribution which Asvaghosa made to Ataccha (p): False (a)—Khoâng thaät. the history of Buddhist thought was his Atakkavacara (p): Khoâng theå lyù luaän— emphasis on Buddha-bhakti. Though the Ngoaøi voøng lyù luaän—Beyond logic. Mahayanist teachings had been spreading for Atandita (p): Active (not lazy)—Hoaït ñoäng. at least two to three centuries before his time, they find the first notable expression in his Atapa: Voâ phieàn. writings, in spite of the fact that he belonged to Atavi (p): Forest—Röøng. the Sarvastivada school. The Buddhacarita Atharvaveda (skt): A Tha Baø Veda—Cuoán described the life of Lord Buddha in a chaste thöù tö trong boä saùch Thaùnh Veä Ñaø—The fourth and stately style, though written with volume in the Sacred Veda Scriptures. considerable restraint. The original poem, as Atigacchati (p): To overcome—Vöôït qua (trôû known to I-Ch’ing in the Chinese translation in ngaïi). the seventh century A.D. , contains 28 cantos. Atimana (p): Quaù maïn—Over-pride. The Tibetan translation also has the same Atimuttaka (p): A-ñeà-maâu-ña—Acacia number of cantos. Hence the original Sanskrit flowers. version must also have consisted of 28 cantos. Atisa (skt) Atisha (p): Vò sö Phaät giaùo goác However, only 17 are preserved in Sanskrit hoaøng gia, Ngaøi ñaõ ñaëc ra phöông phaùp heä today, and generally only the first thirteen are thoáng hoùa söï ñaïi giaùc. Ngaøi laø tröôûng laõo cuûa regarded as authentic. I-Ch’ing says that in his xöù Ma Kieät ñaø vaø laø giaûng sö cuûa tröôøng Ñaïi time this beautiful poem was ‘widely read or hoïc Vikramsila. OÂng ñöôïc môøi sang Taây Taïng sung throughout the five divisions of India, and giaûng ñaïo vaø oâng ñaõ ôû ñaáy trong suoát 12 naêm the countries of the Southern Sea.’ In sau cuøng cuûa cuoäc ñôøi. Taïi ñaây oâng ñaõ saùng Buddhacariya, Buddhaghosa not only gives us laäp tröôøng phaùi Kadampa. Nhöõng thuyeát giaûng the best account of the life of Lord Buddha, but cuûa Ngaøi coù aûnh höôûng raát lôùn ñoái vôùi Phaät also gives evidence of his encyclopaedic giaùo Taây Taïng sau naày—A Buddhist scholar of knowledge of India’s mythological traditions royal family, who particularly systematized the and pre-Buddhistic philosophical systems, method for generating enlightened mind notably the Sankhya. The Saundarananda-

(bodhicitta). He was a patriarch of Magadha deeds, and after death dwelling in bliss or and a teacher of Vikramsila University. He misery according to deeds done in the was invited to Tibet to preach and spent the body. last twelve years of his life there. In Tibet he Atmasukha (skt): Töï Laïc—Söï vui höôûng cuûa founded Kadampa school. His teaching chính mình—Self-enjoyment. tradition had a great influence on Tibetan Atmavada (skt): Lyù thuyeát veà ngaõ—The Buddhism later. theory of ego—Trong Kinh Laêng Giaø, Ñöùc Atita addhana (p): Quaù khöù—The past. Phaät noùi: “Caùi Nhö Lai Taïng maø ta noùi ñeán Atmahitam (skt): Töï lôïi—Benefitting khoâng gioáng vôùi hoïc thuyeát veà ngaõ maø caùc oneself. trieát gia chuû tröông.”—In the Lankavatara Atman (skt)—Attan or Atta (p): Self— Sutra, the Buddha said: “The Tathagatagarbha Ego—Personality. of which I speak is not like the doctrine of the • Ngaõ hay linh hoàn coù nghóa laø moät caùi gì ñoù ego maintained by the philosophers.” khoâng thay

ñoåi. Ñaây laø nguyeân lyù caên baûn Atta (p): Lawsuit—Vuï kieän tuïng. cuûa AÁn Giaùo bò Ñöùc Phaät choái boû. Khi moät Attabyabadha (p): Töï haïi—Self-harm. caùi ngaõ hay linh hoàn ñöôïc nghó laø nhö theá Attadipa (p): Haõy töï laøm oác ñaûo cho chính thì chính ñieàu aáy seõ taïo thaønh ngaõ kieán. mình—Holding oneself as one's own island. Khi thöïc tính cuûa moät söï vaät ñaëc thuø nhö Attaka (p): High platform—Buïc cao. theá bò phuû nhaän thì ñieàu naày coù nghóa laø Attakilamathan-nuyoga (p): Tu haønh khoå phaùp voâ ngaõ—Ta—Soul—Self—Ego—haïnh. Non-changing quality (atman means anything substantially conceived that Attasarana (p): Haõy töï veà nöông nôi chính remains eternally one, unchanged and mình—Holding oneself as one's own refuge. free). A basic tenet of Hinduism which Attavada (p): The false belief in an immortal was rejected by the Buddha. When an (permanent) soul—Ngaõ chaáp. ego-soul or pudgala is thought as such, Attha (p): Hieåu bieát phaân tích veà yù nghóa. that constitutes the wrong view on Atthadasa manopavicara (p): Thaäp baùt yù existence of a permanent ego or atma- haønh—18 mental ranges. drishti. When the reality of an individual Atthaka (p): Daï Xoa—One of the ten ancient object or dharma as such is denied, this is rsis of the Brahmins. what is meant by the belief that "things Atthana (p): Wrong place—Sai choã. are without independent individuality" or Atthanga Sila (skt) Attha-sila (p): Baùt quan dharmanairatmya. Trai giôùi—Eight silas which some laymen take • Ngaõ theå hay töï tính trong con ngöôøi, ñaây for a certain period (may be 24 hours each laø caùi suy nghó ra tö töôûng hay caùi laøm ra month). haønh ñoäng, vaø sau khi cheát caùi aáy seõ truï nôi haïnh phuùc hay ñau khoå tuøy theo Atthapada (p): A chessboard—Baøn côø. nghieäp löïc ñaõ gaây taïo bôûi con ngöôøi aáy: Atthissara (p): Phaät Ñoäc Giaùc. The supreme SELF—Ultimate Reality, or Atthisukha (p): Haïnh phuùc coù ñöôïc vaät sôû Universal Consciousness, the divine höõu. element in man, degraded into idea of an Attita: entity dwelling in the heart of each man, 1) (p): Grieved (afflicted with--distressed)— the thinker of his thoughts, and doer of his Saàu muoän.

2) (skt): Past—Quaù khöù. Avaivartika (skt) Avaivarti (p): A beä baït Attiyana (p): Dislike—Khoâng thích. trí—Baát thoái chuyeån—See A Beät Baït Trí in Attiyati (p): To be in trouble—Maéc naïn. Vietnamese-English Section. Atyantica: Xieãn ñeà—Chaúng öa Nieát baøn. Avalokitesvara (skt) Avalokiteshvara (p): Atyataprakripari-suddhi (skt): Nhö Lai Quaùn AÂm Boà Taùt—Quaùn Töï Taïi Boà Taùt. Taïng boån sinh minh löông thanh tònh hay baûn 1) Boà Taùt Ñaïi Bi, ngöôøi maø Taøu vaø Vieät goïi theå cuûa Nhö Lai taïng laø thanh tònh vaø trong laø Quaùn Theá AÂm. Ngaøi coøn ñöôïc goïi laø suoát, nghóa laø noù tuyeät ñoái trung tính vaø vöôït Ñöùc Ñaïi Bi Quaùn Theá AÂm, laø vò Boà Taùt khoûi moïi phaïm truø luaän lyù sinh ra töø caùi nhò cuûa tình thöông vaø loøng töø thieän truøm bieân cuûa chuû theå vaø ñoái töôïng. Ñaây laø nhö nhö khaép. Ngaøi laø moät trong nhöõng Boà taùt hay traïng thaùi cuûa baát sinh—The original quan troïng nhöùt cuûa phaùi Ñaïi Thöøa. Ngöôøi essence of the Garbha is pure and transparent, taàm thanh cöùu khoå. Quaùn Theá AÂm ñaïi means that it is absolutely neutral and dieän cho loøng ñaïi töø vaø söùc caûm thoâng transcends all the logical categories that are maõnh lieät vaø voâ haïn, nhaèm cöùu vôùt baát kyø

derived from the dualism of subject and object. ai caàu xin ngaøi khi hoaïn naïn. Tín ngöôõng This is suchness, the state of being unborn. daân gian coøn toân suøng ngaøi nhö ngöôøi baûo hoä choáng laïi nhöõng tai öông hoaïn naïn Auddhatya (skt): Kieâu maïn—Arrogance— cuõng nhö ban phöôùc cho thieáu nhi. Ngaøi Disdain—Insolence—Overbearing manner— ñoùng moät vai troø trung taâm trong tu taäp One of the upaklesa, or secondary hindrances. suøng moä cuûa taát caû caùc toâng phaùi Phaät Aum: AÙn—See Om. giaùo. Maëc duø nguyeân laø nam nhaân, Quan Aum-Mani-Padmi-Hum: AÙn Mani baùt di AÂm ñaõ trôû thaønh nhaân vaät nöõ trong trí hoàng. töôûng töôïng phoå thoâng ôû AÙ Chaâu—The Aupapaduka (skt): Hoùa sanh—See Chatur- Bodhisattva of Universal Compassion Yoni. whom Vietnamese and Chinese call Kuan Avadana (skt): Haønh ñoäng thieän laønh— Shi Yin. He is the Great Compassionate Avadanas chöùng minh raèng nhöõng haønh ñoäng One or the Bodhisattva of all embacing thieän laønh daãn ñeán keát quaû thieän laønh, nhöõng love and benevolence. He is one of the haønh ñoäng xaáu aùc daãn tôùi nhöõng heä quaû xaáu most important Bodhisattva of the aùc. Avadanas goàm nhöõng truyeàn thuyeát veà caùc Mahayana. He who hears the sound of vò Thaùnh trong Phaät giaùo—Good deeds—A suffers to save them. Avalokitesvara great or glorious act or achievement— represents “Great Compassion” and Avadanas show that good deeds bring about limitless understanding, saving those who good results, and bad deeds bad results. The seek for help by calling his name or Avadanas consist of legends about previous turning to him at times of extreme danger lives of Buddhist saints. or when encountering calamities. In folk Avadata (skt): Traéng tinh—White—Pure— belief, Avalokitesvara also protects from Cleansed—Excellent—Blameless—Clean— natural catastrophe and grants blessings to Clear—Dazzling white—White color. children. He plays a central role in the Avadata-vasana (skt): Baïch y—Clothed in devotional practices of all Buddhist sects. white—White robe—Lay person. Although originally male, Kuan-Yin has Avandana-cataka: Baù Duyeân Kinh. become a feminine figure in the popular imagination in Asia.

2) Theo kinh Phaùp Hoa, ñöùc töø bi cuûa Boà Taùt Quaùn AÂm phaàn nhieàu ñaõ ñöôïc phaùt hieän Quaùn AÂm laø moät tieáng keâu goïi voïng suoát döôùi hình thöùc cuûa moät vò Vöông Töû ñang thôøi gian vaø khoâng gian, tieáng keâu goïi cuûa ñöùng, mình maëc aùo muõ vöông giaû. Cuõng ngöôøi ñaõ thaáy ñöôïc thöïc taïi toaøn veïn. coù nhieàu pho töôïng ngoài trong tö theá nghæ Tieáng maàu nhieäm, tieáng cuûa ngöôøi nghe ngôi thoaûi maùi. Ngoaøi ra, coøn coù moät lôøi keâu ñau thöông cuûa cuoäc ñôøi. Tieáng töôïng raát noåi tieáng coù teân laø Thieân Thuû toân quyù, tieáng Haûi Trieàu ñang daäy, tieáng Thieân Nhaõn Quaùn AÂm, muïc ñích cuûa sieâu vieät moïi thöù tieáng trong ñôøi. Ñöùc Boà Thieân Thuû laø ñaùp öùng moät caùch troïn veïn Taùt Quaùn Theá AÂm laø ngöôøi coù ñaày ñuû moïi söï caàu khaån voâ cuøng voâ taän cuûa chuùng coâng ñöùc, Ngaøi thöôøng laáy con maét töø bi sanh. Quaùn AÂm coøn xuaát hieän trong hình ñeå nhìn chuùng sanh, khieán cho haïnh phuùc töôùng Phaãn Noä Minh Vöông, lyù do laø vì chaûy tuï thaønh bieån voâ bieân voâ löôïng— ñoâi khi beân caïnh loøng töø bi phaûi coù nhöõng According to the Lotus

Sutra, the voice of theá löïc maõnh lieät ñeå laøm cho chuùng sanh compassion of Avalokitesvara Bodhisattva kinh sôï. Sau khi Phaät giaùo ñöôïc truyeàn töø is a wondrous voice, the voice of the one AÁn Ñoä qua caùc nöôùc AÙ Chaâu, vò theá cuûa who attends to the cries of the world. The Quaùn AÂm ngaøy moät gia taêng. Nhieàu ngoâi noble voice, the voice of the rising tide chuøa lôùn ôû caùc nöôùc AÙ chaâu ñaõ thôø Theá surpassing all the sounds of the world. Töï Taïi Vöông, moät hieän töôùng khaùc cuûa Avalokitesvara Bodhisattva has perfect in Quaùn AÂm Boà Taùt nhö laø söï phaûn hieän vôùi all merits, beholding all sentient beings thaàn Siva cuûa AÁn giaùo. Taïi Neùpal ñaõ töøng with compassionate eyes, making the coù ñeán 108 hình töôïng Quaùn AÂm. Nhöõng ocean of blessing limitless. hình töôïng naøy vaãn coøn ñöôïc tìm thaáy 3) Avalokitesvara coù nghóa laø baäc coù oai löïc trong moät soá mieáu coå taïi thuû ñoâ xem xeùt vaø baûo hoä chuùng sanh. Ngaøi cuõng Kathmandu. Ngöôøi Taây Taïng ñaõ xem ñöôïc toân xöng laø ngöôøi coù ñaïi bi taâm vaø Quaùn AÂm Boà Taùt nhö moät lyù töôûng toái cao Lieân Hoa Thuû, theo Kinh Cöïc Laïc Trang cho tín ñoà Phaät giaùo. Raát nhieàu vò Thaùnh Nghieâm thì Ngaøi laø thò giaû cuûa Ñöùc Phaät A Taêng cuûa Taây Taïng, ñaëc bieät laø ñöùc Ñaït Di Ñaø vaø Ngaøi coù moät quan heä raát roõ reät Lai Laït Ma, ñöôïc coi nhö laø hoùa thaân cuûa ñoái vôùi tröôøng phaùi Tònh Ñoä. Theä nguyeän Quaùn AÂm Boà Taùt. Taïi mieàn vieãn Ñoâng, vò cuûa Ngaøi laø teá ñoä taát caû chuùng sanh, moät theá cuûa Quaùn AÂm Boà Taùt ñaõ phoå bieán moät trong nhöõng phöông phaùp maø Ngaøi xöû caùch roäng raõi. Taïi Trung Hoa, Quaùn AÂm duïng laø quaùn saùt söï caàn thieát trong töøng cuõng ñöôïc toân xöng laø Quaùn Theá AÂm. Taïi hoaøn caûnh cuûa chuùng sanh ñeå tuøy loaïi tuøy Vieät Nam, Ngaøi ñöôïc xem nhö laø baäc Voâ cô maø hieän thaân. Ñeå tuaân thuû lôøi nguyeän UÙy Thí toái thöôïng vì Ngaøi ban cho chuùng naøy maø Ngaøi ñaõ phaân thaân thaønh nhieàu sanh taùnh khoâng sôï haõi. Ngaøi cuõng ñöôïc chuûng loaïi vaø thò hieän qua nhieàu hình thöùc coi nhö laø baäc truyeàn caûm, daãn khôûi vaø khaùc nhau tröôùc moãi chuùng sanh trong raát khai taùc loøng töø bi giaùc ngoä saâu thaúm nhieàu caûnh giôùi. Khi caàn thieát, thaäm chí nhaát—Avalokitesvara is a Sanskrit word Ngaøi coù theå hoùa thaân laøm nhöõng vaät voâ means “Powerful One Who Watches All tình nhö caàu coáng, phoøng xaù, nôi truù aån, Sentient Beings.” He is also called vaân vaân. Chính vì theá maø raát nhieàu daân Mahakarunika or He Who Has Great toäc, nhöùt laø nhöõng daân toäc ôû Ñoâng AÙ ñaõ Compassion and Padmapani or He Who taïc töôïng Ngaøi ñeå thôø cuùng. ÔÛ vaøo thôøi kyø Holds The Lotus Flower. In the raát sôùm taïi AÁn Ñoä, hình töôïng cuûa Ngaøi Sukhavativyuha Sutra, his role as an

attendant to Amitabha Buddha and his the most profoundly enlightened state of relation to the Pure Land are made clear. compassion. One of His vows is to help all sentient Avandana (skt): Kinh Thí Duï—Stories of the beings. He uses various forms to save Buddha and his former lives. beings, depending on the particular Avantaka: Ñaïi baát khaû khí töû boä. situation. True to that vow, he appears in Avarana (skt): An obstacle—Hiding— many places, in various roles, and shapes. Concealing—Hindrance—Mental blindness— He may even function as an inanimate

Obstruction—Interruption—Chöôùng ngaïi (söï object, such as a bridge or a shelter, ect., khoâng thuaän lôïi hay söï caûn trôû trong tieán trình as needed. Thus, so many peoples, cuûa taâm lyù vaø vaät lyù)—See Nhò Chöôùng. especially peoples in East Asia, make his Avastu (skt): Khoâng phaûi laø thöïc tính—Non- statue for worshipping. Early Indian reality. statues show Avalokitesvara as a human prince, standing in regal dress. Other Avatamsaka-sutra (skt): Kinh Hoa statues show him seated, in the relaxed Nghieâm—See Buddhavatamsaka-Sutra in position. One well known form is the Sanskrit/Pali-Vietnamese Section. Bodhisattva with one thousand eyes and Avatar: Voâ thöôïng. one thousand hands, his many limbs for Avatara (p): Söï hieän thaân—Manifestation or the purpose of fulfilling the numerous incarnation. needs of sentient beings. Avalokitesvara Avayapada-samkappa (p): Taâm töø. even appears in a wrathful form, for those Avenika (skt): Special—Exceptional—Baát occasions when compassion requires fear- coïng hay neùt caù bieät hay baûn saéc rieâng. inspiring power. With the spread of Avici (skt) Avichi (p): A tyø—Theo giaùo lyù Buddhism out of India to Asia, the nhaø Phaät, voâ giaùn ñòa nguïc laø ñòa nguïc thaáp importance of Avalokitesvara greatly nhaát vaø teä nhaát trong taùm ñòa nguïc noùng—Ñòa increased. Many large temples were nguïc cuûa khoå ñau khoâng ngöøng nghæ, nôi ñoù toäi devoted to the Bodhisattva in the form of nhaân phaûi chòu khoå hình ñau ñôùn cuõng nhö Lokesvara, a counterpart of the Hindu god cheát ñi soáng lai nhieàu laàn cho ñeán khi traû heát Siva. In Neùpal, 108 forms of nghieäp baùo, môùi ñöôïc sanh leân caûnh giôùi cao Avalokitesvara were known, and can still hôn. Nhöõng ngöôøi sanh trong ñòa nguïc A tyø be seen depicted in an ancient shrine in thöôøng chòu khoå vì caùi noùng cuûa löûa. Ñòa nguïc Kathmandu. The Tibetans consider A tyø naèm beân döôùi chaâu Dieâm Phuø Ñeà— Avalokitesvara their highest Buddhist Incessant hells—The lowest and the worst of ideal, and many of their most enlightened the eight hot hells, according to the Buddhist saints, in particular the Dalai Lama theory—The hells of no intermission of himself, are considered to be human suffering—Hell of uninterrupted suffering, in embodiments of that Bodhisattva. In the which suffering, death, and painful rebirth are Far East, the importance of continuous until the retribution for the Avalokitesvara is well known. In China, sufferer's evil karma is exhausted, at which Avalokitesvara is highly honored as Kuan- time that being will be reborn in a higher plane Shi-Yin (Observer of the Sounds of the of existence. Those who are born in this hell World). In Vietnam, Avalokitesvara has always suffer from the heat of fire. Avivi is been cherished as the ultimate protector located under the ground of Jambudvipa from all fear, as well as an inspiration for

Avidvat (skt): Ngöôøi voâ trí—The ignorant. 3) Unexpounded—Unexplained. Avidya (skt) Avijja (p): Voâ minh—Si— 5) Neutral (Trung tính)—Neither good nor Khoâng bieát hay muø quaùng hay söï cuoàng si cuûa bad. taâm thöùc, khoâng coù khaû naêng phaân bieät veà tính Axobya : A suùc beä—Voâ noä, voâ saân, voâ ñoäng. thöôøng haèng vaø tính khoâng thöôøng haèng. Voâ Ayan: Quaùn—Contemplation. minh laø söï ngu doát veà Töù Dieäu Ñeá, Tam baûo, Ayana (skt): Phi Thöøa—Non-yana. Luaät Nhaân quaû, v.v. Avidya laø giai ñoaïn ñaàu Ayasma (p): tieân cuûa Thaäp nhò nhaân

duyeân daãn ñeán moïi raéc 1) Thöôïng Toïa: Venerable. roái treân ñôøi vaø laø goác reã cuûa moïi ñoäc haïi treân 2) Toân quyù: Venerable. ñôøi—Ignorance—Unwise—Unknowing— Ayatana (skt & p): Sphere—Region. Darkness—Unlearned—Misconception—The 1) Xöù (ñieåm töïa nhau ñeå phaùt sinh taâm lyù state of the unenlightened mind—The vui, buoàn nhö saùu caên tieáp xuùc vôùi saùu fundamental root of evil and the ultimate traàn, maét thaáy caûnh, tai nghe aâm thanh, cause of the desire which creates the dukkha muõi ngöûi muøi, löôõi neám vò, thaân xuùc chaïm of existence. Individual ignorance is the vôùi vaät theå, vaân vaân): Place—Resting inability to distinguish between the transcient place—Abode—House—Seat—Home— and the intranscient, real and unreal. Avidya is Support (for Buddhists). ignorance or noncognizance of the four noble 2) Luïc caên vaø luïc traàn: Ayatana. truths, the three precious ones (triratna), and a. Nguõ caên (maét, tai, muõi, löôõi, thaân) vaø yù— the law of karma, etc. Avidya is the first link of The five sense organs and mind (six conditionality (pratityasampada), which leads internal spheres—(eye, ear, nose, tongue, to entanglement of the world of samsara and body, and mind). the root of all unwholesome in the world— b. Luïc traàn—Saéc, thinh, höông, vò, xuùc, vaø See Voâ Minh in Vietnamese-English Section. phaùp—Six external spheres (visible form, Avidyamanatva (skt): Voâ sôû höõu—Not sound, odour, taste, tangible things and existing. mind-objects such as ideas, thoughts and Avihimsa (p): Ahimsa (p)—Taùnh khí oân conceptions). hoøa—Non-violence. Adodhya: A du ñaø quoác—Moät thaønh phoá Avihimsa-Samkappa (p): Taùnh oân hoøa. quan troïng trong vöông quoác Kosala, naèm veà Avijja (p) Avidya (skt): Ngu si—Ignorance— phía ñoâng baéc AÁn Ñoä trong thôøi Ñöùc Phaät coøn Illusion—Delusion—See Voâ Minh. taïi theá—An important city in the Kingdom of Avijjasava (p): Not understanding the Noble the Kosalas in north-east of India in the time of Truths—Voâ Minh Laäu hay söï khoâng hieåu bieát the Buddha. veà caùc chaân lyù cao thöôïng. Ayurveda (skt): A Do—Moät trong caùc saùch Avikalpa (skt): Non-discriminating dharma— Thaùnh Veä Ñaø baøn veà ngheä thuaät soáng cho See Voâ Phaân Bieät Phaùp. ñöôïc tröôøng thoï—One of the Sacred Veda Avinasa (skt): Baát hoaïi—Not to be Scriptures, discussing about the art of long life. destroyed—See Baát Hoaïi. Ayusmat (skt): Vi sö tröôûng laõo, coù quyeàn Avuso (p): Ñaïo höõu—Friend. haïn trong töï vieän, ngöôøi coù söùc khoûe vaø soáng thoï—Moät danh hieäu cho nhöõng nhaân vaät Avyakrta (skt): Voâ kyù hoaøng toäc hay caùc nhaø sö Phaät giaùo— 1) Without writing—Not declared. Venerable monk—An experienced-old and 2) Undeveloped— veteran senior who possesses of vital power,

healthy, long-lived—A kind of honorific title Bala-puthujjana (p): Foolish wordling. for royal personages and Buddhist monks. Balatchakravartin : Chuyeån Luaân Thaùnh Ayuta (skt): A Du Ña—Moät ñôn vò soá löôïng Vöông. coå AÁn Ñoä, moät soá löôïng cöïc lôùn, khoaûng moät Bali: Vua A tu la. ngaøn trieäu—An ancient Indian numerical unit, Balin (skt): Ñaïi löïc giaû—Vò coù söùc maïnh to an extremely large number, approximately a lôùn, moät danh hieäu cuûa Ñöùc Phaät—The strong billion. one, an epithet of the Buddha. Balopacarikam (skt): See Ngu Phu Sôû Haønh Thieàn.

Bamboo-Grove Vihara: Truùc Laâm Tònh Xaù—When the Buddha arrived at Magadha,

B King Bimbisara vowed to built a vihara in the Karanda forest in Rajagrha for the Buddha and his disciples. This vihara was built on an extensive scale, with 16 main halls each fitted Bahujanya (skt): See Chuùng Sanh. with 60 rooms, 500 multi-storied buildings, and 72 lecture halls. This was the famous Bahulata: La haàu la ña—Toå sö. Venuvana Vihara, where the Buddha and his Bahussutanam (p): Söùc hoïc uyeân thaâm. disciples gave lectures and practiced the Way. Bahyabhava (skt): See Noäi Ngoaïi Phaùp (2). At that time, many people flocked to Bahyamdhyamaka (skt): See Noäi Ngoaïi Venuvana Vihara to seek learning from the Phaùp in Vietnamese-English Section. Buddha. The most notable among them were Bahyu-ayatana (skt)—Bahira-ayatana (p): Sariputra and Maudgalyayana who were External base—Traàn (ngoaïi traàn goàm coù saéc, introduced by Asvajit, one of the five Bhiksus. thanh, höông, vò, xuùc, vaø caùc hieän töôïng vaät They each brought one hundred followers to chaát vaø taâm lyù. Sôû dó goïi laø traàn vì chuùng laøm take refuge in the Buddha. This was beneficial chaát xuùc taùc cho thaân taâm ham muoán vaø luyeán for the propagation of Buddhism and the aùi). Sangha—Khi Ñöùc Phaät ñeán xöù Ma Kieät Ñaø, Bala (p & skt): Löïc—Power. vua Taàn Baø Sa La ñaõ phaùt taâm xaây döïng moät 1) Nguõ löïc—Strength—Five powers (faith: ngoâi tònh xaù trong khu röøng Karanda ñeå cuùng tín, energy: taán, midfulness: nieäm, döôøng cho Phaät vaø Taêng ñoaøn. Toøa tònh xaù naøy contemplation: ñònh, wisdom: hueä). ñöôïc xaây döïng treân moät qui moâ roäng lôùn, vôùi 2) Con ngöôøi ngoác ngheách: Ngöôøi khoâng coù toång coäng 16 vieän, moãi vieän coù 60 phoøng, coù söï hieåu bieát chaùnh ñaùng hay khoâng coù tueä 500 phoøng treân laàu, 72 giaûng ñöôøng. Ñaây chính giaùc—A fool—A man who does not have laø ngoâi tònh xaù Truùc Laâm noåi tieáng maø Ñöùc right understanding or insight. Phaät vaø caùc ñeä töû cuûa Ngaøi ñaõ thuyeát phaùp vaø 3) Ngu phu: Con ngöôøi coù ñaàu oùc taàm luaän ñaïo. Trong thôøi gian naøy, raát ñoâng ngöôøi thöôøng—The simple-minded. keùo ñeán tònh xaù Truùc Laâm theo hoïc vaø qui-y Bala-abhijna-vasita (skt): Thaàn thoâng—Caùc vôùi Phaät. Trong soá ñoù, noåi tieáng nhaát laø Xaù Lôïi naêng löïc sieâu nhieân—The powers Phaát vaø Muïc Kieàn Lieân. Hai ngöôøi naøy laø do supernatural-faculties-self-mastery—See Luïc moät trong naêm vò Tyø kheo A Xaø Baø Theä tieán Thoâng. daãn, moãi ngöôøi mang theo moät traêm naêm chuïc ñeä töû veà quy-y ñaàu Phaät. Ñieàu naøy coù lôïi cho

vieäc hoaèng hoùa Phaät giaùo vaø giuùp ích cho Bhadanta (skt): Ñaïi Ñöùc—Venerable—Great Taêng ñoaøn. Virtuous One—A Buddhist Mendicant. Bamiyan: Nhöõng hang ñoäng thieâng lieâng cuûa Bhadda: Baït ñaø Nöõ, vôi cuõ Toå sö Maha Ca Phaät giaùo taïi A Phuù Haõn, coù nieân ñaïi töø naêm Dieáp. 300 ñeán 600 sau Coâng nguyeân, ñaõ bò taøn phaù Bhadra (skt): Blessed—Auspicious— sau nhöõng cuoäc xaâm laán cuûa Hoài giaùo vaø Fortunate—Prosperous—Happy—Good—Moâng Coå—Buddhist holy place in Afghanistan Gracious—Friendly—Kind—Excellent— with interconnected rock-cut caves dated from Fair—Beautiful—Lovely—Pleasant—Dear. 300 to 600 AD, which was wiped out as

a Bhadra Kalpa: Nhôn Hieàn kieáp—Good result of invasions by Islamic peoples and the Kalpa. Mongols. Bhadra-kalpika-sutra (skt): Kinh Hieàn Baranasi (skt & p): See Ba La Naïi in Kieáp (Kyû nguyeân haïnh phuùc)—Noùi veà truyeàn Vietnamese-English Section. thuyeát moät nghìn ñöùc Phaät vaøo kyû nguyeân Bardo: Thaân trung aám—Traïng thaùi trung gian haïnh phuùc, trong ñoù Phaät Thích Ca ñöùng haøng (giöõa söï cheát vaø taùi sanh)—In-between state thöù naêm. Muïc ñích kinh muoán nhaéc laïi cuoäc that connects the death of an individual with ñôøi tuyeät vôøi cuûa chö Phaät, Boà taùt vaø Thaùnh rebirth. chuùng—A Mahayana sutra that contains the Bardo Thodol: Giaûi thoaùt baèng thính caûm legends of the thousand buddhas of the trong traïng thaùi trung gian. Quaù trình cheát vaø fortunate age, of which Sakyamuni is the fifth. taùi sinh theo truyeàn thoáng Taây Taïng, chia laøm It is the prototype of those sutras that focus on ba traïng thaùi, gaén chaët vôùi tam theå trong ñaïo the legendary lives of the buddhas, Phaät—Liberation through hearing in the In- bodhisattvas, saints and deities. between state. The process of death and Bhadrapada (skt): See Baït Naïi La Baø Naõ in rebirth is set forth in this work as three phases Vietnamese-English Section. or in-between states which are closely related Bhadra-pala: Hieàn Hoä Boà Taùt—Good to the three bodies of a Buddha: guardian Bodhisattva—A Good-Protector 1) Phaùp thaân: Dharmakaya—Khi cheát moät (keeper) Bodhisatva. luoàng saùng traéng choùi loøa hieän leân—Bardo Bhadrika (skt): Baït ñeà—Ñeä töû Phaät. of the moment of death. A dazzling white light manifests. Bhaddiya (p): Baït ñeà (ñeä töû Phaät). 2) Baùo thaân: Sambhogakaya—Hieän leân Bhagavad-Gita (skt): The Lord’s Song—A nhöõng hieän töôïng aùnh saùng naêm maøu theo complete treatise on spiritual development hình Maïn ñaø la—The bardo of supreme along the lines of Karma Yoga, the way of reality. Lights of five colors appear in the Right Action. forms of Mandala. Bhagavan (skt): Lokanatha (skt). 3) Hoùa thaân: Nirmanakaya—Sinh thaønh. 1) The Blessed One or the World Honor One: Hieän leân nhöõng hieän töôïng saùng choùi bò Baït Daø Phaïm hay ñaáng toân kính cuûa loaøi che laáp, töông öùng vôùi saùu ñieàu kieän taùi ngöôøi. sanh—Bardo of becoming. Light 2) Another name for the Buddha: Laø moät teân phenomena of lesser brillance appear khaùc cuûa Phaät. appear that correspond to the six modes of Bhagavat: Theá Toân—The Holy Lord—The existence. Blessed One—The World Honoured One who Basiasita: Toå Baø xaù tö Ña.

is holy, venerable, adorable, divine, and wooden prototype. The actual use of wood in glorious. rock-cut architecture is a special feature of the ** For more information, please see Baït Daø earlier period. The octagonal pillars near the Phaïm in Vietnamese-English Section. walls are plain. Traces of paintings on the Bhaichadjyaguru: Döôïc Sö Löu Ly Quang pillars and figures of the Buddha attended by Phaät. chauri-bearers are still discernible. Sculptures Bhaichadjyaradja: Döôïc Vöông Boà Taùt. of Surya and royal personages riding on elephants can be found. Bhaichadjyaradja-Samudgata: Döôïc Thöôïng Boà Taùt. Bhakti (skt): Buddhists who take the Bodhisattva Vow to devote to a spiritual Bhaishajya-Guru-Buddha: Phaät Döôïc Sö. idea—Vò Phaät vì yù töôûng cöùu ñoä maø laäp 1) Phaät Döôïc Sö, ngöi trò

taïi Thieân ñöôøng nguyeän Boà Taùt. Ñoâng ñoä. Ngaøi thöôøng xuaát hieän beân traùi Phaät Thích Ca, trong khi Phaät A Di Ñaø Bhallika: Ba ly. thöôøng xuaát hieän beân phaûi—Doctor of Bhandanta: Ñaïi Ñöùc—Venerable. Medicine—Medicine Buddha, reigns over Bhante (p): Ngaøi Thöôïng Toïa (tieáng goïi toân an Eastern Paradise. He often appears on quyù)—Sir—Venerable Sir. the left side of Sakyamuni, and Amitabha Bharadvaja: Lôïi taùnh—Phaû Lôïi ñoïa. Buddha on the right. Bhargava: Baït caø ba (Tieân nhôn). 2) Phaät Döôïc Sö raát phoå thoâng ôû Trung Hoa, Bharnaua: Baïc giaø tieân. Vieät Nam vaø Nhaät Baûn—Bhaishajyaguru Bhaskara (skt): Hoûa, moät danh hieäu cuûa Ñöùc Buddha, the Buddha of Healing, enjoyed a Phaät—Fire, an epithet of the Buddha. great popularity in China, Vietnam and Japan. Bhauma: Ñòa cö. Bhaja (skt): Teân cuûa moät ñòa danh Phaät giaùo. Bhava (skt): The process of existence—The Nôi ñaây ngöôøi ta tìm thaáy moät ñaïi saûnh Thaùnh process of becoming—The being—Söï coù maët, ñieän ñaàu tieân coù nieân ñaïi töø theá kyû thöù hai söï sinh toàn cuûa caùc hieän töôïng veà caû vaät chaát tröôùc Taây Lòch. Söï nghieâng vaøo phía trong cuûa laãn tinh thaàn. caùc caây coät, caùc xaø nhaø baèng goã vaø vieäc xöû • Höõu—Coù—Ñôøi soáng—Taát caû nhöõng toàn duïng phoùng khoaùng caùc caây goã cho thaáy raèng taïi trong tam giôùi (duïc giôùi, saéc giôùi vaø voâ saûnh ñöôøng naày ñöôïc moâ phoûng theo moät saéc giôùi). Maéc xích thöù möôøi trong thaäp nguyeân maãu baèng goã. Vieäc duøng goã trong kieán nhò nhaân duyeân—Theo Ñaïi thöøa, höõu ñoái truùc hang ñaù laø moät ñaëc ñieåm cuûa thôøi kyø khoâng—Becoming—Existence— tröôùc. Caùc caây truï baùc giaùc gaàn töôøng ñeàu Continuity—Coming into existence—A khoâng coù chaïm troå. Vaãn coøn coù theå nhaän ra state of existence (being)—Every kind of daáu veát caùc hình veõ treân coät vaø hình Ñöùc Phaät being in the three worlds (in the desire, coù hoä veä caàm ñao ñi keøm. Coù theå tìm thaáy caùc desireless and formless). The tenth link in hình chaïm troå cuûa Thaàn Maët Trôøi (Surya) vaø the chain of conditioned arising. In cuûa caùc nhaân vaät hoaøng gia côõi voi—Name of Mahayana, Bhava (becoming) is brought a Buddhist place, where excavators found the into opposition with nothingness earliest Caitya hall, dating from the second (shunyata). century B.C. The inward slope of the pillars, • Ñoâi khi ñöôïc dòch nhö laø “Phaùp.”— the wooden roof girders and the free use of Sometimes translated as “Dharma.” timber show that this hall was an imitation of a

• Ñoâi khi ñöôïc dòch laø “Töôùng.”— AD), goác ngöôøi Nam AÁn. OÂng ñeán Ma Kieät Ñaø Sometimes translated as “Lakshana.” thoï giaùo Ngaøi Long Thoï. Sau ñoù oâng veà laïi Bhavabhava (skt): Höõu Voâ—Höõu vaø phi Nam AÁn thaønh laäp toâng phaùi Svatantrika coâng höõu—Being and non-being. kích nhöõng luaän ñieåm cuûa Yogachara— Bhava-chakra (p) Bhava Cakra (skt): Baùnh Spokesman of the Madhyamaka (490-570AD), xe cuoäc ñôøi (Luaân hoài)—Wheel of life, a from South India. He went to Magadha, where representation of the cycle of existence. he studied with Nagarjuna. Then he returned to his homeland to found Svatantrika which Bhavana (skt & p): Quaùn töôûng—Tu thieàn attacked the theses of Yogachara. hay söï phaùt trieån taâm linh—Meditation or mind development—Töï phaùt trieån baèng

baát cöù Bhavetabham (p): Phaûi ñöôïc phaùt trieån. phöông caùch naøo, nhöng ñaëc bieät laø caùch cheá Bhavitam (p): Ñaõ ñöôïc phaùt trieån. taâm, taäp trung vaø thieàn ñònh. Coù hai loaïi thieàn Bhaya (p): Sôï haõi. ñònh—Meditation—Mental culture—Self Bhichmagardjita-ghochas-vararadja: Oai development by any means, but especially by AÂm Vöông Phaät. the method of mind-control, concentration and Bija (p): Chuûng töû. meditation. There are two steps of meditation: Bhiksu (skt) Bhikkhu (p): Monk or religious 1) Tìm kieám söï yeân oån cuûa tinh thaàn: mendicant—Tyø Kheo, thaønh vieân nam giôùi cuûa Shamatha (skt)—Development of Taêng giaø, ñaõ xuaát gia vaø ñöôïc thoï giôùi cuï tuùc tranquility, which is the prerequisite for (ñaày ñuû). Sinh hoaït chính cuûa Tyø Kheo laø attaining clear seeing. thieàn ñònh vaø giaûng ñaïo, moïi hình thöùc sinh 2) Tìm kieám söï hieåu bieát: Vipashyana— hoaït khaùc ñeàu bò caám ñoaùn, nhö sinh hoaït lao Clear seeing. ñoäng, sinh hoaït kinh teá. Tyø Kheo khoâng ñöôïc Bhavana-marga (skt): See Yogachara. naém giöõ taøi saûn hay tieàn baïc. Tyø Kheo Phaät Bhavanga (p): Tieàm thöùc—The undercurrent giaùo töø boû moïi thuù vui traàn theá vaø soáng cuoäc forming or the sub-conscious stream of soáng lang thang. Nhöõng nguyeân taéc chính cuûa becoming, or the condition of being or cuoäc soáng tu haønh laø ngheøo khoå, thanh ñaïm vaø existence in which all experience is stored— hieáu hoøa. Ñoà maëc haèng ngaøy laø y baù naïp. Ñoà Doøng yù thöùc saâu thaúm trong kyù öùc cuûa con duøng haèng ngaøy chæ coù moät bình baùt, moät dao ngöôøi nôi taát caû caùc kinh nghieäm ñeàu ñöôïc caïo, moät baøn chaûy, moät kim khaâu, moät bình taøng chöùa. loïc nöôùc vaø moät chieác gaäy neáu caàn. Trong baát Bhava-tanha (p): Ham muoán tieáp tuïc hieän cöù tröôøng hôïp naøo, Tyø Kheo khoâng tieáp xuùc höõu—Luyeán aùi ñôøi soáng---Craving for vôùi tieàn vaø nhöõng ñoà vaät coù giaù trò khaùc. Moät continued existence or self-presevation. cuoäc soáng tu lyù töôûng laø du taêng khaát só vaø chæ Bhavasava (p): löu laïi tu vieän trong ba thaùng an cö kieát haï cuûa 1) Höõu—Becoming. muøa möa—Beggar—Mendicant—Buddhist 2) Höõu laäu: Söï tham luyeán hieän höõu, taùi sanh mendicant or monk—Religious mendicant— vaøo saéc giôùi vaø voâ saéc giôùi—Attachment One who has devoted himself to the task of to Bhava, becoming, rebirth to the world following the Path by renunciation of the of form and formlessness. distractions of worldly affairs. One who Bhavasvabhava (skt): See Tính Töï Tính. follows the 250 precepts of the Buddhist Sangha. The main activities of Bhiksus are Bhavaviveka: Phaân bieät minh Boà Taùt, ñaïi meditating and preaching the dharma; they are bieåu cuûa tröôøng phaùi Madhyamaka (490-570 not allowed to pursue any other activities such

working or doing business. They are not allow joined the order for a hundred years, she must to possess any property or money. Buddhist always respect a male novice. Under any monks renounce the amenities of the world circumstances, she may not reprimand a monk and lead a life of wandering. The basic even a male novice. principles of the monastic life are poverty, Bhiksuni-sangha (skt): Order of Buddhist purity and peacefulness. Daily clothes and Nuns—Ni Ñoaøn (Giaùo Ñoaøn Ni). utensils of a monk consist of a multiple- Bhiksuni-sila: Giôùi tyø kheo ni. patched robe (made of

rags), alms bowl, razor, Bhisakka (p): Thaày thuoác—Löông y— sewing needle, water filter, toothbrush and a Physician—Doctor. walking stick if needed. Under any Bhisma-garjita-ghosa-svara-raja (skt): 1) circumstances, Bhiksu may never come into Uy AÂm Vöông—King of Majestic contact with money and other things of value. Voice, name of a legendary Buddha. The ideal life for a bhiksu is a life of 2) Khoâng Vöông: King of Emptiness. wandering. During the rainy season, he can spend three months in a monastery for the Bho (p): Toân giaû. rainy retreat. Bhogasukha (p): Haïnh phuùc coù ñöôïc taøi saûn. Bhiksu-sangha (skt): Order of Buddhist Bhramaragiri (skt): Töï vieän maø Sadvaha ñaõ Monks—Taêng Ñoaøn (Giaùo Ñoaøn Taêng). xaây cho ngaøi Long Thoï, naèm treân ñænh nuùi Bhiksu-Sila: Giôùi Tyø kheo. Bhramaragiri, khoaûng 300 daäm veà phía taây Bhiksuni (skt) Bhikkhuni (p): Tyø Kheo Ni nam Kosala—A monastery built by Sadvaha for Nagarjuna on the mountain of (sö nöõ), nöõ thaønh vieân trong Taêng giaø ñaõ tuaân Bhramaragiri, 300 miles south-west of Kosala. giöõ giôùi ñaày ñuû. Doøng nöõ ñöôïc thaønh laäp bôûi keá maãu cuûa Phaät laø Baø Ma Ha Ba Xaø Ba Ñeà Bhranta (skt): Meâ giaû hay ngöôøi meâ muoäi— vôùi söï trôï giuùp cuûa A Nan. Cuoäc soáng tu cuûa The confused. caùc Tyø Kheo Ni nghieät ngaõ hôn cuûa Tyø Kheo Bhranti (skt): Voïng phaùp—Meâ laàm hay sai vì hoï phaûi leä thuoäc vaøo Tyø kheo veà moïi maët. laàm—Error. Söï phong chöùc vaø thoï giôùi Tyø Kheo Ni cuõng Bhumi (skt & p): Ñòa—Möôøi gia ñoaïn maø phaûi do Tyø Kheo chöùng minh. Tyø Kheo Ni duø caùc vò Boà taùt ñeàu phaûi traûi qua—Ground or tu traêm naêm vaãn phaûi toân kính Tyø Kheo duø vò stage—A stage in progressive sense—The ten aáy chæ môùi tu vaø haõy coøn ít tuoåi. Khoâng coù stages in the career of a Bodhisattva—See tröôøng hôïp naøo moät sö nöõ coù theå quôû traùch moät Thaäp Ñòa. sö nam—Female mendicant—Buddhist nun— Bhumisparsha-mudra (skt): See Mudra 4. Female member of the Buddhist Order who Bhuta (skt): Thaønh ñeá (söï thaät)—Thaät söï xaõy follows the Sangha's 348 precepts for nuns. ra—Reality—Actually happened—True— The first order of nuns was founded by Real—Existing—Actual occurrence—Matter Mahaprajapati Gautami, the stepmother of the of fact—Reality. historical Buddha with assistance from Bhutakoti (skt): Thöïc teá—Reality-limit—The Ananda. The life of nuns is considerably more limit of reality. strictly regulated than that of monks. Nuns are Bhutata (skt): denpendent on monks on all aspects. To be • Phaùp taùnh hay thöïc taùnh—Reality. valid for any ordination and receiving • Trong Kinh Laêng Giaø, Ñöùc Phaät noùi: precepts, nuns must repeat in the presence of "Ñieàu maø ta theå chöùng töùc laø caùi baûn chaát the order of monks. Although a nun already thöôøng truï cuûa caùc söï vaät, hay nhö nhö,

hay thöïc taùnh."—In the Lankavatara Buddha also sent Purna to preach to the King. Sutra, the Buddha told Mahamati: "Oh However, later, Ajatasatru discovered her Mahamati, what has been realized by me, plan, so he banned her from visiting the King. that is the ever-abiding nature of things, Eventually, King Bimbisara died in the prison. suchness, reality, etc." After the death of King Bimbisara, Ajatasatru Bhutatathata (skt): Suchness of existence— became remorseful. One day in his dream, his Chaân taùnh hay thöïc töôùng—Hieän thöïc ngöôïc father, the old king, persuaded

him to turn over vôùi neùt beân ngoaøi cuûa theá giôùi hieän töôïng. a new leaf to correct his previous wrongdoing. Chaân nhö (Bhutatathata) laø baát bieán vaø vónh This added to his psychological burden. The haèng, coøn hình thöùc vaø nhöõng neùt beân ngoaøi thì evil karma of the new king now took its toll. luùc naøo cuõng sinh ra, thay ñoåi vaø bieán maát— Suddenly his body was riddled with maglinant Absolute—Ultimate—"Suchness of existents;" sores, and he was in great pain, yet the doctors the reality as opposed to the appearance of the were helpless in their treatment. The senior phenomenal world. Bhutatathata is immutable ministers tried their best to comfort him, but he and eternal, whereas forms and appearances could not stand the censure of his own arise , change and pass away. conscience. A senior minister named Jiva who Bija (skt): Chuûng töû—Haït gioáng hay maàm came to visit the king and King Ajatasatru moáng ñöôïc chöùa ñöïng trong reã. Haït gioáng confided in him what was troubling him. Jiva nghieäp ñöôïc chöùa ñöïng trong taøng thöùc— advised the king to seek help from the Buddha. Germ—Root power—Seed—Semen—Karma Other ministers in attendant were scared, seed residues in the store-house consciousness thinking this would arouse the King's anger. (Alaya-vijnana). However, rather unexpectedly, King Ajatasatru indicated that he would gladly Bijaka (skt): Chuûng töû hay haït gioáng—A accept the advice. The King prepared many seed. offerings and brought with him a large group of Bimba: Quaû—Traùi caây. attendants and ministers riding on elephants to Bimbisara and Ajatasatru: Vua Taàn Baø Sa call on the Buddha. Halfway on the journey, La vaø Thaùi töû A Xaø Theá—According to recalling his collusion with Devadatta and how Buddhist legends, with the scheme and they carried out several plots to assassinate the assistance from Devadatta, Prince Ajatasatru Buddha, he became hesitant. Suddenly, he imprisoned his father and usurped the throne. heard the voice of the deceased King When Ajatasatru imprisoned king Bimbisara, Bimbisara transmitted through the air, saying: Queen Vaidehi (Bimbisara's wife) managed to "You should go before the Buddha to repent in bypass the guards to visit the King. She also utmost sincerity, otherwise you will fall into brought some honey and grapes by putting hell with no prospect of coming out at all." them on her body for the King to eat. She did This encouraged him, so he headed straight to this every other day so that the King received the Jetavana Vihara. The kind and nutrients and would not starve. In prison, King compassionate Buddha pardoned Ajatasatru, Bimbisara prayed that the Buddha could confer who sobbed in pain and knelt before the the Eight Prohibitory Precepts on him. He was Buddha in repentance for his sins. He also took so earnest in his wish that Maudgalyayana, the refuge in the Buddha. Henceforth, he became most most accomplished in supernatural a king who supported Buddhism with great powers among the Buddha's disciples, came to enthusiasm—Theo truyeàn thuyeát Phaät giaùo, the prison to confer the Precepts for him. The vôùi aâm möu vaø giuùp söùc cuûa Ñeà Baø Ñaït Ña, A

Xaø Theá ñaõ haï nguïc vua cha ñeå ñoaït ngoâi. Khi thaúng ñeán tònh xaù Kyø Vieân. Ñöùc Phaät ñaïi töø vua Taàn Baø Sa La bò A Xaø Theá haï nguïc ñeå ñaïi bi ñaõ tha

thöù cho A Xaø Theá, nhaø vua quyø soaùn ngoâi, baø hoaøng haäu Vi Ñeà Hy ñaõ duøng keá khoùc nöùc nôõ, thaønh taâm saùm hoái döôùi chaân qua maët lính gaùc nguïc ñeå ñeán thaêm nhaø vua, Phaät. Töø ñoù, A Xaø Theá trôû thaønh moät vò quoác baèng caùch boâi maät ñöôøng vaø nöôùc coát nho leân vöông nhieät taâm uûng hoä Phaät Phaùp. thaân mình ñeå nhaø vua aên, cöù theá hai ngaøy moät Bimbisara and Sakyamuni Buddha (skt): laàn vaøo thaêm vaø nuoâi nhaø vua, neân vua khoâng AÂm Haùn töø Phaïn Ngöõ laø Taàn Baø Sa La (Bình ñeán noãi bò cheát ñoùi. Trong nguïc, vua Taàn Baø Sa Vöông), laø teân cuûa vò vua trò vì vöông quoác Sa La caàu khaån Ñöùc Phaät daïy cho taùm ñieàu coå Ma Kieät Ñaø (543-493 tröôùc Taây Lòch), trai giôùi. Muïc Kieàn Lieân, moät ñeä töû Phaät vôùi cuøng thôøi vôùi Phaät Thích Ca. OÂng laø ngöôøi ñaõ ñeä nhaát thaàn thoâng, bieát ñöôïc taâm thaønh cuûa xaây döïng thaønh Vöông Xaù. OÂng leân ngoâi vua vua neân ñaõ ñeán nguïc thoï giôùi cho nhaø vua. luùc 15 tuoåi. Luùc 30 tuoåi nhaân nghe moät thôøi Ñöùc Phaät coøn phaùi Phuù Laâu Na ñeán thuyeát phaùp cuûa Phaät maø trôû thaønh tín ñoà theá tuïc tích phaùp cho vua. Tuy nhieân, veà sau naøy thì A Xaø cöïc trong vieäc truyeàn baù Phaät giaùo. OÂng laø vò Theá phaùt giaùc ñöôïc keá hoaïch cuûa baø hoaøng thí chuû ñaàu tieân cuûa Ñöùc Phaät trong haøng vua haäu neân caám khoâng cho baø vaøo nguïc thaêm vua chuùa. OÂng ñaõ hieán ngoâi Truùc Laâm Tònh Xaù cho nöõa. Cuoái cuøng vua Taàn Baø Sa La cheát trong Phaät vaø Taêng ñoaøn. Khi Thaùi Töû Só Ñaït Ta nguïc thaát. Sau khi phuï vöông cheát roài, A Xaø thoaùt ly ñôøi soáng traàn tuïc, moät hoâm vua Bình Theá caûm thaáy hoái haän. Moät hoâm, trong giaác Sa Vöông troâng thaáy Ngaøi, moät ñaïo só khieâm mô, vua gaëp ñöôïc phuï vöông khuyeân vua neân toán ñi khaát thöïc treân ñöôøng phoá cuûa kinh thaønh ñoåi môùi, caûi söûa nhöõng sai laàm tröôùc ñaây, Vöông Xaù, vua laáy laøm caûm kích thaáy töôùng khieán cho A Xaø Theá caøng caûm thaáy ñau ñôùn maïo oai nghi vaø tö caùch trang nghieâm sang trong loøng. Nghieäp baùo cuûa A Xaø Theá ñaõ nhaõn troïng cuûa Ngaøi neân vua sai ngöôøi ñi doø thaêm. tieàn. Töï nhieân treân ngöôøi ñoät nhieân moïc ñaày Khi ñöôïc bieát raèng thöôøng böõa sau khi ñoä ngoï ung nhoït, ñau ñôùn voâ cuøng. Caùc ngöï y ñeàu boù thì vò ñaïo só cao quí aáy nguï taïi tay maø nhìn. Tuy ñöôïc caùc ñaïi thaàn heát loøng an Pandavapabbata, vua cuøng ñoaøn tuøy tuøng ñeán uûi, nhöng roát cuïc, A Xaø Theá khoâng chòu noåi söï vieáng ñaïo só, hoûi thaêm ngöôøi laø ai, sanh tröôûng caén röùt cuûa löông taâm. Ñaïi thaàn Xaø Baø ñeán ôû xöù naøo. Ñaïo só Coà Ñaøm traû lôøi: “Ngay phía thaêm, ñöôïc nhaø vua noùi cho bieát taâm söï, beøn tröôùc ñaây, taâu Ñaïi Vöông, treân vuøng Hy Maõ ñeà nghò nhaø vua ñeán thaêm Ñöùc Phaät nhôø Ngaøi Laïp Sôn, trong chaâu thaønh Kosala cuûa nhöõng giuùp ñôõ. Caùc ñaïi thaàn khaùc caû kinh thaát saéc vì gia toäc coå kính, moät quoác gia cöôøng thaïnh vaø sôï raèng nhaø vua noåi giaän. Nhöng khoâng ngôø phong phuù, toâi xuaát thaân töø trieàu ñaïi Thaùi vua A Xaø Theá vui veû chaáp nhaän. Vua A Xaø Döông, doøng doõi Thích Ca. Toâi khoâng baùm víu Theá chuaån bò raát nhieàu ñoà cuùng döôøng, daãn theo nhuïc duïc nguõ traàn. Nhaän thöùc ñöôïc moái theo moät ñoaøn tuøy tuøng vaø ñaïi thaàn, côõi voi nguy hieåm teä haïi cuûa thuù vui vaät chaát vaø thaáy lôùn, ñeán baùi yeát Ñöùc Phaät. Ñi ñeán nöûa

ñöôøng, an toaøn trong ñôøi soáng xuaát gia, toâi ñi tìm caùi vua nhôù ñeán nhöõng vieäc mình ñaõ töøng caáu keát gì cao quyù nhöùt vaø taâm toâi ñöôïc an laïc.”Vua vôùi Ñeà Baø Ñaït Ña ñeå haõm haïi Phaät, neân boãng Bình Sa Vöông thænh ñaïo só Coà Ñaøm, sau khi truø tröø do döï. Boãng nhieân, A Xaø Theá nghe chöùng ngoä ñaïo quaû, trôû laïi vieáng thaêm vöông thaáy töø treân khoâng trung truyeàn ñeán tieáng noùi quoác Ma Kieät Ñaø. Ñuùng nhö lôøi höùa, sau khi cuûa vua cha Taàn Baø Sa La: “Con phaûi ñeán thaønh ñaït ñaïo quaû Chaùnh Ñaúng Chaùnh Giaùc, tröôùc Phaät, chí thaønh saùm hoái, neáu khoâng seõ bò Ñöùc Phaät cuøng vôùi caùc ñeä töû A La Haùn töø Boà ñoïa vaøo ñòa nguïc khoâng coù ngaøy ra.” Tieáng Ñeà Ñaïo Traøng ñi ñeán thaønh Vöông Xaù. Nôi noùi laøm cho A Xaø Theá coù theâm söùc maïnh, ñi ñaây Ngaøi ngöï taïi ñieän Suppatittha, trong moät

röøng keø. Vua Bình Sa Vöông vaø quaàn thaàn ñeán quaân vaø coù taâm ñaïo nhieät thaønh, vua Bình sa ñoùn Ñöùc Phaät. Khi aáy phaàn ñoâng daân chuùng Vöông phaûi chòu quaû xaáu cuûa tieàn nghieäp. thôø Thaàn Löûa, neân phaàn ñoâng daân chuùng toân Vaøo nhöõng naêm cuoái ñôøi, Bimbisara bò con trai kính Ñöùc Phaät vaø Ñaïi Ca Dieáp nhö nhau vì laø A Xaø Theá haï nguïc vaø gieát cheát ñeå ñoaït tröôùc ñaây Ñaïi Ca Dieáp laø moät trong nhöõng vò ngoâi—Bimbisara, name of the king of the laõnh ñaïo thôø Thaàn Löûa. Tuy nhieân, oâng ñaõ boû ancient kingdom of Magadha (543-493 B.C.), ñaïo quy-y vôùi Phaät Thích Ca. Ñöùc Phaät muoán at the time of the Buddha Sakyamuni. He built nhaân cô hoäi naày cöùu ñoä daân chuùng trong thaønh the city of Rajagaha. He ascended the throne neân Ngaøi hoûi Ca Dieáp taïi sao khoâng thôø Thaàn at the age of fifteen. At the age of thirty, on Löûa nöõa. Hieåu ñöôïc yù cuûa Phaät neân Ñaïi Ca hearing a discourse from the Buddha, he Dieáp giaûi thích raèng sôû dó oâng töø boû khoâng toân became a Buddhist lay follower and an active thôø Thaàn Löûa nöõa vì oâng choïn con ñöôøng ñöa fosterer of Budhism. He was the Buddha’s first tôùi traïng thaùi an vui, chaâu toaøn, khoâng oâ nhieãm royal patron. He donated (offered) the Bamboo duïc voïng, ngöôïc laïi nhöõng laïc thuù traàn tuïc Forest Vanuvana to the Buddha and the khoâng boå ích. Noùi xong, Ñaïi Ca Dieáp khaáu Sangha for the use of the Assembly of the ñaàu ñaûnh leã döôùi chaân Ñöùc Phaät vaø xaùc nhaän: Buddhist Monks. When Prince Siddharttha “Baïch Ñöùc Theá Toân, Ngaøi laø ñaïo sö cuûa con. renounced the world and was seeking alms in Con laø ñeä töû.” Taát caû moïi ngöôøi ñeàu hoan hyû. the streets of Rajagaha as a humble ascetic, Ñöùc Phaät nhaân cô hoäi naày thuyeát moät baøi veà the King saw him from his palace and was Tuùc Sanh Truyeän Maha Narada Kasyapa, daïy highly impressed by his majestic appearance raèng trong moät tieàn kieáp Ngaøi laø Narada, luùc and dignified deportment. Immediately he sent aáy coøn duïc voïng, cuõng ñaõ dìu daét Ñaïi Ca Dieáp messengers to ascertain who he was. On moät caùch töông töï. Nghe Ñöùc Phaät thuyeát Phaùp learning that he was resting after his meal veà tam phaùp aán, voâ thöôøng, khoå, khoâng, vaø voâ under the Padavapabbata, the King, ngaõ, aùnh saùng chaân lyù roïi ñeán moïi ngöôøi, Vua accompanied by his retinue, went up to the Bình Sa Vöông ñaéc quaû Tu Ñaø Höôøn, xin quy- royal ascetic and inquired about his birth-place y Phaät Phaùp Taêng, vaø thænh Ñöùc Phaät cuøng chö and

ancestry. The ascetic Gotama replied: Taêng veà cung ñieän thoï trai ngaøy hoâm sau. Khi “Your Majesty! Just straight upon the moïi ngöôøi ñoä ngoï xong, Vua ngoû yù muoán bieát Himalaya, there is, in the district of Kosala of nôi naøo thích hôïp ñeå Ñöùc Phaät ngöï. Ñöùc Phaät ancient families, a country endowed with traû lôøi: “Moät nôi heûo laùnh, khoâng xa maø cuõng wealth and energy. I am sprung from that khoâng gaàn thaønh thò ñeå nhöõng ai muoán, coù theå family which clan belongs to the Solar dynasty, ñeán deã daøng, moät nôi maùt meû, ban ngaøy khoâng by birth to the Sakya. I crave not for pleasures ñoâng ñaûo oàn aøo, ban ñeâm yeân tònh, khoaûng of senses. Realizing the evil of sensual khoaùt vaø kín ñaùo, nôi aáy seõ thích hôïp.” Vua pleasures and seeking renunciation as safe, I Bình sa Vöông nghó raèng khu Truùc Laâm cuûa proceeded to seek the highest, for in that my oâng coù theå hoäi ñuû nhöõng yeáu toá caàn thieát aáy mind rejoices.” Thereupon the King invited neân oâng xin daâng leân Ñöùc Phaät vaø chö Taêng him to visit his kingdom after his khu röøng naày, cuõng ñöôïc goïi laø “nôi truù aån cuûa enlightenment. In accordance with his promise loaøi soùc.” Ñaây laø nôi ñöôïc daâng cuùng ñaàu tieân the Buddha made to King Bimbisara before his cho Ñöùc Phaät vaø chö Taêng. Sau khi quy-y, vua enlightenment, he, with his large retinue of Bình Sa Vöông soáng ñôøi göông maãu cuûa moät Arahant disciples, went from Gaya to vò vua. OÂng luoân trì giöõ taùm giôùi trong saùu Rajagaha, the capital of Magadha. Here he ngaøy thoï Baùt Quan Trai. Duø raát möïc minh stayed at the Suppatittha Shrine in a palm

grove. Hearing of the Buddha’s arrival, King After his conversion the King led the life of an Bimbisara approached and saluted the Buddha. exemplary monarch observing Uposatha At that time, most of the people worshipped regularly on six days of the month. Though he fire-sacrifice, so they venerated both the was a pious monarch, yet, due to his past evil Buddha and Kasyapa. However, Maha karma, he had a very sad and pathetic end. At Kasyapa, used to be one of the leaders of the the end of his life he was imprisoned and fire-sacrifice cult, had abandoned his religion assassinated and dethroned by his son to follow the Buddha. The Buddha wanted to Ajatasattu. take this opportunity to save the people, so he Bhisakko (p): The peerless physician. questioned Kasyapa why he had given up his Bodhi (skt): Boà ñeà—Giaùc—trí— fire-sacrifice. Understanding the motive of the Enlightenment—Giaùc ngoä (trí tueä hay söï thöùc Buddha’s question, Kasyapa explained that he tænh toaøn dieän veà töï thaân, tha nhaân vaø theá giôùi abandoned fire-sacrifice because he preferred hieän töôïng)—Bodhi coù nghóa laø trí tueä toaøn the passionless and peaceful state of Nirvana haûo hay trí tueä sieâu vieät. Bodhi laø söï giaùc ngoä to worthless sensual pleasures. After this, hay ñieàu kieän tinh thaàn cuûa chö Phaät vaø chö Kasyapa fell at the feet of the Buddha and Boà Taùt. Boà ñeà chính laø nhaân cuûa trí tueä baùt acknowledging his superiority said: “My nhaõ vaø loøng töø bi. Ñaây laø traïng thaùi thieàn ñònh teacher, Lord, is the Exalted One. I am the cao nhaát nôi ñoù taâm luoân giaùc ngoä vaø ngôøi disciple.” The Buddha thereupon preached the saùng. Theo Nguyeân thuûy Boà ñeà coù nghóa laø söï Maha Narada kasyapa Jataka. Hearing the hieåu bieát hoaøn toaøn vaø söï thöïc hieän Töù Dieäu Dharma expouned by the

Buddha about the ñeá ñeå chaám döùt khoå ñau. Theo Ñaïi thöøa, boà ñeà truths of impernamence, suffering, emptiness coù nghaõ laø yù thöùc döïa vaøo trí naêng—The word and egolessness, the “Eye of Truth” arose in ‘Bodhi’ means ‘Perfect Wisdom’ or them all. King Bimbisara attained Sotapatti, ‘Transcendental Wisdom,’ or ‘Supreme and seeking refuge in the Buddha, the Enlightenment.’ Bodhi is the state of truth or Dharma, and the Sangha; the King invited the the spiritual condition of a Buddha or Buddha and his disciples to the palace for a Bodhisattva. The cause of Bodhi is Prajna meal on the following day. After the meal the (wisdom) and Karuna (compassion)—The King wished to know where the Buddha would highest state of Samadhi in which the mind is reside. The Buddha replied that a secluded awakened and illuminated. According to the place, neither too far nor too close to the city, Hinayana, bodhi is equated with the perfection accessible to those who desire to visit, of insight into and realization of the four noble pleasant, not crowded during the day, not too truths, which means the cessation of suffering. noisy at night, with as few sounds as possible, According to the Mahayana, bodhi is mainly airy and fit for for the privacy of men, would understood as enlightened wisdom. be suitable. The King thought that his Bamboo Bodhicaryavatara: Boà ñeà haønh. Grove would meet all such requirements. Bodhicitta (skt): Boà ñeà taâm—Tinh thaàn thöùc Therefore in return for the transcendental gift tænh hay khaùt voïng ñaïi giaùc cuûa Boà taùt vì lôïi the Buddha had bestowed upon him, he gifted ích cuûa tha nhaân—The will to the truth—for the use of the Buddha and the Sangha the Intelligence—Wisdom heart—Awakened park with this ideally secluded bamboo grove, mind---Thought of Enlightenment—The mind also known as “The Sanctuary of the of enlightenment or the aspiration of a Squirrels.” This was the first gift of a place of Bodhisattva for supreme enlightenment for the residence for the Buddha and his disciples.

welfare of all sentient beings—See Boà Ñeà Buddhist monk, who travel to China in the year Taâm in Vietnamese-English Section. 508 AD. Together with Ratnamati, Bodhicitta-sutra: Boà ñeà taâm luaän. Buddhasanta and some other people, he Bodhidharma: Boà ñeà ñaït ma---Vò toå thöù 28 translated Sahambhumika sutra into Chinese. taïi AÁn ñoä vaø laø vò toå ñaàu tieân cuûa Thieàn toâng Bodhisat: Boà ñeà taùt ñoûa—Ñaïi só—Xem Trung Hoa, ngöôøi ñaõ mang doøng thieàn vaøo Bodhisattva. Trung hoa vaøo ñaàu theá kyû thöù 6—The twenty- Bodhisattva (skt): A being who aspires for eighth Indian Patriarch and First Chinese bodhi (enlightenment)—Boà ñeà taùt ñoûa—Boà Patriarch who brought Zen Buddhism to China taùt—Ngöôøi thöùc tænh. Trong Phaät giaùo Ñaïi in the early 6th century. thöøa, Boà Taùt coù nghóa ngöôøi ñaõ ñaït ñöôïc Bodhidruma: Boà ñeà thoï. nhöõng phaåm chaát toaøn haûo nhöng khuôùc töø nieát Bodhi Gaya: Chaùnh giaùc sôn—Moät trong boán baøn chöøng naøo moïi chuùng sanh chöa ñöôïc giaûi thaùnh tích Phaät giaùo, caùch Patna 90 caây soá veà thoaùt (vò tìm caàu giaùc ngoä khoâng chæ cho rieâng phía nam. Ñaây laø nôi Ñöùc Phaät Thích Ca ñaït mình maø cho caû nhöõng ngöôøi khaùc)—Buddhist ñöôïc ñaïi giaùc döôùi coäi caây boà ñeà—One of the practitioner—Enlightened being—A follower four holy places of Buddhism, 90 km south of of Mahayana Buddhism who is

enlightened, Patna. Here the historical Buddha Sakyamuni but renounces complete entry into nirvana until reached complete enlightenement after all beings are saved (one who seeks having meditated for 49 days under the so- enlightenment not only for himself but for called bodhi-tree—See Boà Ñeà Ñaïo Traøng. others also; who chooses to stay in the cycle of birth and death in order to save all sentient Bodhihrdaya: Ñaïo taâm. beings)—One whose essence is perfect Bodhimandala: Boà Ñeà Ñaïo traøng knowledge. 1) A place of practicing the truth—Seat of Bodhisattva-Bhumi: (skt): the truth—Truth place—Exercise hall. • Boà Taùt ñoä (ñòa). Ñaây laø taùc phaåm ñaïi thöøa 2) Seat of wisdom (name of the seats which cuûa Asanga moâ taû söï tieán thaân cuûa moät vò were said to have risen out of the earth Boà taùt—Land of Bodhisattva—Mahayana under four successive trees where work of Asanga which describes the Gautama Buddha attained to perfect course of development of a bodhisattva. wisdom. • Coù möôøi Boà Taùt Ñòa, ñi daàn leân doøng tieán Bodhipakkhika: Boà ñeà phaàn. cuûa söï phaùt trieån taâm linh cuûa vò Boà Taùt, Bodhipakkhikadharma: Things pertaining maø ñænh laø söï theå chöùng Phaät taùnh: There to enlightenment or thirty seven prerequisites are ten Bodhisattva-bhumi, grading the for the attainment of enlightenment—See Ba upward course of the Bodhisattva's Möôi Baûy Phaåm Trôï Ñaïo. spiritual development, which culminates in Bodhipakshya-Dharma (skt) the realization of Buddhahood. Bodhipakshika-Dhamma (p): See Thirty- • See Thaäp Ñòa in Vietnamese-English seven aids to enlightenment. Section. Bodhiruci (skt) Bodhiruchi (p): Teân moät vò Bodhisattva-Mahasattva: Boà ñeà taùt ñoûa- Tyø Kheo vuøng Baéc AÁn ñaõ sang Trung quoác Ma ha taùt ñoûa—Ñaïi Boà Taùt. vaøo naêm 508 AD. OÂng ñaõ dòch Dashabhumika Bodhisattva-Sila (skt) Bodhisattva-Shila Sutra sang tieáng Hoa cuøng vôùi Ratnamati, (p): Nhöõng qui taéc ñaïo ñöùc cuûa moät vò Boà Taùt. Buddhasanta vaø vaøi ngöôøi khaùc—North Indian Theo Phaät giaùo Ñaïi thöøa, taát caû Taêng ni xuaát

gia baét buoäc phaûi tuaân theo nhöõng qui taéc naày; Ñaïi giaùc döôùi hình thöùc Maïn ñaø la—A famous Phaät töû taïi gia naøo phaùt taâm Boà Taùt cuõng phaûi stupa in Java, built around the 9th century AD. tuaân theo nhöõng qui luaät naày—Rules of Boroburdur is a representation of the way of discipline of a bodhisattva. In Mahayana enlightenment in mandala form. Buddhism, these rules must be observed by all Brahma (skt): monks and nuns; lay men and women who 1) Thanh tònh: Pure—Moral—Sacred— vowed to follow Bodhisattva path should also Divine. observe these rules. 2) Phaïm Thieân: One aspect of the triune Bodhisattva-vow (skt): See Praniddhana in God-head of Hinduism, with Vishnu and Sanskrit/Pali-Vietnamese Section. Shiva—Name of the creator deity in the Bodhi-tree: Bo-tree—Caây trí tueä—Döôùi goác Hindu—Mahabrahma: Ñaïi Phaïm thieân— caây naày, Phaät ñaõ ñaït ñöôïc ñaïi giaùc—The tree Supreme being—Creator of the universe. of wisdom—The tree under which the Buddha Brahmacari (skt): Phaïm haïnh—Ngöôøi töï attained Enlightenment. nguyeän soáng ñôøi phaïm haïnh vaø ñaõ ñoïc nhöõng Bodh(i)yanga (skt) Bojjhanga (p): Boà ñeà öôùc nguyeän tu haønh ñaàu tieân—A religious phaàn—Caùc giai ñoaïn thöùc tænh—Factors of seeker who has submitted

himself to spiritual enlightenment—Seven factors teat lead to disciplines and has taken the first monastic enlightenment: vows. 1) Chuù taâm: Smriti—Mindfulness. Brahmacarin: Tònh haïnh giaû—See 2) Phaân bieät ñuùng sai theo giaùo lyù nhaø Phaät: Brahmacari. Distinguishing right and wrong in Brahma-Carya (skt) Brahmacharya (p): accordance with the Buddhist teaching. Tònh haïnh—Phaïm haïnh—Ñôøi soáng thieâng 3) Nghò löïc vaø noã löïc thöïc haønh: Energy and lieâng cao thöôïng vaø thaùnh thieän phuø hôïp vôùi exertion in the pactice. nhöõng qui taéc ñaïo ñöùc vaø tinh khieát cuûa Phaät 4) Nieàm vui haïnh phuùc khi hieåu ñöôïc giaùo giaùo—Loái soáng cuûa moät nhaø sö Phaät giaùo, ñôøi lyù: Joy concerning the view of the soáng tònh haïnh khoâng keát hoân—Brahma teaching. conduct—The pure or chaste holy life—Life of 5) Bình thaûn khi ñaõ löôùt thaéng duïc voïng: a monk or a layman who takes eight of Pacification through overcoming the precepts—Noble life—Leading a life in passions. harmony with the Buddhist rules of discipline, 6) Khoâng thuï ñoäng: Equanimity. the life of an unmarried religious student, 7) Khoâng phaân bieät ñoái ñaõi: Freedom from practicing chastity—Life of a Buddhist monk. discrimination. Brahma-Deva (p): Phaïm thieân. Bodhiyanga-Samadhi: Boà ñeà Tam muoäi. Brahmagosha: Phaïm AÂm. Bodhyanga (skt) Bojjhanga (p): Boà ñeà Brahmagosha Buddha: Phaïm AÂm Phaät. phaàn—Factors leading to enlightenment—See Brahmajala sutra (skt): Kinh Phaïm Voõng. Thirty-seven aids to enlightenment. Kinh Ñaïi thöøa mang nhöõng baøi hoïc chính veà Bojjanga (p): Factors of Enlightenment—See ñaïo ñöùc. Kinh daïy veà möôøi giôùi luaät cuûa Thaát Boà Ñeà Phaàn in Vietnamese-English tröôøng phaùi Ñaïi thöøa—Sutra of the Net of Section. Brahman Sutra of Mahayana Buddhism that Borobudur: Thaùp noåi tieáng taïi Java, ñöôïc contains the basic teaching on discipline and xaây vaøo khoaûng theá kyû thöù 9 sau CN. Thaùp morality. It contains ten rules of Mahayana for Borobudur laø moät bieåu töôïng cuûa con ñöôøng every follower:

1) Khoâng saùt sanh: Avoidance of killing. love or boundless loving kindness, boundless 2) Khoâng troäm caép: Avoidance of stealing. compassion, sympathetic joy or boundless joy 3) Khoâng xa hoa: Avoidance unchaste in the liberation of others and boundless behavior. equanimity—The four divine states of 4) Khoâng noùi doái: Avoidance lying. dwelling (four progressive Brahma Viharas); 5) Khoâng nghieän ngaäp: Avoidance use of content of a meditation practice in which the intoxicants. practitioner arouses in himself four positive 6) Khoâng ñaøm tieáu: Avoidance of gossiping. states of mind and radiate them out in all 7) Khoâng khoe khoang: Avoidance of directions. These states of perfect virtues are boasting. essential for bodhisattvas to lead all beings to 8) Khoâng ganh gheùt: Avoidance of envy. liberation. 9) Khoâng ñoá kî vaø aùc taâm: Avoidance of Brhatphala (skt): See Quaûng Quaû Thieân. resentment and ill-will. Buddha (skt): Phaät ñaø—Ñöùc Phaät—Danh töø 10) Khoâng noùi xaáu Tam baûo: Avoidance chung chæ caùc baäc giaùc ngoä hoaøn toaøn— slandering of the three precious ones. Enlightened One—Awakened One—A title, Brahamkayia: Phaïm thaân. not the name of a person—One who knows in Brahma-Ksha: Phaïm saùt. the sense of having become one with the Brahma-Loka:

Phaïm giôùi (coõi trôøi). highest objects of knowledge, Supreme Truth. Brahmana (skt): **For more information, please see Buddha in 1) Baø La Moân chuûng—Thaùnh nhôn—Ngöôøi English-Vietnamese section. coù trí tueä sieâu phaøm, ngöôøi bieát vaø trì tuïng Buddhabhardra: Giaùc hieàn—Phaät ñaø baït ñaø Kinh Veä Ña—One who has divine la—Boà Ñeà Löu Chi—Nhaø sö thuoäc phaùi knowledge, who knows and repeats the Sarvastivada, goác Kashmire. Naêm 409, oâng Veda. sang Trung quoác, vôùi söï coäng taùc cuûa sö Phaùp 2) Ngöôøi baûo veä Kinh Veä Ñaø: The keepers Hieån, oâng ñaõ dòch töø Phaïn ra Hoa ngöõ nhöõng of the Vedas. taùc phaåm quan troïng cuûa tröôøng phaùi Ñaïi 3) Baø la moân—Thaønh vieân cuûa giai caáp cao thöøa—A monk of Sarvastivada (359-429), born nhaát trong xaõ hoäi coå AÁn Ñoä—A in Kashmire. In 409 he went to China, where Brahmin—Member of the highest caste in together with Fa-Hsien, he translated ancient Indian society. important works of Mahayana Sanskrit 4) Tònh Haïnh: Pure life. literature into Chinese. 5) Phaïm Chí: Pure mind. Buddhacharita (skt): Huyeàn thoaïi veà cuoäc Brahmaparsadya: Chuùng Phaïm Thieân trong ñôøi cuûa Ñöùc Phaät, taùc phaåm thô cuûa coõi saéc giôùi. Ashvaghsha, chuyeän keå ñaày ñuû veà cuoäc ñôøi Brahmapura (skt): See Baø La Haáp Ma Boå cuûa Phaät Thích Ca, töø khi ñaûn sanh cho ñeán La in Vietnamese-English Section. Nieát Baøn (Parinirvana)—The Sanskrit title of a poem by Asvaghosa mentioned a life of the Brahma-vihara (Skt & p): Phaïm Truï— Buddha from his birth to his parinirvana with Divine abiding—Nôi thöôøng truï toái thöôïng cuûa much legendary matter. töø, bi, hyû, xaû—Caùc traïng thaùi thaàn thaùnh thöôøng haèng, nhöõng ñöùc taùnh hoaøn haûo Buddhacitta (skt): Buddha-mind—Taâm Phaät (paramita). Töù phaïm haïnh. Ñaây laø ñieàu caàn (ñaày ñuû caùc taùnh töø, bi, hyû, xaû). thieát cho nhöõng vò Boà Taùt daãn daét chuùng sanh Buddha-dana: Phaät ñaø ñaøn na. giaûi thoaùt—Supreme dwelling in universal

Buddhadatta: Thaày tu thoâng thaùi thuoäc Buddha. When he was on his way back to tröôøng phaùi Theravada vaøo theá kyû thöù IV hay India after having completed his studies, his V sau CN, goác Tamil. Sau chuyeán du haønh daøi boat crossed another which carried Acarya veà thuû ñoâ Anuradhapura, oâng ñaõ soaïn nhöõng Buddhaghosa to Ceylon. As they met each bình giaûi Vinaya-pitaka vaø Buddhavamsa cuõng other, they introduced themselves and nhö nhieàu saùch giaùo lyù chính xaùc vaø roõ raøng exchanged greetings. Acarya Buddhaghosa cho tröôøng phaùi Theravada. Tuy cuøng thôøi vôùi said: “The commentaries of the Buddha is Phaät AÂm, Buddhadatta ñaõ ñeán Tích Lan tröôùc available in the Simhalese language. I am Phaät AÂm. Theo Buddhaghosappatti, ñaïo sö proceeding to Ceylon to render them into Buddhadatta ñaõ ñeán Tích Lan tröôùc ñoù ñeå Magadhi.” Buddhadatta replied: “Brother, I too nghieân cöùu giaùo lyù cuûa Ñöùc Phaät. Treân ñöôøng had come to Ceylon for the same purpose, but trôû veà sau khi hoaøn taát vieäc nghieân cöùu, as I shall not live very long now, I cannot thuyeàn cuûa oâng gaëp moät chieác thuyeàn chôû luaän finish the task.” As the two elders were still sö Phaät AÂm ñang ñeán Tích Lan. Hai ngöôøi gaëp conversing, the boats passed each other nhau, hoï töï giôùi thieäu, chaøo hoûi nhau. Luaän sö beyond hearing. It appears that as they Phaät AÂm

noùi: “Nhöõng baøi luaän giaûi giaùo lyù cuûa departed, Buddhadatta requested Buddhaghosa Ñöùc Phaät hieän coù baèng tieáng Tích Lan. Toâi to send copies of each of his commentaries to ñang ñi ñeán Tích Lan ñeå dòch sang tieáng Ma him in India, which in all probability Kieät Ñaø.” Buddhadatta ñaùp laïi: “Ñaïo höõu ôi! Buddhaghosa did. Buddhadatta later Toâi cuõng ñaõ ñeán Tích Lan vì muïc ñích ñoù, summarized Buddhaghosa’s commentaries on nhöng toâi khoâng coøn soáng ñöôïc bao laâu nöõa, the Abhidharma-pitaka in the khoâng theå hoaøn thaønh nhieäm vuï ñöôïc.” Trong Abhidharmavatara and those on the Vinaya- khi hai vò ñang noùi chuyeän thì thuyeàn vaãn cöù ñi pitaka in the Vinaya-vinicchya. qua nhau vaø khoâng coøn nghe ñöôïc gì nöõa. Buddha-dharma (skt) Buddha Dhamma Döôøng nhö khi rôøi xa nhau, Buddhadatta ñaõ (p): The teaching of the Buddha—See Phaät yeâu caàu Phaät AÂm göûi veà AÁn Ñoä caùc baûn sao Phaùp. cuûa moãi baøi luaän giaûi cuûa oâng cho mình, vaø coù Buddha-Dharma-Sangha: Phaät ñaø-Ñaït ma- leõ Phaät AÂm ñaõ laøm ñieàu ñoù. Sau ñoù Taêng giaø—Phaät-Phaùp-Taêng. Buddhadatta ñaõ toùm löôïc caùc baøi luaän giaûi cuûa Buddhadruma: Phaät thoï. Phaät AÂm veà Luaän Taïng trong cuoán Nhaäp A Tyø Buddha Gaya: Boà Ñeà ñaïo traøng—One of the Ñaït Ma Luaän (Abhidharmavatara), vaø caùc luaän four Holy Places of Buddhism—The place giaûi veà Luaät Taïng trong cuoán Vinaya- where the Buddha attained enlightenment. vinicchya—A scholar of the Theravada school Buddhaghosa (skt) Buddhaghosha (p): who lived in the 4th to 5th centuries. He was of 1) Tieáng noùi cuûa Phaät—Buddha voice. Tamil origin. After long journeys to the capital 2) Teân cuûa moät vò Taêng AÁn Ñoä noåi tieáng— Anuradhapura, he composed his works and Name of a famous Indian monk—See commentaries to the Vinaya-pitaka, the Phaät AÂm. Buddhavamsa which later set forth the teachings of the Theravada in a concise and Buddhahetupadesa (skt): Vò giaùo ñaïo veà clear way. Though a contemporary of Phaät Taùnh—One who teaches the reason of Buddhaghosa, Buddhadatta had preceded the Buddhahood. latter in Ceylon. According to the Buddha-janga: Phaät ñoà tröøng. Buddhaghosuppatti, Acarya Buddhadatta had Budhakesa: Toùc Phaät—Buddha’s hair. gone earlier to Ceylon to study the word of the

Buddhakaya: Thaân Phaät—Buddha’s body. Buddhavatamsaka-Sutra: A short form of Buddhakula (skt): Gia ñình cuûa caùc chö Avatamsaka-Sutra. Kinh Ñaïi thöøa cuûa moân Phaät; Naêm phaåm chaát caên baûn cuûa phaùi Hoa Nghieâm, nhaán maïnh ñeán “söï thaâm sambhogakaya—Buddha family; the five nhaäp töï do laãn nhau” cuûa taát caû söï vaät. Moãi fundamental qualities of the sambhogakaya con ngöôøi laø moät vuõ truï vaø noù ñoàng nhaát vôùi Buddhamatr: Phaät maãu. Phaät—Mahayana sutra that constitutes the basis of the teachings of the Chinese Hua-Yen Buddhamitra: Phaät ñaø maät tra. school, which emphasizes above all “mutually Budhanandi: Phaät ñaø nan ñeà. unobstructed interpenetration.” In addition it Buddhanusmrti (skt): Nieäm Phaät— teaches that the human mind is the universe Mindfulness of the Buddha—Continual itself and is identical with the Buddha. meditation on Buddha. Buddhayana: Phaät thöøa. Buddhapalita: Moät trong nhöõng ñaïi bieåu Buddhayasas: Giaùc Minh Sa moân. quan troïng cuûa tröôøng phaùi

Trung Ñaïo vaøo theá Buddha: The Enlightened One—The kyû thöù naêm—One of the most important historical founder of Buddhism—Any one who representative of the Madhyamika school in has achieved Perfect Enlightenment. the 5th century—See Trung Luaän Toâng. Buddharansi: Phaät quang. Buddha-Gaya (p): Boà ñeà ñaïo traøng. Buddha-ratna: Phaät baûo. Buddha-kaya (p): Phaät thaân. Buddha-rupa: Hình töôïng Phaät—An image Buddham Saranam Gacchami (p): Toâi xin quy y Phaät. og the Buddha. Buddha-sasana (skt) Buddha-sashana (p): Buddhata (skt): See Phaät Taùnh. Phaät giaùo—Kyõ luaät Phaät, hoïc thuyeát Phaät, Buddhi (skt): Trí—The Vehicle of nhöõng qui taéc ñaïo ñöùc, nhöõng nghi thöùc suøng Enlightenment—The faculty of supreme kính vaø thieàn ñònh, baét nguoàn töø söï thuyeát understanding as distinct from the giaûng cuûa Phaät. Noùi goïn, ñaây laø thoâng ñieäp understanding itself—Intuition—See Trí. cuûa Phaät cho chuùng sanh naøo muoán töï giaûi Buddhiboddhavya (skt): See Giaùc. thoaùt mình khoûi moïi heä phöôïc traàn theá—Dhammam Saranam Gacchami (p): Toâi Buddha's Teaching—Buddha discipline, xin quy y Phaùp—I take refuge in the Dharma. teaching of the Buddha, Buddha's rules of discipline or morality, devotional and meditative practices. In short, all of them originated from one message from the Buddha to all beings who want to free themselves form

C worldly bonds. Buddhasrynana: Giaùc Kieát Töôøng Boà Taùt. Buddhata (skt): Buddhahood or Buddhanature—Phaät taùnh (Ñöùc Phaät daïy trong moãi chuùng sanh ñeàu coù Phaät taùnh). Buddhavamsa (skt): See Khuddhaka-Nikaya. Ca-Kravada: Thieát vi sôn. Buddhavarman: Giaùc Khaûi sa moân. Saciketu: Danh töôùng (Nhö Lai). Caga (p): Loøng quaûng ñaïi.

Caitta-dharmah (skt) Cetasika (p): Mental Candra (p): Nguyeät Thaàn—Glittering—factors. Shining—Having the brilliancy or hue of light. Caitya: Ñieän—Thaùp ñeå tro coát cuûa ngöôøi quaù Candrakirti (skt): Nguyeät Caùi. coá—Tower—A funeral monument or stupa— Candraprabha (skt): Nguyeät Quang. Pyramidal column which contains the ashes of Candra-surya-pradipa (skt): Nhöït Nguyeät deceased persons. ñaêng minh—Sun Moon light (name of a Cakkavattin (p): Minh vöông. Buddha)—Sun Moon Torchlight. Cakkhu (p): Nhaõn quan. Cankrama (skt)—Kancama (p): Catakratu: Cakra—Ñeá thích. 1) Ñi kinh haønh: Walking about—Going Sakra (skt) Sakka (p): Luaân (baùnh xe)—A about—Walking up and down. Wheel—See Chakra in Sanskrit/Pali- 2) Nôi ñeå ñi kinh haønh: A place for walking Vietnamese Section. about—A terraced walk. Sakra Brahma: Phaïm thieân vöông. Sari (skt): Xaù lôïi. Sakra Deva Indra: Thích ñeà hoaøn nhaân. Sariputra: Xaù Lôïi Phaát. Cakravala (skt) Cakkavala (p): Galaxy— Caritramati (p): Haønh Hueä. Daõy Ngaân Haø. Carvakas (p): Ngöôøi soáng theo chuû nghóa vaät Cakravati-raja (skt): Chuyeån Luaân Vöông—chaát. Wheel-Rolling King. Carya (skt): Haïnh kieåm—Conduct. Sakravartin: Töù thieân vöông—Ruler of the Sastra (skt): Luaän. wheel of whose chariot roll everywhere Sata-Castra (skt): Baù luaän. without obstruction. Cataka (skt): Chim seû, loaøi chim chæ uoáng Caksus (skt): Nhaõn, moät trong saùu giaùc nöôùc möa rôi—A sparrow; the bird which is quan—Seeing—The act of seeing—Faculty of supposed only to drink

falling rain. seeing—Sight—The eye, one of the six organs Caturmahabhuta (skt)—Catummaha- of sense. bhutika (p): The four primary elements—Boán Cakshurvijnana (skt)—Cakkhuvinnana yeáu toá cô baûn ñeå hình thaønh nôi söï soáng (ñaát, (p): Eye of consciousness or visual cognition— nöôùc, löûa, gioù)—See Töù Ñaïi. Söï tröïc nhaän cuûa yù thöùc nôi maét—See Nhaõn Caturmaharaja (skt): Töù Thieân Vöông. Thöùc. Caturmaharajakayika (skt): Töù thieân vöông—Deities serving the Four Quarter Sakyamuni: Thích Ca Maâu Ni. Kings (name of a class of deities)—Gods of Calendraradja: Ta La thoï vöông Phaät. the four kings—Belonging to the attendance of Campaka: Chieâm Thaønh. those four great kings. Sanavasa (skt): Thöông Na Hoøa Tu, toå thöù ba Catur-rddhipada (skt): Töù thaàn tuùc—Four doøng Thieàn AÁn Ñoä—The third patriarch of the bases of mystical ability—Four mystical feet. Indian Zen. ** See Töù Nhö YÙ Tuùc in Vietnamese-English Candala (skt): Chieân ñaø la—Haï tieän—An Section. outcast, man of the lowest and most despised Caturyoni: Töù sanh. of the mixed tribes (born from a Sudra father Catushkotika (skt): See Töù Cuù Chaáp, and Töù and a Brahman mother). Cuù Phaân Bieät. Candana (skt): Goã Chieân Ñaøn—Sandalwood

Catvarah-pratyayah (skt): Töù duyeân—Four trong con ngöôøi. Coù caû thaûy baûy chakras— classes of cooperating cause—Four types of Chakras are points where soul and body circumstance—Four circumstances—Four connect with and interpenetrate, the centers of types of connection. subtle or refined energy in the human energy Catvariaryasatyani (skt)—Cattari- body (although developed by Hinduism, Chakras play an important role in Buddhism, ariyasaccani (p): The four Noble Truths—especially in Tantric Buddhism). There are See Töù Dieäu Ñeá. seven chakras: Catvari-samgraha-vastuni (skt): Töù nhieáp 1) Muladhara-Chakra: Ñieåm naèm ôû döôùi phaùp—The four elements of popularity—The cuøng giöõa cô quan sinh duïc vaø haäu moân. four ways of leading human beings to Ngöôøi luyeän Yoga maø nhaäp vaøo ñöôïc emancipation. Muladhara-Chakra seõ thaéng ñöôïc söï gaén ** See Töù Nhieáp Phaùp in Vietnamese-English boù traàn theá vaø khoâng coøn sôï cheát—It is Section. located at the lowest part between the root Catvari-samyakprahanani (skt): Töù Chaùnh of the genitals and the anus. Cultivators Ñoaïn—Töù Chaùnh Caàn—Four kinds of who are able to practice and penetrate to restraint—Right effort of four kinds of restrain. the muladhara-chakra conquer the quality ** See Töù Chaùnh Caàn in Vietnamese-English of earth and no longer fears bodily death. Section. 2) Svadhishthana-Chakra: Ñieåm naèm ôû goác Catvaro-dvipah (skt): Töù chaâu—The four cuûa cô quan sinh duïc. Haønh giaû naøo taäp continents. trung ñöôïc vaøo ñieåm naày seõ khoâng coøn sôï ** See Töù Chaâu in Vietnamese-English nöôùc, ñaït ñöôïc nhieàu khaû naêng veà taâm Section. thaàn vaø tröïc giaùc, seõ laøm chuû hoaøn toaøn Catvaro-yonayah (skt): Töù sanh—Four kinds caùc giaùc quan, moïi tham saân si maïn nghi of birth: taø kieán ñeàu bò xoùa saïch—It lies in the 1) Thai sanh: Birth from womb. energy channel at the root of the genitals. 2) Noaõn sanh: Birth from egg. Cultivators who are able to concentrate on 3) Thaáp sanh: Birth from moisture. this no longer fear of water, acquire 4) Hoùa sanh: Birth from metamorphosis. various psychic

powers, intuitive Cetana (p): Haønh uaån—Volition or intentional knowledge, complete mastery of his action—A factor of consciousness of will— senses. All greed, hatred, ignorance, Haønh ñoäng taïo taùc cuûa yù thöùc—Karma- arrogance, doubt and wrong views are producing impulses. completely eliminated. Cetasikas (p): Taâm sôû—A factor of 3) Manipura-Chakra: Ñieåm giöõa ngang ruùn consciousness. (cai quaûn gan vaø daï daøy). Haønh giaû taäp Chaitya (skt) Cetiya (p): Chaùnh ñieän, phoøng trung vaøo ñaây seõ coù khaû naêng khaùm phaù ra nhöõng kho baùu bò daáu kín. Haønh giaû taäp hoïp trong tu vieän cuõng laøm nôi thieàn vaø giaûng trung vaøo ñieåm naày khoâng coøn sôï löûa, phaùp—Assembly hall od a Buddhist monastery ngay caû khi neùm vaøo löûa, ngöôøi aáy vaãn for meditation and presentation of teaching. soáng maø chaúng sôï—It lies within the Chakra (p) Cakra (skt): Voøng troøn—Baùnh energy channel in the navel region. xe—Trong Phaät giaùo Chakra bieåu tröng cho Cultivators who concentrate on his no nhöõng ñieåm gaëp gôõ giöõa theå xaùc vaø taâm thaàn, longer fear of fire, even if he were thrown ñaây laø nhöõng taâm ñieåm naêng löôïng tinh teá

into a blazing fire, he would remain alive boán loaïi: vaøng, baïc, ñoàng, saét. Veà sau without fear of death. Chakravartin ñöôïc duøng ñeå chæ moät vò Phaät coù 4) Anahata-Chakra: Ñieåm naèm ngay vuøng hoïc thuyeát phoå bieán vaø mang chaân lyù veà toaøn tim treân ñöôøng giöõa. Haønh giaû taäp trung boä vuõ truï—Wheel ruler, the wheels of his vaøo ñieåm naày ñeán thuaàn thuïc seõ kieåm soaùt chariot roll unosbstructedly everywhere— hoaøn toaøn khoâng khí. Ngöôøi naày coù theå Sovereign ruler, whose chariot wheels roll bay vaø nhaäp vaøo thaân theå moät ngöôøi everywhere without hindrance. There are four khaùc—It lies in the heart region, within types of wheels, based on the quality and the energy channel (middle line in the power: gold, silver, copper and iron. body). Cultivator who meditates on this Chakravartin later became and epithet for a center completely master the quality of air buddha whose teaching is universal and whose (he can fly through the air and enter the truth is applicable to the entire cosmos. bodies of others. Ch'an (Zen): Thieàn laø moät thuaät ngöõ töông 5) Vishuddha-Chakra: Ñieåm naèm döôùi coå, ñöông vôùi Dhyana cuûa Phaïn ngöõ, coù nghóa laø treân keânh naêng löïc (Sushumna), nôi kieåm söï taäp trung tinh thaàn vaø söï tónh taâm, traïng thaùi soaùt thanh quaûn. Haønh giaû taäp trung vaøo maø trong ñoù taát caû moïi phaân bieät nhò nguyeân ñaây seõ khoâng bò huûy dieät duø theá giôùi coù bò nhö toát xaáu, thieän aùc, cao thaáp, anh toâi, chuû theå tan vôõ. Ngöôøi aáy seõ ñaït ñöôïc söï hieåu bieát ñoái töôïng, ñuùng sai, v.v. ñeàu ngöng baët. Theàn veà quaù khöù, hieän taïi vaø vò lai—It lies in laø moät tröôøng phaùi Phaät giaùo Ñaïi thöøa, do the sushumna nadi at the lower end of the chính Boà Ñeà Ñaït Ma mang ñeán vaø phaùt trieån throat. Cultivator concentrates on this will taïi trung Hoa vaøo theá kyû thöù saùu sau CN. not perish even with the destruction of the Thieàn laø moät tröôøng phaùi maø hoïc thuyeát vaø cosmos. He attains complete knowledge of thöïc haønh cuûa noù nhaèm giuùp ñöa con ngöôøi tôùi past, present and future. choã nhìn thaáy ñöôïc baûn tính rieâng cuûa chuùng ta 6) Ajna-Chakra: Ñieåm naèm giöõa hai chaân vaø cuoái cuøng ñöa tôùi ñaïi giaùc nhö

Phaät Thích maøy. Haønh giaû taäp trung ñöôïc vaøo ñaây seõ Ca ñaõ töøng traûi qua sau moät thôøi gian thieàn coù khaû naêng töø ñöôïc taát caû caùc haäu quaû ñònh maõnh lieät döôùi coäi Boà ñeà. Thieàn ñaët troïng cuûa haønh ñoäng trong quaù khöù—It lies in taâm vaøo söï ñaïi giaùc vaø nhaán maïnh vaøo söï voâ the sushumna nadi between the eyebrows. boå cuûa caùc nghi leã. Thieàn laø con ñöôøng ngaén One who concentrates on this chakra nhöng ñaày gay go maø khoâng phaûi ai cuõng laøm destroys all karma from previous lives. ñöôïc. Thieàn coù theå ñöôïc toùm taéc trong boán ñaëc 7) Sahasrara-chakra: Ñieåm naèm ngay treân tröng sau—Ch'an or Zen is equivalent to the ñænh ñaàu. Ñaây laø nôi truù nguï cuûa chö word dhyana in Sanskrit means collectedness Thieân. Haønh giaû naøo taäp trung ñöôïc ôû ñaây of mind or meditative absorption in which all seõ chöùng ñöôïc cöïc laïc, sieâu thöùc vaø sieâu dualistic distinctions like pretty or ugly, good trí—It lies above the crown of the head, or bad, tall or short, you or I, subject or object, above the upper end of the sushumna nadi. true or false are eliminated. Zen is a school of This is the abode of god Shiva. One who Mahayana Buddhism, which was brought to concentrates on this experiences supreme and developed in China by Bodhidharma bliss, superconsciousness and supreme around the 6th century AD. Zen is a religious knowledge. school, the teachings and practices of which Chakravartin (p) Cakravartin (skt): Thaày are directed toward self-realization. And leads cuûa caùc coã xe. Moät vò toái thöôïng maø caùc coã xe finally to complete awakening or cuûa ngöôøi ñoù khoâng bao giôø gaëp trôû ngaïi. Coù enlightenment as experienced by Sakyamuni

Buddha after intensive meditative self- palace into the forest, where he entered the discipline under the Bodhi-tree. Zen stresses homeless life to seek salvation for mankind. the prime importance of the enlightenment and ** For more information, please see Xa Naëc in emphasizes on the uselessness of ritual Vietnamese-English Section. religious practices. Zen is the shortest way, but Chariya-Piraka (skt): See Khuddaka- the toughest way to awakening and Nikaya. enlightenment, not everybody can do. The Chatur-Yoni: See Töù sanh. essential nature of Zen can be summarized in Chela: Ngöôøi hoïc troø, moät moân ñoà ñang tìm four short statements: kieám taâm linh, vaø phuïc vuï thaày trong khi chôø 1) Giaùo ngoaïi bieät truyeàn (truyeàn ngoaøi kinh thaày giaûng giaùo. Moái lieân heä thaày troø chæ coù ñieån): Special transmission outside of the keát quaû khi noù vöôït qua söï lieân heä bình teaching. thöôøng, nôi maø thaày trôû thaønh sieâu vieät vaø coù 2) Baát laäp vaên töï (khoâng phuï thuoäc vaøo caùc söï tin töôûng hoaøn toaøn nôi ñeä töû—A student, caâu vaø caùc chöõ): Nondependence on especially a spiritual seeker who serves his writings. master while waiting for the teaching from his 3) Tröïc chæ nhaân taâm (höôùng thaúng vaøo taâm his master. This relationship can only be cuûa con ngöôøi): Direct pointing to the fruitful if it goes beyond the mere teacher- human heart. student relationship in that the student 4) Kieán taùnh thaønh Phaät (suy gaãm veà baûn manifests complete trust in his master. taùnh thaät cuûa mình maø thöïc hieän quaû Chenresi: Nhìn vôùi ñoâi maét saùng, hình thöùc Phaät): Realization of one's own and Quaùn Theá AÂm cuûa Taây Taïng—Looking with becoming a Buddha. clear eyes, a

form of Avalokitesvara in Tibet. Chanda (p): YÙ muoán—Duïc voïng—Will— Chetasika (skt&p) Cetasika (skt&p): Caùc Intention—Desire. nhaân toá trí tueä hay taâm linh, nhöõng hieän töôïng Chandaka (skt): Xa naëc—Ngöôøi haàu caän cuûa taâm thaàn keàm theo söï xuaát hieän moãi traïng thaùi Thaùi töû Taát Ñaït ña—See Xa Naëc in yù thöùc vaø bò yù thöùc qui ñònh—Factors of mind Vietnamese-English Section. or consciousness, the mental concomitants Chandiddipada (p): Söï haøi loøng öa meán connected with a simultaneously arising trong phaùp laønh. consciousness and conditioned by it. Chandrakirti: Moät trong nhöõng ñaïi bieåu Chindati (skt): quan troïng cuûa tröôøng phaùi Trung Ñaïo vaøo theá Nhaän roõ: To discriminate. kyû thöù taùm, oâng ñaõ coù aûnh höôûng raát lôùn trong Phaân bieät: To distinguish. vieäc truyeàn baù tröôøng phaùi Trung Ñaïo vaøo ñaát Chintamni (p) Cintamani (skt): Baûo chaâu Taây Taïng—One of the most important mani, baûo vaät ñaùp öùng nhöõng öôùc muoán—A representatives of the school of Madhyamika mystical jewel with the power to fulfill its in the 8th century. He played an important role possessor’s every desire. and had great influence on the development of Chitta: Ñoàng nghóa vôùi Maït na (tinh thaàn tö the Madhyamika in Tibet—See Madhyamika. bieän—Manas) vaø YÙ thöùc (vijnana), chæ nhöõng Channa (p); Xa Naëc, ngöôøi ñaùnh xe ñöa thaùi quaù trình taâm thaàn khaùi nieäm vaø phaân bieät. töû rôøi boû cung ñieän cuûa vua cha, ñi vaøo röøng Theo Yogachara, Chitta ñoàng nghóa vôùi yù thöùc tìm phöông cöùu ñoä chuùng sanh—The Buddha’s di truyeàn (alaya-vijnana), hay laø nguoàn goác charioteer, who drove him from his father’s cuûa moïi hoaït ñoäng taâm thaàn—A synonym for Manas (thinking mind) and consciousness

(vijnana), mental processes and manifestations accused the Buddha, and demanded the and is equated with thinking discriminating Buddha to accommodate her and her unborn mind. According to Yogachara, it means baby. For a moment, there was an uproar from “storehouse consciousness” (alaya-vijnana) or the assembly. People began to discuss this source of all mental activities. incident. The Buddha made no move and Chulavamsa (skt): Quyeån Lòch Söû Nhoû, boå simply sat where he sat in a meditative tuùc cho quyeån Bieân nieân Mahavamsa. position. Just at that moment, the sound of a Chulavamsa ñöôïc soaïn vaøo nhöõng thôøi kyø bang was heard, and a small wooden basin fell khaùc nhau bôûi nhieàu taùc giaû. Noù ñöa ra caùi off Cinca’s body. It was now clear that she had nhìn bao quaùt veà Phaät giaùo Tích Lan cho tôùi faked her pregnancy, so she ran off theá kyû thöù 18—A supplement to the desperately—Theo truyeàn thuyeát Phaät giaùo, Mahavamsa. It was composed during different sau khi Xaù Lôïi Phaát ñaõ beõ gaõy bieän luaän cuûa periods by many authors. It gave an overview moät nhoùm ngoaïi ñaïo Baø La Moân thì laïi coù of Sinhalese Buddhism history until the 18th nhoùm khaùc khoâng haøi loøng khi thaáy Phaät giaùo century—See Mahavamsa. ngaøy caøng höng thònh. Hoï tuï taäp taïi thaønh Xaù Chunda (p): Thuaàn Ñaø—Ngöôøi thôï reøn ñaõ Veä, aâm möu haõm haïi Phaät. Boïn hoï mua chuoäc cuùng döôøng Ñöùc Phaät böõa côm sau cuøng, sau moät ngöôøi ñaøn baø teân laø Chieán Giaø, giaû boä laøm ñoù Ñöùc Phaät nhaäp dieät—A metal worker who moät tín ñoà Phaät giaùo. Moät buoåi saùng sôùm, invited the Buddha to the

metal place to offer trong khi moïi ngöôøi ñang leã Phaät ôû tònh xaù Kyø the last meal, after which the Buddha died. Vieân thì Chieán Giaø töø beân trong böôùc ra töï noùi: “Toái hoâm qua, toâi nguû laïi tònh xaù.” Haønh ñoäng Cikhin (skt): Thi-Khí Phaät. ñoù laøm khôi daäy loøng nghi ngôø cuûa töù chuùng. Cinca (skt): The woman who falsely accused Taùm thaùng sau, Chieán Giaø laïi xuaát hieän ôû giöõa the Buddha about her pregnancy—Chieán Giaø, tònh xaù, buïng noåi to leân nhö ñang mang baàu. ngöôøi ñaøn baø vu caùo Phaät veà baøo thai giaû trong Khi Ñöùc Phaät ñang thuyeát phaùp, Chieán Giaø buïng cuûa baø ta—According to Buddhist boãng nhieân ñöùng daäy, chæ vaøo buïng oaùn traùch legends, after elder Sariputra subdued a group Phaät, yeâu caàu phaûi saép xeáp oån thoûa cho baø ta of Brahman heretics at the debate, another vaø ñöùa con trong buïng. Trong phuùt choác, loøng group of Brahman heretics were dissatisfied ngöôøi roái loaïn, baøn taùn xoân xao. Ñöùc Phaät vaãn with the flourishing of Budhism. They planned tónh toïa, khoâng nhuùt nhít. Ñuùng luùc ñoù, boãng an evil scheme and assembled at Sravasti to nghe “caïch” moät tieáng, moät caùi chaäu baèng goã discuss a secret plot to trap the Buddha. They côû nhoû töø treân mình coâ gaùi rôi xuoáng, thì ra, taát bought off a woman by the name of Cinca to caû ñeàu laø nguïy taïo. Coâ gaùi chæ coøn caùch cuùp ñi act as a Buddhist follower. One early morning, nôi khaùc. while everyone was in session at Jetavana Cintamani: Ma Ni baûo chaâu hay Nhö YÙ baûo Vihara, worshipping the Buddha, Cinca walked chaâu, hay ngoïc öôùc nguyeän—Ngoïc baùu laøm out from the inner room. People heard her thoûa maõn moïi öôùc nguyeän—The gem of doing saying to herself: “I spent the night at the as one pleases—Thought gem—A fabulous vihara.” Her move aroused the suspicion of the gem supposed to yield its possessor all desires. assembly. Eight months later, Cinca with a bulging belly as in pregnancy, again appeared Cintana (skt) Cinta-maya-panna (p): at the vihara’s lecture hall. When the Buddha Thinking wisdom—Tö duy. was about to deliver a talk, she suddenly stood up, pointing her finger to her belly, she

Citta (skt & p): Taâm yù—Löï tri taâm— Mahabhunika coù nghóa laø nhöõng nhieäm vuï Concentration—Mind—Heart—Manas— toång quaùt, ôû ñaây chæ cho “taâm.” Baát cöù khi naøo Mental or Intellectual consciousness. taâm hoaït ñoäng, thì nhöõng ñaïi ñòa phaùp nhö thoï, 1) Temporarily considering and recognizing töôûng, tö, vaân vaân luoân luoân cuøng xuaát hieän. mind. The mind that is attending, Ten general functions of good or moral observing, thinking, reflecting, imagining universal: Thaäp Ñaïi Thieän Ñòa Phaùp (möôøi ñaïi (thought, intention, aim, wish, memory, phieàn naõo phaùp)—They accompany all good intelligence, reason)—Citta ñöôïc taïm coi mental functions—Phaùp thieän haønh vôùi taát caû laø Taâm hay yù. Taâm suy nghó, töôûng töôïng, taâm sôû thieän. lyù luaän, vaân vaân. Six general functions of evil: Luïc Phieàn Naõo 2) Consciousness or mind: This is Ñòa Phaùp—They are concomitant with all evil consciousness itself. It naturally functions thoughts—Nhöõng thöù bò nhieãm oâ tham duïc. in five ways corresponding to the five Two general functions of evil: Nhò Ñaïi Baát sense-organs—Ñaây cuõng chính laø taâm Thieän Ñòa Phaùp—They are concomitant with thöùc. Taâm thöùc naøy haønh söï qua naêm ngaû

all evil thoughts—Chuùng cuøng xuaát hieän vôùi ñöôøng töông öùng vôùi naêm caên. taát caû nhöõng tö töôûng xaáu xa. Cittadrisyadhara-visuddhi (skt)—Citta- Ten functions of ordinary character: Thaäp Tieåu Phieàn Naõo Ñòa Phaùp (möôøi tieåu phieàn naõo visuddhi (p): Purity of mind—Taâm thanh tònh phaùp)—They are those of ordinary (khoâng bò oâ nhieãm). compassionate character. They always Citta-Manas-Vijnana (skt): Taâm-YÙ-Thöùc. accompany evil mind and also the mental mind Caû ba ñeàu ñoàng nghóa vôùi taâm—Mind-Will- which hinders the Noble Path, and they are to Consciousness. All three terms are regarded be eliminated gradually by the way of self- as synonyms for mind—See Taâm YÙ Thöùc. culture, not abruptly by the way of insight— Citta-Matra (skt): Mind-Only—Duy Taâm— Möôøi phaùp thuoäc ñaëc chaát tham duïc thoâng Nothing but mind—All-Mind—Taâm taïo taùc vaø thöôøng. Chuùng luoân ñi theo taám xaáu xa cuõng chi phoái taát caû. Taâm laø goác cuûa söï phaân bieät veà nhö vôùi taâm laøm chöôùng ngaïi Thaùnh Ñaïo, vaø theá giôùi hieän töôïng vaø söï vaät—See Duy Taâm. chuùng caàn phaûi ñöôïc loaïi tröø töø töø qua tu taäp, Citta-Samyukta-Samskara (skt): Taâm Sôû chöù khoâng theå naøo ñöôïc ñoaïn tröø töùc khaéc Phaùp—Concomitant Mental Functions— baèng trí tueä. According to The Essentials of Buddhist Eight Indeterminate Functions: Baùt Baát Ñònh Philosophy composed by Prof. Junjiro Phaùp (taùm phaùp baát ñònh)—They are those Takakusu, there are 46 different kinds of which cannot be classified as belonging to any concomitant mental functions in Psychological of the five above mentioned functions—Chuùng School of Buddhism—Theo Cöông Yeáu Trieát laø nhöõng phaùp khoâng theå ñöôïc xeáp vaøo naêm Hoïc Phaät Giaùo cuûa Giaùo Sö Junjiro Takakusu, phaàn vöøa keå treân. coù 46 taâm sôû phaùp trong Taâm Lyù Hoïc Phaät Cittam-avyakritam-nityam (skt): See Taâm Giaùo: Thöôøng Vi Voâ Kyù. Ten general functions or universals Citta-Viprayukta-Samskara (skt): (Mahabhumika): Möôøi ñaïi ñòa phaùp— Dharmas that have no connection with form or Mahabhumika means of the universal ground, mind—Baát Töông Öng Phaùp—Among the the ground means the mind. Whenever the created, or conditioned elements, there are mind functions the universals such as idea, those which have no connection with form or will, ect., always appear concomitantly—

mind. They are neither matter nor mind— Cittra (skt): Chuûng chuûng—Nhieàu—Trong soá caùc phaùp höõu vi, coøn coù 14 phaùp Manifold—Manifoldness. khoâng töông öùng vôùi taâm hay vaät. Chuùng Cunda (skt): Thuaàn Ñaø. chaúng phaûi laø saéc maø cuõng chaúng phaûi laø taâm: Cuntaya (skt): Khoâng Acquisition: Prapti (skt)—Söï thuû ñaéc— Cutupapatanana (skt): Thaàn Tuùc Thoâng— Acquisition is the power that binds an acquired Thieân nhaõn minh—The knowledge of the object to the one who acquires it—Söï thuû ñaéc disappearing and appearing of beings of varied laø naêng löïc raøng buoäc moät vaät theå ñaït ñöôïc vôùi forms—Thaáy ñöôïc chuùng sanh cheát töø kieáp keû ñaït ñöôïc noù. naày taùi sanh vaøo kieáp khaùc. Non-acquisition: Aprapti (skt)—Baát Thuû Ñaéc—Non-acquisition is the power that Cyuti (skt): Töû—Death. separates an object from the possessor—Baát thuû ñaéc laø naêng löïc laøm phaân ly moät vaät theå vôùi sôû höõu chuû cuûa noù.

Communionship: Sabhaga (skt)— Communionship is the power that causes a

D species or a class to have similar forms of life—Chuùng ñoàng phaàn laø naêng löïc taïo ra nhöõng ñaëc loaïi hay boä loaïi ñeå coù nhöõng hình thöùc töông töï nhö cuoäc soáng. From 4 to 6 are Thoughtless, Conditionless, and Effects attained by meditation—Nhöõng Dabbha (p): Kusa-grass—Coû coâ sa. Keát Quaû, Khoâng Tö Töôûng vaø Khoâng Ñieàu Dadhi (p): Söõa ñaëc. Kieän chæ ñaït ñöôïc baèng thieàn ñònh. Dahana (p): Fire—Löûa. Life or Vital Power: Jivita-indrya (skt)—Life Dahara (p): Young (a)—Treû. or Vital power is the power that gives Dahati (p): To accept—Chaáp nhaän. longevity—Maïng caên hay sinh löïc laø nhöõng naêng löïc keùo daøi ñôøi soáng. Dakini (skt): Trong nieàm tin daân gian AÁn ñoä, From 8 to 11 are elements that imply the life Dakini laø moät con quyû caùi tieán hoùa thaønh and death of being, i.e., the waves of becoming thaùnh. Trong Kim Cang thöøa, Dakini laø söùc and expiration (birth, old age, sickness, and maïnh linh caûm cuûa yù thöùc. Trong Thieàn, death)—Töø 8 ñeán 11 bao goàn söï soáng vaø söï Dakini coù söù meänh hôïp nhaát söùc maïnh ñöôïc cheát cuûa sinh theå, tyû nhö nhöõng laøn soùng sinh haønh giaû giaûi thoaùt vaøo tieán trình höõu hình hoùa (sanh, laõo, beänh, töû). hoùa—In Indian folk belief, a female demon to From 12 to 14 are elements of names, found in the company of gods. In Vajrayana sentences and letters. They all related to Buddhism, Dakini is the inspiring power of speech—Töø phaùp 12 ñeán phaùp 14 laø nhöõng boä consciousness. In Zen, Dakini has the task of phaän cuûa danh, cuù vaø vaên. Taát caû ñeàu lieân heä integrating powers liberated by the cultivator ñeán ngoân ngöõ. in the process of visualization. Cittaye (skt): Tích taäp—To accumulate. Dakkha (p): Clever (a)—Khoân ngoan. Cittekaggata (skt): Nhöùt taâm—One- Dakkhina (p): South (n): Phöông Nam— pointedness of mind. Southern (a): Veà phöông Nam. Daksina (skt): Cuùng döôøng—Donation.

Dalai-Lama: Giaùo chuû phaùi Hoaøng Y beân Dalai Lama Tenzin Gyatso (born 1935—now Taây Taïng, cuõng laø vò laõnh ñaïo ñaát nöôùc. Moät in exile). vò thaày coù trí naêng lôùn baèng ñaïi döông, vò laõnh ** For more information, please see Ban ñaïo tinh thaàn hay quoác tröôûng Taây Taïng, hieän Thieàn Laït Ma in Vietnamese-English thaân cuûa Quaùn Theá AÂm cuõng nhö Ban Thieàn Section. Laït Ma. Theo Phaät giaùo Taây Taïng thì töø Laït Dalha (p): Strong—Maïnh meõ. Ma laø moät vò thaày toân giaùo, ñöôïc ñeä töû suøng Dalidda (p): Poor (a): Ngheøo naøn—A poor kính vì oâng laø hieän thaân cuûa Phaät Phaùp. Ngaøy person: Ngöôøi ngheøo. nay töø Laït Ma ñöôïc duøng moät caùch lòch söï ñeå Daliddiya (p): Poverty—Ngheøo naøn. chæ baát cöù vò sö Taây Taïng naøo, khoâng keå möùc Damaka (p): Trainer—Tamer—Huaán luyeän ñoä phaùt trieån taâm linh cuûa vò naày. Coù ba vò Laït vieân. Ma cao caáp laø Ñaït Lai Laït Ma, Ban Thieàn Laït Dameti (p): To tame—To train—Huaán luyeän. Ma, vaø Bogdo Laït Ma hay vò Taêng Thoáng Phaät giaùo Moâng Coå. Töø naêm 1391 ñeán nay Taây Dampati (p): Husband and wife—Vôï choàng. Taïng coù 14 vò Laït Ma—The head of the Damya (skt): Ñieàu ngöï—Tamable. Yellow-robe sect of the Tibetan Buddhism, as Dana (skt & p): Ñaøn na—Boá thí—Cuùng chief of the nation. A teacher whose wisdom is döôøng—Ñaây laø moät trong luïc Ba La Maät— as

great as the ocean, Spiritual head of State of Haønh vi töï phaùt taëng cho tha nhaân moät vaät, Tibet, incarnation of Avalokitesvara, and the naêng löôïng hay trí naêng cuûa mình. Boá thí laø Panchen Lama. According to Tibetan moät trong saùu haïnh Ba La Maät cuûa ngöôøi tu Buddhism, Lama is used as a religious master, Phaät, laø taùc ñoäng quan troïng nhaát laøm taêng or guru, venerated by his students since he is coâng ñöùc tu haønh—Alms—Charity—Giving— an embodiment of Buddhist teachings. Today, This is one of the six paramitas or virtues of Lama is often used as a polite form of address perfection—Charitable giving, the presentation for any Tibetan monk, regardless of the level of gift or alms to monks and nuns (the virtue of of his spiritual development. The three senior alms-giving to the poor and needy or making Lamas are the Dalai-Lama, the Panchen- gifts to a bhikkhu or community of bhikkhus). Lama, and the Bogdo-Lama of Urga, the head Voluntary giving of material, energy, or of Buddhism in Mongolia. Since 1391 till wisdom to others, regarded as one of the most today, Tibet has 14 Lamas: important Buddhist virtues. Dana is one of the Dalai Lama Gendun Drub (1391-1475). six perfections (paramitas) and one of the most Dalai Lama Gendun Gyatso (1475-1542). important of the meritorious works. Dalai Lama Sonam Gyatso (1543-1588). Dana-Paramita (skt): Boá thí Ba La Maät. Dalai Lama Yonten Gyatso (1589-1617). Danapati (skt): Ñaøn vieät—Thí chuû—Donor— Dalai Lama Losang Gyatso (1617-1682). Alms-lord—Liberality lord—Munificent man. Dalai Lama Jamyang Gyatso (1683-1706). Danava (p): A titan—Ngöôøi coù söùc maïnh phi Dalai Lama Kelsang Gyatso (1708-1757). thöôøng. Dalai Lama Jampel Gyatso (1758-1804). Danda (p): Duøi cui—The cudgel—The Dalai Lama Lungtog Gyatso (1806-1815). Buddha is known as one who has dropped the Dalai Lama Tsultrim Gyatso (1816-1837). cudgel (nihita danda), one who has dropped Dalai Lama Kedrub Gyatso (1838-1856). the weapon (nihita sattha). Dalai Lama Trinle Gyatso (1856-1875). Dalai Lama Tubten Gyatso (1876-1933). Dandha (p): Stupid—Ngu ñaàn.

Dantakastha (skt): Caây xæa raêng—The tooth the paths leading to the various realms of stick. existence. Dantalokagiri (skt): See Ñaïn Ña Laïc Ca. Nhaän thöùc veà söï taïo ra thanh tröôïc: Concerning the engendering of purity and Dappa (p): Arrogance—Söï cao ngaïo. impurity. Dappita (p): Arrogant (a)—Cao ngaïo. Nhaän thöùc veà suy töôûng, veà ñaïi ñònh, veà tam Dara (p): Sorrow—Buoàn phieàn. giaûi thoaùt vaø thieàn ñònh: Concerning the Daraka (p): Youngster—Boy—Beù trai. contemplations, meditative states (samadhi), Dari (p): Cave—Hang ñaù. the three liberations, and the absorption Darika (p): A girl—Beù gaùi. (dhyana). Darpana (skt): Kính—Mirror. Nhaän thöùc veà söï cheát vaø taùi sanh: Concerning Darsana (skt) Darshana (p): Trí tueä döïa vaøo deaths and rebirths. Nhaän thöùc veà söï suy moøn cuûa nhieãm tröôïc: lyù trí giuùp tröø boû nhöõng ñam meâ, nhöõng yù Concerning the exhaustion of all defilements töôûng sai laïc, hoaøi nghi, hay nhöõng raøng buoäc (asrava). vaøo nghi thöùc hay qui taéc—Insight based on reason, which is capable of eliminating the Dasabhumi (skt) Dashabhumi (p): See passions (klesha), false views (drishti), doubt Thaäp ñòa. (vichiktsa), and clinging to rites and rules. Dasabhumika (skt) Dashabhumika (p): Daruna (p): Harsh—Cruel (a)—Thoâ loã. Luaän veà Thaäp Ñòa, “Con ñöôøng cuûa

moät vò Boà Dasa (p): taùt" cuûa Vasubandhu trong baûn dòch cuûa Bodhiruchi laø cô sôû cuûa hoïc thuyeát cuûa tröôøng Ten: Möôøi. phaùi Ñòa Luaän—A commentary on the Slave: Noâ leä. Dasambhumika, explaining the course of a Dasabala (skt & p): Thaäp löïc (möôøi khaû naêng Bodhisattva (bhumi) by Vasubanshu, was the nôi moät vò Phaät)—Thaäp löïc Ca Dieáp—Ten doctrinal basis of the Ti-Lun school of early powers or ten abilities possessed by a Chinese Buddhism. Buddha—Ten Powers Kasyapa: Nhaän bieát baèng tröïc giaùc veà caùi coù theå vaø caùi Dasabhumi-sastra (skt): Thaäp Ñòa luaän. khoâng coù theå trong moïi hoaøn caûnh: Knowledge Dasabal-Kasyaba (skt): Thaäp löïc Ca Dieáp. concerning what is possible and impossible in Dasa-dis (skt): Thaäp phöông—The ten any situation. directions Nhaän thöùc söï chín muoài cuûa nhöõng haønh ñoäng: Dasanishthapada (skt): See Thaäp Voâ Taän Vipaka—Concerning the ripening of deeds. Nguyeän. Nhaän thöùc veà nhöõng naêng löïc cao nhaát vaø thaáp Dasaparamita (skt): See Thaäp Ba La Maät. nhaát nôi tha nhaân: Concerning the superior and Dasa-raja-dharma (skt): The Ten Duties of inferior abilities of other beings. the King—Möôøi nhieäm vuï cuûa moät quaân Nhaän thöùc veà nhöõng thieân höôùng cuûa hoï: vöông. Concerning their tendencies. Dasa-samyojana (skt): Ten fetters which Nhaän thöùc veà nhöõng thaønh toá cuûa theá giôùi: bind sentient beings to the cycle of births and Concerning the manifold constituents of the deaths. They are personality belief, sceptical world. doubt, clinging to mere rules and rituals, Nhöõng thöùc veà nhieàu con ñöôøng daãn tôùi nhöõng sensuous craving, ill-will, craving for fine traïng huoáng taùi sanh khaùc nhau: Concerning material existence, craving for immaterial

existence, conceit, restlessness, and Dehabhogapratishthana (skt): Toå hôïp ignorance—Möôøi kieát söû troùi buoäc chuùng sanh Thaân, Vaät chaát, vaø Sôû truï. Töø naày raát thöôøng vaøo voøng luaân hoài sanh töû. Möôøi kieát söû naøy laø xuaát hieän trong Kinh Laêng Giaø, aùm chæ vaät ngaõ kieán, nghi hoaëc, giôùi caám thuû, tham duïc, chaát cuûa ñôøi soáng. Deha laø thaân theå vaät lyù, saân haän, tham saéc, tham voâ saéc, kieâu maïn, traïo bhoga laø taøi saûn thuoäc veà thaân theå thoï höôûng, cöû vaø voâ minh—For more information, please vaø pratishthana laø hoaøn caûnh vaät chaát trong ñoù see Nguõ Haï Phaàn Keát and Nguõ Thöôïng Phaàn thaân theå sinh hoaït. Tuy nhieân, taát caû nhöõng thöù Keát. naày ñeàu laø bieåu hieän cuûa A Laïi Da—The Dasa-sila (skt): Thaäp giôùi—The ten precepts combination of the body, material, and abiding. taken by all Samaneras and Bhikkhus. This term occurs quite frequently in the **For more information, please see Thaäp Giôùi Lankavatara Sutra and refers to the material in Vietnamese-English Section. side of life. Deha means the physical body, Dasa-tathagata-balani (skt): Nhö Lai Cuï bhoga means property belonging to the body Tuùc Thaäp Löïc—The ten Tathagata Powers— and enjoyed by it, and pratishthana means the The ten powers with which a tathagata is material environment in which the body is equipped. found moving. They are, however, Dasi (p): A femal slave—Noâ leä nöõ (nöõ noâ). manifestations of the Alaya. Dassana (p): Intuition—Tröïc giaùc. Deha-nikkhepana (p): Death (laying down the body)—Cheát. Dassu (p): A robber—Keû cöôùp. Dattu (p): A stupid person—Ngöôøi ñoän caên.

Dehanissita (p): Connected with or belonging to the body (a)—Thuoäc veà thaân theå. Datu (p): A generous person—Ngöôøi haûo Dehi (p): That which has a body—A taâm. creature—Chuùng sanh coù thaân theå. Daushthulya (skt): Quaù aùc—Khuynh höôùng Desa (p): Region—Country—Vuøng hay xöù. xaáu hay söï sai laàm—Evil tendency, or error. Davadaha (p): Forest fire—Löûa chaùy röøng. Desaka (p): One who expounds (preacher)— Ngöôøi thuyeát giaûng. Daya (p): Compassion—Bi maãn. Desana (skt): Discourse—Baøi thuyeát giaûng— Dayada (p): Inheritance—Söï thöøa höôûng. Ngoân thuyeát phaùp töôùng hay giaùo lyù baèng Dayajji (p): Inheritance—Söï thöøa höôûng. ngoân töø traùi vôùi söï töï chöùng. Trong Kinh Laêng Dayaka (skt & p): Thí chuû—Supporter—The Giaø, Ñöùc Phaät daïy: “Nhöõng ai hieåu roõ söï khaùc lay supporter of a Bhikkhu—One who bieät giöõa theå chöùng vaø giaùo lyù, giöõa caùi bieát töï undertakes to supply the Bhikkhu with his noäi vaø söï giaùo huaán, ñeàu ñöõïc taùch xa söï ñieàu legitimate needs, such as food, new robes and ñoäng cuûa suy dieãn hay töôûng töõïng suoâng.”— medicine, and in modern times will often pay Word-teaching contrasted with self-realization. his travelling expenses. In the Lankavatara Sutra, the Buddha taught: Dayika (p): A female donor—Nöõ thí chuû. “Those who well understand the distinction Dayita (p): between realization and teaching, between Being sympathized: Caûm thoâng. inner knowledge and instruction, are kept Woman (n): Ñaøn baø. away from the control of mere speculation.” Deddubha (p): A water snake—Raén nöôùc. Desanapatha (skt): See Ngöõ Ngoân Vaên Töï. Deha (skt): Thaân—Body—See Thaân.

Desanarutapathabhivesatam (skt): Maïc Ñaït Ña in Vietnamese-English Section. Chaáp Tröôùc Vaên Töï—Not clinging to letter— Devadatta wanted to assassinate the See Ngöõ Ngoân Vaên Töï. Buddha. Thus, he and Ajatasatru caused Desana-vilasa (p): Beauty of instruction— an ugly Imperial Court Drama: Ñeà Baø Caùi hay caùi ñeïp cuûa lôøi thuyeát giaûng. Ñaït Ña muoán saùt haïi Phaät neân ñaõ cuøng A Xaø Deseti (p): To point out—To preach—Thuyeát Theá Gaây Ra Moät Thaûm Kòch Cung Ñình— giaûng. According to Buddhist legends, Devadatta was Dessa (p): Disagreeable (a)—Khoâng ñoàng yù. the Buddha’s cousin, one of the seven Princes Deva (skt) Devata (p): Thieân—Ñeà baø—Thieân ordained by the Buddha. Though he had his theå hay thaàn thaùnh, nhöõng chuùng sanh naèm head shaven and took the robe, his evil nature trong ba ñieàu kieän toát cuûa söï taùi sanh do nhöõng did not change. The purpose of his being nghieäp laønh ñôøi tröôùc; hoï soáng laâu daøi trong ordained was to gain fame and reputation, and moät khung caûnh haïnh phuùc treân coõi trôøi, tuy try to show a different outlook so as to trick the vaãn coøn chòu chu kyø taùi sanh nhö caùc chuùng masses. This evil natured Bhiksu was to sanh khaùc. Tuy nhieân, ñaây chính laø nhöõng trôû become an inner threat among the Sangha. ngaïi chính cho böôùc ñöôøng tu taäp cuûa hoï vì hoï One day, Devadatta requested the Buddha to bò maûi meâ trong nhöõng haïnh phuùc ñoù, neân teach him supernatural powers. But the khoâng coøn nhaän chaân ra söï thaät khoå ñau nöõa–- Buddhaadmonished him, saying: “In our Gods—Heavenly—Divine—Deity—Celestial treading on the Path, the precepts come first. being—Evil demons (rarely applied to)— From observing the

precepts come Celestial beings or gods, one of the three good concentration. With concentration we develop modes of existence as a reward for their understanding or wisdom. By this time, previous good deeds. Devas allotted a very supernatural powers will come naturally long, happy life in the Deva although they are without seeking." Later, Devadatta asked still subject to the cycle of rebirth. However, Ananda to teach him in private. Being a this happiness may constitute a substantial sibling, Ananda could not very well refuse. hindrance on their path to liberation for they Thus, Devadatta managed to master some cannot recognize the truth of suffering. supernatural powers. However, he often made use of these powers to conspire with evil men, Devabhavana (p): An abode of a deity— and even bought off eight hoodlums in an Thieân truï (nôi ôû cuûa chö Thieân). attempt to assassinate the Buddha. One day, Devadatta (skt): Ñeà baø ñaït ña, anh em chuù having heard that the Buddha was on a baùc vôùi Phaät. Theo giaùo ñieån thì oâng ta laø moät meditation retreat in a cave in Vulture Peak, nhaø sö toát cho ñeán taùm naêm tröôùc ngaøy Phaät Devadatta directed the eight hoodlums to go nhaäp dieät, oâng ñaõ hai laàn aâm möu gieát Phaät vaø there to assassinate the Buddha. The eight gaây chia reõ trong giaùo ñoaøn—A cousin of hoodlums, filled with the desire to kill, arrived Gautama Buddha and his most persistent at the cave. But when they saw the Buddha enemy. According to the Buddhist Canon, he emitting rays of light bright as the sun, so was a good monk until eight years before the bright that they could not even open their eyes, death of the Buddha, he tried himself to their killing intent instantly vanished. All of become the head of the Buddhist order and them dropped their swords and knelt before twice tried to kill the Buddha, as well as the Buddha, crying for repentance and attempting to cause schisms in the Sangha. requesting to take refuge in the Buddha as his ** For more information, please see Ñeà Baø

disciples. After the evil plot failed, maø ñöôïc ñònh, vì ñònh maø phaùt hueä. Luùc ñoù Devadatta's evil intention became even more thaàn thoâng khoâng caàu maø vaãn ñöôïc." Ñeà Baø intense. One day, when the Buddha and Ñaït Ña sau ñoù xin hoïc rieâng vôùi A nan. A Nan Ananda were passing through the foot of vì tình caûm anh em neân khoâng theå töø choái, vì Vulture Peak, Devadatta ran as fast as he vaäy Ñeà Baø Ñaït Ña cuõng hoïc ñöôïc moät ít thaàn could to the higher level. Using the thoâng. Nhöng y thöôøng lôïi duïng thaàn thoâng, supernatural power that he had learned, caáu keát vôùi keû xaáu vaø duøng tieàn mua chuoäc Devadatta pushed a big boulder down the hill. taùm teân coân ñoà, hoøng möu saùt Phaät. Coù moät When the big boulder rolled down to the foot hoâm Ñeà Baø Ñaït Ña bieát ñöôïc Phaät ñang toïa of the hill, Ananda tried to run away quickly, thieàn trong hoác ñaù taïi nuùi Kyø Xaø Quaät, y beøn but the Buddha, standing there like a sai taùm teân coân ñoà tay sai vaøo hang haønh thích mountain, did not move at all. Strangely, when Phaät. Taùm teân coân ñoà ñaèng ñaèng saùt khí ñi vaøo the big boulder and accompanying debris hang ñaù, nhöng thaáy Ñöùc Phaät saùng röïc coøn rolled to the side of the Buddha, they suddenly hôn maët traêng, maét coøn khoâng môû ra ñöôïc, cô stopped. The Buddha was not hurt at all. hoäi aùm saùt tieâu tan, khoâng ai baûo ai ñeàu boû

Devadatta again failed to accomplish his dao xuoáng, quyù tröôùc maët Phaät khoùc loùc saùm scheme and was further annoyed. He utilized hoái vaø xin quy-y laøm ñeä töû Phaät. Ñoäc keá khoâng his supernatural powers to mingle with politics thaønh, aùc taâm cuûa Ñeà Baø Ñaït Ña caøng döõ tôïn in order to expand his evil influence. He hôn. Moät hoâm, Ñöùc Phaät vaø A Nan ñi qua nuùi coaxed King Bimbisara's son, Prince Linh Thöùu, Ñeà Baø Ñaït Ña phoùng leï leân nuùi, Ajatasatru, who was still very young and vaän duïng thaàn thoâng hoïc ñöôïc ñaåy moät taûng innocent, to gain his trust. Devadatta fancied ñaù lôùn laên xuoáng. Taûng ñaù lôùn laên xuoáng, A taking ttheBuddha's place, while the Prince Nan voäi vaøng chaïy traùnh, nhöng Ñöùc Phaät vaãn attempted to seize the throne. So the two of ñieàm nhieân baát ñoäng. Laï thay, taûng ñaù vaø ñaù them conspired to bring about a traitorous vuïn laên ñeán beân caïnh Phaät thì boãng nhieân rebellion. Prince Ajatasatru staged a political döøng laïi, khoâng laøm haïi ñöôïc Phaät. Ñeà Baø Ñaït coup by confining the King in prison. The King Ña khoâng ñaït ñöôïc muïc ñích, trong loøng khoâng remembered the Buddha's teachings and was yeân, haén beøn thay ñoåi phöông caùch, lôïi duïng not at all shaken in his faith in the Buddha. thaàn thoâng laãn vôùi chính trò nhaèm môû roäng theá Ajatasatru made himself the King and löïc haéc aùm cuûa mình. Haén naém ñöôïc Thaùi töû A conferred on Devadatta the title of Imperial Xaø Theá, con vua Taàn Baø Sa La, treû ngöôøi non Preceptor of the Kingdom of Magadha. Their daï, ñeå ñöôïc söï tín nhieäm cuûa Thaùi töû. Ñeà Baø ambitions combined to present an ugly Ñaït Ña thì coù yù ñònh haïi Phaät, coøn Thaùi töû A Imperial Court Drama—Theo truyeàn thuyeát Xaø Theá thì möu soaùn ñoaït ngoâi baùu cuûa vua Phaät giaùo, Ñeà Baø Ñaït Ña laø em hoï cuûa Ñöùc cha, hai keû loøng lang daï soùi caáu keát vôùi nhau, Phaät, moät trong baûy vò hoaøng töû ñaõ ñöôïc Ñöùc daãn ñeán moät cuoäc noåi loaïn ñaïi nghòch baát ñaïo. Phaät cho xuaát gia theo Phaät töø ñaàu. Tuy ñaõ caïo Thaùi töû A Xaø Theá phaùt ñoäng chính bieán, baét toùc nhuoäm aùo, nhöng baûn taùnh xaáu aùc vaãn giam vua cha. A Xaø Theá töï laäp mình leân laøm khoâng thay ñoåi. Muïc ñích xuaát gia cuûa y laø caàu vua vaø phong cho Ñeà Baø Ñaït Ña laøm quoác sö danh caàu lôïi, hoøng phænh gaït ngöôøi ñôøi. Keû aùc nöôùc Ma Kieät Ñaø, daõ taâm cuûa hai ngöôøi laøm Taêng naøy trôû thaønh moät moái noäi hoïa cho Taêng dieãn ra moät thaûm kòch cung ñình. ñoaøn. Moät hoâm Ñeà Baø Ñaït Ña thænh caàu Ñöùc Deva-dhamma (p): Divine virtue (fear to Phaät truyeàn daïy cho pheùp thaàn thoâng. Phaät ñaõ sin)—Thieân ñöùc. raày: "Hoïc Phaät, laáy giôùi caám laøm ñaàu, do giôùi

Devadundubhi (p): Thunder—Saám. Devara (p): Brother-in-law (husband's or Deva-duta (skt): Trong ñaïo Phaät, ngöôøi ta goïi wife's brother) —Anh em reã. tuoåi giaø, bònh taät vaø caùi cheát laø nhöõng söù giaû Devaraja (skt): The King of devas—Thieân thaàn thaùnh. Nhöõng thöû thaùch naày nhaèm muïc Chuû—Thieân Vöông—See Thieân vöông. ñích laøm cho con ngöôøi hieåu ñöôïc tính chaát Devarukkha (p): A celestial tree—Thieân thuï. ñau ñôùn vaø taïm bôï cuûa moïi toàn taïi, töø ñoù maø Devarupa (p): An image of a deity—AÛnh coá gaéng tu haønh—Divine messenger. In töôïng cuûa chö Thieân. Buddhism, old age, sickness and

death are Devasarman (skt): La haùn—Ñeà baø thieát ma. called “divine messengers.” Their role is to Devasika (p): Happening daily (a)—Xaõy ra make people aware of the suffering and haèng ngaøy. impermanence of existence, and therefore, urge them to step onto the path to liberation. Devasoppana (skt): Phaät vò lai thieân vöông— Thieân ñaïo. Deva-giti (skt): Thieân ñaïo. Devata (p): Thieân chuùng. Devakanna (p): A heavenly maiden—Thieân nöõ. Devatideva (p): The god of gods—Thieân thaàn. Deva-karica (p): A journey in heaven— Thieân trình (moät cuoäc haønh trình trong coõi cuûa Devatta (p): Divinity—Thieân taùnh. chö Thieân). Devattabhava (p): Divine body—Thieân thaân. Devakhan (skt): Thieân ñöôøng. Devavimana (p): Heavenly mansion—Thieân Deva-kumara (p): A divine prince—Thieân cung. töû. Devayana (skt): The path to heaven—See Deva-loka (p): Heaven—Thieân giôùi. Thieân Thöøa. Deva-Naga (skt): Thieân Long. Devi (skt): Queen—(goddess)—Thieân nöõ. Deva-nagara (p): The city of the devas— Deviddhi (p): Divine power—Söùc thaàn thoâng. Thieân long thaønh. Devisi (p): A divine seer—Ngöôøi coù Thieân Deva-nikaya (p): A community of devas— nhaõn thoâng. Coäng ñoàng chö Thieân. Devupapatti (p): Rebirth among gods—Taùi Devannatara An inferior deity—Moät vò Tieân sanh vaøo coõi trôøi. ôû caáp thaáp. Dhaja (p): A symbol—Daáu hieäu. Devanubhava (p): Divine power—Thaàn Dhajini (p): An army—Quaân ñoäi. thoâng. Dhamma (p) Dharma (skt): Phaùp---Truth— Devaparisa (p): An assembly of devas—Hoäi Teaching—Doctrine—Righteousness— ñoàng cuûa chö Thieân. Piety—Morality—Nature—Law—Justice— Devapura (p): A celestial city—Thieân thaønh. Doctrine of truth—Chö phaùp höõu laäu vaø voâ laäu—All things and states conditioned or Devaputta (p): Son of a god—Thieân töû. unconditioned—The timeless law of Devaputra-Isvara (p): Töi Taïi Thieân töû. enlightenment---The teaching of Buddha as Devaputra-mara (skt): Thieân töû ma— the fullest expression of that law—Any Celestial demons—Demons who are sons of teaching set forth as formulated system. gods. Dhamma-abhisamaya (p): Understanding of Devaputta (p): Trôøi Ma vöông. the Truth—Thoâng hieåu chaân lyù.

Dhamma-anudhamma (p): Lawfulness of the Law—Sermons on the foundation of the (conformity with the Norm)—Phuø hôïp vôùi giaùo Kingdom of Righteousness—The first phaùp. discourse of the Buddha after his Dhamma-anusari (p): Acting in conformity enlightenment. with the Norm—Haønh ñoäng ñuùng theo giaùo Dhammachakra-Mudra: See Mudra phaùp. Dhammajivi (p): Living righteously—Soáng Dhamma-anuvatti (p): Acting in conformity moät caùch coù ñaïo ñöùc. with the Law—Haønh ñoäng phuø hôïp vôùi giaùo Dhammakama (p): Lover of the truth— lyù. Ngöôøi yeâu chuoäng chaân lyù. Dhammassami (p): Phaùp Vöông. Dhammakamma (p): An act in accordance Dhamma-bhandagarika (p): Baûo Thuû Giaùo with Vinaya rules—Haønh ñoäng hôïp vôùi giôùi Phaùp (Ñöùc A Nan). luaät. Dhammacakka (p): The wheel of the Dhammakatha (p): Religious talk or Norm—Baùnh xe chaân lyù. discussion—Phaùp ñaøm. Dhammacakkapavatana (p): Preaching the Dhammakaya (p): The normal body—See wheel of the Norm or the universal Phaùp Thaân. righteousness—Chuyeån baùnh xe chaân lyù hay Dhammakkhana (p): Preaching of

the giaûng chaùnh phaùp. doctrine—Giaûng daïy giaùo phaùp. Dhamma-cakkhu (p): The eye of wisdom— Dhammaladdha (p): Righteously (adv)— Eye of Truth—Con maét cuûa chaân lyù. Moät caùch ñuùng ñaén (coù ñaïo ñöùc). Dhammacari (p): Dhammannu (p): One who knows the (n) One who walks in the righteousness—doctrine—Ngöôøi hieåu bieát giaùo phaùp. Ngöôøi soáng trong chaân lyù. Dhammapada (p) Dharmapada (skt):A (a) Righteous: Ñuùng ñaén. line or stanza of the Norm—Kinh Phaùp Cuù— Dhammacariya (p): See Khuddaka-Nikaya. (n) Observance of righteousness—Thöïc thi Dhammapala (p) Dharmapala (p): ñuùng theo ñaïo lyù. Long thaàn hoä phaùp: Guardian of the (a) Virtuous: Ñaïo ñöùc. teaching—A group of deities , who protect the Dhammacetiya (p): A shrine in which sacred region. texts are enshrined—Taøng Kinh Caùc. Phaùp Hoä, nhaø trieát hoïc Du Giaø (Yogachara) Dhammadayada (p): Spiritual heir—Phaùp vaøo theá kyû thöù 6 sau Taây Lòch. OÂng sinh ra taïi töû. mieàn nam AÁn Ñoä. Vì oâng coù nhaéc ñeán caùc Dhammadhara (p): One who knows the luaän thö cuûa Phaät AÂm (Buddhaghosa) trong Norm by heart—Ngöôøi thuoäc naèm loøng giaùo saùch cuûa mình, neân coù theå keát luaän raèng oâng phaùp. soáng sau ngaøi Phaät AÂm. OÂng ñöôïc xem laø ngöôøi ñaõ vieát taát caû caùc baøi luaän giaûng veà Dhamma-dhatus (p): Chö phaùp giôùi. nhöõng cuoán saùch nhö Tieåu Boä Kinh, tröôùc ñaây Dhammac(h)akka (p): See Dharma-cakra in ñöôïc nhaø luaän giaûi ñaïi taøi Phaät AÂm vieát coøn Sanskrit/Pali-Vietnamese Section. dang dôû, ñoù laø luaän giaûi veà Kinh Töï Thuyeát Dhammachakkappavattana-soutta (p): (Udana), kinh Nhö Thò Thuyeát (Itivuttaka), Chuyeån Phaùp Luaân Kinh—The Wheel of the Thieân Cung söï (Vimanavatthu). Ngaï quyû söï Dhamma—The setting in motion of the Wheel (Petavatthu), Tröôûng Laõo Taèng Keä (Thera-

gatha), Tröôûng Laõo Ni Keä (Theri-gatha), Sôû Dhammatakka (p): Right reasoning—Lyù Haïnh Taïng (Cariya-pitaka). Taát caû caùc luaän luaän ñuùng ñaén. giaûi naày ñöôïc goïi chung laø Paramatthadipani. Dhammatthiti(p): The real nature of the OÂng coøn vieát moät luaän thö coù teân laø Norm—Thöïc taùnh cuûa giaùo phaùp. Paramatthamanjusa baøn veà cuoán Thanh Tònh Dhammavadi (p): Speaking according to the Ñaïo cuûa ngaøi Phaät AÂm (see Visuddhimagga). Law—Noùi ñuùng theo giaùo phaùp. Ñöôïc bieát oâng coøn vieát moät cuoán luaän giaûi Dhammavara (p): The excellent doctrine— haäu giaùo ñieån khaùc teân laø Netti. Cuoán naày Giaùo phaùp toái haûo. ñöôïc vieát theo yeâu caàu cuûa moät tröôûng laõo teân laø Dhammarakkhita. Tö lieäu ghi laïi raèng vaøo Dhamma-vicaya: thôøi ñoù Phaùp Hoä ñang soáng taïi Nagapattana, Search of Truth (investigation of doctrine): trong moät tu vieän do vua Dharmasoka xaây Tìm caàu chaân lyù. döïng—A philosopher of the Yogachara school One who understand the Law: Ngöôøi thoâng in the 6th century A.D. He was born in South hieåu giaùo lyù. India. Since he mentions Buddhaghosa's Dhammavihara (p): Living according to the commentaries in his work, it may be concluded Law—Soáng theo giaùo phaùp. that he came at a later period than Dhamma-vijaya (p): Cheá ngöï bôûi loøng hieáu Buddhaghosa. He is credited with the writing thaûo—Conquest by piety. of all the commentaries on such books as the

Dhamma-vinaya (p): Ñaïi Taïng Kinh—The Khuddaka-nikaya, which had been left undone Doctrine and the Discipline. by the great commentator, Buddhaghosa, i.e. Dhammavinichaya (p): Righteous on the Udana, the Ittivuttaka, the decision—Quyeát ñònh ñuùng ñaén (coù ñaïo lyù). Vimanavatthu, the Peta-vatthu, the Thera- Dhammika (p): Righteous (a)—Coù ñaïo ñöùc. gatha, the Theri-gatha, and the Cariya-pitaka. Dhammikatha (p): Religious talk—Phaùp All these are jointly called Paramatthadipani. ñaøm. He has also written a commentary called Paratthamanjusa on Buddhaghosa's Dhana (p): Wealth—Riches—Cuûa caûi. Visuddhimagga. It is said that he wrote another Dhanada (skt): Ña vaên. commentary on a post-canonical work, Dhanika (p): A creditor—Ngöôøi chuû nôï. namely, the Netti. This was written at the Dhank (skt): Dhank laø moät ñòa danh thuoäc request of a Thera called Dhammarakkhita. It mieàn taây AÁn Ñoä, naèm caùch Junagadh 30 daëm is recorded that at that time Dhammapala lived veà phía taây baéc vaø caùch Porbandar 7 daëm veà at Nagapattana in a vihara built by King phía nam. Taïi ñaây coù boán hang coøn ñöôïc giöõ Dharmasoka. nguyeân veïn, soá coøn laïi ñaõ bò hö haïi do söï raõ Dhammasakaccha (p): Discussion about the muïc cuûa loaïi ñaù meàm. Tuy nhieân, caùc caây truï Law—Luaän baøn giaùo lyù. baùt giaùc khoâng coù beä vuoâng thì vaãn toàn taïi. ÔÛ Dhammasangiti (p): Recital of sacred ñaây coøn tìm thaáy moät soá taùc phaåm ñieâu khaéc scriptures—Truøng tuïng (ñoïc laïi hay keå laïi) thaàn thoaïi thoâ sô thuoäc thôøi kyø sau—Dhank is thaùnh ñieån. the name of a place in west India, about thirty Dhammasarana (p): Putting one's faith on miles north-west of Junagadh and seven miles the Law—Ñaët nieàm tin vaøo giaùo lyù. south-east of Porbandar. Here, four plain caves are preserved, the rest having been destroyed Dhammata (p): General rule—Nature—Luaät through decay in the soft rock. However, the töï nhieân. octagonal pillars with their square bases and

capitals still stand. There are also be found before the birth of the historical Buddha, some rude mythological sculptures of a later who is no more than a manifestation of it. date. 3) Toaøn boä caùc qui taéc ñaïo ñöùc vaø caùc chuaån Dhara (p): möïc öùng xöû—Norms of behavior and Torrent—Stream—Doøng nöôùc. ethical rules (sila and vinaya-pitaka). The earth: Traùi ñaát. 4) Nhöõng bieåu hieän cuûa hieän thöïc, söï vaät vaø Dharana (skt): Intense concentration upon hieän töôïng—Manifestations of reality, of one interior object to the complete exclusion the general state of affairs, things, and of all else. pheomena. 5) Tö töôûng vaø noäi dung taâm thaàn, yù töôûng vaø Dharani (p): The earth—Quaû ñaát. phaûn aùnh cuûa caùc hieän töôïng vaøo tinh thaàn (skt): Ñaø La Ni—Toång trì—Chaân ngoân laø con ngöôøi—Mental content, object of nhöõng kinh ngaèn chöùa ñöïng nhöõng coâng thöùc thought, idea, reflection of a thing in the ma thuaät goàm nhöõng aâm tieát coù noäi dung töôïng human mind. tröng (mantra)—A verse of mystical 6) Caùc nhaân toá toàn taïi—Factors of existence. syllables—Abbreviation of a sutra to its 7) Boà Ñeà Ñaït Ma: Bodhidharma (skt)—See essential elements (short sutra that conains Boà Ñeà Ñaït Ma in Vietnamese-English magical formulas comprised of syllables of Section. symbolic content or mantra)—An invocation, Dharma-aranya (skt): Phaùp-Lan. usually longer than a Mantram which

has Dharma-Ayatna (skt): Phaùp nhaäp. magical powers in its recitation Dharmabala (skt): Phaùp löïc. Dharanimdhara (skt): Trì Ñòa Boà Taùt. Dharmabhadra (skt): Phaùp Hieàn. Dharanisvararaja (p): Toång trì töï taïi. Dharma-Buddha (skt): Ñaït ma Phaät—Phaùp Dharati (p): Phaät—See Phaùp Taùnh in Vietnamese-English To live: Soáng. Section. To last: Toàn taïi. Dhamma-cakka-pavattana (p): Kinh To continue: Tieáp tuïc. Chuyeån Phaùp Luaân—The first discourse of the Dharma (skt): Ñaït ma—Theo Phaät giaùo, Buddha after his Enlightenment which Phaùp ñöôïc ñònh nghóa nhö sau—Buddhism delivered to his first converts in the Deer Park uses the notion of Dharma in various meaning: at Benares. 1) Luaät vuõ truï, traät töï lôùn maø chuùng ta phaûi Dharma-cakra (skt) Dhamma-c(h)akka theo, chuû yeáu laø nghieäp löïc vaø taùi sinh— (p): Phaùp luaân, baùnh xe Phaùp trong Phaät giaùo, The cosmic law which underlying our hoïc thuyeát do Phaät thuyeát giaùo goàm Töù dieäu world; above all, the law of karmically ñeá, Baùt chaùnh ñaïo vaø trung ñaïo. Phaùp luaân determined rebirth. ñöôïc bieåu hieän vôùi moät baùnh xe coù taùm tia, 2) Hoïc thuyeát cuûa Phaät, ngöôøi ñaàu tieân hieåu töôïng tröng cho Baùt chaùnh ñaïo. Theo truyeàn ñöôïc vaø neâu nhöõng luaät naày leân. Kyø thaät, thoáng thì baùnh xe phaùp ñöôïc quay ba laàn— nhöõng giaùo phaùp chaân thaät ñaõ coù tröôùc Wheel of Truth—Wheel of the teaching in thôøi Phaät lòch söû, baûn thaân Phaät chæ laø moät Buddhism, a symbol of the teaching bieåu hieän—The teaching of the Buddha, expounded by the Buddha, including the Four who recognized and regulated this law. In Noble Truths, The Eightfold Noble Path and fact, dharma (universal truth) existed The Middel Way. The Dharma-Chakra is always depicted with eight spokes representing

the eightfold path. According to tradition, the including not only this visible sense-world but wheel of dharma was set in motion three all possibly conceivable ideal worlds. times: Dharmaduta (skt): Nhöõng ngöôøi ñaàu tieân Taïi vöôøn Loäc Uyeån khi Phaät vöøa ñaït ñöôïc ñaïi truyeàn baù chôn lyù—A missioner—One who giaùc: In Sarnath where the Buddha pronounced proclaims the Dhamma, the teaching of the his first discourse after attaining complete Buddha. enlightenment. Dharmadvaya (skt): See Nhò Bieân. Khi Ñaïi thöøa xuaát hieän: Through the Dharmagupta (skt): Ñaøm voâ Ñöùc—Phaùp origination of the Mahayana. Taïng Boä, teân cuûa moät tröôøng phaùi Phaät giaùo, Khi Kim Cang thöøa xuaát hieän: Through the moät trong hai möôi tröôøng phaùi Tieåu Thöøa— arising of the Vajrayana. Dharma-Storage School, name of a Buddhist Dharmachakra (cakra)-Mudra (skt) school, one of the twenty Hinayana schools. Dharmachakka-Mudra (p): See Mudra 3 in Dharmagupta-Vinaya (skt): Töù phaàn luaät Sanskrit/Pali-Vietnamese Section. cuûa Ñaøm Voâ Ñöùc. Dharmacakra-pravartana-Sutra (skt) Dharmaguptikas (skt): See Phaùp Taïng Boä. Dhammacakka-ppavattana-Sutta (p): Dharmahara (skt): Setting in Motion the Wheel of Dharma—Kinh Phaùp Thöïc—Ñoà aên chaân lyù—Food of truth. Chuyeån Luaân Thaùnh Vöông. Trong Kinh Laêng Giaø, Ñöùc Phaät nhaéc Dharma (skt): See Phaùp. Mahamati: “Naøy Mahamati, caùc Thanh Vaên, Dharmadara (skt): Trì Phaùp. Duyeân Giaùc vaø Boà Taùt cuûa Ta nuoâi soáng mình Dharmaddana (skt):

Phaùp aán—The Dharma- baèng chaân lyù chöù khoâng baèng thòt; huoáng chi laø seal that which fasten the dharma together. Nhö Lai!"—In the Lankavatara Sutra, the Dharmadhara (skt): Khaån Na La Vöông. Buddha reminded Mahamati: "Oh! Mahamati, my Sravakas, Pratyekabuddhas, and Dharmadhatu (skt): Bodhisattvas feed themselves on truth, not on Phaùp giôùi, moät baûn taùnh thaät bao truøm vaø thaâm meat; how much more the Tathagatas!" nhaäp taát caû moïi hieän töôïng. Veà maët khoâng For more information, please see Phaùp Thöïc in gian laõnh ñòa, Dharma laø toaøn theå voâ nhaân vaø Vietnaemse-English Section. baát bieán, voâ thuûy voâ chung—Dharma-plane— Realm of dharma, a notion of the true nature Dharmakara (skt): Phaùp Taïng Boà Taùt—Ñaøm that permeates and encompasses phenomena. ma ca löu, vò Boà taùt sau thaønh Phaät Di Ñaø—A As a space or realm, the the realm of dharmas Bodhisattva in a certain previous life of is the uncaused and immutable totality without Amitabha Buddha. beginning nor end. Dharmakaya (skt): Phaùp thaân—Chaân thaân Phaùp Giôùi coù theå ñöôïc dòch moät caùch xaùc hôïp hay thaân cuûa chaân lyù, moät trong ba thaân cuûa laø "phaïm vi cuûa yù nieäm" vì töø naày dieãn taû caùi Phaät—Dharma-body—The Absolute Body of quan nieäm roõ raøng nhaát veà vuõ truï, khoâng the Buddha—The unconditioned reality nhöõng goàm caùi theá giôùi cuûa giaùc quan coù theå considered as the true nature of a Buddha— nhìn thaáy ñöôïc naøy maø goàm taát caû nhöõng theá The Body of the Law—The Buddha as giôùi lyù nieäm coù theå quan nieäm vaø coù theå coù personification of truth, one of the three bodies ñöôïc: Dharmadhatu may be rendered properly of a Buddha. as "realm of ideas," as the term expresses the ** For more information, please see Trikaya in most comprehensive view of the universe, Sanskrit/Pali-Vietnamese Section.

Dharmakirti: logic from Isvarasena who was among 1) Phaùp Xöùng sanh ra taïi laøng Tirumalai Dinnaga's pupils. Later, he went to trong xöù Cola, laø ngöôøi keá thöøa cuûa Traàn Nalanda and became a disciple of Na. Thoaït tieân oâng hoïc lyù luaän hoïc vôùi Dhammapala who was at that time the Isvarasena, moät ñeä töû cuûa ngaøi Traàn Na. Sangha-sthavira of the Mahavihara and a Veà sau, oâng ñeán ñaïi tu vieän Nalanda vaø prominent teacher of the Vijnanavada trôû thaønh ñeä töû cuûa ngaøi Phaùp Hoä (see school. His fame as a subtle philosophical Dhammapala in Sanskrit/Pali-Vietnamese thinker and dialectician was still recently Section) khi aáy laø vieän tröôûng vaø cuõng laø in obscurity until Rahul Sankrityayan moät luaän sö xuaát chuùng cuûa Duy Thöùc discovered in Tibet the original Sanskrit toâng. Tieáng taêm cuûa oâng bò chìm vaøo boùng version of the Pramana-vartika of toái, nhöng Rahul Sankrityayan ñaõ phaùt Dharmakirti. After that incident, people hieän taïi Taây Taïng baûn dòch töø nguyeân baûn realized that he was one of the most tieáng Phaïn cuûa cuoán Löôïng Thích Luaän important and unsurpassed Buddhist (Pramana-vartika), taùc phaåm lôùn cuûa Phaùp logicians and philosophers and one of the Xöùng, sau bieán coá ñoù ngöôøi ta môùi bieát principal spokesmen of the Yogachara, oâng ñaõ töøng laø moät trong nhöõng nhaø luaän came from South India in the 7th century. lyù vaø trieát gia Phaät giaùo noåi tieáng vaø xuaát Doctor Stcherbatsky rightly regards him as chuùng, oâng cuõng laø nhaø laõnh ñaïo tröôøng

the Kant of India. Even his Brahminical phaùi Yogachara, ñeán töø Nam AÁn vaøo theá adversaries have acknowledged the kyû thöù VII sau Taây Lòch. Tieán só superiority of his reasoning powers. Stcherbatsky xem oâng nhö laø trieát gia Beside his principal works Pramana- Kant cuûa AÁn Ñoä quaû cuõng khoâng sai. vartika (Explanation of the Touchstones), Thaäm chí caùc ñoái thuû Baø La Moân cuûa oâng other important works written by cuõng phaûi nhìn nhaän naêng löïc suy luaän Dharmakirti are the Pramana- sieâu phaøm cuûa oâng. Ngoaøi taùc phaåm chính viahishchaya (Resolve concerning the cuûa oâng laø Pramana-vartika (Giaûi Thích Touchstones) treat the basic questions caùc Tieâu Chuaån hay Löôïng Thích Luaän), concerning the nature of knowledge, the oâng coøn vieát nhöõng taùc phaåm khaùc nhö Nyaya-bindu, the Sambandha-pariksa, the Quyeát Ñònh Theo caùc Tieâu Chuaån hay Hetu-bindu, the Vadanyaya, and the Löôïng Quyeát Ñònh Luaän (Pramana- Samanantara-siddhi. All these works deal viahishchaya), baøn veà nhöõng vaán ñeà caên generally with the Buddhist theory of baûn cuûa nhaän thöùc, Nyaya-bindu, knowledge and display great erudiction Sambandha-pariksa, Hetu-bindu, and subtle thinking. Dharmakirti's writings Vadanyaya vaø Samanantara-siddhi. Taát caû mark the highest summit reached in nhöõng taùc phaåm naày phaàn nhieàu noùi veà lyù epistemological speculation by later thuyeát tri thöùc cuûa Phaät giaùo, vaø cho thaáy Buddhism. boä oùc uyeân baùc roäng lôùn vôùi moät tö duy 2) Devarakshita Jayabahu Dharmakirti, thuû tinh teá. Caùc taùc phaåm cuûa ngaøi Phaùp Xöùng laõnh Taêng só Tích Lan vaøo khoaûng 1400 ñaùnh daáu toät ñænh veà nhaän thöùc luaän maø sau CN. Hai taùc phaåm chính cuûa oâng laø Phaät giaùo sau naày ñaõ ñaït tôùi— Nikaya-sangrahaya vaø saddharma- Dharmakirti, who was born in a village lankaraya, ñaây laø nhöõng tuyeät taùc trong thi named Tirumalai in the Cola country, was ca Tích Lan—Devarakshita Jayabahu a successor of Dinnaga. First, he studied Dharmakirti, who was head of the

Buddhist spiritual community in Ceylon Dharmapala (skt): around 1400 AD. He composed the two Hoä phaùp—Guardian of the teaching. most important works on the development Ñaøm ma ba la, a famous Buddhist of Buddhism: Nikaya-sangrahaya and propagandist, born in Ceylon in 1865 and died saddharmalamkaraya, considered the most in 1935. important examples of Sinhalese literary Dharmapancakam (skt): Five laws or prose. categories. **See Nguõ Phaùp. Dharmakshanti (skt): See Phaùp Nhaãn. Dharma-paryaya (skt): Phaùp moân—Hoïc Dharmalaksana (skt): See Phaùp Töôùng thuyeát hay heä thoáng giaùo lyù—Doctrine, or Toâng. system of teaching, or succession of Dharma— Dharmamegha (skt): Phaùp Vaân Ñòa, ñòa cuoái Gate of Dharma—Dharma-gate—Dharma- cuøng trong thaäp ñòa Boà Taùt—Dharma-cloud, door. the last of the ten Bodhisattva stages—See ** See Phaùp Moân in Vietnamese-English Thaäp Ñòa (B) (10). Section. Dharmamitra (skt): Sa moân Phaùp Tuù—Ñaøm Dharmaprabhasa (skt): Phaùp Minh Phaät. ma maät ña. Dharmapriya (skt): Phaùp Thieän—Ñaøm ma Dharmanairatmyajnana (skt): See Phaùp ty. Voâ Ngaõ Trí. Dharmapuja (skt): Moral offerings—See Dharmanendin (skt): Phaùp hyû—Ñaøm ma nan Phaùp Cuùng Döôøng. ñeà. Dharmaradja (skt): Phaùp vöông. Dharma-niyama

(skt): Contemplation on the Dharmaraksha (skt): Phaùp hoä—Ñaøm ma la dharma—Nieäm Phaùp (söï suy nieäm veà Chaùnh saùt. Phaùp). Dharma-ratna (skt): Phaùp baûo. Dharmaniyamata (skt): See Phaùp Vò. Dharmasala (skt): A rest house for pilgrims, Dharmanusarin (skt) Dhammanusarin often provided by a rich man for those coming (p): Moân ñoà cuûa Luaät. Moät trong hai phaïm truø to a special place of pilgrimage. baét buoäc ñoái vôùi ngöôøi “xin nhaäp doøng” Dharmasamata (skt): See Phaùp Bình Ñaúng, (teaching or faith). Moân ñoà cuûa Luaät böôùc vaøo and Töù Bình Ñaúng in Vietnamese-English con ñöôøng sieâu nhieân nhôø hieåu bieát hoïc thuyeát Section. veà maët trí tueä, khaùc vôùi moân ñoà nieàm tin böôùc Dharmasamgraha (skt): Teân cuûa moät taùc vaøo baèng söï tham gia töï phaùt—Follower of the phaåm toång hôïp danh töø Phaät hoïc do Ngaøi Long teaching; one of the two kinds of aspirants to Thoï bieân soaïn—Name of a collection of “stream entry.” The follower of the teaching, Buddhist Technical Terms composed by unlike the follower of the faith, does not enter Master Nagarjuna. the supermundane path because of his trust but Dharma satya (skt): Phaùp Thieät—Ñaøm Ñeá. rather on the basis of his intellectual understanding of the Buddhist teaching. Dharmascasarirah (skt): Phaùp thaân voâ höõu thaân, nghóa laø phaùp thaân maø khoâng coù thaân— Dharmapada Sutra (skt) Dhammapada The Dharma-body is without the body. Sutta (p): Kinh Phaùp Cuù—A collection of 423 Dharmasthitita (skt): Continuity of verses comprising a noble system of moral existence—See Phaùp Truï. philosohy—The Path or Way of the Buddha’s Dhamma or Teaching.

Dharma-svabhava-mudra (skt): Thöïc C) Moät trong boán yeáu toá—One of the four töôùng aán—The seal of reality itself—The seal elements (ñaát: earth, nöôùc: water, löûa: of real form. fire, gioù: wind). Dharmata (skt): Chaân nhö—Phaät taùnh—Phaùp D) Moät trong saùu yeáu toá—One of the six taùnh—Theå Taùnh hay baûn chaát cuûa Phaùp, thöïc elements (ñaát: earth, nöôùc: water, löûa: chaát caên baûn cuûa moïi söï vaät, hay baûn theå toái fire, gioù: wind, hö khoâng: akasha—Space, haäu cuûa caùc söï vaät hieän höõu—Tathata— thöùc: vijnana—Consciousness or Buddha-nature—Dharma nature—Nature of intelligence). the dharma, the essence that is the basis of E) Moät trong ba theá giôùi: One of the three everything, or the ultimate essence of things realms of the worlds. existing—See Phaùp Taùnh in Vietnamese- a) Duïc giôùi: Kamadhatu—the realm of English Section. desire. b) Saéc giôùi: Rupadhatu—The world of Dharmatabuddha (skt): See Phaùp Taùnh desireless form or pure form. Phaät in Vietnamese-English Section. c) Voâ saéc giôùi: Arupadhatu—The world of Dharmatanishyanda-buddha (skt): See formlessness or bodilessness. Phaùp Taùnh Sôû Löu Phaät in Vietnamese- F) Moät trong möôøi taùm yeáu toá qui ñònh taát caû English Section. caùc quaù trình taâm thaàn—Dhatu-loka Dharmatmyalakshana (skt): See Phaùp Voâ (skt)—One of the eighteen elements that Ngaõ Töôùng. determine all mental process: Dharmaviraja (skt): Phaùp thanh tònh—Truth 1) Nhaõn (cô quan thò giaùc): Organ of sight. immaculate. 2) Nhó (cô quan thính giaùc): Organ of Dharmavivardhana (skt): Phaùp Taêng (phaùp hearing. danh cuûa thaùi töû Caâu na la). 3) Tyõ (cô quan khöùu giaùc): Organ of smell. Dharmayasas (skt): Phaùp

xöng—Ñaøm ma da 4) Thieät (cô quan vò giaùc): Organ of taste. xaù. 5) Thaân (cô quan xuùc giaùc): Oragn of touch. Dharmavaja (skt): Phaùp traøng—Teân moät 6) Ñoái töôïng thò giaùc: Object of sight. Ñöùc Nhö Lai ôû Haï phöông. 7) Ñoái töôïng thính giaùc: Object of hearing. Dharmavaram (skt): Toái thaéng phaùp hay 8) Ñoái töôïng khöùu giaùc: Object of smelling. 9) Ñoái töôïng vò giaùc: Object of tasting. chaân lyù toái cao—The highest truth. 10) Ñoái töôïng xuùc giaùc: Object of touch. Dharmavasavartin (skt): Vò ñaõ ñieàu ngöï taát 11) YÙ thöùc thò giaùc: Seeing consciousness. caû caùc söï vaät hay vò ñaõ hoaøn toaøn thaønh thaïo 12) YÙ thöùc thính giaùc: Hearing consciousness. taát caû chaân lyù—One who has control over all 13) YÙ thöùc khöùu giaùc: Smelling consciousness. things, or one who is greatly acquainted with 14) YÙ thöùc vò giaùc: Tasting consciousness. all truths. 15) YÙ thöùc xuùc giaùc: Consciousness of touch. Dhata (p): Kept in mind (a)—Nhôù thuoäc loøng. 16) Cô quan taâm thaàn: Manodhatu—Mind Dhati (p): Foster-mother—Meï nuoâi. elelment. Dhatu (Skt&p): 17) Ñoái töôïng nhaän bieát baèng taâm thaàn: A) Vuøng—Theá giôùi—Region—Realm. Dharmadhatu—Object of mind. B) Nhò giôùi: Two dhatus. 18) YÙ thöùc veà taâm thaàn: Manovijnanadhatu— a) Höõu laäu: Conditioned. Mind consciousness element. b) Voâ laäu: Unconditioned.

Dhatu-garbha (p): A stupa—Thaùp thôø xaù lôïi pisacas—See Gandharva in Sanskrit/Pali- Phaät—A dome-like solid structure in which the Vietnamese Section. relics of the Buddha are enshrined. Dhudanga (p): Ñaàu ñaø. Dhatu-loka (skt): The eighteen elementary Dhuli (p): Dust—Buïi. spheres Dhuma (p): Smoke—Khoùi. ** See Dhatu (E) in Sanskrit/Pali-Vietnamese Dhumayati (p): To smoke—Phun khoùi. Section. Dhupa (p): Incense—Nhang. Dhatu-Vavatthana (p): Söï phaân tích caùc yeáu Dhupayati (p): To emit smoke—Phun khoùi. toá thaân theå; moät trong boán möôi baøi thöïc taäp Dhusara (p): Dust-colored (a)—Yellowish— thieàn ñònh nhaèm phaân giaûi thaân theå mình chæ laø Coù maøu vaøng nhö buïi. moät saûn phaåm cuûa töù ñaïi (ñaát, nöôùc, löûa, gioù). Nhôø nhöõng thöïc taäp naày maø haønh giaû tröø boû Dhuta (skt & p): Removed—Döùt boû. ñöôïc aûo giaùc veà taø tín baûn ngaõ thöôøng tröïc—Dhuta-anga (skt & p): Khoå haïnh (Ascetic Analysis of the elements of the body; one of practices)—Nhöõng caùch thöïc haønh khoå haïnh the forty meditation exercises which dissects ñöôïc Phaät cho pheùp, maø ngöôøi ta coù theå baét the body into its individual parts and buoäc mình phaûi theo trong moät thôøi gian nhaát recognizes that they are made of nothing but ñònh nhaèm cuûng coá yù chí vaø tröø boû caùc duïc the four elements (earth, water, fire and wind). voïng vaø caùc ñam meâ—Hard practice— Through this practice, the cultivator’s Austerity—Ascetic practices accepted by the conception of a unitary permanent self Buddha that one may take on oneself in order disappears. to develop contentedness and will power and Dhavati (p): To run away—Chaïy thoaùt. in order to shake off the passions. The twelve such ascetic practices are: Dhi (p): Wisdom—Söï khoân ngoan. 1) Maëc quaàn aùo raùch röôùi: Wearing patched Dhiitimantanam (p): Resolute—Kieân trì. robes. Dhimantu (p): Wise—Khoân ngoan. 2) Maëc aùo daøi coù ba maûnh: Wearing a robe Dhira (p): The wise—Ngöôøi trí. made of three pieces. Dhiti (p): Courage—Söï can ñaûm. 3) AÊn xin

ñeå aên: Eating only begged food. Dhitu (p): Son-in-law—Con reã. 4) Moãi ngaøy chæ aên moät laàn: Eating only one Dhiyati (p): To be born—Sanh ra. meal a day. 5) Töø choái moïi thöùc aên khaùc: Refraining Dhona (p): Wise (a)—Khoân ngoan. from all other food. Dhovati (p): To wash—To cleanse—Laøm 6) Chæ aên nhöõng thöù ñöïng trong baùt xin boá saïch. thí: Taking only what is given and placed Dhritaka (skt): Toå Ñeà ña Ca. in the begged bowl. Dhrtarastra (skt): Ñeä Leâ Ña Haït La Saùt Tra 7) Soáng nôi heûo laùnh vaø coâ ñoäc: Living in a La. secluded, solitary place. 1) Moät trong boán vò Thieân Vöông, baïch hoä 8) Soáng nôi nghóa ñòa: Living in a cemetary phaùp ôû coõi ñoâng: One of the four or charnel ground. maharajas, the white guardian of the 9) Soáng döôùi goác caây: Living under a tree. east—See Maharaja in Sanskrit/Pali-10) Soáng ngoaøi trôøi: Living in the open. Vietnamese Section. 11) Soáng nôi mình choïn: Living in whatever 2) Moät trong nhöõng vò vua Caøn Thaùt Baø: One place presents itself. of the lokapalas, a king of gandharvas and

12) Ngoài maø khoâng naèm: Sitting only, never trong thieàn ñònh): In this phase the mind is lying down. resting of conceptualization, the attaining Dhutadhara (p): One who practices ascetics of inner calm, and approaching the one- (dhuta-angas)—Ngöôøi tu khoå haïnh. pointedness of mind (concentration on an Dhuti (skt): Ñoâ ñeà. object of meditation). 3) Giai ñoaïn buoàn vui ñeàu xoùa traéng vaø thay Dhutta (p): One who leads a corrupted life— vaøo baèng moät traïng thaùi khoâng coù caûm Ngöôøi soáng ñôøi buoâng thaû. xuùc; con ngöôøi caûm thaáy tænh thöùc, coù yù Dhyana (skt) Jhana (p): Thieàn na—Traïng thöùc vaø caûm thaáy an laïc: In this stage, both thaùi taâm ñaït ñöôïc do thieàn taäp cao ñoä—A state joy and sorrow disappear and replaced by of mind achieved through higher meditation— equanimity; one is alert, aware, and feels Tònh löï—Giai ñoaïn laéng dòu ñaàu tieân. Töø ngöõ well-being. Phaïn duøng ñeå chæ moät traïng thaùi tònh löï ñaït 4) Giai ñoaïn cuûa söï thaûn nhieân vaø tænh thöùc: ñöôïc bôûi buoâng boû. Thieàn duøng ñeå laøm laéng In this stage, only equanimity and dòu vaø loaïi boû luyeán aùi, haän thuø, ganh gheùt vaø wakefulness are present. si meâ trong taâm chuùng ta haàu ñaït ñöôïc trí tueä Dhyana-Bodhisattvas: The five sieâu vieät coù theå daãn tôùi ñaïi giaùc. Thöïc taäp Bodhisattvas (Avalokitesvara or Padmapani, thieàn coù theå daãn ñeán ñònh. Coù boán giai ñoaïn Samantabhadra, Ratnapani and Visvapani). tónh taâm trong Thieàn—Meditation---Thought—Reflection—Quiet meditation---Profound and Dhyana-Paramita (skt): Thieàn Ba La Maät. abstract religious meditation—The first Dhyana-Prajna (skt): Thieàn Baùt Nhaõ. meditative absorption—A general term for Dhyana-Samadhi (skt): Thieàn Tam muoäi. meditation or a state of quietude or equanimity Dhyani-Bodhisattva: Boà Taùt Thieàn Ñònh. gained through relaxation—To meditate to Boà Taùt Quaùn Theá AÂm laø vò Boà Taùt thieàn ñònh calm down and to eliminate attachments, the cuûa hieän kieáp—Avalokitesvara Bodhisattva is aversions, anger, jealousy and the ignorance the Dhyanai-Bodhisattva of the present age that are in our heart so that we can achieve a (and the Buddha Gautama is his earthly transcendental wisdom which leads to reflex). enlightenment—Meditation—State of Dhyani-Buddha (skt): A spiritual (not absorption resulting from practice of material) Buddha or Bodhisattva. meditation—The practice

of Dhyana leads to A) Chö Phaät Thieàn Ñònh—Nhöõng maët khaùc samadhi. There are four basic stages in nhau cuûa yù thöùc ñöôïc thöùc tænh— Dhyana: Meditation Buddhas—One who 1) Xoùa boû duïc voïng vaø nhöõng yeáu toá nhô baån symbolize the various aspects of baèng caùch tö duy vaø suy xeùt. Trong giai enlightened consciousness. ñoaïn naày taâm thaàn traøn ngaäp bôûi nieàm vui B) Naêm vò Phaät Sieâu vieät: Five Transcendent vaø an laïc: The relinquishing of desires and Buddhas: unwholesome factors achieved by 1) A Di Ñaø Phaät: Amitabha Buddha. conceptualization and contemplation. In 2) Baát Khoâng Phaät: Amoghashiddhi. this stage, the mind is full of joy and 3) A Suùc Beä Phaät: Akshobhya. peace. 4) Nam Phaät: Ratnasambhava. 2) Giai ñoaïn suy tö laéng dòu, ñeå noäi taâm 5) Ñaïi Nhöït Nhö Lai: Vairocana. thanh thaûn vaø tieán laàn ñeán nhaát taâm baát Dhyani-mudra (skt): See Mudra 1. loaïn (truï taâm vaøo moät ñoái töôïng duy nhöùt

Dibba (p): Divine—Celestial (a)—Thuoäc veà 1) Sun: Maët trôøi. coõi trôøi. 2) Day: Ngaøy. Dibba-Cakkhu (p): The divine eye—Thieân 3) Miserable (a): Khoå sôû. nhaõn thoâng. Dinaccaya (p): Evening—Exhaustion of the Dibba-cakkhuka (p): Endowed with the day—Hoaøng hoân. superhuman eye—Ñöôïc phuù cho thieân nhaõn Dinapati (p): The sun—Maët trôøi. thoâng. Dinnaka (p): An adopted son—Con nuoâi. Dibba-sampatti (p): Heavenly bliss—Thieân Dipa (p): A lamp—Caùi ñeøn. phöôùc. Dipada (p): A man—Ngöôøi ñaøn oâng. Dibbasota (p): Thieân nhó thoâng. Dipada-uttama (p): The Enlightened One— Dibba-vihara (p): The supreme condition of Baäc Giaùc Ngoâ. heart—Traïng thaùi taâm toái thöôïng. Dipamkara (skt) Dipankara (p): One who Didhiti (p): Light—Radiance—AÙnh saùng. lights a lamp, name of a former Buddha—Digambara (p): A naked ascetic—Khoå haïnh Ngöôøi laøm saùng ñeøn, teân cuûa moät vò coå Phaät— loõa theå. See Dipankara Buddha. Digha Nikaya (p) Dirghagama (skt): Dipana (p): Explanation—Söï giaûi thích. Tröôøng A Haøm (Tröôøng Boä Kinh)—The Dipankara Buddha (skt): Ñeà Hoaøn Kieät— Collection of Long Discourses (Dialogues). Ñaïi Hoøa Kieät La—Nhieân Ñaêng Phaät—Ngöôøi The first section of the Sutta Pitaka—See thaép ngoïn ñeøn hay khôi leân aùnh saùng. Moät vò Agama. Phaät truyeàn thuyeát soáng vaøo moät thôøi xa xöa. Dignaga (skt): Teân cuûa moät nhaø lyù luaän, Dipamkara ñöôïc xem nhö laø vò Phaät ñaàu tieân ngöôøi thuoäc vuøng Baéc AÁn, moät giaûng sö chính trong 24 vò Phaät tröôùc thôøi Phaät Thích Ca. cuûa tröôøng phaùi Yogachara thuoäc nhaùnh Nhieân Ñaêng Phaät laø vò Phaät thöôøng hay xuaát Vasubandhu, vaøo khoaûng 480-540 sau Taây hieän moãi khi coù moät vò Phaät thuyeát phaùp, nhö lòch. Ngaøi ñaõ höôùng tröôøng phaùi naày nhìn veà lyù trong Kinh Phaùp Hoa, ngaøi laø moät vò nghe thuyeát döïa vaøo lyù luaän. Moät trong nhöõng taùc phaùp quan troïng. Dipamkara ñöôïc coi nhö laø phaåm quan troïng nhöùt cuaû Ngaøi mang töïa ñeà vò tieàn boái quan troïng nhaát cuûa Phaät Thích Ca. “Tích Luõy nhöõng Tieâu Chuaån veà Nhaän Thöùc Ngaøi töôïng tröng cho taát caû caùc vò Phaät quaù Ñuùng Ñaén,” laø cuoán saùch höôùng daãn cho traøo khöù. Chính Ngaøi laø ngöôøi ñaõ töøng giaùo huaán löu môùi cuûa tröôøng phaùi Yogachara—Name of Phaät Thích Ca luùc Phaät coøn laø moät ngöôøi tu a logician, a native of Southern India, a khoå haïnh trong nhöõng tieàn kieáp, vaø chính Ngaøi

principal teacher of the Yogachara, belonged ñaõ chuaån bò cho söï thaønh töïu cuûa Ñöùc Phaät Coà to the school of Vasubandhu, around 480-540 Ñaøm. Phaät Dipamkara ñaõ thöøa nhaän raèng sau AD, who developed a logical-epistemological nhieàu kieáp xa xoâi trong töông lai, Sumedha seõ approach. One one the most important of his thaønh Phaät teân goïi Coà Ñaøm—Burning Lamp work is Pramanasamuchchaya (Summary of Buddha—Kindler of lights—Light-causer— the Means to True Knowledge) which became (The Luminous). Legendary (mythical) Budha a fundamental for the new approach. who is said to have lived an endlessly long Diguna (p): Double—Gaáp ñoâi. time ago. Dipamkara is considered the first of Dikkhati (p): To become a monk—Trôû thaønh the twenty-four Buddhas preceding the historical Buddha Sakyamuni (the twenty- Taêng só. fourth predecessor of Sakyamuni) who always Dina (p):

appears when a Buddha preaches the gospel Diva (p): Heaven—Trôøi. found in the Lotus Sutra, in which sutra he is Divasa (p): an important hearer. The only one of the 1) Day: Ngaøy. predecessors in office of Gautama the Buddha 2) Daytime: Ban ngaøy. of whom there are any details in the Diyaddha (p): One and a half—Moät röôõi. Scriptures. He symbolized all the Buddhas in Djambunadaprabha (skt): Dieâm phuø na ñeà the past. He was one who taught Gautama Kim Quang Phaät. Siddhartha in previous births when Siddhartha was still in the form of the ascetic sumedha, Djna (skt): Trí hueä. and prepared him for future achievement. Djamura (skt): Trí aán—Hueä aán. Dipamkara recognized that after an endless Djnanolka (skt): Hueä cöï—Ñuoác hueä—Ñuoác number of ages had elapsed, Sumedha would trí. become a Buddha named Gautama. Djyotichprabha-Brahma (skt): Quang Minh Dipankara-Srijnana: See A Ñeå Sa. Ñaïi Phaïm. Dipapradipa (skt): Ñaêng Hoûa hay aùnh löûa Dohaka (p): One who milks—Ngöôøi vaét söõa cuûa ñeøn—Lamplight. boø. Dipeti (p): To make clear—Laøm saùng toû. Domanassa (p): Melancholy—Displeasure— Dipita (p): Explained—Ñöôïc giaûi thích. Buoàn raàu. Dippana (p): Shining (a)—Chieáu saùng. Dorje: Vieân ngoïc khoâng theå bò huûy dieät. Dorje Dipika A torch—Ngoïn ñuoác. töôïng tröng cho trí Baùt nhaõ, laø con ñöôøng daãn tôùi ñaïi giaùc, chæ coù thieàn ñònh môùi ñaït ñeán Dippati (p): To shine—Chieáu saùng. ñöôïc maø thoâi—An indestructible diamond. Dirghagama (skt): See Agama in Dorje represents Prajna and the path to Sanskrit/Pali-Vietnamese Section. enlightenment, only achieved through Dirghayur-deva (skt): Tröôøng thoï thieân— meditation. Gods of long life—Moät trong baùt nan—One of Dosa (p): Saân haän—Anger—Ill-will or the eight inopportune situations. Hatred—One of the three fires which burn in ** For more information, please see Baùt Nan the mind until allow to die for want of fueling, in Vietnamese-English Section. the others being Lust and Illusion. Disa (p): Dosaggi (p): The fire of anger—Cuoäc giaän 1) Enemy—Keû thuø. hôøn. 2) Direction: Phöông höôùng. Dosa-kkhana (p): Blaming—Truùt loãi cho ai. Disampati (p): King—Vua. Dosa-sapagata (p): Free from defect— Ditta (p): Blazing (a)—Chaùy böøng leân. Khoâng bò loãi laàm. Ditthasava (p): Attachment to wrong view— Dosa-saropana (p): Finding fault with—Böôi Kieán Laäu hay söï tham luyeán

taø kieán. moùc loãi ai. Ditthi (p): Taø kieán—Wrong views—Nieàm tin Dosina (p): Bright—Moonlit—AÙnh saùng sai laïc cho raèng trong nguõ uaån hay nhöõng thöù traêng. taïo neân caù theå coù moät linh hoàn tröôøng cöûu—Doushpradarsha-Buddha (skt): Nan Trôû The false belief that the skandhas, or Phaät. constituents of personality, contain an immortal soul. Dovarika (p): Gatekeeper—Ngöôøc gaùc coång. Ditti (p): Brightness—Söï saùng choùi. Dravya (p): Chaát—Substance.

Drishta (skt): Ñöôïc nhìn thaáy—Seen—See Dubbanna (p): Discolored (a)—Phai maøu hay Drisya. ñoåi maøu. Drishtanta (skt): Duï—Illustration or Dubbhaka (p): Treacherous (a)—Phaûn phuùc. example—See Toâng Nhaân Duï. Dubbhana (p): Treachery—Söï phaûn phuùc. Drishti (skt): Voïng kieán hay kieán giaûi sai Dubbhara (p): Difficult to bring up or laàm—A wrong view. nourish—Khoù nuoâi (khoù daïy). Drishtivikalpa (skt): See Kieán Phaân Bieät. Dubbhasita (p): Insulting word (bad Drisya (skt): Sôû kieán hay nhöõng gì hieån loä ra speech)—Lôøi laêng maï. cho ngöôøi ta thaáy—What is presented to one's Dubbhati (p): To be treacherous or view. unfaithful—Phaûn phuùc hay khoâng trung thaønh. Dronastupa (skt): Thaùp Dronastupa—Ngöôøi Dubbhi (p): Plotting against (a)—AÂm möu haïi ta noùi trong thaùp naày coù chöùa moät phaàn xaù lôïi ai. cuûa Ñöùc Phaät maø moät ngöôøi Ba La Moân ñaõ leùn Dubbijana (p): Difficult to understand (a)— luùt daáu laïi sau leã traø tyø—A stupa said to Khoù hieåu. contain a jar of relics of Sakyamuni's body, Dubbhikkha (p): A famine (scarcity of surreptitiously collected after his cremation by food)—Naïn ñoùi. a Brahman. Dubbutthika (p): Rainless (a)—Khoâng coù Dronodana (skt): See Hoäc Phaïn Vöông. möa. Droti (skt): Kieán. Dubhaka (p): A treacherous person—Ngöôøi Drsti (skt) Drishti (p): Caùi nhìn—Quan phaûn phuùc. ñieåm—YÙ kieán. Trong Phaät giaùo, Drsti coù nghóa Duccaja (p): Difficult to give up—Khoù boû. laø baûy taø kieán—Vision—View—Revelation— Duccarita (p): Bad conduct—Haïnh kieåm xaáu. Worldview—Theory. In Buddhism, Drsti means seven false views: Duddama (p): Difficult to manage or tame— 1) Tin vaøo söï toàn taïi cuøa caùi Ngaõ: Khoù huaán luyeän (khoù keàm giöõ ñöôïc). Anatman—Belief in an ego or self. Duddasa (p): 2) Töø boû luaät nhaân quaû: Repudiation of the 1) Difficult to understand (a)—Khoù maø hieåu law of karma. ñöôïc. 3) Tin vaøo taùnh vónh haèng: Belief in 2) Duddasaõ: Misfortune (n)—Noãi baát haïnh. eternalism. Duddara-tara(p): More difficult to see (a)— 4) Tin vaøo söï huûy dieät: Belief in nihilism. Caøng khoù hieåu hôn. 5) Toân troïng nhöõng giôùi luaät xaáu: Observing Duddha (p): Milk—Söõa. false or bad silas. Duddina (p): An unlucky day—Moät ngaøy 6) Quan nieäm coù theå ñöôïc nghieäp toát töø khoâng may. nhöõng haønh ñoäng xaáu: Regarding karma Duggahita (p): A wrong view—Taø kieán. resulting from bad deeds as good. Duggama (p): Difficult to go—Khoù ñi ñöôïc. 7) Hoaøi nghi caùc chaân lyù cuûa Phaät: Doubting the truth of Buddhism. Dugganda (p): Having a bad smell—Coù muøi hoâi thuùi. Druma (skt): Khaån Na La Vöông—Trì Phaùp. Duggata (p): Miserable—Khoå sôû. Dubbaca (p): Disobedient (a)—Khoâng tuaân thuû (khoâng vaâng lôøi). Duggati (p): Realm of miserable existence— Caûnh giôùi khoå ñau.

Duhana (p): Pollution—Söï oâ nhieãm. Dukkha-antagu (p): One who has conquered Duhitu (p): Daughter—Con gaùi. suffering—Ngöôøi ñaõ cheá ngöï ñöôïc khoå. Duhka (skt): Suffering—Uneasy— Dukkha-apagama (p): Removal of pain—Uncomfortable—Unpleasant—Difficult— Dieät khoå. Uneasiness—Pain—Sorrow—Trouble— Dukkha-arya-satya (skt) Dukkha-ariya-Difficulty. sacca (p): Khoå Ñeá—Chôn lyù cao thöôïng veà söï ** For more information, please see Dukkha in khoå. Sanskrit/Pali-Vietnamese Section. Dukkha-kkhandha (p): Aggregate of Duhkha (skt) Dukkha (p): Khoå—Traïng thaùi suffering—Uaån khoå. baát toaïi cuûa theá giôùi Ta baø. Chaân lyù ñaàu tieân Dukkha-kkhaya (p): Extinction of misery— trong boán chaân lyù cao thöôïng. Moät trong ba Söï chaám döùt khoå ñau. ñaëc tröng cuûa söï toàn taïi (voâ thöôøng, khoå, vaø voâ Dukha-nidana (p): Source of suffering— ngaõ). Maéc xích cuoái cuøng trong Thaäp nhò nhaân Nguyeân nhaân cuûa söï khoå. duyeân—Suffering—Ill—Pain—Sorrow— Dukkha-nirodha (p): Destruction of Conflict—Discontent—Emptiness— suffering—Söï dieät khoå. Unsubstantiality—Unsatisfactoriness—The state of the world of Samsara—The first of the Dukkha-nirodha-ariya-sacca (p): Chôn lyù four Noble Truths—One of the three signs of veà söï dieät khoå. any beings (Dukkha: Khoå, Anicca: Voâ thöôøng, Dukkha-nirodha-gamini (p): Söï tu taäp ñöa Anatta: Voâ ngaõ)—The last link in the chain of ñeán dieät khoå. Depedent Origination (Birth, Suffering, Old Dukkha-nirodhaga-mini-patipada (skt): age, and Death). Chôn lyù veà con ñöôøng ñöa ñeán söï dieät khoå. Duhkha-Nirodha (skt) Dukkha-Nirodha Dukkha-pana (p): Hurting (a)—Toån haïi. (p): Dieät Ñeá—Duhkha coù nghóa laø ñau khoå, Dukkha-pareta (p): Afflicted by misery—Bò nirodha laø söï chaám döùt. Söï chaám döùt hay vöôït khoå naõo. qua ñau khoå—Duhkha means sorrow, nirodha Dukkha-peti (p): To cause pain—Laøm cho means annihilation. This term means the thoáng khoå. conquest or end or annihilation of sorrow. Dukkha-sacca (p): The truth of misery—Duhkha-Veùdana (skt): Khoå thoï. Chaân lyù veà khoå. Dujivha (p): A serpent—Con raén. Dukkha-Samjna (skt): Khoå töôûng. Dujjaha (p): Difficult to give up or remove—Dukkha-samudaya (skt): Taäp Ñeá—Chôn lyù Khoù boû. cao thöôïng veà nguyeân nhaân cuûa söï khoå. Dujjana (p): Difficult to know—Khoù maø bieát Dukkha-seyya (p): An uncomfortable ñöôïc. sleep—Giaác nguû khoâng thoaûi maùi. Dujjivita (p): Wrong livelihood—Taø maïng. Dukkhi (p): Grieved—Buoàn khoå. Duka (p): A pair—Moät caëp. Dukkhiyati (p): To feel pain—Caûm thaáy ñau Dukkara (p): Difficult to do—Khoù laøm. ñôùn. Dukkara-bhava (p): Difficulty—Söï khoù Dukkhotinna (p): Fallen into misery—Bò rôi khaên. vaøo noãi thoáng khoå. Dukkata (p): Wrong action—Haønh ñoäng sai Dukkhudraya (p): Causing pain—Laøm cho traùi. ñau ñôùn. Dukkha (p): Suffering—Khoå.

Dukkhupasama (p): Alleviation of Duranubodha (p): Difficult to understand suffering—Laøm vôi noãi khoå. (a)—Khoù hieåu. Dukula (p): A kind of very fine cloth—Moät Durasada (p): Difficult to be approached loaïi vaûi raát mòn. (a)—Khoù ñaït ñeán ñöôïc. Dullabha (p): Difficult to obtain (a)—Khoù ñaït Duratikkama (p): Difficult to pass over (a)— ñöôïc. Khoù vöôït qua. Dulladdha (p): Obtained with

difficulty—Ñaït Durita (p): Bad action—Haønh ñoäng xaáu xa. ñöôïc baèng söï khoù khaên. Durutta (p): Bad speech—Lôøi noùi xaáu aùc. Dulladdhi (p): Wrong view—Taø kieán. Dusaka (p): One who defiles or defames— Duma (p): Tree top—Ngoïn caây. Ngöôøi laøm nhô nhôùp. Dummana (p): Unhappy (a)—Khoâng haïnh Dusana (p): Defilement—Söï nhieãm tröôïc. phuùc. Duseti (p): To pollute—Laøm cho oâ nhieãm. Dummati (p): An evil-minded person—Ngöôøi Duskrta (skt): Wrongly or wickedly done—A coù taâm ñòa xaáu xa. wicked deed—Wickedness—See Ñoät Caùt La Dummedha (p): Foolish (a)—Ngu ngoác. in Vietnamese-English Section. Dumuppala (p): Tree producing yellow Dussa (p): Cloth—Vaûi. flowers—Loaïi caây troå boâng maøu vaøng. Dussaha (p): Difficult to bear on—Khoù loøng Dundubhi (p): A drum—Caùi troáng. tieáp tuïc chòu ñöïng. Dunniggaha (p): Difficult to subdue or Dussati (p): To offend against—Phaïm loãi. control—Khoù keàm cheá. Dussila (p): Bad character (void of Dunnimita (p): Bad omen—Ñieàm chaúng morality)—Taùnh neát xaáu xa. laønh. Dutiya (p): Second—Thöù nhì. Duppamunca (p): Difficult to be freed (a)— Dutiyika (p): The wife—Ngöôøi vôï. Khoù ñöôïc giaûi thoaùt. Duttara (p): Difficult to cross over (a)—Khoù Duppanna (p): A fool—Ngöôøi ngu. vöôït qua ñöôïc. Dupparihariya (p): Difficult to use or Duttha (p): Spoilt—Corrupt—Wicked—Hö manage (a)—Khoù quaûn lyù (khoù duøng). ñoán—Quyû quyeät. Duppatinissaggiya (p): Difficult to give up Duttha-citta (p): Evil-minded (a)—Coù taâm or abstain from (a)—Khoù boû ñöôïc. quyû quyeät. Duppatavijjha (p): Difficult to understand— Dutthu (p): Badly—Moät caùch teä haïi. Khoù hieåu. Dutthulla (p): Inferior (a)—Haï ñaúng. Dura (p): Distance—Khoaûng caùch. Duve (p): Two—Hai. Durajana (p): Difficult to understand (a)— Duvidha (p): Twofold (a)—Hai phaàn. Khoù hieåu. Dvachatvarimashat sutra (skt): See Kinh Durakkha (p): Difficult to protect (a)—Khoù Töù Thaäp Nhò Chöông. baûo veä. Dvadaca-Nikaya-Sastra (skt): Thaäp nhò Duramgama (skt): Vieãn Haønh Ñòa—The far- moân luaän. going stage—See Thaäp Ñòa (B) (7). Dvadasanga-pratitya-samutpada (skt): Durangama (p): Going afar—Ñi xa. See Thaäp Nhò Nhôn Duyeân in Vietnamese- English Section.

Dvadasayatanani (skt): See Thaäp Nhò Nhaäp 12) Thaân theå nhieàu loâng: Hairy body. in Vietnamese-English Section. 13) Loâng daøi vaø xoaén: Thick and curly body Dvanda (p): A couple—Moät caëp. hair. 14) Thaân theå mang maøu vaøng choùi: Golden- Dvara (skt & p): Moân—Cöûa—Gate—Door— hued body. Entrance—Passage. 15) Thaân theå phaùt xaï trong voøng möôøi böôùc Dvara-bhutani (skt): Phöông tieän moân—The chaân: A body that gives off rays ten feet in gate of actual occurences—The gate of all directions. expedient means. 16) Da meàm dòu: Soft skin. Dvarabaha (p): Gate-keeper—Ngöôøi gaùc 17) Baøn tay, vai vaø ñaàu troøn tròa: Round coång. hands, shoulders and head. Dvarapala (p): Gate-man—Ngöôøi giöõ coång. 18) Vai caân ñoái: Well-formed shoulders. Dvatrimsadvara-Laksana (skt) 19) Thaân treân nhö thaân sö töû: Upper body like Dvatrimshadvara-Lakshana (p): Tam a lion’s. Thaäp Nhò Haûo Töôùng—Ba möôi hai daáu hieäu 20) Thaân theå thaúng: Erect body. phaân bieät cuûa söï toaøn thieän cuûa moät Ñöùc Phaät, 21) Vai khoûe vaø coù baép thòt: Muscular hay töôùng cuûa söï cao vôøi ñöôïc thaáy trong thaân shoulders. theå cuûa Phaät, khaùc

vôùi nhöõng con ngöôøi thoâng 22) Coù boán möôi raêng: Forty teeth. thöôøng, ngay caû veà maët theå chaát. Ngoaøi nhöõng 23) Raêng ñeàu: Even teeth. daáu hieäu naày coøn taùm möôi daáu hieäu phuï 24) Raêng traéng: White teeth. nöõa—Thirty-two marks of perfection of a 25) Haøm sö töû: Gums like a lion's. Buddha, or thirty-two marks of excellence as 26) Nöôùc boït thôm vaø laøm taêng muøi vò caùc revealed in the body of the Buddha, who is thöùc aên: Saliva that improves the taste of distinguished from ordinary men also in his all foods. external appearance. The thirty-two marks are: 27) Löôõi roäng: Broad tongue. 1) Hai chaân ñaët treân cuøng moät maët phaúng: 28) Gioïng noùi nhö gioïng Phaïm thieân: Voice Level feet. like Brahma's. 2) Loøng baøn chaân coù hình baùnh xe nghìn tía: 29) Maét xanh vaø saùng: Clear blue eyes. Sign of thousand spoked wheel on the 30) Loâng maøy boø toùt: Eyelashes like a bull's. soles of feet. 31) Tuùm loâng moïc giöõa hai loâng maøy: A lock 3) Ngoùn tay daøi vaø thon: Long slender of hair between the eyebrows. fingers. 32) U troøn treân ñænh ñaàu: A cone-shaped 4) Goùt roäng: Broad heels. elevation on the crown of the head. 5) Ngoùn chaân vaø ngoùn tay hôi cong: Curved Dvaya (skt): toes and fingers. 1) A pair: Moät caëp. 6) Baøn tay vaø baøn chaân meàm maïi: Soft and 2) Nhò tính hay tính nhò nguyeân (chuû theå vaø smooth hands and feet. ñoái töôïng, ngöôøi vaø ta, vaân vaân)— 7) Mu baøn chaân hôi phoàng leân: Arched feet. Duality—Dualism. 8) Ngöïc nôû to: Broad chest. Dvayanairatmya (skt): See Nhò Voâ Ngaõ. 9) Caùnh tay daøi taän ñaàu goái: Arms reaching Dvejjha (p): Doubtful (a)—Nghi hoaëc. to the knees. Dvesha (skt) Dosa (p): 10) Döông vaät coù boïc qui ñaàu: Virile member • Saân haän, moät trong tam ñoäc; hai ñoäc kia laø without narrowing in the foreskin. tham vaø si: Anger, one of the three evil 11) Thaân theå vaïm vôõ: Powerful body.

passions known as poisons (visha); the thaàn ñöôïc taäp hôïp xung quanh moät ñoái other two are desire to have (raga) and töôïng—One-pointedness of mind—Attention stupidity (moha). focus only or alone (focusing or concentration • AÙc caûm: Aversion. of mind) on a single object. Situtation in which Dviyana (skt): The two vehicles of all mental powers are concentrated on one Sravakahood and Pratyekabuddhahood—See object—See Samadhi. Nhò Thöøa. Ekaks(h)ana (skt): Nhöùt taâm—The One Moment of eternal now. Eùkajatipratibuddha (skt): Nhöùt sanh boå xöù—Boà Taùt—One hindered by one more birth (a name for Maitreya Bodhisattva who is the Buddha-to-come (next Buddha) in this world. Eùkamsamayam (skt): Nhöùt thôøi.

E Eka-tattvabhyasa (skt): Hoaït ñoäng laäp ñi laäp laïi (nghieân cöùu) duy nhaát veà yù thöùc cao nhaát thaâm nhaäp taát caû moïi thöïc theå nhö caùi ngaõ saâu nhaát—Repeated activity or study of one Ehi-passika (p): Giaùo thuyeát cuûa Ñöùc Phaät— reality, the supreme consciousness, which The teaching of the Buddha. permeates all beings as their inner most. Ehi-passiko (skt & p): Come-and-see. Ekatva-anyatva (skt): Nhaát dò (ñoàng nhaát vaø Ekacitta (skt): Nhöùt taâm—One mind—The dò bieät)—Oneness and otherness. one-thought moment in which a meditator Ekavyavaharika (skt) See Hinayana. experiences Non-duality. Ekayana: Nhöùt Thöøa hay Phaät thöøa Ekacittam (skt): See Ekacitta. (Buddhayana). Coã xe duy

nhaát cuûa ñaïo Phaät, Eùkacyana (skt): Nhöùt thöøa. Trong caùc kinh hoïc thuyeát duy nhaát coù theå ñöa tôùi choã ñaït ñöôïc giaùc ngoä cao nhaát vaø Phaät taùnh—One ñieån Phaät giaùo, Phaät ñeà ra thöøa thaëng ñeå tuøy vehicle or Buddhayana; the one teaching that caên cô trình ñoä cuûa chuùng sanh maø cöùu ñoä. Kyø leads to supreme enlightenment and the thaät Ñaïi thöøa, Tieåu thöøa, Trung thöøa hay Kim attainment of Buddhahood. cang thöøa chæ laø nhöõng teân khaùc cuûa Phaät thöøa. Haønh giaû coù theå cuøng luùc thöïc taäp hay ñi treân Ekayanavabodha (skt): Söï theå chöùng Nhaát baát cöù thöøa naøo—One vehicle. In Buddhist Thöøa, nghóa laø söï daäp taét söï phaân bieät sai laàm sutras, the Buddha talked about Yana or baèng caùch truù trong Nhö Nhö—The realization Vehicle so that beings from different levels of the One Vehicle. The realization means the can absorb and practice Buddhism. In reality, extinction of wrong discrimination by abiding Mahayana, Hinayana, Madhyamika, or in Suchness. Vajrayana are only different names for Ekottaragama (skt): Kinh Taêng Nhaát A Buddhayana. Cultivators can practice all three Haøm—Teân cuûa boä Kinh thöù tö trong boä A vehicles at once. Haøm—Agama Sutra Increased by One—Name Ekagra (skt): Nhaát duyeân—Oneness. of the fourth Agama or sacred ekottara: Ekagrata (skt) Ekaggata (p): Nhöùt taâm—Greater or more by one, increasing by one. Tính saéc beùn cuûa tinh thaàn—Taäp trung söï chuù Ekottarikagama (skt): See Anguttara- yù vaøo moät ñieåm duy nhaát. Moïi naêng löôïng taâm Nikaya.

Ellora (skt): See Verula in Sanskrit/Pali- 1) Tinh thaàn hay yù thöùc: Vijnana---Mind or Vietnamese Section. consciousness.

2) Nhöõng nhaân toá taâm thaàn: Chetasika---

Mental factors.

3) Hình thöùc: Rupa—Form.

4) Nhöõng phaùp ñoäc laäp vôùi tinh thaàn:

Dharmas independent of mind.

5) Nhöõng phaùp khoâng bò qui ñònh:

F Asamskrita—Unconditioned dharmas. (B) Taùm Thöùc: Eight Consciousness: See Baùt Thöùc. (C) Three level of truth of the nature of dharmas: Fa-Hsiang: Tröôøng phaùi Phaùp Töôùng hay 1) Baûn tính cuûa chö phaùp nhö ngöôøi ta hình Duy Thöùc. Tröôøng phaùi ñöôïc saùng laäp bôûi dung ra chuùng (ngöôøi ta nhaän bieát söï vaät Ngaøi Huyeàn Trang (600-664), neâu ra nhöõng baèng caùc giaùc quan neân coù theå bò sai laàm): hieäu ñaëc tröng cuûa söï toàn taïi, moät trong nhöõng The level of the conceptualized nature of tröôøng phaùi quan troïng cuûøa Trung Quoác, laáy dharmas (people take things as they thuyeát giaûng cuûa Yogachara laøm caên baûn, döïa appear to our senses, can be false or vaøo nhöõng tröôùc taùc cuûa caùc vò Theá Thaân illusory). (Vasubandhu) vaø Voâ Tröôùc (Asanga) laøm kim 2) Baûn taùnh phuï thuoäc (chö phaùp chæ toàn taïi chæ nam. YÙ nieäm trung taâm cuûa phaùi Phaùp taïm thôøi, vì moïi söï vaät ñeàu phuï thuoäc Töôùng laø moïi caùi ñeàu laø yù töôûng, toaøn theå theá khoâng coù baûn taùnh rieâng cuõng nhö hieän giôùi beân ngoaøi chæ

laø saûn phaåm thuaàn tuùy cuûa yù thöïc rieâng cuûa noù): The level of thöùc vaø khoâng coù hieän thöïc. Söï vaät chæ toàn taïi contingent nature (dharmas enjoy only trong tö duy. Phaùp töôùng toâng qui toaøn boä chö temporary existence, since everything that phaùp thaønh naêm nhoùm vaø taùm thöùc—Marks of arises contingently (interdependent) and Existence school, one of the most important has neither self-nature nor reality). schools of Chinese Buddhism, which continues 3) Baûn tính hieän thöïc cuoái cuøng (vöôït qua the teaching of the Yogachara and is based on moïi tính qui ñònh vaø tính töông ñoái, khoâng the writings of Vasubandhu and Asanga. It was coù taùnh nhò nguyeân. Ñaây chính laø taùnh founded by Hsuan-Tsang (600-664). The "nhö theá ñoù" cuûa chaân nhö, vöôït qua central notion of the Fa-hsiang school is ngoaøi moïi phaân bieät. Ñaây laø Nieát baøn) : "everything is only ideation." This means that The level of of the nature of ultimate external world is only the product of our reality (this is the level of the nature of consciousness and possess no reality. The ultimate (absolute) reality, which is world is purely mind. Fa-hsieng divides all beyond all conditionality and relativity. Its dharmas into five groups and eight characteristic is non duality. It is consciousness. Concerning the nature of "Suchness" or tathata, which transcends dharmas, the fa-Hsieng school distinguishes all appearances. It is Nirvana). three qualities or three level of truth: Fa-Hsien: Phaùp Hieån (337-422), moät vò sö (A) Naêm nhoùm Phaùp—Five groups of ngöôøi Trung hoa, haønh höông sang AÁn Ñoä qua dharmas: Ñoân Hoaøng, Khotan vaø Hy maõ laïp sôn. OÂng söu taàm nhöõng vaên baûn Phaät giaùo, ñaëc bieât laø

nhöõng lyù giaûi veà Vinaya-pitaka. OÂng trôû veà analogy is from a house which, being taken to Trung Quoác naêm 414, cuøng vôùi Buddhabhadra pieces, cease to be. dòch ra tieáng Hoa nhöõng boä Ñaïi Baùt Nieát Baøn Gandda-Vyuha (skt) Ganda-Vyuha (p): vaø Luaät Taïng—Chinese monk (337-422) and Kinh Hoa Nghieâm do chính Phaät Sakyamuni pilgrim, who left China in 399 and reached trình baøy trong caùc buoåi thuyeát giaûng India via Tun Huang, Khotan and the Shravasti, caâu chuyeän keå veà chaøng treû tuoåi Himalaya. There he gathered Buddhist Sudhana ñöôïc Boà Taùt Vaên Thuø ñöa vaøo con scriptures, particularly various versions of the ñöôøng Ñaïi giaùc. Sudhana yeâu caàu nhöõng lôøi Vinaya-pitaka. In 414 he returned to China by khuyeân veà thöïc haønh ñaïi giaùc töø 53 ngöôøi, sea, where, together with Buddhabhadra he trong ñoù coù Maitreya, Phaät töông lai. Cuoái translated the Mahaparinirvana and the cuøng Sudhana gaëp Boà taùt Phoå Hieàn. Qua Vinaya-pitaka into Chinese. nhöõng thuyeát giaûng naày, chaøng ñaõ ñaït tôùi ñaïi Fa-Lang: Phaùp Laõng, moät ñaïi dieän quan giaùc vaø hieåu ñöôïc hieän thöïc. Chöông cuoái cuûa troïng trong phaùi Tam Luaän Trung quoác. OÂngkinh baøn veà lôøi theà cuûa Ngaøi Phoå Hieàn, cô sôû tu haønh cuûa moät vò Boà Taùt vaø laø cô sôû chính gia nhaäp taêng ñoaøn vaøo naêm 528. Tröôùc tieân yeáu cho tröôøng phaùi Hoa Nghieâm—An oâng tu taäp thieàn ñònh vaø hoïc Luaät taïng. Sau ñoù independent part of Budhavatamsaka-sutra oâng daønh heát thì giôø phaùt trieån vaø vieát veà Tam Luaän—An important representative of the taught by the Buddha Sakyamuni in Shravasti. San-Lun school of Chinese Buddhism. In 528 This scripture is

an account of the pilgrimage he entered the Buddhist order and devoted of young Sudhana, who is guided on his way to enlightenment by the Bodhisattva Manjusri himself to the practice of Dhyana and the study of the Vinaya-pitaka texts. Later he spent alland who requested the advice about his time to develop and write the San-Lun. religious practice from fifty three persons, Five periods and eight teachings: See including the immenent Buddha Maitreya. Thieân Thai Nguõ Thôøi Baùt Giaùo. Finally he meets Samantabhadra, through whose teaching he attains enlightenment and experiences reality. The last chapter concerns the vows of samantabhadra, which constitute the basis of the life of a Bodhisattva and which comprise a fundamental text of the Hua-Yen

G school. Gandha (Candana) (skt): Höông chieân ñaøn—Fragrant smell—A fragrant substance— Scent—Perfume—The mere smell of anything. Gadgadasvara (skt): Dieäu AÂm Boà Taùt. Gandhahastin Bodisattva (skt): Caøng ñaø ha Gagana (skt): Hö khoâng—Sky—Space. ñeà Boà Taùt. Gaganamala (p): Hö Khoâng Voâ Caáu. Gandhara (skt): Gaganamati (p): Hö Khoâng Hueä. 1) Teân cuûa moät loaïi caây coù muøi thôm, thaân maøu vaøng: Name of a fragrant tree, and of Gahakaraka (skt): The builder of the house a yellow colour. of self, the self which holds together unreal 2) Coøn goïi laø Caøn Ñaø, Höông Bieán, Höông components in an unreal unity and gives the Haønh, Höông Khieát, Höông Tònh, vaø Kieän illusion of being a compound thing. The

Ñaø La, vuøng ñaát naèm veà phía taây baéc hay Xuù Höông, moät vò thaàn bieát nhöõng bí maät mieàn Punjab cuûa AÁn vaø Ñoâng Baéc cuûa treân trôøi vaø chaân lyù thaàn thaùnh vaø ñeå loä nhöõng Kashmir, nay goàm caùc mieàn A phuù haõn vaø ñieàu ñoù cho con ngöôøi. Caøn thaùt baø laø nhöõng aù moät phaàn cuûa Hoài quoác. Ñaây laø moät trong thaàn hay nhöõng nhaïc coâng vuõ coâng trong caùc nhöõng trung taâm lôùn cuûa vaên hoùa Phaät böõa tieäc trôøi. Caøn thaùt baø thöôøng saên ñuoåi ñaøn giaùo vaøo theá kyû thöù hai sau CN. Tuy baø vaø coù khaùt voïng laøm tình vôùi hoï. Caøn thaùt nhieân, ngaøy nay nôi naày chæ coøn thaáy baø cuõng ñöôïc coi nhö laø nhöõng sinh vaät xaáu aùc nhöõng caùi neàn cuûa voâ soá tu vieän ñaõ bò huûy ñaùng sôï. Goïi laø Höông AÂm vì Caøn Thaùt Baø hoaïi trong caùc cuoäc xaâm laêng vaøo theá kyû khoâng aên thòt uoáng röôïu, chæ tìm muøi thôm ñeå thöù V. Theo Eitel trong Trung Anh Phaät haáp thuï, vaø cuõng toûa ra muøi thôm. Laø vò Thaàn Hoïc Töø Ñieån thì Caøn Ñaø La laø teân moät lo veà aâm nhaïc cho vua trôøi Ñeá Thích, cuõng vöông quoác coå naèm veà phía taây baéc gioáng nhö Khaån Na La lo veà phaùp nhaïc— Punjab (cuõng coøn goïi laø nöôùc Trì Ñòa vì Fragrance-devouring celestial musicians—The xöa taïi nöôùc naày coù nhieàu vi Thaùnh hieàn celestial gandharva is a deity who knows and tu haønh ñaéc ñaïo), töøng laø moät trung taâm reveals the secrets of the celestial and divine Phaät giaùo noåi tieáng. Trong tieàn kieáp khi truth. Demigods who are also heavenly coøn laø vò Boà Taùt, Ñöùc Phaät Thích Ca Maâu singers and musicians who took part in the Ni ñaõ töøng moùc maét mình boá thí cho ngöôøi orchestra at the banquets of the gods. They khaùc. Ñaây coù leõ laø chuyeän cuûa moät vò follow after women and are desirous of thoáng ñoác taïi ñaây bò moùc maét—The region intercourse with them; they are also

feared as in the extreme north-west of Punjab of evil beings. Gandharva or Gandharva Kayikas, India and northeast of Kashmir, today spirits on Gandha-mandala (the fragrant or including southern Afghanistan and parts inscent mountains), so called because the of Pakistan, one of the greatest centers of Gandharvas do not drink wine or eat meat, but Buddhist art and culture during the 2nd feed on inscense or fragrance and give off century A.D. However, most of fragrant odours. As musicians of Indra, or in monasteries had been destroyed in the retinue of Dhrtarastra, they are said to be invasions from outsiders in the 5th century the same as, or similar to, the Kinnaras. They and only foundations are preserved. are Dhrtarastra, associated with soma, the According to Eitel in The Dictionary of moon, and with medicine. They cause ecstasy, Chinese-English Buddhist Terms, are erotic, and the patrons of marriageable Gandhara, an ancient kingdom in the north girls; the Apsaras are their wives, and both are west of Punjab, famous as a centre of patrons of dicers. Buddhism . Sakyamuni in his former life, Gandottama-Buddha (skt): Höông Thöôïng is said to have lived there and torn out his Phaät. eyes to benefit others, probably a Ganga (skt): Haèng Haø. distortion of the story of Gantha (skt): Heä phöôïc. Dharmavivardhana, who as governor of Ganuda (skt): Coâng Ñöùc Thi Boà Taùt. Gandhara was blinded by order of a concubine of his father, Asoka. Garbha (skt): Thai Taïng—Containing— Filled with—Womb, as Tathagata-Garbha, the Gandharva (skt): Caøn thaùt baø coøn goïi laø Caøn womb of Buddha-hood. Ñaïp Baø, Caøn Ñaïp Hoøa, Kieän Ñaø La, Kieän Ñaït Baø, Kieän Ñaït Phöôïc, vaø Ngaïn Ñaït Phöôïc, dòch Garbhakosadhatu (skt): See Thai Taïng Giôùi laø Höông AÂm, Höông Thaàn, Taàm Höông Haønh in Vietnamese-English Section.

Garuda (skt): Ca laâu ca—Thaàn ñieåu, loaïi aên Bihar state of the northeast India. The thòt roàng—Hình chim ñaàu ngöôøi, hai caùnh xoøe Buddha often came to visit and stay at this ra caùch nhau ñeán 3.360.000 daäm, keû thuø cuûa place during his lifetime. Gaya comprises caùc loaïi roàng (chim aên thòt roàng), xe côõi cuûa the modern town of Sahebganj on the Thaàn Tyø Thaáp Noâ—Figures of birds with northern side and the ancient town of human heads, heavenly birds with great golden Gaya on the southern side. Buddha-Gaya wing spans of approximately 3,360,000 miles, where the Buddha attained enlightenment the traditional enemies of Nagas—King of is about 6 miles south of Gaya—See Töù birds—Dragon-devouring bird, the vehicle of Ñoäng Taâm. Vishnu. Gaya-Kacyapa (skt): Giaø da Ca Dieáp. Gata (skt): Khöù—Ñaõ ra ñi—Gone or Gayasiras (skt): Töôïng ñaàu sôn. departed. Gayasisa (p): Töôïng ñaàu sôn. Gataghrina (skt): Khoâng coù loøng thöông— Geya (skt): Kyø daï—Truøng tuïng—Unsympathetic. Summarizing verse—Being sung or praised in Gatha (skt): Keä ñaø—Phuùng tuïng—A set of song. verses—A stanza or song produced by a mind Ghanavyuha sutra (skt): Haäu Nghieâm Kinh. in a condition of spiritual insight—For more Ghanta (skt): Hand-bell used in ceremonies. information, please see Sutra in Sanskrit/Pali- Ghosha (skt): Dieäu AÂm La Haùn. Vietnamese Section. Ghoshanugakshanti (skt): See AÂm Höôûng Gati (p): Luaân hoài—A course of existence, Nhaãn. gate, entrance, way of going—The conditions Ghrana (skt):

Muõi—Nose—Smell— of sentient existence . Perception of odour. Gatimantanam (p): Good behavior—Phaåm Gigimmikkyo (skt): Giaûi thaâm maät kinh. haïnh cao thöôïng. Gimhana (p): Muøa noùng. Gaunamati : Coà na maït ñeà—Ñöùc Hueä La Haùn. Gitamitra (skt): Chæ ña maät. Gautama (skt): Coà Ñaøm—See Siddhartha in Goa (skt): Ñòa danh Phaät giaùo ôû vuøng taây AÁn Sanskrit/Pali-Vietnamese Section. Ñoä. Theo Giaùo Sö Bapat trong Hai Ngaøn Naêm Traêm Naêm Phaät Giaùo, tình hình Phaät giaùo ñaõ Gautami (skt): Kieàu Ñaøm Ni—See Ma Ha Ba phoàn thònh taïi Goa vaø caùc vuøng xung quanh, xa Xaø Ba Ñeà in Vietnamese-English Section. hôn veà phía nam, trong theá kyû thöù saùu, ñaõ ñöôïc Gavampati (skt): Kieàu phaïm ba ñeà. chöùng minh qua vieäc tìm thaáy nhöõng baûn khaéc Gaya (skt): chöõ taïi Hire-Gutti, phía baéc quaän Kanara, ghi 1) Giaø da—Voi. laïi moät söï cuùng döôøng cuûa vua xöù Goa laø 2) Thaønh phoá thieâng lieâng thuoäc tieåu bang Asankita thuoäc doøng Bhoja, cho moät tu vieän Bihar, ñoâng baéc AÁn Ñoä. Ñaây laø nôi maø Phaät giaùo. Töông töï, vieäc tìm ra moät töôïng Ñöùc Phaät hay vieáng thaêm khi Ngaøi coøn taïi Phaät coù nieân ñaïi sau hôn trong laøng Mushir theá. Ngaøy nay Ca Da bao goàm thaønh phoá cuûa quaän Goa cho thaáy raèng ñaïo Phaät ñaõ tieáp môùi Sahebganj veà phía baéc vaø thò traán tuïc phoàn thònh trong moät thôøi gian daøi taïi ñaây. Gaya cuõ naèm veà phía nam. Boà Ñeà Ñaïo Caùc tu só taïi Goa vaøo thôøi vua Kayakesin cuûa Traøng (Phaät Ñaø Ca Da) nôi Ñöùc Phaät doøng Kadamba coù ñöôïc nhaéc ñeán trong boä thaønh ñaïo caùch thaønh phoá Gaya khoaûng 6 Dvyasrayakavya cuûa theá kyû thöù 12—Name of daäm veà phía nam—The holy city in the a Buddhist place in west India. According to

Prof. Bapat in the Twenty-Five Hundred Years Phong, Linh Thöùu. Kyø Xaø Quaät hay Linh Thöùu of Buddhism, Buddhism flourished in and Sôn, teân cuûa moät ñænh nuùi linh thieâng gaàn around Goa, farther south, in the sixth century thaønh Vöông Xaù. Cuõng goïi laø nuùi “Linh Thöùu” A.D. is proved by the discovery of the Hire- hay nuùi “Hình Chim Keân Keân” vì ngoïn nuùi coù Gutti plates (north of Kanara district) which hình daùng gioáng nhö chim keân keân, vaø cuõng record an endowment to a Buddhist vihara by bôûi chim keân keân thöôøng hay tuï taäp soáng treân the Bhoja King, Asankita of Goa. Similarly, ñænh nuùi. Ñaây laø moät trong naêm ngoïn nuùi noåi the discovery of Buddhist statues of later date tieáng trong thaønh Vöông Xaù trong thôøi Ñöùc in the village of Mushir in the Goa district Phaät coøn taïi theá, ngaøy nay laø thaønh phoá Rajgir, shows that Buddhism continued to flourish at trong tieåu bang Bihar, thuoäc ñoâng baéc AÁn Ñoä. the time of the Kadamba king, Jayakesin, are Xöa kia, nhieàu ñaïo só thöôøng aån tu trong caùc mentioned to in the Dvyasraya-kavya of the hang ñoäng ôû ngoïn nuùi naøy, vaø Ñöùc Phaät cuõng twelfth century. hay gheù vaøo ñaây ñeå toïa thieàn moãi khi Ngaøi Gocara (skt): Caûnh giôùi hay sôû haønh—Gocara ñeán Vöông Xaù hoaèng phaùp. Ngöôøi ta noùi Ñöùc nghóa ñen laø “phaïm vi cho suùc vaät” hay “ñoàng Phaät ñaõ thuyeát nhieàu kinh Ñaïi Thöøa quan coû cho suùc vaät,” laø moät phaïm vi cho haønh ñoäng troïng treân ñænh nuùi naày, trong ñoù coù Kinh Phaùp vaø ñoái töôïng cuûa giaùc quan. Trong Kinh Laêng Hoa—The Grdhrakuta Peak, name of a sacred Giaø, Gocara coù nghóa laø moät

thaùi ñoä taâm linh mountain near Rajagrha. Also called chung maø ngöôøi ta coù ñoái vôùi theá giôùi beân “Vulture’s Peak.” It was so called because it ngoaøi, hay ñuùng hôn laø moät khung caûnh taâm resembled a vulture-like peak and also linh maø söï hieän höõu cuûa con ngöôøi ñöôïc bao because the vultures used to dwell on its peak boïc trong ñoù—Gocara means experience, (said to be shaped like a vulture’s head). It is is mental attitude. Gocara literally means “a one of the five famous hills surrounding the range for cattle,” or “a pasturage,” is a field for inner area of Rajagaha during the Buddha’s action and an object of sense. In the time, present-day town of Rajgir in Bihar state Lankavatara Sutra, it means a general attitude of the northeast India. Its caverns were always one assumes toward the external world, or a inhabited by the ascetics of ancient days and better spiritual atmosphere in which one’s the Buddha also came to stay at this place to being is enveloped. sit meditation several times during his sojourn Godana (skt): Taây Ngöu Hoùa Chaâu. in Rajagaha. It is said that the Buddha preached there many important discourses of Gopika (skt): Minh nöõ. the Great Vehicle including the Lotus Sutra. Gautama (skt) Gotama (p): Coà Ñaøm—Clan ** For more information, please see Linh name of the Buddha. Thöùu Sôn in Vietnamese-English Section. Gotamide (skt): Kieàu Ñaøm Ni (teân khaùc cuûa Grhaparti (skt): Cö só—Householder— baø Maha Ba xaø ba Ñeà)—See Ma Ha Ba Xaø Ba Laygentleman. Ñeà in Vietnamese-English Section. Grudhakuta (skt): Nuùi Kyø Xaø Quaät. Grahaka (skt): See Naêng Thuû. Guhya (skt): Bí maät. Grahya (skt): See Sôû Thuû. Guna (skt): Ñöùc haïnh—Virtues or attributes. Grantha (skt): Heä phöôïc. Gunas (skt): Traàn—Five Gunas—Nguõ traàn— Grdhrakuta (skt): Gijjhakuta (p)—Coøn goïi Five Dusts. laø Keát Laät Ñaø La Cöï Tra, Kieät Leâ Phuï La Cöu Guru (skt): Nhaø sö. Ñeå, hay Y Sa Quaät, nghóa laø Thöùu Ñaàu, Thöùu

Gunavarman (skt): Caàu na baït ma—Sa moân given birth to many children. While she Coâng Ñöùc Khaûi. loved and cared for her own children Gupta (skt): Cuùc ña. without exception, she had an inborn weird fondness for devouring up those Guru (Sasta) (skt): Sö. belonging to others. Hence she was called Guhya (p): Bí maät cuûa Phaät. by everybody as the “Mother of Ghost Mahaguhya (p): Ñaïi bí maät cuûa Phaät. Kids.” The Buddha intended to convert Hariti. He sent a Bhiksu to her house to take away her beloved young son named Bangalo while she was away. When she found out that she had lost her son, she cried all day. Some people suggested that

H she should seek help from the Buddha. She then came to the Buddha for help. The Buddha asked Hariti, “Since you love your son as much as your own life, you should know that all the parents in this Haklenayacas (skt): Haïc laëc na. world do likewise. They also love their Haritaka (skt): Ka leâ (loaïi caây coù traùi duøng own children. You felt so grief-stricken laøm thuoác). when you lost your beloved son. Have you Hariti (skt): Quyû Töû Maãu. ever thought about those parents whose 1) According to Prof. Soothill, in Chinese- children were stolen and devoured by English Buddhist Dictionary, this is a you?” Hariti finally came to realize the woman who has vowed to devour all the wrong of her evil actions. She deeply babies at Radjagriha, was reborn as repented her sins and vowed to start anew Rakshasi, and gave birth to 500 children,

and become the protectress of all children one of which she was to devour every day. in the world. The Buddha then return her However, she was converted by beloved son to her. This was one of the Sakyamuni Buddha, she entered a convent many ways with which the Buddha and became a protectress of Buddhism. converted humanity—Theo truyeàn thuyeát Her image is to be seen in all nunneries— Phaät giaùo, trong khi Ñöùc Phaät ñang thuyeát Tieáng Phaïn goïi laø Ha Leâ Ñeá, laø ngöôøi ñaøn phaùp trong thaønh Vöông Xaù, coù moät muï baø theà aên heát con nít trong thaønh Vöông phuø thuûy, töï mình sanh ra nhieàu con, ñöùa Xaù, ñaõ taùi sanh laøm Nöõ La Saùt, vaø sanh ra naøo cuõng ñöôïc baø thöông yeâu chaêm soùc 500 con, roài sau ñoù baø tuaàn töï moãi ngaøy heát möïc, nhöng muï laïi coù moät quaùi taät aên moãi ñöùa. Tuy nhieân sau naày baø quy-y baåm sinh laø thích aên thòt treû con cuûa ngöôøi vôùi Ñöùc Phaät vaø ñaéc löïc hoä trì chö Taêng khaùc, vì vaäy ngöôøi ta goïi muï laø "Maãu Töû Ni cuõng nhö töù chuùng, nhaát laø nhöõng ngöôøi Quyû." Ñöùc Phaät muoán cöùu ñoä muï neân ñaøn baø trong thôøi kyø sanh ñeû. Ngöôøi ta tröôùc ñoù, Ngaøi cho moät Tyø kheo thöøa luùc thöôøng thaáy hình cuûa baø trong caùc ni vieän. muï ra ngoaøi, ñeán oâm troäm beù Taân Ca La 2) According to other Buddhist legends, maø muï raát yeâu thích. Maát con, muï ta than while the Buddha was preaching in khoùc caû ngaøy, coù ngöôøi khuyeân muï neân Rajagrha, there was a corceress who had ñeán nhôø Ñöùc Phaät giuùp. Sau ñoù muï ñeán gaëp Ñöùc Phaät xin giuùp ñôõ. Ñöùc Phaät hoûi

muï: "Ngöôøi yeâu con nhö maïng soáng cuûa quaû hoaëc ñöa ñeán haäu quaû naøo ñoù)—See mình, cha meï trong thieân haï ñeàu nhö vaäy Nhaân. caû, ai cuõng yeâu thöông con caùi cuûa mình. Hetupaccaya (p): Nhôn duyeân. Ngöôøi maát con thì ñau buoàn, vaäy khi ngöôøi Hetupratyaya (skt): Nhôn duyeân (chaùnh vaø troäm aên con cuûa ngöôøi khaùc, sao khoâng phuï)—Causes and conditions—A directly ñaët mình vaøo ñòa vò cuûa cha meï bò maát con responsible circumstance—A causal ñeå suy nghó? Cuoái cuøng Maãu Töû Quyû nhaän connection—A circumstance that is a direct thaáy toäi loãi ñoäc aùc cuûa mình, neân saùm hoái cause—Primary and secondary cause—See Töù thoáng thieát tröôùc Ñöùc Phaät, phaùt nguyeän Nhaân Duyeân. söûa mình, laøm ngöôøi baûo veä treû con trong Hetuvikalpa (skt): Nhaân phaân bieät—thieân haï. Ñöùc Phaät beøn traû laïi ñöùa con Discriminating cause. thaân yeâu cho baø. Ñaây laø moät trong nhöõng Himalaya (skt): Hy maõ laïp sôn—Tuyeát caùch maø Phaät duøng ñeå teá ñoä chuùng sanh. Sôn—Snowy mountains—The range of Harivarman (skt): Coøn goïi laø Töø Leâ Baït Ma, mountains which spread across India, Ladakh, hay Ha ly baït ma, moät Phaät töû uyeân baùc mieàn Tibet, Nepal, Sikkim and Bhutan. trung AÁn vaøo theá kyû thöù 4 sau Taây lòch, ngöôøi Hinayana (skt): Tieåu thöøa hay coã xe nhoû. Teân ñaõ soaïn ra boä Satyasiddhi (Thaønh Thaät Luaän), cuûa moät hoïc thuyeát Phaät giaùo sô khai, ngöôïc trong ñoù oâng ñaõ phaùt trieån yù nieäm hö khoâng, laïi vôùi Ñaïi Thöøa. Ñaây laø moät töø maø Mahayana maø veà sau naày ñaõ bieán thaønh vaên baûn chæ nam ñaõ gaùn cho nhöõng ngöôøi tu theo tröôøng phaùi cho tröôøng phaùi Thaønh Thaät Toâng ôû Trung Theravada vì cho raèng nhöõng ngöôøi naày chæ töï Quoác. Thaønh Thaät Luaän ñöôïc dòch sang Hoa

ñoä ñeå trôû thaønh nhöõng A la haùn, chöù khoâng ñoä ngöõ ñaàu tieân bôûi ngaøi Cöu Ma La Thaäp (407- tha. Kyø thaät, Hinayana ra ñôøi vaø phaùt trieån töø 418)—Buddhist scholar in cental India in the khi Phaät nhaäp dieät cho ñeán ñaàu theá kyû tröôùc 4th century (about 900 years after the Buddha's Taây lòch, vaø laø ñaïi dieän cho hoïc thuyeát thuaàn Nirvana), author of Satyasiddhi-sastra in which khieát ban ñaàu y nhö lôøi Phaät daïy. Ñieàu caên he developed the notion of emptiness, which baûn trong giaùo lyù Hinayana laø Töù Dieäu Ñeá, later became the guide doctrine or basis for the Thaäp nhò nhaân duyeân, Hoïc thuyeát veà baûn ngaõ, Chinese Satyasiddhi. The Satyasiddhi-sastra Luaät nhaân quaû vaø baùt Chaùnh ñaïo—The "Little was first translated into Chinese by or minor (small) Vehicle." Name of the Kumarajiva (407-418). earliest system of Buddhist doctrine, opposed Hasta (skt): Tay—Hand. to the Mahayana. This is the term which the Hayagriva (p): Haø da Yeát Laät Phaät, veû giaän Mahayana utilizes to refer to the those who döõ cuûa moät vò thaàn baûo hoä, thuoäc hoï Padma, follow Theravada for they have own liberation moät hình thöùc cuûa Thaàn Visnu hay Quaùn s goal rather than that of all beings. In fact, AÂm—Wrathful protector deity, belonging to Hinayana developed between the death of the Padma family. The horse-necked one, a Buddha and the 1st century BC and it form of Visnu and of Kuan-Yin. represented the original and pure teaching as it Hemanta (p): Muøa Ñoâng. was taught by the Buddha. The essence of the Hetu (skt & p): Cause—Antecedent teaching is expressed in the four noble truths, condition—Accumulated karma—Producing the doctrine of dependent arising, the teaching cause—Motive—Impulse—Cause of—Reason of the ego, the law of karma and the eightfold for—Nhaân (ñoäng löïc ñaàu tieân laøm sinh ra keát noble path. Hiranyavati (skt): Höõu kim—A ly la baït ñeà.

Hiri (p): Söï nhôøm gôùm toäi loãi—Shame— phaåm chaát cuûa Hueä Naêng, nhöng Hoaèng Nhaãn Moral shame, in sense of being ashamed to do vaãn ñeå Ngaøi laøm phuï beáp. Ñeán khi Hoaèng wrong. Nhaãn thaáy raèng ñaõ ñeán luùc truyeàn trao toå vò, Hitadhyasayin (p): Lôïi Ích Taâm. ngaøi môùi truyeàn cho chuùng trình keä noùi veà kieán giaûi thieàn cuûa mình. Chæ coù Thaàn Tuù, moân ñoà Hrich (skt): Hoät rò—Chuûng töû Phaät. xuaát saéc nhaát veà trí tueä, laø giaùo thoï trong Hridaya (skt): Taâm—Heart—Mind. chuùng, cuõng laø ngöôøi ñöôïc ñoà chuùng troïng Hsuan-Tsang: Huyeàn Trang, moät trong voïng vaø tin töôûng veà khaû naêng keá vò, soaïn moät nhöõng nhaø sö lôùn cuûa trung quoác. OÂng coøn laø khoå thô trong ñoù oâng so saùnh thaân ngöôøi nhö moät tam taïng phaùp sö, moät trong boán nhaø caây Boà ñeà vaø taâm vôùi moät taám göông saùng ñaët phieân dòch kinh ñieån lôùn cuûa Trung Quoác vaøo treân giaù, phaûi ñöôïc lau chuøi buïi baëm thöôøng theá kyû thöù VII sau CN—Hsuan-Tsang, one of xuyeân (thaân thò boà ñeà thoï, Taâm nhö minh kính the great monks in China in the 7th century AD. ñaøi, Thôøi thôøi thöôøng phaât thöùc, Vaät xöû nhaï He was a great Tripitaka, one of the four great traàn ai). Khi aáy Hueä Naêng trong nhaø beáp nghe translators of Sanskrit texts of Chinese noùi tôùi baøi thô, ngaøi lieàn nhôø moät cö só vieáng Buddhism—See Huyeàn Trang. chuøa vieát baøi hoïa laïi raèng: Boà ñeà boån voâ thoï, Huayan: Hoa Nghieâm—See Hua-Yen. Minh

caûnh dieäc phi ñaøi, Boån lai voâ nhaát vaät, Hua-Yen: Hoa Nghieâm, moät tröôøng phaùi Phaät Haø xöù nhaï traàn ai. Nguõ toå Hoaèng Nhaãn nhaän ra giaùo Ñaïi thöøa quan troïng ôû Trung quoác, laáy ngay nhöõng caâu thô cuûa Hueä Naêng coù kieán teân theo quyeån Kinh Hoa Nghieâm giaûi thieàn saâu saéc hôn cuûa Thaàn Tuù, nhöng e (Buddhvatamsaka-Sutra), ñöôïc Ngaøi Phaùp sôï Thaàn Tuù ganh gheùt neân ñang ñeâm Ngaøi ñaõ Taïng saùng laäp vaøo theá kyû thöù VII— trau truyeàn y baùt cho Hueä Naêng laøm Luïc Toå. Avatamsaka school (Flower Garland school), Nguõ toå Hoaèng Nhaãn ñaõ thuùc duïc Hueä Naêng an important school of Chinese Budhism, xuoâi Nam laùnh naïn vaø Hueä Naêng ñaõ vaâng lôøi which derived its name from the title of the thaày laãn traùnh. Möôøi laêm naêm sau, khi oâng vaãn Chinese translation of the Buddhavatamsaka- chöa bao giôø ñöôïc phong laøm sö, ñeán tu vieän sutra. It was founded by Fa-Tsang (643-712). Phaùp Taâm ôû Quaûng Chaâu, nôi dieãn ra cuoäc Hui-Neng: Hueä Naêng, toå thöù saùu cuûa doøng tranh luaän veà phöôùn ñoäng hay gioù ñoäng. Sau thieàn Trung Quoác, moät thieàn sö quan troïng ñaõ khi bieát ñöôïc söï vieäc, thì phaùp sö Ying-Tsung mang laïi cho doøng thieàn Trung Quoác moät saéc ñaõ noùi vôùi Hueä Naêng raèng: “Hôõi ngöôøi anh em thaùi ñaëc bieät, ñoäc laäp vôùi doøng thieàn AÁn ñoä. theá tuïc kia, chaéc chaén ngöôøi khoâng phaûi laø moät Ngaøi laø taùc giaû cuûa quyeån Phaùp baûo Ñaøn maø keû bình thöôøng. Töø laâu ta ñaõ nghe noùi taám caø veà sau naày ngöôøi ta xeáp noù vaøo haøng moät sa Hoaøng Mai ñaõ bay veà phöông Nam. Coù phaûi trong nhöõng kinh ñieån lôùn cuûa Phaät giaùo Trung laø ngöôøi khoâng?” Sau ñoù Hueä Naêng cho bieát Hoa. Döïa vaøo quyeån saùch naày thì Ngaøi xuaát chính oâng laø ngöôøi keá vò nguõ toå Hoaèng Nhaãn. thaân töø gia ñình ngheøo, khoâng ñöôïc hoïc haønh Thaày Ying Tsung lieàn thí phaùt cho Hueä Naêng chi caû, ngaøi phaûi ngaøy ngaøy vaøo röøng kieám cuûi vaø phong chöùc Ngaøi laøm thaày cuûa mình. Sau nuoâi meï giaø. Moät hoâm Ngaøi ñi ngang moät xoùm ñoù Luïc toå baét ñaàu ôû tu vieän Phaùp Taâm, roài Baûo nhaø nghe moät ngöôøi ñoïc kinh Kim Cang, ñeán Laâm ôû Taøo Kheâ. Hueä Naêng vaø Thieàn phaùi cuûa caâu “Öng voâ sôû truï nhi sanh kyø taâm,” Ngaøi ngaøi chuû tröông ñoán ngoä, baùc boû trieät ñeå vieäc boãng Ñaïi ngoä. Ngaøi bieát ngöôøi coù kinh Kim chæ hoïc hieåu kinh ñieån moät caùch saùch vôû. Doøng Cang kia laø ñeä töû taïi gia cuûa Ñaïi sö Hoaèng thieàn naày vaãn coøn toàn taïi cho ñeán hoâm nay— Nhaãn, neân Ngaøi quyeát chí tìm ñeán nuùi Hoaøng The sixth patriarch of Zen (Ch’an) in China. Mai thoï giaùo. Tuy Hoaèng Nhaãn nhaän ra ngay He was one of the most important Zen masters

who had brought new qualities to the Zen in Hui-Neng to go go hiding in the south. After 15 China which were totally independent with years of hiding, he went to Fa-hsin monastery that of India. He is the author of the only (at the time he was still not even ordained as a Chinese work (The Sutra Spoken from the monk) in Kuang Chou, where his famous High Seat of the Dharma Treasure) that later dialogue with the monks who were arguing was attributed the status of a sutra. According whether it was the banner or the wind in to this sutra, Hui-Neng came from a poor motion, took place. When Ying-Tsung, the family, had hardly any form of education, he dharma master of the

monastery, heard about had to as a woodcuter to support his old this, he said to Hui-Neng, “You are surely no mother. One day he passed by a village and ordinary man. Long ago I heard that the heard someone in the house he had just sold dharma successor of Heng-Jen robe of Huang firewood reciting the Diamond Sutra. Hearing Mei had come to the south. Isn’t that you ?” the sentence, “Let your mind flow freely The Hui-Neng let it be known that he was the without dwelling on anything,” he had an dharma successor of Heng-Jen and the holder enlightenment experience. After learning that of the patriarchate. Master Ying-Tsung had the man was a lay follower of Master Hung- Hui-Neng’s head shaved, ordained him as a Jen, Hui-Neng decided to go to Mount Huang- monk, and requested Hui neng to be his Mei to learn dharma with the master. After the teacher. Hui-Neng began his work as a Ch’an first meeting, Heng-Jen immediately master, first in Fa-Hsin monastery, then in Pao- recognized his potential, but had Hui-Neng Lin near Ts’ao-Ch’i. Hue Neng and his Ch’an begin as a kitchen helper. When it was time followers began the golden age of Ch’an and for transmitting the patriarchate to a they strongly rejected method of mere book successor, he requested the monks of the learning. monastery to express their experience of Zen Hui-Yuan: Hueä Vieãn (336-416), ngöôøi ñaõ laäp in a poem. Only Shen–Hsiu, the most ra söï thôø cuùng A Di Ñaø Phaät, tröôûng laõo thöù intellectually brilliant of his students and the nhaát cuûa phaùi Tònh Ñoä. Ngaøi laø taùc giaû cuûa head monk, highly esteemed by all the monks, quyeån Tam Baûo Luaän. OÂng cuõng laø nhaø sö wrote a poem comparing the human body with Trung Quoác ñaàu tieân hieåu ñöôïc taàm quan troïng the bodhi-tree and the mind with a stand cuûa vieäc thöïc hieän thieàn ñònh ñeå ñaït tôùi ñaïi holding a mirror that must be continuously giaùc—An important Chinese monk, founder of cleaned to keep it free from dust. Hui-Neng the Amitabha cult . He is also the author of the was working in the kitchen at the time he Treatise on karma. He was also one of the first heard people talking about this poem, he asked of the Chinese monks to recognize the a visitor to write his answer as follow: importance of the practice of dhyana on the Fundamentally bodhi is no tree, Nor is a clear path to enlightenment. mirror a stand, Since everything is primordially Hung-Jen: Hoaèng Nhaãn (601-674), toå thöù empty, What is there for dust to cling to ? naêm cuûa doøng Thieàn trung quoác, ngöôøi keá vò Heng-Jen recognized in Hui-Neng’s lines a Ñaïo Tín. OÂng laø thaày cuûa Thaàn Tuù vaø Hueä level of experience far deeper than that of Naêng—The fifth patriarch of Ch’an in China; Shen-hsui; however, fearing Shen-Hsiu’s the dharma successor of Tao-hsin and the jealousy, he sent for Hui-Neng secretly in the master of Shen-hsui and Hui-Neng. middle of the night and gave him robe and bowl as a sign of confirmation as the sixth patriarch of Chinese Ch’an. Heng-Jen urged

2) Töø 7 ñeán 8 laø taùnh nam vaø taùnh nöõ: From 7 to 8 are The masculine and feminine potentialities that distinguish the sexes.

I 3) Thöù 9 laø cô quan taát yeáu cuûa söùc soáng qui ñònh taát caû caùc hieän töôïng sinh lyù: The vital faculty which determines all physiological phenomena. 4) Töø thöù 10 ñeán 14 caùc caûm giaùc ham muoán, Iccha (skt): Ao öôùc—Wish—Desire. ñau

ñôùn, vui, buoàn vaø döûng döng: From 10 Icchantika (skt): Xieån Ñeà—Ñoaïn thieän to 14 are the faculties of pleasure, pain, caên—Tín baát cuï tuùc. joy, sadness, and indifference. • Nhöõng ngöôøi ñaõ caét ñöùt thieän caên: One 5) Töø thöù 15 ñeán 19 laø nguõ caên (tín, taán, who cuts of good roots. nieäm, ñònh, hueä) hay naêm goác reã tinh thaàn • Ngöôøi chaïy theo duïc voïng ñeán kyø cuøng: laøm cô baûn cho vieäc phaùt trieån nguõ löïc: One who purpsues desires to the end. The five mental roots that form the basis • Baát tín cuï tuùc: Nhöõng ngöôøi khoâng tin for the development of the five powers töôûng vaøo giôùi phaùp nhaø Phaät—One who (the root of faith, of exertion or energy, of does not possess belief. concentration, of mindfulness, of wisdom). • Nhöõng ngöôøi khoâng coù Phaät tính: Those 6) Töø thöù 20 ñeán 22 laø ba naêng löïc sieâu who are destitute of the Buddha-nature. nhieân—From 20 to 22 are three Iddhi (p): Thaàn thoâng bieán hoùa—Super supermundane faculties: knowledge—Mode of insight attained by the a) Nieàm tin vaøo khaû naêng ñaït tôùi nhaän thöùc practice of Dhyana. caàn thieát ñeå böôùc vaøo con ñöôøng sieâu nhieân: The certainty of being able to Iddhipada (p): Töù phaùp thaàn tuùc. know what is not yet known, which come Ignorance: See Avidya in Sanskrit/Pali- at the beginning of the supramundane Vietnamese Section. path. Iksvaku (skt): Nhöùt Soa Cöu Vöông. b) Nhaän thöùc cao nhaát ñaït ñöôïc traïng thaùi döï Indra (skt): Nhôn ñaø la—Ñeá Thích—Name of löu: Supreme knowledge , which is a kind of Deva. reached at the moment of actualizing Indra-Priti (skt): Nhôn ñaø la baït ñeá—Hyû stream-entry (Shrota-apanna). kieán thaønh kinh ñoâ vua Ñeá Thích. c) Naêng löïc cuûa keû naém ñöôïc nhaän thöùc toaøn Indriya (p): Caên—Giaùc quan, toaøn boä 22 haûo cuûa baäc A la haùn: The faculty of him naêng löïc theå chaát vaø tinh thaàn—Root— who possesses perfect knowledge (the Power—Force—Bodily power—Power of the faculty of an arhat). senses—Faculty of sense—A sense-faculty— Indriyasamvara (skt) Indryasamvara (p): A sense-organ—Faculty—Organ of sense—A Che chôû caùc caûm giaùc, kyõ thuaät thieàn ñònh coù sense-organ or twenty-two psychological and muïc ñích hieåu taùnh thuaàn khieát vaø khaùch quan physical capabilities or faculties—The quality trong khi quan saùt vaø coá traùnh nhöõng caûm giaùc of which belongs especially to the mighty vui, buoàn, thöông, gheùt, thieän, aùc, ham muoán, Indra: haän thuø, v.v.—Guarding of the sense organ, a 1) Töø 1 ñeá 6 laø nguõ quan vaø yù (saùu cô sôû): meditation technique that leads to pure and From 1 to 6 are the six bases. objective observation and is intended to prevent emotions such as joy, sadness, love,

jealousy, sympathy, antipathy, desire, hatred, to be of triangular shape, and to be called ect. after the shape of the leaf of an immense Indriyavaikalya (skt): Manh Long AÙ—Muø Jambud-tree on Mount Meru; or after the ñieác caâm—Blindness, deafness, muteness fine gold found below the tree. It is Irsya (skt): Ñoá kî—Envy—Envy or divided into four parts: impatience of another’s success—Jealousy— • Nam Töôïng Chuû: Töø Tuyeát Sôn trôû xuoáng One of the Upaklesa, or secondary hindrances. phía nam—South of Himalayas by the lord of elephants, because of of their Isipatana (p): Chö Thieân ñoïa xöù. innumerable number of elephants. Issa (p): Envy—Taät ñoá. •

Baéc Maõ Chuû: Töø Tuyeát Sôn trôû leân phía Is(h)vara (skt): Töï taïi thieân—The Highest baéc (vì coù nhieàu ngöïa)—North of Self—God of Free Will. Himalayas by the lord of horses. Itaretara (skt): Bæ Bæ Khoâng, moät trong baûy • Taây Baûo Chuû: Phía taây cuûa Tuyeát Sôn (vì loaïi khoâng—Reciprocity, one of the seven coù nhieàu chaâu baùu): West of Himalayas by kinds of Emptiness—See Thaát Chuûng Khoâng the lord of jewels. (7). • Ñoâng Nhaân Chuû: Phía ñoâng cuûa Tuyeát Itivrtaka (skt): Y ñeá muïc ña giaø—Boån Söï Sôn (vì coù nhieàu ngöôøi ôû): East of Kinh, moät trong möôøi hai boä kinh lôùn cuûa Phaät Himalayas by the lord of men. giaùo—Stories of Past Occurences, one of the ** For more information, please see Nam twelve divisions of the Buddhist teachings. Thieäm Boä Chaâu. Jambunada (skt): Thieäm Boä Naïi Haø Kim—Vaøng töø soâng Dieâm Phuø—Gold from the Jambu River. Jana-kaya (skt): Coäng ñoàng—Community— Assemblage—Multitude—Collection.

J Janapada (skt): Ñòa—Xöù—Coäng ñoàng— Nation—Inhabited place—Community. Janmahetu (skt): See Sinh Nhaân. Jantu (skt): Chuùng sanh—Human beings. Jaliniprabha-Buddha (skt): Voõng Minh Jara (p): Giaø. Phaät. Jara-marana (skt & p): Laõo töû—Giaø vaø Jambud (skt): Dieâm Phuø—Thoï. cheát—Maéc xích thöù möôøi hai trong 12 maéc xích nhaân duyeân—Jara (Old age)—Manara Jambudvipa (skt): Nam Thieäm Boä Chaâu. (Death)—Old age and death—Twelth of the 1) Teân cuûa theá giôùi naày—Name of this twelve links in the chain of dependent world. origination. 2) Teân cuûa mieàn nam cuûa töù ñaïi chaâu, ngöôøi ta noùi noù hình tam giaùc, ñöôïc goïi theo teân Jarayuja (skt): See Chatur-Yoni. cuûa moät caùi laø Thieäm Boä khoảng loà treân Jasosnisa (p): Phaät ñaûnh Theä Ña (maøu vaøng nuùi Tu Di, hay goïi theo teân loaïi vaøng ngheä). “thieäm boä ñaøn” tìm thaáy döôùi goác caây. Noù Jata (skt): Sanh. ñöôïc chia ra laøm boán vuøng—Name of the Jataka (skt): Boån Sanh Kinh, 550 caâu chuyeän southern of the four great continents, said noùi veà tieàn thaân Ñöùc Phaät, moät trong möôøi hai

boä kinh lôùn trong Phaät giaùo—A birth story—A on other’s power to attain enlightenment collection of 550 stories of the former lives of (place one’s trust merely in the Buddha such the Buddha Gotama, one of the twelve as reciting or calling upon the name of divisions of the Buddhist teaching. Amitabha Buddha to ensure bringing about Jati (p): Sanh—Maéc xích thöù möôøi moät trong rebirth in his paradise). 12 maéc xích nhaân duyeân—Birth— Jiva (skt & p): Life of the body—Ñôøi soáng—Production—Form of existence—The eleventh Life—The life-principle—Thoï maïng hay söï in the chain of the Nidanas. soáng cuûa cô theå con ngöôøi. Jati-marana (skt): Sanh töû—Birth and Jivajita (skt): Coïng maïng. death—Life and death—Living and dying. Jivati (p): Haõy coøn taïi theá. Javana (p): Impulsion—Impulsive karma- Jivatma (p): Tieåu ngaõ—Microcosmic soul. producing moments—Tieán trình thuùc ñaåy hay Jivatman (skt): Vital principle of the body— söï naêng ñoäng (ñoù cuõng chính laø luùc maø nghieäp Thaân maïng (thaân maïng cuûa con ngöôøi). ñöôïc thaønh laäp). Jivita (skt): Cuoäc soáng—Life. Jayata (skt): Toå Xaø da ña. Jivita-mada (skt): The great intoxication of Jetavana (skt): Kyø thoï Caáp Coâ Ñoäc vieân— life. Name of a grove near Sravasti. Jivitindriya (skt): Faculties of life—Maïng Jetrjeta (skt): Thaùi töû Kyø

Ñaø. caên (cô theå vôùi vôùi ñaày ñuû caùc quan naêng cuûa Jetrjeta-Vihara (skt): Kyø ñaø Tònh xaù. con ngöôøi). Jetavana-vihara (skt): Kyø ñaø Tònh Xaù. Jnana (skt&p): Trí tueä nhaän thöùc nhöõng hieän Jhana (p): Meditative absorption—A state of töôïng vaø nhöõng qui luaät cuûa chuùng. Jnana laø söï serene contemplation atained by meditation. saùng suoát naém vöõng taát caû nhöõng thuyeát giaûng Jhaqita (skt): Leã hoûa taùng hay traø tyø— ñöôïc chöùa ñöïng trong caùc kinh ñieån. Jnana laø Cremation. moät töø raát linh ñoäng vì ñoâi khi noù coù nghóa laø Jihva (skt): Thieät—Löôõi—Tongue. caùi trí theá gian taàm thöôøng, caùi trí cuûa töông ñoái khoâng thaâm nhaäp ñöôïc vaøo chaân lyù cuûa Jina (skt): Thaéng giaû hay keû chieán thaéng, moät hieän höõu, nhöng ñoâi khi noù cuõng coù nghóa laø danh hieäu cuûa Ñöùc Phaät—A conqueror—A caùi trí sieâu vieät, trong tröôøng hôïp naày noù ñoàng victor—An epithet of the Buddha. nghóa vôùi Baùt Nhaõ (Prajna)—Knowing—Jinadhatu (skt): Phaät Xaù Lôïi hay xaù lôïi cuûa Becoming acquainted with—Knowledge— Phaät (chaát cöùng coøn laïi sau leã traø tyø cuûa Ñöùc Higher knowledge (derived from meditation Phaät)—Buddha's relics (hard substance left on the one Universal Spirit—Wisdom—Higher after the cremation of the body) intellect or spiritual wisdom; knowledge of the Jinaputra (skt): Thaéng giaû töû hay Phaät töû ultimate truth (reality). Jnana is a very (con cuûa Phaät), coù nghóa laø caùc vò Boà Taùt— flexible term, as it means sometimes ordinary Sons of the Victorious One, meaning worldly knowledge, knowledge of relativity, Bodhisattvas. which does not penetrate into the truth of Jiriki: Söùc maïnh caù nhaân nhaèm ñaït tôùi ñaïi existence, but also sometimes transcendental giaùc, khaùc vôùi Tariki nghóa laø tin vaøo tha löïc knowledge, in which case being synonymous (nieäm Teân Phaät A Di Ñaø ñeå ñöôïc baûo ñaûm with Prajna or Arya-jnana. sanh vaøo Tònh ñoä)—To strive with one's own Jnanam-anasrava (skt): See Voâ Laäu Hueä. power to cultivate and attain enlightenment. Jiriki is apposed to Tariki. Tariki means to rely

Jnanam-lokottaram (skt): Xuaát theá gian of the caves excavated in Saurashtra are in and trí—Super-worldly knowledge. around Junagadh. They must have been Jnanam-lokottaratam (skt): Xuaát theá gian numerous, for while visiting Junagadh, Hsuan- thöôïng thöôïng trí—Supreme supra-worldly Tsang had noticed at least fifty convents with knowledge—See Xuaát Theá Gian Thöôïng at least three thousand monks of the Sthavira Thöôïng Trí. sect. The remains of two brick-built stupas have recently been exposed at Intwa on a hill Jneyavarana (skt): See Sôû Tri Chöôùng. about three miles away from Asoka's edict. Junagadh (skt): Theo Giaùo sö Bapat trong Besides, excavators found a baked clay seal Hai Ngaøn Naêm Traêm Naêm Phaät Giaùo, belonging to a bhiksusangha which resided in Junagadh laø thuû phuû cuûa Saurashtra, mieàn taây the vihara of Maharaja Rudrasena. The king AÁn Ñoä, nhôø söï hieän dieän cuûa caùc chæ duï cuûa was most probably Rudrasena I of the vua A Duïc maø töø laâu ñaõ ñöôïc caùc tín ñoà Phaät Ksatrapa family who ruled India from 199 to giaùo bieát ñeán nhieàu vaø trôû thaønh moät trung taâm 222 A.D. thu huùt ñoái vôùi hoï. Gaàn ñoài Girnar, ngaøy nay Junnar (skt): Ñòa danh Phaät giaùo ôû vuøng taây ngöôøi ta tìm thaày treân moät taûng ñaù lôùn toaøn boä AÁn Ñoä. Theo Giaùo sö

Bapat trong Hai Ngaøn vaên baûn cuûa “Möôøi Boán Chæ Duï treân ñaù.” Caùc Naêm Traêm Naêm Phaät Giaùo, coù ñeán 130 hang vaên baûn naày ñöôïc khaéc baèng chöõ Brahm, coøn ñoäng taïo thaønh naêm nhoùm rieâng bieät trong ñöôïc löu giöõ khaù toát. Caùc hang ñoäng quan phaïm vi moät baùn kính boán daëm tính töø Junnar. troïng nhaát ñaøo thaáy ñöôïc ôû Saurashtra ñeàu Do ñoù, coù theå noùi thaønh phoá naày laø khu tu vieän naèm beân trong vaø xung quanh Junagadh. Caùc lôùn nhaát ôû mieàn taây AÁn Ñoä. Soá löôïng ñoâng hang naày coù leõ ñaõ coù nhieàu trong theá kyû thöù 7, ñaûo vaø kích thöôùc nhoû beù cuûa caùc hang cho vì trong khi ñeán vieáng Junagadh, Huyeàn Trang thaáy caùc hang naày thuoäc veà moät thôøi kyø xa ñaõ ghi nhaän ít nhaát laø naêm möôi tu vieän loaïi xöa—Name of a Buddhist place in west India. naày, vôùi ít nhaát laø ba ngaøn tu só Thöôïng Toïa According to Prof. Bapat in the Twenty-Five Boä (Sthavira sect). Caùc di tích cuûa hai ngoïn Hundred Years of Buddhism, there are as thaùp xaây baèng gaïch môùi ñöôïc tìm thaáy gaàn ñaây many as 130 caves carved in five separate taïi Intwa treân moät ngoïn ñoài caùch baûn chæ duï groups within a radius of four miles from cuûa vua A Duïc ñoä ba daëm. Ngoaøi ra, coøn coù Junnar. Hence, the town can be said to be the moät con daáu baèng ñaát nung cuûa moät coäng ñoàng largest monastic establishment in western Tyø Kheo töøng soáng trong tu vieän cuûa hoaøng ñeá India. The frequency and smallness of the cells Rudrasena I, thuoäc doøng doõi Ksatrapa ñaõ cai indicate that they belong to an early period. trò xöù naày töø naêm 199 ñeán 222—According to Prof. Bapat in the Twenty-Five Hundred Years Jyahroda (skt): Nhö Lö ñaït. of Buddhism, Junagadh, the capital of the Jyotisa (skt): Quan heä tôùi Thieân Vaên Hoïc vaø province Saurashtra, west of India, which lòch—Relating to astronomy or the calendar. owing to the presence of the Asoka edict had already become famous among Buddhists, became a centre of attraction for them. In the vicinity of Girnar Hills, we find now on a huge rock the full text of what are known as the Fourteen Rock Edicts. The text inscribed in Brahmi characters on this rock is remarkably well preserved. Naturally, the most important

Kalarati (p): Haéc daï thaàn. Kalasas (p): Bình ñöïng nöôùc.

K Kalasivi (skt): Chi cöông löông tieáp. Kalasutra: Haéc thaèng ñòa nguïc. Kalayasa (skt): Cöông löông daø xaù. Kalki Avatara (skt): The Buddha-to-be— Kabalinkarahara (p): Thöïc phaåm vaät chaát— Maitreya. Material food. Kalodaka (skt): Ca löu ñaø di—Thôøi Thuûy. Kaccha (p): Marshy land—Ñaàm laày. Kalpa (skt):Kieáp hay moät khoaûng thôøi gian Kacchaka (p): A kind of fig tree—Moät loaïi daøi voâ haïn. Moät kieáp töông ñöông vôùi haøng tyû caây sung. tyû naêm—Aeon or kalpa is an indefinite length of time—Billions of years—Repeated cycle of Kacchapa (p): A turtle—A tortoise—Con ruøa. creation and decay of a universe—Length of a Kacchu (p): A plant the fruits of which cause Day and Night of Brahma (4.320.000.000 itch when applied to the skin—Moät loaïi caây years). maét meøo coù traùi laøm ngöùa khi chaïm vaøo da. Kaludayin (skt): Ca Laâu Ñaø Di—Ca Löu Ñaø Kailasa (skt): Ngoïn nuùi huyeàn thoaïi ôû Hy Maõ Di—Ca Loä Na—Ca Lö—Haéc Öu Ñaø Di—Vò Laïp Sôn, nôi ñöôïc coi laø thieân ñöôøng cuûa Tyø Kheo da ñen boùng; ngöôøi ta noùi oâng laø thaày Shiva, noåi

tieáng cho caû AÁn vaø Phaät giaùo— daïy hoïc cuûa Phaät Thích Ca luùc Ngaøi coøn laø Silver Mountain, a mountain in the Himalayas thaùi töû, veà sau naày oâng trôû thaønh moät trong famous in myth and legend for both Hinduism nhöõng ñeä töû ñaàu tieân cuûa Phaät—Udayin or and Buddhism. Black Udayin, said to have been schoolmaster Kakkari (p): Cucumber—Döa chuoät. to Sakyamuni when young and one of the early Kakkasa (p): Rough—Harsh (a)—Goà gheà. disciples Kaksa (skt)—Kacha (p): Moät vöông quoác coå Kalyana-mitra (skt) Kalyana-mitta (p): cuûa Malava, baây giôø laø baùn ñaûo Cutch—An Thieän höõu tri thöùc—Ngöôøi baïn toát ngöôøi ancient kingdom of Malava, now the peninsula höôùng daãn baïn treân ñöôøng Chaùnh ñaïo—Ngöôøi Cutch. baïn cao quyù, coù kinh nghieäm phong phuù veà Kalac(h)akra: Baùnh xe thôøi gian. Kalachakra thieàn ñònh Phaät giaùo vaø coù khaû naêng giuùp ñôû tantra ñöôïc ñöa vaøo Taây Taïng naêm 1027, noù ngöôøi khaùc treân con ñöôøng ñaïi giaùc—Good ñöôïc coi nhö caên baûn cuûa Lòch taây Taïng— friend—Good advisor—Good counselor— Wheel of time. Kalachakra tantra was Good acquaintance—A friend of virtue—A introduced into Tibet in 1027 and it is well-wishing friend—A good friend who leads considered the basis of the Tibetan calendar. you along the right path—A noble friend who Kalama (p): Ca Lam—A tribe in north-east is rich in experience of Buddhist doctrine and India in the time of the Buddha known to meditation, who accompanies and helps one history as the recipients of the Buddha’s and others on the path to enlightenment. famous advice on the subject of authority in Kamadhatu (skt): See Duïc Giôùi. the search for Truth. Kaniska (skt): Ca Nò Saéc Ca—Vò hoaøng ñeá trò Kalapah-pratyayanam (skt): See Nhaân vì mieàn Baéc AÁn vaø Trung AÙ. Ngöôøi ta keå raèng Duyeân Coäng Taäp Hoäi. oâng laø vò vua quan troïng thöù ba cuûa trieàu ñaïi Kalunasurin (skt): Kieân haéc—Chieân ñaøn. Kusana, soáng vaøo khoaûng giöõa theá kyû thöù hai.

OÂng ñaõ laäp neân quoác gia Gandhara (baây giôø laø 5) Xuùc: Desire toward bodily feeling. Nam A Phuù Haûn). OÂng ñaõ ñöôïc Boà Taùt Maõ Kama-dhatu (p): Duïc giôùi—The world of Minh caûi ñaïo vaø sau ñoù trôû thaønh moät quaân volition—The world of desire—The region of vöông Phaät töû ñaéc löïc hoä trì Tam Baûo—A king the wishes—See Triloka in Sanskrit/Pali- who ruled Northern India and central Asia. He Vietnamese Section. is said to have been the third important king of Kamalashila (p): Moät trong nhöõng ñaïi bieåu the Kusana dynasty, who lived either in the quan troïng cuûa tröôøng phaùi Trung Ñaïo vaøo theá later half of the second century. He established kyû thöù taùm. OÂng ñaõ ñoùng vai troø quan troïng vaø a country called Gandhara. Converted by coù aûnh höôûng raát lôùn trong vieäc phaùt trieån Master Asvaghosa, he became a great patron tröôøng phaùi naày treân ñaát Taây Taïng—One of of Buddhism. the most important representatives of the Karma (skt): Nghieäp—Volitional actions as Madhyamika school in the 8th century. He causes bringing future retribution—The moral played an important role and had great law of cause and effect. influence on the development of the Karuna (skt): Bi maãn—Compassion— Madhyamika school in Tibet—See Universal love—One of the two perfections Madhyamika. needed for the attainment of Buddhahood. Kamanispati

(p): Maõn nguyeän. Kasyapa (skt): Ca Dieáp. Kamasava (p): Duïc Laäu—Attachment to the Kasyapa-Matanga (skt): Ca Dieáp Ma Ñaèng. sensual world—Söï tham luyeán coõi duïc. Kasyapa-Piceya (skt): Ca Dieáp Tyû Boä. Kama-tanha (p): Ham muoán duïc laïc—Kakoustha (skt): Ka khuaát ña. Sensual craving. Kakuda-Katyayana (skt) Pakudha-Kamacchanda (p) Kama (skt): Tham duïc. Katyayana (p): Ca la cöu ñaø Ca chieân dieân. Kamadhatu (skt): Duïc giôùi. Kalanusarin (skt): Kieân haéc—Chieân ñaøn. Kamaraga (skt): Sensuous lust—Tham duïc Kalodayin (skt) Kaludayi (p): Ca-löu-ñaø- (khaùt aùi veà nhuïc duïc vaø traàn caáu). di—Thanh vaên vaø La haùn cuûa Phaät Thích Ca. Kamasukhallika-nuyoga (p): Lieân tuïc Kama (skt) Kamacchanda (p): Duïc voïng—luyeán aùi duïc traàn. Nhuïc duïc—Tham duïc. Kama laø khao khaùt Kamatanha (p): AÙi duïc nguõ traàn—Nhuïc duïc thoûa maõn tính duïc cuõng nhö nieàm vui ñöôïc nguõ traàn. caûm thaáy trong söï khoaùi laïc aáy. Ñaây laø moät Kamavacara (skt): Duïc giôùi—The world of trong nhöõng trôû ngaïi chính treân böôùc ñöôøng tu desire. taäp—Wish—Longing—Sense-pleasures— Kamavasa (p): Duïc giôùi—The sense of Desire for sense-pleasures—Desire (sexual) or pleasures. sensual desire—Mental defilement. Kama Kambala (skt): Phaùt y hay aùo deät baèng toùc— refers to desire toward sensually satisfying A woollen or hair mantle; a loin cloth. objects and to the joy taken in these things. It Kamisuicchacaro (skt): Taø daâm. is seen as one of the primary obstacles on the Kamma (p) Karma (skt): Haønh ñoäng— spiritual path. Five types of sensual desire: Action—Deed—Ñònh nghieäp—Volitional 1) Saéc: Desire toward form. action—Coù hai loaïi—There are two kinds: 2) Thanh: Desire toward sound. (A) 3) Höông: Desire toward smell. 1) Thieän nghieäp: Good karma—Wholesome 4) Vò: Desire toward taste. karma.

2) Baát thieän nghieäp: Evil (bad) karma— Muslims and founded a vihara at Kampilya Unwholesome karma. which was already known as a sacred place. (B) Kana (p): 1) Ñònh nghieäp: Decided karma. 1) Ñoäc nhaõn—Monoculous—One-eyed. 2) Baát ñònh nghieäp: Undecided karma. 2) Gaïo naùt: Broken rice. Kammanta (p): Action—Samma Kammanta Kanada (skt): Ca na ñaït. (Right Action). Kanadeva (skt): Toå 14 Ca na ñeà baït. Kammantthana (p): Subject of meditation. Kanakabharadvaja (s): Ca naëc ca baït lî Kamma-phala (p): Haäu quaû cuûa haønh ñoïa xaø. ñoäng—The fruit or result of action. Kanakamouni (skt): Ca na giaø Maâu ni. Kamma-vipaka: Nghieäp quaû—Maturing or Kanakavatsa (skt): Ca naëc ca phaït sa. ripening of past causes under the Law of Kancana (p): Gold—Vaøng. Karma—The fruit or results of deeds which Kancana-vanna (p): Of the golden color have ripened. (a)—Coù maøu vaøng. Kampilya (skt): Teân cuûa moät ñòa danh heûo Kanchi (skt): Ñòa danh Phaät giaùo ôû vuøng Nam laùnh ôû mieàn taây AÁn Ñoä, gaàn Navasari. Moät AÁn Ñoä. Theo Giaùo sö Bapat trong Hai Ngaøn baûn chöõ khaéc treân phieán ñoàng cuûa vua doøng Naêm Traêm Naêm Phaät Giaùo, Kanchi vôùi ñieän Rastrakuta laø Dantivarman ôû Gujarat, ghi cheùp Rajavihara vaø moät traêm tu vieän taïi ñaây ñaõ töøng raèng naêm 865, khi vua xuoáng taém döôùi soâng laø moät phaùo ñaøi cuûa Phaät giaùo taïi mieàn Nam Puravi, nay laø soâng Purna ôû quaän Surat, theo AÁn Ñoä. Naêm töôïng Phaät ñaõ ñöôïc tìm thaáy gaàn söï thænh caàu cuûa moät tu só, nhaø vua ñaõ caáp ñaát thaønh

phoá naày. Phaät AÂm (Buddhaghosa), luaän cho tu vieän Kampilya, nôi coù naêm traêm tu só sö Pali noåi tieáng, trong boä luaän thö cuûa mình cuûa Taêng ñoaøn Sindhu Desa ñang soáng. Laïi coù (Manorathapurani), coù noùi raèng oâng vieát cuoán moät baûn khaéc khaùc ghi raèng vaøo naêm 884 vò saùch naày laø theo yeâu caàu cuûa Thöôïng Toïa vua naày laïi caáp ñaát cho cuøng tu vieän naày. Jotipala cuøng ôû vôùi oâng taïi Kanchipura. Huyeàn Döôøng nhö caùc coäng ñoàng Phaät giaùo töø vuøng Trang cuõng noùi ñeán moät ngöôøi teân Sindh, coù leõ vì sôï nhöõng ngöôøi Hoài giaùo, ñaõ di Dhammapala ôû Kanchi, voán laø moät ñaïi luaän sö chuyeån ñeán xaây döïng tu vieän taïi Kampilya, nôi cuûa Nalanda. Taïi Trieàu Tieân cuõng ñaõ tìm thaáy voán noåi tieáng laø moät thaùnh ñòa—Name of a moät baûn chöõ khaéc baèng thô noùi veà nôi naày. solitary placed named Kampilya in west India, Trong lôøi töïa cuûa taùc phaåm naày do Lyù Tö vieát near Navasari. A copper plate inscription of naêm 1378, coù keå veà cuoäc ñôøi vaø chuyeán ñi cuûa the Rastrakuta king, Dantivarman of Gujarat, moät tu só AÁn Ñoä teân laø Dhyanabhadra. Chuyeän dated 865, records that, after bathing in the keå naày cho chuùng ta bieát raèng tu só aáy laø con river Puravi, now Purna river in the Surat trai cuûa moät oâng vua ôû Ma Kieät Ñaø vaø moät baø district, at the request of a monk, the king hoaøng ôû Kanchi, vò tu só aáy ñaõ ñöôïc nghe moät donated lands for the Kampilya vihara, where nhaø thuyeát phaùp Phaät giaùo noùi veà boä kinh there lived five hundred monks of the Sangha Karanda-vyuhasutra. Nhö vaäy, maõi cho ñeán of Sindhu Desa. Another inscription of the theá kyû thöù 14, nôi naày môùi ñöôïc bieát ñeán laø Rastrakuta king, Dharavarsa, records a similar moät trung taâm Phaät giaùo—Name of a Buddhist grant to the same monastery in 884 A.D. It place in Southern India. According to Prof. seems that the Buddhist community migrated Bapat in the Twenty-Five Hundred Years of from Sindh, presumably for fear of the Buddhism, Kanchi, with its Rajavihara and its

hundred monasteries, was a famous stronghold naêm 991, 999 vaø 1004 coøn cho bieát raèng caùc tu of Buddhism in the South. Five Buddha images só Phaät giaùo trong thôøi gian naày vaãn coøn ôû taïi have been discovered near this town. The caùc hang. Moät baûn khaéc chöõ môùi ñaây baèng famous Pali commentator, Buddhaghosa, has tieáng Nhaät cuûa moät khaùch haønh höông Phaät töû mentioned in his commentary (the thuoäc phaùi Nhaät Lieân toâng (Nichiren sect) treân Manorathpurani) that he wrote it at the request vaùch hang soá 66, khaúng ñònh taàm quan troïng of the Venerable Jotipala who was staying cuûa caùc hang naøy ngay caû trong thôøi ñaïi hieän with him at Kanchipura. Hsuan-Tsang also nay—Name of a Buddhist place in west India. mentions a certain Dharmapala from Kanchi as According to Prof. Bapat in the Twenty-Five being a great master at Nalanda. In Korea, an Hundred Years of Buddhism, there are more inscription in verse has been discovered. In a than one hundred caves at Kanheri which was preface to it written by Li-Se in 1378 A.D., also a large monastic establishment. From a there is an account of the life and travel of an number of inscriptions found here, dating the Indian monk called Dhyanabhadra. This second century A.D. to modern times, a more account tells us that this monk was the

son of a or less connected history of the place can be king of Magadha and a princess from Kanchi reconstructed. The beginning of the caves can and that when he visited Kanchi he heard a be attributed to the reign of Gautamiputra sermon given by a Buddhist preacher on the Satakarni about 180 A.D. Many excavations Karanda-vuyhasutra. Clearly, this place was a and sculptures were added from time to time. recognized centre of Buddhism as late as the The introduction of the Buddha image in the 14th century A.D. establishment is shown by a fourth century Kancuka (p): A jacket—AÙo choaøng. inscription recording the dedication of a Kanheri (skt): Ñòa danh Phaät giaùo ôû vuøng taây Buddha image by a certain Buddhaghosa. The AÁn Ñoä. Theo Giaùo Sö Bapat trong Hai Ngaøn silahar rulers of Puri, who were feudatories of Naêm Traêm Naêm Phaät Giaùo, Kanheri coù treân the Rastrakuta sovereign, took a special moät traêm hang ñoäng, voán cuõng laø khu tu vieän interest in the Buddhist establishment at lôùn. Qua moät soá baûn chöõ khaéc tìm thaáy ôû ñaây Kanheri and made liberal donation to it as coù nieân ñaïi töø theá kyû thöù hai cho ñeán thôøi ñaïi recorded their copper-plate grants dated 765, ngaøy nay, ngöôøi ta coù theå döïng laïi lòch söû nôi 775, 799. Inscriptions of 913, 921, and 931 naày khaù ñaày ñuû. Thôøi gian baét ñaàu xaây döïng further show that the Buddhist monks still caùc hang naày coù theå laø vaøo trieàu ñaïi continued to occupy the caves. A modern Gautamiputra Satakarmi khoaûng naêm 180. inscription of a Buddhist pilgrim of the Thænh thoaûng laïi coù theâm nhöõng coâng trình ñaøo Nichiren sect engraved on the walls of cave saâu vaø ñieâu khaéc. Vieäc ñöa töôïng Phaät vaøo number 66 testifies to the continued khu vöïc naày ñöôïc bieát ñeán qua moät baûn khaéc importance of the caves even in modern times. chöõ thuoäc theá kyû thöù tö, ghi laïi vieäc moät ngöôøi Kanishka (skt): See Ca Ni Saéc Ca. teân Buddhaghosa cuùng taëng moät töôïng Phaät. Kankhati (p): To doubt—To be uncertain— Caùc vua Sihalar ôû Puri, voán laø nhöõng chö haàu Nghi ngôø. cuûa cuûa caùc vöông quoác Rastrakuta, coù moái Kantaka (skt): Ngöïa Caøn traéc. quan taâm ñaëc bieät ñoái vôùi khu tu vieän ôû Kanthaka (skt & p): Ngöïa Kieàn Traéc—See Kanheri neân ñaõ cuùng döôøng roäng raõi nhö ñöôïc Kieàn Traéc in Vietnamese-Englis Section. ghi cheùp trong caùc phieán ñoàng thuoäc nhöõng Kanyakubja (skt): Teân cuûa moät thaønh phoá coå naêm 843, 853 vaø 877. Caùc chöõ khaéc cuûa nhöõng naèm veà nhöõng tænh phía Taây Baéc AÁn Ñoä, toïa

laïc treân soâng Kali Nadi, moät nhaùnh cuûa soâng nhieân, ñaây laø moät ñeàn ñaøi nguy nga traùng leä Haèng, baây giôø laø Farrukhabad. Pheá tích cuûa nhaát ôû AÁn Ñoä. Thöïc vaäy, trong moät baûn chöõ thaønh phoá naày lôùn hôn thaønh phoá Luaân Ñoân— khaéc coå tìm thaáy taïi ñaây, thì ñieän naày ñöôïc moâ Name of a river in an ancient city in the north- taû laø moät laâu ñaøi trong hang ñaù tuyeät haûo nhaát western provinces of India, situated on Kali ôû Dieâm Phuø Ñeà. Hang naày do Bhutapala, moät Nadi, a branch of the Ganga, in the modern thöông nhaân ôû Vaijayanti, cho ñaøo. May maén district of Farrukhabad. The ruins of the laø ñieän naày naèm trong soá ñieän coøn ñöôïc duy trì ancient city are said to occupy a site larger toát nhaát. Ñieän coù moät haøng truï ñaù nguyeân khoái than that of London. ôû moãi beân, ñaàu truï hình vuoâng, beân treân coù Kapila (skt): Ca tyø la veä.

nhöõng hình voi, ngöïa quyø goái vaø ngöôøi cöôõi Kapilavastu (skt) Kapilavatthu (p): Thaønh nam nöõ. Maët tieàn hai taàng coù moät cöûa höùng Ca tyø la veä, kinh ñoâ cuûa doøng toäc Thích Ca, naéng thaät lôùn. Saûnh ñöôøng Thaùnh ñieän naày coù nôi trò vì cuûa Vua Tònh Phaïn vaø Hoaøng Haäu nieân ñaïi vaøo khoaûng theá kyû thöù nhaát tröôùc Taây Ma da. Thaønh Ca Tyø La Veä laø kinh ñoâ cuûa Lòch—Name of a Buddhist place in west India. vöông quoác nôi maø Ñöùc Phaät Thích Ca Maâu Ni The caitya hall at Karle is of the same general ñaõ ñöôïc haï sanh trong vöôøn Laâm Tyø Ni, thuoäc pattern as that at Bhaja. However, it is one of ngoaïi thaønh Ca Tyø La Veä. Ñöùc Phaät ñaõ traûi the most magnificent monuments in India. In qua thôøi nieân thieáu taïi ñoù. Ngaøy nay Ca Tyø La fact, it is described, in one of the ancient Veä ñöôïc caùc nhaø khaûo coå AÁn Ñoä xaùc nhaän inscriptions found at the place, as the most thuoäc laøng Tilaurakota trong ñòa haït xöù Therai, excellent rock mansion in Jambudvipa. It was thuoäc xöù Nepal—The capital of Sakya excavated by Bhutapala, a merchant of Kingdom where dwelt King Suddhodana and Vaijayanti. Fortunately, it is also among the his wife Maya. The capital of the country best preserved. It has a row of fifteen where Sakyamuni was born at Lumbini Park monolithic pillars on each side with kalasa on the outskirts of the city of Kapilavastu. The bases and bell-shaped capital surmounted by Buddha spent his childhood and youth there. kneeling elephants, and horses with men and The Indian archeologists identified it with the women riders. Its two-storeyed fafacade as an present-day village of Tilaurakota in the enormous sun-window. The caitya hall dates Therai region of modern Nepal. from the close of the first century B.C. Kapimala (skt): Ca lyø ma la. Karma (skt) Kamma (p): Ñònh nghieäp—Toát hay xaáu, bao goàm luyeán aùi, thuø nghòch, ueá Kapphina (skt): Maha Kieáp taân na. tröôïc, saân haän, ganh gheùt, etc. Nghieäp ñöôïc Kara (skt): Caùnh tay—The hand. thaønh laäp töø nhöõng quan nieäm cuûa moät chuùng Karana (skt): Ñaáng saùng theá—Creator. sanh. Chính tieàm naêng aáy höôùng daãn moïi öùng Karanda (skt): Ca lan ñaø. xöû vaø laùi haønh vi cuõng nhö tö töôûng cho ñôøi Kararuci (skt): Cöông löông laâu chí—Chôn naày vaø nhöõng ñôøi tröôùc. Theo Phaät giaùo, hyû. nghieäp khôûi leân töø ba yeáu toá: thaân, khaåu vaø Karavinka (skt): Ca laêng taàn giaø—Dieäu aâm yù—Deed—Action, good or bad, including ñieåu. attachments, aversions, defilements, anger, Karika (skt): Ca ri ca. jealousy, etc. Karma is created (formed) by Karle (skt): Ñòa danh Phaät giaùo ôû vuøng taây AÁn that being's conceptions (samskara). This potential directs one behavior and steers the Ñoä. Saûnh ñöôøng Thaùnh ñieän ôû Karle coù kieåu motives for all present and future deeds. daùng gioáng nhö saûnh ñöôøng ôû Bhaja. Tuy Karma is understood as. In Buddhism, karma

arises from three factors: body, speech and 5) Karmapa Deshin Shegpa (1384-1415). mind: 6) Karmapa Tongwa Donden (1416-1453). 1) Haønh ñoäng cuûa theå chaát hay tinh thaàn: A 7) Karmapa Chodrag Gyatsho (1454-1506). mental or physical action. 8) Karmapa Mikyo Dorje (1507-1554). 2) Haäu quaû cuûa moät haønh ñoäng theå chaát hay 9) Karmapa Wangchuk Dorje (1556-1603). taâm thaàn: The consequence of a mental or 10) Karmapa Choyng Dorje (1604-1674). physical action. 11) Karmapa Yehse

Dorje (1676-1702). 3) Toång soá nhöõng haäu quaû cuûa nhöõng haønh vi 12) Karmapa Changchub Dorje (1703-1732). maø moät chuùng sanh ñaõ laøm trong ñôøi naày 13) Karmapa Dudul Dorje (1733-1797). hay ñôøi tröôùc: The sum of all 14) Karmapa Thegchog Dorje (1798-1868). consequences of the actions of a being in 15) Karmapa Khachab Dorje (1871-1922). this or some previous life. 16) Karmapa Rigpe Dorje (1924-1982). 4) Chuoãi nhaân quaû cuûa theá giôùi ñaïo ñöùc: The Karmaphala (skt)—Kammaphala (p): chain of cause and effect in the world of Fruit or result of karma—Nghieäp quaû hay keát morality. quaû cuûa caùc haønh ñoäng phaùt sanh töø taâm thöùc. Karma-dana (skt): Yeát ma—Duy na—Hall Karma-vipaka: The consequences of all Chief—Title of supervisor of monks in actions—Quaû baùo trong töông lai. training. Karnatak (skt): Ñòa danh Phaät giaùo ôû vuøng Karma-Kagyu: Doøng truyeàn mieäng, moät taây AÁn. Theo Giaùo Sö Bapat trong Hai Ngaøn phaùi cuûa Kagyupa do Dusum Khyenpa saùng Naêm Traêm Naêm Phaät Giaùo, Phaät giaùo baét ñaàu laäp taïi Taây Taïng vaøo theá kyû XII sau Taây coù aûnh höôûng taïi Karnatak töø thôøi vua A Duïc. lòch—Oral Transmission Lineage of the Caùc saéc chæ cuûa vò vua naày taïi Siddhapur vaø Karmapas, a subdivision of Kagyuapa school, caùc vuøng laân caän ñaõ ñöôïc tìm thaáy trong tænh founded in Tibet in the 12th century by Dusum naày. Caùc ñoaøn truyeàn giaùo cuûa oâng ta phaùi ñi Khyenpa. khaép caû nöôùc, keát quaû laø nhieàu tu vieän Phaät Karman (skt): Nghieäp—Action—Form of giaùo ñaõ ñöôïc xaây döïng taïi ñaây—Name of a behavior. Buddhist place in west India. According to Karmapa: Ngöôøi coù hoaït ñoäng cuûa Phaät. Uy Prof. Bapat in the Twenty-Five Hundred Years quyeàn taâm linh cuûa phaùi Karma-Kagyu, thuoäc of Buddhism, Buddhism began to exercise its doøng Tulku xöa nhaát cuûa Phaät giaùo Taây Taïng. influence in Karnatak from the time of Asoka, Ngöôøi naày cuõng ñöôïc daân Taây Taïng tin töôûng whose edicts at Siddhapur and in the laø moät hieän thaân cuûa Quaùn Theá AÂm. Doøng naày neighborhood are found in the province. His keùo daøi hôn 800 naêm—Man of Buddha- missionaries carried the message all over the activity. The spiritual authority of the Karma- land, as a result of which many Buddhist Kagyu school and the oldest lineage of Tibetan monasteries were built there. Buddhism. The Tibetan believe that this Kartri (skt): Ñaáng saùng theá—Creator. person is the embodiment of Avalokitesvara. Karuna (skt): Bi—Ñoàng caûm töø bi hay khoan The incarnations of the Karmapa extended dung, phaåm chaát cuûa chö Phaät vaø chö Boà taùt. over a period of 800 years: Söï ñoàng caûm naày theå hieän moät caùch khoâng 1) Karmapa Dusum Khyenpa (1110-1193). phaân bieät ñoái vôùi taát caû chuùng sanh moïi loaøi. 2) Karmapa Karma Pakshi (1204-1283). Söï ñoàng caûm ôû ngöôøi tu taäp phaûi ñöôïc gia taêng 3) Karmapa Rangjung Dorje (1284-1339). baèng trí naêng ñeå trôû thaønh ñuùng ñaén vaø coù 4) Karmapa Rolpe Dorje (1340-1383). hieäu quaû. Tính töø bi theå hieän ôû Boà Taùt Quaùn

AÂm. Theo Phaät giaùo Ñaïi thöøa, Töø bi phaûi ñi mind is exclusively and with complete clarity ñoâi vôùi trí tueä môùi coù theå ñaït ñeán ñaïi giaùc filled with this object until reaching samadhi. ñöôïc—Love—Compassion—Compassionate— There are ten kasinas: Active Compassion, the outstanding quality of 1) Ñaát: The Earth

Kasina. all buddhas and bodhisattvas. Compassion 2) Nöôùc: The Water Kasina. extends itself without distinction to all sentient 3) Löûa: The Fire Kasina. beings. Practitioners must cultivate or increase 4) Gioù: The Wind (air) Kasina. compassion via wisdom (prajna). According to 5) Maøu Xanh lam: The Blue Kasina. the Mahayana Buddhism, compassion must be 6) Maøu vaøng: The Yellow Kasina. accompanied by wisdom to approach 7) Maøu ñoû: The Red Kasina. enlightenment. 8) Maøu traéng: The White Kasina. (Maha)-karuna (p): Ñaïi bi. 9) Khoâng gian: Akasha—The Space Kasina. Karuna-Bhavana (skt): Ñaïi bi. 10) YÙ thöùc (trong Vi Dieäu Phaùp laø "AÙnh Saùng"): The Consciousness Kasina (in the Karunamrditamati (p): Bi nieäm. Abhidharma, the Light Kasina). Karunika-hridaya-dharani (skt): Thieân thuû Kasyapa (skt) Kassapa (p): thieân nhaõn ñaïi bi taâm ñaø la ni. 1) Coå Phaät Ca Dieáp, vò Phaät trong thôøi tieàn Kasaya (skt): Caø sa, maøu vaøng, ñoû, ñoû lôït hay Thích Ca—Ancient Buddha who preceded vaøng thaåm, duøng nhö quaàn aùo cuûa chö Taêng Ni Sakya muni. —Yellow (red—dull red—yellowish red) 2) Ca Dieáp, moät ngöôøi thuoäc doøng Baø La Robe used as the garment of a Buddhist monk Moân ôû Ma Kieät Ñaø, trôû thaønh moät ñeä töû or nun. thaân caän cuûa Phaät, ngöôøi ñaõ chuû trì nghò Kashmir (skt): Vuøng ñaát maø vua A Duïc ñaõ hoäi kieát taäp kinh ñieån ñaàu tieân ngay sau saùp nhaäp vaøo vöông quoác cuûa mình ngay sau khi Phaät nhaäp dieät. OÂng laø ñeä nhöùt toå doøng khi oâng leân ngoâi. Ñaây laø moät trung taâm Phaïn Thieàn AÁn ñoä—Maha Kasyapa (Ñaïi Ca ngöõ quan troïng, cuõng laø moät tröôøng hoïc Phaät Dieáp)—A Brahmin of Magadha who giaùo coù uy theá thôøi ñoù. Kashmir giöõ moät vai troø became a close disciple of the Buddha, quan troïng trong vieäc truyeàn baù Phaät giaùo sang and was at the time of his death the senior Trung Quoác—A region which Asoka added to member of his Sangha. He presided over his empire right after he enthroned. Kashmir the first council, held immediately after was one of the most important centers of the passing of the Buddha. He was Buddhist Sanskrit learning and the center of regarded as the first Patriarch in the Zen the most powerful Buddhist school. Kashmir school. played an important role in the transmission of Kata (p): A mat—Chieác chieáu (ñeäm). Buddhism to China. Katanana (p): Tri kieán veà söï thaønh töïu cuûa Kashtha (skt): Moät mieáng goã—A piece of Töù ñeá. wood. Katasi (p): A cemetery—Nghóa ñòa. Kasina (p): Laõnh vöïc ñöôïc duøng laøm ñoái Katmandu: The present capital of Nepal. töôïng hay thoaïi ñaàu trong nhaø thieàn nhaèm giuùp cho söï taäp trung tinh thaàn. Tinh thaàn luùc naøo Katthaka (p): Bamboo tree—Caây tre. cuõng chæ bò moät ñoái töôïng xaâm chieám cho tôùi Katyana (skt): Ca chieân dieân. ñaïi ñònh. Coù möôøi laõnh vöïc trong thieàn ñònh— Katyayana: See Thaäp Ñaïi Ñeä Töû. Total field served as objects of meditation as supports for concentration of the mind. The

Kaundinya (skt) Kondanna (p): Kieàu Traàn Khanjagardahbha (skt): Con löøa queø—A Nhö. lame donkey—Ñöùc Phaät daïy: "Chuùng sanh Kaurtya (skt): Saùm hoái—Remorse— neân vöùt boû tö töôûng hay trí tueä phaøm phu vì noù Repentence—One of the Upaklesa, or nhö moät con löøa queø."—The Buddha taught: secondary hindrances. "Sentient beings had better throw away Kausalya (skt): Thieän

xaûo—Skillful— ordinary thought, wisdom, knowledge as they Clever—Experienced. resemble the character of a lame donkey." Kausambi (skt) Kosambi (p): Caâu ñaøm thi. Khantaka (p): Ngöïa Kieàn Traéc—The Buddha's horse Kausidya (skt): Deadly sin—Sloth—The practice of usury—Indolence—One of the Khanti (p): Nhaãn nhuïc—Tolerance— Upaklesa, or secondary hindrances. Forenearance—Patience. Kausika (skt): Kieàu thi na (tieàn thaân cuûa Phaät Khattiya (p): Hieáu chieán. Di Ñaø). Khema (p): Moät trong hai vò Ni Tröôûng ñaàu Kausthila (skt): Maha Caâu hy la. tieân cuûa Phaät giaùo. Kaya (skt & p): Thaân—Body. Khuddaka-Nikaya (p): Tieåu Boä Kinh, phaàn thöù naêm cuûa Ñaïi Taïng Kinh goàm Möôøi laêm Kayagata-sati (skt & p): See Mindfulness of phaàn —The Collection of Minor Discourses, the body. the fifth part of the Sutra-pitaka consisting of Kayagatasmrti (skt)—Kayagatasati (p): fifteen short collections or sections: Mindfulness with regard to the body—Quaùn 1) Söu taäp caùc qui taéc laøm leã: Khuddaka- nieäm veà thaân (tö duy veà thaân theå con ngöôøi). Patha—Collection of rules and Kayika (skt): Laøm vieäc baèng thaân theå—prescriptions for ceremonies. Performed with the body. 2) Vaên baûn 426 caâu neàn taûng hoïc thuyeát Phaät Kesini (p): Keá Thieát Ni. giaùo (Phaùp Cuù), raát noåi tieáng taïi nhöõng Ketou (skt): Töôùng maïo. nöôùc theo Phaät giaùo Nguyeân thuûy: Ketu (skt): Keâ Ñaàu (teân cuûa moät Baø la moân Dhammapada—426 verses on the basis of trong thôøi Phaät). Buddhist teaching, very famous in Keruva (skt): Chuoãi Anh Laïc. countries of Theravadan Buddhism. Kha (skt): Hö khoâng (baàu trôøi hay khoâng 3) 80 caâu trang troïng cuûa Phaät: Udana— Eighty pithy sayings of the Buddha. gian)—Sky. 4) Nguï ngoân ñaïo ñöùc ñöôïc gaùn cho Phaät: Khacitavigarbha (skt): Hình veû treân töôøng— Itivuttaka—Treatments of moral questions A painted figure on the wall. that are ascribed to the Buddha. Khadga (skt): 5) Vaên baûn ñieån leã vôùi trình ñoä vaên chöông 1) Löôõi kieám: A sword. cao: Sutta-Nipata—One of the oldest part 2) Söøng teâ giaùc: Rhinoceros' horn. of the canonical literature, of high literary 3) Teâ giaùc: Rhinoceros. worth. Khakkhara (skt): Thieát tröôïng—Gaäy khaát 6) 83 söu taäp truyeàn thuyeát cho thaáy cuoäc só—A beggar's staff. soáng ñöùc haïnh seõ taùi sanh trong theá giôùi Khanda (p): Uaån Ma vöông—Naêm uaån— thaàn thaùnh: Vimanavatthu—Collection of Aggregates. eighty three legends that show how one Khanika (p) Ksana (skt): Saùt na. can chieve rebirth as a god or deva through virtuous deeds.

7) Söï taùi sanh trong theá giôùi ma ñoùi sau moät Kicca nana (p): Tri kieán veà cô naêng cuûa Töù ñôøi toäi loãi: Preta-Vatthu—Concerning ñeá. rebirth as a hungry ghost after an Kilesa (p): Baát tònh—OÂ nhieãm—Duïc voïng— unvirtuous life. Impurities—Defilements—Passions. 8) Söu taäp 107 thaùnh thi ñöôïc gaùn cho nhöõng ** For more information, please see Klesa in nhaø sö ngaøy xöa cuûa Phaät giaùo: Thera- Sanskrit/Pali-Vietnamese Section. gatha—Collection of 107 songs that are King's Book of records: Thaùnh Ñaêng Luïc. ascribed to the oldest monks in Buddhism. Kinnara (skt): Khaån na la trong Thieân long 9) 73 Thaùnh thi cuûa nhöõng sö nöõ ñöùc haïnh baùt boä—Moät chuùng sanh (chuùng sanh coõi trôøi) ngaøy xöa: Theri-gatha—Seventy three nöûa ngöïa nöûa ngöôøi, hoaëc mình ngöôøi ñaàu songs of

the female elders who became ngöïa, hoaëc mình ngöïa ñaàu ngöôøi. Coøn goïi laø famous through their virtue. “Ca Thaàn” coù söøng, vôùi nhöõng oáng saùo thuûy 10) Nhöõng chuyeän keå veà tieàn thaân Ñöùc Phaät, tinh trong suoát. Ca Thaàn Nöõ thöôøng vöøa ca vöøa caùc ñeä töû cuõng nhö nhöõng keû choáng ñoái muùa. Nhöõng Ca Thaàn naày ñöôïc xeáp döôùi haïng Ngaøi: Jatakas—The birth stories detail the Caøn Thaùt Baø—Half horse, half man—Mythical previous lives of the Buddha, his followers beings (heavenly beings), or musicians of and foes. Kuvera, with a human figure and the head of a 11) Nhöõng baøi bình giaûi veà Kinh Sutta-Nipata: horse or with a horse’s body and the head of a Nidessa—Commentary to the Sutta man. They are described as “men yet not Nipata. men.” They are one of the eight classes of 12) Nhöõng baøi luaän phaân tích theo phong caùc heavenly musicians; they are also described as cuûa Abhidharma: Patisambhidamagga— horned, as having crystal lutes, the females Analytical treatments in the style of singing and dancing, and as ranking below Abhidharma. gandharvas. 13) Nhöõng maãu chuyeän töø thieän tieàn kieáp cuûa Taêng Ni vaø Thaùnh chuùng: Apadana— Klesa (skt) Kilesha (p): Phieàn naõo—OÂ nhieãm Stories about previous existences of hay tai hoïa, chæ taát caû nhöõng nhô baån laøm roái monks, nuns and saints renowned for their loaïn tinh thaàn, cô sôû cuûa baát thieän, cuõng nhö beneficient actions. gaén lieàn con ngöôøi vaøo chu kyø sanh töû. Ngöôøi 14) Truyeän keå baèng thô veà 24 vò Phaät tröôùc ta coøn goïi chuùng laø khaùt voïng cuûa Ma vöông. Phaät Thích Ca: Buddhavamsa—Tales in Muoán giaùc ngoä tröôùc tieân con ngöôøi phaûi coá verses about twenty four Buddhas who gaéng thanh loïc taát caû nhöõng nhô baån naày baèng preceeded Sakyamuni Buddha. caùch thöôøng xuyeân tu taäp thieàn ñònh. Nhô baån 15) Söu taäp chuyeän keå veà nhöõng chuû ñeà lôùn coù nhieàu thöù khaùc nhau. —Affliction— trong Jataka cho thaáy Phaät ñaõ ñaït ñöôïc Trouble—Hindrance—Pain from disease— Thaäp thieän nhö theá naøo: Chariya-Pitaka— Anguish—Distress—Defilement—Moral Collection of tales that take up themes depravity—The three fires (Lust, Hatred and from the Jataka. They show how the Illusion)—All defilements that dull the mind, Buddha in his previous existences realized the basis for all unwholesome actions as well the ten perfections (paramitas). as kinks that bind people to the cycle of rebirths. People also call Klesa the thirst of Khyativijnana (skt): Hieän Thöùc—Haàu nhö Mara. In order to attain enlightenment, the töông öùng vôùi nhaän thöùc—Which almost number one priority is to eliminate these corresponds to perception. defilements by practicing meditation on a

regular basis. There are different kinds of giôø laø Benares. Moät trong hai vöông quoác quan kleshas: troïng, cuøng vôùi vöông quoác Ma Kieät Ñaø quyeát A) Theo Visuddhi-Magga, coù möôøi thöù oâ ñònh saân khaáu chính trò trong nhöõng vuøng maø nhieãm: According to Visuddhi-Magga, Phaät ñaõ ñi qua—Name of an ancient Indian there are ten kleshas: kingdom situated to the north of the river 1) Theøm muoán: Trishna—Craving or desire. Ganges and containing the cities of Sravasti 2) Oaùn thuø: Hate. and Varanasi (present-day Benares). One of 3) Laàm laïc: Delusion.

the two main kingdoms, together with 4) Kieâu caêng: Pride. Magadha, determining the political scene in 5) Taø kieán: Drishti—False views. the areas covered by the Buddha in his travels. 6) Nghi hoaëc: Vichikitsa—Doubt. Kosthaka (skt): Caâu saéc tha ca. 7) Cöùng nhaéc: Rigidity. Koti (skt): ÖÙc—One hundred million. 8) Soâi noåi: Excitability. Krakucchanda (skt): Caâu löu toân Coå Phaät— 9) Trô traùo (khoâng bieát hoå theïn): Shameless. A Buddha of a previous age of the world. 10) Thieáu löông taâm ñaïo ñöùc: Lack of Kripa (skt): Bi—Söï thöông xoùt, loøng bi conscience. maãn—Pity—Compassion. B) Naêm chöôùng ngaïi: See Nguõ Chöôùng Ngaïi. Kripatma (skt): Tö töôûng thöông xoùt— Klesadvaya (skt): See Nhò Phieàn Naõo. Pitying thought—Moät vò Boà Taùt vôùi tö töôûng Klesakshaya (skt): Phieàn naõo ñoaïn hay söï thöông xoùt chuùng sanh, khoâng neân aên baát cöù ñoaïn dieät caùc phieàn naõo—The extinction of thöù thòt naøo—A Bodhisattva with a pitying the evil desires. thought of sentient beings ought not to eat any Klesa-varana (skt): Phieàn naõo chöôùng—The meat whatever. obstacle of delusion—Anguish-obstacle—Kritaka-akritaka (skt): Taùc phi taùc—Ñöôïc Delusion-obstacle. taïo ra vaø khoâng ñöôïc taïo ra hay ñöôïc laøm vaø Klishtamanas (skt): Nhieãm oâ yù hay maït na bò khoâng ñöôïc laøm—Made and not-made or done oâ nhieãm—Manas contaminated. and not-done. Kondane (skt): Moät ñòa danh Phaät giaùo ôû Kritsna (skt) Kasina (p): Complete—A vuøng taây AÁn Ñoä, caùch Karjat baûy daëm. Caùc circle. hang ñoäng ôû Kondane coù nieân ñaïi hôi muoän Kriya (skt) Kiriya (p): Haønh hay haønh hôn caùc hang ñoäng ôû Bhaja (see Bhaja). Caùc ñoäng—Acting—Action. caây coät ôû maët tieàn baèng ñaù chôù khoâng phaûi Kriyabhivyakti (skt): Sôû taùc minh lieãu hay baèng goã. Ñaïi saûnh Thaùnh ñieän thuoäc loaïi xöa coâng vieäc ñöôïc bieåu hieän—Manifested work. nhaát, vaø laø moät böôùc ngoaët quan troïng trong söï phaùt trieån cuûa kieán truùc hang ñaù—Name of a Krodha (skt): Saân haän-Anger—Passion—One Buddhist place in west India, about seven of the Upaklesa, or secondary hindrances. miles from Karjat. The Buddhist caves in Krodha-candra-tilaka (p): Nguyeät Yeåm Kondane are slightly of later date than those at Phaån Noä Trì Minh Vöông. Bhaja. The facade pillars are in stone instead Krosa (skt): Moät ñôn vò ño khoaûng caùch baèng of wood. The caitya hall is one of the earliest moät phaàn tö do tha—A measure of distance and is an important landmark in the which is equal to one-fourth of yojana. development of rock-cut architecture. Ksama (skt): Saùm hoái—Confession— Kosala (skt): Kieàu Taùt La, teân cuûa moät vöông Repentence. quoác naèm veà phía Baéc cuûa soâng Haèng, maø baây Ksamayati (skt): Saùm hoái phaùp.

Ksana (skt) Khanika (p): A very short the Vaishya or merchant; and lastly the Sudra time—Saùt na—Trong moät khoaûnh khaéc— or people of non-Aryan descent. Trong moät caùi chôùp maét—Moment—Instant— Ksitigarbha (Kshigarbha) (skt): Ñòa Taïng, Instantaneous—Any instant point of time— teân cuûa moät vò Boà taùt ñöôïc moïi ngöôøi suøng Twinkling of an eye. kính nhö ngöôøi ñaõ vöôït thoaùt moïi khoå ñau cuûa Ksani (p): Nhaãn nhuïc—Kieân nhaãn ñôïi chôø ñòa nguïc, nhöng vì thöông xoùt chuùng sanh maø vieäc gì—Patience—Endurance— Ngaøi theä nguyeän ñi vaøo ñòa

nguïc ñeå cöùu ñoä Forebearance—Patient waiting for something. cho tôùi khi khoâng coøn moät chuùng sanh naøo Ksatriya (skt): Saùt ñeá lôïi, giai caáp thoáng trò— trong ñoù—Earth-Store Bodhisattva, a Ruling class—A member of the military or bodhisattva who is venerated in folk belief as reigning order—Giai caáp thöù hai trong heä one who had already transcended; however, thoáng giai caáp xaõ hoäi coå AÁn Ñoä—The second out of his compassion, he vowed to come back caste in ancient Indian caste system. as a savior from the torments of hell until there is no more being in there. Ksaya (skt): Taän theá—Exhausting— Destruction—Decay—Wasting or wearing Ksudrakagama (skt): Kinh Tieåu A Haøm— away—End—Termination—Destruction of the Small Agama Sutra—A small traditional universe. doctrine or precept. Ksema (skt): An. Ksudrapanthaka (skt): Chaâu Lôïi Baøn Ñaø Giaø—At the time of the Buddha, there was a Ksetra (skt): Saùt ñoä hay Phaät giôùi— Bhiksu named Ksudrapanthaka who was Country—Land—Temple—Place of originally a very stupid youth whom others pilgrimage—An enclosed plot of ground— looked down upon. But the Buddha treated him Portion of space—Landed property—Land— just the same as others. The Buddha instructed Soil—Place—region—Country—Town— Ananda to give him special assistance. Ananda Country, especially a Buddha-realm. spent a great deal of time teaching him to Ksha (skt): Saùt ñoä (ñaát)—See Ksetra in recite the sutras and dharmas. But he was so Sanskrit/Pali-Vietnamese Section. forgetful that when he was reading one Kshanikam : Saùt na hay söï taïm bôï— sentence, he had already forgotten the last. Momentariness—See Saùt Na. Ananda reported what was happening to the Kshanti (skt): Nhaãn nhuïc hay an nhaãn, moät Buddha. The Buddha took it upon himself to trong luïc ba La Maät—One of the six teach Ksudrapanthaka, and wanted him to read paramitas—See Luïc Ñoä Ba La Maät, and Nhaãn. and recite the most simple four sentence gatha. Kshantideva (skt): Nhaãn nhuïc thieân. Although Ksudrapanthaka exerted great efforts Kshanti-Paramita (skt): Nhaãn nhuïc Ba la in memorization, yet his intelligence was so Maät. low that he still could not recite at all. His Kshatriya (skt): Saùt ñeá lôïi—Vaøo thôøi Ñöùc fellow monks considered him hopeless in Phaät, xaõ hoäi AÁn Ñoä nhìn nhaän boán giai caáp laø treading the Path, but the Buddha would not Baø La Moân, Saùt Ñeá Lôïi, Thöông Nhaân, vaø Thuû leave him out, and continued to coach him. Ñaø La—At the time of the Buddha, the Aryan The Buddha taught him: “When you sweep the clas in India recognized four social grades floor or dust off the dirt from the Bhiksu’s called varnas (a colour), the highest being the robes, remember to recite at the same time Brahmin or priest Baø la moân). Next comes the these six words: “I wipe dust, I clear filth.” Kshatriya (Saùt ñeá lôïi), the Warrior ruler; then Finally, Ksudrapanthaka remembered the six

words of “I wipe dust, I clear filth.” With the chuùng sanh laâm naïn. Moät tay caàm boâng sen, passage of time, he was very accomplished in tay kia caàm nhaønh lieãu hay bình tònh thuûy. Haõy his practice. From these six words, he realized coøn raát nhieàu truyeàn thuyeát veà Quaùn AÂm vì that the dirt and filth in his mind should be moãi ñòa phöông thöôøng coù moät truyeàn thuyeát wiped clean with mahaprajna or transcendental khaùc veà Ngaøi—Avalokitesvara is one who wisdom. He was thus

awakened to the ultimate contemplates the sound of the world. He is one Truth—Vaøo thôøi Ñöùc Phaät coøn taïi theá, coù moät of the four great bodhisattvas of Mahayana Tyø kheo teân laø Chaâu lôïi Baøn Ñaø Giaø, laø moät Buddhism. Three other bodhisattvas are thanh nieân trì ñoän, ai cuõng xem thöôøng anh ta, Samantabhadra, Kshitigarbha and Manjushri. nhöng Ñöùc Phaät vaãn xem anh ta nhö moïi In more recent presentations, Kuan-Shi Yin is ngöôøi. Ngaøi daën doø A Nan ñaëc bieät giuùp ñôõ often depicted with feminine features. In anh ta. A Nan toán raát nhieàu coâng söùc daïy anh China and Vietnam, Kuan Yin is sometimes ta tuïng kinh nieäm chuù. Anh ta nieäm ñeán caâu considered as a thousand-armed, and cuoái thì queân caâu ñaàu. A Nan baùo laïi vôùi Phaät. thousand-eyed bodhisattva. Somewhere in Phaät nghó chæ coøn caùch töï mình giaùo hoùa anh Vietnam, Kuan Yin is painted as a mother with ta, baét anh tuïng maõi boán caâu keä ñôn giaûn nhaát. a child in her one arm. Nevertheless, we often Tuy Chaâu Lôïi Baøn Ñaø Giaø ñaõ coá coâng chaêm see pictures of Quan Yin standing on clouds, chæ vaø raùng nhôù, nhöng trí löïc cuûa anh quaù riding on a dragon, or standing on a cliff in keùm, vaãn khoâng theå hoïc noãi boán caâu keä. Ñoàng high seas, waiting to save (rescue) ñaïo cho raèng ngöôøi naøy tu ñaïo khoâng coù trieån shipwretcked victims. There are still a great voïng, nhöng Ñöùc Phaät quyeát khoâng boû moät number of legends of Kuan Yin for each chuùng sanh naøo, Ngaøi vaãn tieáp tuïc daïy doã anh locality has its own legend. ta. Phaät daïy anh ta: “Khi ngöôi caàm choåi queùt Kubera (p): Caâu pheä la. nhaø hoaëc giaët giuõ aùo quaàn cuûa caùc Tyø kheo, Kukkutapada (skt): Keâ Tuùc, teân moät ngoïn vöøa laøm vieäc, vöøa ñoïc nieäm saùu chöõ :Ta queùt nuùi ôû Ma Kieät Ñaø, Trung AÁn Ñoä, nôi maø Ñaïi doïn, ta phaåy buïi.” Roát cuoäc Chaâu Lôïi Baøn Ñaø Ca Dieáp ñaõ vieân tòch. Baây giôø laø Kurkeihar, 16 Giaø nhôù ñöôïc saùu chöõ “Ta queùt doïn, ta phaåy daäm veà phía Ñoâng baéc Gaya—Cock-Foot, buïi,” laâu ngaøy coâng phu chín muoài, anh ta nhôø name of a mountain in Magadha, Central theá tænh ngoä ñöôïc buïi baëm trong loøng phaûi India, where Mahakasyapa died. Present duøng trí tueä doïn saïch, boãng nhieân anh ñöôïc Kurkeihar, 16 miles northeast of Gaya. khai ngoä. Kula-patra (skt): Thieän nam töû!—Good Kuan-Yin: Quaùn Theá AÂm, ngöôøi nghe aâm sons!—A son of a noble family, respectable thanh caàu khaån maø ñeán cöùu ñoä. Ngaøi laø moät youth. trong boán vò ñaïi Boà Taùt cuûa Phaät giaùo Ñaïi Kula-patri (skt): Thieän nöõ nhaân!—Good thöøa. Ba vò kia laø Boà Taùt Phoå Hieàn, Ñòa Taïng daughters!—A daughter of a good family, vaø Vaên Thuø. Trong nhöõng tranh töôïng môùi respectable girl. nhaát thöôøng trình baøy Quan AÂm vôùi nhöõng neùt Kumara (skt): Phaùp Vöông töû—Caâu ma la. cuûa ngöôøi nöõ. Taïi Trung Quoác vaø Vieät Nam, Quaùn AÂm ñöôïc thaáy döôùi daïng Thieân thuû thieân Kumarajiva (skt): Cöu ma la thaäp (344-412), nhaõn. Moät vaøi nôi taïi Vieät Nam, Quaùn AÂm coøn moät dòch giaû töø Phaïn sang Haùn quan troïng cuûa ñöôïc phaùt hoïa nhö moät baø meï beá con. Tuy Trung quoác. Ngaøi laø moät trong boán “maët trôøi” nhieân, chuùng ta thöôøng thaáy Boà Taùt Quaùn AÂm cuûa Phaät Giaùo Ñaïi Thöøa thuôû ban sô taïi Trung ñöùng treân nhöõng ñaùm maây hay cöôõi roàng, hay Quoác. Ngaøi xuaát thaân töø moät gia ñình quyeàn ñöùng treân phieán ñaù, giöõa côn soùng döõ, chôø cöùu quí

ôû Kucha, nay thuoäc tænh Taân Cöông. Teân

ngaøi goïi ñuû laø Cöu Ma La Thaäp Baø, Haùn dòch Tö Quy, Cöu Ma La Thaäp bò baét laøm tuø binh. laø "Ñoàng Thoï," nghóa laø tuoåi treû, ngöôøi treû maø Taïi ñaây, caùc hoïc giaû khaép nôi trong nöôùc ñeán taøi naêng, ñöùc ñoä baèng caùc baäc tröôûng thöôïng. thaêm ngaøi vaø nhieàu ngöôøi ñaõ trôû thaønh ñeä töû Cha ngaøi laø ngöôøi Thieân Truùc, ñeán nöôùc Quy- cuûa ngaøi. Vaøo naêm 401 ngaøi ñeán Tröôøng An Tö cöôùi meï ngaøi laø coâng chuùa cuûa nöôùc naày. ñeå nhaän chöùc dòch kinh vôùi söï giuùp ñôû cuûa Nguyeân doøng hoï cuûa cha oâng laø moät gia ñình haøng ngaøn taêng só khaùc. Naêm 402 ngaøi nhaäm noái truyeàn nhau laøm chöùc "Töôùng Quoác," chöùc Quoác Sö. Bieân nieân söû Trung Hoa cheùp töông ñöông vôùi chöùc Thuû Töôùng baây giôø, raèng vaøo naêm 405, hoaøng ñeá nhaø Taàn ñaõ toû söï nhöng khi truyeàn ñeán ñôøi cuûa oâng Cöu Ma La toân kính ñaëc bieät ñoái vôùi Cöu Ma La Thaäp. Vieâm thì oâng naày boû ngoâi töôùng quoác, xuaát gia Trong suoát 13 naêm ôû Trung Quoác, ngaøi ñaõ toå tu theo Phaät giaùo. Luùc 7 tuoåi oâng ñaõ cuøng meï chöùc taïi Tröôøng An moät boä phaän dòch thuaät qui xuaát gia ñaàu Phaät. Ngaøi thoâng hieåu lyù "Vaïn tuï treân 800 tu só vaø hoïc giaû. Theo lôøi keå laïi thì Phaùp Duy Taâm," nghóa laø vieäc gì cuõng do nôi nhaø vua voán laø moät tín ñoà Phaät giaùo nhieät tình, taâm mình töôûng nghó ra caû, heã nghó chi thì coù ñaõ ñích thaân giöõ caùc vaên baûn goác trong khi naáy khoâng sai. Sau khi xuaát gia khoâng laâu, coâng vieäc dòch thuaät tieán haønh. Trong thôøi gian ngaøi hoïc hieåu vaø thoâng suoát caû Tam Taïng naày, haøng traêm quyeån kinh quan troïng ñaõ Kinh Ñieån, phaùt sanh ñaïi trí hueä, bieän taøi voâ ñöôïc dòch ra döôùi söï giaùm saùt cuûa ngaøi, trong ngaïi. Chæ trong moät vaøi naêm, Cöu Ma La Thaäp ñoù goàm coù: Kinh A Di Ñaø, Kinh Phaùp Hoa, ñaõ thoâng hieåu heát caùc giaùo lyù cuûa caùc chi phaùi Vimilakirtinirdhesha-sutra, Kinh Baùt Nhaõ Ba Phaät giaùo vaø sau cuøng cuøng vôùi meï quay veà La Maät, Kinh Kim Cang, Cöïc Laïc Trang nöôùc Tö Quy. Treân ñöôøng ñi, ngaøi ñaõ ñeán Nghieâm Baát Töû Kinh (Sukhavatyamrta-vyuha), thaêm nhieàu trung taâm nghieân cöùu Phaät giaùo taïi Ñaïi Trí Ñoä Luaän (Mahaprajnaparamita sastra), Trung AÙ. Caùc quoác vöông toaøn coõi Taây Vöïc Baùch Luaän (Sata-sastra), vaø raát nhieàu kinh ñeàu quyø moïp nghe ngaøi giaûng kinh. Ngaøi soáng ñieån Ñaïi thöøa khaùc. Ngaøi thò tòch taïi Tröôøng veà ñôøi nhaø Dao Taàn (ñôøi Nam Baéc Trieàu beân An vaøo khoaûng naêm 412 sau Taây Lòch. Sau leã Trung Quoác, khoaûng töø naêm 320 ñeán 588 sau traø tyø, caùi löôõi vaãn khoâng chaùy. Ngaøi laø ngöôøi Taây Lòch). Töø ñoù Cöu Ma La Thaäp trôû thaønh chaúng nhöõng coù coâng raát lôùn trong vieäc giôùi moät hoïc giaû xuaát chuùng ñeán möùc thu huùt ñöôïc thieäu Phaät giaùo vaøo Trung Quoác, maø ngaøi coøn nhieàu tín ñoà Phaät giaùo töø Khotan, Kashgar, laø moät vò "Tam Taïng Phaùp Sö" quan troïng vaøo Yarkand vaø caùc nôi khaùc ôû mieàn ñoâng baäc nhaát trong lòch söû Phaät giaùo. Phaùp Sö cuøng Turkestan. Trong laàn ñeán thaêm Kashgar vaøo nhöõng vò phuï taù ñaõ phieân dòch toång coäng 390 naêm 355, Cöu Ma La Thaäp ñaõ ñöôïc quyeån kinh. Vaøi ngaøy tröôùc khi ngaøi vieân tòch, Suryasoma giôùi thieäu giaùo lyù Ñaïi Thöøa vaø ñaõ ngaøi cho môøi chö Taêng Ni ñeán baûo hoï raèng: chuyeân taâm nghieân cöùu caùc

luaän thuyeát cuûa “Nhöõng kinh maø ta dòch, xin haõy truyeàn baù cho Trung Luaän toâng (Madhyamika treatise) vaø ñôøi sau duøng laøm phaùp baûo löu thoâng cuøng giôùi luaät cuûa Nhaát Thieát Höõu Boä (Sarvastivada khaép. Vôùi caùc boån kinh aáy, neáu nhö ta phieân Vinaya). Sau ñoù ngaøi hôïp taùc vôùi Vimalaksa, dòch khoâng coù sai laàm thì khieán cho sau khi moät tu só ñeán töø Trung AÙ, trong coâng vieäc dòch thieâu hoùa thaân theå roài, caùi löôõi cuûa ta vaãn thuaät maø Cöu Ma La Thaäp raát noåi tieáng veà sau khoâng chaùy.” Noùi xong ngaøi töø giaû roài thò tòch naày. Thaày daïy ngaøi ôû Kashmir laø Bandhudatta, taïi Tieâu Dieâu Uyeån trong kinh ñoâ Tröôøng An ngöôøi sau naày ñaõ ñi theo Phaät giaùo Ñaïi Thöøa vaøo ngaøy 28 naêm Hoaèng Thi thöù 18 ñôøi nhaø qua söï thuyeát giaûng cuûa ngöôøi hoïc troø moät Dao Taàn, nhaèm naêm Hi Ninh thöù 5 cuûa nhaø thuôû cuûa oâng. Khoâng laâu sau khi ngaøi töø Ñoâng Taán. Sau khi taøn löûa, thi theå ngaøi chaùy Kashmir trôû veà thì Trung Hoa xaâm chieám nöôùc heát, duy chæ caùi löôõi laø khoâng chaùy. Tröôøng

hôïp nhö vaäy chuùng ta coù theå tin raèng caùc kinh parts of Eastern Turkestan. While on a visit to maø ngaøi Tam Taïng Phaùp Sö phieân dòch laø hoaøn Kashgar in 355 A.D., Kumarajiva was toaøn ñuùng, chôù khoâng coù gì sai laïc— introduced by Suryasoma in the Mahayana Kumarajiva (344-412), a famous Indian doctrine and made a special study of the translator of Sanskrit texts into Chinese. Madhyamika treatises. Vimalaksa, a Buddhist Kumarajiva, one of the “four suns” of monk of Kashmir who travelled to China by Mahayana Buddhism, of which he was the the Central Asian route, also instructed early and most effective propagator in China. Kumarajiva in the Sarvastivada Vinaya and He came from a noble family in Kuchi, subsequently collaborated with him in the present-day Sinkiang. His name in Sanskrit is work of translation for which Kumarajiva is Kumarajiva, in Chinese “Elderly Young,” famous. His teacher in Kashmir was which means though young, his talents and Bandhudatta who was later to be converted to virtues are equal to the elders. His father was the Mahayana faith through the discourses of an Indian, his mother a princess of Karashahr. his one-time pupil. Not long after he returned His family line succeeded each other in to Kuchi from Kashmir, China invaded Kuchi holding the Great General position, equal to and Kumarajiva was captured as a prisoner-of-present-day prime-minister, but when it was war. In China, many scholars from all parts of passed to Kumarayana, he chose to forgo this the country came to visit him and many stayed position to take the religious path and became behind him as disciples. In 401 A.D., he went a Buddhist Master. Kumarajiva entered the to Ch’ang-An where he undertook his Buddhist monastic order, together with his translation activities with the assistance of mother at the time he was 7 years of age. He thousands of other monks and scholars. In 402 was able to penetrate clearly the theory “All AD he received the title of “Teacher of the Dharma Arises From Within The Mind,” nation.” Chinese Chronicles record that, in the meaning everything comes from the mind; year 405 A.D., the king of the Tsin dynasty undoubtedly, if it can be thought of, then it can showed great respect to Kumarajiva. During exist. Not long after he became a Buddhist his thirteen years stay in China, he organized a Master, the Great Venerable Master

learned translation bureau to which had more than and understood the Tripitaka. He developed eight hundred monks and scholars. It is said great wisdom and was able to speak and that the king himself was an ardent disciple of elucidate the Dharma without limitation. In a Buddhism, held the original texts in his hand as few years Kumarajiva acquired great the work of translation proceeded. During that proficiency in all branches of Buddhist time hundreds of important volumes were learning, and at last returned to Kuchi with his prepared under the supervision of Kumarajiva mother. On the way he visited several centres and some of the most important of of Buddhist studies in Central Asia. All kings Kumarajiva's translation are: Amitabha Sutra, in the entire Western Region knelt before the Lotus Sutra (Saddharmapundarika-sutra), the Great Master to hear him teach and explain the Vimilakirtinirdhesha-Sutra, the Maha-sutras. He lived in China during the Dao Taàn Prajnaparamita Sutra, the Diamond Sutra Dynasty (during the North-South monarchy era (Varachedika-Prajnaparamita-sutra), in China from 320-588 A.D.). Since then Mahaprajnaparamita-sastra, Sata-sastra, and Kumarajiva acquired such eminence as a many other Mahayana sutras. He died in scholar that he attracted so many Buddhists Ch'ang-An about 412 A.D. After his from Khotan, Kashgar, Yarkand, and other cremation, his tongue remained

"unconsumed." He achieved not only yeáu cuûa Maät Giaùo—A class of demons—A outstanding exploit for the introduction of type of evil god that sucks and deprives the life Buddhism into China, but he was also one of energy from living creatures, including humans the most important Tripitaka Dharma Master in (it devours the vitality of men). This type of Buddhist history. He and other assistants demon is part of the retinue of Virudhaka, the translated 390 volumes of sutra teachings. Four-Quarter King who rules the south. This Several days before the Dharma Master demon has the body of a man and the head of a Kumarajiva passed away, he invited many horse, with huge testicles, shaped like a gourd, Buddhist Bhiksus and Bhiksunis to tell them or pot; however, he is able to run as swiftly as the followings: "With the sutras that I have the wind. He usually appears in the outermost translated, please circulate and pass them to square of the Garbhadhatu mandala, one of the future generations so the Dharma Jewel will two major mandalas of Esoteric Buddhism. be everywhere. With those sutras, if I have not Kunala (skt): Caâu na la. mistranslated them, once my body is cremated Kusa (p): Coû tranh Kieát töôøng. my tongue will remain whole without turning Kusala (skt) Kushala (p): Ñieàu thieän, nhöõng into ashes." After speaking, he bade his haäu quaû gaén lieàn vôùi nhöõng goác reã laønh maïnh, farewell and then passed away at Peaceful töùc laø khoâng theøm muoán, khoâng haän thuø laàm Imperial Garden of the capital city of Ch'ang-laïc—Right—Proper—Suitable—Well-being— An on the 28th of eighteenth year of the Hoang Welfare—Good—Prosperous—Happiness— Thi reign period of the Dao-Tan Dynasty, Benevolence—Good deeds—Wholesome, any which is also the fifth year of the Hi-Ninh activity based on the wholesome roots. It is to reign period of the Eastern Chin Dynasty. say, activities with the absence of passion, After the fire expired, his

entire body had aggression and delusion. turned to ashes, but the tongue remained Kusala-dharma (skt)—Kusala-dhamma perfectly whole as if the tissues were still (p): Meritorious action—Thieän phaùp (caùc vieäc living. Because of this case, we can believe laønh khoâng ñem laïi khoå ñau maø ngöôïc laïi, that all the sutras the Tripitaka Dharma Master mang laïi an laïc vaø haïnh phuùc). Kumarajiva translated are completely right without error. Kusala-mula (skt): • Thieän caên: Roots of good—Good roots. Kumarata (skt): Cöu ma la ña. • Söï tích chöùa coâng ñöùc: Stock of merit. Kumbhanda (skt): Coøn goïi laø Caùt Baøn Ñoà, ** For more information, please see Kusala in Caâu Bieän Ñoà, Cung Baøn Ñoà, Cung Baïn Ñoà, Sanskrit/Pali-Vietnamese Section. Cöu Maõn Noa, hay Cöùu Baøn Ñoà—Quyû Caâu Kusalanasrava (skt): See Thieän Voâ Laäu baøn ñoà hay yeåm mî quyû, laø moät loaøi quyû Phaùp in Vietnamese-English Section. chuyeân huùt heát sinh khí cuûa chuùng sanh, keå caû con ngöôøi. Ñaây laø loaïi quyû do Taêng Tröôûng Kusinagara (skt) Kushinara (p): Thaønh Caâu Thieân ôû nam phöông cai quaûn, loaøi quyû naày coù thi na, hieän nay laø Kasia thuoäc bang Uttar thaân ngöôøi ñaàu ngöïa, vôùi ñoâi ngoïc haønh to Pradesh cuûa AÁn Ñoä. Nôi Phaät lòch söû Thích Ca baèng quaû baàu hay bình nöôùc, coøn goïi laø quyû nhaäp Nieát Baøn, moät trong boán nôi thieâng lieâng baàu hay quyû bí ñao; tuy nhieân, noù coù khaû naêng cuûa lòch söû Phaät giaùo—Present-day Kasia in chaïy nhanh nhö gioù. Quyû Cöu Baøn Traø thöôøng the state of Uttar Pradesh in India. This is xuaát hieän khu ngoaïi bieân cuûa Maïn Ñaø La Thai where the historical Buddha sakyamuni Taïng Giôùi, moät trong hai loaïi maïn ñaø la chính entered into Parinirvana, one of the four sacred places in Buddhism history.

** For more information, please see Caâu Thi Lalita Vistara-sutra (skt): Phoå Dieäu Kinh— Na, and Töù Ñoäng Taâm in Vietnamese- Vaên baûn vieát veà cuoäc ñôøi cuûa Ñöùc Phaät— English Section. Sutra of Diffusion of Shining—A biography of Kusinara (p): Thaønh Caâu thi na—See the Buddha which develops the legendary Kusinagara in Sanskrit/Pali-Vietnamese aspect of his life—Life of the Buddha—Name Section, Caâu Thi Na, and Töù Ñoäng Taâm in of a sutra work giving a detailed account of the Vietnamese Section. artless and natural acts in the life of the Kutsha (skt): Dao Taàn Cöu Ma La Thaäp— Buddha. See Kumarajiva. Lama (Tib): Tieáng Taây Taïng coù nghóa laø moät vò thaày hay thaày höôùng daãn tinh thaàn, töông ñöông vôùi töø “Guru” cuûa Baéc Phaïn—Tibetan for a teacher or spiritual master. Equivalent to the sanskrit term “Guru.”—See Dalai-lama in Vietnamese-English Section.

L Lankavatara-sutra (skt): Kinh Laêng Giaø hay kinh ñi xuoáng Tích Lan, nhaán maïnh tôùi hoïc thuyeát ñaïi giaùc beân trong, vöôït thoaùt nhò nguyeân vaø phaân bieät. Ñaây laø moät trong nhöõng baûn kinh quan troïng trong tröôøng phaùi Thieàn Labha (o): Lôïi loäc. Ñaïi thöøa—A Sutra on the Descent to Sri Lakshana (skt): Lanka—A Mahayana sutra that stresses the • Daùng veû beân ngoaøi: appearance. inner enlightenment that does away with all • Daáu hieäu: Sign. duality and distinctions (A scripture of the • Khía caïnh: Aspect. Yogachara School which teaches subjective • Töôùng haûo—Pleasing features—Good idealism based on the Buddha’s

signs—Distinguishing features—A mark Enlightenment). This is one of the most or sign distinguishing one thing from important sutras in the Mahayana Buddhism another. Zen. • Theo Kinh Laêng Giaø, lakshana thöôøng chæ Laughing Buddha: Phaät Di Laëc, bieåu töôïng caùc “daáu hieäu” ñaëc thuø do ñoù laïi ñöôïc cuûa Maitreya, xuaát hieän töø theá kyû thöù X sau duøng theo hình thöùc phuû ñònh: According CN. Moät oâng Phaät cöôøi beân caïnh töù thieân to the Lankavatara Sutra, lakshana vöông. Ñaây laø moät nhaân vaät lyù töôûng cho cuoäc generally means individual signs by which soáng hoâm nay, buïng troøn chæ söï giaøu coù, caùi one object is marked off from another cöôøi thoaûi maùi noùi leân söï an oån trong taâm hoàn object. cuûa moät ngöôøi soáng thanh bình vôùi baûn thaân Lakshanasunyata (skt): Töôùng khoâng—vaø theá giôùi xung quanh—Laughing Buddha is Emptiness of appearance, one of the seven an image of Mautreya, originated around 10th sunyatas—See Thaát Chuûng Khoâng. century AD. A laughing Buddha surrounded by the four deva kings. The image of the Lashyalakshana (skt): See Sôû Töôùng Naêng Laughing Buddha is an ideal image for people Töôùng in Vietnamese-English Section. in nowadays society, a fat belly symbolizes Laksmi (skt): Nöõ Thaàn may maén—The wealth, smile with relaxation postures indicate goddess of fortune, of good auspices, etc.

his equanimity and contentment with himself söï tieán gaàn ñeán Nieát baøn. Ñaây laø nhöõng giai and with the world. ñoaïn khaùc nhau cuûa con ñöôøng leân Thaùnh. Licavi (skt): Löïc só. Trong Phaät giaùo Ñaïi thöøa, sieâu nhieân haøm Lobha (p): Tham lam—Greed--Covetousness. nghóa thuaàn khieát tuyeät ñoái veà theå chaát laãn tinh thaàn—The transcendental, i.e. beyond the Lohagambhira (p): Ñòa nguïc ñoàng soâi. three worlds. Lokottara (supramundane) Lohita (p): Ñoû. means anything that is connected with the path Loka (skt): World—Universe—Theá giôùi: to liberation or that is directed toward the 1) World—Free or open space—The earth or attainment of nirvana. In the Mahayana world of human beings. Buddhism, Lokottara means a supramundane 2) District—Province—Country. who is mentally and physically absolutely 3) Room—Place. pure. 4) The inhabitants of the world—Worldly Lokottaravadin (skt): See Hinayana. affairs—Ordinary life—Mankind—Folk— Lotus: Hoa sen töôïng tröng cho baûn taùnh chaân People. thaät cuûa con ngöôøi, maø buøn theá gian khoâng theå Lokanatha (skt): Theá Toân—Moät trong möôøi naøo vaáy baån ñöôïc. Baûn taùnh naày ñöôïc thöïc danh hieäu Phaät—The World’s Honored One—hieän qua ñaïi giaùc hay Boà ñeà. Trong tranh One of the ten epithets of a Buddha. töôïng, hoa sen laø bieåu hieän cuûa ngoâi Phaät. Vôùi Lokapala (skt): Thaàn canh giöõ töù phöông ñeå tröôøng phaùi Tònh Ñoä, hoa sen töôïng tröng cho che chôû giôùi luaät nhaø Phaät. Lokapala cuõng coøn hoïc thuyeát cuûa Phaät—Lotus is a symbol of the ñöôïc xem nhö nhöõng vò long thaàn hoä phaùp baûo true nature of beings, which remains unstained veä loái vaøo caùc chuøa—The protectors of the by the mud of the world of samsara. This four directions, protectors of the world and the nature is realized through enlightenment or Buddhist teaching. They are considered as bodhi. In pictures, lotus is a form of the seat or guardians at the gates of Buddhist monasteries. throne of the Buddha. With the school of the Lokakshin (skt): Saám Chi Laâu ca. Pure

Land, it is the symbol of the Buddha's Lokanatha (skt): Theá Toân—Loä ca na tha. doctrine. Lokavit (skt): Theá Gian Giaûi. Lotus School: Tröôøng phaùi Phaùp Hoa, moät Lokesvara (skt) Lokeshvara (p): Chuùa teå nhaùnh cuûa tröôøng phaùi Tònh ñoä. Giaùo lyù caên theá giôùi, moät teân khaùc cuûa Boà Taùt Quaùn Theá baûn cuûa tröôøng phaùi naày laø kinh Phaùp Hoa. Tín AÂm—Lord of the world, another name for ñoà trong tröôøng phaùi naày coá gaéng vöôït nhöõng Bodhisattva Avalokitesvara. ñam meâ baèng caùch tuaân theo giôùi luaät vaø Lokesvara-Buddha (skt): Töï taïi vöông Phaät. thöôøng nieäm Hoàng Danh Ñöùc A Di Ñaø ñeå khi Lokesvararaja: Vua cuûa theá giôùi. Moät vò coå cheát ñöôïc vaõng sanh Tònh Ñoä—A branch of the Pure Land school. Its doctrine is based on Phaät maø coù laàn Ñöùc Phaät A Di Ñaø ñaõ ñöùng the Lotus Sutra, thus it is called the Lotus tröôùc ñeå noùi leân boán möôi taùm lôøi nguyeän— school. Its followers try to overcome all King of the worls, Buddha of previous age passions by strictly observing precepts and before whom, Amitabha in one of his lives reciting or calling upon the name of Amitabha, took 48 vows to become a buddha. hoping after death, they will be welcomed by Lokottara (skt) Lokuttara (p): Super- Amitabha Buddha in the Pure Land. mundane—Transcendental—Sieâu theá (sieâu nhieân hay vöôït leân treân taát caû), vöôït ra tam Lumbini (skt & p): Laïp Phaït Ni—Laâm Vi Ni—Laâu Tyø Ni—Long Nhó Neã—Luaän Thò giôùi vaø haøm nghóa baát cöù gì coù lieân quan ñeán

Ni—Löu Di Ni—Laâm tyø ni, teân cuûa moät hoa stone column that king Asoka had erected vieân, nôi ñaûn sanh cuûa Ñöùc Phaät (caùch nay gaàn there on the occasion of a pilgrimage in the 2.600 naêm veà tröôùc), laø moät trong boán nôi 249 or 250 BC. The inscription reads: "Twenty thieâng lieâng cuûa Phaät giaùo (caùc nôi khaùc laø Boà years after his coronation King Devanapiya Ñeà Ñaïo Traøng, vöôøn Loäc Uyeån, vaø thaønh Caâu Piyadasi came here and commemorated his Thi Na). Noù toïa laïc gaàn kinh thaønh Ca Tyø La veneration because the Buddha, the sage of Veä cuûa boä toäc Thích Ca. Nôi maø baây giôø coù the Sakya clan, was born here. He had a stone teân goïi laø Rummindei thuoäc Nepal, khoaûng 15 relief and a stone column set up to show that daäm veà höôùng ñoâng cuûa thaønh Ca Tyø La Veä. here a venerable one was born. He exempt the Laâm Tì Ni coù nhieàu kieán truùc ñaõ ñöôïc xaây village of Lumbini from taxes and reduces its döïng, nhöng ngaøy nay chaúng coøn ñöôïc bao tribute." The statement of King Asoka on the nhieâu. Hieän taïi coøn moät truï ñaù do vua A Duïc stone pillar proves the identity of the sanctified döïng leân vaøo naêm 249 hay 250 tröôùc CN nhaân spot beyond any doubt. Besides the pillar, moät cuoäc haønh höông tôùi laøng queâ cuûa Phaät. there is an ancient shrine with an image Truï ghi: "Hai möôi naêm sau ngaøy ñaêng quang representing the nativity of the Buddha as vua Devanapiya Piyadasi (A Duïc) ñaõ ñeán ñaây described in the sacred texts. Recently, people ñeå toû loøng suøng kính cuûa mình vôùi Phaät, moät vò built in Lumbini garden Maya Devi Temple hieàn trieát thuoäc hoï Thích Ca ñaõ sanh ra ôû Laâm right on the side of the sacred pond in which Tì Ni. Nhaø vua ñaõ sai döïng moät truï ñaù vaø moät Queen Maya took a bath before delivery of böùc phuø ñieâu nhaèm ñaùnh daáu nôi ñaáng Chí Prince Siddarttha. As the birth-place of the Toân sinh ra.

Ngaøi mieãn thueá vaø caét giaûm phaåm Buddha, Lumbini grew in sanctity and vaät haèng naêm.” Nhöõng lôøi ghi khaéc cuûa vua A importance. Duïc treân truï ñaù naày chöùng minh toâng tích cuûa thaùnh ñòa moät caùch chaéc chaén nhaát. Ngoaøi truï ñaù ra, coøn coù moät ñieän thôø cuõ kyõ vôùi hình aûnh ñaûn sinh cuûa Ñöùc Phaät ñöôïc dieãn taû trong caùc kinh ñieån. Môùi ñaây, trong vöôøn Laâm Tyø Ni,

M ngöôøi ta xaây chuøa Maya Devi ngay beân caïnh gieáng nöôùc thieâng nôi maø xöa kia hoaøng haäu Ma Gia ñaõ taém tröôùc khi haï sanh thaùi töû Só Ñaït Ña. Vì ñaây laø nôi ñaûn sanh cuûa Ñöùc Phaät neân caøng ngaøy noù caøng trôû neân thieâng lieâng vaø quan troïng—Lumbini, name of a park, one of Maccu (p): Töû Ma vöông. the four sacred places in Buddhism (other Mada (skt): Presumption—Conceit of or sacred places are Buddha Gaya, Sarnath, and about—Lust—Inspiration—Excitement—Kusinara), the birthplace of Siddhartha Sexual desire or enjoyment—One of the Gautama (almost 2,600 years ago), who Upaklesa, or secondary hindrances. became the Buddha. It is near the capital of Maddava (p): Meàm moûng—Softness—Kapilavastu of the Sakya tribe. The place is Gentleness. now known as Rummindei within the territory Madhu (p): Maät ong. of Nepal, about 15 miles east of Kapilavastu. In Lumbini there had been many Madhya (skt): Middle—See Trung Ñaïo. establishments, but very few are now in Madhyama (skt): See Trung Ñaïo. existence. At the present time, there exists a

Madhyamagama (skt) Majjhima-Nikaya Madhyamika School (skt): Phaùi Trung (p): Kinh Trung A Haøm—Taïng Pali goàm 152 Ñaïo—The Middle Doctrine School of quyeån, taïng Trung Hoa 222 quyeån dòch töø taïng Mahayana Buddhism founded by Nagarjuna in Sanskrit ñaõ thaát laïc. Hai baûn goïp chung laïi coù the second century AD. 97 quyeån—Middle Agama Sutra—Middle Madura (skt): Toå Ma noâ la. Collection—In the Pali version, it consists of Magadha (skt): Ma kieät ñaø, moät trong 16 152 sutras of medium length and in Chinese vöông quoác coå AÁn Ñoä. Vöông quoác naày naèm translation of the lost Sanskrit version of 222 veà phía Baéc AÁn ñoä, traûi daøi theo phía Nam bôø sutras, 97 are common to both. This collection soâng Haèng vaøo thôøi Phaät, caùc kinh ñoâ keá tuïc was recited by Sariputra at the first Buddhist nhau cuûa noù laø Rajagriha vaø Pataliputra. Caùc Council. trieàu vua tröôùc vaø sau thôøi Phaät goàm Madhyamika (skt): Phaùi Trung Quaùn—Hoïc Bimbisara, Ajatasattu, Asoka. Ma kieät ñaø laø thuyeát veà Trung Ñaïo, ñöôïc trình baøy vaø theo caùi noâi Phaät giaùo. Ñaây laø moät trong hai vöông ñuoåi bôûi phaùi Trung Ñaïo, ñöôïc Long Thoï vaø quoác (cuøng vôùi vöông quoác Kosala) quyeát ñònh Thaùnh Ñeà Baø (Aryadeva) laäp ra vaøo theá kyû khung caûnh chính trò vuøng soâng Haèng vaøo thöù hai sau CN, coù moät vò trí raát lôùn taïi caùc nhöõng theá kyû tröôùc theá kyû thöù saùu tröôùc Taây nöôùc AÁn ñoä, Taây Taïng, Trung Hoa, Nhaät— lòch. Ñaây cuõng chính laø nôi Ñöùc Phaät giaùc ngoä Moät trong hai tröôøng phaùi Ñaïi thöøa ôû AÁn Ñoä söï thaät vaø chuyeån Phaùp luaân. Theo caùc nhaø (cuøng vôùi Thieàn Phaùi Yogacara). Giaùo lyù caên khaûo coå AÁn Ñoä thì vöông quoác coå Ma Kieät Ñaø baûn cuûa tröôøng phaùi naày döïa vaøo thuyeát Trung baây giôø laø Patna vaø quaän haït Gaya, tieåu bang Quaùn cuûa Ngaøi Long Thoï—Middle View Bihar, thuoäc mieàn

ñoâng baéc AÁn Ñoä— School—The teaching of the Middle Way, Magadha, one of the sixteen kingdoms of presented and followed by the Madhyamikas, ancient India during the Buddha's time, founded by Nagarjuna and Aryadeva in the located in north India. This kingdom was second century AD, which attained great stretching along the southern bank of the influence in India, Tibet, China and Japan— Ganges at the time of the historical Buddha. Its One of the two Mahayana schools in India capitals were Rajagriha and Pataliputra (together with the Yogacara). The basic successively. Among the kings of Magadha at statement of the doctrines of this school is the time of the Buddha were Bimbisara and his found in Master Nagarjuna's Madhyamika- son Ajatasattu, and Asoka. Magadha was the karika. country of origin of Buddhism. One of the two Madhyamayana (skt): Trung thöøa. main kingdoms (together with Kosala) Madhyamika-karika (skt): Trung Quaùn determining the political scene in the central Luaän—The Middle View, name of a work by Gangetic plain in the 6th century BC. It was in Master Nagarjuna, which is relating to the Magadha that the Buddha realized the truth middle region. and first turned the Dharma wheel. According ** For more information, please see to the Indian archeologists, the old country of Madhyamika in Sanskrit/Pali-Vietnamese Magadha is now in the modern Patna and Section. Gaya district of Bihar state in the northeast Madhyamika Sastra (skt): Trung Luaän—A India. Concise Statement in The Middle View—A ** For more information, please see Ma Kieät Treatise on the Madhyamika—Do Boà Taùt Ñaø in Vietnamese-English Section. Long Thoï soaïn.

Magga (p) Marga (skt): Ñaïo ñeá—Path— nocturnal emissions, and doubts concerning the Way—The Noble Eightfold Path. teaching. ** For more information, please see Baùt Mahadharma (skt): Ñaïi phaùp. Chaùnh ñaïo in Vietnamese-English Section. Mahadharma-Chakra (skt): Ñaïi Phaùp Maha (skt): Ñaïi—Great. Luaân. Maha-Aprajna-paramita-Hridaya-Sutra: Mahadharma-Kinnaras Radja (skt): Ñaïi See Kinh Baùt Nhaõ Ba La Maät Ña in Phaùp Khaån na la vöông. Vietnamese-English Section. Maha Djna (skt): Ñaïi trí hueä. Maha-augha (skt): Boäc Löu—Doøng nöôùc Maha-Duhkha (skt): Ñaïi khoå. lôùn—Great flood. Maha-Gotamide (skt): Ma ha Kieàu ñaøm ni. Mahabodhi: See Bodhi-Gaya in Mahagubya (p): Ñaïi bí maät cuûa Phaät. Sanskrit/Pali-Vietnamese Section. Maha-Himalaya (skt): Ñaïi Tuyeát Sôn. Mahabhuta (skt): See Ñaïi Chuûng. Maha-Kasyapa (skt): Ma ha Ñaïi Ca Dieáp--- Mahatma (skt): Ñaïi ngaõ—The highest The Second Indian Patriarch of Buddhism who principle in man—A name of honor which inherited the transmission from the Buddha. should be reserved for those of high spiritual Mahakala (skt): See Dharmapala 1. attainment. Mahakalpa (skt): Ñaïi kieáp. Mahabhidjnadjnanabhibhu (s): Ñaïi Thoâng Maha-karuna (p): See Ñaïi Bi. Trí Thaéng. Mahakasyapa (skt): See Ma Ha Ca Dieáp. Mahabhrkuti (p): Ñaïi Tyø Cu Chi. One of the most famous disciples of the Mahabhuta (skt): Nguõ—Great elements— Buddha. He was a wealthy man and a wise and The five elements: widely read scholar. He never missed any of 1) Ñaát: Earth—Solidity. the Buddha's discourse at Venuvana Vihara. 2) Nöôùc: Fluidity—Water. On one occasion when he had just finished 3) Löûa: Fire—Heat. listening to the Buddha's exposition of a sutra 4) Gioù:

Wind—Air—Motion. and was on his way home, he saw the Buddha 5) Hö khoâng: Space. already seated underneath a tree in the road Maha-Bodhi (skt): Ñaïi ñaïo. ahead. He was very surprised. It transpired that Mahabodhisattva (p): Ñaïi boà taùt. the Buddha showed a little of his supernatural Maha-Brahma (skt): Ñaïi Phaïm thieân. powers to win over Mahakasyapa—Moät trong Maha-Brahmane (skt): Ñaïi Baø la moân. nhöõng ñeä töû noåi tieáng cuûa Ñöùc Phaät. OÂng laø Mahadanapati (skt): Ñaïi thí chuû. moät nhaø cöï phuù theo ñaïo Baø La Moân, voán Mahadeva: Trong laàn kieát taäp kinh ñieån laàn thoâng minh hoïc roäng, thöôøng ñeán tònh xaù Truùc Laâm nghe Phaät thuyeát phaùp. Coù moät laàn sau thöù ba, moät Taêng só teân Mahadeva töø khi nghe Phaät giaûng kinh xong, treân ñöôøng trôû Paliputra ñaõ ñöa ra laäp luaän A la haùn vaãn chöa veà, nhìn thaáy Ñöùc Phaät ñang tónh toïa döôùi thoaùt khoûi si meâ, vaãn coøn bò caùm doã, vaãn coøn boùng caây tröôùc maët, thì oâng voâ cuøng kinh ngaïc. bò xuaát tinh veà ñeâm, vaø vaãn coøn hoaøi nghi Phaät Thì ra Phaät thò hieän thaàn thoâng ñeå thu phuïc phaùp—In the Third Buddhist Council, a monk oâng. form Pataliputra named Mahadeva put forward that an arhat is not yet free from ignorance; he Mahakatyayana (skt): Ma ha Ca chieân dieân. is still subject to temptation, can have Maha Kausthila (skt): Ma ha Caâu hy la— Sariputra's uncle—Caäu cuûa Xaù Lôïi Phaát—

One day, while the Buddha was meditating in freedom from samsara. In Tibetan tradition, a cave on Vulture Peak, Sariputra's uncle Mahamudra is divided into three aspects: Mahakaustila came for a visit. Being the long- Suy töôûng: Hieåu ñöôïc baûn taùnh vónh haèng hay nailed Brahmacarin, an ascetic devoted baûn taùnh thaät laø söï keát hôïp tính hö khoâng vaø entirely to studying sacred learning, he sought taùnh saùng toû—The insight that the timeless to debate with the Buddha on the ultimate true nature of the mind is the unity of Truth. The Buddha's talent of speech fully emptiness and luminosity. convinced Mahakaustila in words and thought. He eventually became the Buddha's disciple— Tinh yeáu Thieàn ñònh laø theå nghieäm tröïc tieáp vaø Coù moät hoâm, Ñöùc Phaät ñang thieàn ñònh trong khoâng caàn noã löïc veà baûn taùnh cuûa tinh thaàn. moät hang ñaù treân nuùi Linh Thöùu, caäu cuûa Xaù Tinh yeáu naày coù ñöôïc nhôø thöïc taäp—The Lôïi Phaát laø Ma Ha Caâu Hy La ñeán baùi kieán vaø essence of meditation is direct, efortless ñaøm luaän chaân lyù vôùi Ñöùc Phaät. Taøi naêng bieän experience of the nature of the mind. This is luaän cuûa Ñöùc Phaät ñaõ laøm cho Ma Ha Caâu Hy attained through: La voâ cuøng thaùn phuïc, neân cuoái cuøng oâng xin Quaùn chieáu vaøo taùi sanh laøm ngöôøi, vaøo voâ quy-y vôùi Phaät. thöôøng, vaøo luaät nhaân quaû, vaø vaøo söï baát toaïi: Mahakaya (skt): Ñaïi thaân. Contemplations of human rebirth, Mahamahesvara (Mahesvara) (skt): Ñaïi töï impermanence, Law of karma, and taïi thieân. unsatisfactoriness. Thanh loïc thaân khaåu yù: Purifications of body, Mahamandaravas (skt): Ma ha Maïn ñaø la speech, and mind. hoa. Mahamanjuchakas (skt): Ma ha maïn thuø sa Theå nghieäm Mahamudra laø daãn tôùi töï do taâm hoa. linh—The experience of Mahamudra leads to Mahamati (skt): Ñaïi Hueä Boà Taùt trong kinh a spiritual freedom. Laêng Giaø—Mahamati Bodhisattva in the Mahamuni (p): Ñaïi Maâu Ni. Lankavatara

Sutra—See Ñaïi Hueä. Mahanaga (skt): Roàng lôùn, coù nghóa laø caùc Maha Maudgalyayana (skt): See Ma ha nhaø hieàn trieát hay Phaät, nhöõng ngöôøi ñaõ thoaùt Muïc Kieàn Lieân in Vietnamese-English khoûi luaân hoài sanh töû—Great dragon, synonym Section. for the sages or the Buddha who have matured Maha Maya (skt): Ma Ha Ma Gia—Ñaïi beyond rebirth. Huyeãn—See Ma Ha Ma Gia, and Ma Gia. Mahanama (skt): Ma ha nam. Maha Meru Buddha (skt): Ñaïi Tu Di Phaät. Mahanaman (skt) Mahanama (p): Ma ha Mahamudra (skt): Ñaïi AÁn, moät trong nhöõng na ma. hoïc thuyeát cao nhaát cuûa tröôøng phaùi Kim Cang Mahapala-Vajrasuci (p): Ñaïi löïc Kim Cang Thöøa. Chuû yeáu cuûa hoïc thuyeát laø hieåu ñöôïc Chaâm. taùnh khoâng coù nghóa laø thoaùt khoûi luaân hoài Mahaparini-Nirvana (skt) Maha-Pari- sanh töû. Trong truyeàn thoáng Taây Taïng, tö töôûng cuûa Mahamudra chia thaønh ba phaàn—Nibbana (p): See Kinh Ñaïi Baùt Nieát Baøn. Great Seal, one of the highest teachings of the Mahaparini-Nirvana-Sutra (skt) Maha- Vajrayana. The critical point in Mahamudra is Pari-Nibbana sutta (p): Ñaïi Baùt Nieát Baøn described as realization of emptiness means Kinh soaïn baèng tieáng Pali—The Sutta or sermon of the Great Decease or passing into

final Nirvana—A long Sutta containing a tröôøng phaùi chính cuûa Phaät giaùo Tieåu thöøa, description of the Buddha's passing and much cuøng vôùi tröôøng phaùi Nguyeân Thuûy of his teaching composed in Pali—See Kinh (Theravada)—Great Samgha School, name of Ñaïi Baùt Nieát Baøn. a Buddhist school, together with the Theravada Maha-Pari-Nirvana (skt): Ñaïi Baùt Nieát School, one of the two principal schools of Baøn—The sutra of Maha Paranirvana—See Hinayana Buddhism—See Mahasanghika. Kinh Ñaïi Baùt Nieát Baøn. Mahasamnipata-Sutra (skt): Kinh Ñaïi Taäp, Mahaprabha-Buddha (skt): Ñaïi Quang thuoäc nhoùm phöông quaûng cuûa Phaät giaùo Ñaïi Phaät. thöøa. Söu taäp töø theá kyû thöù VI sau Taây lòch. Maha Pradjapati (skt) Mahapajapati (p): Kinh nhaán maïnh tôùi nhaän thöùc veà tính hö Dì ruoät vaø cuõng laø keá maãu cuûa Phaät—See Ma khoâng cuûa vaïn höõu. Baûn kinh naày cuõng theå Ha Ba Xaø Ba Ñeà. hieän aûnh höôûng cuûa Maät toâng vaø chöùa ñöïng ñaày nhöõng Maät chuù vaø Ñaø la ni—Great Maha-Prajapati: See Ma Ha Ba Xaø Ba Ñeà Aggregation Sutra—Sutra of the Great in Vietnamese-English Section. Assembly, one of the Vaipulya sutras of Maha-Prajna (skt): Ma ha Baùt Nhaõ. Mahayana Buddhism, collectioned by the 6th Mahapranidhana (skt): See Ñaïi Nguyeän. century AD. The sutra stresses the nature of Maha pratibhana (skt): Ñaïi Laïc Thuyeát. emptiness (shunyata) and exhibits Tantric Maha Prajna Paramita (skt): Ma ha Baùt influence and is rich in mantras and dharanis. Nhaõ Ba la Maät—Great Wisdom Practice for Mahasanghika (skt): Moät nhaùnh lôùn cuûa Crossing to the Shore of Nirvana Sutra"— tröôøng phaùi Tieåu thöøa Nguyeân Thuûy. Caùc Collection of sixteen sutras, including the tröôøng phaùi Mahasanghika ñöôïc coi nhö baùo Heart Sutra, Diamond sutra and Perfection of tröôùc cho baûn theå duy taâm vaø Phaät giaùo Ñaïi Wisdom Sutra—See Kinh Baùt Nhaõ Ba La Maät thöøa. Trong ñoù tröôøng phaùi naày cho raèng moïi Ña Taâm Kinh. caùi ñeàu laø hình chieáu cuûa taâm thöùc. Caùi tuyeät Mahapurna (skt): Ñaïi vieân maõn ñaø la ni. ñoái vaø caùi bò qui ñònh,

Nieát baøn vaø Ta baø, töï Maharaja (skt): Ñaïi vöông—Great king—In nhieân vaø sieâu nhieân, v.v. taát caû chæ laø teân goïi Buddhism, a particular class of divine beings— chöù khoâng coù baûn chaát ñích thöïc---A great The guardians of the earth and heavens against school of the early Hinayana. The schools the demons. Mahasanghikas are considered to have Maharatnaketou (skt): Baûo töôùng Phaät. prepared the ground for the idealistic ontology Maharatnakuta-sutra (skt): Kinh Ñaïi Baûo and buddhology of the Mahayana because they believe that everything is only a projection of Tích—Great Treasure Accumulation. mind, the absolute as well as the conditioned, Maharddhiprapta (skt): Nhö YÙ Ca laâu la nirvana as well as samsara, the mundane as Vöông. well as the supramundane, etc; all is only Maharishi (Maharchis) (skt): Ñaïi Tieân name and without real substance. Maharkiskanda-Buddha (skt): Ñaïi Dieäm Mahasattva (skt): Ma ha taùt ñoûa—Ñaïi taâm Kieân Phaät. chuùng sanh—Ñaïi höõu tình, toaøn thieän hôn baát Mahasamgha (skt): Ma ha Taêng Giaø—Ñaïi cöù loaøi höõu tình naøo ngoaïi tröø Ñöùc Phaät— chuùng. Great being—A great creature—Having a Mahasamghika (skt): Ñaïi Chuùng Boä, teân cuûa great or noble essence, or being; the perfect moät tröôøng phaùi Phaät giaùo, moät trong hai bodhisattva, greater than any other being

except a Buddha—Name of Gautama Buddha Mahavamsa (skt&p): Bieân nieân söû tieáng as heir to the throne. Phaïn veà Tích Lan, goàm nhöõng truyeän coå coù töø Maha-Sramana (skt): Ñaïi sa moân. thôøi Phaät Thích ca, thôøi Phaät giaùo ñöôïc truyeàn Mahasthama (Mahasthamaprapta) (skt): sang Tích Lan vaø cho tôùi theá kyû thöù tö sau Taây Ñaïi Theá Chí Boà Taùt, nguôøi ñaõ chieám ñöôïc moät lòch—The Great Chronicle—A Religious söùc maïnh to lôùn. Ñaây laø moät vò Boà Taùt quan History compiled in the fifth or sixth century troïng trong Phaät giaùo Ñaïi thöøa, vì chính vò Boà written in Sanskrit (Pali chronicle of Sinhalese Taùt naày ñaõ ñem laïi söùc maïnh giaûi thoaùt cho history), including famous stories since the con ngöôøi. OÂng thöôøng xuaát hieän beân phaûi time of the Buddha, spread to Ceylon, and the Phaät A Di Ñaø, trong khi Boà Taùt Quaùn AÂm thì period up to the 4th century AD. xuaát hieän beân traùi—One who has gain great Mahavastu (skt): Kinh Ñaïi Söï, moät taùc phaåm power, an important Bodhisattva in the daøi 1325 trang baèng tieáng Phaïn, vieát vaøo Mahayana Buddhism, who bring men tha khoaûng theá kyû thöù nhaát hay thöù nhì tröôùc Taây knowledge of liberation. He always appears on Lòch, goàm ba taäp. Taùc phaåm naày ghi laïi nhöõng the right side of Amitabha, whereas söï kieän lôùn trong cuoäc ñôøi Ñöùc Phaät trong Avalokitesvara on the left—See Ñaéc Ñaïi Theá. nhöõng tieàn kieáp nhö cuoäc soáng cuûa moät vò Boà Mahasunyata (skt): See Ñaïi Khoâng. Taùt do tröôøng phaùi Tieåu thöøa Lokottaravadin Mahatedjas Mahatedjo (skt): Ñaïi Oai bieân soaïn. Mahavastu coøn noùi veà Thaäp ñòa Boà Ñöùc—Teân moät vò vua trong loaøi Caâu laâu la. Taùt moâ taû cuoäc ñôøi cuûa moät vò Boà taùt. Saùch töï cho mình laø cuoán saùch ñaàu tieân trong boä Luaät Mahatedjogarbha (skt): Ñaïi Oai Ñöùc taïng. Taïng cuûa phaùi Thuyeát Xuaát Theá thuoäc Ñaïi Mahatma (skt): The highest principle in Chuùng Boä. Ngöôøi ta coù theå xeáp taùc phaåm naày man—Those of high spiritual attainment. nhö nhö moät daáu

hieäu chuyeån tieáp töø Tieåu Mahavibhasa (skt): Ñaïi Sôù Phaân Bieät sang Ñaïi thöøa, qua ñoù chuùng ta thaáy raèng Ñaïi Thuyeát. Chuùng Boä laø nhoùm tu só ñaàu tieân rôøi boû nhoùm Mahvagga (skt): Kinh Phaïm Voõng—Brahma- Phaät giaùo chính thoáng. Haàu heát caùc hoïc giaû Net Sutra. ñeàu ñoàng yù raèng saùch naày vieát khoâng coù heä Mahavairocana (skt): Ma ha tyø loâ giaù na— thoáng vaø nhìn chung, ñaây laø moät môù caâu Ñaïi Nhöït Nhö Lai. chuyeän keå veà nhöõng söï kieän lòch söû hoãn ñoän Mahavairocanabhisambodhisutra (skt): lieân quan ñeán söï ra ñôøi cuûa Phaät Thích Ca Ñaïi Nhöït Kinh hay Kinh noùi veà Ñaáng saùng Maâu Ni vaø nhöõng tieàn kieáp cuûa ngaøi. Phaàn Choùi Lôùn. Ñaây laø Kinh ñieån Ñaïi thöøa cuûa ñaàu, töùc taäp moät cuûa boä saùch noùi qua caûnh ñòa tröôøng phaùi Maät Toâng taïi Trung Quoác, ñöôïc nguïc vaø nhöõng khoå ñau maø ôû ñoù Muïc Kieàn dòch sang Hoa ngöõ vaøo khoaûng naêm 725 sau Lieân ñaõ ñöôïc chöùng kieán. Sau ñoù noùi veà quaù Taây lòch bôûi Shubhakarasimha, moät trong ba trình cuûa nhöõng söï chöùng ñaéc maø moät chuùng thaày lôùn cuûa phaùi Maät toâng ñaõ töøng du haønh sanh phaûi traûi qua ñeå ñi ñeán Phaät quaû (see Boán sang Trung Quoác—Sutra of the Great Radiant Tieán Trình Tieán Ñeán Phaät Quaû). Sau khi ñaõ One. This is one of the Mahayana sutras, a baøn veà caùc ‘ñòa,’ taùc giaû baét ñaàu caâu chuyeän fundamental work of the Tantra in China, veà cuoäc ñôøi sau cuøng cuûa Phaät Nhieân Ñaêng translated into Chinese around 725 by (Dipankara) khi laøm moät vò Boà Taùt, gaàn gioáng Shubhakarasimha, one of the three great nhö baûn sao cuûa chuyeän ñaûn sanh cuûa Ñöùc Tantric master who travel to China. Phaät Thích Ca. Sau khi chöùng quaû Boà Ñeà, ngaøi gaëp Meghamanava, moät ngöôøi thoâng thaùi doøng

Baø La Moân vaø noùi raèng anh ta seõ trôû thaønh in system, and is, by and large, a confused Phaät Coà Ñaøm. Keá tieáp, saùch noùi veà cuoäc ñôøi mass of legends and historical facts concerning truyeàn ñaïo cuûa Ñöùc Phaät Coà Ñaøm, vaø phaàn Sakyamuni’s birth and previous births. In the cuoái noùi veà doøng hoï Thích Ca (Sakya) vaø Caâu first volume, the compiler gives an account of Lò (Kolya). Trong taäp II, tieåu söû thaät söï cuûa the hells and of the sufferings witnessed by Thaùi Töû Taát Ñaït Ña, baét ñaàu baèng söï giôùi Mahamaudgalyayana. Then he mentions the thieäu caùc vaán ñeà chính nhö vieäc choïn löïa cuûa courses of attainments through which a Boà Taùt veà thôøi ñieåm, ñòa ñieåm, ñaát nöôùc vaø gia sentient being must pass in order to attain ñình, söï ra ñôøi cuûa ngaøi ôû vöôøn Laâm Tyø Ni, Buddhahood. After dealing with the bhumis, cuoäc thaêm vieáng cuûa ñaïo só A Tö Ñaø, söï xuaát the compiler takes up the story of the last thaàn cuûa Boà Taùt taïi Krsigrama, söï phoâ dieãn existence of Dipankara as a Bodhisattva which caùc kyõ naêng, cuoäc hoân nhaân, söï xuaát hieän cuûa is almost a copy of the story of Sakyamuni’s La Haàu La laøm con cuûa baø Da Du Ñaø La. Taäp birth. After attaining Bodhi, he met II keát thuùc vôùi vieäc Boà Taùt ñi ñeán bôø soâng Ni Meghamanava, a very learned Brahmin Lieân Thieàn vaø söï thaát baïi cuûa Ma vöông. Taäp student, and told him that he would become III nhaéc laïi giôùi luaät ‘Tam nhaân coäng thöïc;’ Gautama Buddha. In the second volume, the theo ñoù, khi coù ngöôøi môøi aên thì khoâng ñöôïc

actual biography of Prince Siddhartha is to be coù ñeán ba tu só cuøng döï. Tieáp theo laø nhöõng chi found. It opens with an account of the tieát veà söï xuaát gia cuûa Xaù Lôïi Phaát, Muïc Kieàn following topics as the Bodhisattva's selection Lieân, vua Tònh Phaïn, Baø Ma Ha Ba Xaø Ba Ñeà, of time, place, continent and family, his birth at baø Da Du Ñaø La, La Haàu La, nhöõng ngöôøi treû Lumbinivana. Rsi Asita's visit, the tuoåi thuoäc doøng Thích Ca, Öu Ba Li, vaân vaân, Bodhisattva's trance at Krsigrama, the display vaø cuoäc trôû veà thaêm thaønh Ca Tyø La Veä cuûa of skill, marriage, and Rahula's appearance as Ñöùc Phaät. Phaàn cuoái noùi veà boán möôi chín a son of Yasodhara. This volume concludes ngaøy sau khi chöùng ñaéc Boà Ñeà cuûa Ñöùc Phaät, with the Bodhisattva's approach to the nhöõng hoaït ñoäng truyeàn giaùo, söï hoùa ñoä cho Niranjana river and the defeat of Mara. The vua Taàn Baø Sa La taïi thaønh Vöông Xaù—The first topic in the third volume deals with Mahavastu is an extensive work covering concerns to the rule of 'Trikabhojana,' 1,325 pages written in mixed Sanskrit, according to which not more than three monks composed as early as the first or second could eat together when invited. Then, it is century B.C., in three volumes. This work is followed by a detailed account of the the Great Story or collection of stories conversions of Sariputra and Maudgalyayana, (events) in previous existences of the historical king Suddhodana, Mahaprajapati, Yasodhara, Buddha Sakyamuni. Ten steps of the Rahula, and the Sakyan youths along with Bodhisattvas towards perfection (descriptions Upali. At the end of volume III, the story of the of the career of a bodhisattva) are set out in Buddha's visit to Kapilavastu is resumed, then this work. It claims to be the first book of the the narrative of seven weeks passed by the Vinaya-pitaka of the Lokottaravada branch of Buddha after the attainment of Bodhi. Next the Mahasanghikas. One can consider this comes an account of his first missionary career book as a transitional sign from Hinayana to which is followed up to the conversion of the Mahayana, through which it may be observed Buddha and King Bimbisara ar Rajagrha. that the Mahasanghikas were the first group of Mahavibhasa (skt) Mahavibhashana (p): monks to secede from the orthodox Buddhism. Ñaïi Trí Hueä—See Vaibhashika. Most critic scholars agree that the book lacks

Mahavikramin (skt): Ñaïi Löïc Boà Taùt. d) Nhaèm ñaùnh thöùc loøng tin nôi nhöõng tín ñoà Mahavira (p): Ñaïi Caàn Duõng. môùi: To awaken faith in beginners. e) Nhaèm chæ baøy ra nhöõng phöông tieän thoaùt Maha-usnisa (p): Phaät ñaûnh Quaûng Ñaïi. khoûi nhöõng aûnh höôûng xaáu: To show Mahayana (skt): Ñaïi Thöøa—The School of means from remaining free from bad the Great Vehicle. The progressive and influences. comprehensive form of Buddhism which f) Nhaèm daïy phöông phaùp thieàn ñònh ñuùng: prevails in Northern and Far Eastern Asia. To teach proper methods of meditation. ** For more information, please see Ñaïi Thöøa g) Nhaèm chæ baøy nhöõng lôïi ích cuûa vieäc in Vietnamese-English Section. nieäm hoàng danh Phaät A Di Ñaø: To present Mahayanabhidarma-samyukta-Sangiti- the advantages of reciting the name of Sutra (skt): Ñaïi thöøa A tyø ñaït ma taïp taäp luaän. Amitabha. Mahayanaprabhana (skt): See Ñaïi Thöøa h) Nhaèm daïy phöông phaùp nhaäp moân thieàn Quang Minh Ñònh. ñònh: To provide an introduction to Mahayana-pratipada

(skt): Middle Way— Dhyana. Trung Ñaïo (trung ñaïo khoâng rôi vaøo nhò bieân 1) Nhaèm giaûi thích nhöõng töø ngöõ chính trong coù khoâng). Phaät giaùo Ñaïi thöøa: Explanations of the Mahayana-samparigraha-sutra (skt): most important Mahayana terms. Nhieáp Ñaïi Thöøa Luaän. 2) Nhaèm trình baøy nhöõng tö töôûng cuûa tröôøng Mahayanasraddhotpada shastra (p): Luaän phaùi Ñaïi thöøa: Exposition of the Mahayana: cuûa söï thöùc tænh cuûa loøng tin vaøo Ñaïi thöøa vaøo a) Ba baûn tính cuûa thöïc chaát tinh thaàn: On khoaûng theá kyû thöù 5 hay 6 sau Taây lòch, noùi veà the threefold nature of the essence of the vieäc thöùc tænh loøng tin nhö yù töôûng lôùn cuûa mind. Phaät giaùo Ñaïi thöøa. Ñaây cuõng laø moät taùc phaåm b) Ñaïi giaùc vaø khoâng ñaïi giaùc: On raát quan troïng trong nhaø thieàn. Vaên baûn Luaän enlightenment and nonenlightenment. naày ñöôïc chia laøm naêm phaàn—Treatise on the c) Si meâ: On ignorance. Awakening of Faith in the mahayana. d) Giaûng veà phöông phaùp ñuùng daãn tôùi ñaïi Mahayana work from the 5th or 6th century, giaùc: Presentation of the proper methods which explains the basic notions of the leading to enlightenment. teaching on the Awakening. This is one of the e) Phaûn baùc veà nhöõng nguïy thuyeát; most important book for Zen. Refutation of the false teaching and Mahayanashraddhotpada-sastra is divided into preconception. five chapters: f) Nhöõng ñöùc ñoä vaø coâng lao cuûa caùc Boà 1) Nhöõng lyù do maø taùc phaåm naày ñöôïc bieân Taùt: On the merit and virtues of a soaïn—The reasons for composition of the bodhisattva. work: 3) Thöïc haønh Ñaïi Thöøa (Mahayana)— a) Nhaèm giaûi thoaùt nhöõng ñau khoå cuûa sanh Mahayana practices: linh: In order to free all beings from a) Phaùt trieån loøng tin baèng caùch thöïc haønh töø suffering. thieän: development of faith through the b) Nhaèm truyeàn baù hoïc thuyeát thaät: To practices of generosity. spread the true teaching. b) Ñaïo ñöùc: Discipline. c) Nhaèm giuùp tín ñoà ñang treân ñöôøng tieán tu: c) Kieân nhaãn: Patience. To support those on the path. d) Nghò löïc: Exertion.

e) Söï saùng suoát: Wisdom. 3) Moät boä trong Thieân Long Baùt Boä, thöôøng f) Tam ma ñòa: Samatha-Vipashyana. hay ñeán nghe Phaät thuyeát phaùp: Part of 4) Nhöõng öu theá cuûa phöông phaùp Ñaïi Thöøa the retinue of Sakyamuni Buddha. (Mahayana): Advantages of Mahayana Maitreya (skt) Metteya (p): Di Laëc, coøn goïi practices. laø Töø Thò vaø Voâ Naêng Thaéng, laø baäc ñaõ thoaùt Mahayanasutralankara sutra (skt): Ñaïi khoûi tam ñoäc tham, saân, si— Love— Thöøa Trang Nghieâm Luaän. Affection—Love—Friendly—Pity— Mahayogayogin (skt): See Ñaïi Tu Haønh Giaû. Benevolent—The Unconquerable, or one who Mahesvara (Mahamahesvara) (skt): Ma heâ is free from the three poisons of greed, hatred, thuû la thieân—Ñaïi töï taïi thieân—Sankra—Great and ignorance. God of Free Will. (A) Nghóa cuûa Di Laëc—The meanings of Maitreya: Mahinda (p): Ma thaån ñaø, nhaø sö Phaät giaùo 1) Vò Boà Taùt seõ laø vò Phaät keá tuïc Phaät Thích vaøo theá kyû thöù III tröôùc Taây lòch. OÂng ñöôïc Ca. Ñöùc Phaät Thích Ca Maâu Ni ñaõ thoï kyù nghó laø con trai vua A Duïc. Milinda laø ngöôøi raèng Boà Taùt Di Laëc veà sau naày seõ thaønh caäm ñaàu phaùi boä truyeàn giaùo sang Tích Lan Phaät, vò Phaät noái tieáp Phaät Thích Ca: The vaøo naêm 250 tröôùc Taây lòch vaø laøm cho vua xöù

Buddha-to-come, also called the next naày laø Devanam-Piya Tissa caûi ñaïo. Milinda Buddha, or a Bodhisattva predicted to maát taïi Tích Lan vaøo tuoåi 60—Buddhist monk succeed Sakyamuni as a future Buddha. of the third century BC. He is thought to have The Bodhisattva who will be the next been the son of king Asoka. Milinda was the holder of the supreme office of Buddha. leader of the mission to Ceylon around 250 BC 2) Teân cuûa moät vò Phaät töông lai raát noåi tieáng and that resulted in the conversion of the trong khoa ngheä thuaät Phaät Giaùo, Ngaøi noåi Sinhalese king, Devanam-Piya Tissa. Milanda tieáng ôû caùc nöôùc mieàn Ñoâng AÙ Chaâu vôùi died in Ceylon at the age of 60. hình aûnh cuûa moät vò Phaät cöôøi, buïng pheä: Mahindra (skt): Ma thaån ñaø—See Mahinda. Maitreya Buddha is very popular in Mahisasaka (skt) Mahishasaka (p): Phaùi Buddhist art. He is well known East Asia Tieåu thöøa taùch rôøi khoûi phaùi Vibhajyavadin as a laughing figure with a fat belly. vaøo tröôùc theá kyû thöù II tröôùc Taây Lòch. Phaùi 3) Teân cuûa moät vò Boà Taùt seõ thaønh Phaät naày thuyeát giaûng veà tính hieän thöïc cuûa hieän trong töông lai. Ngaøi ñaõ taùi sanh vaø truï nôi taïi, maø phuû nhaän tính hieän thöïc cuûa quaù khöù coõi trôøi Ñaâu Suaát, hieän Ngaøi ñang thuyeát vaø töông lai—Hinayana school split off from phaùp cho chö Thieân trong Ñaâu Suaát Thieân the Vibhajyavadins in the 2nd century BC. The Noäi Vieän. Ngaøi seõ thò hieän 5.000 naêm sau central point of the school's teaching was the khi Phaät Thích Ca nhaäp Nieát Baøn. Coù reality of the present, but not of the past or thuyeát noùi raèng ngaøi thò hieän sau Ñöùc future. Thích Ca 4.000 naêm coõi trôøi, töø khoaûng 5 Mahoragas (skt): Ma haàu la giaø—Coøn goïi laø tyû 670 trieäu naêm coõi ngöôøi. Theo truyeàn Ñaïi Maõng, Ñòa Long, hoaëc Ñaïi Xaø. thuyeát thì ngaøi haï sanh vaøo moät gia ñình 1) Thaàn raén coù thaân daøi treân moät traêm boäA Baø La Moân ôû vuøng Nam AÁn: Name of a great serpent: Snake gods with body Bodhisattva and future Buddha. He is said length over 100 miles. to have been reborn in the Tusita Heaven, 2) Moät loaïi quyû coù hình raén trong Phaät giaùo: where he is now expounding the Dharma A class of demons in Buddhism shaped to the heavenly beings in the inner palace. like a boa or great snake. He is to come 5,000 years after the

nirvana of Sakyamuni, or according to the Laëc ñeå thöû ngaøi baèng caâu hoûi sau, "Naày other reckoning after 4,000 heavenly oâng Taêng giaø kia, haõy noùi cho ta xem, oâng years, i.e. 5,670,000,000 human years. nghó gì veà Phaät phaùp?" Boà Taùt Di Laëc According to tradition he was born in ngöøng laïi giaây laùt, nhìn vaøo maét vò Taêng, Southern India of a Brahman family. ñoaïn buoâng boû caùi bò vaûi xuoáng ñaát. (B) Hai danh hieäu—Two epithets: Trong khi vò Taêng coøn ñang boái roái khoâng 1) Töø Thò: Töø Thò Boà Taùt maø hình töôïng cuûa hieåu ngaøi Di Laëc muoán gì qua haønh ñoäng ngaøi thöôøng thaáy trong saûnh ñöôøng thôø Töù aáy, thì ngaøi Di Laëc cuùi xuoáng nhaët laáy caùi Thieân Vöông, xaây maët ra ngoaøi. Ngaøi bò vaûi vaø raûo böôùc ñi. Boû caùi bò vaûi hay thöôøng ñöôïc bieåu hieän baèng moät vò Phaät to "buoâng xaû," "tha thöù" hay "queân ñi" laø beùo vaø luoân mieäng cöôøi—Benevolent giaùo phaùp cuûa vò Phaät töông lai hay Haï Bodhisattva. His image is usually in the Sanh Di Laëc Toân Phaät—Maitreya, hall of the four guardians

facing outward, predicted by Sakyamuni Buddha as the where he is represented as the fat one destined to become the next human laughing Buddha. Buddha, enjoys the unique distinction of 2) A Daät Ña: Voâ Naêng Thaéng Boà Taùt—Ajita being the only Bodhisattva recognized (skt)—Bodhisattva or Invincible throughout the entire Buddhist world, Bodhisattva. especially in Theravada as well as in ** See Phaät Di Laëc in Vietnamese-English Mahayana Buddhism. A story about the Section. Bodhisattva Maitreya illustrates the (C) Di Laëc coøn laø teân cuûa moät vò Taêng noåi Buddhist concept of “letting go” as follow: tieáng, moät trong nhöõng hoïc giaû uyeân baùc In a long long time ago, Maitreya was in cuûa phaùi Du Giaø vaøo theá kyû thöù tö: his incarnation as a laughing, big-bellied Maitreya is also name of a famous monk monk with a sack perpetually on his back . in the fourth century, one of the learned He used to travel about the countryside scholars of the Consciousness-Only, or seeking alms and sharing them with Yogacara School. whomever happened to be nearby. He (D) Haï Sanh Di Laëc Toân Phaät laø moät vò Boà would customarily sit under a tree, Taùt noåi tieáng, ñöôïc caùc toâng phaùi thöøa surrounded by urchins, to whom he would nhaän, nhaát laø Phaät Giaùo Nguyeân Thuûy vaø tell stories to illustrate Buddhist teachings. Phaät Giaùo Ñaïi Thöøa. Coù moät caâu chuyeän Seeing this, an elder monk of the time veà söï buoâng xaû cuûa Boà Taùt Di Laëc nhö became annoyed at what he perceived as sau: Thuôû xa xöa khi Ngaøi Boà Taùt Di Laëc untoward conduct on the part of Maitreya. coøn trong kieáp cuûa moät vò Taêng buïng böï, One day he stopped Maitreya at the hay cöôøi, vôùi moät caùi tuùi vaûi thöôøng tröïc corner of a street and tried to test him with treân löng. Ngaøi thöôøng du haønh veà nhöõng the following question: ‘Old monk, please vuøng queâ xin cuûa boá thí roài ñem cho tell me, just what do you think is the nhöõng ngöôøi ngheøo qua laïi beân ñöôøng. essence of the Buddha’s teaching?’ Ngaøi thöôøng ngoài döôùi goác caây, vaø keå Maitreya stopped for a moment, looked at nhöõng chuyeän veà Phaät giaùo cho ñaùm treû him in the eye, and just let his sack fall to nhoùc bu quanh. Moät vò Taêng tröôûng laõo the ground. As the puzzled monk thôøi baáy giôø nhaän thaáy nhö vaäy cho raèng wondered what to make of this singular ngaøi Di Laëc coù haïnh kieåm keùm coõi. Moät action, Maitreya bent down, picked up his hoâm vò Taêng naày chaën ñöôøng Boà Taùt Di sack and walked away. Dropping the sack,

“letting go,” forgive and forget, that is the taát caû chuùng sanh cuõng ñeàu ñöôïc. Vì sao? teaching of Maitreya, the future Buddha. Taát caû chuùng sanh chính laø töôùng Boà Ñeà. (E) Di Laëc Boà Taùt khoâng kham laõnh thaêm Neáu Di Laëc ñöôïc dieät ñoä, taát caû chuùng beänh Duy Ma Caät—Maitreya Bodhisattva sanh cuõng phaûi dieät ñoä. Vì sao? Chö Phaät is not qualified to call on Vimalakirti and bieát taát caû chuùng sanh roát raùo vaéng laëng, enquire after his health: chính laø töôùng Nieát Baøn, chaúng coøn dieät • Thôøi Phaät coøn taïi theá, coù luùc cö só Duy Ma nöõa. Cho neân Di Laëc, chôù duøng phaùp ñoù Caät bò beänh, Phaät môùi baûo Boà Taùt Di Laëc: daïy baûo caùc Thieân töû, thaät khoâng coù chi “OÂng ñi ñeán thaêm beänh oâng Duy Ma Caät phaùt taâm Voâ thöôïng Chaùnh ñaúng Chaùnh duøm ta.”—At the time of the Buddha, giaùc, cuõng khoâng coù chi thoái lui. Ngaøi Di once Upasaka Vimalakirti was

sick, the Laëc! Phaûi laøm cho caùc vò Thieân töû naày boû Buddha then said to Maitreya Bodhisattva: choã kieán chaáp phaân bieät Boà Ñeà. Vì sao? “You go to Vimalakirti to enquire after his Boà Ñeà khoâng theå duøng thaân ñöôïc, khoâng health on my behalf.” theå duøng taâm ñöôïc. Tòch dieät laø Boà Ñeà, vì • Di Laëc baïch Phaät: “Baïch Theá Toân! Con dieät caùc töôùng; chaúng nhaän xeùt laø Boà Ñeà, khoâng kham laõnh ñeán thaêm beänh oâng. Vì vì ly caùc duyeân; chaúng hieän haïnh laø Boà sao? Nhôù laïi luùc tröôùc con noùi haïnh ‘baát Ñeà, vì khoâng ghi nhôù; ñoaïn laø Boà Ñeà, vì thoái chuyeån,’ cho vò Thieân Vöông ôû coõi boû caùc kieán chaáp; ly laø Boà Ñeà, vì lìa caùc trôøi Ñaâu Suaát vaø quyeán thuoäc cuûa ngöôøi, voïng töôûng; chöôùng laø Boà Ñeà, vì ngaên caùc luùc aáy oâng Duy Ma Caät ñeán noùi vôùi con nguyeän; baát nhaäp laø Boà Ñeà, vì khoâng tham raèng: ‘Ngaøi Di Laëc! Theá Toân thoï kyù cho ñaém; thuaän laø Boà Ñeà, vì thuaän chôn nhö; ngaøi moät ñôøi seõ ñöôïc quaû Voâ thöôïng truï laø Boà Ñeà, vì truï phaùp taùnh; ñeán laø Boà Chaùnh ñaúng Chaùnh giaùc, ñoù laø ñôøi naøo maø Ñeà, vì ñeán thöïc teá; baát nhò laø Boà Ñeà, vì ly ngaøi ñöôïc thoï kyù? Ñôøi quaù khöù chaêng? yù phaùp; bình ñaúng laø Boà Ñeà, vì ñoàng hö Ñôøi vò lai chaêng? Ñôøi hieän taïi chaêng?? khoâng; voâ vi laø Boà Ñeà, vì khoâng sanh truï Neáu laø ñôøi quaù khöù thôøi quaù khöù ñaõ qua. dò dieät; tri laø Boà Ñeà, vì roõ taâm haïnh chuùng Neáu laø ñôøi vò lai thôøi vò lai chöa ñeán. Neáu sanh; khoâng hoäi laø Boà Ñeà, vì nhaäp khoâng laø ñôøi hieän taïi thôøi hieän taïi khoâng döøng nhoùm; khoâng hieäp laø Boà Ñeà, vì rôøi taäp khí truï. Nhö Phaät noùi: “Naày Tyø Kheo! Nhö phieàn naõo; khoâng xöù sôû laø Boà Ñeà, vì oâng ngay baây giôø cuõng sanh, cuõng giaø, khoâng hình saéc; giaû danh laø Boà Ñeà, vì cuõng cheát!” Neáu duøng voâ sanh maø ñöôïc danh töï voán khoâng nhö; huyeãn hoùa laø Boà thoï kyù, thì voâ sanh töùc laø chaùnh vò, ôû trong Ñeà, vì khoâng thuû xaû; khoâng loaïn laø Boà chaùnh vò cuõng khoâng thoï kyù, cuõng khoâng Ñeà, vì thöôøng töï vaéng laëng; thieän tòch laø ñöôïc quaû Voâ thöôïng Chaùnh ñaúng Chaùnh Boà Ñeà, vì taùnh thanh tònh; khoâng thuû laø Boà giaùc. Theá naøo Di Laëc ñöôïc thoï kyù moät ñôøi Ñeà, vì rôøi phan duyeân; khoâng khaùc laø Boà ö? Laø töø “Nhö” sanh maø ñöôïc thoï kyù, maø Ñeà, vì caùc Phaùp ñoàng ñaúng; khoâng saùnh laø nhö khoâng coù sanh. Neáu töø nhö dieät ñöôïc Boà Ñeà, vì khoâng theå thí duï; vi dieäu laø Boà thoï kyù, maø nhö khoâng coù dieät. Taát caû Ñeà, vì caùc Phaùp khoù bieát—Maitrey chuùng sanh ñeàu nhö, caùc Thaùnh Hieàn cuõng replied: “World Honoured One, I am not ñeàu nhö, cho ñeán Di Laëc cuõng nhö. Neáu qualified to call on him and enquire after Di Laëc ñöôïc thoï kyù, taát caû chuùng sanh his health. The reason is that once when I cuõng phaûi ñöôïc thoï kyù. Vì sao? Vì nhö was expounding to the deva-king and his khoâng hai khoâng khaùc. Neáu Di Laëc ñöôïc retinue in the Tusita heaven the never- quaû Voâ thöôïng Chaùnh ñaúng Chaùnh giaùc, receding stage (of Bodhisattva

development into Buddhahood) existence and suffering which is nirvana, Vimalakirti came and said to me: in which there can be no further extinction ‘Maitreya, when the World Honoured One of existence. Therefore, Maitreya, do not predicted your future attainment of mislead the devas because there is neither supreme enlightenment (anuttara-sayak- development of supreme bodhi-mind nor sambodhi) in one lifetime,

tell me in its backsliding. Maitreya, you should which life, whether in the past, future or instead urge them to keep from present, did or will you receive His discriminating views about bodhi prophecy? If it was in your past life, that (enlightenment). Why? Because bodhi has gone; if it will be in your future life, can be won by neither body nor mind. For that has not yet come; and if it is in your bodhi is the state of calmness and present life, that does not stay. As the extinction of passion (i.e. nirvana) because Buddha once said: 'O bhiksus, you are it wipes out all forms. Bodhi is unseeing, born, are ageing and are dying for it keeps from all causes. Bodhi is non- simultaneously at this very moment'; if discrimination, for it stops memorizing and you received His prophecy in a lifeless thinking. Bodhi cuts off ideation, for it is (state), the latter is prediction (of your free from all views. Bodhi forsakes future Buddhahood) nor realization of inversion, for it prevents perverse supreme enlightenment. How then did thoughts. Bodhi puts an end to desire, for you receive the prediction of your it keeps from longing. Bodhi is attainment of Buddhahood in one lifetime? unresponsive, for it wipes out all clinging. Or did you receive it in the absolute state Bodhi complies (with self-nature), for it is (thatness or tathata) of either birth or in line with the state of suchness. Bodhi death? If you receive it in the absolute dwells (in this suchness), for it abides in state of birth, this absolute state is (changeless) Dharma-nature (or uncreated. If you receive it in the Dharmata, the underlying nature of all absolute state of death, this absolute state things.) Bodhi reaches this suchness, for it does not die. For (the underlying nature attains the region of reality. Bodhi is non- of) all living beings and of all things is dual, for it keeps from (both) intellect and absolute; all saints and sages are in this its objects. Bodhi is impartial, for it is absolute state, and so also are you, equal to boundless space. Bodhi is the Maitreya. So, if you, Maitreya, received non-active (we wei) state, for it is above the Buddhahood, all living beings (who the conditions of birth, existence and are absolute by nature) should also death. Bodhi is true knowledge, for it receive it. Why? Because that which is discerns the mental activities of all living absolute is non-dual and is beyond beings. Bodhi does not unite, for it is free differentiation. If you, Maitreya, realize from all confrontation. Bodhi disentangles, supreme enlightenment, so should all for it breaks contact with habitual troubles living beings. Why? Because they are the (klesa). Bodhi is that of which the position manifestation of bodhi (enlightenment). If cannot be determined, for it is beyond you, Maitreya, win nirvana, they should form and shape, and is that which cannot also realize it. Why? Because all be called by name for all names (have no Buddhas know that every living being is independent nature and so) are void. basically in the condition of extinction of Bodhi is like the mindlessness of an

illusory man, for it neither accepts nor Sutras fo the Mahayana); 3) Madhyanta- rejects anything. Bodhi is beyond vibhanga (Differentiation of the Middle and disturbance, for it is always serene by the Extremes); 4) Yogacharabhumi-sastra. itself. Bodhi is real stillness, because of Maitreya-Samadhi (skt): Töø ñònh. its pure and clean nature. Bodhi is non- Maitri (skt) Metta (p): Loøng töø thieän. Moät acceptance, for it keeps from causal trong nhöõng ñöùc tính chuû yeáu cuûa Phaät giaùo. attachments. Bodhi

is non-differentiating, Loøng töø thieän voâ tö ñoái vôùi taát caû moïi ngöôøi. because of its impartiality towards all. Thöïc taäp loøng töø nhaèm chieán thaéng haän thuø, Bodhi is without compare, for it is tröôùc laø vôùi ngöôøi thaân roài sau vôùi ngay caû indescribable. Bodhi is profound and ngöôøi döng, vaø sau cuøng laø höôùng loøng töø ñeán subtle, for although unknowing, it knows vôùi ngay caû keû thuø—Kindness, benevolence, all.' one of the principal Buddhist virtues. Maitri is • Di Laëc Boà Taùt baïch Phaät: "Baïch Theá Toân! a benevolence toward all beings that is free Khi oâng Duy Ma Caät noùi Phaùp aáy, hai from attachment. Maitri can be devloped traêm vò Thieân töû chöùng ñöôïc Voâ sanh gradually through meditation, first toward phaùp nhaãn. Vì theá, neân con khoâng kham persons who are close to us, then to others, and laõnh ñeán thaêm beänh oâng—Maitreya said at last to those who are indifferent and ill- to the Buddha: "World Honoured One, disposed to us. when Vimalakirti so expounded the Maitri-Karuna (skt): Loøng töø thieän vaø khoan Dharma, two hundred sons of devas dung, hai ñöùc tính chuû yeáu cuûa Phaät giaùo, cô realized the patient endurance of the sôû traïng thaùi tinh thaàn cuûa Boà Taùt. Coù ba loaïi uncreate (anutpattika-dharma-ksanti). Töø thieän vaø Khoan dung—Kindness and This is why I am not qualified to call on Compassion, two principal Buddhist virtues him and enquire after his health." that are the basis of the spiritual attitude of a Maitreya-Bodhisattva (skt): Di Laëc Boà Taùt. Bodhisattva. There are three types of Maitri- Maitryabhyudgata (p): Thí Voâ UÙy. Karuna: Maitreyanatha: Moät trong nhöõng ngöôøi saùng 1) Töø thieän vaø khoan dung vôùi moïi ngöôøi: laäp ra tröôøng phaùi Yogachara. Coù leõ Ngaøi soáng Kindness and compassion toward all ôû theá kyû thöù IV hay V sau Taây lòch. Nhöõng taùc beings. phaåm ñaõ ñöôïc gaùn cho Maitreyanatha hoaëc 2) Töø thieän vaø khoan dung laø keát quaû cuûa Asanga: 1) Abhidharma-Samuchaya (Söu Taäp vieäc thoâng hieåu trong chö phaùp khoâng coù Kinh Taïng) trình baøy hoïc thuyeát Yogachara; 2) caùi toâi, nhö thaùi ñoä cuûa chö Thanh vaên, Mahayanasutralankara (Trang Trí caùc kinh Duyeân giaùc, Boà Taùt vaøo buoåi ñaàu tieán tu: ñieån cuûa Ñaïi Thöøa); 3) Madhyanta-Vibhanga Kindness and compassion resulting from (Phaân Bieät chính giöõa vaø caùc cöïc); 4) Du Giaø the insight into the egolessness of all Ñòa Luaän: Yogacharabhumi-sastra—One of dharmas that is proper to Shravakas, the founders of the Yogachara school. He is Pratyekabuddhas, and Bodhisattvas believed to have lived in the 4th-5th centuries. starting from the lowest stages in their Works are respectively ascribed either to development. Maitreyanatha or Asanga: 1) The Abhidharma- 3) Töø thieän vaø thoâng caûm lôùn, trong ñoù samuchchaya (Collection of Abhidharma) khoâng coù daáu veát cuûa söï phaân bieät vaø söï which presents the teaching of Yogachara; 2) chi phoái, ñaëc tröng cuûa chö Phaät: The The Mahayanasutralankara (Ornament of the Mahamaitri-karuna (great goodness and

compassion) of a Buddha, which is without considered as a special sense that is suited to distinction or condition. rational objects as the yes is suited to visible Maitri-vihara (skt): An truù trong loøng töø bi— objects, ears to hearable, the nose to smelling Abiding in the heart of compassion and loving- the tongue to tasting, etc. In Yogachara,

manas kindness. is the seventh of the eight types of Majjhima Nikaya (p): Trung A Haøm (Trung consciousness. Boä Kinh)—Middle Length Discourses in the Mallas (p): The Mallas of Kusinara were the Pali Canon—The Collection of Middle-Length tribe living about the site, Kusinara, where the Sayings. Buddha died. Ananda presented them, family Majjhima Patipada (p): Trung Ñaïo— by family, to the dying Buddha and after his Middle Path. death, they were made responsible for the cremation. Makkha-Thambha (p): Phæ Baùng vaø Coá chaáp. Mallika (skt): Maït lî hoaøng haäu. Mala (skt): Chuoãi traøng haït duøng ñeå laàn (ñeám Mamaki (p): Phaät nhaõn. soá laäp ñi laäp laïi) khi nieäm chuù, nieäm Ñaø la ni Mamsabhakshana (skt): Nhuïc thöïc hay söï hay hoàng danh chö Phaät, thöôøng coù 108 vieân aên thòt—Meat-eating. ngoïc—A string of beads that is used to count Mamsacakshus (skt): See Nhuïc Nhaõn. repetitions (repeately) in the recitations of Mana (skt & p): Söï haõnh dieän—Pride. mantras, dharanis, and the name of Buddha. Manas (skt) Mano (p): Maït na thöùc—YÙ— The number of beads in a Buddhist mala is Ngaõ maïn—Intellect—Mind—Will— 108. Intention—Understanding—Conscience— Malaya (skt): Name of a mountain range on Perception—Part of the mind that thinks— the west of Malabar abounding in sandal trees. Source of all discrimination—Ego- Malla (skt): A tribe in northern India—Boä toäc consciousness—The wildest sense as applied Maït La phía baéc AÁn Ñoä. to all mental powers—Mental organ—See Maït Mana: See Anushaya in Sankrit/Pali- Na, and Maït Na Thöùc. Vietnamese Section. Manasikara (p): Chuù taâm quaùn saùt— Manas (skt) Mano (p): YÙ (maït na)—Tinh Attention—Deliberate attention to a subject of thaàn, toaøn boä nhöõng naêng löïc cuûa trí tueä vaø yù thought. thöùc. Laø cô sôû cuoái cuøng trong saùu cô sôû. Maït Manatta (p): Hình thöùc phaït daønh cho tyø kheo na laø neàn taûng cuûa taát caû nhöõng hoaït ñoäng taâm ni khi phaïm troïng toäi. thaàn vaø coù chöùc naêng kieåm soaùt naêm cô sôû Mandala (skt): Voøng troøn Maïn-ñaø-la— tröôùc. Maït na coøn laø giaùc quan boå sung vaø Circle—See Mandala in English-Vietnamese thích nghi vôùi nhöõng ñoái töôïng duy lyù, gioáng Section and Maät Giaùo (1). nhö maét ñeå thích nghi vôùi nhöõng ñoái töôïng ñeå Mandara (skt): Maïn ñaø la—Giôùi ñaøn. thaáy, tai ñeå nghe, muõi ñeå ngöõi, löôõi ñeå neám, Mandaravas (skt): Maïn ñaø la hoa—Name of v.v.. Trong Yogachara, Manas laø daïng thöù baûy a tree and of its flowers. trong taùm daïng cuûa yù thöùc—Mind or Mangali (skt): See Mongali. intelligence, all mental faculties and activities. Manas is the sixth of the six bases, and is also Manjettha (p): Cam. the basis for all mental functioning and acts as Mandjuchakas (skt): Maïn thuø sa hoa. controller of the first five senses. Manas is also

Mani (skt): Ngoïc Nhö yù—Ly caáu—Jewel— psychological processes such as knowing, Gem—See Mani in English-Vietnamese conceiving, judging, etc. It is the basis of the Section. first five types of consciousness (seeing, Manipura-Chakra (skt): See Chakra 3. hearing, smelling, tasting, and touching). Manjugosa (skt) Manjugosha (p): Ngöôøi coù Manodjnasvara (skt): Caøn thaùt baø Vöông. gioïng noùi eâm dòu, teân goïi cuûa Ngaøi Vaên Thuø Manomaya (p): YÙ sanh Thieân töû. Sö Lôïi—Gentle-voiced One, another name for Manomayadharmakaya (skt): See Nhö Lai Manjusri. YÙ Thaønh Phaùp

Thaân. Manjusaka (skt): Teân cuûa moät loaøi hoa Manomayakaya (skt): See YÙ Sinh Thaân. trôøi—Name of a celestial flower Manosancetanahara (p): Haønh ñoäng tinh Manjus(h)ri (skt): Vaên thuø sö Lôïi, teân cuûa thaàn laø nhöõng chaát boå döôõng—Mental volition moät trong nhöõng vò Boà Taùt noåi tieáng cuûa Phaät as nutriment. giaùo Baéc toâng, ngaøi thöôøng ñöùng beân traùi cuûa Manovijnana (skt): Phaät Thích Ca vaø laø nhaân caùch hoùa cho trí hueä • Caùi taâm thöùc ñöôïc quan nieäm moät caùch Phaät. Ngöôøi cao quí vaø dòu hieàn. Boà Taùt cuûa trí mang taùnh chaát chaát trí thöùc hôn: naêng trong Phaät giaùo Ñaïi thöøa, ngöôøi chieán Consciousness more intellectually thaéng boùng toái cuûa söï ngu doát—Manjusri conceived. Bodhisattva—Name of one of the most • Theá giôùi cuûa caùc ñaëc thuø: The world of celebrated Bodhisattvas among the northern particulars. Buddhism—The attendant to the left of • See YÙ Thöùc. Sakyamuni Buddha, the personification of the Mansvin (skt): Ma na tö (Long tö vöông). wisdom of the Buddha or the Buddha's Mantra(m) (skt) Manta (p): Sacred Wisdom. The bodhisattva of wisdom in the formula—Linh ngöõ, thaàn chuù hay chaân ngoân— Mahayana Buddhism, who dispels the Maïn traø la, moät coâng thöùc huyeãn thuaät ñöôïc darkness of ignorance. duøng trong Phaät Giaùo Maät toâng beân Taây Taïng, Mano (skt): Intellectual functioning of moät chuoãi aâm tieát mang naêng löôïng. Trong consciousness—YÙ thöù hay Maït Na thöùc, thöùc moät soá tröôøng phaùi Maät toâng, ngöôøi ta laäp ñi thöù 7, coù khaû naêng nhaän thöùc vaø phaân bieät cuûa laäp laïi mantra nhö moät hình thöùc thieàn ñònh tri giaùc. (taäp trung naêng löôïng vaøo moät ñoái töôïng ñeå Mano-Vijnana (skt): Maït Na Thöùc, traïng taïo neân söùc maïnh taâm linh)—A magical thaùi yù thöùc döïa vaøo giaùc quan thöù saùu, laáy toaøn formula or invocation used in tantric Buddhism boä nhöõng hieän töôïng theå chaát vaø taâm linh laøm in Tibet, a power-ladden syllable or series of ñoái töôïng, bao haøm quaù trình taâm thaàn nhö syllables that carry cosmis forces or energies. nhaän thöùc, töôûng töôïng, xeùt ñoaùn, v.v. Maït na In certain Tantric Buddhism, continuous thöùc laø cô sôû cuûa naêm daïng ñaàu cuûa yù thöùc repetition of mantras is practiced as a form of (nhìn, nghe, ngöõi, neám, sôø moù)—The sixth meditation (to concentrate energy on an object sense-consciousness which unifies the other to create spiritual power)—A mystical verse or five, to relate those sense-impressions to magical formula, incantation, charm, spell. Manas (the seventh) and Alaya-Vijnana (the Mantrayana (skt): Chaân ngoân thöøa—See eighth). The consciousness of which the sixth Vajrayana in Sanskrit/Pali-Vietnamese sense (mind) is the basis and of which the Section. objects are all material and mental Manusya (skt &p): Nhôn—Maït noâ sa. appearances. The manavijnana includes

Manvantara (skt): A great cycle of moät baày quyû tôùi quaáy roái, nhöng Phaät manifestation—Two thousand Manvantaras khoâng nao nuùng. Sau ñoù Ma vöông beøn make a Kalpa. phaùi coâ con gaùi ñeïp nhaát cuûa mình ñeán duï Manyati (skt): See Tö Löï. doã Phaät, nhöng tröôùc maét Phaät, coâ gaùi bieán thaønh keû xaáu xí gôùm ghieác, neân Ma vöông Mara (skt): Death—Evil One—Demons. thöøa nhaän mình ñaõ thua Phaät—Mara is the 1) Ma vöông laø danh töø coå maø daân chuùng

AÁn lord of the sixth heaven of the desire Ñoä duøng ñeå aùm chæ nhöõng löïc löôïng toäi loãi realm and is often depicted with a hundred xaáu aùc thöôøng quaáy nhieãu taâm hoàn chuùng arms, riding on an elephant. According to ta—Mara, an ancient Indian term, implied legend, the Buddha Sakyamuni was the evil forces that disturb our minds. attacked by Mara as he was striving for 2) Ma vöông laø nhöõng aùc tính tham, saân, si, enlightenment. Mara wanted to prevent maïn, nghi, taø kieán, aùc kieán, vaø caùc taùnh him from showing men the way that ñoäc haïi khaùc coù theå mang laïi cho con liberates them from suffering. Mara first ngöôøi söï baát haïnh vaø phieàn naõo—Mara is called up a crowd of demons, but our greed, hatred, ignorance, pride, doubt, Sakyamuni did not fear them. Then he wrong views, evil views and all the other sent his most beautiful daughter to seduce poisons bringing people unhappiness and Sakyamuni, but before the Buddha's eyes grief. she turned into an ugly hag, where upon 3) Ma vöông, söï thöû thaùch, keû gieát ngöôøi hay Mara admitted conclusive defeat. keû phaù hoaïi, laø hieän thaân cuûa xaáu xa hay töû thaàn trong huyeàn thoaïi Phaät giaùo. Trong Mara-papiyas (skt): Töû quyû—Demons of Phaät giaùo, ma vöông bieåu hieän duïc voïng death—Deadly demons—The world of löôùt thaéng con ngöôøi cuõng nhö nhöõng gì death—The inhabitants of hell. troåi leân laøm ngaên trôû söï xuaát hieän cuûa Marana (skt&p): thieän nghieäp cuõng nhö söï tieán boä treân 1) Death: Söï cheát. Ngoaøi ra, trong Phaät giaùo, ñöôøng giaùc ngoä—The temper, the murder, Marana coøn coù nghóa laø söï keá tuïc khoâng the destruction, or the personification of ngöøng cuûa caùc hieän töôïng theå chaát vaø taâm evil or death in Buddhist mythology. In thaàn laàn löôït naåy sinh vaø cheát ñi—Buddhism, Mara symbolizes the passions Death—In addition, in Buddhism, Marana that overwhelm human beings as well as means the arising and passing away of all everything that hinders the arising of the mental and physical phenomena. wholesome roots and progress on the path 2) Proximate karma: Nghieäp luùc laâm of enlightenment. chung—See Caän Töû Nghieäp. 4) Ma vöông laø chuû nhaân taàng trôøi duïc Marananussati (p): Thuyeát tænh thöùc veà söï giôùi (Triloka Deva) thöù saùu, coù traêm tay cheát—Discourse on mindfulness of death. vaø thöôøng thaáy cöôõi voi. Truyeàn thuyeát keå Marga (skt): Ñaïo—Maït giaø—The Way— raèng Phaät Thích Ca bò Ma vöông taán coâng Method—Manner—The right way—Proper khi Ngaøi tìm caùch ñaït tôùi ñaïi giaùc. Ma course—Path. vöông tìm caùch ngaên caûn Phaät khi Ngaøi Mardjaka (skt): A leâ—Nhaønh höông cuùc. chæ cho moïi ngöôøi con ñöôøng giaûi thoaùt. Marga-aryasatya (skt): Ñaïo ñeá—See Baùt Ma vöông muoán ngaên caûn Ñöùc Phaät Chaùnh ñaïo. khoâng cho Ngaøi chæ baøy cho con ngöôøi con Margam-ashtangikam (skt): See Baùt Chaùnh ñöôøng giaûi thoaùt. Thoaït tieân Ma vöông sai Ñaïo.

Marichi (skt): Nöõ thaàn Maït lî chi. Maulatathagata (skt): Caên Boån Nhö Lai Maskari-Gosaleputra (skt) Makkhali- (Ñöùc Nhö Lai caên baûn)—The original Gosala (p): Maït giaø leâ. Tathagata. Matanga (skt): Ma ñaêng giaø. Maunatathagata (skt): Ñöùc Nhö Lai tòch laëng—The Tathagata in silence. Mathura (skt): Thaønh phoá Ma thaàu ra, moät thaønh phoá coå naèm beân höõu ngaïn soâng Yamuna Maya (skt):

Fraud—Deceit—Moäng töôûng aûo baây giôø laø bang Uttar-Pradesh, baéc AÁn Ñoä. Töø huyeàn hay yù thöùc mô moäng khoâng hieän thöïc— naêm 150 ñeán 250 sau Taây lòch, Ma Thaàu ra trôû AÛo töôûng, theá giôùi cuûa caùc hieän töôïng vaø hình thaønh moät trung taâm vaên hoùa vaø ngheä thuaät thöùc beà ngoaøi; theá giôùi cuûa baáp beânh vaø Phaät giaùo—An ancient city on the right bank of thöôøng xuyeân bieán hoùa, maø moät ngöôøi chöa the Yamuna in present-day Uttar-Pradesh giaùc ngoä laïi cho laø hieän thöïc. Vuõ truï hieän (north India). From 150 till 250 AD, Muthara töôïng luoân bò chi phoái bôûi ñoåi thay vaø voâ was a center of Buddhist art and culture. thöôøng. Maya chæ laø phöông tieän ñeåà chuùng ta ño löôøng vaø ñaùnh giaù theá giôùi hieän töôïng. Noù Mati (skt): YÙ. laø huyeãn hoùa khi theá giôùi saéc giôùi naày ñöôïc Mattapurusha (skt): Ngöôøi say—Drunken nhaän thöùc khoâng ñuùng, nhö laø tónh vaø khoâng man. thay ñoåi. Khi noù ñöôïc thaáy ñuùng nhö noù hieän Matsarya (skt): Ñoá kî—Envy—Jealousy— höõu, nghóa laø moät doøng nöôùc chaûy sinh ñoäng One of the upaklesa, or secondary hindrances. thì Maya laïi coù nghóa laø Boà Ñeà, hay trí tueä voán Maudgalyana (skt) moggallana (p): coù cuûa chuùng sanh—Illusion, The continually Maudgalyayana was one of the Buddha's changing, impermanent phenomanal world of disciples. After he attained arhatship, he appearances and forms, of illusion or observed with his deva-eye and found that his deception, which an unenlightened mind takes mother had fallen into the realm of the pretas as the only reality. The phenomenal universe (hungry-ghosts) in great suffering. The Buddha is subject to differentiation and impermanence. advised him to make offerings to monks at the Maya is merely a medium through which we Ullambana festival on the last day of their measure and appraise the phenomenal world. retreat. It could deliver his mother from It is the cause of illusion when this world of suffering. The Ullambana Sutra was later form is incorrectly perceived as static and termed the Sutra of Filial Piety and has been unchanging. When it is seen for what it is, popular among the Chinese, Vietnam and namely, a living flux grounded in emptiness, Japan to this day—Ma Ha Muïc Kieàn Lieân laø maya is bodhi, or inherent wisdom. moät trong nhöõng vò ñaïi ñeä töû cuûa Ñöùc Phaät. ** For more information, please see Meâ Hoaëc Sau khi chöùng ñaïo, oâng duøng thieân nhaõn nhìn and Voâ Minh. thaáy meï mình bò ñoïa trong coõi ngaï quyû chòu Maya (skt): The name of Buddha's mother—thoáng khoå. Phaät cho bieát: "Vaøo ngaøy traêng troøn See Ma Gia in Vietnamese-English Section. kieát haï an cö, ñaët leã Vu Lan Boàn cuùng döôøng Madhymagama (skt): Tham. chö Taêng, coù theå giuùp cho vong maãu ngöôi giaûi Mayavishaya (skt): See Huyeãn Caûnh. thoaùt." Veà sau Vu Lan Boàn Kinh ñöôïc goïi laø Baùo Hieáu Kinh, löu truyeàn trong daân gian taïi Mayopama (skt): See Nhö AÛo. caùc nöôùc Trung Hoa, Vieät Nam vaø Nhaät Boån Mayopama-samadhi (skt): See Nhö AÛo cho ñeán ngaøy nay—For more information, Tam Muoäi. please see Ma Ha Muïc Kieàn Lieân.

Mayopamasamadhikaya (skt): See Nhö AÛo laïp xaâm laêng vaø chieám cöù vuøng Baéc AÁn vaøo Tam Muoäi Thaân. theá kyû thöù I tröôùc Taây lòch). Nhöõng caâu hoûi Meghadundubhisvararadja (skt): Vaân loâi cuûa vua Di Lan Ñaø lieân quan tröïc tieáp

vôùi aâm vöông Phaät. nhöõng yù nieäm caên baûn trong Phaät giaùo veà luaân hoài, voâ ngaõ, vaø luaät nhaân quaû. Vaán ñeà taâm linh Meùrou (skt): Tu Di sôn. saâu saéc nhaát maø nhaø vua gaëp phaûi laø vieäc oâng Meùroudvaja-Buddha (skt): Tu di töôùng ta khoâng theå hieåu ñöôïc vì sao Ñöùc Phaät ñaõ tin Phaät. vaøo söï taùi sanh maø laïi khoâng tin vaøo söï ñaàu Meùrouprabhasa-Buddha: Tu di Quang thai cuûa caùi töï ngaõ (ego). Sau maáy ngaøy ñaøm Phaät. luaän, vaán ñeà gai goác naày ñaõ ñöôïc Hoøa Thöôïng Meùroupradipa-Buddha: Tu di ñaêng Phaät Na Tieân giaûi ñaùp moät caùch taøi tình. Nhaø vua toû Meru: Theo Phaät giaùo, Meru naèm giöõa caùc loøng bieát ôn Tyø Kheo Na Tieân ñaõ giaûi toûa moïi bieån vaø caùc luïc ñòa, beân döôùi laø ñòa nguïc vaø xöù nghi ngôø cho oâng. OÂng thaáy vui trong loøng neân cuûa ma ñoùi. Beân treân Meru laø theá giôùi thieân ñaõ quy-y Tam Baûo vaø thænh caàu Tyø Kheo Na thaàn, laø saéc giôùi, voâ saéc giôùi vaø Phaät quoác— Tieân chaáp nhaän oâng laøm moät Phaät töû taïi gia keå Name of a fabulous mountain. According to töø ngaøy aáy cho ñeán cuoái ñôøi. Saùch ñöôïc ngaøi the Buddhist view, Meru is surrounded by seas Phaät AÂm neâu daãn nhö moät tö lieäu ñaùng tin and continents, under these lies the hells and caäy—Milinda-panha was written on the the realms of the hungry ghosts. Above Meru celebrated dialogue between king Milinda and are the realms of devas and gods, pure form, Bhikshu Nagasena. The book comprises of the formless and finally the Buddha-fields—For questions of King Milinda and the answers more information, please see Sumeru from Bhikshu Nagasena. This is one of the Mountain in English-Vietnamese Section. most important noncanonical works of the Metta (p): Taâm Töø—Universal love—Loving- Theravada school, dialogues between the kindness—Friendship—Active goodwill—The Monk Nagasena and King Milinda (a Greek first of the four Brahma-Viharas in which the king who invaded and conquered northern force of love radiated to all beings. India in the 1st century BC). King Milinda’s Metta-Sutta (p): See Kinh Töø Thieän. questions concern the basic teachings of Miccha ditthi (p): Taø kieán—Wrong view— Buddhism, especially the doctrines of rebirth, non-egoism, and the law of karma. The Wrong opinion. deepest spiritual problem with which the king Micchaka (skt): Toå sö Di giaø ca. was confronted was his inability to understand Middha (skt): Hoân traàm—Choùng maët— how the Buddha could believe in rebirth Drowsiness—One of the Upaklesa, or without believing in a re-incarnating self or secondary hindrances. ego. After the dialogue, this knotty problem Milanda (skt): See Di Lan Ñaø. has been solved by the Venrable Nagasena in Milindapanha (p): Saùch Milinda-panha ñöôïc a masterly way. The king expressed his vieát döïa treân cuoäc ñoái thoaïi noåi tieáng giöõa vua gratitude to the monk for having solved his Di Lan Ñaø vaø Tyø Kheo Na Tieân. Saùch goàm doubts. He was filled with spiritual joy and nhöõng caâu hoûi cuûa Vua Di Lan Ñaø (Milinda) took refuge in the Three Jewels and entreated vaø nhöõng caâu traû lôøi cuûa Tyø Kheo Na Tieân. Nagasena to accept him as an upasaka from Ñaây laø taùc phaåm chính ngoaøi giaùo ñieån cuûa that day onward as long as he lived. The book tröôøng phaùi Theravada noùi veà nhöõng ñoái thoaïi was cited by by Buddhaghosa as an authority. cuûa thaày Nagasena vaø vua Di Lan Ñaø (vua Hy

Mithya (skt)—Miccha (p): Taø vaïy— Mraksa (skt): Phuù—Söï che ñaäy toäi loãi—Ñaây Invertedly—Contrarily—Incorrectly— laø moät trong 24 toäi nheï—Ñaây cuõng laø moät Untrue—Wrong view—Wrongly—Improperly. trong nhöõng phieàn naõo hay chöôùng ngaïi phuï— Mithyadarsana (skt): Theá trí bieän thoâng—Hypocrisy—Concealment of one vices—In Pretensiousness—Making a false show—Buddhism, this is one of the 24 minor evil Worldly wise and fast talking—One of the qualities—One of the Upaklesa, or secondary eight inopportune situations. hindrances. Mithya-marga (skt): Worng path—Taø ñaïo Mrgadava (skt) Isipatana (p): Loäc Uyeån. (con ñöôøng sai laàm, khoâng ñuùng vôùi chôn lyù). Mrganika (skt): Loäc daõ (baø thöù phi thöù ba Moggallana (p): See Ma Ha Muïc Kieàn Lieân. cuûa thaùi töû Taát ñaït Ña). Moha (skt): Si meâ, aûo aûnh (söï ngu muoäi laàm Mrigatrishna (skt): Caùi khaùt nöôùc cuûa loaøi laãn)—Ignorance—Delusion—Foolishness— nai, yù noùi aûo hoùa—Deer-thirst. Illusion—Dullness—Stupidity—Infactuation— Mritparamanu (skt): See Neâ Vi Traàn. Bewilderment—Perplexity—Foly—Eror— Mrsa (skt): Voïng. Unconsciousness—Darkness or delusion of Mrtyu-mara (skt): Töû ma—Demons of mind—Loss of consciousness—One of the death. three fires (poisonous desires) which must be Mula (skt & p): Caên baûn—Root—Working allowed to die out before Nirvana is attained. out of karma in relation to consciousness. Moha is the erroneous state of mind which Musa (p): Voïng. arises from belief in SELF. It is used in the sense of unenlightenment, and is one of the Mucilinda (skt): Chôn lieân ñaø. three poisons (desire, hatred, and ignorance), Mudha (skt): Si meâ—Ignorance—Stupified— i.e. the ignorant, unenlightened state which is Bewildered—Perplexed—Confused— deceived by appearances, taking the seeming Uncertain—Foolish—Dull—Silly—Confusion for real. of mind—Not clear—Indistinct—One of the ** For more information, please see Akusala mula-klesa, or root causes of suffering. in Sanskrit/Pali-Vietnamese Section. Mudita (skt&p): Hyû, nieàm vui chia seû, nieàm Moksa (skt)—Mokkha (p): Moäc xoa—vui khi thaáy ngöôøi khaùc haïnh phuùc. Thöïc taäp Deliverance—Freedom—Giaûi thoaùt (söï töï do Haïnh “hyû” nhaèm giuùp choáng laïi taät xaáu laø vui khoâng bò troùi buoäc)—Emancipation—To treân nieàm baát haïnh cuûa keû khaùc, vaø cuõng nhaèm release from the round of brith and death— xoùa boû söï phaân bieät giöõa ta vaø ngöôøi. Ñaây laø Nirvana. moät trong töù voâ löôïng taâm cuûa Ñöùc Phaät. Mongali (skt): Coá ñoâ cuûa Udyana, baây giôø laø Mudita coøn coù nghóa laø nieàm vui voâ haïn khi Manglavor naèm beân taû ngaïn soâng Swat, moät thaáy ngöôøi khaùc ñöôïc thoaùt khoûi khoå ñau bang cuûa AÁn Ñoä naèm veà phía taây cuûa phieàn naõo —Joy for others’ success or welfare Kashmir—An ancient capital of Udyana, the and happiness. Sympathetic Joy, joy in the present Manglavor on the left bank of the happiness of other beings. The practice of Swat, a trans-Indus State west of Kashmir. Mudita helps overcome taking pleasure in others’ misfortunes and to eliminate the sense Mouni (skt): Tòch tònh. of separating between self and other. It is one Mounimitra (skt): Maâu ni Maät ña la—Tòch of the four immesurable mind of the Buddha. höõu. Mudita also means limitless joy over the

liberation of others from sufferings and moãi baøn tay taïo thaønh moät voøng troøn, hai troubles. voøng troøn chaïm nheï vaøo nhau. Ñaây laø tö Mudra (skt): Maãu ñaø la Phaùp aán—Tö theá cuûa theá cuûa caùc Phaät Thích Ca, Di Ñaø, Ñaïi thaân theå hay cöû chæ töôïng tröng cuûa baøn tay. Nhaät vaø Di Laëc—The left palm is turned Trong Phaät giaùo, moãi vò Phaät coù caùch ñeå tay toward the body, the right outward, and rieâng, töông öùng vôùi cöû chæ töï nhieân hay the circles formed by the thumbs and phöông thöùc giaûng daïy cuûa vò Phaät naày. Coù 10 index fingers of each hand touch one Maãu ñaø la phaùp aán trong Phaät giaùo—Ritual another. This mudra is found in gestures of the hands used in symbolic magic. representations of Sakyamuni, Amitabha, In Buddhism, every Buddha is depicted with a Vairocana and Maitreya Buddhas. characteristic gesture of the hands. Such 4) Bhumisparsha-Mudra: Baøn tay traùi ñaët vaøo gestures correspond to natural gestures of loøng, loøng baøn tay höôùng leân treân; baøn tay teaching, protecting and so on. There are 10 phaûi höôùng xuoáng ñaát, löng baøn tay höôùng Mudras in Buddhism: veà phía tröôùc. Ñaây laø tö theá khaát thöïc cuûa 1) Dhyani-Mudra: Löng baøn tay phaûi ñaët leân Phaät Thích Ca khi Ngaøi baùo cho chuùng loøng baøn tay traùi, ñaàu hai ngoùn caùi chaïm sanh bieát Ngaøi ñaõ ñaït ñöôïc chaùnh ñaúng nheï nhau. Ñaët tö theá hai baøn tay naày ngay chaùnh giaùc, ñaây cuõng laø bieåu töôïng cho söï tröôùc roán. Ñaây laø tö theá luùc thöïc taäp thieàn vöõng chaéc khoâng lay chuyeån cuûa A Suùc ñònh—The back of the right hand rests on Beä Phaät—The left hand rests palm upward the palm of the other in such a way that in the lap (sometimes holds a beg bowl); the tips of the thumbs lightly touch one the right hand hanging over the knee, palm another. Place both hands right in front of inward, points to the earth. This Mudra is the navel. This Mudra is utilized by the gesture with which Sakyamuni Buddha cultivators during practicing meditation. summoned the earth as witness to his 2) Vitarka-Mudra: Baøn tay phaûi höôùng leân realization of Buddhahood. This is also treân, baøn tay traùi höôùng xuoáng döôùi (hay considered as a gesture of unshakability of ngöôïc laïi, tay traùi ñöa leân tay phaûi thoûng Akshobhya Buddha. xuoáng), hai loøng baøn tay quay veà phía 5) Abhaya-Mudra: Baøn tay phaûi ñöa cao tröôùc, ngoùn caùi vaø ngoùn troû moãi baøn tay ngang vai, ngoùn tay duoãi thaúng vaø loøng taïo thaønh moät voøng troøn. Baøn tay phaûi ñaët baøn tay höôùng veà phía tröôùc. Ñaây laø cöû chæ cao ngang vai, baøn tay traùi cao ngang cuûa Phaät Thích Ca khi Ngaøi vöøa thöïc hieän hoâng. Ñaây laø tö theá cuûa caùc Phaät A Di Ñaø ñaïi giaùc—The right hand is raised to the vaø Ñaïi Nhaät Nhö Lai—The right hand shoulder height with fingers extended and points upward, the lef downward; both palm turned outward. This is the gesture of palms are turned outward. The thumbs and Sakyamuni Buddha immediately after index fingers of each hand of each hand attaining enlightenment. form a circle. The right hand is at the 6) Varada-Mudra: Baøn tay phaûi höôùng xuoáng shoulder level, the left at the level of the döôùi, loøng baøn tay höôùng ra phía tröôùc. hips. The vitarka Mudra is found most Ñaây laø cöû chæ cuûa Phaät Thích Ca toû yù laáy frequently in representations of Amitabha trôøi laøm chöùng cho tính Phaät cuûa mình— and Vairocana Buddhas. The right hand palm facing out, directed 3) Dharmachakra-Mudra:

Loøng baøn tay traùi downward. This is the gesture of höôùng vaøo thaân, coøn loøng baøn tay phaûi Sakyamuni Buddha when he summoned höôùng ra phía tröôùc. Ngoùn caùi vaø ngoùn troû Heaven as witness to his Buddhahood.

7) Uttarabodhi-Mudra: Hai baøn tay ñaët cao Mula-sarvastivadin (skt): Caên Baûn Thuyeát ngang vai, hai ngoùn troû chaáp vaøo nhau (taïo Nhöùt Thieát Höõu Boä—Original School of the thaønh muõi nhoïn cuûa Kim cöông chuøy), Preaching that All Things Exist—The nhöõng ngoùn tay khaùc cheùo nhau, caùc ngoùn fundamental doctrine that all things are real. caùi chaïm nheï nhau hoaëc cuõng cheùo nhau. MulaTathagata (skt): Caên baûn Nhö Lai— Ñaây laø cöû chæ cuûa Phaät Ñaïi Nhaät Nhö The original Tathagata—See Phaùp Thaân. Lai—Both hands are held at the level of Muni (skt): Maâu Ni, ngöôøi thoâng thaùi cuûa chest, the two raised index fingers touch doøng hoï Thích Ca, danh hieäu Phaät. Ngöôøi hieåu one another (an form a point of Vajra), ñaïo, thoâng thaùi hay moät vò Thaùnh ñaõ ñaït tôùi The remaining fingers are crossed and trình ñoä yù thöùc cao nhôø tinh chuyeân tu haønh— folded down; the thumbs touch each other Name of the Buddha Sakyamuni—The sage of or crossed and folded down. This mudra is the Sakya, naøm of the Buddha Sakyamuni. A frequently seen in images of vairocana. pious person, sage or siant who has reached a 8) Mudra of supreme wisdom: Ngoùn troû high level of consciousness through continuous cuûa baøn tay phaûi ñöôïc bao quanh baèng cultivating. naêm ngoùn cuûa baøn tay kia. Phaùp aán naày Murdhaja (skt): Quaùn ñaûnh. tieâu bieåu cho tính ñôn nhaát trong tính ña daïng. Ñaây laø cöû chæ cuûa Phaät Ñaïi Nhaät Musavada (p): Voïng ngöõ—False, lying Nhö Lai—The right index finger is speech. grasped by the five fingers of the left hand. This represents the unity in the manifold as embodied in the Buddha. This Mudra is a characteristic of Vairocana. 9) Anjali-Mudra: Hai loøng baøn tay eùp vaøo nhau ngang ngöïc. Cöû chæ naày thöôøng duøng

N ñeå chaøo hoûi taïi AÁn ñoä. Trong Phaät giaùo cöû chæ naày coù nghóa laø “Nhö theá ñoù”—The palms are held together at the level of the chest. This is the customary gesture of greeting in India. In Buddhism, it expresses “Suchness.” Nabha (p): The sky—Baàu trôøi. 10) Vajrapradama-Mudra: Caùc ñaàu ngoùn tay Nada (skt): Sound--cuûa hai baøn tay cheùo vaøo nhau—The Nadi (p): River—Soâng. fingertips of the hands are crossed. Nadi Kacyapa (skt): Na ñeà Ca Dieáp. Muhurta (skt): Moät khoaûng thôøi gian töông Naga ñöông vôùi 48 phuùt—Moment—Instant—Short 1) (p): Mountain—Nuùi. space of time—A particular division of time— 2) (p): Elephant: Loaøi voi. A period of 48 minutes. 3) (skt): Long thaàn—Loaøi roàng maët nguôøi. Muktahara (skt): Anh laïc—Necklace- Ñoái vôùi Phaät giaùo, thì ñaây laø tieâu bieåu cho rnament—String of pearls. nhöõng phaøm nhaân. Loaøi roàng hay aù thaàn Mula (skt): Caên—Root—Basis— ñaày nhaân töø, daáu hieäu cuûa khôûi ñieåm trí Foundation—Cause—Origin— tueä, ñaëc bieät laø ôû AÁn Ñoä—Dragon or a Commencement—Beginning. beneficent half-divine being (serpent or

serpent demon)—They supposed to have a Nagapattam, near Madras on the East Coast, human face with serpent-like lower had a Buddhist settlement in the time of the

extremities. With Buddhism, they are also Cholas. An important copper-plate inscription represented as ordinary men. Snakes and of the eleventh century A.D. states that the Dragons are symbols of initiates of the Chola King, Rajraja, gave the village of wisdom, especially in India the Nagas or Anaimangalam for the maintenance of a Serpent Kings are symbols of initiates of shrine of the Buddha in the Culamannivarama the Wisdom. Vihara which the Sailendra king, Nagabala (p): Having the strength of an Maravijayottung Varman of Sri-vijaya and elephant—Maïnh nhö voi. Kataha of Indonesia, had erected at Nagabhavana (p): The region of the nagas—Nagapattam. In the epilogue of his Truù xöù cuûa loaøi roàng. commentary on the Netti-pakarana, Dharmapala mentions this place and Nagabodhi (skt): Long trí. Dharmasoka Vihara in it, where he composed Nagakanya (skt): Long Nöõ (con gaùi Long this commentary. Vöông)—Naga-maidens. Nagara (p): Town—Phoá thò. Nagalata (p): The betel creeper—Daây traàu. Naga-radja (skt): Long vöông, caùc thaàn linh Nagaloka (p): The Naga world—Long giôùi döôùi nöôùc, cai quaûn suoái, soâng, hoà, bieån— (theá giôùi cuûa loaøi roàng). Dragon king or queen or water dieties who Nagamanavaka (p): A young man of the govern springs, lakes, rivers and seas. Naga race—Long töû (moät thieáu nieân cuûa loaøi Nagarahara (skt): Kinh thaønh Na caøn ha la. roàng). Nagarasodhaka (p): A town cleaner—Ngöôøi Nagamanavika (p): Naga maiden—Long nöõ. queùt doïn trong khu phoá. Nagapattam (skt): Ñòa danh Phaät giaùo ôû Nagaravasi (p): A citizen—Coâng daân. vuøng nam AÁn Ñoä. Theo Giaùo Sö Bapat trong Nagarjuna (skt): Hai Ngaøn Naêm Traêm Naêm Phaät Giaùo, 1) Long Thoï Boà Taùt, theo Cöu Ma La Thaäp, Nagapattam ôû gaàn Madras treân bôø bieån phía thì ngaøi sinh ra trong moät gia ñình Baø La ñoâng, ñaõ coù hoaït ñoäng Phaät giaùo töø thôøi ñaïi Moân taïi mieàn nam AÁn Ñoä, nhöng theo Chola. Moät baûn khaéc chöõ quan troïng treân Huyeàn Trang thì ngaøi sanh ra ôû mieàn nam phieán ñoàng cuûa theá kyû 11 cho bieát raèng vua Kieàu Taát La, nay laø Berar. Ngaøi ñaõ nghieân Chola laø Rajaraja, ñaõ ban caáp laøng cöùu toaøn boä tam taïng kinh ñieån trong ba Anaimangalam duøng ñeå baûo döôõng cho moät thaùng nhöng khoâng thaáy thoûa maõn. Ngaøi ngoâi ñeàn Phaät giaùo trong tu vieän tieáp nhaän kinh Ñaïi Thöøa töø moät Taêng só Culamanivarama do vua Sailendra, cao nieân ôû vuøng Hy Maõ Laïp Sôn, nhöng Maravijayottung Varman cuûa Sri-vijaya vaø phaàn lôùn cuoäc ñôøi ngaøi ngaøi soáng ôû mieàn Kataha cuûa Nam Döông döïng leân taïi Nam AÁn, roài bieán mieàn naày thaønh moät Nagapattam. Trong phaàn cuoái cuûa luaän giaûi trung taâm quaûng baù ñaïo Phaät. Ngaøi laø moät cuûa mình veà boä Nettipakarana, ngaøi Hoä Phaùp trong nhöõng nhaø trieát hoïc chính cuûa Phaät (Dharmapala) ñaõ coù noùi ñeán ñòa ñieåm naày vaø giaùo, ngöôøi saùng laäp ra tröôøng phaùi Trung tu vieän Dharmasoka trong ñoù, nôi maø oâng ñaõ Ñaïo hay Trung Luaän Toâng (Madhyamika vieát cuoán luaän giaûi—Name of a Buddhist place school) hay Khoâng Toâng (Sunyavada in southern India. According to Prof. Bapat in school). Long Thoï laø baïn thaân cuûa vua the Twenty-Five Hundred Years of Buddhism, Yajnasri Gautamiputra cuûa xöù

Satavahana. OÂng laø moät nhaø bieän chöùng vó most of his life at Sriparvata of Sri Sailam ñaïi chöa töøng thaáy. Moät trong nhöõng thaønh in South India which he made into a center töïu chính cuûa oâng laø heä thoáng hoùa giaùo for propagation of Buddhism. He was one thuyeát trong Kinh Baùt Nhaõ Ba La Maät. of the most important philosophers of Phöông phaùp lyù luaän ñeå ñaït ñeán cöùu caùnh Buddhism and the founder of the cuûa oâng laø caên baûn "Trung Ñaïo," baùt boû Madhyamika school or Sunyavada. nhò bieân. OÂng ñöôïc coi laø taùc giaû cuûa caùc Nagarjuna was a close friend and taùc phaåm Nhaät kyù thô veà Trung Ñaïo, Hai contemporary of the Satavahana king, Möôi ca khuùc Ñaïi Thöøa, baøn veà Thaäp Nhò Yajnasri Gautamiputra (166-196 A.D.). Moân (Möôøi Hai Cöûa). OÂng laø Toå thöù 14 The world has never seen any greater Thieàn Toâng AÁn Ñoä. Chính oâng laø ngöôøi dialectician than Nagarjuna. One of his ñaët cô sôû cuûa phaùi trung Ñaïo baèng Taùm major accomplishments was his Phuû ñònh (khoâng thuû tieâu, khoâng saùng taïo, sytematization of the teaching presented khoâng huûy dieät, khoâng vónh haèng, khoâng in the Prajnaparamita Sutra. Nagarjuna's thoáng nhaát, khoâng ña daïng, khoâng ñeán, methodological approach of rejecting all khoâng ñi). Ñoái vôùi oâng luaät nhaân duyeân opposites is the basis of the Middle Way. raát quan troïng vì ñoù laø thöïc chaát cuûa theá He is considered the author of the giôùi phi hieän thöïc vaø hö khoâng; ngoaøi Madhyamika-Karika (Memorial Verses on nhaân duyeân ra, khoâng coù sinh ra, bieán maát, the Middle teaching), Mahayana- vónh haèng hay thay ñoåi. Söï toàn taïi cuûa caùi vimshaka (Twenty Songs on the naày laø giaû ñònh vì phaûi coù söï toàn taïi cuûa Mahayana), and Dvada-Shadvara-Shastra caùi kia. Ngaøi Long Thoï ñöôïc caùc phaùi Ñaïi (Treatise of the Twelve Gates). He was Thöøa Phaät Giaùo toân kính nhö moät vò Boà the 14th patriarch of the Indian lineage. He Taùt. Chaúng nhöõng Thieàn Toâng, maø ngay was the one who laid the foundation for caû Tònh Ñoä toâng cuõng xem Ngaøi Long Thoï (established) the doctrine of the nhö toå cuûa chính hoï. Long Thoï ñaõ taïo ra Madhyamika in the "Eight Negations" (no moät kyû nguyeân trong lòch söû trieát hoïc Phaät elimination, no production, no destruction, giaùo vaø khieán cho lòch söû naày coù moät khuùc no eternity, no unity, no manifoldness, no quanh quyeát ñònh. Huyeàn Trang ñaõ noùi veà arriving, no departing). To him, the law of boán maët trôøi roïi saùng theá giôùi. Moät trong conditioned arising is extremely important soá ñoù laø Long Thoï; coøn ba maët trôøi kia laø for without this law, there would be no Maõ Minh, Cöu Ma La Thaäp, vaø Thaùnh arising, no passing away, no eternity, or Thieân. Thaät vaäy, Long Thoï laø moät nhaø mutability. The existence of one trieát hoïc khoâng coù ñoái thuû trong lòch söû presupposed the existence of the other. trieát hoïc AÁn Ñoä—Dragon-Tree Nagarjuna is revered in all of Mahayana Bodhisattva—According to Kumarajiva, as a great religious figure, in many places Nagarjuna was born in South India in a as a Bodhisattva. Not only Zen, but also Brahmin family. Hsuan-Tsang, however, Tantric branch of Buddhism and the stated that Nagarjuna was born in South devotional communities of Amitabha Kosala, now Berar. When he was young, Buddha, count Nagarjuna among their he studied the whole of the Tripitaka in patriarchs. Nagarjuna

created an age in three months, but was not satisfied. He the history of Buddhist philosophy and received the Mahayana-Sutra from a very gave it a definite turn. Hsuan-Tsang old monk in the Himalayas, but he spent speaks of the ‘four suns which illumined

the world.’ One of these was Nagarjuna, troâng coøn ñoà soä hôn thaùp ôû Amaravati. Haøng the other three being Asvaghosa, traêm coâng trình ñieâu khaéc thöïc hieän theo Kumarajiva, and Aryadeva. Indeed as a phong caùch Amaravati ñaõ ñöôïc tìm thaáy taïi philosophical thinker, Nagarjuna has no ñaây. Qua caùc doøng chöõ khaéc treân caùc caây truï match in the history of Indian philosohy. Ayaga, ngöôøi ta thaáy roõ raèng Nagarjunakonda, 2) Trong Kinh Laêng Giaø, khi ñöôïc hoûi ai laø thaønh phoá coå cuûa Vijayapuri, coù taàm quan ngöôøi seõ giaûng daïy giaùo phaùp Ñaïi Thöøa troïng to lôùn cuûa moät trung taâm Phaät giaùo ñaõ coù veà sau naày, thì Ñöùc Phaät ñaõ tieân ñoaùn veà danh tieáng quoác teá. Nhieàu tu vieän ñaõ ñöôïc xaây söï xuaát hieän cuõng nhö söï vaõng sanh Cöïc caát taïi nôi naày ñeå laøm nôi truù nguï cho tu só Laïc cuûa ngaøi Long Thoï: “Khi ta dieät ñoä Phaät giaùo thuoäc caùc toâng phaùi khaùc töø nhieàu khoaûng 500 veà sau seõ coù moät vò Tyø Kheo nöôùc ñeán nhö Tích Lan, Kashmir, Gandhara, teân laø Long Thoï xuaát hieän giaûng phaùp Ñaïi Trung Hoa, vaân vaân. Ngöôøi daân Andhra giao Thöøa, phaù naùt bieân kieán. Ngöôøi aáy seõ thöông vôùi caû trong nöôùc vaø nöôùc ngoaøi, hoï ñaõ tuyeân döông phaùp Ñaïi Thöøa Toái Thöôïng coù söï tieáp xuùc saâu xa vôùi xaõ hoäi La Maõ thôøi cuûa ta, vaø ngöôøi aáy seõ vaõng sanh veà coõi aáy. Ñieàu naày ñöôïc chöùng minh qua söï phaùt Cöïc Laïc.”—In the Lankavatara Sutra, the hieän nhöõng baûn khaéc vaø coâng trình ñieâu khaéc Buddha is asked who will teach the moâ taû moät chaøng lính raâu ria maëc aùo cheõn, Mahayana after he has passed away. He quaàn taây, vaø nhieàu vaät duïng khaùc coù nguoàn fortold the coming of Nagarjuna and goác töø La Maõ. Taïi Andhra, caùc nôi nhö Nagarjuna’s rebirth in the Pure Land: Guntapali, caùch ga xe löûa Ellore chöøng 28 “After 500 years of my passing away, a daëm, vaø Sankaram, caùch Anakapalli moät daëm Bhikshu most illustrious and distinguished veà phía Ñoâng, laø nhöõng ñòa ñieåm noåi tieáng vì will be born; his name will be Nagarjuna, caùc coâng trình kieán truùc trong ñaù. Caùc ñòa ñieåm he will be the destroyer of the one-sided khaùc trong vuøng laân caän cuõng ñöôïc xem laø coù views based on being and non-being. He taàm quan troïng trong thôøi ñaïi cuûa Phaät giaùo, will declare my Vehicle, the unsurpassed ñieàu naày ñöôïc xaùc nhaän qua söï hieän dieän cuûa Mahayana, to the world; attaining the caùc ngoâi thaùp cuøng caùc di tích coå taïi ñaây. Caùc stage of Joy he will go to the Land of ñòa ñieåm ñaùng chuù yù nhaát trong soá naày laø Goli, Bliss.” Chezarta, Gummatia, Bezwada, Garikapadu, Nagarjunakonda (skt): Ñòa danh Phaät giaùo ôû Uraiyur, Kuvain, Chinve vaø Vidyadharpur— vuøng Nam AÁn Ñoä. Theo Giaùo sö Bapat trong Name of a Buddhist place in the Southern Hai Ngaøn Naêm Traêm Naêm Phaät Giaùo, ngöôøi ta India. According to Prof. Bapat in the Twenty- khoâng ñöôïc bieát gì veà ngoâi thaùp lôùn ôû Five Hundred Years of Buddhism, nothing was Nagarjunakonda hay ñoài Nagarjunakonda cho known of this great stupa of Nagarjunakonda ñeán khi thaùp

naày ñöôïc phaùt hieän vaøo naêm or the Hill of Nagarjunakonda before it was 1934. Thaùp naèm treân maïn phía nam cuûa soâng discovered in 1934. It is situated on the south Krishna trong quaän Guntur. Ñaây cuõng laø moät bank of the river Krishna in the Guntur district. ñaïi thaùp vì coù caát giöõ di haøi cuûa Ñöùc Phaät, vaø It was also a mahastupa, enshrining the mortal coù leõ ñöôïc xaây vaøo thôøi vua A Duïc. Thaùp ñöôïc remains of the Buddha, and was probably built taân taïo vaø xaây caát boå sung bôûi Santisiri cuøng in the time of Asoka. It was renovated with caùc meänh phuï khaùc trong hoaøng toäc. Nhöõng additions by Santisiri and other ladies of the ngöôøi naày ñöôïc xem laø ñaõ coù coâng giuùp cho local Iksvaku royal family, to whom goes the Phaät giaùo phaùt trieån taïi Andhra trong theá kyû credit of making Buddhism popular in Andhra thöù 3. Thaùp naày ngaøy nay tuy ñaõ ñoå naùt nhöng in the third century A.D. Now it is in ruins

which are greater than those at Amaravati. Naggiya (p): Nudity—Söï traàn truoàng. Hundreds of remarkable sculptures executed Nahapana (p): Bathing or washing—Taém in the Amaravati style have been found. From goäi. the inscriptions on the Ayapa pillars, it is Nahayati (p): To take a bath—Taém goäi. evident that Nagarjunakonda the ancient city Naihsargikapra-cittiya (skt): Ni taùt kyø ba of Vijayapuri, was of great importance as a daät ñeà. centre of Buddhism and enjoyed international fame. Several monasteries were buitl at this Nairanjana (skt): See Ni Lieân Thieàn in place for the residence of Buddhist monks of Vietnamese-English Section. different schools coming from different Nairatmyam (skt)—Nairatmya (p): Voâ countries like Ceylon, Kashmir, Gandhara, and Ngaõ—Khoâng coù töï ngaõ—Soullessness—The China, etc. The people of Andhra traded in and fact that there is no Self—See Voâ Ngaõ. outside the country and had close contacts with Nairatmyadvaya (skt): See Nhò Voâ Ngaõ. the Roman world of the time. This is proved by Nairmanika (skt): Hoùa—Transformed—See the discovery of inscriptions, of sculptures Hoùa (1). depicting a bearded soldier wearing a tunic, Nairmanikabuddha (skt): Hoùa Phaät— and trousers, and of various other objects of Buddhas of transformation—See Hoùa Phaät. Roman origin. In Andhra, Guntapalli, about 28 Naiskramya (skt)—Nekkhamma (p): miles of Ellore railway station, and Sankaram, Giving up the worldly life and leading a holy a mile east of Anakapalli, are important for life—Vieãn ly traàn caáu hay xa rôøi söï soáng theá their rock-cut architecture. Other places in the tuïc ñeå soáng ñôøi tònh haïnh. neighborhood appear to have assumed Naisvasamjnanasamjnayatana (skt): Phi significance in Buddhist times, as the presence töôûng phi phi töôûng xöù. of stupas and other antiquities testifies. The most notable among these are Goli, Chezarta, Naka (p): Heaven—Trôøi. Gummatia, Bezwada, Garikapadu, Uraiyur, Nakha (p): Nail—Moùng tay. Kuvain, Chinve and Vidyadharpur. Nakula (skt): La Haùn Naëc cöï la. Nagasena (skt&p): Na Tieân tyø kheo, moät nhaø Nalanda (skt): Thaønh Na lan ñaø, moät tu vieän, sö thoâng thaùi ñaõ ñoái thoaïi vôùi vua Di Lan Ñaø trung taâm nghieân cöùu. Sau ñöôïc trieån khai (Milinda) veà nhöõng ñieåm tinh teá cuûa hoïc thaønh tröôøng Ñaïi hoïc Phaät giaùo ñaàu tieân taïi thuyeát Phaät. Nagasena xuaát thaân töø moät gia Baéc AÁn Ñoä. Taïi ñaây coù

moät thö vieän phong ñình Baø La Moân vaø coù leõ ñaõ soáng vaøo khoaûng phuù. Chính Huyeàn Trang vaø Nghóa Tònh, hai theá kyû thöù I sau Taây lòch. Ngaøi coù khaû naêng nhaø sö thænh kinh noåi tieáng cuûa Trung Quoác ñaõ thuoäc laøo Kinh Taïng sau khi chæ nghe moät tôùi ñoù nhieàu laàn vaø ñaõ ghi laïi laø nôi naày ñaõ laàn—A learned monk whose conversations töøng chöùa ñeán 10.000 hoïc Taêng cho caû Tieåu with King Milinda on difficult points of laãn Ñaïi thöøa. Nalanda bò ngöôøi Hoài giaùo phaù Buddhist teaching. He came from a Brahmin huûy vaøo theá kyû thöù XII hay XIII—A monastery family and might have lived in the 1st century or center of Buddhist studies. It the developed AD. He is considered to have been extremely into a university located in now North India. talented; he had the ability to memorize the There was a great library there. According to entirety of the Abhidharma-pitaka after Hsuan-tsang and I-Ching, who visited Nalanda hearing only one time—See Na Tieân. on various occasions, stated that at the height Nagga (p): Naked (a)—Loõa theå. of its activity, 10 thousand monks were resident there and studied the teaching of

Hinayana and Mahayana. Nalanda is thought Namo: Adoration—Blessing—To be my have been destroyed by Muslims in the 12th or adoration to—Nam moâ—Quy maïng. 13th century. Namuci (p): The Death—The Destroyer—Töû Nalata (p): Forehead—Traùn. thaàn. Nalini (p): Lotus pond—Ao sen. Nana (p): Töù ñeá. Nama (skt & p): Immaterial factors—Name— Nana-dassana (p): Söï nhìn thaáy baèng trí Danh hay teân goïi, yeáu toá khoâng coù thöïc theå. tueä—Insight—Vision through wisdom. Namah (skt): Nam moâ—Quy maïng. Nananda (p): Husband's sister—Chò em Namkkara (p): Homage (n)—Söï toân kính. choàng. Naman (skt) Nama (p): Danh hay teân Nanda (skt): Nan ñaø—Hoan hyû—See Nan Ñaø (name), coù tính caùch taâm lyù ñoái choïi vôùi theå in Vietnamese-English Section. chaát. Naman bao goàm boán trong naêm uaån taïo Nandati (p): To be glad (a)—Hoan hyû. thaønh kinh nghieäm caù nhaân laø tri giaùc, yù thöùc, Nandhati (p): To wrap—Goùi laïi. khaùi nieäm, vaø nhaän thöùc. (uaån thöù naêm laø hình Nandimitra (skt): Nan ñeà Maät ña la. thöùc beân ngoaøi hay tính theå chaát)—Name, Nangala (p): A plough—Caùi caøy. refers to psychological as opposed to the physical. Naman includes the four skandhas of Nara (p): Human being—Nhaân (ngöôøi). feeling, perception, mental formations, and Naraka (skt & p): Purgatory—Hell—Ñòa consciousness (the last aggregate is nguïc—Na laïc ca—Nôi tra taán vaø chòu hình corporeality). phaït chuoäc toäi. Moät trong ba ñöôøng döõ, nhöng Nama-Rupa (skt & p): Mentality and ñaây khoâng phaûi laø choã voâ haïn, sau khi heát corporeality—Danh saéc, theå chaát vaø taâm thaàn nghieäp, coù theå ñöôïc taùi sanh trong moät thaân hay teân goïi vaø hình theå hay vaät lyù vaø taâm lyù. phaän thuaän lôïi hôn. Cuõng nhö Tònh ñoä, ñòa Ñaây laø keát quaû cuûa yù thöùc, laø uaån thöù nhaát cuûa nguïc aùm chæ traïng thaùi yù thöùc, chöù khoâng phaûi nguõ uaån, vaø maéc thöù tö cuûa thaäp nhò nhaân laø nôi choán. Vuõ truï luaän Phaät giaùo chia laøm hai duyeân—Name and form or mind and body loaïi ñòa nguïc: hoûa nguïc vaø haøn nguïc, moãi loaïi (mental and physical energies). This is the coù taùm ñòa nguïc chính, moãi ñòa nguïc chính coù result of the conscioussness which stands for möôøi saùu ñòa nguïc phuï. Moãi ñòa nguïc ñöôïc cai the first

skandha, and the fourth link in the quaûn bôûi Dieâm vöông—Hell—Place of torture chain of conditioned arising. and torment and retribution for bad deeds. One of the three negative modes of existence, but Nama (skt): Tinh thaàn. existence in hells is finite, after negative Namas (skt): Quy ngöôõng—Obeisance— karma has been exhausted, rebirth in another Reverential salutation—Adoration by gesture better form of existence is possible. Like the or word. Pure Land, hells are more as a state of mind Namassana (p): Worship—Söï thôø phuïng. than as places. Buddhist cosmology Namassati (p): To pay honor—To venerate— distinguishes two types of hells: hot and cold, Toân kính. divided into eight main hells; each main hell Namati (p): To bend—Cuùi xuoáng. surrounded by sixteen secondary (subsidiary) Namskara (skt): Chaøo moät caùch toân kính— ones. The hells are ruled by Yama. The Mudra of folded hands raised in Narakaggi (p): Hell-fire—Löûa trong ñòa salutation—Homage—The mudra of folded nguïc. hans raised in salutation.

Nararadhama (p): A wicked or vile man— beautiful inscriptions of Nahapana, Keû xaáu aùc. Gautamiputra and Sri Yajna Satakarni. Nararasabha (p): The lord of men—Theá Nasika (p): Nose—Muõi. Toân. Nassana (p): Disappearance—Söï bieán maát. Narasiha (p): The lion of man and Deva, a Nassati (p): To disappear—Bieán maát. title of the Buddha—Sö Töû cuûa nhaân thieân, Nastyasti (skt): Höõu vaø Voâ (phi höõu)—Being moät danh hieäu cuûa Ñöùc Phaät. and non-being. Narayana (p): Na la dieân thieân—Teân cuûa Nata (skt): Vuõ coâng—Dancer. loaøi trôøi coù thaàn löïc—Name of a deva, a Natchatraradja-Buddha(skt): Tuùc Vöông strong, manly hero having divine power. Phaät. Nari (p): A woman—Ngöôøi phuï nöõ. Natchatraradja-samkusumi-tabhidjna Nasa (p): Ruin—Destruction—Pheá tích. (skt): Tuùc vöông hoa Boà Taùt. Nasana (p): Destruction—Pheá boû. Natha (p). Naseti (p): To kill—Saùt haïi. 1) Protection: Söï baûo hoä. Nasik (skt): Ñòa danh Phaät giaùo ôû vuøng taây AÁn 2) Protector: Ngöôøi baûo hoä. Ñoä. Theo Giaùo sö Bapat trong Hai Ngaøn Naêm Nati (p): Bowing down—Bending— Traêm Naêm Phaät Giaùo, Nasik coù moät nhoùm 23 Inclination—Cuùi xuoáng. hang ñoäng coù töø nieân ñaïi thöù nhaát tröôùc Taây Nattha (p): Lost—Maát. Lòch cho ñeán theá kyû thöù hai sau Taây Lòch. Moät Natthi (p): Not—Khoâng. soá hang naày ñaõ ñöôïc caùc tu só Phaät Giaùo Ñaïi Natthi-kaditthi (p): Nihilistic view—Ñoaïn Thöøa trong theá kyû thöù 6 vaø 7 söûa ñoåi laïi. kieán. Hang soá 3, coøn goïi laø ñieän Gautamiputra, roäng Natthu (p): The nose—Caùi loã muõi. lôùn vaø coù saùu caây thaïch truï vôùi nhöõng hình chaïm voi, ngöïa, boø ñöïc treân ñaàu truï. Hang soá Nattu (p): Grand-son—Chaùu noäi hay chaùu 10 goïi laø ñieän Nahapana. Nhöõng hang ñoäng ôû ngoaïi. Nasik ñaëc bieät quan troïng vì nhöõng baûn chöõ Nava (p): khaéc lyù thuù vaø xinh ñeïp cuûa caùc trieàu ñaïi 1) New: Môùi. Nahapana, Gautamiputra vaø Sri Yajna 2) Nine: Soá chín. Satakarni—Name of a Buddhist place in west Navaka (p). India. According to Prof. Bapat in the Twenty- 1) A new comer: Ngöôøi môùi tôùi. Five Hundred Years of Buddhism, there are 2) A young person: Ngöôøi treû. twenty-three caves in Nasik, dating from the Naya (p): Method—Phöông thöùc. first century B.C. to the secon century A.D. Nayaka (Nayoka) (skt): Ñaïi ñaïo sö hay Some of these were altered and

adapted by the ngöôøi daãn ñaïo—Leader—Master. Mahayana Buddhists between the sixth and the Nayana (p): The eye—Maét. seventh century A.D. Cave number three, Nayana-avudha (p): One whose weapon is called Gautamiputra Vihara, is large, having the eye, i.e. King Yama—ngöôøi duøng aùnh maét six pillars with carvings of elephants, bulls, and laøm vuõ khí nhö Dieâm Vöông. horses on the capital. Cave number 10 is called the Nahapana Vihara. The Nasik caves are Nayati (p): To lead—Höôùng daãn. especially important for the interesting and Nayhati (p): To tie—To bind—Coät chaët.

Nayika (p): Female leader—Ngöôøi laõnh ñaïo söû duy nhaát cuûa Ñöùc Phaät baèng tieáng Ba Li. laø phuï nöõ. Kinh Baûn Duyeân duøng laøm ñoaïn môû ñaàu cho Nayuta (p): Na do tha—Ñôn vò soá löôïng phaàn bieän giaûi Truyeän Tieàn Thaân (Jataka). töông ñöông vôùi 100 A Do Tha, khoaûng 1000 Khoâng thaáy ñeà caäp gì ñeán taùc giaû cuûa Kinh tyû—A numerical unit, equal to 100 ayuta, Baûn Duyeân, duø raèng soaïn giaû coù noùi ñeán ba vò approximately a trillion. tu só, ñoù laø Atthadassi, moät aån só, Buddhamitta cuûa Hoùa Ñòa Boä vaø Phaät Thieân (Buddhadeva), Nekkhamma (p): Xuaát gia—Renunciation. moät tu só uyeân baùc ñaõ gôïi yù cho ngaøi vieát phaàn Nekkhamma-nisamsa (p): Phöôùc baùu cuûa söï luaän giaûi cuûa Truyeän Tieàn Thaân. Veà vieäc phaân xuaát gia. ñoaïn tieåu söû, soaïn giaû boä Kinh Baûn Duyeân cho Neranjara (skt & p): Soâng Ni Lieân Thieàn. raèng cuoäc ñôøi cuûa Boà Taùt töø thôøi Phaät Nhieân Neti (skt): Not-ness—The point where thought Ñaêng (Dipankara Buddha) cho ñeán khi ngaøi ends and no thought, no mind takes over. ñöôïc sanh ra laøm moät Thieân thaàn treân cung Nibbana (p): Free from craving—Thoaùt khoûi trôøi Ñaâu Suaát laø thuoäc thôøi kyø xa, coøn ñoaïn moâ tham duïc—See Nirvana. taû töø khi Boà Taùt töø cung trôøi Ñaâu Suaát giaùng Nibbatteti (p): To remove—Dôøi ñi. traàn cho ñeán khi ngaøi ñöôïc giaûi thoaùt sau cuøng Nicca (p): Permanent (a)—Thöôøng haèng. taïi Boà Ñeà Ñaïo Traøng, ñöôïc goïi laø thôøi kyø giöõa. Niccala (p): Motionless—Baát ñoäng. Töø hoaït ñoäng thuyeát phaùp ñaàu tieân cuûa ngaøi cho ñeán khi ngaøi gaëp thí chuû Caáp Coâ Ñoäc Nicca-sila (p): Uninterrupted observance of (Anathapindika) vaø nöõ cö só Loäc Maãu virtue—Haønh trì ñöùc haïnh khoâng ngaên ngaïi. (Visakha) taïi thaønh Xaù Veä, ñöôïc xeáp vaøo thôøi Niccata (p): Permanence—Söï voâ thöôøng. kyø gaàn (Santike nidana). Baûn Duyeân Kinh keå Niccharana (p): Sending out—Göûi ñi. laïi cuoäc ñôøi cuûa Ñöùc Phaät töông öùng vôùi 21 vò Nicchareti (p): To emit (send out)—Phoùng ra. Phaät, ba vò sau cuøng laø caâu Löu Toân Nicchata (p): Satisfied (having no hunger)—(Kakusandha), Caâu Na Haøm (Konagamana), AÁm no. vaø Ca Dieáp (Kasyapa)—Nidanakatha, the only Nicchaya (p): biography of Gautama Buddha in Pali which 1) Determination: Söï cöông quyeát. forms the introduction of the Jatka 2) Resolution—Laäp nguyeän. commentary. Its authorship is not mentioned Nicchinati (p): To discriminate—Phaân bieät. anywhere, although the author speaks of the three monks: Atthadassi, a recluse, Niccola (p): Clotheless—Naked—Traàn Buddhamitta of the Mahisasaka sect, and truoàng. Buddhadeva, a monk of clear intellect, who Nicita (p): Accumulated (a)—Choàng chaát. inspired him to write the Jataka commentary.

Nidagha (p): Drought—Haïn haùn. About the division of the biography, the Nidana (skt&p): Nhaân duyeân—Link— compiler of the Nidanakatha states that the Dependent origination—A process by which a existence of the Bodhisattva from the time of being comes into existence and which bind him Dipankara Buddha up to his birth as a Tusita to the Wheel of Life—Causes and conditions. god are placed in the “Distant Epoch” (Dure *For more information, please see Thaäp Nhò nidana), while the account of the Bodhisattva’s Nhôn Duyeân in Vietnamese-English Section. descent from the Tusita heaven to his final Nidanakatha (skt): Kinh Baûn Duyeân—Theo emancipation at Bodh-Gaya is treated as the Giaùo sö P.V. Bapat trong Hai Ngaøn Naêm Traêm “Intermediate Epoch” (Avidure Nidana). The Naêm Phaät Giaùo, kinh Baûn Duyeân laø baûn tieåu early missionary career of the Buddha up to

the time of his meeting with Anathapindika ñaát, vaø khoâng nghi ngôø gì raèng Sumedha and Visakha at Savatthi is included in the laø moät Ñöùc Phaät Bijankura. Sumedha cuõng “Proximate Epoch (Santike nidana). nhaän ra ñieàu naày vaø xaùc ñònh qua thaéng trí Nidanakatha relates the forms of existence of cuûa mình raèng ngaøi caàn phaûi ñaït ñöôïc the Buddha for each of the next twenty-one möôøi Ba La Maät maø caùc Boà Taùt tröôùc ñaây Buddhas, the last three of whom were ñaõ coù roài môùi chöùng ñaéc Phaät quaû—The Kakusandha, Konagamana and Kasyapa. “Distant Epoch” opens with the biography 1) Thôøi kyø xa—The Distant Epoch: of SumedhaBrahmin. Sumedha was born a) Thôøi kyø xa baét ñaàu vôùi tieåu söû Baø La Moân at Amaravati in a wealthy Brahmin family Sumedha. Sumedha ñöôïc sanh ra trong of pure lineage but lost his parents at an moät gia ñình Baø La Moân giaøu coù thuoäc early age. He learned the Brahmanic doøng doõi chính thoáng, nhöng cha meï cheát sciences. Being dissatisfied with the sôùm. Ngaøi ñöôïc hoïc caùc moân khoa hoïc Baø wealth left by his parents, he gave it away La Moân. Khoâng baèng loøng vôùi taøi saûn cha in charity and became an ascetic, seeking meï ñeå laïi, ngaøi ñem boá thí cho ngöôøi Amatamahanibanna which was free from ngheøo khoù roài trôû thaønh moät tu só khoå origin and decay, pleasure, and pain, haïnh, ñi tìm cam loä nieát baøn ñeå khoâng coøn disease and suffering. He realized that sinh dieät, söôùng khoå, beänh taät. Ngaøi nhaän everything in this world had two aspects, thaáy raèng moïi thöù treân ñôøi naày ñeàu coù hai positive and negative, and therefore as an maët tích cöïc vaø tieâu cöïc. Do ñoù, ñeå giaûi antidote to birth, there must be something tröø söï sinh, caàn coù moät caùi gì voâ sinh. Ngaøi which was unborn. He was determined to quyeát ñònh thöïc hieän ñieàu naày vaø ñi ñeán realize it and went to the Himalayas to Tuyeát Sôn ñeå suy töôûng. Ngaøi choïn choã ôû meditate. He took up his abode at the trong nuùi Dhammaka vaø chæ soáng baèng traùi Dhammaka mountain and lived only on caây ruïng. Chaúng bao laâu, ngaøi ñaït ñeán fruit that fell from the trees. He soon möùc toaøn thieän veà thaéng trí (abhinna) vaø attained perfection in the five higher veà thieàn quaùn. Vaøo thôøi ñieåm naày Ñöùc powers (Abhinna), and in meditation. At Phaät Nhieân Ñaêng ñi ñeán thaønh phoá this time Dipankara Buddha reached the Rammaka. Sumedha tham gia ñoùn tieáp city of Rammaka in the border of the Ñöùc Phaät Nhieân Ñaêng. Ngaøi say söa tröôùc country and stopped at

Sudassana- veû uy nghi cuûa Ñöùc Phaät vaø muoán coáng mahavihara. Sumedha-tapasa found hieán ñôøi mình cho ngaøi. Sôï Ñöùc Phaät bò everyone busy making the place neat and vaáy baån baøn chaân treân maët ñaát, ngaøi beøn tidy to welcome the Buddha; so he also naèm daøi xuoáng laøm moät chieác caàu cho came forward to take a share in it. He was Ñöùc Phaät vaø caùc moân ñeä daãm leân mình. charmed by the glory of the Buddha's Trong khi laøm vieäc naày, ngaøi cuõng muoán appearance and wanted to lay down his chaäm thaønh Phaät ñeå coù theå cöùu ñoä chuùng life for him. He was afraid that the Buddha sanh. Sau ñoù Ñöùc Phaät Nhieân Ñaêng tieân should soil his feet in the slush he lay flat ñoaùn laø Ñaïi Taêng Jatila seõ thaønh Phaät sau on it like a bridge in order that the Buddha nhieàu thieân kyû vaø noùi chi tieát veà nôi seõ and his disciples, who were all Arhats, sinh ra, vaø seõ chöùng ñaéc quaû Boà Ñeà nhö might tread over him. As he lay thus, he theá naøo, cuõng nhö caùc ñeä töû haøng ñaàu cuûa wished he could refrain from achieving his oâng laø ai. Söï tieân ñoaùn ñöôïc khaúng ñònh own salvation and become a Buddha bôûi nhieàu söï kieän nhieäm maàu, keå caû ñoäng himself so that he might be able to rescue

endless numbers of beings from the stream Pitakas, mastered the eight forms of of existence. The Dipankara Buddha meditation (samapatti) and obtained the prophesied that the great ascetic Jatila five higher powers (abhinna). Then he would become a Buddha himself so that passed away and was reborn in the he might be able to rescue endless Brahmaloka. numbers of beings from the stream of c) Thôøi kyø xa keát thuùc vôùi moät baûn lieät keâ existence. Then Dipankara Buddha caùc tieàn thaân cuûa Phaät trong ñoù moâ taû söï prophesied that the great ascetic Jatila toaøn thieän cuûa ngaøi veà möôøi Ba La Maät— would become a Buddha after The Distant Epoch section ends with a list innumerable aeons and related in detail of the Jatakas which depict the where he would be born, how he would Bodhisattva’s perfection in the ten attain Bodhi and who his chief disciples paramitas. would be. The prophecy was confirmed by 2) Thôøi kyø giöõa—The Intermediate Epoch: many miraculous events, including an Thôøi kyø giöõa baét ñaàu vôùi cuoäc ñôøi cuûa Boà earthquake, and there was no doubt left Taùt khi coøn laø moät vò vua treân cung trôøi that Sumedha was a Budha-Bijankura, a Ñaâu Suaát. Sau ñoù, ngaøi ñöôïc chö Thieân seeding of the Buddha. He also realized khaån naøi ñeå xuaát hieän nôi coõi phaøm traàn this fact and ascertained by his higher roài trôû thaønh Phaät. Ngaøi ñoàng yù vaø choïn knowledge (abhinna) that he must acquire thôøi ñieåm, ñòa ñieåm, gia ñình, ngöôøi meï vaø the ten perfections (paramitas) which were giôùi haïn cuoäc ñôøi cuûa mình. Phaàn coøn laïi acquired by the previous Bodhisattvas in cuûa caâu chuyeän töø khi ngaøi giaùng theá cho order to achieve Buddhahood. ñeán khi chöùng ñaéc Boà Ñeà—The b) Moät thôøi gian daøi sau Phaät Nhieân Ñaêng thì intermediate epoch opens with the Phaät Kieàu Traàn Nhö xuaát hieän taïi existence of the Bodhisattva as the lord of Rammavati-nagara. Vaøo thôøi ñieåm naày, the Tusita heaven. He was entreated by Boà Taùt cuûa chuùng ta ñaõ ñöôïc taùi sanh laøm the gods to appear in the mortal world to hoaøng ñeá Vijitavi vaø ñaõ coù nhieàu söï cuùng become a

Buddha. He agreed and selected döôøng cho Phaät cuøng Taêng ñoaøn. Khi lôøi the time, place, family, mother, and limit tieân tri ñöôïc Phaät Kieàu Traàn Nhö nhaéc laïi of life. The rest of the story from his laø Boà Taùt seõ thaønh Phaät thì ngaøi chuyeân descent up to the attainment of Bodhi. nghe chaùnh phaùp vaø soáng cuoäc ñôøi aån daät. 3) Thôøi kyø gaàn—The Proximate Epoch: Ngaøi nghieân cöùu boä Tam Taïng, naém vöõng a) Thôøi kyø gaàn baét ñaàu vôùi boán möôi chín baùt ñònh vaø ñaït ñöôïc naêm thaàn thoâng. ngaøy sau khi chöùng ñaéc quaû Boà Ñeà. Roài Ngaøi qua ñôøi vaø ñöôïc taùi sanh taïi ñeán vieäc ngaøi nhaän Tapussa vaø Bhallika Brahmaloka—Long after Dipankara laøm tín ñoà taïi gia vaø nhaän di tích toùc daâng Buddha, Buddha Kondanna appeared at hieán ñeå xaây moät ngoâi baûo thaùp. Coù ñoaïn Rammavati-nagara. At that time our nhaéc ñeán söï löôõng löï cuûa Ñöùc Phaät trong Bodhisattva was reborn as Emperor vieäc thuyeát giaûng giaùo lyù cho chuùng sanh, Vijitavi and gave a large gift to the roài ñeán vieäc Ñöùc Phaät ñeán vieáng Ba La Buddha and his Sangha. When the Naïi (Banares), taïi ñaây ngaøi giaûng giaûi cho prophecy that he would become a Buddha naêm tu só khoå haïnh Baø La Moân thaáy tính was reiterated by Buddha Kodanna he öu vieät cuûa ñaïo Phaät, thuyeát giaûng cho hoï listened to his religious discourses and veà Kinh Chuyeån Phaùp Luaân became a recluse. He studied the three (Dhammacakka) vaø Kinh Voâ Ngaõ Töôùng

(Anatta-lakkhana). Sau ñoù, ngaøi hoùa ñoä to convince the sakyas of his greatness, cho Da Xaù (Yasa) cuøng caùc baïn höõu cuûa and went round the city with his disciples oâng naày, khieán cho soá moân ñeä cuûa ngaøi begging for food. The king and Yasodhara leân ñeán saùu möôi ngöôøi. Ngaøi cöû hoï ñi felt aggrieved at the latter but could not theo nhieàu höôùng ñeå truyeàn ñaïo, baûn thaân stop him. As Yasodhara remained in her ngaøi thì ñi ñeán Öu Laâu Taàn Loa (Uruvela) apartments and would not come out to vaø qua baøi thuyeát phaùp veà söï ñoát chaùy ñeå welcome him, the Teacher himself went to hoùa ñoä ba anh em Ca Dieáp—The her with his four disciples. She spoke of proximate epoch begins with the seven the sacrifices she had made for the sake of weeks immediately after the attainment of her lord. This led to a reference to her Bodhi. Then follows the acceptance of former existence as related in the Canda- Tapussa and Bhalika as lay devotees and Kinnara Jataka. the gift of hair relics to them for the c) Sau ñoù Baûn Duyeân kinh keå veà chuyeän erection of a stupa. There is a reference to xuaát gia cuûa La Haàu La, con trai ngaøi, vaø the Buddha’s hesitation in preaching the cuûa Thaùi töû Nan Ñaø ngay tröôùc ngaøy thaùi doctrines, followed by an account of the töû leân ngoâi vaø keát hoân—After this, Buddha’s visit to Banares where he Nidanakatha relates the usual account of convinced the five Brahmin ascetics in the ordination of Rahula and of the crown turn of the excellence of his teaching and prince Nanda on the eve of the latter’s delivered to them the discourses called coronation and marriage. Dhammacakka and Anatta-lakkhana. He d) Roài keá tieáp laø vieäc gaëp gôõ giöõa Ñöùc Phaät then converted Yasa and his friends so vaø Caáp Coâ Ñoäc (Anathapindika) taïi thaønh that the number of his disciples rose to Vöông Xaù, vieäc mua laïi vöôøn Theä Ña sixty. He sent them in different directions (Jetavana) ñeå xaây tònh xaù Kyø Thoï Caáp Coâ to

propagate his teachings and himself Ñoäc. Baûn Duyeân Kinh keát thuùc vôùi went to Uruvela and converted the three chuyeän Ñöùc Phaät ôû thaønh Xaù Veä Jatila Kassapas by his sermon on Fire. (Sravasti), taïi ñaây, thöông gia Caáp Coâ b) Ngaøi ñöôïc vua Tònh Phaïn môøi veà thaønh Ca Ñoäc, cuõng gioáng nhö nöõ cö só Loäc Maãu Tyø La Veä, taïi ñaây, ngaøi ñaõ thi thoá caùc (Visakha) ñaõ hieán tu vieän naày cho Taêng pheùp thaàn thoâng ñeå cho doøng hoï Thích Ca ñoaøn—Next comes the episode of the thaáy söï vó ñaïi cuûa mình, roài cuøng caùc ñeä töû meeting between the Buddha and cuûa mình ñi vaøo trong phoá ñeå khaát thöïc. Anathapindika at Rajagrha, the purchase Vua cha Tònh Phaïn vaø baø Da Du Ñaø La of Jetavana and the construction on it of a thaáy phieàn loøng veà vieäc laøm naày cuûa ngaøi monastery. The biography ends with the nhöng khoâng ngaên caûn ñöôïc. Vì baø Da Du Buddha at Sravasti where the merchant Ñaø La cöù ôû maõi trong cung chöù khoâng chòu Anathapindika, like Visakha, gave away ra ngoaøi ñeå ngheânh ñoùn ngaøi, neân ñích the monastery to the Sangha. thaân ngaøi vaø boán ñeä töû cuûa mình ñeán gaëp Nidassana (p): An example—Thí duï. baø. Baø noùi veà nhöõng hy sinh maø baø phaûi Nidasseti (p): To pint out—Vaïch ra. chòu ñöïng vì ngaøi. Nhaân ñaây Baûn Duyeân Nidda (p): Sleep—Nguû. Kinh noùi veà kieáp tröôùc cuûa baø nhö chuyeän Niddasili (p): Fond of sleep—Ham thích nguû keå naøng tieân trong nuùi Khaån Na La—He nghæ. was invited by King Suddhodana to visit Kapilavastu, where he performed miracles Niddayana(p): Ñang nguû.

Niddara (p): Free from anguish, pain or Nijjinna (p): Exhausted (a)—Kieät söùc. fear—Thoaùt khoûi lo aâu, thoáng khoå hay sôï haõi. Nijjiva (p): Lifeless (a)—Khoâng coù ñôøi soáng. Niddaya (p): Merciless—Cruel—Taøn nhaãn. Nijjivha (p): Tongueless (a)—Khoâng coù löôõi. Niddayati (p): To sleep—Nguû nghæ. Nikamalabhi (p): One who has obtained Niddhana (p): Poor (a)—Ngheøo naøn. something without difficulty—Ngöôøi ñaït ñöôïc Niddhota (p): Washed—Cleansed—Ñöôïc röõa vieäc gì khoâng khoù khaên. saïch. Nikamana (p): Desire—Söï ham muoán. Niddisati (p): To point out—Vaïch ra. Nikameti (p): To crave—To desire—Ham Niddosa (p): Faultless—Undefiled—Khoâng muoán. loãi—Khoâng nhieãm tröôïc. Nikantati (p): To cut off—Caét ñöùt. Niddukkha (p): Free from pain or misery— Nikara (p): Multitude—Nhieàu. Khoâng khoå. Nikasa (p): Neighborhood—Laùng gieàng. Nigacchati (p): To undergo—Traûi qua. Nikati (p): Cheating—Löøa loïc. Nigama (p): A market town—Phoá chôï. Nikaya (skt&p): Boä—Boä Söu Taäp Ñieãn Leã Nigamana (p): Conclusion—Keát luaän. Pali (ñoàng nghóa vôùi Agama trong tieáng Niggaha (p): Blame—Reproach—Khieån Phaïn)—School—Collection—Heap— traùch. Assemblage—Group—Class—Association of Niggama (p): Departure—Söï ra ñi. persons who perform the same duties— Collection of chapters or sections of scriptures Nigganhana (p): Punishment—Hình phaït. or sutras in Pali canon (the term Nikaya is Nigghatana (p): Killing—Gieát haïi. equivalent to Agama in Sanskrit). There are Niguhana (p): Concealment—Söï daáu dieám. five Nikayas: Niguhati (p): To cover up—Che ñaäy. 1) Tröôøng A Haøm: Digha-Nikaya. Nihina (p): Base—Vile (a)—Haï tieän—Thaáp 2) Trung A Haøm: Majjhima-nikaya. heøn. 3) Taïp A Haøm:

samyutta-nikaya. Nihsvabhava (skt): No self nature—Without 4) Taêng Nhöùt: Anguttara-nikaya. self-nature—Voâ töï tính—Khoâng coù töï tính hay 5) Khuddaka-nikaya. khoâng töï coù baûn chaát caù bieät. Niketa (p): Abode—Home—Truï xöù. Nihsvabhava-lakshana (skt): Voâ töï tính Nikhanati (p): To bury—Choân caát. töôùng—Nhöõng daáu hieäu chæ veà söï khoâng coù töï Nikhila (p): Entire (a)—Toaøn theå. tính—Signs indicating the absence of self- Nikittha (p): Low (a)—Thaáp heøn. nature. Nikkama (p): Without craving or lust— Nija (p): One' own—Cuûa chính mình. Khoâng tham duïc. Nijjara (p): Free from old age, a deity—Nikkankha (p): Confident (a)—Doubtless— Thoaùt caûnh giaø nua (chö Thieân). Tin töôûng (khoâng nghi ngôø). Nijjareti (p): To destroy—Phaù huûy. Nikkarana (p): Groundless (a)—Voâ caên cöù. Nijjata (p): Disentangled (a)—Thoaùt caûnh roái Nikkaruna (p): Merciless—Heartless—Nhaãn raém. taâm (taøn nhaãn). Nijjhana (p): Insight—Tueä giaùc. Nikkasava (p): Free from impurity—Khoâng Nijjhayati (p): To meditate—To reflect— bò nhieãm tröôïc. Thieàn taäp.

Nikkilesa (p): Unstained—Khoâng nhieãm Nipphajjana (p): Achievement— tröôïc. Accomplishment—Söï thaønh töïu. Nikkodha (p): Free from anger—Thoaùt khoûi Nippilana (p): Squeezing—Vaét. saân haän. Nipppileti (p): To squeeze—Vaét. Nikkuha (p): Not deceitful—Khoâng löøa loïc. Nirabhasa (skt): Voâ aûnh töôïng hay voâ Nikkujjeti (p): To turn upside down—Loän töôùng—Imageless or shadowless. ngöôïc. • Boà Taùt khi leân ñeán ñòa thöù baûy vaãn coøn coù Nila (p): Blue—Xanh döông. daáu veát cuûa taâm lyù, nhöng ôû ñòa thöù taùm Nilaja (skt): Ni lieân thieàn. thì coù traïng thaùi voâ hình töôùng, töùc khoâng coù noã löïc coù yù thöùc: Up to the seventh Nilaya (p): Dwelling place—Habilitation— stage, a Bodhisattva still has a trace of Home—Truï xöù. mindfulness, but at the eighth the state of Nilini (p): The indigo plant—Caây traøm. imagelessness or no conscious strivings Niliyati (p): To hide—To keep oneself obtains. hidden—AÅn troán. • Chính nhôø trí tueä maø voâ töôùng vaø dieäu Nillajja (p): Shameless (a)—Khoâng bieát xaáu trang nghieâm ñöôïc theå chöùng: It is by hoå. means of Prajna that the Imagelessness Nillolupa(p): Free from greed—Thoaùt khoûi and the supernatural glory are realized. tham duïc. • Tröôùc khi ñaït ñeán Hoan Hyû Ñòa, vò Boà Taùt Niluppala (p): Water-lily—Caây luïc bình. nhaäp vaøo caûnh giôùi voâ töôùng: Before Nimita (skt): Töôùng (veû beân ngoaøi), moät trong reaching the stage of Bodhisattvahood naêm phaùp—Appearance, one of the Five known as Joy, a Bodhisattva enters into Dharmas—See Nguõ Phaùp (A) (2) in the realm of no-shadows. Vietnamese-English Section. Nirahara (p): Fasting (a) (foodless)—Nhòn Nimmana (p): aên. 1) Creation—Söï taïo laäp. Niralamba (skt): Khoâng ñöôïc nöông töïa— 2) Free rom pride: Khoâng kieâu ngaïo. Unsupported. Nimmatu (p): Creator—Ñaáng saùng theá. Niramisa (p): Free from sensual desires— Nindana (p): Insult—Söï maï lî. Thoaùt khoûi nhöõng ham muoán nhuïc duïc Nindati (p): To insult—Maï lî. Nirantara (p): Continuous (a)—Lieân tuïc. Nindiya (p): Blameworthy (a)—Ñaùng traùch. Niraparadha (p): Guiltless—Innocent (a)— Nipajjati (p): To lie down (to sleep)—Naèm Voâ toäi. xuoáng (nguû). Nirasa (p): Desireless (a)—Khoâng tham duïc. Nipaka (p): Clever (a)—Khoân kheùo. Nirasanka (p): Unsuspicious—Not Nipata (p): Collection.

doubting—Khoâng nghi hoaëc. Nippapa (p): Sinless (a)—Khoâng toäi. Niratanka (p): Free from disease— Healthy—Khoâng beänh hoaïn. Nippapanca (p): Free from defilement— Khoâng bò nhieãm tröôïc. Nirattha (p): Useless (a)—Voâ duïng. Nippariyaya (p): Without distinction—Voâ Niraya (skt & p): ñòa nguïc—The downward path to hell. phaân bieät. Nirayabhaya (p): The fear of hell—Noãi sôï haõi veà ñòa nguïc.

Nirayadukkha (p): The pain of hell—Noãi laø xoùa boû nhöõng ñam meâ, tình caûm, caûm giaùc, thoáng khoå trong ñòa nguïc. vaø nhöõng baát toaïi, laø nguoàn goác cuûa khoå ñau Nirayagami (p): Leading to hell (a)—Ñi veà vaø luaân hoài sanh töû. Vôùi Phaät giaùo, Nirodha ñòa nguïc. ñoàng nghóa vôùi tieán tôùi Nieát baøn—The cure or elimination or dissolution of all sufferings in Nirayapala (p): A guardian in hell—Cai the sense of the third of the four noble truths. nguïc. Nirodha means extinction, cessation, or Nirdha (skt): Ñoaïn tuyeät. stopping of all passions, of feelings and Nirdha-Aryasatya (skt): Dieät ñeá—See Töù perceptions, and undesirable conditions, which Dieäu Ñeá in Vietnamese-English Section. are the cause of suffering and as the ending or Nirgatam (skt): Baát xuaát—Khoâng ra khoûi— cessation or annihilation of all attributes of Not out of. finite existence—For more information, please Nirgrantha (skt) Nigantha (p): Ly heä ngoaïi see Nirvana. ñaïo Ni kieàn ñaø. Nirodha-Samapatti (skt&p): Dieät Taän Ñònh Nirgrantha-Jnatiputra (skt): Ni kieàn töû. (söï tòch laëng taâm linh)—Mental tranquility— Nirmana (skt): Ñaït ñeán traïng thaùi xoùa boû hay huûy dieät, trong 1) Söï thaønh laäp: Forming—Building— ñoù moïi hoaït ñoäng yù thöùc hay taâm thaàn ñeàu bò Creating—Composition—To build—To loaïi boû. Ñaây laø traïng thaùi tinh thaàn thanh thaûn make out of—To produce—To fabricate— vaø saùng suoát cuûa caùc A-la-haùn sau khi ñaõ vöôït To form. qua töù thieàn voâ saéc—Attainment the state of 2) Hoùa thaønh: Transformation (in Buddhism). extinction; the state in which all mental Nirmanabuddha (skt): Hoùa Phaät—Ñöùc Phaät activities are temporarily eliminated. This is bieán hoùa—The transformation-buddha. the mental status of tranquility in arhat passing Nirmanakaya (skt): Hoùa thaân hay caùi thaân through the four stages of formlessness. bieán hoùa—The befitting body—The body of Nirodha-sukha (skt): Tòch Dieät Laïc. transformation (transformation-body) by which • Haïnh phuùc cuûa söï tòch dieät: The bliss of the Buddha remains in contact with cessation. phenomenal existence for the helping of • Do bôûi loøng töø bi thöông xoùt chuùng sanh humanity on its pilgrimage—See Trikaya in maø vaø boån nguyeän cöùu ñoä chuùng sanh maø Sanskrit/Pali-Vietnamese Section. vò Boà Taùt khoâng theå chöùng cho rieâng mình Nirmanarati-deva (skt): Hoùa laïc thieân—Chö caùi haïnh phuùc cuûa söï tòch dieät vaø haïnh phuùc cuûa tam muoäi: Because of his thieân treân coõi trôøi duïc giôùi thöù naêm—Name of compassion with which he regards all inhabitants of the 5th heaven in the world of beings and because of his desire to fulfill desire. Gods who create pleasure (enjoying his original vows, the Bodhisattva does not pleasures provided by themselves)—A class of personally realize the bliss of cessation beings inhabiting the fifth heaven. and that of tranquility. Nirmitadhishthana (skt): Bieán

Hoùa Gia Trì—Ñöôïc hoä trì bôûi naêng löïc cuûa moät vò coù Niroga (p): Healthy (a)—Khoûe maïnh. khaû naêng (ñöôïc) hoùa hieän—Being sustained by Nirrti (p): Naùt lyù ñeå Ma vöông. the power of the transformed one. Nirudaka (p): Waterless (a)—Khoâng coù Nirodha (skt & p): Cessation—Dissolution— nöôùc. Extinction—Dieät—Xoùa boû nhöõng ñau khoå Niruddha (p): Ceased to exist—Nhaäp dieät. theo Töù Dieäu Ñeá (Dieät ñeá). Nirodha coù nghóa Nirujjhana (p): Ceasing—Ngöøng haún.

Nirukti (skt): Thích Cuù—Söï giaûi thích theo töø supreme Goal of Buddhist endeavour (the cuù—Terminological explanation. spiritual goal of Buddhism); release from the Nirupaddava (p): Harmless (a)—Baát toån haïi. limitations of existence. A state which is free from rebirth by extinguishing of all desires and Nirupadhi (p): Free from passions or the elimination of egoism. According to the attachment—Thoaùt khoûi tham duïc vaø luyeán aùi. Lankavatara Sutra, Nirvana means to see the Nirupadhisesa-Nirvan (skt) abode of reality as it is. Nirupadhishesha-Nibbana (p): Voâ dö Nieát Nirvanadhatu (skt): See Nieát Baøn Giôùi. baøn sau khi cheát, trong ñoù khoâng coøn veát tích Nirvana-sutra (skt): Kinh Nieát Baøn. cuûa söï qui ñònh, khoâng coøn nguõ uaån, möôøi hai caûm giaùc, hay caên coäi cuûa giaùc quan cuõng Nirvikalpa (skt): See Voâ Phaân Bieät. khoâng coøn. Voâ dö nieát baøn ñeán sau khi vò A la Nirvikalpalokottarajnanam (skt): See Voâ haùn nhaäp dieät—Parinirvana achieved after Phaân Bieät Xuaát Theá Gian Trí. death, in which there would be no remainder Nirvritti (skt): of conditions, no presence of the aggregates, • Hoaøn taát: Completion. the twelve sense realms, the eighteen • Tòch dieät: Disappearance. elements and indriyas. This parinirvana comes Nisidana (skt): Toïa cuï—Sitting mat—about at the death of an Arhat. Prostration cloth. Nirutara (p): Not answerable (a)—Khoâng theå Nisidati (p): To sit down—Ngoài xuoáng. traû lôøi ñöôïc. Nisadi (p): Lying down—Naèm xuoáng. Nirutti (p): Nisajja (p): Sitting down—Ngoài xuoáng. 1) Base: Caên nguyeân. Nisedha (p): Prevention—Söï phoøng ngöøa. 2) Language: Ngoân ngöõ. Nisedheti (p): To prohibit—Ngaên caám. Nirvana (skt) Nibbana (p): Cessation of the Nisevati (p): To associate—Quan heä vôùi. process of becoming, eternal peace—Extinction or Ultimate reality (Absolute Nisinnaka (p): Sitting down (a)—Ngoài xuoáng. Truth—Söï chaám döùt tieán trình hieän höõu cuûa Nisitha (p): Midnight (n)—Nöûa ñeâm. duïc voïng ñeå ñaït tôùi nieàm an laïc tröôøng cöûu— Nissadda(p): Silent—Noiseless (a)—Im laëng. Nieát baøn, cheá ngöï moïi duïc voïng, ñoaïn taän Nissajati (p): To give up—Töø boû. luaân hoài sanh töû. Ñaây laø traïng thaùi cao nhaát Nissanda (p): Result—Outcome—Keát quaû. cuûa haïnh phuùc, bình an vaø thuaàn khieát. Ñaây Nissanga (p): Unattached—Khoâng luyeán aùi. cuõng laø muïc tieâu toái haäu cuûa moïi coá gaéng cuûa Nissara (p): Worthless (a)—Khoâng coù giaù trò. chö Phaät töû (Muïc tieâu taâm linh thuø thaéng trong Phaät giaùo), nhaèm giaûi thoaùt khoûi söï toàn taïi haïn Nissarana (p): Chöôùng ngaïi—Hindrances— heïp. Nieát baøn, traïng thaùi thoaùt khoûi taùi sanh Obstructions. baèng caùch dieät töø moïi ham muoán vaø ñoaïn taän Nissatta (p): Soulless (a)—Khoâng coù linh ngaõ chaáp. Theo Kinh Laêng Giaø, Nieát Baøn hoàn. nghóa laø thaáy suoát vaøo truù xöù cuûa thöïc

tính Nissaya (p): Support (n)—Söï hoã trôï. ñuùng chính thöïc tính (Nieát Baøn giaû kieán nhö Nissayati (p): To rely on—Troâng caäy vaøo. thöïc xöù)— Blowing out)—The state achieved Nissirika (p): Unfortunate (a)—Khoâng may. by the conquest of craving, the extinction of Nissoka (p): Free from sorrow (a)—Thoaùt birth and death---This is the highest state of khoûi saàu muoän. bliss, peace and purity. This is the Nita-artha (skt): Lieãu nghóa. unconditioned reality—This is also the

Nita-attha (p): Lieãu nghóa. Nivasana Nittanha (p): Free from desire—Khoâng ham 1) (p): Undergarment: Quaàn aùo loùt trong. muoán. 2) (skt): Skirt—Garment for everyday living: Nitteja (p): Powerless (a)—Khoâng coù söùc Quaàn aùo trong sinh hoaït haèng ngaøy maïnh. Nivasati (p): To dwell—To live—To stay— Nittha (p): conclusion—Söï keát luaän. Truï (ôû). Nitthana (p): Completion—Söï keát thuùc. Nivataka (p): A sheltered place—Nôi truù aån. Nitthapeti (p): To accomplish—Hoaøn thaønh. Nivattati (p): To turn back—To turn away from—Ngoaûnh maët quay löng vôùi caùi gì (tham Nittharati (p): To cross over—Vöôït qua. saân si chaúng haïn). Nitthita (p): Completed—Hoaøn thaønh. Nivatavutti (p): Humble (a)—Khieâm toán. Nitthunana (p): A groan—Söï than khoùc. Nivattha (p): Dressed or clothed with—Maëc Nitthunati (p): To groan—To moan—Than caùi gì (quaàn aùo). khoùc. Nivedana (p): Announcement—Söï thoâng baùo. Nitthura (p): Cruel (a)—Taøn nhaãn. Nivedeti (p): To communicate—To make Nitya (skt): Thöôøng haèng—Eternal— known—Thoâng baùo cho bieát. Invariable—Constantly—Constantly dwelling Nivesa (p): Settlement—Söï oån ñònh. or engaged in. Nityam-acintyam (skt): Thöôøng haèng baát tö Niveseti (p): To establish—Thaønh laäp. nghì—Unthinkable eternity. Nivittha (p): Devoted to—Taän tuïy laøm vieäc gì. Nivaha (p): Multitude (a)—Nhieàu. Nivarana (skt): Hindrances, obstacles or Nyagrodha (skt): Voâ tieát thoï (caây khoâng ñoát). obstructions—Nguõ aùc—Nguõ caùi, hay nguõ trieàn Nyanatiloka: Moät Phaät töû vaø dòch giaû ngöôøi caùi (söï troùi buoäc bôûi phieàn naõo goàm tham, saân, Ñöùc, teân Walter Florus Gueth, xuaát thaân töø hoân traàm, thuïy mieân, traïo cöû vaø nghi hoaëc). moät gia ñình Thieân chuùa giaùo. Trong moät Chöôùng ngaïi hay ngaên caûn. Ñaây laø naêm nhaân chuyeán du haønh sang Tích Lan, oâng ñaõ tieáp toá gaây trôû ngaïi vaø laøm roái loaïn tinh thaàn, cuõng xuùc vôùi Phaät giaùo, sau ñoù oâng sang Mieán ñieän nhö ngaên caûn con ngöôøi nhìn thaáy chaân lyù xuaát gia tu hoïc. OÂng ñaõ trôû thaønh moät trong cuõng nhö ñaït tôùi söï taäp trung hoaøn toaøn—The nhöõng hoïc giaû Ba Li noåi tieáng. Nhöõng dòch five factors which hinder, dusrupt the mind and phaåm cuûa oâng goàm coù: Milindapanha, blind our vision from the truth and prevent our Anguttara-nikaya vaø Vasuddhi-Magga. OÂng ability to concentrate. They are: cuõng soaïn nhieàu saùch giaùo khoa vaø moät boä Töï 1) Ham muoán: Abhidya—Lust, or desire. Ñieån Phaät giaùo—A German Buddhist and a 2) Hung döõ: Pradosha—Ill-will, hatred. translator. His name was Walter Florus Gueth, 3) Cöùng raén hay meàm yeáu: Styana and came from a Catholic family. During a trip to Middha—Slot and torpor. Sri Lanka, he came in contact with Buddhism. 4) Soâi noåi vaø caén röùt: Anuddhatya and He then went to Burma where he entered the Kaukritya—Worry (Restlessness) and Buddhism monastery. He became one of the

compunction. most important Pali scholar. Among his works 5) Nghi ngôø: Vichikitsa—Doubt. of translation: Milindapanha, Aguttara-nikaya vaø Vasuddhi-Magga. He also composed many Nivareti (p): To prevent—Phoøng ngöøa. doctrinal works and a Buddhist Dictionary-- Nivasa (p): Abode—Resting place—Truï xöù. Niyama (p): Certainty—Söï chaéc chaén.

Niyata (p): Sure (a)—Certain—Chaéc chaén. Tantric Buddhism. These six syllables are an Niyati (p): Destiny—Soá phaän. expression of the basic attitude of compassion, and the recitation of them expresses the Niyoga (p): Order—Meänh leänh. longing for liberation. Niyyatu (p): Leader—Ngöôøi laõnh ñaïo. Otappa: Söï gheâ sôï toäi loãi. Nyshanda (skt): Sôû Löu—Ñaúng Löu—Söï Oudayi (Oudayin) (skt): Öu ñaø di. chaûy ra hay chaûy xuoáng—Flowing-out or down. Ovasista (skt): Baø tö Traù.

O P Odana (p): Côm. Pabbajja (p): Xuaát gia—Going forth to the homeless life. Odata (p): Traéng. Pabbajitena (p): Ngöôøi xuaát gia. Om: Moät töø duøng ñeå xaùc nhaän söï uy nghi toân Pabhassara (p): Pha troän naêm maøu. kính. Thænh thoaûng ñöôïc dòch laø "Vaâng." Ñaây laø moät bieåu töôïng roäng vaø cao nhaát trong Kim Paccaya (p): Condition. Cang thöøa. Om vöøa töôïng tröng cho hình thöùc Pacceka (p): Phaät Ñoäc Giaùc. vaø aâm thanh. Ñaây khoâng phaûi laø moät töø ma Pada (skt): Cuù—Phrase—A portion of a thuaät, noù khoâng ñöôïc coi nhö moät töø, maø nhö verse. moät bieåu töôïng taâm linh, moät töôïng tröng phoå Padma (skt): Lieân hoa—See Lotus vaø Kinh bieán khaép phöông Ñoâng—A word of solemn Dieäu Phaùp Lieân Hoa. affirmation and respectful assent. Sometimes Padmacri (skt): Hoa Ñöùc Boà Taùt. translated by "Yes." This is the most Padmapani: See Avalokitesvara. comprehensive and venerable symbol of Padmaprabha (skt): Hoa Quang Nhö Lai. spiritual knowledge in Vajrayana. Om is a symbol of form as well as sound. This is not a Padma-Sambhava (skt): Lieân Hoa Sanh magic word. In fact this is not even considered (nhaø sö AÁn truyeàn giaùo taïi Taây Taïng). to be a word at all. It is rather a manifestation Padmavati (skt) Padmapani (p): Lieân Hoa of spiritual power, symbol that is to be found (vôï vua A duïc). throughout the East. Padmavimana (skt): Lieân Hoa Cung Ñieän— Om Mani Padme Hum: Caâu chuù xöa nhaát The lotus-palace. trong caùc tröôøng phaùi Maät toâng Taây Taïng. Saùu Padmavrichabhavikramin (skt): Hoa Tuùc aâm tieát trong caâu chuù naày theå hieän thaùi ñoä An haønh Phaät. ñoàng caûm caên baûn, maø khi nieäm leân noù theå Pakahu (p): Löûa baùt gia boà. hieän öôùc muoán giaûi thoaùt Nieát baøn—This is the Pala (skt): Hoä nieäm. most important and oldest mantra of Tibetan Pala dharma (skt): Hoä phaùp.

Pali: Chöõ Ba li baét nguoàn töø tieáng Phaïn, ñaõ 2) Thoï: Sensation. ñöôïc duøng ñeå ghi cheùp kinh ñieån Phaät giaùo. 3) Töôûng: Perception. Nhieàu nhaø ngoân ngöõ hoïc ñaõ ñoàng yù vôùi nhau 4) Haønh: Volition—Mental activities. raèng Pali laø moät bieán theå cuûa ngoân ngöõ xöù Ma 5) Thöùc: Consciousness. Kieät Ñaø maø xöa kia ñaõ ñöôïc duøng trong giôùi ** For more information, please see Nguõ Uaån quí toäc; noù coù theå ñöôïc xem laø ngoân ngöõ cuûa in Vietnamese-English Section. Phaät—One of the basic languages derived Panca-mandalaka (skt): Nguõ Luaân—Five

from Sanksrit, in which the Buddhist tradition circles—Five wheels. is reserved. Many language researchers regard ** See Nguõ Luaân in Vietnamese-English Pali as the variation of the Magadha dialect Section. that is said to have been the language of the Panca-Marga (skt) Pancha-Magga (p): Magadhan elite and the laguage of the Naêm giai ñoaïn taâm linh—Five spiritual phases Buddha. or paths: Pali Canon: The Scriptures of the Theravada 1) Giai ñoaïn taäp trung: Sambhara-marga— School—Kinh Taïng Ba Li (Nam Toâng). Phase of accumulation. Pamada (p): Heedlessness—Intoxicating 2) Giai ñoaïn chuaån bò: Prayoga-marga— drinks are procribed as tending to lead to Phase of preparation. Pamada. 3) Giai ñoaïn chöùng kieán: Darshana-marga— Pamsu-kula (skt): A dust heap—Rags—A Phase of seeing. collection of rags out of a dust heap used by 4) Giai ñoaïn thieàn ñònh: Bhavana-marga— Buddhist monks for their clothing. Phase of meditation. 5) Giai ñoaïn ñaït ñöôïc nhaän thöùc: Panatipato (p): saùt sanh. Ashaiksha—marga—Phase of no more Panca-balani (skt): Nguõ löïc—Five powers learning. (strengths—forces). Pancanirmitabuddha (skt): Nguõ Hoùa ** For more information, please see Nguõ Löïc Phaät—The five Transformation-Buddhas. in Vietnamese-English Section. Pancadharma (skt): See Nguõ Phaùp. Pancaphala (skt): Nguõ Quaû—The five fruits or effects—See Nguõ Quaû. Panca-drstayah (skt): Nguõ kieán—Five Panca-silani (skt): Nguõ giôùi—Naêm giôùi views: chaùnh cho ngöôøi Phaät töû—The five precepts— 1) Thaân kieán: Satkaya-drsti (skt)—The The five chief rules of conduct for Buddhist. personality view. *See Nguõ Giôùi in Vietnamese-English Section. 2) Bieân kieán: Antagraha-drsti (skt)— Extremism. Pancaskandha (skt)—Pancakkhandha 3) Taø kieán: Mithya-drsti (skt)—Atheism. (p): Nguõ Uaån bao goàm naêm hôïp theå: saéc, thoï, 4) Kieán thuû kieán: Drsti-paramarsa (skt)— töôûng, haønh vaø thöùc—Five aggregates Dogmatism. compose of five components: form, feeling, 5) Giôùi caám thuû kieán: Silavrata-paramarsa perception, mental volition, and (skt)—Attachment to precepts and consciousnesses—See Nguõ Uaån. observances. Pancavici-karmani (skt): Nguõ voâ giaùn Pancakkhandha (p): Nguõ uaån—Five nghieäp—The five actions leading to incessant Aggregates: hell—The five deadly sins—The five cardinal 1) Saéc: Matter. sins. ** See Nguõ Nghòch in Vietnamese-English

Section. rules that all Buddhists undertake to obeserve Pancavijnanakaya (skt): Nguõ Thöùc Thaân after he or she takes refuge in the Triratna. (heä thoáng caùc thöùc)—The system of the Panthaca (skt): Ñaïi A la haùn Baùn Thaùc Ca. Vijnanas. Papiyas (skt): Quyû döõ—Most wicked ones— Panca-visaya (skt): Nguõ duïc—The five Evil spirits—The evil—More or most wicked desires—The five objects of desire—See Nguõ or miserable. Duïc in Vietnamese-English Section. Para (skt): Bæ ngaïn. Pancendriyani (skt): Nguõ caên—Five roots. Parahita (skt): Lôïi tha—Benefitting others— ** See Nguõ caên in Vietnamese-English See Lôïi Tha. Section. Parajika (skt): Ñaïi Giôùi, phaïm moät trong ñaïi Panchen Lama: Ban Thieàn Laït Ma, danh giôùi seõ bò truïc xuaát khoûi Giaùo ñoaøn—Violation hieäu toân vinh do vò Ñaït Lai Laït Ma ñaët cho of the precepts warranting expulsion from the thaày mình. Theo truyeàn thoáng Taây Taïng thì vò community. Ñaït Lai Laït Ma chính laø hieän thaân cuûa Quaùn Paramama (p):

Moät ñaïi hoàn. Theá AÂm, neân vò Ñaït Lai Laït Ma thöù V ñaõ Paramanu: Vi traàn—The smallest tuyeân boá thaày mình laø Phaät A Di Ñaø. Khaùc vôùi conceivable thing—An infinitessimal particle Ñaït Lai Laït Ma, Ban thieàn Laït ma khoâng phaûi or atom. thi haønh nhöõng nghóa vuï chính trò tuy vaãn coøn Paramartha (skt): luaân hoài sanh töû—An honorable title used to 1) Chôn ñeá: Supreme or ultimate truth— refer to a Dalailama's teacher. In Tibetan Chaân Ñeá hay Ñeä Nhaát Nghóa Ñeá (chaân lyù tradition, Dalailama is the incarnation of tuyeät ñoái hay söï thaät tuyeät ñoái)—Absolute Avalokitesvara. Thus the fifth Dalailama as distinct from relative truth—See declared that his teacher to be on a higher Paramartha-Satya. level of the reincarnation of Amitabha. In 2) Teân cuûa moät trong boán nhaø dòch thuaät lôùn contrast to the Dalailama, the Panchen Lama cuûa Phaät giaùo Trung hoa goác ngöôøi AÁn. has no political responsibilities, even though Paramartha (499-569), ñeán Trung Quoác he is still reincarnated again and again. naêm 546, ñaõ dòch ra tieáng Trung hoa nhieàu Pancupada-nakkhandha (p): Do nguõ uaån taùc phaåm cuûa tröôøng phaùi Yogachara nhö phoái hôïp. Abhidharmakosha, Mahayana- Pandaka (skt): Ñaïi quyû thaàn vöông. Samparigraha cuûa Asanga, Vimsatika cuûa Panduravasini (p): Baïch Y Toân—Baïch Y Vasubandhu, vaø kinh Kim Cang—Name Quaùn Theá AÂm. of one of the four great translator in Pani (skt): Tay—Hand. Chinese Buddhism. Paramartha (499-569) Panjab (skt): Ñaïi Taàn. was an Indian, came to China in 546, Panna (p): Baùt Nhaõ—Trí hueä—Wisdom or translated important works of Yogachara penetrative insight. into Chinese such as Abhidharmakosha, Mahayana Samparigraha of Asanga, Pannakkhanda (p): Naâng cao trí hueä. Vimsatika os Vasubandhu and the Pannindriya (p): Panna—Wisdom—Diamond sutra—See Chaân Ñeá Tam Taïng. Indriya—Pure reason—The faculty of Panna. Paramartha-Satya (skt): Chaân lyù cuoái cuøng Pansil (p): Nguõ giôùi, naêm qui taéc ñaïo ñöùc maø hay tuyeät ñoái, ñoái laïi vôùi chaân lyù töông ñoái veà Phaät töû phaûi tuaân theo sau khi ñaõ qui y Tam theá giôùi hieän töôïng—Ultimate truth, the Baûo—Pancha sila—Five precepts. Five moral

absolute truth as opposed to the conventional 2) Dependent on another that which arises: Y truth (Samvriti-satya). tha khôûi tính hay duyeân khôûi tính (tính Paramatma (p): Ñaïi ngaõ—Macrocosmo chaát nöông töïa vaøo nhöõng yeáu toá chung soul—Cosmic soul—The Buddha is free from quanh maø sinh khôûi neân hieän höõu, hieän the notion of a Microcosmic Souls, or a töôïng vaø söï vaät. Macrocosmic Soul, or even a Cosmic Soul. Paravritti (skt): Söï ñoät chuyeån—Turning- Paramitas (skt): Transcendental perfection— up—Turning-over—Revulsion—The turning Ba La Maät—Söï toaøn haûo hay ñaùo bæ ngaïn (ñaït about or sudden revulsion at the deepest seat tôùi beân kia bôø. ÔÛ beân kia beán bôø cuûa theá giôùi of consciousness which is the Buddhist nhò nguyeân hay theá giôùi cuûa söï phaân bieät vaø moment of conversion. chaáp tröôùc). Nhöõng (saùu) ñöùc tính ñöôïc Boà Taùt Pariccheda (skt): Sai bieät—Differentiation. thöïc hieän trong ñôøi tu haønh cuûa mình— Parideva (p): Ta thaùn. Perfected—Traversed—Perfection, or crossed Parijna (skt): See Parijnana. over, or gone to the opposite shore (reaching Parijnana (skt): Lieãu tri hay caùi bieát

xaùc the other shore)—Crossing from Samsara to ñaùng—Accurate knowledge. Nirvana—Practice which leads to Nirvana— Parikalpa (skt)—Parikappa (p): Wrong The (six) practices of the Bodhisattva who has judgment, imagination construction—Bieân keá attained the enlightened mind: sôû chaáp tính (tính chaát cuûa nhöõng phaùn ñoaùn 1) Boá thí (töø thieän): Dana—Charity. sai laàm, söï kieán laäp töø trí töôûng töôïng)—See 2) Trì giôùi (ñaïo ñöùc): Sila—Morality. Phaân Bieät. 3) Nhaãn nhuïc (kieân nhaãn): Virya—Patience. 4) Tinh taán (nghò löïc): Kshanti—Energy. Parikalpita (skt): AÛo giaùc hay yù töôûng sai 5) Thieàn ñònh (suy gaãm): dhyana— laï c. Theo Du Giaø (Yogachara), caùi maø ngöôøi Meditation. ta cho laø theá giôùi khaùch quan thaät ra chæ laø moät 6) Trí hueä (trí naêng): Prajna—Wisdom. aûo giaùc hay yù töôûng sai laïc. Kyø thaät theá giôùi ** For more information, please seeThaäp Ba naày khoâng phaûi laø hieän thaät, noù chæ gioáng nhö La Maät. toàn taïi, chöù khoâng phaûi laø thöïc theå—Falsely imagine, wrong view or conceptualization. Paramiti (skt): Sa moân Baùt laït Maät ñeá. According to the Yogachara doctrine, that Paranirmita-vasa-vartin (skt): Tha hoùa töï which people take to be the objective world is taïi Thieân—Teân cuûa chö thieân treân coõi trôøi thöù imagined or conceptualized. In fact, this world saùu. Chö thieân coù khaû naêng hoùa thaân ngöôøi is illusory and deceptive; it exists only as a khaùc vaø laøm theo öôùc muoán cuûa mình—Teân semblence but not as a true reality. cuûa chö thieân hoä phaùp trong Phaät giaùo—Name Parinakaya (skt: Vò daãn ñaïo, moät trong of deities in the 6th heaven in the world of nhöõng danh hieäu cuûa Ñöùc Phaät—The guiding desire. Gods who transform others and do as one, one of the Buddha's epithets. they please. Name of a class of Buddhist deities (constantly enjoying pleasures provided Parinama (skt): by others). • Chuyeån bieán: Transformation—Evolution. Parassa utsparinnanana (skt): Tha taâm • Taát caû nhöõng chuyeån bieán phaûi ñöôïc xem laø do bôûi söï phaân bieät sai laàm—All the thoâng. transformations are to be regarded as due Paratantra (skt): to erroneous discrimination. 1) The knowledge of relativity: Trí töông ñoái. Parinamana (skt):

• Hoài höôùng—Dedication—Turning merit- Parivrajaka (skt): Khaát só—A wandering transference. religious mendicant. • Theo Kinh Laêng Giaø, hoài höôùng laø söï Pariyatti Dhamma (p): Phaùp hoïc. chuyeån nhöôïng, ñaëc bieät laø chuyeån Parsad (skt): Followers. nhöôïng coâng ñöùc cuûa moät ngöôøi sang Parva (skt): Hieáp Toân Giaû. ngöôøi khaùc hay chuyeån ñeán söï theå chöùng trí tueä toái thöôïng. Ñaây laø moät trong nhöõng Pasedani Kosala (p): Vua Ba Tö Naëc. yù nieäm ñaëc saéc cuûa Phaät Giaùo Ñaïi Thöøa: Pataliputra (skt) Pataliputta (p): According to the Lankavatara Sutra, 1) Phaùi ngoaïi ñaïo taïi Pataliputra— parinamana means transference, Externalist schools in Pataliputra. especially of one's merit to another or 2) Kinh ñoâ cuûa xöù Ma Kieät Ñaø, hieän laø towards the realization of supreme Patna, nôi kieát taäp kinh ñieån laàn thöù ba. wisdom. This is one of the most Baûn ñòa cuûa Voâ Öu Vöông hay A Duïc characteristic ideas of Mahayana Vöông—The capital of Magadha kingdom, Buddhism. now is Patna, the site of the third Buddhist Parinneyya (p): Phaân taùch vaø quan saùt—Söï Council (convoked by King Asoka). The nhaän thöùc.

residence of Asoka, to whom the title of Kusuma is applied. Parinirvana (skt): 1) Voâ dö Nieát Baøn—An nhieân tòch dieät— Pataphutana (skt): See Ca Tra Phuù Ñôn Na Complete (total) extinction, the stage of in Vietnamese-English Section. final Nirvana achieved by an enlightened Pathina (p): Löûa baù theå voâ. being at the time of physical death (can be Pati (skt): A master—Possessor—Owner— after or before death). Lord—Ruler—Sovereign. 2) Tòch dieät hay laø caùi cheát cuûa moät nhaø tu— Patibhana (p): Hieåu bieát toaøn boä veà (Attha: The death of a monk or nun. yù nghóa, Dharma: giaùo phaùp, Nirutti: caên Parinishpanna (skt): Perfect knowledge— nguyeân). Vieân Thaønh Thaät Tính, moät trong tam töï tính Paticcasamuppada (p): Thaäp nhò nhôn töông öùng vôùi chaùnh kieán cuûa naêm phaùp. Tri duyeân—The dependent. giaùc nhö thaät, chính xaùc veà ñoái töôïng cuûa nhaän Patigha (p): Saân—Naõo haïi—Hatred—One of thöùc—Perfect knowledge, one of the the three fires (Greed, Hatred, and Illusion). Svabhavas corresponding to Right Knowledge Patimokkha (p) Pratimoksha (skt): The of the Five Dharmas—See Tam Töï Tính 227 disciplinary rules binding on the Bhikkhu, Töôùng, and Nguõ Phaùp. recited on Uposatha days (nhöõng ngaøy Boá Taùt) Parisuddhi (skt): Thanh tònh—Pure. for the purposes of confession. Paritranasayamatri (p): Cöùu YÙ Hueä. Patipada (p): Söï tieán trieån—Progress which Parittabha (skt): Thieåu Quang Thieân. may be painful or pleasant. Parittasubha (skt); Thieåu Tònh Quang. Patiloma (p): Söï chaám döùt—Cessation. Parivaras (p): Nhöùt Thieát Chö Thò Veä— Patipatti Dhamma (p): Phaùp haønh. Followers. Patisambhida (p): Söï hieåu bieát do tröïc giaùc Parivarta (skt): The turning over of merit chöù khoâng do hoïc hoûi. acquired by good deeds of an individual to the Pativedha Dhamma (p): Phaùp thaønh. benefit of another being, or of all beings. Patra (skt): ÖÙng löôïng khí—A drinking bowl.

Patta (p): ÖÙng löôïng khí. veû maøu da vaøng cuûa chuùng—A class of Pattabha (p): Ñöôïc ñaït ñeán. demons or evil god that sucks blood and eats Pattra (skt): Moät loaïi caây keø, laù vaø voû duøng phlegm, so-called either from their fondness for flesh or from their yellowish appearance. ñeå vieát, cao khoaûng töø 60 ñeán 70 boä Anh—A kind of palm tree, of which leaves and bark are Pisunavaca (p): Löôõng thieät. used for writing. Pita (p): Vaøng. Pavaka (p): Tònh hoûa. Pitaka (p): Kinh Taïng—Basket—The three Pavarana (p): Leã Töï töù. Baskets: 1) Vinaya Pitaka: Luaät Taïng—The Basket of Payasa (p): Söõa boø. Discipline. Payattika (skt): Ba daät ñeà (90 giôùi phuï cuûa tyø 2) Sutta Pitaka: Kinh Taïng—The Basket of kheo). Discourses. Penjab (skt): Ñaïi Taàn. 3) Abhidhamma Pitaka: Luaän Taïng—The Peshawar (skt): Thaønh Baïch sa ngoõa. Basket of Ultimate Things. Petavatthu (p): See Khudaka-Nikaya. Pitalkhora (skt): Ñòa danh Phaät giaùo ôû vuøng Phala (skt & p): Quaû—Fruits or fruition— taây AÁn Ñoä. Trong caùc hang ôû Pitalkhora ngöôøi State of consciousness following the ta tìm thaáy baûy baûng chöõ vieát baèng sôn ghi teân attainment of Vipassana—Insight—See Quaû, caùc tu só Phaät giaùo ñaõ chòu chi phí veà caùc böùc and Nguõ Quaû in Vietnamese-English Section. bích hoïa—Name of a Buddhist place in west Phalguna (skt): Thaùng thöù 12 cuûa AÁn Ñoä India. In the Buddhist caves at Pitalkhora, (giöõa thaùng hai vaø thaùng ba döông lòch)—The seven painted inscriptions are found

which twelfth month in India (February-March)—See record the names of Buddhist monks who bore Thaäp Nhò Nguyeät. the cost of the wall-paintings. Phassa (p) Spars(h)a (skt): Xuùc—Contact— Piti (p): Hyû—Rapture—A high degree of The mental impression from contact with enthusiasm—A joyful state of consciousness—sense-objects—One of the twelve Nidanas. A mental factor in the Abhidhamma analysis Phutana (skt): See Phuù Ñôn Na in of mind. Vietnamese-English Section. Pitrs (skt): Toå tieân quaù vaõng—Deceased Picatcha (skt): Quyû aên tinh khí ngöôøi. ancestors, including grandfathers and great- Pilingavatsa (skt): Dö taäp (thoùi quen coøn löu grandfathers. laïi). Pity: See Bi. Pinda-vana (skt): Tuøng laâm—Monastery—Ponobhavika (p): Daãn ñeán taùi sanh. Thickest forest—Clump of forest. Posha (skt): Thoï giaû hay döôõng giaû—Söï lôùn Pindola Bharadvaja (skt): Taân ñaàu lö phaû la leân hay söï nuoâi döôõng, hay ngöôøi nuoâi lôùn; ñoïa.—Lôïi caên. thöôøng ñi keøm vôùi nhöõng töø “ngaõ,” “chuùng Pingala (skt): Taàn giaø la (con trai cuûa La saùt sanh,” “meänh,” vaân vaân—Growth, nourishing or growing one; found in combination with Ha lî ñeá). atma, or satta, etc. Pippala (skt): Ba ba la (teân thieät cuûa caây Boà ñeà)—The real name for Bodhi-tree. Pothujjanika-iddhi (p): Coù nhieàu pheùp Thaàn Thoâng. Pisaka (skt): Quyû Tyø Xaù Da—Quyû Ñaïm Tinh Khí—Moät loaøi quyû hay aùc thaàn huùt maùu vaø aên Pournajit (skt): Phuù lan na ca (ñeä töû cuûa Phaät). tinh khí, coù teân goïi nhö vaäy vì söï thích thòt vaø

Prabandha (skt): Töông tuïc—Continuation. to achieve prajna is synonymous with to reach Prabhamalaka (p): Quang Man Thieân töû. enlightenment. One of the two perfections required for Buddhahood—Transcendental Prabhapala (skt): Hoä Minh Boà Taùt. wisdom—The wisdom which enables us to Prabhava (skt): Uy löïc hay uy thaàn löïc— transcend disire, attachment and anger so that Sovereign power. we will be emancipated (not throught the Prabhedanayalakshana (skt): See Voïng Keá mercy of any body, but rather through our own Töi Tính in Vietnamese-English Section. power of will and wisdom) and so that we will Prabhuta (skt): not be reborn again and again in “samsara” or 1) Ña—Nhieàu—Numerous—Abundant. transmigration. 2) Teân cuûa moät loaøi Daï Xoa: Name of a Prajnacakshus(skt): See Tueä Nhaõn. yaksa. Prajnakuta-Bodhisattva (skt): Trí Tích Boà Prabhutaratna (skt): Ña baûo Phaät— Taùt. Abundant Treasure. Prajna-paramita (skt): Deliverance through Pracarita (skt): See Haønh Khoâng. the wisdom—Trí tueä giaûi thoaùt—See Baùt Nhaõ Pradaksina (skt): Keeping to the right— Ba La Maät, and Luïc Ñoä Ba La Maät (6). Keeping the object or person to the right— Prajnaparamita sutra(skt): Kinh Baùt Nhaõ Visitors to the Buddha kept him to their right Ba La Maät Ña, moät trong nhöõng boä kinh lôùn as they approached and sat down on his left. cuûa Phaät giaùo noùi veà trí naêng ñaùo bæ ngaïn, ñaây Pradanacura (skt): Doõng Thí Phaät. cuõng laø moät phaàn cuûa kinh Phöông Quaûng cuûa Pradasa (skt): Quyû—Devil. Phaät giaùo Ñaïi thöøa, ñöôïc ngaøi Huyeàn Trang Prahana (p): dòch sang Hoa ngöõ döôùi thôøi nhaø Ñöôøng, 1) Ñoaïn tröø: Restrain—Ceasing—Giving up. khoaûng 600 quyeån—One of the great sutras in 2) Tinh caàn: Exertion. Buddhism, dealing with the realization of ** See Töù chaùnh caàn in Vietnamese-English prajna. This sutra is part of the Vaipulya Sutras Section. of the

Mahayana Buddhism, translated into Prajapati (skt): Ba xaø ba ñeà (dì cuûa thaùi töû Chinese by Hsuan-Tsang during the T'ang Thích Ca)—See Ma Ha Ba Xaø Ba Ñeà. dynasty, about 600 books. Prajna (skt) Panna (p): Baùt Nhaõ hay caùi bieát Prajnapti (skt): See Giaû Thieát. sieâu vieät—Transcendental knowledge—YÙ Prajnaptimatra (skt)—Vijnaptimatra (p): thöùc hay trí naêng. Theo Phaät giaùo Ñaïi thöøa, do Knowledge only—Duy thöùc (moät heä thoáng trí naêng tröïc giaùc vaø tröïc tieáp, chöù khoâng phaûi trieát hoïc Phaät giaùo chuyeân veà phaân tích taâm lyù laø trí naêng tröøu töôïng vaø phuïc tuøng trí tueä noäi quan vaø ngoaïi quan)—See Duy Thöùc Hoïc phaøm phu maø con ngöôøi coù theå ñaït ñeán ñaïi and Duy Thöùc Toâng. giaùc. Vieäc thöïc hieän trí naêng cuõng ñoàng nghóa Prajnaptinamamatreyam (skt): See Duy vôùi thöïc hieän ñaïi giaùc. Chính trí naêng sieâu vieät Giaû Thieát Danh. naày giuùp chuùng ta chuyeån hoùa moïi heä phöôïc Prajnaptisatyata (skt): State of relative— vaø giaûi thoaùt khoûi sanh töû luaân hoài, chöù khoâng Tuïc Ñeá hay chaân lyù töông ñoái hay chaân lyù cuûa ôû loøng thöông xoùt hay thöông haïi cuûa baát cöù keû coøn voâ minh (chöa giaùc ngoä). ai—Wisdom—Real wisdom—According to the Prajnatra (skt): Toå 27 Baùt nhaõ ña la. Mahayana Buddhism, only an immediate Prajnopaya (skt): Trí tueä phöông tieän— experienced intuitive wisdom, not intelligence Knowledge and means. can help man reach enlightenment. Therefore,

Prakriti (skt): Primordial matter—See Töï Buddhist sage Buddhapajita, a student of Tính. Nagarjuna. Prakritiprabhasvaram (skt): See Töï Taùnh Prasenajit (skt) Pasenadi (p): Vua Ba Tö Thanh Tònh. Naëc cuûa xöù Kosala, veà phía Baéc AÁn, cuøng thôøi Prakritita (p): Vieãn Vaên Thieân Töû. vôùi Phaät Thích Ca Maâu Ni. OÂng ñaõ trôû thaønh Phaät töû vaø ngöôøi hoä trì Phaät vaø Taêng ñoaøn moät Pramada (skt): Baát caån—Moät trong nhöõng caùch ñaéc löïc. OÂng cuõng noåi tieáng laø ngöôøi taïc phieàn naõo hay nhöõng chöôùng ngaïi phuï— ra töôïng Phaät ñaàu tieân. OÂng laø moät trong Negligence—Carelessness about—One of the nhöõng ñaïi thí chuû cuûa Ñöùc Phaät trong haøng vua Upaklesa, or secondary hindrances. chuùa. Theo Kinh Taïp A Haøm, moät ngaøy noï vua Pramana (skt): Löôïng hay caùi nhìn coù tính Ba Tö Naëc ñeán yeát kieán Ñöùc Phaät vaø hoûi veà caùch lyù luaän—Logical survey. ñaïo quaû cuûa Ngaøi ñaït thaønh Chaùnh Giaùc luùc Pramana-samuccaya-sutra (skt): Taäp haõy coøn treû. Ñöùc Phaät traû lôøi: "Taâu Ñaïi Vöông, löôïng luaän. coù boán chuyeän khoâng neân gaït boû hay khinh Pramudita (skt): See Thaäp Ñòa (1). thöôøng. Ñoù laø moät hoaøng töû hieáu chieán, moät Prana (skt): Sanh löïc. con raén, löûa, vaø moät Tyø Kheo." Keá ñoù Ñöùc Pranava (skt): AUM or OM—See OM. Phaät thuyeát moät baøi phaùp coù yù nghóa veà ñeà taøi Pranayama (skt): Breath control. naày. Khi Ñöùc Phaät thuyeát xong thôøi phaùp, vua Prani (Praniddhana) (skt): Theä nguyeän—Ba Tö Naëc laáy laøm hoan hyû, xin thoï leã quy-y Tam Baûo. Keå töø ngaøy aáy vua trôû thaønh moät ñeä Vow—Prayer—Earnest wish—Lôøi nguyeän do töû trung kieân cuûa Ñöùc Phaät. Ngaøy noï vua naèm moät vò Boà Taùt noùi leân khi khôûi ñaàu con ñöôøng thaáy aùc moäng, oâng baøng hoaøng lo sôï. Vò quaân tieán veà ñaïi giaùc cuûa mình. Moät lôøi töï nguyeän, sö theo ñaïo Baø La Moân baøn moäng, ñoaùn raèng thöôøng laø thöôïng caàu Phaät ñaïo haï hoùa chuùng saép coù chuyeän chaúng laønh,

beøn baøy vua gieát sanh, hoaëc laø ñoä taän chuùng sanh tröôùc khi traâu boø teá leã thaàn linh ñeå traùnh hoïa. Nghe lôøi thaønh Phaät, v.v.—Vow—An earnest wish—A vua truyeàn saém söûa moïi vieäc ñeå teá thaàn, moät bodhisattva vow, which is the first step on the nghi thöùc voâ nhaân ñaïo coù theå laøm maát maïng way to enlightenment A vow to onself as self- soáng haèng ngaøn chuùng sanh. Hoaøng Haäu dedication, usually bodhisattva vows above to Mallika nghe tin laät ñaät can giaùn vaø thuyeát seek Bodhi and below to save beings or to phuïc vua neân ñeán haàu Ñöùc Phaät vaø xin ñöôïc save all beings before benefiting from his own giaûi thích. Vua nghe lôøi, ñem caùc ñieàm chieâm enlightenment or entering into nirvana. bao keå laïi vôùi Ñöùc Phaät vaø xin Ñöùc Phaät giaûi Prapanca(skt)—Papanca (p): thích yù nghóa. Ñöùc Phaät giaûi raønh reõ. Vua Ba 1) Idle discussion: Hö luaän hay nhaøn ñaøm hyù Tö Naëc beøn baõi boû cuoäc teá leã—A king of luaän. Kosala in Northern India, who lived at the 2) Hindrance on spiritual progress: Phieàn naõo same time with Sakyamuni Buddha. He chöôùng hay nhöõng chöôùng ngaïi treân tieán became a lay follower and supporter or trình taâm thöùc. devoted patron of Sakyamuni and the Buddhist Prasama (skt): Tòch dieät—Tranquility. order. He was also reputed as the first to make Prasanghika (skt): Moät nhaùnh cuûa tröôøng an image of the Buddha. He was one of the phaùi Madhyamika, do nhaø hieàn trieát Phaät giaùo great patrons of the Buddha. According to the Buddhapajita (moân ñoà cuûa Ngaøi Long Thoï) Samyutta Nikaya, one day King Pasenadi saùng laäp—Making Use of Consequences, a approached the Buddha and questioned him subschool of the Madhyamika founded by the about his perfect enlightenment referred to

him as being young in years and young in Pratibimba (skt): Image—Reflection—ordination. The Buddha replied, “There are Nhöõng hình aûnh phaûn taùc trong taâm thöùc—See four objects that your Majesty should not be AÛnh Töôïng. disregarded or despised. They are a warrior Pratigha (skt): Saân haän—Moät trong nhöõng prince, a snake, fire, and a Bhikkhu. Then he phieàn naõo hay caên nguyeân gaây ra ñau khoå—delivered an interesting sermon on this subject Anger—One of the mula-klesa, or root causes to the King. At the close of the sermon the of suffering. King expressed his great pleasure and instantly Pratimoksa (skt): Ba La Ñeà Moäc Xoa, coøn became a follower of the Buddha. One day goïi laø Kinh Giaûi Thoaùt, moät phaàn cuûa Vinaya- the King dreamt sixteen unusual dreams and pitaka, chöùa ñöïng caùc qui taéc kyû luaät goàm 250 was greatly perturbed in mind, not knowing giôùi cho tyø kheo vaø 348 giôùi cho tyø kheo ni. their true significance. His Brahmin advisor Caùc qui taéc naày ñöôïc nhaéc laïi trong Taêng hay interpreted them to be dreams portending evil Ni ñoaøn moãi laàn laøm leã boá taùc (Uposatha) vaø and recommended him to make an elaborate ñaây laø dòp cho chö taêng ni xöng toäi veà nhöõng animal sacrifice to ward off the dangers thieáu xoùt ñaõ phaïm phaûi. Tuy nhieân, luaät ñoøi resulting therefrom. As advised he made all hoûi vò Taêng hay vò Ni naøo phaïm toäi phaûi nhaän necessary arrangements for this inhuman toäi vaø chòu kyõ luaät cuûa giaùo ñoaøn—Called sacrifice which would have resulted in the loss Sutra of emancipation or part of the Vinaya- of thousands of helpless animals. Queen pitaka that contains 250

precepts for bhiksus Mallika, hearing of this barbarous act about to and 348 precepts for bhiksunis. These precepts be perpetrated, persuaded the King to get the are recited in an assembly of the whole Order dreams interpreted by the Buddha whose of monks and/or nuns at every Uposatha or and understanding infinitely surpassed that of those this is the opportunity for the monks and nuns worldly brahmins. The King approached the confess any violations of these rules. However, Buddha and mentioned the object of his visit. the rules required a monk or nun who is guilty Relating the sixteen dreams he wished to know of any of these offenses is required to confess their significance, and the Buddha explained the matter and submit to the appropriate their significance fully to him. After hearing discipline or penalty from the Order—See Giôùi the Buddha's explanation, King Pasenadi Cuï Tuùc. cancelled the animal-sacrifice. Pratimoksa-Sutra: Giôùi Boån Ba La Ñeà Moäc Prasrabdhi-sambodhyanga (skt): Tröø ñaúng Xoa hay saùch veà Giôùi Luaät cuûa töï vieän thuoäc giaùc chi—Tröø giaùc phaàn—Elimination as a Luaät Taïng. Luaät Ba La Ñeà Moäc Xoa bao goàm limb of the truth. taát caû nhöõng toäi phaïm, ñöôïc soaïn thaønh nhoùm, Prateyka-Buddha (skt): Bích Chi Phaät—See tuøy theo möùc ñoä traàm troïng cuûa toäi. Giôùi Boån Duyeân Giaùc in Vietnamese-English Section Ba La Ñeà Moäc Xoa ñöôïc tuïng hai laàn trong and Pratyeka Buddha in English-Vietnamese thaùng vaøo dòp leã Boá Taùt, luùc traêng non vaø traêng Section. troøn. Giôùi boån Ba La Ñeà Moäc Xoa ñöôïc duøng Prateyka-Buddhayana (skt): Duyeân Giaùc nhö laø coâng cuï ñaûm baûo kyõ luaät trong töï vieän. Thöøa—Bích Chi Phaät thöøa. Ngoaøi söï phaân bieät veà giôùi luaät ra, Giôùi Boån Prathama-dharmalokamukha (p): Sô phaùp Ba La Ñeà Moäc Xoa coøn bao goàm nhöõng caâu Minh ñaïo. keä giôùi thieäu vaø keát thuùc leã Boá Taùt. Phaàn môû ñaàu duøng ñeå keâu goïi Taêng Ni trong giaùo ñoaøn cuøng nhau baét ñaàu leã Boá Taùt vôùi phöông thöùc

xöng toäi vaø caùch hoûi, tuïng heát toäi naày qua ñeán off and there is no activity. It opposed to toäi khaùc, vôùi muïc ñích khaùm phaù xem ai thanh Apratisthita-nirvana, in which the liberated one tònh vaø ai baát tònh—Pratimoksa-sutra is a choose to remain in the world (where monastic disciplinary text included in the bodhisattvas renounce entry into pratisthita- Vinaya. The Pratimoksa sutra is an inventory nirvana so that he can, in accordance with his of offenses organized into categories vow, lead beings on the way to liberation. classified according to the gravity of the Prativikalpa (skt): Discrimination—See offense. It is recited twice a month at the Phaân Bieät Uposattha observance on the new moon and Pratityasamutpada (skt): The theory of full moon, and is employed as a device for causation—See Duyeân Khôûi. insuring proper monastic discipline. In addition Pratyanta (skt): Bieân giôùi—Bordering on— to the categories of offenses, a series of verses Adjacent or contiguous to. that introduce and conclude the text. An Pratyantajanapada (skt): Bieân ñòa—A introduction used to call the Sangha together bordering country—A remote place—One of and initiate the confessional procedure, and an the eight inopportune situations. interrogatory formula, recited after each category of offenses, aimed at discovering who Pratitya-samuppada (skt)—Paticca- was pure and who was not. samupada (p): Duyeân

khôûi—Arising from Prati-padana (skt): Hoaøn thaønh— conditions—The conditionality of all physical Accomplishing—Causing to attain— phenomena—See Thaäp nhò nhôn duyeân in Producing—Inaugurating. Vietnamese-English Section. Pratisamkhyanirodha (skt): See Traïch Dieät Pratyaksha (skt): See Hieän Chöùng. in Vietnamese-English Section. Pratyatmaryajnana (skt): See Töï Giaùc Prati-sammodana (skt): Chaøo hoûi— Thaùnh Trí in Vietnamese-English Section. Salutation—Inquiring after a person's health— Pratyaya (skt): Duyeân—Causation—A Greeting. circumstance—A co-operating cause—The Pratisandhi (skt) Patisandhi (p): concurrent occasion of an event as Combination on return—Birth and rebirth as distinguished from its approximate cause—See reunion of parts—The first moment of Duyeân in Vietnamese-English Section. consciousness on rebirth. Pratyeka-Buddha (skt) Pachcheka (p): Pratishthapikabuddhi (skt): See Kieáp Laäp 1) Ñoäc giaùc Phaät, ngöôøi ñaïi giaùc (ñôn ñoäc), Trí in Vietnamese-English Section. ñi moät mình vaøo ñaïi giaùc roài nhaäp Nieát baøn moät mình. Ngöôøi aáy ñaït ñöôïc ñaïi giaùc Pratisrut (skt): AÂm höôûng—Echo. nhôø hieåu ñöôïc thaäp nhò nhaân duyeân baèng Pratisthita-Nirvana (skt) Pratishthita- nôi töï thaân (töï giaùc, khoâng caàn thaày, vaø Nibbana (p): Voâ dö Nieát baøn—Nieát baøn tònh ñaït ñeán giaùc ngoä cho töï thaân hôn laø cho tòch sau khi cheát, traïng thaùi ñaõ loaïi tröø hoaøn tha nhaân). Noùi toùm laïi, Ñoäc Giaùc Phaät laø toaøn, ñaõ caét ñöùt moïi lieân heä vaø khoâng coøn taùc vò aån cö vaø tu giaûi thoaùt chæ cho chính baûn ñoäng vôùi theá giôùi nöõa. Khaùc vôùi Höõu dö Nieát thaân mình maø thoâi—Realizer of baøn, nôi maø caùc Boà Taùt choïn laáy vieäc ôû laïi conditions—A Pratyeka Buddha is the trong theá giôùi ñeå cöùu roãi chuùng sanh—Static solitary (awakened) sage of Indian life nirvana, the nirvana after death, the whose ideal was incompatible with that of remainderless extinction of liberated one, in the Bodhisattva, in that he walked alone, which all relationship to the world is broken

and having attained his Enlightenment, bellies are immense but their mouths only as passed into Nirvana, indifferent to the big as a needle. They are also subject to woes of men. He attains enlightenment various other tortures. through the insight of the twelve nidanas Prithagjana (skt): Dò Sanh—See Ngu Phu. by himself (independently of a teacher Prithivi (skt): See Ñaïi Ñòa. and attainment of his enlightenment rather Priti (skt): Hyû—See Bodh(i)yanga in than that of others). In summary, Pratyeka-Sanskrit/Pali-Vietnamese Section. Buddha is one who lives in seclusion and Priya (skt): AÙi—Beloved—Dear to—Liked— obtains emancipation for himself only. Favourite—Pleasant—Agreeable— 2) Ñoäc Giaùc Phaät coøn ñöôïc goïi—Pratyeka-Kindness—Love. buddha is also called: a) Ñoäc Giaùc: Lonely or lone Priyakhyana (skt): AÙi ngöõ—Loving words— enlightenment—See Ñoäc Giaùc Phaät. Kind communication. b) Duyeân Giaùc: Enlightenemtn in the twelve Prthagjana (skt): Phaøm phu—The common nidanas—See Duyeân Giaùc. man—A man of lower caste or character or c) Vieân Giaùc: Completely enlightened for profession. self. Prthivi (p): Ñòa Thaàn. *** For more information, please see Duyeân Prti (skt): Joy—Enthusiasm—Hyû laïc hay söï Giaùc in Vietnamese-English Section. an vui bình

thaûn trong taâm. Pravicayabuddhi (skt): See Quaùn Saùt Trí. Pudgala (skt) Puggala (p): Self—Ego— Pravrajyata (skt): Söï töø boû gia ñình— Personality (caùi ta, caùi toâi, caùi töï ngaõ). Homelessness. • Linh Hoàn Caù Nhaân: The individual soul. Pravritti (skt): Chuyeån—Sanh khôûi— • Caù nhôn hay caùi "Toâi" hay caùi "Ngaõ" Arising—Appearance. mang tính chaát luaân hoài. Phaät giaùo phuû Pravritti-vijnana (skt): See Chuyeån Thöùc. ñònh moät thöïc theå hay moät linh hoàn vónh haèng. Vôùi Phaät giaùo, caù nhaân chæ laø moät Prayogikacarya (skt): Gia haønh hay duïng danh töø öôùc leä, laø söï phoái hôïp giöõa theå coâng, ñoái laïi vôùi khoâng duïng coâng—Effortful chaát vaø taâm thöùc, coù theå thay ñoåi töøng luùc life in contrast with effortless life (anabhoga). khaùc nhau—Man, person, ego or self, the Preta (skt) Peta (p): Ngaï quyû (nhöõng ma ñoùi). substance that is the bearer of the cycle of Ma ñoùi laø nhöõng chuùng sanh maø nghieäp löïc rebirth. Buddhism denies the existence of khoâng quaù xaáu ñeå taùi sanh vaøo ñòa nguïc, an eternal person or soul. Buddhism sees nhöng khoâng ñuû toát ñeå ñöôïc sanh laøm A tu la. the person only a conventional name or a Theo ñaïo Phaät thì ñoá kî, ham muoán vaø ganh combination of physical and psychological gheùt laø nhöõng nhaân toá daãn ñeán taùi sanh vaøo facotrs that change from moment to ngaï quyû. Nhöõng keû khoán khoå naày bò ñoùi khaùt moment. haønh haï vì caùi buïng khoång loà, nhöng coå caùi Pubbe-nivasanussatinana (skt): Tuùc Maïng kim. Ngoaøi ra, hoï coøn chòu nhieàu söï haønh haï Thoâng—Tuùc Maïng Minh—The knowledge of khaùc—Hungry ghost, the one whose karma is recollecting past births. too good for rebirth in the hells, but too bad for rebirth as an asura. According to the Buddhism Pudgaladharma (skt): See Nhaân Phaùp Voâ doctrine, envy, greed, and jealousy are factors Ngaõ. lead to rebirth as a hungry ghost. Hungry Puja (skt): Nghi leã—A gesture of worship or ghosts suffer torment of hunger because their respect by raising the hands, palms together,

the high of the hands indicating the degree of • Phuùc phi phuùc—Merit-demerit. reverence. • Nieát Baøn goàm söï daäp taét caû coâng haïnh vaø Pujana (skt): Cuùng döôøng—Serving phi coâng haïnh: Nirvana consists in the offerings—Reverencing—Honoring— extinction of both merit and demerit. Attention—Worship—Respect—Hospitable Punyatara (skt): Coâng ñöùc hoa. reception. Puramdara (skt): Keû taøn phaù thaønh phoá Punjab (skt): Ñaïi Taàn. (danh hieäu cuûa Trôøi Ñeá Thích)—City- Punjan (skt): Caùi gì ñöôïc chaát leân— destroyer (epithet of Indra). Something heaped up. Purana-Kasyapa (skt) Purana Kassapa Punarbhava (skt): Rebirth in a next (p): Phuù lan na Ca Dieáp. existence—Taùi sinh hay sinh trôû laïi vaøo moät Puranam (p): Stale—Nhöõng moùn aên ñaõ thiu. ñôøi soáng môùi. Purna (skt) Punna (p): Phuù laâu na. Punna (p): Phöôùc—Thieän—Good deeds. Purnachandra (skt): Maõn nguyeät Boà Taùt. Punya (skt) Punna (p): Phöôùc ñieàn, coâng lao Purana-Kasyapa (skt): Baát Lan Ca Dieáp. hay coâng traïng baûo ñaûm cho nhöõng ñieàu kieän Purisuttama (p): A unique being—A man par toàn taïi toát hôn trong cuoäc ñôøi sau naày. Vieäc ñaït excellence. tôùi nhöõng coâng traïng karma laø moät nhaân toá Purusa (skt): Tröôïng phu—Nhaân—Human quan troïng khuyeán khích Phaät töû theá tuïc. Phaät beings—See Tröôïng Phu. giaùo Ñaïi thöøa cho raèng

coâng lao tích luõy ñöôïc Purusa-damya-sarathi (skt): Ñieàu Ngöï duøng cho söï ñaït tôùi ñaïi giaùc. Söï hoài höôùng moät Tröôïng Phu—Controller of men—Trainer of phaàn coâng lao mình cho vieäc cöùu ñoä ngöôøi Men—An epithet of the Buddha. khaùc laø moät phaàn trong nhöõng boån nguyeän cuûa chö Boà Taùt—Field of merit—Field of good Purushakara (skt): Ñoä Duïng Quaû—See Nguõ fortune—Field of happiness—Merit, karmic Quaû (3). merit gained through giving alms, performing Purva (skt): Höôùng Ñoâng—East. worship and religious services, reciting sutras, Purvadharmasthitita (skt): See Boån Truï and so on, which is said to assure a better life Phaùp. in the future. Accumulating merit is a major Purvapranidhana (skt): See Boån Nguyeän. factor in the spiritual effort of a Buddhist Purvasaila (skt): Ñoâng sôn truï boä. layperson. Mahayana Buddhism teaches that Purva-Videha (skt): Ñoâng Thaéng Thaàn accumulated merit should serve the Chaâu—The eastern continent. enlightenmen of all beings by being Pu-Tai: Boá Ñaïi Hoøa Thöôïng, nhaø sö Trung transferred to others. The commitment to Quoác vaøo theá kyû thöù 10. Ngaøi ñöôïc mang teân transfer a part of one's accumulated merit to naày vì ngaøi luoân mang treân löng moät bò aên xin others is a significant aspect of the Bodhisattva trong khi du haønh töø phoá naày sang phoá khaùc. vow. Perfection in this is achieved in the Chæ ñeán luùc maát, ngaøi môùi tieát loä mình laø ai: eighth stage of a bodhisattva'development— Haï Sanh Di Laëc Toân Phaät. Trong caùc tu vieän See Thaäp Ñoä Ba La Maät 8. Phaät giaùo Trung Hoa, Ngaøi laø bieåu hieän cuûa vò Punyagaca (skt): Toå Phuù na daï xa. Phaät Cöôøi—Hempen sack, a Chinese monk Punyamitra (skt): Toå sö Baát nhö maät ña. said to have lived in the 10th century. His name Punyaprasava (skt): Phöôùc sanh thieân. comes from his wandering through the towns Punyapunya (skt): with a hempen beggar's sack on his back. Only

at the time of his death did he reveal his true 2) Color: Maøu saéc. identity as an incarnation of the future buddha: Ragadveshamoha (skt): Tham saân si— Maitreya. In Chinese monasteries, he is Greed, anger, ignorance—See Tam Ñoäc. represented as a Laughing Buddha. Ragaraja (skt): AÙi Nhieãm Minh Vöông—The Pu-To-Shan: Phoå Ñaø Sôn, moät ñaûo nuùi naèm King with the affection of love—King of Love. veà phía ñoâng bieån Trung Quoác, ngoaøi khôi tænh Ragi (p): Lustful (a)—Daâm ñaõng. Trieát Giang, laø moät trong boán ngoïn nuùi noåi Rahassa (p): Secret—Bí maät. tieáng cuûa Trung Hoa. Ñaây laø trung taâm Phaät Rahaseyyaka (p): Secret—Bí maät. giaùo quan troïng cuûa Taøu. Ngöôøi ta xem ñaây laø Raja (skt): Quoác vöông—King—Chief or best nôi thôø Boà Taùt Quaùn AÂm. Sôû dæ coù söï coá naày laø vì vaøo naêm 847, moät nhaø sö AÁn Ñoä phaùtof its kind—Sovereign. Rajabhavana (p): King's palace—Cung ñieän hieän chaân dung Boà taùt Quaùn AÂm, neân oâng ñaët cuûa nhaø vua. teân laø Phoå Ñaø sôn laáy töø teân moät hoøn ñaûo beân AÁn Ñoä Potalaka—A mountain island in the Rajadaya (p): A royal gift—Phaåm vaät cuûa east China Sea, offshore Chekiang province, trieàu ñình. one of the four famous mountains in China. It Rajagriha (skt) Rajagaha (p): Thaønh Vöông is one of the most important centers of Xaù—Kinh ñoâ cuûa vöông quoác Ma Kieät Ñaø, Buddhism in China. It is also considered to be moät vöông quoác coå AÁn Ñoä, baây giôø laø thaønh the holy place

of the Bodhisattva phoá Rajgir trong tieåu bang Bihar, vuøng ñoâng Avalokitesvara (Kuan-Shi-Yin). The name of baéc AÁn Ñoä, nôi Ñöùc Phaät thaønh ñaïo, cuõng laø the island derived from Potalaka, an island in nôi keát taäp kinh ñieån ñaàu tieân trong Phaät the Indian Ocean known as a resort of giaùo—City of Royal Palace—Capital of the Avalokitesvara. In 847 an Indian monk ancient Indian kingdom of Magadha, present- glimpsed in a cave on Pu-To-Shan a likeness day Rajgir city in Bihar state of the northeast of the Bodhisattva and he named the island India, where the Buddha first realized the Potalaka, which became Po-Tu-Shan in truth, and the site of the first council following Chinese. the Buddha's passing away. Putra (skt): Con caùi—A child. **For more information, please see Vöông Xaù. Rajapura (skt): Teân thaønh phoá vaø tænh thaønh maø baây giôø laø Rajaori naèm veà phía taây nam Kashmir—A province and city, now Rajaori in south-west Kashmir. Rajasamadhi (skt): Vöông Tam Muoäi—King

R of samadhis. Rahu (skt): La haàu (vua loaøi A tu la). Rahula (skt): La haàu La, con trai cuûa coâng chuùa Da Du Ñaø La vaø thaùi töû Taát ñaït Ña tröôùc khi Ngaøi xuaát gia. La haàu La sanh ñöôïc haï Racmicatasahasraparipurnadhvadja sanh tröôùc khi thaùi töû xuaát gia. Veà sau, luùc 15 (skt): Cuï tuùc thieân vaïn Quang Minh Nhö Lai. tuoåi, La Haàu La xuaát gia, trôû thaønh moät trong Raga (p): 12 tröôûng laõo vaø moät trong möôøi ñaïi ñeä töû cuûa 1) Greed—Uncontrolled lust of every kind— Phaät—The name of the son of princess Desire to have—Tham. Yasodhara and prince Siddharttha before he

left home, born shortly before he left his home in India, marking the spot where the Buddha's on his quest for enlightenment. Later, Rahula body was cremated. entered the Sangha at about the age of 15 and Ramaneyyaka (p): Pleasant—Thích thuù. became one of the 12 Elders and one of ten Ramiprabhasa (skt): Quang Minh Nhö Lai. great disciples of the Buddha. Ranga (skt): Hí vieän—Theater. ** For more information, please see La Haàu Rasa (skt): Vò—Taste—Flavour. La in Vietnamese-English Section. Rasi (p): A heap—Moät ñoáng. Rajagriha (skt) Rajagaha (p): King Bimbisara'a capital of Magadha. Ratna (skt) Ratana (p): Baûo—Jewel— Mani—The jewel in the Lotus. Rajakamika (p): A government official— Quan chöùc cuûa trieàu ñình. Ratnacandra (Ratnachandra) (skt): Baûo Nguyeät Boà Taùt. Rajakula (p): A royal family—Gia ñình hoaøng toäc. Ratnagarbha (skt): 1) Phaùp Taïng: Jewel Treasury. Rajakumara (p): A prince—Thaùi töû. 2) Phaùp Taïng Phaät: Jewel Treasury Buddha. Rajakumari (p): A princess—Coâng chuùa. Ratnakara (skt): Baûo Tích Boà Taùt. Rajini (p): A queen—Hoaøng haäu. Ratnaketouradja (skt): Baûo töôùng Phaät. Rajorodha (p): A royal concubine—Thöù Ratnakousoumasapouchpitagatra thieáp cuûa nhaø vua. Buddha (skt): Taïp saéc baûo hoa nghieâm thaân Rajupatthana (p): Attendance on a king—Söï Phaät. haàu haï nhaø vua. Ratnakuta-Sutra (skt): Kinh Ñaïi Baûo Tích, Rajuyyana (p): A royal garden—Vöôøn moät trong nhöõng kinh ñieån coå nhaát cuûa tröôøng thöôïng uyeån. phaùi Ñaïi thöøa, goàm 49 quyeån. Ñaây laø moät Rakchasas (skt): phaàn cuûa caùc kinh Phöông quaûng. Chuû yù kinh • La saùt—Evil demon—Malignant demon. nhaèm phaùt trieån Trung Ñaïo, maø veà sau naày trôû •

Quyû La saùt aên thòt ngöôøi, nhöng moät khi thaønh hoïc thuyeát cho phaùi Trung Ñaïo cuûa Ngaøi ñaõ quy-y Tam Baûo thì ngöôïc laïi, chuùng hoä Long Thoï—Sutra of the Heap of Jewels, one trì Phaät Phaùp—Demons who eat humans, of the oldest sutras of the Mahayana. It is one but those who take refuge with the Triple of the Vaipulya sutras and is a collection of 49 Jewels do not; in contrast, they protect the independent sutras. Ratnakuta developed the Dharma. Middle Way, which later became the basis for • Loaøi quyû La Saùt soáng ôû Laêng Giaø: A class the Madhyamaka teaching of Nagarjuna. of demons living in Lanka. Ratnapani (skt): Baûo chöôûng (Baûo Thuû) Boà Rakchasis (skt): Nöõ La saùt. Taùt. Rakshasa (skt): See Rakchasas in Ratnaprabha (skt): Baûo Quang thieân töû. Sanskrit/Pali-Vietnamese Section. Ratna-Sambhava (skt): Nam Phaät, moät trong Raksasis (skt): See Rakchasis in naêm vò Phaät sieâu vieät, coøn ñöôïc bieát nhö ngöôøi Sanskrit/Pali-Vietnamese Section. ban boá töø bi. Phaät traàn theá Kashyapa vaø Boà taùt Rama (skt): La Ma, teân cuûa moät vò anh sieâu vieät Baûo Chöôûng ñeàu phuïc tuøng Nam huøng—Name of a hero. Phaät. Ngaøi thöôøng ngoài treân löng sö töû vôùi cöû Ramabhar (skt): Thaùp Ramabhar taïi Caâu Thi chæ chaáp thuaän nhöõng mong öôùc (See Mudra Na ôû AÁn Ñoä, ghi daáu nôi hoûa thieâu nhuïc thaân 6)—One of the five Dhyani-Buddhas or Ñöùc Phaät—Ramabhar, a pagoda at Kusinagara

transcendental buddhas, known as the 1) Duïc Nhö YÙ Tuùc: Chanda (skt)—Ham Compassionate Giver. He is associated with muoán hay naêng löïc cuûa yù—Concentration the earthly buddha Kashyapa and a of intention or the will power. transcendent bodhisattva Ratnapani. Ratna- 2) Tinh Taán Nhö YÙ Tuùc: Virya (skt)—Tinh Sambhava is always riding a lion or a horse, taán hay naêng löïc cuûa tö töôûng— making the gesture of wish granting. Concentration of strenuous efforts. Ratnatedjobhyyudgataradja (skt): Baûo 3) Thöùc Nhö YÙ Tuùc: Citta (skt)—Tinh thaàn— Oai ñöùc thöôïng vöông Phaät. Concentration of the mind or thought Ratnavabhasa (p): Baûo Minh Phaät. power. 4) Quaùn Nhö YÙ Tuùc: Mimamsa (skt)—Rattannu (p): Cao tuoåi haï vaø nhieàu kinh Nghieân cöùu vaø xeùt ñoaùn hay suy nghó saâu nghieäm. xa—Concentration of inquisitiveness and Rava (p): A cry—Tieáng keâu khoùc. daring, or deep thinking. Rddhi (skt) Riddhi (p): Divine power—Thaàn *** For more information, please see Töù Nhö thoâng bieán hoùa, nhöõng quyeàn naêng thaàn dieäu YÙ Tuùc in Vietnamese-English Section. sieâu nhieân naèm trong luïc thoâng, ñaëc bieät bieán Revata (skt): Ly baø ña. hoùa döôùi nhieàu daïng, hay qua moät daïng khaùc, Rishi (skt): Tieân nhôn—Holy sages of taøng hình, xuyeân qua caùc vaät theå raén, ñi treân advanced spiritual attainment—Hermit— nöôùc hay löûa, sôø maët trôøi hay maët traêng, hoaëc Hermit-philosopher. ñi vaøo caùc taàng trôøi cao nhaát. Nhöõng quyeàn naêng naày ñaït ñöôïc do tu taäp thieàn ñònh, taäp Rishipatana (skt): Tieân nhôn vieân. trung tö töôûng hay quaùn chieáu. Tuy nhieân, Roga (p): Disease—Illness—Beänh hoaïn. khoe khoang nhöõng quyeàn naêng naày laø vi Roga-atura (p): A sick person—Beänh nhaân. phaïm caùc qui taéc tu haønh, seõ bò loaïi tröø khoûi Rogahari (p): A physician—Thaày thuoác. coäng ñoàng Taêng giaø—Supernatural or magical Rohini (skt): Soâng Loâ mieän ni. powers that are part

of Abhijna. It refers to the Roudraka (skt): Uaát ñaø la. power to manifest multiple forms of oneself or Ruci (skt): Lö chí. to transform oneself into another shape, to become invisible, to pass through valid things, Ruhana (p): Growing—Rising—Söï moïc leân. to walk on water or fire, to touch the sun and Ruhati (p): To grow—Moïc leân. moon, and to scale the highest heaven. These Rupa (skt): abilities are by-products of meditation, • Saéc—Hình saéc—Vaät chaát—Material— concentration and contemplation practices. Physical form—Body—Matter—Color— However, exhibiting or exploiting these Form—Outward appearance or powers is a violation of monastic discipline and phenomenon or color. pretending to possess such powers is grounds • Söï hieän höõu coù taùnh caùch vaät chaát: for dismissal from the sangha. Material existence. Rddipada (skt) Iddhipada (p): Boán phaåm Rupa-arammana (p): A visible thing—Vaät chaát caên baûn taäp trung tö töôûng ñeå ñaït ñöôïc höõu hình. nhöõng quyeàn naêng thaàn dieäu—Four properties Rupabhava (p): The Brahma world—Theá which bring magical powers or components of giôùi Phaïm Thieân. miraculous power: Rupa-dhatu (skt): Saéc giôùi—The world of form—See Triloka in Sanskrit/Pali-Vietnamese Section.

Rupakaya (skt): Saéc thaân—Form-body. 1) Anubodha-nana: Knowledge consisting in Rupa Loka (skt): The world of fine form— understanding. See Rupa-Dhatu. 2) Pativedha-nana: Knowledge consisting in penetration (realization). Rupasampatti (p): Beauty—Saéc ñeïp. Rupa-Skanda (skt): Saéc aâm. Saccani (p): Thaùnh ñeá. Rupatanha (p): Craving after form—Tríu Sacchikatabba (p): Thaáu trieät—Phaûi ñöôïc chöùng ngoä—Baèng nhaõn quan tinh thaàn. meán saéc giôùi. Rupavacara (Rupadhatu) (skt): Saéc giôùi. Sacchikatam (p): Ñaõ ñöôïc chöùng ngoä. Rupavantu (p): Handsome (a)—Ñeïp ñeõ. Sada (p): Eternal (a)—Vónh haèng. Ruta (skt): Sadana (p): A house—Caên nhaø. Sadara (p): Troublesome (a)—Gaây raéc roái. Sadasat (skt): Höõu Voâ—Being and non-being. Sadattha (p): One's own welfare—Lôïi ích cuûa chính mình. Sadayatana (skt): Luïc nhaäp—Maéc xích thöù

S naêm trong 12 maéc xích nhaân duyeân (saùu cô sôû cuûa nhaän thöùc vaø ñoái töôïng cuûa noù)—The six sense organs and six external objects—The six entrances—The fifth in the twelve links of dependent origination. Sabala (p): Strong (a)—Maïnh meõ. Sadda (p): Noise—Tieáng ñoäng. Sabba (p): Entire (a)—Toaøn theå. Saddahana (p): One who believes—Ngöôøi Sabbada (p): Everyday (adv)—Moãi ngaøy. tin töôûng. Sabbaso (p): Altogether (adv)—In every Saddahati (p): To believe—Tin töôûng. respect—Toaøn theå. Saddavidu (p): One who knows the meaning Sabbato (p): From every side—In every of various sonds—Ngöôøi bieát yù nghóa cuûa respect—Töø moïi phía. nhieàu loaïi aâm thanh. Sabbatha (p): Everyway (adv)—Baèng moïi Saddayati (p): To make a noise—Laøm ra caùch. tieáng ñoäng. Sabbattha (p): Everywhere (adv)—Khaép moïi Saddha (skt) Saddha (p): Nieàm tin—Faith— nôi. Confidence—Buddhism faith is not the Sabda (skt): AÂm thanh—Sound—Voice— acceptance of doctrinal beliefs, but confidence Speech—Tone. in the Buddha as a Teacher and his Teaching Sabha (p): An assembly—Hoäi chuùng. as a way to Enlightenment—Faith should be Sabhaga (p): Common (a)—Chung. reasoned and

rooted in understanding—There is no reliance on the authority of another's Sabhaga-nimitta (p): Tö duy. spiritual powers—Through wisdom and Sabhava (p): Nature—Baûn chaát. understanding, faith becomes an inner Sabrahmacari (p): A fellow monk—Taêng löõ. certainty and firm conviction based on one's Sacca (p): Tri kieán—Truth. own experience. Sacca nana (p): Tri kieán veà Töù Ñeá— Saddhamma (Sudharma) (skt): Knowledge of the Truth:

• Dieäu phaùp: Wonderful dharma. Sadhu (p): Thieän tai!—Good!—Excellent! • Chaùnh Phaùp: Giaùo lyù thaät söï hay hoïc Sadhumati (skt): See Thaäp Ñòa (B) (9). thuyeát chaân chaùnh—Right dharma—Good Sadisa (p): Equal (a)—Baèng nhau. law—True justice—Buddhist doctrines— Sagabbha (p): Pregnant (a)—Coù baàu (coù Tru teaching—Right doctrine. thai). Saddhamma-pratirupaka: Töôïng Phaùp— Sagalavada Sutra (skt): Kinh Thi Ca La The age of the initiation of the right dharma— Vieät. Initiative Dharma. Sagara (skt): Bieån—The ocean—Haøm haûi Saddhammapundarika sutra (skt): Kinh (nöôùc bieån maën). Dieäu Phaùp Lieân Hoa—The Lotus of the Wonderful Law. Teaches the identification of Sagarava (p): Respectful (a)—Toân kính. the historical Buddha with the transcendental Sagaravaradharabuddhi-vikridita-Buddha existing from the beginning of this bhidjna (skt): Sôn Haûi Hueä töï taïi thoâng age, his appearance in the phenomenal world vöông. being only a skilful device adopted to preach Sagga (p): the Dharma to mankind. Salvation is attained 1) Caûnh trôøi—Heaven—Deva—Heavenly by the grace of the Bodhisattvas—See Kinh beings. Dieäu Phaùp Lieân Hoa. 2) Hyû Laïc ñòa: Place of happiness. Saddhamma-vipralopa: Maït phaùp—The Saggakaya (p): The heavenly assembly— age of annihilation of the right dharma. Thieân chuùng. Saddhanusarin (skt): See Kinh Dieäu Phaùp Saggaloka (p): The heavenly region—Thieân Lieân Hoa. giôùi. Sadhana Saggamagga (p): The way to heaven— 1) (p): Rich—Wealthy (a)—Giaøu coù. Ñöôøng leân trôøi (coõi cuûa chö Thieân). 2) (skt): Trong Kim Cang Thöøa, Sadhana coù Sagguna (p): Good quality—Phaåm chaát toát. nghóa laø nhöõng vaên baûn chöùa ñöïng nhöõng Sagotta (p): Of the same lineage (a baøi taäp thieàn ñònh, moâ taû chi tieát caùc thaàn kinsman)—Cuøng doøng hoï. linh kinh qua nhöõng thöïc chöùng taâm linh, Saha ñi töø höõu hình hoùa cuï theå ñeán loaïi töø 1) (p): Enduring—Söï kham nhaãn. hoaøn toaøn tö duy trong thieàn ñònh. Vieäc 2) (skt): The worldly world—Theá giôùi Ta Baø. thöïc hieän naày, laø chuû yeáu trong Phaät giaùo taây Taïng, ñoøi hoûi söï truyeàn thuï töø moät vò Sahadeva (skt): Ta ha ñeà baø (moät vò quan döôùi thôøi vua Tònh Phaïn). thaày---In Vajrayana Buddhism, Sadhana means texts contain meditation practices, Sahaloka (skt): See Sahlokadhatu. describe in a detailed fashion deities to be Saha-loka-dhatu (skt): Ta Baø theá giôùi (theá experienced as spiritual realities and the giôùi cuûa söï kham nhaãn hay theá giôùi naày)—The entire process from graphic visualization human world—The world of endurance—This into formless meditation. Performing this world. type of practice, which is central to Sahana (p): Endurance—Söï kham nhaãn (chòu Tibetan Buddhism, requires empowerment ñöïng). and consecration by the master. Sahasa (p): Suddenly (adv)—Boãng nhieân. Saddharma Sutra (skt): See Kinh Dieäu Sahasrara (skt): Voâ kieán ñænh töôùng. Phaùp Lieân Hoa.

Sahasrara-Chakra (skt): See Chakra 7. Sakantaka (p): Thorny (a)—Ñaày gai. Sahassa (p): One thousand—Moät ngaøn. Sakaraniya (p): One who still has something Sahati (p): To bear—To endure—Chòu ñöïng to do—Ngöôøi vaãn coøn coâng vieäc ñeå laøm hay kham nhaãn. (vöôùng baän traàn theá). Sahattha (p): One's own hand—Chính tay Sakasa (p): Neighborhood—Laùng gieàng. cuûa mình. Sakha (p): A friend—Baïn. Sahneti (p): To grind—To powder—Nghieàn Sakhila (p): Kindly in speech—Lôøi noùi töû teá. naùt. Sakhita (p): Friendship—Tình baïn. Saindhava (skt): Saûn phaåm cuûa thung luõng Sakhya (p): Friendship—Tình baïn. AÁn Haø—Product of the Indus valley. Sakicca (p): One's own business—Coâng vieäc Saintrasita (skt): Sôï haõi—Terrified. cuûa rieâng mình. Sajatika (p): Of the same race or nation (a)— Sakincana (p): Having worldly attachment Cuøng chuûng loaïi. (a)—Haõy coøn luyeán aùi traàn tuïc. Saj-jana (p): A virtuous man—Ngöôøi coù ñaïo Sakiya (p): One's own (a)—Cuûa rieâng mình. ñöùc. Sakka (p): Sajjana (p): Attachment—Söï baùm víu. 1) (a): Able—Possible—Coù theå. Sajjati (p): To cling to—To be attached to— 2) (n): King of devas—Thieân Vöông (the Baùm víu vaøo caùi gì. King of Gods—The lord over the celestial Sajjeti (p): To prepare—Chuaån bò. beings in the Heaven of the Thirty Three Sajjhaya (p): Study (n)—Söï nghieân cöùu. Devas). Sajjhayana (p): Recitation—Söï tuïng ñoïc Sakkara (p): Honor—Vinh döï. (thuoäc loøng). Sakkatta (p): The position as the ruler of Sajjhu (p): Silver—Baïc. devas—Chöùc vò cai quaûn chö Thieân. Sajju (p): Instantly—At the same moment— Sakkaya (p): The existing body—Thaân hieän Ngay luùc aáy. höõu. Saka (p): Vegetable—Thaûo moäc. Sakkhara (p): Crystal (a)—Trong nhö thuûy tinh. Sakabala (p): One's own strength (a)—Töï löïc. Sakkhi (p): Face to face—Before one's eyes—Maët ñoái maët. Sakadagamin (p) Sakrdagami (skt): One who has attained the second stage of the Path Sakkoti (p): To be able—Coù khaû naêng. to be reborn on the earth only once—Tö ñaø Sakkunati (p): To be able—Coù khaû naêng. haøm, ngöôøi ñaõ ñaït nhò quaû trong Töù Thaùnh Sakkuneyyatta (p): Ability—Khaû naêng. Quaû, chæ coøn trôû laïi taùi sanh theâm moät laàn nöõa Sakra-Devendra (p): Thích Ñeà Hoaøn maø thoâi (Once-returner—Nhöùt lai—The Nhôn—God of the sky who fights the demons second stage of sainthood). with his vajra, or thunderbolt. Sakala (p): Entire (a)—Whole—Toaøn theå. Sakradagamin (skt) Sakadagamin (p): Sakalya (p): Totality—Toaøn boä. Nhaát Lai, ngöôøi coøn trôû laïi theá gian naày moät Sakamma (p): One's own duty (a)—Boån laàn nöõa, tröôùc khi ñaït tôùi giaùc ngoä hoaøn toaøn phaän cuûa mình. hay Nieát baøn. Trong con ngöôøi aáy moïi goác reã Sakankha (p): Doubtful (a)—Nghi hoaëc. cuûa ham muoán, saân haän vaø si meâ haàu nhö ñaõ bò bieán maát. Ñaây laø quaû vò thöù hai trong Töù

Thaùnh Quaû—Once-returner, ones who are Sallikkhati (p): To cut into slices—Caét thaønh reborn (come back once more to this earthly töøng laùt moûng. life) only once more before he is fully Samacarana (p): Conduct—Caùch cö xöû enlightened or before the attainment of (haïnh kieåm). nirvana. In them the three unwholesome roots Samacarati (p): To act—To behave—Cö xöû. of desire, hatred and ignorance are almost Samadapeti (p): To instigate—Xuùi duïc ai eliminated. This is the second of the four laøm vieäc gì. ascetic fruits—See Töù Thaùnh Quaû. Samadati (p): To accept—Chaáp

nhaän. Sakradagamiphala (skt): See Töù Thaùnh Quaû (2). Samadhana (p): Concentration—Söï taäp trung (tö töôûng). Sakuna (p): A bird—Chim. Samadhi (skt): Meditation—One-pointedness Sakunagghi (p): A hawk—Loaøi dieàu haâu (où). of the mind—Tam muoäi—Ñònh, taäp trung tinh Sakya (p): Belonging to the Sakya (a)—thaàn vaøo moät ñoái töôïng duy nhaát, ñaït ñöôïc do Thuoäc veà doøng hoï Thích Ca. thöïc taäp thieàn ñònh hay söï phoái hôïp giöõa thieàn S(h)akya: Teân cuûa boä toäc thuoäc doøng hoï ñònh vaø trí tueä Baùt nhaõ. Ñònh laø traïng thaùi taäp Thích Ca cuûa Phaät Toå Thích Ca Maâu Ni—The trung tinh thaàn, keát quaû tröïc tieáp cuûa thieàn vaø name of the tribe or clan to which Gautama the quaùn töôûng. Ñònh laø coâng cuï chính daãn tôùi ñaïi Buddha belonged. giaùc. Ñònh laø traïng thaùi yù thöùc phi nhò nguyeân, Sakyamuni: Thích Ca Maâu Ni, nhaø hieàn trieát keát hôïp caû chuû theå vaø ñoái töôïng. Ñònh chaúng thaàm laëng cuûa doøng toäc Thích Ca. Teân cuûa phaûi laø keàm giöõ taâm taïi moät ñieåm, maø cuõng Ñöùc Phaät lòch söû, ngöôøi saùng laäp ra ñaïo Phaät, khoâng laø dôøi taâm töø choã naày ñeán choã khaùc, vì theá danh laø Siddhartha Gautama—The “Silent laøm nhö vaäy laø theo tieán trình cuûa nhò nguyeân. Sage of the Sakya clan.” Name of the present Böôùc vaøo ñònh laø böôùc vaøo traïng thaùi tónh taâm. (historical) Buddha, the founder of Buddhism, Coù ba loaïi ñònh sieâu nhieân—Concentration— his worldly name is Siddhartha Gautama. Putting together—Joining or combining with— Sakyasimha (p): Thích Sö Töû. The balanced state—One-pointedness of mind, Sala (skt): Sa la thoï. obtained from the practices of meditation or Saladraradja (skt): Ta la thoï vöông. the combination of meditation (Dhyana) and Prajna (Transcendental wisdom). The state of Salaka (p): A blade of grass—Ngoïn coû. mental concentration resulting from the Salaradja (skt): Ta la vöông Phaät. practice of meditation and contemplation on Salatu (p): Unripe (a)—Dò thuïc (chöa chín). Reality (the state of even-mindedness). Salayatana (p): Luïc caên—Six of the Ayatana Samadhi is the key tool that leads to or sense-bases (eye, ear, nose, tongue, body, enlightenment. Samadhi is a non-dualistic state and mind). of consciousness in which the consciousness of Salila (p): Water—Nöôùc. the experiencing “subject” becomes one with Salla (p): A dart—Caây lao. the experienced “object.” Samadhi is neither a Sallahuka (p): Light (a)—Nheï nhaøng. straining concentration on one point, nor the Sallakkheti (p): To observe—Quan saùt. mind is directed from here (subject) to there (object), which would be dualistic mode of Sallapa (p): A friendly talk—Cuoäc noùi experience. To enter samadhi means to attain chuyeän thaân höõu. the state of absorption of dhyana. There are supermundane samadhi (lokottara):

1) Hö khoâng: Shunyata—Emptiness. Samala (p): Impure (a)—Contaminated— 2) Traïng thaùi khoâng coù ñaëc tính: Animitta--- Nhieãm tröôïc. The state of no characteristics. Samana (p): Sa moân—AÅn só. 3) Khoâng coøn luyeán aùi ñoái töôïng vaø böôùc Samanantara (skt): immediate (a)—Just vaøo Nieát baøn: Free from attachment to the after—Nearest—Theo lieàn sau—Immediately object, and the attainment of Nirvana. contiguous to or following—Immediately Samadhi-bala (p): The power of behind or after. concentration—Ñònh löïc. Samanantara-pratyaya (skt):

Ñaúng voâ giaùn Samadhi-bhavana (p): Cultivation of duyeân—Immediately contiguous concentration—Thöïc taäp taäp trung tö töôûng. circumstances—An immediate circumstance. Samadhikkhanda (p): Naâng cao taâm ñònh. Samana-arthata (skt): Ñoàng söï—Sharing the Samadhimada (skt): Röôïu tam muoäi (tam same aim—Having the object or aim—Holding muoäi töûu)—Liquor of samadhi. the middle between two extremes. Samadhi-Parikkhara: Foundations of Samana-Phala: Fruits of Monkhood—Four mindfulness. supermundane fruitions: Stream-entrance, Samadhiraja-Sutra (skt): Kinh ñieån Ñaïi Once-returner, Non-returner, and Perfect thöøa, noäi dung cuûa noù gaàn nhö Baùt Nhaõ Ba La Holiness. Maät Ña, baøn veà baûn chaát ñoàng nhaát cuûa vaïn Samanarthata (skt): Ñoàng söï—Engaging in höõu—A Mahayana sutra, of which teaching is the same work—See Töù Nhieáp Phaùp (4). related to that of the Prajnaparamita-Sutra, and Samanera (p): Vò môùi tu, giöõ giôùi nhöng chöa deals with the essential identity of all things. ñöôïc cho thoï giôùi cuï tuùc cuûa Tyø Kheo—A Samadhi-Samapatti-Kusalata: Skilfulness novice who keeps the precepts but who has not in entering into concentration, in remaining in yet achieved full ordination to the rank of it, and in arising from it. Bhikkhu by the ceremony of Upasampada— Samadhi-Sambojjhanga: Concentration as See Sa Di. Factor of Enlightenment—Boà ñeà phaàn. Samaneri (p): A female apprentice of a Samadhisukha (skt): See Tam Muoäi Laïc. nun—See Sa Di Ni. Samadhi-Vipphara-Iddhi: The power of Samaneti (p): To bring together—Nhoùm laïi penetrating Concentration—Ñònh löïc. (hoïp laïi vôùi nhau). Samadisati (p): To command—Ra leänh. Samanna (p): Designation (n)—Söï boå nhieäm. Samadiyati (p): To take upon oneself—Ñaûm Samanta (p): Entire (a)—Toaøn theå. nhaän laøm vieäc gì. Samantabhadra (skt): Phoå Hieàn Boà Taùt— Samagama (p): Assembly or Association. Boà Taùt Toaøn Thieän hay Toaøn Phuùc. Moät trong Samahanati (p): To hit (to sound a musical nhöõng boà taùt chính cuûa tröôøng phaùi Phaät giaùo instrument)—Chaïm (khaûi ñaøn). Ñaïi thöøa. Ngaøi coøn laø hieän thaân cuûa ñöùc traàm Samahita (skt): Collected state of mind—See tónh, loøng thöông xoùt vaø trí hueä saâu xa. Ngaøi Samadhi in Sanskrit/Pali-Vietnamese Section. ñöôïc suøng kính nhö ngöôøi baûo hoä cho taát caû nhöõng ai truyeàn baù Phaät phaùp vaø ñöôïc coi nhö Samajatika (p): Of the same caste (a)—Coù laø hieän thaân cuûa trí naêng ñoàng nhaát, töùc laø hieåu cuøng moät giai caáp. ñöôïc söï ñoàng nhaát giöõa caùi gioáng nhau vaø caùi Samakaddhati (p): To abstract—To pull khaùc nhau. Ngaøi thöôøng côõi voi traéng saùu ngaø along—Ruùt laáy (khoâng coù pheùp). (voi töôïng tröng cho söùc maïnh cuûa trí tueä),

xuaát hieän cuøng luùc vôùi Boà taùt Vaên Thuø beân Samanussarati (p): To recollect—Nhôù laïi. caïnh (phaûi) Phaät Thích Ca. Ngaøi cuõng coøn Samanyalakshana (skt): General form— ñöôïc goïi laø Tam Maïn Baït Ñaø La, tieâu bieåu cho Hình töôùng bao quaùt toaøn theå—See Coäng “Lyù,” ngaøi cuõng laø vò baûo hoä Kinh Phaùp Hoa Töôùng. vaø nhöõng ngöôøi haønh trì kinh naày; ñoàng thôøi Samapajjati (p): To enter upon—Böôùc vaøo. ngaøi cuõng coù lieân heä maät thieát vôùi Kinh Hoa Samapatti (skt & p): Attainment (an enjoying Nghieâm. Ngaøi ngöï taïi phía ñoâng vuõ truï— stage of meditation)—Tam Ma Ñòa—Töø naày Universal

Virtue—One of the five Dhyani- ñöôïc duøng ñoàng nghóa vôùi “Samadhi” trong taát Bodhisattvas—The All-Compassionate One of caû caùc kinh ñieån Phaät giaùo. Tam Muoäi, chæ veà perfect Activity. “He Who Is All-pervadingly boán traïng thaùi ñònh taâm, boán laõnh vöïc voâ saéc, Good” or “He Whose Beneficence Is hay traïng thaùi loaïi tröø. Samapatti coøn chæ caùi Everywhere.” One of the most important traïng thaùi taäp trung cuûa taâm trong ñoù chuû theå bodhisattvas of Mahayana Buddhism. He also ñöôïc hoaøn toaøn ñoàng nhaát vôùi ñoái töôïng trong embodies calm action, compassion, and deep- söï caân baèng toaøn haûo—This term is used a a seated wisdom. He is venerated as the synonym with “samadhi” in all Buddhist texts. protector of all those who teach the dharma Attainments, referring to the four absorptions and is regarded as an embodiment of the (dhyana), four stages of formlessness, or state wisdom of essential sameness and difference. of extinction. Samapatti also means a He often appears riding a white six-tusked concentrated state of mind in which the subject elephant (the elephant being noted for its is completely identified with the object of tranquility and wisdom) with Manjusri on the meditation. Psychologically, it is a state of (right) side of Sakyamuni. He is also called consciousness in perfect equillibrium, i.e., Universal sagacity, or lord of the fundamental tranquillized. law, the dhyana, and the practice of all Buddhas. He represents the fundamental law, Samapattisukha (skt): See Tam Muoäi Laïc. and is the patron of the Lotus Sutra and its Samapeti (p): To complete—To conclude— devotees, and has close connection with the To finish—Keát thuùc. Hua-Yen Sutra. His region is in the east. Samappeti (p): To hand over—To pass ** For more information, please see Phoå Hieàn something form hand to hand—Chuyeån giao. Thaäp Nguyeän in Vietnamese-English Samarabhati (p): To begin—Baét ñaàu. Section. Samarambha (p): Undertaking (a)—Ñaûm Samantagandha (skt): Phoå Höông Boà taùt. nhieäm. Samantamukha (skt): Phoå moân—Universal Samaropa (skt): See Kieán Laäp. gate—All-sidedness—Having the end Samaruhati (p): To climb up—Treøo leân. together. Samaseti (p): To combine—Phoái hôïp. Samantantato (p): Everywhere (adv)—Khaép Sama-Sisi: One who attains two ends nôi. simultaneously (extinction of cankers and the Samantaprabhasa (skt): Phoå Minh Nhö Lai. end of life). Samantapuspaka (p): Phoå Hoa Thieân töû. Samata (skt): Bình ñaúng—Sameness. Samanugahati (p): To ask for reasons—Hoûi Samatajnana (skt): See Bình Ñaúng Trí. cho ra leõ. Samatha (skt) Shamatha (p): Meditation— Samanupassati (p): To perceive—To see— Thieàn chæ quaùn—Tieáng Phaïn Tam Ma Ñòa coù Nhaän bieát.

nghóa laø traïng thaùi taâm vaéng laëng, laø moät 4) Giôùi haïn söï chuù taâm vaøo ñoái töôïng thieàn phöông phaùp huaán luyeän taâm taäp trung tö ñònh: Confinement to the object of töôûng. Thieàn Tam Ma Ñòa lieân quan tôùi vieäc meditation. gom taâm vaøo moät ñieåm (see Nhaát Ñieåm Truï). 5) Laøm cho tinh thaàn thuaàn thuïc: Taming of Tam Ma Ñòa coøn laø söï yeân tænh laâu daøi cuûa the mind. tinh thaàn ñöôïc thöïc taäp trong tröôøng phaùi 6) Laøm cho tinh thaàn yeân tónh: Calming the Yogachara vaø baây giôø ñöôïc caùc sö Taây Taïng mind. thöïc taäp nhö moät heä thoáng thieàn ñònh toång theå. 7) Hoaøn thieän söï yeân tónh: Refined calm. Söï nhaát

taâm, moät trong yeáu toá tinh thaàn trong 8) Taäp trung tinh thaàn vaøo moät ñieåm: the thieän thöùc. Tuy nhieân, Samatha haøm nghóa ruùt mind collected into oneness. lui thuï ñoäng trong khi Vipassana (minh saùt) 9) Tam ma ñòa: Samadhi. haøm nghóa thöïc hieän tích cöïc qua thieàn taäp, (B) Saùu söùc maïnh: Six powers: laøm ngöng baët nhöõng trôû ngaïi. Nhöõng trôû ngaïi 1) Nghe hoïc thuyeát: Hearing the teaching. trong khi phaùt trieån Samatha ñöôïc vöôït qua 2) Suy nghó: Reflection. trong 9 giai ñoaïn tinh thaàn, saùu söùc maïnh vaø 3) Söùc chuù taâm: Power of attention. boán hoaït ñoäng taâm thaàn—Samatha is a method 4) Hieåu roõ: Clear comprehension. of training the mind to develop concentration. 5) Taäp trung naêng löôïng: Concenrated Samatha meditation is concerned with energy. producing a one-pointed mind. Samatha also 6) Töï tin töï nhieân: Natural confidence. means quieting, ceasing, tranquility or serenity (C) Boán hoaït ñoäng taâm thaàn: Four mental comes from the literature of Yogachara school activities: and were put into practice in Tibet as a unified 1) Ñaët lieân heä giöõa tinh thaàn vaø ñoái töôïng: system of meditation. One-pointedness of Connecting the mind to the object. mind, one of the mental factors in wholesome 2) Phuïc hoài söï chuù taâm: Re-establishment of consciousness; however, samatha (tranquility attention. of mind) rather in the negative sense of 3) Chuù taâm lieân tuïc: Uninterrupted attention. withdrawal. Vipassana is a more positive 4) Thanh thaûn khoâng coá gaéng: Dwelling achievement (the quietude achieved) through effortlessly. the practice of dhyana, to cause subjugation or Samatha-bala (skt): Power of Tranquility. cessation of troubles. The various obstacles Samathasukha (skt): Sa Ma Ña Laïc—Haïnh that encounter the development of shamatha phuùc cuûa söï tòch tónh. Samatha hay tam ma ñòa are overcome through nine stages of mind, six (chæ quaùn) laø kyõ thuaät thöïc haønh giöõ cho taâm powers and four mental activities: thanh tònh vaø khoâng bò roái loaïn bôûi nhöõng tö (A) Chín giai ñoaïn tinh thaàn: Nine stages of töôûng vaø phieàn naõo xaáu; trong khi Vipasyana mind: hay quaùn laø söï thieàn ñònh gaén taâm mình vaøo 1) Höôùng tinh thaàn vaøo moät ñoái töôïng thieàn moät chuû ñeà hay meänh ñeà cuï theå. Khi taâm ñöôïc ñònh: Directedness of mind toward the tòch laëng baèng samatha (chæ quaùn), noù saún saøng object of meditation. cho moät loaïi hoaït ñoäng cao hôn cuûa trí—The 2) Cuûng coá tinh thaàn: Stabilization of the bliss of tranquillization. Samatha is the mind. practical art of keeping the mind serene and 3) Luoân luoân thay ñoåi söï chuù taâm: undisturbed by evil thoughts and passions; Continuous renewal of attention. while Vipasyana is meditation fixing one's mind upon a definite subject or proposition.

When the mind is tranquillized by Samatha, it Teân cuûa moät vöông quoác huyeàn thoaïi veà phía is ready for intellectual activity of the higher Ñoâng Baéc AÁn (naèm töø Trung AÙ ñeán Baéc cöïc) sort. maø theo truyeàn thuyeát Phaät giaùo Taây Taïng, laø Samatha-Vipassana: Minh saùt ñònh— moät trong nhöõng "thung luõng aån daáu," töùc laø Tranquility and insight—Concentration and nôi maø chuùng ta coù theå tôùi aån naùo trong nhöõng wisdom. luùc khoù khaên—Name of a mytical kingdom in Samathi-Katha (p): Thieàn ñònh giuùp taâm an the northeast of India (from Central Asia to truï trong tòch tònh. China and the North pole). According to Tibetan

Buddhism, Sambhala is one of the Samatikkamati (p): To pass over—To “hidden valleys,” certain places that become transcend—Vöôït qua (sieâu vieät). accessible at times of urgent need. Samatikram (skt): Vöôït khoûi—Going Sambhamati (p): To revolve—Suy ñi xeùt laïi beyond. (suy nghó thaät kyõ). Samativattati (p): To overcome—Vöôït qua Sambhanjati (p): To break—Phaù vôõ. (trôû ngaïi). Samatta (p): Entire (a)—Toaøn theå. Sambhara (skt): See Tö Löông. Samatthiya (p): Ability—Khaû naêng. Sambhatta (p): 1) A friend: Ngöôøi baïn. Samavahati (p): To bring about (an 2) A devoted person: Moät ngöôøi taän tuïy. accident)—Gaây ra (moät tai naïn). Sambhavana (p): Coming into existence— Sama-Veùda (skt): Tam ma Bì ñeà. Hieän höõu. Samavekkhati (p): To consider—To Sambhavati (p): To arise—Khôûi sanh. examine—Cöùu xeùt. Sambhavesi (p): One who is seeking Samaya (skt): Tam muoäi da. rebirth—Ngöôøi ñi tìm söï taùi sanh. Samayati (p): To come together—To be Sambhaveti (p): To honor—Vinh danh ai. united—Hôïp quaàn. Sambindati (p): To mix—Pha troän. Samayoga (p): Combination—Söï phoái hôïp. Sambhogakaya (skt): ÖÙng thaân (Baùo thaân)— Sambadha (p): Pressure—AÙp löïc. Enjoyment body—Reward body—Resultant Sambadheti (p): To be crowded—Ñoâng ñaûo. body—The Bliss Body of the triune Buddha. Sambahana (p): Massaging (rubbing)—Söï ** See Trikaya in Sanskrit/Pali-Vietnamese xoa boùp. Section. Sambahati (p): To massage—To rub—Xoa Sambhojjhanga (skt): Boà ñeà phaàn— boùp. Bojjhanga. Sambahula (p): Many (a)—Nhieàu. Sambodheti (p): To make understanding—To Sambala (p): Provision—Söï phaân phoái. teach—Giaùo huaán. Sambandha (p): Connection—Söï noái keát. Sambodhaya (p): Giaùc ngoä. Sambandhana (p): Connection—Binding Sambodhi (p): together—Söï noái keát. 1) Bodhi: Taâm Boà ñeà. Sambandhavikalpa (skt): See Töông Tuïc 2) Enlightenment (the highest wisdom): Söï Phaân Bieät in Vietnamese-English Section. giaùc ngoä—The insight, wisdom, and Sambhala (skt) Shambhala (p): assimilation of Truth essential to the attainment of the three higher stages of Arahtship.

Sambuddha (p): The Omniscient One— Samiddhi (p): Success (n)—Söï thaønh coâng. Ñaáng Toaøn Trí (Sieâu Vieät). Samijjhana (p): Success (n)—Söï thaønh coâng. Sambujjhati (p): To understand clearly—To Samijjhati (p): To succeed—Thaønh coâng. know perfectly—Thoâng hieåu. Samipa (p): Close—Near (a)—Gaàn. Samcodana (skt): Samirana (p): Wind—Gioù. • Gaây caûm höùng: Inspiring. Samirati (p): To blow—Thoåi. • Laøm cho thöùc tænh: Awakening. Samireti (p): To speak—To utter—Noùi. Samdha (skt): See Maät Ngöõ. Samita (p): Calmed—Tónh laëng. Samdhaya (skt): Taäp—Keát hôïp laïi—Ñeá thöù Samiti (p): An assembly—Hoäi chuùng. nhì trong Töù Dieäu Ñeá—Accumulation—To put or join together—The second of the four Noble Samjna (skt): Töôûng—Idea—Thought— Truths. Conception. Samdhiartha (skt): YÙ nghóa thaâm maät cuûa Samjnanirodha (skt): Töôûng dieät— hieän höõu—The secret meaning of existence. Cessation of thought. Samekkhati (p): To look for—Tìm kieám. Samkalpa (skt): Tö duy—Conception, idea or notion formed in the mind or heart. Sameti (p): To come together—Hoïp nhau laïi. Samketa (skt): See Giaû Danh. Samgha (skt): Taêng giaø—Chuùng—The multitude—A number of people living together

Samkhara (p): Haønh—Volition. for a certain purpose—Congregation—A Samkhya (skt): Soá luaän sö—One of the clerical community—See Taêng Giaø. philosophical schools of India said to have Samghadisesa (skt): Taêng taøn. influenced the development of Buddhism. Samghamitra (skt): Taêng giaø maät ña. Samklesa (skt)—Samkilesa (p): Impurity— Defilement—Söï nhieãm oâ (khoâng thuaàn tònh Samghamitta (p): Taêng giaø maät ña. trong saïch). Samghanandi (skt): Taêng giaø na ñeà. Samkusumitaraja (p): Khai Phu Hoa Vöông. Samgharama (skt): Vieän—Temple—A Samma (p) Samyak (skt): Supreme—Tam Buddhist convent or monastery—A resting Mieäu—Voâ thöôïng—The highest point or place for a community of monks. summit. Samghati (skt): Taêng giaø leâ—AÙo leã maëc tieáp Samma-ajiva (p): Right means of khaùch cuûa chö Taêng—A large robe. livelihood—Chaùnh maïng. Samghavarman (skt): Khang taêng Khaûi. Sammaddati (p): To trample down—Daãm Samghayacas (skt): Toå Taêng giaø da xaù. ñaïp leân vaät gì. Samgiti (skt): Council of Buddhist Clergy— Samma-ditthi (skt): Right belief—Chaùnh Keát taäp phaùp (toång hôïp vaø ghi laïi nhöõng lôøi kieán. Phaät daïy)—See Keát Taäp Kinh Ñieån. Sammaggata (p): One who has come to the Samgraha (skt): Cuøng naém giöõ—Holding right path—Ngöôøi ñi ñeán vôùi chaùnh ñaïo. (grasping—seizing—obtainment—bringing) Sammajani (p): Broom—Caây choåi. together. Sammajjati (p): o sweep—Queùt doïn. Samgraha-vastuni (skt): Nhieáp phaùp— Elements of socialbility—Elements of social Samma-Kammanta (skt): Right conduct— relations—Method for social relations. Chaùnh nghieäp. Samiddha (p): Successful (a)—Thaønh coâng. Sammakkheti (p): To smear—Laøm dô baån.

Sammana (p): Honor—Respect—Toân kính. Sammuti-Sacca (skt): Conventional Truth. Sammannati (p): To authorize(agree to—to Sammuyhati (p): To forget—Queân laõng. assent)—Cho pheùp. Samnaha (skt): AÙo giaùp—Suit of armor. Sammanteti (p): To consult together—Hoûi yù Samodhaneti (p): To connect—Noái keát laïi. kieán laãn nhau. Samosarati (p): To come together—Hoïp laïi Sammappanna (p): Right knowledge— vôùi nhau. Chaùnh tri kieán. Samotarati (p): To descend (into water)—Ñi Samma-sambuddha (p): The Perfectly xuoáng. Enlightened One—Ñaáng Giaùc Ngoä Toaøn Haûo. Sampada (p): Attainment as desirable Samma-Samadhi (skt): Right attainment. concentration—Chaùnh ñònh. Sampadaleti (p): To tear—Xeù ra. Samma-Sambodhi (skt): Söï giaùc ngoä toaøn Sampadeti (p): To try to accomplish—Coá haûo—Perfect Enlightenment—Universal gaéng hoaøn thaønh. Buddhahood attained by a Universal Buddha. Sampadosa (p): Wickedness—Taùnh xaáu aùc. Samma-sambuddha: A Supremely Sampadussana (p): Corruption—Söï nhieãm Enlightened One---Chaùnh Bieán Tri. tröôïc. Sammasana (skt): Comprehension—Thaáu Sampadussati (p): To be corrupted—Bò trieät. nhieãm tröôïc. Samma-Sankappa (skt): Right intention— Sampajana (p): Thoughtful (a)—Traàm tö Chaùnh tö duy. maëc töôûng. Samma-sati (skt): Sampajanna: Clarity of Consciousness— 1) (n): Right thought or memory—Chaùnh Clear Comprehension—Tænh thöùc—Moät Phaät nieäm. töû phaûi luoân tænh thöùc trong khi ra ñi, ñeán, cuùi 2) (v): To know thoroughly—Hieåu bieát thoâng xuoáng, duoãi thaân, aên, uoáng, nhai, neám, ñi tieâu, suoát. ñi tieåu,

cuõng nhö khi ñi, ñöùng, naèm, ngoài, nguû, Sammatta (skt): The state of rightness. thöùc giaác, khi noùi, vaø caû khi nín—A Buddhist Samma-vaca (p): Right speech—Chaùnh ngöõ. must be clearly conscious (tænh thöùc) in going Samma-vayama (p): Right effort—Chaùnh and coming, in bending and stretching his tinh taán. body, in eating, in drinking, chewing, tasting, Samminjati (p): To bend back—Uoán ngöôïc in discharging excrement and urine, in ngöôøi laïi. walking, standing, sitting, falling asleep, Sammodati (p): To rejoice (delight)—Hoan awakening, in speaking, and in keeping silent. hyû. Sampajjati (p): To succeed—Thaønh coâng. Sammucchati (p): To infatuate—Laøm cho ai Sampakampati (p): To tremble—To be roái trí. shaken—Run laäp caäp. Sammukha (p): Face to face with (a)—Maët Sampanna (p): Successful (a)—Thaønh coâng. ñoái maët vôùi ai. Sampapunati (p): To attain—To reach—Ñaït Sammunjani (p): Broom—Caây choåi. ñeán. Sammussati (p): To forget—Queân laõng. Samparaya (p): Future state—Töông lai. Sammuti (p): General opinion—YÙ kieán Samparaya-yika (p): Belonging to the next chung. world (a)—Thuoäc veà theá giôùi vò lai.

Samparikaddhati (p): To drag this way and Sampujeti (p): To honor—To respect—Toân that way—Keùo leâ heát ñöôøng naøy tôùi ñöôøng kia kính (toân troïng—Toân vinh). (trong voøng luaân hoài sanh töû). Sampureti (p): To accomplish—Hoaøn thaønh. Samparivajjeti (p): To avoid—Traùnh. Samsara (skt & p): Round of rebirth—Luaân Samparivareti (p): To surround—Bao quanh. chuyeån hay sanh töû luaân hoài—Thay ñoåi khoâng Samparivattati (p): To turn—Queïo (reõ sang ngöøng—Luaân hoài—Chu kyø sanh töû, chu kyø toàn höôùng khaùc trong voøng luaân hoài sanh töû). taïi. Chuoãi (bieån) taùi sanh, baùnh xe aùi thuû cuûa Sampasareti (p): To spread—Traûi roäng ra. theá giôùi hieän töôïng beân trong nhöõng ñieàu kieän khaùc nhau, maø moät caù nhaân chöa giaûi thoaùt Sampassati (p): To behold—To see—Ngaém khoâng theå naøo thoaùt ñöôïc. Söï raøng buoäc vaøo nhìn. luaân hoài laø haäu quaû cuûa tam ñoäc tham, saân, si. Sampati (p): Just now—Môùi vöøa roài. Chæ coù chuùng sanh con ngöôøi môùi coù khaû naêng Sampaticchana (p): Acceptance—Söï chaáp vöôït thoaùt khoûi luaân hoài vì hoï coù khaû naêng nhaän. nhaän bieát vaø taän dieät tam ñoäc tham saân si— Sampaticchati (p): To accept—Chaáp nhaän. Wandering—Constant change— Sampatti (p): Happiness—Haïnh phuùc. Transmigration—The cycle of births and Sampavayati (p): To blow—Thoåi. deaths, the cycle of existence. The ocean of Sampayoga (p): Connection—Söï lieân keát. births and deaths, the wheel of becoming in the Sampayojeti (p): To associate—To joint— phenomenal universe . Imprisonment in samsara is conditioned by the three Lieân keát vôùi nhau. “unwholesome roots” of greed, hatred and Sampha (p): Frivolity (useless talk)—Nhaøn ignorance. Only human beings have the ability ñaøm hyù luaän. to depart from samsara and enter into nirvana Sampha-ppalapa (p): Talking nonesense— because they can recognize and eliminate the Noùi chuyeän nhaõm nhí. the three poisons of greed, hatred and Samphusana (p): Contact—Touch—Söï tieáp ignorance. xuùc. Samsaranirvanasamata (skt): See Sanh Töû Samphusati (p): To touch—Tieáp xuùc. Nieát Baøn Bình Ñaúng. Samphassa (p): Contact—Touch—Xuùc. Samsakta (skt): Bò raøng buoäc—Tied.

Sampileti (p): To worry—Lo laéng. Samskara (skt) Sankhara (p): Haønh, bao Sampindeti (p): To combine—To unite—Keát goàm taát caû nhöõng thuùc baùch cuûa yù chí hay hôïp laïi vôùi nhau. nhöõng yù ñònh coù tröôùc haønh ñoäng. Haønh ñoäng Sampineti (p): nhaøo naën, cuõng nhö traïng thaùi thuï ñoäng cuûa 1) To please: Haøi loøng. nhöõng gì ñaõ ñöôïc nhaøo naën. Samskara laø uaån 2) To gladden: Hoan hyû. thöù tö trong nguõ uaån, laø moùc xích thöù hai trong 3) To satisfy: Thoûa maõn. thaäp nhò nhaân duyeân—Action—Formations Sampiyayana (p): Fondness—Söï luyeán aùi. include all volitional impulses or intentions Sampiyayati (p): To treat kindly—Ñoái xöû töû that precede an action. Mental formation teá vôùi ai. forces or impulses, referring to both the activity of the forming and the passive state of Sampucchati (p): To ask for permission (to being formed. Samskara, the fourth skandha of take permission)—Xin pheùp. the five skandhas, the second link in the chain of Nidanas.

Samskaras skanda (skt): haønh uaån. Samtustah (skt): Tri tuùc—Complete Samskrita (skt): Höõu vi—Doing something— satisfaction or contentment with. Khoâng deã gì cho ra moät nghóa Anh ngöõ töông Samubbhahati (p): To carry—Mang. ñöông vôùi “Samskrita.” Höõu vi (coù taïo taùc). Samubbhavati (p): To arise—Khôûi sanh. Toaøn boä nhöõng hieän töôïng coù lieân quan vôùi Samuccaya (p): Collection—Keát taäp. nhau, qui ñònh laãn nhau vaø tuaân theo luaät sanh Samucchindana (p): Destruction—Söï huûy truï dò dieät. ‘Samskrita’ coøn coù nghóa laø baát cöù dieät. caùi gì laøm moät ñieàu gì taïo ra moät keát quaû naøo Samudacarana (p): Behavior—Haïnh kieåm ñoù; baát cöù caùi gì coù theå ñöôïc taïo ra do aûnh (caùch cö xöû). höôûng cuûa luaät nhaân quaû vaø tuøy thuoäc hay duyeân laãn nhau. Chö phaùp ñöôïc chia laøm hai Samudacarati (p): To behave towards—Cö nhoùm chính, theo A Tyø Ñaït Ma Caâu Xaù Luaän, xöû. coù 72 höõu vò phaùp vaø ba voâ vi phaùp, nhöng Samudaharana (p): Coversation— theo tröôøng phaùi Duy Thöùc hay Du Giaø thì coù Utterance—Söï thuyeát giaûng. 94 phaùp höõu vi vaø saùu phaùp voâ vi—It is not Samudaya (skt): The truth of origination— easy to give one English equivalent for Taäp ñeá, nguyeân nhaân cuûa söï ñau khoå laø ham Samskrita. Samskrita means presence of muoán, khaùt voïng khoaùi laïc nhuïc duïc—The becoming (Formed, conditioned); all second Noble Truth: The root cause of the interdependent and mutually conditioning suffering—The origin of suffering (dukkha) is phenomena, the essential characteristic of Tanha (tham aùi), craving, selfish desire—See which is that they arise, subsist, change and Töù Dieäu Ñeá. pass away (anything that does something and Samuddharati (p): To lift up—To save is productive of some effect that come under from—Cöùu ñoä. the law of causation and mutual dependence). Samudeti (p): To arise—Khôûi sanh. Samskrita also means anything that does Samudireti (p): To utter—Thuyeát giaûng. something and productive of some effect, Samugghacchati (p): To arise (to come to anything that can be brought under the law of existence)—Khôûi sinh. causation and mutual dependence. Dharmas are grouped under the two heads, and those Samugghama (p): Origin—Nguyeân thuûy. belonging to the samskrita are seventy-two and Samugghanhati (p): To learn well—Hoïc those of asamkrita are three according to the moät caùch thuaàn thuïc. Abhidharmakosa; whereas the

Vijnaptimatra Samugghateti (p): To abolish—To uproot— or Yogacara school has ninety-four samskrita- Nhoå taän goác reã. dharmas and six asamskrita-dharmas. Samuggirana (p): Utterance—Lôøi thuyeát Samsthana (skt): giaûng. • Hình: Form. Samuggirati (p): To utter—Thuyeát giaûng. • Xöù: Position. Samullapana (p): Conversation—Cuoäc ñoái Samsvedaja: See Chatur-Yoni. thoaïi. Samta (skt): Sameness. Samullapati (p): To converse friendly—Ñoái Samtati (skt): See Töông Tuïc. thoaïi moät caùch thaân thieän. Samtrasamapta (skt): Gaây sôï haõi—Terror- Samupagacchati (p): To approach—Tieán inspiring. gaàn ñeán.

Samupagamana (p): Approach (n)—Söï tieán Samyak-sambuddha (skt): Tam Mieäu Tam gaàn ñeán. Phaät Ñaø—Hoaøn toaøn thöùc tænh, moät ngöôøi ñaõ Samupajjati (p): To arise—Khôûi sanh. ñaït tôùi ñaïi giaùc, moät trong möôøi danh hieäu cuûa Samupasobhita (p): Adorned (a)—Trang Phaät: Chaùnh bieán tri—Fully awakened one, a nghieâm. being who has attained perfect complete enlightenment. It also refers to one of the ten Samussaheti (p): To instigate—Xuùi duïc. epithets of the Buddha. Samussapeti (p): To raise—To hoist—Keùo Samyak-Samkalpa (skt): Chaùnh tö duy. leân (cöùu ñoä). Samussaya (p): Body—Thaân. Samyak snoti (skt): Chaùnh nieäm. Samutthana (p): Origination (cause)—Söï baét Samyak vac (skt): chaùnh ngöõ. nguoàn. Samyak-vyayama (skt): Chaùnh tinh taán. Samutthapeti (p): To originate—To Samyojana (skt): Keát buoäc—Phieàn naõo, produce—To raise—Khôûi sanh. nhöõng daây troùi goàm coù 10 thöù—Fetters— There are ten fetters binding beings to the Samvasena (p): Söï thaân caän. Wheel of Becoming: Samvoharena (p): Cuoäc ñaøm thoaïi. (A) According to the Theravadan Sect, there Samvriti (skt): are ten fetters—Theo phaùi Theravada, coù • Chaân lyù töông ñoái—Relative Truth. möôøi loaïi kieát söû: • Theá tuïc: Theá ñeá hay Tuïc ñeá—Relative, 1) Chaáp thöôøng ngaõ: Drishti—Belief in worldly knowledge, or truth. permanent self or individuality. Samvritikaya (skt): ÖÙng thaân, caùi thaân maø 2) Nghi hoaëc: Vichikitsa—Skeptical doubt or Ñöùc Phaät mang nhaèm vì lôïi ích cuûa chuùng skepticism. sanh—The body assumed by the Buddha for 3) Chaáp nghi leã cuùng kieán: Clinging to Rules the benefit of all beings. and Ritual. Samvr(i)ti-Satya (skt): Chaân lyù töông ñoái veà 4) Tham duïc: Trishna—Sensuous Craving or theá giôùi hieän töôïng, traùi vôùi chaân lyù tuyeät ñoái desire. hay cuoái cuøng—Conventional truth, the 5) Saân haän: Ill-will, hatred. relative truth of the phenomenal world as 6) Tham saéc giôùi: Craving for the world of opposed to the ultimate truth (paramarth- form or refined corporeality. satya). 7) Tham muoán voâ saéc giôùi: Craving for the Samvritya-desana (skt): See Tuøy Tuïc formless world or incorporeality. Thuyeát in Vietnamese-English Section. 8) Khoe khoang löøa doái: Conceit. Samyagjna (skt): See Chaùnh Trí. 9) Soâi noåi baát an: Restlessness. Samyak (skt): Chaùnh ñaùng—Ñuùng-- 10) Ngu doát: Avidya—Ignorance. (B) According to the Dharma Master Thich Correct—Right. Thien Tam in the Unisha Vijaja Dharani Samyak-droti (skt): Chaùnh kieán. Sutra, there are another ten fetters that Samyak-karmanta (skt): Chaùnh nghieäp. keep sentient beings in bondage Samyak-Prahanani (skt): Four perfect controlling them much like the master-exertions—See Töù Chaùnh Caän. slave relationship—Theo Phaùp Sö Thích

Samyak-samadhi (skt): Chaùnh ñònh. Thieàn Taâm trong Kinh Phaät Ñaûnh Toân Samyaksambodhi (skt): Tam mieäu Tam boà Thaéng Ñaø La Ni, laïi coù möôøi thöù kieát söû ñeà.

haèng troùi buoäc vaø sai khieán chuùng sanh numerous short texts dealing with incidents töïa nhö quan heä chuû tôù: connected with the life and work of the 1) Tham: Greed. Buddha. 2) Saân: Hatred. Sanah (skt): Teân cuûa moät ñòa danh Phaät giaùo, 3) Si: Ignorance. naèm veà phía taây nam cuûa Talaja vaø caùch Una 4) Ngaõ Maïn: Egotism. khoaûng 16 daëm veà phía baéc. Hai beân söôøn ñoài 5) Nghi Hoaëc: Skepticism. ngöôøi ta tìm thaáy loå choå hôn 62 hang. Caùc 6) Thaân Kieán: Body Consciousness. hang naày thuoäc loaïi ñôn giaûn vaø ñeàu coù beå a. Tríu meán thaân theå: To love one's body. chöùa nöôùc—Name of a Buddhist place in west b. Trang hoaøng thaân theå: To decorate it. India, south of Talaja and about 16 miles north c. Nuoâi naáng thaân theå quaù ñaùng: To feed it. of Una. More than 62 caves were found on 7) Bieân Kieán (söï thaáy bieát nghieâng leäch meùo both sides of the hill in Sanah. They are of a moù): Distorted Views. plain type and well supplied with tanks for a. Khoâng theå thaáy ñöôïc chaân lyù moät caùch roõ water. raøng: Unable to see the truth clearly. Sanati (p): To make a loud noise—Laøm neân b. Chæ thaáy ñöôïc moät nöûa söï thaät: Seeing tieáng ñoäng lôùn. only half-truth. Sacarana (p): Wandering about—Ñi lang 8) Taø Kieán: False Views. thang. a. Laáy xaáu aùc laøm thieän laønh: To assume Sancarati (p): To wander—To go about—Ñi evil for good. lang thang. b. Laáy troùi buoäc laøm giaûi thoaùt: To assume bondage for liberation. Sancaya (p): Accumulation—Söï tích tuï. 9) Kieán thuû Kieán: Close-minded Views. Sanceteti (p): To think—Suy nghó. a. Töï cho laø bieát taát caû: Assuming to be a Sanchadeti (p): To cover—Che ñaäy. know-it-allû. Sanchi (skt): Thaønh phoá mieàn trung AÁn Ñoä, b. Khö khö giöõ laáy nhaát kieán cuûa mình: nôi xuaát hieän nhöõng baèng chöùng ñaàu tieân cuûa Stubbornly holding to one view. ngheä thuaät Phaät giaùo töø theá kyû thöù ba tröôùc c. Khoâng chòu laéng nghe vaø caûi söõa: Taây lòch. Sanchi caùch thaønh phoá Bom Bay Refusing to listen and to change. khoaûng 549 daëm, laø nôi coù nhöõng di tích lòch 10) Giôùi Kieán Thuû: Follow False Precepts. söû Phaät giaùo to lôùn nhaát ñöôïc bieát ñeán ngaøy a. Khö khö giöõ laáy giôùi caám nhoû heïp: nay taïi AÁn Ñoä. Ñòa ñieåm naày ít khi ñöôïc nhaéc Stubbornly taking a small precept. ñeán trong vaên hoïc Phaät giaùo. Thaäm chí, trong b. Khoâng caàu hoïc ñeå bieát theâm caùc ñieàu cao kyù söï cuûa caùc nhaø haønh höông Trung Quoác, dieäu lôïi laïc cho vieäc giaûi thoaùt: Refusing voán chöùa raát nhieàu thoâng tin veà caùc trung taâm to let go and learn more about ways Phaät giaùo ngaøy xöa, cuõng chaúng noùi gì ñeán ñòa toward enlightenment. ñieåm naày. Do ñoù, thaät laø ngaïc nhieân khi caùc Samyuktagama (skt): See Agama. coâng trình kieán truùc taïi Sanchi laïi taïo neân Samyutta Nikaya (p): The Collection of nhöõng kieán truùc huy hoaøng vaø hoaøn haûo nhaát Kindred Sayings—Kinh Taïp A Haøm(Töông cuûa ngheä thuaät Phaät giaùo tröôùc ñaây taïi AÁn Ñoä. Öng Boä Kinh), söu taäp thöù ba. Kinh goàm nhöõng Sanchi coù lieân quan ñeán vieäc vua A Duïc keát baøi nhoû lieân quan tôùi nhöõng chi tieát veà cuoäc hoân vôùi con gaùi cuûa moät thöông gia ôû thò traán ñôøi vaø haønh ñoäng cuûa

Phaät—The third of five Vidisa, caùch Sanchi chöøng vaøi daëm, vaø vieäc main divisions of the Sutta Pitaka. It consists of döïng moät tu vieän treân ñoài. Ma Thaån Ñaø, con trai vua A Duïc vaø baø hoaøng naày, ñaõ löu nghæ

taïi ñaây trong chuyeán ñi truyeàn giaùo Tích Lan. has a vast, imposing dome nearly 50 feet high Duø chuyeän naày coù thöïc hay khoâng, nhöng to miniature ones no more than a foot high. nhöõng coâng trình kieán truùc ñaàu tieân taïi Sanchi The gateway of the Great Stupa, richly carved ñaõ coù nieân ñaïi töø thôøi vua A Duïc vaø raát coù theå with base-reliefs, illustrating the visit of Asoka noùi raèng chính söï baûo trôï cuûa vì vua naày ñaõ to the Bodhi tree at Bodh-Gaya. laøm cho Sanchi trôû thaønh moät trung taâm Phaät San-Chieh: Phaùi Tam Theá, moät tröôøng phaùi giaùo nhoän nhòp cuõng nhö taïo cho nôi ñaây moät Phaät giaùo ñaõ phaùt trieån taïi Trung quoác vaøo saéc thaùi huy hoaøng tröôùc ñaây. Trong soá caùc giöõa theá kyû thöù VII. Tín ñoà cuûa phaùi naày raát thaùp, coù nhieàu thaùp coù nieân ñaïi töø theá kyû thöù coi troïng giôùi luaät, thöïc haønh töø thieän vaø tu ba tröôùc Taây Lòch. Coù caùi ñöôøng kính 30 meùt, haønh khoå haïnh; hoï thöôøng xem ngöôøi ñoái dieän cao 15 meùt; coù nhöõng caùi raát nhoû, cao khoâng nhö moät vò Phaät töông lai, chính vì theá maø hoï quaù 0,3 meùt. Treân khuoân cöûa moät coång vaøo thöôøng laïy tröôùc ngöôøi laï vaø ngay caû thuù vaät— Ñaïi Thaùp, coù moät baûn chaïm noåi hieám thaáy, moâ An important school of Buddhism in China taû söï chieâm baùi cuûa vua A Duïc tröôùc caây Boà during the 7th century. Followers of this school Ñeà taïi Boà Ñeà Ñaïo Traøng—City in central stressed the importance of observance the India where the first monuments of Buddhist rules, altruistic deeds, and ascetic practice; art originated around the 3rd century BC. they also believe that everybody will become Sanchi was about 549 miles from Bombay, is a Buddha in the future, thus they often the site of the most extensive Buddhist prostrated before strangers on the street and remains now known in India. The site is even before animals. scarcely mentioned in Buddhist literature. Sanchindati (p): To destroy—Phaù huûy. Even the itineraries of the Chinese pilgrims, Sancinana (p): Accumulation—Söï tích tuï. which are a mine of information about the Sancinati (p): To accumulate—Tích tuï. other ancient centers of Buddhism, do not refer to this site at all. It is surprising therefore that Sancunneti (p): To crush—To powder— the monuments at Sanchi should now from the Nghieàn naùt. most magnificent and perfect examples of Sanda (p): Thich—Dense (a)—Daày ñaëc. early Buddhist art in India. Sanchi is connected Sandahati (p): To connect—Noái keát laïi. with the story of Asoka's marriage with a Sandaleti (p): To break—Phaù vôõ. merchant's daughter and the errection of a Sandana (p): A chain—Maéc xích. monastery on the hill where Mahendra, Sandassaka (p): One who shows or Asoka's son by that marriage, is said to have instructs—Ngöôøi chæ baøy hay daïy doã. halted on the way to Ceylon. Whether the Sandati (p): To flow—Chaûy. story is true or not, the fact remains that the earliest monuments at Sanchi date from the Sandeha (p): Doubt—Nghi ngôø. time of Asoka and it is not impossible that it Sandesa (p): A message—Thoâng ñieäp. was the patronage of this dedicated Buddhist Sandhamati (p): To blow—To fan—Gioù thoåi. king which made the place an active center of Sandhana

(p): One's own property—Taøi saûn the religion of Gautama Buddha and was cuûa chính mình. responsible for the splendor of the site in days Sandhareti (p): To bear—Chòu cöu mang. gone by. Among the stupas, there are many Sandhinirmocanasutra: Giaûi Thaâm Maät dating from the third century B.C. They vary in Kinh—Shandhinirmocanasu. size ranging from the Great Stupa that measures 100 feet in diameter at the base and

Sandhupayati (p): To emit smoke—Phun Sanghamangala: See Vuõng Lieâm. khoùi. Sanghateti (p): To join together—Cuøng hôïp Sandhupeti (p): To fumigate—Xoâng khoùi. nhau laïi. Sandipeti (p): To make clear—Laøm saùng toû. Sanghati (p): The upper robe of a Buddhist Sanditthika (p): Visible (a)—Coù theå thaáy monk—Y thöôïng (cuûa moät vò sö). ñöôïc. Sanghatthera (p): A senior monk of a Sandoha (p): Multitude (a)—Nhieàu. congregation—Moät vò sö cao tuoåi haï trong Sanga (p): Attachment—Clinging—Luyeán giaùo ñoaøn. chaáp. Sangopeti (p): To protect well—Baûo veä toát. Sangacchati (p): To meet with—To come Sanjaya-Vairatitra (skt) Sanjaya together—Hoïp maët vôùi ai. Balatthiputta (p): Tyø la hieàn töû trong luïc sö Sangaha (p): ngoaïi ñaïo. 1) Collection: Söï thu goùp. Sanjagghati (p): To laugh—Cöôøi. 2) Treatment—Söï trò lieäu. Sanjanana (p): Production—Saûn phaåm. Sangama (p): A fight—Cuoäc chieán ñaáu. Sanjanati (p): To recognize—Thöøa nhaän. Sangameti (p): To fight—To fight a battle— Sanjaneti (p): To produce—Saûn xuaát. To come into conflict—Chieán ñaáu. Sanjati (p): Birth—Sanh. Sanganhati (p): To treat kindly—Ñoái xöû töû Sanjayati (p): To be born or produced—Ñöôïc teá. sanh ra. Sanganika (p): Society—Xaõ hoäi. Sanjha (p): Evening—Buoåi toái. Sangati (p): Association with—Söï quan heä vôùi Sanjha-ghana (p): Evening cloud—Maây ai. hoaøng hoân. Sangayati (p): To chant—Ca haùt (ôû ñaây coù Sanjha-tapa (p): Evening sun—Maët trôøi laën nghóa laø tuïng kinh). (vaøo luùc hoaøng hoân). Sangha (skt & p): A multitude—An Sanjiva (skt): Ñaúng hoaït ñòa nguïc. assemblage—An Order of Monks—An Sanjna (skt): Töôûng. Assembly—Community of Buddhist monks— Sankaddhati (p): To collect—Thaâu goùp. The Buddhist clergy—Taêng giaø hay coäng ñoàng Phaät giaùo. Theo nghóa heïp Sangha aùm chæ coäng Sankamati (p): To pass over—To shift—To ñoàng tu só; tuy nhieân, theo nghóa roäng, Sangha transmigrate—Chuyeån sang moät kieáp soáng aùm chæ caû töù chuùng (taêng, ni, öu baø taéc vaø öu khaùc (luaân hoài) baø di)—The monastic order founded by the Sankampati (p): To tremble—To shake—Buddha. In a narrow sense, sangha means the Run raåy. members of which are called Bhikkhus or Sankantika (p): Moving from one place to Bhikkhunis; however, in a wider sense, Sangha another (a)—Di chuyeån töø nôi naøy sang nôi means four classes of disciples (monks, nuns, khaùc. upasaka and upasika). Sankappa (p): Intention—Chaùnh nieäm— Sanghakamma (p): The collective voice of Mindedness free from sensuous desire, ill-will the Sangha. A kind of democratic council to and other such taints—The second step on the preserve discipline and regulate the Sangha's Noble Eightfold Path. collective affairs.

Sankappeti (p): To think about—Suy nghó veà 1) Ñieàu kieän thieát yeáu: Essential condition: caùi gì. 2) Haønh uaån: See Samskara Sankasya (skt): Moät Thaùnh tích coù

lieân quan Sankharana (p): Restoration—Söï phuïc hoài. ñeán cuoäc ñôøi cuûa Ñöùc Phaät. Theo truyeàn Sankharoti (p): To restore—Phuïc hoài. thuyeát, ñaây laø nôi maø Ñöùc Phaät ñaõ ñeán traàn Sankhata (p): Conditioned (a)—Höõu vi. gian töø cung trôøi Ñao Lôïi. Chính taïi nôi naày, Sankhaya (p): Destruction—Söï huûy dieät. Ngaøi ñaõ giaûng Vi Dieäu Phaùp cho thaân maãu cuûa Sankheyya (p): Calculable (a)—Coù theå tính Ngaøi cuõng nhö chö Thaùnh khaùc. Do coù lieân toaùn ñöôïc. quan vôùi caâu chuyeän thieâng lieâng naày neân Sankhipati (p): To contract—Hôïp ñoàng. Sankasya ñaõ trôû thaønh moät ñieåm haønh höông quan troïng vaø nhieàu ñeàn thaùp, tu vieän lôùn ñaõ Sankhobha (p): Disturbance—Söï quaáy raày. ñöôïc xaây döïng taïi ñaây trong thôøi cöïc thònh cuûa Sankhobheti (p): To disturb—Quaáy raày. Phaät giaùo. Caû Phaùp Hieån vaø Huyeàn Trang ñeàu Sankhubhati (p): To stir—Khuaáy troän leân. ñaõ ñeán chieâm baùi nôi naày, vaø ñaõ ñeå laïi nhöõng Sankopa (p): Disturbance—Söï quaáy raày. moâ taû kyõ caøng veà caùc coâng trình kieán truùc quan Sankula (p): Crowded (a)—Ñoâng ñaûo. troïng. Tuy nhieân, do bò boû pheá laâu ngaøy, cho San Lun: Tam Luaän—Tröôøng phaùi Tam Luaän neân taát caû caùc coâng trình naày ñeàu ñang suïp ñoå, Trung Quoác hay laø Madhyamika beân AÁn ñoä. muïc naùt. Hôn nöõa, caùc chi tieát töø caùc nhaø haønh Giaùo lyù caên baûn cuûa tröôøng phaùi naày döïa vaøo höông Trung Quoác quaù ít oûi neân khoâng giuùp ba quyeån, thöù nhaát vaø thöù nhì laø Madhyamaka- xaùc ñònh ñöôïc vò trí cuûa caùc pheá tích—A Karita vaø Dvadashadvara ñöôïc vieát bôûi Ngaøi sacred place connected with the life of the Long Thoï vaø quyeån thöù ba laø Shasa-Shastra Buddha. It is said that this is where the Buddha ñöôïc vieát bôûi Aryadeva. Nhöõng quyeån naày have descended to earth from the Trayastrimsa ñöôïc Ngaøi Tam Taïng phaùp sö Cöu Ma La heaven. This is where he preached the Thaäp dòch sang Hoa ngöõ vaøo theá kyû thöù V sau Abhidharma to his mother and other Gods. Taây lòch. Phaùi naày cho raèng Phaät thuyeát giaûng Owing to this sacred association, Sankasya hai con ñöôøng khaùc nhau: Thanh vaên vaø Boà became an important place of pilgrimage, and Taùt, phaùi naày thuoäc vaøo con ñöôøng Boà taùt. important shrines, stupas and monasteries were Ngoaøi ra, phaùi coøn phaân bieät söï tieán hoùa cuûa built on the site in the heyday of Buddhism. hoïc thuyeát Phaät ra laøm ba giai ñoaïn—School Both Fa-Hsien and Hsuan-Tsang visited the of Three Treatises, a Chinese form of Indian place and left interesting accounts of the Madhyamika. The fundamental doctrine of the important monuments. However, through long school based on the three works Madhyamaka- neglect, all is now in crumbling ruins. Karika and Dvadashadvara-Shastra written by Furthermore, the accounts of the Chinese Nagarjuna and Shata-Shastra written by pilgrims are to minimal to help us identify the Aryadeva. These were translated into Chinese locations of the ruins. and provided with commentary by Kumarajiva Sankati (p): To doubt—Nghi ngôø. in the 5th century. This school postulates that Sankhadati (p): To masticate—Nhai ra thaät the Buddha taught two different paths: that of nhoû. the Shravakas, and that of the bodhisattvas and Sankhalika (p): Fetter—Keát—See Nguõ Haï their doctrine is part of the latter. The school Phaàn Keát and Nguõ Thöôïng Phaàn Keát. also distinguishes three phases of doctrine: Sankhana (p): To

calculate—Tính toaùn. 1) Thôøi kyø Hoa Nghieâm: Thôøi kyø khôûi ñaàu Sankhara (p): cho nhöõng thuyeát giaûng cuûa Phaät. Nhöõng yù

töôûng trong kinh ñieån thôøi naày daønh cho Sanskrit (skt): “Ñaày ñuû, hoaøn chænh vaø xaùc caùc baäc Boà Taùt; tuy nhieân, moân ñoà thôøi ñònh” hay Phaïn Ngöõ, ngoân ngöõ cuûa caùc saéc naày chöa ñuû söùc thoâng hieåu nhöõng gì Phaät daân xaâm chieám AÁn Ñoä töø phía Baéc. Noù ñöôïc noùi—Buddhavatamsaka-sutra, which trau doài vaø hoaøn thieän trong nhieàu theá kyû ñeå represents the beginning of the Buddha’s coù theå chuyeân chôû nhöõng chaân lyù sieâu vieät teaching career. The teaching was meant thaàn bí do caùc baäc sieâu nhaân phaùt hieän trong for bodhisattvas; however, disciples at that thieàn ñònh. Phaàn lôùn nhöõng thuaät ngöõ Phaïn time were not yet ripe for this kind of khoâng coù danh töø töông ñöông trong caùc ngoân instruction. ngöõ AÂu Chaâu. Ngaøy nay Phaïn ngöõ ñaõ trôû thaønh 2) Thôøi kyø chuyeån tieáp töø Hoa Nghieâm sang moät töû ngöõ gioáng nhö tieáng La tinh, nhöng vaãn Phaùp Hoa (Giai ñoaïn Tam thöøa): bao goàm coøn laø thöù tieáng thieâng lieâng ñoái vôùi ngöôøi AÁn toaøn boä lyù thuyeát cuûa Ñaïi vaø Tieåu thöøa. vì taát caû caùc vaên baûn toân giaùo ñeàu ñöôïc vieát Ñaây laø giai ñoaïn daønh cho caû Thanh vaên, baèng ngoân ngöõ naày—“Perfect, complete and Ñoäc giaùc vaø Boà Taùt—The second phase final.” Over the course of centuries, the extends from the Buddhavatamsaka-sutra languages of the people who emigrated from to Lotus sutra, which includes all the northwestern regions toward India, was refined teachings of the Hinayana and Mahayana, and perfected, in order to lend expression to and is directed toward Shravakas, the mystical truth that were revealed to the Pratyekabuddhas, and Bodhisattvas. transcendental beings in their meditations. 3) Thôøi kyø Phaùp Hoa: Giai ñoaïn maø moïi Most of these Sanskrit terms have no ngöôøi saún saøng chaáp nhaän moät thöøa duy equivalent in European languages. Today nhaát, Phaät thöøa—The Lotus-Sutra is the Sanskrit is a dead language as is Latin, but it period where everyone is ready to accept remains the sacred language of Hinduism for the single buddha-vehicle (ekayana). all of its religious texts are composed in Sanna (p): Concept—Töôûng uaån—Perception. Sanskrit. Sanna-kkhandha (p): The aggregate of Santa (skt & p): Tòch tònh—Tranquility— perception—Töôûng uaån. Peace—Quiet—Peace or calmness of mind— Sannapeti (p): To convince—Thuyeát phuïc. Absence of passion—Averting of pain. Sannayhati (p): To fasten—Coät chaët. Santajjeti (p): To frighten—To menace—Ñe Sanneti (p): To mix—Pha troän. ñoïa (laøm cho sôï). Sannibha(p): Resembling—Töông töï. Santaka (p): One’s own—Cuûa chính mình. Sannicaya (p): Accumulation—Söï tích tuï. Santana (p): Continuity—The individual stream of consciousness. Sannihita (p): To put down—Ñaët xuoáng. Sannipatati (p): To assemble—To come Santapa (p): Heat—Söùc noùng. together—Hoäi hoïp. Santapeti (p): To heat—Laøm cho noùng. Sannirumbheti (p): To restrain—Ngaên caûn. Santappeti (p): To satisfy—To please—Thoûa maõn (haøi loøng). Sannita (p): So-called—Named—Ñöôïc goïi laø. Santara-bahira (p): Within and without— Beân trong vaø beân ngoaøi. Sannitthana (p): Conclusion—Söï keát luaän. Sannivareti (p): To check—Kieåm soaùt. Santasa (p): Fear—Noãi sôï haõi. Sannivasati (p): To live

together—Cuøng Santasana (p): Terror—Noãi sôï haõi. nhau chung soáng.

Santasati (p): To fear—To be terrified or arising of the thought of enlightenment disturbed—Sôï haõi. (bodhicitta) to the attainment of the Santati (p): Continuity—Lineage—Söï noái transcendental knowledge (prajna), tieáp (doøng truyeàn thöøa). practittioners must cultivate the six perfections (paramitas). In Bodhicharyavatara, is Santhana (p): Form—Shape—Hình theå. conceived primarily as an introduction for lay Santhagara (p): A council hall---Phoøng hoïp persons and beginners. cuûa hoäi ñoàng. Santirakshita: See Madhyamika. Santhapana (p): Adjustment—Söï ñieàu chænh. Santitthati (p): To remain—Coøn dö laïi. Santhapeti (p): To adjust—Ñieàu chænh. Santosa (p): Joy—Pleasure—Hyû laïc. Santhara (p): Santthi Katha (p): Tri tuùc giuùp ta bieát tieát 1) A mat—Caùi chieáu. ñoä. 2) Covering: Söï che ñaäy. Santharati (p): To spread—Traûi roäng ra. Santussati (p): To be contented or pleased— Haøi loøng (vöøa loøng). Santhati (p): To remain—Coøn laïi (dö thöøa). Santusska (p): Content (a)—Haøi loøng. Santhava (p): Intimacy—Söï thaân maät. Santuttha (p): Pleased (a)—Haøi loøng. Santhiti (p): Stability—Söï oån ñònh. Santutthi (p): Satisfaction—Söï haøi loøng. Santi (skt & p): Tranquillity—Calmness— Sapatha (p): An oath—Lôøi theä nguyeän. Tòch dieät (söï traàm laëng vaø tænh giaùc cuûa taâm thöùc). Sapati (p): To curse—Chöûi ruûa. Santideva (skt) Shantideva (p): Ñaïi dieän Sappa (p): A snake—Con raén. Mahayana cuûa phaùi Madhyamika, moät nhaø sö Sappanna (p): Wise (a)—Khoân ngoan. taïi tröôøng Ñaïi hoïc Phaät giaùo Nalanda vaøo theá Sappati (p): To crawl—Boø. kyû thöù VII hay VIII sau Taây lòch. Nhöõng taùc Sappatibhaya (p): Dangerous (a)—Nguy phaåm cuûa Ngaøi coøn löu laïi laø hieåm. Shikshamuchchaya (Söu Taäp Caùc Thuyeát Sappatigha (p): Contactable (a)—Coù theå tieáp Giaûng) vaø Bodhicharyavatara (Ñaïi Giaùc Nhaäp xuùc ñöôïc. Moân). Trong Sö taäp thuyeát giaûng, Santideva ñaõ Sappurisa (p): A virtuous man—Ngöôøi coù moâ taû söï tieán trieån cuûa moät Boà Taùt töø ñaït ñöôïc ñaïo ñöùc. tinh thaàn ñaïi giaùc ñeán khi ñaït ñöôïc trí naêng Saptabodhyanga (skt): Thaát ñaúng giaùc chi— phaûi tuaân thuû “saùu hoaøn thieän” (six paramitas). Seven branches (divisions) of the state of Ñaây laø moät saùch chæ nam cho giôùi xuaát gia. truth—Seven branches (divisions) of the Quyeån Ñaïi giaùc nhaäp moân, giaùo khoa nhaäp balanced truth—See Thaát boà ñeà phaàn in moân cho nhöõng Phaät töû taïi gia vaø nhöõng ngöôøi Vietnamese-English Section. môùi tu taäp—A representative of Madhyamika school of the Mahayana, a monk at the Saptaparna (skt): Thaát baûo—Seven- monastic university Nalanda during the 7th or leaved—The cave near Rajagriha where the 8th centuries AD. He was the author of two Buddha taught and in which the first Council surviving works, the Shikshamuchchaya was held after his death. (Collection of Rules) and Bodhicharyavatara Saptatrimsad-bodhipaksa-dharma (skt): (Entering the Path of Enlightenment). In Ba möôi baûy phaåm trôï ñaïo—Thirty-seven Shikshamuchchaya, Santideva described the kinds of aids to the Way—Thirty-seven kinds path of development of a bodhisattva from first of dharmas that aid the truth.

** See Ba Möôi Baûy Phaåm Trôï Ñaïo in “Ñaáng Hoaøn Haûo ñaõ giaûi thích nguyeân nhaân Vietnaemse-English Section and Thirty-seven cuûa caùc Phaùp coù moät

nguyeân nhaân cuõng gioáng aids to enlightenment in English-Vietnamese theá, Samana ñaõ trình baøy caùch töï giaûi thoaùt." Section. Xaù lôïi Phaát ñaõ hieåu ngay nhöõng lôøi naày vaø oâng Sara (p): An arrow—Muõi teân. ñaõ cuøng Muïc Kieàn Lieân xin Phaät cho pheùp gia Sarada (p): Autumn—Muøa thu. nhaäp Taêng ñoaøn—Sariputra, one of the two chief disciples of the Buddha, also called Saraga (p): Lustful (a)—Ñaày duïc voïng (veà Upatissa, came from a Brahmin family. Shortly xaùc thöt). after the awakening of the Buddha, he entered Saraja (p): Impure (a)—Dusty—Baát tònh. the Buddhist order together with his childhood Sarana (skt) Saranam (p): friend, Maha-maudgalyayana and was soon 1) Protection: Söï baûo veä. renowned on account of his wisdom. He was 2) Qui-y—The refuge or island of Refuge in regarded as second only to the Buddha in the taking of Pansil—Returning to and turning the Wheel of the Law. According to the depending upon. scriptures, the conversion of Sariputra, who Sarasa (p): Tasteful (a)—Coù vò ngon. was so scepticism, followed upon his meeting Sarasi-ruha (p): A lotus—Boâng sen. with a monk named Assaji. Sariputra Sarathi (skt): Ngöôøi laùi xe—A charioteer—A questioned the monk concerning his belief and driver of a car—Coachman—Leader—Guide. Assaji answered with following verse: Sarati (p): To remember—Nhôù laïi. "Of dharmas arising from causes Sarira or Sharira (p & skt): Xaù lôïi, moät chaát The Perfect One has explained the cause. And also how to bring them to raén khoâng theå bò huûy hoaïi. Xaù lôïi cuûa Phaät vaø extinction Is taught by the great Samana. Thaùnh chuùng, thöôøng ñöôïc baûo trì vaø thôø cuùng Sariputra immediately grasped the meaning of taïi caùc thaùp hay caùc chuøa—A hard and these lines, told his friend Maha- indestructible substance. Relics of the Buddha maudgalyayana of the incident, and together Sakyamuni or of a saint, usually preserved and they requested the Buddha to accept them into venerated in stupas or pagodas. the Sangha. Sarira-dhatu (p): A body relic of the Buddha-Xaù lôïi cuûa Ñöùc Phaät. Sarita (p): A river—Doøng soâng. Sariputra (skt) Sariputta (p): Xaù Lôïi Phaát, Saritu (p): One who remembers—Ngöôøi nhôù. moät trong nhöõng moân ñoà chính cuûa Phaät, coøn Sarnath: The site near Benares where the ñöôïc goïi laø Upatissa, goác Baø La Moân. Chaúng Buddha preached his first sermon. The Deer bao laâu sau khi Phaät ñaéc ñaïi giaùc, Xaù lôïi Phaát Park at Isipatana—See Loäc Uyeån, and Töù gia nhaäp Taêng ñoaøn, cuøng vôùi Muïc Kieàn Lieân Ñoäng Taâm in Vietnamese-English Section. trôû thaønh nhöõng ñaïi ñeä töû cuûa Phaät vaø chaúng Sarvabhava (skt): See Sarvadharma. bao laâu sau oâng noåi tieáng veà trí tueä baäc nhaát Sarvabhogavigata (skt): See Xaû Nhaát Thieát cuûa oâng. OÂng ñöôïc xem nhö laø ngöôøi thöù nhì Coâng Duïng Haønh. sau Phaät ñaõ chuyeån baùnh xe phaùp. Theo kinh Sarvabouddhasamdarcana (skt): Theá giôùi ñieån thì Xaù lôïi Phaát laø moät con ngöôøi luoân khaû Hieän Nhöùt thieát. nghi, ñaõ hoûi Assaji veà loøng tin, Assaji ñaõ ñaùp Sarva-dahapra-samita (p): Tröø Nhöùt Thieát laïi baèng caâu thô nhö sau: Nhieät Laõo. Sarvadharma (skt):

• Nhöùt thieát phaùp—All things—Taát caû hieän Phaùi naày chuû tröông moïi thöù töø quaù khöù, hieän höõu hay söï vaät hieän töôïng thuoäc taâm lyù vaø taïi ñeán vò

lai ñeàu toàn taïi. Nhöõng taùc phaåm lôùn vaät lyù. cuûa tröôøng phaùi naày laø Abhidharmakosha cuûa • Söï hieän höõu: Existence. Ngaøi Theá Thaân vaø Mahabibhasha ñöôïc soaïn • Theá giôùi: The world. döôùi söï höôùng daãn cuûa Vasumitra—The school Sarvadharmanam-anutpada (skt): See of Hinayana that split off from the Sthaviras Nhaát Thieát Phaùp Baát Sinh. under the reign of king Asoka. This school Sarvadharma-nirabhilapya (skt): Nhaát believes that “Everything Is.” That is to say thieát phaùp baát khaû thuyeát khoâng—Caùi khoâng everything, past, present and future exists cuûa taát caû chö phaùp khoâng theå ñöôïc goïi teân simultaneously. Most important works of this cuûa söï hieän höõu hay khoâng theå thuyeát ñöôïc school are the Abhidharmakosha by baèng lôøi, moät trong baûy loaïi “khoâng.”— Vasubandhu and the Mahavibhasha which was Emptiness as the unnamability of existence, composed under the leading of Vasumitra. one of the seven Emptinesses—See Thaát Sarvarthadaria Buddha (skt): Kieán Nhöùt Chuûng Khoâng (5). Thieát Nghóa Phaät. Sarvadharma-niratmanah (skt): See Nhaát Sarvasattvapapadjahana (skt): Tam muoäi Thieát Phaùp Voâ Ngaõ. (Ly chö aùc thuù). Sarvadharma-tathata (skt): Chö phaùp Sarvasattvapriyadarcana (skt): Nhöùt thieát nhö—Nhaát thieát phaùp chaân nhö (söï nhö nhö chuùng sanh Hyû Kieán Nhö Lai. cuûa taát caû caùc söï vaät)—The thusness of all Sarvasti-vada (p) Sarvastivadin (skt): things. Thuyeát Nhöùt Thieát Höõu Boä—The doctrine that Sarvajna (skt) Sarvajnana (p): Nhöùt thieát trí all is real—School that preaches that all things (bieát moïi söï)—All-knowing—Omniscient. exist. Sarvakalpanavirahitam (skt): See Vieãn Ly Sarasvati (p): Luïc Myõ AÂm. Nhaát Thieát Chö Phaân Bieät. Sarva-Vajradharas (p): Nhöùt Thieát Chaáp Sarvanata (skt): Toaøn thöùc, aùm chæ tri thöùc Kim cang. cuûa Phaät. Hieåu bieát thaät taùnh cuûa chö phaùp laø Sasana (skt & p): Doctrine—The Dharma as hö khoâng, nghóa laø trí tueä Baùt Nhaõ— taught by Buddha. Omniscience or the knowledge of the Buddha. Sasati (p): To breath—Thôû. The knowledge of all dharmas and their true Sasavishana (skt): Söøng thoû—Hare’s horn. nature, which is empty (shunyata), and is often Thuaät ngöõ naày thöôøng ñi caëp vôùi “loâng ruøa.” equated with wisdom (prajna). Moät trong nhöõng so saùnh hay ñöôïc caùc hoïc giaû Sarva-nirvana-viskambhin-samadhi (p): Phaät giaùo duøng ñeå coá gaéng minh hoïa baûn chaát Baït nhöùt thieát caùi chöôùng Tam muoäi—Ñoàng hieän höõu nhö laø vöøa thöïc vöøa khoâng—This ñaúng vôùi chö Phaät. term generally goes in pair with the tortoise’s Sarvapayajaha (p): Tröø Nhöùt Thieát AÙc Thuù. hair (kurmaropa). One of the favorite Sarvapramana (skt): Vöôït khoûi taát caû caùc comparisons used by Buddhist scholars who by giaùc quan vaø caùc ñoä löôïng luaän lyù—Beyond this attempt to illustrate the nature of existence all senses and logical measurements. as both real and unreal. Sarvastivada (skt): Ñaïi Chuùng Boä (Nhaát Sasi (p): The moon—Maët traêng. Thieát Höõu Boä), moät tröôøng phaùi thuoäc Tieåu Sasrava (skt): Höõu laäu—With leakage. thöøa, taùch khoûi Sthavira döôùi trieàu vua A Duïc. Sassa (p): Corn—Baép.

Sassata (p): Eternal (a)—Tröôøng toàn. Satapatta (p): A lotus—Hoa sen. Sassatadhitthi (p): Eternalism—Chuû nghóa Sat-Asat (skt): To be or not to be—Höõu hay tin töôûng

raèng vaïn vaät tröôøng toàn (thöôøng phi höõu (coù hay laø khoâng, hieän höõu hay khoâng kieán). hieän höõu). Sassati (p): Eternity—Söï vónh cöûu. Satasamitabhiyukta (skt): Thöôøng Tinh Taán Sassavadi (p): Eternalist—Ngöôøi theo chuû Boà Taùt. nghóa thöôøng kieán. Satekiccha(p): Pardonable (a)—Coù theå tha Sassu (p): Mother-in-law—Meï vôï hay meï thöù ñöôïc. choàng. Satha (p): Fraudulent (a)—Gian laän. Sassudeva (p): Nhöõng vò trôøi trong nhaø (yù noùi Sathya (skt): Söï doái gaït—Deceit—Guile— caùc baäc cha meï). Wickedness—Roguery—Dishonesty—One of Sasta-deva-manusyanam (skt): Thieân nhôn the Upaklesa, or secondary hindrances. sö. Sati (p) Smriti (skt): Memory— Sastra (skt) Shastra (p): nhöõng luaän vaên baøn Mindfulness—Nieä m—Chaùnh Nieäm— veà vaán ñeà giaùo lyù vaø trieát hoïc do hoïc thuyeát Attentiveness—The seventh step on the Noble Phaät neâu leân. Luaän taïng ñöôïc caùc nhaø tö töôûng Eightfold Path—See Smriti. Ñaïi thöøa soaïn, moät heä thoáng trieát hoïc cuûa caùc Satimantanam (p): Retentive memory—Trí kinh ñieån coù tính caùch giaùo huaán—Treatises or nhôù voâ song. commentaries on dogmatic and philosophical Sati-mantu (p): Thoughful—Careful—Caån points of Buddhist doctrine composed by thaän (suy nghó kyõ caøng). Mahayana thinkers that the systematically Sati-patthana (skt&p): The application of interpret philosophical statements in the sutras. mindfulness—Tænh thöùc—Boán cô sôû thöùc tænh Sasvat (skt): Eternal—Perpetual—Vónh haèng cuûa taâm. Ñaây laø moät trong nhöõng baøi taäp thieàn (khoâng bao giôø maát ñi). ñònh caên baûn cuûa tröôøng phaùi Tieåu Thöøa, goàm Sasvata (skt): Thöôøng haèng, khoâng thay ñoåi— chuù taâm lieân tuïc treân thaân theå, caûm giaùc, tinh Constant—Eternal—Perpetual. thaàn vaø nhöõng ñoái töôïng tinh thaàn. Phöông Sasvata-drsti (skt): Thöôøng kieán—The phaùp thieàn ñònh chuù taâm tænh thöùc hieän ñöôïc eternity view—Idealism. thöïc haønh roäng raõi bôûi Phaät giaùo ñoà vaø ngay caû Sasvatavada (skt): Tröôøng phaùi trieát hoïc chuû nhöõng ngöôøi ngoaïi giaùo—Awareness of tröông söï thöôøng haèng cuûa hieän höõu ñuùng nhö Attentiveness—Four awakening foundations of hieän höõu—The philosophical school that mindfulness, one of the fundamental upholds the eternity of existence as it is. meditation practices of the Hinayana, which consists of continuous mindfulness of body, Sat (skt): Being—Be-ness—Non-duality. feeling, mind and mental objects. Satipatthana Sata (p): is very much practiced by Buddhists and 1) (a): Conscious—Mindful—Chaùnh nieäm externalists today. (tænh thöùc). 1) Chuù taâm vaøo thaân goàm taäp trung theo doõi 2) (n): One hundred—Moät traêm. hôi thôû, thôû vaøo, thôû ra; taäp trung theo doõi Satakkaku (p): Having a hundred projects—boán thaùi ñoä taâm thaàn trong luùc ñi, ñöùng, Coù caû traêm keá hoaïch. naèm, ngoài. Haønh giaû luùc naøo cuõng bieát roõ Sataparibhuta (skt): Thöôøng Baát Khinh Boà veà taát caû nhöõng hoaït ñoäng cuûa mình: Taùt. Mindfulness of the body includes

mindfulness of inhalation and exhalation Satta (p): Creature—Living being—Chuùng as well as of bodily posture during sanh höõu tình. walking, standing, lying and sitting. Sattama (p): Seventh—Thöù baûy. Cultivators must be well aware of his or Sattati (p): Seventy—Baûy möôi. her activities. Sattha (p): A science—Moät moân khoa hoïc. 2)

Chuù taâm vaøo caûm giaùc cho pheùp haønh giaû phaân bieät ñöôïc nhöõng caûm giaùc deã chòu, Satthu (p): Teacher—Thaày. khoù chòu, hay döûng döng, töï nhieân hay Satti (p): Ability—Khaû naêng. sieâu nhieân: Mindfulness of feeling allows Sattipanni (skt): Hang Sattipanni, nôi toå chöùc the cultivators to be able to recognize Nghò Hoäi Keát Taäp kinh ñieån ñaàu tieân cuûa Phaät pleasant, unpleasant, and indifferent, giaùo. Theo kinh saùch thì hang naày naèm ôû ven worldly or supramundane. bìa phía baéc cuûa ñoài Vaibhara. Nhaø khaûo coå 3) Chuù taâm vaøo taâm hay tinh thaàn cho pheùp Stein coù theå ñaõ noùi ñuùng khi oâng xaùc ñònh vò trí haønh giaû coù khaû naêng phaân tích moïi traïng cuûa hang naày taïi moät theàm ñaát roäng vôùi moät thaùi môùi cuûa yù thöùc vaø bieát roõ mình ñang nhoùm phoøng phía sau moät daõy ñaù hình baùn tham hay khoâng, ñang baøng quang hay nguyeät ôû trieàn phía baéc. Moät coâng trình kieán khoâng, oaùn gheùt hay khoâng, muø quaùng hay truùc ñaùng chuù yù, coù teân laø Jarasandha ki khoâng, v.v.: Mindfulness of mind allows Baithak treân söôøn phía ñoâng cuûa ñoài Vaibhara, the cultivators to recognize every state of vôùi nhöõng ngaên khoâng ñeàu nhau taïi boán phía consciousness that arises, recognize ñaõ ñöôïc moät soá ngöôøi cho laø hang Pippala. passionate or passionless, aggreessive or Moät soá kinh saùch tieáng Pali moâ taû hang free from aggression, deluded or Pippala laø nôi ôû cuûa Ñaïi Ca Dieáp, ngöôøi ñaõ undeluded. In addition, when the trieäu taäp hoäi nghò laàn thöù nhaát—Sattipanni cultivator is mindful of mind, he or she cave, the place wnere the first Buddhist would know whether or not the five Council was held. According to the canonical hindrances are present. texts, the cave was situated on the northern 4) See Quaùn Phaùp in Appendix M. fringe of the Vaibhara hill and Stein, an Satipatthana-sutta: Kinh Thuyeát Giaûng veà archaeologist, may be right when he identifies Söï Chuù Taâm (Nieäm Xöù). Ñaây laø phöông phaùp the site with the large terrace with a group of thieàn ñònh chính maø tröôøng phaùi Tieåu thöøa ñaõ cells at the back of a semi-circular bend of baøn trong Kinh Tröôøng vaø Trung A Haøm— rock on the northern scarp. A remarkable Discourse on the Awakening of Mindfulness. structure, known as Jarassandha ki Baithak, on This is the main method of meditation which the eastern slope of the Vaibhara hill, with van be found in Digha-Nikaya and Majjhima- irregular cells at the sides has ben identified by Nikaya (Agama sutras in the Hinayana some the residence of Pippala. Some of the Buddhism)—See Kinh Nieäm Xöù in Appendix Pali texts describe the Pippala cave as the M. residence of Mahakasyapa, the organizer of Sati-sammosa (p): Forgetfulness—Söï laõng the First Council. trí. Sattu (p): Sati-sampajanna (p): Memory and 1) Enemy: Keû thuø. wisdom—Chaùnh nieäm vaø trí hueä. 2) Boät rang khoâ (ngöôøi AÁn thôøi Ñöùc Phaät thöôøng mang theo Sattu vaø maät ong Satkayadrishti (skt): See Thaân Kieán. Madhu khi ñi xa).

Sattva (skt): Taùt ñoûa—Höõu tình—Chuùng Sela (p): Stone—Rock—Ñaù. sanh—Being—Existence—Entity—True Sena (p): A hawk—Dieàu haâu. essence—Sentient being. Senika (skt): Name of a non-Buddhist who Sattvasamata (skt): Söï ñoàng nhaát cuûa moïi questioned the Buddha in the Garland Sutra. thöïc theå. Trong Phaät giaùo Ñaïi thöøa, chö Boà taùt Serita (p): Independence—Freedom—Ñoäc

öùng xöû ñoàng caûm vì coù moät nieàm tin chaéc chaén laäp. raèng moïi vaät ñoàng theå, nghóa laø khoâng coù söï Serivihari (p): Living at one's own choice khaùc bieät naøo giöõa chuùng sanh moïi loaøi— (a)—Soáng theo söï löïa choïn cuûa mình. sameness of all beings. In Mahayana Seta (p): Buddhism, bodhisattvas behaves 1) Pure (a)—Thanh tònh. compassionately for they firmly believe that 2) White: Traéng tinh. there is no distinction between sentient beings. Seti (p): To sleep—Nguû. Satya (skt): True—Real—Truth—Abslute truth—Chaân Ñeá (chaân lyù hay söï thaät tuyeät Setthi (p): A millionaire—Nhaø trieäu phuù. ñoái). Setu (p): A bridge—Caây caàu. Satyadevata (skt): Boån Toân—The Sevaka (p): A servant—Toâi tôù. fundamental, or original, or principal honoured Sevati (p): To serve—Phuïc vuï. one. Seyya (p): Bed—Giöôøng nguû. Satya (skt) Sacca (p): Truth—Thaønh thaät. S(h)adayatana (skt) Salayatana (p): Saùu Satya-siddhi (skt): See Thaønh Thaät Toâng. phaïm truø hay saùu loaïi caûm giaùc cuûa saùu giaùc Satya-siddhi-sutra (skt): Thaønh Thaät Luaän. quan maét, tai, muõi, löôõi, thaân vaø yù—Six Satyata (skt): Ñeá tính—Truth—True-ness. objects of the sense organs (the objects of Sautrantika (skt): Taêng ca lan ña boä—An seeing, hearing, smelling, tasting, touching and mental representation. early school of Buddhism which in doctrine formed a bridge between the earlier sects of Shantirakshita: Moät trong nhöõng ñaïi bieåu the Hinayana and the Madhyamika School quan troïng cuûa tröôøng phaùi Trung Ñaïo vaøo theá from which the Mahayana School developed—kyû thöù taùm. OÂng ñoùng vai troø quan troïng vaø coù See Thaønh Thaät Toâng. aûnh höôûng raát lôùn trong vieäc truyeàn baù tröôøng phaùi naày vaøo Taây Taïng—One of the most Savanti (p): A river—Doøng soâng. important representatives of the Madhyamika Savati (p): To flow—Troâi chaûy. school in the 8th century. He plaed an Sayana (p): A bed—Giöôøng nguû. important role and had great influence on the Sayapeti (p): To make to sleep—Laøm cho development of Madhyamika school in Tibet. nguû. S(h)arira (skt): Xaù lôïi—An indestructible Sayati (p): To sleep—Nguû. substance in pellet form said to be found in Seda (p): Perspiration—Sweat—Moà hoâi. ashes of great saints on cremation—See Sedeti (p): To cause to transpire—To steam—Sarira. Laøm cho toaùt moà hoâi. S(h)astra (skt): A discourse or philosophical Sekha (p): A learner of the Dharma (one who analysis of the contents of a sutra, which thus is in the course of perfection)—Ngöôøi hoïc becomes a commentary. Phaùp (ngöôøi ñang ñi treân ñöôøng ñi ñeán toaøn Shikin (skt): Phaät quaù khöù—Buddha of a haûo). previous world age.

Shimaladevi-sutra: See Srimaladevi-sutra. Amitabha Buddha (the eighteenth of the forty- Shingon: Truôøng phaùi Chaân Ngoân (Lôøi eight vows). The monastic ideal is dropped. Thaät)—Phaùi Phaät giaùo bí truyeàn do Kukai Shinren himself got married with a lay woman. (Nhaät) 774-835 laäp ra. OÂng nghieân cöùu Maät In reality, Shinran and his followers only form Toâng beân Taøu roài heä thoáng hoùa thaønh Chaân a community of lay persons. Ngoân. Phaùi Lôøi Thaät xem ba Bí Maät (Thaân Shraddha (p) Sraddha (skt): Thaùi ñoä beân theå, Lôøi noùi vaø tinh thaàn) coù thaàm quan troïng trong theå hieän nieàm tin vaø söï suøng kính ñoái vôùi ñaët bieät. Chính ba Bí Maät naày laø nhöõng ñieåm Phaät vaø hoïc thuyeát cuûa Ngaøi, baét ñaàu laø

hai then choát ñöa chuùng sanh leân Phaät. Bí maät böôùc ñaàu trong Baùt chaùnh ñaïo laø chaùnh kieán thaân theå bieåu hieän qua nhöõng caùch ñaët baøn tay vaø chaùnh tö duy. Tuy nhieân, nieàm tin Phaät giaùo (Mudra—AÁn). Bí maät Lôøi noùi naèm ôû choã nieäm khaùc haún nieàm tin cuûa nhöõng toân giaùo thaàn mantra vaø Ñaø la ni. Bí maät tinh thaàn noùi veà trí quyeàn khaùc—Belief—Faith—The iner attitude naêng cho pheùp chuùng ta ñaït tôùi chaân lyù vaø of faith and devotion toward the Buddha and thieàn ñònh—School of the True Word his teaching. Shraddha is the basis of the first (Mantra)—School of Esoteric Buddhism two elements of the eightfold noble path which founded by Kukai (Japanese) 774-835. He are right views and right thought. However, studied the teaching of the Mi-Tsung (Maät belief or faith in Buddhism is totally different Toâng) in China and sytematized them in from that of a pure faith from some other Shingon. The school of Shingon places religions. especially great importance on the three Shraddhanusarin (skt) Saddhanusarin (p): secrets (body, speech and mind) which are Moân ñoà nieàm tin, moät trong hai caùch nhaäp critical points that lead to the attainment of doøng (Shrota-apanna). Khaùc vôùi moân ñoà Luaät Buddhahood. The secret of the body finds hay hoïc thuyeát, moân ñoà nieàm tin nhaäp löu expression in various hand gestures (mudra). baèng söùc maïnh cuûa loøng tin—An adherent of The secret of speech is related to the recitation faith; one of the two kinds of aspirants to of mantras and dharanis. The secret of mind “stream entry.” Shraddhanusarin enters the related to the wisdom which makes the supermundane path, not on account of his comprehension of reality and ability to achieve intellectual understanding of the teaching, but samadhi. rather on account of his trust and faith. Shinran: Ngöôøi saùng laäp ra tröôøng phaùi Jodo- S(h)unyata (skt): Taùnh khoâng hay hö khoâng Shu taïi Nhaät. Tröôøng phaùi naày chuû tröông giöõ troáng roãng. Ñaây laø ñieåm then choát trong Phaät chæ moät ít giaùo lyù vaø Tam Baûo bieán thaønh chæ giaùo. Taát caû caùc söï vaät ñeàu troáng roãng, voâ moät lôøi caàu nguyeän Phaät A Di Ñaø (theo lôøi thöôøng vaø voâ ngaõ. Tuy nhieân, taùnh khoâng coù nguyeän thöù 18 trong boán möôi taùm lôøi nguyeän nghóa laø moïi vaät khoâng hieän höõu. Phaät giaùo cuûa Phaät A Di Ñaø) ñeå caàu ñöôïc cöùu roãi. Lyù quan nieäm veà söï hieän höõu chæ laø beà ngoaøi. töôûng tu haønh bò boû rôi. Chính baûn thaân Nhöõng tröôøng phaùi khaùc nhau ñònh nghóa Shinran cuõng laáy vôï. Kyø thaät baûn thaân Shinran “Taùnh khoâng” khaùc nhau—Void—Voidness— vaø nhöõng moân ñoà cuûa oâng ta chæ hôïp thaønh This is the central notion in Buddhism. All moät coäng ñoàng taïi gia—Founder of the Jodo- composite things are empty (empty in self- Shu school in Japanese Buddhism (1173-1262). nature—Samskara), impermanent (anitya) and This school has little similarity to the original devoid of (without of) an essence (anatman). teaching and the three precious ones of However, Shunyata does not mean that things Buddhism are changed to one basic vow of the do not not exist. Buddhism believes that things

are nothing besides appearances. Different saùng laäp ra Phaät giaùo, cuõng laø Ñöùc Phaät schools define differently: lòch söû. Taát Ñaït Ña ñaûn sanh vaøo khoaûng 1) Tieåu thöøa cho raèng “taùnh khoâng” chæ aùp 581 tröôùc Taây lòch taïi vöôøn Laâm

Tì Ni, töø duïng cho caù nhaân: Hinayana believes that moät gia ñình quí toäc thuoäc doøng Thích Ca, Shunyata (emptiness) is only applied to soáng taïi thaønh Ca Tyø La Veä, moät thaønh person. phoá thuoäc Nepal hieän nay. Meï Ngaøi laø 2) Ñaïi thöøa cho raèng "Taùnh khoâng" aùp duïng Hoaøng Haäu Ma Da thaát loäc 7 ngaøy sau cho vaïn höõu: Mahayana believes that ngaøy Thaùi töû ñaûn sanh. Thaùi töû ñöôïc dì Shunyata is applied for all things. ruoät Ma ha ba xaø ba ñeà, cuõng laø keá maãu, 3) Phaùi Trung thöøa coi vaïn höõu laø hö khoâng nuoâi naáng daïy doã trong sung tuùc. Naêm 16 vì chuùng bò qui ñònh. Phaùi naày cho raèng tuoåi Thaùi töû cöôùi naøng Da Du Ñaø La laøm taùnh khoâng coù nghóa laø khoâng coù moät taùnh vôi. Vaøo tuoåi 29, sau khi ñöùa con duy nhöùt ña daïng, töùc laø khoâng moät khaùi nieäm, cuûa Ngaøi laø La Haàu La chaøo ñôøi, Ngaøi boû khoâng moät coâng thöùc. Theo hoï, hieåu ñöôïc nhaø ra ñi vaø thoï giaùo vôùi nhöõng nhaø tu khoå söï xuaát hieän vaø söï bieán maát cuûa vaïn höõu haïnh, nhöng khoâng ñaït ñöôïc muïc ñích giaûi töùc laø hieåu ñöôïc taùnh khoâng, noùi caùch thoaùt. Ngaøi töø boû loái tu khoå haïnh vaø baét khaùc laø hieåu ñöôïc Nieát baøn—For the ñaàu thieàn ñònh. Naêm 35 tuoåi Ngaøi ñaït Madhyamika, things are empty because ñöôïc ñaïi giaùc. Hieåu roõ raèng khoâng theå naøo they arise conditionally. Emptiness means truyeàn thuï söï theå nghieäm veà ñaïi giaùc ñöôïc in relation to the true nature of the world, neân Ngaøi ñaõ im laëng. Do söï yeâu caàu cuûa any manifoldness, i.e., any concept or caùc baïn ñoàng haønh, Ngaøi chaáp nhaän trình verbal designation. According to them, baøy keát quaû theå nghieäm cuûa mình. Sau ñoù understanding the precondition for the ngaøi ñaõ daønh troïn quaûng ñôøi coøn laïi du arising as well as for the impermanence of phöông thuyeát phaùp; moät soá lôùn tín ñoà ñaõ beings means understanding the nature of tuï taäp quanh ngaøi trong suoát thôøi gian ñoù emptiness by wisdom. This is synonymous ñeå tu taäp giaùc ngoä. Ngaøi ñaõ ñöôïc toân vinh with the realization of Nirvana. danh hieäu "Baäc Hieàn Trieát cuûa doøng Thích 4) Vôùi tröôøng phaùi Du Giaø (Yogachara), vaïn Ca." Ñaây cuõng laø moät trong möôøi danh höõu troáng roãng vì chuùng baét nguoàn töø tinh hieäu maø ngaøi ñöôïc toân vinh sau naày. Phaät thaàn—In the Yogachara, things are empty nhaäp dieät vaøo tuoåi 80—Siddhartha, the because they arise from the mind. personal name of the historical Buddha Siddham (skt): Hoaøn thaønh— (Gautama) before his renunciation of the Accomplishment—Fulfillment—Realization. world, founder of the Buddhism, who Siddhanta (skt): Toâng. became the historical Buddha. Siddhartha • Meänh ñeà: Proposition. was born in 581 BC at Lumbini Grove, • Chaân lyù tröïc giaùc: Intuitive truth. into a noble family of the Sakya clan in • Söï töï chöùng: Self-realization. Kapilavastu, a city in present-day Nepal. His mother Queen Mayadevi died seven Siddhartha (skt) Siddhattha (p): days after his birth. Prince Siddhartha was 1) Nhöùt Thieát Nghóa Thaønh Töïu hay ngöôøi brought up and raised in wealthy by his ñaõ hoaøn thaønh muïc tieâu cuûa mình: He who aunt on his mother's side, Mahaprajapati, has accomplished his aim. also his stepmother. At the age of 16, he 2) Taát Ñaït Ña, teân toäc Coà Ñaøm, tuïc danh cuûa married Princess Yashodhara. At 29 he Ñöùc Phaät tröôùc khi Ngaøi xuaát gia. Ngöôøi entered homelessness right after the

of his only son Rahula; he attended on 5) Röôïu mang laïi treû trung: The life-essence various ascetic teachers, without reaching that preserves youth. his goal of spiritual liberation. Right after 6) Khaû naêng bay boảng: The ability to fly. enlightenment, he remained silent 7) Cheá taïo moät soá thuoác vieân: Ability to because he was aware of the impossibility make certain pills. of communicating directly what he had 8) Quyeàn naêng ñoái vôùi ma quyû: Power over experienced in enlightenment. At the the world of spirits and demons. request of others, he began to expound Sigalaka (skt): Thi Ca La Vieät—Sigalaka was insight drawn from his enlightenment. a young man who came from a wealthy family. After that he spent the rest of his life According to the Sigalaka Sutra, once the Lord traveling from place to place preaching, was staying at Rajagaha, at the Squirrel's and a great number of disciples gathered Feeding Place in the Bamboo Grove. And at around him. He came to be known by the that time, Sigalaka the householder's son, name Sakyamuni, this is one of his ten having got up early and gone out of Rajagaha, epithets. He passed away at the age of 80. was paying homage, with wet clothes and hair Siddhasar (skt): Teân cuûa moät ñòa danh Phaät and with joined palms, to the different giaùo ôû vuøng taây AÁn Ñoä, chöøng vaøi daëm veà directions: to the east, the south, the west, the phía taây cuûa Dhank, nôi coù moät soá hang ñoäng north, the nadir and the zenith. And the Lord, naèm trong moät khe nuùi coù teân laø Jhinghar having risen early and dressed, took his robe Jhu—Name of a Buddhist place in west India. and bowl and went to Rajagaha for alms and Siddhasar is about a few miles to the west of seeing Sigalaka paying homage to the Dhank, where there are a number of caves different directions, he said: "Householder's situated in a ravine called Jhinghar-Jhu. son, why have you got up early to pay homage Siddhi (skt): Thaønh Töïu—Quyeàn naêng hoaøn to the six different directions?" (east, west, haûo, söï laøm chuû hoaøn toaøn söùc maïnh cuûa thaân south, north, upwards, downwards). Lord, my theå vaø töï nhieân. Coù hai loaïi, moät laø thaáp aùm father, when he was dying, told me to do so. chæ nhöõng taâm lyù ñôn thuaàn, hai laø ôû baäc cao laø And so Lord, out of respect for my father's keát quaû cuûa coâng phu luyeän taäp thieàn ñònh. words, which I revere, honor and hold secred, I Trong Yoga ñaëc bieät laø trong Kim Cang thöøa, got up early to pay sacred homage in this way coù taùm quyeàn naêng toaøn haûo ñöôïc thöøa nhaän— to the six directions. At that time, the Buddha Perfect abilities—Perfect abilities over the sat down beneath a tree and expalined to powers of the body and of nature. To attain Sigalaka: "But householder's son, that is not spiritual powers, of two kinds, the lower and the right way to pay homage to the six merely psychic, and the higher, the fruits of directions according to the Ariyan discipline." long periods of spiritual training. In Yoga, Well, Lord, how should one pay homage to the especially in Vajrayana, there are eight Siddhi: six directions according to the Ariyan 1) Thanh göôm ñeå trôû thaønh voâ ñòch: The discipline? It would be good if the Blessed sword that renders unconquerable. Lord were to teach me the proper way to pay 2) Thuoác maét ñeå nhìn thaáy thaàn thaùnh: The homage to the six directions, according to the elexir for the eyes that make gods

visible. Ariyan discipline. Then listen carefully, pay 3) Phi thaân: Fleetness in running. attention and I will speak. “Yes, Lord,” said 4) Taøng hình: Invisibility. Sigalaka. Young householder, it is by abandoning the four defilements of action; by not doing evil from the four causes; by not

following the six ways of wasting one’s töû, boán nghieäp phieàn naõo ñöôïc dieät tröø, khoâng substance; through avoiding these fourteen laøm aùc nghieäp theo boán lyù do, khoâng theo saùu evil ways, that the Ariyan disciple covers the nguyeân nhaân ñeå phung phí taøi saûn. Vò naày töø six directions, and by such practice becomes a boû möôøi boán aùc phaùp, trôû thaønh vò che chôû saùu conqueror of both worlds, so that all will go phöông, vò naày ñaõ thöïc haønh ñeå chieán thaéng well with him in this world and the next, and at hai ñôøi, vò naày ñaõ chieán thaéng ñôøi naày vaø ñôøi the breaking up of the body after death, he will sau. Sau khi thaân hoaïi maïng chung, vò naày go to a good destiny, a heavenly world—Thi sanh ôû thieän thuù, Thieân giôùi. Ca La Vieät laø moät thanh nieân con nhaø giaøu coù. The Buddha added: “Sigalaka! The East Theo Kinh Thi Ca La Vieät, moät thuôû noï Theá represents one’s parents. Parents being kind Toân soáng trong thaønh Vöông Xaù, trong vöôøn and children filial is the real worship of the Truùc Laâm. Luùc baáy giôø Thi Ca La Vieät, con East. The West represents the married couple. cuûa moät gia chuû daäy sôùm, ra khoûi thaønh Vöông The husband and wife should mutually respect Xaù, vôùi aùo thaám nöôùc, vôùi toùc thaám nöôùc, chaáp and love each other. Observance of this tay ñaûnh leã caùc phöông höôùng, höôùng Ñoâng, relation is the worship of the West. The South höôùng Nam, höôùng Taây, höôùng Baéc, höôùng represents one’s teachers. As students, you Haï, vaø höôùng Thöôïng. Roài buoåi saùng Theá Toân should accept your teachers’ instructions with ñaép y, caàm y baùt vaøo thaønh Vöông Xaù khaát great respect, and follow them as a matter of thöïc. Theá Toân thaáy Thi Ca La Vieät, con cuûa principle. This is the worship of the South. The gia chuû, daäy sôùm, ra khoûi thaønh Vöông Xaù, vôùi North represents one’s friends. Friends and aùo thaám nöôùc, vôùi toùc thaám nöôùc, chaáp tay relatives should cooperate and encourage one ñaûnh leã caùc phöông höôùng. Thaáy vaäy Ngaøi beøn another. Stop all evils and do whatever is noùi vôùi con cuûa gia chuû Thi Ca La Vieät: Naày vò good. This conduct is the same as worshipping con cuûa gia chuû, vì sao ngöôi daäy sôùm, ra khoûi the North. The Lower Direction represents thaønh Vöông Xaù, vôùi aùo thaám öôùt, vôùi toùc one’s subordinates. Treat the servants and thaám öôùt, chaáp tay ñaûnh leã saùu phöông subordinates with kindness and compassion. höôùng?” (ñoâng, taây, nam, baéc, phöông treân, Harmonize the relationship between master phöông döôùi). Baïch Theá Toân, thaân phuï con khi and servant. This is the worship of the Lower gaàn cheát coù daën con: “Naøy con thaân yeâu, haõy Direction. The Upper direction represents the ñaûnh leã caùc phöông höôùng.” Baïch Theá Toân, Bhiksus. Buddhists should always revere and con kính tín, cung kính, toân troïng, ñaûnh leã lôøi respect the Triple Gem, and widely cultivate noùi cuûa thaân phuï con, buoåi saùng daäy sôùm, ra the field of blessedness. This is the worship of khoûi thaønh Vöông Xaù, vôùi aùo thaám öôùt, vôùi toùc the Upper direction—Ñöùc Phaät giaûng tieáp: thaám öôùt,

chaáp tay ñaûnh leã caùc phöông höôùng. “Naøy Thi Ca La Vieät! Cha meï laø phöông Luùc aáy Ñöùc Phaät ngoài xuoáng döôùi boùng caây vaø Ñoâng, laøm con caùi phaûi hieáu kính cha meï. Ñoù giaûi thích cho Thi Ca La Vieät: “Naøy Thi Ca La laø leã kính phöông Ñoâng. Vôï choàng laø phöông Vieät, con cuûa gia chuû, trong luaät phaùp cuûa caùc Taây, choàng vaø vôï phaûi toân troïng laãn nhau, yeâu baäc Thaùnh, leã baùi saùu phöông khoâng phaûi nhö thöông laãn nhau. Thöïc hieän nhö vaäy chính laø leã vaäy. Baïch Theá Toân, trong luaät phaùp cuûa caùc kính phöông Taây. Thaày daïy laø phöông Nam, baäc Thaùnh, theá naøo laø leã baùi saùu phöông?” toân sö troïng ñaïo, cung kính thoï giaùo laø nguyeân Laønh thay! Xin Ngaøi haõy giaûng daïy phaùp aáy taéc maø hoïc troø phaûi tuaân theo. Ñoù chính laø leã cho con. Naøy gia chuû töû! Haõy nghe vaø suy kính phöông Nam. Baïn beø laø phöông Baéc, ñoái nghieäm cho kyõ, ta seõ giaûng. Thöa vaâng, baïch xöû vôùi baïn beø laø phaûi giuùp ñôû laãn nhau, coå vuõ Theá Toân. Naøy gia chuû töû, ñoái vôùi vò Thaùnh ñeä laãn nhau, ngaên xaáu laøm thieän. Nhöõng haønh vi

nhö vaäy chính laø leã kính phöông Baéc. Ñaày tôù Sima-bandha (skt): Keát giôùi—Sanctuary— vaø thuoäc haï laø Phöông Döôùi. Laáy loøng töø bi Bounded area. ñoái ñaõi vôùi ñaày tôù vaø thuoäc haï khieán treân döôùi Simha (Sinha Bodhisattva) (skt): Ñaïo sö hoøa hôïp chính laø leã kính phöông Döôùi. Chuùng Boà Taùt. Taêng Tyø kheo laø phöông Treân. Phaät töû phaûi leã Simhasana (p): Boà Taùt Sö Töû Toøa. kính Tam Baûo, phaûi vun troàng phöôùc ñieàn. Ñoù Singha (p): Taêng giaø. laø leã kính phöông Treân—For more information, please see Kinh Thi Ca La Vieät in Sinha (skt & p): A lion—The inhabitants of Appendix J. Ceylon call themselves Sinhalese (the people of the Lion). Sigalavada (skt): Boà Taùt Thi Ca La Vieät. Sitatapatrosnisa (p): Phaät Ñaûnh Baïch Haøo Sigalovada sutta (p): Kinh Thi Ca La Vieät. (maøu vaøng roøng). Sikkha: Training—The training of the would- Sivathika (p): See Charnel Ground be Buddhist in the higher realms of sila Contemplation. (morality), samadhi and Prajna. Skandha (skt) Khandha (p): Nguõ uaån— Sikkhamana (p): Thöùc xoa ma na—Sa-di ni. Aggregate—Phaïn ngöõ Skandha coù nghóa laø Sikkhapada (p): Steps of training in moral “nhoùm, cuïm hay ñoáng.” Theo ñaïo Phaät rules. Skandha coù nghóa laø thaân caây hay thaân ngöôøi. Siksa (skt): Höõu hoïc—Learning—Training. Noù cuõng coù nghóa laø naêm nhoùm, naêm hieän Siksakaraniya (skt): Baù chuùng hoïc phaùp töôïng hay naêm yeáu toá keát thaønh söï toàn taïi cuûa Sila (skt & p): chuùng sanh. Theo trieát hoïc Phaät giaùo, moãi hieän • Tònh giôùi—Giôùi caám—Trì giôùi— höõu caù nhaân goàm naêm thaønh toá hay uaån, ñoù laø Morality—Moral conduct—To practice saéc, thoï, töôûng, haønh, thöùc—Skandha in morality—Virtuous conduct—Moral Sanskrit means “group, aggregate, or heap.” In discipline—The observance of precepts— Buddhism, Skandha means the trunk of a tree, See Giôùi vaø Giôùi Sa Di. or a body. Skandha also means the five • Moät trong Luïc Ba La Maät: One of the six aggregates or five aggregates of conditioned paramitas—See Luïc Ñoä Ba La Maät (2). phenomena (constituents), or the five causally Silabhadra (skt): Giôùi Hieàn (Luaät sö)—Thi la conditioned elements of existence forming a bí ñaø la. being or entity. According to Buddhist Silakkhanda (p): Naâng cao giôùi ñöùc. philosophy, each

individual existence is composed of the five elements: Sila Katha (p): Giöõ giôùi cho thaân khaåu thanh 1) Saéc: Rupa (skt)—Thaønh toá vaät chaát— tònh. Corporeality of form, or sensuous quality. Sila-paramita (skt): Thi la Ba La Maät—Giôùi 2) Thoï: Vedana (skt)—Thaønh toá caûm thoï— Ba la Maät. Sensation—Reception—Feeling. Silavrataparamarsa (skt): Giôùi Caám Thuû, 3) Töôûng: Sanjna (skt)—Nhaän thöùc hay yù moät trong ba moái thaét buoäc troùi chaët haøng nhò töôûng—Perception—Thought— thöøa—One of the three knots (samyoga) tying Consciousness. up the followers of the two Yanas—See Tam 4) Haønh: Karman or Samskara (skt)— Keát (2), and Giôùi Caám Thuû Kieán in Nguyeân taéc hình thaønh—Mental Vietnamese-English Section. formations—Action—Mental activity. Siloka (p): Khen taëng. 5) Thöùc: Vijnana (skt)—Consciousness-- Cognition.

** See Nguõ Uaån. Sonita (p): Blood—Maùu. Smrti (skt) Sati (p): Nieäm—Thöïc hieän haønh Sopadhishesha-nirvana (skt): Voâ dö nieát ñoäng vôùi ñaày ñuû yù thöùc, ngay caû trong luùc thôû, baøn tröôùc khi cheát—Parinirvana achieved ñi, ñöùng, naèm, ngoài, v.v. Muïc ñích cuûa söï chuù before death. taâm laø kieåm soaùt vaø laøm laéng dòu taâm— Sopaka (p): A low-caste man—Ngöôøi ôû giai Calling to mind—Consciousness of— caáp thaáp. Mindfulness—Attention or Mindfulness of all Sopana (p): Stairs—A ladder—Caùi thang. mental and physical activities, even at Soppa (p): Nguû nghæ. breathing, standing, lying or sitting. The purpose of smriti is to control and to purify the Soracca (p): Gentleness (n)—Söï töû teá. mind. Sosanika (p): One who lives in a cemetery— Smritiprajanyin (p): Nieäm trì. Ngöôøi soáng trong nghóa ñòa. Smrtyupasthana (skt): Töù nieäm xöù. Soseti (p): To cause to dry (to wither)—Laøm cho khoâ heùo. Sneha (p): Oil—Daàu. Sota (p): The ear—Loã tai. Snoti (skt): Nieäm. Sotapanna (p): Döï Löu—Ngöôøi ñaéc quaû Tu Sobha (p): Beauty—Neùt ñeïp. ñaø Höôøn—One who has entered the stream. Sobhati (p): To look beautiful—Troâng ñeïp The first of the Four Paths to liberation. ñeõ. Sotapatti (p): Quaû Tu ñaø Höôøn—Stream- Socati (p): To mourn—Thöông khoùc. entry sainthood—Stream-winner—The first Soceyya (p): Purity—Söï thanh tònh. stage of sanctity. Sodaka (p): Wet (a)—Öôùt. Sotindriya (p): The faculty of hearing—Nhó Sodariya (p): Born of the same mother (a)— caên. Cuøng moät meï. Soubahou (s): Ñaïi la haùn Tu baït ñaø la (vò Sodhaka (p): One who cleanses (purifies)— Thaùnh ñeä töû cuoái cuøng cuûa Phaät Thích Ca). Ngöôøi coù ñôøi soáng tònh haïnh. Souddharasmiprabha-Buddha (skt): Tònh Sodhapeti (p): To cause to clean—Laøm cho Quang Phaät. thanh saïch. Suddhodana (skt): Tònh Phaïn vöông (cha cuûa Sodheti (p): To make clean—Laøm cho hanh Thaùi töû Taát Ñaït Ña). saïch. Soujata (skt): Thoân nöõ Tu xaø ña—Thieän Sanh Sogandhika (p): The white water-lily—Boâng (ngöôøi cuùng döôøng thöùc aên cho Thaùi töû Taát Ñaït luïc bình traéng. Ña khi Ngaøi saép thaønh Phaät). Sohajja (p): Friendship—Tình baïn. Soumedha (skt): Thieän Hueä Boà Taùt. Soka (p): Grief—Sorrow—Phieàn naõo. Soujnana (p): Thieän Hueä Boà Taùt. Soki (p): Sorrowful (a)—Phieàn muoän. Soumeru (Meùrou) (skt): Tu Di. Soma (p): The moon—Maët traêng. Soumerukalpa Buddha (skt): Tu Di sôn Somanassa (p): Happiness—Haïnh phuùc. Phaät. Somma (p): Gentle (a)—Töû teá. Souprabhuddha

(skt): Thieän Giaùc vöông Sona (p): A dog—Con choù. (cha cuûa coâng chuùa Gia du ñaø la). Sonda (p): Addicted to (a)—Nghieän ngaäp. Sovanna (p): Gold—Vaøng. Soni (p): The waist—Thaét löng. Suddhavasa (p): Tònh cö Thieân.

Sparsa (skt): Contact—Touch—Xuùc (ñuïng Sravasti (skt) Savatthi (p): Thaønh Xaù Veä— chaïm, caûm xuùc hay caûm giaùc). Kinh ñoâ cuûa vöông quoác Kosala—The capital For more information, please see Thaäp nhò of the kingdom of Kosala—See Xaù Veä Quoác. nhôn duyeân in Vietnamese-English Section. Sreshtha (skt): Ma Ba Tuaàn—AÙc giaû. Sraddha (skt): Faith—Confidence—Trust— Sri (skt): Ñoát chaùy—To burn—To flame—To belief. diffuse light. Sraddhahimuktica-ryabhumi (p): Ñeä luïc Sri-Harsha (skt): Giôùi Nhöït Vöông. ñòa. Srimala-devi-sutra (skt): Kinh Naøng Coâng Sramana (skt): Sa moân—A monk Chuùa Srimaladevi, kinh Ñaïi thöøa laàn ñaàu tieân ** For more information, please see Sa Moân in ñöôïc dòch ra Hoa ngöõ vaø theá kyû thöù V sau Taây Vietnamese-English Section. lòch. Trong kinh naày Coâng chuùa Srimala noùi Sramanera (skt) Samanera (p): Sa Di— raèng taát caû caùc thuyeát giaûng cuûa Phaät ñeàu ngöôøi nam môùi tu, tuaân theo muôøi giôùi Sa Di— nhaèm ñaït tôùi Ñaïi thöøa, noù bao goàm caû Tam A novice (student—pupil) monk who has taken thöøa Phaät giaùo. Trong Kinh naày Coâng chuùa the first ten precepts for the Sangha. Srimala cuõng keå raèng coù ba haïng ngöôøi coù theå ** For more information, please see Sa Di vaø tu theo Ñaïi thöøa—Sutra of Princess Srimala, a Giôùi Sa Di in Vietnamese-English Section. Mahayana sutra that was translated into Sramanerika: ngöôøi nöõ môùi tu vaø giöõ 10 giôùi Chinese for the first time in the 5th century AD. Sa Di—A novice nun who has taken the first In this sutra, Princess Srimala said that All ten precepts of the Sangha. Buddha's teachings are for the sake of S(h)ravaka (skt): Thanh Vaên, nhöõng hoïc troø Mahayana and that ultimately includes all laéng nghe lôøi Phaät daïy maø hieåu nguyeân lyù cuûa three vehicles. Srimala mentions three types of Töù dieäu ñeá, ñeå tu haønh vaø ñaït muïc ñích Nieát beings who can tread the path of Mahayana: baøn khoâng coøn vöôùng baän traàn theá—A 1) Nhöõng ngöôøi töï mình hieåu ñöôïc trí naêng hearer—Voice-hearer who undertakes the saâu saéc: Those who realize the most practice and becomes a Sramanera or a profound wisdom (prajna). student who seeks personal enlightenment and 2) Nhöõng ngöôøi hieåu ñöôïc trí naêng baèng caùch an attains this only by listening to the teaching nghe hoïc thuyeát: Those who realize and gaining insight into the four noble truths, wisdom through hearing the teaching. so that he can cultivate to reach his supreme 3) Nhöõng ngöôøi khoâng hieåu ñöôïc trí naêng cao goal of nirvana without earthly remainder. nhaát, nhöng coù nieàm tin hoaøn toaøn vaøo Nhö Lai: Those who cannot realize Sravakayana (skt): Thinh vaên thöøa, coã xe supreme wisdom, but have devout faith in cuûa nhöõng ngöôøi nghe phaùp tu haønh maø thaønh the Tathagata. töïu. Ñaây laø coã xe ñaàu tieân trong ba coã xe daãn tôùi Nieát baøn. Thanh Vaên Thöøa thöôøng chæ Srimitra (skt): Baïch Thi Ly maät ña la. nhöõng Phaät töû khoâng thuoäc Ñaïi Thöøa— Srimulavasam (skt): Ñòa danh Phaät giaùo ôû Vehicle or class of the hearers, the first of the vuøng nam AÁn Ñoä. Srimulavasam naèm treân bôø three vehicles that can lead to the attainment bieån phía taây cuûa AÁn Ñoä, ñaõ coù caùc

hoaït ñoäng of nirnava. Sravakayana generally refers to the Phaät giaùo trong thôøi ñaïi Chola. Trong moät ngoâi Buddhists who don't belong to the Mahayana. ñeàn lôùn taïi Tanjore, caùc caûnh trong cuoäc ñôøi Ñöùc Phaät ñöôïc theå hieän treân caùc taám trang trí—Name of a Buddhist place in Southern India. Srimulavasam, on the West Coast, had

Buddhist settlement in the time of the Cholas. khoâng laøm lay chuyeån quyeát taâm cuûa Vaán Nhò In the great temple at Tanjore scenes from the Baùch ÖÙc. Sau khi xuaát gia, Vaán Nhò Baùch ÖÙc life of the Buddha are represented in raát chaêm chæ, khaéc khoå tu haønh, nhöng vì cô decorative panels. theå khoâng khaù hôn, caûm thaáy khoù maø tieáp tuïc, Srivatsa (skt): Chöõ "Vaïn" trong Phaät Giaùo— ñònh hoaøn tuïc laøm Phaät töû taïi gia hoä phaùp. Ñöùc "Swastika" in Buddhism. Phaät noùi vôùi Vaán Nhò Baùch ÖÙc: "Khi ngöôøi Sronakotivimsa (skt): Vaán Nhò Baùch ÖÙc, ñaùnh ñaøn, neáu nhö daây ñaøn quaù caêng, seõ bò moät trong nhöõng ñeä töû cuûa Ñöùc Phaät—One of ñöùt. Coøn quaù chuøng? Seõ khoâng ra tieáng. Tu the Buddha's disciples in Sravasti. He came haønh nhö ñaùnh ñaøn, daây ñaøn khoâng theå caêng from a wealthy family. His parents loved him hoaëc quaù chöøng. Phaøm vieäc gì cuõng vöøa ñoä." dearly and very much pampered him during his Vaán Nhò Baùch ÖÙc nghe theo maø haønh trì, veà childhood. He was not allowed to touch the sau ñaéc quaû A La Haùn. ground with his feet. Later, thick hair grew on Srota-apanna (skt): Ngöôøi ñaéc quaû Tu Ñaø his sole, and he was very feeble indeed. One Höôøn—Döï Löu hay nhaäp löu. Ñaây laø nhöõng day, by chance, he had the oportunity to hear ngöôøi ñaõ giaûi thoaùt khoûi ngaõ chaáp, hoaøi nghi the Buddha's teaching, and he was deeply vaø nghi leã qui taéc, nhöng vaãn chöa vöôït thoaùt moved. He vowed to leave his home to ñöôïc duïc voïng. Ngöôøi naày coøn baûy laàn luaân become a monk, but his parents objected hoài trong ñieàu kieän toát tröôùc khi ñaït ñeán giaûi strongly for fear that he might suffer hardship. thoaùt. Tuy nhieân, neáu ngöôøi aáy coá gaéng vöôït His parents' objections could not shake the qua nhöõng khuynh höôùng nhuïc duïc ñi xuoáng determination of Sronakotivimsa, who vaø nhöõng aùc yù, thì chæ taùi sanh hai hoaëc ba laàn practiced diligently after his ordination. But his nöõa maø thoâi —Stream-enterer—One who has health still showed no improvement. Finally, entered the stream, the first level of sacred he felt he could not sustain himself any longer. accomplishment in the Hinayana. One who is Thus he wanted to return to laity and to support free from the first three fetters of Buddhism through almsgiving. The Buddha individualistic views, of doubt, and of clinging told Sronakotivimsa: "When you play the harp, to rites and rules, but has not yet freed himself the string is too tight, it will snap. If too loose? of passions. He must be reborn at least seven It will not make a sound. Our practice is like times in order to attain liberation; however, playing the harp. The strings must be neither his rebirths will be only in one of the higher too tight nor too loose. Attend to anything in modes of existence. However, if he tries to the appropriate manner." Sronakotivimsa overcome the inclination toward sensual obeyed the Buddha's instruction and pleasure and aggression, he only has to be eventually attained Arhatship—Trong thaønh reborn two or three times—See Töù

Thaùnh Xaù Veä coù moät nhaïc só teân Vaán Nhò Baùch ÖÙc, Quaû. xuaát thaân töø gia ñình giaøu coù. Luùc nhoû ñöôïc Srotaapattiphala (skt): Traïng thaùi nhaäp vaøo cha meï nuoâng chìu heát möïc, khoâng ñeå cho doøng Thaùnh—The state of entering upon the chaân chaïm ñaát, vì theá döôùi baøn chaân moïc ra stream—See Töù Thaùnh Quaû (1). loâng ñen daày raäm, cô theå yeáu ôùt. Moät hoâm caäu Srotanni (skt): Quaû Tu ñaø Höôøn ngaãu nhieân coù cô duyeân ñöôïc nghe Phaät thuyeát Srotra (skt): Nhó—Ear—The organ of phaùp, voâ cuøng caûm ñoäng, xin phaùt nguyeän xuaát hearing—The act of hearing or listening to. gia theo Phaät. Nhöng cha meï sôï anh ta cöïc khoå Srotravijnana (skt): Auditory sense—See neân cöïc löïc phaûn ñoái. Söï phaûn ñoái cuûa cha meï Nhó Thöùc.

Sthavira (skt): Thöôïng toïa—Tröôûng laõo—A The stupas erected over relics of the Buddha senior monk—Eldest and most venerable vary from the four at his birthplace, the scene monk. of his enlightenment, of his first sermon, and of Sthaviravadin: See Thöôïng Toïa Boä. his death. Sthimati (skt): An Hueä Boà Taùt. Styana (skt): Hoân traàm—Apathy—Sloth— Idleness—Darkness—Stupefaction—Low Sthiramati (skt): Kieân Hueä Boà Taùt, moät nhaø spirit—To grow dense—To become rigid— trieát hoïc thuoäc tröôøng phaùi Du Giaø One of the Upaklesa, or secondary hindrances. (Yogachara), ngöôøi ñaõ soaïn ra nhöõng lôøi bình phaåm veà caùc taùc phaåm cuûa Ngaøi Theá Thaân vaø Subha (skt & p): Ñeïp—Splendid—Beauty— Long Thoï, mong trieån khai nhöõng choã gioáng Bright—Beautiful—Good—Auspcious— nhau giöõa Yogachara vaø Trung Ñaïo. Ngaøi Righteous—Virtuous. soáng vaøo theá kyû thöù saùu sau taây lòch. Ngaøi laø Subha-vyuha-raja (skt): Dieäu Trang ngöôøi tieâu bieåu cho phaùi duy taâm oân hoøa—A Nghieâm Vöông—King Wonderfully philosopher of the Yogachara, who wrote Adorned—King Resplendent. several important comments on the works of Subhadra (skt): Thieän Hieàn—Tu baït ñaøø la. Vasubandhu vaø Nagarjuna, in which he Subhakara (skt): Sa moân Thieän Voâ UÙy. attempted to develop the common ground in Subhakarasimha (p): Thieän Voâ UÙy. the teachings of Yogachara and Madhyamika. Subhavyuha (skt): Dieäu Trang Nghieâm He lived around the 6th century AD, he Vöông. advocated a moderate idealism. Subhuti (skt): Tu Boà Ñeà—Thieän nghieäp— Sthiti (skt): Truï—Abiding. See Tu Boà Ñeà in Vietnamese-English Section. Stotra (skt) Tuïng ca—Khuùc haùt ca tuïng Phaät, Sucana (p): Indication—Söï chæ baøy. chö toå hay nhöõng thaàn linh trong Phaät giaùo—A Suci (p): Needle—Caây kim. song of praise to the Buddha or to great masters or deities of Buddhism. Suju (p): Upright (a)—Thaúng ñöùng. Stupa (skt): Coøn goïi laø Du Baø, Ñaâu Baø, Phuø Sudapanthaka (skt): Chaâu lôïi baøn ñaø daø. Ñoà, Suaát Ñoâ Baø, Thaùp Baø, Tuy Ñoà Baø, Baûo Sudatta (skt): Tu Ñaït—A wealthy gold thaùp, nôi ñaát ñöôïc ñaép leân cao ñeå thôø kinh vaø dealer and banker of Sravasti who become a xaù lôïi cuûa Phaät hay cuûa caùc vò toå, xaù lôïi coù theå lay follower of the Buddha and purchased vaät chaát hay tinh thaàn, nhö nhöõng ngoïc thaïch Jetavana so that the Buddha and Sangha could xaù lôïi hay kinh ñieån. Vì thaân ngöôøi coù 84.000 pass the rains retreat near Sravasti. According nguyeân töû, neân vua A Duïc ñaõ cho xaây 84.000 to the Buddhist legends, in the city of thaùp thôø xaù lôïi cuûa Ñöùc Phaät.

Nhöõng thaùp naày Rajagrha, there was an elder by the name Sura ñöôïc xaây trong vuøng töù ñoäng taâm, nôi Phaät ñaûn who had invited the Buddha to come to his sanh, thaønh ñaïo, chuyeån Phaùp Luaân, vaø nôi house to accept offerings. On the eve of that Phaät nhaäp Nieát Baøn—Tower—Burial mound, occasion, his best friend from Sravastis, and containing the sutras, remains of the dead, and elder by the name of Sudatta, had come to visit ashes or other secret relics, specially of the him. Sudatta was aware of the Buddha's great Buddha, or of an important master, whether virtues for a long time. When he heard about the elics of the body or the mind, e.g. bones or this, he was too excited and could not fall scriptures. As the body is supposed to consist asleep. He longed to seek an earlier audience of 84,000 atoms, Asoka is said to have built with the World Honored One. In the middle of 84,000 stupas to preserve relics of Sakyamuni. the night, Sudatta got up and rode under a

moonlit sky towards the Venuvana Vihara on a supervise the construction work. This vihara fast horse. Rather unexpectedly, halfway was more spacious than the Venuvana and also through the journey, he saw the Buddha more adorned. The Jetavana and the coming towards him. He immediately Venuvana were the two major viharas where dismounted from the horse and gave his name the Buddha stayed most of the time to teach as Anathapindika. He was given this name Dharma. When the "Jetavana Vihara" was because he was well-known both far and near about to be completed, some heretic ascetics for giving alms to the poor and the needy, were full of fear and jealousy. They demanded especially the widows and orphans. Under the an open debate with the Buddha, because they monlight, the Buddha spoke to him of the wanted the elder Anathanpindika and Prince Buddhist doctrine, and he instantly gained an Jeta to know that the Buddha was not as good insight of wisdom. He vowed to build a new as these ascetics. Other parties constructed a vihara upon returning home, and he invited the forum for the debate, and the news rocked the Buddha to go and give sermons. The Buddha entire city of Sravasti. With over a million praised him for his great vows of benefaction. people coming to attend the debate, the venue Though the city of Sravasti was big in area, was packed over capacity. The heretics sent there were very few large gardens and parks ten representatives, all well-known debaters, except for the Prince Jeta's garden, which was but the Buddha only sent Sariputra to the bright and beautiful with thick wooded areas forum. With the profound wisdom and ability and large vacant grounds. It would be most of speech that Sariputra possessed, he out suitable for a new vihara. So Sudatta paid a debated the heretics to speechlessness and special visit to Prince Jeta with a request to utter admiration. There was applause all buy this garden. However, this was Prince around, and the heretics gave up their own Jeta's most beloved garden, and he would not beliefs to become the Buddha's followers. easily sell it. So the Prince proposed that the When the vihara opened its first session, the price would be "to pave the garden entirely Buddha led his one thousand two hundred and with bricks made of gold." Sudatta accepted fifty disciples away from Venuvana Vihara this harsh condition. After returning home, and arrived at the newly completed Jetavana Sudatta brought out all

the gold bricks from his Vihara. When the grand procession of monks vault. He transported these bricks to Prince reached the city of Sravasti, they were greeted Jeta's garden, and started to pave the ground by the citizens on both sides of the street. with gold. Prince Jeta thought that he had Celebrations were on hand to mark the scared Sudatta away, but unexpectedly, from completion of the Jetavana Vihara—Moät what was reported to him, the grounds were ngöôøi baùn vaøng vaø thöông vuï ngaân haøng giaøu now covered with gold. Although the gold coù trong thaønh Vöông Xaù, ñaõ trôû thaønh moät bricks covered the grounds, the trees still caän söï nam cuûa Ñöùc Phaät vaø ñaõ mua Truùc Laâm belonged to the Prince. Finally, Prince Jeta Tònh Xaù cho Phaät vaø giaùo ñoaøn an cö kieát haï was deeply moved by Sudatta's generosity, trong ba thaùng muøa möa gaàn thaønh vöông xaù. and he too, donated the gold bricks toward the Theo truyeàn thuyeát Phaät giaùo, trong thaønh construction of the vihara and also offered the Vöông Xaù coù vò tröôûng Laõo teân laø Thuû La. shrubs, bushes and trees in the garden. Hence Ñeâm hoâm tröôùc ngaøy Ñöùc Phaät ñeán vieáng nhaø the new vihara was named "Jeta's trees and oâng ta, oâng coù ngöôøi baïn teân laø Tu Ñaït Ña ôû Anathanpindika's garden, or in short "Jetavana thaønh Xaù Veä ñeán thaêm. Tu Ñaït Ña töø laâu ñaõ Vihara." The Buddha sent Sariputra to ngöôõng moä uy ñöùc cuûa Phaät. Khi nghe chuyeän

naøy, Tu Ñaït Ña heát söùc phaán chaán, khoâng chôïp kî vaø lo sôï, neân muoán cuøng Phaät coâng khai maét ñöôïc, chæ mong cho ñeán saùng ñeå ñöôïc baùi tranh luaän, nhaèm laøm cho tröôûng giaû Caáp Coâ yeát Ñöùc Phaät. Ngay trong nöûa ñeâm hoâm aáy, Tu Ñoäc vaø Thaùi töû Kyø Ñaø thaáy raèng Phaät khoâng Ñaït Ña beøn trôû daäy, döôùi aùnh traêng khuya, leân baèng boïn chuùng. Hai beân döïng moät beä ñaøi ngöïa phoùng voäi ñeán tònh xaù Truùc Laâm, nhöng tranh luaän, rung ñoäng caû thaønh Xaù Veä, coù ñeán khoâng ngôø môùi tôùi nöûa ñöôøng ñaõ thaáy Ñöùc traêm vaïn ngöôøi ñeán tham döï cuoäc tranh luaän, Phaät töø tröôùc maët ñi laïi. OÂng voäi xuoáng ngöïa, hoäi tröôøng chaät cöùng. Möôøi ñaïi dieän cuûa ngoaïi töï xöng danh taùnh cuûa mình. Vì oâng noåi tieáng ñaïo ñeàu laø nhöõng nhaø tranh bieän noåi tieáng. gaàn xa laø luoân vui loøng boá thí cho keû ngheøo Ñöùc Phaät chæ moät mình Xaù Lôïi Phaát. Xaù Lôïi khoù coâ ñoäc, neân ngöôøi ta thöôøng goïi oâng laø Phaát trí tueä quaûng ñaïi, bieän luaän thao thao, tröôûng giaû Caáp Coâ Ñoäc. Döôùi aùnh traêng, Ñöùc phaûn baùc ñeán möùc ñeán möùc ngöôøi ngoaïi ñaïo Phaät noùi phaùp cho oâng nghe, khieán oâng böøng caâm mieäng heát lôøi, hoaøn toaøn haøng phuïc. Caû tænh, trí hueä hanh thoâng, phaùt taâm sau khi veà hoäi tröôøng hoan hoâ, nhöõng ngöôøi ngoaïi ñaïo vöùt nöôùc seõ xaây döïng tònh xaù môøi Phaät ñeán thuyeát boû quan ñieåm cuûa mình, xin quy-y theo Phaät. phaùp. Tuy thaønh Xaù Veä roäng lôùn, nhöng laïi coù Khi tònh xaù môû ra khoùa thuyeát giaûng ñaàu tieân, raát ít nhöõng laâm vieân to roäng, duy chæ coù hoa Ñöùc Phaät daãn theo moät ngaøn hai traêm naêm vieân cuûa Thaùi töû Kyø Ñaø laø ñeïp ñeõ vôùi röøng chuïc ñeä töû, taïm rôøi tònh xaù Truùc Laâm ñeå ñi ñeán caây raäm raïp, ñaát troáng coøn roäng, thích hôïp tònh xaù Kyø Vieân. Khi ñoaøn ngöôøi ñeán thaønh Xaù nhaát ñeå xaây tònh xaù. Tu Ñaït Ña beøn ñeán baùi Veä, daân chuùng trong thaønh ñöùng chaät

hai beân kieán Thaùi Töû Kyø Ñaø, muoán ñöôïc mua laïi hoa ñöôøng ngheânh ñoùn, chuùc möøng tònh xaù Kyø vieân naøy. Ñaây laø hoa vieân maø Thaùi töû yeâu Vieân hoaøn thaønh. thích nhaát neân ñaâu deã gì chòu nhöôïng baùn laïi. Sudatta-Anathapindika (skt): Tu Ñaït A-na- Caùi giaù maø Thaùi töû ñeà ra laø "gaïch vaøng laùt phuû baân-ñaõn (vò ñaïi tröôûng laõo taïi thaønh Xaù Veä). kín vöôøn." Tu Ñaït Ña tieáp nhaän ñieàu kieän khaéc Sudharma (skt): Dieäu phaùp—Wonderful nghieät ñoù. Tu Ñaït Ña trôû veà gôõ heát gaïch vaøng dharma. trong kho ra, chôû ñeán hoa vieân cuûa Thaùi töû Kyø Suddhavasa (skt): Taùc Bình. Ñaø, vaø baét ñaàu loùt phuû. Thaùi töû Kyø Ñaø cho Suddhipanthaka (skt): Chaâu lôïi baøn ñaø giaø. raèng chæ huø cho Tu Ñaït Ña sôï maø thoâi, khoâng ngôø ngöôøi ta ñeán baùo raèng khaép nôi trong vöôøn Suddhisatyatman (skt): Caùi ngaõ thöïc söï ñaõ loùt kín vaøng. Vaøng ñaõ phuû ñaát, nhöng caây thanh khieát—Real immaculate ego. coái vaãn thuoäc quyeàn sôû höõu cuûa Thaùi töû. Cuoái Suddhodana (skt): Tònh Phaïn Vöông, cha cuûa cuøng Thaùi töû caûm kích taám loøng cuûa Tu Ñaït thaùi töû Só Ñaït Ña—The father of Gautama Ña, neân oâng quyeát ñònh duøng vaøng laøm kinh Siddhartha—See Tònh Phaïn Vöông. phí cho vieäc xaây döïng tònh xaù. Thaùi töû Kyø Ñaø Sudra (skt): Thuû ñaø la—Giai caáp haï tieän thöù coøn cuùng döôøng taát caû caây coái vaø hoa coû trong tö vaø thaáp nhaát trong caùc giai caáp, nhieäm vuï vöôøn, vì theá maø tònh xaù coù teân laø "Kyø Thoï Caáp cuûa hoï laø phuïc vuï ba giai caáp treân— Coâ Ñoäc Vieân," coù nghóa laø "caây cuûa Kyø Ñaø, Servants—A man of the fourth or lowest of the coøn vöôøn cuûa Caáp Coâ Ñoäc." Ñöùc Phaät phaùi Xaù four original classes or castes whose business Lôïi Phaát ñeán troâng coi vieäc xaây caát. So vôùi was to serve the three higher classes. tònh xaù Truùc Laâm thì tònh xaù naøy coøn to roäng Sugata (skt): See Thieän Theä. vaø trang nghieâm hôn nhieàu. Tònh xaù Kyø Vieân Suhada (p): A friend—Ngöôøi baïn. vaø Truùc Laâm laø hai nôi maø Ñöùc Phaät thöôøng Suhajja (p);\: Amity—Friendship—Tình baïn. ñeán thuyeát phaùp. Khi tònh xaù Kyø Vieân saép Suhita (p): Satisfied (a)—Thoûa maõn. hoaøn thaønh, moät soá keû ngoaïi ñaïo ñem loøng ñoá

Sujata (skt & p)—See Tu Giaø Ña in Sukhavati-Vyuha (skt): See Kinh A Di Ñaø. Vietnamese-English Section. Sukshmamati (skt): See Dieäu Hueä. Suka (skt): Moät trong nhöõng danh hieäu cuûa Sumeru (skt): Nuùi Tu Di, moät ngoïn nuùi thaàn Ñöùc Phaät—One of the Buddha's epithets. thoaïi—Meru Mountain, a mythical mountain—Sukara (p): A pig—Con heo. See Meru in Sanskrit/Pali-Vietnamese Section Sukarika (p): A dealer in swine (pork- and Sumeru Mountain in English-Vietnamese butcher)—Ngöôøi haøng thòt. Section. Sukha (p): Happiness—Haïnh phuùc (coù boán Sunita (skt): Bi Ñeà—One of the Buddha's loaïi haïnh phuùc vaät chaát—Atthisukha: haïnh disciples—One day, the Buddha was on his phuùc coù vaät sôû höõu, Bhogasukha: haïnh phuùc coù begging rounds in Sravasti when he spotted a taøi saûn, Ananasukha: haïnh phuùc khoâng nôï naàn, manure carrier named Sunita who belonged to Anavajjasukha: haïnh phuùc khoâng bò khieån the Untouchable caste. The Buddha wanted to traùch). convert him, but Sunita was so ashamed of his Sukhavati (skt): An döôõng Quoác—Taây filth and his low class that he dared not face Phöông

Cöïc Laïc hay Thieân ñöôøng phía Taây the dignified Buddha. He quickly moved off cuûa Phaät A Di Ñaø, moät trong nhöõng vuøng ñaát the path and accidentally overturned a bucket Phaät quan troïng ñöôïc nhaéc ñeán trong phaùi Ñaïi of manure. The foul smell pervaded. Sunita thöøa. Phaät A Di Ñaø laäp ra vaø ngöï trò nhôø coâng blushed and immediately knelt down to ask for haïnh cuûa Ngaøi. Tröôøng phaùi Tònh Ñoä quan forgiveness. The Buddha told Sunita that he nieäm raèng nhöõng ai tin töôûng vaø nieäm hoàng wanted him to lead a monastic life. The danh cuûa Ngaøi, thì khi cheát seõ ñöôïc vaõng sanh Buddha said that Buddhism treated everyone vaøo Taây phöông cöïc laïc, soáng ñôøi thanh thaûn as equals, just like pure water, it could wash cho ñeán khi nhaäp Nieát Baøn—The Pure Land of off all filth and dirt. Sunita was deeply moved. the West or the Western Paradise of Amitabha, He gladly and whole-heartedly knelt down one of the most important Buddhafields to before the Buddha to become a member of the appear in Mahayana. Created and reigned by Sangha—Moät trong nhöõng ñeä töû cuûa Ñöùc Phaät. Amitabha Buddha by his karmic merit. The Moät hoâm, Ñöùc Phaät ñi khaát thöïc trong thaønh Pure Land sect believes that through faithful Xaù Veä, nhìn thaáy tieän daân Ni ñeà ñang gaùnh devotion to Amitabha and through calling phaân, Phaät muoán cöùu ñoä, nhöng Ni Ñeà töï caûm upon (reciting) his name, after death one can thaáy mình maåy dô baån, neân khoâng daùm dieän be reborn in the Western Paradise to continue kieán Phaät trang nghieâm, voäi vaøng quay ngöôøi a blissful life until entering nirvana. neù traùnh, voâ yù laøm ñoå thuøng phaân, muøi khai ** For more information, please see Töù Thaäp thuùi noàng naëc. Ni Ñeà ñoû maët voäi vaøng phuïc Baùt Nguyeän. xuoáng xin toäi. Phaât baûo Ni Ñeà laø Ngaøi muoán Ni Ñeà soáng ñôøi xuaát gia tònh haïnh. Ngaøi noùi Sukhavati-ksetra (skt): Tònh ñoä—Teân coõi trong Phaät giaùo, moïi ngöôøi ñeàu bình ñaúng, nöôùc cuûa Ñöùc Phaät A Di Ñaø—Taây phöông cöïc gioáng nhö nöôùc saïch coù theå taåy tröø moïi oâ ueá. laïc, toïa laïc veà höôùng Taây—Name of the realm Ni Ñeà caûm ñoäng voâ cuøng, thaønh taâm baùi laïy of Amitabha Buddha—Pure Land—The Ñöùc Phaät ñeå trôû thaønh moät thaønh vieân cuûa paradise or heaven of Amitabha, situated in Taêng ñoaøn. the western sky. **For more information, please see Sukhavati Sunu (p): A son—Con trai. in Sanskrit/Pali-Vietnamese and Taây phöông Sunya (skt): See Khoâng. cöïc laïc in Vietnamese-English Section.

Sunnyata (skt) Sunnata (p): State of Sutra probably compiled in China. In it the emptiness—Khoâng tính—Chö phaùp khoâng hay Buddha relveals the causes of the illusion laø hö khoâng, troáng roãng (söï khoâng coù tính chaát which lead to existence and how to escape caù bieät hay ñoäc laäp)—Nothingness—Non- from it—Powerful samadhi, the samadhi by existence—Non-Reality—Illusory nature of all which one can exterminate all illusions, just as worldly phenomena—Emptiness or void, a brave general destroys his enemies. central notion of Buddhism recognized that all Suramgama-samadhi (p): Thuû Laêng nghieâm composite things are empty (samskrita), Tam Muoäi. impermanent (anitya) and void of an essence Suraskandha (skt): Vua loaøi A tu la. (anatamn) (According to the Buddhist doctrine Surata (skt): Tu

ñaø la (moät tröôûng giaû hoài thôøi that all conditioned things as well as the Ñöùc Phaät). Absolute are empty of a determinate nature). Surya (skt) Suriya (p): Noäi thaàn cuûa vua Ñeá Sunyatanutpadanishsvabhavadvaya (skt): Thích—The sun—The sun or its deities. Khoâng, Voâ Sinh, Voâ Töï Tính, Voâ Nhò— Susana (p): A cemetery—Nghóa ñòa. Emptiness, No-birth, No self-substance, No- Susanagopaka (p): A cemetery-keeper— duality—Trong Kinh Laêng Giaø, Ñöùc Phaät daïy: Ngöôøi canh giöõ nghóa ñòa. “Chö Boà Taùt Ma Ha Taùt naøo thoâng suoát veà khía caïnh hieän höõu cuûa “Khoâng, Voâ sinh, Voâ Sasankhata (p): Well prepared—Ñöôïc chuaån töï tính, vaø Voâ nhò” seõ nhanh choùng ñaït ñeán theå bò kyõ caøng. chöùng toái thöôïng—In the Lankavatara Sutra, Susikkhita (p): Well-trained—Ñöôïc huaán the Buddha taught: “Those Bodhisattva- luyeän kyõ caøng. mahasattvas who have a thorough Susila (p): Virtuous (a)—Coù ñaïo ñöùc. understanding as regards to the aspect of Sussarata (p): Having a sweet voice (a)—Coù existence of “Emptiness, No-birth, Non- moät gioïng noùi trong treûo eâm dòu. duality, and No self-substance,” will quickly Sussati (p): To wither—To be dried—Khoâ come to the realization of the supreme heùo. enlightenment.” Sussusa (p): Obedience—Söï vaâng lôøi. Supadharita (p): Well considered—Ñöôïc Susu (p): A boy—Ñöùa treû. cöùu xeùt kyõ löôõng. Susuddha (p): Very clean (a)—Thaät saïch. Suprabuddha (skt): Vua cuûa boä toäc Caâu Ly, Susukka (p): Very white (a)—Thaät traéng. kinh ñoâ laø thaønh Devadaha, nay laø moät phaàn cuûa xöù Nepal. OÂng laø cha cuûa coâng chuùa Da Sutras (skt) Suttas (p): Kheá Kinh, nhöõng Du Ñaø La (vôï cuûa thaùi töû Só Ñaït Ña tröôùc khi thuyeát giaûng cuûa Phaät, moät trong Tam taïng ngaøi xuaát gia)—The King of the Koliya tribe giaùo ñieån. Theo lòch söû Phaät giaùo, thì trong laàn whose capital was Devadaha which is now part kieát taäp ñaàu tieân ngay sau khi Phaät nhaäp dieät, of Nepal. He was the father of Yasodhara ñaïi hoäi do tröôûng laõo Ñaïi Ca Dieáp chuû trì ñaõ (wife of Siddhartha before he left home). döïa vaøo nhöõng caâu traû lôøi cuûa A Nan maø truøng tuïng laïi nhöõng lôøi Phaät daïy trong gioû Kinh Supratiehthitatcharitra (skt): An laäp Haïnh. ñieån—The Buddha’s discourses—Buddhist Suragama (skt): Thuû Laêng Nghieâm. scripture—Words spoken by the Buddha. Suragama-Samadhi (skt): Thuû Laêng Sutra-pitaka is one of the three in the Buddhist Nghieâm Tam Muoäi—Powerful Samadhi. Tripataka. According to the Buddhism history, Suragama sutra (skt): Kinh Thuû Laêng in the first Buddhist Council presided by Nghieâm—A large and somewhat shapeless

Mahakashyapa, right after the death of the “ngaõ” vaø “nhaân.” Noù cuõng coù nghóa laø lyù Buddha, based on the responses of Ananda’s do hay söï nhö nhö cuûa hieän höõu, trong to recite Buddha sutras. tröôøng hôïp naày noù ñoàng nhaát vôùi Sutra Pitaka (skt): Taïng Kinh, moät boä phaän “tathata.”—The term “svabhava” is used trong Tam taïng ñieån leã Phaät giaùo (Tripitaka), in the Lankavatara Sutra at least in two chöùa ñöïng nhöõng baøi thuyeát giaûng cuûa Phaät senses. When it means “self-substance” Thích Ca—Basket of Writing, a part of the making up the substratum of the individual Buddhist canon. According to tradition, the being, it is synonymous with “atman” and sutra-pitaka contains the discourses of Buddha “pudgala.” It also

means the reason or Sakyamuni—See Sutra. suchness of existence, in which case it is Suta (p): Ña vaên. identical with “tathata.” • Phaät giaùo Ñaïi thöøa coi taát caû söï vaät ñeàu Sutta Nipata (p): See Khudakka-Nikaya. khoâng coù baûn chaát rieâng (baûn chaát beàn Sutta Pitaka (p): Kinh taïng. vöõng), khoâng coù söï toàn taïi ñoäc laäp. Ñieàu Suvarna (skt): Toá Phöôïc Lyù Naõ, coøn goïi laø naày khoâng coù nghóa laø khoâng coù söï hieän Toâ Phaït La, Tu Baït Noâ, nghóa laø vaøng—Made höõu, coù hieän höõu nhöng chæ laø veû beân of gold—Of a golden or beautiful colour. ngoaøi maø thoâi—The Own-nature. Suvarnaprabhasa-sutra: See Kinh Kim Mahayana Buddhism sees all things as Quang in Vietnamese-English Section. empty of sefl-nature, devoid of self Suve (p): Tomorrow (adv)—Ngaøy mai. sufficient, idependent existence or lasting Suvinda (skt): Ñaïi A la haùn Toâ Taàn Ñaø. substance. This, however, does not mean Suvisada (p): Very clear—Raát roõ raøng. that they do not exist, the existence is Suvisudda (p): Theá giôùi Thieän Tònh. purely outside appearance and do not constitute the true reality. Suvitthika (p): Having abundant rain (a)—Coù raát nhieàu möa. Svabhava-Shunyata: Tính hö khoâng, laø yù töôûng trung taâm cuûa Kinh Baùt Nhaõ Ba La Maät Suzuki Daisetsu Teitaro: Thieàn sö Suzuki Ña vaø tröôøng phaùi Ñaïi thöøa—The nature of (1870-1966), moät hoïc giaû Phaät giaùo noåi tieáng emptiness, a central notion in the Nhaät Baûn, ñöôïc phöông Taây bieát ñeán qua Prajnaparamita sutra and in the teaching of the nhöõng lyù giaûi thieàn hieän ñaïi, laø taùc giaû boä Mahayana school. Thieàn Luaän. OÂng luoân nhaán maïnh trí tueä trong thieàn; tuy nhieân, oâng khoâng bao giôø ñöôïc xaùc Svabuddhabuddhata (skt): See Töï Giaùc Tính. nhaän laø moät thieàn sö—A japanese Buddhist scholar (1870-1966), who as one of the best Svabuddhi (skt): See Töï Trí. known to the West for his modern Svacitta (skt): Töï Taâm—Self-mind—See interpretations of Zen. He always emphasizes Tam Giôùi Duy Nhaát Taâm. on the intellectual interpretation of the Zen Svadhishthana-Chakra (skt): See Chakra teachings; however, he was never confirmed (2). as a Zen master. Svagata (skt): Thieän lai—Welcome. Svabhava (skt): Töï taùnh hay theå taùnh. Svaka (skt): Ñaïi la haùn Thuù baùc ca. • Thuaät ngöõ naày ñöôïc duøng trong Kinh Laêng Svalakshana (skt): See Töï Töôùng. Giaø, ít ra theo hai nghóa. Khi noù coù nghóa Svastika (skt): See Swastika. laø caùi “töï taùnh” taïo thaønh theå taùnh cuûa Svayambhuva (skt): See Voâ Sö Giaû. moät höõu theå caù bieät thì noù ñoàng nghóa vôùi

Sve (p): Tomorrow (adv)—Ngaøy mai. Takkasila (p): Name of a city in Gandhara, Swastika (skt): Svastika—Ueá Khö A Taát Ñeå where there was a well-known Buddhist university—Teân cuûa moät thaønh phoá ôû Ca—Kieát töôøng—Teân chöõ Vaïn, töôïng tröng Gandhara, nôi ñaõ töøng coù moät tröôøng ñaïi hoïc cho söï vaän chuyeån (sinh hoaït) khoâng ngöøng Phaät giaùo noåi tieáng. cuûa ñôøi soáng vaø vuõ truï, noù cuõng töôïng tröng Takketi (p): cho phaùp luaân trong Phaät giaùo—The revolving cross. It symbolizes the ceaseless activity of 1) To argue: Baøn caõi hay tranh luaän. the universal life principle evolving the 2) To reason: Lyù luaän. cosmos. The ancient sign of the Swastika is3) To think: Suy nghó. interpreted in Buddhism as a symbol of the Takkika (p): A logician—Nhaø lyù luaän. wheel of Buddhist teaching. Taksacila (Taxila)

(skt): Ñaéc xoa thi la. Swaha (skt): Taùt ba ha. Tala (skt): Laù keø—Palm leaf—The palmyra tree or fan-palm. . Talaja (skt): Teân cuûa moät ñòa danh Phaät giaùo ôû vuøng taây AÁn Ñoä, caùch Bhavnagar ba möôi daëm veà phía nam, gaàn cöûa soâng Satrunjaya. Döôøng nhö nôi ñaây ñaõ töøng laø moät trung taâm

T Phaät giaùo lôùn. ÔÛ ñaây coù 36 hang ñoäng vaø moät beå nöôùc lôùn khoaûng 36 meùt vuoâng. Moät trong caùc hang lôùn coù teân laø Ebhal-mandap, hang naày coù boán truï baùt giaùc nhöng khoâng coù phoøng—Name of a Buddhist place in west Tabbipakkha (p): Antagonistic to something India, about thirty miles south of Bhavnagar, (a)—Choáng ñoái hay khoâng öa caùi gì. near the mouth of the Satrunjaya river, also Tabbiparita (p): Different from (a)—Khaùc seems to have a great Buddhist centre. There vôùi caùi gì. are 36 caves and a reservoir of about thirty-six Taca (p): square-meters. One of the largest caves is 1) Skin—Da. known as Ebhal-mandap. It had four octagonal 2) Bark: Voû caây. pillars but no cells. Taccha (p): Real—True (a)—Thaät. Talaka (p): A lake—Caùi hoà. Tacchaka (p): A carpenter—Thôï moäc. Taleti (p): To beat—To strike—Ñaùnh hay goõ Tada (p): At that time—Vaøo luùc ñoù. vaøo. Tadagge (p): Henceforth (adv)—Töø ñaây. Tama (p): Darkness (ignorance)—Söï toái taêm Tadaha (p): The same day (n)—Cuøng ngaøy. (voâ minh). Tajjani (p): Forefinger—Ngoùn tay troû. Tamala (skt): Ña ma la (thoï). Tajjeti (p): To threaten—Ñe doïa. Tamalapa (skt): Taùnh voâ caáu. Takchaka (skt): Long vöông Ñöùc xoa ca. Tamalapatrachandanagandha (skt): Ña ma la baït chieân ñaøn höông Phaät. Takka (p): Thought—Reasoning—Söï suy nghó (tö töôûng). Tamba (p): Copper-colored (a)—Coù maøu ñoàng. Takkana (p): Reasoning—Lyù luaän. Tambula (p): Betel-leaf—Laù traàu. Tana (p): Protection—Söï baûo veä.

Tanaya (p): A son (offspring)—Con trai (haäu Tarani (p): A ship—A boat—Chieác thuyeàn dueä). hay taøu. Tandita (p): Lazy (a)—Giaûi ñaõi. Tarati (p): To cross over—Vuôït qua. Tanha (p) Trishna(skt) : AÙi duïc—Craving— Tareti (p): To assist (to help over or to make Thirst for sentient existence. cross)—Cöùu giuùp. Tanha samyojana (p): The fetter of craving. Taretu (p): Savior (one who helps to cross)—Tanta (p): String—Thread—Sôïi daây. Ngöôøi cöùu ñoä. Tantra (skt): Chuù coù nghóa laø vaên baûn. Trong Tariki (skt): Tha löïc hay laø söùc maïnh cuûa Maät giaùo, chuù laø nhöõng lôøi Phaät noùi rieâng cho ngöôøi khaùc. Theo tröôøng phaùi Tònh Ñoä, nhöõng töøng ngöôøi vaø ñöôïc caùc ñeä töû ghi cheùp laïi. Nhö ai tinh chuyeân trì nieäm hoàng danh Phaät A Di vaäy “Chuù” laø söï taäp hôïp coù heä thoáng hay Ñaø, luùc laâm chung seõ ñöôïc vaõng sanh veà Taây khaéng khít yù höôùng hay maät ngöõ cuûa Phaät veà phöông cöïc laïc—Power of others. The Pure söï phaùt trieån taâm linh—Tantra means various Land sect believes that those who continually kinds of texts. In Tantric school, tantra means recite the name of Amitabha Buddha, at the secret texts spoken by the Buddha for a time of death, will be reborn in his Pure Land. specific person and rewritten by his disciples. Taritu (p): One who passes or crosses over— So “Tantra” means system or continuum of the Ngöôøi ñaõ vöôït thoaùt. Buddha’s secret words on the spiritual Tarka (skt): Söï suy ñoaùn hay söï töôûng development. töôïng—Speculation or imagination. ** For more information, please see

Maät Giaùo. Taru (p): A tree—Caây. Tantrayana (skt); Maät Toâng—Vajrayana—Taruna (p): Young (a)—Treû. Tantric school of Tibet. Tarusanda (p): A grove of trees—Luøm caây. Tantu (p): String—Thread—Sôïi daây. Tasa (p): Movable (a)—Coù theå di chuyeån Tanu ñöôïc. 1) (p): Thin (a)—Gaày oám. Tasati (p): To tremble—Run sôï. 2) (p & skt): The body—See Thaân in Tata (p): Side of a river—Bôø soâng. Vietnamese-English Section. Tatha Tapas (skt) Tapa (p): Khoå haïnh—Austerities, 1) (p): Real—Thaät. renounced by the Buddha in the couse of his 2) (skt): Nhö, nhö thò, nhö nhö hay nhö theá— search for Enlightenment as being useless. Thus. Tapassi (p): Devoted to religious austerities Tathagatha (skt & p): Nhö Lai—Thus Come (a hermit)—Heát loøng tu haønh khoå haïnh. One—One who has gone thus—The Buddha— Tapati (p): To shine—Chieáu saùng. An Enlightened One—He who comes and goes Tappara (p): Devoted to (a)—Heát loøng phuïc in the same way—Töø naày coù theå ñöôïc chia vuï. laøm hai phaàn, hoaëc theo bieåu thöùc Tatha+gata, Tappati (p): To burn—Ñoát chaùy. hoaëc Tatha+agata. Trong tröôøng hôïp thöù nhaát Tappeti (p): To satisfy—Thoûa maõn. noù coù nghóa laø “Nhö khöù,” vaø trong tröôøng hôïp Tara-devi (p): Ñaø la Toân. thöù nhì noù coù nghóa laø “Nhö Lai.” Danh hieäu Taraka (p): A star—Tinh tuù (vì sao). maø ñeä töû duøng ñeå goïi Phaät. Ñöùc Phaät cuõng duøng danh hieäu naày ñeå töi xöng hoâ. Tathagata Taranga (skt): Soùng—Waves. coøn coù nghóa laø nhöõng vò Phaät tröôùc ñaây ñaõ ñeán vaø ñi. Theo Kinh Trung A Haøm, ngöôøi ta

baûo daáu veát cuûa Nhö Lai baát khaû truy taàm, ** For more information, please see Nhö Lai nghóa laø Ngaøi vöôït leân treân taát caû nhöõng nhò in Vietnamese-English Section. nguyeân cuûa tö töôûng. Theo Kinh Phaùp Cuù Tathagata-bala (p): The supreme (254), thì Tathagata coù nghóa laø ‘khoâng theå intellectual powers of a Tathagata—Trí naêng truy taàm daáu tích khoâng trung.’ YÙ nghóa cuûa toái thöôïng cuûa Nhö Lai. Nhö Lai laø ‘ñaõ ñi nhö theá,’ töùc laø khoâng coù daáu Tathagata-garbha (skt): Nhö Lai Taïng— tích, daáu tích aáy khoâng theå xöû duïng phaïm truø • Nhö Lai Taïng laø caùi thai taïng trong ñoù tö töôûng ñeå tö duy vaø truy taàm. Theo Ngaøi Nhö Lai ñöôïc mang, ñöôïc nuoâi döôõng vaø Long Thoï trong Trung Quaùn Luaän, baát luaän ñöôïc thaønh thuïc: Tathagatagarbha is the khôûi nguyeân cuûa chöõ “Nhö Lai” nhö theá naøo, womb where the Tathgata is conceived chöùc naêng cuûa noù ñaõ raát roõ raøng. Ngaøi giaùng and nourished and matured. theá ñeå truyeàn thoï aùnh saùng cuûa Chaân Lyù cho • Nhö Lai Taïng coøn laø A Laïi Da thöùc ñöôïc theá nhaân vaø sau ñoù ñaõ ra ñi maø khoâng ñeå laïi hoaøn toaøn thanh tònh, saïch taäp khí hay daáu veát naøo. Ngaøi laø hieän thaân cuûa Chaân Nhö. naêng löïc cuûa thoùi quen vaø caùc khuynh Khi Ñöùc Phaät ñöôïc goïi laø Nhö Lai, nhaân caùch höôùng xaáu: Tathagatagarbha also means caù bieät cuûa Ngaøi ñöôïc gaùc qua moät beân, maø the Alayavijnana which fully purified of Ngaøi ñöôïc xem laø moät loaïi kieåu maãu ñieån hình its habit-energy (vasana) and evil thænh thoaûng laïi xuaát hieän treân ñôøi. Ngaøi laø söï tendencies (daushthulya). theå hieän treân traàn theá cuûa Phaùp—This term • Nhö Lai Taïng coøn laø Phaät taùnh. Theo may be divided into either of the following truyeàn thoáng Ñaïi thöøa, moïi thöïc theå ñeàu

formulas: tatha+gata, or tatha+agata. In the chöùa Phaät ôû taän saâu trong baûn thaân mình former case, it means “Nhö khöù,” and in the döôùi hình thöùc Phaùp thaân— latter case “Nhö Lai.” A title of the Buddha, Tathagatagarbha also means Buddha- used by his followers and also by himself when nature. According to the Mahayana speaking of himself. Tathagata also means the Buddhism, everything has its own Buddha- previous Buddhas have come and gone. nature in the dharmakaya. According to the Middle Length Collections • Nhö Lai Taïng laø nguyeân nhaân cuûa thieän (Majjhimanikaya), Tathagata is a perfect being cuõng nhö baát thieän, sinh ra nhieàu con whose foot-prints or tracks are untraceable, ñöôøng hieän höõu khaùc nhau, nhö luïc thuù who is above al the dichotomies of thought. chaúng haïn: Tathagatagarbha is the cause According to the Dhammapada (254), the word of goods as well as evils which creates the Tathagata means ‘thus gone’ or ‘so gone,’ various paths of existence. meaning ‘trackless,’ or whose track cannot be Tathagatakaya (skt): Nhö Lai thaân hay Phaät traced by any of the categories of thought. thaân (thaân cuûa Ñöùc Phaät)—Buddha-body. According to Nagarjuna in the Madhyamaka Tathagatam (skt): See Nhö Lai Thieàn. Philosophy, regardless the origin of the word ‘Tathagata,’ the function of it is clear. He Tathagatanam-anutpada (skt): Phaät tieàn descends on earth to impart the light of Truth Phaät haäu—The periods before and after the to mankind and departs without any track. He Buddha. is the embodiment of Tathata. When the Tathagatapurvapranihitatva (skt): Nhö Buddha is called Tathagata, his individual Lai boån nguyeän (boån nguyeän cuûa Ñöùc Nhö personality is ignored; he is treated as a type Lai)—Tathagata’s original vows. that appears from time to time in the world. He Tathata (skt): Suchness—The real truth of is the earthly manifestation of Dharma. things—Nhö nhö.

• Nhö Nhö hay tính nhö theá ñoù; khaùi nieäm khaùc hôn chính laø söï theá aáy. Khoâng coù gì trung taâm cuûa Phaät giaùo Ñaïi thöøa, chæ caùi khaùc bieät naøo giöõa caû hai: The ultimate tuyeät ñoái, hay baûn taùnh thaät cuûa chö phaùp. truth taught in the T'ien-T'ai School is Tathata coøn coù nghóa laø “Baát bieán” “Baát Thusness (Tathata), not thisness (Tattva). chuyeån” hay “Thöôøng haèng” naèm ngoaøi Thusness means the state of things in moïi khaùi nieäm phaân bieät. Tathata laø taùnh themselves, the phenomenal world being voán coù cuûa vaïn vaät, khoâng coù beà ngoaøi, the state of things manifested before us. khoâng coù hình thöùc, khoâng ñöôïc taïo ra, The true state of things cannot be seen khoâng coù baûn taùnh rieâng, khoâng nhò directly or immediately. We must see it in nguyeân. Nghóa laø Tathata ñoàng nghóa vôùi the phenomena which are ever changing Phaät taùnh—Thusness—The oneness of and becoming. Thus the true state is reality—Suchness; central notion in the dynamic. The phenomena themselves are Mahayana Buddhism, referring to the identical with the true state of things. The Absolute, the true nature of all things. true state of things is Thusness, i.e., things Tathata is also explained as “Immutable” as they are manifested, just as moving or “Immovable” or “Permanent.” It is waves are not different from the still beyond all concepts and distinctions. water. We generally contrast the still Tathata as the thus-being of all things, water with the moving waves,

but moving without appearance, formless, unmade, or staying they are only the manifestation devoid of self-nature, nonduality. Tathata of one and the same water. What is being is similar in meaning with Tathagata- manifested or shown outwardly is nothing garbha, or Dharmakaya, or Buddha- but the thing itself. There is no difference nature. between the two. • Nhö Nhö ñöôïc toâng Thieân Thai giaûng laø Tathatalambanam (skt): See Duyeân Chaân chaân lyù cöùu caùnh, nhöng khoâng phaûi laø Nhö Thieàn. thaät theå (tattva). Nhö coù nghóa laø thaät Tathatavasthana (skt): Truù chaân nhö— töôùng cuûa chính taát caû caùc phaùp trong khi Abode of suchness. theá giôùi hieän töôïng laø töôùng daïng cuûa caùc Tathatva (skt): Nhö Nhö—Thusness or phaùp bieåu hieän tröôùc maét. Khoâng theå nhìn suchness. thaáy tröïc tieáp hay töùc thôøi ñöôïc thaät töôùng Tatksana (skt): Trong cuøng moät khoaûng thôøi cuûa caùc phaùp. Chuùng ta phaûi nhìn noù trong gian—The same moment—At the same caùc hieän töôïng luoân luoân bieán chuyeån vaø moment—Immediately. bieán dò, nhö theá thaät töôùng voán linh hoaït. Chính caùc hieän töôïng ñeàu laø thöïc töôùng Tatta (p): The real nature—Thöïc taùnh. cuûa caùc phaùp. Thaät töôùng cuûa caùc phaùp laø Tattvajnana (skt): See Chaân Thöïc Trí. Nhö, nghóa laø caùc phaùp nhö laø bieåu hieän Tattvam (skt): Chaân thöïc hay chaân lyù—cuûa chuùng, cuõng nhö caùc laøn soùng chuyeån Truth—Trong Kinh Laêng Giaø, Ñöùc Phaät daïy: ñoäng khoâng khaùc vôùi nöôùc vaéng laëng. “Nhöõng ai bò raøng buoäc vaøo vaên töï seõ khoâng Chuùng ta thöôøng ñaët moái töông phaûn giöõa bao giôø bieát ñöôïc caùi chaân lyù cuûa Ta. Chaân lyù nöôùc vaéng laëng vaø soùng ñoäng; nhöng duø phaûi ñöôïc taùch rôøi khoûi vaên töï”—In the chuyeån ñoäng hay tónh laëng, chuùng cuõng Lankavatara Sutra, the Buddha taught: “Those chæ laø söï bieåu hieän cuûa cuøng moät thöù laø who are tied to letters will never see My Truth. nöôùc maø thoâi. Nhöõng caùi ñöôïc bieåu hieän The truth is to be detached from letters.” hay ñöôïc phaùt loä ôû beân ngoaøi khoâng gì

Tavas (skt): Maïnh meõ—Strong—Energetic— Theneti (p): To steal—AÊn troäm. Strength—Power. Thera (p): An “Elder” in the Sangha—A Tayana (p): Protection—Söï baûo veä. senior member of the Order who, by length of Tayati (p): To protect—Baûo veä. years as respected Bhikkhu or by exceptional Tchakravartin (Balatchakravartin) (skt): qualities of chracter, is generally accorded this Chuyeån Luaân Thaùnh Vöông. honorary title. An elder or a senior monk who has spent 10 years from his upasampada—Caùc Tchandrasuryapradipa Buddha (skt): nhaø sö ñaõ traûi qua nhieàu naêm (ít nhaát 10 naêm) Nhöït Nguyeät Ñaêng Phaät. tu haønh neân taâm trí trôû neân saùng suoát vì nhöõng Tchanna (skt): Xa naëc (vieân giöõ ngöïa taïi ñeàn phaåm chaát sau ñaây: trung thöïc, hieåu bieát troøn vua Tònh Phaïn). ñaày, thieàn ñònh vieân maõn vaø khaû naêng xoùa boû Tchaturmaharadjakyikas nhöõng khuyeát taät taâm thaàn—A monk who has (Caturmaharaja) (skt): Töù ñaïi thieân vöông. been ordained for many years with Tedjas (skt): Oai ñöùc. distinguished wisdom and qualities such as Tejana (p): An arrow—Muõi teân. honorable character, perfect mastery of Tejas (skt) Tejasa (p): Shining—Radiant. Buddha’s teachings, excellence in the practice Tejavantu (p): Majestic (a)—Oai nghi. of meditation and awareness of

having attained liberation through elimination of Tejeti (p): To heat—Laøm cho noùng leân. spiritual defilements. Tejorasyusnisa (p): Phaät ñaûnh Hoûa tuï (maøu Thera-Gatha (p): See Khuddaka-Nikaya. vaøng pha ngheä ñaäm). Theravada (p): Tröôøng phaùi Tieåu thöøa thoaùt Tekiccha (p): thai töø nhoùm Sthavira, phaùt trieån töø nhaùnh 1) Curable: Coù theå chöõa ñöôïc. Vibhajyavadin, do Moggaliputta Tissa laäp ra 2) Pardonable: Coù theå tha thöù ñöôïc. vaø ñöôïc Mahinda ñöa vaøo Tích Lan vaø khoaûng Temeti (p): To make wet—Laøm cho öôùt. naêm 250 tröôùc Taây lòch. Hoïc thuyeát cuûa tröôøng Temiyati (p): To become wet—Bò öôùt. phaùi naày döïa treân Töù dieäu ñeá, Baùt chaùnh ñaïo, Thabaka (p): A bunch—Moät boù. Thaäp nhò nhaân duyeân vaø voâ ngaõ. Trieát lyù cuûa Thaddha (p): Callous—Hard (a)—Chai cöùng. tröôøng phaùi naày raát ñôn giaûn. Taát caû caùc hieän Thala (p): Land—Ñaát. töôïng treân theá gian ñeàu mang ba ñaëc tính, ñoù Thalaka (p): A small bowl—Caùi cheùn. laø söï voâ thöôøng (anitya), khoå (duhkha), vaø voâ ngaõ (anatma). Nghóa laø khoâng coù caùi gì ñöôïc Thana (p): Place—Locality—Ñòa ñieåm. goïi laø cuûa rieâng noù, khoâng coù gì laø chaéc chaén, Thanayati (p): To thunder—Saám seùt noåi leân. khoâng coù gì laø tröôøng cöûu. Moïi hôïp theå ñeàu Thanita (p): Thunder (n)—Tieáng saám seùt. ñöôïc caáu taïo bôûi hai yeáu toá, danh hay phaàn Thanna (p): Mother's milk—Söûa meï. khoâng vaät chaát, vaø saéc töùc phaàn vaät chaát. Thapati (p): A carpenter—Thôï moäc. Ngoaøi ra, caùc vaät theå naày coøn ñöôïc moâ taû laø Thapeti (p): To place—Ñaët ñeå. goàm coù taát caû naêm uaån (skandhas), ñoù laø saéc Thava (p): Eulogy—Lôøi taùn thaùn. hay ñaëc tính vaät chaát, vaø boán ñaëc tính phi vaät chaát, thoï, töôûng, haønh, thöùc. Caùc yeáu toá naày Thavara (p): Immovable (a)—Baát ñoäng. ñöôïc xeáp thaønh 12 xöù vaø 18 giôùi. Möôøi hai xöù Thavati (p): To praise—Taùn thaùn. goàm saùu caên (maét, tai, muõi, löôõi, thaân, yù), vaø Thena (p): A thief—Teân troäm. saùu traàn (saéc, thinh, höông, vò, xuùc, phaùp). Thenana (p): Theft—Söï troäm caép. Möôøi taùm giôùi goàm saùu caên, saùu traàn, vaø saùu

thöùc (söï thaáy bieát cuûa maét, söï nghe bieát cuûa apprehended only by the mind. The eighteen tai, söï ngöûi bieát cuûa muõi, söï neám bieát cuûa löôõi, dhatus include the six internal organs of sense, söï tri giaùc cuûa toaøn thaân, vaø söï hieåu bieát cuûa yù the six corresponding objects of sense, and six thöùc). Do ñoù, tröôøng phaùi Phaät giaùo chính consciousnesses (eye-consciousness, ear- thoáng naày coù moät quan ñieåm ña nguyeân veà caùc consciousness, nose-consciousness, tongue- yeáu toá caáu thaønh vuõ truï. Theravada nhaán maïnh consciousness, body-consciousness and mind- ñeán söï giaûi thoaùt caù nhaân baèng töï löïc, do tu consciousness. Hence, this most orthodox haønh theo caùc qui taéc ñaïo ñöùc haàu ñaït quaû vò school of Buddhism has a pluralistic A la haùn. Ngaøy nay tröôøng phaùi xoùt laïi duy conception of the constituent elements of the nhaát cuûa Phaät giaùo Tieåu thöøa naày ñaõ vaø ñang universe. Theravada emphasizes on the phaùt trieån roäng raõi taïi caùc quoác gia Ñoâng Nam liberation of the individual to attain the AÙ. Taïi Nghò Hoäi Hoa Thò thaønh, caùc giaùo lyù Arhathood, which takes place through one's cuûa tröôøng phaùi naày ñöôïc thöøa nhaän laø cuûa own efforts in meditation and through tröôøng phaùi Phaân Bieät Thuyeát Boä observance of the rules of moral discipline and

(Vibhajyavada)—Hinayana school from the leading a monastery life. Today Theravada, Sthavira group, which developed from the the only surviving school of the Hinayana, is Vibhajyavadin school, founded by widespread in the countries of Southeast Asia. Moggaliputta Tissa and brought to Ceylon in At the Council of Pataliputra, the teachings of 250 BC. The teaching of the Theravada this school were, according to Pali sources, consists of the four noble truths, the eightfold certified to be those of the Vibhajyavada noble path, the doctrine of conditioned arising school. and anatman. The philosophy of this school is ** For more information, please see Nam very simple. All worldly phenomena are Toâng. subject to three characteristics; they are Theravadin (skt): See Thöôïng Toïa Boä in impermanent and transient (anitya), suffering Vietnamese-English Section, and Theravada in (duhkha), and non-self. That is to say, there is Sanskrit/Pali-Vietnamese Section. nothing in them which can be called one's Theri (p): Nieân tröôûng cuûa caùc sö nöõ trong Ni own, nothing substantial, nothing permanent. ñoaøn (tuoåi ñaïo thaâm nieân ñöôïc tính töø luùc gia All compound things are made up of two nhaäp giaùo ñoaøn)—Eldest nun in an order of elements, the non-material part (nama), and nuns (seniority reckoned from the time of entry the material part (rupa). They are further into the Sangha). described as consisting of nothing but five Theri-Gatha (p): See Khuddaka-Nikaya. constituent groups (skandhas), namely, the Theta (p): Reliable (a)—Trustworthy—Ñaùng material quality (rupa), and four non-material tin caäy. qualities, sensation (vedana), perception (sanjna), mental formatives (samskara), and Theva (p): A drop—Moät gioït. consciousness (vijnana). These elements are Thó (p): A woman—Ngöôøi ñaøn baø. also classified into twelve organs and objects Thina (p): Hoân traàm—Daõ döôïi. of sense (ayatanani) and eighteen dhatus. The Thinamiddha (skt & p): Thuïy mieân. former consist of the six internal organs of Thira (p): Firm (a)—Solid—Vöõng chaéc. sense (eye, ear, nose, tongue, body, and mind). Thitatta (p): Self-controlled (a)—Töï keàm The corresponding objects of sense, namely cheá. material objects, sounds, smells, tastes, Thiti (p): Stability—Söï oån ñònh. tangibles and those things that can be

Thitika (p): Lasting (a)—Toàn taïi. chuûng thieân—Sphere of desire. Beings in Thoka (p): Small (a)—Nhoû. this world are dominated by sexual and other forms of desires. Kamaloka includes Thunati (p): To moan—Than khoùc. the realms of existence of hell beings Thupa (p): A pagoda—Ngoâi chuøa. (naraka), hungry ghosts (preta), animals, A Thupika (p): A pinnacle—Ñænh ñoài hay nuùi. tu la (asura), humans, and six classes of Thupikata (p): Heaped so as to have a devas or gods. pointed top (a)—Chaát ñoáng laïi vôùi nhau laøm 2) Saéc giôùi: Rupaloka—Coõi trôøi saéc giôùi coøn thaønh ñænh nhoïn. goïi laø Rupadhatu. Nôi ñoù nhöõng ham Thuti (p): Praise—Lôøi khen. muoán tính duïc vaø aên uoáng ñeàu khoâng coù, Tidasa (p): A deity—Chö Thieân (noùi chung). nhöng khaû naêng khoaùi laïc vaãn coøn. Trong Tidasa-pura (p): The city of the devas— theá giôùi ñoù caùc thaàn thaùnh cö nguï trong Thieân thaønh. caùc coõi trôøi thieàn ñònh—Sphere of Tidasa-sinda (p): The king of the devas— desireless form or corporeality, also called Rupadhatu. Desires for sexuality and food Vua Trôøi. falls away in this sphere, but the capacity Tidiva (p): The celestial abode—Thieân xöù. of

enjoyment continues. This sphere T'ien-Tai: Phaùi Thieân Thai—See Thieân Thai contains the gods dwelling in the dhyana Nguõ thôøi Baùt giaùo. heaven. Tijokasina (p): Löûa. 3) See Voâ Saéc Giôùi. Tijokasina samapati (p): Chuù taâm thieàn Timira: ñònh veà ñeà muïc löûa. 1) (p): Darkness—Söï toái taêm. Tikiccha (p): The art of healing—Thuaät chöõa 2) (skt): Beänh nhaëm maét—Cataract of the trò. eye—Trong Kinh Laêng Giaø, Ñöùc Phaät Tikicchaka (p): A physician—Y só. daïy: "Phaøm phu chaáp caùi ñöôïc taïo ra nhö Tikhina (p): Pointed—Sharp (a)—Nhoïn. moät ngöôøi bò nhaëm maét chaáp vaøo caùi boùng Tikkha (p): Quick (a)—Caáp kyø (mau choùng). cuûa chính mình."—In the Lankavatara Sutra, the Buddha taught: "The ignorant Tila (p): Sesame seed—Hoät meø. grasp the created as a person with Tilakkaka (p): Sesame paste—Boät meø. bedimmed eyes grasps his own shadow." Tilamutthi (p): A handful of sesame—Moät Timirayitatta (p): Darkness—Söï toái taêm. naém haït meø. Timisika (p): A very dark night—Moät ñeâm Tiloka (p) Triloka (skt): Ba theá giôùi hay ba thaät toái trôøi. laõnh vöïc taïo thaønh samsara vaø trong ñoù dieãn ra Tina (p): Grass—Coû. chu kyø luaân hoài cuûa taát caû caùc sinh linh—The three worlds or three spheres that constitute Tinha (p): Sharp (a)—Nhoïn. samsara and within which the cycle of Tipitaka (p): Tam Taïng Kinh Ñieån—The existences of all beings in the six modes of three Baskets of the Law. existence take place (Kamaloka: Duïc giôùi, Tippa (p): Sharp (a)—Nhoïn. Rupa-loka: Saéc giôùi, Arupa-loka: Voâ saéc giôùi): Tipusa (p): A pumpkin—Traùi bí rôï. 1) Duïc giôùi: Kamaloka—Theá giôùi naày bò Tira (p): Shore or river bank—Bôø soâng. ham muoán tính duïc hoaëc nhöõng ham muoán Tiracchana (p): An animal—Suùc vaät. khaùc chi phoái. Ñaây laø coõi cuûa ñòa nguïc, Tirana (p): Decision—Söï quyeát ñònh. ngaï quyû, suùc sanh, a tu la, nhôn vaø luïc

Tireti (p): To decide—Quyeát ñònh. Tithi (p): A lunar day—Ngaøy aâm lòch. Tiritaka (p): A garment made of bark—Quaàn Titikkha (p): Endurance (a)—Kham nhaãn. aùo laøm baèng voû caây. Titta (p): Bitter (a)—Ñaéng. Tiratana (p): Tam Baûo—The three Jewels or Titthiya (p): A heretical teacher (an adherent Gems of Buddhism (the Buddha, the Dharma, of another religion)—Taø sö ngoaïi ñaïo. the Sangha). Titti (p): Satisfaction—Söï thoûa maõn. Tirokkara (p): Insult—Söï sæ nhuïc. Torana (skt): Oranmental gateway—Door or Tirthaka (skt): Trieát gia ngoaïi ñaïo khoâng gate of a Mandala. thuoäc Phaät giaùo. Töø Tirthaka thöôøng ñöôïc thaáy Tosa (p): Satisfaction—Söï thoûa maõn. duøng keát hôïp vôùi Thanh Vaên vaø Duyeân Giaùc, Tosapeti (p): To make joyful—Laøm cho haân laø nhöõng vò khoâng bieát ñeán lyù töôûng Boà Taùt— hoan. Externalist philosophers. The philosophers not Toya (p): Water—Nöôùc. belong to Buddhism. Tirthaka is generally found in combination in hearer (Sravakas) and Traidhatuka: Tam Giôùi—The triple world— solitary Buddhas (Pratyekabuddhas), to all of See Triloka in Sanskrit/Pali-Vietnamese whom the ideals of Bodhisattvahood are not Section, and Tam Giôùi in Vietnamese-English known. Section. Tirthakara (skt): Ngoaïi ñaïo—Externalists. Trailokya (skt): See Triloka. Tirthya (skt): See Tirthakara and Tirthaka. Trailokyavijaya (p): Haøng Tam Theá—Victor or lord over the three realms. Tiryagyoni (skt): Baøng sanh—Animals. Trapousha (skt): Ñeá leâ phuù baø. Tiryanc (skt): Suùc sanh—Moät trong Baùt nan—Animals—Going

horizontally— Traya (skt): Triple—Threefold—Consisting Amphibious—Bird—One of the eight of three. inopportune situations. Trayastrimsas (skt): Trôøi Ñao Lôïi—Ba möôi Tisarana (p): Tam quy y hay laø ba nôi veà ba taàng trôøi—The thirty-three gods—The nöông Phaät, Phaùp vaø Taêng. Ngöôøi thoï Tam quy second level heaven of six heavens of laø töï nhaän mình laø tín ñoà Phaät giaùo vaø phaûi ít Desire—Coõi trôøi thöù nhì trong saùu coõi trôøi Duïc nhaát trì giöõ nguõ giôùi, veà nöông vaø xem Phaät giôùi—For more information, please see Trôøi nhö toân sö, xem phaùp nhö phöông thuoác, vaø Ñao Lôïi in Vietnamese-English Section. nöông theo Taêng giaø nhö löõ haønh tieán tu—The Trayo dhatavah (skt): Tam giôùi—The triple Threefold Refuge; taking refuge in Buddha as world—The three worlds. a teacher, in Dharma as medicine and in Tribhava (skt)—Tibhava (p): Threefold Sangha as companion on the path, which world—Tam giôùi (duïc giôùi, saéc giôùi vaø voâ saéc follows the invocation to the Buddha in Pansil giôùi—sensuous world, fine material world and and precedes the five-fold vow of Pansil or immaterial world)—See Tam Giôùi. Pancha-Sila. Tribhavacittamatra (skt): The threefold Tisro vidyah (skt): Three kinds of existence is nothing but the mind—Tam giôùi knowledge. Tisro means three; vidyah means duy taâm (ba coõi ñeàu do taâm taïo). knowledge, science, learning, scholarship, Trichivara (skt): AÙo Caø Sa cuûa Taêng Ni, philosophy. ñöôïc may baèng nhieàu maûnh vaûi cuõ vaù víu laïi **See Tam Minh in Vietnamese-English vôùi nhau nhöng luùc naøo cuõng giöõ cho saïch ñeå Section. toû daáu hieäu thanh baàn—The robe of a Buddhist

monk or nun, which is pieced together from sambhogakayaas a result of their pieces of old cloth or rags, but always kept compassion. clean as a sign of poverty and purity. (B) Trong Thieàn: In Zen. Trikaya (skt): Threefold of the Buddha—Tam Trong nhaø Thieàn, ba theå cuûa Phaät chæ ba thaân Phaät hay tam theá, ba theå do moät vò Phaät trình ñoä veà söï thöïc chöùng—In Zen the naém giöõ—The triple body of a Buddha or three three bodies of Buddhas are three level of bodies possessed by a Buddha: reality: (A) In Mahayana: Trong Ñaïi thöøa 1) Dharmakaya: YÙ thöùc vuõ truï, moät khaùi 1) Phaùp thaân: Baûn taùnh thaät cuûa Phaät, ñoàng nieäm thoaùt ra ngoaøi taùnh duy lyù—The nhaát vôùi hieän thöïc sieâu vieät, vôùi thöïc chaát cosmic consciousness, the unified cuûa vuõ truï. Söï ñoàng nhaát cuûa Phaät vôùi taát existence that lies beyond all concepts. caû caùc hình thöùc toàn taïi. Ñaây cuõng laø bieåu 2) Sambhogakaya: Theå nghieäm xuaát thaàn do hieän cuûa luaät maø Phaät ñaõ giaûng daïy, hoaëc ñaïi giaùc ñem laïi—The experience of the laø hoïc thuyeát do chính Phaät Thích Ca ecstasy of enlightenment. thuyeát giaûng—Dharmakaya—Body of the 3) Nirmanakaya: Thaân Phaät saùng choùi, do great order. The true nature of the Phaät Thích Ca hieän thaân—Buddha-body is Buddha, which is identical with radiant, personified by Sakyamuni transcendental reality, the essence of the Buddha. universe. The dharmakaya is the unity of (C) Trong Kim Cang thöøa—In Vijrayana: the Buddha with every thing existing. It 1) Dharmakaya: bieåu hieän cho söùc maïnh cuûa represents the law or dharma, the teaching taùnh khoâng thaâm nhaäp vaø bao truøm taát caû, expounded by the Buddha (Sakyamuni). ñöôïc hieän thaân cuûa Ngaøi Phoå Hieàn— 2) ÖÙng thaân hay Baùo Thaân: Thaân höôûng thuï. Dharmakaya stands for the strength

of Thaân theå Phaät, thaân theå cuûa höôûng thuï fundamental truth of emptiness, the all- chaân lyù nôi "Thieân ñöôøng Phaät." Ñaây cuõng pervading supreme reality, enlightenment chính laø keát quaû cuûa nhöõng haønh ñoäng itself and embodied as Samantabhadra. thieän laønh tröôùc kia—Sambhogakaya— 2) Sambhogakaya: bieåu hieän nhöõng phaåm Body of delight, the body of buddhas who chaát cuûa "theå luaät." Ñaây chính laø phaùp in a "buddha-paradise" enjoy the truth that hieän treân thaân Phaät—Sambhogakaya they embody. This is also the result of represents the qualities of the previous good actions. dharmakaya. 3) Hoùa thaân: Thaân ñöôïc Phaät duøng ñeå hieän 3) Nirmanakaya: söï hieän thaân coù yù thöùc cuûa leân vôùi con ngöôøi, nhaèm thöïc hieân yù muoán theå luaät döôùi hình thöùc con ngöôøi. Trong ñöa taát caû chuùng sanh leân Phaät. Ñaây cuõng Ñaïi thöøa, hieän thaân naày laø Ñöùc Phaät lòch chính laø hieän thaân cuûa chö Phaät vaø chö Boà söû, thì trong Kim Cang thöøa, hieän thaân naày Taùt traàn theá—Nirmanakaya—Body of laø baát cöù ai thöøa höôûng phaåm chaát taâm transformation, the earthly body in which linh cuûa moät vò thaày ñaõ khuaát—The Buddhas appear to men in order to fulfill nirmanakaya is the intentional the buddhas' resolve to guide all beings to embodiment of the dharmakaya in human advance to Buddhahood (liberation). The form. In the Mahayana, Nirmanakaya nirmanakaya is embodied in the earthly means the historical Buddha Sakyamuni. Buddhas and Bodhisattvas projected into In the Vajrayana, nirmanakaya means any the world through the meditation of the person who possesses the spiritual

capabilities of a teacher who has sanh ra nguõ uaån hay caùc uaån ñöôïc sanh ra bôûi previously died. yù muoán soáng. Theo Phaät giaùo, aùi duïc phaùt sinh *** See Tam Thaân Phaät in Vietnamese- khi giaùc quan tieáp xuùc vôùi ñoái töôïng. AÙi duïc English Section. chính laø nguyeân nhaân cuûa söï ñau khoå vaø gaén Trilaksana (skt) Tilakkhana (p): Three chaët caùc sinh linh vôùi chu kyø luaân hoài sinh töû. characteristics of existence—Tam phaùp aán— Ham muoán ñöôïc phaân laøm ba loaïi (Caûm tính, Ba daáu hieäu phaân bieät (ba daáu hieäu cuûa hieän hình thöùc vaø phi hình thöùc)—Thirst for sentient höõu): Voâ thöôøng, khoå vaø voâ ngaõ—Three marks existence, desire, craving, or will-to-live. refers to impermanent, suffering and Together with ignorance (avidya) and deeds egolessness or anatman. (karma), will-to-live (trishna) is the inner agent Triloka (skt): See Tiloka. of the world-creation. The aggregates are produced by the will-to-live. Thus in every Trimsika (skt): 30 stanzas of Yogacara Buddhist text, the Buddha always emphasizes doctrine—Duy Thöùc Tam Thaäp Tuïng (30 baøi that the will-to-live is mother and ignorance is tuïng veà Duy Thöùc). father. According to Buddhism, desire or Tripitaka (skt) Tipitaka (p): Tam taïng Kinh craving arises through the contact between a ñieån Phaät goàm: Kinh, Luaät vaø Luaän. Kinh sense organ and its corresponding object. Taïng (Sutra-pitaka) laø moät taäp hôïp nhöõng Desire or craving is the cause of attachment, thuyeát giaûng veà Ñöùc Phaät vaø caùc ñeä töû cuûa suffering and binds sentient beings to the cycle Ngaøi. Luaät Taïng (Vinaya-pitaka) goàm nhöõng of existence. There are several kinds of vaên baûn noùi veà söï ra ñôøi cuûa Sangha vaø caùc craving or

desire: qui taéc kyû luaät chi phoái sinh hoaït tu taäp cuûa 1) Ham muoán caûm tính: Sensual desire. Taêng Ni vaø hai chuùng taïi gia. Luaän Taïng 2) Ham muoán toàn taïi: Craving for existence. (Abhidharma-pitaka) goàm nhöõng trieát hoïc vaø 3) Ham muoán töï huûy dieät: Craving for self- taâm lyù hoïc trong Phaät giaùo—Three annihilation. storehouses—Three Baskets or collection of 4) Ham muoán caùc hình thöùc nhö aâm thanh, canon of Buddhist scriptures, consisting of muøi vò, vaø nhöõng caûm xuùc, etc: Craving three parts: The Vinaya-pitaka, Sutra pitaka, for form such as sound, odor, taste, touch Abhidharma-pitaka. The first basket is and mental impression, etc. composed of the discourses of the Buddha and 5) Ham muoán vaät theå tinh teá: Craving for his disciples. The second basket contains fine-material existence. accounts of the origins of the Buddhist Sangha 6) Ham muoán phi vaät theå: Craving for as well as the rules of discipline regulating the formless existence. lives of monks and nuns. The third part is a Trisiksa (skt&p): See Tam Tu (B). compendium of Buddhist psychology and philosophy. Trividhadvara (s): Tam nghieäp. Triratna (p): Tam baûo—See Tisarana. Triyana (skt): See Tam Thöøa. Trisarana (skt) Tisarana (p): See Tisanara. Trsna (skt)—Tanha (p): Craving—Love— Desire—Lust—Thurst—Eighth in the Trishna (skt): AÙi hay khao khaùt ham muoán. twelvefold chain of dependent origination—AÙi Cuøng vôùi voâ minh vaø nghieäp hay caùc haønh duïc bao goàm duïc aùi, höõu aùi, voâ höõu aùi (öôùc ñoäng, aùi laø nhaân toá noäi taïi cuûa söï saùng taïo theá muoán veà nhuïc duïc, veà hieän höõu vaø veà khoâng giôùi, vì theá neân trong caùc kinh ñieån Phaät giaùo, hieän höõu)—Craving composes of craving for Ñöùc Phaät ñeàu nhaán maïnh raèng söï tham aùi laø meï vaø voâ minh laø cha. Chính töø khaùt aùi maø

senuality, craving for existence, and craving Uccheda (p): Ñoaïn dieät, hoaïi dieät, hay söï caét for non-existence. ñöùt—Annihilation—Destruction—Cutting ** For more information, please see Thaäp Nhò off—Putting an end to. Nhaân Duyeân in Vietnamese-English Section. Ucchedadarsana (skt): Ñoaïn kieán—Phuû Tu (p): However—Tuy nhieân. ñònh hay ñoaïn dieät luaän ñoái nghòch vôùi thöôøng Tuccha (p): Empty (a)—Troáng roãng. haèng luaän; tröôøng phaùi trieát hoïc cho raèng theá Tudati (p): To instigate—Xui duïc. giôùi ñi ñeán moät söï ñoaïn dieät hoaøn toaøn khi luaät Tuhina (p): Dew—Gioït söông. nhaân quaû khoâng coøn vaän haønh nöõa—Negativism or nihilism opposed to eternalism; Tula (p): A scales (balance)—Caùi caân. the philosophical school which teaches that the Tuleti (p): To weigh—Caân. world is destined to come to a total extinction Tulya (p): Equal (a)—baèng nhau. when the law of causation works no more. Tumula (p): Great (a)—Vó ñaïi. Uccheda drsti (skt) Ucchedaditthi (p): Tunnakamma (p): Needle-work (tailoring)— Ñoaïn kieán—Tin töôûng raèng sau ñôøi soáng laø hö Ngheà may quaàn aùo. voâ khoâng coøn gì heát—The cutting-off view— Tunga (p): Hight—Prominent (a)—Cao. Nihilism. Turaga (p): A horse—Con ngöïa. Udakacandra (skt): Traêng trong nöôùc (thuûy Turita (p): Speedy (a)—Nhanh. trung nguyeät). Söï so saùnh naày ñöôïc duøng ñeå Turiya (p): Musical instrument—Nhaïc cuï. minh hoïa tính chaát huyeãn aûo cuûa hieän höõu voán Tussana (p): Satisfaction—Söï haøi loøng. vöôït khoûi moïi ñieàu ñaõ ñöôïc

khaúng ñònh. Maët traêng trong nöôùc khoâng phaûi laø maët traêng thaät Tussati (p): To be glad or satisfied—Laáy laøm maø chæ laø moät phaûn aûnh, nhöng söï xuaát hieän haøi loøng hay hoan hyû. cuûa noù ôû ñaây laø khoâng theå phuû nhaän ñöôïc— Tushita (skt): Trôøi Ñaâu Suaát, coõi trôøi maø töø Moon in water. This comparison is used to ñoù Ngaøi Haï Sanh Di Laëc Toân Phaät seõ giaùng illustrate the illusive nature of existence which traàn—The Heaven-world in which the Buddha- is beyond all predicates. The moon in water is to-be, Maitreya waits for his coming. not the real one as it is a reflection, but its Tuttha (p): Satisfied (a)—Thoûa maõn. appearance there is not to be denied. Tutthi (p): Pleasure (n)—Söï haân hoan. Udambara (skt): Öu Ñaøm. Udana (skt): Töï thuyeát Kinh, phaàn thöù naêm trong Ñaïi taïng, goàm möôøi laêm phaàn— Spontaneous preaching—Fifth part of the sutra-pitaka, consisting of fifteen collections or sections.

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** For more information, please see
Khuddaka-Nikaya in Sanskrit/Pali-
Vietnamese Section.

Udayana (skt): Öu ñieàn Vöông—See Öu Ñieàn.

Ubhaya-anubhaya (skt): Caû hai vaø khoâng phaûi caû hai—Bothness and not-bothness.

Uddhacca (p): Traïo cöû—Phoùng daät.

Uddhata (skt): Traïo cöû.

Udraka (skt) Uddaka (p): Uaát ñaø la.

Udraka-Ramaputra (skt) Uddaka-ramaputta (p): Uaát Ñaàu Lam, moät trong caùc ñaïo sö maø thaùi töû Só Ñaït Ña ñaõ ñeán hoûi ñaïo Ullambana sutra in order to sooth the torments of the deceased in the lower realms of existence. This holiday was first celebrated in sau khi Ngaøi xuaát gia vaø tröôùc khi Ngaøi thaønh 538 BC and is still celebrated today. The Phaät. Uaát Ñaàu Lam Phaát cuõng chính laø thaày origin of this ceremony is to be found in the daïy cuûa naêm anh em Kieàu Traàn Nhö tröôùc legend of Maudgalyayana, who thanks to his kia—One of the teachers under whom prince divine eyes, saw that mother had been reborn Siddhartha after leaving the world and before as a hungry ghost and wanted to save her; he became the Buddha, received instructions. however, he did not know what to do. The Udraka-Ramaputra was also the master of Buddha told him that only the combination Kaundinya, Asvajit, Dasabala-Kasyapa, effort of all Buddhist monks could sooth the Mahanaman-Kulika, and Bhadrika before they suffering of the tormented. From this tradition met Prince Siddhartha. developed a so-called Ullambana. Udumbara (p): Öu ñaøm Baùt la—Ficus Ullambana sutra (skt): Kinh Vu Lan Boàn. Glomerata tree—See Öu Ñaøm Ba La in Upadana (skt): Grasping—Attachment—Thuû Vietnamese-English Section. (maéc thöù chín trong Thaäp nhò nhôn duyeân)— Ulampaputta (p): Uaát ñaàu lam Phaát—See Söï raøng buoäc vaøo söï toàn taïi—Maéc xích thöù Udraka-Ramaputra. chín trong thaäp

nhò nhaân duyeân. Moïi raøng buoäc ñaõ troùi chaët con ngöôøi vaøo söï toàn taïi vaø daãn Ullambana (skt): Vu Lan Boàn—Leã Ma ñoùi, daét ngöôøi aáy ñi töø söï taùi sanh naày ñeán söï taùi ñöôïc cöû haønh taïi caùc nöôùc Ñoâng AÙ nhö Taøu, sanh khaùc. Nhöõng ñoái töôïng raøng buoäc laø nguõ Nhöït, Vieät Nam. Trong ngaøy leã naøy, tín ñoà coù uaån. Neáu caên cöù vaøo thaäp nhò nhaân duyeân thì taäp quaùn cuùng döôøng chö Taêng Ni thöùc aên, hoa ham muoán khieán chuùng sanh tìm buïng meï vaø quaû, quaàn aùo, v.v. Phaät töû vaø chö Taêng Ni töø ñoù daãn tôùi moät cuoäc luaân hoài môùi—Clinging cuøng hôïp söùc tuïng kinh Vu Lan Boàn nhaèm laøm to existence—The ninth link in the Chain of giaûm nheï toäi loãi cuûa ngöôøi quaù coá trong nhöõng Causation. The act of taking for one's self— ñieàu kieän luaân hoài xaáu. Leã Vu Lan Boàn ñöôïc Grasping at or clinging to exixtence— toå chöùc ñaàu tieân vaøo naêm 538 vaø truyeàn thoáng Appropriating to one's self—All attachments naày vaãn coøn ñöôïc tieáp tuïc cho ñeán ngaøy nay. that create bonds that beings to existenceand Theo truyeàn thuyeát, toân giaû Muïc Kieàn Lieân, drive them from rebirth to rebirth. The objects ngöôøi coù thieân nhaõn thoâng, nhìn thaáy meï ñaõ taùi of attachment are constituted by the five sanh vaøo kieáp ngaï quyû neân muoán cöùu baø maø skandhas. According to the Chain of Causation khoâng bieát laøm sao. Phaät baûo oâng ta chæ coù söï or Chain of Conditioned Arising, craving or hôïp löïc cuûa chö Taêng môùi coù theå giuùp laøm attachment causes consciousness to take giaûm nhöõng khoå ñau cuûa ngöôøi baát haïnh. Töø possession in a womb and thus instigates the truyeàn thoáng naày trieån khai leã maø hoâm nay arising of a new existence. chuùng ta goïi laø Vu Lan Boàn—Festival of the hungry ghosts, celebrated in East Asia Upadana-Skandha: See Skandha. Buddhist countries such China, Japan and Upadesa (skt): Nghò Luaän Kinh—Theoretical Vietnam. On this day, ceremonies are held in discourse. which food, flowers and clothes are Upadhyaya (skt): Hoøa thöôïng—Giôùi giaùo respectfully offered to the monks and nuns. thoï, ngöôøi coù nhieäm vuï giaûng daïy vaø kieåm Also together monks and nuns and lay soaùt söï toân troïng nghi leã vaø quy taéc kyû luaät folowers, with a combination of effort, recite trong giaùo ñoaøn hay töï vieän—Master—

Teacher—Preceptor—Most venerable in an Caùc moân ñoà taïi gia cuûa ñaïo Phaät, trong caû hai abbot who teaches and controls (is responsible tröôøng phaùi Nguyeân Thuûy vaø Ñaïi Thöøa, ñeàu for observance of) rites, rules and precepts in tuyeân theä gia nhaäp Phaät giaùo baèng vieäc tuyeân the order or monastery community. theä trì giöõ Tam qui nguõ giôùi, baùt quan trai giôùi, Upagupta (skt): Toå Öu ba cuùc ña. cuõng nhö luoân tuaân thuû Baùt Chaùnh Ñaïo. Tuy Upakesini (p): Öu-Baø Keá thieát Ni. nhieân, neáu hoaøn caûnh khoâng cho pheùp, hoï coù Upaklesa (skt): Tuøy phieàn naõo—Secondary theå giöõ töø moät ñeán naêm giôùi, giöõ ñöôïc caøng nhieàu giôùi chöøng naøo thì caøng toát chöøng aáy. Hoï hindrances—A lesser klesa or cause of misery. laø nhöõng ngöôøi hoä trì Tam baûo baèng caùch daâng Upaklista (skt)—Upakilittha (p): Soiled— cuùng nhöõng phöông tieän cuûa caûi vaät chaát nhö Stained—Khaùch traàn sôû nhieãm—Bò oâ nhieãm thöùc aên, aùo quaàn, v.v. Leã thoï trì Tam qui Nguõ bôûi buïi baëm beân ngoaøi (baát tònh khoâng trong giôùi taïi caùc

nöôùc theo truyeàn thoáng Phaät giaùo saïch)—Contaminated by external dirt. raát quan troïng vì ñaây chính laø ñieåm töïa tinh Upakuta (skt): Öu ba Kieát. thaàn cho ngöôøi taïi gia tuaân giöõ vaø soáng ñôøi Upalakshana (skt): Thieän Tri—Thieän Giaùc— ñaïo ñöùc trong cuoäc soáng haèng ngaøy—A Nhìn thaáy roõ raøng—Seing clearly. Buddhist male worshipper (lay person)—A lay Upali (Oupali) (skt): Öu Ba Li, teân cuûa moät disciple, in both forms of Buddhism, trong nhöõng ñeä töû lôùn cuûa Ñöùc Phaät. Luùc ñaàu Theravada and Mahayana, is a person who Upali chæ laø thôï caïo cho caùc hoaøng töû doøng vows to join the religion by striving to take Thích Ca, nhöng sau ñoù oâng gia nhaäp giaùo refuge in the Triratna and to keep the five ñoaøn vaø trôû thaønh moät trong thaäp ñaïi ñeä töû cuûa Precepts at all times, and the Eight Precepts on Phaät. Trong laàn kieát taäp ñaàu tieân, tröôûng laõo Uposatha days, and who tries to follow the Ma Ha Ca Dieáp ñaõ döïa vaøo nhöõng caâu traû lôøi Eightfold Path whilst living in the world. cuûa oâng veà giôùi luaät maø Phaät ñaõ thuyeát daïy ñeå However, if their situation does not allow them truøng tuyeân thaønh Luaät Taïng cuûa Phaät giaùo— to keep all the precepts, they can keep from Name of one of the great disciples of one to five basic precepts; the more precepts Buddha's. Upali was originally a barber for all they can keep the better. They are Buddhist Sakya princes, but he joined the Sangha and supporters by offering material supplies, food, became one of the ten most important disciples clothes, and so on. Countries with Buddhist of the Buddha. In the first Buddhist Council, tradition, Formal ordination of lay followers is Mahakashyapa based on Upali's responses extremely important for this is the central concerning the Buddha' teachings on ceremony of faith for them to lead a virtuous regulations for the reciting of the Vinaya- life. pitaka. Of course the Buddha was not only concerned Upanaha (skt): Continual enmity—One of the with the Sangha, but he was also concerned Upaklesa, or secondary hindrances. with lay people (upasaka and upasika), for lay Uppalananna (p): Moät trong hai vò Ni people beside cultivating, they had to support Tröôûng ñaàu tieân cuûa Phaät giaùo. the Sangha. However, they could not stand in Upananda (skt): Long vöông Baït nan ñaø. the Order because originally they did not belong to the Order. If we don't understand the Upanishad (skt): Öu ba ni sa ñaø—The Buddha's teachings, we may raise questions concluding portion of the Vedas. about this; however, once we understand the Upasaka (skt & p): Öu baø taéc—Thieän nam. teachings, we will not question any more. If we really want to pratice that noble teaching,

we need not to alter our status in the social or Nghe Phaät phaùp, ñaëc bieät laø nhöõng giaùo lyù maø monastic order, all we need to do is to Ñöùc Phaät thuyeát rieâng cho Öu Baø Taéc vaø Öu sincerely take refuge in the Buddha and Baø Di. practice what He taught. We all may Tieáp tuïc hoä trì Taêng giaø. remember that almost all Brahmins who spoke Upasampad (skt): To come to—To arrive to the Buddha became his upasakas or at—To reach—To obtain—To bring near to— upasikas. This did not mean that their social To lead near to—To receive into the order of rank or career changed or that they gave up monks. their material possessions. In short, the most Upasampada (p): Cuï tuùc giôùi—Being important things for upasakas and

upasikas are equiped with the precepts—The act of entering neither inside the Order nor the rank in the into the order of monks Order. They should be able to fulfill the ** For more information, please see followings: Ordination in English-Vietnamese Section. Take refuge in the three gems of Buddhism. Upasika (skt): Öu baø di—Tín nöõ—A lay Observe five moral precepts. woman—A Buddhist female worshipper Listen to the teachings of the Buddha, (laywoman). especially for Upasakas and Upasikas. ** See Upasaka in Sanskrit/Pali-Vietnamese Continue to do their best to support the Order. Section. Dó nhieân laø Ñöùc Phaät khoâng chæ quan taâm ñeán Upasthana (skt): Truï—Abode— Taêng ñoaøn, maø Ngaøi cuõng quan taâm ñeán Approaching—The act of placing one's self nhöõng ngöôøi taïi gia, vì nhöõng ngöôøi taïi gia near to—Going near to—To approach to—To ngoaøi vaán ñeà tu taäp hoï coøn phaûi hoã trôï cho stay upon or at—A place of abiding—Abiding. coäng ñoàng tu só. Tuy nhieân, hoï laïi khoâng ñöôïc ñöùng trong Taêng ñoaøn vì hoï khoâng thuoäc vaøo Upatthakanam (p): Ministering care— haøng nguõ Taêng Giaø. Neáu khoâng hieåu giaùo lyù Chuyeân chuù caàn maãn. nhaø Phaät thì ngöôøi ta seõ thaéc maéc, nhöng khi Upaya (skt): Way—Means. ñaõ hieåu thì ngöôøi taïi gia khoâng coøn phaûi thaéc Phöông tieän, möu chöôùc, phöông phaùp, thuû maéc. Neáu chuùng ta thöïc söï muoán tu, chuùng ta ñoaïn (ñieàu hay vaät duøng ñeå ñaït ñeán muïc ñích khoâng caàn phaûi thay ñoåi ñòa vò ngoaøi xaõ hoäi nhö con thuyeàn ñöa ngöôøi sang soâng. Con hay trong giaùo ñoaøn, ñieàu caàn thieát laø chuùng ta thuyeàn laø phöông tieän): Skill in means, means, neân thaønh taâm quy-y Phaät vaø thöïc haønh nhöõng expediency, method, contrivance. ñieàu Ngaøi daïy. Chaéc haún ai trong chuùng ta Phöông phaùp maø chö Phaät vaø chö Boà Taùt duøng cuõng ñeàu nhôù raèng haàu nhö taát caû nhöõng Baø La ñeå trình baøy Phaät phaùp nhaèm giuùp cho tha Moân khi ñaõ ñöôïc noùi chuyeän vôùi Ñöùc Phaät ñeàu nhaân deã thoâng hieåu vaø thöïc haønh giaùc ngoä vaø trôû thaønh nhöõng öu baø taéc hay öu baø di cuûa giaûi thoaùt. Phöông tieän laø phöông caùch maø Ngaøi. Ñieàu naøy khoâng coù nghóa laø qua ñoù hoï ngöôøi ta duøng ñeå ñaït ñeán muïc tieâu—Skill in ñaõ thay ñoåi ñòa vò xaõ hoäi hay ngheà nghieäp cuûa means or method. Means or methods which mình, hoaëc laø töø boû nhöõng sôû höõu vaät chaát. Buddhas and bodhisattvas utilize to expound Toùm laïi, ñieàu quan troïng cho moät vò öu baø taéc dharma to make it easy for others to hay öu baø di khoâng phaûi laø coù chaân trong giaùo understand and practice to reach ñoaøn hay khoâng, maø phaûi laøm troøn nhöõng ñieàu enlightenment. A means or expedient is a way sau ñaây: which one uses to reach one's aim. Quy-y Tam Baûo. Upaya-jnana (skt): See Phöông Tieän Trí. Thöïc haønh nguõ giôùi.

Upaya-kusala (skt & p): Skillful means— vow to observe eight precepts (the rules of Skillful expedients—Phöông tieän thieän xaûo moral discipline), taking just one meal at noon (kheùo leùo xöû duïng phöông tieän). time, reciting sutras as well as practicing Upaya-paramita (p): Phöông tieän Ba la maät. meditation all the time—Leã Boá Taùt laø leã tuïng giôùi moãi nöûa thaùng cho Tyø kheo, Tyø kheo ni, Upayana (skt & p): Naõo. hay Boà Taùt Giôùi taïi gia. Theo Luaät Taïng thì leã Upayasa (p): Thaát voïng. tuïng giôùi naøy phaûi ñöôïc tuïng vaø phaùt loà saùm Upekkha (p): Xaû

töôùng—Equanimity-- hoái tröôùc chuùng. Nhöng treân thöïc teá thì phaàn Serenity. naøy ñaõ bò boû ñi vaø thöôøng thì leã phaùt loà ñöôïc Upeksa (skt) Upeksha (p): Equanimity—Xaû dieãn ra rieâng tö tröôùc baøn thôø Phaät. Leã dieån ra töôùng (côûi boû nhöõng ñieàu raøng buoäc trong taâm vaøo nhöõng ngaøy moàng 1, 8, 15 vaø 23 cuûa thaùng thöùc)—Tính thaûn nhieân, moät trong nhöõng ñöùc aâm lòch. Rieâng cho ngöôøi taïi gia thì leã naày chuû tính chuû yeáu trong Phaät giaùo. Trong Phaät giaùo, yeáu ñöa hoï vaøo soáng ñôøi tu taäp cuûa ngöôøi xuaát xaû töôùng coù nghóa laø traïng thaùi khoâng coù nieàm gia trong moät ngaøy moät ñeâm. Trong suoát hai vui cuõng nhö söï ñau khoå, moät tinh thaàn soáng möôi boán giôø naày, Phaät töû taïi gia ñeán chuøa hoaøn toaøn caân baèng vöôït leân taát caû moïi phaân nghe phaùp, giöõ troøn taùm giôùi, aên moät ngoï, vaø bieät ñoái xöû—Equanimity, one of the most tuïng kinh cuõng nhö thieàn ñònh suoát ngaøy. important Buddhist virues. Upeksa refers to a Uposathasìla (p): Baùt Quan Trai Giôùi. state that is neither joy nor suffering but rather Upovasatha (skt): Boá taùt—Tuïng giôùi. independent of both, the mind that is in Uppadetabha (p): Ñöôïc taïo neân. equilibrium and elevated above all distinctions. Uragasara (skt): Chieân ñaøn. Uposatha (p): Leã Phaùt Loà saùm hoái—Nhöõng Urna (skt): Baïch mao—White hair. ngaøy phaùt nguyeän giöõ giôùi—Uposatha is a Uruvilva (skt)—See Öu Laâu Taàn Loa. semi-monthly service for recitation of Uruvilva Kacyapa (skt): Öu laâu taàn loa Ca precepts, either the Bhiksu, Bhiksuni or Lay Dieáp—Uruvilva Kasyapa, one of the three Bodhisattva Precepts. According to the Vinaya, Kasyapas, one of the principal disciples of the recitation should be preceded by a public sakyamuni, so called because he practiced confession of transgressions. In practice, this asceticism in the Uruvilva forest, or because part of the service is often omitted, as he had on his breast a mark resembling the confession is usually done privately before the fruit of the papaya. According to the Buddhist altar. The 1st, 8th, 15th, 23rd days of the lunar legends, after the Buddha attained month (Full Moon, New Moon, and the days Enlightenment, he went to Kasi city, then on Equi-distant between them). They were kept his way to Magadha, the Buddha started his as fast days in pre-Buddhist times, and were preaching mission, the Buddha met Uruvilva, utilized by the early Buddhists as days for the leader of the Fire-worshipping cult. The special meetings of the Order to recite sutras Buddha asked for lodging. The leader showed and to publicly confess all wrong doings. For the Buddha to a stone hut and warned him, lay people, it is a day of religious reflection for saying: “Inside, a poisonous dragon always lay followers to practice and devote appears at mid-night and devours any human themselves to stricter practice. During this beings present in the room. So, do not regret if period of twenty-four hours, laypersons gather you are eaten up.” The Buddha then entered at a monastery where they participate in the stone hut and sat tranquillly in a crossed-worship and expositions of the teaching and legs pose. By midnight, the poisonous dragon

made its appearance showing its jaws and venue and headed towards Vulture Peak in clutching its claws, but it could not harm the Rajagrha. This long procession of monks on Buddha. The following day, beyond the the move caught the attention of the entire

expectation of the heretic ascetics, the Buddha kingdom of Magadha. King Bimbisara and all was unhurt in the stone hut. They were more the people of Rajagrha took part in the than surpirsed. The leader of the cult then welcome procession, which extended for five consulted the Buddha on the ways of proper miles to the foot of the Vulture Peak. Later on, practice. After hearing the wonderful dharma he is to reappear as Buddha from the Buddha in his ever convincing tone, Samantaprabhasa—Öu laâu taàn loa Ca Dieáp laø and under the transforming influence of his moät trong ba vò Ca Dieáp, ñeä töû cuûa Phaät. great virtues, Uruvilva was now totally Ngöôøi ta goïi oâng nhö vaäy laø vì oâng tu haønh convinced. He was determined to give up what khoå haïnh trong khu röøng Öu Laâu Taàn Loa, oâng he had learned in the past and led 500 disciples cuõng coù töôùng haûo treân ngöïc in hình quaû ñu to take refuge in the Buddha. After the Buddha ñuû. Theo truyeàn thuyeát Phaät giaùo, sau khi ñaït converted Uruvilva and his five hundred ñöôïc ñaïi giaùc, Ñöùc Phaät ñi ñeán thaønh Ca Thi. disciples, he also expounded to them the Four Treân ñöôøng ñi ñeán xöù Ma Kieät Ñaø Ngaøi gaëp Noble Truths. Each of them was filled with giaùo chuû phaùi thôø Thaàn Löûa, xin nghæ nhôø. Vò joys of the Dharma. After learning the giaùo chuû naøy daét Ñöùc Phaät vaøo moät caên nhaø wonderful dharma, these heretics, who ñaù, vaø caûnh baùo raèng, “ÔÛ ñaây nöûa ñeâm seõ xuaát worshipped fire previously, firmly realized hieän roàng ñoäc, heã thaáy ngöôøi laø nuoát lieàn, their ignorance. They showed their ñöøng coù hoái haän.” Ñöùc Phaät ñi vaøo nhaø ñaù, determination by throwing their fire-worship ngoài kieát giaø an tònh. Nöûa ñeâm, quaû nhieân roàng paraphernalia into the Nilajan River. These ñoäc xuaát hieän, nhe nanh vuoát, nhöng khoâng paraphernalia drifted to the place where laøm haïi Ñöùc Phaät. Ngaøy hoâm sau, khoâng nhö Uruvilva’s two younger brothers were staybg. döï tính cuûa ngoaïi ñaïo, Ñöùc Phaät vaãn bình yeân One was Nakasyapa and the other voâ haïi trong ngoâi nhaø ñaù, khieán boïn hoï voâ Gayakasyapa. They were both believer of teh cuøng kinh ngaïc. Sau ñoù Öu Laâu Taàn Loa Ca fire-worshipping cult. They recognized the Dieáp hoûi Ñöùc Phaät veà phöông phaùp tu thaân hoïc paraphernalia as belonging to their elder ñaïo. Sau khi laéng nghe phaùp aâm vi dieäu cuûa brother. Fear of any accident that might have Ñöùc Phaät, kính phuïc vì söï caûm hoùa cuûa Ñöùc occurred to their elder brother, they each Phaät, oâng quyeát taâm vöùt boû loái hoïc cuõ, daãn 500 brought with them 250 disciples and rushed to ñeä töû veà quy-y vôùi Phaät. Sau khi Ñöùc Phaät cöùu their elder brother’s place. When the brother ñoä Öu Laâu Taàn Loa Ca Dieáp vaø 500 ñeä töû cuûa met, they were totally surprised because both y, Ñöùc Phaät giaûng cho hoï nghe veà Töù Dieäu Uruvilva and his disciples all appeared as Ñeá, khieán cho ai naáy ñeàu traøn ñaày nieàm vui monks, putting on the monk’s robe (Kasaya). Phaät phaùp, möøng raèng hoï ñaõ boû taø qui chaùnh, Uruvilva then gave an account of how he was ñi treân con ñöôøng lôùn theânh thang. Nhöõng converted. The two brothers also listened to ngoaïi ñaïo naøy sau khi nghe phaùp, tænh ngoä saâu the preaching of the Buddha and finally took saéc söï ngu si khi thôø thaàn löûa, quyeát taâm ñem refuge in the Buddha. So the Buddha nhöõng ñaïo cuï thôø Löûa neùm xuoáng doøng soâng converted and

accepted the three Kasyapa Nilajan. Nhöõng ñaïo cuï naøy troâi ñeán choã cuûa brothers and their one thousand followers as hai ngöôøi em laø Nakasyapa, ngöôøi kia laø his disciples, who had by now organized into a Gayakasyapa. Hoï ñeàu laø nhöõng ngöôøi thôø thaàn huge body of monks. They left the fire-worship löûa. Hai ngöôøi em nhaän ra ñaây laø ñoà ñaïc cuûa

anh mình, lo sôï ñaõ coù chuyeän gì xaõy ra cho anh Uttara-samgha (skt): Uaát ña la Taêng—Y mình. Vì theá moãi ngöôøi mang theo hai traêm thöôïng—Upper or outer robe includes: naêm chuïc ñeä töû, ngaøy ñeâm dong ruoãi ñeán choã Thaát ñieàu y: Seven-stripe robe. anh mình. Anh em gaëp nhau, hoï voâ cuøng kinh Trung y: Middle robe. ngaïc vì Öu Laâu Taàn Loa Ca Dieáp vaø ñaùm ñeä Nhaäp chuùng y: Robe for going among the töû, ai cuõng ñeàu roõ raøng ñaõ trôû thaønh Taêng só sangha. maëc aùo caø sa. Öu Laâu Taàn Loa Ca Dieáp keå laïi Uttrasita (skt): Kinh Haõi—Frightened— cho hai em nghe veà chuyeän caûi ñaïo cuûa mình. Trong Kinh Laêng Giaø, Ñöùc Phaät daïy: “Keû naøo Hai ngöôøi em cuõng nghe Phaät thuyeát phaùp vaø khoâng kinh haõi, hoaûng hoát, khoâng toû ra yù sôï cuoái cuøng xin quy y Phaät. Ñöùc Phaät ñaõ thu haõi naøo ngay caû khi caûnh giôùi vöôït ngoaøi söï nhaän caû ba anh em Ca Dieáp vaø moät ngaøn ñeä hieåu bieát thì keû aáy ñöôïc goïi laø quyeán thuoäc töû cuûa caùc vò, hôïp thaønh moät Taêng ñoaøn lôùn. cuûa Nhö Lai Thöøa—In the Lankavatara Sutra, Taát caû ñeàu rôøi khoûi ñaïo traøng thôø Löûa, höôùng the Buddha taught: “He who is not frightened, veà nuùi Linh Thöùu cuûa thaønh Vöông Xaù. Taêng alarmed, betrays no sense of fear even when ñoaøn to lôùn naøy, haøng nguõ raàm roä, ñaõ laøm kinh this realm beyond comprehension is shown to ñoäng caû nöôùc Ma Kieät Ñaø. Vua Taàn Baø Sa La him, he is to be known as belonging to the vaø toaøn theå thaàn daân cuûa oâng ñoå ra khoûi thaønh family of the Tathagata-yana. tham gia haøng nguõ ngheânh ñoùn, xeáp haøng daøi ñeán naêm daëm, ñeán taän chaân nuùi Linh Thöùu. Veà sau naøy, Phaät thoï kyù cho Öu Laâu Taàn Loa Ca Dieáp thaønh Phaät hieäu laø Phoå Minh Nhö Lai. Usnisha (skt): Nhuïc keá. Usnisacakravartibodhisattva (skt): Ñinh Luaân Vöông Boà Taùt. Utpada (skt): Rising—Coming to existence— Birth—Söï sinh khôûi (söï sinh ra hay söï phaùt sinh)—See Sanh Khôûi in Vietnamese-English V Section. Vac (skt): Ngöõ—Lôøi noùi. Utpada-nirodha (skt): Birth and death— Vaca (p): Lôøi noùi. Production and destruction—Sinh dieät. Vacchagotta: Du Taêng Vacchagotta, moät Utpala (skt) Uppala (p): Long vöông Öu Baùt trong boán möôi moát nhaø sö lôùn maø teân tuoåi La—The blossom of the blue lotus. ñöôïc nhaéc ñeán trong Anguttara-Nikaya vaø laø Utpalavarna (skt): Lieân Hoa Saéc, teân cuûa nhöõng moân ñoà tröïc tieáp cuûa Phaät Thích Ca. moät vò Tyø kheo ni—Lotus Flower Color, name Chính oâng ñaõ hoûi Phaät veà moät caùi ngaõ toàn taïi; of a nun. tuy nhieân, Phaät ñaõ töø choái khoâng traû lôøi. Uttarakuru (skt): Baéc Cu loâ Chaâu—Toïa laïc Vacchagotta noåi tieáng veà nhöõng phaåm chaát veà phía Baéc AÁn Ñoä, ñöôïc moâ taû nhö laø moät nôi thieàn ñònh vaø coù nhieàu quyeàn naêng thaàn coù veû ñeïp vónh cöûu (chaâu naày ôû veà phía baéc dieäu—A wandering ascetic monk, one of the nuùi Tu Di. Ngöôøi trong coõi naày coøn ñöôïc goïi laø forty-one great monks mentioned in the tieân, soáng raát an

vui vaø thoï ñeán 1.000 tuoåi)— Anguttara-Nikaya, who were among the direct The northern continent, situated in the north of studens of Buddha. He was the one who India, and described as the country of eternal questioned the Buddha on certain beautitude. metaphysical problems, especially those

realting to the ego and the state of the arhat leân thaân mình ñeå nhaø vua aên, cöù theá hai ngaøy after death; however, the Buddha refused to moät laàn vaøo thaêm vaø nuoâi nhaø vua, neân vua respond to the question. Vacchagotta was khoâng ñeán noãi bò cheát ñoùi. Tuy nhieân, veà sau famous as a meditation master and is supposed naøy thì A Xaø Theá phaùt giaùc ñöôïc keá hoaïch cuûa to have had many supernatural powers. baø neân caám khoâng cho baø vaøo nguïc thaêm vua Vacasuta (skt): Toå Baø xaù tö Ña. nöõa. Cuoái cuøng vua Taàn Baø Sa La cheát trong Vada (p): Expression or speech—The nguïc thaát. teaching of the Elders (Theravada). Vaidurya (skt): Maõ naõo (maét meøo)—Lapis Vagga (p): A section or chapter in a lager lazuli—A cat's eye gem. work (Tröôøng Boä Kinh). Vaikalya (sk): Söï yeáu ôùt—Baát toaøn—Vahana (skt): Vehicle. Imperfection—Weakness—Defectiveness—Incompetency—Insufficiency—One of the Vaibhasika (skt) Vibhashika (p): eight inopportune situations. Moân ñoà cuûa Mahavibhasha—A student of Mahavibhasha (Ñaïi Trí Tueä). Vaipulya (skt): Phöông quaûng—Square and Teân cuûa hai taùc phaåm Mahavibhasha vaø wide—Exact and wide—Spaciousness— Vibhasha, ñöôïc coi nhö laø caên baûn cho tröôøng Largeness—Breadth—Thickness. phaùi Sarvastivada. Ñaây laø nhöõng bình giaûi Vaipulya-sutra (skt): Kinh Phöông Quaûng, quan troïng veà Luaän Taïng cuûa tröôøng phaùi caùc kinh daøi trong tröôøng phaùi Ñaïi thöøa. Sarvastivada—Names of two works Phöông quaûng kinh goàm ba boä (Baùt Nhaõ taâm (Mahavibhasha and Vibhasha) considered as Kinh, Hoa Nghieâm Kinh vaø Ñaïi Baûo Tích fundamental by the school of Sarvastivada. Kinh)—Moät trong möôøi hai boä kinh lôùn cuûa They are two important commentaries on the Phaät giaùo—Extensive sutras—Extensive Abhidharma of the Sarvastivada school. Mahayana sutras—Sutra of Great Extension— Vaidehi (skt): Vi ñeà Hy, vôï vua Taàn Baø Sa A Mahayana form of scripture. A collection of La, vaø laø meï cuûa vua A Xaø Theá—Wife of king expanded texts. There are three different Bimbisara, and mother of Ajatasatru— Vaipulya-sutras: Prajnaparamita-sutra, According to Buddhist legends, Queen Vaidehi Avatamsaka-sutra, and Ratnakuta-sutra—One was the wife of king Bimbisara, and mother of of the twelve divisions of the Buddha's Ajatasatru. When Ajatasatru imprisoned king teachings . Bimbisara, she managed to bypass the guards Vairambhaka (skt): Gioù hoaïi dieät—An all- to visit the King. She also brought some honey destroying wind occuring between kalpas. and grapes by putting them on her body for the Vairocana (skt): Tyø Lö Giaù Na—Beà Loâ Ñoã King to eat. She did this every other day so Na—Tyø Lö Chieát Na—Pheä Lö Giaù Na. that the King received nutrients and would not Phaät Tyø Loâ Giaù Na, teân cuûa Phaät Dhyani—Ñaïi starve. However, later, Ajatasatru discovered Nhaät Nhö Lai hay Quang Minh Bieán Chieáu (vò her plan, so he banned her from visiting the Phaät phi lòch söû), moät trong naêm vò Phaät sieâu King. Eventually, King Bimbisara died in the vieät. Beân caïnh Ngaøi

coøn moät vò Boà Taùt sieâu prison—Theo truyeàn thuyeát Phaät giaùo, Hoaøng vieät teân laø Phoå Hieàn vaø Coå Phaät Caâu Löu Toân. Haäu Vi Ñeà Hy laø vôï cuûa vua Taàn Baø Sa La, vaø Phaät Tyø Loâ Giaù Na bieåu hieän cöû chæ saùng suoát laø meï cuûa A Xaø Theá. Khi vua Taàn Baø Sa La bò cao tuyeät, hay taâm thöùc vuõ truï, töùc laø Phaät trí A Xaø Theá haï nguïc ñeå soaùn ngoâi, baø ñaõ duøng thöùc sieâu vieät. Tònh Ñoä cuûa Ngaøi laø toaøn theå keá qua maët lính gaùc nguïc ñeå ñeán thaêm nhaø vuõ truï—Great Sun Tathagata (coming from or vua, baèng caùch boâi maät ñöôøng vaø nöôùc coát nho belonging to the sun)—Name of a Dhyani

Buddha—A son of the sun—The Dhyani Phaät Lö Xaù Na tieâu bieåu cho Baùo Thaân: Buddha of the centre—The central Sun, Rocana or Locana represents the personifying the Dharma-Dhatu or Supreme Sambhogakaya. Wisdom. Vairocana or the All-Illuminating Phaät Thích Ca Maâu Ni laø Hoùa Thaân: One (of the non-historical Buddha), is one of Sakyamuni represents the Nirmakaya. the five transcendent buddhas. He is associated with the transcendent Bodhisattva Maät giaùo cho raèng Phaät Tyø Loâ Giaù Na tieâu Samantabhadra and the earthly Buddha bieåu cho maët trôøi hay aùnh saùng maët trôøi, Krakuchchanda. Vairocana is often depicted xua tan boùng toái voâ minh: The esoteric making the gesture of supreme wisdom, or school interprets Vairocana by the sun, or cosmic consciousness, that is, transcendental its light, which eliminates the darkness of Buddha-knowledge. His Pure Land is the ignorance. entire cosmos. Phaät Tyø Loâ Giaù Na coøn ñöôïc dòch nhö laø “Bieán Tyø Loâ Giaù Na nghóa laø thuoäc veà maët trôøi hay Nhaát Thieát Xöù” hay Bieán Chieáu Vöông ñeán töø maët trôøi. Coù nhieàu ñònh nghóa— Nhö Lai: Vairocana is also recognized as Vairocana, belonging or coming from the the spiritual or essential body of Buddha- sun, the true or real Buddha-body. There truth, and like light pervading everywhere. are different definitions: Phaät Tyø Lö Giaù Na coøn ñöôïc dieãn dòch laø “Tònh Maõn” Phaät: Vairocana also Thieân Thai toâng cho raèng tam thaân Phaät ñöôïc interpreted by “Purity and Fullness,” or tieâu bieåu bôûi—T’ien-T’ai says the three fullness of purity. bodies of the Buddhas (kaya) represented by: Tyø Loâ Giaù Na laø vò Phaät chính ngöï trò taïi trung Phaät Tyø Loâ Giaù tieâu bieåu cho Phaùp Thaân Phaät taâm cuûa naêm vò Phaät trong Thai Taïng vaø Thích Ca hay taát caû chö Phaät: Vairocana Kim cang giôùi: Vairocana is the chief of represents the dharmakaya or the Dharma the five Dhyani-Buddhas, occupying the Body of Buddha Sakyamuni and all central position. Buddhas. Phaät Lö Xaù Na tieâu bieåu cho Baùo Thaân Phaät: Tyø Loâ Giaù Na coøn ñöôïc goïi laø Ñaïi Nhaät Nhö Rocana or Locana represents the Lai: Vairocana is also called the Great sambhogakaya. Sun Tathagata. Phaät Thích Ca Maâu Ni tieâu bieåu cho ÖÙng Thaân Phaät: Sakyamuni represents the Theo Maät Giaùo—According to the Esoteric nirmanakaya. Schools: Ñaïi Tyø Loâ Giaù Na laø danh hieäu Ñöùc Phaät Ñaïi Hoa Nghieâm toâng cho raèng tam thaân Phaät ñöôïc Nhaät theo Phaïn vaên, coù veû nhö khaùc bieät tieâu bieåu bôûi—Hua-Yen says the three vôùi Ñöùc Phaät Thích Ca Maâu Ni, nhöng bodies of the Buddhas represented by: theo Maät giaùo, neáu nghieäm theo maät Phaät Tyø Loâ Giaù Na tieâu bieåu cho Thuï Duïng nghóa, thì Thích Ca cuõng chính laø Ñaïi Phaùp thaân: Vairocana represents the

Nhaät; coøn Boà Taùt Phoå Hieàn, thò giaû cuûa Dharmakaya. Phaät Thích Ca thì trôû thaønh Kim Cang Thuû (Vajrapani) thò giaû cuûa Ñöùc Ñaïi Nhaät. Vaø ngay caû Ñöùc Phaät nhaäp huyeàn maät kia

cuõng coù hai thaân, thöôøng ñöôïc töôïng tröng the great luminary (Diamond Element), baèng hai vò Phaät rieâng bieät. Trong Phaät and is the Mahavairocana (Great Sun) of giaùo, moät vò Phaät laâu ñôøi ñeán ñaâu vaãn laø the Diamond Element. To us it is not clear moät caù theå, bôûi vì trí tueä vieân maõn laø söï that all-illumining dynamic force, like vieân maõn cuûa nhaân caùch, vaø nhaân caùch ñoù warmth or mercy, is to enfold all beings laø Phaät. Söï vieân maõn nhaân caùch ñöôïc which are in the realm of natural principle trang nghieâm bôûi ba maät laø Phaùp Trí Thaân. (Matrix Repository). Therefore, the Phaät tính veà maët tónh voán coù saün ñaày ñuû spiritual body of principle is depicted as if nhö nguoàn saùng vó ñaïi (kim cang giôùi) vaø the world of nature, i.e., universe itself, Ñaïi Nhaät cuûa Kim Cang giôùi. Chuùng ta should become illumined and assume a vaãn chöa nhaän thöùc roõ raøng laø naêng löïc splendor of perfect wisdom. This Buddha sinh ñoäng toûa saùng khaép nôi, nhö hôi aám is possessed of the perfect harmony of the hay tình thöông, bao giôø cuõng aáp uû taát caû sixfold greatness, i.e., earth, water, fire, chuùng sanh hieän höõu trong theá giôùi thai air, space, and consciousness and is the taïng. Do ñoù, lyù phaùp thaân, ñöôïc moâ taû nhö Buddha Mahavairocana of the Matrix laø taùnh giôùi, töùc laø vuõ truï töï thaân, phaûi Repository. These curious names of the ñöôïc thaép saùng vaø ñoùn nguoàn saùng cuûa trí worlds of “Diamond Element” and tueä vieân maõn. Ñöùc Phaät ñaõ thaønh töïu ñeán “Matrix Repository” indicate the choã ‘luïc ñaïi voâ ngaïi’ (ñòa, thuûy, hoûa, indestructible character of personal phong, khoâng, thöùc), vaø laø Ñöùc Phaät Ñaïi wisdom, otherwise called the realm of Nhaät cuûa Thai Taïng giôùi. Nhöõng danh effect and the natural source of beings, hieäu kyø dò nhö Kim Cang giôùi vaø Thai sometimes called the realm of cause. Taïng giôùi chæ cho ñaëc tính baát dieät cuûa trí Hai hình thaùi ‘tónh’ vaø ‘ñoäng’ cuûa Phaät hoaøn tueä caù theå, hoaëc cuõng goïi laø caûnh giôùi cuûa toaøn khaùc nhau. Tónh vaø ñoäng daønh cho quaû vaø caên nguyeân baûn höõu cuûa moïi loaøi: nhaân caùch cuûa Phaät döïa treân söï bieåu hieän The Mahavairocana, as the Great Sun naêng löïc gia trì cuûa Ngaøi. Nhìn töø cöông vò Buddha is called in Sanskrit, is apparently chöùng ngoä trí tueä vieân maõn cuûa Ngaøi, thì different from the Sakyamuni Buddha, but Ñöùc Phaät cuûa caûnh giôùi baûn höõu laø ‘tónh’ if mystically considered, the latter himself vaø do ñoù coù ‘ñònh aán’ trong luùc Ñöùc Phaät will be the former, and Samantabhadra cuûa caûnh giôùi trí tueä laø ñoäng do thöïc Bodhisattva who is attending Sakyamuni chöùng lyù töôûng vaø coù ‘trí aán’: These two Buddha will be Vajrapani under the aspects ‘static’ and ‘dynamic’ of the mystical Buddha. Even the mystical Buddha are strictly distinguished. The Buddha is of two aspects, generally words ‘static’ and ‘dynamic’ with regard represented as two separate Buddhas. In to the person of the Buddha on the basis of Buddhism, a Buddha, however remote in the manifestation of his enfolding power. age or however great in origin, will be Seen from the attainment of his perfect individual, for the perfection of knowledge wisdom, the

Buddha of the realm of nature and wisdom is the perfection of is static and therefore has the sign (mudra) personality and that is a Buddha. A of meditation, while the Buddha of the personal perfection embellished by the realm of wisdom is dynamic owing to the three mysteries is the spiritual body of vivid realization of his ideals and has the knowledge and wisdom. The static nature sign of ‘wisdom-fist. of the Buddha is potentially perfected like

Thí duï coù moät caù theå töï phaùt trieån vaø chöùng Khi luïc ñaïi giao treùo nhau theo khoâng gian, ngoä vaø tieán xa ñeán choã nhaäp theå vaøo lyù chuùng taïo thaønh vuõ truï, töùc laø Phaùp thaân taùnh vuõ truï, caù theå ñoù seõ laø Phaät Ñaïi Nhaät cuûa Thai Taïng giôùi: When the six great cuûa Kim Cang giôùi. Trong ñieâu khaéc, vò ñoù elements (earth, water, fire, air, space seõ ñöôïc trình baøy baèng baøn tay traùi naém and consciousness) are coordinated laáy ngoùn troû cuûa baøn tay phaûi, daáu hieäu crosswide, or according to space, we get cuûa ‘trí aán’’: Suppose an individual the universe, i.e., the universal body of the develops himself and attains Buddha of the Matrix Realm. enlightenment and advances so far as to Khi luïc ñaïi ñöôïc saép xeáp theo chieàu doïc (theo conform to the universal principle; he will thôøi gian), chuùng ta coù naêm uaån (saéc, thoï, then be Mahavairocana Buddha of the töôûng, haønh, thöùc) taïo thaønh moät caù theå, individual realm or Diamond Element. In töùc Phaät thaân cuûa Kim Cang giôùi: When sculpture, he is represented with the left the six elements are arranged lengthwise hand grasping the index finger of the right or vertically, according to time, we get the hand, the sign of ‘wisdom-fist.’ individual of five aggregates, i.e., the Laïi nöõa, khi vuõ truï töï noù ñöôïc roïi saùng vaø tieáp personal body of the Buddha of the nhaän nguoàn saùng cuûa trí tueä, thì ngöôøi ñoù Diamond Realm. seõ laø Ñöùc Ñaïi Nhaät Nhö Lai cuûa Thai (Maha)vairocana (p): Ñaïi tyø loâ giaù na—See Taïng giôùi. Trong ñieâu khaéc, ñöôïc dieãn taû Vairocana. baèng ‘ñònh aán’ veà vuõ truï, vôùi baøn tay maët Vaisakha (skt): See Thaäp Nhò Nguyeät (2). treân baøn tay traùi, hai ngoùn caùi giao nhau: Vaisali (skt) Vesali (p): Tyø Xaù Ly—Xaù Veä, On the other hand, when the universe moät thaønh phoá quan troïng vaøo buoåi ñaàu Phaät itself becomes illumined and assumes a giaùo, hieän laø Basarh caùch Patna khoaûng hôn 20 splendor of wisdom, he then will be daäm veà phía taây baéc, giöõa soâng Haèng vaø raëng Mahavairocana Buddha of the natural Tuyeát sôn. Vaøo naêm 386, nghò hoäi thöù hai Phaät realm or Matrix Repository. In sculpture giaùo ñaõ dieãn ra taïi ñaây—An important city in he is represented as having the sign of the early phase of Buddhism, which is now meditation on the universe, with the right Basarh, about more than 20 miles northwest of hand on the left, the thumbs touching each Patna, between Ganges and the Himalayas. In other. 386 the second Buddhist Council was held in Vaisali. Nhö theá chuùng ta coù ñeán hai Ñöùc Phaät cuøng Vaisharadya: See Four certainties. ñoàng danh hieäu, gioáng nhau qua baûn chaát nhöng khaùc nhau qua bieåu hieän. Hai maø Vaiseshika (skt): Hoïc phaùi Veä theá sö. khoâng hai (nhò nhi baát nhò). Noùi theo Maät Vaisya (skt): Thöông coå—Phaùi buoân baùn— giaùo, hai nhaân caùch vieân maõn cöùu caùnh Working class—A man who settles on the phaûi laø moät, cuøng coù

chieàu roäng vaø chieàu soil—An agriculturist—A man of the third cao nhö nhau—Thus there are two class or caste whose business was trade as well Buddhas with one and the same name and as agriculture. identical in quality, but different in Vaisramana (skt): Thieân vöông Tyø sa moân. manifestation. They are two and yet not Vaisravana (skt): Tyø Xaù La Baø Naõ—Dö two. Mystically speaking, the two persons Thieân vöông—Tyø sa moân—A patronymic. of ultimate perfection would be one and Vaivarti (skt): Tyø baït trí—Thoái chuyeån. the same width and heigth.

Vajjaø (skt): Toäi Thaäp aùc hay Nguõ nghòch. Vajraputra (skt): Ñaïi a la haùn Phaït xaø la Vajra (skt): Kim cang, töôïng tröng cho nhöõng phaát ña la. gì khoâng theå phaù huûy ñöôïc—Diamond or Vajra-Samadhi (skt): Kim cang ñònh— adamantine, a symbol of indestructible. Samadhi as a state of great stability. Vajraboddhi (skt): Kim cang trí. Vajrasamkara (p): Kim Cang Toûa. Vajracandratilaka (p): Kim Cang Nguyeät Vajrasattva (skt): Kim Cang Taùt Ñoûa—Kim yeåm. Cang trí laø khaû naêng xoùa boû nhöõng nhô baån, laø Vajra-dhara (p): Chaáp Kim Cang—See nguyeân taéc cuûa söï thanh tònh. Moät trong nhöõng Samantabhadra. danh hieäu cuûa Adi-Buddha, trí hueä Phaät ban sô Vajra-dharmadhatu (p): Kim cang phaùp cuûa Phaät giaùo Taây Taïng—Diamond sattva— giôùi—The Diamond Element or positive pole Having a heart of adamant—The Diamond in the manifested universe, of which the Being or Essence, the ability to eliminate all negative pole is Garbhadhatu. defilements, the principle of purification. One of the many titles given to Adi-Buddha, the Vajradhatu (skt): See Kim Cang Giôùi. primordial Buddha-wisdom in the Tibetan Vajradhatu-Mandala (skt): See Shingon. School of Buddhism. Vajragarbha (skt): Kim Cang Taïng—Vajrasekharatantrarajasutra (skt): Kim Diamond Treasury. cang ñaûnh Kinh. Vajranana-dhara (p): Kim Cang Hueä—The Vajra-Sekhara-vimana-sarvayoga-yogi Supreme Buddhahood. sutra (skt): Kim cang phong laàu caùc nhöùt thieát Vajranana-mudra (p): Hueä-AÁn Kim-Cang. duï daø du chæ Kinh. Vajra-Nisprapan-caviharin (p): Chaáp Kim Vajrasena (skt): Kim cang toïa. Cang Truï Voâ hyù luaän. Vajrasrnkhala (p): Kim Cang Toûa. Vajrapani (skt): Kim cang thaàn—Kim cang Vajrasuci (p): Kim Cang Chaâm. thuû, vò caàm löôõi taàm seùt, moät vò thaàn trong Vajravimbopama (skt): See Kim Cang Tam Phaät giaùo, ngöôøi theo Ñöùc Phaät vaø hoä trì Ngaøi trong moïi luùc—Thunderbolt-handed, a Muoäi in Vietnamese-English Section. Buddhist god who accompanies the Buddha Vajrayana (skt): Maät Toâng—Kim Cang and protects him all the time, one of the Thöøa, tröôøng phaùi Phaät giaùo Taây Taïng xuaát hieän vaøo giöõa theá kyû thöù V. Phaùi naày phaùt Dhyani-Bodhisattvas—Wielder of the Vajra or Diamond Sceptre. trieån töø tröôøng phaùi Ñaïi thöøa, nhöng coi vieäc Vajrapradama-mudra (skt): See Mudra 10. thöïc hieän caùc nghi leã laø quan troïng nhö moät phöông phaùp taâm lyù ñeå thu huùt tín ñoà—A Vajra-Prajna-Paramita Sutra (skt): Kinh Tantric School of North India and Tibetan Kim Cang Baùt Nhaõ Ba La Maät Ña—Diamond Buddhism founded in the fifth century. It Sutra. developed out of the teachings of the Vajraccedika-Prajna-Paramita-Sutra Mahayana; however, it emphasized on ritual (skt): Kinh Kim Cang Baùt Nhaõ Ba La Maät practices as a psychological method to attract

Ña—Diamond Sutra. followers. Vajrapani (p): Kim Cang Thuû Theá Toân. Vakkula (skt): Baït Caâu La—Baïc Cuû La— Vaijraprajna-paramita (skt): Kim Cang Baïc La Baø Caâu La—Teân cuûa vò La Haùn Thieän Baùt Nhaõ Ba La Maät Ña. Dung hay Vyõ Hình, ngöôøi maø trong suoát 80 naêm soáng khoâng beänh hoaïn hay ñau ñôùn—

Vakkula, name of an arhat, a disciple of Gunamati. Not less than thirty copper-plate Sakyamuni, who during his eighty years of life, inscriptions, of the seventh and eighth century never had a moment's illness or pain. A.D., have been found. These records that land Vaksamata (skt): See Ngöõ Bình Ñaúng. grants were given by the Maitraka rulers of Valabhi (skt): Teân cuûa moät ñòa danh Phaät Valabhi to no fewer than fifteen Buddhist giaùo ôû mieàn taây AÁn Ñoä, caùch Bhavanagar hai monasteries built there by members of the möôi daëm veà phía taây baéc. Töø theá kyû thöù saùu royal family, the royal officers and other trôû ñi, caùc hoaït ñoäng Phaät giaùo ôû Saurashtra Buddhist saints. Unfortunately, Valabhi is now döôøng nhö ñaõ chuyeån troïng taâm ñeán Valabhi. in ruins, and nothing remains to prove its past Nôi naày ñaït ñöôïc vò trí quan troïng vì coù nhieàu glory. yù nghóa veà maët toân giaùo, vaø Huyeàn Trang ñaõ Vanavasin (skt): Ñaïi A la haùn Phaït na baø tö. noùi veà nôi naày baèng nhöõng lôøi leõ noàng nhieät Vandana (skt): Hoøa nam—Leã baùi—Kính khi oâng ñeán ñaây vaøo naêm 640 sau Taây Lòch. leã—Homage—Salutation—Venerative bow. Theo Huyeàn Trang thì ôû ñaây coù moät traêm tu Vannas (p): Giai caáp—Castes. vieän vôùi saùu ngaøn tu só thuoäc Chaùnh Löôïng Boä Vara (skt): AÂm—Tieáng. (Sammitiya sect). Vaøo thôøi aáy, Valabhi ñöôïc Varada (skt): Generosity. xem laø moät trung taâm kieán thöùc Phaät giaùo Varada-Mudra (skt): See Mudra 6. ñöùng haøng thöù nhì sau Na Lan Ñaø vaø trôû thaønh queâ höông cuûa caùc hoïc giaû Phaät giaùo noåi tieáng Varanasi (skt): Ba La Naïi. nhö Sthiramati vaø Gunamati. Ngöôøi ta tìm thaáy Varangala (skt): See Vingila. ôû ñaây khoâng döôùi ba möôi baûn ñoàng coù khaéc Varaprabha (skt): Dieäu Quang Boà Taùt. chöõ thuoäc theá kyû thöù 7 vaø 8. Caùc baûn ñoàng naày Varjya (skt): Toäi Nguõ nghòch hay thaäp aùc. ghi raèng caùc vua chuùa trieàu ñaïi Maitraka taïi Varsika (skt): An cö—Rain retreat. Valabhi ñaõ ban caáp ñaát ñai cho khoâng döôùi Varuna (p): Phaï Roâ Noõa Long Vöông—Thuûy möôøi laêm tu vieän do hoaøng toäc, trieàu thaàn vaø Thaàn hay Thaàn soâng, moät trong nhöõng danh caùc nhaø haûo taâm xaây neân. Ñaùng tieác laø hieäu cuûa Ñöùc Phaät, nhôø ñoù maø Ngaøi ñöôïc voâ Valabhi ngaøy nay chæ laø söï ñoå naùt, chaúng coøn soá loaïi chuùng sanh chaáp nhaän—River-god, one gì laø chöùng tích cuûa söï vinh quang ngaøy of the innumerable epithets of the Buddha tröôùc—Name of a Buddhist place in west whereby he is made accessible to innumerable India, about twenty miles to the north-west of classes of beings. Bhavanagar. From the sixth century A.D., Varusa (skt): Thaønh Varusa, baây giôø laø Buddhist activities in Saurashtra seem to have Attock, naèm veà phía ñoâng cuûa Peshawar— centered in Valabhi. It acquired great Varusa, now Attock, east of Peshawar. importance as a place of Buddhist interest and Hsuan-Tsang spoke of it in glowing terms Vasana (skt): Taäp Khí—Nhöõng thoùi quen when he visited it in 640 A.D. According to nghò löïc cuûa kyù öùc (nhöõng yù thöùc vaø haønh ñoäng Hsuan-Tsang, there were one hundred ñaõ laøm trong quaù khöù)

ñaùnh ñoäng söï phaân bieät convents where six thousand devotees of the vaø ngaên ngöøa söï giaùc ngoä—Perfuming Sammitiya school resided. In those days, impression or memory—The habit-energy of Valabhi was considered to be next in memory from past actions (recollection of the importance to Nalanda as a centre of Buddhist past or former impression) which ignites learning, and became the home of the discriminations and prevents renowned Buddhist scholars, Sthiramati and Enlightenement—See Alaya Vijnana in

Sanskrit/Pali-Vietnamese Section, and Taäp Asanga founded the Sarvastivada and Khí in Vietnamese-English Section. Yogacara Schools of Mahayana Buddhism. He Visanavija (skt): See Huaân Taäp Chuûng Töû in was also the twenty-first patriarch of the Indian Vietnamese-English Section. lineage of Zen. He was also the author of the Vasavartana (skt)—Vasavattati (p): Self- Trimshika, a poem made of thirty songs, control—Töï taïi (töï mình ñieàu phuïc thaân taâm expounded Yogachara (the works of Asanga cuûa mình). on important Mahayana sutras). The great philosopher Vasubandhu was born in Vasavartin (p): Thieân ma töû. Purusapura (now is Peshawar) in Gandhara Vashpa (skt): Chaùnh nguyeän. and received his ordination in the Sarvastivada Vasita (skt): Töï Taïi—Self-control—See Möôøi School. He went to Kashmir to learn the Söï Ñieàu Ngöï in Vietnamese-English Section. Abhidharma philosophy. On his return home Vassa(na) (p): Muøa möa—The rainy season. he wrote the Abhidharma-kosa which is Vastu (skt): preserved in sixty volumes of Chinese • Söï: Fact—Event—See Söï (B). translation. The Sanskrit text is lost, but • Vaät chaát—Substance. fortunaetely we have a commenary written by Vastuprativikalpajnana (skt): Knowledge Yasomitra called the Abhidharma-kosa- of the discriminating of existence—YÙ thöùc vyakhya which has facilitated the restoration phaân bieät nhöõng ñieàu khaùc nhau naûy sinh trong of the lost text undertaken by the late yù thöù chuû quan. **See Söï Phaân Bieät Thöùc. Professor Louis de la Valleùe-Pousin of Vasubandhu (skt): Theá Thaân Boà taùt, nhaø Belgium and completed by Rahula thoâng thaùi noåi tieáng cuûa tröôøng phaùi Sankrityayana of India. Sarvastivada vaø Yogachara, toå thöù 21 cuûa **For more information, please se A Tyø Ñaït doøng thieàn AÁn Ñoä. Cuøng vôùi ngöôøi anh cuûa Ma Caâu Xaù Luaän. ngaøi laø Voâ Tröôùc (Asanga) ñaõ saùng laäp ra hai Vasuki (skt): Long vöông Hoøa tu kieát. tröôøng phaùi Sarvastivada vaø Yogachara. Theá Vasumatra (skt): Toå Baø tu Maät. Thaân (Vasubandhu) coøn laø taùc giaû cuûa 30 ca Vasumdhara (skt): Ñaïi ñòa hay traùi ñaát nhö khuùc Trimshika, giaûi thích hoïc thuyeát laø choã chöùa cuûa caûi—The earth as wealth- Yogachara. Ñaïi trieát gia Theá Thaân sanh taïi container. Baïch Sa Ngoõa thuoäc xöù Kieän Ñaø La, xuaát gia Vatsiputriya (skt): Moân ñoà cuûa tröôøng phaùi theo Höõu Boä. Ngaøi aâm thaàm ñeán Ca Thaáp Di Pudgalavada, teân môùi cuûa tröôøng phaùi taùch rôøi La ñeå hoïc trieát hoïc A Tyø Ñaøm. Khi trôû veà coá khoûi tröôøng phaùi Sthaviras (vaøo khoaûng naêm höông, ngaøi vieát boä A Tyø Ñaït Ma Caâu Xaù 240 tröôùc CN). Tröôøng phaùi naày tin raèng moät Luaän, hieän vaãn coøn löu tröõ vôùi 60 quyeån cuûa con ngöôøi khoâng ñoàng nhaát, cuõng khoâng khaùc baûn Haùn dòch. Baûn vaên Phaïn ngöõ ñaõ bò thaát vôùi nguõ uaån.

Con ngöôøi chæ laø ñieåm töïa cuûa laïc, nhöng may chuùng ta coù moät baûn chuù giaûi luaân hoài cho tôùi khi ñaït tôùi Nieát baøn— do Yasomitra vieát meänh danh laø A Tyø Ñaït Ma Follower of Buddhist Pudgalavada school that Caâu Xaù Thích Luaän; nhôø taùc phaåm naày maø coá split off from the Sthaviras (about 240 BC). giaùo sö Louis de la Valleùe-Pousin ôû Bæ deã This school believes that there is a person or daøng trong vieäc taùi taïo baûn vaên thaát laïc vaø personality that is neither identical nor ñöôïc kieän toaøn bôûi Rahula Sankrityayana different with the five aggregates. A person is ngöôøi Tích Lan—A famous Indian philosopher only the basis of rebirth and continues until and writer (420-500 AD), with his brother reaching nirvana.

Vayama (p): Tinh taán—Effort—Samma vôùi caùc thò giaû vaø thieân thaàn ñi keøm ñöôïc ñaët Vayama is the sixth step on the Noble treân toøa sö töû ôû moät voøng cung nhoâ ra cöûa Eightfold Path—Develop a right motive in the ngoïn thaùp. Taïi ñaây coøn coù moät soá töôïng Phaät mind. The efforts are described as that to vaø töôïng Boà Taùt khaùc—Name of a Buddhist destroy such evil as has arisen in the mind, to place in west India. According to Prof. Bapat prevent any more arising; to produce such in The Twenty-Five Hundred Years of good as has not yet arisen, and to increase the Buddhism, at Verula (Ellora) most wonderful good which has arisen. caves in the world can be found, mountains cut Vayu (skt): Phong ñaïi. into colossal sanctuaries. Of the thirty-four Veda (Vedas) (skt): Tyø Ñaø Luaän—Kinh Veä caves, the twelve to the south are Buddhist while the remaining are Brahmanical or Jaina. Ñaø, giaùo ñieån caên baûn cuûa Baø La Moân, khoâng The Buddhist caves are the earliest, dating ñöôïc Phaät giaùo thöøa nhaän—The basic from 450 to 650 A.D. The entrance to the hall scriptures of Brahmanism, not recognizing by lies through a large open court. In the cave Buddhists. named Visvakarma, there is a huge image of Veùdana (skt): Thoï uaån, caûm giaùc hay tình the Buddha, flanked by attendants and caûm. Nhaân toá thöù hai trong nguõ uaån vaø maéc heavenly deities, is seated on a lion throne in a xích thöù baûy trong thaäp nhò nhaân duyeân, thoï projecting arch of the stupa. There are a sanh ra nhöõng ham muoán (thöùc aên cuûa taâm number of Buddha and Bodhisattva images. thöùc bao goàm khoå thoï, laïc thoï vaø phi khoå phi Vesakha (skt) Vesak (p): Ngaøy traêng troøn laïc thoï)—Accepting—Feeling—Sensation— thaùng tö—Ngaøy Phaät Ñaûn sanh, Thaønh Ñaïo vaø Sense reaction to contact—The second of the Nhaäp Nieát Baøn. five aggregates and the seventh link in the Chain of Causation, producing the craving or Vibhaga (skt)—Vikappa (p): Discriminated thirst for existence—See Nguõ uaån vaø Thaäp analysis—Phaâ n bieät hay tri giaùc veà söï khaùc Nhò nhôn duyeân. nhau theo caùi nhìn cuûa mình. Veùdana Skanda (skt): Thoï uaån—The second Vibhasha (skt): Tyø baø xaù na—Trí, Hueä, Kieán. of the Five Skandhas. Vibhasha sutra (skt): Tyø baø sa luaän. Vedanta: The end or consummation of the Vibhashika (Vaibhashika) (skt): Tieåu thöøa doctrine of the Vedas. One of the six orthodox Tyø Baø Sa luaän boä. system of Hindu philosophy. Vibhava (p): Söï voâ sanh. Venuvana (p): See Truùc Laâm Tònh Xaù. Vibhavana (skt): Quaùn saùt hay söï thaáu Verula (skt): Ñòa danh Phaät giaùo ôû vuøng taây hieåu—Penetrating comprehension.

AÁn Ñoä. Theo Giaùo sö Bapat trong Hai Ngaøn Vibhava-tanha (p): Luyeán aùi trong söï voâ Naêm Traêm Naêm Phaät Giaùo, taïi Verula coù theå sanh—Ham muoán töï dieät ñoä—Craving for tìm thaáy nhöõng hang ñoäng ñeïp nhaát theá giôùi, self-annihilation. nhöõng hoøn nuùi ñöôïc ñuïc thaønh nhöõng Thaùnh Vibhaya (skt): Bieän. ñieän ñoà soä. Trong soá ba möôi boán hang, coù Vicakha (skt): Baø Tyø xaù khö (ñöôïc Phaät möôøi hai hang ôû phía nam laø cuûa Phaät giaùo, soá phong chöùc Thoâng Nhôn/thoâng tín vieân). coøn laïi thuoäc Baø La Moân giaùo hay Kyø Na Vicara-parapraneya (skt): See Töï Giaùc. giaùo. Caùc hang cuûa Phaät giaùo laø nhöõng hang coù Vici (skt): See Nghi Caùi. tröôùc tieân, coù nieân ñaïi töø naêm 450 ñeán 650. Loái vaøo ñaïi saûnh ñi qua moät saân loä thieân roäng. Vicichtatcharika (skt): Thöôïng haïnh YÙ Boà Trong hang Visvakarma coù moät töôïng Phaät lôùn Taùt.

Vicikitsa (skt) Vicikiccha (p): Hoaøi nghi— The Buddha replied: “This is a very good. The Moät trong nhöõng caên baûn phieàn naõo gaây ra ñau shade of a relative’s clan is better than other khoå—Uncertainty—Doubt, as wavering shades. The Buddha’s statement moved king uncertainty—A hindrance and fetter to be Vidudabha deeply. He immediately ordered a removed—One of the mula-klesa, or root retreat of his troops. The fire of war were causes of suffering—See Nghi Caùi. extinguished for the time being. However, Vicitratva (skt): See Chuûng Chuûng. King Vidudabha could not dimiss the feeling of enemy. He led troops for yet another fight. Viciyate (skt): Tích taäp moät caùch roäng raõi— Along the way, he again met the Buddha and To accumulate extensively. was persuaded to withdraw his troops. This Vicuddhatcharitra (skt): Tònh Haïnh Boà Taùt. happened three times. However, eventually Vicvamitra (skt): Tyø sa maät ña la (thaày daïy King Vidudabha’s troops invaded and seized cuûa Thaùi töû Taát Ñaït Ña). Kapilavastu, ready to massacre the people in Videha (skt): Khoâng thaân—Bodiless— the city. Maudgalyayana was compassionate Incorporeal. and was moved to wield his supernatural Vidhiyate (skt): Saép xeáp—To arrange. powers. He collected 500 outstanding talents Vidudabha (skt): Thaùi Töû Löu Ly— from among the Sakya clan in his begging According to Buddhist legends, Kosala was a bowl in order to save them. But later, when he large kingdom in Northern India with strong reopened the bowl, he found that they had all military might. Before he took refuge in the turned into blood. King Vidudabha entered the Buddha, King Prasenajit of Kosala had gone to city and captured thirty thousand military and the neighboring state of Kapilavastu to seek a civilian personnel. He planned to bury them bride among the Sakya clan. The Sakya clan alive from the waist down into the ground, and looked upon itself as the superior clan and then sent elephants to trample them to death. reluctantly passed off their maid Mallika as a Mahanaman, son of King Amrtodana, cousin of princess for the marriage. King Prasenajit the Buddha and uncle of King Vidudabha, had loved Mallika deeply. She bored him Prince succeeded to the throne as King of Vidudabha. When the Prince was eight years Kapilavastu. He ruled his kingdom well with old, he once went to Kapilavastu to play and to loving kindness. For the sake of saving lives, tour the newly completed lecture hall. The King Mahanaman begged of King Vidudabha Sakya clan despised the Prince as being born to let him dive to the bottom of the River, and of

a maid and ridiculed him, thus sowing the before he came out of the water, to allow the seeds of feud and vendetta. After King thirty-thousand captives run for their lives. As Prasenajit died, the Prince ascended to the to those who could not escape they would throne as King Vidudabha. In revenge of the remain at the victor's disposal. King ealier contempt, the King sent troops across Vidudabha thought to himself, "No matter the border. To rescue the innocent Sakya clan how good you are at diving, you could not be from this disasters, the Buddha, sat quietly under the water until all the thirty-thousand under a withered, waiting for King Vidudabha have escaped!" So he agreed. After the thirty- to arrive with his troops. As expected, King thousand people has all fled the city, King Vidudabha passed by with his army. When he Mahanaman was still underwater. King saw the Buddha, he had to dismount to greet Vidudabha then sent his men diving into the the Buddha, and asked: "Why do you choose river to find out why. In fact, King Mahanaman to sit and meditate under a withered tree?" had tied his hair to the roots of trees at the

bottom of the river and held rocks with his two nhaäp, bao vaây nöôùc Ca Tyø La Veä, taøn saùt daân hands. He had courageously given up his own laønh. Ma Ha Muïc Kieàn Lieân ñoäng loøng, vaän precious life to save his subjects. King duïng thaàn thoâng cöùu 500 ngöôøi öu tuù cuûa doøng Vidudabha occupied the kingdom of hoï Thích Ca vaøo trong chieác baùt, khi söï vieäc ñi Kapilavastu, but shortly afterwards, the palace qua, oâng môû naép baùt, taát caû ñeàu hoùa thaønh was on fire. Both he and his beloved maùu. Sau khi vaøo thaønh, vua Löu Ly baét soáng concubines were not be able to escape ba vaïn quaân daân, chuaån bò ñem choân nöûa because they were soundly sleeping. All of ngöôøi, roài cho voi daøy. Mahanaman laø con cuûa them were burned to death. It clearly showed vua Cam Loä Phaïn (Amrtodana), anh hoï cuûa the certainty of cause and consequence—Theo Phaät vaø cuõng laø caäu cuûa vua Löu Ly. truyeàn thuyeát Phaät giaùo, Kieàu Taùt La laø moät Mahanaman keá vò ngoâi vua nöôùc Ca Tyø La nöôùc lôùn vôùi binh huøng töôùng maïnh. Vua Ba Veä, laø vò vua lo vieäc yeâu daân raát möïc töø bi Tö Naëc khi chöa quy-y ñaàu Phaät, töøng qua caàu nhaân haäu. Ñeå giaûi cöùu sanh linh trong thaønh, hoân vöông toäc Thích Ca cuûa nöôùc Ca Tyø La vua Ma Kha Nan xin vua Löu Ly cho nhaø vua Veä. Vöông toäc Thích Ca töï cho mình laø moät laën xuoáng nöôùc, tröôùc khi noåi leân, haõy ñeå cho chuûng toäc öu tuù, neân cöïc chaúng ñaõ ñem thò nöõ ba vaïn ngöôøi töï do chaïy, ai khoâng chaïy ra khoûi Maïc Lôïi, nhaän laøm coâng chuùa, gaû cho vua Ba thaønh môùi bò xöû tuøy yù. Vua Löu Ly nghó thaàm: Tö Naëc. Maïc Lôïi raát ñöôïc vua Ba Tö Naëc "Cho ngöôøi laën gioûi theá maáy, cuõng khoâng ñeán suûng aùi. Naøng sinh thaùi töû Löu Ly. Khi thaùi töû möùc ba vaïn ngöôøi chaïy heát." Neân ñoàng yù. Ba ñöôïc taùm tuoåi, coù ñeán chôi nöôùc Ca Tyø La Veä vaïn ngöôøi ñaõ chaïy thoaùt ra ngoaøi thaønh maø vaø du laõm saûnh ñöôøng môùi ñöôïc khaùnh thaønh. vua Ma Kha Nan vaãn chöa noåi leân. Vua Löu Vöông toäc Thích Ca toû ra khinh thò Thaùi Töû Ly cho ngöôøi laën xuoáng kieåm tra, thì ra vua Löu Ly vì do moät nöõ tyø sanh ra, neân noùi naêng Ma Kha Nan ñaõ buoäc toùc mình vaøo goác caây voâ leã, sæ nhuïc ñeán noãi Löu Ly sanh taâm thuø döôùi ñaùy nöôùc, hai tay oâm laáy cuïc ñaù, ñaõ

daâng haèn saâu ñaäm vôùi trieàu ñaïi Thích Ca. Sau khi hieán sinh meänh quí giaù cuûa mình moät caùch bi vua Ba Tö Naëc cheát roài, Thaùi töû leân ngoâi, ñoù laø traùng. Vua Löu Ly chieám ñoùng nöôùc Ca Tyø La vua Löu Ly. Ñeå baùo thuø moái só nhuïc, vua cho Veä, nhöng khoâng bao laâu sau boãng bò hoûa leänh phaùt binh vöôït qua bieân giôùi. Ñeå cöùu daân thieâu, nhaø vua vaø cung phi myõ nöõ ñeàu bò thieâu toäc Thích Ca traùnh khoûi tai hoïa. Phaät ñaõ tónh ruïi trong bieån löûa. Quaû laø quaû baùo nhaõn tieàn! toïa döôùi moät goác caây khoâ chôø quaân lính do Vidusha (skt): Ngöôøi phuï hoïa laøm troø— vua Löu Ly ñi ngang qua. Quaû nhieân, quaân Jester. lính cuûa vua Löu Ly keùo qua, nhìn thaáy ñöùc Vidya (skt): Minh—Kieán thöùc—Knowledge— Phaät, vua khoâng theå khoâng xuoáng ngöïa thi leã Learning—Scholarship—Philosophy. vaø hoûi: “Taïi sao Ngaøi laïi choïn ngoài döôùi caây Vidya-carana-sampanna (skt): Minh haïnh khoâ?” Ñöùc Phaät ñaùp: “Nhaø vua hoûi thaät ñuùng, Tuùc—Moät danh hieäu cuûa Phaät—Perfect in vì raèng boùng maùt cuûa thaân toäc coøn hôn boùng knowledge and action—Sufficiency in clarity maùt khaùc.” Caâu noùi cuûa Phaät laøm cho vua Löu and conduct—Perfect in knowledge and of Ly raát caûm ñoäng, laäp töùc ra leänh lui quaân, good moral conduct—An epithet of the ngoïn löûa chieán tranh taïm thôøi daäp taét. Nhöng Buddha. moái thuø xöa cuûa vua Löu Ly khoù tan. Sau ñoù Vidya-matra-siddhi-sutra-Karika (skt): vua laïi xuaát binh ñi ñaùnh doøng hoï Thích Ca, Duy thöùc luaän. treân ñöôøng laïi gaëp Phaät thuyeát phuïc, vua laïi lui binh. Cöù nhö vaäy ba laàn. Tuy nhieân, cuoái Vidya-sadaksari (skt): Six syllable cuøng roài quaân ñoäi cuûa vua Löu Ly cuõng xaâm philosophy.

Vidya-urna (p): Thieân nöõ Baïch haøo. • Haønh ñoäng phaân bieät bao goàm söï hieåu Vighna (skt): Sa moân Duy ñeå nan. bieát, nhaän bieát, trí thoâng minh, vaø kieán thöùc. Thöùc goàm coù taùm thöù. Naêm thöù ñaàu Vihara (skt): Tyû Ha La—Tî Ha La—Beà Ha laø keát quaû cuûa nhöõng haønh ñoäng lieân heä Ba—Vó Haï La. ñeán nguõ caên. Thöùc thöù saùu bao goàm taát caû 1) Tònh xaù: A dwelling place. nhöõng caûm giaùc, yù kieán vaø söï phaùn ñoaùn. 2) Tònh xaù hay nôi ôû cho Phaät hay chö Taêng Thöùc thöù baûy laø yù thöùc (caùi ngaõ thaàm Ni—Spiritual building—Abode or a thaàm). Thöùc thöù taùm laø A Laïi Da hay dwelling-place for the Buddha or the Taøng Thöùc, nôi chöùa ñöïng taát caû nhöõng Sangha. nghieäp, duø thieän, duø aùc hay trung tính— 3) Töï vieän hay nôi an cö kieát haï cho Phaät The act of distinguishing or discerning giaùo ñoà: A Buddhist retreat or monastery. including understanding, comprehending, 4) Khu vöôøn hay ñình an laïc vaø hoan hyû: A recognizing, intelligence, knowledge. pleasure garden. There are eight consciousnesses. The first 5) Du Haønh xöù: A place for walking about five arise as a result of the interaction of Viharasvamin (skt): See Tyø Ha La Sa Nhó. the five sense organs (eye, ear, nose, Vihimsa (skt): Gaây toån haïi—Harming—The tongue, mind) and the five dusts (Gunas). act of harming or injuring—One of the The sixth consciousness comes into play, Upaklesa, or secondary hindrances. all kinds of feelings, opinions and Vijayosnisa (p): Phaät ñaûnh Toái thaéng (maøu judgments will be formed (the one that vaøng lôït). does all the differentiating). The seventh Vijnana

(skt): Thöùc—Consciousness— consciousness (Vijnana) is the center of Thought-faculty. ego. The eighth consiousness is the • Söï nhaän thöùc, söï phaân bieät, yù thöùc, nhöng Alayagarbha (a laïi da), the storehouse of moãi töø naày ñeàu khoâng bao goàm heát yù consciousness, or the storehouse of all nghóa chöùa ñöïng trong vijnana: Cognition, deeds or actions (karmas), whether they discrimination, consciousness, but as any are good, bad or neutral. one of these does not cover the whole Vijnana Matra-siddhi Trimsati sutra sense contained in Vijnana. karaka (skt): Duy thöùc Tam thaäp luaän tuïng. • Caùi trí hay bieát töông ñoái. Töø naày laém khi Vijnana-matrata (skt): Duy thöùc— ñöôïc duøng theo nghóa ñoái laäp vôùi Jnana Consciousness as no more or less than it is— trong yù nghóa tri thöùc ñôn thuaàn. Jnana laø Consciousness alone. caùi trí sieâu vieät thuoäc caùc chuû ñeà nhö söï Vijnananantyayatana (skt): Thöùc voâ bieân baát töû, söï phi töông ñoái, caùi baát khaû ñaéc, xöù. vaân vaân, trong khi Vijnana bò raøng buoäc vôùi taùnh nhò bieân cuûa caùc söï vaät: Relative Vijnananantyayatana-Samadhi (skt): knowledge. This term is usually used as Thöùc voâ bieân xöù ñònh. contrasted to Jnana in purely intellectual Vijnana-skanda (skt): Thöùc uaån. sense. Jnana is transcendental knowledge Vijnanataranga (skt): Thöùc Laõng (nhöõng côn dealing with such subjects as immortality, soùng cuûa taâm thöùc)—Waves of mentation. non-relativity, the unattained, etc., Vijnanati (skt): whereas Vijnana is attached to duality of • Nhaän bieát: To recognize. things. • Phaân bieät: To distinguish.

Vijnanavada (skt): Giaùo lyù duy thöùc—Chæ coù ñaây tu hoïc ñoâng hôn ôû Na Lan Ñaø. Trong soá duy thöùc beân trong laø thöïc höõu chöù khoâng phaûi caùc giaûng sö ôû Vikramasila coù 108 hoïc giaû, 8 laø nhöõng vaät theå beân ngoaøi—The doctrine of nhaø baùc hoïc noåi tieáng, vaø ñaïi hoïc giaû consciousness—The doctrine of the Yogacaras Ratnakarasanti, vieän tröôûng tu vieän. Trong soá that only intelligence has reality, not the caùc hoïc giaû noåi tieáng cuûa tu vieän goàm coù objects exterior to us—See Yogachara in Santibhadra, Maitripa (Avadhutipa), Dombipa Sanskrit/Pali-Vietnamese Section. Sthavirabhadram, Smrtyakara-Siddha, vaø Vinapti (skt): Bieåu thò (hieån thò hay trình Dipankara-Srijnana. Taïi trung taâm tu vieän coù baøy)—Representation—Information. moät ngoâi ñeàn xinh xaén thôø Quaùn Theá AÂm Boà Taùt, beân caïnh ñoù laø 53 ngoâi ñeàn lôùn nhoû. Vijnaptimatra (skt): Teân khaùc cuûa tröôøng Trong soá caùc vò thaàn vaø nöõ thaàn ñöôïc thôø trong phaùi Phaät giaùo AÁn Ñoä, ñöôïc bieát nhieàu qua caùc caùc ngoâi ñeàn naày, coù moät soá töôïng Maät toâng. teân Du Giaø hay Duy Thöùc—Another name for Ba tu vieän kia cuõng thuoäc laõnh thoå cuûa trieàu the Indian School of Buddhism, better known ñaïi Pala, voán coù quan heä ñaëc bieät vôùi as the Yogacara or Vijnanavada School. Vikramasila. Taùm möôi boán vò Siddha ñeàu Vijnaptimatra Sastra (skt): Luaän Duy Thöùc. soáng döôùi caùc trieàu Pala (765-1200) vaø haàu heát Vijnaptimatrata-siddhi (skt): See Hsuan- nhöõng vò naày ñeàu coù lieân heä vôùi Vikramasila. Tsang. Theo caùc taùc giaû Taây Taïng thì phaùi Maät toâng Vikalpa (skt): Discrimination—See Phaân hoaëc tu vieän Vikramasila ñaõ laøm cho quaân Thoå Bieät. Nhó Kyø phaûi nhieàu phen troán chaïy baèng caùch Vikalpaprapanca (skt): See Phaân Bieät Hyù

nieäm thaàn chuù, nhöng lòch söû khoâng noùi ñeán Luaän. ñieàu naày—One of the four great viharas in Vikalpapratyaya (skt): See Phaân Bieät India during the reign of king Dharmapala. At Duyeân. that time, Nalanda, Uddantapuri (Bihar Sharif), Vikalpaviviktadharma (skt): See Voâ Sôû Vajrasana and Vikramasila were the four Höõu Voïng Töôûng Tòch Dieät Phaùp. greatest viharas of India. Of these, Vikiranosnisa (p): Phaät ñaûnh Xaû tröø (maøu Vikramasila was the most important and had an interesting origin. The great king vaøng pha ngheä). Dharmapala of the Pala dynasty, while on a Vikramasila (skt): Moät trong boán tu vieän lôùn visit to these parts, was greatly attracted by the nhaát taïi AÁn Ñoä döôùi thôøi Hoaøng Ñeá sight of a beautiful hill on the bank of the Dharmapala. Vaøo thôøi ñoù Nalanda, Ganga and decided to found a vihara at the Uddantapuri (Bihar Sharif), Vajrasana, vaø place. The vihara, which thus came to be built Vikramasila laø boán tu vieän lôùn nhaát. Trong soá at the end of the eighth century A.D., grew into naày, tu vieän Vikramasila laø quan troïng hôn caû a great seat of learning two and a half vaø coù nguoàn goác khaù ñaëc bieät. Hoaøng ñeá centuries later. The number of students who Dharmapala cuûa trieàu ñaïi Pala trong moät came from foreign parts to study here was chuyeán tuaàn du caùc vuøng ñaát naày raát say meâ greater than at Nalanda. Among the teachers khi nhìn thaáy moät ngoïn ñoài nhoû xinh xinh beân who taught at Vikramasila were 108 scholars, bôø soâng Haèng, neân ñaõ quyeát ñònh cho laäp moät eight famous savants, and the great scholar tu vieän taïi ñaây. Tu vieän naày coù leõ ñöôïc xaây Ratnakarasanti who was the head of the vaøo cuoái theá kyû thöù 8, ñaõ phaùt trieån thaønh moät vihara. Santibhadra (Avadhutipa), Dombipa trung taâm vaên hoùa lôùn hai traêm naêm möôi naêm Sthavirabhadra, Smrtyakara-Siddha, and sau ñoù. Soá Taêng sinh töø caùc nöôùc ngoaøi ñeán Dipankara Srijnana were among the eight

great pandits. There was a beautiful temple of • Vaøo thôøi Ñöùc Phaät coøn taïi theá, trong thaønh Bodhisattva Avalokitesvara at the centre of the Tyø Xaù Ly coù oâng tröôûng giaû teân laø Duy vihara, besides the fifty-three big and small Ma Caät, ñaõ töøng cuùng döôøng voâ löôïng caùc temples in the compound. Among the gods and Ñöùc Phaät, saâu troàng coäi laønh, ñaëng Voâ goddesses worshipped in these temples, there Sanh Phaùp Nhaãn. Söùc bieän taøi voâ ngaïi cuûa were some beautiful Tantric icons. The other oâng ñaõ khieán oâng coù khaû naêng du hí thaàn three viharas also belonged to the kingdom of thoâng. OÂng ñaõ chöùng caùc moân toång trì, the Palas, who had special ties with ñaëng söùc voâ uùy, haøng phuïc ma oaùn, thaáu Vikramasila. The eighty-four Siddhas lived roõ phaùp moân thaâm dieäu, kheùo nôi trí ñoä, during the Pala regime (765-1200 A.D.) and thoâng ñaït caùc phaùp phöông tieän, thaønh töïu most of them were connected with Vikramasila ñaïi nguyeän. OÂng bieát roõ taâm chuùng sanh in one way or another. According to Tibetan ñeán ñaâu, hay phaân bieät caùc caên lôïi ñoän, ôû writers, the Tantrics or Vikramasila had put the laâu trong Phaät ñaïo, loøng ñaõ thuaàn thuïc, Turks to flight many times by magic spells, but quyeát ñònh nôi Ñaïi Thöøa. Nhöõng haønh vi history has a different story to tell. ñeàu kheùo suy löôøng, giöõ gìn ñuùng oai nghi Vikridita (skt): See Du Hyù. cuûa Phaät, loøng roäng nhö beå caû. Chö Phaät Viksepa (skt): Taùn

loaïn—Distraction—The ñeàu khen ngôïi, haøng ñeä töû, Ñeá Thích, act of throwing asunder or away or about, Phaïm Vöông, vua ôû theá gian, vaân vaân thaûy scattering, dispersion, casting, discharging. ñeàu kính troïng—At the time of the Buddha, in the great town of Vaisai there Vimala (p): Voâ Caáu. was an elder called Vimalakirti who had Vimalanetra (p): Voâ caáu nhaõn. made offerings to countless Buddhas and Vimala (skt): had deeply planted all good roots, thereby 1) Ly caáu toân giaû. achieving the patient endurance of the 2) Unstained: Thanh tònh. uncreate. His Unhindered power of Vimaladatta (skt): Tònh ñöùc phu nhaân—Tieàn speech enabled him to roam everywhere thaân quang chieáu trang nghieâm töôùng Boà using his supernatural powers to teach Taùt—Former life of Vairocana-rasmi-prati- others. He had achieved absolute control mandita-dhvaja Bodhisattva. over good and evil influences (dharani) Vimalakirti (skt): Duy ma Caät. thereby realizing fearlessness. So he 1) Tònh Danh—Pure Name. overcame all passions and demons, 2) Duy Ma caät laø ñeä töû cuûa Phaät taïi thaønh Tyø entered all profound Dharma-doors to Xaù Leâ, nöôùc Lichavi, moät nöôùc Coäng Hoøa enlightenment, excelled in Wisdom ôû mieàn baéc AÁn Ñoä. Ngöôøi ta noùi oâng cuøng perfection (prajna-paramita) and was well thôøi vôùi Ñöùc Phaät, vaø ñaõ töøng vieáng Trung versed in all expedient methods (upaya) of Quoác: Vimalakirti, a native of Vaisali, teaching, thereby fulfilling all great capital city of Licchavi (name of the tribe Bodhisatva vows. He knew very well the and republican state in northern India) and mental propensities of livifng beings and a disciple of sakyamuni, said to have been could distinguish their various (spiritual) a contemporary of Sakyamuni, and to roots. For along time he had trodden the have visited China—See Kinh Duy Ma in Buddha-path and his mind was spotless. Appendix K. Since he understood Mahayana, all his 3) Theo Kinh Duy Ma Caät—According to the actions were based on right thinking. Vimalakirti Sutra: While dwelling in the Buddha’s awe-

inspiring majesty, his mind was extensive Lôïi, laø baäc toân quyù trong doøng Saùt Ñeá Lôïi, like the great ocean. He was praised by daïy baûo cho söï nhaãn nhuïc. Neáu ôû trong all Buddhas and revered by Indra, doøng Baø La Moân, laø böïc toân quyù trong Brahma, and worldly kings. doøng Baø La Moân, kheùo töø loøng ngaõ maïn • Vì muoán ñoä ngöôøi, neân oâng duøng phöông cuûa hoï. Neáu ôû nôi Ñaïi thaàn laø böïc toân quyù tieän kheùo thò hieän laøm thaân tröôûng giaû ôû trong haøng Ñaïi thaàn, duøng chaùnh phaùp ñeå thaønh Tyø Xaù Ly, coù cuûa caûi nhieàu voâ daïy doã. Neáu ôû trong haøng Vöông töû, laø löôïng ñeå nhieáp ñoä caùc haïng daân ngheøo; böïc toân quyù trong haøng Vöông töû, chæ daïy giöõ giôùi thanh tònh ñeå nhieáp ñoä nhöõng keû cho loøng trung hieáu. Neáu ôû nôi noäi quan , phaù giôùi; duøng haïnh ñieàu hoøa nhaãn nhuïc laø böïc toân quyù trong haøng noäi quan, kheùo ñeå nhieáp ñoä caùc ngöôøi giaän döõ; duøng ñaïi daïy doã caùc haøng cung nöõ. Neáu ôû nôi thöù tinh taán ñeå nhieáp ñoä nhöõng keû bieáng nhaùc; daân, laø böïc toân quyù trong haøng thöù daân, duøng nhaát taâm thieàn tòch ñeå nhieáp ñoä chæ baûo laøm vieäc phöôùc ñöùc. Neáu ôû nôi nhöõng keû taâm yù taùn loaïn; duøng trí tueä trôøi Phaïm Thieân, laø böïc toân quyù trong quyeát ñònh ñeå nhieáp ñoä nhöõng keû voâ

trí; Phaïm Thieân, daïy baûo cho trí tueä thuø tuy laøm ngöôøi baïch y cö só maø giöõ gìn giôùi thaéng. Neáu ôû nôi trôøi Ñeá Thích, laø böïc toân haïnh thanh tònh cuûa Sa Moân. Tuy ôû taïi gia quyù trong Ñeá Thích, chæ baøy cho phaùp voâ maø khoâng ñaém nhieãm ba coõi. Tuy thò hieän thöôøng. Neáu ôû nôi trôøi Töù Thieân Vöông hoä coù vôï con, nhöng thöôøng tu phaïm haïnh. theá, laø böïc toân quyù trong Töù thieân vöông Duø coù quyeán thuoäc, nhöng öa söï xa lìa. Duø hoä theá, haèng uûng hoä chuùng sanh. Tröôûng coù ñoà quyù baùu, maø duøng töôùng toát ñeå giaû Duy Ma Caät duøng caû thaûy voâ löôïng nghieâm thaân. Duø coù uoáng aên maø duøng phöông tieän nhö theá laøm cho chuùng sanh thieàn duyeät laøm muøi vò. Neáu khi ñeán choã ñeàu ñöôïc lôïi ích—As he was set on saving côø baïc, haùt xöôùng thì oâng lôïi duïng cô hoäi men, he expediently stayed at Vaisali for ñeå ñoä ngöôøi. Duø thoï caùc phaùp ngoaïi ñaïo this purpose. He used his unlimited wealth nhöng chaúng toån haïi loøng chaùnh tín. Tuy to aid the poor; he kept all the rules of hieåu roõ saùch theá tuïc maø thöôøng öa Phaät morality and discipline to correct those phaùp, ñöôïc taát caû moïi ngöôøi cung kính. breaking the precepts; he used his great Naém giöõ chaùnh phaùp ñeå nhieáp ñoä keû lôùn patience to teach those giving rise to anger ngöôøi nhoû. Taát caû nhöõng vieäc trò sanh, and hate; he taught zeal and devotion to buoân baùn laøm aên huøn hôïp, duø ñöôïc lôøi laõi those who were remiss; he used serenity cuûa ñôøi, nhöng chaúng laáy ñoù laøm vui to check stirring thoughts; and employed möøng. Daïo chôi nôi ngaõ tö ñöôøng caùi ñeå decisive wisdom to defeat ignorance. lôïi ích chuùng sanh. Vaøo vieäc trò chaùnh ñeå Although wearing white clothes (of the cöùu giuùp taát caû. Ñeán choã giaûng luaän daãn laity) he observed all the rules of the daïy cho phaùp Ñaïi Thöøa. Vaøo nôi hoïc Sangha. Although a layman, he was free ñöôøng daïy doã cho keû ñoàng moâng. Vaøo choã from all attachments to the three worlds daâm duïc ñeå chæ baøy söï haïi cuûa daâm duïc. (of desire, form and beyond form). Vaøo quaùn röôïu maø hay laäp chí. Neáu ôû Although he was married and had trong haøng tröôûng giaû, laø böïc toân quyù children, he was diligent in his practice of trong haøng tröôûng giaû, giaûng noùi caùc phaùp pure living. Although a householder, he thuø thaéng. Neáu ôû trong haøng cö só, laø baäc delighted in keeping from domestic toân quyù trong haøng cö só, döùt tröø loøng tham establishments. Although he ate and drank ñaém cho hoï. Neáu ôû trong doøng Saùt Ñeá (like others), he delighted in tasting the

flavour of mediation. When entering a the Buddha wisdom. When amongst gambling house he always tried to teach Sakras and Indras, he was the most and deliver people there. He received revered for he revealed to them the heretics but never strayed from the right impermanence (of all things). When faith. Though he knew worldly classics, he amongst lokapalas, he was the most always took joy in the Buddha Dharma. revered for he protected all living beings. He was revered by all who met him. He Thus Vimalakirti used countless expedient upheld the right Dharma and taught it to methods (upaya) to teach for the benefit of old and young people. Although living beings. occasionally he realized some profit in his Vimalakirti Sutra: Kinh Duy Ma Caät hay worldly activities, he was not happy about Duy Ma Caät Sôû Vaán Kinh, nhöõng

trieát lyù ñöôïc these earnings. While walking in the street vieát taïi AÁn Ñoä vaøo khoaûng theá kyû thöù nhaát, he never failed to convert others (to the goàm nhöõng cuoäc ñoái thoaïi giöõa nhöõng nhaân Dharma). When he entered a government vaät noåi tieáng trong Phaät giaùo vaø cö só Duy Ma office, he always protected others (from Caät. Coù ngöôøi noùi Kinh naày chöùa ñöïng nhöõng injustice). When joining a symposium he cuoäc ñoái thoaïi giöõa Ñöùc Phaät Thích Ca vaø caùc led others to the Mahayana. When visiting cö daân cuûa thaønh Tyø Xaù Leâ. Kinh ñöôïc dòch ra a school he enlightened the students. Hoa ngöõ laàn ñaàu bôûi ngaøi Cöu Ma La Thaäp, vaø When entering a house of prostitution he sau ñoù bôûi ngaøi Huyeàn Trang—The revealed the sin of sexual intercourse. Vimalakirti Sutra is a philosophic dramatic When going to a tavern, he stuck to his discourse written in India about the first determination (to abstain from drinking). century A.D. which contains conversations When amongst elders he was the most between famous Buddhist figures and the revered for he taught them the exalted humble householder Vimalakirti. Some said Dharma. When amongst upasakas he was this sutra is an apocryphal account of the most respected for he taught them how conversations between Sakyamuni and some to wipe out all desires and attachments. residents of Vaisali. It was first translated into When amongst those of the ruling class, he Chinese by Kumarajiva, and later by Hsuan- was the most revered for he taught them Tsang—See Vimalakirti Sutra in Appendix K. forbearance. When amongst Brahmins, he Vimalanetra (skt): Tònh nhaõn—Tieàn thaân cuûa was the most revered for he taught them Döôïc Thöôïng Boà Taùt. how to conquer pride and prejudice. When Vimalanetra Buddha (skt): Tònh Thaân Phaät. amongst government officials he was the Vimalanirbhasa (skt): Tònh Quang Tam most revered for he taught them correct Muoäi. law. When amongst princes, he was the most revered for he taught them loyalty Vimoksa (skt): Giaûi thoaùt—Emancipation— and filial piety. When in the inner Liberation—Being loosened or undone— palaces, he was the most revered for he Release—Deliverance from—Liberation of converted all maids of honour there. the soul—Letting loose—Setting at liberty. When amongst common people, he was Vimoksamukha (skt): See Giaûi Thoaùt Moân. the most revered for he urged them to Vimokshatraya (skt): Tam giaûi thoaùt hay ba cultivate all meritorious virtues. When ñaëc tính cuûa giaûi thoaùt bao goàm khoâng, voâ amongst Brahma-devas, he was the most töôùng vaø voâ nguyeän—Threefold emancipation revered for he urged the gods to realize

composes of sunyata, animitta, and been guilty of murder, theft, sexual apranihita—See Tam Giaûi Thoaùt. offences, usage of dana for personal or Vimukti (skt): Giaûi thoaùt khoûi nhöõng khoå ñau family expenses, and unsuitably extolled phieàn naõo do hieåu ñöôïc nguyeân nhaân cuûa their own sanctity. chuùng, xuyeân qua thöïc haønh Töù dieäu ñeá maø b) Khai tröø taïm thôøi: Sanghavashesha—Khai xoùa boû hay laøm bieán maát nhöõng nhô baån aáy. tröø taïm thôøi nhöõng vò phaïm phaûi moät trong Vimukti ñaùnh daáu söï loaïi boû nhöõng aûo aûnh vaø möôøi ba toäi sau ñaây nhö vu khoáng, gaây baát ñam meâ, vöôït thoaùt sinh töû vaø ñaït tôùi cöùu caùnh hoøa, sôø moù phuï nöõ, v.v. —Provisional Nieát

baøn—Salvation—Liberation—Release expulsion of monks who have committed from the bonds of existence—Final one of the thirteen principal faults, such as emancipation—Liberation or release from slander, instigating dissatisfaction, suffering through knowledge of the cause of touching a woman, and so on. sufering and the cessation of suffering, through c) Nhöõng loãi khoâng xaùc ñònh: Anivata—realization of the four noble truths to eliminate Indetermined faults. defilements. Vimukti is the extinction of all d) Ba möôi "töø boû" nhöõng thöù phi nghóa: illusions and pasions. It is liberation from the Naihsargika—Ba möôi "töø boû" nhöõng cuûa karmic cycle of life and death and the caûi phi nghóa nhö quaàn aùo, thöïc phaåm, realization of nirvana. thuoác men, v.v.—Thirty cases of giving up Vimuttikkhanda (p): Ñem ñeán söï giaûi thoaùt. dishonestlyacquired things like clothes, food, medicine, etc. Vimutti Sukha (p): Haïnh phuùc Giaûi thoaùt. e) Chín möôi "chuoäc toäi": Patayantila—90 Vinam Siddhipada: Söï bieát roõ caùc caûnh giôùi möôi tröôøng hôïp coù theå chuoäc toäi cho vaø tính daét taâm veà coõi thieän. nhöõng loãi nheï nhö noùi doái, böôùng bænh Vinnana (p): Thöùc—Consciousness. nhuïc maï, v.v.—Ninety cases of penance Vinaya (skt & p): Luaät Taïng, phaàn thöù ba cuûa exercises for minor violations such as Tam taïng kinh ñieån, noùi veà nhöõng qui taéc sinh lying, disobedience, insults, etc. hoaït cuûa töù chuùng (chö Taêng Ni vaø hai chuùng f) Boán toäi lieân quan tôùi caùc buoåi aên uoáng: taïi gia). Luaät taïng goàm coù ba phaàn—Rules— Pratideshaniya—Four faults related to Law—Regulations—The Vinaya Pitaka is the mealtimes. third division of the Tipitaka. It is concerned g) Caùc quy taéc öùng xöû lòch söï: with the Rules of Discipline governing four Shikshakaraniya—Manners. classes of disciples (monks, nuns, upasaka and h) Nhöõng qui ñònh hoøa giaûi caùc xung ñoät: upasika). The Vinaya-pitaka consists of three Adhikarashamatha—guidelines for parts: resolution of conflicts. 1) Qui luaät cho chö Taêng: Bhiksuvibhanga— 2) Qui luaät cho chö Ni: Bhiksunivibhanga— Goàm taùm chöông—Explanations of the Explanations of the Rules for Nuns, which Rules for Monks which consists of eight also consists of eight chapters as for chapters: monks; however,regulations for nuns are a) Truïc xuaát khoûi giaùo ñoaøn: Parajika—Truïc considerably more numerous. xuaát haún nhöõng vò naøo phaïm toäi gieát 3) Nhöõng qui taéc veà cuoäc soáng thöôøng nhaät ngöôøi, troäm cöôùp, daâm duïc, laáy cuûa Tam trong töï vieän, cho caû Taêng laãn Ni cuõng baûo xaøi cho caù nhaân vaø gia ñình, vaø khoe nhö nghi thöùc haønh leã, aên, maëc, caùch thöùc khoang mình ñaõ chöùng ñaéc moät caùch doái an cö kieát haï, v.v.: The Khandhaka traù—Final expulsion of monks who have contains regulations concerning daily life

of monks and nuns as well as ceremonies, taùc)—Maturing—Ripening—See Dò Thuïc in rites, dress, food, behavior during rainy Vietnamese-English Section. season retreat, etc. Vipaka-buddha (skt): Baùo Sanh Phaät. 4) Nhöõng qui taéc veà cuoäc soáng thöôøng nhaät Vipaka-hetu (skt): Maturation of a germ—Dò cho cö só taïi gia: Regulations concerning thuïc nhaân hay nhaân ñaõ chín muoài. daily life of laypeople. Vipaka-phala (skt): Ripening of a fruit—Dò ** For more information, please see Tyø Naïi thuïc quaû—Quaû ñaõ thaønh thuïc, hoaëc toát hoaëc Da in Vietnamese-English

Section. xaáu, hoaëc ñöôïc hoaëc thua, hoaëc thöôûng hoaëc Vinayaka (skt): Ngöôøi thaùo boû moïi chöôùng phaït (quaû ñaõ chín muoài)—Maturation of ngaïi—Remover of obstacles. effect—An effect which is ripe (mature— Vinaya-Pitaka (skt & p): Luaät Taïng—See ripening—maturing), either good or bad, gain Vinaya. or loss, reward or punishment. Vindhya-vana (skt): Tònh xaù—Monastery. Vipakastha-buddha (skt): Baùo Truï Phaät hay Vingila (skt): Coá ñoâ cuûa xöù Andhra—Also Dò Thuïc Truï Phaät. called Vinkila, or Varangala, an ancient capital Viparyasa (skt): Wrong view—Perversion— of Andhra. Meâ laàm hay tri giaùc sai laàm veà hieän höõu—See Vinkila (skt): See Vingila. Ñieân Ñaûo. Vinnana (p) Vijnana (skt): Normal Vipassana (p): Minh saùt tueä (trí tueä ñaït ñöôïc consciousness—A Causality Body (storehouse qua tu taäp thieàn ñònh). Ñeå tu taäp thieàn minh of causes and effects)—Alaya Vijnana—Taøng saùt, tröôùc heát chuùng ta phaûi taäp buoâng xaû ñeå thöùc, moät trong naêm uaån. Söï lieân heä giöõa chuû giaûi quyeát nhöõng nhieãm tröôïc— vaø khaùch. Taïng thöùc laø taâm kinh nghieäm, qua Visualization—Intuition Vision—Wisdom or ñoù ngöôøi ta nhaän bieát theá giôùi hieän töôïng vaø coù penetrative insight achieved through ñöôïc kinh nghieäm ñôøi soáng. Thöùc coøn ñöôïc coi meditation. To do Vipassana, we must first nhö laø “Tieàm Thöùc,” laø nôi maø kinh nghieäm relax, calm down and settle the defilements. quaù khöù ñöôïc ñaêng kyù vaø löu tröõ, keát quaû cuûa Vipasyana (skt): Quaùn saùt—Reflection—nhöõng kinh nghieäm naày trôû thaønh caên taùnh cho Insight—To see in different places in detail— cuoäc taùi sanh saép tôùi—Consciousness, one of To discern—To distinguish—To observe—To the Five Skandhas. The relation between learn—To know—To perceive. subject and object. It is the empirical mind by Vipasyin (Vipacyi) (skt): Tyø baø Thi Phaät— which one cognizes the phenomenal worlds Quaûng Thuyeát, teân cuûa vò Phaät ñöôïc keå ñeán and gains the experience of life. Vinnana is ñaàu tieân trong thaát Phaät—Universal Preaching, also known as the subliminal consciousness in name of a Buddha mentioned as the first of the which the experiences of the past are seven Tathagatas. registered and retained, the results of such ** For more information, please see Thaát Phaät experience becoming faculties in the next in Vietnamese-English Section. physical birth—See A Laïi Da Thöùc. Viraga (skt & p): Khoâng chaáp chaët vaøo söôùng Vipacitannu: Khaû naêng ñaït ñöôïc söï saùng khoå. Ñaây laø moät trong nhöõng coâng ñöùc ñaït suoát (nhìn thaáu söï vaät)—Ability to acquire ñöôïc treân böôùc ñöôøng tu taäp ñeán toaøn thieän töï insight. thaân—Non-attachment to pleasure or pain. Vipaka (skt & p): Result of an action—Thuaàn Viraga is one of the virtues acquired on the thuïc hay söï laøm cho trôû neân chín muoài (söï chín Buddhist path to self-perfection. muoài cuûa caùc haønh ñoäng do taâm thöùc taïo

Viriya (p) Virya (skt): Tinh taán, ba la maät thöù 3) Xin ñeå baùt cho nhöõng vò rôøi thaønh tö trong Luïc Ñoä Ba La Maät (söï sieâng naêng)— Savatthi: To provide alms for those going Diligence—Power—Energy—Effort—Force out of Savatthi. of the energy—Vigour and energy, the fourth 4) Xin daâng thöïc phaåm ñeán nhöõng vò sö ñau of the six paramitas—See Luïc Ñoä Ba La Maät oám: To give food for sick monks.

(4). 5) Xin daâng thöïc phaåm ñeán nhöõng vò ra coâng Virya-paramita (skt): Tinh taán Ba La Maät— chaêm soùc caùc vò sö ñau oám: To give ood Highest degree of fortitude or energy. for those who attend on the sick. 6) Xin daâng thuoác men ñeán nhöõng vò sö ñau Viriyiddhipada: Söï tinh taán. oám: To give medicine for the sick monks. Virudhaka (skt): Tyû Löu Ñoà Ca—Trì quoác. 7) Xin daâng luùa maïch ñeán cho chö Taêng: To Visakha (p): Visakha goác ngöôøi mieàn baéc AÁn give rice-gruel for monks. Ñoä, moät nöõ thí chuû ñaày loøng haûo taâm, laø con 8) Xin daâng y taém ñeán cho chö Ni: To give gaùi cuûa nhaø trieäu phuù Dhananjaya. Ngöôøi ta keå bathing garmens for nuns. raèng vôùi trí tueä vaø loøng nhaãn nhuïc, baø ñaõ töø töø Baø Visakha ñaõ ñoùng goùp moät phaàn quan troïng chuyeån hoùa taát caû doøng hoï beân choàng trôû trong nhieàu laõnh vöïc khaùc nhau coù lieân quan thaønh moät gia ñình Phaät töû ñaày an vui haïnh ñeán Phaät söï. Ñoâi khi Ñöùc Phaät sai baø ñi giaûng phuùc. Baø luoân luoân ñeå baùt cho chö Taêng taïi hoøa nhöõng moái baát ñoàng giöõa caùc Tyø Kheo Ni. nhaø. Tröa vaø chieàu baø thöôøng ñeán chuøa nghe Cuõng coù luùc baø thænh caàu Ñöùc Phaät ban haønh phaùp vaø xem caùc sö caàn duøng vaät chi thì baø moät vaøi giôùi cho chö vò Tyø Kheo Ni. Do ñöùc ñoä giuùp. Baø thaät giaøu loøng boá thí cuùng döôøng vaø ñaïi löôïng, baø ñöôïc xem laø ngöôøi tín nöõ coù taän tình hoä trì chö Taêng. Moät laàn noï baø ñeán coâng ñöùc nhieàu nhaát trong caùc Phaät söï vaø cuõng haàu Ñöùc Phaät vaø thænh nguyeän taùm ñieàu—A laø vò thí chuû quan troïng nhaát cuûa phaùi nöõ thôøi native of northern India, daughter of Ñöùc Phaät. Do phaåm haïnh trang nghieâm, tö millionaire Dhananjaya, a generous upasika. It caùch thanh nhaõ, thaùi ñoä phong löu teá nhò, ngoân is said that with her wisdom and patience, she ngöõ leã ñoä khoân kheùo, bieát vaâng lôøi vaø toân kính gradualy suceeded in coverting her husband’s caùc baäc tröôûng thöôïng, quaûng ñaïi baùc aùi ñoái household to a happy Buddhist home. She vôùi ngöôøi keùm may maén, taùnh tình lòch duyeät, gave alms to the Sangha at her own house hieáu khaùch vaø ñaïo taâm nhieät thaønh, baø ñöôïc everyday. She visited the monastery on a daily loøng taát caû nhöõng ngöôøi baø gaëp—Being a lady basis to minister the needs of the Sangha and of many parts, Visakha played an important hear sermons from the Buddha. She was so role in various activities connected with the generous and so serviceable to the Sangha that sangha. At times she was deputed by the once she approached the Buddha and asked Buddha to settle disputes arose amongst the following eight boons: Bhikkhunis. Some Vinaya rules were also laid 1) Xin troïn ñôøi ñöôïc daâng y cho chö Taêng down for Bhikkhunis owing to her intervention. nhaäp haï: To give robes to the Sangha Owing to her magnimity she was regarded as during the rainy season as long as she the chief benefactress of the doctrine and the lived. greatest female supporter of the Buddha. By 2) Xin ñeå baùt cho nhöõng vò ñeán thaønh her dignified conduct, graceful deportment, Savathi: To provide alms for the moks refined manners, courteous speech, obedience coming to Savatthi. and reverence to elders, compassion to those who are less fortunate, kind hospitality, and

religious zeal, she won the hearts of all who Visuddhi-Magga (p): Thanh Tònh Ñaïo hay knew her. con ñöôøng tinh khieát. Taùc phaåm noåi tieáng ** For more information,

please see Taùm chính sau khi coù kinh ñieån cuûa tröôøng phaùi Phaåm Chaát Cuûa Ngöôøi Nöõ Coù Theå Giuùp Theravada, ñöôïc Buddhaghosha soaïn vaøo theá Ñöa Ngöôøi AÁy Leân Caùc Caûnh Trôøi, and kyû thöù V sau CN. Taùc phaåm naày ñöôïc chia laøm Taùm Phaåm Chaát Cuûa Ngöôøi Nöõ Coù Theå ba phaàn vôùi 23 phaåm vuï—The Path of Taïo An Vui Haïnh Phuùc Trong Ñôøi Hieän Purification or Path of purity, the most famous Taïi Vaø Caûnh Giôùi Töông Lai. and important postcanonical work of the Visamtika sutra (skt): Thaäp luaän duy thöùc Theravada. It was composed by Buddhaghosha luaän. in the 5th century. It divided into three parts Visamyoga (skt): Ly Heä Quaû—Thoaùt khoûi söï with 23 chapters: raøng buoäc, moät trong naêm quaû—Release from A) Phaàn I: Dividion I from chapter 1 to 2 deal bondage, one of the five fruits—See Nguõ Quaû with moral discipline (sila). (5). B) Phaàn II: Division II from chapter 3 to 13 Vishaya (skt): deal with meditation or concentration • Caûnh giôùi: Söï caù bieät, theá giôùi beân ngoaøi, (samadhi). This division describes in detail theá giôùi cuûa nhöõng ñaëc thuø— the meditation methods and objects of Circumstances—Environment— meditation to make development of Individuation—External world—World of concentration possible and fruitful. particulars. C) Phaàn III: Division III from chapter 14 to 23 • Nguõ traàn: An object of sense. There are deal with wisdom (prajna). This section five: presents the fundamental elements of the 1) Saéc: Rupa (skt)—Form or color for the Buddhist teaching such as the four noble eye. truths and the eightfold noble path, etc. 2) Thinh: Sabda (skt)—Sound for the ear. Visvabou (skt): Tyø xaù phuø Phaät. 3) Höông: Gandha (skt)—Odour for the nose. Vitarka (skt) Vitakka (p): 4) Vò: Rasa (skt)—Savour for the tongue. • Giaùc—Deliberation—Awareness— 5) Xuùc: Sparsa (skt)—Tangibility for the Consideration—Intention—Reasoning. skin. • Söï suy dieãn hay öùc ñoaùn: Speculation, Vishayaparicchedalakshana (skt): Sai bieät supposition. caûnh töôùng hay khía caïnh cuûa ñaëc thuø—The • Trong A Tyø Ñaït Ma Caâu Xaù Luaän, aspect of individuation. Vitarka thöôøng ñöôïc dòch laø “taàm.” Tieán Vishayapavana (skt): Caûnh Giôùi Phong— trình sô khôûi trong thieàn ñònh ñeå tieán ñeán Ngoïn gioù ñoái töôïng tính—Wind of objectivity. töï giaùc—In the Abhidharmakosa, vitarka is generally translated as “reflection,” or Vishnou (Visnou—Vichnou) (skt): Tyø “taking hold of a thought.” Vitakka is an Nöõu (thieân)—Tyø ni thieân trong AÁn giaùo— early process in meditation which deepens Name of the preserver god in Hinduism. into “Vicara.” Visuddhamati (p): Thanh Tònh Hueä. Vitakka-Mudra: See Mudra 2. Visuddhi (skt): Thanh tònh (trong saïch khoâng Vitatham (skt): Falsehood—See Hö Voïng. caáu nhieãm)—Bright—Clean—Purity or purification. Vivarjana (skt)—Vivajjitta (p): Abstaining from doing something—Vieãn ly hay xa rôøi caùc

haønh ñoäng taïo taùc cuûa taâm thöùc—See Vieãn • Söï chuyeån laät: Turning-over. Ly. Vyuha (skt): Trang nghieâm—Embellishment. Vivecya (skt): Quaùn saùt ñeå phaân bieät ñöôïc Vyuha-Kalpa (skt): Trang Nghieâm Kieáp. thöïc tính vôùi hö voïng—Reality discerned from Vyuharadja-Bodhisattva (skt): Trang falsehood. Nghieâm Vöông Boà Taùt. Viveka (skt & p): Detachment, either physical (living in solitude) or mental (mentally detached from being affected by objects of senses). Vivikta (skt)--Vivitta (p):

X • Tòch dieät: Solitary—Alone—Secluded. • Tòch Tónh (söï an tònh cuûa taâm thöùc): Eternally serene. Viviktadharma(skt): See Tòch Dieät Phaùp. Vohara-sacca (skt): Conventional truth— Chaân lyù töông ñoái (chaân lyù cuûa keû chöa giaùc Xvay Ton (Xaø Toùn): Teân moät ngoâi chuøa toïa ngoä). laïc trong huyeän Tri Toân, tænh Chaâu Ñoác, Nam Vriddha (skt): Tích tuï tinh yeáu taâm— Vieät Nam. Chuøa ñöôïc xaây döïng vaøo theá kyû thöù Expereinced and concentrated mind. 17 vaø ñöôïc truøng tu nhieàu laàn. Ñeán naêm 1896 chuøa ñöôïc truøng tu laïi kieân coá cho ñeán baây Vritti (skt): Söï chuyeån bieán, phaân hoùa— giôø. Chuøa laø nôi dieãn ra caùc leã hoäi haøng naêm Evolution, differentiation. cuûa ngöôøi daân toäc Khmer nhö Teát Khmer, leã Vupasamaya (p): An tònh. Nhôù AÂn Phaät, leã Caám Cung, leã OÂng Baø, leã Vyadhi (p): Bònh. Daâng Y, vaân vaân—Name of a temple located Vyakarana (skt): Thoï kyù (thoï a naäu ña la tam in Tri Toân district, Chaâu Ñoác province, Suth mieäu tam boà ñeà kyù)—Prediction— Vietnam. The temple was built in the Affirmation—Giving affirmation. seventeenth century and has been restored Vyanjana (skt): Töôùng—Signs—Pleasing many times. In 1896, it was rebuilt solidly as features—Manifesting—A figurative seen today. Khmer annual festivals are held expression. here at this temple, as the ceremony of Khmer Vyapada (p): Ill-will—Malevolence—Naõo New Year (Choâl Ch'nam Th'may); the haïi (söï xaáu aùc, töùc toái, phaãn haän trong taâm). ceremony of Thanking Buddhas (Pisat Vyasa (skt): Teân cuûa moät nhaø hieàn trieát noåi Boâchia); the ceremony of Confining to the danh—Name of a celebrated sage. House (Choâl Caø Sa); the ceremony of Worshipping of Ancestors (Pha-Chun-Beânh or Vyavahara (skt): Caùc suy nghó theá tuïc—The Ñoân Ta); and the ceremony of Offering worldly way of thinking. Clothes. Vyavasthanam (skt): • Kieán laäp: Construction—Building-- Establishment. • Moät choã yeân nghæ: A resting abode. Vyavritti (skt): • Söï chuyeån bieán—Revulsion.

2) Naêng haùm ñòa quyû hoaëc quyû treân khoâng,

Y hay quyû döõ nôi nhöõng coõi trôøi thaáp, baïo ñoäng vaø aên thòt ngöôøi—Demons in the earth, or in the air, or in the lower heavens; they are maglinant, and violent, and devourers of human flesh. Yacaskama (Yasaskama) (skt): Caàu Danh (B) Phaân loaïi Daï Xoa. Daï Xoa Baùt Ñaïi Boà taùt. Töôùng—Categories of Yaksas—The eight Yakkha (p) Yaksha (skt): Trôøi Ñeá Thích— attendants on Kuvera, or Vaisravana, the Deva King. god of wealth; those on earth bestow wealth; those in the empyrean houses and Yasodhara (skt): Da du ñaø la (vôï cuûa Thaùi töû carriages, those in the lower heavens taát Ñaït Ña). guard the moat and gates of the heavenly Yajur-veùda (skt): Töï minh city: Yakchas (skt) Yaksas (p): Daï xoa—See 1) Baûo Hieàn Ñaïi Töôùng: Ma Ni Baït Ñaø La— Yaksha. Manibhadra. Yaksa (skt) Yaksha (p): Daï Xoa—Daï Khaát 2) Maõn Hieàn Ñaïi Töôùng: Boá Loã Na Baït Ñaø Xoa—Duyeät Xoa—Döôïc Xoa. La—Purnabhadra. (A) Nghóa cuûa Daï Xoa—The meanings of 3) Taùn Chi Ñaïi Töôùng: Baùn Tích Ca— Yaksa: Panika. 1) Nhöõng chuùng sanh coù khaû naêng sieâu nhaân, 4) Sa Ña Kyø Lyù. thöôøng laø baát baïo ñoäng, toát vaø hay ñöôïc 5) Tuyeát Sôn Ñaïi Töôùng: Hy Ma Phöôïc nhaéc tôùi trong kinh ñieån Phaät giaùo. Trong Ña—Haimavata. vaøi tröôøng hôïp, Daï xoa laø nhöõng con quyû 6) Ñaïi Maõn Ñaïi Töôùng: Tyø Saùi Ca—Visaka. döõ

hay lôûn vôûn ôû caùc nôi heûo laùnh, thuø 7) A Saù Phöôïc Ca: Atavika. ñòch vôùi nhöõng ai suøng ñaïo. Chuùng thöôøng 8) Baùn Giaø La: Panjala. phaù roái chuøa chieàng hay thieàn ñònh cuûa Yama (skt): chö Taêng ni baèng nhöõng tieáng la heùt oàn 1) Daï Ma coøn goïi laø Toâ Daï Ma, Toâ Da Ma, aøo. Laïi coù nhöõng loaøi Daï xoa laø nhöõng soáng nôi coõi trôøi duïc giôùi thöù ba trong saùu loaøi quyû duõng maõnh, bay ñi raát nhanh leï, coõi trôøi duïc giôùi, treân theá giôùi chuùng ta vaø coù phaän söï canh giöõ caùc cöûa Trôøi— ñang soáng, veà phía nam cuûa vuõ truï, nhöng Demons—Devils—Supernatural beings, Baø La Moân Giaùo laïi chuyeån truù xöù cuûa vò usually good without violent (divine in naày veà coõi ñòa nguïc. Phaät giaùo chaáp nhaän nature and possess supernatural powers), caû hai quan ñieåm treân: Originally the frequently mentioned in Buddhist sutras. Aryan god of the death, living in a heaven In some cases, Yakshas are wild demonic (third heaven in the six heavens of desire) beings who live in solitary places and are above the world, the regent of the South, hostile toward people, particularly those but Brahminism transferred his abode to who lead a spiritual life. They often hell. Both views have been retained by disturb the quietness in the temple and the Buddhism. meditation of monks and nuns by making 2) Trong huyeàn thoaïi AÁn Ñoä, Daï Ma laø vò loud noise. There are also some extremely phaùn quan nôi ñòa nguïc, da xanh, maëc fast demons who guard Heaven's Gates. quaàn aùo ñoû, cöôõi traâu, moät tay caàm gaäy, moät tay caàm daây thoøng loïng, theo oâng laø

hai con choù saên boán maét: Yama in Indian • Giaùo lyù nhaø Phaät coù coâng naêng ñöa ngöôøi mythology is ruler over the dead and ta töø bôø sinh töû beân naày sang bôø Nieát Baøn judge in the hells, is green in colour, beân kia ñaõ ñöôïc so saùnh vôùi coã xe (thöøa) clothed in red, riding on a buffalo, and chuyeân chôû ngay töø thôøi ñaàu cuûa Phaät holding a club in one hand an a noose in Giaùo: The Buddhist doctrine that carries the other; he has two four-eyed watch- one from this side of birth-and-death to the dogs. other side of Nirvana has been compared 3) Dieâm Vöông: The Lord of Death—The to a vehicle of conveyance since the early Lord of Hades. days of Buddhism. 4) Daï ma Thieân, Dieâm Ma, hay Dieâm La. Yasa Buddha: Danh Vaên Phaät. Trong huyeàn thoaïi Phaät giaùo, Dieâm la laø Yasaprabha-Buddha (skt): Danh Vaên chuùa ñòa nguïc. Keû ñem ñeán cho con ngöôøi Quang Phaät. nhöõng laõo, bònh töû vaø nhöõng vaèn vaët luùc Yasaprabhasa-Buddha (skt): Danh Quang haáp hoái. Dieâm la laø söù giaû ñöôïc phaùi tôùi Phaät. ñeå nhaéc nhôû con ngöôøi soáng ñaïo ñöùc vaø Yasas (skt): Thinh vaên La Haùn Da xaù. nghieâm tuùc. Yama ngöï trò veà phía nam cuûa chaâu Dieâm phuø ñeà—In Buddhist Yasaskama (skt): Caàu Danh Boà Taùt. mythology, Yama is the ruler of the hells. Yasha (skt): Nhaø sö Yasha ngöôøi ñaõ toá giaùc Yama sends human beings old age, sö saõi Vaishali ñaõ nhaän vaøng baïc, baát thôøi sickness, death as well as sufferings when thöïc, cuõng nhö uoáng röôïu trong töï vieän. Chính approaching death as his messengers to Yasha ñaõ ñöôïc söï uûng hoä cuûa caùc sö tröôûng keep them from immoral, frivolous life. laõo trong vieäc keát toäi caùc sö Vaishali trong kyø Yama resides south of the Jambudvida. ñaïi hoäi laàn hai—A Buddhist monk, who Yama-raja (skt): Daï ma vöông—King accused

Vaishali monks of accepting gold and Yama—Ruler of the spirits of the dead. silver from lay followers, taking food at the wrong time, and drinking alcohol in the Yami: Dieâm Ma nöõ—Em gaùi cuûa Dieâm la temple, etc. He was the one who got support chuyeân hình phaït nhöõng nöõ toäi nhaân trong ñòa from other senior monks to convoke the second nguïc—Yama's sister, rules over female council in Vaishali around 386. inhabitants in the hells. Yasodhara (skt): Da Du Ñaø La, coøn dòch laø Yamaka (skt): See Abhidharma. Da Tuaát Ñaït La—Vôi cuûa Thaùi töû Taát ñaït ña Yamaloka (skt): Daï Ma Giôùi—The hell tröôùc khi Ngaøi xuaát gia (ngöôøi ñaõ chieán thaéng under the earth—See Yama. trong taát caû caùc cuoäc tranh taøi ñeå cöôùi Yana (skt): Yasodhara vaøo tuoåi 16). Da du ñaø la laø meï cuûa • Thöøa, phöông tieän tieán thuû trong tieán trình La Haàu La, con trai duy nhaát cuûa Thaùi töû taát phaùt trieån taâm linh. Khaùi nieäm ñaõ ñöôïc ñaït ña. Sau naày, 5 naêm sau ngaøy Phaät thaønh trieån khai töø Phaät giaùo Nguyeân Thuûy. Coå ñaïo, baø ñaõ xuaát gia vaø trôû thaønh Tyø Kheo Ni xe maø ngöôøi tu taäp du haønh trong suoát tieán (baø xuaát gia theo giaùo ñoaøn ni cuûa baø Ma Ha trình tieán ñeán giaùc ngoä: Vehicle or means Ba Xaø Ba Ñeà, dì vaø meï nuoâi cuûa thaùi töû Taát of progress used for spiritual development. Ñaït Ña)—The wife of Siddhartha Gautama The concept already developed in the before he left home (He won her from all Hinayana Buddhism. The vehicle on competitors at the age of sixteen in contest of which the cultivator travels on the way to arms. Yosadhara is the mother of Rahula, the enlightenment. only son of Prince Siddhartha. Later in her life,

five years after the Buddha's enlightenment, a) Töông öùng vôùi caûnh: The mutual response she became a Buddhist nun. The Buddha or relation of state, or environment, predicted that she is to become a Buddha with referred to mind. the name of Rasmi-sata-sahasra-pari-purna- b) Töông öùng vôùi haønh: The mutual response dhvaja. or relation of action, or mode of practice. Yathabhutam (skt): Real—Evident—In c) Töông öùng vôùi lyù: The mutual response or truth—Conformed with truth—Nhö thò—Chaân relation of right principle. tính—Nhaän thöùc gaén lieàn vôùi hieän thöïc—To d) Töông öùng vôùi quaû: The mutual response see things as they are (see things trully as they or relation of results in enlightenment. are). Knowledge in accordance with reality or e) Töông öùng vôùi cô: The mutual response or knowledge of true reality (suchness). relation of motivity, i.e. practical Yathabhuta-vasthama-darsana (skt): The application in saving others. view of all things in their true nature, to their 3) Tu Haønh: Discipline. appearance as they really are—Nhö thaät tri Yogacara (skt) Yogachara (p): Tu taäp thieàn kieán hay tri giaùc nhö thaät, nghóa laø caùi nhìn nhö ñònh, moät loaïi Tam ma ñòa ñaëc bieät. Baøi taäp thaät. Du Giaø (Yoga), coøn goïi laø Duy Thöùc Yatharutarthabhinivishta (skt): See Tuøy (Vijnanavada) hay laø tröôøng daïy veà nhaän thöùc. Ngoân Thuû Nghóa. Du Giaø (Yoga) Phaät giaùo do Maitreyanatha, Voâ Tröôùc (Asanga) vaø Theá Thaân (Vasubandu) Yathatathyadarsana (skt): See Nhö Thöïc saùng laäp. Theo yù töôûng trung taâm cuûa AÁn in Vietnamese-English Section. Yogachara, moïi caùi coù theå tri giaùc ñöôïc ñeàu laø Yobbana (skt): Tuoåi treû—Youth. tinh thaàn. Tri giaùc laø quaù

trình saùng taïo baèng Yobbana-mada (skt): The great intoxication töôûng töôïng. Theo Yogachara, A laïi da thöùc, of youth cô sôû cuûa söï tri giaùc moïi vaät vaø laø nôi taøng Yoga (skt): chöùa taát caû nhöõng aán töôïng cuûa chuùng ta. A 1) Caùi aùch: A yoke—Yoking. Laïi da laø nhaân toá quyeát ñònh söï chín muoài cuûa 2) Hieäp phoái—Du giaø—Theo AÁn giaùo, Du nghieäp. A laïi da thöùc ñöôïc ví nhö doøng soâng, giaø coù nghóa laø keát hôïp vôùi thöôïng ñeá, trong ñoù nöôùc ñöôïc ví nhö nhöõng nghieäp. Ñaõ nhöng trong Phaät giaùo, töø naày chæ töông coù nöôùc (nghieäp) thì doøng soâng duø muoán hay ñöông vôùi thieàn ñònh trong giai ñoaïn ñaàu khoâng muoán vaãn phaûi chaûy, nhö nhöõng nghieäp taäp thôû. Ñaây laø loái ñieàu thaân vaø hôi thôû thöùc ñöôïc mang töø ñôøi naày sang ñôøi khaùc. sao thaân taâm tònh laëng. Phöông phaùp Du Theo Phaät giaùo xöa thì con ñöôøng giaûi thoaùt giaø laø söï lieân heä hoã töông giöõa naêm khía cuûa Yogachara ñöôïc chia laøm boán gia ñoaïn (1. caïnh caûnh, haønh, lyù, quaû vaø cô—In Con ñöôøng chuaån bò, nôi Boà Taùt nguyeän theo Hinduism, Yoga means to harness and hoïc thuyeát vôùi toaøn boä tinh thaàn—2. Con unite oneself with god, but in Buddhism, ñöôøng suy töôûng, nôi Boà taùt ñi saâu vaøo hoïc Yoga is only equivalent to the first stage thuyeát ñaït ñöôïc hieåu bieát vaø böôùc vaøo giai of meditative breathing practicing. This is ñoaïn thöù nhaát trong thaäp ñòa—3. Con ñöôøng the combination of physical and breathing saùng taïo taâm linh, nôi Boà taùt thieàn ñònh vaø ñi exercises. Yoga method requires the saâu vaøo thaäp ñòa—4. Con ñöôøng keát thuùc, nôi mutual response or relation of the maø taát caû moïi ueá tröôïc ñeàu bò xoùa traéng nhaèm following five aspects. chaám döùt chu kyø luaân hoài)—The observance of the Yoga, a particular samadhi—Application of Yoga, also called Vijnanavada,

the school that teaches knowing. The school of 1) Baûn Ñòa Phaàn: Möôøi baûy vuøng ñaát, caûnh Mahayana Buddhist Yoga founded by giôùi hay giai ñoaïn tieán böôùc treân ñöôøng Matreyanatha, Asanga and Vasubandu. ñaïi giaùc vôùi söï giuùp ñôû cuûa Du Giaø Thieàn According to the central notion of Yogachara, Quaùn Luaän (Yogachara). Ñaây laø phaàn things exist only as processes of knowing, not quan troïng nhaát—The seventeen stages as objects outside. Perception is a process of (bhumi) preseting the progression on the creative imagination (with the help of the path to enlightenment with the help of storehouse consciousness) that apparently Yogachara. produces outer objects. According to 2) Nhieáp Quyeát Traïnh Phaàn: Phaùt huy thaâm Yogachara, Alaya vijnana is the ground of nghóa hay nhöõng lyù giaûi veà nhöõng vuøng knowledge and the storehouse of all previous khaùc nhau naày—Interpretations of these impressions, seeds developed. Alaya vijnana stages. is the determining factor for the process of 3) Nhieáp Thích Phaàn: Giaûi thích caùc nghi taéc rippening karma. The Alaya vijnana is often cuûa kinh ñieån laøm cô baûn cho giaùo ñieàu veà compared to a stream and karma as the water. caùc vuøng naày—Explanation of those sutras Once karma already formed as water poured from which the Yogachara doctrine of the into the stream, the stream continues to flow stages draw support. and flow (no matter what) even after the 4) Nhieáp Di Moân Phaàn: Caùc phaïm truø hay person’s death, providing continuity from one danh

nghóa phaân bieät cuûa chö phaùp chöùa existence to the next. According to the ancient ñöïng trong caùc kinh ñieån aáy— Buddhism, the path to liberation in the Classifications contained in these sutras. Yogachara is divided into four stages (1. 5) Nhieáp Söï Phaàn: Giaûi thích roõ yeáu nghóa Preliminary path where the bodhisattva hay caùc ñoái töôïng cuûa Tam Taïng giaùo undertakes the teaching of “mind only.”---2. ñieån (Sutras, Vinaya, Abhidharma)— Path of seeing where bodhisattva gains a Topics from the Buddhist canon. realistic understanding of the teaching, attains Yoga sutra (skt): Du giaø luaän. the knowledge of concept, and enters the first Yogin (skt): Tu Haønh giaû—Ngöôøi tu haønh— of the ten stages—3. Path of meditation where Devotee. bodhisattva passes successively through the Yojana (skt): Do tuaàn, ñôn vò ño löôøng cuûa ten stages and develops insight as well as AÁn ñoä ngaøy xöa, thöôøng ñöôïc duøng trong caùc liberate self from all defilements—4. Path of kinh Phaät, töông ñöông vôùi 10 daäm—An fulfillment where all defilements are ancient Indian land measure or measure of eliminated to put an end to the cycle of of distance that frequently appears in Buddhist existence). writings. It is about 10 miles. Yoga-charya-bhumi-sastra: Du giaø sö ñòa Yoni (skt): See Töù Sanh in Vietnamese-luaän, baøn veà nhöõng vuøng ñaát cuûa Yogachara. English Section. Ñaây laø taùc phaåm caên baûn cuûa tröôøng phaùi Du Yugantagni (skt): Kieáp Hoûa—Löûa ôû vaøo luùc Giaø (Yogachara), taùc giaû coù theå laø taän cuøng cuûa theá giôùi—Fire at the end of the Maitreyanatha hay laø Voâ Tröôùc (Asanga), chia world. laøm naêm phaàn—Treatise on the Stages of the Yogachara. This is the fundamental work of Yukti (skt)—Yutti (p): the Yogachara school, which the author might • Chaân thaät—Truth. have been either Asanga or Maitreyanatha, • Söï chuyeån bieán: Transformation. divided into five parts:

• Söï töông hôïp hay töông öùng: “What is beauty” It is not just in your looks. It Combination—Concordance—Fitness. is more important that you have inner beauty. Yuktivikalpa (skt): See Lyù Phaân Bieät. If you have only outward beauty but not in Yuyeh (skt): Ngoïc Gia—Wife of Suddatta’s your heart, you will not command the respect little son—Ever since the elder Sudatta took and admiration of others. Besides, since youth refuge in the Buddha, he had guided his sons is transient, physical beauty will not last long. and all but one of his daughters-in-law to The Buddha’s words jolted Yuyeh to realize establish a Buddhist family. His youngest son the truth of the matter. She then fell on her was married to Yuyeh, daughter of elder knees and prostrated herself before the Wumi. Since she thought she was very pretty, Buddha in great repentance. The Buddha she was very arrogant. She showed no respect spoke to her of the Dharma which became the for her husband, his parents and sisters. This well-known: “Sutra of Yuyeh.” The Buddha had thrown the Buddhist family into disarray. told Yuyeh: “As a wife, you should observe Every body in the family often went to the five rules of conduct, that is the five kinds Jetavana Vihara to listen to the Buddha’s of attitude towards a husband, you must get rid teachings except Yuyeh. Yuyeh was rude and of the four kinds of evil habits.” On hearing undisciplined, and refused to go. As the elder these, Yuyeh became a true believer and put could not do

anything with her, he decided to Buddha' words into practice. From tehn ask the Buddha for help. The Buddha already onwards, elder Suddatta's family became one knew the situation. He kindly told Sudatta: large complete Buddhist family—Töø khi "Since Yuyeh is not willing to come to see me, tröôûng giaû Tu Ñaït Ña quy-y vôùi Phaät, oâng ñaõ I will go to your house for a visit tomorrow." keùo theo con vaø daâu xaây döïng moät gia ñình The following day, the Buddha and his Phaät hoùa. Nhöng ngöôøi con trai uùt cuûa oâng, keát disciples arrived at Sudatta's house. Except for hoân vôùi Ngoïc Gia, con gaùi cuûa tröôûng laõo Hoä Yuyeh, the whole family came out to greet and Di. Ngoïc Gia töï cho mình ñeïp neân sanh kieâu prostrate themselves before the Buddha. The caêng, coi thöôøng choàng, cha meï choàng, vaø caùc Buddha emitted millions of rays, and wherever chò em baïn daâu khaùc, khieán cho gia ñình laâm the rays shone, the places turned transparent. vaøo caûnh khoâng vui. Moïi ngöôøi trong gia ñình Everybody looked in the direction of the thöôøng ñeán tònh xaù Kyø Thoï Caáp Coâ Ñoäc Vieân shinning rays, they saw Yuyeh hiding in the nghe Phaät thuyeát phaùp chæ töø Ngoïc Gia. Ngoïc house, squatting down and peeping through an Gia thoâ loã vaø ngang ngöôïc, khoâng chòu ñi opening of the door latch. Outwardly, Yuyeh nghe. Tröôûng giaû Tu Ñaït Ña chaúng bieát phaûi was opposed to the Buddha, but deep down laøm theá naøo neân ñaønh nhôø Phaät giuùp ñôû. Ñöùc she was curious and wanted to see why the Phaät bieát chuyeän beøn noùi vôùi Tu Ñaït Ña: "Vì Buddha was so highly respected by the whole Ngoïc Gia ñaõ khoâng chòu ñi nghe Phaùp, thì Nhö family. When she actually saw the Buddha, her Lai seõ ñeán nhaø cuûa oâng vaøo ngaøy mai." Hoâm usual arrogance diminished to one-half. With sau Ñöùc Phaät vaø caùc ñeä töû cuûa Ngaøi ñeán nhaø the rays of light emitted from the Buddha, Tu Ñaït Ña. Töø Ngoïc Gia ra, moïi ngöôøi ñeàu ra Yuyeh had no place to hide, she felt deeply tieáp ñoùn Ñöùc Phaät. Luùc ñoù ñöùc Phaät phoùng ra ashamed. But while she was being led by her haøng trieäu aùnh haøo quang. AÙnh saùng chieáu ñeán husband to see the Buddha, she was still too ñaâu moïi vaät ñeàu trong suoát ñeán ñaáy neân moïi stubborn to prostrate herself before the ngöôøi nhìn theo aùnh quang vaø thaáy Ngoïc Gia Buddha. The Buddha then kindly told Yuyeh ñang nuùp trong nhaø, ngoài xoåm nhìn leùn Ñöùc Phaät qua khe cöûa. Ngoaøi maët thì Ngoïc Gia tuy

coù veû choáng ñoái, nhöng trong loøng laïi hieáu kyø muoán nhìn thaáy Ñöùc Phaät, muoán tìm bieát vì sao Ngaøi laïi ñöôïc caû nhaø tröôûng giaû toân troïng ñeán nhö vaäy. Khi nhìn thaáy Ñöùc Phaät, tính kieâu ngaïo cuûa naøng ñaõ giaûm ñi moät nöûa. Khi Ñöùc Phaät phoùng haøo quang, naøng khoâng coøn choã aån nuùp, vì theá caûm thaáy xaáu hoå, nhöng khi ñöôïc choàng daãn ra tröôùc maët Phaät, naøng vaãn böôùng bænh khoâng chòu ñaûnh leã. Ñöùc Phaät beøn hieàn töø noùi vôùi Ngoïc Gia: "Goïi laø ñeïp, khoâng chæ laø caùi ñeïp beân ngoaøi, quan troïng hôn laø caùi ñeïp beân trong. Neáu maët ñeïp maø loøng khoâng ñeïp, khoù coù theå thuyeát phuïc ngöôøi ta. Huoáng laø tuoåi xuaân ngaén nguûi, veû ñeïp dieän maïo beân ngoaøi sao coù theå tröôøng cöûu ñöôïc?" Nhöõng lôøi ñoù nhö gaäy goõ vaøo ñaàu, khieán cho Ngoïc Gia tænh ngoä, naøng voäi quyø saùt ñaát hoái haän baùi laïy Ñöùc Phaät. Phaät

thuyeát phaùp cho naøng, ñoù chính laø “Nöõ Kinh Ngoïc Gia” noåi tieáng. Ñöùc Phaät daïy Ngoïc Gia: “Ngöôøi vôï phaûi troøn naêm ñaïo; ñoái vôùi choàng phaûi coù naêm thaùi ñoä cö xöû, phaûi tröø boû boán taät xaáu.” (see Kinh Thi Ca La Vieät in Chaâm Ngoân Tuïc Ngöõ—Precepts and the Appendices). Ngoïc Gia nghe xong, lieàn tin Proverbs: theo maø haønh trì. Töø ñoù gia ñình Tu Ñaït Ña trôû Hieåu bieát laø söùc maïnh: Knowledge is power. thaønh moät gia ñình Phaät hoùa vieân maõn. Nhaøn cö vi baát thieän: Idleness is the root of all evils.

Söï thaät luùc naøo cuõng laø söï thaät: Truth will conquer.

Söï lòch thieäp môû ñöôïc taát caû moïi caùnh cöûa: All doors open to courtesy.

EÁch cheát vì mieäng: A fool’s tongue is long enough to cut his own throat. Coù taät giaät mình: He that commits a fault thinks everyone speaks of it.

Tinh thaàn minh maãn trong thaân theå traùng kieän: A sound mind in a healthy body.

Muoán thaønh coâng phaûi kieân nhaãn: A rolling stone gathers no moss.

Tieân traùch kyû, haäu traùch bæ: Let each mind his own business.

Moät caâu nhòn chín caâu laønh: A bad compromise is better than a good lawsuit.

Chaäm coøn hôn khoâng: Better late than never.

Cheát trong hôn soáng ñuïc: Better a glorious death than a shameful life.

Chôù ñeå ngaøy mai: Do not leave until tomorrow things you can do today.

Bieát ñöôïc mình laø söï tieán boä chaân thaät nhaát: To know oneself is the truest progress.

Bieát söûa loãi khoâng muoän: It is never too late to mend.

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